English Translation of
Sunan
An-Nasâ'i

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Sunan An-Nasâ'i

Compiled by:
Imâm Hâfiz Abû Abdur Rahmân Ahmad bin Shu'aib bin 'Ali An-Nasâ'i

Volume 1

From Hadith no. 01 to 876

Ahādith edited & referenced by:
Hâfiz Abû Tâhir Zubair 'Alî Za'i

Translated by:
Nâsiruddin al-Khattâb (Canada)

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Contents

2. The Book Of Water From *Al-Mujtaba*

3. The Book Of Menstruation And *Istiḥâḍah*

4. The Book Of *Ghusl* And *Tayammum*

5. The Book Of *Ṣalâh*

6. The Book Of The Times (Of Prayer)

7. The Book Of The *Adhân* (The Call To Prayer)

8. The Book Of The *Masjids*

9. The Book Of The *Qiblah*

10. The Book Of Leading The Prayer (*Al-Imâmah*)

In the Name of Allâh, the Most Beneficent, the Most Merciful

INTRODUCTION
SUNAN AN-NASÂ'Î AṢ-ṢUGHRA[1]

By Abu Khaliyl

About the Author

He is Abû 'Abdur-Raḥmân Aḥmad bin Shu'aîb bin 'Alî bin Sinân bin Baḥr An-Nasâ'î. The name "An-Nasâ'î" is an ascription to Nasa' of Khurâsân.[2]

His Birth, Studies and Travels

Imâm An-Nasâ'î was born in the year 214 or 215 after *Hijrah* in Nasa' and he traveled to Naysâbûr and other cities in Khurâsân, Baghdâd, and other cities in Al-'Irâq, Ash-Shâm, Egypt, Makkah, Al-Madînah, and areas of 'Arabia to seek knowledge.

His Teachers and Students

He learned from many important scholars of his time, including Abû Dâwûd, Al-Bukhârî, Aḥmad, as well as his son 'Abdullâh, Al-Bazzâr, Isḥâq bin Ibrahîm Ar-Rahuwyah, Aḥmad bin Manî', Isḥâq bin Shâhîn, Muḥammad bin Naṣr Al-Marwazî, and many others. He had many

[1] References for this introduction include: *Siyar A'lâm An-Nubalâ'*; *Al-Qawlul-Mu'tabar*; *Bughyat Ar-Râghib*; *Al-Ansâb*; *Mu'jam Al-Buldan*; *Dhakhîrat Al-'Uqba*, and others noted in the text. As for controversial statements about Imâm An-Nasâ'î, they have not been discussed here, because it is not appropriate to mention this here, whereas famous biographers have allready discussed these topics, with sufficient defense and refutation of them all.

[2] Modern spelling is *Khorasan*. Perhaps Nasa' is *Nisa*, which is located about 18km southwest of Ashgabat (also spelled Ashkhabad; Ashkabat; Ashgabad) in Turkmenistan. Previously; it was part of the Khorasan area. Scholars disagree over whether this name is a foreign name; (*Mu'jam Al-Buldân*) or is derived from the Arabic word *nisâ'* (women), as stated by As-Sam'ânî in *Al-Ansâb* – that the Arabs named it like this because when they conquered the village, the men had fled, and only the women fought. And Allâh knows best.

students, famous among them being Aṭ-Ṭabarânî, Abû 'Awânah, Aṭ-Ṭaḥâwî, Ibn As-Sunnî, and many others. As is widely known, some of his teachers also heard narrations from him.

His Books

He authored many books, most important of which is *Sunan Al-Kubra* or the Grand *Sunan* which has been published during our time.[1] Among his works also published are *Aḍ-Ḍu'afâ' wal-Matrukîk*, listing the names of weak and abandoned *Ḥadîth* narrators; *Tasmiyat Fuqaha'il-Amṣâr, Min Aṣ-Ṣaḥâbah, Fa Man Ba'dahum* listing the names of famous scholars of *Fiqh* among the Companions from different lands, along with their students; *Tasmiyat Man Lam Yarwi 'Anhu Ghairu Rajulin Wâḥid,* listing the names of narrators that only one narrator reported from, as well as others. Besides, his *'Amalul-Yawmi wal-Lailah, Tafsîr,* and other books have been published separately as well as along with his *Sunan Al-Kubra.*

His Death

It is reported that he died in the year 303 after *Hijrah* at the age of 88. He first settled in Egypt for some time, then he went to Damascus. Scholars differ over place of his death and burial. Some of them say it was in Makkah, and others in Ramallah in Palestine.

As against presumed before, today, whenever the "Six Books" or the "Four *Sunan*" are mentioned or referred today it is the smaller *Sunan, Sunan Aṣ-Ṣughra* or *Al-Mujtaba* that is meant, not *Sunan Al-Kubra*.

What is more important to note is that Imâm An-Nasâ'î compiled his *Sunan Al-Kubra* first, then sometime later, smaller *Sunan*, which later was referred to as *Al-Mujtaba* and is also called *Mujtana*. Both the books have a same meaning: "the selected," and it is not clear who first referred to the smaller *Sunan* with either of these names. In fact, some of them also called it the *Ṣaḥîh.*

Scholars differ over whether Imâm An-Nasâ'î himself compiled *Sunan Aṣ-Sughra* or *Al-Mujtaba* - or it was a compilation of his student Ibn As-Sunnî. The fact that since the smaller *Sunan* or *Al-Mujtaba* is generally known to be reported from An-Nasâ'î by Ibn As-Sunnî, it

[1] It was thought to be lost until the manuscripts were rediscovered during our time.

has led some to believe that it is, in reality, the work of Ibn As-Sunnî. Imâm Adh-Dhahabî (*Siyar A'lâm An-Nubalâ'*) and whoever followed him held this view, saying that we only know of his *Sunan* through the narration of Ibn As-Sunnî. While the fact is that *Sunan Al-Kubra* is known through the reporting other than Ibn As-Sunnî.

Upon careful review and comparison between *Al-Mujtaba* and *Sunan Al-Kubra*, it is clear that each of them contain narrations of Imâm An-Nasâ'î which are not included in the other. This is why most scholars say that since Ibn As-Sunnî did not narrate *Al-Kubra*, while others did, and others did not narrate *Al-Mujtaba*, while Ibn As-Sunnî did, it is clear that this is what he heard from Imâm An-Nasâ'î, and there are no means to prove other than this, because whenever Ibn As-Sunnî's name appears in a narration, he said that he heard this from Imâm An-Nasâ'î, and this is mentioned at the beginning of the text as well. This indicates that he heard the entire book from Imâm An-Nasâ'î, and since there are narrations in *Al-Mujtaba* – as well as chapter headings – which are not contained in his *Sunan Al-Kubra*, if it was correct that Ibn As-Sunnî was the compiler of the smaller *Sunan*, then they would not be considered *Hadîths* of An-Nasâ'î, but *Zawâ'id*, or additions of Ibn As-Sunnî, and none of the earlier scholars has stated this. Instead, they list Ibn As-Sunnî among those who reported the *Sunan* from Imâm An-Nasâ'î, and refer to these narrations as narrations recorded by An-Nasâ'î, as is well- known.[1]

As for the reason for the compilation of the smaller *Sunan*, a story is popularly reported that an *Amîr* asked An-Nasâ'î if all of the narrations in his book (*Al-Kubra*) were *Ṣaḥîḥ* (correct), to which he replied that they were not, so he was told to compile a book in which only *Ṣaḥîḥ* narrations were included. So he compiled *Al-Mujtaba*. But

[1] In any case, the facts are that Ibn As-Sunnî reported *Sunan Aṣ-Ṣughra* or *Al-Mujtaba*, and it is not known that he reported *Sunan Al-Kubra*, while others reported *Sunan Al-Kubra* and it is not known that they reported *Sunan Aṣ-Ṣughra* or *Al-Mujtaba*, and each of these books contains narrations which the other does not, while *Sunan Al-Kubra* contains many more narrations. Some scholars consider it possible that Imâm An-Nasâ'î gave the task of summarizing to Ibn As-Sunnî, and that Imâm An-Nasâ'î added additional narrations, and chapter headings when Ibn As-Sunnî read it with him.

most of the scholars do not consider the narration of this event to be authentic for various reasons.

The scholars have written a great deal about this topic, and these points represent only a small portion of the details related.[1]

Those Who Narrated the *Sunan* From Imâm An-Nasâ'î

It was mentioned above that Ibn As-Sunnî narrated the smaller *Sunan*; *Sunan Aṣ-Ṣughra* or, *Al-Mujtaba* from Imâm An-Nasâ'î. He is Abû Bakr Aḥmad bin Muḥammad bin Isḥâq Ad-Dînawarî, who died in 364 after *Hijrah*.

The most popular narrators of *Sunan Al-Kubra* from Imâm An-Nasâ'î are Al-Ḥasan bin Ras͟hîq Al-'Askarî (d. 370), Ḥamzah bin Muḥammad Al-Kinânî (d. 357), Abû Al-Ḥasan Ibn Ḥayyuwyah (d. 366), Ibn Al-Aḥmar of Al-Andalus (d. 358), and some others.

Important Traits of *Sunan Aṣ-Ṣughra*

Scholars have highly commended Imâm An-Nasâ'î and his work. Imâm Ad-Dâraquṭnî said about him: "He is given preference over all others who are mentioned with this knowledge from the people of his time." (*Suw'âlât As-Sulamî lid-Dâraquṭnî*) Imâm An-Nasâ'î was well-known for his knowledge in the various fields of *Ḥadît͟h* and its narrators. Some scholars consider his compilation to have the least number of defective or weak narrations among the Four *Sunan*.

Sunan Aṣ-Ṣughra contains a number of repetitive narrations, more similar to the *Ṣaḥîh* of Al-Buk͟hârî than the remainder of the Six in that regard. Imâm An-Nasâ'î often cites the same narration in various chapters to show what is narrated as proof for different topics. In some cases he uses the same *Ḥadît͟h* under chapter headings that mention opposite points. For example, in chapter 45 of the Book of Purification, entitled: "Leaving Any Restriction on the Amount of Water," he narrated the story of a Bedouin who urinated in the *Masjid*, and the Messenger of Allâh ﷺ called for a bucket of water to pour over the area. By the chapter heading, it is clear that the

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[1] This is a topic that many scholars have commented upon and differed over, As-Sak͟hawî in an earlier work (*Al-Qawlul-Mu'tabar*) supported the first view - that it is Ibn As-Sunnî's compilation - and in a later work (*Bughyat Ar-Râghib*) he supported the second view, that it was compiled by An-Nasâ'î.

meaning is that the amount of water to clean the area was not restricted to a minimum quantity. Later, in the Book of Water, chapter 2, entitled: "Restricting the Amount of Water" he narrated the same *Ḥadîth*, but this time, the apparent indication is the opposite. In other words, "a bucket" is the minimum amount of water to clean the area. Cases such as this are common, wherein he repeats the same narration to prove another inference.

Al-Mujtaba contains a noticeable method of subdivision of topics when compared to the remainder of the Six Books. Meaning that Imâm An-Nasâ'î has included more chapter headings indicating more subtle points between the more commonly indicated points, in the more commonly mentioned chapter headings of the others among the Six. It is as if he considered how they named the chapters for these narrations, and found that in between this and that there should be these additional chapters, since these narrations can be used to support these additional points as well. This becomes clear to anyone who has read all of the Six Books, and compared in which chapters each of the compilers included this or that narration, as well as the grouping of related chapters.

For example, in the case of narrations dealing with not facing the *Qiblah* when relieving oneself (see *Ḥadîths* 20-23), we find one or perhaps two chapters in *Ṣaḥîḥ Al-Bukhârî*,[1] one in *Ṣaḥîḥ Muslim*,[2] two in *Sunan Abû Dâwûd*, two in *Sunan At-Tirmidhî*, two in *Sunan Ibn Mâjah*, and four in *Al-Mujtaba* - while there are only two in *Sunan Al-Kubra*. One would observe from comparing all these that in *Al-Mujtaba*, he has the additional chapter: "The Command to Face Toward the East or the West When Relieving Oneself"[3] and none of the others among the Six has named a chapter with a "command" related to this topic.

[1] Since the second of them contains a narration related to the topic, according to the others, but the chapter name does not indicate the topic. See *Ṣaḥîḥ Al-Bukhârî* Nos. 144 and 145.

[2] While it is not clear if the chapter heading wherein Imâm Muslim narrated these *Ḥadîths* was written by him or by someone after him, as is the case with the chapters headings in his book in general.

[3] See *Ḥadîth* No. 22, and the meaning is for the people of Al-Madîah, since the *Qiblah* was to the south for them.

Such cases of additional chapter headings for repeated narrations indicate his vast understanding or (*Fiqh*), and this is among the important observations of the scholars about him and his book.

On the other hand, missing from *Al-Mujtaba* are the Books of Knowledge, *Tafsîr*, and various books on manners, and many other important topics that are mentioned in the remainder of the Six, and some of which are included in *Sunan Al-Kubra*.

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ

Ash-Shaikh, Al-Imâm, Al-'Âlim, Ar-Rabbânî, Ar-Ruḥlah, Al-Ḥâfiẓ, Al-Ḥujjatuṣ-Ṣamadânî, Abû 'Abdur-Raḥmân Aḥmad bin Shu'aîb bin 'Alî bin Baḥr An-Nasâ'î, may Allâh the Most High shower mercy on him, said:

قَالَ الشَّيْخُ، الْإِمَامُ، الْعَالِمُ، الرَّبَّانِيُّ، الرُّحْلَةُ، الْحَافِظُ، الْحُجَّةُ الصَّمَدَانِيُّ، أَبُو عَبْدِ الرَّحْمٰنِ: أَحْمَدُ بْنُ شُعَيْبِ بْنِ عَلِيِّ بْنِ بَحْرٍ النَّسَائِيُّ، رَحِمَهُ الله تَعَالَى:

1. The Book Of Purification

(المعجم ١) - كِتَابُ الطَّهَارَةِ (التحفة ١)

Chapter[1] 1. Interpreting The Saying Of Allâh, The Mighty And Sublime: When You Intend To Offer *Ṣalâh* (The Prayer), Wash Your Faces And Your Hands (Forearms) Up To The Elbows.[2]

(المعجم ١) - تَأْوِيلِ قَوْلِهِ عَزَّ وَجَلَّ: ﴿إِذَا قُمْتُمْ إِلَى ٱلصَّلَوٰةِ فَٱغْسِلُوا۟ وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى ٱلْمَرَافِقِ﴾ [المائدة: ٦] (التحفة ١)

1. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you wakes from sleep, let him not dip his hand in (the water he uses for) his *Wuḍû'* until he has washed it three times, for none of you knows where his hand spent the night." (*Saḥîḥ*)

١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلَا يَغْمِسْ يَدَهُ فِي وَضُوئِهِ حَتَّى يَغْسِلَهَا ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

[وأخرجه مسلم، كتاب الطهارة، باب كراهة غمس المتوضىءوغيره يده المشكوك في نجاستها.. الخ، ح (٢٧٨) من حديث سفيان بن عيينة به، وهو في السنن الكبرى للنسائي، ح (١)].

[1] Note that for many of the headings, the author did not say: "Chapter." In this translation, we placed the word "chapter" prior to each of his headings in either case.

[2] *Al-Mâ'idah* 5:6.

1. Imâm An-Nasâ'î introduced the Book of Purification with this *Ḥadîth* in order to make it clear that one should begin one's ablution by washing one's hands, a point that is explicitly mentioned in various *Ḥadîth* narrations [*Ṣaḥîḥ Al-Bukhârî*: Ablution, *Ḥadîth*: 185, 186 and *Ṣaḥîḥ Muslim*: Purification *Ḥadîth*: 225] (*Ṣaḥîḥ*)
2. This *Ḥadîth* contains the ruling of washing one's hands after waking up from sleep; however, the ruling is general, in that it applies to any occasion upon which one performs ablution. The basis for this ruling is doubt: From one ablution to the next, one does not know what impurities one's hands might have come into contact with inadvertently. Since hands touch various objects throughout the course of a day - such as various body parts and other objects that may or may not be pure - one should wash one's hands before performing ablution. It is essential to wash one's hands upon waking up from sleep; and, although not essential, at other times it is desirable to wash one's hands prior to performing ablution. The purpose of ablution is not merely to achieve ritual purity, but bodily cleanliness as well.
3. There are two kinds of impurities. The first is the impurity that is visible or somehow palpable; this kind of impurity must be removed. The second kind of impurity is neither visible nor perceptible through any of the senses, such as urine that becomes dry, say, on dark fabric - urine that can then neither be seen nor perceived through the sense of smell. If there is doubt - or in other words, if one suspects that such impurities are present on one's body or clothing - one should certainly take the trouble of washing the potentially sullied area on one's skin or clothing three times.

Chapter 2. (Using) *Siwâk* When Arising During The Night

(المعجم ٢) - **بَابُ** السِّوَاكِ إِذَا قَامَ مِنَ اللَّيْلِ (التحفة ٢)

2. It was narrated that Ḥuthaifah said: "When the Messenger of Allâh ﷺ got up at night, he would brush his mouth with the *Siwâk*." (*Ṣaḥîḥ*)

٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

[**متفق عليه**، البخاري كتاب الوضوء، باب السواك، ح (٢٤٥) وغيره ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٥) من حديث جرير بن عبدالحميد عن منصور بن المعتمر به وهو في الكبرى، ح (٢)].

Comments:

1. When one rises after a night's sleep, it is recommended (*Mustahab) for one to use a Miswâk* (tooth-stick) to clean the inside of one's mouth. However, doing so is not an essential part of ablution. This is because, in narrations that describe how the Prophet ﷺ regularly performed ablution, the use of a tooth-stick is not mentioned. Nevertheless, the Prophet ﷺ did strongly urge Muslims to use a *Miswâk* at the time of every ablution.

2. The *Miswâk* is a means of purifying the mouth. It denotes any object with which it is possible to cleanse the mouth. It could either be the twig of a tree or a brush made of bristles, or any other pure substance.

Chapter 3. How To Use The *Siwâk*

(المعجم ٣) - **بَابٌ:** كَيْفَ يَسْتَاكُ (التحفة ٣)

3. It was narrated that Abû Mûsa said: "I came to the Messenger of Allâh ﷺ when he was using the *Siwâk*, and the end of the *Siwâk* was on his tongue, and he was saying, "'*Â*', '*â*'." (*Sahîh*)

٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: أَخْبَرَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ يَسْتَاكُ وَطَرَفُ السِّوَاكِ عَلَى لِسَانِهِ وَهُوَ يَقُولُ: «عَأْعَأْ».

[متفق عليه، البخاري، كتاب الوضوء، باب السواك، ح (٢٤٤) وغيره ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٤) من حديث حماد به وهو في الكبرى، ح (٣)]

Comments:

1. The purpose of using a tooth-stick is to cleanse the mouth. *Siwâk* (or *Miswâk*), therefore, should be used in such a way that not only the teeth become clean, but the tongue and the throat also become pure from all kinds of filth and unclean particles.
2. When one uses a *Miswâk*, one's face becomes contorted and twisted as one maneuvers a *Miswâk* throughout the inside of one's mouth - especially when one is trying to get to hard-to-reach places. Thus, when using a *Miswâk*, one's face becomes unpleasant to look at; nonetheless, based on the Sunnah of the Prophet ﷺ and on the importance of cleaning the inside of one's mouth, one should not be shy to use a *Miswâk* in the presence of others.

Chapter 4. Can The Imâm Use The *Siwâk* In The Presence Of His Followers?

(المعجم ٤) - **بَابٌ:** هَلْ يَسْتَاكُ الإِمَامُ بِحَضْرَةِ رَعِيَّتِهِ (التحفة ٤)

4. It was narrated from Abû Burdah that Abû Mûsâ said: "I came to the Prophet ﷺ when he was using the *Siwâk* and with me were two men of the Ash'arîs – one on my right and the other on my left – who were seeking to be appointed as officials. I said: 'By the One Who sent you as a

٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ - قَالَ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: أَقْبَلْتُ إِلَى النَّبِيِّ ﷺ وَمَعِي رَجُلَانِ مِنَ الْأَشْعَرِيِّينَ أَحَدُهُمَا عَنْ يَمِينِي وَالْآخَرُ عَنْ يَسَارِي

Prophet with the truth, they did not tell me why they wanted to come with me and I did not realize that they were seeking to be appointed as officials.' And I could see his *Siwâk* beneath his lip, then it slipped and he said: 'We do not' – or; 'We will never appoint as an official anyone who seeks that. Rather you should go.'" So he sent him (Abû Mûsâ) to Yemen, then he sent Mu'âdh bin Jabal to go after him – may Allâh be pleased with them. (*Sahîh*)

وَرَسُولُ اللهِ ﷺ يَسْتَاكُ فَكِلَاهُمَا يَسْأَلُ الْعَمَلَ، قُلْتُ: وَالَّذِي بَعَثَكَ نَبِيًّا بِالْحَقِّ مَا أَطْلَعَانِي عَلَى مَا فِي أَنْفُسِهِمَا وَمَا شَعَرْتُ أَنَّهُمَا يَطْلُبَانِ الْعَمَلَ، فَكَأَنِّي أَنْظُرُ إِلَى سِوَاكِهِ تَحْتَ شَفَتِهِ قَلَصَتْ فَقَالَ: «إِنَّا لَا» أَوْ، «لَنْ نَسْتَعِينَ عَلَى الْعَمَلِ مَنْ أَرَادَهُ وَلٰكِنِ اذْهَبْ أَنْتَ» فَبَعَثَهُ إِلَى الْيَمَنِ ثُمَّ أَرْدَفَهُ مُعَاذَ بْنَ جَبَلٍ رَضِيَ اللهُ عَنْهُمَا.

[متفق عليه، البخاري، كتاب استتابة المرتدين، باب حكم المرتد والمرتدة واستتابتهم، ح (٦٩٢٣) ومسلم، كتاب الإمارة، باب النهي عن طلب الإمارة والحرص عليها ح (١٧٣٣) قبل، ح (١٨٢٥) من حديث يحيى القطان به وهو في الكبرى ح (٨)].

Comments:

1. Beyond the theme of the present chapter, this *Hadûth* makes it clear that a person acts inappropriately when, without being asked to do so, one seeks out a position of authority. Instead, nominating suitable candidates for leadership positions should be left to the discretion of the ruler. But if the ruler himself asks for petitions for any post or position, it is appropriate to offer oneself for it, particularly if one has the required skills and qualifications for the job. For instance, on the occasion of the Battle of the Trench, Allâh's Messenger ﷺ asked, "Which one of you will rise and go to see what the Quraish are about." Zubair ﷺ then offered himself for the task [*Sahîh Al-Bukhârî* - 2846]. In other words, the modern-day practice of sending applications for employment has a precedent in Islam, and is therefore appropriate and correct.

2. Besides moving a *Miswâk* to the right and to the left, one should make upward and downward motions with it as well, so that the fibers of the tooth-stick may reach places between the teeth and remove any substance that forms on one's teeth or remains stuck between them. This is evidenced by the word, "*Qalasat*," which occurs in the *Hadîth*.

Chapter 5. Encouragement To Use The *Siwâk*

(المعجم ٥) - التَّرْغِيبُ فِي السِّوَاكِ (التحفة ٥)

5. 'Abdur-Rahmân bin Abû 'Atîq said: "My father told me: 'I heard 'Âishah say, (narrating) from the Prophet ﷺ: "*Siwâk* is a means of

٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَتِيقٍ قَالَ:

purification for the mouth and is pleasing to the Lord." (*Ṣaḥîḥ*)

حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ عَائِشَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «السِّوَاكُ مَطْهَرَةٌ لِلْفَمِ مَرْضَاةٌ لِلرَّبِّ».

[**صحيح**، وأخرجه أحمد ٦/ ١٢٤ من حديث يزيد به زريع به وتابعه الدراوردي عند أبي يعلى ٨/ ٣١٥ ح (٤٩١٦) وسنده حسن، وهو في الكبرى، ح (٤) وعلقه البخاري، كتاب الصوم، باب سواك الرطب واليابس للصائم قبل، ح (١٩٣٤) وللحديث شواهد كثيرة عند ابن خزيمة ح (١٣٥) وأحمد وغيرهما].

Comments:

The purpose of this chapter is to show that the tooth-stick is a worthy and commendable cleaning instrument. That being said, its use is not obligatory. Nor, for that matter, is using it an integral part of performing ablution.

Chapter 6. Using *Siwâk* A Great Deal

(المعجم ٦) - الإِكْثَارُ فِي السِّوَاكِ (التحفة ٦)

6. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'I have indeed urged you with regard to the *Siwâk*.'" (*Ṣaḥîḥ*)

٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَعِمْرَانُ بْنُ مُوسَى قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ [قَالَ]: حَدَّثَنَا شُعَيْبُ بْنُ الْحَبْحَابِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَدْ أَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ».

[**أخرجه البخاري**، كتاب الجمعة، باب السواك يوم الجمعة، ح (٨٨٨) من حديث عبدالوارث بن سعيد به، وهو في الكبرى، ح (٥)].

Chapter 7. Permitting The Usage Of *Siwâk* In The Afternoon For One Who Is Fasting

(المعجم ٧) - الرُّخْصَةُ فِي السِّوَاكِ بِالْعَشِيِّ لِلصَّائِمِ (التحفة ٧)

7. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Were it not that it would be too difficult for my *Ummah*, I would have commanded them to use the *Siwâk* at (the time of) every *Ṣalâh*." (*Ṣaḥîḥ*)

٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي، لَأَمَرْتُهُمْ بِالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

[متفق عليه، البخاري، كتاب الجمعة، باب السواك يوم الجمعة، ح (٨٨٧) من حديث مالك، ومسلم، كتاب الطهارة، باب السواك، ح (٢٥٢) من حديث أبي الزناد به وهو في الموطأ ١/ ٦٦ دون قوله: "عند كل صلاة" وهو في الكبرى، ح (٦)].

Comments:

1. This proves that using a *Miswâk* (tooth-stick) is not obligatory, and is not an actual component of ablution. It is, nonetheless, a highly recommended (*Mustahab*) practice.
2. "At (the time of) every prayer" means the afternoon prayers (*Ẓuhr* and *'Asr*) as well. This proves that, when one is fasting, and when one offers either of the afternoon prayers, one may clean the inside of one's mouth with a *Miswâk*.
3. At the time of every prayer signifies that making use of the *Miswâk* is recommended also at the time of every *Salâh*.

Chapter 8. (Using) *Siwâk* At All Times

(المعجم ٨) - السِّوَاكُ فِي كُلِّ حِينٍ

(التحفة ٨)

8. It was narrated from Al-Miqdâm – Abû Shuraiḥ – that his father said: "I said to 'Âishah: 'What did the Prophet ﷺ start with when he entered his house?' She said: 'The *Siwâk*.'" (*Ṣaḥîḥ*)

٨ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى - وَهُوَ ابْنُ يُونُسَ - عَنْ مِسْعَرٍ عَنِ الْمِقْدَامِ - وهُوَ ابْنُ شُرَيْحٍ - عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ: بِأَيِّ شَيْءٍ كَانَ يَبْدَأُ النَّبِيُّ ﷺ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: بِالسِّوَاكِ.

[وأخرجه مسلم، كتاب الطهارة، باب السواك، ح (٢٥٣) من حديث مسعر به وهو في الكبرى، ح (٧)].

Comments:

This continues on the theme of the previous chapter: For just as the Prophet ﷺ used the *Miswâk* at the time of prayer, so too did he ﷺ use it whenever he re-entered his home.

Mentioning The *Fitrah* (The Natural Inclination Of Man)

ذِكْرُ الفِطْرَةِ

Chapter 9. Circumcision

(المعجم ٩) - الاخْتِتَانُ (التحفة ٩)

9. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The *Fiṭrah* are five: Circumcision, removing the pubes, trimming the mustache, clipping the nails, and plucking the armpit hairs." (*Ṣaḥîḥ*)

٩ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الْفِطْرَةُ خَمْسٌ: الإخْتِتَانُ، وَالإسْتِحْدَادُ، وَقَصُّ الشَّارِبِ، وَتَقْلِيمُ الْأَظْفَارِ، وَنَتْفُ الْإِبْطِ».

[متفق عليه، البخاري، كتاب اللباس، باب قص الشارب، ح (٥٨٨٨-٥٨٩٠) من حديث ابن شهاب الزهري به وغيره ومسلم، كتاب الطهارة، باب خصال الفطرة، ح: (٢٥٧) (٥٠) من حديث ابن وهب وهو في الكبرى، ح (١٠) وانظر الحديث الآتي (١١)].

Comments:

1. To define these matters as being *Fitrah*, or innate human nature, signifies that man's inherent nature instinctively demands these things. On a similar note, the religion of Islam is called *Fitrah* because its teachings and articles of belief are closely akin to man's natural inclinations.
2. Circumcision has been included in the acts of *Fitrah* because, in the uncircumcised condition, the foreskin (the prepuce) hinders purification. Drops of urine might remain lodged inside the foreskin, and after sexual intercourse, the existence of foreskin might prevent a person's glands from being cleansed.

Chapter 10. Clipping The Nails

(المعجم ١٠) - تَقْلِيمُ الأَظْفَارِ (التحفة ١٠)

10. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Fiṭrah* are five: Trimming the mustache, plucking the armpit hairs, clipping the nails, removing the pubes, and circumcision.'" (*Ṣaḥîḥ*)

١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَنَتْفُ الْإِبْطِ، وَتَقْلِيمُ الْأَظْفَارِ، وَالاسْتِحْدَادُ وَالْخِتَانُ».

[صحيح، وأخرجه أحمد ٢/ ٢٢٩ عن المعتمر بن سليمان والترمذي، كتاب الأدب، باب ما جاء في تقليم الأظفار ح (٢٧٥٦) من حديث معمر بن راشد به وهو متفق عليه من حديث الزهري، انظر الحديث السابق والآتي، والحديث في السنن الكبرى للنسائي رحمه الله، ح (١١)].

Comments:

Paring the nails has been considered among the acts of *Fitrah* because dirt and filth particles accumulate under unclipped nails; such an accumulation, to be sure, hinders purification. Also, purely on an aesthetic note, unclipped nails betray a lack of good hygiene and are unpleasant to look at.

Chapter 11. Plucking The Armpit Hairs

(المعجم ١١) - نَتْفُ الإِبِطِ (التحفة ١١)

11. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Fiṭrah* are five: Circumcision, shaving the pubes, plucking the armpit hairs, clipping the nails and taking from the mustache." **(Ṣaḥîḥ)**

١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَحَلْقُ الْعَانَةِ، وَنَتْفُ الإِبْطِ، وَتَقْلِيمُ الأَظْفَارِ، وَأَخْذُ الشَّارِبِ».

[**متفق عليه**، من حديث سفيان بن عيينة به، البخاري، ح (٥٨٨٩) ومسلم، ح (٢٥٧) انظر الحديث المتقدم (٩) وهو في الكبرى (٩)].

Comments:

There are various reasons why one should remove armpit hair. First, armpit hairs are unpleasant to look at. Secondly, if one's armpit hairs are long, dirt will get stuck in them, thus making it difficult, if not impossible, to achieve complete cleanliness in that area of the body. And finally, the armpit is a warm part of the body that is prone to abundant perspiration, the result of which is an unpleasant odor, which is certainly heightened with the presence of long armpit hair. Hence, natural human decorum demands that the underarms be kept hair-free, so that they remain clean, free of foul odors, and neat in appearance.

Chapter 12. Shaving The Pubes

(المعجم ١٢) - حَلْقُ الْعَانَةِ (التحفة ١٢)

12. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The deeds connected to the *Fiṭrah* are: Clipping the nails, removing the mustache and shaving the pubes." (*Saḥîḥ*)

١٢ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عن حَنْظَلَةَ ابْنِ أَبِي سُفْيَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْفِطْرَةُ قَصُّ الأَظْفَارِ، وَأَخْذُ الشَّارِبِ، وَحَلْقُ الْعَانَةِ»

[وأخرجه البخاري، كتاب اللباس، باب تقليم الأظفار، ح (٥٨٩٠) من حديث حنظلة به وهو في الكبرى، ح (١٢) مختصر].

Comments:

1. Shaving of the pubes has also been included in the acts of *Fitrah* because urine, excrement, and fluids related to sexual activity may defile the pubes if they are long. If one of the said impurities gets into one's pubes, it may be difficult to remove it, especially when water is scarce. Hence, it is necessary to shave pubic hair in order to protect oneself from both impurity and foul odors.
2. The term *Halq* (or shaving) occurs in the *Ḥadîth*. But there is a consensus among scholars that pubes may be removed by any means: be it by shaving, by using depilatory creams, by pulling them out, or by cutting them.
3. The private parts that must be shaved include both the front and the rear private areas of the body. Nonetheless, there are some scholars who believe that one has to shave only the private area that is on the front side of one's body. And Allâh knows best!

Chapter 13. Trimming The Mustache

(المعجم ١٣) - قَصُّ الشَّارِبِ (التحفة ١٣)

13. It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ said: 'Whoever does not trim his mustache, he is not from one of us.'" (*Ṣaḥîḥ*)

١٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ يُوسُفَ بْنِ صُهَيْبٍ، عن حَبِيبِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: قَالَ رَسولُ الله ﷺ: «مَنْ لَمْ يَأْخُذْ شَارِبَهُ فَلَيْسَ مِنَّا»

[صحيح، وأخرجه الترمذي، كتاب الأدب، باب ما جاء في قص الشارب، ح (٢٧٦١) من حديث عبيدة به وتابعه يحيى بن سعيد القطان عند الترمذي، ح (٢٧٦١) والمعتمر بن سليمان عند النسائي (الصغرى، ٥٠٥٠) وقال الترمذي "حسن صحيح" وصححه ابن حبان (موارد ١٤٨١)].

Comments:

A mustache is a sign of adulthood: It distinguishes between a child and an adult. But if it is allowed to grow long, it will dip into foods and drinks. Since specks of dust, saliva, nose dirt, and other unclean particles are likely to become entangled into a long mustache, it stands to reason that one should trim one's mustache. In fact, the *Shari'ah* commands Muslims to trim their mustaches. The command to do so, however, is limited to that part of the mustache that is directly above one's upper lip. As for the two sides of mustache, the sides that meet up with one's beard, one does not have to trim the mustache hair that is present there.

Chapter 14. The Time Limit For That

(المعجم ١٤) - التَّوْقِيْتُ فِي ذَلِكَ
(التحفة ١٤)

14. It was narrated that Anas bin Mâlik said: "A time limit was set for us, by the Messenger of Allâh ﷺ, regarding trimming the mustache, clipping the nails and plucking the pubes; we were not to leave that for more than forty days," on one occasion he said: "Forty nights." (*Ṣaḥîḥ*)

١٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرٌ - هُوَ ابْنُ سُلَيْمَانَ - عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: وَقَّتَ لَنَا رَسُولُ اللهِ ﷺ فِي قَصِّ الشَّارِبِ وتَقْلِيمِ الأَظْفَارِ وَحَلْقِ الْعَانَةِ وَنَتْفِ الإِبْطِ، أَنْ لَا نَتْرُكَ أَكْثَرَ مِنْ أَرْبَعِينَ يَوْمًا وَقَالَ مَرَّةً أُخْرَى: أَرْبَعِينَ لَيْلَةً.

[**وأخرجه مسلم**، كتاب الطهارة، باب خصال الفطرة، ح (٢٥٨) عن قتيبة بن سعيد به وهو في الكبرى، ح (١٥)].

Comments:

Forty days is the uppermost limit, in that one must do the above-mentioned acts at least once every forty days. That being said, one may perform those acts whenever the need to do so is felt - whenever foul odor, the accumulation of dirt, or a feeling of dirtiness call for the taking of action.

Chapter 15. Trimming The Mustache And Letting The Beard Grow

(المعجم ١٥) - إِحْفَاءُ الشَّارِبِ وَإِعْفَاءُ اللِّحَى (التحفة ١٥)

15. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Trim the mustache and let the beard grow." (*Ṣaḥîḥ*)

١٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى - هُوَ ابْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى».

[**متفق عليه**، البخاري، كتاب اللباس، باب إعفاء اللحى، ح (٥٨٩٣) من حديث عبيد الله بن عمر به ومسلم، كتاب الطهارة، باب خصال الفطرة، ح (٢٥٩) من حديث يحيى القطان، وهو في الكبرى، ح (١٣)]

Comments:

Here, the Prophet ﷺ made a clear distinction between the Islamic ruling of keeping a beard and the Islamic ruling of keeping a mustache. On the one hand, he ﷺ commanded Muslim men to trim their mustaches; and on the other, he ordered Muslim men to allow their beards to grow. This is because a beard is a natural characteristic of a true man. To shave it off or to trim it, such that the skin underneath it can be seen, is to liken oneself to a woman, which is something that is clearly forbidden in Islam. However, to trim what

goes beyond a clenched fist held from the jaw - for a beard that is very long - is not prohibited, as is evidenced by the practice of some Companions of the Prophet ﷺ.

Chapter 16. Moving Far Away (From Everyone) When Relieving Oneself

(المعجم ١٦) - الإِبْعَادُ عِنْدَ إِرَادَةِ الحَاجَةِ
(التحفة ١٦)

16. It was narrated that 'Abdur-Raḥmân bin Abî Qurâd said: "I went out with the Messenger of Allâh ﷺ to an isolated area, and when he wanted to relieve himself he moved far away." (*Ḥasan*)

١٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الْخَطْمِيُّ عُمَيْرُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي الْحارِثُ ابْنُ فُضَيْلٍ وَعُمَارَةُ بْنُ خُزَيْمَةَ بْنِ ثَابِتٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي قُرَادٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ إِلَى الْخَلَاءِ وَكَانَ إِذَا أَرَادَ الْحَاجَةَ أَبْعَدَ.

[إسناده حسن، وأخرجه ابن ماجه، كتاب الطهارة، باب التباعد للبراز في الفضاء، ح (٣٣٤) من حديث يحيى القطان به وحسنه الحافظ في الإصابة ٢/ ٤١٩ ت (٥١٨٥) وهو في الكبرى ح (١٧)].

Comments:

To relieve oneself, one must choose either an out-of-the-way spot - out of the eyeshot of people - or an enclosed room or shed, so that people who are nearby are not bothered by offensive noises and odors. Toilets in modern days exist inside houses, and usually meet all these objectives quite well.

17. It was narrated from Al-Mughîrah bin Shu'bah that when the Prophet ﷺ would go away (to relieve himself) he would go far away. He went to relieve himself when he was on one of his journeys, and said: "Bring me (water for) *Wuḍû'*." So I brought him (water for) *Wuḍû'*, and he performed *Wuḍû'* and wiped over his *Khuffs*. (*Ṣaḥîḥ*)

The Shaikh[1] said: "Ismâ'îl (one of the narrators) is Ibn Ja'far bin Abî Kathîr Al-Qâri;

١٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ [قَالَ]: أَخْبَرَنَا إِسْماعِيلُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا ذَهَبَ الْمَذْهَبَ أَبْعَدَ قَالَ: فَذَهَبَ لِحَاجَتِهِ وَهُوَ فِي بَعْضِ أَسْفَارِهِ فَقَالَ: «ائْتِنِي بِوَضُوءٍ» فَأَتَيْتُهُ بِوَضُوءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

قَالَ الشَّيْخُ: إِسْماعِيلُ هُوَ ابْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ الْقَارِئُ.

[1] Meaning the author, and it appears that Ibn As-Sunnî who heard the text, said this.

[صحيح، وأخرجه أبو داود، كتاب الطهارة، باب التخلي عند قضاء الحاجة، ح (١) من حديث محمد بن عمرو، وابن ماجه، ح (٣٣١) (انظر الحديث السابق) من حديث إسماعيل بن علية عن محمد بن عمرو به، وقال الترمذي، ح (٢٠) "حسن صحيح" وصححه ابن خزيمة ١/ ٣٠، ح (٥٠) والبغوي شرح السنة ١/ ٣٧٣ ح (١٨٤) والحاكم ١/ ١٤٠ على شرط مسلم ووافقه الذهبي وسنده حسن وهو في الكبرى، ح (١٦) وله طريق آخر عند أحمد ٤/ ٢٤٤، ٢٤٩، ٤٥٠ وغيره وصححه النووي في المجموع ٢/ ٧٧].

Chapter 17. Allowing One To Not To Do That

(المعجم ١٧) - الرُّخْصَةُ فِي تَرْكِ ذَلِكَ

(التحفة ١٧)

18. It was narrated that Hudhaifah said: "I was walking with the Messenger of Allâh ﷺ and he came to some people's garbage dump and urinated while standing up. I turned to go away, but he called me back (to conceal him), and I was just behind him. Then when he had finished, he performed *Wudû'* and wiped over his *Khuffs*." (*Sahîh*)

١٨ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ، فَانْتَهَى إِلَى سُبَاطَةِ قَوْمٍ فَبَالَ قَائِمًا، فَتَنَحَّيْتُ عَنْهُ فَدَعَانِي وَكُنْتُ عِنْدَ عَقِبَيْهِ حَتَّى فَرَغَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب البول قائما وقاعدًا، ح: (٢٢٤)، ومسلم، كتاب الطهارة، باب المسح على الخفين، ح (٢٧٣) من حديث الأعمش به وهو في الكبرى، ح (١٨)].

Comments:

1. The Prophet's practice was to urinate in a squatting position. But in the above-mentioned incident, he urinated while standing. Various rational and coherent explanations have been given to explain this *Hadîth*. For instance, some scholars have suggested that the Prophet ﷺ urinated while standing in order to protect himself from the filth of the public garbage dump. Had he urinated in a squatting position above the dump, his clothing or his body would likely have been either smeared with filth, or sullied with urine that splashed back from the refuse. The latter possibility was likely since urine would have fallen close by and returned toward his feet. Other scholars have said that the Prophet ﷺ was suffering from knee pain, and thus it was difficult for him to urinate from a squatting position - this explanation is corroborated by a *Hadîth* that is related in *Sunan Al-Bayhaqi* (*Sunan Al-Bayhaqi Al-Kubra*: 1/101); it should be noted, however, that that narration is weak.
2. The intent of the chapter is to show that if one is confident that one will not bother others with offensive sounds and smells, one does not need to go far in order to urinate; rather, under such circumstances, it is sufficient to simply screen oneself, so that others cannot see him.

Chapter 18. What To Say When Entering *Al-Khalâ'* (The Toilet)

(المعجم ١٨) - الْقَوْلُ عِنْدَ دُخُولِ الْخَلَاءِ (التحفة ١٨)

19. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ entered *Al-Khalâ'* (the toilet) and said: '*Allâhumma innî a'ûthu bika min al-khubuthî wal-khabâ'ith* (O Allâh, I seek refuge with You from male and female devils)."[1] (*Sahîh*)

١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ قَالَ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ».

[متفق عليه، البخاري، كتاب الوضوء باب ما يقول عند الخلاء، ح (١٤٢) من حديث عبدالعزيز به، ومسلم، كتاب الحيض، باب ما يقول إذا أراد دخول الخلاء، ح (٣٧٥) من حديث إسماعيل ابن علية به، وهو في الكبرى، ح (١٩)].

Comments:

1. Entering denotes intent to enter, as is explained in a narration that is related in *Sahîh Al-Bukhârî*, (*Hadîth* 142). Therefore, this supplication should be uttered before one enters the toilet.
2. *Khubth* and *Khabâ'ith* may mean filth, unclean habits, or foul deeds. The two words, however, may also refer to male and female devils, respectively.

Chapter 19. The Prohibition Of Facing The *Qiblah* When Relieving Oneself

(المعجم ١٩) - النَّهْيُ عَنِ اسْتِقْبَالِ الْقِبْلَةِ عِنْدَ الْحَاجَةِ (التحفة ١٩)

20. It was narrated from Râfi' bin Ishâq that he heard Abû Ayyûb Al-Ansârî say – when he was in Egypt: "By Allâh, I do not know what I should do with these *Karâîs* (toilets). The Messenger of Allâh ﷺ said: 'When any one of you goes to defecate or urinate, let him not face toward the *Qiblah*, nor turn his back towards it.'" (*Sahîh*)

٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ رَافِعِ ابْنِ إِسْحَاقَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ وَهُوَ بِمِصْرَ يَقُولُ: وَاللهِ! مَا أَدْرِي كَيْفَ أَصْنَعُ بِهٰذِهِ الْكَرَايِيسِ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ أَوِ الْبَوْلِ، فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرْهَا».

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[1] See *Ma'âlam As-Sunan* by Al-Khattâbî. And *Al-Khalâ'* is the area one relieves oneself in. It refers to outside or other than that, it shoud not be understood to mean toilet only.

[إسناده صحيح، وأخرجه أحمد ٥/٤١٤ من حديث مالك به وهو في الموطأ، (رواية ابن القاسم، ص (١٧٧) ح (١٢٤) ورواية يحيى ١/١٩٣ وله شواهد كثيرة].

Comments:

"Let him not face toward the *Qiblah*, nor turn his back toward it": The wording of this narration clearly indicates that the said prohibition applies to all places - to toilets inside of houses and to wide open spaces, such as fields, valleys, deserts, or out in the wilderness. Imâm Abû Hanîfah's legal ruling in the matter is in harmony with that literal interpretation. Imâm Ash-Shâfi'î, however, ruled that the prohibition applies only to situations wherein one relieves oneself in wide open spaces. Thus, according to his legal ruling, when one relieves oneself while inside a building (a four-walled enclosure), one may turn toward the *Qiblah*. And *Karâîs* is plural of *Karyâs*; it is like a modern day commode.

Chapter 20. The Prohibition Of Turning One's Back Towards The *Qiblah* When Relieving Oneself

(المعجم ٢٠) - النَّهْيُ عَنِ اسْتِدبَارِ القِبْلَةِ عِنْدَ الحَاجَةِ (التحفة ٢٠)

21. It was narrated from Abû Ayyûb that the Prophet ﷺ said: "Do not face toward the *Qiblah* nor turn your backs toward it when defecating or urinating, rather face toward the east or the west." (*Sahîh*)

٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَسْتَقْبِلُوا الْقِبْلَةَ وَلَا تَسْتَدْبِرُوهَا لِغَائِطٍ أَوْ بَوْلٍ، وَلٰكِنْ شَرِّقُوا أَوْ غَرِّبُوا».

[متفق عليه، أخرجه البخاري، كتاب الصلاة، باب قبلة أهل المدينة وأهل الشام والمشرق، ح (٣٩٤)، ومسلم كتاب الطهارة، باب الاستطابة، ح (٢٦٤) من حديث سفيان بن عيينة به وهو في الكبرى، ح (٢٠)].

Comments:

"Rather turn to the East or to the West": This phrase relates to people whose *Qiblah* [the direction of the Ka'bah in Makkah] is not in the direction of the East or the West; for instance, the *Qiblah* for the inhabitants of Al-Madînah is in the direction of the south. And the inhabitants of Pakistan and India turn their faces toward the East or the South.

Chapter 21. The Command To Face Toward The East Or The West When Relieving Oneself

(المعجم ٢١) - الأَمْرُ بِاسْتِقْبَالِ المَشْرِقِ أَوِ المَغْرِبِ عِنْدَ الحَاجَةِ (التحفة ٢١)

22. It was narrated that Abû Ayyûb Al-Ansârî said: "The Messenger of

٢٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا

غُنْدَرٌ: حَدَّثَنَا مَعْمَرٌ قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَى أَحَدُكُمُ الْغَائِطَ، فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلٰكِنْ لِيُشَرِّقْ أَوْ لِيُغَرِّبْ».

Allâh ﷺ said: 'When any one of you goes to defecate, let him not face toward the *Qiblah*, rather let him face toward the east or the west.'" (*Sahîh*)

[متفق عليه، انظر الحديث السابق، وأخرجه أحمد (٥/٤١٦) عن غندر به وهو في الكبرى، ح (٢١)].

Chapter 22. Allowing That In Houses

(المعجم ٢٢) - الرُّخْصَةِ فِي ذٰلِكَ فِي الْبُيُوتِ (التحفة ٢٢)

٢٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: لَقَدِ ارْتَقَيْتُ عَلَى ظَهْرِ بَيْتِنَا فَرَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى لَبِنَتَيْنِ مُسْتَقْبِلَ بَيْتِ الْمَقْدِسِ لِحَاجَتِهِ.

23. It was narrated that 'Abdullâh bin 'Umar said: "I climbed on the roof of our house and saw the Messenger of Allâh ﷺ on two bricks, facing toward Bait Al-Maqdis (Jerusalem), relieving himself." (*Sahîh*)

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب من تبرز على لبنتين، ح (١٤٥) من حديث مالك، ومسلم، كتاب الطهارة، باب الاستطابة، ح (٢٦٦) من حديث يحيى بن سعيد الأنصاري به وهو في الموطأ ١/١٩٣-١٩٤ (يحيى) والكبرى، ح (٢٢)].

Comments:

1. Here, *"our house"* refers to the apartment of Hafsah ﷺ, the mother of the believers (Umm Al-Mominîn) and the sister of 'Abdullâh bin 'Umar ﷺ.
2. Bait Al-Maqdis is situated north of Madinah, while Makkah is situated south of Madinah. Therefore, the Prophet's ﷺ back was turned toward the *Qiblah*.
3. Based on this narration, Imâm Ash-Shâfi'î and other Scholars of *Hadîth* (*Muhaddithin*) have argued that it is permissible to face or turn one's back toward the direction of the *Qiblah* if one is inside a building. Otherwise, the Prophet ﷺ would not have turned his back to the *Qiblah* as he ﷺ did based on the wording of this *Hadîth*. This is the strongest opinion in the matter, for it takes into account all pertinent *Hadîth* narrations. Furthermore, according to this legal ruling, one saves oneself from speaking without proof - for there is no proof that the ruling contained in this *Hadîth* is abrogated, nor is there proof that what is mentioned in this *Hadîth* is specific to the Prophet ﷺ. Besides, what is mentioned about the Prophet ﷺ in this *Hadîth* is also attributed to Ibn 'Umar ﷺ in a narration that is related in *Sunan Abû Dâwûd* (*At-Tahârah, Hadîth* 11). Nonetheless, whenever possible, one should act cautiously in this matter (i.e., when one relieves oneself inside of a building, one should try to avoid facing the *Qiblah* as well as turning one's back to it).

Chapter 23. The Prohibition Of Touching One's Penis With The Right Hand When Relieving Oneself

(المعجم ٢٣) - بَابُ النَّهْيِ عَنْ مَسِّ الذَّكَرِ بِالْيَمِينِ عِنْدَ الحَاجَةِ (التحفة ٢٣)

24. It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Messenger of Allâh ﷺ said: "When any one of you urinates, let him not hold his penis in his right hand." (*Ṣaḥîḥ*)

٢٤ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: أَخْبَرَنَا أَبُو إِسْمَاعِيلَ - وَهُوَ الْقَنَّادُ - قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَبْدَ اللهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا بَالَ أَحَدُكُمْ فَلَا يَأْخُذْ ذَكَرَهُ بِيَمِينِهِ».

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب النهي عن الاستنجاء باليمين، ح (١٥٣) ومسلم، كتاب الطهارة، باب النهي عن الاستنجاء باليمين، ح (٢٦٧) من حديث يحيى بن أبي كثير به وهو في الكبرى، ح (٢٩) وسيأتي برقم (٤٧)].

Comments:

1. Although this specifically mentions the situation of urination, the ruling concerning defecation is basically the same because it entails an even greater possibility of soiling oneself with impurity. In short, therefore, regardless of whether one is urinating or defecating, one should - while in the act of relieving oneself, or in the act of cleaning oneself afterward - touch one's private areas only with one's left hand.
2. It is very important to safeguard one's right hand from all forms of impurities.
3. Although a dirty hand becomes pure upon washing it, it is against one's sense of refinement to let one's right hand, with which one eats, become soiled or sullied with impure matter.

25. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'When any one of you enters *Al-Khalâ'* (the toilet), let him not touch his penis with his right hand.'" (*Ṣaḥîḥ*)

٢٥ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنْ هِشَامٍ عَنْ يَحْيَى - هُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْخَلَاءَ فَلَا يَمَسَّ ذَكَرَهُ بِيَمِينِهِ».

[متفق عليه، انظر الحديث السابق، وهو في الكبرى، ح (٢٩)].

Chapter 24. Allowing One To Urinate While Standing In A Desolate Area

(المعجم ٢٤) - الرُّخْصَةُ فِي الْبَوْلِ فِي الصَّحْرَاءِ قَائِمًا (التحفة ٢٤)

26. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ

٢٦ - أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ

أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا.

came to some people's garbage dump and urinated while standing. (*Ṣaḥîḥ*)

[متفق عليه، انظر ح (١٨) وهو في الكبرى، ح (٢٤)].

Comments:

This report and its explanation have already been mentioned above: see Ḥadîth 18.

٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ [قَالَ]: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ أَنَّ حُذَيْفَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ أَتَى سُبَاطَةَ قَوْمٍ فَبَالَ قَائِمًا.

[متفق عليه، انظر الحديث السابق].

27. It was narrated that Manṣûr said: "I heard Abû Wâ'il (say) that Ḥudhaifah said: 'The Messenger of Allâh ﷺ came to some people's garbage dump and urinated while standing.'" (*Ṣaḥîḥ*)

٢٨ - أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ [قَالَ]: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، وَمَنْصُورٌ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ النَّبِيَّ ﷺ مَشَى إِلَى سُبَاطَةِ قَوْمٍ فَبَالَ قَائِمًا - قَالَ سُلَيْمَانُ فِي حَدِيثِهِ -: وَمَسَحَ عَلَى خُفَّيْهِ وَلَمْ يَذْكُرْ مَنْصُورٌ: الْمَسْحَ.

[متفق عليه، انظر ح (١٨) وهو في الكبرى، ح (٢٣)].

28. It was narrated from Ḥudhaifah that the Prophet ﷺ went to some people's garbage dump and urinated while standing. In his narration, Sulaimân bin 'Ubidullâh said: "And he wiped over his *Khuffs*," but Manṣûr did not mention the wiping.[1] (*Ṣaḥîḥ*)

Chapter 25. Squatting While Urinating In The House

(المعجم ٢٥) - البَوْلُ فِي البَيْتِ جَالِسًا

(التحفة ٢٥)

٢٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللهِ ﷺ بَالَ قَائِمًا فَلَا تُصَدِّقُوهُ، مَا كَانَ يَبُولُ إِلَّا جَالِسًا.

29. It was narrated that 'Âishah said: "Whoever tells you that the Messenger of Allâh ﷺ urinated standing up, do not believe him, for he would not urinate except while squatting." (*Ḥasan*)

[حسن، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في النهي عن البول قائمًا، ح (١٢) عن علي بن حجر به، وأخرجه ابن ماجه، كتاب الطهارة، باب في البول قاعدًا، ح (٣٠٧) من

[1] Meaning, in this route, since Shu'bah narrated it from both Sulaimân and Manṣûr.

حديث شريك القاضي به، وتابعه إسرائيل وغيره (السنن الكبرى للبيهقي ١/ ١٠١، ١٠٢) والحديث في السنن الكبرى للنسائي، ح (٢٥)].

Comments:

Here, 'Âishah ﷺ relates the Prophet's ﷺ usual practice. Apparently, 'Âishah ﷺ heard about the report which indicated that, at least on one occasion, the Prophet ﷺ urinated while standing up. Apparently, it was something the Prophet ﷺ did outside of the home; thus it was only natural that 'Âishah ﷺ had no knowledge about it. This *Hadîth*, therefore, does not negate the previously mentioned authentic *Hadîth* - the *Hadîth* which describes how the Prophet ﷺ once urinated while standing up.

Chapter 26. Urinating Toward An Object With Which One Is Screening Oneself

(المعجم ٢٦) - الْبَوْلُ إِلَى سُتْرَةٍ يَسْتَتِرُ بِهَا (التحفة ٢٦)

30. It was narrated that 'Abdur-Rahmân bin Hasanah said: "The Messenger of Allâh ﷺ came out to us with a small leather shield in his hand. He put it down, then he sat behind it and urinated toward it. Some of the people said: 'Look, he is urinating like a woman.' He heard that and said: 'Do you not know what happened to the companion of the Children of Israel? If they got any urine on themselves they would clip that part of their garments off. Their companion told them not to do that and he was punished in his grave.'" (*Da'îf*)

٣٠ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حَسَنَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَفِي يَدِهِ كَهَيْئَةِ الدَّرَقَةِ فَوَضَعَهَا، ثُمَّ جَلَسَ خَلْفَهَا فَبَالَ إِلَيْهَا، فَقَالَ بَعْضُ الْقَوْمِ: انْظُرُوا، يَبُولُ كَمَا تَبُولُ الْمَرْأَةُ فَسَمِعَهُ فَقَالَ: «أَوَ مَا عَلِمْتَ مَا أَصَابَ صَاحِبَ بَنِي إِسْرَائِيلَ؟ كَانُوا إِذَا أَصَابَهُمْ شَيْءٌ مِنَ الْبَوْلِ قَرَضُوهُ بِالْمَقَارِيضِ، فَنَهَاهُمْ صَاحِبُهُمْ فَعُذِّبَ فِي قَبْرِهِ».

[**إسناده ضعيف**، وأخرجه ابن ماجه، كتاب الطهارة، باب التشديد في البول، ح (٣٤٦) من حديث أبي معاوية، وأبوداود، كتاب الطهارة، باب الاستبراء من البول، ح (٢٢) من حديث الأعمش به وهو في الكبرى، ح (٢٦) وصححه ابن حبان (الإحسان ٣١١٧) والحاكم: ١/ ١٨٤ والذهبي وابن حجر والدار قطني (فتح ١/ ٣٢٨ وغيرهم * سليمان الأعمش ثقة حافظ عارف بالقراءة ورع، لكنه يدلس (تقريب التهذيب، ص ٢١٠) ولم أجد تصريح سماعه، ولأصل الحديث شاهد عند البخاري وغيره].

Comments:

1. "As a woman urinates"; this comparison alludes either to urinating while squatting or while one conceals oneself behind a screen. The person who

uttered these words might not have been a man who had been nurtured and trained by the Prophet ﷺ, or else he might have been a disbeliever, a new Muslim, or a hypocrite.

2. "Cut with scissors" denotes cloth that was sullied with urine and not the body.

Chapter 27. Being Careful To Avoid Contamination With Urine

(المعجم ٢٧) - التَّنَزُّهُ عَنِ الْبَوْلِ (التحفة ٢٧)

31. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ passed by two graves and said: 'These two are being punished, but they are not being punished for something that was difficult to avoid. As for this, he used not to take precautions to avoid (his body or clothes being soiled by) urine, and this one used to walk around spreading malicious gossip.' Then he called for a fresh palm-leaf stalk and split it in two, and placed one piece on each of the two graves. They said: 'O Messenger of Allâh, why did you do that?' He said: 'Perhaps the torment will be reduced for them so long as this does not dry out.'" (*Ṣaḥîḥ*)

Manṣûr contradicted him, he reported it from Mujâhid from Ibn 'Abbâs, but he did not mention Ṭâwus in it.

٣١ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا هٰذَا فَكَانَ لَا يَسْتَنْزِهُ مِنْ بَوْلِهِ، وَأَمَّا هٰذَا فَإِنَّهُ كَانَ يَمْشِي بِالنَّمِيمَةِ»، ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ فَشَقَّهُ بِاثْنَيْنِ فَغَرَسَ عَلَى هٰذَا وَاحِدًا وَعَلَى هٰذَا وَاحِدًا، ثُمَّ قَالَ: «لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا» خَالَفَهُ مَنْصُورٌ، رَوَاهُ عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ وَلَمْ يَذْكُرْ طَاوُسًا.

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب ما جاء في غسل البول، ح: (٢١٨) ومسلم، كتاب الطهارة، باب الدليل على نجاسة البول ووجوب الاستبراء منه، ح (٢٩٢) من حديث وكيع به وهو في الكبرى، ح (٢٧)].

Comments:

The wording of this narration suggests that to protect oneself from these acts is not something difficult. In fact, both these acts - as is indicated by this narration and by others as well - are major sins.

Chapter 28. Urinating In A Vessel

(المعجم ٢٨) - **بَابُ** الْبَوْلِ فِي الْإِنَاءِ (التحفة ٢٨)

32. It was narrated that Umaimah

٣٢ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ

bint Ruqaiqah said: "The Prophet ﷺ had a vessel made from a date tree in which he would urinate and place it under the bed." (*Hasan*)

الْوَزَّانُ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَتْنِي حُكَيْمَةُ بِنْتُ أُمَيْمَةَ عَنْ أُمِّهَا أُمَيْمَةَ بِنْتِ رُقَيْقَةَ قَالَتْ: كَانَ لِلنَّبِيِّ ﷺ قَدَحٌ مِنْ عَيْدَانٍ يَبُولُ فِيهِ وَيَضَعُهُ تَحْتَ السَّرِيرِ.

[**إسناده حسن**، أخرجه أبو داود، كتاب الطهارة، باب الرجل يبول بالليل في الإناء ثم يضعه عنده، ح (٢٤) من حديث حجاج بن محمد به وصححه ابن حبان (موارد ١٤١) والحاكم ١/١٦٧ والذهبي، وحسنه النووي وابن حجر وغيرهما وهو في الكبرى، ح (٣٤)].

Comments:

If there is no particular place set apart for urination in a house or if it is not possible to reach such a place, then to urinate in a chamber-pot or receptacle kept near one's bed and to empty it out at the crack of dawn, is an effective means of safeguarding one's house against filth.

Chapter 29. Urinating In A Basin

(المعجم ٢٩) - **الْبَوْلُ فِي الطَّسْتِ** (التحفة ٢٩)

33. It was narrated that 'Âishah said: "They say that the Prophet ﷺ made a will for 'Alî,[1] but he called for a basin in which to urinate, then he went flaccid suddenly (and died), *so how could he leave a will?!"* (*Sahîh*)

The Shaikh said: Azhar (one of the narrators) is Ibn Sa'd As-Sammân.

٣٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ [قَالَ]: أَخْبَرَنَا أَزْهَرُ قال: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: يَقُولُونَ إِنَّ النَّبِيَّ ﷺ أَوْصَى إِلَى عَلِيٍّ! لَقَدْ دَعَا بِالطَّسْتِ لِيَبُولَ فِيهَا فَانْخَنَثَتْ نَفْسُهُ وَمَا أَشْعُرُ فَإِلَى مَنْ أَوْصَى؟!.

قَالَ الشَّيْخُ: أَزْهَرُ هُوَ ابْنُ سَعْدٍ السَّمَّانُ.

[**متفق عليه**، أخرجه البخاري، كتاب المغازي، باب مرض النبي ﷺ ووفاته، ح (٤٤٥٩) من حديث أزهر السمان، ومسلم، كتاب الوصية، باب ترك الوصية لمن ليس له شيء يوصي فيه، ح (١٦٣٦) من حديث ابن عون به وهو في الكبرى ح (٦٤٥١)].

Comments:

1. Here, 'Âishah was refuting what members of the Rawafid sect were saying about the Caliphate: They claimed that, just before he died, the Prophet ﷺ decreed that 'Alî ﷺ should become the first *Khalîfah* of the Muslim nation.

[1] Meaning, appointing him as the *Khalifah*.

'Âishah ﵁ made it clear that what they said was false and ludicrous. She pointed out that what they claimed was impossible, for she had been by the Prophet's side throughout the duration of his final illness. One makes one's will at the time of one's death, and when that time came for the Prophet ﷺ, his head was in 'Âishah's lap. Thus, had the Prophet ﷺ made a will in which he appointed a *Khalîfah*, 'Âishah ﵁ would have known about it. The fact remains, therefore, that he ﷺ made no such will.

2. This narration further proves that, if one is not able to reach a place that is designated as a toilet, one may urinate in a basin.

Chapter 30. That It Is Disliked To Urinate Into A Burrow In The Ground

(المعجم ٣٠) - كَرَاهِيَةُ الْبَوْلِ فِي الْجُحْرِ (التحفة ٣٠)

34. It was narrated from Qatâdah, from 'Abdullâh bin Sarjis, that the Prophet of Allâh ﷺ said: "None of you should urinate into a burrow in the ground." They said to Qatadâh: "Why is it disliked to urinate into a burrow in the ground?" He said: "It is said that these are dwelling-places of the jinn." (*Da'îf*)

٣٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي جُحْرٍ» قَالُوا لِقَتَادَةَ: وَمَا يُكْرَهُ مِنَ الْبَوْلِ فِي الْجُحْرِ؟ فَقَالَ: يُقَالُ: إِنَّهَا مَسَاكِنُ الْجِنِّ.

[إسناده ضعيف، وأخرجه أبوداود، كتاب الطهارة، باب النهي عن البول في الجحر، ح (٢٩) من حديث معاذ به وهو في الكبرى، ح (٣٠) وصححه النووي في المجموع ٢/ ٨٢، والحاكم على شرط الشيخين ١/ ١٨٦ ووافقه الذهبي. * قتادة مدلس كما قال النسائي وغيره (سير أعلام النبلاء ٧/ ٧٤ وعنعن].

Comments:

Burrows or holes in the ground are often homes to worms, insects, snakes, scorpions, and many other harmful creatures. As a consequence of urination into a burrow, such creatures will be forced to come out; this will cause them discomfort needlessly. And provoked, they might harm the urinator or someone else. Hence the prohibition of urinating into a burrow or a hole in the ground. Qatâdah ﵀ has specified such places as being the dwellings, not just of insects and small animals, but of jinns as well.

Chapter 31. The Prohibition Of Urinating In Standing Water

(المعجم ٣١) - النَّهْيُ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ (التحفة ٣١)

35. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade urinating into standing water.

٣٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَى عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ.

[وأخرجه مسلم، كتاب الطهارة، باب النهي عن البول في الماء الراكد، ح (٢٨١) عن قتيبة ابن سعيد به وهو في الكبرى، ح (٣٥)].

Comments:

Urinating in still water would result in impurities stagnating in the water, which would lead to a foul and disgusting smell. If many people urinate in still water, its color, odor, and taste may also change. This will render the water impure and unsuitable for use.

Chapter 32. That It Is Disliked To Urinate In A Place Where One Bathes

(المعجم ٣٢) - كَرَاهِيَةُ الْبَوْلِ فِي الْمُسْتَحَمِّ (التحفة ٣٢)

36. It was narrated from 'Abdullâh bin Mughaffal that the Prophet ﷺ said: "None of you should urinate in the place where he bathes, for most *Waswâs* (devilish whispers)[1] come from that." ***(Hasan)***

٣٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الْأَشْعَثِ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي مُسْتَحَمِّهِ، فَإِنَّ عَامَّةَ الْوَسْوَاسِ مِنْهُ».

[حسن، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في كراهية البول في المغتسل، ح (٢١) عن علي بن حجر به وقال: "غريب" وأبوداود، ح (٢٧) وابن ماجه، ح (٣٠٤) من حديث معمر به وصححه ابن حبان (موارد ١٢٥٢) والحاكم على شرط الشيخين ١/ ١٦٧، ١٨٥، ووافقه الذهبي، وحسنه النووي في المجموع ٢/ ٩١ والحديث في الكبرى ٣٦) * الحسن البصري مدلس كما قال النسائي (سير أعلام النبلاء ٧/ ٧٤) وعنعن وله شاهد صحيح موقوف عند البيهقي ١/ ٩٨ وللحديث شواهد].

Comments:

Urination at a place of bathing is prohibited. This is because bath water would fall into the urine and would sprinkle onto one's body. Besides, the impurity would mix with water and spread around. Common sense, therefore, demands that one should neither purify oneself in a place of defilement nor make impure a place of purification.

Chapter 33. Greeting One Who Is Urinating

(المعجم ٣٣) - السَّلَامُ عَلَى مَنْ يَبُولُ (التحفة ٣٣)

37. It was narrated that Ibn 'Umar said: "A man passed by the Prophet ﷺ when he was urinating and greeted him with *Salâm*, but he did not return his greeting." ***(Sahîh)***

٣٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ وَقَبِيصَةُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَرَّ رَجُلٌ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَسَلَّمَ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْهِ السَّلَامَ.

[1] I.e., with regard to whether the urine has soiled his body or not.

[وأخرجه مسلم، كتاب الحيض، باب التيمم، ح (٣٧٠) من حديث سفيان الثوري به].

Comments:

When one is in the process of urinating or defecating, it is not appropriate for one to utter remembrance of Allâh or to answer another person's greetings. Since it is not appropriate for one who is in such a state to return someone else's greeting, one should also refrain from initiating greetings himself.

Chapter 34. Returning The Greeting After Performing *Wuḍû'*

(المعجم ٣٤) - رَدُّ السَّلَامِ بَعْدَ الْوُضُوءِ (التحفة ٣٤)

38. It was narrated from Al-Muhâjir bin Qunfudh that he greeted the Prophet ﷺ with *Salâm* while he was urinating, and he did not return the greeting until he had performed *Wuḍû'*. When he had performed *Wuḍû'* he returned the greeting. **(*Ḍa'îf*)**

٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حُضَيْنٍ أَبِي سَاسَانَ، عَنِ الْمُهَاجِرِ بْنِ قُنْفُذٍ: أَنَّهُ سَلَّمَ عَلَى النَّبِيِّ ﷺ وَهُوَ يَبُولُ فَلَمْ يَرُدَّ عَلَيْهِ السَّلَامَ حَتَّى تَوَضَّأَ فَلَمَّا تَوَضَّأَ رَدَّ عَلَيْهِ.

[**إسناده ضعيف**، وأخرجه أبو داود، كتاب الطهارة، باب في الرجل أيرد السلام وهو يبول؟، ح (١٧) وابن ماجه، كتاب الطهارة، باب الرجل يسلم عليه وهو يبول، ح (٣٥٠) من حديث سعيد ابن أبي عروبة به، وصححه ابن خزيمة ١/١٠٣ وابن حبان (موارد ١٨٩، ١٩٠) والحاكم على شرط الشيخين ١/١٦٧ ووافقه الذهبي، وهو في السنن الكبرى (٣٧).* الحسن عنعن (٣٦) وللحديث شواهد].

Comments:

Though it is not appropriate to greet a person when he is urinating, if greetings are extended to him by mistake, he may return the greetings upon completing the act of urinating.

Chapter 35. The Prohibition Of Cleaning Oneself With Bones

(المعجم ٣٥) - النَّهْيُ عَنِ الِاسْتِطَابَةِ بِالْعَظْمِ (التحفة ٣٥)

39. It was narrated from 'Abdullâh bin Mas'ûd, that the Messenger of Allâh ﷺ forbade cleaning oneself with bones or dung. **(*Ṣaḥîḥ*)**

٣٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عُثْمَانَ بْنِ سَنَّةَ الْخُزَاعِيِّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يَسْتَطِيبَ أَحَدُكُمْ بِعَظْمٍ أَوْ رَوْثٍ.

[صحيح، وأخرجه الطحاوي، في معاني الآثار ١٢٣/١ من حديث ابن وهب به وهو في الكبرى، ح (٣٨) وصححه الذهبي في تلخيص المستدرك ٥٠٢/٢، ٥٠٤. * الزهري صرح بالسماع عند أبي نعيم في دلائل النبوة ١٢٩/٢، ١٣٠ وأبو عثمان حسن الحديث راجع الإصابة ١٤٩/٤ وغيره].

Comments:

Bones do not possess the quality of absorption; they are rather hard, and so rather than absorb impure matter, they will only succeed in spreading impure matter around a person's body. Hence, bones should not be used for purification purposes. Moreover, bones and dried dung (*Rawth*) constitute part of the food of both jinns and their animals. It is forbidden to spoil the food of the two said categories of created beings. And so that is another reason why bones should not be used to purify oneself from urine and feces. This explanation has clearly been mentioned in certain *Hadîth* narrations.

Chapter 36. The Prohibition Of Cleaning Oneself With Dung

(المعجم ٣٦) - النَّهْيُ عَنِ الاِسْتِطَابَةِ بِالرَّوْثِ (التحفة ٣٦)

40. It was narrated from Abû Hurairah that the Prophet ﷺ said: "I am like a father teaching you. When any one of you goes to *Al-Khalâ'* (the toilet), let him not face toward the *Qiblah* nor turn his back toward it, and let him not clean himself with his right hand." And *he used to tell them to use three* stones, and he forbade using dung or old bones. ***(Hasan)***

٤٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنْ مُحَمَّدِ بْنِ عَجْلَانَ قَالَ: أَخْبَرَنِي الْقَعْقَاعُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا أَنَا لَكُمْ مِثْلُ الْوَالِدِ أُعَلِّمُكُمْ، إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْخَلَاءِ فَلَا يَسْتَقْبِلِ الْقِبْلَةَ وَلَا يَسْتَدْبِرْهَا، وَلَا يَسْتَنْجِ بِيَمِينِهِ»، وَكَانَ يَأْمُرُ بِثَلَاثَةِ أَحْجَارٍ، وَيَنْهَى عَنِ الرَّوْثِ وَالرِّمَّةِ.

[إسناده حسن، وأخرجه أبوداود، كتاب الطهارة، باب كراهية استقبال القبلة عند قضاء الحاجة، ح (٨) وابن ماجه، كتاب الطهارة، باب الاستنجاء بالحجارة...، ح (٣١٢، ٣١٣) من حديث ابن عجلان به وصححه ابن خزيمة ٤٣/١، ٤٤، ح(٨٠) وابن حبان، (موارد ١٢٨)].

Chapter 37. The Prohibition Of Using Less Than Three Stones To Clean Oneself

(المعجم ٣٧) - النَّهْيُ عَنِ الاِكْتِفَاءِ فِي الاِسْتِطَابَةِ بِأَقَلَّ مِنْ ثَلَاثَةِ أَحْجَارٍ (التحفة ٣٧)

41. It was narrated that Salmân said, that a man said to him: "Your companion (meaning, the Prophet

٤١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ،

ﷺ) even teaches you how to go to the toilet!" He said: "Yes, he forbade us from facing the *Qiblah* when defecating or urinating, or cleaning ourselves with our right hands, or to use less than three stones." (*Ṣaḥîḥ*)

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: وَقَالَ لَهُ رَجُلٌ: إِنَّ صَاحِبَكُمْ لَيُعَلِّمُكُمْ حَتَّى الْخِرَاءَةَ. قَالَ: أَجَلْ، نَهَانَا أَنْ نَسْتَقْبِلَ الْقِبْلَةَ بِغَائِطٍ أَوْ بَوْلٍ، أَوْ نَسْتَنْجِيَ بِأَيْمَانِنَا، أَوْ نَكْتَفِيَ بِأَقَلَّ مِنْ ثَلَاثَةِ أَحْجَارٍ.

[وأخرجه **مسلم**، كتاب الطهارة، باب الاستطابة، ح (٢٦٢) من حديث أبي معاوية به وهو في الكبرى، ح (٤٠)].

Comments:

This man was a polytheist - an idolater. He had uttered these words contemptuously, and out of ridicule. But Salmân Al-Farisi answered with an intelligent rejoinder, in a very wise and dignified manner. May Allâh reward him with the best of rewards!

Chapter 38. Allowing The Usage Of Two Stones For Cleaning

(المعجم ٣٨) - الرُّخْصَةُ فِي الاِسْتِطَابَةِ بِحَجَرَيْنِ (التحفة ٣٨)

42. 'Abdur-Raḥmân bin Al-Aswad (narrated) from his father that he heard 'Abdullâh say: "The Prophet ﷺ wanted to defecate, and he told me to bring him three stones. I found two stones and looked for a third, but I could not find any, so I picked up a piece of dung and brought them to the Prophet ﷺ. He took the two stones and threw away the dung and said: "This is *Riks*." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: *Riks* is the food of the jinn.

٤٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ زُهَيْرٍ، عَنْ أَبِي إِسْحَاقَ قَالَ: لَيْسَ أَبُو عُبَيْدَةَ ذَكَرَهُ وَلٰكِنْ عَبْدُ الرَّحْمٰنِ بْنُ الْأَسْوَدِ عَنْ أَبِيهِ أَنَّهُ سَمِعَ عَبْدَ اللهِ يَقُولُ: أَتَى النَّبِيُّ ﷺ الْغَائِطَ، وَأَمَرَنِي أَنْ آتِيَهُ بِثَلَاثَةِ أَحْجَارٍ، فَوَجَدْتُ حَجَرَيْنِ وَالْتَمَسْتُ الثَّالِثَ فَلَمْ أَجِدْهُ، فَأَخَذْتُ رَوْثَةً فَأَتَيْتُ بِهِنَّ النَّبِيَّ ﷺ، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْثَةَ وَقَالَ: «هٰذِهِ رِكْسٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الرِّكْسُ: طَعَامُ الْجِنِّ.

[وأخرجه **البخاري**: كتاب الوضوء، باب لا يستنجى بروث، ح (١٥٦) عن أبي نعيم به وهو في الكبرى، ح (٤٣)].

Comments:

The words used in the text of *Sunan An-Nasâ'î* are only this much, but in

Musnad Ahmad the *Hadîth* goes on to mention that Allâh's Messenger ﷺ said, "One more stone," which suggests that to contend sufficiency at two stones is not founded on authentic proofs. Let us assume one has only two stones or merely one; in such situations, one stone can be used from various sides thrice, but this, however, should be done very cautiously, in such a manner that one avoids coming into contact with the filth of a previously-used side of the stone.

Chapter 39. Allowing The Usage Of One Stone For Cleaning

(المعجم ٣٩) - **بَابُ الرُّخْصَةِ فِي الاسْتِطَابَةِ بِحَجَرٍ وَاحِدٍ**

(التحفة ٣٩)

43. It was narrated from Salamah bin Qais that the Messenger of Allâh ﷺ said: "When you clean yourselves (with stones, after defecating), use an odd number." (*Sahîh*)

٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا اسْتَجْمَرْتَ فَأَوْتِرْ».

[**إسناده صحيح**، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في المضمضة والاستنشاق ح(٢٧) من حديث جرير بن عبدالحميد به، وتابعه حماد بن زيد عند ابن ماجه، ح (٤٠٦) وغيره وقال الترمذي: "حسن صحيح" وهو في الكبرى، ح (٤٥)].

Chapter 40. Permitting The Usage Of Stones For Cleaning Without Anything Else

(المعجم ٤٠) - **الإِجْتِزَاءُ فِي الِاسْتِطَابَةِ بِالحِجَارَةِ دُونَ غَيْرِهَا**

(التحفة ٤٠)

44. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "When any one of you goes to the *Ghâ'it* (toilet to defecate), let him take with him three stones and clean himself with them, for that will suffice him." (*Hasan*)

٤٤ - أَخْبَرَنَا قُتَيْبَةُ قالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حازِمٍ عن أَبِيهِ، عن مُسْلِمِ بنِ قُرْطٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسولَ اللهِ ﷺ قالَ: «إِذَا ذَهَبَ أَحَدُكُمْ إِلَى الْغَائِطِ، فَلْيَذْهَبْ مَعَهُ بِثَلَاثَةِ أَحْجَارٍ فَلْيَسْتَطِبْ بِهَا، فَإِنَّها تُجْزِىءُ عَنْهُ».

[**حسن**، وأخرجه أبوداود، كتاب الطهارة، باب الاستنجاء بالأحجار، ح (٤٠) من حديث أبي حازم به وهو في الكبرى، ح (٤٢) وصححه الدار قطني ١/ ٥٤، ٥٥].

Chapter 41. Cleaning Oneself With Water

(المعجم ٤١) - الاِسْتِنْجَاءُ بِالْمَاءِ

(التحفة ٤١)

45. Anas bin Mâlik said: "When the Messenger of Allâh ﷺ would go to the toilet, I and another boy like me would bring a small leather vessel of water and he would clean himself with water." (***Sahîh***)

٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ أَبِي مَيْمُونَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا دَخَلَ الْخَلَاءَ أَحْمِلُ أَنَا وَغُلَامٌ مَعِي نَحْوِي إِدَاوَةً مِنْ مَاءٍ فَيَسْتَنْجِي بِالْمَاءِ.

[متفق عليه، وأخرجه البخاري، كتاب الوضوء، باب الاستنجاء بالماء، ح (١٥٠) ومسلم، كتاب الطهارة، باب الاستنجاء بالماء من التبرز ح (٢٧١) من حديث شعبة به وهو في الكبرى، ح (٤٧)].

Comments:

The objective of the chapter is to demonstrate that it is not compulsory to use stones. Rather one could remove traces of urine and excrement solely by means of water.

46. It was narrated that 'Âishah said: "Tell your husbands to clean themselves with water, for I am too shy to tell them myself. The Messenger of Allâh ﷺ used to do that." (***Sahîh***)

٤٦ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: مُرْنَ أَزْوَاجَكُنَّ أَنْ يَسْتَطِيبُوا بِالْمَاءِ فَإِنِّي أَسْتَحْيِيهِمْ مِنْهُ، إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُهُ.

[صحيح: وأخرجه الترمذي، كتاب الوضوء، باب ما جاء في الاستنجاء بالماء ح (١٩) عن قتيبة به، وقال: "حسن صحيح" وهو في الكبرى، ح (٤٦) ❊ ورواه يزيد الرشك عن معاذة به (مسند أحمد ٦/ ١١٣)].

Chapter 42. Prohibition Of *Istinjâ'* (Cleaning Oneself) With The Right Hand

(المعجم ٤٢) - النَّهْيُ عَنِ الاِسْتِنْجَاءِ بِالْيَمِينِ

(التحفة ٤٢)

47. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "When any one of you drinks, let him not breathe into the vessel, and when he goes to the

٤٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ

toilet let him not touch his penis with his right hand, nor wipe himself with his right hand." (*Sahîh*)

أَبِي قَتَادَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسْ فِي إِنَائِهِ، وَإِذَا أَتَى الْخَلَاءَ فَلَا يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَلَا يَتَمَسَّحْ بِيَمِينِهِ».

[صحيح، تقدم طرفه في (٢٤) وهو في الكبرى، ح (٤١)].

Comments:

The prohibition of breathing into a drinking vessel may perhaps be due to the reasons that one's breath might contain a blend of unwholesome substances from one's lungs, and that, subsequently, those substances might get mixed into the water that is inside a drinking vessel.

48. It was narrated from Ibn Abî Qatâdah, from his father, that the Prophet ﷺ forbade breathing into the vessel (when drinking), touching one's penis with one's right hand, and cleaning oneself with one's right hand. (*Ṣaḥîḥ*)

٤٨ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَتَنَفَّسَ فِي الْإِنَاءِ، وَأَنْ يَمَسَّ ذَكَرَهُ بِيَمِينِهِ، وَأَنْ يَسْتَطِيبَ بِيَمِينِهِ.

[صحيح، انظر الحديث السابق].

49. It was narrated that Salmân said: "The idolators said: 'We see that your companion teaches you how to go to the toilet.' He said: 'Yes, he forbade us from cleaning ourselves with our right hand, and from facing toward the *Qiblah*, and he said: 'None of you should clean with less than three stones.''' (*Ṣaḥîḥ*)

٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَشُعَيْبُ بْنُ يُوسُفَ - وَاللَّفْظُ لَهُ - عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ وَ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ قَالَ: قَالَ الْمُشْرِكُونَ إِنَّا لَنَرَى صَاحِبَكُمْ يُعَلِّمُكُمُ الْخِرَاءَةَ قَالَ: أَجَلْ، نَهَانَا أَنْ يَسْتَنْجِيَ أَحَدُنَا بِيَمِينِهِ، وَيَسْتَقْبِلَ الْقِبْلَةَ وَقَالَ: «لَا يَسْتَنْجِي أَحَدُكُمْ بِدُونِ ثَلَاثَةِ أَحْجَارٍ».

[صحيح، تقدم (٤١)].

Chapter 43. Rubbing The Hand On The Ground After *Istinjâ'*

(المعجم ٤٣) - **بَابُ** دَلْكِ الْيَدِ بِالأَرْضِ بَعْدَ الاِسْتِنْجَاءِ (التحفة ٤٣)

50. It was narrated from Abû Hurairah that the Prophet ﷺ performed *Wuḍû'*, and when he had performed *Istinjâ'* he rubbed his hand on the ground. ***(Ḥasan)***

٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شَرِيكٍ، عَنْ إِبْرَاهِيمَ بْنِ جَرِيرٍ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَلَمَّا اسْتَنْجَى دَلَكَ يَدَهُ بِالأَرْضِ.

[**إسناده حسن**، وأخرجه أبوداود، ح (٤٥) وابن ماجه، ح (٣٥٨) من حديث وكيع به وهو في الكبرى، ح (٤٨). * شريك القاضي صرح بالسماع عند ابن حبان (موارد ١٣٨)].

Comments:

Very often, washing with water does not remove bad smell from the hands. Rubbing them against soil gets rid of the bad odor and removes any sticky impurity that may cling on to a person's hands. In modern times, one can benefit by rubbing oneself with soap. Using earth or soil, therefore, is not compulsory.

51. Ibrâhîm bin Jarîr narrated that his father said: "I was with the Prophet ﷺ and he went to *Al-Khalâ'* (toilet) and relieved himself, then he said: "O Jarîr, bring *Tahûr* (a means of purification)." So I brought him some water and he performed *Istinjâ'* with water, and did like this with hand, rubbing it on the ground. ***(Ṣaḥîḥ)***

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: "This resembles more with what is correct than the (previous) narration of Sharîk, and Allâh knows best."

٥١ - أَخْبَرَنَا أَحْمَدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا شُعَيْبٌ - يَعْنِي ابْنَ حَرْبٍ - [قَالَ]: حَدَّثَنَا أَبَانُ بْنُ عَبْدِ اللهِ الْبَجَلِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ جَرِيرٍ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فَأَتَى الْخَلَاءَ فَقَضَى الْحَاجَةَ، ثُمَّ قَالَ: «يَا جَرِيرُ! هَاتِ طَهُورًا» فَأَتَيْتُهُ بِالْمَاءِ فَاسْتَنْجَى بِالْمَاءِ وَقَالَ بِيَدِهِ فَدَلَكَ بِهَا الْأَرْضَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَشْبَهُ بِالصَّوَابِ مِن حَدِيثِ شَرِيكٍ وَاللّٰهُ أَعْلَمُ.

[**صحيح**، وأخرجه ابن ماجه، كتاب الطهارة، باب من دلك يده بالأرض بعد الاستنجاء، ح (٣٥٩) من حديث أبان به * إبراهيم صدوق لكنه لم يسمع من أبيه، وللحديث شواهد كثيرة منها الحديث السابق].

Chapter 44. Restricting The Amount Of Water

(المعجم ٤٤) - بَابُ التَّوْقِيتِ فِي الْمَاءِ
(التحفة ٤٤)

52. It was narrated from 'Abdullâh bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ was asked about water and how some animals and carnivorous beasts might drink from it. He said: 'If the water is more than two *Qullahs*, it will not carry filth.'"[1] (*Ṣaḥîḥ*)

٥٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ وَالْحُسَيْنُ ابْنُ حُرَيْثٍ عَنْ أَبِي أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ عباد عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ فَقَالَ: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ».

[إسناده صحيح، وأخرجه أبوداود، كتاب الطهارة، باب ما ينجس الماء، ح (٦٣) من حديث أبي أسامة به، وهو في الكبرى، ح (٥٠) وصححه ابن حبان (موارد ١١٨) والحاكم ١/ ١٣٢، ١٣٣ ، والشافعي، وأحمد، وابن خزيمة، وغيرهم].

Comments:

1. The objective of the chapter is to define the limit of the abundance or plentifulness of water. It is important to know that limit, for when a container or source of water reaches it, in terms of quantity, it does not become impure even if small quantities of impure substances get mixed into it, provided its color, smell, and taste do not change.
2. The quantity of water held in two *Qullahs* was five hundred *Ratl*, which according to the modern system of measurement comes to about two hundred and twenty-seven liters.

Chapter 45. Leaving Any Restriction On The Amount Of Water

(المعجم ٤٥) - تَرْكُ التَّوْقِيتِ فِي الْمَاءِ
(التحفة ٤٥)

53. It was narrated from Anas that a Bedouin urinated in the *Masjid*, and some of the people went after him, but the Messenger of Allâh ﷺ

٥٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامَ عَلَيْهِ بَعْضُ الْقَوْمِ، فَقَالَ رَسُولُ اللهِ ﷺ:

[1] It comes with some explanation in *Sunan At-Tirmidhî*: 'Abdah (one of the narrators) said: "Muḥammad bin Isḥâq said: 'A *Qullah* refers to *Jirâr* (These are two nouns describing large casks that are used to hold water), and a *Qullah* is the thing that drinking water is held in.'" At-Tirmidhî said: "This is the saying of Ash-Shâfi'î, Aḥmad and Isḥâq. They say that when the water is two *Qullahs* then nothing makes it impure, as long as it does not change its smell, and its taste. And they say, it is approximately fifty *Qirbahs* (waterskins)."

said: "Leave him and do not restrain him." When he had finished he called for a bucket (of water) and poured it over it.[1]

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: "Meaning: 'Do not interrupt him.'" (*Ṣaḥîḥ*)

«دَعُوهُ، لَا تُزْرِمُوهُ». فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ فَصَبَّهُ عَلَيْهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: يَعْنِي لَا تَقْطَعُوا عَلَيْهِ.

[**متفق عليه**: وأخرجه مسلم، كتاب الطهارة، باب وجوب غسل البول وغيره... الخ، ح (٢٨٤) عن قتيبة، والبخاري، كتاب الأدب، باب الرفق في الأمر كله، ح (٦٠٢٥) من حديث حماد بن زيد به وهو في الكبرى، ح (٥١)].

Comments:

1. Regarding the story in question, the urine had already been absorbed into the ground, so it was impossible to completely purify the affected area. Consequently, it was deemed sufficient to pour a bucketful of water so that, with that water, remaining traces of the urine on the upper surface of the ground might be eradicated and seep away into the ground; it was also hoped that, by pouring water over the urine, the surface of the land might become clean.
2. This *Ḥadîth* is a classic example of the Prophet's ﷺ noble and forgiving character. He was not provoked by the unrefined conduct of the Bedouin; on the contrary, he excused him for his behavior, asked him to come to him, and gently explained to him as to what he did was inappropriate. Afterward, the Bedouin expressed a great deal of appreciation for how the Prophet ﷺ treated him.

54. It was narrated that Anas bin Mâlik said: "A Bedouin urinated in the *Masjid*, and the Prophet ﷺ ordered that a bucket (be brought) and poured over it." (*Ṣaḥîḥ*)

٥٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عُبَيْدَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسِ بْنِ مالِكٍ قَالَ: بَالَ أَعْرَابِيٌّ فِي الْمَسْجِدِ، فَأَمَرَ النَّبِيُّ ﷺ بِدَلْوٍ مِنْ مَاءٍ فَصُبَّ عَلَيْهِ.

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب صب الماء على البول في المسجد، ح (٢٢١) ومسلم، كتاب الطهارة، باب وجوب غسل البول وغيره من النجاسات.. الخ، ح (٢٨٤) من حديث يحيى الأنصاري به وهو في الكبرى، ح (٥٢) * عبيدة هو ابن حميد كما في تحفة الأشراف ١/٤٢٨ ح (١٦٥٧)].

Comments:

Since he had begun to urinate, it was meaningless to stop him. The place had already been made filthy. Had he been stopped, his urine might not have halted and he might have polluted other places of the mosque also while moving around.

[1] The author will cite this narration again in No. 330 as a possible proof for setting the minimum, since it mentions "a bucket" as if this is the minium amount required.

55. Anas said: "A Bedouin came to the *Masjid* and urinated, and the people yelled at him, but the Messenger of Allâh ﷺ said: 'Leave him alone.' So they left him alone. When he had finished urinating, he ordered that a bucket (be brought) and poured over it." (***Sahîh***)

٥٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: جَاءَ أَعْرَابِيٌّ إِلَى الْمَسْجِدِ فَبَالَ، فَصَاحَ بِهِ النَّاسُ فَقَالَ رَسُولُ اللهِ ﷺ: «اتْرُكُوهُ». فَتَرَكُوهُ حَتَّى بَالَ ثُمَّ أَمَرَ بِدَلْوٍ فَصُبَّ عَلَيْهِ.

[**انظر الحديث السابق:** وهو في الكبرى، ح (٥٣) * أخرجه البخاري، ح (٢٢١) من حديث عبدالله بن المبارك به].

Comments:

Since the Bedouin had already begun to urinate, it was meaningless to stop him. The floor of the *Masjid* had already been made filthy. Had someone tried to stop him, he probably would not have been able to stop the flow of his urine, so other parts of the *Masjid* - and perhaps even the clothes of the people who were near him - would also have become sullied by his urine.

56. It was narrated that Abû Hurairah said: "A Bedouin stood up and urinated in the *Masjid*, and the people started shouting. The Messenger of Allâh ﷺ said to them: 'Leave him alone, and spill a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult.'" (***Sahîh***)

٥٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ عَنْ عُمَرَ بْنِ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ، فَتَنَاوَلَهُ النَّاسُ فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «دَعُوهُ، وَأَهْرِيقُوا عَلَى بَوْلِهِ دَلْوًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ».

[**وأخرجه البخاري**، كتاب الوضوء، باب صب الماء على البول في المسجد، ح (٢٢٠) وغيره من حديث الزهري به وهو في الكبرى، ح (٥٤)].

Comments:

This narration apparently seems to contradict those reports in which the drying of ground is called its purification. But it could be argued that those reports refer to situations wherein it is not known when or with what impurity a piece of land becomes impure. In such situations, that piece of land is considered pure when it becomes dry. But if the timing of defilement is known - for instance, one knows that, just a few minutes earlier, someone urinated on a specific spot on the ground - then the affected area of the ground should be washed, as occurred in the above-mentioned *Hadîth*.

Chapter 46. Still Water

(المعجم ٤٦) - **بَابٌ** المَاءِ الدَّائِمِ
(التحفة ٤٦)

57. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should urinate into still water and then perform *Wuḍû'* with it." (*Ṣaḥîḥ*)

٥٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَتَوَضَّأُ مِنْهُ». قَالَ عَوْفٌ: وقَالَ خِلَاسٌ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

[**إسناده صحيح**، أخرجه مسلم، كتاب الطهارة، باب النهي عن البول في الماء الراكد، ح (٢٨٢) و أحمد ٢/ ٢٥٩، ٤٩٢، ٥٢٩ من حديث عوف الأعرابي، من حديث محمد بن سيرين به وهو في الكبرى، ح (٥٥،٥٦)].

58. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should urinate in still water and perform *Ghusl* with it.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: "Ya'qûb would not narrate this *Ḥadîth* except for a Dînâr."[1]

٥٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يَحْيَى بْنِ عَتِيقٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كَانَ يَعْقُوبُ لَا يُحَدِّثُ بِهٰذَا الْحَدِيثِ إِلَّا بِدِينَارٍ.

[**إسناده صحيح**، وأخرجه مسلم، (انظر الحديث السابق) والمزي في تهذيب الكمال: ٢٠/ ١٦٩، ١٧٠ من حديث يعقوب بن إبراهيم الدورقي من حديث محمد بن سيرين به وهو في الكبرى (٥٧)].

Chapter 47. Sea Water

(المعجم ٤٧) - **بَابٌ**: فِي مَاءِ البَحْرِ
(التحفة ٤٧)

59. Abû Hurairah said: "A man asked the Prophet ﷺ: 'O Messenger of Allâh, we travel by sea and we take a little water with us, but if we use it for *Wuḍû'*, we will go thirsty. Can we perform *Wuḍû'* with sea-

٥٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ مِنْ بَنِي عَبْدِ الدَّارِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ النَّبِيَّ

[1] Ya'qûb bin Ibrâhîm Ad-Dawrqî, and the meaning is that he held the view that it is permissible to accept a payment for narrating, contrary to many others.

ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ مَعَنَا الْقَلِيلَ مِنَ الْمَاءِ فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ».

water?' The Messenger of Allâh ﷺ said: 'Its water is a means of purification and its dead meat is permissible."' (*Ṣaḥîḥ*)

[إسناده صحيح، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في ماء البحر أنه طهور، ح (٦٩) عن قتيبة، و أبوداود، كتاب الطهارة، باب الوضوء بماء البحر، ح (٨٣) وابن ماجه، كتاب الطهارة، باب الوضوء بماء البحر، ح (٣٨٦/ ٣٢٤٦) من حديث مالك به وهو في الموطأ (يحيى) ٢٢/١ والكبرى للنسائي ح (٥٨) وقال الترمذي: "حسن صحيح" وصححه البخاري وابن خزيمة وابن حبان وغيرهم].

Comments:

1. This narration proves that sea water is both pure and suitable for purification.
2. Any water that is in its basic, intrinsic form - be it from a well, a spring, a fountain, etc., - is both pure and suitable for purification.
3. The Prophet ﷺ gave additional information which the questioner did not ask about - information that was nonetheless pertinent and important. To be more specific, the Prophet ﷺ informed the questioner that dead sea animals found floating on the surface of the sea are lawful to eat. This kind of response from the Prophet ﷺ - one in which the Prophet ﷺ replied with additional important information that was not asked for - is called *Al-Jawab Al-Hakim* (the Wise Response).

Chapter 48. *Wuḍû'* With Snow

(المعجم ٤٨) - بَابُ الْوُضُوءِ بِالثَّلْجِ (التحفة ٤٨)

٦٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ [قَالَ]: أَخْبَرَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ سَكَتَ هُنَيْهَةً فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! مَا تَقُولُ فِي سُكُوتِكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ؟ قَالَ: «أَقُولُ: اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى

60. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ started *Ṣalâh*, he would remain silent for a short while. I said: 'May my father and mother be ransomed for you, O Messenger of Allâh! What do you say when you remain silent between the *Takbîr* and the recitation (in the *Ṣalâh*)?' He said: 'I say: *Allâhumma bâ'id bainî wa baina khaṭâyâya kamâ bâ'adta baina al-mashriq wal-maghrib; Allâhumma naqqinî min khaṭâyâya kamâ yunaqqath-thawb al-abyaḍ min ad-danas; Allâhummaghsilnî*

min khaṭâyâya bith-thalji wal-mâ'i wal-barad (O Allâh, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allâh, cleanse me of sin as a white garment is cleansed from filth; Wash away my sins with snow, water, and hail)'." (*Ṣaḥîḥ*)

الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

[**متفق عليه**، أخرجه البخاري، كتاب الأذان، باب ما يقول بعد التكبير، ح (٧٤٤) ومسلم، كتاب المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة ح (٥٩٨) من حديث جرير، من حديث عمارة به وهو في الكبرى، ح (٦٠)].

Comments:

This *Ḥadîth* clearly supports the claim that is made in the above-mentioned chapter heading. In this *Ḥadîth*, the Prophet ﷺ put snow and water on an equal level. Hence, ablution with snow-water is permissible.

Chapter 49. *Wuḍû'* With Water From Snow

(المعجم ٤٩) - **الْوُضُوءُ بِمَاءِ الثَّلْجِ**

(التحفة ٤٩)

61. It was narrated that 'Âishah said: "The Prophet ﷺ used to say: '*Allâhummaghsil khaṭâyâya bi-mâ'ith-thalj wal-barad wa naqqi qalbî min al-khaṭâya kamâ naqayta ath-thawb al-abyaḍ min ad-danas* (O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth).'" (*Ṣaḥîḥ*)

٦١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ».

[**متفق عليه**، أخرجه البخاري، كتاب الدعوات، باب الاستعاذة من أرذل العمر... الخ، ح (٦٣٧٥) ومسلم، كتاب الذكر والدعاء، باب الدعوات والتعوذ، ح (٥٨٩) بعد ح (٢٧٠٥) من حديث هشام به مطولا وهو في الكبرى، ح (٥٩)].

Chapter 50. *Wuḍû'* With Water Of Hail

(المعجم ٥٠) - **بَابُ الْوُضُوءِ بِمَاءِ الْبَرَدِ**

(التحفة ٥٠)

62. 'Awf bin Mâlik said: "I heard the Messenger of Allâh ﷺ offering the (funeral) prayer for one who had died, and I heard him say in his supplication: '*Allâhummaghfir lahu warḥamhu wa 'âfihi wa a'fu*

٦٢ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ قَالَ: شَهِدْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ

'anhu, wa akrim nuzulahu wa wassi' madkhalahu waghsilhu bil-mâ'i wath-thalji wal-baradi wa naqqihi min al-khaṭâya kamâ ynaqqath-thawb al-abyaḍ min ad-danas. (O Allâh, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of sin as a white garment is cleansed of dirt)." (*Ṣaḥîḥ*)

اللهِ ﷺ يُصَلِّي عَلَى مَيِّتٍ، فَسَمِعْتُ مِنْ دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ، وَأَكْرِمْ نُزُلَهُ وَأَوْسِعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ».

[**وأخرجه مسلم**، كتاب الجنائز، باب الدعاء للميت في الصلاة، ح (٩٦٣) من حديث معاوية ابن صالح به وهو في الكبرى، ح (٢١١١)].

Chapter 51. What Is Leftover From A Dog

(المعجم ٥١) - **سُؤْرُ الْكَلْبِ** (التحفة ٥١)

63. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a dog drinks from the vessel of one of you, let him wash it seven times." (*Ṣaḥîḥ*)

٦٣ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا شَرِبَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب إذا شرب الكلب في إناء أحدكم فليغسله سبعًا، ح (١٧٢) ومسلم، كتاب الطهارة، باب حكم ولوغ الكلب، ح(٢٧٩)، (٩٠) من حديث مالك به وهو في الموطأ ١/ ٣٤ (يحيى)].

Comments:

Based on this *Ḥadîth*, if a dog licks a dish (the term used in the *Ḥadîth* above is "*Walagh*", which denotes the act of licking up), both the dish and its contents become impure. Hence, the contents must be thrown away, and the dish must be washed seven times.

64. Thâbit, the freed slave of 'Abdur-Raḥmân bin Zaid narrated that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him wash it seven times.'" (*Ṣaḥîḥ*)

٦٤ - **أَخْبَرَنِي** إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ لِيَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ زَيْدٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

[إسناده صحيح، وأخرجه أحمد ٢/ ٢٧١ من حديث ابن جريج به وهو في الكبرى، ح (٦٦). ﷺ ثابت هو ابن عياض الأحنف الأعرج العدوي].

٦٥ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ سَعْدٍ أَنَّهُ أَخْبَرَهُ هِلَالُ بْنُ أُسَامَةَ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُخْبِرُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ.

65. A similar *Ḥadîth* was narrated from Abû Hurairah from the Prophet ﷺ. (*Ṣaḥîḥ*)

[إسناده صحيح، وأخرجه أحمد: ٢/ ٢٧١ من حديث ابن جريج به مختصرًا وهو في الكبرى، ح (٦٧)].

Chapter 52. The Command To Throw Away Anything Left In A Vessel That A Dog Has Licked

(المعجم ٥٢) - الأَمْرُ بِإِرَاقَةِ مَا فِي الإِنَاءِ إِذَا وَلَغَ فِيهِ الكَلْبُ (التحفة ٥٢)

٦٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ ثُمَّ لْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا تَابَعَ عَلِيَّ بْنَ مُسْهِرٍ عَلَى قَوْلِهِ: «فَلْيُرِقْهُ».

66. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times.'"

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I do not know any one who followed 'Alî bin Mushir in narrating it with: "Let him throw it away." (*Ṣaḥîḥ*)

[وأخرجه مسلم، كتاب الطهارة، باب حكم ولوغ الكلب، ح (٢٧٩) عن علي بن حجر به وهو في الكبرى، ح (٦٥)].

Comments:

Imâm An-Nasâ'î considers the phrase "its contents should be thrown away" to be *Shaadh* - in *Ḥadîth* terminology, this means that the wording of a *Ḥadîth* is reported by only one narrator; his other companions and contemporaries do not narrate it. This arouses suspicion that the narrator probably committed an error. That being said, syntactically the wording stands to reason.

Chapter 53. Rubbing A Vessel Licked By A Dog With Dust

(المعجم ٥٣) - بَابُ تَعْفِيرِ الْإِنَاءِ الَّذِي وَلَغَ فِيهِ الْكَلْبُ بِالتُّرَابِ

(التحفة ٥٣)

67. It was narrated from 'Abdullâh bin Al-Mughaffal that the Messenger of Allâh ﷺ commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said: "If a dog licks a vessel then wash it seven times, and rub it the eighth time with dust." (*Sahîh*)

٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ قال: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفًا عَنْ عَبْدِ اللهِ بْنِ الْمُغَفَّلِ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَالْغَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ».

[وأخرجه مسلم، كتاب الطهارة، باب حكم ولوغ الكلب، ح (٢٨٠) من حديث خالد بن الحارث به وهو في الكبرى، ح (٧٠)].

Comments:

1. To keep dogs for hunting or for guarding animals is a necessity. Hence, Islamic law permits the keeping of such dogs. Nonetheless, these types of dogs may not be kept inside houses. As for cattle-guarding dogs, they should be kept in a cattle pen; and as for hounds that are meant for hunting and for the protection of harvests, they should be kept on farms.
2. Plain purifying earth expels the traces of impurity and acts as a bactericide. Bacteria are not removed by water - even though, when water is used, the impurity of a dog's saliva is ostensibly removed. Therefore, besides water, it is necessary to use purifying earth at least once.

Chapter 54. Leftovers Of A Cat

(المعجم ٥٤) - سُؤْرِ الْهِرَّةِ (التحفة ٥٤)

68. It was narrated from Kabshah bint Ka'b bin Mâlik that Abû Qatâdah entered upon her, then she narrated the following: "I poured some water for him for *Wudû'*, and a cat came and drank from it, so he tilted the vessel for it to drink." Kabshah said: "He saw me looking at him and said: 'Are you surprised, O daughter of my brother?' I said:

٦٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ ابْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا، ثُمَّ ذَكَرَتْ كَلِمَةً مَعْنَاهَا: فَسَكَبْتُ لَهُ وَضُوءًا فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ، فَأَصْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ، قَالَتْ كَبْشَةُ: فَرَآنِي أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي!

'Yes.' He said: 'The Messenger of Allâh ﷺ said: They are not impure, rather they are among the males and females (animals) who go around among you." (*Sahîh*)

فَقُلْتُ: نَعَمْ، قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ وَالطَّوَّافَاتِ».

[**إسناده صحيح**، وأخرجه أبوداود، كتاب الطهارة، باب سؤر الهرة، ح (٧٥) والترمذي، ح (٩٢) وابن ماجه، (٣٦٨) من حديث مالك به وهو في الموطأ ١/٢٢، ٢٣ (يحيى) وهو في الكبرى، ح (٦٣) وصححه ابن خزيمة، وابن حبان، ح (١٢١) والحاكم، والذهبي، وغيرهم].

Comments:

The cat is a homely and domesticated animal. They roam freely in people's houses, and once they are allowed in a house, it is difficult to keep them in one place. Generally speaking, cats are known to dip their mouth into bowls and other dishes. Since this phenomenon is beyond one's control, their saliva is not deemed impure. Moreover, cats are known to be neat and clean animals. They are especially known to keep their mouths clean. But if the mouth of a cat carries any discernible impurity, and if that cat dips its unclean mouth into a dish, its contents would certainly become impure.

Chapter 55. Leftovers Of A Donkey

(المعجم ٥٥) - **بَابٌ** سُؤْرِ الحِمَارِ

(التحفة ٥٥)

69. It was narrated that Anas said: "An announcer came to us from the Messenger of Allâh ﷺ and said: 'Allâh and His Messenger forbid you from (eating) the flesh of domestic donkeys, for it is filth.'" (*Sahîh*)

٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ [قَالَ]: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: أَتَانَا مُنَادِي رَسُولِ اللهِ ﷺ فَقَالَ: إِنَّ اللهَ وَرَسُولَهُ يَنْهَاكُمْ عَنْ لُحُومِ الْحُمُرِ فَإِنَّهَا رِجْسٌ.

[**متفق عليه**، أخرجه البخاري، كتاب الجهاد، باب التكبير عند الحرب، ح (٢٩٩١) ومسلم، كتاب الصيد والذبائح، باب تحريم أكل الحمر الإنسية، ح (١٩٤٠) من حديث سفيان بن عيينة به وهو في الكبرى، ح (٦٤)].

Comments:

Imâm An-Nasâ'î has perhaps based his reasoning on the phrase "it is filth," which occurs in the wording of this narration. But those who hold the leftover of a domesticated ass to be pure argue that Allâh's Messenger ﷺ and the noble Companions used to ride asses. The saliva and perspiration of those animals likely came into contact with the riders' clothes. Furthermore, Allâh's Messenger ﷺ never indicated that a donkey's saliva is impure.

Chapter 56. Leftovers Of A Menstruating Woman

(المعجم ٥٦) - بَابُ سُؤْرِ الحَائِضِ

(التحفة ٥٦)

70. It was narrated that 'Âishah, may Allâh be pleased with her, said: "While I was menstruating, I would nibble meat from a bone, and the Messenger of Allâh ﷺ would put his mouth where mine had been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been." (*Sahîh*)

٧٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعَرْقَ فَيَضَعُ رَسُولُ اللهِ ﷺ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ، وَكُنْتُ أَشْرَبُ مِنَ الْإِنَاءِ فَيَضَعُ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ.

[وأخرجه مسلم، كتاب الحيض، باب جواز غسل الحائض رأس زوجها.. الخ، ح (٣٠٠) من حديث سفيان الثوري به وهو في الكبرى، ح (٦٢)].

Comments:

Since the states of menstruation and major ritual impurity (*Janâbah*) are not discernible impurities, the remnants of foods and drinks of a menstruating woman and of one who is in a state of major ritual impurity are pure.

Chapter 57. Men And Women Performing *Wuḍû'* Together

(المعجم ٥٧) - بَابُ وُضُوءِ الرِّجَالِ وَالنِّسَاءِ جَمِيعًا (التحفة ٥٧)

71. It was narrated that Ibn 'Umar said: "Men and women used to perform *Wuḍû'* together during the time of the Messenger of Allâh ﷺ." (*Sahîh*)

٧١ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ، ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ، وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللهِ ﷺ جَمِيعًا.

[وأخرجه البخاري، كتاب الوضوء، باب وضوء الرجل مع امرأته... الخ، ح (١٩٣) من حديث مالك به وهو في الموطأ: ١/ ٢٤ (يحيى) والكبرى، ح (٧٢) (رواية معن فقط)].

Comments:

It should be kept clearly in mind that men and women in this *Ḥadîth* signifies men and women of one household, that is to say a husband and his wife, or a man and a woman who is enumerated among his unmarriageable kin - one's

unmarriageable kin (*Mahram*) are those family members that one is forbidden to marry forever]. This narration certainly does not refer to marriageable kin (*Ghayr Mahram*) of various households. In other words, Islam does not permit unrestricted intermingling among men and women.

Chapter 58. The (Water) Leftover From The *Junub* Person

(المعجم ٥٨) - **بَابُ** فَضْلِ الْجُنُبِ

(التحفة ٥٨)

72. It was narrated from 'Âishah that she used to perform *Ghusl* with the Messenger of Allâh ﷺ from a single vessel. (*Sahîh*)

٧٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا أَخْبَرَتْهُ: أَنَّهَا كَانَتْ تَغْتَسِلُ مَعَ رَسُولِ اللهِ ﷺ فِي الْإِنَاءِ الْوَاحِدِ.

[**متفق عليه**، أخرجه البخاري، كتاب الغسل، باب غسل الرجل مع امرأته، ح (٢٥٠) ومسلم، كتاب الحيض، باب القدر المستحب من الماء في غسل الجنابة.. الخ، ح (٣١٩) (عن قتيبة) من حديث ابن شهاب الزهري به وهو في الكبرى، ح (٧٣)].

Comments:

The objective of this chapter is to show that while in a state of major ritual impurity, a person is not perceptibly impure, unless his hand or other parts of his body carry some kind of discernible filth. Therefore, if he dips his hand into water, that water will not become impure.

Chapter 59. The Amount Of Water Sufficient For A Man's *Wudû'*

(المعجم ٥٩) - **بَابُ** الْقَدْرِ الَّذِي يَكْتَفِي بِهِ الرَّجُلُ مِنَ الْمَاءِ لِلْوُضُوءِ (التحفة ٥٩)

73. It was narrated that 'Abdullâh bin Jabr said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ used to perform *Wudû'* with a *Makkûk* (cup) and *Ghusl* with five *Makkûks* (cups).'" (*Sahîh*)

٧٣ - أَخْبَرَنَا عمرُو بنُ عليٍّ قالَ: حَدَّثَنَا يَحْيَى [قالَ]: حَدَّثَنَا شُعبةُ قالَ: حَدَّثَنِي عَبْدُ اللهِ بنُ عَبْدِ اللهِ بْنِ جَبْرٍ قالَ: سَمِعْتُ أَنَسَ ابنَ مالِكٍ يَقُولُ: كَانَ رَسولُ اللهِ ﷺ يَتوضَّأُ بِمَكُّوكٍ وَيَغْتَسِلُ بِخَمْسَةِ مَكَاكِيَّ.

[**متفق عليه**: أخرجه البخاري، كتاب الوضوء، باب الوضوء بالمد، ح (٢٠١) ومسلم، كتاب الحيض، باب القدر المستحب من الماء.. الخ، ح (٣٢٥) من حديث شعبة وأحمد ٣/ ١١٢ عن يحيى القطان، من حديث ابن جبر به وهو في الكبرى، ح (٧٤) على تصحيف في السند المطبوع].

Comments:

1. What this means is that if one possesses the quantity of water mentioned, one is not permitted to perform the dry ablution (the *Tayammum* - the dry

ablution) - an alternative form of purification that is performed in the absence of water, or in situations wherein water is not available.

2. *Makkûk* is a volume of measure, which has been interpreted elsewhere in a *Hadîth* as the *Mudd*, which is also a volume of measure. If estimated in terms of weight, the quantity of every substance measures differently. But in terms of weight the *Mudd* measures a little more than half a liter.

74. It was narrated from Shu'bah that Habîb said: "I heard 'Abbâd bin Tamîm narrate from my grandmother – who was Umm 'Umârah bint Ka'b – that the Prophet ﷺ performed *Wuḍû'*, and he was brought a vessel in which there were two-thirds of a *Mudd*." Shu'bah said: "I remember that he washed his forearms and started rubbing them, and he wiped the inside of his ear, but I do not remember whether he wiped the outside of them." (*Ṣaḥîḥ*)

٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ، ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا قال: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ قَالَ: سَمِعْتُ عَبَّادَ بْنَ تَمِيمٍ يُحَدِّثُ عَنْ جَدَّتِي - وَهِيَ أُمُّ عُمَارَةَ بِنْتُ كَعْبٍ -: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ فَأُتِيَ بِمَاءٍ فِي إِنَاءٍ قَدْرَ ثُلُثَيِ الْمُدِّ، قَالَ شُعْبَةُ: فَأَحْفَظُ أَنَّهُ غَسَلَ ذِرَاعَيْهِ وَجَعَلَ يَدْلُكُهُمَا وَيَمْسَحُ أُذُنَيْهِ بَاطِنَهُمَا وَلَا أَحْفَظُ أَنَّهُ مَسَحَ ظَاهِرَهُمَا.

[إسناده صحيح: وأخرجه أبوداود، كتاب الطهارة، باب ما يجزيء من الماء في الوضوء، ح (٩٤) عن محمد بن بشار به وهو في الكبرى، ح (٧٦) وصححه أبوزرعة (علل الحديث ١/ ٢٥) ح (٣٩)].

Comments:

In the preceding narration, it is mentioned that the Prophet ﷺ performed ablution with one *Mudd* measure of water. According to this narration, he ﷺ once performed ablution with an amount of water that was less than a *Mudd*. It follows, therefore, that one may perform ablution with a small quantity of water - an amount that is even less than a *Mudd* - provided that no part of any limb is left dry.

Chapter 60. The Intention For *Wuḍû'*

(المعجم ٦٠) - **بَابُ** النِّيَّةِ فِي الْوُضُوءِ

(التحفة ٦٠)

75. It was narrated that 'Umar bin Al-Khaṭṭâb (may Allâh be pleased with him) said: "The Messenger of Allâh said: 'Actions are only done with intentions, and every man shall have what he intended. Thus he whose emigration was for Allâh and His Messenger, his emigration was for Allâh and His Messenger,

٧٥ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ حَدَّثَنِي مَالِكٌ ح وَأَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ - وَاللَّفْظُ لَهُ - عَنْ يَحْيَى بْنِ

and he whose emigration was to achieve some worldly benefit or to take some woman in marriage, his emigration was for that which he intended." (*Ṣaḥîḥ*)

سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللهُ عَنْهُ] قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِامْرِىءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَإِلَى رَسُولِهِ فَهِجْرَتُهُ إِلَى اللهِ وَإِلَى رَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

[**متفق عليه**، أخرجه البخاري كتاب الإيمان، باب ما جاء: أن الأعمال بالنية والحسبة، ح (٥٤) ومسلم، كتاب الإمارة، باب قوله ﷺ "إنما الأعمال بالنية، وأنه يدخل فيه الغزو وغيره من الأعمال، ح (١٩٠٧) من حديث مالك به وهو في الموطأ، ص (٤٠٣) النوادر، رواية محمد بن الحسن الشيباني، والكبرى، ح (٧٨) (رواية سليمان بن منصور فقط)].

Comments:

This *Ḥadîth* is one of the most integrally fundamental *Aḥâdith* of the religion of Islam; on it rests the foundation of the Straight Path. "Deeds" in this *Ḥadîth* refers to good deeds. Therefore, sincerity of intention is a prerequisite for having one's good deeds accepted. Furthermore, if a good deed is performed with a bad intention, it might - in terms of how one will be evaluated and rewarded in the Hereafter - turn into a bad deed.

Chapter 61. *Wuḍû'* Using A Vessel

(المعجم ٦١) - **الْوُضُوءُ مِنَ الإِنَاءِ**

(التحفة ٦١)

76. It was narrated that Anas said: "I saw the Messenger of Allâh ﷺ when the time for *'Aṣr* prayer had come. The people looked for (water for) *Wuḍû'* but they could not find any. Then some (water for) *Wuḍû'* was brought to the Messenger of Allâh ﷺ. He put his hand in that vessel and told the people to perform *Wuḍû'*, and I saw water springing from beneath his fingers, until they had all performed *Wuḍû'*." (*Ṣaḥîḥ*)

٧٦ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ، فَأُتِيَ رَسُولُ اللهِ ﷺ بِوَضُوءٍ فَوَضَعَ يَدَهُ فِي ذَلِكَ الْإِنَاءِ وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّؤُوا، فَرَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ حَتَّى تَوَضَّؤُوا مِنْ عِنْدِ آخِرِهِمْ.

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب التماس الوضوء إذا حانت الصلاة، ح (١٦٩) ومسلم، كتاب الفضائل، باب في معجزات النبي ﷺ، ح (٢٢٧٩) من حديث مالك به وهو في الموطأ ١/ ٣٢ (يحيى)].

Comments:

1. The intent of this chapter is to demonstrate that one may perform ablution by scooping palmfuls of water from a vessel. If this method is employed, one will have to frequently immerse one's hand into the vessel; and thus along with the hand, the water leftover from the previous immersion of the hand will fall back into the vessel. What this means is that, with this method of performing ablution, a small quantity of water will end up being reused. The point here is that there is no harm in that happening.
2. Numerous incidents of this kind have been narrated in authentic *Aḥâdith*. The fact is that, while the Qur'ân is the greatest miracle with which Allâh blessed the Prophet ﷺ, He blessed the Prophet ﷺ with many other miracles as well. For example, on numerous occasions, a small amount of water in the hands of the Prophet ﷺ satisfied a large number of people. The Companions ؓ witnessed such miracles with their own eyes. [*Ṣaḥîḥ Al-Bukhârî Al-Maghazi* (Battles): *Ḥadîth* 4102]. Likewise, many times a small quantity of food sufficed a large number of people. These, and many other miracles are related in authentic narrations, and only those who have doubts about Islam in their hearts, will have doubts about such miracles.

٧٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فَلَمْ يَجِدُوا مَاءً فَأُتِيَ بِتَوْرٍ فَأَدْخَلَ يَدَهُ، فَلَقَدْ رَأَيْتُ الْمَاءَ يَتَفَجَّرُ مِنْ بَيْنِ أَصَابِعِهِ وَيَقُولُ: «حَيَّ عَلَى الطَّهُورِ وَالْبَرَكَةِ مِنَ اللهِ عَزَّ وَجَلَّ» قَالَ الْأَعْمَشُ: فَحَدَّثَنِي سَالِمُ ابْنُ أَبِي الْجَعْدِ قَالَ: قُلْتُ لِجَابِرٍ: كَمْ كُنْتُمْ يَوْمَئِذٍ؟ قَالَ: أَلْفٌ وَخَمْسُمِائَةٍ.

77. It was narrated that 'Abdullâh said: "We were with the Prophet ﷺ and they could not find any water. A vessel was brought to him and he put his hand in it, and I saw water springing from between his fingers. He said: 'Come to a means of purification and a blessing from Allâh, may He be glorified.'" (One of the narrators) Al-A'mash said: "Sâlim bin Abî Al-Ja'd told me: I said to Jâbir: "How many were you that day?' He said: "One thousand five hundred." (*Ṣaḥîḥ*)

[صحيح: وأخرجه أحمد ١/ ٤٠١، ٤٠٢ عن عبدالرزاق، والبخاري، المناقب، علامات النبوة في الإسلام، ح (٣٥٧٩) من حديث إبراهيم النخعي به وهو في الكبرى، ح (٨٠، ٨١)].

Comments:

Described here is another miracle of the Messenger of Allâh ﷺ.

Chapter 62. Saying *Bismillâh* When Performing *Wuḍû'*

(المعجم ٦٢) - **بَابُ** التَّسْمِيَةِ عِنْدَ الْوُضُوءِ (التحفة ٦٢)

78. It was narrated that Anas said: "Some of the Companions of the Prophet ﷺ were looking for (water for) *Wuḍû'*. The Messenger of Allâh ﷺ said: 'Do any of you have water?' He put his hand in the water and said: 'Perform *Wuḍû'* in the Name of Allâh.' I saw the water coming out from between his fingers until they had all performed *Wuḍû'*." Thâbit said: "I said to Anas: 'How many did you see?' He said: 'About seventy.'" (***Ṣaḥîḥ***)

٧٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ وَقَتَادَةَ، عَنْ أَنَسٍ قَالَ: طَلَبَ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَضُوءًا فَقَالَ رَسُولُ اللهِ ﷺ: «هَلْ مَعَ أَحَدٍ مِنْكُمْ مَاءٌ؟» فَوَضَعَ يَدَهُ فِي الْمَاءِ وَيَقُولُ: «تَوَضَّئُوا بِسْمِ اللَّهِ» فَرَأَيْتُ الْمَاءَ يَخْرُجُ مِنْ بَيْنِ أَصَابِعِهِ حَتَّى تَوَضَّئُوا مِنْ عِنْدِ آخِرِهِمْ قَالَ ثَابِتٌ: قُلْتُ لأَنَسٍ: كَمْ تُرَاهُمْ؟ قَالَ: نَحْوًا مِنْ سَبْعِينَ.

[**إسناده صحيح**، وأخرجه أحمد ٣/ ١٦٥ عن عبدالرزاق، وصححه ابن خزيمة، ح (١٤٤) وهو في الكبرى، ح (٨٤)].

Comments:

According to the majority of scholars it is Sunnah to recite the *Basmalah* (i.e., to say, "In the name of Allâh") before *Wuḍû'*. One who forgets to say one is excused, and, Allâh willing, will not be held accountable for his forgetfulness. But the one who remembers to say one should never abandon it, because, in another narration, a stern warning is given to those who do not say it: "There is no ablution for the one who does not mention the Name of Allâh for it." (*Sunan Abî Dâwûd* - Purification: 101)

Chapter 63. A Servant Pouring Water For A Man For *Wuḍû'*

(المعجم ٦٣) - **بَابُ** صَبِّ الْخَادِمِ الْمَاءَ عَلَى الرَّجُلِ لِلْوُضُوءِ (التحفة ٦٣)

79. It was narrated from 'Urwah bin Al-Mughirah that he heard his father say: "I poured water for the Messenger of Allâh ﷺ when he performed *Wuḍû'* during the battle of Tabûk, and he wiped over his Khuff." (***Ṣaḥîḥ***)

٧٩ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنْ مَالِكٍ وَيُونُسَ وَعَمْرِو بْنِ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ: عَنْ عَبَّادِ بْنِ زِيَادٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: سَكَبْتُ عَلَى رَسُولِ اللهِ ﷺ حِينَ تَوَضَّأَ فِي غَزْوَةِ تَبُوكَ، فَمَسَحَ عَلَى الْخُفَّيْنِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَمْ يَذْكُرْ مَالِكٌ عُرْوَةَ بْنَ الْمُغِيرَةِ.

[إسناده صحيح، وأخرجه البخاري، كتاب الوضوء، باب الرجل يوضيء صاحبه، ح(١٨٢) ومسلم، كتاب الصلاة، باب تقديم الجماعة من يصلي بهم.. الخ ح (٤٢١) (من حديث ابن شهاب) من حديث عروة به وهو في الموطأ ١/ ٣٥، ٣٦ (يحيى)].

Comments:

Based on this narration, one may receive help in performing ablution. Receiving such help in no way affects the merits of performing ablution. Performing ablution refers to the act of washing one's limbs, a task that one accomplishes even if one receives help from another person. Nonetheless, the person who assists others while they perform ablution will be rewarded if his intention is sincere and good.

Chapter 64. Washing Each Part Of The Body Once In *Wuḍû'*

(المعجم ٦٤) - الْوُضُوءُ مَرَّةً مَرَّةً

(التحفة ٦٤)

80. It was narrated that Ibn 'Abbâs said: "Shall I not tell you of the *Wuḍû'* of the Messenger of Allâh ﷺ? He performed *Wuḍû'* by washing each part of the body once." (*Ṣaḥîḥ*)

٨٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَلَا أُخْبِرُكُمْ بِوُضُوءِ رَسُولِ اللهِ ﷺ؟ فَتَوَضَّأَ مَرَّةً مَرَّةً.

[وأخرجه البخاري، كتاب الوضوء، باب الوضوء مرة مرة، ح (١٥٧) من حديث سفيان الثوري به وهو في الكبرى، ح (٨٥)].

Chapter 65. Washing Each Part Of The Body Three Times In *Wuḍû'*

(المعجم ٦٥) - بَابُ الْوُضُوءِ ثَلَاثًا ثَلَاثًا

(التحفة ٦٥)

81. Al-Muṭṭalib bin 'Abdullâh bin Ḥanṭab (narrated) that 'Abdullâh bin 'Umar performed *Wuḍû'*, washing each part of the body three times, and he attributed that to the Prophet ﷺ. (*Ṣaḥîḥ*)

٨١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الْمُطَّلِبُ بْنُ عَبْدِ اللهِ بْنِ حَنْطَبٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا، يُسْنِدُ ذٰلِكَ إِلَى النَّبِيِّ ﷺ.

[صحيح: وأخرجه ابن ماجه، كتاب الطهارة، باب الوضوء ثلاثًا ثلاثًا، ح (٤١٤) من حديث الأوزاعي به وهو في الكبرى، ح (٨٨)* رواية المطلب عن ابن عمر مرسلة كما قال أبو حاتم الرازي وللحديث شواهد كثيرة في الصحيحين وغيرهما].

Comments:

In the process of making ablution, the *Sunnah* maximum to wash each required limb is three times; this signifies that it is forbidden to wash each required limb in excess of that number.

Description Of *Wuḍû'*

Chapter 66. Washing The Hands

82. Al-Mughîrah said: "We were with the Prophet ﷺ on a journey, and he tapped me on the back with a stick he had with him, then he turned off (route) and I turned off with him until he came to such and such an area. Then he made his camel stop and went away until he disappeared from me, then he came back and said: 'Do you have water with you?' I had a water skin with me, so I brought it out and poured it for him. He washed his hands and face and began to wash his arms, but he was wearing a Syrian *Jubbah*[1] that had narrow sleeves, so he brought his arms out from beneath the *Jubbah* and washed his hands and arms, and wiped his forelock a little and his turban a little." – Ibn 'Awn said: "I cannot remember it well – then he wiped over his *Khuffs*." Then he said: 'What do you need?' I said: 'O Messenger of Allâh, I do not need anything.' Then we came and 'Abdur-Raḥmân bin 'Awf was leading the people in *Ṣalâh*, and he had led them in one *Rak'ah* of the *Ṣubḥ* (*Fajr*) prayer. I wanted to tell him that the Prophet ﷺ had arrived but he did not let me, so we prayed what we had caught up with and made up what we had missed."' (***Ṣaḥîḥ***)

[1] It is a type of cloak.

صِفَةُ الْوُضُوءِ

(المعجم ٦٦) - غَسْلُ الْكَفَّيْنِ (التحفة ٦٦)

٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ عَنْ بِشْرِ بْنِ الْمُفَضَّلِ، عَنِ ابْنِ عَوْنٍ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنِ الْمُغِيرَةِ وَعَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ رَجُلٍ حَتَّى رَدَّهُ إِلَى الْمُغِيرَةِ قَالَ ابْنُ عَوْنٍ: وَلَا أَحْفَظُ حَدِيثَ ذَا مِنْ حَدِيثِ ذَا: أَنَّ الْمُغِيرَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَرَعَ ظَهْرِي بِعَصًا كَانَتْ مَعَهُ، فَعَدَلَ وَعَدَلْتُ مَعَهُ حَتَّى أَتَى كَذَا وكَذَا مِنَ الأَرْضِ، فَأَنَاخَ ثُمَّ انْطَلَقَ قَالَ: فَذَهَبَ حَتَّى تَوَارَى عَنِّي ثُمَّ جَاءَ فَقَالَ: «أَمَعَكَ مَاءٌ؟» وَمَعِي سَطِيحَةٌ لِي فَأَتَيْتُهُ بِهَا فَأَفْرَغْتُ عَلَيْهِ، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ وَذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ، وَعَلَيْهِ جُبَّةٌ شَامِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ وَذَكَرَ مِنْ نَاصِيَتِهِ شَيْئًا وَعِمَامَتِهِ شَيْئًا- قَالَ ابْنُ عَوْنٍ: لَا أَحْفَظُ كَمَا أُرِيدُ - ثُمَّ مَسَحَ عَلَى خُفَّيْهِ ثُمَّ قَالَ: «حَاجَتَكَ» قُلْتُ: يَا رَسُولَ اللَّهِ! لَيْسَتْ لِي حَاجَةٌ، فَجِئْنَا وَقَدْ أَمَّ النَّاسَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ وَقَدْ صَلَّى بِهِمْ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ، فَذَهَبْتُ لأُوذِنَهُ فَنَهَانِي، فَصَلَّيْنَا مَا أَدْرَكْنَا وَقَضَيْنَا مَا سُبِقْنَا.

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب الرجل يوضّىء صاحبه، ح (١٨٢) مختصرًا، ومسلم، كتاب الطهارة ، باب المسح على الخفين، ح (٢٧٤) (٧٩) من حديث الشعبي به وهو في الكبرى، ح (١١١)].

Comments:

One should begin one's ablution by washing one's hands, a ruling that is also contained in *Ḥadîth* No. 1 of this compilation.

Chapter 67. How Many Times Should (Parts Of The Body) Be Washed?

(المعجم ٦٧) - كَمْ تُغْسَلَانِ (التحفة ٦٧)

83. It was narrated from (Aws bin) Abî Aws that his grandfather said: "I saw the Messenger of Allâh ﷺ trickle water into his hand until it started to drip from his hand, three times." (*Ṣaḥîḥ*)

٨٣ - **أَخْبَرَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ - وَهُوَ ابْنُ حَبِيبٍ - عَنْ شُعْبَةَ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنِ ابْنِ [أَوْسِ بْنِ] أَبِي أَوْسٍ عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ اسْتَوْكَفَ ثَلَاثًا.

[صحيح، وأخرجه أحمد ٤/٨ من حديث شعبة به مطولًا وهو في الكبرى، ح (٨٧) وأصله في سنن ابن ماجه، ح (١٠٧٣)].

Chapter 68. *Al-Maḍmaḍah* And *Al-Istinshâq* (Rinsing The Mouth And Nose)

(المعجم ٦٨) - الْمَضْمَضَةُ وَالاسْتِنْشَاقُ (التحفة ٦٨)

84. It was narrated that Ḥumrân bin Abân said: "I saw 'Uthmân bin 'Affân, may Allâh be pleased with him, performing *Wuḍû'*. He poured water on his hands three times and washed them, then he rinsed his mouth and his nose, then he washed his face three times, then he washed his right arm to the elbow three times, then the left likewise. Then he wiped his head, then he washed his right foot three times, then the left likewise. Then he said: 'I saw the Messenger of Allâh ﷺ performing *Wuḍû'* like I have just done. Then he said: 'Whoever performs *Wuḍû'* as I

٨٤ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ حُمْرَانَ بْنِ أَبَانٍ قَالَ: رَأَيْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ تَوَضَّأَ، فَأَفْرَغَ عَلَى يَدَيْهِ ثَلَاثًا فَغَسَلَهُمَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ الْيُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدَمَهُ الْيُمْنَى ثَلَاثًا ثُمَّ الْيُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا ثُمَّ صَلَّى

have done, then prays two *Rak'ahs* without letting his thoughts wander, his previous sins will be forgiven."' (*Sahîh*)

رَكْعَتَيْنِ لَا يُحَدِّثُ نَفْسَهُ فِيهِمَا بِشَيْءٍ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[**متفق عليه**، أخرجه البخاري، كتاب الصوم، باب سواك الرطب واليابس للصائم، ح (١٩٣٤) من حديث عبدالله بن المبارك، ومسلم، كتاب الطهارة، باب صفة الوضوء وكماله، ح (٢٢٦) من حديث الزهري به].

Comments:

1. Although "swishing the water around the mouth" and "snuffing it up" have not been explicitly mentioned in the Noble Qur'ân, *Hadîth* compilations are replete with their mention; in fact, no ablution of the Prophet of Allâh ﷺ was devoid of these two acts - which proves that they are important components of ablution.
2. "Allâh will pardon all his past sins" refers only to pardonable sins - or in other words, minor sins [*Saghirah* pl. *Sagha'ir*] As for major sins [*Kabira* pl. *Kaba'ir*] one must earnestly seek out forgiveness and fulfill the conditions of a sincere repentance.

Chapter 69. With Which Hand Should One Rinse The Mouth?

(المعجم ٦٩) - بِأَيِّ الْيَدَيْنِ يَتَمَضْمَضُ (التحفة ٦٩)

85. It was narrated from Humrân that he saw 'Uthmân call for (water for) *Wudû'*, then he poured water on his hands from the vessel and washed them three times. Then he put his right hand in the water and rinsed his mouth and his nose. Then he washed his face three times, and his arms up to the elbow three times. Then he wiped his head, and washed each of his feet three times. Then he said: "I saw the Messenger of Allâh ﷺ performing *Wudû'* like I have just done." Then he said: "Whoever performs *Wudû'* as I have done, then stands and prays two *Rak'ahs* without letting his thoughts wander, his previous sins will be forgiven."' (*Sahîh*)

٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ - هُوَ ابْنُ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ - عَنْ شُعَيْبٍ - هُوَ ابْنُ أَبِي حَمْزَةَ - عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ حُمْرَانَ: أَنَّهُ رَأَى عُثْمَانَ دَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدَيْهِ مِنْ إِنَائِهِ فَغَسَلَهُمَا ثَلَاثَ مَرَّاتٍ، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْوَضُوءِ فَتَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ كُلَّ رِجْلٍ مِنْ رِجْلَيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ وُضُوئِي هٰذَا، ثُمَّ قَالَ: «مَنْ تَوَضَّأَ مِثْلَ وُضُوئِي هٰذَا ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ بِشَيْءٍ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

[انظر الحديث السابق]

Chapter 70. Rinsing The Nose

(المعجم ٧٠) - [اتِّخَاذُ] الاسْتِنْشَاقِ

(التحفة ٧٠)

86. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When any one of you performs *Wuḍû'*, let him put water in his nose then blow it out." *(Ṣaḥîḥ)*

٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ ح وأَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى عَنْ مَعْنٍ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ أَحَدُكُمْ، فَلْيَجْعَلْ فِي أَنْفِهِ مَاءً ثُمَّ لْيَسْتَنْثِرْ».

[متفق عليه، أخرجه البخاري، كتاب الوضوء، باب الاستجمار وترًا، ح (١٦٢) من حديث مالك. ومسلم، كتاب الطهارة، باب الإيتار في الاستنثار والاستجمار، ح (٢٣٧) من حديث سفيان بن عيينة) من حديث أبي الزناد به وهو في الموطأ ١/١٩ (يحيى) وهو في الكبرى، ح (٩٨)].

Chapter 71. Exaggerating In Snuffing Water Into The Nose

(المعجم ٧١) - الْمُبَالَغَةُ فِي الِاسْتِنْشَاقِ

(التحفة ٧١)

87. It was narrated from 'Âṣim bin Laqîṭ bin Ṣabirah that his father said: "I said: 'O Messenger of Allâh, tell me about *Wuḍû*.'' He said: 'Perform *Wuḍû'* well,[1] and exaggerate in sniffing water up into your nose, except when you are fasting.'" *(Ṣaḥîḥ)*

٨٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ ح وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ عَاصِمِ بْنِ لَقِيطِ ابْنِ صَبِرَةَ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَخْبِرْنِي عَنِ الْوُضُوءِ قَالَ: «أَسْبِغِ الْوُضُوءَ وَبَالِغْ فِي الِاسْتِنْشَاقِ إِلَّا أَنْ تَكُونَ صَائِمًا».

[صحيح، وأخرجه أبوداود، كتاب الطهارة، باب في الاستنثار، ح (١٤٢) وانظر (١٤٣، ١٤٥، ٢٣٦٦، ٣٩٧٣) عن قتيبة به وصححه الترمذي (٧٨٨،٣٨) وابن خزيمة وابن حبان والحاكم ١/١٤٧، ١٤٨ والذهبي وغيرهم ويأتي طرفه في (١٤٤) وهو في الكبرى، ح (٩٨م)].

Comments:

The purpose of snuffing up water is to cleanse the nose, and this is not possible unless one lets the water reach the uppermost end of the nostrils. In order to achieve this, one should draw water into one's nostrils with a certain degree of force - unless one is fasting. If one is fasting, one should sniff up water with a minimum or lightly moderate amount of force, otherwise, water

[1] See No. 141.

might descend down the throat, which is something a fasting person should obviously prevent from happening. Therefore, one should exercise caution when fasting by not using excessive force while sniffing water up one's nose during ablution.

Chapter 72. The Command To Blow (Water From The Nose)

(المعجم ٧٢) - الأَمْرُ بِالاسْتِنْثَارِ

(التحفة ٧٢)

88. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Wuḍu'* then let him sniff water in the nose and blow it out, and whoever uses small stones (to remove filth) then make it odd (numbered)." (*Ṣaḥîḥ*)

٨٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ ح وأَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مَالِكٍ [عَنِ] ابْنِ شِهَابٍ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَلْيَسْتَنْثِرْ، وَمَنِ اسْتَجْمَرَ فَلْيُوتِرْ».

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب الاستنثار في الوضوء، ح (١٦١) ومسلم، كتاب الطهارة، باب الإيتار في الاستنثار والاستجمار، ح (٢٣٧) (من حديث مالك) من حديث ابن شهاب به وهو في الموطأ ١/ ١٩ (يحيى) وهو في الكبرى، ح (٩٥)].

Comments:

Cleanliness of the nostrils can be achieved only after water is both drawn into one's nose and then expelled by blowing it out. When blowing out water from one's nose, one should guide the water out with one's hand, by using it to gently squeeze the nose. When one does this, it is hoped that, along with the water that was sniffed up, filth inside the nostrils will also be expelled. Filthiness invariably gathers in the upper parts of the nostrils during sleep; it is therefore commanded that the nose be given a good blow. Imâm Aḥmad bin Hanbal considered nostril-snuffing (*Intinshâq*) compulsory (or requisite). The apparent phrasing (occurring in the *Ḥadîth*) supports his view in the matter.

89. It was narrated from Salamah bin Qais that the Messenger of Allâh ﷺ said: "When you perform *Wuḍû'*, sniff water in your nose and blow it out, and when you use small stones (to remove filth), then make it odd (numbered)." (*Ṣaḥîḥ*)

٨٩ - أَخْبَرَنَا قُتَيْبَةُ: حدَّثنا حمّادٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بنِ يَسَافٍ، عَنْ سَلَمَةَ بْنِ قَيْسٍ: أنَّ رسولَ الله ﷺ قالَ: «إِذَا تَوَضَّأْتَ فَاسْتَنْثِرْ، وإِذَا اسْتَجْمَرْتَ فَأَوْتِرْ».

[**إسناده صحيح**، وأخرجه الترمذي، كتاب الطهارة، باب ماجاء في المضمضة والاستنشاق، ح (٢٧) عن قتيبة به وقال: "حسن صحيح" وهو في الكبرى، ح (٤٤)].

Chapter 73. The Command To Sniff Water Up Into The Nose When Waking From Sleep

(المعجم ٧٣) - بَابُ الأَمْرِ بِالاسْتِنْثَارِ عِنْدَ الاسْتِيقَاظِ مِنَ النَّوْمِ (التحفة ٧٣)

90. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When any one of you wakes from sleep to perform *Wuḍû'*, then let him sniff water in his nose and blow it out three times, for the *Shaiṭân* spends the night on his nose." (*Ṣaḥîḥ*)

٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَتَوَضَّأَ، فَلْيَسْتَنْثِرْ ثَلَاثَ مَرَّاتٍ فَإِنَّ الشَّيْطَانَ يَبِيتُ عَلَى خَيْشُومِهِ».

[متفق عليه، أخرجه البخاري، كتاب بدء الخلق، باب صفة إبليس وجنوده، ح (٣٢٩٥) من حديث ابن أبي حازم، ومسلم، كتاب الطهارة، باب الإيتار في الاستنثار والاستجمار، ح (٢٣٨) من حديث يزيد بن عبدالله به وهو في الكبرى ح (٩٦)].

Comments:

"Satan's spending the night" means that Satan dwells at the root of a person's nose for the whole night. *Muhaddithin* (scholars specialized in the field of *Ḥadîth*), have stated that Muslims must believe in the literal meaning of this *Ḥadîth*, for to do otherwise requires proof.

Chapter 74. Which Hand Should One Use To Sniff Water Into The Nose?

(المعجم ٧٤) - بِأَيِّ الْيَدَيْنِ يَسْتَنْثِرُ (التحفة ٧٤)

91. It was narrated that 'Alî called for (water for) *Wuḍû'*, then he rinsed his mouth and nose, and he sniffed up water and blew it out using his left hand. He did that three times, then he said: "This is how the Prophet of Allâh ﷺ purified himself." (*Ṣaḥîḥ*)

٩١ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ: حَدَّثَنَا خَالِدُ بْنُ عَلْقَمَةَ عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ: أَنَّهُ دَعَا بِوَضُوءٍ فَتَمَضْمَضَ وَاسْتَنْشَقَ وَنَثَرَ بِيَدِهِ الْيُسْرَى، فَفَعَلَ هٰذَا ثَلَاثًا ثُمَّ قَالَ: هٰذَا طُهُورُ نَبِيِّ اللهِ ﷺ.

[إسناده صحيح، وأخرجه أبوداود، كتاب الطهارة، باب صفة وضوء النبي ﷺ، ح (١١٢) من حديث حسين بن علي به وصححه ابن حبان، وهو في الكبرى، ح (٩٤) وانظر الحديث الآتي].

Comments:

Rinsing the nostrils involves cleaning out dirt and filth. Therefore, like other acts which involve cleaning dirt or filth, the act of rinsing the nostrils should be done with the left hand.

Chapter 75. Washing The Face

(المعجم ٧٥) - بَابُ غَسْلِ الوَجْهِ
(التحفة ٧٥)

92. It was narrated that 'Abd Khair said: "We came to 'Alî bin Abî Tâlib, may Allâh be pleased with him, and he had prayed. He called for water and we said: 'What is he going to do with it when he has (already) prayed? He only wants to teach us.' A vessel of water and a basin were brought to him. He poured some water onto his hand and washed it three times, then he rinsed his mouth and nose three times from the hand with which he took the water. Then he washed his face three times, and he washed his right hand three times, and his left hand three times, and wiped his head once, then he washed his right foot three times and his left foot three times. Then he said: 'Whoever would like to learn how the Messenger of Allâh ﷺ did *Wuḍû'*, this is it.'" (*Ṣaḥîḥ*)

٩٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ خَالِدِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: أَتَيْنَا عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ وَقَدْ صَلَّى، فَدَعَا بِطَهُورٍ فَقُلْنَا: مَا يَصْنَعُ بِهِ وَقَدْ صَلَّى؟ مَا يُرِيدُ إِلَّا لِيُعَلِّمَنَا، فَأُتِيَ بِإِنَاءٍ فِيهِ مَاءٌ وَطَسْتٍ، فَأَفْرَغَ مِنَ الْإِنَاءِ عَلَى يَدِهِ فَغَسَلَهَا ثَلَاثًا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا مِنَ الْكَفِّ الَّذِي يَأْخُذُ بِهِ الْمَاءَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ يَدَهُ الْيُمْنَى ثَلَاثًا وَيَدَهُ الشِّمَالَ ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ مَرَّةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى ثَلَاثًا وَرِجْلَهُ الشِّمَالَ ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَعْلَمَ وُضُوءَ رَسُولِ اللهِ ﷺ فَهُوَ هٰذَا.

[صحيح، وأخرجه الترمذي ، كتاب الطهارة، باب ما جاء في وضوء النبي ﷺ كيف كان؟، ح (٤٩) من حديث عبد خير به وقال: "حسن صحيح" وهو في الكبرى، ح (٧٧) وانظر الحديث السابق].

Chapter 76. The Number Of Times The Face Be Washed

(المعجم ٧٦) - عَدَدُ غَسْلِ الوَجْهِ
(التحفة ٧٦)

93. It was narrated from 'Abd Khair, that 'Alî (may Allâh be pleased with him) was brought a chair, and he sat down on it, then he called for a vessel of water which he tilted onto his hand three times, then he rinsed his mouth and nose with one hand, three

٩٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ شُعْبَةَ، عَنْ مَالِكِ بْنِ عُرْفُطَةَ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ]: أَنَّهُ أُتِيَ بِكُرْسِيٍّ فَقَعَدَ عَلَيْهِ، ثُمَّ دَعَا بِتَوْرٍ فِيهِ مَاءٌ فَكَفَأَ عَلَى يَدَيْهِ

times, he washed his face three times, washed each forearm three times, and took some of the water and wiped his head. On one occasion (One of the narrators) Shu'bah, indicated (that he wiped) from his forelock to the back of his head, then said: "I do not know whether he brought his hands back or not. And he washed each foot three times, then he said: 'Whoever would like to see how the Messenger of Allâh ﷺ purified himself, this is how he purified himself.'" (*Sahîh*)

Abû 'Abdur-Rahmân said: "This is a mistake. What is correct is Khâlid bin 'Alqamah, not Mâlik bin 'Urfutah."

ثَلَاثًا، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ بِكَفٍّ وَاحِدٍ ثَلَاثَ مَرَّاتٍ وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَأَخَذَ مِنَ الْمَاءِ فَمَسَحَ بِرَأْسِهِ، - وَأَشَارَ شُعْبَةُ مَرَّةً مِنْ نَاصِيَتِهِ إِلَى مُؤَخَّرِ رَأْسِهِ، ثُمَّ قَالَ: لَا أَدْرِي أَرَدَّهُمَا أَمْ لَا؟ - وَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى طُهُورِ رَسُولِ اللهِ ﷺ فَهٰذَا طُهُورُهُ.

وقَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطأٌ والصَّوَابُ: خَالِدُ بْنُ عَلْقَمَةَ لَيْسَ مَالِكَ بْنَ عُرْفُطَةَ.

[انظر الحديث السابق: وهو في الكبرى، ح (١٦٣)].

Comments:

Shu'bah mentioned the name of Mâlik bin 'Urfutah in the chain of transmitters. But this is his mistake. It is the consensus of *Muhaddithin* that the name of the narrator that Shu'bah was referring to was, in fact, Khalid bin 'Alqamah, and not Mâlik bin 'Urfutah. Shu'bah is, however, a narrator and scholar of high standing. This mistake does not lower him from his level of high ranking as a scholar, but only goes to show his humanness - for to err is human. Zâidah and Abû Awanah have, in the preceding *Ahâdîth*, mentioned the right name of the said narrator. Underneath the text of the above-mentioned *Hadîth*, Imâm An-Nasâ'î offered this clarification.

Chapter 77. Washing The Hands

(المعجم ٧٧) - غَسْلُ الْيَدَيْنِ (التحفة ٧٧)

94. It was narrated that 'Abd Khair said: "I saw 'Alî call for a chair and he sat down, then he called for water in a vessel and washed his hands three times, then he rinsed his mouth and nose with one hand, three times. Then he washed his face three times, and his hands three times. Then he dipped his hand in the vessel and wiped his head, then he washed each

٩٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ مَالِكِ بْنِ عُرْفُطَةَ، عَنْ عَبْدِ خَيْرٍ قَالَ: شَهِدْتُ عَلِيًّا دَعَا بِكُرْسِيٍّ فَقَعَدَ عَلَيْهِ، ثُمَّ دَعَا بِمَاءٍ فِي تَوْرٍ فَغَسَلَ يَدَيْهِ ثَلَاثًا، ثُمَّ مَضْمَضَ وَاسْتَنْشَقَ بِكَفٍّ وَاحِدٍ

foot three times. Then he said: 'Whoever would like to see how the Messenger of Allâh ﷺ performed *Wuḍû'*, this is his *Wuḍû'*.'" (*Ṣaḥîḥ*)

ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا وَيَدَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ غَمَسَ يَدَهُ فِي الْإِنَاءِ فَمَسَحَ بِرَأْسِهِ ثُمَّ غَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى وُضُوءِ رَسُولِ اللهِ ﷺ، فَهٰذَا وُضُوؤُهُ.

[انظر الحديثين السابقين: وهو في الكبرى، ح (١٦٤)].

Comments:

"Bi Kaffin Wahid" one translation or interpretation of this wording is "with one handful," which signifies that rinsing out the mouth and nostril-snuffing were simultaneously performed with the right hand. Another rendering of the phrase is "with only one palmful," which means scooping out water only once, and then putting some of it into the mouth and the rest into the nose. This is called *Wasl* or coupling. Imâm Ash-Shafi'î regards it (i.e., rinsing one's mouth and sniffing water up one's nose) as being *Masnûn* (established by the Prophet's ﷺ practice), while Hanafi scholars believe that the two actions should be done separately - with a notable pause between rinsing the mouth and sniffing water up one's nose.

Chapter 78. The Description Of *Wuḍû'*

(المعجم ٧٨) - **بَابُ** صِفَةِ الْوُضُوءِ

(التحفة ٧٨)

95. Al-Ḥusain bin 'Alî said: "My father 'Alî called me to bring (water for) *Wuḍû'*, so I brought it to him, and he started by washing his hands three times, before putting them into the water. Then he rinsed his mouth three times and sniffed water into his nose and blew it out three times. Then he washed his face three times, then his right hand up to the elbow three times, then his left likewise. Then he wiped his head once, then he washed his right foot up to the ankle three times, then the left likewise. Then he stood up and said: 'Pass me the vessel.' So I

٩٥ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي شَيْبَةُ أَنَّ مُحَمَّدَ بْنَ عَلِيٍّ أَخْبَرَهُ قَالَ: أَخْبَرَنِي أَبِي عَلِيٌّ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ قَالَ: دَعَانِي أَبِي عَلِيٌّ بِوَضُوءٍ، فَقَرَّبْتُهُ لَهُ فَبَدَأَ فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ قَبْلَ أَنْ يُدْخِلَهُمَا فِي وَضُوئِهِ، ثُمَّ مَضْمَضَ ثَلَاثًا وَاسْتَنْثَرَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثًا، ثُمَّ الْيُسْرَى كَذٰلِكَ ثُمَّ مَسَحَ بِرَأْسِهِ مَسْحَةً وَاحِدَةً، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ

passed the vessel containing the remaining water for his *Wuḍû'* to him, and he drank from it standing up. I was surprised and when he noticed that he said: 'Do not be surprised, for I saw your father the Prophet ﷺ doing what you have seen me doing,' referring to his *Wuḍû'* and drinking the leftover water while standing." (*Ṣaḥîḥ*)

ثَلَاثًا، ثُمَّ الْيُسْرَى كَذَلِكَ، ثُمَّ قَامَ قَائِمًا فَقَالَ: نَاوِلْنِي، فَنَاوَلْتُهُ الْإِنَاءَ الَّذِي فِيهِ فَضْلُ وَضُوئِهِ فَشَرِبَ مِنْ فَضْلِ وَضُوئِهِ قَائِمًا، فَعَجِبْتُ فَلَمَّا رَآنِي قَالَ: لَا تَعْجَبْ، فَإِنِّي رَأَيْتُ أَبَاكَ النَّبِيَّ ﷺ يَصْنَعُ مِثْلَ مَا رَأَيْتَنِي صَنَعْتُ يَقُولُ لِوُضُوئِهِ هَذَا وَشُرْبِ فَضْلِ وَضُوئِهِ قَائِمًا.

[إسناده صحيح، ذكره أبوداود، كتاب الطهارة، باب صفة وضوء النبي ﷺ، ح (١١٧) تعليقًا من حديث حجاج بن محمد به وهو في الكبرى، ح (١٠٠)].

Chapter 79. Washing The Hands

(المعجم ٧٩) - عَدَدُ غَسْلِ الْيَدَيْنِ

(التحفة ٧٩)

96. It was narrated that Abû Ḥayyah – Ibn Qais – said: "I saw 'Alî perform *Wuḍû'*. He washed his hands until they looked clean, then he rinsed his mouth three times and his nose three times, and he washed his face three times, and he washed each forearm three times. Then he wiped his head, then he washed his feet up to the ankles. Then he stood up, took the leftover water for his *Wuḍû'* and drank from it while standing. Then he said: 'I wanted to show you how the Prophet ﷺ performed *Wuḍû'*.'" (*Ṣaḥîḥ*)

٩٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ - وَهُوَ ابْنُ قَيْسٍ - قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ، فَغَسَلَ كَفَّيْهِ حَتَّى أَنْقَاهُمَا، ثُمَّ تَمَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَغَسَلَ ذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ قَامَ فَأَخَذَ فَضْلَ طَهُورِهِ فَشَرِبَ وَهُوَ قَائِمٌ، ثُمَّ قَالَ: أَحْبَبْتُ أَنْ أُرِيَكُمْ كَيْفَ طُهُورُ النَّبِيِّ ﷺ.

[صحيح، وأخرجه أبوداود، كتاب الطهارة، باب صفة وضوء النبي ﷺ، ح (١١٦) من حديث أبي الأحوص به مختصرًا وهو في الكبرى، ح (١٠١) وصححه الترمذي، ح (٤٨) * أبو إسحاق عنعن وهو مدلس، قاله النسائي، (سير أعلام النبلاء ٧/ ٧٤ وللحديث شواهد كثيرة].

Comments:

"Drank the remaining water of the ablution standing": Some scholars consider drinking the remaining water of the ablution "*Masnûn*", while some other scholars view that here drinking standing is merely to demonstrate permissibility.

Chapter 80. A Description Of The Washing

(المعجم ٨٠) - **بَابُ** حَدِّ الْغَسْلِ
(التحفة ٨٠)

97. It was narrated from 'Amr bin Yaḥya Al-Mâzinî that his father said to 'Abdullâh bin Zaid bin 'Âṣim – who was one of the Companions of the Prophet ﷺ and the grandfather of 'Amr bin Yaḥya: "Can you show me how the Messenger of Allâh ﷺ used to perform *Wuḍû'*?" 'Abdullâh bin Zaid said: "Yes. He called for (water for) *Wuḍû'* and poured some onto his hand, washing each hand twice. Then he rinsed his mouth and nose three times, then he washed his face three times, then he washed each hand twice, up to the elbow. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet." (*Ṣaḥîḥ*)

٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَمْرِو بْنِ يَحْيَى الْمَازِنِيِّ، عَنْ أَبِيهِ: أَنَّهُ قَالَ لِعَبْدِ اللهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ؟ قَالَ عَبْدُ اللهِ ابْنُ زَيْدٍ: نَعَمْ! فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدِهِ فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، بَدَأَ بِمُقَدَّمِ رَأْسِهِ، ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ، ثُمَّ غَسَلَ رِجْلَيْهِ.

[**متفق عليه**، أخرجه البخاري، كتاب الوضوء، باب مسح الرأس كله، ح (١٨٥) ومسلم، كتاب الطهارة، باب آخر في صفة الوضوء، ح (٢٣٥) من حديث مالك به وهو في الموطأ ١/ ١٨ (يحيى)].

Comments:

"Up to and including the elbows (*Illal Mirfaqayn*)": The majority of scholars agree that when one washes one's forearms during ablution, one must wash one's elbows as well. Likewise, when one washes one's feet, one should make sure to also wash one's ankle bones.

Chapter 81. The Description Of Wiping The Head

(المعجم ٨١) - **بَابُ** صِفَةِ مَسْحِ الرَّأْسِ
(التحفة ٨١)

98. It was narrated from 'Amr bin

٩٨ - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللهِ عَنْ مَالِكٍ

Yaḥya that his father said to 'Abdullâh bin Zaid bin 'Âṣim – who was one of the Companions of the Prophet ﷺ and the grandfather of 'Amr bin Yaḥya: "Can you show me how the Messenger of Allâh ﷺ used to perform *Wuḍû'*?" 'Abdullâh bin Zaid said: "Yes. He called for (water for) *Wuḍû'* and poured some onto his right hand, washing his hands twice. Then he rinsed his mouth and nose three times, then washed his face three times, then he washed his hands twice, up to the elbows. Then he wiped his head with his hands, back and forth, starting at the front of his head and moving his hands to the nape of his neck, then bringing them back to the place he started. Then he washed his feet." (***Saḥîḥ***)

- هُوَ ابْنُ أَنَسٍ - عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ: أَنَّهُ قَالَ لِعَبْدِ اللهِ بْنِ زَيْدِ بْنِ عَاصِمٍ وَهُوَ جَدُّ عَمْرِو بْنِ يَحْيَى: هَلْ تَسْتَطِيعُ أَنْ تُرِيَنِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ؟ قَالَ عَبْدُ اللهِ بْنُ زَيْدٍ: نَعَمْ! فَدَعَا بِوَضُوءٍ فَأَفْرَغَ عَلَى يَدِهِ الْيُمْنَى فَغَسَلَ يَدَيْهِ مَرَّتَيْنِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثًا، ثُمَّ غَسَلَ يَدَيْهِ مَرَّتَيْنِ مَرَّتَيْنِ إِلَى الْمِرْفَقَيْنِ، ثُمَّ مَسَحَ رَأْسَهُ بِيَدَيْهِ فَأَقْبَلَ بِهِمَا وَأَدْبَرَ بَدَأَ بِمُقَدَّمِ رَأْسِهِ، ثُمَّ ذَهَبَ بِهِمَا إِلَى قَفَاهُ، ثُمَّ رَدَّهُمَا حَتَّى رَجَعَ إِلَى الْمَكَانِ الَّذِي بَدَأَ مِنْهُ ثُمَّ غَسَلَ رِجْلَيْهِ.

[صحيح، انظر الحديث السابق وهو في الموطأ ١/١٨ (يحيى) وهو في الكبرى، ح (١٠٣)].

Comments:

This *Ḥadîth* contains a detailed description of wiping the head: the whole head ought to be wiped. Every *Ḥadîth* of the Prophet's ﷺ ablution mentions the wiping of the entire head. This is why Imâm Mâlik ruled that it is obligatory for one to wipe one's entire head; his ruling in the matter is correct. Ḥanafî scholars, on the other hand, believe that it is sufficient to wipe only one-fourth of one's head. The arguments they make to back up their view are, however, weak. Imâm Ash-Shafi'î went even further, saying that it is sufficient to wipe over only a few hairs on one's head. But his opinion in the matter is weak, for various *Ḥadîth* narrations make it amply clear that one should wipe over one's entire head. And Allâh knows best!

Chapter 82. The Number Of Times The Head Is Wiped

(المعجم ٨٢) - عَدَدُ مَسْحِ الرَّأْسِ (التحفة ٨٢)

99. It was narrated that 'Abdullâh bin Zaid, who was shown the call to prayer (in a dream),[1] said: "I

٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ،

[1] See Abû Dâwûd No. 499, and At-Tirmidhî No. 189. And this narrator is not the same, they consider this statement: "who was shown..." to be an error. See the discussion of At-Tirmidhî after his narration.

saw the Messenger of Allâh ﷺ perform *Wuḍû'*; he washed his face three times and his hands twice, he washed his feet twice and wiped his head twice." (***Ṣaḥîḥ***)

عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ الَّذِي أُرِيَ النِّدَاءَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ، فَغَسَلَ وَجْهَهُ ثَلَاثًا، وَيَدَيْهِ مَرَّتَيْنِ، وَغَسَلَ رِجْلَيْهِ مَرَّتَيْنِ، وَمَسَحَ بِرَأْسِهِ مَرَّتَيْنِ.

[**انظر الحديث السابق**، والذي قبله وهو في الكبرى، (ح ١٧١) * عبد الله بن زيد هو ابن عاصم بن كعب المازني وقول سفيان بن عيينة: "الذي أري النداء"، خطأ، كما في تحفة الأشراف ٤/ ٣٤٣ وغيره، ولعله أتى من تدليسه].

Comments:

"Wiped the head twice" signifies wiping the head with wet hands, beginning at the front of the head, sliding the paired hands back to the nape of the neck and then returning them to where they began.

Chapter 83. Women Wiping Their Heads

(المعجم ٨٣) - **بَابُ** مَسْحِ الْمَرْأَةِ رَأْسَهَا (التحفة ٨٣)

100. Abû 'Abdullâh Sâlim Sabalân said: "'Âishah liked my honesty and hired me, and she showed me how the Messenger of Allâh ﷺ used to perform *Wuḍû'*. She rinsed her mouth, sniffed water into her nose and blew it out three times, and washed her face three times. Then she washed her right hand three times and her left hand three times. Then she put her hand on the front of her head and wiped her head once, front to back. Then she rubbed her ears with her hands, then she passed her hands over her cheeks."

Sâlim said: "I came to her as a slave with a contract of manumission, and she did not hide herself from me. She would sit before me and talk to me, until I came to her one day and said: 'Pray for blessing for me, O Mother of the Believers.' She said: 'Why is that?' I said: 'Allâh has set

١٠٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ جُعَيْدِ بْنِ عَبْدِالرَّحْمٰنِ قَالَ: أَخْبَرَنِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ بْنِ الْحَارِثِ بْنِ أَبِي ذُبَابٍ قَالَ: أَخْبَرَنِي أَبُو عَبْدِ اللهِ سَالِمٌ سَبَلَانُ - قَالَ- وَكَانَتْ عَائِشَةُ تَسْتَعْجِبُ بِأَمَانَتِهِ وَتَسْتَأْجِرُهُ: فَأَرَتْنِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ، فَتَمَضْمَضَتْ وَاسْتَنْثَرَتْ ثَلَاثًا، وَغَسَلَتْ وَجْهَهَا ثَلَاثًا، ثُمَّ غَسَلَتْ يَدَهَا الْيُمْنَى ثَلَاثًا وَالْيُسْرَى ثَلَاثًا، وَوَضَعَتْ يَدَهَا فِي مُقَدَّمِ رَأْسِهَا ثُمَّ مَسَحَتْ رَأْسَهَا مَسْحَةً وَاحِدَةً إِلَى مُؤَخَّرِهِ، ثُمَّ أَمَرَّتْ يَدَيْهَا بِأُذُنَيْهَا، ثُمَّ مَدَّتْ عَلَى الْخَدَّيْنِ.

قَالَ سَالِمٌ: كُنْتُ آتِيهَا مُكَاتَبًا مَا تَخْتَفِي مِنِّي فَتَجْلِسُ بَيْنَ يَدَيَّ وَتَتَحَدَّثُ مَعِي حَتَّى جِئْتُهَا ذَاتَ يَوْمٍ فَقُلْتُ: ادْعِي لِي بِالْبَرَكَةِ

me free.' She said: 'May Allâh bless you.' Then she lowered the *Ḥijâb* before me, and I never saw her again after that day." ***(Ḥasan)***

يَا أُمَّ الْمُؤْمِنِينَ! قَالَتْ: وَمَا ذٰلِكَ؟ قُلْتُ: أَعْتَقَنِي اللهُ، قَالَتْ: بَارَكَ اللَّهُ لَكَ، وَأَرْخَتِ الْحِجَابَ دُونِي فَلَمْ أَرَهَا بَعْدَ ذٰلِكَ الْيَوْمِ.

[حسن، وهو في الكبرى، ح (١٠٤) * عبدالملك وثقه ابن حبان وحده، وللحديث شواهد كثيرة: عند أبي داود، ح (٣٩٢٨) وابن حبان، موارد ح (١٢١٤) وغيرهما].

Comments:

"Mukâtab" is a slave who makes a written contract with his master to purchase his emancipation. A Mukâtab slave would have a payment plan that he would agree to follow, and he would earn his freedom when the entire amount owed to his master was paid off. Since Sâlim was the slave of one of 'Âishah's ﷺ relatives, and since, according to her, a slave could enter upon his master and near kith and kin, 'Âishah's ﷺ conversations with Salim without the barrier of a veil was not a blameworthy act. (Similarly it is not compulsory on female slaves to cover themselves up in the presence of their masters). Furthermore, no sooner did Sâlim earn his freedom than 'Âishah ﷺ veiled herself before him.

Chapter 84. Wiping The Ears

(المعجم ٨٤) - مَسْحُ الأُذُنَيْنِ (التحفة ٨٤)

101. It was narrated that Ibn 'Abbâs said: "I saw the Messenger of Allâh ﷺ performing *Wuḍû'*. He washed his hands, then he rinsed his mouth and nose with one handful of water, washed his face, washed each hand once, and wiped his head and ears once." (One of the narrators) 'Abdul-'Azîz said: "Someone who heard from Ibn 'Ajlân told me that he said concerning that: 'And he washed his feet.'" ***(Ḥasan)***

١٠١ - أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ الطَّالْقَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ، فَغَسَلَ يَدَيْهِ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ مِنْ غَرْفَةٍ وَاحِدَةٍ، وَغَسَلَ وَجْهَهُ، وَغَسَلَ يَدَيْهِ مَرَّةً مَرَّةً، وَمَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ مَرَّةً. قَالَ عَبْدُ الْعَزِيزِ: وَأَخْبَرَنِي مَنْ سَمِعَ مِنِ ابْنِ عَجْلَانَ يَقُولُ فِي ذٰلِكَ: وَغَسَلَ رِجْلَيْهِ.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب الوضوء مرتين، ح:١٣٧، والترمذي، الطهارة، باب [ماجاء في] مسح الأذنين ظاهرهما وباطنهما، ح:٣٦ من حديث زيد به، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح:٩٢، وأصله في صحيح البخاري، ح:١٤٠.

Comments:

"With one handful of water" (*Min Ghaurfah Wâhidah*), this issue was explained in the commentary of a hitherto mentioned *Ḥadîth*. This *Ḥadîth* seems to support the legal opinion that it is *Sunnah* to rinse one's mouth and to sniff water up one's nose together, with one handful of water. As was mentioned earlier.

Chapter 85. Wiping The Ears Along With The Head, And The Evidence That They Are Part Of The Head

(المعجم ٨٥) - **بَابُ** مَسْحِ الأُذُنَيْنِ مَعَ الرَّأْسِ وَمَا يُسْتَدَلُّ بِهِ عَلَى أَنَّهُمَا مِنَ الرَّأْسِ (التحفة ٨٥)

102. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ performed *Wuḍû'*, and he scooped up one handful (of water) and rinsed his mouth and nose. Then he scooped up another handful and washed his face. Then he scooped up another handful and washed his right hand, then another handful and washed his left hand. Then he wiped his head and his ears, the inside with his forefinger and the outside with his thumb. Then he scooped up a handful of water and washed his right foot, and scooped up another handful and washed his left foot." ***(Ḥasan)***

١٠٢ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَوَضَّأَ رَسُولُ اللهِ ﷺ، فَغَرَفَ غَرْفَةً فَتَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ وَجْهَهُ، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ يَدَهُ الْيُمْنَى، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ يَدَهُ الْيُسْرَى، ثُمَّ مَسَحَ بِرَأْسِهِ وَأُذُنَيْهِ بَاطِنِهِمَا بِالسَّبَّاحَتَيْنِ وَظَاهِرِهِمَا بِإِبْهَامَيْهِ، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ رِجْلَهُ الْيُمْنَى، ثُمَّ غَرَفَ غَرْفَةً فَغَسَلَ رِجْلَهُ الْيُسْرَى.

تخريج: [إسناده حسن] أخرجه الترمذي، ح:٣٦، وابن ماجه، ح:٤٣٩ من حديث ابن إدريس به، وانظر الحديث السابق، وهو في الكبرى، ح:١٠٥.

103. It was narrated from 'Abdullâh Aṣ-Ṣunâbiḥî that the Messenger of Allâh ﷺ said: "When the believing slave performs *Wuḍû'* and rinses his mouth, his sins come out from his mouth. When he sniffs water into his nose

١٠٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعُتْبَةُ بْنُ عَبْدِ اللهِ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ الصُّنَابِحِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا تَوَضَّأَ الْعَبْدُ

and blows it out, his sins come out from his nose. When he washes his face, his sins come out from his face, even from beneath his eyelashes. When he washes his hands, his sins come out from his hands, even from beneath his fingernails. When he wipes his head, his sins come out from his head, even from his ears. When he washes his feet, his sins come out from his feet, even from beneath his toenails. Then his walking to the *Masjid* and his *Ṣalâh* will earn extra merit for him." ***(Ḥasan)***

الْمُؤْمِنُ فَتَمَضْمَضَ خَرَجَتِ الْخَطَايَا مِنْ فِيهِ، فَإِذَا اسْتَنْثَرَ خَرَجَتِ الْخَطَايَا مِنْ أَنْفِهِ، فَإِذَا غَسَلَ وَجْهَهُ خَرَجَتِ الْخَطَايَا مِنْ وَجْهِهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَشْفَارِ عَيْنَيْهِ، فَإِذَا غَسَلَ يَدَيْهِ خَرَجَتِ الْخَطَايَا مِنْ يَدَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ يَدَيْهِ، فَإِذَا مَسَحَ بِرَأْسِهِ خَرَجَتِ الْخَطَايَا مِنْ رَأْسِهِ حَتَّى تَخْرُجَ مِنْ أُذُنَيْهِ، فَإِذَا غَسَلَ رِجْلَيْهِ خَرَجَتِ الْخَطَايَا مِنْ رِجْلَيْهِ حَتَّى تَخْرُجَ مِنْ تَحْتِ أَظْفَارِ رِجْلَيْهِ، ثُمَّ كَانَ مَشْيُهُ إِلَى الْمَسْجِدِ وَصَلَاتُهُ نَافِلَةً لَهُ».

قَالَ قُتَيْبَةُ عَنِ الصُّنَابِحِيِّ: أَنَّ النَّبِيَّ ﷺ قَالَ.

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الموطأ (يحيى): ١/ ٣١، والكبرى، ح: ١٠٦ باختلاف يسير.

Comments:

1. "All his sins exit" signifies the ill effects of sins because the effects of sins permeate the limbs of the body concerned. In regard to ablution, not only the body becomes pure of discernible impurities and dirt but also the limbs of ablution become pure of the effects of sins. Consequently, the body becomes clean of physical and spiritual filthiness, which means that one becomes purified of both physical impurities and sins.
2. In this *Ḥadîth*, wiping of the head and the ears are shown to be done simultaneously. Wiping the ear is done with the same water that is taken for wiping the head (i.e., it should not be done with new water).
3. The evidence to which Imam An-Nasâ'î draws the attention of the reader in this chapter is the wording: *Kharajatil khatâyâ min ra'sihi hatta takhruj min udhnihi* - all his sins exit from his head to the extent that they trickle down his ears. In the same words, sins of the head have been shown leaving through the ears. This shows that the ruling for the ears is that of the head, and here I am referring to the ruling of wiping during ablution.

Chapter 86. Wiping Over The *'Imâmah* (Turban)[1]

(المعجم ٨٦) - بَابُ المَسْحِ عَلَى العِمَامَةِ (التحفة ٨٦)

104. It was narrated that Bilâl said: "I saw the Prophet ﷺ wiping over the Khuff and the Khimâr." (*Ṣaḥîḥ*)

١٠٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الأَعْمَشُ ح وَأَخبرنا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلَالٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ.

تخريج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح:٢٧٥ من حديث أبي معاوية به، وهو في الكبرى، ح:١٢٣، ١٢٤ باختلاف يسير.

105. It was narrated that Bilâl said: "I saw the Messenger of Allâh ﷺ wiping over the Khuff. (*Ṣaḥîḥ*)

١٠٥ - وأَخْبَرَنَا الْحُسَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ الْجَرْجَرائِيُّ عَنْ طَلْقِ بْنِ غَنَّامٍ قَالَ: حَدَّثَنَا زَائِدَةُ وَحَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنْ بِلَالٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ عَلَى الْخُفَّيْنِ.

تخريج: [صحيح] أخرجه أحمد:٦/ ١٥ من حديث زائدة به، والحديث السابق شاهد له.

106. It was narrated that Bilâl said: "I saw the Messenger of Allâh ﷺ wiping over the Khimâr and Khuff." (*Ṣaḥîḥ*)

١٠٦ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ بِلَالٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ عَلَى الْخِمَارِ وَالْخُفَّيْنِ.

[1] A head covering not limited to the common usage of "turban" as is clear from the first narration.

تخريج: [صحيح] أخرجه أحمد:٦/١٣ عن وكيع به، وهو في الكبرى، ح:١٢٥، وانظر، ح:١٠٤، فإنه شاهد له.

Chapter 87. Wiping Over The *'Imâmah* And Forehead

(المعجم ٨٧) - بَابُ الْمَسْحِ عَلَى العِمَامَةِ مَعَ النَّاصِيَةِ (التحفة ٨٧)

107. It was narrated from Al-Mughîrah that the Prophet ﷺ performed *Wuḍû'*, and he wiped the forehead, the *'Imâmah*, and over the *Khuff*. (***Ṣaḥîḥ***)
(Another chain)

١٠٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ عَنِ الْحَسَنِ، عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنِ الْمُغِيرَةِ: أَنَّ النَّبِيَّ ﷺ تَوَضَّأَ، فَمَسَحَ نَاصِيَتَهُ وَعِمَامَتَهُ وَعَلَى الْخُفَّيْنِ. قَالَ بَكْرٌ: وَقَدْ سَمِعْتُهُ مِنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ.

تخريج: أخرجه مسلم، الطهارة، باب المسح على الناصية والعمامة، ح:٢٧٤/٨٣ من حديث يحيى القطان به، وهو في الكبرى، ح:١٠٧.

108. It was narrated from Ḥamzah bin Al-Mughîrah bin Shu'bah that his father said: "The Messenger of Allâh ﷺ stayed behind, and I stayed with him. When he had relieved himself he said: 'Do you have any water with you?' I brought some water to him, and he washed his hands and face, then he started trying to uncover his arms, but the sleeves of his *Jubbah* were too tight, so he threw it over his shoulders and washed his arms and wiped over his forehead and *'Imâmah*, and over his *Khuff*." (***Ṣaḥîḥ***)

١٠٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ ابْنُ مَسْعَدَةَ عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ عَنْ حَمْزَةَ بْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ قَالَ: تَخَلَّفَ رَسُولُ اللهِ ﷺ فَتَخَلَّفْتُ مَعَهُ، فَلَمَّا قَضَى حَاجَتَهُ قَالَ: «أَمَعَكَ مَاءٌ» فَأَتَيْتُهُ بِمِطْهَرَةٍ، فَغَسَلَ يَدَيْهِ وَغَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ يَحْسُرُ عَنْ ذِرَاعَيْهِ، فَضَاقَ كُمُّ الْجُبَّةِ فَأَلْقَاهُ عَلَى مَنْكِبَيْهِ، فَغَسَلَ ذِرَاعَيْهِ وَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى خُفَّيْهِ.

تخريج: أخرجه مسلم، من حديث يزيد بن زريع به، انظر الحديث السابق، وهو في الكبرى، ح: ١٠٨.

Comments:

He threw the *Jubbah* over his shoulders: he already was wearing the *Jubbah* - the sentence signifies that because the sleeves were tight, he drew out his forearms from the *Jubbah*. The *Jubbah* remained over his shoulders, and the sleeves stood empty.

Chapter 88. How To Wipe Over The *'Imâmah*

(المعجم ٨٨) - **بَابٌ:** كَيْفَ الْمَسْحُ عَلَى الْعِمَامَةِ (التحفة ٨٨)

109. Al-Mughîrah bin Shu'bah said: "There are two things which I never asked anyone about after I saw the Messenger of Allâh ﷺ. He was with us on a journey and he went away to relieve himself, then he came and performed *Wudû'*, and he wiped over his forehead and two sides of his *'Imâmah*, and he wiped over his *Khuffs*." He said: "And (the other issue) the *Imâm's Salâh* behind one of his followers. I saw the Messenger of Allâh ﷺ when he was on a journey and time for prayer came. The Prophet ﷺ *could not join them, so they called* the *Iqâmah* and they asked Ibn 'Awf to lead them in prayer. Then the Messenger of Allâh ﷺ came and offered the remainder of the prayer behind Ibn 'Awf, then when Ibn 'Awf said the *Salâh*, the Prophet ﷺ stood up and completed what he had missed (of the prayer)." (*Sahîh*)

١٠٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ عَنِ ابْنِ سِيرِينَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ وَهْبٍ الثَّقَفِيُّ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ قَالَ: خَصْلَتَانِ لَا أَسْأَلُ عَنْهُمَا أَحَدًا بَعْدَ مَا شَهِدْتُ رَسُولَ اللهِ ﷺ، قَالَ: كُنَّا مَعَهُ فِي سَفَرٍ، فَبَرَزَ لِحَاجَتِهِ، ثُمَّ جَاءَ فَتَوَضَّأَ وَمَسَحَ بِنَاصِيَتِهِ وَجَانِبَيْ عِمَامَتِهِ وَمَسَحَ عَلَى خُفَّيْهِ. وَقَالَ: وَصَلَاةُ الْإِمَامِ خَلْفَ الرَّجُلِ مِنْ رَعِيَّتِهِ، فَشَهِدْتُ مِنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ فِي سَفَرٍ فَحَضَرَتِ الصَّلَاةُ، فَاحْتَبَسَ عَلَيْهِمُ النَّبِيُّ ﷺ فَأَقَامُوا الصَّلَاةَ وَقَدَّمُوا ابْنَ عَوْفٍ فَصَلَّى بِهِمْ، فَجَاءَ رَسُولُ اللهِ ﷺ فَصَلَّى خَلْفَ ابْنِ عَوْفٍ مَا بَقِيَ مِنَ الصَّلَاةِ، فَلَمَّا سَلَّمَ ابْنُ عَوْفٍ قَامَ النَّبِيُّ ﷺ فَقَضَى مَا سُبِقَ بِهِ.

تخريج: أخرجه ابن خزيمة، ح: ١٦٤٥ عن يعقوب بن إبراهيم الدورقي به، وهو في الكبرى، ح: ١١٢، وأخرجه أحمد: ٤/ ٢٤٤، ٢٤٩ من طريق آخر عن ابن سيرين به، وله شاهد في صحيح مسلم بعد، ح: ٢٧٤.

Comments:

Imâm An-Nasâ'î made it clear that wiping the turban does not mean that one should wipe only the turban. One should rather wipe the hairline on the front of the head first, and then proceed to wipe the turban.

Chapter 89. The Obligation Of Washing The Feet

(المعجم ٨٩) - بَابٌ إِيْجَابِ غَسْلِ الرِّجْلَيْنِ (التحفة ٨٩)

110. It was narrated that Abû Hurairah said: "Abû Al-Qâsim the Messenger of Allâh ﷺ said: 'Woe to the heels from the Fire.'" (*Ṣaḥîḥ*)

١١٠ - أَخْبَرَنَا قُتَيْبَةُ بنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ شُعْبَةَ ح وَأَخبرَنَا مُؤَمَّلُ بْنُ هِشَامٍ [قَالَ]: حَدَّثَنَا إِسْمَاعِيلُ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ رَسُولُ اللهِ ﷺ: «وَيْلٌ لِلْعَقِبِ مِنَ النَّارِ».

تخريج: أخرجه البخاري، الوضوء، باب غسل الأعقاب، ح:١٦٥، ومسلم، الطهارة، باب وجوب غسل الرجلين بكمالهما، ح:٢٤٢/٢٩ من حديث شعبة به، وهو في الكبرٰى، ح:١١٣.

111. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ saw some people whose heels were still dry, so he said: 'Woe to the heels from the Fire. Perform *Wuḍû'* properly.'"[1] (*Ṣaḥîḥ*)

١١١ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ ح وَأَخْبَرَنَا عَمْرُو ابْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ - وَاللَّفْظُ لَهُ - عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: رَأَى رَسُولُ اللهِ ﷺ قَوْمًا يَتَوَضَّئُونَ، فَرَأَى أَعْقَابَهُمْ تَلُوحُ فَقَالَ: «وَيْلٌ لِلْأَعْقَابِ مِنَ النَّارِ أَسْبِغُوا الْوُضُوءَ».

تخريج: أخرجه مسلم، ح:٢٤١ من حديث وكيع به، انظر الحديث السابق، وهو في الكبرٰى، ح:١١٤.

Comments:

The argumentation over the chapter is that had wiping the feet been permitted, then why is this warning of punishment over the heels remaining dry? Apparently, in the case of wiping, the heels would invariably stay dry. This posits that it is obligatory to wash the feet.

Chapter 90. With Which Foot Should One Start?

(المعجم ٩٠) - بَابٌ: بِأَيِّ الرِّجْلَيْنِ يَبْدَأُ بِالغَسْلِ (التحفة ٩٠)

112. It was narrated that 'Âishah

١١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

[1] "*Asbighûl-wuḍû'*." See Nos. 141,142.

(may Allâh be pleased with her) mentioned: "The Messenger of Allâh ﷺ used to like to start with the right whenever he could, when purifying himself and when putting on shoes or combing his hair." (One of the narrators) Shu'bah said: "Then I heard Al-Ash'ath in Wâsiṭ, saying that he liked to start with the right, and he preferred that in all his affairs. Then I heard him in Al-Kûfah saying that he liked to start with the right whenever he could." (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْأَشْعَثُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ [رَضِيَ اللهُ عَنْهَا] وَذَكَرَتْ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَنَعْلِهِ وَتَرَجُّلِهِ. قَالَ شُعْبَةُ: ثُمَّ سَمِعْتُ الْأَشْعَثَ بِوَاسِطٍ يَقُولُ: يُحِبُّ التَّيَامُنَ، فَذَكَرَ شَأْنَهُ كُلَّهُ، ثُمَّ سَمِعْتُهُ بِالْكُوفَةِ يَقُولُ: يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ.

تخريج: أخرجه البخاري، الوضوء، باب التيمن في الوضوء والغسل، ح:١٦٨، ومسلم، الطهارة، باب التيمن في الطهور وغيره، ح:٢٦٨ من حديث شعبة به، وهو في الكبرٰى، ح:١١٦.

Comments:

It is desirable to start with the right side in the process of washing the ablution limbs. In the Noble Qur'ân, Allâh, the Most High, refers to the inhabitants of Paradise as being *Ashâbul Yamin* [*Al-Wâqiah*: 27], the Companions of the right.

Chapter 91. Washing The Feet With The Hands

(المعجم ٩١) - غَسْلُ الرِّجْلَيْنِ بِالْيَدَيْنِ (التحفة ٩١)

113. Al-Qaisî narrated that he was with the Messenger of Allâh ﷺ on a journey, and some water was brought to him. He poured some onto his hands from the vessel and washed them once, then he washed his face and each arm once, and he washed his feet with both hands. (*Ṣaḥîḥ*)

١١٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي أَبُو جَعْفَرٍ الْمَدَنِيُّ قَالَ: سَمِعْتُ ابْنَ عُثْمَانَ ابْنِ حُنَيْفٍ - يَعْنِي عُمَارَةَ - قَالَ: حَدَّثَنِي الْقَيْسِيُّ: أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَأُتِيَ بِمَاءٍ فَقَالَ عَلَى يَدَيْهِ مِنَ الْإِنَاءِ فَغَسَلَهُمَا مَرَّةً، وَغَسَلَ وَجْهَهُ وَذِرَاعَيْهِ مَرَّةً مَرَّةً، وَغَسَلَ رِجْلَيْهِ بِيَدَيْهِ كِلْتَيْهِمَا.

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٥/٣٦٨ عن محمد بن جعفر به، وهو في الكبرٰى، ح:١١٥ * أبوجعفر هو الخطمي، وانظر، ح:١٦ من هذا الكتاب.

Chapter 92. The Command To Wash In Between The Fingers (*Al-Aṣâbi'*)[1]

(المعجم ٩٢) - الْأَمْرُ بِتَخْلِيلِ الأَصَابِعِ (التحفة ٩٢)

114. It was narrated from 'Âṣim bin Laqîṭ that his father said: The Messenger of Allâh ﷺ said: "When you perform *Wuḍû'*, do so properly, and wash in between the fingers (*Al-Aṣâbi'*)."[2] (*Ṣaḥîḥ*)

١١٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سُلَيْمٍ عَنْ إِسْمَاعِيلَ بْنِ كَثِيرٍ وَكَانَ يُكْنَى أَبَا هَاشِمٍ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ، عَنْ عَاصِمِ بْنِ لَقِيطٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَوَضَّأْتَ، فَأَسْبِغِ الْوُضُوءَ وَخَلِّلْ بَيْنَ الْأَصَابِعِ».

تخريج: [صحيح] تقدم طرفه، ح:٨٧، وهو في الكبرٰى، ح:١١٧، وأخرجه أبوداود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١٤٢ من حديث يحيٰى بن سليم به.

Comments:

"Khilal" signifies making the water flow into the interstices of the fingers and toes; one can achieve this aim by inserting one's fingers or one's little finger into those interstices, in order to make sure water reaches spaces where it would not otherwise be able to reach.

Chapter 93. How Many Times The Feet Are To Be Washed

(المعجم ٩٣) - عَدَدُ غَسْلِ الرِّجْلَيْنِ (التحفة ٩٣)

115. It was narrated that Abû Ḥayyah Al-Wâdi'î said: I saw 'Alî performing *Wuḍû'*. He washed his hands three times, and rinsed his mouth three times and his nose three times, and he washed his face three times and each forearm three times. Then he wiped his head and washed each foot three times. Then he said: 'This is the *Wuḍû'* of the Prophet ﷺ.'" (*Ḍa'îf*)

١١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنِ ابْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبِي وَغَيْرُهُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ الْوَادِعِيِّ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ فَغَسَلَ كَفَّيْهِ ثَلَاثًا، وَتَمَضْمَضَ ثَلَاثًا وَاسْتَنْشَقَ ثَلَاثًا، وَغَسَلَ وَجْهَهُ ثَلَاثًا، وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا، وَمَسَحَ بِرَأْسِهِ، وَغَسَلَ رِجْلَيْهِ ثَلَاثًا ثَلَاثًا، ثُمَّ قَالَ: هٰذَا وُضُوءُ رَسُولِ اللهِ ﷺ.

[1] *Al-Aṣâbi'* is plural meaning fingers as well as toes, and the author mentioned only one narration on the topic whereas some of them clarify "of the hands and feet." So he mentioned the general wording amids chapters how to wash the feet.

[2] Part of this narration preceded under No. 87.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب صفة وضوء النبي ﷺ، ح:١١٦ مختصرًا، والترمذي، الطهارة، باب [ماجاء] في وضوء النبي ﷺ كيف كان؟، ح:٤٨ من حديث أبي إسحاق به، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:١٦٢، وانظر الحديث الآتي، ح:١٣٦ أبوإسحاق مدلس وعنعن، تقدم، ح:٩٦.

Chapter 94. Definition Of Washing

(المعجم ٩٤) - بَابُ حَدِّ الْغَسْلِ

(التحفة ٩٤)

116. It was narrated that Ḥumrân the freed slave of 'Uthmân said: "Uthmân called for water for *Wuḍû'*. He washed his hands three times, then he rinsed his mouth and nose, then he washed his face three times, then he washed his right hand up to the elbow three times. Then he washed his left hand likewise. Then he wiped his head, then he washed his right foot up to the ankle three times, and he washed his left foot likewise. Then he said: 'I saw the Messenger of Allâh ﷺ performing *Wuḍû'* as I have just done.' Then he said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* as I have just done, then prays two *Rak'ahs* without letting his thoughts wander, his previous sins will be forgiven.'" (*Ṣaḥîḥ*)

١١٦ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ أَنَّ عَطَاءَ بنَ يَزِيدَ اللَّيْثِيَّ أَخْبَرَهُ: أَنَّ حُمْرَانَ مَوْلَى عُثْمَانَ أَخْبَرَهُ أَنَّ عُثْمَانَ دَعَا بِوَضُوءٍ فَتَوَضَّأَ، فَغَسَلَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ، ثُمَّ غَسَلَ وَجْهَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُمْنَى إِلَى الْمِرْفَقِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ يَدَهُ الْيُسْرَى مِثْلَ ذٰلِكَ، ثُمَّ مَسَحَ بِرَأْسِهِ، ثُمَّ غَسَلَ رِجْلَهُ الْيُمْنَى إِلَى الْكَعْبَيْنِ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ رِجْلَهُ الْيُسْرَى مِثْلَ ذٰلِكَ ثُمَّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ نَحْوَ وُضُوئِي هٰذَا ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ نَحْوَ وُضُوئِي هَذَا ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ لَا يُحَدِّثُ فِيهِمَا نَفْسَهُ، غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه مسلم، الطهارة، باب صفة الوضوء وكماله، ح:٢٢٦ عن أحمد بن عمرو بن السرح، والبخاري، الوضوء، باب الوضوء ثلاثًا ثلاثًا، ح:١٥٩ من حديث ابن شهاب الزهري به.

Chapter 95. *Wuḍû'* In Sandals

(المعجم ٩٥) - بَابُ الْوُضُوءِ فِي النِّعَالِ

(التحفة ٩٥)

117. It was narrated that 'Ubaid bin Juraiḥ said: "I said to Ibn 'Umar: 'I

١١٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ:

see you are wearing *Sibtiyyah* sandals,[1] and you performed *Wuḍû'* in them.' He said: 'I saw the Messenger of Allâh ﷺ wearing them and performing *Wuḍû'* in them.'" (*Ṣaḥîḥ*)

حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللهِ وَمَالِكٍ وَابْنُ جُرَيْجٍ عَنِ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَأَيْتُكَ تَلْبَسُ هٰذِهِ النِّعَالَ السِّبْتِيَّةَ وَتَتَوَضَّأُ فِيهَا قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَلْبَسُهَا وَيَتَوَضَّأُ فِيهَا.

تخريج: أخرجه البخاري، الوضوء، باب غسل الرجلين في النعلين ... الخ، ح:١٦٦، ومسلم، الحج، باب الإهلال من حيث تنبعث الراحلة، ح:١١٨٧ من حديث مالك به، وهو في الموطأ: ١/ ٣٣٣ مطولاً، والكبرٰى، ح:١١٨.

Comments:

"Performing ablution while wearing them" signifies that if one is wearing sandals, it is necessary to wash the feet. It is not proper to wipe them.

Chapter 96. Wiping Over The *Khuffs*

(المعجم ٩٦) - **بَابُ** الْمَسْحِ عَلَى الْخُفَّيْنِ (التحفة ٩٦)

118. It was narrated from Jarîr bin 'Abdullâh that he performe *Wuḍû'* and wiped over his *Khuffs*. It was said to him: "Are you wiping (over your *Khuffs*)?" He said: "I saw the Messenger of Allâh ﷺ wiping (over his *Khuffs*)." The companions of 'Abdullâh liked what Jarîr said, because Jarîr became Muslim shortly before the Prophet ﷺ died.[2] (*Ṣaḥîḥ*)

١١٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ [قَالَ]: حَدَّثَنَا حَفْصٌ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ عَنْ هَمَّامٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللّٰهِ: أَنَّهُ تَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ فَقِيلَ لَهُ: أَتَمْسَحُ؟ فَقَالَ: قَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْسَحُ. وَكَانَ أَصْحَابُ عَبْدِ اللهِ يُعْجِبُهُمْ قَوْلُ جَرِيرٍ، وَكَانَ إِسْلَامُ جَرِيرٍ قَبْلَ مَوْتِ النَّبِيِّ ﷺ بِيَسِيرٍ.

تخريج: أخرجه البخاري، الصلاة، باب الصلاة في الخفاف، ح:٣٨٧، ومسلم، الطهارة، باب المسح على الخفين، ح:٢٧٢ من حديث الأعمش به، وهو في الكبرٰى، ح:١٢١ .

Comments:

1. Wiping over footgear (*Khuff*) is an Islamically legislated practice according to people of the *Sunnah*. The Shi'ites assert that, under all circumstances, it is compulsory to wash one's bare feet. The Khawarij are in agreement with Shi'ites regarding this issue. People of the *Sunnah*, on the other hand, hold that it is permissible to wipe over footgear under certain conditions, which is the correct view in the matter.

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[1] Made of hairless, tanned leather.

[2] In the narration recorded by At-Tirmidhî (Nos. 93,94) this comment is attributed to Ibrâhîm, one of the narrators.

2. Taking into consideration various verses of the Holy Qur'ân and sayings of the Prophet ﷺ, one must logically arrive at two conclusions: First, if the feet are bare, they should be washed; and secondly, if they are beneath socks or other footgear, then those socks or footgear may be wiped. In this way, all proofs from the Qur'ân and the *Sunnah* will be put into practice. To believe the notion of the Shi'ites and the Khawarij is to negate many authentic *'Ahâdith*, which is a clear instance of misguidance.

119. It was narrated from Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrî that his father saw the Messenger of Allâh ﷺ performing *Wuḍû'* and wiping over his *Khuffs*. (***Ṣaḥîḥ***)

١١٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حَرْبُ ابْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيِّ، عَنْ أَبِيهِ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ تَوَضَّأَ وَمَسَحَ عَلَى الْخُفَّيْنِ.

تخريج: أخرجه البخاري، الوضوء، باب المسح على الخفين، ح: ٢٠٤، ٢٠٥ من حديث يحيى ابن أبي كثير به، وهو في الكبرٰى، ح: ١٢٦.

120. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ and Bilâl entered *Al-Aswâf*[1] and he went to relieve himself and then came out." Usâmah said: "I asked Bilâl: 'What did he do?' Bilâl said: 'The Prophet ﷺ went to relieve himself, then he performed *Wuḍû'*, so he washed his hands and face, and wiped his head and he over his *Khuffs*, then prayed.'" (***Ṣaḥîḥ***)

١٢٠ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ وَسُلَيْمَانُ بْنُ دَاوُدَ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ نَافِعٍ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أُسَامَةَ بنِ زَيْدٍ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ وَبِلَالٌ الْأَسْوَافَ فَذَهَبَ لِحَاجَتِهِ ثُمَّ خَرَجَ قَالَ أُسَامَةُ: فَسَأَلْتُ بِلَالًا مَا صَنَعَ؟ فَقَالَ بِلَالٌ: ذَهَبَ النَّبِيُّ ﷺ لِحَاجَتِهِ، ثُمَّ تَوَضَّأَ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ وَمَسَحَ بِرَأْسِهِ وَمَسَحَ عَلَى الْخُفَّيْنِ ثُمَّ صَلَّى.

تخريج: [**إسناده صحيح**] أخرجه الحاكم: ١/ ١٥١ من حديث عبد الله بن نافع به، وصححه ابن خزيمة، ح: ١٨٥، وابن حبان (موارد)، ح: ١٧٥، والحاكم على شرط الشيخين، ووافقه الذهبي، وهو في الكبرٰى، ح: ١٢٧.

[1] It is the name of the area of Al-Madînah which Allâh's Messenger ﷺ made sacred. *An-Nihâyah*. In *Sunan Al-Kubra*, Al-Baihaqî said: "The wall around Al-Madînah."

121. It was narrated from Sa'd bin Abî Waqqâṣ that the Messenger of Allâh ﷺ wiped over the *Khuffs*. (***Ṣaḥîḥ***)

١٢١ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ مَسَحَ عَلَى الْخُفَّيْنِ.

تخريج: أخرجه البخاري، الوضوء، باب المسح على الخفين، ح:٢٠٢ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:١٢٨.

122. It was narrated from Sa'd bin Abî Waqqâṣ, from the Messenger of Allâh ﷺ, with regard to wiping over the *Khuffs*; "There is nothing wrong with it." (***Ṣaḥîḥ***)

١٢٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ رَسُولِ اللهِ ﷺ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ: أَنَّهُ لَا بَأْسَ بِهِ.

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:١٢٩.

123. It was narrated that Al-Mughîrah bin Shu'bah said: "The Prophet ﷺ went out to relieve himself, and when he came back, I met him with a vessel (of water). I poured some for him and he washed his hands, then he washed his face. Then he wanted to wash his forearms but the his *Jubbah* was too tight, so he brought them out from beneath the *Jubbah* to wash them, and he wiped over his *Khuffs*, then he led us in prayer." (***Ṣaḥîḥ***)

١٢٣ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَرَجَ النَّبِيُّ ﷺ لِحَاجَتِهِ، فَلَمَّا رَجَعَ تَلَقَّيْتُهُ بِإِدَاوَةٍ فَصَبَبْتُ عَلَيْهِ، فَغَسَلَ يَدَيْهِ، ثُمَّ غَسَلَ وَجْهَهُ، ثُمَّ ذَهَبَ لِيَغْسِلَ ذِرَاعَيْهِ فَضَاقَتْ بِهِ الْجُبَّةُ، فَأَخْرَجَهُمَا مِنْ أَسْفَلِ الْجُبَّةِ فَغَسَلَهُمَا وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ صَلَّى بِنَا.

تخريج: أخرجه مسلم، الطهارة، باب المسح على الخفين، ح:٢٧٤ عن علي بن خشرم، والبخاري، الصلاة، باب الصلوة في الجبة الشامية، ح:٣٦٣ من حديث الأعمش به * قوله "بنا" خطأ لأن الرسول ﷺ كان مقتديًا بعبدالرحمن بن عوف، ولعل الخطأ جاء من تدليس الأعمش، والله أعلم.

124. It was narrated from Al-Mughîrah bin Shu'bah that the Messenger of Allâh ﷺ went out to relieve himself, and Al-Mughîrah followed him, (carrying) a vessel of water. He poured water for him when he had finished relieving himself, and he performed *Wudû'* and wiped over his *Khuffs*. (*Sahîh*)

١٢٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَحْيَى - وهو ابنُ سَعِيدٍ - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بنِ شُعْبَةَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ خَرَجَ لِحَاجَتِهِ فَاتَّبَعَهُ الْمُغِيرَةُ، بِإِدَاوَةٍ فِيهَا مَاءٌ فَصَبَّ عَلَيْهِ حَتَّى فَرَغَ مِنْ حَاجَتِهِ، فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ.

تخريج: [إسناده صحيح] انظر الحديث السابق، ح:٧٩، وهو في الكبرى، ح:١٢٢.

Chapter 97. Wiping Over The *Khuff* When Traveling

(المعجم ٩٧) - بَابُ المَسْحِ عَلَى الخُفَّيْنِ فِي السَّفَرِ (التحفة ٩٧)

125. Hamzah bin Al-Mughîrah bin Shu'bah (narrated) that his father said: "I was with the Prophet ﷺ on a journey, and he said: 'Stay back O Mughîrah! Go ahead, O people!' So I went back, and I had with me a vessel of water. The people went ahead, and there the Messenger of Allâh ﷺ relieved himself. When he came back I went and poured water for him. He was wearing a Roman *Jubbah* with narrow sleeves, and he wanted to expose his hands (to wash them) but the sleeves were too tight, so he brought his hands out from beneath the *Jubbah* and washed his face and hands, and wiped his head, and wiped over his *Khuffs*." (*Sahîh*)

١٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ إِسْمَاعِيلَ بْنَ مُحَمَّدِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ الْمُغِيرَةِ بْنِ شُعْبَةَ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ فَقَالَ: «تَخَلَّفْ يَا مُغِيرَةُ! وَامْضُوا أَيُّهَا النَّاسُ!» فَتَخَلَّفْتُ وَمَعِيَ إِدَاوَةٌ مِنْ مَاءٍ وَمَضَى النَّاسُ، فَذَهَبَ رَسُولُ اللهِ ﷺ لِحَاجَتِهِ فَلَمَّا رَجَعَ ذَهَبْتُ أَصُبُّ عَلَيْهِ وَعَلَيْهِ جُبَّةٌ رُومِيَّةٌ ضَيِّقَةُ الْكُمَّيْنِ، فَأَرَادَ أَنْ يُخْرِجَ يَدَهُ مِنْهَا فَضَاقَتْ عَلَيْهِ فَأَخْرَجَ يَدَهُ مِنْ تَحْتِ الْجُبَّةِ فَغَسَلَ وَجْهَهُ وَيَدَيْهِ، وَمَسَحَ بِرَأْسِهِ، وَمَسَحَ عَلَى خُفَّيْهِ.

تخريج: [إسناده صحيح] انظر الحديث الآتي، ح:١٠٨، وهو في الكبرى، ح:٨٢، ١٠٩.

Chapter 98. Time Limit For Wiping Over The *Khuffs*

(المعجم ٩٨) - **بَابُ التَّوْقِيتِ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ لِلْمُسَافِرِ** (التحفة ٩٨)

126. It was narrated that Ṣafwân bin 'Assâl said: "The Prophet ﷺ granted us a dispensation when traveling, allowing us not to take off our *Khuffs* for three days and three nights." (*Ḥasan*)

١٢٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: رَخَّصَ لَنَا النَّبِيُّ ﷺ إِذَا كُنَّا مُسَافِرِينَ أَنْ لَا نَنْزِعَ خِفَافَنَا ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ.

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب المسح على الخفين للمسافر والمقيم، ح:٩٦، ح:٣٥٣٥، وابن ماجه، الطهارة، باب الوضوء من النوم، ح:٤٧٨ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:١٤٤، وقال الترمذي: "حسن صحيح".

127. It was narrated that Zirr said: "I asked Ṣafwân bin 'Assâl about wiping over the *Khuffs*, and he said: 'The Messenger of Allâh ﷺ used to tell us, when we were traveling, to wipe over our *Khuffs* and not take them off for three nights in the event of defecating, urinating or sleeping; only in the case of *Janâbah*.'" (*Ḥasan*)

١٢٧ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرَّهَاوِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ وَمَالِكُ بْنُ مِغْوَلٍ وَزُهَيْرٌ وَأَبُو بَكْرِ بْنُ عَيَّاشٍ وَسُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَاصِمٍ، عَنْ زِرٍّ قَالَ: سَأَلْتُ صَفْوَانَ بْنَ عَسَّالٍ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ، فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا إِذَا كُنَّا مُسَافِرِينَ أَنْ نَمْسَحَ عَلَى خِفَافِنَا، وَلَا نَنْزِعَهَا ثَلَاثَةَ أَيَّامٍ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ إِلَّا مِنْ جَنَابَةٍ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:١٤٥.

Comments:

1. Wiping over footgear is permissible both when one is traveling and when one is not traveling.
2. Since a traveler has to endure harsh circumstances while on a journey, the period allowed for wiping is longer than what the case is when one is in the comfort of one's home.
3. Wiping over footgear is legislated for ablution but not for the purificatory bath (*Ghusl*). If a state of major ritual impurity occurs during the period allowed for wiping over footgear, then one must take them off for the purificatory bath (*Ghusl*).

Chapter 99. Time Limit For Wiping Over The *Khuffs* For The Resident

(المعجم ٩٩) - التَّوْقِيتُ فِي الْمَسْحِ عَلَى الْخُفَّيْنِ لِلْمُقِيمِ (التحفة ٩٩)

128. It was narrated that 'Alî (may Allâh be pleased with him) said: "The Messenger of Allâh ﷺ set a time limit of three days and three nights for the traveler, and one day and one night for the resident – meaning, with regard to wiping (over the *Khuffs*)." (*Ṣaḥîḥ*)

١٢٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلَائِيِّ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ ابْنِ هَانِيءٍ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: جَعَلَ رَسُولُ اللهِ ﷺ لِلْمُسَافِرِ ثَلَاثَةَ أَيَّامٍ وَلَيَالِيَهُنَّ وَيَوْمًا وَلَيْلَةً لِلْمُقِيمِ، يَعْنِي فِي الْمَسْحِ.

تخريج: أخرجه مسلم، الطهارة، باب التوقيت في المسح على الخفين، ح:٢٧٦ عن إسحاق ابن إبراهيم الحنظلي به.

129. It was narrated that Shuraiḥ bin Hâni' said: "I asked 'Âishah about wiping over the *Khuffs* and she said: 'Go to 'Alî, for he knows more about that than I do.' So I went to 'Alî and asked him about wiping (over the *Khuffs*) and he said: 'The Messenger of Allâh ﷺ used to tell us to wipe (over the *Khuffs*) for one day and one night for the resident, and three for the traveler.'" (*Ṣaḥîḥ*)

١٢٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ شُرَيْحِ بْنِ هَانِيءٍ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الْمَسْحِ عَلَى الْخُفَّيْنِ فَقَالَتْ: ائْتِ عَلِيًّا فَإِنَّهُ أَعْلَمُ بِذَلِكَ مِنِّي فَأَتَيْتُ عَلِيًّا فَسَأَلْتُهُ عَنِ الْمَسْحِ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا أَنْ يَمْسَحَ الْمُقِيمُ يَوْمًا وَلَيْلَةً وَالْمُسَافِرُ ثَلَاثًا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٣١، وأخرجه مسلم، ح:٢٧٦ من حديث أبي معاوية به

Comments:

The resident denotes a person who is at home, or a person who, during an extended journey, makes an intention to take up residence in a certain place.

Chapter 100. Description Of *Wuḍû'* For One Who Has Not Committed *Ḥadath*

(المعجم ١٠٠) - صِفَةُ الْوُضُوءِ مِنْ غَيْرِ حَدَثٍ (التحفة ١٠٠)

130. An-Nazzâl bin Sabrah said: "I saw 'Alî (may Allâh be pleased with him) praying *Ẓuhr*, then he sat to tend to the people's needs, and when the time for *'Aṣr* came, a vessel of water was brought to him. He took a handful of it and wiped his face, forearms, head and feet with it, then he took what was left and drank standing up. He said: 'People dislike this, but I saw the Messenger of Allâh ﷺ doing it. This is the *Wuḍû'* of one who has not committed *Ḥadath*." (*Ṣaḥîḥ*)

١٣٠ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ النَّزَّالَ ابْنَ سَبْرَةَ قَالَ: رَأَيْتُ عَلِيًّا [رَضِيَ اللهُ عَنْهُ] صَلَّى الظُّهْرَ، ثُمَّ قَعَدَ لِحَوائِجِ النَّاسِ فَلَمَّا حَضَرَتِ الْعَصْرُ أُتِيَ بِتَوْرٍ مِنْ مَاءٍ، فَأَخَذَ مِنْهُ كَفًّا فَمَسَحَ بِهِ وَجْهَهُ وَذِرَاعَيْهِ وَرَأْسَهُ وَرِجْلَيْهِ، ثُمَّ أَخَذَ فَضْلَهُ فَشَرِبَ قَائِمًا وَقَالَ: إِنَّ نَاسًا يَكْرَهُونَ هٰذَا وَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُهُ، وَهٰذَا وُضُوءُ مَنْ لَمْ يُحْدِثْ.

تخريج: أخرجه البخاري، الأشربة، باب الشرب قائمًا، ح:٥٦١٦ من حديث شعبة به، وهو في الكبرٰى، ح:١٣٣.

Comments:

If one has previously performed ablution and has not exited from a state of purity, one need not perform a new ablution. This is an agreed upon issue. But if someone desires to redo his ablution to achieve twofold rewards or for the sake of cleanliness, one may do so.

Chapter 101. *Wuḍû'* For Every *Ṣalâh*

(المعجم ١٠١) - الْوُضُوءُ لِكُلِّ صَلَاةٍ (التحفة ١٠١)

131. It was narrated from 'Amr bin 'Âmir that Anas mentioned: "The Messenger of Allâh ﷺ was brought a small vessel (of water) and he performed *Wuḍû'*." I said: "Did the Messenger of Allâh ﷺ perform *Wuḍû'* for every prayer?" He said: "Yes." He said: "What about you?" He said: "We used to pray all the prayers so long as we did not commit *Ḥadath*." He said: "And we used to

١٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ عَامِرٍ، عَنْ أَنَسٍ أَنَّهُ ذَكَرَ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِإِنَاءٍ صَغِيرٍ فَتَوَضَّأَ قُلْتُ: أَكَانَ النَّبِيُّ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ؟ قَالَ: نَعَمْ. قَالَ: فَأَنْتُمْ؟ قَالَ: كُنَّا نُصَلِّي الصَّلَوَاتِ مَا لَمْ نُحْدِثْ قَالَ: وَقَدْ كُنَّا نُصَلِّي الصَّلَوَاتِ بِوُضُوءٍ.

pray all the prayers with (one) *Wuḍû'*." (*Ḥasan*)

تخريج: أخرجه البخاري، الوضوء، باب الوضوء من غير حدث، ح: ٢١٤ من حديث عمرو ابن عامر به.

Comments:

Allâh's Messenger ﷺ did not always perform a new ablution for every prayer. Occasionally, he performed several prayers with the same ablution - as will be mentioned in upcoming *Aḥâdith*. Generally, however, he would perform a fresh ablution for each prayer, and he ﷺ would do so, not just to become clean, but also to gain rewards from Allâh.

132. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ came out from the toilet and food was brought to him. They said: "Shall we not bring water for *Wuḍû'*?" He said: "I have only been commanded to perform *Wuḍû'* when I want to pray."

١٣٢ - أَخْبَرَنَا زِيادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مِنَ الْخَلَاءِ فَقُرِّبَ إِلَيْهِ طَعَامٌ فَقَالُوا: أَلَا نَأْتِيكَ بِوَضُوءٍ؟ فَقَالَ: «إِنَّمَا أُمِرْتُ بِالْوُضُوءِ إِذَا قُمْتُ إِلَى الصَّلَاةِ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الأطعمة، باب في غسل اليدين عند الطعام، ح: ٣٧٦٠، والترمذي، الأطعمة، باب في ترك الوضوء قبل الطعام، ح: ١٨٤٧ من حديث إسماعيل ابن علية به، وقال الترمذي: "حسن [صحيح]"، وصححه ابن خزيمة، ح: ٣٥، وله طريق آخر عند مسلم وغيره * ابن أبي مليكة اسمه عبدالله.

Comments:

Ablution is commanded at the time of prayer for someone who is without ablution or this could be termed commendatory order.

133. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ used to perform *Wuḍû'* for every prayer. On the day of the Conquest (of Makkah), he offered all the prayers with one *Wuḍû'*. 'Umar said to him: 'You have done something that you never did before.' He said: 'I did that deliberately, O 'Umar.'" (*Ṣaḥîḥ*)

١٣٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنَا عَلْقَمَةُ بْنُ مَرْثَدٍ عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ لِكُلِّ صَلَاةٍ، فَلَمَّا كَانَ يَوْمُ الْفَتْحِ صَلَّى الصَّلَوَاتِ بِوُضُوءٍ وَاحِدٍ، فَقَالَ لَهُ عُمَرُ: فَعَلْتَ شَيْئًا لَمْ تَكُنْ تَفْعَلُهُ. قَالَ: «عَمْدًا فَعَلْتُهُ يا عُمَرُ!».

تخريج: أخرجه مسلم، الطهارة، باب جواز الصلوات كلها بوضوء واحد، ح: ٢٧٧ من حديث يحي القطان به، وهو في الكبرى، ح: ١٣٤.

Comments:

"Which you did not do before": 'Umar ﷺ made this statement in view of the Prophet's ﷺ usual custom, or in view of what 'Umar ﷺ thought to be the consistent practice of the Prophet ﷺ. In reality, however, even before the Conquest of Makkah, there is evidence to show that the Prophet ﷺ acted similarly on other occasions as well. (*Sahîh Al-Bukhârî, Al-Wudû'* [ablution] - *Hadîth* 209]

Chapter 102. Sprinkling Water

(المعجم ١٠٢) - **بَابُ** النَّضْحِ

(التحفة ١٠٢)

134. It was narrated from Al-Hakam, from his father, that when the Messenger of Allâh ﷺ performed *Wudû'*, he would take a handful of water and do this with it. Shu'bah described it: "He would sprinkle his private parts with it."[1] (***Hasan***)

Shaikh Ibn As-Sunnî said: "Al-Hakam (one of the narrators) is Ibn Sufyân Ath-Thaqafî.

١٣٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ الْحَكَمِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا تَوَضَّأَ أَخَذَ حَفْنَةً مِنْ مَاءٍ فَقَالَ بِهَا هٰكَذَا، - وَوَصَفَ شُعْبَةُ - نَضَحَ بِهِ فَرْجَهُ، فَذَكَرْتُهُ لِإِبْرَاهِيمَ فَأَعْجَبَهُ.

قَالَ الشَّيْخُ ابْنُ السُّنِّيِّ: الْحَكَمُ هُوَ ابْنُ سُفْيَانَ الثَّقَفِيُّ.

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب في الإنتضاح، ح:١٦٦ من حديث منصور به، وهو في الكبرى، ح:١٣٥، وصححه الحاكم على شرط الشيخين:١/ ١٧١، ووافقه الذهبي، وانظر نيل المقصود للتحقيق إن شئت.

Comments:

1. Sprinkling water over one's private parts does not form a part of ablution.
2. The wisdom behind this practice is that sometimes, due to a urinary disease, doubts occur that drops of urine have exited. A person who suffers from such a disease is excusable. In view of this excuse or in order to dispel obsessive doubts, the said practice has been legislated: Water may be sprinkled over the private parts after cleansing oneself of filth (the *Istinja*) or after performing ablution. This will, Allâh willing, dispel obsessive doubts.

135. It was narrated that Al-Hakam bin Sufyân said: "I saw the

١٣٥ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ

[1] The purpose is to ward off devilish whispers lest the person think any emission has taken place, and thus think that his *Wudû'* has been invalidated.

Messenger of Allâh ﷺ performing *Wuḍû'* and sprinkling his private area (with water)." (***Hasan***)

الدُّورِيُّ قَالَ: حَدَّثَنَا الْأَحْوَصُ بْنُ جَوَّابٍ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ مَنْصُورٍ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ - وَهُوَ ابْنُ يَزِيدَ الْجَرْمِيُّ - قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ، عَنِ الْحَكَمِ بْنِ سُفْيَانَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَوَضَّأَ وَنَضَحَ فَرْجَهُ، - قَالَ أَحْمَدُ: فَنَضَحَ فَرْجَهُ -.

تخريج: [حسن] انظر الحديث السابق.

Chapter 103. Using Water Left Over From *Wuḍû'*

(المعجم ١٠٣) - **بَابُ الانْتِفَاعِ بِفَضْلِ الْوَضُوءِ** (التحفة ١٠٣)

136. It was narrated that Abû Ḥayyah said: "I saw 'Alî performing *Wuḍû'*, washing each part twice. Then he stood up and drank the water that was left over from his *Wuḍû'* and said: 'The Messenger of Allâh ﷺ did as I have done.'" (***Hasan***)

١٣٦ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ [قَالَ]: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَيَّةَ قَالَ: رَأَيْتُ عَلِيًّا تَوَضَّأَ ثَلَاثًا ثَلَاثًا، ثُمَّ قَامَ فَشَرِبَ فَضْلَ وَضُوئِهِ وَقَالَ: صَنَعَ رَسُولُ اللهِ ﷺ كَمَا صَنَعْتُ.

تخريج: [إسناده حسن] أخرجه الترمذي، ح:٤٨، انظر، ح:١١٥ .

Comments:

The objective of the chapter is to demonstrate that the water touched in the process of performing ablution does not become impure. One may use it, and one may even drink it.

137. It was narrated from 'Awn bin Abî Juḥaifah that his father said: "I saw the Prophet ﷺ in Al-Baṭḥâ'. Bilâl brought out the water left over from his *Wuḍû'* and the people rushed toward it and I got some of it. Then a short spear was planted in

١٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ بِالْبَطْحَاءِ، فَأَخْرَجَ بِلَالٌ فَضْلَ وَضُوئِهِ فَابْتَدَرَهُ النَّاسُ فَنِلْتُ مِنْهُ شَيْئًا، وَرُكِزَتْ لَهُ الْعَنَزَةُ

the ground and he led the people in prayer, while donkeys, dogs and women were passing in front of him." (*Ṣaḥîḥ*)

فَصَلَّى بِالنَّاسِ وَالْحُمُرُ وَالْكِلَابُ وَالْمَرْأَةُ يَمُرُّونَ بَيْنَ يَدَيْهِ.

تخريج: أخرجه مسلم، الصلوة، باب سترة المصلي ... الخ، ح:٥٠٣/٢٥١، والبخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٦٦ من حديث مالك بن مغول به، وهو في الكبرٰى، ح:١٣٦.

Comments:

Passing of anything in front of a barrier is not detrimental to prayer. Passing in front of a person without a barrier is!

138. Ibn Al-Munkadir said: "I heard Jâbir say: 'I fell sick, and the Messenger of Allâh ﷺ and Abû Bakr came to visit me. They found me unconscious, so the Messenger of Allâh ﷺ performed *Wuḍû'* and poured his *Wuḍû'* water over me.'" (*Ṣaḥîḥ*)

١٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ: قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: مَرِضْتُ، فَأَتَانِي رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ يَعُودَانِّي، فَوَجَدَانِي قَدْ أُغْمِيَ عَلَيَّ فَتَوَضَّأَ رَسُولُ اللهِ ﷺ فَصَبَّ عَلَيَّ وَضُوءَهُ.

تخريج: أخرجه البخاري، الفرائض، باب قول الله تعالى: "يوصيكم الله في أولادكم ... الخ"، ح:٦٧٢٣، الإعتصام بالكتاب والسنة، ح:٧٣٠٩، ومسلم، الفرائض، باب ميراث الكلالة، ح:١٦١٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١١١٣٤ .

Comments:

The water described in this narration seems to refer to the water with which the Messenger of Allâh ﷺ performed ablution. That is to say that the used water of ablution is pure. Nonetheless, it is possible that the water referred to in this narration was the unused water of the container from which the Prophet ﷺ was performing ablution.

Chapter 104. The Obligation Of *Wuḍû'*

(المعجم ١٠٤) - **بَابُ** فَرْضِ الْوُضُوءِ (التحفة ١٠٤)

139. It was narrated from Abû Al-Malîḥ, that his father said: "The Messenger of Allâh ﷺ said: 'Allâh does not accept *Ṣalâh* without purification, nor charity from *Ghulûl*.'"[1]

١٣٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَقْبَلُ اللهُ صَلَاةً بِغَيْرِ طُهُورٍ وَلَا صَدَقَةً مِنْ غُلُولٍ».

[1] That which is taken from the spoils of war prior to their distribution.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب فرض الوضوء، ح:٥٩، وابن ماجه، الطهارة، باب لا يقبل الله صلاة بغير طهور، ح:٢٧١ من حديث قتادة به، وهو في الكبرى، ح:١٧٢، وصححه ابن حبان، ح:١٤٥، رواه شعبة عن قتادة به.

Comments:

The term *Ghulul* denotes deception. Here, it refers to everything that is prohibited since deception to some extent always comes to play in the procurement of forbidden things.

Chapter 105. Going To Extremes In *Wuḍû'*

(المعجم ١٠٥) - الاعْتِدَاءُ فِي الْوُضُوءِ (التحفة ١٠٥)

140. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "A Bedouin came to the Prophet ﷺ to ask him about *Wuḍû'*, so he showed him how to perform *Wuḍû'*, washing each part three times, then he said: 'This is *Wuḍû'*. Whoever does more than that has done badly, gone to extremes and done wrong.'" (*Ḥasan*)

١٤٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا يَعْلَى: حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ عَنِ الْوُضُوءِ، فَأَرَاهُ الْوُضُوءَ ثَلَاثًا ثَلَاثًا ثُمَّ قَالَ: «هٰكَذَا الْوُضُوءُ، فَمَنْ زَادَ عَلَى هٰذَا فَقَدْ أَسَاءَ وَتَعَدَّى وَظَلَمَ».

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب الوضوء ثلاثًا ثلاثًا، ح:١٣٥، وابن ماجه، الطهارة، باب ما جاء في القصد في الوضوء، ح:٤٢٢ من حديث موسى بن أبي عائشة به، وهو في الكبرى، ح:١٧٣، وصححه ابن خزيمة، وابن الجارود، والعسقلاني وغيرهم.

Comments:

But if the ablution limbs are contaminated with a filth which is stubborn and is not cleansed by washing it thrice, it is then necessary to obliterate it. This circumstance, however, is rare and is considered an exception to the rule.

Chapter 106. The Command To Do *Wuḍû'* Properly[1]

(المعجم ١٠٦) - الأَمْرُ بِإِسْبَاغِ الْوُضُوءِ (التحفة ١٠٦)

141. 'Abdullâh bin 'Ubaidullâh bin 'Abbâs said: "We were sitting with 'Abdullâh bin 'Abbâs and he said: 'By Allâh, the Messenger of Allâh ﷺ did not say specifically anything

١٤١ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَبُو جَهْضَمٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عُبَيْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: كُنَّا جُلُوسًا إِلَى عَبْدِ اللهِ بْنِ عَبَّاسٍ فَقَالَ: وَاللّٰهِ! مَا خَصَّنَا

[1] *Isbâgh Al-Wuḍû'*

for us above the people, except for three things: He commanded us to do *Wuḍû'* properly,[1] not to consume charity, and not to mate donkeys with horses.'" (*Ḥasan*)

رَسُولُ اللهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ إِلَّا بِثَلَاثَةِ أَشْيَاءَ: فَإِنَّهُ أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَلَا نَأْكُلَ الصَّدَقَةَ، وَلَا نُنْزِيَ الْحُمُرَ عَلَى الْخَيْلِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الطهارة، باب ماجاء في إسباغ الوضوء، ح:٤٢٦ من حديث حماد بن زيد، وأبوداود، الصلوة، باب قدر القراءة في صلوة الظهر والعصر، ح:٨٠٨، والترمذي، الجهاد، باب ماجاء في كراهية أن ينزى الحمر على الخيل، ح:١٧٠١ من حديث أبي جهضم موسى بن سالم به، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح:١٣٨، وله طرق عند الطحاوي وغيره

Comments:

1. The three things mentioned herein are not specific to the people of the Prophet's ﷺ household except for the prohibition of *Zakât*, which must not be taken by any member of the Prophet's household; or in other words, the prohibition of taking *Zakât* is specific to the people of the Prophet's household.
2. Cross-breeding of donkeys and horses is not forbidden but is nonetheless an inappropriate practice. Such cross-breeding results in a decrease of the number of horses, which was harmful to Muslim armies - armies that gained strength through horses during times of battle. In modern times, the cavalry does not hold the same significance that it used to hold during the time of the Prophet ﷺ. The said practice, therefore, may not at all be considered blameworthy, particularly so considering that the Prophet ﷺ is reported to have accepted the gift of a mule, and would often ride on a mule. Therefore, it seems that the practice of cross-breeding between donkeys and horses is inappropriate only under certain circumstances, namely, when Muslim soldiers are in need of horses during times of war.

142. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Do *Wuḍû'* properly.'"[2] (*Ṣaḥîḥ*)

١٤٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَسْبِغُوا الْوُضُوءَ».

تخريج: [صحيح] تقدم، ح:١١١، وهو في الكبرى، ح:١٣٧.

Comments:

Asbâgh denotes that the ablution limbs be washed completely, thrice in their entirety. One should wash a little more than is obligatory; for instance, when washing the arms and feet, one should also wash one's elbows and ankles, so that no part of the washable limbs remains dry.

[1] *An Nusbig Al-Wuḍû'.*

[2] *Isbighû Al-Wuḍû'.* And this narration supports the claim that some of them used this expression to mean "three times" for each limb, rather than "properly."

Chapter 107. The Virtue Of That

(المعجم ١٠٧) - **بَابُ** الفَضْلِ فِي ذَلِكَ (التحفة ١٠٧)

143. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Shall I not tell you of that by means of which Allâh erases sins and raises (people) in status? Doing *Wuḍû'* properly[1] even when it is inconvenient, taking a lot of steps to the *Masjid*, and waiting for one *Ṣalâh* after another. That is the *Ribâṭ*[2] for you, that is the *Ribâṭ* for you, that is the *Ribâṭ* for you." (*Ṣaḥîḥ*)

١٤٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ الْعَلَاءِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِمَا يَمْحُو اللهُ بِهِ الْخَطَايَا وَيَرْفَعُ بِهِ الدَّرَجَاتِ: إِسْبَاغُ الْوُضُوءِ عَلَى الْمَكَارِهِ، وَكَثْرَةُ الْخُطَا إِلَى الْمَسَاجِدِ، وَانْتِظَارُ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَذٰلِكُمُ الرِّبَاطُ، فَذٰلِكُمُ الرِّبَاطُ، فَذٰلِكُمُ الرِّبَاطُ».

تخريج: أخرجه مسلم، الطهارة، باب فضل إسباغ الوضوء على المكاره، ح: ٢٥١ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٦١، والكبرىٰ، ح: ١٣٩ .

Comments:

The term *Ribât* signifies holding in readiness mounted troops at all border points open to enemy invasion, with a view to deterring the enemy and shielding against their attacks. Hence the term means over-all military preparedness. In the above-recorded *Ḥadîth*, sitting in the mosque and waiting for prayer after a previous prayer is called *Ribât*. This is because Satan is also an enemy to man. In regard to defending oneself against Satan, the mosque is like an actual garrison.

Chapter 108. The Reward For The One Who Performs *Wuḍû'* As Commanded

(المعجم ١٠٨) - ثَوَابُ مَنْ تَوَضَّأَ كَمَا أُمِرَ (التحفة ١٠٨)

144. It was narrated from 'Âṣim bin Sufyân Ath-Thaqafî that they went out for the battle of As-Salâsil, but they missed the fighting, so they kept watch, then they went back to Mu'âwiyah, and Abû Ayyûb and 'Uqbah bin 'Âmir were with him. 'Âṣim said: "O Abû Ayyûb, we

١٤٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ سُفْيَانَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَاصِمِ بْنِ سُفْيَانَ الثَّقَفِيِّ: أَنَّهُمْ غَزَوْا غَزْوَةَ السَّلَاسِلِ فَفَاتَهُمُ الْغَزْوُ فَرَابَطُوا، ثُمَّ رَجَعُوا إِلَى مُعَاوِيَةَ وَعِنْدَهُ أَبُو أَيُّوبَ!

[1] *Isbâgh Al-Wuḍû'*

[2] For the meaning of *Ar-Ribâṭ*, see the *Tafsîr* of Ibn Kathîr; *Sûrah Âl-'Imrân* 3:200, published by Darussalam.

missed the general mobilization, but we have been told that whoever prays in the four *Masjids* will be forgiven his sins." He said: "O son of my brother! I will tell you of something easier than that. I heard the Messenger of Allâh ﷺ say: 'Whoever performs *Wuḍû'* as commanded and prays as commanded, will be forgiven for his previous actions.' Is it not so, O 'Uqbah?" He said: "Yes." (*Ḥasan*)

وَعُقْبَةُ بْنُ عَامِرٍ فَقَالَ عَاصِمٌ: يَا أَبَا أَيُّوبَ! فَاتَنَا الْغَزْوُ الْعَامَ وَقَدْ أُخْبِرْنَا أَنَّهُ مَنْ صَلَّى فِي الْمَسَاجِدِ الْأَرْبَعَةِ غُفِرَ لَهُ ذَنْبُهُ، فَقَالَ: يَا ابْنَ أَخِي! أَدُلُّكَ عَلَى أَيْسَرَ مِنْ ذٰلِكَ إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ كَمَا أُمِرَ وَصَلَّى كَمَا أُمِرَ غُفِرَ لَهُ مَا قَدَّمَ مِنْ عَمَلٍ». أَكَذٰلِكَ يَا عُقْبَةُ؟ قَالَ: نَعَمْ!.

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في أن الصلٰوة كفارة، ح:١٣٩٦ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:١٤٠، وصححه ابن حبان، ح:١٦٦، وله شواهد.

145. It was narrated that Jâmi' bin Shaddâd said: "I heard Ḥumrân bin Abân tell Abû Burdah in the *Masjid* that he heard 'Uthmân narrating that the Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* completely as commanded by Allâh, the five daily prayers will be an expiation for whatever comes in between them.'" (*Ṣaḥîḥ*)

١٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ جَامِعِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانٍ أَخْبَرَ أَبَا بُرْدَةَ فِي الْمَسْجِدِ، أَنَّهُ سَمِعَ عُثْمَانَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ يَقُولُ: «مَنْ أَتَمَّ الْوُضُوءَ كَمَا أَمَرَهُ اللهُ عَزَّ وَجَلَّ، فَالصَّلَوَاتُ الْخَمْسُ كَفَّارَاتٌ لِمَا بَيْنَهُنَّ».

تخريج: أخرجه مسلم، الطهارة، باب فضل الوضوء والصلٰوة عقبه، ح:٢٣١، من حديث شعبة به.

146. 'Uthmân said: "I heard the Messenger of Allâh ﷺ say: 'There is no man who performs *Wuḍû'* and does it well, then prays, but he when he prays it, he will be forgiven whatever (sins he commits) between that and the next prayer." (*Ṣaḥîḥ*)

١٤٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حُمْرَانَ مَوْلَى عُثْمَانَ، أَنَّ عُثْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنِ امْرِئٍ يَتَوَضَّأُ فَيُحْسِنُ وُضُوءَهُ، ثُمَّ يُصَلِّي الصَّلَاةَ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الصَّلَاةِ الْأُخْرَى حَتَّى يُصَلِّيَهَا».

تخريج: أخرجه البخاري، الوضوء، باب الوضوء ثلاثًا ثلاثًا، ح:١٦٠، ومسلم، الطهارة، باب فضل الوضوء والصلٰوة عقبه، ح:٢٢٧ من حديث عروة به، وهو في الموطأ (يحيٰى):١/٣٠، والكبرٰى، ح: ١٧٤.

Comments:

As has preceded, sins here refers to *minor sins only*. For the forgiveness of major sins (*Al-Kabâir*) one must fulfill the conditions of a sincere repentance.

147. 'Amr bin 'Abasah said: "I said: 'O Messenger of Allâh! How is *Wuḍû'* done?' He said: 'As for *Wuḍû'*, when you perform *Wuḍû'*, and you wash your hands to clean them, your sins come out from between your fingers and fingertips. When you rinse your mouth and nostrils, and wash your face and hands up to the elbows, and wipe your head, and wash your feet up to the ankles, you are cleansed of all your sins. When you prostrate your face to Allâh, may He be exalted, you emerge from your sins like the day your mother bore you.'" Abû Umâmah said: "I said: 'O 'Amr bin 'Abasah! Look at what you are saying! Was all of that given in one sitting?' He said: 'By Allâh, I have grown old, my appointed time is near and I am not so poor that I should tell lies about the Messenger of Allâh ﷺ. I heard it with my own ears and understood it in my heart from the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

١٤٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا آدَمُ ابْنُ أَبِي إِيَاسٍ قَالَ: حَدَّثَنَا اللَّيْثُ -هُوَ ابْنُ سَعْدٍ -: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنِي أَبُو يَحْيَى سُلَيْمُ بْنُ عَامِرٍ وَضَمْرَةُ ابْنُ حَبِيبٍ وَأَبُو طَلْحَةَ نُعَيْمُ بْنُ زِيَادٍ قَالُوا: سَمِعْنَا أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ عَمْرَو بْنَ عَبَسَةَ يَقُولُ: قُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ الْوُضُوءُ؟ قَالَ: «أَمَّا الْوُضُوءُ فَإِنَّكَ إِذَا تَوَضَّأْتَ فَغَسَلْتَ كَفَّيْكَ فَأَنْقَيْتَهُمَا خَرَجَتْ خَطَايَاكَ مِنْ بَيْنِ أَظْفَارِكَ وَأَنَامِلِكَ، فَإِذَا مَضْمَضْتَ وَاسْتَنْشَقْتَ مَنْخِرَيْكَ وَغَسَلْتَ وَجْهَكَ وَيَدَيْكَ إِلَى الْمِرْفَقَيْنِ وَمَسَحْتَ رَأْسَكَ وَغَسَلْتَ رِجْلَيْكَ إِلَى الْكَعْبَيْنِ اغْتَسَلْتَ مِنْ عَامَّةِ خَطَايَاكَ، فَإِنْ أَنْتَ وَضَعْتَ وَجْهَكَ لِلَّهِ عَزَّ وَجَلَّ خَرَجْتَ مِنْ خَطَايَاكَ كَيَوْمٍ وَلَدَتْكَ أُمُّكَ». قَالَ أَبُو أُمَامَةَ فَقُلْتُ: يَا عَمْرَو بْنَ عَبَسَةَ! انْظُرْ مَا تَقُولُ! أَكُلُّ هٰذَا يُعْطَى فِي مَجْلِسٍ وَاحِدٍ؟ قَالَ: أَمَا واللَّهِ! لَقَدْ كَبِرَتْ سِنِّي وَدَنَا أَجَلِي وَمَا بِي مِنْ فَقْرٍ فَأَكْذِبَ عَلَى رَسُولِ اللهِ ﷺ، وَلَقَدْ سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي مِنْ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده صحيح] انظر، ح:٥٧٣، وهو في الكبرٰى، ح:١٧٧، وأصله في صحيح مسلم، ح:٢٩٤/ ٨٣٢.

Chapter 109. What To Say After Finishing *Wuḍû'*

(المعجم ١٠٩) - الْقَوْلُ بَعْدَ الْفَرَاغِ مِنَ الْوُضُوءِ (التحفة ١٠٩)

148. It was narrated that 'Umar bin Al-Khaṭṭâb said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* and does it well, then says: "*Ashhadu an lâ ilâha ill-Allâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluh* (I bear witness that there is none worthy of worship except Allâh, and I bear witness that Muḥammad is His slave and Messenger)," eight gates of Paradise will be opened for him, and he may enter through whichever one he wishes.'" (*Ṣaḥîḥ*)

١٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَ أَبِي عُثْمَانَ عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ قَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فُتِّحَتْ لَهُ ثَمَانِيَةُ أَبْوَابِ الْجَنَّةِ يَدْخُلُ مِنْ أَيِّهَا شَاءَ».

تخريج: أخرجه مسلم، الطهارة، باب الذكر المستحب عقب الوضوء، ح:٢٣٤ من حديث زيد به، وهو في الكبرٰى، ح:١٤١.

Comments:

Sunan At-Tirmidhi has recorded, after the word of Testification, these words: "*Allâhummaj-'alnî minat-Tawâbîn waj-'alnî minal mutatahhirîn.*" (O Allâh! Let me be one of those who truly repent. And let me be one of those, who purify themselves). Hence, these words should also be appended to it.

Chapter 110. The Jewelry Of *Wuḍû'*

(المعجم ١١٠) - حِلْيَةُ الْوُضُوءِ (التحفة ١١٠)

149. It was narrated that Abû Ḥâzim said: "I was behind Abû Hurairah when he performed *Wuḍû'* for *Ṣalâh*. He washed his hand up to the armpit, and I said: 'O Abû Hurairah! What is this *Wuḍû'*?' He said to me: 'O Banu Farrûkh! You are here! If I had known that you were here I would not have performed *Wuḍû'* like this. I heard my close friend (i.e., the Prophet) ﷺ say: "The jewelry of the believer will reach as far as his *Wuḍû'* reached." (*Ṣaḥîḥ*)

١٤٩ - أَخْبَرَنَا قُتَيْبَةُ بنُ سَعِيدٍ، عَنْ خَلَفٍ - وَهُوَ ابْنُ خَلِيفَةَ - عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ قَالَ: كُنْتُ خَلْفَ أَبِي هُرَيْرَةَ وَهُوَ يَتَوَضَّأُ لِلصَّلَاةِ وَكَانَ يَغْسِلُ يَدَيْهِ حَتَّى يَبْلُغَ إِبْطَيْهِ فَقُلْتُ: يَا أَبَا هُرَيْرَةَ! مَا هٰذَا الْوُضُوءُ؟ فَقَالَ لِي: يَا بَنِي فَرُّوخَ! أَنْتُمْ هٰهُنَا، لَوْ عَلِمْتُ أَنَّكُمْ هٰهُنَا مَا تَوَضَّأْتُ هٰذَا الْوُضُوءَ سَمِعْتُ خَلِيلِي ﷺ يَقُولُ: «تَبْلُغُ حِلْيَةُ الْمُؤْمِنِ حَيْثُ يَبْلُغُ الْوُضُوءُ».

تخريج: أخرجه مسلم، الطهارة، باب تبلغ الحلية حيث يبلغ الوضوء، ح: ٢٥٠ عن قتيبة به، وهو في الكبرٰى، ح: ١٤٢.

Comments:

1. Here jewelry connotes light and adornment, which will be bestowed upon the people of this nation as a mark of distinction. This means their faces, hands, and feet will be radiant with light. These will be signs by which they will become known.
2. Farrukh is the name of one of the sons of Prophet Ibrâhîm ﷺ, most of whose descendants are Persian. In other words, Bani Farrukh signifies the Persians.

150. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ went out to the graveyard and said: "Peace be upon you, abode of believing people. If Allâh wills, we shall join you soon. Would that I had seen our brothers." They said: "O Messenger of Allâh, are we not your brothers?" He said: "You are my Companions. My brothers are those who have not come yet. And I will reach the *Hawḍ* before you." They said: "O Messenger of Allâh, how will you know those of your *Ummah* who come after you?" He said: "Don't you think that if a man has a horse with a white blaze and white feet among horses that are solid black, he will recognize his horse?" They said: "Of course." He said: "They will come on the Day of Resurrection with glittering white faces and glittering white hands and feet because of *Wuḍû'*, and I will reach the *Hawḍ* before them." (*Ṣaḥîḥ*)

١٥٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى الْمَقْبُرَةِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ، وَدِدْتُ أَنِّي قَدْ رَأَيْتُ إِخْوَانَنَا» قَالُوا يَا رَسُولَ اللهِ! أَلَسْنَا إِخْوَانَكَ؟ قَالَ: «بَلْ أَنْتُمْ أَصْحَابِي وَإِخْوَانِي الَّذِينَ لَمْ يَأْتُوا بَعْدُ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ». قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ تَعْرِفُ مَنْ يَأْتِي بَعْدَكَ مِنْ أُمَّتِكَ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ لِرَجُلٍ خَيْلٌ غُرٌّ مُحَجَّلَةٌ فِي خَيْلٍ بُهْمٍ دُهْمٍ أَلَا يَعْرِفُ خَيْلَهُ؟» قَالُوا: بَلَى، قَالَ: «فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ».

تخريج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتحجيل في الوضوء، ح: ٢٤٩ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٢٨، ٢٩، والكبرٰى، ح: ١٤٣.

Comments:

1. In the Arabic language, the preceder [or lit. fore-goer] is a person who goes before, or in advance of others, and makes preparation for the halt of the caravan and their needs.
2. The station of the Prophet's ﷺ Companions ﷺ is loftier than that of the Prophet's brothers in Faith. This is because all the people belonging to his

nation are his brothers, while the Companions are not just his brothers, but are also men and women who have been nurtured and trained by him.

Chapter 111. The Reward For One Who Performs *Wuḍû'* Well Then Prays Two *Rak'ahs*

(المعجم ١١١) - **بَابُ** ثَوَابِ مَنْ أَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكْعَتَيْنِ (التحفة ١١١)

151. It was narrated that 'Uqbah bin 'Âmir Al-Juhanî said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* and does it well, then prays two *Rak'ahs* in which his heart and face are focused, Paradise will be his.'" (*Ṣaḥîḥ*)

١٥١ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْمَسْرُوقِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا رَبِيعَةُ بْنُ يَزِيدَ الدِّمَشْقِيُّ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ وَأَبِي عُثْمَانَ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكْعَتَيْنِ يُقْبِلُ عَلَيْهِمَا بِقَلْبِهِ وَوَجْهِهِ، وَجَبَتْ لَهُ الْجَنَّةُ».

تخريج: أخرجه مسلم، الطهارة، باب الذكر المستحب عقب الوضوء، ح:٢٣٤ من حديث زيد به، وهو في الكبرٰى، ح:١٧٨ .

Comments:

This means that entry into paradise for such a person is a sure thing, unless he has done something that is unforgivable or something which might necessitate his entry into Hell.

Chapter 112. What Invalidates *Wuḍû'* And What Does Not Invalidate *Wuḍû'* Of *Madhî* (Prostatic Fluid)

(المعجم ١١٢) - **بَابُ** مَا يَنْقُضُ الْوُضُوءَ وَمَا لَا يَنْقُضُ الْوُضُوءَ مِنَ الْمَذِيِّ (التحفة ١١٢)

152. 'Alî said: "I was a man who had a lot of prostatic discharge, and the daughter of the Prophet ﷺ was married to me, so I felt shy to ask him (about that). I said to a man who was sitting beside me: 'Ask him,' so he asked him and he said: 'Perform *Wuḍû'* for that.'" (*Ṣaḥîḥ*)

١٥٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ قَالَ: قَالَ عَلِيٌّ: كُنْتُ رَجُلًا مَذَّاءً وَكَانَتِ ابْنَةُ النَّبِيِّ ﷺ تَحْتِي فَاسْتَحْيَيْتُ أَنْ أَسْأَلَهُ، فَقُلْتُ لِرَجُلٍ جَالِسٍ إِلَى جَنْبِي: سَلْهُ، فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

تخريج: أخرجه البخاري، الوضوء، باب غسل المذي والوضوء منه، ح:٢٦٩ من حديث أبي حصين به، وهو في الكبرٰى، ح:١٤٧.

Comments:

Madhi is the sticky, white, thin fluid which discharges from the female and male private parts during a moment of sexual arousal or excitement. The discharge of this sexual fluid is more pronounced for women than it is for men. The discharge of such fluid does not end sexual desire, and it does not result in one having to take a purificatory bath [*Ghusl*].

153. It was narrated that 'Alî said: "I said to Al-Miqdâd: 'If a man is intimate with his wife and excretes prostatic fluid but does not have intercourse – ask the Prophet ﷺ about that, for I am too shy to ask him about it since his daughter is married to me.' So he asked him, and he said: 'Let him wash his male member and perform *Wuḍû'* as for *Ṣalâh*.'" (***Ḍa'îf***)

١٥٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: قُلْتُ لِلْمِقْدَادِ: إِذَا بَنَى الرَّجُلُ بِأَهْلِهِ فَأَمْذَى وَلَمْ يُجَامِعْ، فَسَلِ النَّبِيَّ ﷺ عَنْ ذٰلِكَ فَإِنِّي أَسْتَحِي أَنْ أَسْأَلَهُ عَنْ ذٰلِكَ وَابْنَتُهُ تَحْتِي، فَسَأَلَهُ فَقَالَ: «يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ».

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢٠٨ من حديث هشام به، وهو في الكبرٰى، ح:١٤٨ * جرير هو ابن عبد الحميد رحمه الله، والسند منقطع.

Comments:

The term *Mazâkir* signifies the private organ, the scrotums and the region around it. Since there is a strong possibility that the sexual fluid that exits from the organ will soil the area adjacent to one's private part, it is appropriate to wash not just one's private part, but surrounding areas as well, so that no possibility of any doubt remains.

154. It was narrated from 'Â'ish bin Anas that 'Alî said: "I was a man who had a lot of prostatic discharge, so I told 'Ammâr bin Yâsir to ask the Messenger of Allâh ﷺ (about it) because his daughter was married to me. He said: '*Wuḍû'* is sufficient for that.'" (***Hasan***)

١٥٤ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ عَائِشِ بْنِ أَنَسٍ أَنَّ عَلِيًّا قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَأَمَرْتُ عَمَّارَ بْنَ يَاسِرٍ يَسْأَلُ رَسُولَ اللهِ ﷺ مِنْ أَجْلِ ابْنَتِهِ عِنْدِي فَقَالَ: «يَكْفِي مِنْ ذٰلِكَ الْوُضُوءُ».

تخريج: [**حسن**] أخرجه أحمد:٤/٣٢٠، والحميدي، ح:٣٩ عن سفيان بن عيينة به، وهو في الكبرٰى، ح:١٥٠، أخرجه المزي في تهذيب الكمال:٩/٣٩١ من حديث النسائي به * عمرو وهو ابن دينار، وعطاء هو ابن أبي رباح.

155. It was narrated from Râfi' bin Khadîj that 'Alî told 'Ammâr to

١٥٥ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ:

أَخْبَرَنَا أُمَيَّةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ أَنَّ رَوْحَ ابْنَ الْقَاسِمِ حَدَّثَهُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ إِيَاسِ بْنِ خَلِيفَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ عَلِيًّا أَمَرَ عَمَّارًا أَنْ يَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الْمَذْيِ فَقَالَ: «يَغْسِلُ مَذَاكِيرَهُ وَيَتَوَضَّأُ».

ask the Messenger of Allâh ﷺ about prostatic fluid, and he said: 'Let him wash his male member and perform *Wuḍû'*.'" (***Ṣaḥîḥ***)

تخريج: [**حسن**] وهو في الكبرى، ح:١٥١، والحديث السابق شاهد له.

١٥٦ - **أَخْبَرَنَا** عُتْبَةُ بْنُ عَبْدِ اللهِ الْمَرْوَزِيُّ عَنْ مَالِكٍ وَهُوَ ابْنُ أَنَسٍ، عَنْ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ: أَنَّ عَلِيًّا أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنْ أَهْلِهِ فَخَرَجَ مِنْهُ الْمَذْيُ مَاذَا عَلَيْهِ؟ فَإِنَّ عِنْدِي ابْنَتَهُ وَأَنَا أَسْتَحِي أَنْ أَسْأَلَهُ فَسَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضَحْ فَرْجَهُ وَيَتَوَضَّأْ وُضُوءَهُ لِلصَّلَاةِ».

156. It was narrated from Al-Miqdâd bin Al-Aswad that 'Alî told him to ask the Messenger of Allâh ﷺ about a man who comes close to his wife and prostatic fluid comes out of him – what should he do? ('Alî said:) For his daughter is married to me and I feel too shy to ask him. So I asked the Messenger of Allâh ﷺ about that and he said: "If any one of you experiences that, let him sprinkle water on his private part and perform *Wuḍû'* as for *Ṣalâh*." (***Ṣaḥîḥ***)

تخريج: [**صحيح**] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢٠٧، وابن ماجه، الطهارة، باب الوضوء من المذي، ح:٥٠٥ من حديث مالك به، وهو في الموطأ(يحيى): ١/ ٤٠، وصححه ابن خزيمة، وابن حبان، وإسناده ليس بمتصل كما قال ابن عبدالبر وغيره، وله شاهد في صحيح مسلم ،ح:٣٠٣ وغيره، وبه صح الحديث.

١٥٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي سُلَيْمَانُ قَالَ: سَمِعْتُ مُنْذِرًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ، فَأَمَرْتُ الْمِقْدَادَ بْنَ الْأَسْوَدِ فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

157. It was narrated that 'Alî said: "I felt too shy to ask the Messenger of Allâh ﷺ about prostatic fluid because of Fâṭimah, so I told Al-Miqdâd bin Al-Aswad to ask about it, and he (the Prophet ﷺ) said: 'Perform *Wuḍû'* for that.'" (***Ṣaḥîḥ***)

تخريج:أخرجه البخاري، العلم، باب من استحيا فأمر غيره بالسؤال، ح:١٣٢، ومسلم، الحيض، باب المذي، ح:٣٠٣/١٨ من حديث سليمان الأعمش به، وهو في الكبرىٰ، ح:١٤٩ .

Comments:

If a certain kind of sexual fluid (*Madhi*) soils the garment, the portion of clothes affected with it will have to be washed. This is because Allâh's Messenger ﷺ has commanded the washing of the private part when it is sullied by such fluid. Such fluid, therefore, is an impurity. Otherwise, there would not have been a need to wash the private part that is sullied by it. Imâm Aḥmad's view is that it will suffice if water is poured over the affected portion of the garment. It does not need washing or wringing. This is because in one narration the term *Nadhah* occurs. *Nadhah* signifies to pour water. By inference, it could be stated that if the mark of the sexual fluid is discernible on the garment, it should be washed. If the fluid has dried, after an objective assessment of the situation, water should be poured on it. It need not be washed. This way, all relevant *Aḥâdîth* will be put into practice.

Chapter 113. *Wuḍû'* After Defecating And Urinating

(المعجم ١١٣) - **بَابٌ** الْوُضُوءِ مِنَ الْغَائِطِ وَالْبَوْلِ (التحفة ١١٣)

158. Zirr bin Ḥubaish narrated: "I came to a man called Ṣafwân bin 'Assâl and sat at his door. He came out and said: 'What do you want?' I said: 'I am seeking knowledge.' He said: 'The angels lower their wings for the seeker of knowledge out of pleasure at what he is seeking.' He said: 'What do you want to know about?' I said: 'About the *Khuffs*.' He said: 'When we were with the Messenger of Allâh ﷺ on a journey, he told us not to take them off for three days except in the case of *Janâbah*, but not in the case of defecation, urinating or sleep.'" (***Ḥasan***)

١٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ أَنَّهُ سَمِعَ زِرَّ بْنَ حُبَيْشٍ يُحَدِّثُ قَالَ: أَتَيْتُ رَجُلًا يُدْعَى صَفْوَانَ بْنَ عَسَّالٍ فَقَعَدْتُ عَلَى بَابِهِ فَخَرَجَ فَقَالَ: مَا شَأْنُكَ؟ قُلْتُ: أَطْلُبُ الْعِلْمَ، قَالَ: إِنَّ الْمَلَائِكَةَ تَضَعُ أَجْنِحَتَهَا لِطَالِبِ الْعِلْمِ رِضًا بِمَا يَطْلُبُ فَقَالَ: عَنْ أَيِّ شَيْءٍ تَسْأَلُ؟ قُلْتُ: عَنِ الْخُفَّيْنِ، قَالَ: كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ أَمَرَنَا أَنْ لَا نَنْزِعَهُ ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

تخريج: [حسن] تقدم، ح:١٢٧ وغيره، وهو في الكبرىٰ، ح:١٤٦.

Comments:

1. This *Ḥadîth* proves that urine, feces, and sleep nullify one's ablution. Therefore, if one urinates, defecates, or enters into a state of sleep, one must

perform a fresh ablution; otherwise, the mention of removing one's Khuffs in this Hadîth is of no benefit.

2. By "the angels lowering their wings," esteem and respect are meant.

Chapter 114. *Wudû'* After Defecating

(المعجم ١١٤) - الْوُضُوءُ مِنَ الْغَائِطِ

(التحفة ١١٤)

159. Safwân bin 'Assâl said: "When we were with the Messenger of Allâh ﷺ on a journey, he told us not to take them off for three days except in the case of *Janâbah*, but not in the case of defecation, urinating or sleep." (*Hasan*)

١٥٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ زِرٍّ قَالَ: قَالَ صَفْوَانُ بْنُ عَسَّالٍ: كُنَّا إِذَا كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ أَمَرَنَا أَنْ لَا نَنْزِعَهُ ثَلَاثًا إِلَّا مِنْ جَنَابَةٍ وَلٰكِنْ مِنْ غَائِطٍ وَبَوْلٍ وَنَوْمٍ.

تخريج: [إسناده حسن] انظر الحديث السابق.

Chapter 115. *Wudû'* After Passing Wind

(المعجم ١١٥) - الْوُضُوءُ مِنَ الرِّيحِ

(التحفة ١١٥)

160. Sa'eed – meaning Ibn Al-Musayyab – and 'Abbâd bin Tamîm narrated that his uncle – 'Abdullâh bin Zaid – said: "A man who felt something during *Salâh* complained to the Prophet ﷺ. He said: 'Do not stop praying unless you notice a smell or hear a sound.'" (*Sahîh*)

١٦٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ ح وَأَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ عَن سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي سَعِيدٌ - يَعْنِي ابْنَ الْمُسَيَّبِ - وَ عَبَّادُ بْنُ تَمِيمٍ عَنْ عَمِّهِ - وَهُوَ عَبْدُ اللهِ بْنُ زَيْدٍ - قَالَ: شُكِيَ إِلَى النَّبِيِّ ﷺ الرَّجُلُ يَجِدُ الشَّيْءَ فِي الصَّلَاةِ قَالَ: «لَا يَنْصَرِفْ حَتَّى يَجِدَ رِيحًا أَوْ يَسْمَعَ صَوْتًا».

تخريج: أخرجه البخاري، الوضوء، باب لا يتوضأ من الشك حتى يستيقن، ح:١٣٧، ومسلم، الحيض، باب الدليل على أن من تيقن الطهارة ثم شك ... الخ، ح:٣٦١ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:١٥٢ رواية محمد بن منصور فقط.

Comments:

During prayer, if one is uncertain as to whether or not one has broken wind, but if one's suspicions are corroborated through hearing the sound of wind being released or smelling the foul odor of released gas, then one should exit from the state of prayer and redo one's ablution. Based on this ruling, it becomes clear that breaking wind nullifies one's ablution.

Chapter 116. *Wuḍû'* After Sleeping

(المعجم ١١٦) - الْوُضُوءُ مِنَ النَّوْمِ (التحفة ١١٦)

161. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When any one of you wakes from sleep, let him not put his hand into the vessel until he has washed it three times, because he does not know where his hand spent the night." (*Ṣaḥîḥ*)

١٦١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا اسْتَيْقَظَ أَحَدُكُمْ مِنْ مَنَامِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا ثَلَاثَ مَرَّاتٍ، فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

تخريج: [صحيح] تقدم، ح:١ وهو في الكبرى، ح:١٥٣ رواية إسماعيل بن مسعود فقط.

Chapter 117. Drowsiness

(المعجم ١١٧) - **بَابُ النُّعَاسِ** (التحفة ١١٧)

162 It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'If a man feels drowsy when he is praying, let him stop, lest he supplicate against himself without realizing.'" (*Ṣaḥîḥ*)

١٦٢ - أَخْبَرَنَا بِشْرُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا نَعَسَ الرَّجُلُ وَهُوَ يُصَلِّي فَلْيَنْصَرِفْ، لَعَلَّهُ يَدْعُو عَلَى نَفْسِهِ وَهُوَ لَا يَدْرِي».

تخريج: أخرجه البخاري، الوضوء، باب الوضوء من النوم ومن لم ير ... الخ، ح:٢١٢، ومسلم، صلوة المسافرين، باب أمر من نعس في صلوته ... الخ، ح:٧٨٦ من حديث هشام به مطولاً، وهو في الكبرى، ح:١٥٤، وأخرجه ابن خزيمة، ح:٩٠٧ عن بشر بن هلال به.

Comments:

This *Hadîth* reveals that drowsiness does not nullify ablution, because the reason Allâh's Messenger ﷺ stated for quitting the prayer is, not the loss of one's ablution, but the possibility of supplicating against oneself while in a state of drowsiness. Besides, it is necessary to realize that the report does not signify that one should exit from the state of prayer the moment one feels drowsy. On the contrary, one should shorten the length of one's prayer, perform it quicker than one would do otherwise, and lie down upon finishing it. And Allâh knows best!

Chapter 118. *Wudû'* After Touching One's Penis

(المعجم ١١٨) - الْوُضُوءُ مِنَ مَسِّ الذَّكَرِ (التحفة ١١٨)

163. 'Urwah bin Az-Zubair said: "I entered upon Marwân bin Al-Hakam and we mentioned the things for which *Wudû'* is done. Marwân said: '*Wudû'* should be done after touching the penis.' 'Urwah said: 'I did not know that.' Marwân said: 'Busrah bint Safwân told me that she heard the Messenger of Allâh ﷺ say: "And if any one of you touches his penis, let him do *Wudû'*."' (*Sahîh*)

١٦٣ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ [بْنِ مُحَمَّدِ] بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: دَخَلْتُ عَلَى مَرْوَانَ بْنِ الْحَكَمِ فَذَكَرْنَا مَا يَكُونُ مِنْهُ الْوُضُوءُ، فَقَالَ مَرْوَانُ: مِنْ مَسِّ الذَّكَرِ الْوُضُوءُ، فَقَالَ عُرْوَةُ: مَا عَلِمْتُ ذَلِكَ، فَقَالَ مَرْوَانُ: أَخْبَرَتْنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا مَسَّ أَحَدُكُمْ ذَكَرَهُ فَلْيَتَوَضَّأْ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب الوضوء من مس الذكر، ح:١٨١ من حديث مالك به، وهو في الموطأ(يحيى): ١/٤٢، والكبرى، ح:١٥٩ رواية هارون فقط، وله طرق عند الترمذي، ح:٨٢، ٨٤، وابن ماجه، ح:٤٧٩ وغيرهما، وقال الترمذي: "حسن صحيح".

Comments:

When one touches one's private part with one's hand, one should definitely not use that same hand to eat or to touch the Qur'ân - this is only common sense. Therefore, if one touches one's private part with one's hand, it becomes necessary for one to then perform ablution.

164. 'Urwah bin Az-Zubair said: "When he was the governor of Al-

١٦٤ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ

Madînah, Marwân mentioned that a man should perform *Wuḍû'* after touching his penis, if he touches it with his hand. I did not like that and I said: 'The one who touches it does not have to perform *Wuḍû'*.' Marwân said: 'Busrah bint Ṣafwân told me that she heard the Messenger of Allâh ﷺ mention the things for which *Wuḍû'* should be performed, and the Messenger of Allâh ﷺ said: '*Wuḍû'* should be performed after touching the penis.' 'Urwah said: 'I continued to argue with Marwân until he called one of his guards and sent him to Busrah to ask her about what Marwân had narrated, and Busrah sent word saying something like that which Marwân had narrated to me from her." (*Ṣaḥîḥ*)

شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ أَبِي بَكْرِ بْنِ عَمْرِو بْنِ حَزْمٍ أَنَّهُ سَمِعَ عُرْوَةَ ابْنَ الزُّبَيْرِ يَقُولُ: ذَكَرَ مَرْوَانُ فِي إِمَارَتِهِ عَلَى الْمَدِينَةِ أَنَّهُ يَتَوَضَّأُ مِنْ مَسِّ الذَّكَرِ إِذَا أَفْضَى إِلَيْهِ الرَّجُلُ بِيَدِهِ، فَأَنْكَرْتُ ذَلِكَ وَقُلْتُ: لَا وُضُوءَ عَلَى مَنْ مَسَّهُ، فَقَالَ مَرْوَانُ: أَخْبَرَتْنِي بُسْرَةُ بِنْتُ صَفْوَانَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ ذَكَرَ مَا يُتَوَضَّأُ مِنْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَيُتَوَضَّأُ مِنْ مَسِّ الذَّكَرِ» قَالَ عُرْوَةُ: فَلَمْ أَزَلْ أُمَارِي مَرْوَانَ حَتَّى دَعَا رَجُلًا مِنْ حَرَسِهِ فَأَرْسَلَهُ إِلَى بُسْرَةَ فَسَأَلَهَا عَمَّا حَدَّثَتْ مَرْوَانَ، فَأَرْسَلَتْ إِلَيْهِ بُسْرَةُ بِمِثْلِ الَّذِي حَدَّثَنِي عَنْهَا مَرْوَانُ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

Comments:

The phrase "touches it with his hand" signifies that touching one's organ nullifies one's ablution provided that both one's hand and the organ are bare (for instance, one is not wearing gloves, or one does not scratch one's organ from the outside of one's clothing).

Chapter 119. Not Performing *Wuḍû'* For That

(المعجم ١١٩) - بَابُ تَرْكِ الْوُضُوءِ مِنْ ذَلِكَ (التحفة ١١٩)

165. It was narrated that Ṭalq bin 'Alî said: "We went out as a delegation and when we arrived with the Messenger of Allâh ﷺ he accepted our oath of allegiance and we prayed with him. When he had finished the prayer, a man who looked like a Bedouin came to him and said: 'O Messenger of Allâh, what do you think about a man who touched his penis during the

١٦٥ - أَخْبَرَنَا هَنَّادٌ عَنْ مُلَازِمِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ قَالَ: خَرَجْنَا وَفْدًا حَتَّى قَدِمْنَا عَلَى رَسُولِ اللهِ ﷺ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ فَلَمَّا قَضَى الصَّلَاةَ جَاءَ رَجُلٌ كَأَنَّهُ بَدَوِيٌّ فَقَالَ: يَا رَسُولَ اللهِ! مَا تَرَى فِي رَجُلٍ مَسَّ ذَكَرَهُ فِي الصَّلَاةِ؟ قَالَ:

Ṣalâh?' He said: 'It is just a part of you,' or 'a piece of you.'" (*Ṣaḥîḥ*)

«وَهَلْ هُوَ إِلَّا مُضْغَةٌ مِنْكَ أَوْ بَضْعَةٌ مِنْكَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب [ماجاء في] ترك الوضوء من مس الذكر، ح:٨٥ عن هناد، وأبوداود، الطهارة، باب الرخصة في ذلك، ح:١٨٢ من حديث ملازم ابن عمرو به، وهو في الكبرٰى، ح:١٦٠، وصححه الفلاس، وابن حبان، والطبراني وغيرهم، هذا الحديث منسوخ كما حققه الإمام ابن حبان لأن طلق بن علي كان قدومه على النبي ﷺ أول سنة من سني الهجرة، انظر الإحسان بترتيب صحيح ابن حبان:٢/ ٢٢٤، ح:١١١٩.

Comments:

One's touching the bare organ while praying is far removed from reality. Therefore, what is likely meant in this narration is touching the organ from above the garment.

Chapter 120. Not Performing *Wuḍû'* When A Man Touches His Wife Without Desire

(المعجم ١٢٠) - تَرْكُ الْوُضُوءِ مِنَ مَسِّ الرَّجُلِ امْرَأَتَهُ مِنْ غَيْرِ شَهْوَةٍ (التحفة ١٢٠)

166. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray when I was lying in front of him as the bier is placed (in front of the *Imâm*), and when he wanted to pray *Witr* he would nudge me with his foot." (*Ṣaḥîḥ*)

١٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: أَخْبَرَنَا ابْنُ الْهَادِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنِ الْقَاسِمِ عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُصَلِّي وَإِنِّي لَمُعْتَرِضَةٌ بَيْنَ يَدَيْهِ اعْتِرَاضَ الْجَنَازَةِ، حَتَّى إِذَا أَرَادَ أَنْ يُوتِرَ مَسَّنِي بِرِجْلِهِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٦/ ٢٥٩ من حديث الليث بن سعد به، وأخرجه مسلم، ح:٧٤٤/ ١٣٥ من حديث القاسم بن محمد به، وانظر الحديث الآتي.

167. It was narrated that 'Âishah said: "I remember lying in front of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ was praying. When he wanted to prostate he would nudge my foot and I would draw it up (out of the way) until he had finished prostrating." (*Ṣaḥîḥ*)

١٦٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: سَمِعْتُ الْقَاسِمَ ابْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ عَائِشَةَ [قَالَتْ]: لَقَدْ رَأَيْتُمُونِي مُعْتَرِضَةً بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ ورَسُولُ اللهِ ﷺ يُصَلِّي، فَإِذَا أَرَادَ أَنْ يَسْجُدَ غَمَزَ رِجْلِي فَضَمَمْتُهَا إِلَيَّ ثُمَّ يَسْجُدُ.

تخريج:أخرجه البخاري، الصلوٰة، باب هل يغمز الرجل امرأته عند السجود لكي يسجد؟، ح:٥١٩ من حديث يحيىٰ القطان به، وهو في الكبرىٰ، ح:١٥٧ .

168. It was narrated that 'Âishah said: "I used to sleep in front of the Messenger of Allâh ﷺ and my feet were in the direction of his *Qiblah*. When he prostrated he nudged me and I drew up my feet, then when he stood up I stretched them out again. And there were no lamps in the houses at that time." (*Ṣaḥîḥ*)

١٦٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَامُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَرِجْلَايَ فِي قِبْلَتِهِ فَإِذَا سَجَدَ غَمَزَنِي، فَقَبَضْتُ رِجْلَيَّ فَإِذَا قَامَ بَسَطْتُهُمَا وَالْبُيُوتُ يَوْمَئِذٍ لَيْسَ فِيهَا مَصَابِيحُ.

تخريج:أخرجه البخاري، الصلوٰة، باب الصلوٰة على الفراش، ح:٣٨٢، ومسلم، الصلوٰة، باب الاعتراض بين يدي المصلي، ح:٥١٢/٢٧٢ من حديث مالك به، وهو في الموطأ (يحيىٰ):١/١١٧، والكبرىٰ، ح:١٥٦.

169. It was narrated from Abû Hurairah that 'Âishah said: "I noticed the Prophet ﷺ was not there one night, so I started looking for him with my hand. My hand touched his feet and they were held upright, and he was prostrating and saying: 'I seek refuge in Your pleasure from Your anger, in Your forgiveness from Your punishment, and I seek refuge in You from You. I cannot praise You enough, You are as You have praised yourself.'" (*Ṣaḥîḥ*)

١٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ وَنُصَيْرُ بْنُ الْفَرَجِ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ النَّبِيَّ ﷺ ذَاتَ لَيْلَةٍ فَجَعَلْتُ أَطْلُبُهُ بِيَدِي فَوَقَعَتْ يَدِي عَلَى قَدَمَيْهِ وَهُمَا مَنْصُوبَتَانِ وَهُوَ سَاجِدٌ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

تخريج:أخرجه مسلم، الصلوٰة، باب ما يقال في الركوع والسجود، ح:٤٨٦ من حديث أبي أسامة به، وهو في الكبرىٰ، ح:١٥٨.

Comments:

1. All of the above-mentioned *Aḥâdîth* deal with the theme of the chapter. They make it clear that, while praying, the Messenger of Allâh ﷺ touched 'Âishah ﷺ out of necessity and continued offering his prayer. Thus, when the Prophet ﷺ touched 'Âishah ﷺ or vice versa, the Prophet's ablution did not break, and his prayer did not become nullified.

2. 'Âishah ﵂ lying down in front of the Prophet ﷺ while he offered prayer was merely due to a lack of space. The place for sleeping was the place for offering prayer also. Because of a lack of space, because it was dark, and because he had no lamp, the Prophet ﷺ was forced to touch the person of 'Âishah ﵂ during his prayer.

Chapter 121. Not Performing *Wuḍû'* After Kissing

(المعجم ١٢١) - **بَابُ** تَرْكِ الْوُضُوءِ مِنَ الْقُبْلَةِ (التحفة ١٢١)

170. It was narrated from 'Âishah that the Prophet ﷺ used to kiss one of his wives then pray without performing *Wuḍû'*. (***Ḥasan***)

Abû 'Abdur-Raḥmân said: "There is nothing for this chapter which is better than this *Ḥadîth*, even though it is *Mursal*. And Al-A'mash reported this *Ḥadîth* from Ḥabîb bin Abî Thâbit, from 'Urwah, from 'Âishah.

Yaḥya Al-Qaṭṭân said: "This is the *Ḥadîth* of Ḥabîb from 'Urwah, from 'Âishah. And the *Ḥadîth* of Ḥabîb from 'Urwah, from 'Âishah: "She prays even if blood drips on the mat" is nothing.

١٧٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُفْيَانَ قَالَ: أَخْبَرَنِي أَبُو رَوْقٍ عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُقَبِّلُ بَعْضَ أَزْوَاجِهِ ثُمَّ يُصَلِّي وَلَا يَتَوَضَّأُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَيْسَ فِي هٰذَا الْبَابِ حَدِيثٌ أَحْسَنُ مِنْ هٰذَا الْحَدِيثِ وَإِنْ كَانَ مُرْسَلًا، وَقَدْ رَوَى هٰذَا الْحَدِيثَ الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

قَالَ يَحْيَى الْقَطَّانُ: حَدِيثُ حَبِيبٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ هٰذَا وَحَدِيثُ حَبِيبٍ عَنْ عُرْوَةَ عَنْ عَائِشَةَ: تُصَلِّي وَإِنْ قَطَرَ الدَّمُ عَلَى الْحَصِيرِ لَا شَيْءَ.

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب الوضوء من القبلة، ح:١٧٨ من حديث يحيىٰ القطان به، وهو في الكبرىٰ، ح:١٥٥، وله شاهد عند البزار، وإسناده حسن، وله طرق أخرى عند الترمذي، ح:٨٦، وابن ماجه، ح:٥٠٢ وغيرهما.

Comments:

a. Imâm Abû Abdur Rahmân An-Nasâ'î states that there is no better report than this on this issue, though its chain has broken or missing links (because Ibrâhîm Taymi's hearing from 'Âishah ﵂ does not exist). A'amash has narrated this *Ḥadîth*: Habib bin Thâbit on the authority of 'Âishah ﵂ chain. But Yahya bin Sa'eed Qattan says this narration and one other similar narration - reported with the same chain (Habib on the authority of 'Âishah's ﵂) concerning woman having bleeding outside of the menses (called

matrorrhagia) or flow of blood called menorrhagia (*Istihâdha*) and that she should continue with her prayer even if the blood drips on to her prayer mat - are both unauthentic.

b. Imâm An-Nasâ'î has categorized this *Hadîth* as having a broken chain, but a narration of Ad-Dâraquṭnî has also been narrated with the chain traced all the way back to its source, without the names of any narrators missing from it (lit. *Muttasil*). Hence, this *Hadîth* is a conclusive proof.

c. This report indicates that even touching one's wife with sexual desire does not nullify one's ablution.

Chapter 122. *Wuḍû'* From (Eating) That Which Has Been Altered By Fire

(المعجم ١٢٢) - **بَابُ** الْوُضُوءُ مِمَّا غَيَّرَتِ النَّارُ (التحفة ١٢٢)

171. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٧١ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أخبرنا إِسْمَاعِيلُ وَعَبْدُ الرَّزَّاقِ قَالَا: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ قَارِظٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

تخريج: أخرجه مسلم، الحيض، باب الوضوء مما مست النار، ح:٣٥٢ من حديث الزهري به، وهو في الكبرٰى، ح:١٨٠.

172. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٧٢ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ حَرْبٍ - قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ بْنَ قَارِظٍ أَخْبَرَهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٧٩.

173. It was narrated that 'Abdullâh bin Ibrâhîm bin Qâriẓ said: "I saw Abû Hurairah performing *Wuḍû'* on the roof of the *Masjid* and he said: 'I ate some tough cheese, so I performed *Wuḍû'* because of that. I heard the Messenger of Allâh ﷺ

١٧٣ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ - وَهُوَ ابْنُ مُضَرَ - قَالَ: حَدَّثَنِي أَبِي عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ

ابْنِ قَارِظٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَتَوَضَّأُ عَلَى ظَهْرِ الْمَسْجِدِ فَقَالَ: أَكَلْتُ أَثْوَارَ أَقِطٍ فَتَوَضَّأْتُ مِنْهَا، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَأْمُرُ بِالْوُضُوءِ مِمَّا مَسَّتِ النَّارُ.

تخريج: [صحيح] انظر الحديثين السابقين.

commanding us to do *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٧٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَبِي عَنْ حُسَيْنٍ الْمُعَلِّمِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمْرٍو الْأَوْزَاعِيِّ أَنَّهُ سَمِعَ الْمُطَّلِبَ بْنَ عَبْدِ اللهِ بْنِ حَنْطَبٍ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: أَأَتَوَضَّأُ مِنْ طَعَامٍ أَجِدُهُ فِي كِتَابِ اللهِ حَلَالًا لِأَنَّ النَّارَ مَسَّتْهُ؟ فَجَمَعَ أَبُو هُرَيْرَةَ حَصًى فَقَالَ: أَشْهَدُ عَدَدَ هٰذَا الْحَصَى أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

174. Ibn 'Abbâs said: "Should I perform *Wuḍû'* after eating food that I see in the Book of Allâh is permissible because fire has touched it?" Abû Hurairah gathered some pebbles and said: "I bear witness (as many times as) the number of these pebbles, that the Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد: ٢/ ٥٢٩ عن عبدالصمد به، والسند منقطع، وله شواهد عند ابن ماجه، ح: ٤٨٥، والترمذي وغيرهما، وأخرج أحمد: ١/ ٣٦٦ بإسناد صحيح عن ابن عباس قال لأبي هريرة: "ما أبالي مما توضأت، أشهد لرأيت رسول الله ﷺ أكل كتف لحم ثم قام إلى الصلٰوة وما توضأ" فالكل عند حجة والكل معذور.

١٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، عَنْ عَبْدِ اللهِ ابْنِ عَبْدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

175. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرى، ح: ١٨٣، وللحديث شواهد كثيرة.

١٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ،

176. It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* from that which has been altered by fire.'" (*Ṣaḥîḥ*)

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، قَالَ مُحَمَّدٌ: الْقَارِيُّ عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ النَّبِيُّ ﷺ: «تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ».

تخريج: [صحيح] أخرجه أحمد: ٤/٢٨ من حديث شعبة به مختصرًا، وهو في الكبرى، ح: ١٨٢، وانظر الحديث السابق لأنه شاهد له.

177. It was narrated from Abû Ṭalḥah that the Messenger of Allâh ﷺ said: "Perform *Wuḍû'* from that which has been altered by fire." (*Ṣaḥîḥ*)

١٧٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَهَارُونُ ابْنُ عَبْدِ اللهِ قَالَا: حَدَّثَنَا حَرَمِيٌّ - وَهُوَ ابْنُ عُمَارَةَ بْنِ أَبِي حَفْصَةَ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ يَحْيَى بْنَ جَعْدَةَ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو الْقَارِيِّ عَنْ أَبِي طَلْحَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا غَيَّرَتِ النَّارُ».

تخريج: [صحيح] وهو في الكبرى، ح: ١٨١ من حديث عبيدالله بن سعيد فقط.

178. It was narrated from Abû Ṭalḥah that the Prophet ﷺ said: "Perform *Wuḍû'* from that which has been heated with fire." (*Ṣaḥîḥ*)

١٧٨ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَبِي طَلْحَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «تَوَضَّؤُوا مِمَّا أَنْضَجَتِ النَّارُ».

تخريج: [صحيح] أخرجه أحمد: ٤/٢٨ من حديث شعبة به * ابن أبي طلحة لعله عبدالله، ولد في عهد النبي ﷺ ووثقة ابن سعد.

179. Zaid bin Thâbit said: "I heard the Messenger of Allâh ﷺ say: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٧٩ - أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ، أَنَّ عَبْدَ الْمَلِكِ بْنَ أَبِي بَكْرٍ أَخْبَرَهُ، أَنَّ خَارِجَةَ بْنَ زَيْدِ بْنِ ثَابِتٍ أَخْبَرَهُ، أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

تخريج: أخرجه مسلم، الحيض، باب الوضوء مما مست النار، ح:٣٥١ من حديث الزهري به، وهو في الكبرى، ح:١٨٥.

180. It was narrated from Abû Sufyân bin Sa'eed bin Al-Akhnas bin Sharîq that he entered upon Umm Habîbah, the wife of the Prophet ﷺ, who was his maternal aunt, and she made *Sawîq* for him, then she said to him: "Perform *Wuḍû'* O son of my sister! For the Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٨٠ - أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا ابْنُ حَرْبٍ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ عَنْ أَبِي سُفْيَانَ بْنِ سَعِيدِ بْنِ الْأَخْنَسِ بْنِ شَرِيقٍ أَنَّهُ أَخْبَرَهُ: أَنَّهُ دَخَلَ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ خَالَتُهُ فَسَقَتْهُ سَوِيقًا ثُمَّ قَالَتْ لَهُ: تَوَضَّأْ يَا ابْنَ أُخْتِي! فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب التشديد في ذلك، ح:١٩٥ من حديث أبي سلمة به، وأشار إلى حديث الزهري، وهو في الكبرى، ح:١٨٦.

181. It was narrated from Abû Sufyân bin Sa'eed bin Al-Akhnas that Umm Habîbah, the wife of the Prophet ﷺ, said to him, when he had drunk some *Sawîq*: "O son of my sister, perform *Wuḍû'*, for I heard the Messenger of Allâh ﷺ say: 'Perform *Wuḍû'* from that which has been touched by fire.'" (*Ṣaḥîḥ*)

١٨١ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سُفْيَانَ بْنِ سَعِيدِ بْنِ الْأَخْنَسِ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ لَهُ: وَشَرِبَ سَوِيقًا يَا ابْنَ أُخْتِي! تَوَضَّأْ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَوَضَّؤُوا مِمَّا مَسَّتِ النَّارُ».

تخريج: [إسناده صحيح] انظر الحديث السابق..

Comments:

These *Aḥâdîth* perhaps indicate that, after one eats food that has been touched by fire, it is recommended (*Mustahabb*) for one to perform ablution, or, as seems to be the case, the command to perform ablution after eating food that has been touched by fire has been abrogated. As is clear from the *Aḥâdîth* of the upcoming chapter, the Prophet ﷺ in the beginning gave this

command, but later he himself did not put it into practice, which clearly indicates that the said command was abrogated. The Companions also abandoned following the same command, and so most jurists and *Ḥadîth* scholars agree that that command was in fact abrogated.

Chapter 123. Not Performing *Wuḍû'* From That Which Has Been Altered By Fire

(المعجم ١٢٣) - **بابٌ** تَرْكِ الْوُضُوءِ مِمَّا غَيَّرَتِ النَّارُ (التحفة ١٢٣)

182. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ ate (meat from) a shoulder, then Bilâl came to him and he went out to pray, and he did not touch water. (***Ṣaḥîḥ***)

١٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَكَلَ كَتِفًا [فَجَاءَهُ بِلَالٌ] فَخَرَجَ إِلَى الصَّلَاةِ وَلَمْ يَمَسَّ مَاءً.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب الرخصة في ذلك، ح:٤٩١ من حديث جعفر به، وهو في الكبرٰى، ح:١٨٧.

183. It was narrated that Sulaimân bin Yasâr said: "I entered upon Umm Salamah and she told me that the Messenger of Allâh ﷺ used to wake up in a state of *Janâbah* without having had a wet dream, then he would fast." And she told him that she brought the Prophet ﷺ some grilled ribs and he ate from that, then he got up and prayed, and did not perform *Wuḍû'*. (***Ṣaḥîḥ***)

١٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَحَدَّثَتْنِي أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصْبِحُ جُنُبًا مِنْ غَيْرِ احْتِلَامٍ ثُمَّ يَصُومُ، وحَدَّثَنَا مَعَ هٰذَا الْحَدِيثِ أَنَّهَا حَدَّثَتْهُ: أَنَّهَا قَرَّبَتْ إِلَى النَّبِيِّ ﷺ جَنْبًا مَشْوِيًّا فَأَكَلَ مِنْهُ، ثُمَّ قَامَ إِلَى الصَّلَاةِ وَلَمْ يَتَوَضَّأْ.

تخريج: أخرجه مسلم، الصيام، باب صحة صوم من طلع عليه الفجر وهو جنب، ح:١١٠٩ من حديث ابن جريج به، وهو في الكبرٰى، ح:١٨٩.

Comments:

Major ritual impurity may occur without preplanning due to sexual intercourse or wet dreams. Islamic law has mercifully kept provisions for such situations. If one enters into such a state, if one then wants to fast, and if one does not, then have enough time for the purificatory bath - such that one has

Mentioning When *Ghusl* (A Purifying Bath) Is Obligatory And When It Is Not

ذكر ما يوجب الغسل وما لا يوجبه

Chapter 126. The *Ghusl* Of The Disbeliever When He Accepts Islâm

(المعجم ١٢٦) - غُسْلُ الكَافِرِ إِذَا أَسْلَمَ (التحفة ١٢٦)

188. It was narrated from Qais bin 'Âṣim that he accepted Islâm, and the Prophet commanded him to perform *Ghusl* with water and lotus leaves. (*Ṣaḥîḥ*)

١٨٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ عَنِ الأَغَرِّ - وَهُوَ ابْنُ الصَّبَّاحِ - عَنْ خَلِيفَةَ بْنِ حُصَيْنٍ، عَنْ قَيْسِ بْنِ عَاصِمٍ: أَنَّهُ أَسْلَمَ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَغْتَسِلَ بِمَاءٍ وَسِدْرٍ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب الرجل يسلم فيؤمر بالغسل، ح:٣٥٥، والترمذي، الجمعة، باب ما ذكر في الاغتسال عندما يسلم الرجل، ح:٦٠٥ من حديث سفيان الثوري به، وقال الترمذي: "حسن"، وصححه ابن خزيمة، ح:٢٥٤، ٢٥٥، وابن حبان، ح:٢٣٤، وابن الجارود، ح:١٤ وغيرهم، وهو في الكبرى، ح:١٩٣، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

To take a bath upon accepting Islam is deemed desirable according to the majority of scholars. According to Imâm Aḥmad, however, taking that bath is compulsory, because disbelievers generally do not take a bath after engaging in sexual intercourse. Even if they do so, they do not perform it thoroughly. Hence they stay ritually impure. Therefore, the purificatory bath is compulsory in order to take them out of a state of impurity. The phrasing of the *Ḥadîth* supports this conclusion.

Chapter 127. The Disbeliever Performing *Ghusl* First When He Wants To Accept Islâm

(المعجم ١٢٧) - تَقْدِيمُ غُسْلِ الكَافِرِ إِذَا أَرَادَ أَنْ يُسْلِمَ (التحفة ١٢٧)

189. Abû Hurairah said: "Thumâmah bin Uthâl Al-Ḥanafî went to fetch some water that was near the *Masjid* and performed *Ghusl*, then he entered the *Masjid* and said: '*Ashhadu an lâ ilâ ha ill-*

١٨٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ ثُمَامَةَ بْنَ أُثَالٍ الْحَنَفِيَّ انْطَلَقَ إِلَى نَجْلٍ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلَ ثُمَّ دَخَلَ

Allâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluh (I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger), O Muḥammad, by Allâh! There was no face on the face of the Earth that was more hateful to me than your face, but now your face has become the most beloved of all faces to me. Your cavalry captured me and I want to perform *'Umrah*. What do you think? The Prophet ﷺ gave him glad tidings and told him to perform *'Umrah*." (*Ṣaḥîḥ*)

الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، يَا مُحَمَّدُ! وَاللَّهِ مَا كَانَ عَلَى وَجْهِ الْأَرْضِ وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ فَقَدْ أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ كُلِّهَا إِلَيَّ، وَإِنَّ خَيْلَكَ أَخَذَتْنِي وَأَنَا أُرِيدُ الْعُمْرَةَ فَمَاذَا تَرَى؟ فَبَشَّرَهُ النَّبِيُّ ﷺ وَأَمَرَهُ أَنْ يَعْتَمِرَ. مُخْتَصَرٌ.

تخريج: أخرجه البخاري، الصلوة، باب الاغتسال إذا أسلم وربط الأسير أيضًا في المسجد، ح:٤٦٢، ومسلم، الجهاد، باب ربط الأسير وحبسه وجواز المن عليه، ح:١٧٦٤ عن قتيبة به، وهو في الكبرى، ح:١٩٤.

Comments:

The purifying bath should be performed after one's embracing Islam. This is because the washing of a disbeliever himself holds no significance. But it is significant to realize that when one intends to enter Islam, he, in fact, becomes in his heart a Muslim, only its declaration remains. Hence, this purifying bath too is on entering Islam. Only its pronouncement is made that he is now Muslim. The pronouncement is for the knowledge of the people.

Chapter 128. Performing *Ghusl* After Burying An Idolater

(المعجم ١٢٨) - الْغُسْلُ مِنْ مُوَارَاةِ الْمُشْرِكِ (التحفة ١٢٨)

190. It was narrated that Abû Isḥâq said: "I heard Nâjiyah bin Ka'b narrating from 'Alî that he came to the Prophet ﷺ and said: 'Abû Ṭâlib has died.' He said: 'Go and bury him.' He said: 'He died as an idolator.' He said: 'Go and bury him.' ('Alî said:) 'When I had buried him I went back to him and he said to me: 'Perform *Ghusl*.'" (*Ḥasan*)

١٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ نَاجِيَةَ بْنَ كَعْبٍ عَنْ عَلِيٍّ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَبَا طَالِبٍ مَاتَ فَقَالَ: «اذْهَبْ فَوَارِهِ» قَالَ: إِنَّهُ مَاتَ مُشْرِكًا. قَالَ: «اذْهَبْ فَوَارِهِ»، فَلَمَّا وَارَيْتُهُ رَجَعْتُ إِلَيْهِ فَقَالَ لِي: «اغْتَسِلْ».

تخريج: [إسناده حسن] أخرجه أبوداود، الجنائز، باب الرجل يموت له قرابة مشرك، ح:٣٢١٤ من حديث أبي إسحاق به، وهو في الكبرى، ح:١٩٥.

Comments:

1. This report categorically proves that Abû Tâlib died in the state of disbelief. After all, whose testimony is stronger than that of a son and of a nephew?
2. If someone dies in a state of disbelief, in a state of still associating partners with Allâh, it is incumbent on his kin to bury his corpse. But in his shrouding and burial, Islamic practice should not be employed. Simply after being washed and covered - but not with the same rituals with which a Muslim is washed - the corpse of a disbeliever should be put deeply into the ground and covered with soil.

Chapter 129. The Obligation Of *Ghusl* When The Two Circumcised Parts Meet

(المعجم ١٢٩) - **بَابٌ** وُجُوبِ الْغُسْلِ إِذَا الْتَقَى الْخِتَانَانِ (التحفة ١٢٩)

191. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When (a man) sits between the four parts of his wife's body and exerts himself, then *Ghusl* becomes obligatory." **(*Sahîh*)**

١٩١ - **أَخْبَرَنَا** مُحمدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ الْحَسَنَ يُحَدِّثُ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا جَلَسَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ اجْتَهَدَ، فَقَدْ وَجَبَ الْغُسْلُ».

تخريج: أخرجه البخاري، الغسل، باب إذا التقى الختانان، ح:٢٩١، ومسلم، الحيض، باب نسخ: "الماء من الماء" ووجوب الغسل بالتقاء الختانين، ح:٣٤٨ من حديث قتادة به، وهو في الكبرى، ح:١٩٧.

Comments:

"When any of you sits...": these words symbolize the act of sexual intercourse. This applies to an act when a man begins the act of sexual intercourse and when penetration takes place. Upon the meeting of the two sexual organs, the purificatory bath becomes obligatory on both husband and wife - irrespective of whether semen comes out or not. This is because, according to Islamic law, sexual intercourse signifies penetration and not ejaculation. The prescribed legal penalty (*Hadd*) for fornication and adultery similarly hinge upon penetration and not ejaculation.

192. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When (a man) sits between the four parts of his wife's body and exerts himself, then *Ghusl* becomes obligatory." **(*Sahîh*)**

١٩٢ - **أَخْبَرَنَا** إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ الْجُوزَجَانِيُّ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَشْعَثُ بْنُ عَبْدِ الْمَلِكِ عَنِ ابْنِ سِيرِينَ،

عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَعَدَ بَيْنَ شُعَبِهَا الْأَرْبَعِ ثُمَّ اجْتَهَدَ، فَقَدْ وَجَبَ الْغُسْلُ».

قالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ أَشْعَثُ عَنِ الْحَسَنِ عَنْ أَبِي هُرَيْرَةَ، وَقَدْ رَوَى الْحَدِيثَ عَنْ شُعْبَةَ، النَّضْرُ ابْنُ شُمَيْلٍ وَغَيْرُهُ كَمَا رَوَاهُ خَالِدٌ.

Abû 'Abdur-Raḥmân said: "This is a mistake what is correct is; 'Ash'ath from Al-Ḥasan, from Abû Hurairah.' An-Naḍr bin Shumail, and others, reported the *Ḥadîth* from Shu'bah just as Khâlid reported it."

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:١٩٨، والحديث السابق شاهد له، وقال النسائي: "الحسن لم يسمع من أبي هريرة"، وذكر العلة، وهي غير قادحة.

Comments:

a. Abû 'Abdur-Raḥmân An-Nasâ'î states that this chain is erroneous. The correct chain is: ('Ash'ath on the authority of Al-Ḥasan on the authority of Abû Hurairah). Nadr bin Shumail and others have narrated this *Ḥadîth* on the authority of Shu'bah as Khâlid has narrated.

b. In Khâlid's narration there is the mention of Hasan Basrî, while in this *Ḥadîth*, instead of him, Ibn Sirin has been mentioned. Imam An-Nasâ'î cautions that the mention of Ibn Sirin in this *Ḥadîth* is not accurate. Hasan should be mentioned instead, because *Ḥadîth* No. 191 possesses consecutive links.

Chapter 130. *Ghusl* From (The Emission Of) Semen

(المعجم ١٣٠) - الْغُسْلُ مِنَ الْمَنِيِّ (التحفة ١٣٠)

١٩٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ: حَدَّثَنَا عَبِيدَةُ ابْنُ حُمَيْدٍ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ، عَنْ حُصَيْنِ ابْنِ قَبِيصَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَقَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتَ الْمَذْيَ فَاغْسِلْ ذَكَرَكَ، وَتَوَضَّأْ وُضُوءَكَ لِلصَّلَاةِ، وَإِذَا فَضَخْتَ الْمَاءَ فَاغْتَسِلْ».

193. It was narrated that 'Alî said: "I was one who had a lot of prostatic discharge, and the Messenger of Allâh ﷺ said to me: 'If you see *Madhî* (prostatic fluid) then wash your penis and perform *Wuḍû'* like that for *Ṣalâh,* but if you ejaculate semen, then perform *Ghusl*.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب في المذي، ح:٢٠٦ عن قتيبة به، وهو في الكبرٰى، ح:١٩٩، وصححه ابن خزيمة، وابن حبان، أمر علي بن أبي طالب عمارًا والمقداد فسألاه ﷺ ثم سأل هو بنفسه رضي الله عنهم راجع (الإحسان)، ح:١٠٩٩ وغيره فلا تناقض بين الأحاديث.

Comments:

The discharge of sperm (*Maniy*), regardless of whether it is due to sexual intercourse or a wet dream or merely lust, results in it being obligatory to perform the purificatory bath (*Ghusl*). However, if one's sperm or semen exits without lust or due to any medical disorder, or as a result of exerting oneself while defecating, then, according to the majority of scholars, the purificatory bath does not become obligatory. This is because none of those situations results in a person becoming sexually defiled. But in the circumstance of one's having a wet dream, in whatever form the sperm exits or in whatever quantity it exits, the purificatory bath (*Ghusl*) becomes compulsory. According to Imâm Ash-Shafi'î, whenever sperm exits from one's body, even if it be due to illness, the purificatory bath becomes obligatory.

194. It was narrated that 'Alî said: "I was one who had a lot of prostatic discharge, so I asked the Prophet ﷺ and he said: 'If you see *Madhî* (prostatic fluid) then perform *Wuḍû'* and wash your penis, but if you see semen ejaculated, then perform *Ghusl*.'" (*Ṣaḥîḥ*)

١٩٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ زَائِدَةَ ح قال: وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنِ الرُّكَيْنِ بْنِ الرَّبِيعِ بْنِ عَمِيلَةَ الْفَزَارِيِّ، عَنْ حُصَيْنِ بْنِ قَبِيصَةَ، عَنْ عَلِيٍّ قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَسَأَلْتُ النَّبِيَّ ﷺ فَقَالَ: «إِذَا رَأَيْتَ الْمَذْيَ فَتَوَضَّأْ، وَاغْسِلْ ذَكَرَكَ، وَإِذَا رَأَيْتَ فَضْخَ الْمَاءِ فَاغْتَسِلْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٢٠٠.

Chapter 131. The *Ghusl* Of A Woman Who Sees Something In Her Dream Like A Man Sees

(المعجم ١٣١) - غُسْلُ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ (التحفة ١٣١)

195. It was narrated from Anas that Umm Sulaim asked the Messenger of Allâh ﷺ about a woman who sees in her dream something like a man sees. He said: "If water is released then let her perform *Ghusl*." (*Ṣaḥîḥ*)

١٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الْمَرْأَةِ تَرَى فِي مَنَامِهَا مَا يَرَى الرَّجُلُ قَالَ: «إِذَا أَنْزَلَتِ الْمَاءَ فَلْتَغْتَسِلْ».

تخريج: أخرجه مسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح: ٣١١ من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح: ٢٠٢.

Comments:

Both men and women are prone to having dreams. The dream could be of sexual intercourse. But the purificatory bath becomes obligatory only when the sexual fluid comes out, whether it happens to a man or a woman. If the fluid does not exit, one is not obligated to take a bath, even if he/she has had complete sexual intercourse in a dream. Conversely, if the fluid exits without lust while one is asleep, and without one's having had a dream, one still has to perform the purificatory bath, regardless of whether one is a man or a woman. To conclude, the cause for the obligatory bath consequent upon a dream is the emission of sexual fluid.

196. It was narrated from 'Urwah that 'Âishah told him that Umm Sulaim spoke to the Messenger of Allâh ﷺ when 'Âishah was sitting there. She said to him: "O Messenger of Allâh! Allâh is not *shy to tell the truth. Inform me: if* a woman sees in a dream what men see should she perform *Ghusl* from that?" The Messenger of Allâh ﷺ said to her: "Yes." 'Âishah said: "I expressed my displeasure and said: 'Does a woman see that?' The Messenger of Allâh ﷺ turned to me and said: 'May your right hand be covered with dust! How else would (her child) resemble her?'" (*Sahîh*)

١٩٦ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ ابْنِ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ سُلَيْمٍ كَلَّمَتْ رَسُولَ اللهِ ﷺ وَعَائِشَةُ جَالِسَةٌ فَقَالَتْ لَهُ: يَا رَسُولَ اللهِ! إِنَّ اللهَ لَا يَسْتَحْيِي مِنَ الْحَقِّ، أَرَأَيْتَ الْمَرْأَةَ تَرَى فِي النَّوْمِ مَا يَرَى الرَّجُلُ أَفَتَغْتَسِلُ مِنْ ذٰلِكَ؟ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «نَعَمْ»، قَالَتْ عَائِشَةُ: فَقُلْتُ لَهَا: أُفٍّ لَكِ أَوَتَرَى الْمَرْأَةُ ذٰلِكَ؟ فَالْتَفَتَ إِلَيَّ رَسُولُ اللهِ ﷺ فَقَالَ: «تَرِبَتْ يَمِينُكِ، فَمِنْ أَيْنَ يَكُونُ الشَّبَهُ».

تخريج: أخرجه مسلم، ح:٣١٤، انظر الحديث السابق من حديث الزهري به مختصرًا، وهو في الكبرٰى، ح:٢٠٣.

Comments:

1. 'Âishah ﷺ had perhaps no knowledge of this matter and she might not have experienced such a thing at all.
2. Where does the resemblance come from? This is the rational argument provided by the Prophet ﷺ. If the woman has no orgasm and she ejaculates no fluid, then from where does her resemblance appear in her child? While the fact is, many a child bear strong resemblance to their mothers.

197. It was narrated from Umm Salamah that a woman said: "O Messenger of Allâh, Allâh is not

١٩٧ - أَخْبَرَنَا شُعَيْبُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي

عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ اللهَ لَا يَسْتَحِيي مِنَ الْحَقِّ هَلْ عَلَى الْمَرْأَةِ غُسْلٌ إِذَا هِيَ احْتَلَمَتْ؟ قَالَ: «نَعَمْ إِذَا رَأَتِ الْمَاءَ»، فَضَحِكَتْ أُمُّ سَلَمَةَ فَقَالَتْ: أَتَحْتَلِمُ الْمَرْأَةُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «فَفِيمَ يُشْبِهُهَا الْوَلَدُ».

shy to tell the truth. Does a woman have to perform *Ghusl* if she has a wet dream?" He said: "Yes, if she sees water."[1] Umm Salamah laughed and said: "Do women really have wet dreams?" The Messenger of Allâh ﷺ said: "How else would her child resemble her?" (***Sahîh***)

تخريج: أخرجه البخاري، العلم، باب الحياء في العلم، ح:١٣٠/٣٣٢٨ من حديث يحيىٰ القطان، ومسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح:٣١٣ من حديث هشام بن عروة به، وهو في الكبرٰى، ح:٢٠١.

١٩٨ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ عَطَاءً الْخُرَاسَانِيَّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْمَرْأَةِ تَحْتَلِمُ فِي مَنَامِهَا، فَقَالَ: «إِذَا رَأَتِ الْمَاءَ فَلْتَغْتَسِلْ».

198. It was narrated that Khawlah bint Hakîm said: "I asked the Messenger of Allâh ﷺ about a woman who has a wet dream and he said: 'If she sees water, let her perform *Ghusl*.'" (***Hasan***)

تخريج: [حسن] أخرجه ابن ماجه، الطهارة، باب في المرأة ترى في منامها ما يرى الرجل، ح:٦٠٢ من حديث سعيد بن المسيب به، وهو في الكبرٰى، ح:٢٠٤، وللحديث شواهد كثيرة منها الحديث السابق.

(المعجم ١٣٢) - بَابُ الَّذِي يَحْتَلِمُ وَلَا يَرَى الْمَاءَ (التحفة ١٣٢)

Chapter 132. The One Who Has A Wet Dream But Does Not See Water

١٩٩ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بنِ عبدِ الْجَبَّارِ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ السَّائِبِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سُعَادٍ، عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَاءُ مِنَ الْمَاءِ».

199. It was narrated from Abû Ayyûb that the Prophet ﷺ said: "Water is for water."[2] (***Sahîh***)

[1] That is, if she has an emission of the fluid of an orgasm.

[2] That is, water for peforming *Ghusl* is obligotary when the ejaculation of water (semen) occurs.

تخريج: [صحيح] أخرجه ابن ماجه، الطهارة، باب الماء من الماء، ح:٦٠٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٢٠٥، وله شواهد عند مسلم وغيره.

Comments:

This *Hadîth* alludes to wet dreams, and has nothing to do with sexual intercourse. Sexual intercourse always results in it becoming obligatory to perform a purificatory bath. Otherwise, this report will have to be designated as being abrogated. This is because many authentic *Ahâdith* make it clear that, during sexual intercourse, the touching of the sexual organs together, and not the release of sexual fluids, results in it becoming obligatory for one to perform the purificatory bath. And those narrations are supported by the consensus of the people of knowledge.

Chapter 133. The Difference Between A Man's Water And A Woman's

(المعجم ١٣٣) - **بَابُ** الفَصْلِ بَيْنَ مَاءِ الرَّجُلِ وَمَاءِ المَرْأَةِ (التحفة ١٣٣)

200. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them comes first, the child will resemble (that parent).'" (*Sahîh*)

٢٠٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَاءُ الرَّجُلِ غَلِيظٌ أَبْيَضُ وَمَاءُ الْمَرْأَةِ رَقِيقٌ أَصْفَرُ فَأَيُّهُمَا سَبَقَ كَانَ الشَّبَهُ».

تخريج: أخرجه مسلم، الحيض، باب وجوب الغسل على المرأة بخروج المني منها، ح:٣١١ من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح:٢٠٦ * عبدة هو ابن سليمان.

Comments:

The act of sexual intercourse combines the fluid of man and woman. The sperm, in fact, consists of a body of living cells. Whichever fluid cells are vigorous will prevail over or dominate the other fluid, and will influence the child's resemblance. Some scholars have held the term *"Sabaq"* to mean: whoever ejaculates first. And Allâh knows best!

Chapter 134. Mention Of *Ghusl* After Menstruation

(المعجم ١٣٤) - ذِكْرُ الاغْتِسَالِ مِنَ الحَيْضِ (التحفة ١٣٤)

201. It was narrated from Fâtimah bint Qais from Banu Asad Quraish that she came to the Prophet ﷺ and mentioned that she suffered from *Istihâdah* (non-menstrual vaginal bleeding). She said that he said to her: "That is (bleeding

٢٠١ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ الْعَدَوِيُّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ، عَنْ فَاطِمَةَ

from) a vein, so when the time of menstruation comes, stop praying, and when it goes, then wash the blood from yourself then pray." (*Ṣaḥîḥ*)

بِنْتِ قَيْسٍ مِنْ بَنِي أَسَدِ قُرَيْشٍ: أَنَّها أَتَتِ النَّبِيَّ ﷺ فَذَكَرَتْ أَنَّهَا تُسْتَحَاضُ فَزَعَمَتْ أَنَّهُ قَالَ لَهَا: «إِنَّمَا ذٰلِكِ عِرْقٌ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، فَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي».

تخريج: [**صحيح**] أخرجه أبوداود، الطهارة، باب في المرأة تستحاض ... الخ، ح:٢٨١ من حديث عروة به، وهو في الكبرٰى، ح:٢٠٩ * فاطمة بنت أبي حبيش هي فاطمة بنت قيس بن المطلب الأسدية رضي الله عنهما.

Comments:

1. When the menstruation ends - or in other words, when the flow of blood stops - the purificatory bath (*Ghusl*) becomes obligatory.
2. *Istihâdha* is bleeding outside of the menses called metrorrhagia, or a flow of blood called menorrhagia, coming out from the womb. Since it is a disorder, it does not obligate the bath. *'Irq* signifies a blood vessel; meaning the bleeding might be originating from a particular blood vessel.

202. It was narrated from 'Âishah that the Prophet ﷺ said: "When the time of menstruation comes, stop praying, and when it goes, perform *Ghusl*." (*Ṣaḥîḥ*)

٢٠٢ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَقْبَلَتِ الْحَيْضَةُ فَاتْرُكِي الصَّلَاةَ فَإِذَا أَدْبَرَتْ فَاغْتَسِلِي».

تخريج: [**صحيح**] أخرجه ابن ماجه، الطهارة، باب ماجاء في المستحاضة إذا اختلط عليها ... الخ، ح:٦٢٦ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٢١٠، وانظر الحديث السابق، وأخرجه البخاري، الحيض، باب:٢٦، ح:٣٢٧، ومسلم، الحيض، باب:١٤، ح:٣٣٤ من حديث الزهري به، انظر الحديث الآتي.

203. It was narrated that 'Âishah said: "Umm Ḥabîbah bint Jaḥsh suffered *Istiḥâḍah* (non-menstrual vaginal bleeding) for seven years. She complained about that to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: 'That is not menstruation; rather that is (bleeding from) a vein, so perform *Ghusl* then pray.'" (*Ṣaḥîḥ*)

٢٠٣ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ سَبْعَ سِنِينَ فَاشْتَكَتْ ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ

هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ، وَلٰكِنْ هٰذَا عِرْقٌ فَاغْتَسِلِي ثُمَّ صَلِّي».

تخريج: أخرجه البخاري، الحيض، باب عرق الاستحاضة، ح:٣٢٧، ومسلم، الحيض، باب الاستحاضة وغسلها وصلوتها، ح:٣٣٤ من حديث الزهري به، انظر الحديث السابق، وابن ماجه، ح:٦٢٦ من حديث الأوزاعي، وهو في الكبرى، ح:٢١١ .

204. It was narrated that 'Âishah said: "Umm Ḥabîbah bint Jaḥsh – the wife of 'Abdur-Raḥmân bin 'Awf and the sister of Zainab bint Jaḥsh – suffered *Istiḥâḍah* (non-menstrual vaginal bleeding)." She said: "She consulted the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said to her: 'That is not menstruation, rather that is a vein. When your period goes, perform *Ghusl* and pray, and when it comes, stop praying (for that period).'" 'Âishah said: "She used to perform *Ghusl* for every prayer and pray. Sometimes she would perform *Ghusl* in a wash tub in the room of her sister Zainab when she was with the Messenger of Allâh ﷺ and the water would turn red with blood, then she would go out and pray with the Messenger of Allâh ﷺ. That did not stop her from praying." (*Ṣaḥîḥ*)

٢٠٤ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنِي النُّعْمَانُ والْأَوْزَاعِيُّ وَأَبُو مُعَيْدٍ - وَهُوَ حَفْصُ بْنُ غَيْلَانَ - عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَعَمْرَةُ بِنْتُ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ قَالَت: اسْتُحِيضَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ، امْرَأَةُ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ - وَهِيَ أُخْتُ زَيْنَبَ بِنْتِ جَحْشٍ - قَالَتْ فَاسْتَفْتَتْ رَسُولَ اللهِ ﷺ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنْ هٰذَا عِرْقٌ، فَإِذَا أَدْبَرَتِ الْحَيْضَةُ فَاغْتَسِلِي وَصَلِّي، وَإِذَا أَقْبَلَتْ فَاتْرُكِي لَهَا الصَّلَاةَ». قَالَتْ عَائِشَةُ: فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ وَتُصَلِّي وَكَانَتْ تَغْتَسِلُ أَحْيَانًا فِي مِرْكَنٍ فِي حُجْرَةِ أُخْتِهَا زَيْنَبَ وَهِيَ عِنْدَ رَسُولِ اللهِ ﷺ حَتَّى إِنَّ حُمْرَةَ الدَّمِ لَتَعْلُو الْمَاءَ وَتَخْرُجُ فَتُصَلِّي مَعَ رَسُولِ اللهِ ﷺ فَمَا يَمْنَعُهَا ذٰلِكَ مِنَ الصَّلَاةِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢١٢ .

Comments:

1. Umm Habibah's taking a bath for every ritual prayer was due to her own

choice. Allâh's Messenger ﷺ had commanded her to take the purificatory bath at the end of her menstruation. It is possible she might have made a mistake in interpreting the command's meaning, or perhaps she used to take the bath thinking that doing so was, if not obligatory, at least recommended.

2. Umm Habibah's taking of a bath in a tub was in order to observe the blood's tinge in the water, so that she would be able to ascertain whether or not the menses had stopped; otherwise, taking a bath sitting in a tub is against the norm of purification.

205. It was narrated from 'Âishah (may Allâh be pleased with her) that Umm Ḥabîbah, an in-law of the Messenger of Allâh ﷺ, who was married to 'Abdur-Raḥmân bin 'Awf, suffered *Istiḥâḍah* (non-menstrual vaginal bleeding) for seven years. She consulted the Prophet ﷺ about that and the Messenger of Allâh ﷺ said: 'That is not menstruation, rather that is a vein, so perform *Ghusl* and pray.'" (*Ṣaḥîḥ*)

٢٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَ عَمْرَةَ، عَنْ عَائِشَةَ [رضي الله عنها]: أَنَّ أُمَّ حَبِيبَةَ خَتَنَةَ رَسُولِ اللهِ ﷺ، وَتَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، اسْتُحِيضَتْ سَبْعَ سِنِينَ، اسْتَفْتَتِ النَّبِيَّ ﷺ فِي ذٰلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذِهِ لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنْ هٰذَا عِرْقٌ، فَاغْتَسِلِي وَصَلِّي».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٢١٣.

206. It was narrated that 'Âishah said: "Umm Ḥabîbah bint Jaḥsh consulted the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I suffer from *Istiḥâḍah* (non-menstrual vaginal bleeding).' He said: 'That is a vein, so perform *Ghusl* and pray.' And she used to perform *Ghusl* for every prayer." (*Ṣaḥîḥ*)

٢٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللّٰهِ! إِنِّي أُسْتَحَاضُ، فَقَالَ: «إِنَّمَا ذٰلِكِ عِرْقٌ فَاغْتَسِلِي وَصَلِّي» فَكَانَتْ تَغْتَسِلُ لِكُلِّ صَلَاةٍ.

تخريج: أخرجه مسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح: ٣٣٤/٦٣ عن قتيبة به، وهو في الكبرٰى، ح: ٢٠٧.

207. It was narrated from 'Âishah that Umm Ḥabîbah asked the Messenger of Allâh ﷺ about bleeding. 'Âishah said: "I saw her wash tub filled with blood. The Messenger

٢٠٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ

of Allâh ﷺ said to her: 'Stop (praying) for as long as your period prevents you, then perform *Ghusl*.'" (*Ṣaḥîḥ*)

عَائِشَةَ أَنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الدَّمِ، قَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلْآنَ دَمًا فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي».

تخريج: أخرجه مسلم، الحيض، باب الاستحاضة . . .، ح:٣٣٤/ ٦٥ عن قتيبة به، انظر الحديث السابق، وهو في الكبرٰى، ح:٢٠٨.

Comments:

"The tub filled with blood" denotes water, which looked blood red, having been tinged with blood. Otherwise, it was nothing but water. This means she bled copiously (bleeding outside of menses).

208. (Another chain) (*Ṣaḥîḥ*)

٢٠٨ - أَخْبَرَنَا قُتَيْبَةُ مَرَّةً أُخْرَى وَلَمْ يَذْكُرْ جَعْفَرًا.

تخريج: [صحيح] انظر الحديثين السابقين.

209. It was narrated from Umm Salamah that a woman suffered constant bleeding at the time of the Messenger of Allâh ﷺ, so Umm Salamah consulted the Prophet ﷺ for her. He said: "Let her count the number of nights and days that she used to menstruate each month before this happened to her, and let her stop praying for that amount of time each month. Then when that is over let her perform *Ghusl*, then let her use a pad, and pray." (*Ḍa'îf*)

٢٠٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ تَعْنِي: أَنَّ امْرَأَةً كَانَتْ تُهَرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَاسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ النَّبِيَّ ﷺ، فَقَالَ: «لِتَنْظُرْ عَدَدَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا، فَلْتَتْرُكِ الصَّلَاةَ قَدْرَ ذٰلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَّفَتْ ذٰلِكَ فَلْتَغْتَسِلْ، ثُمَّ لِتَسْتَثْفِرْ، ثُمَّ لِتُصَلِّي».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الطهارة، باب في المرأة تستحاض . . . الخ، ح:٢٧٤ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ٦٢، والكبرٰى، ح:٢١٤، وفيه علة قادحة، السند منقطع، ولبعض الحديث شواهد كثيرة عند أبي داود، ح:٢٨١ وغيره.

Comments:

If a woman had menses previously according to a normal schedule, and if she then begins to bleed outside of that schedule, she should calculate her menses

days based on her previous schedule, and she should abandon prayer for the duration of those days. And if she had irregular bleeding from the beginning, she should differentiate between the blood of menses and the abnormal blood by observing its color. If she cannot distinguish between the two by its color, she should consider six or seven days as being her menstrual period for every month. Every month, after that period ends, she should take a bath and begin to offer obligatory prayers regularly.

Chapter 135. Mentioning The Period

(المعجم ١٣٥) - ذِكْرُ الأَقْرَاءِ (التحفة ١٣٥)

210. It was narrated from 'Âishah that Umm Habîbah bint Jahsh who was married to 'Abdur-Rahmân bin 'Awf suffered from *Istihâdah* (non-menstrual vaginal bleeding) and did not become pure. Her situation was mentioned to the Messenger of Allâh ﷺ and he said: 'That is not menstruation, rather it is a kick[1] in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform *Ghusl* for every prayer.'" (*Sahîh*)

٢١٠ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَأَنَّهَا اسْتُحِيضَتْ لَا تَطْهُرُ فَذُكِرَ شَأْنُهَا لِرَسُولِ اللهِ ﷺ فَقَالَ: «إِنَّهَا لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنَّهَا رَكْضَةٌ مِنَ الرَّحِمِ، فَلْتَنْظُرْ قَدْرَ قَرْئِهَا الَّتِي كَانَتْ تَحِيضُ لَهَا، فَلْتَتْرُكِ الصَّلَاةَ، ثُمَّ تَنْظُرْ مَا بَعْدَ ذٰلِكَ فَلْتَغْتَسِلْ عِنْدَ كُلِّ صَلَاةٍ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/١٢١ من حديث يزيد بن عبدالله به، وهو في الكبرٰى، ح: ٢١٨.

211. It was narrated from 'Âishah that Umm Habîbah bint Jahsh used to suffer from *Istihâdah* (non-menstrual vaginal bleeding) for seven years. She asked the Prophet ﷺ and he said: "That is not

٢١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَ:

[1] A kick in the womb: in other narrations means "A kick from Shaitan,", meaning that the Shaitan uses it to confuse her about her religious commitment.

menstruation, rather it is a vein. Tell her not to pray for the amount of time that her period used to last, then let her perform *Ghusl* and pray.' She used to perform *Ghusl* for every prayer. (***Ṣaḥîḥ***)

«لَيْسَتْ بِالْحَيْضَةِ إِنَّمَا هُوَ عِرْقٌ فَأْمُرْهَا أَنْ تَتْرُكَ الصَّلَاةَ قَدْرَ أَقْرَائِهَا وَحَيْضَتِهَا وَتَغْتَسِلَ وَتُصَلِّي». فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

تخريج: [**صحيح**] تقدم، ح:٢٠٣، وهو في الكبرٰى، ح:٢١٥.

212. It was narrated from 'Urwah that Fâṭimah bint Abî Ḥubaish narrated that she came to the Messenger of Allâh ﷺ and complained to him about bleeding. The Messenger of Allâh ﷺ said to her: "That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next." (***Ḍa'îf***)

This is evidence that *Al-Aqrâ'* is menstration. Abû 'Abdur-Raḥmân said: Hishâm bin 'Urwah reported this *Ḥadîth* from 'Urwah, and he did not mention what Al-Mundhir mentioned in it.

٢١٢ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكَ عِرْقٌ، فَانْظُرِي إِذَا أَتَاكِ قَرْؤُكِ فَلَا تُصَلِّي، فَإِذَا مَرَّ قَرْؤُكِ فَتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ».

هٰذَا الدَّلِيلُ عَلَى أَنَّ الْأَقْرَاءَ حِيَضٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَى هٰذَا الْحَدِيثَ هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْمُنْذِرُ.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الطهارة، باب في المرأة تستحاض . . . الخ، ح:٢٨٠ عن عيسٰى به، وهو في الكبرٰى، ح:٢١٦ * المنذر بن المغيرة مجهول الحال.

Comments:

a. This *Ḥadîth* is an evidence that *Quru'* signifies menses itself. Imâm Abû 'Abdur-Raḥmân An-Nasâ'î states that this *Ḥadîth* has been narrated by Hishaam bin Urwah from Urwah. But he has not mentioned the wording that was mentioned by Mundhir.

b. Here, Imâm An-Nasâ'î wanted to point out that Urwah did not hear this *Ḥadîth* directly from Fatimah bint Abi Hubaish, as is indicated in the narration of Mundhir. In fact, this *Ḥadîth* has been heard from 'Âi'shah ﷺ, as is understood from the upcoming, *Ḥadîth* 213.

213. It was narrated that 'Âishah said: Fâṭimah bint Abî Ḥubaish came to the Messenger of Allâh ﷺ and said: "I am a woman who suffers from *Istiḥâḍah* (non-menstrual vaginal bleeding) and I never become pure. Should I stop praying?" He said: "No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray." (*Ṣaḥîḥ*)

٢١٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدَةُ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ: «لَا إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٨ من حديث أبي معاوية، ومسلم، الحيض، باب المستحاضة وغسلها وصلوتها، ح:٣٣٣ من حديث وكيع عن هشام به، وهو في الكبرٰى، ح:٢١٧.

Comments:

In the preceding three narrations the term *Quru'* [lit. period] conveys the meaning of menses. And this is what Imâm An-Nasâ'î intended to make clear - that *Quru'* signifies menses. Imâm Ash-Shafi'î maintains that *Quru'* means purity. Lexically, the term *Quru'* is used to convey both of these meanings. Depending on context, either of the two senses can be intended.

Chapter 136. Mention Of How A Woman Suffering From *Istiḥâḍah* Should Perform *Ghusl*

(المعجم ١٣٦) - ذِكْرُ اغْتِسَالِ الْمُسْتَحَاضَةِ (التحفة ١٣٦)

214. It was narrated from 'Âishah that a woman who suffered from *Istiḥâḍah* during the time of the Messenger of Allâh ﷺ was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay *Ẓuhr* and bring *'Aṣr* forward, and to perform one *Ghusl* for both, and to delay *Maghrib* and bring *'Ishâ'* forward, and to perform one *Ghusl* for both, and to perform one *Ghusl* for *Ṣubḥ*. (*Ṣaḥîḥ*)

٢١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ امْرَأَةً مُسْتَحَاضَةً عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، قِيلَ لَهَا: إِنَّهُ عِرْقٌ عَانِدٌ، وَأُمِرَتْ أَنْ تُؤَخِّرَ الظُّهْرَ وَتُعَجِّلَ الْعَصْرَ وَتَغْتَسِلَ لَهُمَا غُسْلًا وَاحِدًا وَتُؤَخِّرَ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غُسْلًا وَاحِدًا وَتَغْتَسِلَ لِصَلَاةِ الصُّبْحِ غُسْلًا وَاحِدًا.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، من قال تجمع بين الصلوتين وتغتسل لهما غسلاً، ح: ٢٩٤ من حديث شعبة به.

Comments:

1. Since the vein here has been called *"Aanid,"* some scholars understood it to mean a ceaseless flow. This meaning is also appropriate.
2. In this *Ḥadîth* the woman continuing to have a flow of blood after her days (of menstruation), or having an exuberance of blood (in Arabic: *Mustahâda*), has been advised to take a bath thrice daily. However, this is desirable and voluntary, and is not compulsory. This is because in some narrations the following phrasing also occurs: "If you are capable of doing so." (*Sunan Abû Dâwûd*: 287) That being said, ablution for her is, to be sure, compulsory.

Chapter 137. Performing *Ghusl* From *Nifâs* (Postnatal Bleeding)

(المعجم ١٣٧) - **بَابُ الاغْتِسَالِ مِنَ النِّفَاسِ** (التحفة ١٣٧)

215. It was narrated from Jâbir bin 'Abdullâh, in the *Ḥadîth* of Asmâ' bint 'Umais, when she gave birth in Dhul-Ḥulaifah, that the Messenger of Allâh ﷺ said to Abû Bakr: "Tell her to perform *Ghusl* and enter *Iḥrâm*." (*Ṣaḥîḥ*)

٢١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ لأَبِي بَكْرٍ: «مُرْهَا أَنْ تَغْتَسِلَ وَتُهِلَّ».

تخريج: أخرجه مسلم، الحج، باب صحة إحرام النفساء ... الخ، ح: ١٢١٠ من حديث جرير به، وهو في الكبرٰى، ح: ٢١٩.

Chapter 138. The Difference Between Menstrual Blood And Non-Menstrual Bleeding (*Istiḥâḍah*)

(المعجم ١٣٨) - **بَابُ الْفَرْقِ بَيْنَ دَمِ الْحَيْضِ وَالاِسْتِحَاضَةِ** (التحفة ١٣٨)

216. It was narrated from Fâṭimah bint Abî Ḥubaish that she suffered from *Istiḥâḍah* and the Messenger of Allâh ﷺ said to her: "If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is other than that then perform *Wuḍû'*, for it is just a vein." (*Ṣaḥîḥ*)

٢١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدٍ - وَهُوَ ابْنُ عَمْرِو بْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ - عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ: أَنَّهَا كَانَتْ

تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ، فَأَمْسِكِي عَنِ الصَّلَاةِ، وَإِذَا كَانَ آخَرُ فَتَوَضَّئِي فَإِنَّمَا هُوَ عِرْقٌ».

تخريج: [إسناده ضعيف] تقدم، ح:٢٠١، وهو في الكبرى، ح:٢٢٠.

Comments:

1. Initially, the menstrual blood happens to be dark in color. Gradually its color fades, and ultimately it turns reddish.
2. A woman continuing to have a flow of blood after her days (of menstruation) will have to perform a fresh ablution for every ritual prayer. She may not perform more than one prayer with the same ablution since, due to her copious bleeding, her ablution will not remain. The same ruling applies to every person whose ablution does not last for long - for instance, a person who suffers from the disorder of chronic exit of urine drops, or a person who continually breaks wind. Such people may perform prayer with one ablution and repeat it for the next prayer.

217. It was narrated from 'Âishah that Fâṭimah bint Abî Ḥubaîsh suffered from *Istiḥâḍah* (non-menstrual vaginal bleeding). The Messenger of Allâh ﷺ said to her: "Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform *Wuḍû'* and pray." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân said: Others reported this *Ḥadîth*, and none of them mentioned what Ibn Abi 'Adî mentioned. And Allâh Most High, knows best.

٢١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ هٰذَا مِنْ كِتَابِهِ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، قال: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ مِنْ حِفْظِهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّ دَمَ الْحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذٰلِكِ فَأَمْسِكِي عَنِ الصَّلَاةِ، وَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي وَصَلِّي».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ لَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ ابْنُ أَبِي عَدِيٍّ، وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب إذا أقبلت الحيضة تدع الصلاة، ح:٢٨٦ عن محمد بن المثنى به، وهو في الكبرى، ح:٢٢١، وله شواهد، انظر الحديث السابق وغيره.

218. It was narrated that 'Âishah said: "Fâṭimah bint Abî Ḥubaîsh suffered from *Istiḥâḍah* and she asked the Prophet ﷺ: 'O Messenger of Allâh, I suffer from *Istiḥâḍah* and I do not become pure; should I stop praying?' The Messenger of Allâh ﷺ said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and perform *Wuḍû'*. That is a vein and is not menstruation.'" It was said to him: "What about *Ghusl*?' He ﷺ said: "No one doubts that."

Abû 'Abdur-Raḥmân said: "I do not know anyone who mentioned 'and perform *Wuḍû'* in this *Ḥadîth* except Ḥammâd bin Zaid, for some others have reported it from Hishâm, and they did not mention 'and perform *Wuḍû'* in it." **(*Ṣaḥîḥ*)**

٢١٨ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ - وَهُوَ ابْنُ زَيْدٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتُحِيضَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ أَثَرَ الدَّمِ وَتَوَضَّئِي، فَإِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ» قِيلَ لَهُ: فَالْغُسْلُ، قَالَ: ذٰلِكَ لَا يَشُكُّ فِيهِ أَحَدٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا ذَكَرَ فِي هٰذَا الْحَدِيثِ: «وَتَوَضَّئِي» غَيْرَ حَمَّادِ بْنِ زَيْدٍ، وَقَدْ رَوَى غَيْرُ وَاحِدٍ عَنْ هِشَامٍ وَلَمْ يَذْكُرْ فِيهِ: «وَتَوَضَّئِي».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٨، ومسلم، الحيض، باب المستحاضة وغسلها وصلاتها، ح:٣٣٣ من حديث هشام به، وهو في الكبرٰى، ح:٢٢٢.

219. It was narrated that 'Âishah said: "Fâṭimah bint Abî Ḥubaîsh said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh ﷺ, I do not become pure. Should I stop praying? The Messenger of Allâh ﷺ said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray.'" **(*Ṣaḥîḥ*)**

٢١٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللهِ: يَارَسُولَ اللهِ! لَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، فَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: أخرجه البخاري، الحيض، باب الاستحاضة، ح:٣٠٦، من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٦١، والكبرىٰ، ح:٢٢٣.

220. It was narrated from 'Âishah that the daughter of Abû Hubaish said: "O Messenger of Allâh, I do not become pure, so should I stop praying?" He said: "No, that is a vein." Khâlid said, in what I read from him,[1] "And it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray." (*Sahîh*)

٢٢٠ - أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بنُ الْمِقْدَامِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سَمِعْتُ هِشَامَ بْنَ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّ بِنْتَ أَبِي حُبَيْشٍ قَالَتْ: يَا رَسُولَ اللهِ! إِنِّي لَا أَطْهُرُ أَفَأَتْرُكُ الصَّلَاةَ؟ قَالَ: «لَا إِنَّمَا هُوَ عِرْقٌ». قَالَ خَالِدٌ، فِيمَا قَرَأْتُ عَلَيْهِ: «وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ، وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: أخرجه البخاري، الحيض، باب الاستحاضة، ح:٣٠٦، ومسلم، انظر، ح:٣٣٣ من حديث هشام به، وهو في الكبرىٰ، ح:٢٢٤.

Chapter 139. Prohibition Of One Who Is *Junub* From Performing *Ghusl* In Standing Water

(المعجم ١٣٩) - بَابُ النَّهْيِ عَنِ اغْتِسَالِ الْجُنُبِ فِي الْمَاءِ الدَّائِمِ (التحفة ١٣٩)

221. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should perform *Ghusl* in standing water when he is *Junub*.'" (*Sahîh*)

٢٢١ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ - لَهُ عَنِ ابْنِ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، أَنَّ أَبَا السَّائِبِ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ».

تخريج: أخرجه مسلم، الطهارة، باب النهي عن الاغتسال في الماء الراكد، ح:٢٨٣ من حديث ابن وهب به

Comments:

By entering into still water, a ritually impure person who wants to take the purificatory bath effectively renders the water unfit for use.

[1] Meaning, before Hishâm, from whom he narrates it.

Chapter 140. Prohibition Of Urinating Into Still Water And Performing *Ghusl* From It

(المعجم ١٤٠) - **بَابُ** النَّهْيِ عَنِ الْبَوْلِ فِي الْمَاءِ الرَّاكِدِ وَالاِغْتِسَالِ مِنْهُ (التحفة ١٤٠)

222. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should urinate into still water and then perform *Ghusl* from it." (*Ṣaḥîḥ*)

٢٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِىءُ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الرَّاكِدِ ثُمَّ يَغْتَسِلُ مِنْهُ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٣٩٤ عن سفيان بن عيينة به، وصرح بالسماع عند الحميدي، ح: ٩٧٥، وهو في الكبرى، ح: ٢٢٥، وللحديث شواهد عند البخاري، ح: ٢٣٩، ومسلم، ح: ٢٨٢ وغيرهما.

Comments:

If it is forbidden for an impure person to take a bath in still water, it is even more obviously forbidden for one to urinate in still water.

Chapter 141. Mention Of *Ghusl* At The Beginning Of The Night

(المعجم ١٤١) - **بَابُ** ذِكْرِ الاِغْتِسَالِ أَوَّلَ اللَّيْلِ (التحفة ١٤١)

223. It was narrated from Ghuḍaif bin Al-Ḥârith that he asked 'Âishah in which part of the night would the Messenger of Allâh ﷺ perform *Ghusl*? She said: "Sometimes he performed *Ghusl* at the beginning of the night and sometimes he performed *Ghusl* at the end." I said: "Praise be to Allâh Who has made the matter flexible." (*Ṣaḥîḥ*)

٢٢٣ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سُفْيَانَ، عَنْ أَبِي الْعَلَاءِ، عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ: أَنَّهُ سَأَلَ عَائِشَةَ أَيُّ اللَّيْلِ كَانَ يَغْتَسِلُ رَسُولُ اللهِ ﷺ؟ قَالَتْ: رُبَّمَا اغْتَسَلَ أَوَّلَ اللَّيْلِ، وَرُبَّمَا اغْتَسَلَ آخِرَهُ قُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب الجنب يؤخر الغسل، ح: ٢٢٦، وابن ماجه، إقامة الصلوات، باب ماجاء في القراءة في صلوة الليل، ح: ١٣٥٤ من حديث أبي العلاء برد بن سنان به، وهو في الكبرى، ح: ٢٢٧.

Chapter 142. *Ghusl* At The Beginning And End Of The Night.

(المعجم ١٤٢) - الاغْتِسَالُ أَوَّلَ اللَّيْلِ وَآخِرَهُ (التحفة ١٤٢)

224. It was narrated that Ghuḍaif bin Al-Ḥârith said: "I entered upon 'Âishah and asked her: 'Did the Messenger of Allâh ﷺ perform *Ghusl* at the beginning of the night or at the end?' She said: 'Both. Sometimes he performed *Ghusl* at the beginning and sometimes at the end.' I said: 'Praise be to Allâh Who has made the matter flexible.'" (*Ḥasan*)

٢٢٤ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ [قَالَ]: أَخْبَرَنَا حَمَّادٌ عَنْ بُرْدٍ عَنْ عُبَادَةَ بْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا قُلْتُ: أَكَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ قَالَتْ: كُلَّ ذٰلِكَ، رُبَّمَا اغْتَسَلَ مِنْ أَوَّلِهِ وَرُبَّمَا اغْتَسَلَ مِنْ آخِرِهِ، قُلْتُ: الْحَمْدُ لِلّٰهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٢٦.

Chapter 143. Mention Of Concealing Oneself When Performing *Ghusl*

(المعجم ١٤٣) - **بَابُ** ذِكْرِ الاسْتِتَارِ عِنْدَ الاغْتِسَالِ (التحفة ١٤٣)

225. Abû As-Samḥ said: "I used to serve the Messenger of Allâh ﷺ and when he wanted to perform *Ghusl* he said: 'Turn your back.' So I turned my back to him and concealed him." (*Ṣaḥîḥ*)

٢٢٥ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي مُحِلُّ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: كُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ فَكَانَ إِذَا أَرَادَ أَنْ يَغْتَسِلَ قَالَ: «وَلِّنِي قَفَاكَ» فَأُوَلِّيهِ قَفَايَ فَأَسْتُرُهُ بِهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب، ح:٣٧٦، وابن ماجه، الطهارة، باب ماجاء في بول الصبي الذي لم يطعم، ح:٥٢٦ عن مجاهد به، وهو في الكبرٰى، ح:٢٢٨، وصححه ابن خزيمة، والحاكم:١/١٦٦، والذهبي، وحسنه البخاري (التلخيص الحبير:١/٣٨).

Comments:

If the Prophet ﷺ had no screen to prevent others from seeing him while he took a bath, he would command his manservant to stand in such a way that neither he nor anyone else could see him taking a bath. Thus the manservant served in a way the purpose of a screen.

226. It was narrated from Umm Hâni' that she went to the Prophet ﷺ on the day of the Conquest (of Makkah) and found him performing *Ghusl* while Fâṭimah was concealing him with a garment. She gave him *Salâms* and he said: "Who is this?" She said: "Umm Hâni'." When he had finished his *Ghusl* he stood up and prayed eight *Rak'ahs* wrapped in a garment. (*Ṣaḥîḥ*)

٢٢٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ مَالِكٍ، عَنْ سَالِمٍ، عَنْ أَبِي مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ، عَنْ أُمِّ هَانِيءٍ: أَنَّهَا ذَهَبَتْ إِلَى النَّبِيِّ ﷺ يَوْمَ الْفَتْحِ فَوَجَدَتْهُ يَغْتَسِلُ وَفَاطِمَةُ تَسْتُرُهُ بِثَوْبٍ فَسَلَّمَتْ فَقَالَ: «مَنْ هٰذَا؟» قُلْتُ: أُمُّ هَانِيءٍ، فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ، فَصَلَّى ثَمَانِي رَكَعَاتٍ فِي ثَوْبٍ مُلْتَحِفًا بِهِ.

تخريج: أخرجه البخاري، الغسل، باب التستر في الغسل عند الناس، ح:٢٨٠، ومسلم، الحيض، باب تستر المغتسل بثوب ونحوه، ح:٣٣٦ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ١٥٢، والكبرىٰ، ح:٢٢٩.

Comments:

1. Umm Hani was 'Ali's sister and the Prophet's ﷺ cousin.
2. These eight units of prayer were to offer gratefulness for the Conquest of Makkah, or perhaps they were simply the midmorning prayer (*Salatud-Duha*).

Chapter 144. Mention Of How Much Water Is Sufficient For A Man To Perform *Ghusl*

(المعجم ١٤٤) - **بَابُ** ذِكْرِ الْقَدْرِ الَّذِي يَكْتَفِي بِهِ الرَّجُلُ مِنَ الْمَاءِ لِلْغُسْلِ (التحفة ١٤٤)

227. It was narrated that Mûsâ Al-Juhanî said: "A vessel was brought to Mujâhid, which I estimated to be eight *Raṭls*, and he said: 'Âishah told me that the Messenger of Allâh ﷺ used to perform *Ghusl* using such a vessel.'" (*Ṣaḥîḥ*)

٢٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ مُوسَى الْجُهَنِيِّ قَالَ: أُتِيَ مُجَاهِدٌ بِقَدَحٍ، حَزَرْتُهُ ثَمَانِيَةَ أَرْطَالٍ، فَقَالَ: [حَدَّثَتْنِي] عَائِشَةُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ بِمِثْلِ هٰذَا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/ ٥١ عن يحيىٰ به، وهو في الكبرىٰ، ح: ٢٣٠.

Comments:

Eight *Ratls* are equal to one Iraqi *Sâ'*. In plain terms, the volume of water was nearly four liters.

228. It was narrated from Abû

٢٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى

Bakr bin Ḥafṣ: "I heard Abû Salamah say: 'I entered upon 'Âishah and her foster-brother was with her. He asked her about the *Ghusl* of the Prophet ﷺ. She called for a vessel in which was a *Sâ'* of water, then she concealed herself and performed *Ghusl* and poured water over her head three times.''' (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ: سَمِعْتُ أَبَا سَلَمَةَ يَقُولُ: دَخَلْتُ عَلَى عَائِشَةَ وَأَخُوهَا مِنَ الرَّضَاعَةِ، فَسَأَلَهَا عَنْ غُسْلِ النَّبِيِّ ﷺ، فَدَعَتْ بِإِنَاءٍ فِيهِ مَاءٌ قَدْرَ صَاعٍ فَسَتَرَتْ سِتْرًا فَاغْتَسَلَتْ فَأَفْرَغَتْ عَلَى رَأْسِهَا ثَلَاثًا.

تخريج: أخرجه البخاري، الغسل، باب الغسل بالصاع ونحوه، ح:٢٥١، ومسلم، باب الحيض، القدر المستحب من الماء في غسل الجنابة ... الخ، ح:٣٢٠ من حديث شعبة به، وهو في الكبرى، ح:٢٣٢ * عائشة رضي الله عنها خالة أبي سلمة من الرضاع أرضعته أختها أم كلثوم، قاله عياض، (فتح: ١/ ٣٦٥).

Comments:

'Âishah ؓ performed this bath behind a curtain. This was in order to demonstrate that a purificatory bath is possible with a small amount of water. She neither unveiled herself nor was she seen by anyone. Hence, there is nothing blameworthy in what she did.

229. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to perform *Ghusl* from a vessel which was the size of a *Faraq*[1] and he and I used to perform *Ghusl* using a single vessel." (*Ṣaḥîḥ*)

٢٢٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ فِي الْقَدَحِ وَهُوَ الْفَرَقُ، وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ فِي إِنَاءٍ وَاحِدٍ.

تخريج: [صحيح] تقدم طرفه، ح:٧٢، وهو في الكبرى، ح:٢٣١.

Comments:

The term used in the *Ḥadîth* is *Faraq*. This equals three *Sâ'*, according to the *Sa'* of Arabia (one *Sâ'* equals approximately 2.03 liters).

230. It was narrated that 'Abdullâh bin Jabr said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh ﷺ used to perform *Wuḍû'* with a *Makkûk* and *Ghusl* with five *Makkûks*.''' (*Ṣaḥîḥ*)

٢٣٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ ابْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِمَكُّوكٍ وَيَغْتَسِلُ بِخَمْسَةِ مَكَاكِيَّ.

[1] Sixteen *Raṭls*.

تخريج: أخرجه البخاري، الوضوء، باب الوضوء بالمد، ح:٢٠١، ومسلم، الحيض، ح:٣٢٥ كما تقدم، ح:٧٣ من حديث ابن جبر به، وهو في الكبرٰى، ح:٧٥، وفيه تصحيف.

Comments:

The same *Ḥadîth* has preceded, see *Ḥadîth* 73.

231. It was narrated that Abû Ja'far said: "We argued about *Ghusl* in the presence of Jâbir in 'Abdullâh, and Jâbir said: 'One *Sâ'* of water is sufficient for *Ghusl* from *Janâbah*.' We said: 'One *Sâ'* is not enough and neither is two.' Jâbir said: 'It was sufficient for one who was better than you and had more hair.'" (*Ṣaḥîḥ*)

٢٣١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ قَالَ: تَمَارَيْنَا فِي الْغُسْلِ عِنْدَ جَابِرِ بْنِ عَبْدِ اللهِ فَقَالَ جَابِرٌ: يَكْفِي مِنَ الْغُسْلِ مِنَ الْجَنَابَةِ صَاعٌ مِنْ مَاءٍ قُلْنَا: مَا يَكْفِي صَاعٌ وَلَا صَاعَانِ، قَالَ جَابِرٌ: قَدْ كَانَ يَكْفِي مَنْ كَانَ خَيْرًا مِنْكُمْ وَأَكْثَرَ شَعْرًا.

تخريج: أخرجه البخاري، الغسل، باب الغسل بالصاع ونحوه، ح:٢٥٢ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٢٣٣، وأخرجه مسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٩ من حديث أبي جعفر به.

Chapter 145. Mentioning The Evidence That There Is No Set Limit For That

(المعجم ١٤٥) - **بَابُ ذِكْرِ الدَّلَالَةِ عَلَى أَنَّهُ لَا وَقْتَ فِي ذَلِكَ** (التحفة ١٤٥)

232. It was narrated that 'Âishah said: "I used to perform *Ghusl* with the Messenger of Allâh ﷺ from one vessel, which was the size of a *Faraq*." (*Ṣaḥîḥ*)

٢٣٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ ح وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ وَابْنُ جُرَيْجٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ، وَهُوَ قَدْرُ الْفَرَقِ.

تخريج: انظر، ح:٧٢، وأخرجه أحمد:٦/١٩٩ عن عبدالرزاق به، وهو في الكبرٰى، ح:٢٣٥.

Comments:

As has preceded, *Faraq* equals three *Sâ'*. Some *Aḥâdîth* narrate the amount of

water for purificatory bath to be one *Sâ'*. (Ṣaḥîḥ Al-Bukhârî: Al-Ghusl *Ḥadîth* 251, and *Ṣaḥîḥ Muslim*: Menstruation 320)

Chapter 146. Mention Of A Man And One Of His Wives Performing *Ghusl* From A Single Vessel

(المعجم ١٤٦) - **بَابُ** ذِكْرِ اغْتِسَالِ الرَّجُلِ وَالْمَرْأَةِ مِنْ نِسَائِهِ مِنْ إِنَاءٍ وَاحِدٍ

(التحفة ١٤٦)

233. It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to perform *Ghusl*; he and I from a single vessel, both of us scooping water from it. (*Ṣaḥîḥ*)

٢٣٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ عُرْوَةَ ح وَأخبرنا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ وَأَنَا مِنْ إِنَاءٍ وَاحِدٍ نَغْتَرِفُ مِنْهُ جَمِيعًا.

تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ وحض على اتفاق أهل العلم ... الخ، ح:٧٣٣٩ من حديث هشام به، وهو في الموطأ(رواية أبي مصعب:١/٥٩، ح:١٤٧)، والكبرٰى، ح:٢٣٦ من حديث قتيبة فقط.

Comments:

Based on this narration, it is clear that it is perfectly permissible for a husband and wife to take a bath together.

234. 'Abdur-Raḥmân bin Al-Qâsim said: "I heard Al-Qâsim narrating that 'Âishah said: 'I used to perform *Ghusl,* the Messenger of Allâh ﷺ and I from a single vessel, from *Janâbah*.'" (*Ṣaḥîḥ*)

٢٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

تخريج: أخرجه البخاري، الغسل، باب هل يدخل الجنب يده في الإناء .... الخ، ح:٢٦٣ من حديث شعبة، ومسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة، ح:٣٢١/ ٤٥ من حديث القاسم بن محمد به، وهو في الكبرٰى، ح:٢٣٧.

235. It was narrated that 'Âishah said: "I remember competing over the vessel with the Messenger of Allâh ﷺ, when he and I were using it to perform *Ghusl*." (*Ṣaḥîḥ*)

٢٣٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أُنَازِعُ رَسُولَ اللهِ ﷺ الْإِنَاءَ أَغْتَسِلُ أَنَا وَهُوَ مِنْهُ.

تخريج: أخرجه البخاري، الغسل، باب مباشرة الحائض، ح: ٢٩٩ من حديث منصور به.

Comments:

"Were competing over the vessel" so that water could be scooped easily and from a close range, or may be it was done mirthfully.

236. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I used to perform *Ghusl* together using one vessel." (*Sahîh*)

٢٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه البخاري، من حديث سفيان الثوري به، انظر الحديث السابق، وهو في الكبرى، ح: ٢٣٤.

237. It was narrated that Ibn 'Abbâs said: "My maternal aunt Maimûnah told me that she and the Messenger of Allâh ﷺ used to perform *Ghusl* from one vessel." (*Sahîh*)

٢٣٧ - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَتْنِي خَالَتِي مَيْمُونَةُ أَنَّهَا كَانَتْ تَغْتَسِلُ وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء في غسل الجنابة ... الخ، ح: ٣٢٢ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٢٣٨.

238. 'Abdur-Rahmân bin Hurmuz Al-A'raj said: "Nâ'im the freed slave of Umm Salamah narrated to me that Umm Salamah was asked: 'Can a woman perform *Ghusl* with a man?' She said: 'Yes, if she is well-mannered.[1] I remember the Messenger of Allâh ﷺ and I performing *Ghusl* from a single wash tub. We would pour water on our hands until they were clean then pour water over them.'" Al-A'raj said: "Not mentioning the private area nor paying attention to it." (*Sahîh*)

٢٣٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ سَعِيدِ بْنِ يَزِيدَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ هُرْمُزَ الْأَعْرَجَ يَقُولُ: حَدَّثَنِي نَاعِمٌ مَوْلَى أُمِّ سَلَمَةَ: أَنَّ أُمَّ سَلَمَةَ سُئِلَتْ أَتَغْتَسِلُ الْمَرْأَةُ مَعَ الرَّجُلِ؟ قَالَتْ: نَعَمْ إِذَا كَانَتْ كَيِّسَةً، رَأَيْتُنِي وَرَسُولَ اللهِ ﷺ نَغْتَسِلُ مِنْ مِرْكَنٍ وَاحِدٍ نُفِيضُ عَلَى أَيْدِينَا حَتَّى نُنْقِيَهَا، ثُمَّ نُفِيضُ عَلَيْهَا الْمَاءَ. قَالَ الْأَعْرَجُ: لَا تَذْكُرُ فَرْجًا وَلَا تَبَالَهُ.

[1] *Kaiysah*: "Well-mannered when using the water with the man." (*An-Nihâyah*) And the comments by Al-A'raj after the narration refer to its meaning.

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/٣٢٣ من حديث عبدالله، وهو ابن المبارك به، وهو في الكبرٰى، ح: ٢٣٩.

Comments:

A'arj is in fact offering an explanation of Umm Salamah's statement about well-mannered.

Chapter 147. Mentioning The Prohibition Of Performing *Ghusl* With Leftover Water From One Who Was *Junub*

(المعجم ١٤٧) - بَابُ ذِكْرِ النَّهْيِ عَنِ الاغْتِسَالِ بِفَضْلِ الْجُنُبِ (التحفة ١٤٧)

239. It was narrated that Ḥumaid bin 'Abdur-Raḥmân said: "I met a man who accompanied the Prophet ﷺ as Abû Hurairah (may Allâh be pleased with him), accompanied him for four years. He said: 'The Messenger of Allâh ﷺ forbade any one of us to comb his hair each day,[1] or to urinate in the place where he performs *Ghusl*, or for a man to perform *Ghusl* using the leftover water of a woman, or a woman to perform *Ghusl* using the leftover water of a man – they should scoop it out together.'" (*Ṣaḥîḥ*)

٢٣٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ أَرْبَعَ سِنِينَ، قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ، أَوْ يَبُولَ فِي مُغْتَسَلِهِ، أَوْ يَغْتَسِلَ الرَّجُلُ بِفَضْلِ الْمَرْأَةِ والْمَرْأَةُ بِفَضْلِ الرَّجُلِ، وَلْيَغْتَرِفَا جَمِيعًا.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب النهي عن ذلك، ح: ٨١ من حديث أبي عوانة به، وهو في الكبرٰى، ح: ٢٤٠، وصححه الحافظ ابن حجر في بلوغ المرام.

Comments:

Regarding the issue of urinating in a place of bathing, see *Ḥadîth* 36.

Chapter 148. A Concession With Regard To That

(المعجم ١٤٨) - بَابُ الرُّخْصَةِ فِي ذَٰلِكَ (التحفة ١٤٨)

240. It was narrated that 'Âishah said: "I used to perform *Ghusl* –

٢٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ

[1] It is said this is to prevent him from making his physical appearance his main aim.

the Messenger of Allâh ﷺ and I – from one vessel. He would compete with me and I would with him until he would say: 'Leave me some' and I would say: 'Leave me some.'" (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا ورَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ يُبَادِرُنِي وَأُبَادِرُهُ حَتَّى يَقُولَ: «دَعِي لِي»، وَأَقُولُ أَنَا: دَعْ لِي، قَالَ سُوَيْدٌ: يُبَادِرُنِي وَأُبَادِرُهُ فَأَقُولُ: دَعْ لِي، دَعْ لِي.

تخريج: أخرجه مسلم، الحيض، باب القدر المستحب من الماء، ح:٣٢١/٤٦ من حديث عاصم الأحول به، وهو في الكبرٰى، ح:٢٤١.

Comments:

This narration illustrates the Prophet's easy-going and playful demeanor, in that it shows how he ﷺ would playfully joke around with his wives and take pleasure in the small things in life.

Chapter 149. Mention Of *Ghusl* Using A Bowl In Which Dough Is Mixed

(المعجم ١٤٩) - بَابُ ذِكْرِ الاغْتِسَالِ فِي الْقَصْعَةِ الَّتِي يُعْجَنُ فِيهَا (التحفة ١٤٩)

241. It was narrated from Umm Hâni' that the Messenger of Allâh ﷺ performed *Ghusl*, he and Maimûnah from a single vessel, a bowl in which there were traces of dough. (*Ṣaḥîḥ*)

٢٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أُمِّ هَانِيءٍ: أَنَّ رَسُولَ اللهِ ﷺ اغْتَسَلَ هُوَ وَمَيْمُونَةُ مِنْ إِنَاءٍ وَاحِدٍ فِي قَصْعَةٍ فِيهَا أَثَرُ الْعَجِينِ.

تخريج: [صحيح] أخرجه ابن ماجه، الطهارة، باب الرجل والمرأة يغتسلان من إناء واحد، ح:٣٧٨ من حديث إبراهيم بن نافع به، وله شاهد يأتي، ح:٤١٥، والحديث في الكبرٰى، ح:٢٤٢.

Comments:

Even after it is cleaned, a vessel in which dough is kneaded will retain traces of dough. But since flour is a pure substance, performing ablution in such a vessel is permissible.

Chapter 150. Mention Of A Woman Not Undoing Her Braids When Performing *Ghusl* From *Janâbah*

(المعجم ١٥٠) - بَابُ ذِكْرِ تَرْكِ الْمَرْأَةِ نَقْضَ ضُفُرِ رَأْسِهَا عِنْدَ اغْتِسَالِهَا مِنَ الْجَنَابَةِ (التحفة ١٥٠)

242. It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "I said: 'O Messenger of Allâh, I am a woman with tightly braided hair; should I undo it when performing *Ghusl* from *Janâbah*?' He said: 'No, it is sufficient for you to pour three handfuls of water on your head, then pour water over your body.'" (*Ṣaḥîḥ*)

٢٤٢ - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ شَدِيدَةٌ ضَفِيرَةُ رَأْسِي فَأَنْقُضُهَا عِنْدَ غَسْلِهَا مِنَ الْجَنَابَةِ؟ قَالَ: «إِنَّمَا يَكْفِيكِ أَنْ تَحْثِي عَلَى رَأْسِكِ ثَلَاثَ حَثَيَاتٍ مِنْ مَاءٍ، ثُمَّ تُفِيضِينَ عَلَى جَسَدِكِ».

تخريج: أخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح:٣٣٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٤٣

Comments:

Regarding the issue in question, the head should be given a good rub with both hands so that the cranium and the hair roots become wet with water. Plaits are, nevertheless, excessive hanging hair. If they do not become wet, then that is okay - although they ought to be washed from above. Besides, the purificatory bath for menses - as opposed to the purificatory bath that is taken after sex - is required only once in a month's time; hence undoing the plaits is not burdensome. Therefore, the tightly plaited hair should be undone and thoroughly washed while taking the bath at the end of menses, as is reported in the upcoming *Ḥadîth*.

Chapter 151. Mention Of The Order To Do That For A Menstruating Woman When She Performs *Ghusl* For *Iḥrâm*

(المعجم ١٥١) - بَابُ ذِكْرِ الْأَمْرِ بِذَلِكَ لِلْحَائِضِ عِنْدَ الِاغْتِسَالِ لِلْإِحْرَامِ (التحفة ١٥١)

243. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ in the year of the Farewell Pilgrimage. I (said the *Talbiyah*) for *'Umrah* and I arrived in Makkah while I was

٢٤٣ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَشْهَبُ عَنْ مَالِكٍ أَنَّ ابْنَ شِهَابٍ وَهِشَامَ بْنَ عُرْوَةَ حَدَّثَاهُ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ عَامَ

menstruating, so I did not perform *Ṭawâf* around the House nor between Aṣ-Ṣafâ and Al-Marwah. I complained about that to the Messenger of Allâh ﷺ, and he said: 'Undo your braids and comb your hair, and enter (begin the *Talbiyah*) for *Ḥajj*, and leave the *'Umrah*.' So I did that, and then when we had completed *Ḥajj*, he sent me with 'Abdur-Raḥmân bin Abî Bakr to At-Tan'îm, and I performed *'Umrah*. He said: "This is in place of your *'Umrah*."' (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân said: This *Ḥadîth* is *Gharîb* as a narration of Mâlik from Hisham, from 'Urwah. No one except Ashhab reported it.

حَجَّةِ الْوَدَاعِ، فَأَهْلَلْتُ بِالْعُمْرَةِ فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ، فَلَمْ أَطُفْ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَشَكَوْتُ ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ: انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ». فَفَعَلْتُ فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي مَعَ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ، فَاعْتَمَرْتُ فَقَالَ: «هٰذِهِ مَكَانُ عُمْرَتِكِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ مَالِكٍ عَنْ هِشَامِ بْنِ عُرْوَةَ لَمْ يَرْوِهِ أَحَدٌ إِلَّا أَشْهَبُ.

تخريج: أخرجه البخاري، الحج، باب كيف تهل الحائض والنفساء؟، ح:١٥٥٦، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج ... الخ، ح:١٢١١ من حديث مالك به، وهو في الموطأ(يحيى): ١/ ٤١٠، ٤١١.

Comments:

Imâm Abû 'Abdur-Raḥmân An-Nasâ'î states: This *Ḥadîth* from Mâlik on the authority of Hishâm on the authority of Urwah is *Gharîb* (lit. *Gharîb*: in *Ḥadîth* terminology it refers to *Ḥadîth* which comes through only one source) because, other than Ashhab, no one else has narrated it in this way.

Since the *Sa'î* (going to and fro between the two hillocks, Safa and Marwah) is governed by the *Tawâf*, *Sa'î* is also forbidden to her.

Chapter 152. Mention That The *Junub* Person Washes (His Hands) Before (Putting Them Into) The Vessel

(المعجم ١٥٢) - ذِكْرُ غَسْلِ الْجُنُبِ [يَدَيهِ] قَبْلَ أَنْ [يُدْخِلَهُمَا] الإِنَاءَ (التحفة ١٥٢)

244. 'Âishah narrated that when the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, the vessel (of water) would be placed before him, and he would pour water over his hands before

٢٤٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَتْنِي عَائِشَةُ: أَنَّ رَسُولَ اللهِ

ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ وُضِعَ لَهُ الْإِنَاءُ فَيَصُبُّ عَلَى يَدَيْهِ قَبْلَ أَنْ يُدْخِلَهُمَا الْإِنَاءَ، حَتَّى إِذَا غَسَلَ يَدَيْهِ أَدْخَلَ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ ثُمَّ صَبَّ بِالْيُمْنَى وغَسَلَ فَرْجَهُ بِالْيُسْرَى، حَتَّى إِذَا فَرَغَ صَبَّ بِالْيُمْنَى عَلَى الْيُسْرَى فَغَسَلَهُمَا، ثُمَّ تَمَضْمَضَ وَاسْتَنْشَقَ ثَلَاثًا، ثُمَّ يَصُبُّ عَلَى رَأْسِهِ مِلْءَ كَفَّيْهِ ثَلَاثَ مَرَّاتٍ، ثُمَّ يُفِيضُ عَلَى جَسَدِهِ.

putting them into the vessel. When he had washed his hands, he would put his right hand in the vessel then pour water with his right hand and wash his private parts with his left hand. When he had finished, he would pour water with his right hand over his left hand and wash them both. Then he would rinse his mouth and nose three times, then he would pour water filling both of his hands over his head three times, then he would pour water over his body. (*Hasan*)

تخريج: [حسن] أخرجه أحمد:٦/١٦١ عن حسين بن علي عن زائدة به، وانظر الحديث الآتي.

Comments:

The hand of a person in the state of major ritual impurity generally happens to be impure, whether it is due to sex or a wet dream. Hence, it ought to be washed before immersing it into water.

Chapter 153. Mention Of How Many Times The Hands Are To Be Washed Before Putting Them In The Vessel

(المعجم ١٥٣) - بَابُ ذِكْرِ عَدَدِ غَسْلِ الْيَدَيْنِ قَبْلَ إِدْخَالِهِمَا الْإِنَاءَ (التحفة ١٥٣)

٢٤٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ غُسْلِ رَسُولِ اللهِ ﷺ مِنَ الْجَنَابَةِ فَقَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُفْرِغُ عَلَى يَدَيْهِ ثَلَاثًا، ثُمَّ يَغْسِلُ فَرْجَهُ، ثُمَّ يَغْسِلُ يَدَيْهِ، ثُمَّ يُمَضْمِضُ وَيَسْتَنْشِقُ، ثُمَّ يُفْرِغُ عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ.

245. It was narrated that Abû Salamah said: "I asked 'Âishah about how the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*. She said: 'The Messenger of Allâh ﷺ used to pour water onto his hands three times, then he would wash his private part, then he would wash his hands, then rinse his mouth and nose, then pour water onto his head three times, then pour water over the rest of his body.'" (*Hasan*)

تخريج: [إسناده حسن] وانظر الحديث السابق.

Comments:

This *Hadîth* is somewhat brief. In some other *Ahâdîth* there is mention of complete ablution besides washing the feet, before the purificatory bath (*Ghusl*)

Chapter 154. The *Junub* Person Removing The Filth From His Body After Washing His Hands

(المعجم ١٥٤) - إِزَالَةُ الْجُنُبِ الأَذَى عَنْ جَسَدِهِ بَعْدَ غَسْلِ يَدَيهِ (التحفة ١٥٤)

246. Abû Salamah (narrated) that he entered upon 'Âishah and asked her about the *Ghusl* of the Messenger of Allâh ﷺ from *Janâbah*. She said: "A vessel would be brought to the Prophet ﷺ then he would pour water on his hand three times and wash them, then he would pour water with his right hand onto his left and wash off whatever was on his thighs. Then he would wash his hands, rinse his mouth and nose, pour water on his head three times, then pour water over the rest of his body." (*Sahîh*)

٢٤٦ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ أَنَّهُ دَخَلَ عَلَى عَائِشَةَ فَسَأَلَهَا عَنْ غُسْلِ رَسُولِ اللهِ ﷺ مِنَ الْجَنَابَةِ فَقَالَتْ: كَانَ النَّبِيُّ ﷺ يُؤْتَى بِالْإِنَاءِ فَيَصُبُّ عَلَى يَدَيْهِ ثَلَاثًا فَيَغْسِلُهُمَا ثُمَّ يَصُبُّ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ مَا عَلَى فَخِذَيْهِ ثُمَّ يَغْسِلُ يَدَيْهِ وَيَتَمَضْمَضُ وَيَسْتَنْشِقُ وَيَصُبُّ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ يُفِيضُ عَلَى سَائِرِ جَسَدِهِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٤٤.

Chapter 155. The *Junub* Person Washing His Hands Again After Removing The Filth From His Body

(المعجم ١٥٥) - بَابُ إِعَادَةِ الْجُنُبِ غَسْلَ يَدَيهِ بَعْدَ إِزَالَةِ الأَذَى عَنْ جَسَدِهِ (التحفة ١٥٥)

247. It was narrated that Abû Salamah bin 'Abdur-Rahmân said: "Âishah described how the Prophet ﷺ performed *Ghusl* for *Janâbah*. She said: 'He used to wash his hands three times, then pour water with his right hand onto his left and wash his private part and whatever was on it.' – (One of the narrators) 'Umar said: "I think he said: 'He would pour water with his

٢٤٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عُمَرُ بْنُ عُبَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: وَصَفَتْ عَائِشَةُ غُسْلَ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ قَالَتْ: كَانَ يَغْسِلُ يَدَيْهِ ثَلَاثًا، ثُمَّ يُفِيضُ بِيَدِهِ الْيُمْنَى عَلَى الْيُسْرَى فَيَغْسِلُ فَرْجَهُ وَمَا أَصَابَهُ، قَالَ عُمَرُ: وَلَا أَعْلَمُهُ إِلَّا قَالَ: يُفِيضُ بِيَدِهِ الْيُمْنَى

right hand onto his left hand three times.'" – "Then he would rinse his mouth three times and his nose three times, and wash his face and hands three times, then he would pour water over his head three times, then pour water over himself.'" (*Hasan*)

عَلَى الْيُسْرَى ثَلَاثَ مَرَّاتٍ، ثُمَّ يَتَمَضْمَضُ ثَلَاثًا وَيَسْتَنْشِقُ ثَلَاثًا وَيَغْسِلُ وَجْهَهُ وَيَدَيْهِ ثَلَاثًا، ثُمَّ يُفِيضُ عَلَى رَأْسِهِ ثَلَاثًا، ثُمَّ يَصُبُّ عَلَيْهِ الْمَاءَ.

تخريج: [إسناده حسن] انظر، ح:٢٤٥ واللّذَيْنِ بعده، وهو في الكبرٰى، ح:٢٤٥ .

Comments:

The first washing of hands was with a view to achieving cleanliness so that the vessel may not become defiled. To wash the hands again after cleansing the private parts and thighs is an actual component of ablution. Hence, the hands should be washed again. One should wash the feet in the last, a component of ablution that is not mentioned in these narrations. Some other reports, however, do in fact mention it (*Ṣaḥîḥ Al-Bukhârî, Ghusl*: 249).

Chapter 156. Mention Of The *Junub* Person Performing *Wuḍû'* Before The *Ghusl*

(المعجم ١٥٦) - ذِكْرُ وُضُوءِ الْجُنُبِ قَبْلَ الْغُسْلِ (التحفة ١٥٦)

248. It was narrated from 'Âishah that when the Prophet ﷺ performed *Ghusl* from *Janâbah* he would start by washing his hands, then he would perform *Wuḍû'* as for prayer, then he would dip his fingers in the water, then run them through his hair, then he would pour water over his head three times, then he would pour water over his entire body. (*Ṣaḥîḥ*)

٢٤٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ هِشَامِ ابْنِ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ بَدَأَ فَغَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يُدْخِلُ أَصَابِعَهُ الْمَاءَ فَيُخَلِّلُ بِهَا أُصُولَ شَعْرِهِ ثُمَّ يَصُبُّ عَلَى رَأْسِهِ ثَلَاثَ غُرَفٍ ثُمَّ يُفِيضُ الْمَاءَ عَلَى جَسَدِهِ كُلِّهِ.

تخريج: أخرجه البخاري، الغسل، باب الوضوء قبل الغسل، ح:٢٤٨ من حديث مالك به، وهو في الموطأ(يحيىٰ):١/ ٤٤، والكبرٰى، ح:٢٤٦، وأخرجه مسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٦، والبخاري، وغيرهما من طرق عن هشام به.

Comments:

Other authentic reports contain explicit references that Allâh's Messenger ﷺ used to perform ablution before the actual *Ghusl* but would leave the feet. After having completed the *Ghusl*, he would step away from the place where he had washed himself, and then he would wash his feet. (*Ṣaḥîḥ Al-Bukhârî* 257, *Ṣaḥîḥ Muslim*: 317)

Chapter 157. The *Junub* Person Running His Fingers Through His (Hair On His) Head

(المعجم ١٥٧) - بَابٌ تَخْلِيلِ الْجُنُبِ رَأْسَهُ (التحفة ١٥٧)

249. 'Âishah narrated concerning the *Ghusl* of the Prophet ﷺ from *Janâbah*, that he used to wash his hands and perform *Wuḍû'*, then he would run (his fingers) through his (hair on his) head so that it reaches all of his hair, then he would pour water over his entire body. (*Ṣaḥîḥ*)

٢٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَتْنِي عَائِشَةُ عَنْ غُسْلِ النَّبِيِّ ﷺ مِنَ الْجَنَابَةِ: أَنَّهُ كَانَ يَغْسِلُ يَدَيْهِ وَيَتَوَضَّأُ، وَيُخَلِّلُ رَأْسَهُ حَتَّى يَصِلَ إِلَى شَعْرِهِ، ثُمَّ يُفْرِغُ عَلَى سَائِرِ جَسَدِهِ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

Comments:

It is essential to realize that one should make a concerted effort to make water get to difficult-to-reach parts of one's body. One should not effectively render a bath futile by allowing parts of one's body to remain dry.

250. It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to soak his head, then he would pour water over it three times. (*Ṣaḥîḥ*)

٢٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُشَرِّبُ رَأْسَهُ، ثُمَّ يَحْثِي عَلَيْهِ ثَلَاثًا.

تخريج: [صحيح] انظر الحديثين السابقين، وأخرجه الترمذي، ح:١٠٤ من حديث سفيان بن عيينة به مطولاً، وقال: "حسن صحيح".

Chapter 158. Mention Of How Much Water Is Sufficient For The *Junub* Person To Pour Over His Head

(المعجم ١٥٨) - بَابٌ ذِكْرِ مَا يَكْفِي الْجُنُبَ مِنْ إِفَاضَةِ الْمَاءِ عَلَى رَأْسِهِ (التحفة ١٥٨)

251. It was narrated that Jubair bin Muṭ'im said: "They argued about *Ghusl* in the presence of the Messenger of Allâh ﷺ. One of the people said: 'I perform *Ghusl* in such-and-such a manner.' The Messenger of Allâh ﷺ said: 'As for me, I pour three handfuls of water over my head.'" (*Ṣaḥîḥ*)

٢٥١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: تَمَارَوْا فِي الْغُسْلِ عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ بَعْضُ الْقَوْمِ: إِنِّي لَأَغْسِلُ كَذَا وَكَذَا فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنَا فَأُفِيضُ عَلَى رَأْسِي ثَلَاثَ أَكُفٍّ».

تخريج: أخرجه مسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٧ عن قتيبة، والبخاري، الحيض، باب من أفاض على رأسه ثلاثًا، ح:٢٥٤ من حديث أبي إسحاق به، وهو في الكبرى، ح:٢٤٧.

Comments:

If the ablution is performed in the beginning according to the practice of the Prophet ﷺ and water is made to reach the roots of hair by running wet fingers through them, then it would suffice to pour three handfuls of water on the head. No part of one's hair would remain dry. Thus, this would save water too.

Chapter 159. Mentioning How The *Ghusl* From Menstruation Is Done

(المعجم ١٥٩) - **بَابُ ذِكْرِ الْعَمَلِ فِي الْغُسْلِ مِنَ الْحَيْضِ** (التحفة ١٥٩)

252. It was narrated from 'Âishah that a woman asked the Prophet ﷺ about performing *Ghusl* following menstruation and he told her how to perform *Ghusl*. Then he said: "Take a piece of cloth perfumed with musk and purify yourself with it." She said: "How should I purify myself with it?" He covered his face then said: "*Subhân Allâh!* Purify yourself with it." 'Âishah said: "I took the woman aside and said: 'Wipe away the traces of blood with it.'" (*Sahîh*)

٢٥٢ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ - وَهُوَ ابْنُ صَفِيَّةَ - عَنْ أُمِّهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ غُسْلِهَا مِنَ الْمَحِيضِ فَأَخْبَرَهَا كَيْفَ تَغْتَسِلُ ثُمَّ قَالَ: «خُذِي فِرْصَةً مِنْ مِسْكٍ فَتَطَهَّرِي بِهَا» قَالَتْ: وَكَيْفَ أَتَطَهَّرُ بِهَا؟ فَاسْتَتَرَ كَذَا ثُمَّ قَالَ: «سُبْحَانَ اللهِ تَطَهَّرِي بِهَا»، قَالَتْ عَائِشَةُ: فَجَذَبْتُ الْمَرْأَةَ وَقُلْتُ: تَتَّبِعِينَ بِهَا أَثَرَ الدَّمِ.

تخريج: أخرجه البخاري، الحيض، باب دلك المرأة نفسها إذا تطهرت من المحيض، ح:٣١٤، ومسلم، الحيض، باب استحباب استعمال المغتسلة من الحيض فرصة من مسك في موضع الدم، ح:٣٣٢ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٢٤٨.

Comments:

Since menstrual blood smells bad, a woman should, beyond taking a bath, take additional steps to clean her private area. For instance, she might think of using fragrance, so that the odor of the blood is eradicated.

Chapter 160. Not Performing *Wudû'* After *Ghusl*

(المعجم ١٦٠) - **بَابُ تَرْكِ الْوُضُوءِ مِنْ بَعْدِ الْغُسْلِ** (التحفة ١٦٠)

253. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ

٢٥٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ

قَالَ: حَدَّثَنَا أَبِي قال: حَدَّثَنَا الْحَسَنُ: - وَهُوَ ابْنُ صَالِحٍ - عَنْ أَبِي إِسْحَاقَ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ.

used not to perform *Wuḍû'* after *Ghusl*." (*Ḥasan*)

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب [ماجاء] في الوضوء بعد الغسل، ح:١٠٧، وابن ماجه، الطهارة، باب في الوضوء بعد الغسل، ح:٥٧٩ من حديث شريك القاضي به، وهو في الكبرٰى، ح:٢٤٩، وصححه الحاكم، والذهبي كما في نيل المقصود، ح:٢٥٠، وقواه ابن سيد الناس، وقال الترمذي: "حسن صحيح" * أبوإسحاق صرح بالسماع في بعض الحديث عند البيهقي: ١/ ٢٠١، ٢٠٢، وصححه هو، وابن حزم.

Comments:

The purifying bath (*Ghusl*) itself begins by making ablution. Hence, there is no need to repeat the ablution after the bath, unless one has touched one's private parts after having completed the bath, in which case one will have to repeat the ablution. Likewise, if one does not perform the bath according to the practice of the Prophet ﷺ, that is to say, if one does not begin one's bath with the ablution, then also one will have to perform ablution after the bath.

Chapter 161. Washing The Feet In A Place Other Than That Where One Performed *Ghusl*

(المعجم ١٦١) - **بَابُ غَسْلِ الرِّجْلَيْنِ فِي غَيْرِ الْمَكَانِ الَّذِي يَغْتَسِلُ فِيهِ** (التحفة ١٦١)

254. It was narrated that Ibn 'Abbâs said: "My maternal aunt Maimûnah told me: 'I brought the Messenger of Allâh ﷺ water for his *Ghusl* from *Janâbah*, and he washed his hands two or three times, then he put his right hand in the vessel and poured water over his private part, then he washed it with his left hand. Then he *put his left hand on the ground and* rubbed it hard. Then he performed *Wuḍû'* as for prayer, then he poured three scoops with his two hands full of water over his head, then he

٢٥٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عِيسَى عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَباسٍ قَالَ: حَدَّثَتْنِي خَالَتِي مَيْمُونَةُ قَالَتْ: أَدْنَيْتُ لِرَسُولِ اللهِ ﷺ غُسْلَهُ مِنَ الْجَنَابَةِ، فَغَسَلَ كَفَّيْهِ مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ أَدْخَلَ يَمِينَهُ فِي الْإِنَاءِ فَأَفْرَغَ بِهَا عَلَى فَرْجِهِ، ثُمَّ غَسَلَهُ بِشِمَالِهِ، ثُمَّ ضَرَبَ بِشِمَالِهِ الْأَرْضَ فَدَلَكَهَا دَلْكًا شَدِيدًا، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثَ حَثَيَاتٍ

washed his entire body, then he moved away from where he had been standing and washed his feet.' She said: 'Then I brought him a towel but he refused it.'" (*Ṣaḥîḥ*)

مِلْءَ كَفَّيْهِ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ، ثُمَّ تَنَحَّى عَنْ مَقَامِهِ فَغَسَلَ رِجْلَيْهِ قَالَتْ: ثُمَّ أَتَيْتُهُ بِالْمِنْدِيلِ فَرَدَّهُ.

تخريج: أخرجه مسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٧ عن علي بن حجر، والبخاري، الغسل، باب الوضوء قبل الغسل، ح:٢٤٩ من حديث الأعمش به، وهو في الكبرٰى، ح:٢٥١.

Comments:

1. During the lifetime of the Prophet ﷺ, floors were not made of concrete or tiles; bath-water would gather around one's feet. There was no use washing the feet at such a place. The Prophet ﷺ, therefore, washed his feet after first stepping away a little.
2. A towel may be used after bathing oneself or after ablution. There is nothing wrong in doing so. Maymuna's offering the towel indicates the existence of a towel in the Prophet's ﷺ apartment, and proves its permissibility, nay its desirability. So far as his refusal is concerned, there could be some other unrelated reason. For instance, he perhaps wanted the wetness to last a little longer on his body so that he could feel its coolness.

Chapter 162. Not Using A Cloth (Towel) After *Ghusl*

(المعجم ١٦٢) - **بَابُ** تَرْكِ الْمِنْدِيلِ بَعْدَ الْغُسْلِ (التحفة ١٦٢)

255. It was narrated from Ibn 'Abbâs that the Prophet ﷺ performed *Ghusl* and a cloth was brought to him, but he did not touch it, and he started doing like this with the water.[1] (*Ṣaḥîḥ*)

٢٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ ابْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ اغْتَسَلَ فَأُتِيَ بِمِنْدِيلٍ فَلَمْ يَمَسَّهُ، وَجَعَلَ يَقُولُ بِالْمَاءِ هٰكَذَا.

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٥٠، وانظر الحديث الآتي، ح:٤٠٨.

Comments:

Shaking off water with hands proves that it is not necessary for water to remain on bodily parts in the wake of bathing or performing ablution. Bathing water may be wiped off either by means of one's hands, handkerchief, or a towel, etc. Some people have forbidden the use of a towel based on this narration, but they are wrong, for their opinion is not founded on clear, logical arguments.

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[1] This is a demonstration of his wiping off the water on his body with his hands (ﷺ).

Chapter 163. The *Junub* Person Performing *Wuḍû'* When He Wants To Eat

(المعجم ١٦٣) - **بَابُ** وُضُوءِ الجُنُبِ إِذَا أَرَادَ أَنْ يَأْكُلَ (التحفة ١٦٣)

256. It was narrated that 'Âishah said: "If the Prophet ﷺ" – (one of the narrators) 'Amr said: "If the Messenger of Allâh ﷺ" – "wanted to eat or sleep while he was *Junub*, he would perform *Wuḍû'*." In his narration, 'Amr (one of the narrators) added: "*Wuḍû'* was for prayer." (*Ṣaḥîḥ*)

٢٥٦ - **أَخْبَرَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ، عَنْ شُعْبَةَ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ وَقَالَ عَمْرٌو: كَانَ رَسُولُ اللهِ ﷺ - إِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ، زَادَ عَمْرٌو فِي حَدِيثِهِ: وُضُوءَهُ لِلصَّلَاةِ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٥/ ٢٢ من حديث شعبة به، وهو في الكبرٰى، ح:٢٥٢،٢٥٣.

Chapter 164. The *Junub* Person Washing Only His Hands When He Wants To Eat

(المعجم ١٦٤) - **بَابُ** اقْتِصَارِ الجُنُبِ عَلَى غَسْلِ يَدَيْهِ إِذَا أَرَادَ أَنْ يَأْكُلَ (التحفة ١٦٤)

257. It was narrated from 'Âishah that if the Messenger of Allâh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'*, and if he wanted to eat he would wash his hands. (*Ṣaḥîḥ*)

٢٥٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ، وَإِذَا أَرَادَ أَنْ يَأْكُلَ غَسَلَ يَدَيْهِ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب الجنب يأكل، ح:٢٢٣، وابن ماجه، الطهارة، باب من قال يجزئه غسل يديه، ح:٥٩٣ من حديث ابن المبارك به، وهو في الكبرٰى، ح:٢٥٤ * والزهري صرح بالسماع في شرح السنة:٢/ ٣٤، وقال البغوي: "هذا حديث صحيح"، وأصله في صحيح مسلم، ح:٣٠٥ من حديث الزهري به.

Comments:

Washing the hands before eating is the least thing one who is ritually impure ought to do.

Chapter 165. The *Junub* Person Washing Only His Hands When He Wants To Drink

(المعجم ١٦٥) - **بَابُ** اقْتِصَارِ الْجُنُبِ عَلَى غَسْلِ يَدَيهِ إِذَا أَرَادَ أَنْ يَشْرَبَ (التحفة ١٦٥)

258. It was narrated from Abû Salamah that 'Âishah said: "If the Messenger of Allâh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'*, and if he wanted to eat or drink," she said: "he would wash his hands and then eat or drink." (*Ṣaḥîḥ*)

٢٥٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ، وَإِذَا أَرَادَ أَنْ يَأْكُلَ أَوْ يَشْرَبَ، قَالَتْ: غَسَلَ يَدَيْهِ ثُمَّ يَأْكُلُ وَيَشْرَبُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٥٥.

Chapter 166. The *Junub* Person Performing *Wuḍû'* When He Wants To Sleep

(المعجم ١٦٦) - **بَابُ** وُضُوءِ الْجُنُبِ إِذَا أَرَادَ أَنْ يَنَامَ (التحفة ١٦٦)

259. It was narrated that 'Âishah said: "If the Messenger of Allâh ﷺ wanted to sleep while he was *Junub*, he would perform *Wuḍû'* as for prayer before sleeping." (*Ṣaḥîḥ*)

٢٥٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَرَادَ أَنْ يَنَامَ وَهُوَ جُنُبٌ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ قَبْلَ أَنْ يَنَامَ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٥ عن قتيبة به، وانظر الحديثين السابقين.

260. It was narrated from 'Abdullâh bin 'Umar that 'Umar said: "O Messenger of Allâh! May any one of us sleep while he is *Junub*?" He said: "When he performs *Wuḍû'*." (*Ṣaḥîḥ*)

٢٦٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللهِ! أَيَنَامُ أَحَدُنَا وَهُوَ جُنُبٌ؟ قَالَ: «إِذَا تَوَضَّأَ».

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٦ من حديث يحيىٰ القطان، والبخاري، الغسل، باب الجنب يتوضأ ثم ينام، ح:٢٨٩ من حديث نافع به.

Chapter 167. The *Junub* Person Performing *Wuḍû'* And Washing His Penis When He Wants To Sleep

(المعجم ١٦٧) - **بَابٌ** وُضُوءِ الْجُنُبِ وَغَسْلِ ذَكَرِهِ إِذَا أَرَادَ أَنْ يَنَامَ (التحفة ١٦٧)

261. It was narrated that Ibn 'Umar said: "Umar mentioned to the Messenger of Allâh ﷺ that he became *Junub* at night, and the Messenger of Allâh ﷺ said: 'Perform *Wuḍû'* and wash your penis, then sleep.'" (***Ṣaḥîḥ***)

٢٦١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: ذَكَرَ عُمَرُ لِرَسُولِ اللهِ ﷺ أَنَّهُ تُصِيبُهُ الْجَنَابَةُ مِنَ اللَّيْلِ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَوَضَّأْ وَاغْسِلْ ذَكَرَكَ ثُمَّ نَمْ».

تخريج: أخرجه البخاري، الغسل، باب الجنب يتوضأ ثم ينام، ح:٢٩٠، ومسلم، الحيض، باب جواز نوم الجنب ... الخ، ح:٣٠٦ من حديث مالك به، وهو في الموطأ(يحيىٰ):١/٤٧، والكبرىٰ، ح:٢٥٦.

Chapter 168. If A *Junub* Person Does Not Perform *Wuḍû'*

(المعجم ١٦٨) - **بَابٌ: فِي الْجُنُبِ إِذَا لَمْ يَتَوَضَّأْ** (التحفة ١٦٨)

262. It was narrated from 'Alî that the Prophet ﷺ said: "The angels do not enter a house where there is an image, a dog or a *Junub* person." (***Ḥasan***)

٢٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: أَخْبَرَنَا شُعْبَةُ ح وَأَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ - وَاللَّفْظُ لَهُ - عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللهِ ابْنِ نُجَيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهَا صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ».

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب الجنب يؤخر الغسل، ح:٢٢٧، وانظر، ح:٤١٥٢، وابن ماجه، اللباس، باب الصور في البيت، ح:٣٦٥٠ من حديث شعبة به، وصححه الحاكم:١/١٧١، والذهبي، وهو في الكبرىٰ، ح:٢٥٧ * عبدالله بن نجي وأبوه صدوقان على الراجح كما في نيل المقصود فحديثهما حسن.

Comments:

1. Mere performance of ablution does not eradicate major ritual impurity. One, however, does at least achieve a sort of purity.
2. What is meant by angels in this *Hadîth* are the angels of mercy and not the guarding angels. This is because the guarding angels of death stay with a man even if he is in a state of major impurity.

Chapter 169. When The *Junub* Person Wants To Have Intercourse Again

(المعجم ١٦٩) - **بَابٌ: فِي الْجُنُبِ إِذَا أَرَادَ أَنْ يَعُودَ** (التحفة ١٦٩)

263. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "When any one of you wants to return (to have intercourse again), let him perform *Wudû'*." (*Sahîh*)

٢٦٣ - **أَخْبَرَنَا** الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا أَرَادَ أَحَدُكُمْ أَنْ يَعُودَ تَوَضَّأَ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٨ من حديث عاصم به، وهو في الكبرى، ح:٢٥٨.

Comments:

The wisdom behind this ablution is mentioned in another narration: *Fa innahu Anshat lil ood* (Mustadrak Hâkim 152/1), which means, this ablution is more invigorating and fortifying (for another round of sexual intercourse).

Chapter 170. Having Intercourse With Women Before Performing *Ghusl*

(المعجم ١٧٠) - **بَابُ إِتْيَانِ النِّسَاءِ قَبْلَ إِحْدَاثِ الْغُسْلِ** (التحفة ١٧٠)

264. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ went around all his wives and only performed *Ghusl* once. (*Sahîh*)

٢٦٤ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ طَافَ عَلَى نِسَائِهِ فِي لَيْلَةٍ بِغُسْلٍ وَاحِدٍ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب في الجنب يعود، ح:٢١٨ من حديث إسماعيل به، وهو في الكبرى، ح:٢٥٩، وللحديث طرق كثيرة عند البخاري، ومسلم وغيرهما.

Comments:

Nonetheless, performing ablution between one act of sexual intercourse and the next is desirable.

265. It was narrated from Anas that the Messenger of Allâh ﷺ used to (go around) all his wives and perform *Ghusl* once. (***Ṣaḥîḥ***)

٢٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ [يَطُوفُ] عَلَى نِسَائِهِ فِي غُسْلٍ وَاحِدٍ.

تخريج: [صحيح] أخرجه الترمذي، الطهارة، باب ماجاء في الرجل يطوف على نسائه بغسل واحد، ح:١٤٠، وابن ماجه، الطهارة، باب ماجاء فيمن يغتسل من جميع نسائه غسلاً واحدًا، ح:٥٨٨ من حديث معمر به، وهو في الكبرى، ح:٢٦٠، وقال الترمذي: "حسن صحيح"، وأصله في صحيح البخاري، ح:٢٦٨ وغيره.

Chapter 171. The *Junub* Person Being Prevented From Reciting The Qur'ân

(المعجم ١٧١) - **بَابُ حَجْبِ الْجُنُبِ مِنْ قِرَاءَةِ الْقُرْآنِ** (التحفة ١٧١)

266. It was narrated that 'Abdullâh bin Salimah said: "I came to 'Alî with two other men and he said: 'The Messenger of Allâh ﷺ used to come out of the toilet and recite Qur'ân, and he would eat meat with us and nothing would prevent him from (reciting) Qur'ân except *Janâbah*." (***Ḥasan***)

٢٦٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ قَالَ: أَتَيْتُ عَلِيًّا أَنَا وَرَجُلَانِ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَخْرُجُ مِنَ الْخَلَاءِ فَيَقْرَأُ الْقُرْآنَ وَيَأْكُلُ مَعَنَا اللَّحْمَ وَلَمْ يَكُنْ يَحْجُبُهُ عَنِ الْقُرْآنِ شَيْءٌ لَيْسَ الْجَنَابَةَ.

تخريج: [حسن] أخرجه أبوداود، الطهارة، باب في الجنب يقرأ القرآن، ح:٢٢٩، وابن ماجه، الطهارة، باب ماجاء في قراءة القرآن على غير طهارة، ح:٥٩٤ من حديث شعبة به، وهو في الكبرى، ح:٢٦١، وصححه الترمذي، ح:١٤٦، وابن خزيمة، وابن حبان، وابن الجارود، والحاكم، والذهبي، والبغوي وغيرهم، وقال الحافظ في الفتح: "والحق أنه من قبيل الحسن يصلح للحجة": ١/ ٣٢٤، وانظر نيل المقصود في جواب تفرد عبدالله بن سلمة واختلاطه.

Comments:

1. For reciting the Qur'ân, ablution is not necessary. That being said, the majority of scholars hold that ablution is essential for touching a copy of the Qur'ân. Their opinion, however, is not strong.

2. According to the majority of scholars, reciting the Qur'ân while in a state of major ritual impurity is forbidden. Some others say that the narration is weak and that, even supposing it to be authentic, the Prophet's action - the action of refraining from reciting the Qur'ân while in a state of major impurity - does not establish a prohibition.

267. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ used to recite Qur'ân in all circumstances except when he was *Junub*." (***Ḥasan***)

٢٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ أَبُو يُوسُفَ الصَّيْدَلَانِيُّ الرَّقِّيُّ قَالَ: حَدَّثَنَا عِيسَى ابْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلِمَةَ، عَنْ عَلِيٍّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ الْقُرْآنَ عَلَى كُلِّ حَالٍ إِلَّا الْجَنَابَةَ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:٢٦٢.

Chapter 172. Touching A *Junub* Person And Sitting With Him

(المعجم ١٧٢) - **بَابُ** مُمَاسَّةِ الْجُنُبِ وَمُجَالَسَتِهِ (التحفة ١٧٢)

268. It was narrated that Ḥuthaifah said: "When the Messenger of Allâh ﷺ met a man from among his Companions, he would shake hands with him and supplicate for him. I saw him one day in the early morning, and I tried to avoid him, then I came to him later in the day. He said: 'I saw you but you were avoiding me.' I said: 'I was *Junub* and I was afraid that you would touch me.' The Messenger of Allâh ﷺ said: 'The Muslim is not made impure (*Najis*).'" (***Ṣaḥîḥ***)

٢٦٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا لَقِيَ الرَّجُلَ مِنْ أَصْحَابِهِ مَاسَحَهُ وَدَعَا لَهُ، قَالَ: فَرَأَيْتُهُ يَوْمًا بُكْرَةً فَحِدْتُ عَنْهُ ثُمَّ أَتَيْتُهُ حِينَ ارْتَفَعَ النَّهَارُ، فَقَالَ: «إِنِّي رَأَيْتُكَ فَحِدْتَ عَنِّي» فَقُلْتُ: إِنِّي كُنْتُ جُنُبًا فَخَشِيتُ أَنْ تَمَسَّنِي، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ».

تخريج: [صحيح] وهو في الكبرى، ح:٢٦٥ ※ إسحاق هو ابن راهويه، جرير هو ابن عبدالحميد، الشيباني هو أبوإسحاق سليمان بن أبي سليمان، أبوبردة أدرك زمن حذيفة، ولم أجد سماعه منه، والحديث الآتي شاهد له.

Comments:

A Muslim is always pure. Nonetheless, there are things - such as the major ritual impurity, urine, feces, etc. - which render him ill-equipped for prayer, etc.

269. It was narrated from Huthaifah that the Prophet ﷺ met him when he was *Junub*: "And he came close to me and reached out his hand. I said: 'I am *Junub*.' He said: 'The Muslim is not made impure (*Najis*).'" (*Sahîh*)

٢٦٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا مِسْعَرٌ قَالَ: حَدَّثَنِي وَاصِلٌ عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ وَهُوَ جُنُبٌ فَأَهْوَى إِلَيَّ فَقُلْتُ: إِنِّي جُنُبٌ فَقَالَ: «إِنَّ الْمُسْلِمَ لَا يَنْجُسُ».

تخريج: أخرجه مسلم، الحيض، باب الدليل على أن المسلم لا ينجس، ح:٣٧٢ من حديث مسعر به، وهو في الكبرى، ح:٢٦٤، وأخرجه ابن ماجه، ح:٥٣٥ عن إسحاق بن منصور به.

270. It was narrated from Abû Hurairah that the Prophet ﷺ met him in one of the streets of Al-Madînah while he was *Junub*, so he slipped away from him and performed *Ghusl*. The Prophet ﷺ noticed he was not there, and when he came he said: 'Where were you, O Abû Hurairah?' He said: 'O Messenger of Allâh, you met us but I was *Junub*, and I did not want to sit in your presence until I had performed *Ghusl*.' He said: '*Subhân Allâh*! The believer is not made impure (*Najis*).'" (*Sahîh*)

٢٧٠ - أَخْبَرَنَا [حُمَيْدُ بْنُ مَسْعَدَةَ] قَالَ: حَدَّثَنَا بِشْرٌ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ بَكْرٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ لَقِيَهُ فِي طَرِيقٍ مِنْ طُرُقِ الْمَدِينَةِ وَهُوَ جُنُبٌ، فَانْسَلَّ عَنْهُ فَاغْتَسَلَ، فَفَقَدَهُ النَّبِيُّ ﷺ فَلَمَّا جَاءَ قَالَ: «أَيْنَ كُنْتَ يَا أَبَا هُرَيْرَةَ؟» قَالَ: يَا رَسُولَ اللهِ! إِنَّكَ لَقِيتَنِي وَأَنَا جُنُبٌ فَكَرِهْتُ أَنْ أُجَالِسَكَ حَتَّى أَغْتَسِلَ، فَقَالَ: «سُبْحَانَ اللهِ! إِنَّ الْمُؤْمِنَ لَا يَنْجُسُ».

تخريج: أخرجه البخاري، الغسل، باب عرق الجنب وأن المسلم لا ينجس، ح:٢٨٣، ومسلم، ح:٣٧١، انظر الحديث السابق من حديث حميد الطويل به، وهو في الكبرى، ح:٢٦٣.

Comments:

Subhanallah - How far is Allâh from every imperfection - is an expression of exclamation. Thus, the Prophet ﷺ expressed astonishment at the way Abû Hurairah ﷺ behaved. This demonstrates that for a person who is in a major state of impurity, it is not necessary to take a bath immediately after sexual intercourse. Otherwise, the Prophet ﷺ would not have expressed astonishment at his having slipped away in order to take a bath; on the contrary, he would have commended him.

Chapter 173. Asking A Menstruating Woman To Do Something

(المعجم ١٧٣) - بَابُ اسْتِخْدَامِ الحَائِضِ (التحفة ١٧٣)

271. Abû Hurairah said: "While the Messenger of Allâh ﷺ was in the *Masjid*, he said: 'O 'Âishah, hand me the garment.' She said: 'I am not praying.' He said: 'It is not in your hand.' So she gave it to him." (*Sahîh*)

٢٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: بَيْنَمَا رَسُولُ اللهِ ﷺ فِي الْمَسْجِدِ إِذْ قَالَ: «يَا عَائِشَةُ! نَاوِلِينِي الثَّوْبَ». فَقَالَتْ: إِنِّي لَا أُصَلِّي، قَالَ: «إِنَّهُ لَيْسَ فِي يَدِكِ». فَنَاوَلَتْهُ.

تخريج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٢٩٩ من حديث يحيٰى به.

272. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Give me the mat from the *Masjid*.'" She said: "I am menstruating." The Messenger of Allâh ﷺ said: "Your menstruation is not in your hand." (*Sahîh*)

٢٧٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ عَبِيدَةَ، عَنِ الْأَعْمَشِ ح وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ مِنَ الْمَسْجِدِ» قَالَتْ: إِنِّي حَائِضٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ».

تخريج: أخرجه مسلم، ح:٢٩٨، انظر الحديث السابق من حديث الأعمش به.

273. A similar *Hadîth* was narrated from Al-A'mash with the same chain. (*Sahîh*)

٢٧٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٦٦ رواية إسحاق فقط، وأخرجه مسلم، ح:٢٩٨ من حديث أبي معاوية به.

Chapter 174. A Menstruating Woman Spreading Out A Mat In The *Masjid*

(المعجم ١٧٤) - بَابُ بَسْطِ الحَائِضِ الخُمْرَةَ فِي المَسْجِدِ (التحفة ١٧٤)

274. Maimûnah said: "The Messenger

٢٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ

of Allâh ﷺ used to lay his head in the lap of one of us while she was menstruating and recite Qur'ân, and one of us would take the mat to the *Masjid* and spread it out while she was menstruating." (*Ḍa'îf*)

سُفْيَانَ، عَنْ مَنْبُوذٍ، عَنْ أُمِّهِ، أَنَّ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ، وَتَقُومُ إِحْدَانَا بِالْخُمْرَةِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ٣٣١ عن سفيان بن عيينة به، وصرح بالسماع، والحديث في الكبرٰى، ح: ٢٦٧ * أم منبوذ لم أجد من وثقها.

Comments:

1. Reciting the Qur'ân while resting in the lap of a menstruating wife is not blameworthy.
2. Spreading a mat out in the precinct of a mosque does not necessarily signify one actually entering and being inside of a mosque.

Chapter 175. About One Who Recites Qur'ân With His Head On His Wife's Lap While She Is Menstruating

(المعجم ١٧٥) - **بَابٌ: فِي الَّذِي يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حِجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ** (التحفة ١٧٥)

275. It was narrated that 'Âishah said: "The head of the Messenger of Allâh ﷺ would rest in the lap of one of us when she was menstruating, and he would recite Qur'ân." (*Ṣaḥîḥ*)

٢٧٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَ عَلِيُّ ابْنُ حُجْرٍ - وَاللَّفْظُ لَه -: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَأْسُ رَسُولِ اللهِ ﷺ فِي حِجْرِ إِحْدَانَا وَهِيَ حَائِضٌ وَهُوَ يَتْلُو الْقُرْآنَ.

تخريج: أخرجه البخاري، الحيض، باب قراءة الرجل في حجر امرأته، وهي حائض، ح: ٢٩٧/ ٧٥٤٩ من حديث سفيان الثوري، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح: ٣٠١ من حديث منصور بن عبدالرحمٰن الحجبي عن أمه صفية بنت شيبة به، وهو في الكبرٰى، ح: ٢٦٨.

Chapter 176. A Menstruating Woman Washing Her Husband's Head

(المعجم ١٧٦) - **بَابُ غَسْلِ الْحَائِضِ رَأْسَ زَوْجِهَا** (التحفة ١٧٦)

276. It was narrated that 'Âishah said: "The Prophet ﷺ would put his head out while he was in *I'tikâf* and I would wash it, while I was menstruating." (*Ṣaḥîḥ*)

٢٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ:

كَانَ النَّبِيُّ ﷺ يُومِيءُ إِلَيَّ رَأْسَهُ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

تخريج: أخرجه البخاري، الاعتكاف، باب غسل المعتكف، ح:٢٠٣١ من حديث سفيان الثوري، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٢٩٧ من حديث منصور به، وهو في الكبرٰى، ح:٢٦٩.

Comments:

Because the hands of a menstruating woman are not impure, there is no harm in her washing the head of her husband.

277. It was narrated that 'Âishah said: "The Prophet ﷺ would put his head out for me while he was perforing *I'tikaf*[1] and I would wash it, when I was menstruating." (*Ṣaḥîḥ*)

٢٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، وَذَكَرَ آخَرُ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُخْرِجُ إِلَيَّ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُجَاوِرٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

تخريج: أخرجه البخاري، الحيض، باب غسل الحائض رأس زوجها وترجيله، ح:٢٩٦، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٢٩٧/٨ من حديث عروة به.

278. It was narrated that 'Âishah said: "I used to comb the hair of the Messenger of Allâh ﷺ when I was menstruating." (*Ṣaḥîḥ*)

٢٧٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللهِ ﷺ وَأَنَا حَائِضٌ.

تخريج: أخرجه البخاري، الحيض، باب غسل الحائض رأس زوجها وترجيله، ح:٢٩٥، وانظر، ح:٥٩٢٥ من حديث مالك، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٢٩٧/٩، ومن حديث هشام به، وهو في الموطأ(يحيىٰ): ١/ ٦٠، والكبرٰى، ح:٢٧٠.

279. Something similar was narrated by Mâlik, from Az-Zuhrî, from 'Urwah, from 'Âishah. (*Ṣaḥîḥ*)

٢٧٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ ح وَأَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، مِثْلَ ذٰلِكَ.

[1] *Mujâwir* ("next door") here means while performing *I'tikâf*.

تخريج: أخرجه البخاري، اللباس، باب ترجيل الحائض زوجها، ح:٥٩٢٥ من حديث مالك به، وهو في الكبرى، ح:٢٧١.

Chapter 177. Eating With A Menstruating Woman And Drinking What Is Leftover By Her

(المعجم ١٧٧) - **بَابُ** مُؤَاكَلَةِ الحَائِضِ وَالشُّرْبِ مِنْ سُؤْرِهَا (التحفة ١٧٧)

280. It was narrated from Shuraiḥ that he asked 'Âishah: "Can a woman eat with her husband while she is menstruating? She said: 'Yes. The Messenger of Allâh ﷺ would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it, then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would ask for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup.'" (*Ṣaḥîḥ*)

٢٨٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ الْمِقْدَامِ بْنِ شُرَيْحِ بْنِ هَانِيءٍ - عَنْ أَبِيهِ، عَنْ شُرَيْحٍ، عَنْ عَائِشَةَ: سَأَلْتُهَا: هَلْ تَأْكُلُ الْمَرْأَةُ مَعَ زَوْجِهَا وَهِيَ طَامِثٌ؟ قَالَتْ: نَعَمْ، كَانَ رَسُولُ اللهِ ﷺ يَدْعُونِي فَآكُلُ مَعَهُ وَأَنَا عَارِكٌ، وَكَانَ يَأْخُذُ الْعَرْقَ فَيُقْسِمُ عَلَيَّ فِيهِ فَأَعْتَرِقُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَعْتَرِقُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْعَرْقِ، وَيَدْعُو بِالشَّرَابِ فَيُقْسِمُ عَلَيَّ فِيهِ قَبْلَ أَنْ يَشْرَبَ مِنْهُ فَآخُذُهُ فَأَشْرَبُ مِنْهُ ثُمَّ أَضَعُهُ فَيَأْخُذُهُ فَيَشْرَبُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْقَدَحِ.

تخريج: [صحيح] تقدم، ح:٧٠، وهو في الكبرى، ح:٢٧٢.

Comments:

During the days of pre-Islamic ignorance, women were deemed inferior beings - this was true among Arabs in general, and among Jews in particular. Especially during her menstrual cycles she was branded untouchable, and was distanced from society. Consequently, many women became susceptible to developing an inferiority complex. Allâh's Messenger ﷺ put an end to the ill-treatment of women; consider, for instance, the tender consideration he ﷺ showed to his menstruating wife.

281. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to put his mouth on the place where I had drunk from, and he

٢٨١ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنِ الْأَعْمَشِ عَنِ الْمِقْدَامِ بْنِ

would drink from what was leftover by me, while I was menstruating." (*Sahîh*)

شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَضَعُ فَاهُ عَلَى الْمَوْضِعِ الَّذِي أَشْرَبُ مِنْهُ فَيَشْرَبُ مِنْ فَضْلِ سُؤْرِي وَأَنَا حَائِضٌ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٢٧٣ :

Chapter 178. Using The Leftovers Of A Menstruating Woman

(المعجم ١٧٨) - **بَابُ الانْتِفَاعِ بِفَضْلِ الحَائِضِ** (التحفة ١٧٨)

282. It was narrated from Al-Miqdâm bin Shuraih that his father said: "I heard 'Âishah say: 'The Messenger of Allâh ﷺ would hand me the vessel and I would drink from it, while I was menstruating, then I would give it to him and he would look for the place where I had put my mouth and put that to his mouth.'" (*Sahîh*)

٢٨٢ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُنَاوِلُنِي الْإِنَاءَ فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ ثُمَّ أُعْطِيهِ فَيَتَحَرَّى مَوْضِعَ فَمِي فَيَضَعُهُ عَلَى فِيهِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٧٤.

283. It was narrated that 'Âishah said: "I would drink while I was menstruating, then I would hand it to the Prophet ﷺ, and he would put his mouth where mine had been and drink. And I would nibble at a bone on which some bits of meat were left while I was menstruating, then I would give it to the Prophet ﷺ and he would put his mouth where my mouth had been." (*Sahîh*)

٢٨٣ - **أَخْبَرَنَا** مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَشْرَبُ وَأَنَا حَائِضٌ، وَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ فَيَشْرَبُ، وَأَتَعَرَّقُ الْعَرْقَ وَأَنَا حَائِضٌ، وَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ.

تخريج: [صحيح] انظر الحديث السابق والذين قبله، وهو في الكبرى، ح: ٦١.

Chapter 179. Lying Down With A Menstruating Woman

(المعجم ١٧٩) - **بَابُ مُضَاجَعَةِ الحَائِضِ** (التحفة ١٧٩)

284. Umm Salamah narrated:

٢٨٤ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ:

"While I was lying down with the Messenger of Allâh ﷺ under a blanket, my period came, so I slipped away and put on the clothes I used to wear when I was menstruating. The Messenger of Allâh ﷺ said: 'Are you menstruating?' I said: 'Yes.' Then he called me and I lied down with him under the blanket." (*Ṣaḥîḥ*)

حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ ح وَأَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا، قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللهِ ﷺ فِي الْخَمِيلَةِ إِذْ حِضْتُ، فَانْسَلَلْتُ فَأَخَذْتُ ثِيَابَ حَيْضَتِي فَقَالَ رَسُولُ اللهِ ﷺ: «أَنَفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الْخَمِيلَةِ.

تخريج: أخرجه مسلم، الحيض، باب الاضطجاع مع الحائض في لحاف واحد، ح:٢٩٦ من حديث معاذ بن هشام، والبخاري، الحيض، باب من سمى النفاس حيضًا، ح:٢٩٨ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٢٧٧.

Comments:

One may lie down with one's menstruating wife. One is also allowed to kiss and fondle her. One may derive pleasure and comfort from any part of her body save her private part. To bring her private part into play is forbidden.

285. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more, and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it." (*Ṣaḥîḥ*)

٢٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خِلَاسًا يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَا وَرَسُولُ اللهِ ﷺ نَبِيتُ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا طَامِثٌ أَوْ حَائِضٌ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ وَلَمْ يَعْدُهُ وَصَلَّى فِيهِ، ثُمَّ يَعُودُ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذٰلِكَ وَلَمْ يَعْدُهُ وَصَلَّى فِيهِ.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الطهارة، باب في الرجل يصيب منها ما دون الجماع، ح:٢٦٩/٢١٦٦ من حديث يحيى القطان به، وهو في الكبرٰى، ح:٢٧٦.

Comments:

It is sufficient to wash only that spot that has been defiled by impurity. There

is no need to wash the entire garment. And, having washed the affected spot, one may offer prayer wearing that garment without the slightest hesitation.

Chapter 180. Fondling A Menstruating Woman

(المعجم ١٨٠) - **بَابُ** مُبَاشَرَةِ الحَائِضِ

(التحفة ١٨٠)

286. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would tell one of us, if she was menstruating, to tie her *Izâr* (waist wrap) tightly then he would fondle her." ***(Ṣaḥîḥ)***

٢٨٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَشُدَّ إِزَارَهَا ثُمَّ يُبَاشِرُهَا.

تخريج: [إسناده صحيح] أخرجه أحمد:٦/١١٣، ١٨٢ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٢٧٨، رواه شعبة عن أبي إسحاق به، وانظر الحديث الآتي.

Comments:

Apparently, the body of a menstruating woman is not impure. Hence, if a man makes contact with the unclothed body of his wife, he is not doing anything wrong. Nonetheless, it is essential that the area from her navel to her knees, or minimally her private part, remains covered with cloth, so that one could shield oneself against menstrual blood as well as against the temptation of engaging in sexual intercourse with her.

287. It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on an *Izâr* (waist wrap) then he would fondle her." ***(Ṣaḥîḥ)***

٢٨٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا حَاضَتْ أَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَتَّزِرَ ثُمَّ يُبَاشِرُهَا.

تخريج: أخرجه مسلم، الحيض، باب مباشرة الحائض فوق الإزار، ح:٢٩٣ عن إسحاق بن إبراهيم، والبخاري، الحيض، باب مباشرة الحائض، ح:٣٠٠ من حديث منصور به، وهو في الكبرٰى، ح:٢٧٩.

288. It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ would fondle one of his wives while she was menstruating, if she wore an *Izâr* (waist wrap) that reached halfway down to the middle of her thighs or to her knees." ***(Ḥasan)*** In the narration of Al-Laith: "Being covered with it."

٢٨٨ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ وَاللَّيْثِ عَنِ ابْنِ شِهَابٍ عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ عَنْ بُدَيَّةَ - وَكَانَ اللَّيْثُ يَقُولُ: نَدَبَةَ - مَوْلَاةِ مَيْمُونَةَ عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ

اللهِ ﷺ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ إِذَا كَانَ عَلَيْهَا إِزَارٌ يَبْلُغُ أَنْصَافَ الْفَخِذَيْنِ وَالرُّكْبَتَيْنِ - فِي حَدِيثِ اللَّيْثِ -: مُحْتَجِزَةً بِهِ.

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب في الرجل يصيب منها ما دون الجماع، ح:٢٦٧ من حديث الليث به، وهو في الكبرى، ح:٢٨٠، وصححه ابن حبان * والزهري صرح بالسماع عند البيهقي: ١/ ٣١٣، وللحديث شواهد كثيرة.

Chapter 181. Interpretation Of The Saying Of Allâh: "They Ask You Concerning Menstruation."[1]

(المعجم ١٨١) - **بَابُ** تَأْوِيلِ قَوْلِ اللهِ عَزَّ وَجَلَّ ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ﴾ [البقرة: ٢٢٢] (التحفة ١٨١)

289. It was narrated that Anas said: "When one of their womenfolk menstruated, the Jews would not eat or drink with them, nor mix with them in their houses. They asked the Prophet of Allâh ﷺ about that, and Allâh the Mighty and Sublime revealed: They ask you concerning menstruation. Say: 'That is an *Adha* (a harmful thing).'[2] So the Messenger of Allâh ﷺ commanded them to eat and drink with them (menstruating women) and to mix with them in their houses, and to do everything with them except intercourse. The Jews said: 'The Messenger of Allâh ﷺ does not leave anything of our affairs except he goes against it.' Usaid bin Ḥuḍair and 'Abbâd bin

٢٨٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَتِ الْيَهُودُ إِذَا حَاضَتِ الْمَرْأَةُ مِنْهُمْ لَمْ يُؤَاكِلُوهُنَّ، وَلَمْ يُشَارِبُوهُنَّ، وَلَمْ يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلُوا نَبِيَّ اللهِ ﷺ عَنْ ذٰلِكَ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾ الْآيَةَ [البقرة: ٢٢٢]. فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَيُجَامِعُوهُنَّ فِي الْبُيُوتِ وَأَنْ يَصْنَعُوا بِهِنَّ كُلَّ شَيْءٍ مَا خَلَا الْجِمَاعَ، فَقَالَتِ الْيَهُودُ: ما يَدَعُ رَسُولُ اللهِ ﷺ شيئًا مِنْ أَمْرِنَا إِلَّا خالَفَنَا، فَقَامَ أُسيدُ بنُ

[1] *Al-Baqarah* 2:222.

[2] *Al-Baqarah* 2:222.

Bishr went and told the Messenger of Allâh ﷺ and they said: 'Should we have intercourse with them when they are menstruating?' The expression of the Messenger of Allâh ﷺ changed greatly until we thought that he was angry with them, and they left. Then the Messenger of Allâh ﷺ received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so they knew that he was not angry with them." (*Sahîh*)

حُضَيرٍ وعَبَّادُ بنُ بِشْرٍ فَأَخْبَرَا رَسُولَ اللهِ ﷺ وقالَا: أَنُجامِعُهُنَّ في الْحَيْضِ؟ فَتَمَعَّرَ وَجْهُ رَسُولِ اللهِ ﷺ تَمَعُّرًا شديدًا حَتَّى ظَنَنَّا أَنَّه قَدْ غَضِبَ عَلَيْهِما، فَقَامَا فَاسْتَقْبَلَ رَسُولُ اللهِ ﷺ هَدِيَّةَ لَبَنٍ فَبَعَثَ فِي آثَارِهِمَا فَرَدَّهُمَا فَسَقَاهُمَا فَعَرَفَا أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا.

تخريج: أخرجه مسلم، الحيض، باب جواز غسل الحائض رأس زوجها وترجيله ... الخ، ح: ٣٠٢ من حديث حماد بن سلمة به، وهو في الكبرى، ح: ٢٨١.

Comments:

1. The Jews' treatment of their menstruating women was extremely humiliating, as has preceded. They virtually considered women to be untouchables for as long as they remained in a state of menstruation - so much so that they segregated their places of residence. On the other hand, the Christians did not differentiate between a menstruating and a non-menstruating woman. They would even have sex with women in their state of menstruation. Islam, which is the religion of moderation, adopted a middle course. It neither debased them to the lowly state of inferiority, nor allowed men to have sex with them. And that, without a doubt, is the right and the best way.
2. Since the Prophet's ﷺ anger was against one bad course of action, and not against these Companions, he called them back and gave them milk to drink.

Chapter 182. What Is Required Of A Person Who Had Intercourse With A Woman Of His During Her Period, After He Came To Know That Allâh Has Prohibited That

(المعجم ١٨٢) - **بَابُ** مَا يَجِبُ عَلَى مَنْ أَتَى حَلِيلَتَهُ فِي حَالِ حَيضَتِهَا بَعْدَ عِلْمِهِ بِنَهْيِ اللهِ عَزَّ وَجَلَّ عَنْ وَطْئِهَا (التحفة ١٨٢)

290. It was narrated from Ibn 'Abbâs from the Prophet ﷺ, concerning a man who has had intercourse with his wife while she

٢٩٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الْحَمِيدِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ

was menstruating: "Let him give a Dînâr or half a Dînâr in charity." (*Sahîh*)

عَنِ النَّبِيِّ ﷺ: فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ: «يَتَصَدَّقُ بِدِينَارٍ أَوْ بِنِصْفِ دِينَارٍ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب في إتيان الحائض، ح:٢٦٤/ ٢١٦٨، وابن ماجة، الطهارة، باب في كفارة من أتى حائضًا، ح:٦٤٠ من حديث يحيٰى بن سعيد القطان به، وهو في الكبرٰى، ح:٢٨٢، وصححه الحاكم:١/ ١٧١، ١٧٢، والذهبي وغيرهما.

Comments:

"A dinar or half a dinar": 'Abdullâh bin Abbâs has clarified that if intercourse occurred in the beginning of the menses, the penalty was one dinar; and if it occurred toward the end of the menses, the penalty was half a dinar. (*Sunan Abî Dâwûd*: 265) (The metric equivalent of the Islamic weight Dinar is equal to 4.25 grams of gold - Dictionary of Islamic Legal Terminology, by Dr. Muhammad Rawwas Qal'aji and Dr. Hâmid Sâdiq Qunaibi P. 212.)

Chapter 183. What A Woman In *Ihrâm* Should Do If Her Period Comes

(المعجم ١٨٣) - بَابُ مَا تَفْعَلُ الْمُحْرِمَةُ إِذَا حَاضَتْ (التحفة ١٨٣)

291. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ with no intention other than *Hajj*. When he was in Sarif[1] I began menstruating. The Messenger of Allâh ﷺ entered upon me and I was weeping. He said: 'What is the matter with you? Has your *Nifâs* begun?'[2] I said: 'Yes.' He said: 'This is something that Allâh the Mighty and Sublime has decreed for the daughters of Âdam. Do what the pilgrims do, but do not perform *Tawâf* around the House.' And the Messenger of Allâh ﷺ sacrificed a cow on behalf of his wives." (*Sahîh*)

٢٩١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لَا نُرَى إِلَّا الْحَجَّ، فَلَمَّا كَانَ بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي فَقَالَ: «مَا لَكِ أَنَفِسْتِ؟» فَقُلْتُ: نَعَمْ، قَالَ: «هٰذَا أَمْرٌ كَتَبَهُ اللهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ»، وَضَحَّى رَسُولُ اللهِ ﷺ عَنْ نِسَائِهِ بِالْبَقَرِ.

[1] Sarif is a place between Al-Madînah and Makkah, near Makkah.

[2] Here, it means menstruation. See the chapter clarifying that where it appears again, No. 349.

تخريج: أخرجه البخاري، الحيض، باب الأمر بالنفساء إذا نفسن، ح: ٢٩٤، ومسلم، الحج، باب بيان وجوه الإحرام ... الخ، ح: ١٢١١/١١٩ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٢٨٣.

Chapter 184. What A Woman Who Is Bleeding Following Childbirth Should Do When In *Iḥrâm*

(المعجم ١٨٤) - **بَابُ** مَا تَفْعَلُ النُّفَسَاءُ عِنْدَ الإِحْرَامِ (التحفة ١٨٤)

292. Ja'far bin Muḥammad said: "My father told me: 'We came to Jâbir bin 'Abdullâh and asked him about the *Ḥajj* of the Prophet ﷺ. He narrated: 'The Messenger of Allâh ﷺ set out when there were five (days) remaining in Dhûl-Qa'dah, and we set out with him. When he came to Dhûl-Ḥulaifah, Asmâ' bint 'Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ asking what she should do. He said: 'Perform *Ghusl*, bind yourself with a cloth then begin (the *Talbiyah* for *Iḥrâm*).''' (*Ṣaḥîḥ*)

٢٩٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - قَالُوا: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ، حَتَّى إِذَا أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ كَيْفَ أَصْنَعُ؟ قَالَ: «اغْتَسِلِي وَاسْتَثْفِرِي ثُمَّ أَهِلِّي».

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٢٨٤، وأصله في صحيح مسلم، الحج، باب حجة النبي ﷺ، ح: ١٢١٨ من حديث جعفر بن محمد به مطولاً.

Comments:

Nifâs, or postnatal bleeding, signifies the blood that comes forth from a woman immediately after childbirth. While a woman is affected by postnatal bleeding, it is prohibited for her to offer prayer, to observe fasting, to touch the Qur'ân, or to have intercourse. When the bleeding ends, these things become permitted, but only after she takes a purifying bath.

Chapter 185. When Menstrual Blood Gets On One's Clothes

(المعجم ١٨٥) - **بَابُ** دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ (التحفة ١٨٥)

293. It was narrated that 'Adî bin Dînâr said: "I heard Umm Qais

٢٩٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ:

bint Mihsan say that she asked the Messenger of Allâh ﷺ about menstrual blood that gets on one's clothes. He said: 'Scratch it with a stick and wash it with water and lotus leaves.'" (*Sahîh*)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو الْمِقْدَامِ ثَابِتٌ الْحَدَّادُ عَنْ عَدِيِّ ابْنِ دِينَارٍ قَالَ: سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ أَنَّهَا سَأَلَتْ رَسُولَ اللهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ قَالَ: «حُكِّيهِ بِضِلَعٍ وَاغْسِلِيهِ بِمَاءٍ وَسِدْرٍ».

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الطهارة، باب المرأة تغسل ثوبها الذي تلبسه في حيضها، ح:٣٦٣، وابن ماجة، الطهارة، باب ماجاء في دم الحيض يصيب الثوب، ح:٦٢٨ من حديث يحيىٰ القطان به، وهو في الكبرٰى، ح:٢٨٦، وصححه ابن خزيمة، ح:٢٧٧، وابن حبان، ح:٢٣٥.

Comments:

The use of lote-tree leaves along with water is meant for greater cleanliness; otherwise, water by itself is enough. In modern times, soap could be used so that the traces of blood may also be removed.

294. It was narrated from Asmâ' bint Abî Bakr that a woman asked the Messenger of Allâh ﷺ about menstrual blood that gets on clothes. He said: "Scratch it, then rub it with water, then sprinkle water over it, and pray in it." (*Sahîh*)

٢٩٤ - **أَخْبَرَنَا** يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ وَكَانَتْ تَكُونُ فِي حِجْرِهَا: أَنَّ امْرَأَةً اسْتَفْتَتْ رَسُولَ اللهِ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ فَقَالَ: «حُتِّيهِ ثُمَّ اقْرُصِيهِ بِالْمَاءِ ثُمَّ انْضَحِيهِ وَصَلِّي فِيهِ».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٧، ومسلم، الطهارة، باب نجاسة الدم وكيفية غسله، ح:٢٩١ من حديث هشام به، وهو في الكبرٰى، ح:٢٨٥.

Comments:

Scraping with fingernails and washing with water cleans well. Later it should be wrung after water is poured over it.

Chapter 186. When Semen Gets On Clothes

(المعجم ١٨٦) - **بَابُ الْمَنِيِّ يُصِيبُ الثَّوْبَ** (التحفة ١٨٦)

295. It was narrated from Mu'âwiyah bin Abî Sufyân that he

٢٩٥ - **أَخْبَرَنَا** عِيسَى بْنُ حَمَّادٍ قَالَ:

asked Umm Ḥabîbah, the wife of the Prophet ﷺ: "Did the Messenger of Allâh ﷺ pray in a garment in which he had had intercourse?" She said: "Yes, so long as he saw no filth on it." (*Ṣaḥîḥ*)

حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ [حُدَيْجٍ] عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ: أَنَّهُ سَأَلَ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ هَلْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي الثَّوْبِ الَّذِي كَانَ يُجَامِعُ فِيهِ؟ قَالَتْ: نَعَمْ إِذَا لَمْ يَرَ فِيهِ أَذًى.

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب الصلاة في الثوب الذي يصيب أهله فيه، ح:٣٦٦ عن عيسى بن حماد به، وابن ماجه، ح:٥٤٠ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٢٨٧، وللحديث طرق عند ابن خزيمة، وابن حبان وغيرهما.

Chapter 187. Washing Semen From A Garment

(المعجم ١٨٧) - بَابُ غَسْلِ الْمَنِيِّ مِنَ الثَّوْبِ (التحفة ١٨٧)

296. It was narrated that 'Âishah said: "I used to wash the *Janâbah* from the garment of the Messenger of Allâh ﷺ and he would go out to pray, with traces of water on his garment." (*Ṣaḥîḥ*)

٢٩٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَمْرِو بْنِ مَيْمُونٍ الْجَزَرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْسِلُ الْجَنَابَةَ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ فَيَخْرُجُ إِلَى الصَّلَاةِ وَإِنَّ بُقَعَ الْمَاءِ لَفِي ثَوْبِهِ.

تخريج: أخرجه البخاري، الوضوء، باب غسل المني وفركه وغسل ما يصيب من المرأة، ح:٢٢٩، ومسلم، الطهارة، باب حكم المني، ح:٢٨٩ من حديث عبدالله بن المبارك به، وهو في الكبرٰى، ح:٢٨٨.

Comments:

1. Some scholars, who consider Ibn 'Abbâs to be their predecessor in this regard, consider semen to be pure. That semen should be washed does not prove that it is an impure substance. When dirt from the nose or sputum sullies a garment, the garment should be washed, even though those substances are not impure. Furthermore, 'Âishah ﷺ has often mentioned that scraping away and rubbing off a semen stain is sufficient.
2. It is not necessary to wash the entire garment; only the affected portion should be washed.

Chapter 188. Rubbing Semen From A Garment

(المعجم ١٨٨) - **بَابُ** فَرْكَ الْمَنِيِّ مِنَ الثَّوْبِ (التحفة ١٨٨)

297. It was narrated that 'Âishah said: "I used to scrape the *Janâbah*." On another occasion she said: "The semen from the garment of the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٢٩٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مِجْلَزٍ، عَنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْرُكُ الْجَنَابَةَ - وَقَالَتْ مَرَّةً أُخْرَى: الْمَنِيَّ - مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه أحمد:٦/ ٦٧،٢٨٠ من حديث حماد بن زيد عن أبي هاشم الرماني به، وهو في الكبرى، ح:٢٨٩.

Comments:

In terms of its legal ruling, semen is not identical to urine or feces; its every speck or flake does not have to be removed from a garment. On the contrary, it is sufficient to rub off or scrape off semen from a garment. Whatever falls off is well and good. If something of it remains stuck in the fabric, then that is fine - the garment remains pure.

298. It was narrated from Hammâm bin Al-Ḥârith that 'Âishah said: "I remember when I could do no more than rub it from the garment of the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٢٩٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: الْحَكَمُ أَخْبَرَنِي عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ ابْنِ الْحَارِثِ أَنَّ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي وَمَا أَزِيدُ عَلَى أَنْ أَفْرُكَهُ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الطهارة، باب حكم المني، ح:٢٨٨/ ١٠٦ من حديث إبراهيم النخعي، وأحمد:٦/ ١٢٥ عن بهز بن أسد به.

299. It was narrated that 'Âishah said: "I used to rub it off from the garment of the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٢٩٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَا أَفْرُكُهُ مِنْ ثَوْبِ رسولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، ح:٢٨٨/ ١٠٧ب من حديث سفيان بن عيينة به، انظر الحديث السابق.

300. It was narrated that 'Âishah said: "I used to see it on the garment of the Messenger of Allâh ﷺ and scratch it off." (*Ṣaḥîḥ*)

٣٠٠ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَائِشَةَ [قَالَتْ]: كُنْتُ أَرَاهُ فِي ثَوْبِ رَسُولِ اللهِ ﷺ فَأَحُكُّهُ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٩٠ وزاد: "المني".

301. It was narrated that 'Âishah said: "I remember rubbing the *Janâbah* from the garment of the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٣٠١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ هِشَامِ بْنِ حَسَّانٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْرُكُ الْجَنَابَةَ مِنْ ثَوْبِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، ح: ٢٨٨/ ١٠٧ عن قتيبة به، انظر، ح: ٢٩٨.

302. It was narrated that 'Âishah said: "I remember finding it on the garment of the Messenger of Allâh ﷺ and scratching it off." (*Ṣaḥîḥ*)

٣٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَجِدُهُ فِي ثَوْبِ رَسُولِ اللهِ ﷺ فَأَحُتُّهُ عَنْهُ.

تخريج: أخرجه مسلم، الطهارة، باب حكم المني، ح: ٢٨٨/ ١٠٧ من حديث هشيم به.

Chapter 189. Urine Of A Boy Who Does Not Yet Eat Food

(المعجم ١٨٩) - بَابُ بَوْلِ الصَّبِيِّ الَّذِي لَمْ يَأْكُلِ الطَّعَامَ (التحفة ١٨٩)

303. It was narrated from Umm Qais bint Miḥṣan that she brought a small son of hers who has not started eating food to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ took him in his lap and he urinated on his garment, so he called for some water and sprinkled it on it, but he did not wash it. (*Ṣaḥîḥ*)

٣٠٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ: أَنَّهَا أَتَتْ بِابْنٍ لَهَا صَغِيرٍ لَمْ يَأْكُلِ الطَّعَامَ إِلَى رَسُولِ اللهِ ﷺ، فَأَجْلَسَهُ رَسُولُ اللهِ ﷺ فِي حِجْرِهِ فَبَالَ عَلَى ثَوْبِهِ، فَدَعَا بِمَاءٍ فَنَضَحَهُ وَلَمْ يَغْسِلْهُ.

تخريج: أخرجه البخاري، الوضوء، باب بول الصبيان، ح:٢٢٣ من حديث مالك، ومسلم، الطهارة، باب حكم بول الطفل الرضيع وكيفية غسله، ح:٢٨٧ من حديث ابن شهاب الزهري به، وهو في الكبرٰى، ح:٢٩١، والموطأ (يحيىٰ): ١/ ٦٤.

Comments:

Regarding an infant who has not yet started to eat, allowance has been made in the matter of the cleansing of its urine: Water should be sprinkled over it, and there is no need to wring wash it. However, this allowance is made in the case of a male infant only, and not the female.

304. It was narrated that 'Âishah said: "A small boy was brought to the Messenger of Allâh ﷺ and he urinated on him, so he called for water and poured it on the place where the urine was." (*Ṣaḥîḥ*)

٣٠٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ ،عَنْ عَائِشَةَ قَالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِصَبِيٍّ فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَأَتْبَعَهُ إِيَّاهُ.

تخريج: أخرجه البخاري، ح:٢٢٢، انظر الحديث السابق، من حديث مالك، ومسلم، ح:٢٨٦، انظر الحديث السابق من حديث هشام به، وهو في الموطأ(يحيىٰ): ١/ ٦٤، والكبرٰى، ح:٢٩٢.

Chapter 190. Urine Of A Girl

(المعجم ١٩٠) - **بَابٌ** بَوْلِ الجَارِيَةِ (التحفة ١٩٠)

305. Abû As-Samḥ said: "The Prophet ﷺ said: 'A girl's urine should be washed away and a boy's urine should be sprinkled with water.'" (*Ṣaḥîḥ*)

٣٠٥ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ حَدَّثَنَا يَحْيَى ابْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي مُحِلُّ بْنُ خَلِيفَةَ قَالَ: حَدَّثَنِي أَبُو السَّمْحِ قَالَ: قَالَ النَّبِيُّ ﷺ: «يُغْسَلُ مِنْ بَوْلِ الْجَارِيَةِ وَيُرَشُّ مِنْ بَوْلِ الْغُلَامِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب بول الصبي يصيب الثوب، ح:٣٧٦، وابن ماجه، الطهارة، باب ماجاء في بول الصبي الذي لم يطعم، ح:٥٢٦ عن مجاهد ابن موسى به، وهو في الكبرٰى، ح:٢٩٣، وصححه ابن خزيمة، ح:٢٨٣، والحاكم، والذهبي.

Comments:

Here too the condition in the preceding *Ḥadîth* - "Who was not yet eating food" - is applicable. This means that the infant boy might not have begun to eat food. The narration also establishes the difference in the manner of handling the urine of boys and girls.

Chapter 191. Urine Of An Animal Whose Meat May Be Eaten

(المعجم ١٩١) - **بَابُ** بَوْلِ مَا يُؤْكَلُ لَحْمُهُ (التحفة ١٩١)

306. It was narrated that Anas bin Mâlik narrated that "some people from 'Ukl came to the Messenger of Allâh ﷺ and spoke about Islam. They said: 'O Messenger of Allâh, we are nomads who follow the herds, not farmers and growers, and the climate of Al-Madînah does not suit us.' So the Messenger of Allâh ﷺ told them to go out to a flock of female camels and drink their milk and urine. When they recovered – and they were in the vicinity of Al-Ḥarrah – they apostatized after having become Muslim, killed the camel-herder of the Messenger of Allâh ﷺ and drove the camels away. News of that reached the Messenger of Allâh ﷺ and he sent people after them. They were brought back, their eyes were smoldered with heated nails, their hands and feet cut off, then they were left in Al-Ḥarrah in that state until they died." (*Ṣaḥîḥ*)

٣٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ أُنَاسًا وَرِجَالًا مِنْ عُكْلٍ قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ فَتَكَلَّمُوا بِالْإِسْلَامِ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّا أَهْلُ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رِيفٍ، وَاسْتَوْخَمُوا الْمَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ اللهِ ﷺ بِذَوْدٍ وَرَاعٍ وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهَا فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَلَمَّا صَحُّوا - وَكَانُوا بِنَاحِيَةِ الْحَرَّةِ - كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ وَاسْتَاقُوا الذَّوْدَ، فَبَلَغَ النَّبِيَّ ﷺ فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ فَأُتِيَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ وَقَطَّعُوا أَيْدِيَهُمْ وَأَرْجُلَهُمْ ثُمَّ [تُرِكُوا] فِي الْحَرَّةِ عَلَى حَالِهِمْ حَتَّى مَاتُوا.

تخريج: أخرجه البخاري، المغازي، باب قصة عكل وعرينة، ح: ٤١٩٢ من حديث يزيد بن زريع وغيره، ومسلم، القسامة، باب حكم المحاربين والمرتدين، ح: ١٦٧١/١٣ب من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح: ٢٩٤ .

Comments:

1. Since those people were accustomed to the life of the desert, the city environment did not suit them, and they were afflicted with indigestion. "Drink the camels' urine": from this an inference has been drawn that the urine of the animal whose meat is eaten is pure. Otherwise, the Messenger of Allâh ﷺ would not have commanded them to drink it.
2. Branding their eyes blind with heated iron instruments, chopping off their hands and feet, abandoning them upon burning rocks, not giving them any water despite their being extremely thirsty, and their dying while writhing around in agony - all of this was by way of just retribution (*Al-Qisâs*). For they had treated the Prophet's ﷺ herdsman in the same cruel manner. Hence, they were justifiably punished.

307. It was narrated from Anas bin Mâlik that some Bedouins from 'Urainah came to the Prophet ﷺ and became Muslim, but the climate of Al-Madînah did not suit them; their skin turned yellow and their stomachs became swollen. The Messenger of Allâh ﷺ sent them to some pregnant camels of his and told them to drink their milk and urine until they recovered. Then they killed the camel-herder and drove the camels away. The Messenger of Allâh ﷺ sent people after them, and they were brought back. Their hands and feet were cut off and their eyes were smoldered with burning nails. The Commander of the Believers, 'Abdul-Malik, said to Anas – when he was narrating this *Hadîth* to him – "(Were they being punished) for *Kufr* or for a sin?" He said: "For *Kufr*." (*Sahîh*)

٣٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قال: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ أَعْرَابٌ مِنْ عُرَيْنَةَ إِلَى النَّبِيِّ ﷺ فَأَسْلَمُوا، فَاجْتَوَوُا الْمَدِينَةَ حَتَّى اصْفَرَّتْ أَلْوَانُهُمْ وَعَظُمَتْ بُطُونُهُمْ، فَبَعَثَ بِهِمْ رَسُولُ اللهِ ﷺ إِلَى لِقَاحٍ لَهُ وَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا حَتَّى صَحُّوا، فَقَتَلُوا رَاعِيَهَا وَاسْتَاقُوا الْإِبِلَ فَبَعَثَ نَبِيُّ اللهِ ﷺ فِي طَلَبِهِمْ فَأُتِيَ بِهِم فَقَطَعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَرَ أَعْيُنَهُمْ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَبْدُ الْمَلِكِ لِأَنَسٍ - وَهُوَ يُحَدِّثُهُ هٰذَا الْحَدِيثَ -: بِكُفْرٍ أَمْ بِذَنْبٍ؟ قَالَ: بِكُفْرٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا نَعْلَمُ أَحَدًا قَالَ عَنْ يَحْيَى عَنْ أَنَسٍ فِي هٰذَا الْحَدِيثِ غَيْرَ طَلْحَةَ وَالصَّوَابُ عِنْدِي - وَاللّٰهُ أَعْلَمُ -: يَحْيَى عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ مُرْسَلٌ.

تخريج: [صحيح] وهو في الكبرى، ح: ٢٩٥.

Comments:

"On account of disbelief"; in fact, their crimes were several: disbelief, murder, robbery, savagery, etc. There was punishment for their every crime. Since disbelief is an enormous crime, only that is mentioned. Otherwise, none is killed in the said fashion on account of disbelief alone. They were, on the contrary, summarily treated in this way due to their many crimes, which included their disbelief.

Chapter 192. If The Stomach Contents Of Animals Whose Meat May Be Eaten Get On One's Clothes

308. It was narrated that 'Amr bin Maimûn said: "Abdullâh told us: 'The Messenger of Allâh ﷺ was praying at the House (the Ka'bah) and a group of the nobles of Quraish were sitting there. They had just slaughtered a camel and one of them said: "Which of you will take these stomach contents with the blood and wait until he prostrates, then put them on his back?" 'Abdullâh said: 'The one who was most doomed got up and took the stomach contents, then went and waited until he prostrated himself, and put it on his back. Fâṭimah, the daughter of the Messenger of Allâh ﷺ, who was a young girl, was told about that, and she came running and took it off his back. When he had finished praying he said: "O Allâh! Punish the Quraish," three times, "O Allâh, punish Abû Jahl bin Hishâm, Shaibah bin Rabî'ah, 'Utbah bin Rabî'ah, 'Uqbah bin Abî Mu'aiṭ" until he had listed seven men from the Quraish.' 'Abdullâh said: 'By the One Who revealed the Book to him, I saw them dead on the day of Badr (their corpses) in a single dry well.'" (*Sahîh*)

(المعجم ١٩٢) - **بَابُ فَرْثِ مَا يُؤْكَلُ لَحْمُهُ يُصِيبُ الثَّوْبَ** (التحفة ١٩٢)

٣٠٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ مَخْلَدٍ - قَالَ: حَدَّثَنَا عَلِيٌّ - وَهُوَ ابْنُ صَالِحٍ - عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ فِي بَيْتِ الْمَالِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عِنْدَ الْبَيْتِ وَمَلَأٌ مِنْ قُرَيْشٍ جُلُوسٌ وَقَدْ نَحَرُوا جَزُورًا، فَقَالَ بَعْضُهُمْ: أَيُّكُمْ يَأْخُذُ هٰذَا الْفَرْثَ بِدَمِهِ ثُمَّ يُمْهِلُهُ حَتَّى يَضَعَ وَجْهَهُ سَاجِدًا فَيَضَعُهُ - يَعْنِي عَلَى ظَهْرِهِ؟ - قَالَ عَبْدُ اللَّهِ: فَانْبَعَثَ أَشْقَاهَا فَأَخَذَ الْفَرْثَ فَذَهَبَ بِهِ ثُمَّ أَمْهَلَهُ فَلَمَّا خَرَّ سَاجِدًا وَضَعَهُ عَلَى ظَهْرِهِ فَأُخْبِرَتْ فَاطِمَةُ بِنْتُ رَسُولِ اللهِ ﷺ وَهِيَ جَارِيَةٌ فَجَاءَتْ تَسْعَى فَأَخَذَتْهُ مِنْ ظَهْرِهِ فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ قَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ» ثَلَاثَ مَرَّاتٍ، «اللَّهُمَّ عَلَيْكَ بِأَبِي جَهْلِ بْنِ هِشَامٍ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَعُتْبَةَ بْنِ رَبِيعَةَ، وَعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، حَتَّى عَدَّ سَبْعَةً مِنْ قُرَيْشٍ» قَالَ عَبْدُ اللَّهِ: فَوَالَّذِي أَنْزَلَ عَلَيْهِ الْكِتَابَ، لَقَدْ رَأَيْتُهُمْ صَرْعَى يَوْمَ بَدْرٍ فِي قَلِيبٍ وَاحِدٍ.

تخريج: أخرجه البخاري، الوضوء، باب: إذا ألقي على ظهر المصلي قذر .... الخ، ح:٢٤٠، ومسلم، الجهاد، باب ما لقي النبي ﷺ من أذى المشركين والمنافقين، ح:١٧٩٤ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٢٩٦.

Comments:

Imâm An-Nasâ'î has argued on the basis of this report, about the purity of the dung of animal whose meat is eaten. And this is correct, because in spite of it Allâh's Messenger ﷺ continued with his prayer and did not repeat the prayer afterward, despite his sure realization later that it was such a thing. From among those people who consider it impure, Imam Mâlik's viewpoint is that if such a thing touches the body on the garment during the prayer, the prayer may be completed. Although, if it touches before the prayer, it is necessary to wash it. But the inference of the Imâm An-Nasâ'î is stronger.

Chapter 193. Spittle That Gets On Clothes

(المعجم ١٩٣) - **بَابُ** الْبُزَاقِ يُصِيبُ الثَّوْبَ (التحفة ١٩٣)

309. It was narrated from Anas that the Prophet ﷺ took the hem of his garment and spat on it, rubbed it together briefly and let it drop. (***Sahîh***)

٣٠٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ أَخَذَ طَرَفَ رِدَائِهِ فَبَصَقَ فِيهِ فَرَدَّ بَعْضَهُ عَلَى بَعْضٍ.

تخريج: أخرجه البخاري، الصلوة، باب حك البزاق باليد من المسجد، ح:٤٠٥ من حديث إسماعيل بن جعفر به مطولاً، وهو في الكبرٰى، ح:٢٩٧ * وحميد الطويل صرح بالسماع عند البخاري، ح:٢٤١.

Comments:

1. The objective of the chapter is to demonstrate that the saliva is pure. There is a weak report that the saliva becomes impure after exiting from the mouth, but this is unproven.
2. Spitting into a piece of cloth and squeezing it up and rubbing it is a refined way of spitting in a gathering. Filth does not spread and one does not appear uncivilized.

310. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you prays, let him not spit in front of him or to his right, rather let him spit to his left or beneath his feet." Then the Prophet ﷺ spat like this on his garment and rubbed it. (***Sahîh***)

٣١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مِهْرَانَ يُحَدِّثُ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلَا يَبْزُقْ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ وَلَكِنْ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ». وَإِلَّا فَبَزَقَ النَّبِيُّ ﷺ هٰكَذَا فِي ثَوْبِهِ وَدَلَكَهُ.

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح:٥٥٠ من حديث محمد بن جعفر عن شعبة به، وهو في الكبرى، ح:٢٩٨.

Comments:

The Prophet's ﷺ practice has been indicated to suggest that one should do like this, because Allâh's Messenger ﷺ is reported to have done so. Nowadays, the use of tissue papers instead of cloth is a nice thing to adopt.

Chapter 194. The Beginning Of *Tayammum*

(المعجم ١٩٤) - **بَابُ** بَدْءِ التَّيَمُّمِ

(التحفة ١٩٤)

311. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ on one of his journeys, and when we were in Al-Baidâ' or Dhât Al-Jaish, a necklace of mine broke and fell. The Messenger of Allâh ﷺ stayed there looking for it and the people stayed with him. There was no water near them, and they did not have water with them. The people came to Abû Bakr, may Allâh be pleased with him, and said: 'Do you see what 'Âishah has done? She has made the Messenger of Allâh ﷺ and the people stop and they are not near any water and they do not have water with them.' Abû Bakr, may Allâh be pleased with him, came while the Messenger of Allâh ﷺ was resting his head on my thigh and had gone to sleep. He said: 'You have detained the Messenger of Allâh ﷺ and the people, and they are not near any water and they do not have any water with them.'" 'Âishah said: "Abû Bakr rebuked me and said whatever Allâh willed he would say. He started poking

٣١١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ ذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي، فَأَقَامَ رَسُولُ اللهِ ﷺ عَلَى الْتِمَاسِهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَتَى النَّاسُ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللهِ ﷺ وَبِالنَّاسِ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ وَرَسُولُ اللهِ ﷺ وَاضِعٌ رَأْسَهُ عَلَى فَخِذِي وَقَدْ نَامَ، فَقَالَ: حَبَسْتِ رَسُولَ اللهِ ﷺ وَالنَّاسَ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ، قَالَتْ عَائِشَةُ: فَعَاتَبَنِي أَبُو بَكْرٍ وَقَالَ مَا شَاءَ اللهُ أَنْ يَقُولَ وَجَعَلَ يَطْعُنُ بِيَدِهِ فِي خَاصِرَتِي فَمَا مَنَعَنِي مِنَ التَّحَرُّكِ إِلَّا مَكَانُ رَسُولِ اللهِ ﷺ عَلَى فَخِذِي، فَنَامَ رَسُولُ اللهِ ﷺ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ آيَةَ التَّيَمُّمِ فَقَالَ أُسَيْدُ بْنُ

me on my hip, and the only thing that prevented me from moving was the fact that the Messenger of Allâh ﷺ was resting on my thigh. The Messenger of Allâh ﷺ slept until morning when he woke up without any water. Then Allâh, the Mighty and Sublime revealed the verse of *Tayammum*. Usaid bin Ḥuḍair said: "This is not the first time we have been blessed because of you, O family of Abû Bakr!'" She said: "Then we made the camel that I had been riding stand up, and we found the necklace beneath it." (*Ṣaḥîḥ*)

حُضَيْرٍ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ! قَالَتْ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

تخريج: أخرجه البخاري، التيمم، باب(١)، ح: ٣٣٤، ومسلم، الحيض، باب التيمم، ح: ٣٦٧ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ٥٣، والكبرىٰ، ح: ٢٩٩، ورواه البخاري، ح: ٣٦٧٢ عن قتيبة به.

Comments:

1. 'Âishah ؓ had borrowed this necklace from her elder sister Asma, in order to wear it.
2. This incident provides evidence that no one has knowledge of the unseen unless Allâh, Most High, bestows upon one that knowledge; otherwise, there was no need to look for it here and there.

Chapter 195. *Tayammum* When One Is Not Traveling

(المعجم ١٩٥) - **بَابُ التَّيَمُّمِ فِي الْحَضَرِ** (التحفة ١٩٥)

312. It was narrated from 'Umair the freed slave of Ibn 'Abbâs that he heard him say: "Abdullâh bin Yasâr the freed slave of Maimûnah, and I came and entered upon Abû Juhaim bin Al-Ḥârith bin Al-Ṣammah Al-Anṣârî. Abû Juhaim said: 'The Messenger of Allâh ﷺ came back from the direction of Bi'r Al-Jamal and was met by a man who greeted him with *Salâm*, but the Messenger of Allâh ﷺ did not return the

٣١٢ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ عُمَيْرٍ مَوْلَى ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: أَقْبَلْتُ أَنَا وَعَبْدُ اللهِ بْنُ يَسَارٍ مَوْلَى مَيْمُونَةَ حَتَّى دَخَلْنَا عَلَى أَبِي جُهَيْمِ ابْنِ الْحَارِثِ بْنِ الصِّمَّةِ الْأَنْصَارِيِّ فَقَالَ أَبُو جُهَيْمٍ: أَقْبَلَ رَسُولُ اللهِ ﷺ مِنْ نَحْوِ

greeting until he turned to the wall and wiped his face and hands, then he returned the greeting.'" (*Ṣaḥîḥ*)

بِئْرِ الْجَمَلِ وَلَقِيَهُ رَجُلٌ فَسَلَّمَ عَلَيْهِ، فَلَمْ يَرُدَّ رَسُولُ اللهِ ﷺ عَلَيهِ حَتَّى أَقْبَلَ عَلَى الْجِدَارِ فَمَسَحَ بِوَجْهِهِ وَيَدَيْهِ، ثُمَّ رَدَّ عَلَيْهِ السَّلَامَ.

تخريج: أخرجه البخاري، التيمم، باب التيمم في الحضر إذا لم يجد الماء وخاف فوت الصلوة، ح:٣٣٧، ومسلم، الحيض، باب التيمم، ح:٣٦٩، وهو في الكبرى، ح:٣٠٧.

Comments:

1. Bi'r Al-Jamal is the name of a place in Madinah.
2. The state of purity is not a requisite for returning one's greeting. But the Prophet ﷺ did not think it appropriate to mention Allâh without purification.

(...) *Tayammum* When One Is Not Traveling

(المعجم . . .) - التَّيَمُّمُ فِي الحَضَرِ (التحفة ١٩٦)

313. It was narrated from Ibn 'Abdur-Raḥmân bin Abza from his father that a man came to 'Umar and said: "I have become *Junub* and I do not have any water." 'Umar said: "Do not pray." But 'Ammâr bin Yâsir said: "O Commander of the Believers! Don't you remember when you and I were on a campaign and we became *Junub* and could not find water? You did not pray, but I rolled in the dust and prayed. Then we came to the Prophet ﷺ and told him about that, and he said: 'It would have been sufficient for you (to do this),' then the Prophet ﷺ struck his hands on the ground and blew on them, then wiped his face and hands with them'" – (one of the narrators) Salamah was uncertain and did not know whether that was up to the elbows

٣١٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ أَنَّ رَجُلًا أَتَى عُمَرَ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ قَالَ عُمَرُ: لَا تُصَلِّ، فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَمَا تَذْكُرُ إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا فَلَمْ نَجِدِ الْمَاءَ، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ فَصَلَّيْتُ، فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْنَا ذٰلِكَ لَهُ فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ» فَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهِمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ - وَسَلَمَةُ شَكَّ، لَا يَدْرِي فِيهِ - إِلَى الْمِرْفَقَيْنِ أَوْ إِلَى الْكَفَّيْنِ، فَقَالَ عُمَرُ: نُوَلِّيكَ مَا تَوَلَّيْتَ.

or just the hands. And 'Umar said: "We will let you bear the burden of what you took upon yourself." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التيمم، باب المتيمم هل ينفخ فيهما؟ ح:٣٣٨، ٣٤٣، ومسلم، الحيض، باب التيمم، ح:٣٦٨/ ١١٢ من حديث ذر به، ورواه أبوداود، ح:٣٢٤ عن محمد بن بشار به.

Comments:

1. 'Ammar bin Yâsir's rolling himself in earth was an action based on personal legal reasoning. It was perhaps due to the notion that the dry ablution (or the symbolic ablution) would also suffice in place of bath, providing it is similar or comes closer to taking a bath. That is to say, if earth touches the whole body.
2. The dry ablution of the Messenger of Allâh ﷺ is restricted to the face and hands with one stroke to the earth.
3. 'Umar and Ibn Mas'ud did not consider the dry ablution sufficient in place of the purificatory bath (*Ghusl*). But this was due to their extreme caution. Otherwise, in the Glorious Qur'ân, the Verse concerning dry ablution permits the dry ablution to lift one's major impurity.

314. It was narrated that 'Ammâr bin Yâsir said: "I became *Junub* while I was on a camel and I could not find any water, so I rolled in the dust like an animal. I came to the Messenger of Allâh ﷺ and told him about that, and he said: '*Tayammum* would have been sufficient for you.'" (*Ṣaḥîḥ*)

٣١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ نَاجِيَةَ بْنِ خُفَافٍ، عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: أَجْنَبْتُ وَأَنَا فِي الْإِبِلِ فَلَمْ نَجِدْ مَاءً فَتَمَعَّكْتُ فِي التُّرَابِ تَمَعُّكَ الدَّابَّةِ فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ بِذٰلِكَ فَقَالَ: «إِنَّمَا كَانَ يُجْزِيكَ مِنْ ذٰلِكَ التَّيَمُّمُ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٢٦٣، والحميدي، ح:١٤٥ من حديث أبي إسحاق به * أبوإسحاق عنعن، ح:٩٦، والحديث في الكبرٰى، ح:٣٠٩، وله شواهد كثيرة عند البخاري، ومسلم وغيرهما.

Chapter 196. *Tayammum* During A Journey

(المعجم ١٩٦) - **بَابُ التَّيَمُّمِ فِي السَّفَرِ** (التحفة ١٩٧)

315. It was narrated that 'Ammâr said: "The Messenger of Allâh ﷺ stopped to rest at the end of the night in Uwlât Al-Jaish. His wife

٣١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْراهِيمَ قَالَ: حدَّثنا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ قَالَ:

حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ عَنِ ابْنِ عَبَّاسٍ، عَنْ عَمَّارٍ قَالَ: عَرَّسَ رَسُولُ اللهِ ﷺ بِأُولَاتِ الْجَيْشِ وَمَعَهُ عَائِشَةُ زَوْجَتُهُ فَانْقَطَعَ عِقْدُهَا مِنْ جَزْعِ ظِفَارٍ، فَحُبِسَ النَّاسُ فِي ابْتِغَاءِ عِقْدِهَا ذٰلِكَ حَتَّى أَضَاءَ الْفَجْرُ وَلَيْسَ مَعَ النَّاسِ مَاءٌ، فَتَغَيَّظَ عَلَيْهَا أَبُو بَكْرٍ فَقَالَ: حَبَسْتِ النَّاسَ وَلَيْسَ مَعَهُمْ مَاءٌ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ رُخْصَةَ التَّيَمُّمِ بِالصَّعِيدِ قَالَ: فَقَامَ الْمُسْلِمُونَ مَعَ رَسُولِ اللهِ ﷺ فَضَرَبُوا بِأَيْدِيهِمُ الْأَرْضَ ثُمَّ رَفَعُوا أَيْدِيَهُمْ وَلَمْ يَنْفُضُوا مِنَ التُّرَابِ شَيْئًا، فَمَسَحُوا بِهَا وُجُوهَهُمْ وَأَيْدِيَهُمْ إِلَى الْمَنَاكِبِ وَمِنْ بُطُونِ أَيْدِيهِمْ إِلَى الْآبَاطِ.

'Âishah was with him and her necklace of *Ẓifâr* beads[1] broke and fell. The army was detained looking for that necklace of hers until the break of the light of dawn and the people had no water with them. Abû Bakr got angry with her and said: 'You have detained the people and they do not have any water.' Then Allâh the Mighty and Sublime revealed the concession allowing *Tayammum* with clean earth. So the Muslims got up with the Messenger of Allâh ﷺ and struck the earth with their hands, then they raised their hands and did not strike them together to knock off any of the dust, then they wiped their faces and arms up to the shoulders, and from the inner side of their of their arms up to the armpits." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الطهارة، باب التيمم، ح: ٣٢٠ عن محمد بن يحيىٰ النيسابوري به، وهو في الكبرىٰ، ح: ٣٠٠، وذكر كلامًا.

Comments:

Making dry ablution up to the shoulders and the armpits is in contradiction to other reports. Some people might have done so on their own. This is not reported from Allâh's Messenger ﷺ. And this was done for the first time in the process of doing the dry ablution after the revelation of the command. Later its procedure was established by the practice of the Prophet ﷺ.

Chapter 197. Differences Concerning How *Tayammum* Is Performed

(المعجم ١٩٧) - **الِاخْتِلَافُ فِي كَيْفِيَّةِ التَّيَمُّمِ** (التحفة ١٩٨)

٣١٦ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِاللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ،

316. It was narrated that 'Ammâr bin Yâsir said: "We did *Tayammum* with the Messenger of Allâh ﷺ using dust, and we wiped our faces and our arms up to the shoulders." (*Ṣaḥîḥ*)

[1] Black and white Yemeni beads.

أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ عَنْ عَمَّارِ بْنِ يَاسِرٍ قَالَ: تَيَمَّمْنَا مَعَ رَسُولِ اللهِ ﷺ بِالتُّرَابِ، فَمَسَحْنَا بِوُجُوهِنَا وَأَيْدِينَا إِلَى الْمَنَاكِبِ.

تخريج: [صحيح] أخرجه ابن ماجه، الطهارة، باب ماجاء في التيمم، ح:٥٦٦ من حديث الزهري به، وهو في الكبرى، ح:٣٠١.

Chapter 198. Another Way Of Performing *Tayammum*, And Blowing On The Hands

317. It was narrated that 'Abdur-Raḥmân bin Abza said: "We were with 'Umar when a man came to him and said: 'O Commander of the Believers! sometimes we stay for a month or two without finding any water. Umar said: As if I did not find water, I would not pray until I found water.' 'Ammâr bin Yâsir said: 'Do you remember, O Commander of the Believers, when you were in such and such a place and we were rearing the camels, and you know that we became *Junub*?' He said: 'Yes.' 'As for me I rolled in the dust, then we came to the Prophet ﷺ and he laughed and said: "Clean earth would have been sufficient for you." And he struck his hands on the earth then blew on them, then he wiped his face and part of his forearms. He ('Umar) said: "Fear Allâh, O 'Ammâr!"' He said: 'O Commander of the Believers! If you wish I will not mention it.' He said: 'No, we will let you bear the burden of what you took upon yourself.'" (*Ṣaḥîḥ*)

(المعجم ١٩٨) - نَوْعٌ آخَرَ مِنَ التَّيَمُّمِ وَالنَّفْخِ فِي الْيَدَيْنِ (التحفة ١٩٩)

٣١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنْ أَبِي مَالِكٍ، وَعَنْ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبْزٰى، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزٰى قَالَ: كُنَّا عِنْدَ عُمَرَ فَأَتَاهُ رَجُلٌ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! رُبَّمَا نَمْكُثُ الشَّهْرَ وَالشَّهْرَيْنِ وَلَا نَجِدُ الْمَاءَ فَقَالَ عُمَرُ: أَمَّا أَنَا إِذَا لَمْ أَجِدِ الْمَاءَ لَمْ أَكُنْ لأُصَلِّيَ حَتَّى أَجِدَ الْمَاءَ، فَقَالَ عَمَّارُ بْنُ يَاسِرٍ: أَتَذْكُرُ يَاأَمِيرَ الْمُؤْمِنِينَ! حَيْثُ كُنْتَ بِمَكَانِ كَذَا وَكَذَا وَنَحْنُ نَرْعَى الْإِبِلَ، فَتَعْلَمُ أَنَّا أَجْنَبْنَا؟ قَالَ: نَعَمْ، : فَأَمَّا أَنَا فَتَمَرَّغْتُ فِي التُّرَابِ فَأَتَيْنَا النَّبِيَّ ﷺ فَضَحِكَ فَقَالَ: «إِنْ كَانَ الصَّعِيدُ لَكَافِيكَ» وَضَرَبَ بِكَفَّيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهِمَا ثُمَّ مَسَحَ وَجْهَهُ وَبَعْضَ ذِرَاعَيْهِ فَقَالَ: اتَّقِ اللهَ يَا عَمَّارُ!» فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنْ شِئْتَ لَمْ أَذْكُرْهُ قَالَ: «لَا، وَلٰكِنْ نُوَلِّيكَ مِنْ ذٰلِكَ مَا تَوَلَّيْتَ.

تخريج: [صحيح] تقدم، ح:٣١٣، وهو في الكبرى، ح:٣٠٢، بعض ذراعيه، أي كفيه كما صرح في الأسانيد الأخرى، وانظر الحديث الآتي.

Chapter 199. Another Way Of Performing *Tayammum*

(المعجم ١٩٩) - نَوْعٌ آخَرُ مِنَ التَّيَمُّمِ (التحفة ٢٠٠)

318. It was narrated from Ibn 'Abdur-Raḥmân bin Abza, from his father, that a man asked 'Umar bin Al-Khaṭṭâb about *Tayammum* and he did not know what to say. 'Ammâr said: "Do you remember when we were on a campaign, and I became *Junub* and rolled in the dust, then I came to the Prophet ﷺ and he said: 'This would have been sufficient.'" (One of the narrators) Shu'bah struck his hands on his knees and blew into his hands, then he wiped his face and palms with them once. (*Ṣaḥîḥ*)

٣١٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْحَكَمُ عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: أَنَّ رَجُلًا سَأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ التَّيَمُّمِ فَلَمْ يَدْرِ مَا يَقُولُ، فَقَالَ عَمَّارٌ: أَتَذْكُرُ حَيْثُ كُنَّا فِي سَرِيَّةٍ، فَأَجْنَبْتُ فَتَمَعَّكْتُ فِي التُّرَابِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «إِنَّمَا يَكْفِيكَ هٰكَذَا». وَضَرَبَ شُعْبَةُ بِيَدَيْهِ عَلَى رُكْبَتَيْهِ وَنَفَخَ فِي يَدَيْهِ وَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ مَرَّةً وَاحِدَةً.

تخريج: [صحيح] تقدم، ح:٣١٣، وهو في الكبرى، ح:٣٠٤.

(...) Another Way Of Performing *Tayammum*

(المعجم . . .) - نَوْعٌ آخَرُ مِنَ التَّيَمُّمِ (التحفة ٢٠٠) - ألف

319. It was narrated that Ibn 'Abdur-Raḥmân said: "A man became *Junub* and came to 'Umar, may Allâh be pleased with him, and said: 'I have become *Junub* and I cannot find any water.' He said: 'Do not pray.' 'Ammâr said to him: 'Do you not remember when we were on a campaign and became *Junub*. You did not pray but I rolled in the dust and prayed, then I came to the Prophet ﷺ and told him about that, and he said: 'This would have been sufficient for

٣١٩ - أَخْبَرَنَا إِسْمَاعِيلُ بنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، سَمِعْتُ ذَرًّا يُحَدِّثُ عَنِ ٱبْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: وَسَمِعَهُ الْحَكَمُ عَنِ ٱبْنِ عَبْدِ الرَّحْمٰنِ قَالَ: أَجْنَبَ رَجُلٌ فَأَتَى عُمَرَ رَضِيَ الله عَنْهُ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ، قَالَ: لَا تُصَلِّ، قَالَ لَهُ عَمَّارٌ: أَمَا تَذْكُرُ أَنَّا كُنَّا فِي سَرِيَّةٍ فَأَجْنَبْنَا، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ، وَأَمَّا أَنَا فَإِنِّي تَمَعَّكْتُ فَصَلَّيْتُ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ

you.'" – (One of the narrators) Shu'bah struck his hands once and blew into them, then he rubbed them together, then wiped his face with them – ('Ammâr said): " 'Umar said something I did not understand." So he said: "If you wish, I shall not narrate it." Salamah mentioned something in this chain from Abû Mâlik, and Salamah added that he said: "Rather, we will let you bear the burden of what you took upon yourself." (*Sahîh*)

فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ» وَضَربَ شُعْبَةُ بِكَفِّهِ ضَرْبَةً وَنَفَخَ فِيهَا، ثُمَّ دَلَكَ إِحْدَاهُما بِالْأُخْرَى، ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ، فَقَالَ عُمَرُ شَيْئًا لَا أَدْرِي مَا هُوَ، فَقَالَ: إِنْ شِئْتَ لَا حَدَّثْتُهُ. وَذَكَرَ شَيْئًا سَلَمَةُ فِي هٰذَا الْإِسْنَادِ عَنْ أَبِي مَالِكٍ، وَزَادَ سَلَمَةُ قَالَ: بَلْ نُوَلِّيكَ مِنْ ذٰلِكَ مَاتَوَلَّيْتَ.

تخريج: [صحيح] تقدم، ح:٣١٣.

Chapter 200. Another Way

(المعجم ٢٠٠) - نَوْعٌ آخَرَ (التحفة ٢٠١)

320. It was narrated from Ibn 'Abdur-Rahmân bin Abza, from his father, that a man came to 'Umar, may Allâh be pleased with him, and said: "I have become *Junub* and I cannot find any water." 'Umar said: "Do not pray." 'Ammâr said: "Do you not remember, O Commander of the Believers, when you and I were on a campaign and became *Junub*, and we could not find any water. You did not pray, but I rolled in the dust then prayed. When we came to the Messenger of Allâh ﷺ I told him about that and he said: 'This would have been sufficient for you,' and the Prophet ﷺ struck the earth with his hands then blew on them and wiped his face and hands – (one of the narrators) Salamah was uncertain and said: "I do not know if he said it should be up to the elbows or just

٣٢٠ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَسَلَمَةَ عَنْ ذَرٍّ عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى عُمَرَ رَضِيَ اللهُ عَنْهُ فَقَالَ: إِنِّي أَجْنَبْتُ فَلَمْ أَجِدِ الْمَاءَ فَقَالَ عُمَرُ: لَا تُصَلِّ. فَقَالَ عَمَّارٌ: أَمَا تَذْكُرُ يَا أَمِيرَ الْمُؤْمِنِينَ! إِذْ أَنَا وَأَنْتَ فِي سَرِيَّةٍ فَأَجْنَبْنَا، فَلَمْ نَجِدْ مَاءً، فَأَمَّا أَنْتَ فَلَمْ تُصَلِّ وَأَمَّا أَنَا فَتَمَعَّكْتُ فِي التُّرَابِ ثُمَّ صَلَّيْتُ، فَلَمَّا أَتَيْنَا رَسُولَ اللهِ ﷺ ذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّمَا يَكْفِيكَ» وَضَرَبَ النَّبِيُّ ﷺ بِيَدَيْهِ إِلَى الْأَرْضِ ثُمَّ نَفَخَ فِيهِمَا فَمَسَحَ بِهِمَا وَجْهَهُ وَكَفَّيْهِ - شَكَّ سَلَمَةُ وَقَالَ: لَا أَدْرِي قَالَ فِيهِ: - إِلَى الْمِرْفَقَيْنِ أَوْ إِلَى الْكَفَّيْنِ، قَالَ عُمَرُ: نُوَلِّيكَ مِنْ ذٰلِكَ مَا

the hands." – 'Umar said: "We will let you bear the burden of what you took upon yourself." (One of the narrators) Shu'bah said: "He used to say the hands, face and forearms." (Another) Manṣûr said to him: "What are you saying? No one mentions the forearms except you." Salamah was not certain and said: "I do not know whether he mentioned the forearms or not." (*Ṣaḥîḥ*)

تَوَلَّيْتَ، قَالَ شُعْبَةُ: كَانَ يَقُولُ الْكَفَّيْنِ وَالْوَجْهَ وَالذِّرَاعَيْنِ فَقَالَ لَهُ مَنْصُورٌ: مَا تَقُولُ؟ فَإِنَّهُ لَا يَذْكُرُ الذِّرَاعَيْنِ أَحَدٌ غَيْرُكَ، فَشَكَّ سَلَمَةُ فَقَالَ: لَا أَدْرِي ذَكَرَ الذِّرَاعَيْنِ أَمْ لَا.

تخريج: [صحيح] تقدم، ح:٣١٣، وهو في الكبرٰى، ح:٣٠٣.

Chapter 201. *Tayammum* Of One Who Is *Junub*

(المعجم ٢٠١) - **بَابُ تَيَمُّمِ الْجُنُبِ** (التحفة ٢٠٢)

321. It was narrated that Shaqîq said: "I was sitting with 'Abdullâh and Abû Mûsâ, and Abû Mûsâ said: 'Have you not heard what 'Ammâr said to 'Umar: 'The Messenger of Allâh ﷺ sent me on an errand and I became *Junub*, and I could not find water, so I rolled in the earth then I came to the Prophet ﷺ and told him about that.' He said: 'It would have been sufficient for you to do this,' and he struck the earth with his hands, then wiped his hands, then knocked them together to remove the dust, then he wiped his right hand with his left and his left hand with his right, palm to palm, and wiped his face.'" Then 'Abdullâh said: "Did you not see that 'Umar was not convinced by what 'Ammâr said?" (*Ṣaḥîḥ*)

٣٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللهِ وَأَبِي مُوسَى فَقَالَ أَبُو مُوسَى: أَوَ لَمْ تَسْمَعْ قَوْلَ عَمَّارٍ لِعُمَرَ: بَعَثَنِي رَسُولُ اللهِ ﷺ فِي حَاجَةٍ فَأَجْنَبْتُ، فَلَمْ أَجِدِ الْمَاءَ فَتَمَرَّغْتُ بِالصَّعِيدِ ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّمَا كَانَ يَكْفِيكَ أَنْ تَقُولَ هٰكَذَا» وَضَرَبَ بِيَدَيْهِ عَلَى الْأَرْضِ ضَرْبَةً فَمَسَحَ كَفَّيْهِ، ثُمَّ نَفَضَهُمَا، ثُمَّ ضَرَبَ بِشِمَالِهِ عَلَى يَمِينِهِ وَبِيَمِينِهِ عَلَى شِمَالِهِ عَلَى كَفَّيْهِ وَوَجْهِهِ، فَقَالَ عَبْدُ اللّٰهِ: أَوَ لَمْ تَرَ عُمَرَ لَمْ يَقْنَعْ بِقَوْلِ عَمَّارٍ.

تخريج: أخرجه البخاري، التيمم، باب: التيمم ضربة، ح:٣٤٧، ومسلم، الحيض، باب التيمم، ح:٣٦٨ من حديث أبي معاوية به، وهو في الكبرٰى، ح:٣٠٨.

Comments:

'Umar ﷺ and Ibn and Ibn Mas'ud did not consider the dry ablution sufficient for a person in the state of major ritual impurity, while 'Ammar and some other Companions held it sufficient in place of purificatory bath. The above dialogue took place in this perspective. This difference of opinions ended after the time of 'Umar ﷺ. Now it is the agreed upon consensual viewpoint of the Muslim nation (*Ummah*) that in the case of unavailability of water, the dry ablution is sufficient for a person having major ritual impurity.

Chapter 202. *Tayammum* With Clean Earth

(المعجم ٢٠٢) - بَابُ التَّيَمُّمِ بِالصَّعِيدِ (التحفة ٢٠٣)

322. It was narrated that Abû Rajâ' said: "I heard 'Imrân bin Ḥuṣain (say) that the Prophet ﷺ saw a man who was by himself and did not pray with the people. He said: 'O So and so, what kept you from praying with the people?' He said: 'O Messenger of Allâh, I have become *Junub* and there is no water.' He said: 'You should use earth for that will suffice you.'" (*Ṣaḥîḥ*)

٣٢٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا مُعْتَزِلًا لَمْ يُصَلِّ مَعَ الْقَوْمِ فَقَالَ: «يَا فُلَانُ! مَا مَنَعَكَ أَنْ تُصَلِّيَ مَعَ الْقَوْمِ؟» فَقَالَ: يَا رَسُولَ اللهِ! أَصَابَتْنِي جَنَابَةٌ وَلَا مَاءَ قَالَ: «عَلَيْكَ بِالصَّعِيدِ فَإِنَّهُ يَكْفِيكَ».

تخريج: أخرجه البخاري، التيمم، باب(٩)، ح:٣٤٨ من حديث عبدالله بن المبارك، ومسلم، المساجد، باب قضاء الصلوة الفائتة واستحباب تعجيل قضائها، ح:٦٨٢ من حديث أبي رجاء العطاردي به مطولاً، وهو في الكبرى، ح:٣١٠.

Comments:

Although, lexically, the term "Sa'eed" signifies surface of the earth but in common acknowledgement (*'urf*) the term is applied to earth. Hence, one may not perform dry ablution upon a stone, which is quite clean and water may have washed away its dust. Likewise, the dry ablution, which is performed by striking one's hands against a wall which does not convey any dust on to them, will not be considered valid.

Chapter 203. Several Prayers With One *Tayammum*

(المعجم ٢٠٣) - بَابُ الصَّلَوَاتِ بِتَيَمُّمٍ وَاحِدٍ (التحفة ٢٠٤)

323. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'Clean earth is the

٣٢٣ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سُفْيَانَ، عَنْ أَيُّوبَ، عَنْ

أَبِي قِلَابَةَ، عَنْ عَمْرِو بْنِ بُجْدَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الصَّعِيدُ الطَّيِّبُ وَضُوءُ الْمُسْلِمِ وَإِنْ لَمْ يَجِدِ الْمَاءَ عَشْرَ سِنِينَ».

Wûḍû' of the Muslim, even if he does not find water for ten years.'" (***Ḥasan***)

تخريج: [حسن] أخرجه الترمذي، الطهارة، باب [ماجاء في] التيمم للجنب ... الخ، ح:١٢٤ من حديث سفيان الثوري، وأبوداود، الطهارة، باب الجنب يتيمم، ح:٣٣٢ من حديث أبي قلابة به مطولاً، وهو في الكبرٰى، ح:٣١١، وصححه ابن خزيمة، ح:٢٢٩٢، وابن حبان، والحاكم: ١/ ١٧٦، ١٧٧، والذهبي وغيرهم، وله شاهد من حديث أبي هريرة رضي الله عنه.

Comments:

The term *Tayyib*, which denotes good and pure earth indicates that the soil with which the dry ablution is to be performed should be pure.

Chapter 204. One Who Cannot Find Water Or Clean Earth

(المعجم ٢٠٤) - **بَابٌ: فِيمَنْ لَمْ يَجِدِ الْمَاءَ وَلَا الصَّعِيدَ** (التحفة ٢٠٥)

٣٢٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: بَعَثَ رَسُولُ اللهِ ﷺ أُسَيْدَ بْنَ حُضَيْرٍ وَنَاسًا يَطْلُبُونَ قِلَادَةً كَانَتْ لِعَائِشَةَ نَسِيَتْهَا فِي مَنْزِلٍ نَزَلَتْهُ، فَحَضَرَتِ الصَّلَاةُ وَلَيْسُوا عَلَى وُضُوءٍ وَلَمْ يَجِدُوا مَاءً، فَصَلُّوا بِغَيْرِ وُضُوءٍ فَذَكَرُوا ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ آيَةَ التَّيَمُّمِ. قَالَ أُسَيْدُ ابْنُ حُضَيْرٍ: جَزَاكِ اللهُ خَيْرًا، فَوَاللهِ! مَا نَزَلَ بِكِ أَمْرٌ تَكْرَهِينَهُ إِلَّا جَعَلَ اللهُ لَكِ وَلِلْمُسْلِمِينَ فِيهِ خَيْرًا.

324. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ sent Usaid bin Ḥuḍair and some other people to look for a necklace that 'Âishah had left behind in a place where she had stopped (while traveling). The time for prayer came and they did not have *Wuḍû'*, and they could not find any water, so they prayed without *Wuḍû'*. They mentioned that to the Messenger of Allâh ﷺ, and Allâh, the Mighty and Sublime revealed the verse of *Tayammum*. Usaid bin Ḥuḍair said: 'May Allâh reward you with good, for by Allâh, nothing ever happened to you that you dislike, but Allâh makes it good for you and the Muslims.'" (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، التيمم، باب إذا لم يجد ماءً ولا ترابًا، ح:٣٣٦ وغيره، ومسلم، الحيض، باب التيمم، ح:٣٦٧/ ١٠٩ من حديث هشام به، وأبوداود، الطهارة، باب التيمم، ح:٣١٧ من حديث أبي معاوية به، وهو في الكبرٰى، ح:٣١٢.

Comments:

Imâm An-Nasâî's argumentation is that the Companions performed the prayer without ablution both wet and dry, when they found no water, and the Prophet ﷺ did not disapprove of it. Now, after the coming of the command of dry ablution, if one finds not even soil, the ritual prayer would be offered without ablution in the light of the action of the Prophet's ﷺ Companions. And this is the path of Imâm Ash-Shafi'î and Imâm Aḥmad - except that Imâm Ash-Shafi'î's viewpoint is that the ritual prayer will have to be offered again upon finding water or good soil.

325. It was narrated from Ṭâriq that a man became *Junub* and did not pray, then he came to the Prophet ﷺ and mentioned that to him. He said: "You did the right thing." Another man became *Junub* and performed *Tayammum* and prayed, and he came to him and he said something similar to what he had told the other man – meaning, you did the right thing. (*Ṣaḥîḥ*)

٣٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أُمَيَّةُ بنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ مُخَارِقًا أَخْبَرَهُمْ عَنْ طَارِقٍ: أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يُصَلِّ فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ فَقَالَ: «أَصَبْتَ»، فَأَجْنَبَ رَجُلٌ آخَرُ فَتَيَمَّمَ وَصَلَّى، فَأَتَاهُ فَقَالَ نَحْوَ مَا قَالَ لِلْآخَرِ - يَعْنِي أَصَبْتَ -.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٣١٥ من حديث شعبة عن مخارق بن عبدالله الأحمسي عن طارق بن شهاب به.

2. The Book Of Water From *Al-Mujtaba*[1]

(المعجم ٢) - كِتَابُ المِيَاهِ

(التحفة . . .) من المجتبىٰ

Allâh, the Mighty and Sublime, says:

And We sent down pure water from the sky.[2]

And He, the Mighty and Sublime, says:

And He caused water to descend on you from the sky, to clean you thereby.[3]

And He, the Most High, says:

And you find no water, then perform Tayammum with clean earth.[4]

قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَأَنزَلْنَا مِنَ ٱلسَّمَآءِ مَآءً طَهُورًا﴾ [الفرقان:٤٨] وَقَالَ عَزَّ وَجَلَّ: ﴿وَيُنَزِّلُ عَلَيْكُم مِّنَ ٱلسَّمَآءِ مَآءً لِّيُطَهِّرَكُم بِهِۦ﴾ [الأنفال:١١] وَقَالَ تَعَالَى: ﴿فَلَمْ تَجِدُوا۟ مَآءً فَتَيَمَّمُوا۟ صَعِيدًا طَيِّبًا﴾ [المائدة:٦] (التحفة ٢٠٦)

326. It was narrated from Ibn 'Abbâs that one of the wives of the Prophet ﷺ performed *Ghusl* from *Janâbah*, and the Prophet ﷺ performed *Wuḍû'* with her leftover water. She mentioned that to him and he said: "Water is not made impure by anything." (***Ḍa'îf***)[5]

٣٢٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ بَعْضَ أَزْوَاجِ النَّبِيِّ ﷺ اغْتَسَلَتْ مِنَ الْجَنَابَةِ، فَتَوَضَّأَ النَّبِيُّ ﷺ بِفَضْلِهَا فَذَكَرَتْ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّ الْمَاءَ لَا يُنَجِّسُهُ شَيْءٌ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطهارة، باب الرخصة بفضل وضوء المرأة، ح:٣٧١ من حديث سفيان الثوري، وأبوداود، ح:٦٨، والترمذي، ح:٦٥ من حديث سماك به، وقال الترمذي: "حسن صحيح"، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي * رواية سماك عن عكرمة ضعيفة كما حققته في نيل المقصود، ح:٦٨، وحديث مسلم:٣٢٣ يغني عنه.

[1] Many of these narrations appeared at the beginning of the Book of Purification.

[2] *Al-Furqân* 25:48.

[3] *Al-Anfâl* 8:11.

[4] *Al-Mâ'idah* 5:6.

[5] See the following versions.

Chapter 1. The Well Of Buḍâ'ah

(المعجم ١) - بَابُ ذِكْرِ بِئْرِ بُضَاعَةَ
(التحفة ٢٠٧)

327. It was narrated that Abû Sa'eed Al-Khudrî said: "It was said: 'O Messenger of Allâh, you perform *Wuḍû'* from the well of Buḍâ'ah when it is a well into which the bodies of dogs, menstrual rags and garbage are thrown?' He said: 'Water is pure and it is not made impure by anything.'" (***Hasan***)

٣٢٧ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ كَعْبٍ الْقُرَظِيُّ عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ رَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ! أَتَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ وَهِيَ بِئْرٌ يُطْرَحُ فِيهَا لُحُومُ الْكِلَابِ وَالْحِيَضُ وَالنَّتْنُ؟ فَقَالَ: «الْمَاءُ طَهُورٌ لَا يُنَجِّسُهُ شَيْءٌ».

تخريج: [إسناد حسن] أخرجه أبوداود، الطهارة، باب ماجاء في بئر بضاعة، ح:٦٦، ٦٧، والترمذي، الطهارة، باب ماجاء: أن الماء لا ينجسه شيء، ح:٦٦ من حديث أبي أسامة به، وقال الترمذي: "حسن"، وصححه أحمد، ويحيىٰ بن معين، والحاكم وغيرهم (التلخيص الحبير:١/ ١٣، ١٤).

Comments:

See *Ḥadîth* 53.

328. It was narrated from Ibn Abî Sa'eed Al-Khudrî that his father said: "I passed by the Prophet ﷺ when he was performing *Wuḍû'* from the well of Buḍâ'ah. I said: 'Are you performing *Wuḍû'* from it when garbage is thrown into it?' He said: 'Water is not made impure by anything.'" (***Ṣaḥîḥ***)

٣٢٨ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ - وَكَانَ مِنَ الْعَابِدِينَ - عَنْ مُطَرِّفِ بْنِ طَرِيفٍ، عَنْ خَالِدِ بْنِ أَبِي نَوْفٍ، عَنْ سَلِيطٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: مَرَرْتُ بِالنَّبِيِّ ﷺ وَهُوَ يَتَوَضَّأُ مِنْ بِئْرِ بُضَاعَةَ فَقُلْتُ: أَتَتَوَضَّأُ مِنْهَا وَهِيَ يُطْرَحُ فِيهَا مَا يُكْرَهُ مِنَ النَّتْنِ؟ فَقَالَ: «الْمَاءُ لَا يُنَجِّسُهُ شَيْءٌ».

تخريج: [صحيح] أخرجه أحمد والبيهقي:١/ ٢٥٧، ٢٥٨ من حديث عبدالعزيز بن مسلم به * ابن أبي سعيد اسمه عبدالرحمٰن كما رواه ابن مندة في الطهارة(النكت الظراف:٤١٢٥)، وللحديث شواهد.

Chapter 2. Restricting The Amount Of Water

(المعجم ٢) - بَابُ التَّوْقِيتَ فِي الْمَاءِ
(التحفة ٢٠٨)

329. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Umar that his father said: "The Messenger of Allâh ﷺ was asked about water and how some animals and carnivorous beasts might drink from it. He said: 'If the water is more than two *Qullahs*, it will not become filthy.'"[1] (*Sahîh*)

٣٢٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْمَاءِ وَمَا يَنُوبُهُ مِنَ الدَّوَابِّ وَالسِّبَاعِ فَقَالَ: «إِذَا كَانَ الْمَاءُ قُلَّتَيْنِ لَمْ يَحْمِلِ الْخَبَثَ».

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب ما ينجس الماء، ح:٦٤، ٦٥ من حديث أبي أسامة به، والترمذي، ح:٦٧، وابن ماجة، ح:٥١٧، ٥١٨ من حديث محمد بن جعفر به، وهو في الكبرٰى، ح:٥٠ وصححه ابن خزيمة:١/ ٤٩، ح:٩٢.

Comments:

See *Hadîth* 52.

330. It was narrated from Anas that a Bedouin urinated in the *Masjid*, and some of the people went after him, but the Messenger of Allâh ﷺ said: "Do not restrain him." When he had finished he called for a bucket (of water) and poured over it.[2] (*Sahîh*)

٣٣٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ أَعْرَابِيًّا بَالَ فِي الْمَسْجِدِ فَقَامَ إِلَيْهِ بَعْضُ الْقَوْمِ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُزْرِمُوهُ». فَلَمَّا فَرَغَ دَعَا بِدَلْوٍ مِنْ مَاءٍ فَصَبَّهُ عَلَيْهِ.

تخريج: [صحيح] تقدم، ح:٥٣، وهو في الكبرٰى، ح:٥١.

Comments:

See *Hadîth* 54, 56, 57.

331. It was narrated that Abû Hurairah said: "A Bedouin stood up and urinated in the *Masjid*, so the people grabbed him. The Messenger of Allâh ﷺ said to

٣٣١ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَمْرِو بْنِ الْوَلِيدِ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ

[1] See the comment on No. 52 where this preceded.

[2] This preceded under No. 53.

them: 'Leave him alone, and pour a bucket of water over his urine. For you have been sent to make things easy for people, you have not been sent to make things difficult.'" (*Ṣaḥîḥ*)

اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَامَ أَعْرَابِيٌّ فَبَالَ فِي الْمَسْجِدِ فَتَنَاوَلَهُ النَّاسُ فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «دَعُوهُ، وَأَهْرِيقُوا عَلَى بَوْلِهِ دَلْوًا مِنْ مَاءٍ، فَإِنَّمَا بُعِثْتُمْ مُيَسِّرِينَ وَلَمْ تُبْعَثُوا مُعَسِّرِينَ».

تخريج: [صحيح] تقدم، ح:٥٦، وهو في الكبرى، ح:٥٤.

Comments:

See *Ḥadîth* 57.

Chapter 3. The Prohibition Of One Who Is *Junub* Performing *Ghusl* In Standing Water

(المعجم ٣) - النَّهْيِ عَنِ اغْتِسَالِ الْجُنُبِ فِي الْمَاءِ الدَّائِمِ (التحفة ٢٠٩)

332. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should perform *Ghusl* in standing water while he is *Junub*.'" (*Ṣaḥîḥ*)

٣٣٢ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرٍو - وَهُوَ ابْنُ الْحَارِثِ - عَنْ بُكَيْرٍ، أَنَّ أَبَا السَّائِبِ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ».

تخريج: [صحيح] تقدم، ح:٢٢١.

Comments:

See *Ḥadîth* 35, 221.

Chapter 4. *Wuḍû'* With Sea Water

(المعجم ٤) - الْوُضُوءُ بِمَاءِ الْبَحْرِ (التحفة ٢١٠)

333. Abû Hurairah said: "A man asked the Prophet ﷺ: 'O Messenger of Allâh, we travel by sea and we take a little water with us, but if we use it for *Wuḍû'*, we will go thirsty. Can we perform *Wuḍû'* with seawater?' The Messenger of Allâh ﷺ said: 'Its water is a means of

٣٣٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ أَبِي سَلَمَةَ أَنَّ الْمُغِيرَةَ بْنَ أَبِي بُرْدَةَ أَخْبَرَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا نَرْكَبُ الْبَحْرَ وَنَحْمِلُ

purification and its dead meat is permissible.'" (*Ṣaḥîḥ*)

مَعَنا الْقَلِيلَ مِنَ الْمَاءِ، فَإِنْ تَوَضَّأْنَا بِهِ عَطِشْنَا، أَفَنَتَوَضَّأُ مِنْ مَاءِ الْبَحْرِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ».

تخريج: [إسناده صحيح] تقدم، ح:٥٩، وهو في الكبرى، ح:٥٨.

Comments:

See *Ḥadîth* 59.

Chapter 5. *Wuḍû'* With Water From Snow And Hail

(المعجم ٥) - **بَابُ** الوُضُوءِ بِمَاءِ الثَّلْجِ وَالبَرَدِ (التحفة ٢١١)

334. It was narrated that 'Âishah said: "The Prophet ﷺ used to say: *'Allâhummaghsil khaṭâyâya bi-mâ'ith-thalj wal-barad wa naqqi qalbî min al-khaṭâya kamâ naqayta ath-thawb al-abyaḍ min ad-danas* (O Allâh, wash away my sins with the water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth).'" (*Ṣaḥîḥ*)

٣٣٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْ خَطَايَايَ [بِمَاءِ الثَّلْجِ] وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ».

تخريج: [صحيح] تقدم، ح:٦١، وهو في الكبرى، ح:٥٩.

335. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ would say:[1] *'Allâhummaghsil khaṭâyâya bi-mâ'ith-thalj wal-barad* (O Allâh, wash away my sins with the water of snow and hail).'" (*Ṣaḥîḥ*)

٣٣٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

تخريج: [صحيح] تقدم، ح:٦٠، وهو في الكبرى، ح:٦٠.

Comments:

See *Ḥadîth* 60.

[1] That is at the beginning of *Ṣalâh* as is clear from the remainder of the narration which preceded under No. 60.

Chapter 6. The Leftovers Of A Dog

(المعجم ٦) - بَابٌ سُؤْرِ الكَلْبِ
(التحفة ٢١٢)

336. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a dog licks the vessel of any one of you, let him throw (the contents) away and wash it seven times.'" (*Sahîh*)

٣٣٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينٍ وَأَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيُرِقْهُ، ثُمَّ لْيَغْسِلْهُ سَبْعَ مَرَّاتٍ».

تخريج: [صحيح] تقدم، ح:٦٦، وهو في الكبرٰى، ح:٦٥.

Comments:
See *Hadîth* 63, 64.

Chapter 7. Rubbing A Vessel Licked By A Dog With Dust

(المعجم ٧) - بَابٌ تَعْفِيرِ الإِنَاءِ بِالتُّرَابِ مِنْ وُلُوغِ الكَلْبِ فِيهِ (التحفة ٢١٣)

337. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ commanded that dogs be killed, but he made an exception for hunting dogs and sheepdogs and said: "If a dog licks a vessel then wash it seven times and rub it the eighth time with dust." (*Sahîh*)

٣٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ مُطَرِّفًا عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ وَرَخَّصَ فِي كَلْبِ الصَّيْدِ وَالْغَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ، وَعفِّرُوهُ الثَّامِنَةَ بِالتُّرَابِ».

تخريج: [صحيح] تقدم، ح:٦٧، وهو في الكبرٰى، ح:٧٠.

338. It was narrated that 'Abdullâh bin Mughaffal said: "The Messenger of Allâh ﷺ commanded that dogs be killed. He said: 'What do they have to do with dogs?' And he granted a concession regarding hunting dogs and sheepdogs. And he said: 'If a dog licks a vessel, wash it seven times, and rub it the eighth

٣٣٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ يَزِيدَ ابْنِ حُمَيْدٍ قَالَ: سَمِعْتُ مُطَرِّفًا يُحَدِّثُ عَنْ عَبْدِاللهِ بْنِ مُغَفَّلٍ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِ الْكِلَابِ قَالَ: «مَا بَالُهُمْ وَبَالُ الكِلَابِ؟ قَالَ: وَرَخَّصَ فِي كَلْبِ

الصَّيْدِ وَكَلْبِ الْغَنَمِ وَقَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاغْسِلُوهُ سَبْعَ مَرَّاتٍ وَعَفِّرُوا الثَّامِنَةَ بِالتُّرَابِ»، خَالَفَهُ أَبُو هُرَيْرَةَ فَقَالَ: «إِحْدَاهُنَّ بِالتُّرَابِ».

تخريج: [**صحيح**] تقدم، ح:٦٧.

time with dust.' Abû Hurairah differed from him and said: 'Rub it one time with dust.'" (*Ṣaḥîḥ*)

٣٣٩ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ أُولَاهُنَّ بِالتُّرَابِ».

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٦٩، وللحديث شواهد كثيرة.

339. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust." (*Ṣaḥîḥ*)

٣٤٠ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَغْسِلْهُ سَبْعَ مَرَّاتٍ، أُولَاهُنَّ بِالتُّرَابِ».

تخريج: [**صحيح**] أخرجه أبوداود، الطهارة، باب الوضوء بسؤر الكلب، ح:٧٣ من حديث قتادة به، وهو في الكبرٰى، ح:٦٨، وصححه الدارقطني:١/ ٦٤، وللحديث شواهد.

340. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If a dog licks the vessel of any one of you, let him wash it seven times, the first time with dust."

(المعجم ٨) - بَابُ سُؤْرِ الهِرَّةِ (التحفة ٢١٤)

Chapter 8. The Leftovers Of A Cat

٣٤١ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ ابْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ حُمَيْدَةَ بِنْتِ عُبَيْدِ بْنِ رِفَاعَةَ، عَنْ كَبْشَةَ بِنْتِ كَعْبِ بْنِ مَالِكٍ: أَنَّ أَبَا قَتَادَةَ دَخَلَ عَلَيْهَا ثُمَّ ذَكَرَ كَلِمَةً، مَعْنَاهَا،

341. It was narrated from Kabshah bint Ka'b bin Mâlik that Abû Qatâdah entered upon her, then she narrated the following: "I poured some water for him for *Wuḍû'*, and a cat came and drank from it, so he titled the vessel for it

to drink." Kabshah said: "He saw me looking at him and said: 'Are you surprised, O daughter of my brother?' I said: 'Yes.' He said: 'The Messenger of Allâh ﷺ said: 'They are not impure, rather they are among the males and females (animals) who go around among you." (*Sahîh*)

فَسَكَبْتُ لَهُ وَضُوءًا، فَجَاءَتْ هِرَّةٌ فَشَرِبَتْ مِنْهُ فَأَصْغَى لَهَا الْإِنَاءَ حَتَّى شَرِبَتْ قَالَتْ كَبْشَةُ: فَرَآنِي أَنْظُرُ إِلَيْهِ فَقَالَ: أَتَعْجَبِينَ يَا ابْنَةَ أَخِي؟ قُلْتُ: نَعَمْ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّهَا لَيْسَتْ بِنَجَسٍ إِنَّمَا هِيَ مِنَ الطَّوَّافِينَ عَلَيْكُمْ وَالطَّوَّافَاتِ».

تخريج: [إسناده صحيح] تقدم، ح:٦٨، وهو في الكبرىٰ، ح:٦٣.

Chapter 9. The Leftovers Of A Menstruating Woman

(المعجم ٩) - بَابُ سُؤْرِ الْحَائِضِ

(التحفة ٢١٥)

342. It was narrated that 'Âishah, may Allâh be pleased with her, said: "While I was menstruating, I would nibble meat from a bone and the Messenger of Allâh ﷺ would put his mouth where mine had been. And while I was menstruating, I would drink from a vessel and he would put his mouth where mine had been." (*Sahîh*)

٣٤٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنِ الْمِقْدَامِ ابْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَتَعَرَّقُ الْعَرْقَ فَيَضَعُ رَسُولُ اللهِ ﷺ فَاهُ حَيْثُ وَضَعْتُهُ وَأَنَا حَائِضٌ، وَكُنْتُ أَشْرَبُ مِنَ الْإِنَاءِ فَيَضَعُ فَاهُ حَيْثُ وَضَعْتُ وَأَنَا حَائِضٌ.

تخريج: [صحيح] تقدم، ح:٧٠، وهو في الكبرىٰ، ح:٦٢.

Comments:

See *Hadîth* 70.

Chapter 10. Concession With Regard To The Leftovers Of A Woman (After Purification)

(المعجم ١٠) - بَابُ الرُّخْصَةِ فِي فَضْلِ الْمَرْأَةِ (التحفة ٢١٦)

343. It was narrated that Ibn 'Umar said: "Men and women used to perform *Wudû'* together during the time of the Messenger of Allâh ﷺ." (*Sahîh*)

٣٤٣ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرِّجَالُ وَالنِّسَاءُ يَتَوَضَّؤُونَ فِي زَمَانِ رَسُولِ اللهِ ﷺ جميعًا.

تخريج: [صحيح] تقدم، ح:٧١.

Comments:

See *Hadîth* 72.

Chapter 11. The Prohibition Of The Leftovers Of A Woman's *Wuḍû'*

(المعجم ١١) - **بَابُ** النَّهْيِ عَنْ فَضْلِ وُضُوءِ الْمَرْأَةِ (التحفة ٢١٧)

344. It was narrated from Al-Ḥakam bin 'Amr that the Messenger of Allâh ﷺ forbade a man from performing *Wuḍû'* with the leftovers of a woman's (water for) *Wuḍû'*. (***Ḥasan***)

٣٤٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ الْأَحْوَلِ قَالَ: سَمِعْتُ أَبَا حَاجِبٍ، قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَاسْمُهُ سَوَادَةُ بْنُ عَاصِمٍ، عَنِ الْحَكَمِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يَتَوَضَّأَ الرَّجُلُ بِفَضْلِ وَضُوءِ الْمَرْأَةِ.

تخريج: [إسناده حسن] أخرجه أبوداود السجستاني، الطهارة، باب النهي عن ذلك، ح:٨٢، والترمذي، الطهارة، باب ماجاء في كراهية فضل طهور المرأة، ح:٦٣، ٦٤، وابن ماجه، الطهارة، باب النهي عن ذلك، ح:٣٧٣ من حديث أبي داود الطيالسي به، وهو في مسنده، ح:١٢٥٢، وقال الترمذي: "حسن"، وصححه ابن حبان.

Comments:

See *Ḥadîth* 72, 233, 239.

Chapter 12. The Concession Regarding The Leftovers Of One Who Is *Junub*

(المعجم ١٢) - الرُّخْصَةُ فِي فَضْلِ الْجُنُبِ (التحفة ٢١٨)

345. It was narrated from 'Âishah that she used to perform *Ghusl* with the Messenger of Allâh ﷺ from a single vessel. (***Saḥîḥ***)

٣٤٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا كَانَتْ تَغْتَسِلُ مَعَ رَسُولِ اللهِ ﷺ فِي الْإِنَاءِ الْوَاحِدِ.

تخريج: [صحيح] تقدم، ح:٧٢، وهو في الكبرٰى، ح:٧٣.

Chapter 13. How Much Water Is Sufficient For A Person To Use for *Wuḍû'* And *Ghusl*

(المعجم ١٣) - **بَابُ** الْقَدْرِ الَّذِي يَكْتَفِي بِهِ الْإِنْسَانُ مِنَ الْمَاءِ لِلْوُضُوءِ وَالْغُسْلِ (التحفة ٢١٩)

346. It was narrated that 'Abdullâh bin Jabr said: "I heard Anas bin Mâlik say: 'The Messenger of Allâh

٣٤٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ:

ﷺ used to perform *Wuḍû'* with a *Makkûk* (cup) and *Ghusl* with five *Makkûks* (cups).'" (*Ṣaḥîḥ*)

حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ جَبْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِمَكُّوكٍ وَيَغْتَسِلُ [بِخَمْسَةِ] مَكَاكِيَّ.

تخريج: [صحيح] تقدم، ح:٧٣، وهو في الكبرٰى، ح:٧٤.

Comments:

See *Ḥadîth* 73.

347. It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to perform *Ghusl* with a *Mudd* and *Ghusl* with approximately a *Ṣâ'*. (*Ṣaḥîḥ*)

٣٤٧ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَبْدَةُ - يَعْنِي ابْنَ سُلَيْمَانَ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَوَضَّأُ بِمُدٍّ وَيَغْتَسِلُ بِنَحْوِ الصَّاعِ.

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب ما يجزىء من الماء في الوضوء، ح:٩٢، وابن ماجه، الطهارة، باب ماجاء في مقدار الماء للوضوء والغسل من الجنابة، ح:٢٦٨ من حديث قتادة به، وله شواهد عند البخاري ومسلم وغيرهما.

348. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to perform *Ghusl* with a *Mudd* and *Ghusl* with a *Ṣâ'*." (*Ṣaḥîḥ*)

٣٤٨ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَوَضَّأُ بِالْمُدِّ وَيَغْتَسِلُ بِالصَّاعِ.

تخريج: [صحيح] أخرجه أحمد:٦/ ٢٨٠، ح:٢٦٩٢٥ عن حسن بن موسي به، والحديث السابق شاهد له.

Comments:

The *Sa'* equals four *Mudds*, (1 *Sa'* equals 2.03 liters). For performing the purificatory bath (*Ghusl*), the amount of water has been variously mentioned: sometimes a *Sa'*, or almost a *Sa'*, in some places. Five *Ratls* or sometimes eight *Ratls*, etc. The import of these statements is not much variant. The phrase 'appoximately a *Sa'* also provides evidence to this viewpoint.

3. The Book Of Menstruation And *Istiḥâḍah*[1]

(المعجم ٣) - كِتَابُ الحَيْضِ وَالاِسْتِحَاضَةِ (التحفة . . .)

من المجتبىٰ

Chapter 1. The Beginning Of Menstruation, And Can Menstruation Be Called *Nifâs*?

(المعجم ١) - بَابُ بَدْءِ الحَيْضِ، وَهَلْ يُسَمَّى الحَيْضُ نِفَاسًا (التحفة ٢٢٠)

349. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ with no intention other than *Ḥajj*. When he was in Sarif I began menstruating. The Messenger of Allâh ﷺ entered upon me and I was weeping. He said: 'What is the matter with you? Has your *Nifâs* begun?'[2] I said: 'Yes.' He said: 'This is something that Allâh the Mighty and Sublime has decreed for the daughters of Âdam. Do what the pilgrims do but do not perform *Ṭawâf* around the House.'" (*Ṣaḥîḥ*)

٣٤٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ بْنِ مُحَمَّدِ ابْنِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لَا نُرَى إِلَّا الْحَجَّ فَلَمَّا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «مَا لَكِ أَنَفِسْتِ؟» قُلْتُ: نَعَمْ، قَالَ: «هٰذَا أَمْرٌ كَتَبَهُ اللهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ فَاقْضِي مَا يَقْضِي الْحَاجُّ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ».

تخريج: [صحيح] تقدم، ح:٢٩١.

Comments:

1. The expression "the daughters" of Âdam ﷺ' is an evidence that menstruation has been decreed for women from the beginning.
2. *A'nafisti*: *Nifâs* in this expression signifies menstruation.

[1] Irregular blood flow.

[2] Here, it means menstruation. See the chapter clarifying that where it appears again, no. 349.

Chapter 2. Mention Of *Al-Istiḥâḍah* And The Coming And Going Of The Regular Period

(المعجم ٢) - ذِكْرُ الاسْتِحَاضَةِ وَإِقْبَالِ الدَّمِ وَإِدْبَارِهِ (التحفة ٢٢١)

350. It was narrated from Fâṭimah bint Qais from Banu Asad Quraish that she came to the Prophet ﷺ and mentioned that she suffered from *Istiḥâḍah*. She said that he said to her: "That is a vein, so when the time of menstruation comes, stop praying, and when it goes, take your bath and wash the blood from yourself then pray." (*Ṣaḥîḥ*)

٣٥٠ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ - وَهُوَ ابْنُ سَمَاعَةَ - قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ مِنْ بَنِي أَسَدِ قُرَيْشٍ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَذَكَرَتْ أَنَّهَا تُسْتَحَاضُ، فَزَعَمَتْ أَنَّهُ قَالَ لَهَا: «إِنَّمَا ذٰلِكِ عِرْقٌ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي وَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي».

تخريج: [صحيح] تقدم، ح:٢٠١.

351. It was narrated from 'Âishah that the Prophet ﷺ said: "When the time of menstruation comes, stop praying, and when it goes, perform *Ghusl*." (*Ṣaḥîḥ*)

٣٥١ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْتَسِلِي».

تخريج: [صحيح] تقدم، ح:٢٠٢.

352. It was narrated that 'Âishah said: "Umm Ḥabîbah bint Jahsh asked the Messenger of Allâh ﷺ: 'O Messenger of Allâh, I suffer from *Istiḥâḍah*.' He said: 'That is a vein, so perform *Ghusl*, then pray.' And she used to perform *Ghusl* for each prayer." (*Ṣaḥîḥ*)

٣٥٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَفْتَتْ أُمُّ حَبِيبَةَ بِنْتُ جَحْشٍ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ؟ فَقَالَ: «إِنَّ ذٰلِكِ عِرْقٌ فَاغْتَسِلِي، ثُمَّ صَلِّي» فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

تخريج: [صحيح] تقدم، ح:٢٠٦.

Chapter 3. A Woman Who Has Regular Days During Which She Menstruates Each Month

(المعجم ٣) - الْمَرْأَةُ تَكُونُ لَهَا أَيَّامٌ مَعْلُومَةٌ تَحِيضُهَا كُلَّ شَهْرٍ (التحفة ٢٢٢)

353. It was narrated from 'Âishah that Umm Ḥabîbah asked the Messenger of Allâh ﷺ about bleeding. 'Âishah said: "I saw her wash tub filled with blood." The Messenger of Allâh ﷺ said to her: "Stop (praying) for as long as your period used to last, then perform *Ghusl*." (*Ṣaḥîḥ*)

٣٥٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ سَأَلَتْ رَسُولَ اللهِ ﷺ عَنِ الدَّمِ، فَقَالَتْ عَائِشَةُ: رَأَيْتُ مِرْكَنَهَا مَلْآنَ دَمًا فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «امْكُثِي قَدْرَ مَا كَانَتْ تَحْبِسُكِ حَيْضَتُكِ ثُمَّ اغْتَسِلِي».

وَأَخْبَرَنَا به قُتَيْبةُ مَرَّةً أُخْرَى، وَلَمْ يَذْكُرْ فِيهِ جَعْفَرَ بْنَ رَبِيعَة.

تخريج: [صحيح] تقدم، ح:٢٠٧.

354. It was narrated that Umm Salamah said: "A woman asked the Prophet ﷺ: 'I suffer from *Istiḥâḍah* and I never become pure; should I stop praying?' He said: 'No. Stop praying for the number of days and nights that you used to menstruate, then perform *Ghusl*, wrap a cloth around yourself, and pray.'" (*Ṣaḥîḥ*)

٣٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ قَالَ: أَخْبَرَنِي عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَأَلَتِ امْرَأَةٌ النَّبِيَّ ﷺ قَالَتْ: إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ: «لَا وَلَكِنْ دَعِي قَدْرَ تِلْكَ الْأَيَّامِ وَاللَّيَالِي الَّتِي كُنْتِ تَحِيضِينَ فِيهَا ثُمَّ اغْتَسِلِي وَاسْتَثْفِرِي وَصَلِّي».

تخريج: [صحيح] تقدم، ح:٢٠٩.

Comments:

See *Ḥadîth* 209.

355. It was narrated from Umm Salamah that a woman suffered from constant bleeding during the time of the Messenger of Allâh ﷺ, so Umm Salamah consulted the Prophet ﷺ for her. He said: "Let her count the number of nights and

٣٥٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً كَانَتْ تُهْرَاقُ الدَّمَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ اسْتَفْتَتْ لَهَا أُمُّ سَلَمَةَ رَسُولَ اللهِ ﷺ

days that she used to menstruate each month before this happened to her, and let her stop praying for that period of time each month. Then when that is over let her perform *Ghusl*, then wrap a cloth around herself, and pray." (*Ṣaḥîḥ*)

فَقَالَ: «لِتَنْظُرْ عَدَدَ اللَّيَالِي وَالْأَيَّامِ الَّتِي كَانَتْ تَحِيضُ مِنَ الشَّهْرِ قَبْلَ أَنْ يُصِيبَهَا الَّذِي أَصَابَهَا، فَلْتَتْرُكِ الصَّلَاةَ قَدْرَ ذٰلِكَ مِنَ الشَّهْرِ فَإِذَا خَلَّفَتْ ذٰلِكَ فَلْتَغْتَسِلْ، ثُمَّ لْتَسْتَثْفِرْ بِالثَّوْبِ ثُمَّ لْتُصَلِّ».

تخريج: [صحيح] تقدم، ح:٢٠٩.

Chapter 4. Mentioning The Period

(المعجم ٤) - **ذِكْرُ الْأَقْرَاءِ** (التحفة ٢٢٣)

356. It was narrated from 'Âishah that Umm Ḥabîbah bint Jaḥsh who was married to 'Abdur-Raḥmân bin 'Awf suffered from *Istiḥâḍah* and did not become pure. Her situation was mentioned to the Messenger of Allâh ﷺ and he said: "That is not menstruation, rather it is a kick in the womb, so let her work out the length of the menses that she used to have, and stop praying (for that period of time), then after that let her perform *Ghusl* for every prayer." (*Ṣaḥîḥ*)

٣٥٦ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ - وَهُوَ ابْنُ بَكْرِ بْنِ مُضَرَ - قَالَ: حَدَّثَنِي أَبِي عَنْ يَزِيدَ - وَهُوَ ابْنُ عَبْدِ اللهِ وَهُوَ ابْنُ أُسَامَةَ بْنِ الْهَادِ - عَنْ أَبِي بَكْرٍ - وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ - عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ أُمَّ حَبِيبَةَ بِنْتَ جَحْشٍ الَّتِي كَانَتْ تَحْتَ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَأَنَّهَا اسْتُحِيضَتْ لَا تَطْهُرُ، فَذُكِرَ شَأْنُهَا لِرَسُولِ اللهِ ﷺ قَالَ: «لَيْسَتْ بِالْحَيْضَةِ وَلٰكِنَّهَا رَكْضَةٌ مِنَ الرَّحِمِ لِتَنْظُرْ قَدْرَ قَرْئِهَا الَّتِي كَانَتْ تَحِيضُ لَهَا فَلْتَتْرُكِ الصَّلَاةَ ثُمَّ تَنْظُرْ مَا بَعْدَ ذٰلِكَ فَلْتَغْتَسِلْ عِنْدَ كُلِّ صَلَاةٍ».

تخريج: [إسناده صحيح] تقدم، ح:٢١٠.

Comments:

See *Ḥadîth* 210.

357. It was narrated from 'Âishah that Umm Ḥabîbah bint Jaḥsh used to suffer from *Istiḥâḍah* for seven years. She asked the Prophet ﷺ and

٣٥٧ - أَخْبَرَنَا مُوسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ ابْنَةَ جَحْشٍ كَانَتْ تُسْتَحَاضُ سَبْعَ سِنِينَ فَسَأَلَتِ

النَّبِيَّ ﷺ، فَقَالَ: «لَيْسَتْ بِالْحَيْضَةِ إِنَّما هُوَ عِرْقٌ». فَأَمَرَهَا أَنْ تَتْرُكَ الصَّلَاةَ قَدْرَ أَقْرَائِهَا وَحَيْضَتِهَا وَتَغْتَسِلَ وَتُصَلِّيَ فَكَانَتْ تَغْتَسِلُ عِنْدَ كُلِّ صَلَاةٍ.

he said: "That is not menstruation, rather it is a vein. Tell her not to pray for the period of time that her period used to last, then let her perform *Ghusl* and pray." She used to perform *Ghusl* for every prayer. **(*Ṣaḥîḥ*)**

تخريج: [صحيح] تقدم، ح: ٢١١.

٣٥٨ - **أَخْبَرَنَا** عِيسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ فَانْظُرِي إِذَا أَتَاكِ قَرْؤُكِ فَلَا تُصَلِّي، وإِذَا مَرَّ قَرْؤُكِ فَلْتَطَهَّرِي ثُمَّ صَلِّي مَا بَيْنَ الْقَرْءِ إِلَى الْقَرْءِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هذَا الْحَدِيثَ هِشَامُ بْنُ عُرْوَةَ عَنْ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْمُنْذِرُ.

358. It was narrated from 'Urwah that Fâṭimah bint Abî Ḥubaish narrated that she came to the Messenger of Allâh ﷺ and complained to him about bleeding. The Messenger of Allâh ﷺ said to her: "That is a vein, so when your period comes, do not pray, and when your period is over, purify yourself and pray in between one period and the next." **(*Ḥasan*)**

Abû 'Abdur-Raḥmân said: Hishâm bin 'Urwah reported this *Ḥadîth* from 'Urwah, and he did not mention what Al-Mundhir mentioned in it.

تخريج: [حسن] تقدم، ح: ٢١٢.

٣٥٩ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدَةُ وَوَكِيعٌ وَأَبُو مُعَاوِيَةَ قَالُوا: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إِنِّي امْرَأَةٌ أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ: «لَا، إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي

359. It was narrated that 'Âishah said: Fâṭimah bint Abî Ḥubaish came to the Messenger of Allâh ﷺ and said: "I am a woman who suffers from *Istiḥâḍah* and I never become pure. Should I stop praying?" He said: "No, that is a vein, it is not menstruation. When your period comes, stop praying, and when it goes, wash the blood from yourself and pray." **(*Ṣaḥîḥ*)**

الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: [صحيح] تقدم، ح: ٢١٣.

Chapter 5. Woman Suffering From *Istiḥâḍah* Combining Prayers And Performing *Ghusl* For The Combined Prayers

(المعجم ٥) - جَمْعُ الْمُسْتَحَاضَةِ بَيْنَ الصَّلَاتَيْنِ وَغُسْلُهَا إِذَا جَمَعَتْ (التحفة ٢٢٤)

360. It was narrated from 'Âishah that a woman who suffered from *Istiḥâḍah* at the time of the Messenger of Allâh ﷺ was told that it was a stubborn vein (i.e., one that would not stop bleeding). She was told to delay *Ẓuhr* and bring *'Aṣr* forward, and to perform one *Ghusl* for both, and to delay *Maghrib* and bring *'Ishâ'* forward, and to perform one *Ghusl* for both, and she would perform one *Ghusl* for *Ṣubḥ*. (*Ṣaḥîḥ*)

٣٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً مُسْتَحَاضَةً عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، قِيلَ لَهَا: إِنَّهُ عِرْقٌ عَانِدٌ، وَأُمِرَتْ أَنْ تُؤَخِّرَ الظُّهْرَ وَتُعَجِّلَ الْعَصْرَ وَتَغْتَسِلَ لَهُمَا غُسْلًا وَاحِدًا، وَتُؤَخِّرَ الْمَغْرِبَ وَتُعَجِّلَ الْعِشَاءَ وَتَغْتَسِلَ لَهُمَا غُسْلًا وَاحِدًا، وَتَغْتَسِلَ لِصَلَاةِ الصُّبْحِ غُسْلًا وَاحِدًا.

تخريج: إسناده صحيح تقدم، ح: ٢١٤.

Comments:

See *Ḥadîth* 214.

361. It was narrated that Zainab bint Jahsh said: "I said to the Prophet ﷺ that I was suffering from *Istiḥâḍah*. He said: 'Do not pray during the days of your period, then perform *Ghusl* and delay *Ẓuhr* and bring *'Aṣr* forward and pray; then delay *Maghrib* and bring *'Ishâ'* forward and pray them together, and perform *Ghusl* for *Fajr*." (*Ṣaḥîḥ*)

٣٦١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ زَيْنَبَ بِنْتِ جَحْشٍ [قَالَتْ: قُلْتُ] لِلنَّبِيِّ ﷺ إِنَّهَا مُسْتَحَاضَةٌ فَقَالَ: «تَجْلِسُ أَيَّامَ أَقْرَائِهَا، ثُمَّ تَغْتَسِلُ وَتُؤَخِّرُ الظُّهْرَ وَتُعَجِّلُ الْعَصْرَ وَتَغْتَسِلُ وَتُصَلِّي، وَتُؤَخِّرُ الْمَغْرِبَ وَتُعَجِّلُ الْعِشَاءَ وَتَغْتَسِلُ وَتُصَلِّيهِمَا جَمِيعًا، وَتَغْتَسِلُ لِلْفَجْرِ».

تخريج: [صحيح] وللحديث شواهد كثيرة، منها الحديث السابق.

Comments:

See *Ḥadîth* 213.

Chapter 6. The Difference Between Menstrual Blood And *Istiḥâḍah*

(المعجم ٦) - بَابُ الفَرْقِ بَيْنَ دَمِ الحَيْضِ وَالاِسْتِحَاضَةِ (التحفة ٢٢٥)

362. It was narrated from Fâṭimah bint Abî Ḥubaish that she suffered from *Istiḥâḍah* and the Messenger of Allâh ﷺ said to her: "If it is menstrual blood then it is blood that is black and recognizable, so stop praying, and if it is other than that then perform *Wuḍû'*, for it is just a vein." (***Ṣaḥîḥ***)

٣٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو - وَهُوَ ابْنُ عَلْقَمَةَ بْنِ وَقَّاصٍ - عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ فَاطِمَةَ بِنْتِ أَبِي حُبَيْشٍ: أَنَّهَا كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِذَا كَانَ دَمُ الْحَيْضِ فَإِنَّهُ دَمٌ أَسْوَدُ يُعْرَفُ، فَأَمْسِكِي عَنِ الصَّلَاةِ وَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي فَإِنَّمَا هُوَ عِرْقٌ». قَالَ مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ هٰذَا مِنْ كِتَابِهِ.

تخريج: [صحيح] تقدم، ح:٢١٦.

Comments:

See *Ḥadîth* 216.

363. It was narrated from 'Âishah that Fâṭimah bint Abî Ḥubaish suffered from *Istiḥâḍah*. The Messenger of Allâh ﷺ said to her: "Menstrual blood is blood that is black and recognizable, so if it is like that, then stop praying, and if it is otherwise, then perform *Wuḍû'* and pray." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân said: Others reported this *Ḥadîth*, and none of them mentioned what Ibn 'Adî mentioned, and Allâh knows best.

٣٦٣ - وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ مِنْ حِفْظِهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ كَانَتْ تُسْتَحَاضُ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّ دَمَ الْحَيْضِ دَمٌ أَسْوَدُ يُعْرَفُ، فَإِذَا كَانَ ذٰلِكَ فَأَمْسِكِي عَنِ الصَّلَاةِ وَإِذَا كَانَ الْآخَرُ فَتَوَضَّئِي وَصَلِّي».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ وَلَمْ يَذْكُرْ أَحَدٌ مِنْهُمْ مَا ذَكَرَ ابْنُ أَبِي عَدِيٍّ، وَاللّٰهُ أَعْلَمُ.

تخريج: [صحيح] تقدم، ح:٢١٧.

Comments:

It is necessary for a woman having *Istihâdha* - a woman continuing to have a flow of blood after her days of menstruation - to perform a fresh ablution for each ritual prayer. For further elucidation vide *Ḥadîth* 216.

364. It was narrated that 'Âishah said: "Fâṭimah bint Abî Ḥubaish suffered from *Istiḥâḍah* and she asked the Prophet ﷺ: 'O Messenger of Allâh, I suffer from *Istiḥâḍah* and I do not become pure; should I stop praying?' The Messenger of Allâh ﷺ said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when it goes wash the traces of blood from yourself and do *Wuḍû'*. That is a vein and is not menstruation.'"

It was said to him (one of the narrators): "What about *Ghusl*?" He said: "No one is in doubt about that." (*Ṣaḥîḥ*)

٣٦٤ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتُحِيضَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ فَسَأَلَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَتَوَضَّئِي وَصَلِّي، فَإِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ». قِيلَ لَهُ: فَالْغُسْلُ؟ قَالَ: وَذٰلِكَ لَا يَشُكُّ فِيهِ أَحَدٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ وَلَمْ يَذْكُرْ فِيهِ: «وَتَوَضَّئِي» غَيْرُ حَمَّادٍ، وَاللّٰهُ أَعْلَمُ.

تخريج: [صحيح] تقدم، ح:٢١٨.

365. It was narrated that 'Âishah said: "Fâṭimah bint Abî Ḥubaish said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh ﷺ, I do not become pure. Should I stop praying?' The Messenger of Allâh ﷺ said: 'That is a vein and is not menstruation. When your period comes, stop praying, and when it has passed, then wash the blood from yourself and pray.'" (*Ṣaḥîḥ*)

٣٦٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ أَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُسْتَحَاضُ فَلَا أَطْهُرُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَأَمْسِكِي عَنِ

الصَّلَاةِ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: أخرجه البخاري، الوضوء، باب غسل الدم، ح:٢٢٨، ومسلم، الحيض، باب المستحاضة وغسلها وصلوتها، ح:٣٣٣ من حديث هشام به.

366. It was narrated that 'Âishah said: Fâṭimah bint Abî Ḥubaish said to the Messenger of Allâh ﷺ: "O Messenger of Allâh ﷺ, I do not become pure. Should I stop praying?" The Messenger of Allâh ﷺ said: "That is a vein and is not menstruation. When your period comes, stop praying, and when the same amount of time as your regular period has passed, then wash the blood from yourself and pray." (*Ṣaḥîḥ*)

٣٦٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَتْ فَاطِمَةُ بِنْتُ أَبِي حُبَيْشٍ لِرَسُولِ اللهِ ﷺ: لَا أَطْهُرُ أَفَأَدَعُ الصَّلَاةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ وَلَيْسَتْ بِالْحَيْضَةِ، فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا ذَهَبَ قَدْرُهَا فَاغْسِلِي عَنْكِ الدَّمَ وَصَلِّي».

تخريج: [صحيح] تقدم، ح:٢١٩.

367. It was narrated from 'Âishah that the daughter of Abû Ḥubaish said: "O Messenger of Allâh, I do not become pure, so should I stop praying?" He said: "No, that is a vein." – (One of the narrators) Khâlid said, in what I read from him – "and it is not menstruation, so when your period comes, stop praying, and when it goes, wash the blood from yourself and pray." (*Ṣaḥîḥ*)

٣٦٧ - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: سَمِعْتُ هِشَامًا يُحَدِّثُ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ بِنْتَ أَبِي حُبَيْشٍ قَالَتْ: يَا رَسُولَ اللهِ! إِنِّي لَا أَطْهُرُ أَفَأَتْرُكُ الصَّلَاةَ؟ قَالَ: «لَا، إِنَّمَا هُوَ عِرْقٌ» قَالَ خَالِدٌ وَفِيمَا قَرَأْتُ عَلَيْهِ: «وَلَيْسَتْ بِالْحَيْضَةِ فَإِذَا أَقْبَلَتِ الْحَيْضَةُ فَدَعِي الصَّلَاةَ وَإِذَا أَدْبَرَتْ فَاغْسِلِي عَنْكِ الدَّمَ ثُمَّ صَلِّي».

تخريج: [صحيح] تقدم، ح:٢٢٠.

Chapter 7. Yellowish And Brownish Discharge

(المعجم ٧) - **بَابُ** الصُّفْرَةِ وَالْكُدْرَةِ

(التحفة ٢٢٦)

368. It was narrated that Muḥammad

٣٦٨ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ:

أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: قَالَتْ أُمُّ عَطِيَّةَ: كُنَّا لَا نَعُدُّ الصُّفْرَةَ وَالْكُدْرَةَ شَيْئًا.

said: "Umm 'Aṭiyah said: 'We used not to regard yellowish and brownish discharge as anything important.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحيض، باب الصفرة والكدرة في غير أيام الحيض، ح:٣٢٦ من حديث إسماعيل ابن علية به.

Comments:

If a woman becomes purified after menses, takes the purificatory bath, and a few days of purity pass over it, then if she perceives dusky, dingy, or yellowish emission, this will not be considered the menstrual blood. This is because the menstruation starts with thick black blood. Though at the end, it could be yellowish, dusky or dingy. This is the viewpoint of the majority of scholars.

Chapter 8. How To Interact With A Menstruating Woman And The Interpretation Of The Saying Of Allâh: They Ask You Concerning Menstruation. Say: "That Is An *Adha* (A Harmful Thing), Therefore, Keep Away From Women During Menses And Go Not Unto Them Till They Are Purified."[1]

(المعجم ٨) - **بَابُ** مَا يَنَالُ مِنَ الحَائِضِ وَتَأْوِيلِ قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى فَٱعْتَزِلُوا۟ ٱلنِّسَآءَ فِى ٱلْمَحِيضِ﴾ الآية [البقرة: ٢٢٢] (التحفة ٢٢٧)

369. It was narrated that Anas said: "When one of their womenfolk menstruated, the Jews would not eat or drink with them, or mix with them in their houses. They (the Companions) asked the Prophet of Allâh ﷺ about that, and Allâh, the Mighty and Sublime, revealed the *Âyah*: They ask you concerning menstruation. Say: "That is an *Adha* (a harmful thing).[2] So the Messenger of Allâh ﷺ commanded them to eat and drink with them (menstruating women) and to mix with them in

٣٦٩ - أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَتِ الْيَهُودُ إِذَا حَاضَتِ الْمَرْأَةُ مِنْهُمْ لَمْ يُؤَاكِلُوهُنَّ وَلَا يُشَارِبُوهُنَّ وَلَا يُجَامِعُوهُنَّ فِي الْبُيُوتِ، فَسَأَلُوا النَّبِيَّ ﷺ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَيَسْـَٔلُونَكَ عَنِ ٱلْمَحِيضِ قُلْ هُوَ أَذًى﴾ الْآيَة، فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يُؤَاكِلُوهُنَّ وَيُشَارِبُوهُنَّ وَيُجَامِعُوهُنَّ فِي الْبُيُوتِ، وَأَنْ يَصْنَعُوا بِهِنَّ كُلَّ شَيْءٍ مَا خَلَا الْجِمَاعَ،

[1] *Al-Baqarah* 2:222.

[2] *Al-Baqarah* 2:222.

their houses, and to do everything with them except intercourse. The Jews said: 'The Messenger of Allâh ﷺ does not leave anything of our affairs except he goes against it.' Usaid bin Ḥuḍair and 'Abbâd bin Bishr went and told the Messenger of Allâh ﷺ and they said: 'Should we have intercourse with them when they are menstruating?' The expression of the Messenger of Allâh ﷺ changed greatly until we thought that he was angry with them, and they left. Then the Messenger of Allâh ﷺ received a gift of milk, so he sent someone to bring them back and he gave them some to drink, so we knew that he was not angry with them." (*Ṣaḥîḥ*)

فَقَالَتِ الْيَهُودُ: مَا يَدَعُ رَسُولُ اللهِ ﷺ شَيْئًا مِنْ أَمْرِنَا إِلَّا خَالَفَنَا، فَقَامَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بِشْرٍ فَأَخْبَرَا رَسُولَ اللهِ ﷺ، قَالَا: أَنُجَامِعُهُنَّ فِي الْمَحِيضِ؟ فَتَمَعَّرَ رَسُولُ اللهِ ﷺ تَمَعُّرًا شَدِيدًا حَتَّى ظَنَنَّا أَنَّهُ قَدْ غَضِبَ، فَقَامَا فَاسْتَقْبَلَ رَسُولُ اللهِ ﷺ هَدِيَّةَ لَبَنٍ، فَبَعَثَ فِي آثَارِهِما فَرَدَّهُمَا فَسَقَاهُمَا، فَعُرِفَ أَنَّهُ لَمْ يَغْضَبْ عَلَيْهِمَا.

تخريج: [صحيح] تقدم، ح: ٢٨٩.

Comments:

See *Ḥadîth* 289.

Chapter 9. Mentioning What Is Required Of A Person Who Had Intercourse With His Wife During Her Period, While Knowing That Allâh Has Forbidden That

(المعجم ٩) - ذِكْرُ مَا يَجِبُ عَلَى مَنْ أَتَى حَلِيلَتَهُ فِي حَالِ حَيْضِهَا مَعَ عِلْمِهِ بِنَهْيِ اللهِ تَعَالَى (التحفة ٢٢٨)

370. It was narrated from Ibn 'Abbâs from the Prophet ﷺ, concerning a man who has had intercourse with his wife while she was menstruating: "Let him give a Dînâr or half a Dînâr in charity." (*Ṣaḥîḥ*)

٣٧٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنْ عَبْدِ الْحَمِيدِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: فِي الرَّجُلِ يَأْتِي امْرَأَتَهُ وَهِيَ حَائِضٌ «يَتَصَدَّقُ بِدِينَارٍ - أَوْ بِنِصْفِ دِينَارٍ».

تخريج: [إسناده صحيح] تقدم، ح: ٢٩٠.

Comments:

See *Ḥadîth* 290.

Chapter 10. Lying Down With A Menstruating Woman In The Clothes She Wears When Menstruating

(المعجم ١٠) - مُضَاجَعَةُ الحَائِضِ فِي ثِيَابِ حَيْضَتِهَا (التحفة ٢٢٩)

371. Umm Salamah narrated: "While I was lying down with the Messenger of Allâh ﷺ under a blanket, my period came, so I slipped away and put on the clothes I used to wear when I was menstruating The Messenger of Allâh ﷺ said: 'Are you menstruating?' I said: 'Yes.' Then he called me to lie down with him under the blanket." This is the wording of 'Ubaidullâh bin Sa'eed.[1] (*Sahîh*)

٣٧١ - أَخْبَرَنَا عُبَيْدُ اللهِ بنُ سَعِيدٍ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ ح وَأَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي ح وأَخْبَرَنَا إِسْمٰعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الحَارِثِ -: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ حَدَّثَتْهُ أَنَّ أُمَّ سَلَمَةَ حَدَّثَتْهَا قَالَتْ: بَيْنَمَا أَنَا مُضْطَجِعَةٌ مَعَ رَسُولِ اللهِ ﷺ إِذْ حِضْتُ، فَانسَلَلْتُ فَأَخَذتُ ثِيَابَ حَيْضَتِي، فَقَالَ رَسُولُ اللهِ ﷺ «أَنُفِسْتِ؟» قُلْتُ: نَعَمْ، فَدَعَانِي فَاضْطَجَعْتُ مَعَهُ فِي الخَمِيلَةِ. وَاللَّفْظُ لِعُبَيْدِ اللهِ بْنِ سَعِيدٍ.

تخريج: [صحيح] تقدم، ح:٢٨٤، وهو في الكبرٰى، ح:٢٧٥ من طريق إسحاق بن إبراهيم.

Chapter 11. A Man Sleeping With His Woman Under One Blanket When She Is Menstruating

(المعجم ١١) - **بَابُ** نَوْمِ الرَّجُلِ مَعَ حَلِيلَتِهِ فِي الشِّعَارِ الوَاحِدِ وَهِيَ حَائِضٌ (التحفة ٢٣٠)

372. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ and I would sleep under a single blanket when I was menstruating. If anything got on him from me, he would wash that spot and no more,

٣٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ المُثَنَّى قَالَ: أَخْبَرَنَا يَحْيَى عَنْ جَابِرِ بْنِ صُبْحٍ قَالَ: سَمِعْتُ خِلَاسًا يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنَا وَرَسُولُ اللهِ ﷺ نَبِيتُ فِي الشِّعَارِ

[1] That is, one of the narrators in one of the chains, as the author reported it through different chains, as he did when it preceded, see No. 284.

and pray in it, then come back. If anything got on it again from me, he would do likewise and no more, and he would pray in it." (*Hasan*)

الْوَاحِدِ وأَنَا طَامِثٌ حَائِضٌ فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَكَانَهُ لَمْ يَعْدُهُ وَصَلَّى فِيهِ.

تخريج: [إسناده حسن] تقدم، ح: ٢٨٥.

Comments:

See *Ḥadîth* 285, 286.

Chapter 12. Fonding The Menstruating Woman

(المعجم ١٢) - **مُبَاشَرَةُ الحَائِضِ**

(التحفة ٢٣١)

373. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would tell one of us, if she was menstruating, to tie her *Izâr* (waist wrap) tightly then he would fondle her." (*Ṣaḥîḥ*)

٣٧٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ إِحْدَانَا إِذَا كَانَتْ حَائِضًا أَنْ تَشُدَّ إِزَارَهَا ثُمَّ يُبَاشِرُهَا.

تخريج: [إسناده صحيح] تقدم، ح:٢٨٦، وهو في الكبرٰى، ح:٢٧٨.

Comments:

See *Ḥadîth* 286.

374. It was narrated that 'Âishah said: "If one of us was menstruating, the Messenger of Allâh ﷺ would tell her to put on an *Izâr* (waist wrap) then he would fondle her." (*Ṣaḥîḥ*)

٣٧٤ - أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ إِحْدَانَا إِذَا حَاضَتْ أَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَتَّزِرَ ثُمَّ يُبَاشِرُهَا.

تخريج: [صحيح] تقدم، ح:٢٨٧، وهو في الكبرٰى، ح:٢٧٩.

Chapter 13. What The Messenger Of Allâh ﷺ Would Do When One Of His Wives Menstruated

(المعجم ١٣) - **ذِكْرُ مَا كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُهُ إِذَا حَاضَتْ إِحْدَى نِسَائِهِ** (التحفة ٢٣٢)

375. Jumaî' bin 'Umair said: "I entered upon 'Âishah with my mother and maternal aunt, and we

٣٧٥ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ عَيَّاشٍ - وَهُوَ أَبُو بَكْرٍ - عَنْ صَدَقَةَ بْنِ سَعِيدٍ

ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا: حَدَّثَنَا جُمَيْعُ بْنُ عُمَيْرٍ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ مَعَ أُمِّي وَخَالَتِي، فَسَأَلْنَاهَا كَيْفَ كَانَ النَّبِيُّ ﷺ يَصْنَعُ إِذَا حَاضَتْ إِحْداكُنَّ؟ قَالَتْ: كَانَ يأمُرُنَا إِذَا حَاضَتْ إِحْدانا أَنْ تَتَّزِرَ بِإِزَارٍ وَاسِعٍ ثُمَّ يَلْتَزِمُ صَدْرَها وَثَدْيَيْهَا.

asked her what the Prophet ﷺ used to do when one of (his wives) was menstruating. She said: He would tell us, when one of us menstruated, to wrap a wide *Izâr* around herself then he would embrace her chest and breasts. (***Da'îf***)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٦/ ١٢٣ من حديث صدقة بن سعيد به * صدقة وجُميع ضعيفان ضعفهما الجمهور.

٣٧٦ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، وَاللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ حَبِيبٍ مَوْلَى عُرْوَةَ، عَنْ بُدَيَّةَ - وَكَانَ اللَّيْثُ يَقُولُ: نَدَبَةَ - مَوْلَاةِ مَيْمُونَةَ عَنْ مَيْمُونَةَ قالَتْ: كَانَ رَسُولُ الله ﷺ يُبَاشِرُ الْمَرْأَةَ مِنْ نِسَائِهِ وَهِيَ حَائِضٌ، إِذَا كَانَ عَلَيْهَا إِزَارٌ يَبْلُغُ أَنْصَافَ الْفَخِذَيْنِ والرُّكْبَتَيْنِ. في حَدِيثِ اللَّيْثِ: تَحْتَجِزُ بِهِ.

376. It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ would fondle one of his wives when she was menstruating, if she wore an *Izâr* (waist wrap) that reached halfway down her thighs or to her knees." (***Hasan***)

تخريج: [إسناده حسن] تقدم، ح: ٢٨٨.

Chapter 14. Eating With A Menstruating Woman And What Is Leftover After Her

(المعجم ١٤) - بَابُ مُؤَاكَلَةِ الحَائِضِ وَالشُّرْبِ مِنْ سُؤْرِهَا (التحفة ٢٣٣)

٣٧٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدِ بْنِ جَمِيلِ ابْنِ طَرِيفٍ [قَالَ]: أَخْبَرَنَا يَزِيدُ بْنُ الْمِقْدَامِ ابْنِ شُرَيْحِ بْنِ هَانِئٍ عَنْ أَبِيهِ، عَنْ شُرَيْحٍ أَنَّهُ سَأَلَ عَائِشَةَ: هَلْ تَأْكُلُ الْمَرْأَةُ مَعَ زَوْجِهَا وَهِيَ طَامِثٌ؟ قَالَتْ: نَعَمْ. كَانَ رَسُولُ الله ﷺ يَدْعُونِي فآكلُ مَعَهُ، وَأَنا عَارِكٌ كَانَ يَأْخُذُ العَرْقَ فَيُقْسِمُ عَلَيَّ فِيهِ فَأَعْتَرِقُ مِنْهُ ثُمَّ أَضَعُهُ،

377. It was narrated from Shuraih that he asked 'Âishah: "Can a woman eat with her husband while she is menstruating?' She said: 'Yes. The Messenger of Allâh ﷺ would call me to eat with him while I was menstruating. He would take a piece of bone on which some bits of meat were left and insist that I take it first, so I would nibble a little from it,

then put it down. Then he would take it and nibble from it, and he would put his mouth where mine had been on the bone. Then he would call for a drink and insist that I take it first before he drank from it. So I would take it and drink from it, then put it down, then he would take it and drink from it, putting his mouth where mine had been on the cup.'" (*Ṣaḥîḥ*)

فَيَأْخُذُهُ فَيَعْتَرِقُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْعَرْقِ، وَيَدْعُو بِالشَّرَابِ فَيُقْسِمُ عَلَيَّ فِيهِ مِنْ قَبْلِ أَنْ يَشْرَبَ مِنْهُ فَآخُذُهُ فَأَشْرَبُ مِنْهُ ثُمَّ أَضَعُهُ، فَيَأْخُذُهُ فَيَشْرَبُ مِنْهُ وَيَضَعُ فَمَهُ حَيْثُ وَضَعْتُ فَمِي مِنَ الْقَدَحِ.

تخريج: [صحيح] تقدم، ح: ٧٠، وهو في الكبرى، ح: ٢٧٢.

Comments:

See *Ḥadîth* 280

378. It was narrated from Al-Miqdâm bin Shuraiḥ, from his father, that 'Âishah said: "The Messenger of Allâh ﷺ would put his mouth on the place from which I had drunk, and he would drink from my leftovers when I was menstruating." (*Ṣaḥîḥ*)

٣٧٨ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عَمْرٍو عَنِ الْأَعْمَشِ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَضَعُ فَاهُ عَلَى الْمَوْضِعِ الَّذِي أَشْرَبُ مِنْهُ، وَيَشْرَبُ مِنْ فَضْلِ شَرَابِي وَأَنَا حَائِضٌ.

تخريج: [صحيح] تقدم، ح: ٧٠، وهو في الكبرى، ح: ٢٧٣.

Chapter 15. Using The Leftovers Of A Menstruating Woman

(المعجم ١٥) - الِانْتِفَاعُ بِفَضْلِ الْحَائِضِ (التحفة ٢٣٤)

379. It was narrated from Al-Miqdâm bin Shuraiḥ that his father said: "I heard 'Âishah say: 'The Messenger of Allâh ﷺ would give me the vessel and I would drink from it, when I was menstruating, then I would give it to him and he would look for the place where I had put my mouth and put that to his mouth.'" (*Ṣaḥîḥ*)

٣٧٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَائِشَةَ تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُنَاوِلُنِي الْإِنَاءَ فَأَشْرَبُ مِنْهُ وَأَنَا حَائِضٌ، ثُمَّ أُعْطِيهِ فَيَتَحَرَّى مَوْضِعَ فَمِي فَيَضَعُهُ عَلَى فِيه.

تخريج: [صحيح] تقدم، ح: ٧٠.

380. It was narrated that 'Âishah said: "I would drink when I was menstruating, then I would hand it to the Prophet ﷺ, and he would put his mouth where mine had been and drink. And I would nibble at a bone on which some bits of meat were left when I was menstruating, then I would give it to the Prophet ﷺ and he would put his mouth where my mouth had been." (*Ṣaḥîḥ*)

٣٨٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مِسْعَرٌ وَسُفْيَانُ عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَشْرَبُ مِنَ الْقَدَحِ وَأَنَا حَائِضٌ، فَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ فَيَشْرَبُ مِنْهُ، وَأَتَعَرَّقُ مِنَ الْعَرْقِ وَأَنَا حَائِضٌ، وَأُنَاوِلُهُ النَّبِيَّ ﷺ فَيَضَعُ فَاهُ عَلَى مَوْضِعِ فِيَّ.

تخريج: [صحيح] تقدم، ح: ٧٠.

Chapter 16. A Man Reciting Qur'ân With His Head In The Lap Of His Wife While She Is Menstruating

(المعجم ١٦) - بَابُ الرَّجُلِ يَقْرَأُ الْقُرْآنَ وَرَأْسُهُ فِي حِجْرِ امْرَأَتِهِ وَهِيَ حَائِضٌ (التحفة ٢٣٥)

381. It was narrated that 'Âishah said: "The head of the Messenger of Allâh ﷺ would rest in the lap of one of us when she was menstruating, and he would recite Qur'ân." (*Ṣaḥîḥ*)

٣٨١ - أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ ابْنُ حُجْرٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَأْسُ رَسُولِ اللهِ ﷺ فِي حِجْرِ إِحْدَانَا وَهِيَ حَائِضٌ وَهُوَ يَقْرَأُ الْقُرْآنَ.

تخريج: [صحيح] تقدم، ح: ٢٧٥، وهو في الكبرٰى، ح: ٢٦٨.

Comments:

See *Ḥadîth* 284.

Chapter 17. *Ṣalâh* Is Not Obligatory For Menstruating Women

(المعجم ١٧) - بَابُ سُقُوطِ الصَّلَاةِ عَنِ الْحَائِضِ (التحفة ٢٣٦)

382. It was narrated that Mu'âdhah Al-'Adawiyyah said: "A woman asked 'Âishah: 'Should a menstruating woman make up the *Ṣalâh* she misses?' She said: 'Are you a

٣٨٢ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا إِسْمٰعِيلُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ قَالَتْ: سَأَلَتِ امْرَأَةٌ عَائِشَةَ

Ḥarûrî?[1] We used to menstruate during the time of Allâh's Messenger ﷺ but we did not make up the missed *Ṣalâh* nor were we commanded to do so.'" (*Ṣaḥîḥ*)

أَتَقْضِي الحَائِضُ الصَّلَاةَ؟ فَقَالَتْ أَحَرُورِيَّةٌ أَنْتِ؟ قَدْ كُنَّا نَحِيضُ عِنْدَ رَسُولِ اللهِ ﷺ فَلَا نَقْضِي وَلَا نُؤْمَرُ بِقَضَاءٍ.

تخريج: أخرجه البخاري، الحيض، باب: لا تقضي الحائض الصلوة، ح: ٣٢١ من حديث معاذة به، ومسلم، الحيض، باب وجوب قضاء الصوم على الحائض دون الصلوة، ح: ٣٣٥ من حديث أيوب السختياني به، ورواه أحمد: ٦/ ٣٢ عن إسماعيل ابن علية به.

Comments:

'Âishah ؓ called this woman a Khârjite because the Khârjites regard it essential to restitute (lit. *Qada*: to make up) the obligatory prayers that are missed during menstrual cycles.

Chapter 18. Asking A Menstruating Woman To Do Something

(المعجم ١٨) - **بَابُ** اسْتِخْدَامِ الحَائِضِ (التحفة ٢٣٧)

383. Abû Hurairah said: "While the Messenger of Allâh ﷺ was in the *Masjid*, he said: 'O 'Âishah, hand me the garment.' She said: 'I am not praying.' He said: 'It is not in your hand.' So she gave it to him." (*Ṣaḥîḥ*)

٣٨٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: بَيْنَا رَسُولُ اللهِ فِي الْمَسْجِدِ إِذْ قَالَ: «يَاعَائِشَةُ! نَاوِلِينِي الثَّوْبَ» فَقَالَتْ: إِنِّي لَا أُصَلِّي، فَقَالَ: «إِنَّهُ لَيْسَ فِي يَدِكِ» فَنَاوَلَتْهُ.

تخريج: [صحيح] تقدم، ح: ٢٧١.

384. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Give me the mat from the *Masjid*.' She said: 'I am menstruating.' The Messenger of Allâh ﷺ said: 'Your menstruation is not in your hand.'" (*Ṣaḥîḥ*)

(Another chain) with similarity.

٣٨٤ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ عَبِيدَةَ، عَنِ الْأَعْمَشِ ح وَأَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللهِ ﷺ: «نَاوِلِينِي الْخُمْرَةَ» مِنَ الْمَسْجِدِ، فَقُلْتُ: إِنِّي حَائِضٌ،

[1] Meaning are you one of the *Khawârij*. Ḥarûrâ' is a place associated with a group of the *Khawârij*.

فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَتْ حَيْضَتُكِ فِي يَدِكِ».

قَالَ إِسْحٰقُ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

تخريج: [صحيح] تقدم، ح: ٢٧٢.

Comments:

See *Ḥadîth* 274.

Chapter 19. Menstruating Woman Spreading Out A Mat In The *Masjid*

(المعجم ١٩) - بَسْطُ الحَائِضِ الخُمْرَةَ فِي المَسْجِدِ (التحفة ٢٣٨)

385. Maimûnah said: "The Messenger of Allâh ﷺ used to lay his head in the lap of one of us and recite Qur'ân while she was menstruating, and one of us would take the mat to the *Masjid* and spread it out when she was menstruating." (*Ṣaḥîḥ*)

٣٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ مَنْبُوذٍ، عَنْ أُمِّهِ أَنَّ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَضَعُ رَأْسَهُ فِي حِجْرِ إِحْدَانَا فَيَتْلُو الْقُرْآنَ وَهِيَ حَائِضٌ، وَتَقُومُ إِحْدَانَا بِخُمْرَتِهِ إِلَى الْمَسْجِدِ فَتَبْسُطُهَا وَهِيَ حَائِضٌ.

تخريج: [صحيح] تقدم، ح: ٢٧٤.

Chapter 20. A Menstruating Woman Combing Her Husband's Hair While He Is Performing *I'tikâf* In The *Masjid*

(المعجم ٢٠) - **بَابُ** تَرْجِيلِ الحَائِضِ رَأْسَ زَوْجِهَا وَهُوَ مُعْتَكِفٌ فِي المَسْجِدِ (التحفة ٢٣٩)

386. It was narrated from 'Âishah that she used to comb the hair of the Messenger of Allâh ﷺ when she was menstruating and he was performing *I'tikâf*. He would put his head out to her while she was in her room. (*Ṣaḥîḥ*)

٣٨٦ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا كَانَتْ تُرَجِّلُ رَأْسَ رَسُولِ اللهِ ﷺ، وَهِيَ حَائِضٌ، وَهُوَ مُعْتَكِفٌ، فَيُنَاوِلُهَا رَأْسَهُ وَهِيَ فِي حُجْرَتِهَا.

تخريج: أخرجه البخاري، الاعتكاف، باب المعتكف يدخل رأسه البيت للغسل، ح:٢٠٤٦ من حديث معمر، ومسلم، الحيض، باب جواز غسل الحائض رأس زوجها ... الخ، ح:٢٩٧ من حديث عروة به.

(المعجم ٢١) - غَسْلُ الحَائِضِ رَأْسَ زَوْجِهَا (التحفة ٢٤٠)

Chapter 21. A Menstruating Woman Washing Her Husband's Head

٣٨٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنِي سُفْيَانُ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنِ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُدْنِي إِلَيَّ رَأْسَهُ وَهُوَ مُعْتَكِفٌ فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

387. It was narrated that 'Âishah said: "The Prophet ﷺ would put his head out while he was performing *I'tikâf* and I would wash it, while I was menstruating." (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح:٢٧٦، وهو في الكبرى، ح:٢٦٩.

٣٨٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ - وَهُوَ ابْنُ عِيَاضٍ - عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُخْرِجُ رَأْسَهُ مِنَ الْمَسْجِدِ وَهُوَ مُعْتَكِفٌ، فَأَغْسِلُهُ وَأَنَا حَائِضٌ.

388. It was narrated from 'Âishah: "The Messenger of Allâh ﷺ used to put his head out of the *Masjid* while he was performing *I'tikâf*, and I would wash it, while I was menstruating." (***Ṣaḥîḥ***)

تخريج: [صحيح] أخرجه الدارمي:١/٢٤٧، ح:١٠٧١ من حديث فضيل بن عياض به، والحديث السابق شاهد له.

٣٨٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُرَجِّلُ رَأْسَ رَسُولِ اللهِ ﷺ وَأَنَا حَائِضٌ.

389. It was narrated that 'Âishah said: "I used to comb the hair of the Messenger of Allâh ﷺ while I was menstruating." (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح:٢٧٨، وهو في الكبرى، ح:٢٧٠.

Comments:

The objective of the chapter is to demonstrate that the hands, nay the whole body of a menstruating woman (except the place of defilement), is pure, whether it is wet or dry. It is only prohibited to have conjugal relations with her during her period.

(المعجم ٢٢) - **بَابُ** شُهُودِ الحُيَّضِ العِيدَيْنِ وَدَعْوَةَ الْمُسْلِمِينَ (التحفة ٢٤١)

Chapter 22. A Menstruating Woman Attending The Two *'Eids* And The Supplications Of The Muslims

٣٩٠ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ: حَدَّثَنَا

390. It was narrated that Ḥafṣah

اسْمٰعِيلُ عَنْ أَيُّوبَ، عَنْ حَفْصَةَ قَالَتْ: كَانَتْ أُمُّ عَطِيَّةَ لَا تَذْكُرُ رَسُولَ اللهِ ﷺ إِلَّا قَالَتْ: بِأَبَا، فَقُلْتُ: أَسَمِعْتِ رَسُولَ اللهِ ﷺ يَقُولُ كَذَا وَكَذَا، قَالَتْ: نَعَمْ، بِأَبَا، قَالَ: لِتَخْرُجِ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ والْحُيَّضُ فَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ، وَتَعْتَزِلِ الْحُيَّضُ الْمُصَلَّى.

said: "Umm 'Aṭiyah would never mention the Messenger of Allâh ﷺ without saying: 'May my father be ransomed for him.' I said: 'Did you hear the Messenger of Allâh ﷺ say such and such?' And she said: 'Yes, may my father be ransomed for him.' He said: 'Let the mature girls, virgins staying in seclusion, and menstruating women go out and witness the good occasions and the supplications of the Muslims, but let the menstruating women keep away from the prayer place.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحج، باب تقضي الحائض المناسك كلها إلا الطواف بالبيت . . . الخ، ح:١٦٥٢ من حديث إسماعيل ابن علية، ومسلم، صلٰوة العيدين، باب ذكر إباحة خروج النساء في العيدين إلى المصلى . . . الخ، ح:٨٩٠ من حديث حفصة به.

Comments:

Eid is the followers of Islam's holiday of joy, of thanksgiving, and of a great worship.

Chapter 23. A Woman Menstruating After *Ṭawâf Al-Ifâḍah*

(المعجم ٢٣) - الْمَرْأَةُ تَحِيضُ بَعْدَ الإِفَاضَةِ (التحفة ٢٤٢)

٣٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: أَخْبَرَنِي مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَن أَبِيهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّهَا قَالَتْ لِرَسُولِ اللهِ ﷺ: إِنَّ صَفِيَّةَ بِنْتَ حُيَيٍّ قَدْ حَاضَتْ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَعَلَّهَا تَحْبِسُنَا، أَلَمْ تَكُنْ طَافَتْ مَعَكُنَّ بِالْبَيْتِ؟» قَالَتْ: بَلَى، قَالَ: «فاخْرُجْنَ».

391. It was narrated from 'Âishah that she said to the Messenger of Allâh ﷺ: "Ṣafiyyah bint Ḥuyaî began menstruating." The Messenger of Allâh ﷺ said: "Perhaps she has detained us. Did she not circumambulate the House with you?" She said: "Yes." He said: "Then you can leave." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحيض، باب المرأة تحيض بعد الإفاضة، ح:٣٢٨، ومسلم، الحج، باب وجوب طواف الوداع وسقوطه عن الحائض، ح:١٣٢٨/ ٣٨٥ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ٤١٢.

Comments:

1. *Al-Ifadah* denotes returning. Since it is performed upon returning from Arafât, it is called *Tawâf Al-Ifadah*. Besides, it is called the *Tawâf Az-Ziyarah* (the visitation circling) and *Tawâf Fard* (the Obligatory *Tawâf*) also.
2. A woman who has already performed the *Tawâf Al-Ifadah*, if she menstruates thereupon, and if the date for returning home draws near, she is excusable. She can go home without performing the *Tawâf Al-Wada'* - the Farewell Circumambulation.

Chapter 24. What A Woman In *Nifâs* Should Do When Entering *Ihrâm*

(المعجم ٢٤) - مَا تَفْعَلُ النُّفَسَاءُ عِنْدَ الإِحْرَامِ (التحفة ٢٤٣)

392. It was narrated from Jâbir bin 'Abdullâh concerning Asmâ' bint Umais that when she gave birth at Dhul-Hûlaifah, the Messenger of Allâh ﷺ said to Abû Bakr: "Tell her to perform *Ghusl* and (begin the *Talbiyah*)." (*Sahîh*)

٣٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ فِي حَدِيثِ أَسْمَاءَ بِنْتِ عُمَيْسٍ حِينَ نُفِسَتْ بِذِي الْحُلَيْفَةِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لأَبِي بَكْرٍ: «مُرْهَا أَنْ تَغْتَسِلَ وَتُهِلَّ».

تخريج: [صحيح] تقدم، ح: ٢١٥.

Comments:

A woman's taking of a bath in the state of postnatal bleeding (*An-Nifâs*) or menstruation is not for purification - because this would be possible only after the postnatal bleeding or menses ends. Therefore such a bath is rather for bodily cleanliness.

Chapter 25. The Funeral Prayer For A Woman Who Dies During Childbirth

(المعجم ٢٥) - بَابُ الصَّلَاةِ عَلَى النُّفَسَاءِ (التحفة ٢٤٤)

393. It was narrated that Samurah said: "I offered the funeral prayer with the Messenger of Allâh ﷺ for Umm Ka'b who had died during childbirth, and during the prayer, the Messenger of Allâh ﷺ stood at her middle." (*Sahîh*)

٣٩٣ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ عَبْدِ الْوَارِثِ: حَدَّثَنَا حُسَيْنٌ - يَعْنِي الْمُعَلِّمَ - عَنِ ابْنِ بُرَيْدَةَ، عَنْ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ عَلَى أُمِّ كَعْبٍ مَاتَتْ فِي نِفَاسِهَا، فَقَامَ رَسُولُ اللهِ ﷺ فِي الصَّلَاةِ فِي وَسَطِهَا.

تخريج: أخرجه البخاري، الجنائز، باب: أين يقوم من المرأة والرجل؟ ح: ١٣٣٢، ومسلم، الجنائز، باب أين يقوم الإمام من الميت للصلوة عليه، ح: ٩٦٤ من حديث عبدالوارث ابن سعيد به.

Comments:

1. The objective of the chapter is to demonstrate that although a woman in the state of postnatal bleeding may not herself perform the ritual prayer, in the event of her death, the funeral prayer will be performed over her.
2. In the funeral of a female, the Imâm (the one who leads the funeral prayer) should stand facing the middle of her bier.

Chapter 26. When Menstrual Blood Gets On Clothes

(المعجم ٢٦) - **بَابٌ** دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ (التحفة ٢٤٥)

394. It was narrated from Asmâ' bint Abî Bakr that a woman asked the Messenger of Allâh ﷺ about menstrual blood that gets on clothes. He said: "Scratch it, then rub it with water, then sprinkle water over it, and pray in it." (*Ṣaḥîḥ*)

٣٩٤ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ - وَكَانَتْ تَكُونُ فِي حِجْرِهَا -: أَنَّ امْرَأَةً اسْتَفْتَتِ النَّبِيَّ ﷺ عَنْ دَمِ الْحَيْضِ يُصِيبُ الثَّوْبَ؟ فَقَالَ: «حُتِّيهِ وَاقْرُصِيهِ وَانْضِحِيهِ وَصَلِّي فِيهِ».

تخريج: [صحيح] تقدم، ح: ٢٩٤.

Comments:

See *Ḥadîṯh* 294]

395. It was narrated that 'Adî bin Dînâr said: "I heard Umm Qais bint Miḥṣan say that she asked the Messenger of Allâh ﷺ about menstrual blood that gets on one's clothes. He said: 'Scratch it with a stick and wash it with water and lotus leaves.'" (*Ṣaḥîḥ*)

٣٩٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو الْمِقْدَامِ ثَابِتٌ الْحَدَّادُ عَنْ عَدِيِّ بْنِ دِينَارٍ قَالَ: سَمِعْتُ أُمَّ قَيْسٍ بِنْتَ مِحْصَنٍ أَنَّهَا سَأَلَتْ رَسُولَ اللهِ ﷺ عَنْ دَمِ الْحَيْضَةِ يُصِيبُ الثَّوْبَ؟ قَالَ: «حُكِّيهِ بِضِلَعٍ وَاغْسِلِيهِ بِمَاءٍ وَسِدْرٍ».

تخريج: [إسناده صحيح] تقدم، ح: ٢٩٣.

Comments:

See *Ḥadîṯh* 293.

4. The Book Of *Ghusl* And *Tayammum*

(المعجم ٤) - كِتَابُ الْغُسْلِ والتَّيَمُّمِ
(التحفة . . .)
من المجتبىٰ

Chapter 1. Mentioning The Prohibition Of One Who Is *Junub* Performing *Ghusl* In Standing Water

(المعجم ١) - بَابُ ذِكْرِ نَهْيِ الْجُنُبِ عَنِ الاغْتِسَالِ فِي الْمَاءِ الدَّائِمِ (التحفة ٢٤٦)

396. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should perform *Ghusl* in standing water while he is *Junub*.'" (*Ṣaḥîḥ*)

٣٩٦ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ أَبَا السَّائِبِ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغْتَسِلْ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ وَهُوَ جُنُبٌ».

Comments:
See *Ḥadîth* 221, 222.

تخريج: [صحيح] تقدم، ح: ٢٢١.

397. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should urinate into standing water and then perform *Ghusl* or *Wuḍû'* with it." (*Ṣaḥîḥ*)

٣٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبُولَنَّ الرَّجُلُ فِي الْمَاءِ الدَّائِمِ ثُمَّ يَغْتَسِلُ مِنْهُ أَوْ يَتَوَضَّأُ».

تخريج: [إسناده صحيح] أخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح: ٩٦/٢٨٢ من حديث معمر به، وهو في صحيفة همام بن منبه، ح: ٧٣.

398. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade urinating into standing water and then performing *Ghusl* from *Janâbah* in it. (*Ṣaḥîḥ*)

٣٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ صَالِحٍ الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَن يُبَالَ فِي الْمَاءِ الدَّائِمِ ثُمَّ يُغْتَسَلَ فِيهِ مِنَ الْجَنَابَةِ.

تخريج:أخرجه البخاري، الوضوء، باب البول في الماء الدائم، ح:٢٣٩ من حديث أبي الزناد به.

Comments:

Still water could be used for ablution or taking a bath. And this is what its purpose and utility is. Hence, it ought not to be made unusable by urinating into it, because in the circumstances of general permission, it will inevitably become polluted. (For further elucidation, see the commentary below *Ḥadîth* 35, 221, 222).

399. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade urinating into standing water then performing *Ghusl* with it. (*Ṣaḥîḥ*)

٣٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُبَالَ فِي الْمَاءِ الرَّاكِدِ ثُمَّ يُغْتَسَلَ مِنْهُ.

تخريج: [صحيح] تقدم، ح:٢٢٢.

400. It was narrated that Abû Hurairah said: "None of you should urinate into standing water which does not flow and then perform *Ghusl* with it." (One of the narrators) Sufyân said: "They said to Hishâm – meaning Ibn Ḥassân – 'Ayyûb only attributed this *Ḥadîth* to Abû Hurairah?' So he said: 'If Ayyûb is not able to raise up a narration then he does not raise it.'"[1] (*Ṣaḥîḥ*)

٤٠٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا يَبُولَنَّ أَحَدُكُمْ فِي الْمَاءِ الدَّائِمِ الَّذِي لَا يَجْرِي ثُمَّ يَغْتَسِلُ مِنْهُ. قَالَ سُفْيَانُ: قَالُوا لِهِشَامٍ - يَعْنِي ابْنَ حَسَّانَ - إِنَّ أَيُّوبَ إِنَّمَا يَنْتَهِي بِهٰذَا الْحَدِيثِ إِلَى أَبِي هُرَيْرَةَ؟ فَقَالَ: إِنَّ أَيُّوبَ لَوِ اسْتَطَاعَ أَنْ لَا يَرْفَعَ حَدِيثًا لَمْ يَرْفَعْهُ.

تخريج: [**إسناده صحيح**] أخرجه الحميدي، ح:٩٧٦ عن سفيان بن عيينة به، موفوعًا أخرجه مسلم، الطهارة، باب النهي عن البول في الماء الراكد، ح:٢٨٢ من حديث محمد بن سيرين به.

Comments:

In actuality this is the Prophet's ﷺ Command, which Abû Hurayrah has reported. Some transmitters have ascribed it to him. From other transmitters, this command has undoubtedly been ascribed to the Messenger of Allâh ﷺ.

[1] That is, he narrated it from Abû Hurairah, rather than from him from the Prophet ﷺ, while others narrated it in *Marfû'* form or "raised" to the Prophet ﷺ. And perhaps by: "If he is able to not raise it" he means: "If he is not able to raise it." And Allâh knows best.

Chapter 2. Concession On Entering Bathhouses

(المعجم ٢) - بَابُ الرُّخْصَةِ فِي دُخُولِ الحَمَّامِ (التحفة ٢٤٧)

401. It was narrated from Jâbir that the Prophet ﷺ said: "Whoever believes in Allâh and the Last Day, let him not enter a bath house except wearing an *Izâr* (waist wrap)." (*Saḥîḥ*)

٤٠١ - أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَطَاءٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِالله وَالْيَوْمِ الْآخِرِ فَلَا يَدْخُلِ الْحَمَّامَ إِلَّا بِمِئْزَرٍ».

تخريج: [حسن] أخرجه الحاكم: ٤/٢٨٨ من حديث إسحاق بن إبراهيم به مطولاً، وصححه على شرط ومسلم، ووافقه الذهبي، وللحديث شواهد كثيرة عند الترمذي، ح: ٢٨٠١، ٢٨٠٢ وغيره.

Comments:

Particularly so in that period of time when there used to be only one outer room for undressing and for putting on the clothes, people would, from the outer room, enter the bathhouse naked. And in the queue of bathers there used to be standing several naked people. This is the reason why bathhouses have been denounced in some *Aḥâdiṯh*.

Chapter 3. Performing *Ghusl* With Snow And Hail

(المعجم ٣) - بَابُ الاِغْتِسَالِ بِالثَّلْجِ وَالْبَرَدِ (التحفة ٢٤٨)

402. 'Abdullâh bin Abî Awfa narrated that the Prophet ﷺ would supplicate: "*Allâhumma ṭahhirnî min adh-dhunûb wal-khaṭâyâ. Allâhumma naqqinî minhâ kamâ yunaqqa ath-thawb al-abyaḍ min ad-danas, Allâhumma ṭahhirnî bith-thaljî wal-barad wal-mâ' al-bârid* (O Allâh, purify me of sin and error, O Allâh cleanse me of it as a white garment is cleansed of dirt, O Allâh purify me with snow and hail and cold water)." (*Saḥîḥ*)

٤٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ، حَدَّثَنَا شُعْبَةُ عَنْ مَجْزَأَةَ بْنِ زَاهِرٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى يُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَدْعُو: «اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ وَالْخَطَايَا، اللَّهُمَّ نَقِّنِي مِنْهَا كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ وَالْبَرَدِ وَالْمَاءِ الْبَارِدِ».

تخريج: أخرجه مسلم، الصلوٰة، باب ما يقول إذا رفع رأسه من الركوع، ح: ٤٧٦/ ٢٠٤ من حديث شعبة به.

Comments:

See *Ḥadîṯh* 60.

Chapter 4. Performing *Ghusl* With Cold Water

(المعجم ٤) - بَابُ الاغْتِسَالِ بِالمَاءِ البَارِدِ
(التحفة ٢٤٩)

403. It was narrated that Ibn Abî Awfa said: "The Prophet ﷺ used to say: *'Allâhumma ṭahhirnî bith-thaljî wal-barad wal-mâ' al-bârid, Allâhumma ṭahhirnî min adh-dhunûb kamâ yuṭahhar ath-thawb al-abyaḍ min ad-danas* (O Allâh, purify me with snow and hail and cold water, O Allâh, purify me of sin as a white garment is cleansed of dirt)." (*Ṣaḥîḥ*)

٤٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى [ابْنِ مُحَمَّدٍ]: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يَزِيدَ عَنْ رَقَبَةَ، عَنْ مَجْزَأَةَ الْأَسْلَمِيِّ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ طَهِّرْنِي بِالثَّلْجِ والبَرَدِ والْمَاءِ الْبَارِدِ، اللَّهُمَّ طَهِّرْنِي مِنَ الذُّنُوبِ كَمَا يُطَهَّرُ الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ».

تخريج: [صحيح] انظر الحديث السابق.

Chapter 5. Performing *Ghusl* Before Going To Sleep

(المعجم ٥) - بَابُ الاغْتِسَالِ قَبْلَ النَّوْمِ
(التحفة ٢٥٠)

404. It was narrated that 'Abdullâh bin Abî Qais said: "I asked 'Âishah: 'How did the Messenger of Allâh ﷺ sleep while he was *Junub*? Did he perform *Ghusl* before sleeping or sleep before performing *Ghusl*?' She said: 'He did both. Sometimes he would perform *Ghusl* then sleep, and sometimes he would perfrom *Wuḍû'* then sleep.'" (*Ṣaḥîḥ*)

٤٠٤ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ كَيْفَ كَانَ نَوْمُ رَسُولِ اللهِ ﷺ فِي الْجَنَابَةِ؟ أَيَغْتَسِلُ قَبلَ أَنْ يَنَامَ أَوْ يَنَامُ قَبْلَ أَنْ يَغْتَسِلَ؟ قَالَتْ: كُلُّ ذٰلِكَ قَدْ كَانَ يَفْعَلُ، رُبَّمَا اغْتَسَلَ فَنَامَ وَرُبَّمَا تَوَضَّأَ فَنَامَ.

تخريج: أخرجه مسلم، الحيض، باب جواز نوم الجنب واستحباب الوضوء له ... الخ، ح:٣٠٧ من حديث عبدالرحمٰن بن مهدي به.

Chapter 6. Performing *Ghusl* At The Beginning Of The Night

(المعجم ٦) - بَابُ الاغتِسَالِ أَوَّلَ اللَّيْلِ
(التحفة ٢٥١)

405. It was narrated that Ghuḍaif

٤٠٥ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ

bin Al-Ḥârith said: "I entered upon 'Âishah and asked her: 'Did the Messenger of Allâh ﷺ perform *Ghusl* at the beginning of the night or at the end?' She said: 'Both. Sometimes he performed *Ghusl* at the beginning and sometimes at the end.' I said: 'Praise be to Allâh Who has made the matter flexible.'" (***Ḥasan***)

عَرَبِيٌّ: حَدَّثَنَا حَمَّادٌ عَنْ بُرْدٍ، عَنْ عُبَادَةَ ابْنِ نُسَيٍّ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَسَأَلْتُهَا فَقُلْتُ: أَكَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ؟ قَالَتْ: كُلُّ ذٰلِكَ كَانَ، رُبَّمَا اغْتَسَلَ مِنْ أَوَّلِهِ وَرُبَّمَا اغْتَسَلَ مِنْ آخِرِهِ. قُلْتُ: الْحَمْدُ للهِ الَّذِي جَعَلَ فِي الْأَمْرِ سَعَةً.

تخريج: [إسناده حسن] تقدم، ح:٢٢٣.

Comments:

See *Ḥadîth* 222.

Chapter 7. Concealing Oneself When Performing *Ghusl*

(المعجم ٧) - **بَابُ** الاسْتِتَارِ عِنْدَ الْغُسْلِ (التحفة ٢٥٢)

406. It was narrated from Ya'la that the Messenger of Allâh ﷺ saw a man performing *Ghusl* in an open place, so he ascended the *Minbar* and praised and glorified Allâh, then he said: 'Allâh, the Mighty and Sublime, is forbearing, modest and concealing, and He loves modesty and concealment. When any one of you performs *Ghusl*, let him conceal himself.'" (***Ṣaḥîḥ***)

٤٠٦ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي النُّفَيْلِيُّ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ يَعْلَى: أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلًا يَغْتَسِلُ بِالْبَرَازِ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ حَلِيمٌ حَيِيٌّ سِتِّيرٌ يُحِبُّ الْحَيَاءَ وَالسَّتْرَ، فَإِذَا اغْتَسَلَ أَحَدُكُمْ فَلْيَسْتَتِرْ».

تخريج: [صحيح] أخرجه أبوداود، الحمام، باب النهي عن التعرى، ح:٤٠١٢ عن عبدالله ابن محمد بن نفيل النفيلي به * عطاء بن أبي رباح سمعه من صفوان بن يعلى، انظر الحديث الآتي.

Comments:

The bath should be taken concealed from view; no part of the body ought to be seen.

407. It was narrated from Ṣafwân bin Ya'lâ that his father said: "The

٤٠٧ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحٰقَ قَالَ:

Messenger of Allâh ﷺ said: 'Allâh loves concealment, so when any one of you performs *Ghusl* let him conceal himself with something.'" (*Ṣaḥîḥ*)

أَخْبَرَنَا الْأَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ سِتِّيرٌ فَإِذا أَرادَ أَحَدُكُمْ أَنْ يَغْتَسِلَ فَلْيَتَوَارَ بِشَيْءٍ».

تخريج: [**صحيح**] أخرجه أبوداود، ح:٤٠١٣ (انظر الحديث السابق) من حديث الأسود بن عامر به، وطعن أبوحاتم في هذا الحديث * أبوبكر بن عياش تابعه أسباط بن محمد (النكت الظراف:٩/ ١١٥).

408. It was narrated that Maimûnah said: "I put some water out for the Messenger of Allâh ﷺ, then I concealed him" – and she mentioned how he performed *Ghusl*, then she said: "Then I brought him a cloth (a towel) but he did not want it." (*Ṣaḥîḥ*)

٤٠٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبِيدَةُ عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: وَضَعْتُ لِرَسُولِ اللهِ ﷺ مَاءً، قَالَتْ: فَسَتَرْتُهُ، فَذَكَرَتِ الْغُسْلَ قَالَتْ: ثُمَّ أَتَيْتُهُ بِخِرْقَةٍ فَلَمْ يُرِدْهَا.

تخريج: [**صحيح**] تقدم، ح:٢٥٤.

Comments:

See *Ḥadîth* 254, 255.

409. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'While Ayyûb, peace be upon him, was bathing naked, locusts of gold landed on him and he started to collect them in his garment. Then his Lord called him (saying): "O Ayyûb, did I not make you rich?" he said: "Yes, O Lord, but I cannot do without Your blessing."' (*Ṣaḥîḥ*)

٤٠٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَمَا أَيُّوبُ عَلَيْهِ السَّلَامُ، يَغْتَسِلُ عُرْيَانًا خَرَّ عَلَيْهِ جَرَادٌ مِنْ ذَهَبٍ، فَجَعَلَ يَحْثِي فِي ثَوْبِهِ، قَالَ: فَنَادَاهُ رَبُّهُ عَزَّ وَجَلَّ: يَا أَيُّوبُ! أَلَمْ أَكُنْ أَغْنَيْتُكَ؟ قَالَ: بَلَى يَارَبِّ! وَلٰكِنْ لَا غِنَى بِي عَنْ بَرَكَاتِكَ».

تخريج: [إسناده صحيح] وعلقه البخاري، الغسل، باب من اغتسل عريانًا وحده في خلوة، ح:٢٧٩ عن إبراهيم بن طهمان عن موسى بن عقبة به.

Comments:

1. The author cited this narration in this chapter because while it mentions he was naked, it also mentions him collecting the locusts and placing them in his garment; implying that he may have used that to partially cover himself of to mercy screen himself.
2. Allâh alone is free from want! One should always ask for forgiveness, whether one has done something wrong or not. And Allâh Most High always loves those who invoke Him.
3. Allâh's addressing the Prophet Ayyub was a form of Revelation - *Al-Wahy*.

Chapter 8. The Evidence That There Is No Set Limit For The Amount Of Water To Be Used For *Ghusl*

(المعجم ٨) - **بَابُ** الدَّلَالَةِ عَلَى أَنْ لَا تَوْقِيتَ فِي الْمَاءِ الَّذِي يَغْتَسِلُ فِيهِ (التحفة ٢٥٣)

410. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to perform *Ghusl* from a vessel which was the size of a *Faraq*[1] and he and I used to perform *Ghusl* from a single vessel." (*Sahîh*)

٤١٠ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِبْرَاهِيمَ ابْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَغْتَسِلُ فِي الْإِنَاءِ، وَهُوَ الْفَرَقُ، وَكُنْتُ أَغْتَسِلُ أَنَا وَهُوَ مِنْ إِنَاءٍ وَاحِدٍ.

تخريج: [صحيح] * الزهري تابعه أفلح عند البخاري، ح:٢٦١، وللحديث شواهد كثيرة عند الشيخين وغيرهما.

Comments:

The chapter's argumentation revolves around the last phrase. If two persons are taking a bath from the same vessel, it is not necessary that both actually utilize the same amount of water. Invariably it would be more or less. And this is the title of the chapter.

Chapter 9. A Man And One Of His Wives Performing *Ghusl* From A Single Vessel

(المعجم ٩) - **بَابُ** اغْتِسَالِ الرَّجُلِ وَالْمَرْأَةِ مِنْ نِسَائِهِ مِنْ إِنَاءٍ وَاحِدٍ (التحفة ٢٥٤)

411. It was narrated from 'Âishah

٤١١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

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[1] See No. 230.

that the Messenger of Allâh ﷺ used to perform *Ghusl*, he and I from a single vessel, both of us scooping water from it. (*Sahîh*)

أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامٍ ح وَأَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَغْتَسِلُ وَأَنَا مِنْ إِنَاءٍ وَاحِدٍ نَغْتَرِفُ مِنْهُ جَمِيعًا. وَقَالَ سُوَيْدٌ: قَالَتْ: كُنْتُ أَنَا.

تخريج: [صحيح] تقدم، ح:٢٣٣.

412. 'Abdur-Rahmân bin Al-Qâsim said: "I heard Al-Qâsim narrating that 'Âishah said: 'I used to perform *Ghusl* – the Messenger of Allâh ﷺ and I – from a single vessel for *Janâbah*.'" (*Sahîh*)

٤١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ مِنَ الْجَنَابَةِ.

تخريج: [صحيح] تقدم، ح:٢٣٤.

413. It was narrated that 'Âishah said: "I remember competing over the vessel[1] with the Messenger of Allâh ﷺ, when he and I were performing *Ghusl* from it." (*Sahîh*)

٤١٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أُنَازِعُ رَسُولَ اللهِ ﷺ الْإِنَاءَ أَغْتَسِلُ أَنَا وَهُوَ مِنْهُ.

تخريج: [صحيح] تقدم، ح:٢٣٥.

Comments:

See *Hadîth* 233.

Chapter 10. Concession With Regard To That

(المعجم ١٠) - بَابُ الرُّخْصَةِ فِي ذَلِكَ

(التحفة ٢٥٥)

414. It was narrated that 'Âishah said: "I used to perform *Ghusl* –

٤١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ

[1] See the following narration and no. 240.

مُحَمَّدٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ [قَالَ]: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَاصِمٍ، عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغْتَسِلُ أَنَا وَرَسُولُ اللهِ ﷺ مِنْ إِنَاءٍ وَاحِدٍ أُبَادِرُهُ وَيُبَادِرُنِي حَتَّى يَقُولَ: دَعِي لِي، وَأَقُولَ أَنَا: دَعْ لِي.

قَالَ سُوَيْدٌ: يُبَادِرُنِي وَأُبَادِرُهُ فَأَقُولُ: دَعْ لِي، دَعْ لِي.

تخريج: [صحيح] تقدم، ح: ٢٤٠.

the Messenger of Allâh ﷺ and I – from one vessel. He would compete with me and I would with him (to take the water) until he would say: 'Leave me some,' and I would say, 'Leave me some.'" (*Sahîh*)

Comments:

In this narration too Imâm An-Nasâ'î has two mentors: Muhammad bin Bashâr and Suwayd bin Nasr. Their wording is slightly different but the meaning is the same.

See *Hadîth* 240.

(المعجم ١١) - بَابُ الاغْتِسَالِ فِي قَصْعَةٍ فِيهَا أَثَرُ الْعَجِينِ (التحفة ٢٥٦)

Chapter 11. Performing *Ghusl* From A Bowl In Which There Are Traces Of Dough

٤١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ: حَدَّثَنَا أَبِي عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ قَالَ: حَدَّثَتْنِي أُمُّ هَانِئٍ: أَنَّهَا دَخَلَتْ عَلَى النَّبِيِّ ﷺ يَوْمَ فَتْحِ مَكَّةَ وَهُوَ يَغْتَسِلُ قَدْ سَتَرَتْهُ بِثَوْبٍ دُونَهُ فِي قَصْعَةٍ فِيهَا أَثَرُ الْعَجِينِ قَالَتْ: فَصَلَّى الضُّحَى فَمَا أَدْرِي كَمْ صَلَّى حِينَ قَضَى غُسْلَهُ.

تخريج: [حسن] أخرجه الطبراني: ٢٤/٤٢٨، ح: ١٠٤٤ من حديث موسى بن أعين به، وله شاهد تقدم، ح: ٢٤١.

415. Umm Hâni' narrated that she entered upon the Prophet ﷺ on the day of the Conquest of Makkah, when he was performing *Ghusl* – while a garment was screening him – from a vessel in which were traces of dough. She said: He prayed *Ad-Duha* – but I do not know how many *Rak'ahs* he prayed – after he finished *Ghusl*." (*Hasan*)

Comments:

See *Hadîth* 241.

Chapter 12. A Woman Not Undoing Her (Hair) When Performing *Ghusl*

(المعجم ١٢) - بَابُ تَرْكِ الْمَرْأَةِ نَقْضَ رَأْسِهَا عِنْدَ الاغْتِسَالِ (التحفة ٢٥٧)

416. 'Âishah said: "I remember performing *Ghusl* – myself and the Messenger of Allâh ﷺ, from this" – a vessel like a *Sâ'* or smaller. "We both started taking water from it and I poured water over my head with my hand, three times, without undoing any of my hair." (*Sahîh*)

٤١٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ أَنَّ عَائِشَةَ قَالَتْ: لَقَد رَأَيْتُنِي أَغْتَسِلُ أَنَا ورَسُولُ اللهِ ﷺ مِنْ هٰذَا فَإِذَا تَوْرٌ مَوْضُوعٌ مِثْلُ الصَّاعِ أَوْ دُونَهُ فَنَشْرَعُ فِيهِ جَمِيعًا فَأُفِيضُ عَلَى رَأْسِي بِيَدَيَّ ثَلَاثَ مَرَّاتٍ وَمَا أَنْقُضُ لِي شَعْرًا.

تخريج: أخرجه مسلم، الحيض، باب حكم ضفائر المغتسلة، ح: ٣٣١/٥٩ من حديث أبي الزبير به.

Comments:

See *Hadîth* 242.

Chapter 13. If A Person Applies Perfume And Performs *Ghusl*, And The Trace Of The Perfume Remains

(المعجم ١٣) - بَابٌ: إِذَا تَطَيَّبَ وَاغْتَسَلَ وَبَقِيَ أَثَرُ الطِّيبِ (التحفة ٢٥٨)

417. It was narrated from Ibrâhîm bin Muhammad bin Al-Muntashir that his father said: "I heard Ibn 'Umar say: 'I would rather wake up in the morning covered in tar than wake up and enter *Ihrâm* with the smell of perfume coming from me.' I entered upon 'Âishah and told her what he had said, and she said: 'I put perfume on the Messenger of Allâh ﷺ and he went round to all his wives, then in the morning he entered *Ihrâm*.'" (*Sahîh*)

٤١٧ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ عَنْ مِسْعَرٍ وَسُفْيَانَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَأَنْ أُصْبِحَ مُطَّلِيًا بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَخُ طِيبًا، فَدَخَلْتُ عَلَى عَائِشَةَ فَأَخْبَرْتُهَا بِقَوْلِهِ فَقَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ فَطَافَ عَلَى نِسَائِهِ ثُمَّ أَصْبَحَ مُحْرِمًا.

تخريج: أخرجه مسلم، الحج، باب الطيب للمحرم عند الإحرام، ح: ١١٩٢/٤٩ من حديث وكيع عن سفيان، والبخاري، الغسل، باب إذا جامع ثم عاد ومن دار على نسائه في غسل واحد، ح: ٢٦٧ من حديث إبراهيم بن محمد بن المنتشر به، وهو في الكبرى، ح: ٣٦٨٥.

Comments:

The issue is contentious: If one applies perfume before entering into *Ihrâm* - the state of pilgrim sanctity - its fragrance thereupon lingers even after having one's taking the bath, so the question arises: does this situation negate the state of consecration of the pilgrim (the *Ihrâm*)? Ibn Umar used to consider it its negation. But 'Âishah ﷺ made it clear that while using perfume in the state of is not permitted, the lingering scent of the perfume applied before donning the *Ihrâm* is not forbidden.

Chapter 14. *Junub* Person Removing The Harm From Himself Before Pouring Water On Himself

(المعجم ١٤) - **بَابُ** إِزَالَةِ الْجُنُبِ الأَذَى عَنْهُ قَبْلَ إِفَاضَةِ الْمَاءِ عَلَيْهِ (التحفة ٢٥٩)

418. It was narrated that Maimûnah said: "The Messenger of Allâh ﷺ performed *Wuḍû'* as for prayer, but did not wash his feet, and he washed his private part and whatever had got onto it, then he poured water over himself, then he moved his feet and washed them." She said: "This is *Ghusl* from *Janâbah*." (*Ṣaḥîḥ*)

٤١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ قَالَتْ: تَوَضَّأَ رَسُولُ اللهِ ﷺ وُضُوءَهُ لِلصَّلَاةِ غَيْرَ رِجْلَيْهِ وَغَسَلَ فَرْجَهُ وَمَا أَصَابَهُ ثُمَّ أَفَاضَ عَلَيْهِ الْمَاءَ ثُمَّ نَحَّى رِجْلَيْهِ فَغَسَلَهُمَا قَالَتْ: هٰذِهِ غِسْلَةٌ مِنَ الْجَنَابَةِ.

تخريج: [صحيح] تقدم، ح: ٢٥٤.

Chapter 15. Wiping The Hand On The Ground After Washing The Private Parts

(المعجم ١٥) - **بَابُ** مَسْحِ الْيَدِ بِالأَرْضِ بَعْدَ غَسْلِ الْفَرْجِ (التحفة ٢٦٠)

419. It was narrated that Maimûnah bint Al-Ḥârith, the wife of the Prophet ﷺ, said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would start by washing his hands, then he would pour water with his right hand onto his left and wash his private part, then he would strike his hand on the ground then wipe it then wash it. Then he would

٤١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ بِنْتِ الْحَارِثِ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ يَبْدَأُ فَيَغْسِلُ يَدَيْهِ، ثُمَّ يُفْرِغُ بِيَمِينِهِ عَلَى شِمَالِهِ فَيَغْسِلُ فَرْجَهُ، ثُمَّ يَضْرِبُ بِيَدِهِ

perform *Wuḍû'* as for prayer, then he would pour water on his head and all of his body. Then he would move and wash his feet." (*Ṣaḥîḥ*)

عَلَى الْأَرْضِ ثُمَّ يَمْسَحُهَا ثُمَّ يَغْسِلُهَا، ثُمَّ يَتَوَضَّأُ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ يُفْرِغُ عَلَى رَأْسِهِ وَعَلَى سَائِرِ جَسَدِهِ، ثُمَّ يَتَنَحَّى فَيَغْسِلُ رِجْلَيْهِ.

تخريج: [صحيح] تقدم، ح: ٢٥٤.

Comments:

Earth obliterates the bad smell of impurity and its stickiness, etc. Therefore, hands ought to be rubbed with earth prior to *Ghusl* for sexual impurity. Nowadays, soap may serve the same purpose. See No. 254

Chapter 16. Starting With *Wuḍû'* When Performing *Ghusl* From *Janâbah*

(المعجم ١٦) - **بَابُ** الِابْتِدَاءِ بِالْوُضُوءِ فِي غُسْلِ الْجَنَابَةِ (التحفة ٢٦١)

420. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would wash his hands, then perform *Wuḍû'* as for prayer, then he would perform *Ghusl*, then run his fingers through his hair to be sure that the water had reached his scalp, then he would pour water over his head three times, then wash the rest of his body." (*Ṣaḥîḥ*)

٤٢٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ، ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يَغْتَسِلُ ثُمَّ يُخَلِّلُ بِيَدِهِ شَعْرَهُ حَتَّى إِذَا ظَنَّ أَنَّهُ قَدْ أَرْوَى بَشَرَتَهُ أَفَاضَ عَلَيْهِ الْمَاءَ ثَلَاثَ مَرَّاتٍ، ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

تخريج: أخرجه البخاري، الغسل، باب تخليل الشعر حتى إذا ظن أنه قد أروى بشرته أفاض عليه، ح: ٢٧٢ من حديث عبدالله بن المبارك، ومسلم، الحيض، باب صفة غسل الجنابة، ح: ٣١٦ من حديث هشام به.

Comments:

The purificatory bath (*Ghusl*) established by the practice of the Prophet ﷺ (*Sunnah*), to lift the major ritual impurity, is this! The ablution should be performed first because the ablution is a component element of the bath. Although if one resorts to only rinsing the mouth along with snuffing up, pouring water on the whole body, the bath would still be considered valid according to the majority of scholars. So to say, sequence is not a condition in one's taking the bath. Likewise, running wet fingers through hair is also the Prophet's ﷺ practice (particularly so when the hair is long). If the scalp and the hair become wet without running wet fingers through them, the bath would be considered valid. In the same way, washing the feet last of all, is a *Sunnah* of the Prophet ﷺ.

Chapter 17. Starting With The Right When Purifying Oneself

(المعجم ١٧) - **بَابُ** التَّيَمُّنِ فِي الطُّهُورِ

(التحفة ٢٦٢)

421. It was narrated that 'Âishah said: "The Prophet ﷺ used to like to start with the right as much as he could when purifying himself, putting on sandals and combing his hair" – and he (the narrator) said in Wâsiṭ (a place in Iraq): "And in all his affairs." (*Ṣaḥîḥ*)

٤٢١ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنِ الْأَشْعَثِ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُحِبُّ التَّيَمُّنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ - وَقَالَ بِوَاسِطٍ -: فِي شَأْنِهِ كُلِّهِ.

تخريج: [**صحيح**] تقدم، ح: ١١٢.

Comments:

Since ablution is an act of worship, beginning with the right would be the Sunnah of the Prophet ﷺ and to abandon it is deemed blameworthy. And to take it lightly would be subject to punishment.

Chapter 18. Not Wiping The Head When Performing *Wuḍû'* From *Janâbah*

(المعجم ١٨) - **بَابُ** تَرْكِ مَسْحِ الرَّأْسِ فِي الْوُضُوءِ مِنَ الْجَنَابَةِ

(التحفة ٢٦٣)

422. It was narrated from Abû Salamah from 'Âishah, and, from 'Amr bin Sa'd, from Nâfi', from Ibn 'Umar: That 'Umar asked the Messenger of Allâh ﷺ about *Ghusl* from *Janâbah* – and the narrations agree on this – that one should start by pouring water on the right hand two or three times, then put the right hand into the vessel and pour water with it onto the private parts, with the left hand on the private parts to wash off whatever is there, until it is clean; then put the left hand on the dust if one wants to, then pour water over the left hand until it is clean; then wash

٤٢٢ - **أَخْبَرَنَا** عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِاللهِ - هُوَ ابْنُ سَمَاعَةَ -: أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، وَعَنْ عَمْرِو بْنِ سَعْدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْغُسْلِ مِنَ الْجَنَابَةِ وَاتَّسَقَتِ الْأَحَادِيثُ عَلَى هٰذَا يَبْدَأُ فَيُفْرِغُ عَلَى يَدِهِ الْيُمْنَى مَرَّتَيْنِ أَوْ ثَلَاثًا، ثُمَّ يُدْخِلُ يَدَهُ الْيُمْنَى فِي الْإِنَاءِ فَيَصُبُّ بِهَا عَلَى فَرْجِهِ وَيَدُهُ الْيُسْرَى عَلَى فَرْجِهِ فَيَغْسِلُ مَا هُنَالِكَ

حَتَّى يُنْقِيَهُ ثُمَّ يَضَعُ يَدَهُ الْيُسْرَى عَلَى التُّرَابِ إِنْ شَاءَ ثُمَّ يَصُبُّ عَلَى يَدِهِ الْيُسْرَى حَتَّى يُنْقِيَهَا، ثُمَّ يَغْسِلُ يَدَيْهِ ثَلَاثًا وَ[يَسْتَنْشِقُ] وَيُمَضْمِضُ وَيَغْسِلُ وَجْهَهُ وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا حَتَّى إِذَا بَلَغَ رَأْسَهُ لَمْ يَمْسَحْ وَأَفْرَغَ عَلَيْهِ الْمَاءَ. فَهٰكَذَا كَانَ غُسْلُ رَسُولِ اللهِ ﷺ فِيمَا ذُكِرَ.

تخريج: [إسناده صحيح]

the hands three times, (sniff water into the nose) and rinse the mouth, and wash the face and forearms, three times each until when reaching the head, he does not wipe the head, rather he pours water over it. This is how the Messenger of Allâh ﷺ performed *Ghusl* according to what was mentioned. (*Ṣaḥîḥ*)

Comments:

1. Washing the right hand first of all is in the position when impurity is found, or one has doubts concerning the presence of an impurity.
2. "If one wants to", means that rubbing the hand with earth is governed by necessity. If the defilement is sticky one may rub it on earth to eradicate the stickiness; otherwise, there is no need to do that.
3. May not wipe the head: This is because the head is to be washed; hence, wiping it would be of no avail.

Chapter 19. Making Sure The Water Reaches The Scalp

(المعجم ١٩) - **بَابُ** اسْتِبْرَاءِ الْبَشَرَةِ فِي الْغُسْلِ مِنَ الْجَنَابَةِ

(التحفة ٢٦٤)

٤٢٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُخَلِّلُ رَأْسَهُ بِأَصَابِعِهِ حَتَّى إِذَا خُيِّلَ إِلَيْهِ أَنَّهُ قَدِ اسْتَبْرَأَ الْبَشَرَةَ غَرَفَ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

423. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would wash his hands, then performe *Wuḍû'* as for prayer, then run his fingers through his hair until he was sure the water had reached the scalp, then he would pour water over his head three times, then wash the rest of his body." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٢٤٨، ٤٢٠ أخرجه مسلم، ح:٣١٦ عن علي بن حجر به.

424. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would call for something like a vessel used for milking a she-camel, then he would take (some water) in his hand and start with the right side of his head, then the left, then take (some water) in his hands and start pouring it on his head." (*Ṣaḥîḥ*)

٤٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ نَحْوِ الْحِلَابِ فَأَخَذَ بِكَفِّهِ بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ ثُمَّ أَخَذَ بِكَفَّيْهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

تخريج: أخرجه البخاري، الغسل، باب من بدأ بالحلاب أو الطيب عند الغسل، ح:٢٥٨، ومسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٨ عن محمد بن المثنى به.

Chapter 20. How Much Water Is Sufficient For The *Junub* Person To Pour On His Head

(المعجم ٢٠) - **بَابُ** مَا يَكْفِي الْجُنُبَ مِنْ إِفَاضَةِ الْمَاءِ عَلَى رَأْسِهِ (التحفة ٢٦٥)

425. It was narrated from Jubair bin Muṭ'im that mention of *Ghusl* was made in the presence of the Prophet ﷺ and he said: "As for me, I pour water on my head three times." (*Ṣaḥîḥ*)

٤٢٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ ذُكِرَ عِنْدَهُ الْغُسْلُ فَقَالَ: «أَمَّا أَنَا فَأُفْرِغُ عَلَى رَأْسِي ثَلَاثًا» لَفْظُ سُوَيْدٍ.

تخريج: [صحيح] تقدم، ح:٢٥١.

Comments:

The Chapter is meant to show that in the process of taking the bath, rubbing the body with hands is not essential, provided that water reaches all the parts of the body.

426. It was narrated that Jâbir said: "When the Messenger of Allâh ﷺ performed *Ghusl*, he

٤٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ مُخَوَّلٍ،

عَنْ أَبِي جَعْفَرٍ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثًا.

would pour water on his head three times." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الغسل، باب من أفاض على رأسه ثلاثًا، ح:٢٥٥ من حديث شعبة، ومسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٩ من حديث أبي جعفر محمد بن علي به.

Chapter 21. How To Perform *Ghusl* Following Menstruation

(المعجم ٢١) - **بَابُ** الْعَمَلِ فِي الْغُسْلِ مِنَ الْحَيْضِ (التحفة ٢٦٦)

٤٢٧ - أَخْبَرَنَا [الْحَسَنُ] بْنُ مُحَمَّدٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: يَا رَسُولَ اللهِ! كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهُورِ؟ قَالَ: «خُذِي فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِي بِهَا». قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَ: «تَوَضَّئِي بِهَا» قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَتْ: ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ سَبَّحَ وَأَعْرَضَ عَنْهَا فَفَطِنَتْ عَائِشَةُ لِمَا يُرِيدُ رَسُولُ اللهِ ﷺ قَالَتْ: فَأَخَذْتُهَا وَجَبَذْتُهَا إِلَيَّ فَأَخْبَرْتُهَا بِمَا يُرِيدُ رَسُولُ اللهِ ﷺ.

427. It was narrated from 'Âishah: "A woman asked the Prophet ﷺ: 'O Messenger of Allâh, how should I perform *Ghusl* when I become pure?' He said: 'Take a piece of cotton wool scented with musk and clean yourself with it.' She said: 'How should I clean myself with it?' He said: 'Clean yourself with it.' She said: 'How should I clean myself with it?' The Messenger of Allâh ﷺ said: '*Subḥân Allâh!*' and turned away from her." 'Âishah understood what the Messenger of Allâh ﷺ meant, and said: "So I pulled her toward me and told her what the Messenger of Allâh ﷺ meant." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٢٥٢.

Comments:

Allâh's Messenger ﷺ had shown her how to perform the bath, as it is elucidated in some other narrations [*Ṣaḥîḥ Al-Bukhârî - Al-Hayd* (the Menstruation), [*Ṣaḥîḥ Al-Bukhârî - Al-Hayd* (the Menstruation), *Ḥadîth* 314; *Ṣaḥîḥ Muslim - Al-Hayd, Ḥadîth* 332]. Here the narration described one characteristic of taking the bath at the end of one's menstruation. It is that a woman should use fragrance to eliminate the odor of blood.

Chapter 22. Performing *Ghusl* Once

(المعجم ٢٢) - **بَابُ** الْغُسْلِ مَرَّةً وَاحِدَةً (التحفة ٢٦٧)

٤٢٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:

428. It was narrated that Maimûnah,

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: اغْتَسَلَ النَّبِيُّ ﷺ مِنَ الْجَنَابَةِ فَغَسَلَ فَرْجَهُ وَدَلَكَ يَدَهُ بِالْأَرْضِ أَوِ الْحَائِطِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفَاضَ عَلَى رَأْسِهِ وَسَائِرِ جَسَدِهِ.

تخريج: [صحيح] تقدم، ح: ٢٥٤.

the wife of the Prophet ﷺ, said: "The Prophet ﷺ performed *Ghusl* from *Janâbah*; he washed his private part then rubbed his hand on the ground or the wall, then he performed *Wuḍû'* as for prayer, then he poured water over his head and the rest of his body." (*Ṣaḥîḥ*)

Comments:

It is one of the conditions of the purificatory bath that no part of the body should remain dry, whether water is poured on the body once or more than once.

Chapter 23. Women In *Nifâs* Performing *Ghusl* When Entering *Iḥrâm*

(المعجم ٢٣) - **بَابُ** اغْتِسَالِ النُّفَسَاءِ عِنْدَ الْإِحْرَامِ (التحفة ٢٦٨)

٤٢٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ الْوَدَاعِ، فَحَدَّثَنَا أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ حَتَّى أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ كَيْفَ أَصْنَعُ؟ فَقَالَ: «اغْتَسِلِي ثُمَّ اسْتَثْفِرِي ثُمَّ أَهِلِّي».

تخريج: [إسناده صحيح] تقدم، ح: ٢٩٢.

429. Ja'far bin Muḥammad said: "My father told me: 'We came to Jâbir bin 'Abdullâh and asked him about the *Ḥajj* of the Prophet ﷺ. He narrated; "The Messenger of Allâh ﷺ set out when there were five (days) remaining in Dhûl-Qa'dah, and we set out with him. When he came to Dhûl-Ḥulaifah, Asmâ' bint 'Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ asking what she should do. He said: 'Perform *Ghusl*, bind yourself with a cloth then begin (the *Talbiyah* for *Iḥrâm*).'" (*Ṣaḥîḥ*)

Comments:

A woman's bathing herself in the state of postnatal bleeding is merely for the bodily cleanliness or for the weightiness of the sanctity of the pilgrim (the

companion.' So tell me a *Ḥadîth* that you heard from the Messenger of Allâh ﷺ, so that Allâh might benefit me from it. He said: 'I heard the Messenger of Allâh ﷺ say: "The first thing for which a person will be brought to account will be his *Ṣalâh*. If it is sound then he will have succeeded, be salvaged, but if it is not then he will have lost and be doomed." – (One of the narrators) Hammâm said: "I do not know whether this was the words of Qatâdah or part of the report." – "If anything is lacking from his obligatory prayers, He will say: 'Look and see whether My slave has any voluntary prayers to make up for what is deficient from his obligatory prayers.' Then all of his deeds will be dealt with in like manner." (*Ṣaḥîḥ*)

فَجَلَسْتُ إِلَى أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: فَقُلْتُ إِنِّي دَعَوْتُ اللهَ عَزَّ وَجَلَّ أَنْ يُيَسِّرَ لِي جَلِيسًا صَالِحًا، فَحَدِّثْنِي بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ لَعَلَّ اللهَ أَنْ يَنْفَعَنِي بِهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ بِصَلَاتِهِ فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ» قَالَ هَمَّامٌ: لَا أَدْرِي هٰذَا مِنْ كَلَامِ قَتَادَةَ أَوْ مِنَ الرِّوَايَةِ «فَإِنِ انْتَقَصَ مِنْ فَرِيضَتِهِ شَيْءٌ قَالَ: انْظُرُوا هَلْ لِعَبْدِي مِنْ تَطَوُّعٍ فَيُكَمَّلُ بِهِ مَا نَقَصَ مِنَ الْفَرِيضَةِ، ثُمَّ يَكُونُ سَائِرُ عَمَلِهِ عَلَى نَحْوِ ذٰلِكَ» خَالَفَهُ أَبُو الْعَوَّامِ.

تخريج: [صحيح] أخرجه الترمذي، الصلٰوة، باب ماجاء أن أول ما يحاسب به العبد يوم القيامة الصلٰوة، ح:٤١٣ من حديث همام به، وقال: "حسن غريب"، وهو في الكبرٰى، ح:٣٢٥، وله شواهد، منها الحديثان الآتيان.

Comments:

We get to know from this *Ḥadîth* that one should not laze about at all in the performance of the *Nawâfil* (voluntary acts of worship) and the *Sunan*; such deeds aid in the complementation of the obligatory deeds of worship and may become beneficial in one's elevation of ranks. In this regard, each one of us should ask himself this question: Who could ever claim that his obligatory deeds of worship are so flawless that he does not need to perform voluntary acts of worship?

467. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The first thing for which a person will be brought to account on the Day of Resurrection will be his *Ṣalâh*. If it is found to be complete then it will be recorded as

٤٦٧ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعَيْبٌ - يَعْنِي ابْنَ بَيَانِ بْنِ زِيَادِ بْنِ مَيْمُونٍ - قَالَ: كَتَبَ عَلِيُّ بْنُ الْمَدِينِيِّ عَنْهُ قَالَ: أَخْبَرَنَا أَبُو الْعَوَّامِ عَنْ قَتَادَةَ، عَنِ

الْحَسَنِ بْنِ زِيَادٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ فَإِنْ وُجِدَتْ تَامَّةً كُتِبَتْ تَامَّةً، وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَيْءٌ قَالَ: انْظُرُوا هَلْ تَجِدُونَ لَهُ مِنْ تَطَوُّعٍ يُكَمِّلُ لَهُ مَا ضَيَّعَ مِنْ فَرِيضَتِهِ مِنْ تَطَوُّعِهِ، ثُمَّ سَائِرُ الْأَعْمَالِ تَجْرِي عَلَى حَسَبِ ذٰلِكَ».

complete, and if anything is lacking He will say: 'Look and see if you can find any voluntary prayers with which to complete what he neglected of his obligatory prayers.' Then the rest of his deeds will be reckoned in like manner." (***Ṣaḥîḥ***)

تخريج: [**صحيح**] انظر الحديث الآتي والسابق.

Comments:

Some narrations mention that first of all (unlawful) killing shall be accounted for (*Ṣaḥîḥ Al-Bukhârî*: 1678). In this narration, the obligatory prayer is mentioned. There is no contradiction between such narrations, for among the rights of Allâh, the first thing to be accounted for on the Day of Resurrection shall be the prayer; while among the rights of human beings, the first thing to be accounted for will be unlawful killings.

٤٦٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ صَلَاتُهُ فَإِنْ كَانَ أَكْمَلَهَا وَإِلَّا قَالَ اللهُ عَزَّ وَجَلَّ: انْظُرُوا لِعَبْدِي مِنْ تَطَوُّعٍ فَإِنْ وُجِدَ لَهُ تَطَوُّعٌ قَالَ: أَكْمِلُوا بِهَا الْفَرِيضَةَ».

468. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The first thing for which a person will be brought to account will be his *Ṣalâh*. If it is complete (all well and good), otherwise Allâh will say: 'Look and see if My slave did any voluntary prayer.' If he is found to have done voluntary prayers, his obligatory prayers will be completed therewith." (***Ṣaḥîḥ***)

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٤/١٠٣ من حديث حماد بن سلمة به نحوه إلا أنه قال: "عن رجل من أصحاب النبي ﷺ بدل: أبي هريرة رضي الله عنه، وهو في الكبرٰى، ح: ٣٢٥، وله شواهد كثيرة عند أبي داود، ح: ٨٦٦ وغيره.

Chapter 10. The Reward For One Who Establishes The *Ṣalâh*

(المعجم ١٠) - **بَابُ** ثَوَابِ مَنْ أَقَامَ الصَّلَاةَ (التحفة ١٠)

469. It was narrated from Abû Ayyûb that a man said: "O Messenger of Allâh, tell me of a deed that will gain me admittance to Paradise." The Messenger of Allâh ﷺ said: 'Worship Allâh and do not associate anything with Him, establish the *Ṣalâh*, pay the *Zakâh* and uphold the ties of kinship. Let go!'" – as if he was riding his camel.[1] (*Ṣaḥîḥ*)

٤٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ عَبْدِ اللهِ وَأَبُوهُ عُثْمَانُ بْنُ عَبْدِ اللهِ أَنَّهُمَا سَمِعَا مُوسَى بْنَ طَلْحَةَ يُحَدِّثُ عَنْ أَبِي أَيُّوبَ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «تَعْبُدُ اللهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ وَتَصِلُ الرَّحِمَ. ذَرْهَا». كَأَنَّهُ كَانَ عَلَى رَاحِلَتِهِ.

تخريج: أخرجه البخاري، الأدب، باب فضل صلة الرحم، ح:٥٩٨٣، ومسلم، الإيمان، باب بيان الإيمان الذي يدخل به الجنة ... الخ، ح:١٣/١٣ من حديث بهز بن أسد به، وهو في الكبرٰى، ح:٣٢٨.

Comments:

1. Before asking the question, he had held the she-camel's nose-rein.
2. In this *Ḥadîth*, the Pillars of Islam are mentioned.

Chapter 11. The Number Of *Rak'ahs* In The *Ẓuhr* Prayer While A Resident (*Ṣaḥîḥ*)

(المعجم ١١) - **بَابُ** عَدَدِ صَلَاةِ الظُّهْرِ فِي الْحَضَرِ (التحفة ١١)

470. It was narrated from Ibn Al-Munkadir and Ibrâhîm bin Maisarah, that they heard Anas say: "I prayed *Ẓuhr* with the Prophet ﷺ in Al-Madînah, four *Rak'ahs*, and *'Aṣr* in Dhul-Ḥulaifah, two *Rak'ahs*."

٤٧٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ سَمِعَا أَنَسًا قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَبِذِي الْحُلَيْفَةِ الْعَصْرَ رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة المسافرين وقصرها، ح:٦٩٠ من حديث سفيان بن عيينة، والبخاري، التقصير، باب: يقصر إذا خرج من موضعه، ح:١٠٨٩ من حديث ابن المنكدر وإبراهيم به، وهو في الكبرٰى، ح:٣٤٢.

[1] As if he was riding his camel and the man had grabbed hold of its reins to ask this question.

Comments:

In Madinah, the prayer was performed in full. Thereupon the journey was begun. Since Dhul-Hulayfah is outside of Madinah and the journey was long, upon arrival of the time for the *'Asr* prayer in Dhul-Hulayfah, prayer was shortened - that is to say, two *Rak'ahs* were performed. It should be borne in mind that this was the journey for *Hajj*.

Chapter 12. The *Ẓuhr* Prayer While Traveling

(المعجم ١٢) - **بَابُ** صَلَاةِ الظُّهْرِ فِي السَّفَرِ (التحفة ١٢)

471. It was narrated that Al-Ḥakam bin 'Utaibah said: "I heard Abû Juḥaifah say: 'The Messenger of Allâh ﷺ set off at midday, during the time of intense heat' – (One of the narrators) Ibn Al-Muthanna said, to Al-Baṭḥâ' – and he performed *Wuḍû'*, and prayed *Ẓuhr*, two *Rak'ahs*, and *'Aṣr*, two *Rak'ahs*, with a short spear (*'Anzah*) in front of him. (*Ṣaḥîḥ*)

٤٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ بِالْهَاجِرَةِ - قَالَ ابْنُ الْمُثَنَّى: إِلَى الْبَطْحَاءِ - فَتَوَضَّأَ وَصَلَّى الظُّهْرَ رَكْعَتَيْنِ وَالْعَصْرَ رَكْعَتَيْنِ وَبَيْنَ يَدَيْهِ عَنَزَةٌ.

تخريج: أخرجه مسلم، الصلوة، باب سترة المصلي ... الخ، ح:٥٠٣ عن محمد بن المثنى ومحمد بن بشار، والبخاري، الوضوء، باب استعمال فضل وضوء الناس، ح:١٨٧ وغيره من حديث شعبة به، وهو في الكبرٰى، ح:٣٤٣ .

Comments:

In front of him, a spear (a small spear: said to be of the measure of half a lance) was placed in the ground for a barrier (*Sutrah*). The one performing prayer should use such a barrier (*Sutrah*) at all times except when he prays behind an *Imâm*, in which case the *Imâm's Sutrah* is his *Sutrah*.

Chapter 13. The Virtue Of The *'Aṣr* Prayer

(المعجم ١٣) - **بَابُ** فَضْلِ صَلَاةِ الْعَصْرِ (التحفة ١٣)

472. It was narrated from Abû Bakr bin 'Umârah bin Ruwaibah Ath-Thaqafî that his father said: "I heard the Messenger of Allâh ﷺ say: 'He will never enter the Fire, the one who prays before the sun rises and before it sets.'" (*Ṣaḥîḥ*)

٤٧٢ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا مِسْعَرٌ وَابْنُ أَبِي خَالِدٍ وَالْبَخْتَرِيُّ بْنُ أَبِي الْبَخْتَرِيِّ، كُلُّهُمْ سَمِعُوهُ مِنْ أَبِي بَكْرِ بْنِ عُمَارَةَ بْنِ رُوَيْبَةَ الثَّقَفِيِّ، عَنْ أَبِيهِ

قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَنْ يَلِجَ النَّارَ مَنْ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا».

تخريج: أخرجه مسلم، المساجد، باب فضل صلوتي الصبح والعصر والمحافظة عليهما، ح: ٦٣٤ من حديث وكيع به، وهو في الكبرى، ح: ٣٥٤.

Comments:

The *Fajr* (dawn) and the *Maghrib* (the sunset) prayers occur during demanding timings. The mid-afternoon time happens to be usually of dealings and pre-occupation, sleep and negligence. The one who regularly performs these two prayers in congregation would, first and foremost, perform other prayers also similarly. And the prayer - the rightful prayer is the foundation of the Religion (*Dîn*). Hence, he would be a staunch believer and therefore would never enter the Fire. And Allâh knows best!

Chapter 14. Maintaining The *'Aṣr* Prayer

(المعجم ١٤) - **بَابُ** الْمُحَافَظَةِ عَلَى صَلَاةِ الْعَصْرِ (التحفة ١٤)

473. It was narrated that Abû Yûnus, the freed slave of 'Âishah the wife of the Prophet ﷺ, said: "Âishah told me to copy a *Muṣḥaf* for her, and she said: 'When you reach this verse, call my attention: Guard strictly the *Ṣalawât* especially the middle (*Al-Wusṭa*) *Ṣalâh*.[1] When I reached it, I called her attention and she dictated to me: 'Guard strictly the *Ṣalawât* especially the middle (*Al-Wusṭa*) *Ṣalâh* and the *'Aṣr* prayer, and stand before Allâh with obedience.' Then she said: 'I heard it from the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

٤٧٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي يُونُسَ مَوْلَى عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَ: أَمَرَتْنِي عَائِشَةُ أَنْ أَكْتُبَ لَهَا مُصْحَفًا فَقَالَتْ: إِذَا بَلَغْتَ هٰذِهِ الْآيَةَ فَآذِنِّي: ﴿حَٰفِظُوا۟ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ﴾ [البقرة: ٢٣٨] فَلَمَّا بَلَغْتُهَا آذَنْتُهَا فَأَمْلَتْ عَلَيَّ: (حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَصَلَاةِ الْعَصْرِ وَقُومُوا لِلّٰهِ قَانِتِينَ) ثُمَّ قَالَتْ: سَمِعْتُهَا مِنْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلوة الوسطى هي صلوة العصر، ح: ٦٢٩ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ١٣٨، ١٣٩ .

[1] *Al-Baqarah* 2:238.

Comments:

The addition made by 'Âishah ﵂ of *Salâtul-'Asr* is in fact the explanation of the term *Salâtul-Wusta* - the mid-most prayer, which occurs in some *Aḥâdith* as mentioned by the Messenger of Allâh ﷺ; otherwise these are not the words of the Noble Qur'ân. *Salâtul-Wusta* denotes the excellent prayer. And according to authentic *Aḥâdith*, it is the *'Asr* prayer.

474. It was narrated from 'Âlî ﵁ that the Prophet ﷺ said: "They distracted us from *Salâtul-Wusṭa* (the middle prayer) until the sun went down." (*Ṣaḥîḥ*)

٤٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي قَتَادَةُ عَنْ أَبِي حَسَّانَ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَرَبَتِ الشَّمْسُ».

تخريج: أخرجه مسلم، المساجد، باب الدليل لمن قال: الصلٰوة الوسطٰى هي صلٰوة العصر، ح:٦٢٧ من حديث شعبة، والبخاري، الجهاد، باب الدعاء على المشركين بالهزيمة والزلزلة، ح:٢٩٣١ من حديث عبيدة به.

Comments:

Obviously the prayer before the sunset is none but the *'Asr* prayer. Allâh's Messenger ﷺ has designated this very same prayer as being the *Salâtul-Wusta*. In a narration of the two *Ṣaḥîḥs* (*Ṣaḥîḥ Bukhârî* and *Ṣaḥîḥ Muslim*), this explanation occurs.

Chapter 15. One Who Abandons *Ṣalât Al-'Aṣr*

(المعجم ١٥) - **بَابٌ** مَنْ تَرَكَ صَلَاةَ الْعَصْرِ (التحفة ١٥)

475. It was narrated that Abû Qilâbah said: "Abû Al-Malîḥ narrated to me: 'We were with Buraidah on a cloudy day and he said: "Pray early, for the Messenger of Allâh ﷺ said: 'Whoever abandons *Ṣalât Al-'Aṣr*, his good deeds will perish.'" (*Ṣaḥîḥ*)

٤٧٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي قِلَابَةَ قَالَ: حَدَّثَنِي أَبُو الْمَلِيحِ قَالَ: كُنَّا مَعَ بُرَيْدَةَ فِي يَوْمٍ ذِي غَيْمٍ فَقَالَ: بَكِّرُوا بِالصَّلَاةِ فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَرَكَ صَلَاةَ الْعَصْرِ فَقَدْ حَبِطَ عَمَلُهُ».

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب من ترك العصر، ح:٥٥٣ من حديث هشام به، وهو في الكبرٰى، ح:٣٦٤ .

Comments:

1. On a cloudy day, the sun is not discernible. Hence, there remains uncertainty about the timing of the sun's setting. Therefore, the *'Asr* (the mid-afternoon) prayer should unfailingly be offered in its early time, so that delay may not result in missing the prayer and having to make it up (*Al-Qada*).

2. "His good deeds will perish" - What is referred to here is the phenomenon of some deeds becoming null and void, deeds whose knowledge is with Allâh alone. Some have stated that by these words is meant severity and magnitude of the sin and not the literal wording. This connotation is not farfetched, but the above-mentioned meaning is closer to the wording (of the *Hadîth*).

Chapter 16. The Number Of *Rak'ahs* In *Ṣalât Al-'Aṣr* While A Resident

(المعجم ١٦) - **بَابٌ** عَدَدِ صَلَاةِ الْعَصْرِ فِي الْحَضَرِ (التحفة ١٦)

476. It was narrated that Abû Sa'eed Al-Khudrî said: "We used to estimate how long the Messenger of Allâh ﷺ stood when praying in *Ẓuhr* and *'Aṣr*. We estimated that he stood in *Ẓuhr* for as long as it takes to recite thirty verses, as long as *Sûrat As-Sajdah* in the first two *Rak'ahs*, and half that in the last two. And we estimated that he stood for as long in the first two *Rak'ahs* of *'Aṣr* as he stood in the last two *Rak'ahs* of *Ẓuhr*, and we estimated that he stood half as long as that in the last two *Rak'ahs* of *'Aṣr*." (*Ṣaḥîḥ*)

٤٧٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورُ بْنُ زَاذَانَ عَنِ الْوَلِيدِ بْنِ مُسْلِمٍ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ فَحَزَرْنَا قِيَامَهُ فِي الظُّهْرِ قَدْرَ ثَلَاثِينَ آيَةً، قَدْرَ سُورَةِ السَّجْدَةِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ وَفِي الْأُخْرَيَيْنِ عَلَى النِّصْفِ مِنْ ذٰلِكَ وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الْعَصْرِ عَلَى قَدْرِ الْأُخْرَيَيْنِ مِنَ الظُّهْرِ وَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ مِنَ الْعَصْرِ عَلَى النِّصْفِ مِنْ ذٰلِكَ.

تخريج: [صحيح] أخرجه مسلم، الصلٰوة، باب القراءة في الظهر والعصر، ح:٤٥٢ من حديث هشيم به، وهو في الكبرٰى، ح:٣٥١.

Comments:

Besides knowing the number of *Rak'ahs* for the *'Asr* prayer, we also got to know that the Prophet ﷺ used to only recite *Surah Al-Fâtihah* in the last two *Rak'ahs* of *'Asr*. He appended no other *Surah* to it. Although, in the last two *Rak'ahs* of the *Ẓuhr* prayer, it is implied that he recited some other *Surah* also along with *Surah Al-Fatihah*.

477. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ used to stand in *Ẓuhr* and recite the equivalent of thirty verses in each *Rak'ah*, then in the first two

٤٧٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ أَبِي عَوَانَةَ، عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنِ الْوَلِيدِ أَبِي بِشْرٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ:

Rak'ahs of *'Asr* he would stand for the equivalent of fifteen verses." (*Ṣaḥîḥ*)

كَانَ رَسُولُ اللهِ ﷺ يَقُومُ فِي الظُّهْرِ فَيَقْرَأُ قَدْرَ ثَلَاثِينَ آيَةً فِي كُلِّ رَكْعَةٍ ثُمَّ يَقُومُ فِي الْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ قَدْرَ خَمْسَ عَشْرَةَ آيَةً.

تخريج: [إسناده صحيح] أخرجه الدولابي في الكنٰى:١/١٢٩ عن النسائي عن سويد بن نصر به، وهو في الكبرٰى، ح:٣٥٢ * الوليد هو ابن مسلم بن شهاب العنبري.

Chapter 17. *Ṣalât Al-'Asr* While Traveling

(المعجم ١٧) - **بَابُ** صَلَاةِ الْعَصْرِ فِي السَّفَرِ (التحفة ١٧)

478. It was narrated from Anas bin Mâlik that the Prophet ﷺ prayed *Ẓuhr* in Al-Madînah, four *Rak'ahs*, and he prayed *'Asr* in Dhul-Ḥulaifah, two *Rak'ahs*. (*Ṣaḥîḥ*)

٤٧٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ بِالْمَدِينَةِ أَرْبَعًا وَصَلَّى الْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة المسافرين وقصرها، ح:٦٩٠ عن قتيبة، والبخاري، الحج، باب رفع الصوت بالإهلال، ح:١٥٤٨ من حديث حماد بن زيد به.

Comments:

See *Ḥadîth* 470.

479. 'Irâk bin Mâlik narrated that Nawfal bin Mu'âwiyah told him that he heard the Messenger of Allâh ﷺ say: "Whoever misses *'Asr* prayer, it is as if he has been robbed of his family and his wealth."

'Irâk said: 'And 'Abdullâh bin 'Umar informed me that he heard the Messenger of Allâh ﷺ saying: 'Whosoever misses *'Asr* prayer, it is as if he has been robbed of his family and his wealth.'" (*Ṣaḥîḥ*)

Yazîd bin Abî Ḥabîb contradicted him.[1]

٤٧٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ أَنَّ عِرَاكَ ابْنَ مَالِكٍ حَدَّثَهُ: أَنَّ نَوْفَلَ بْنَ مُعَاوِيَةَ حَدَّثَهُ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ».

قَالَ عِرَاكٌ: وَأَخْبَرَنِي عَبْدُ اللهِ بْنُ عُمَرَ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ فَاتَتْهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ». خَالَفَهُ يَزِيدُ بْنُ أَبِي حَبِيبٍ.

تخريج: [إسناده صحيح]

[1] That is, contradicted Ja'far bin Rabî'ah who narrated it from 'Irâk here – and Yazîd's narration is next.

480. It was narrated from 'Irâk bin Mâlik that he heard that Nawfal bin Mu'âwiyah said: "I heard the Messenger of Allâh ﷺ say: 'Among the prayers is a prayer which, if a person misses it, it is as if he has been robbed of his family and his wealth." Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'It is *'Asr* prayer.'" (*Ṣaḥîḥ*)
Muḥammad bin Isḥâq contradicted him.[1]

٤٨٠ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ أَنَّهُ بَلَغَهُ: أَنَّ نَوْفَلَ بْنَ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مِنَ الصَّلَاةِ صَلَاةٌ مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ». قَالَ ابْنُ عُمَرَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «هِيَ صَلَاةُ الْعَصْرِ» خَالَفَهُ مُحَمَّدُ ابْنُ إِسْحَاقَ.

تخريج: [صحيح] أخرجه ابن أبي عاصم في الأحاد والمثاني: ٢/ ٢٠٢، ح: ٩٥٢ من حديث الليث بن سعد به، وانظر الحديث السابق والآتي.

481. It was narrated that 'Irâk bin Mâlik said: "I heard Nawfal bin Mu'âwiyah say: 'There is a prayer which if a person misses it, it is as if he has been robbed of his family and his wealth.'" Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'It is *'Aṣr* prayer.'" (*Ṣaḥîḥ*)

٤٨١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عِرَاكِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ نَوْفَلَ بْنَ مُعَاوِيَةَ يَقُولُ: صَلَاةٌ مَنْ فَاتَتْهُ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ، قَالَ ابْنُ عُمَرَ: قَالَ رَسُولُ اللهِ ﷺ: «هِيَ صَلَاةُ الْعَصْرِ».

تخريج: [صحيح وإسناده حسن] انظر، ح: ٤٧٩، وهو شاهد له.

Comments:

Both, the one who resides at home and the one who travels, ought to guard against losing the *'Asr* prayer in its prescribed time. Otherwise, it would be a tremendous loss. It ought to be offered within its time.

Chapter 18. *Ṣalât Al-Maghrib*

(المعجم ١٨) - بَابُ صَلَاةِ الْمَغْرِبِ (التحفة ١٨)

482. It was narrated that Salamah

٤٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

[1] That is, Muḥammad bin Isḥâq narrated it from Yazîd bin Abî Ḥabîb with the following chain and wording, which differs with this narration, reported by Al-Laith from Yazîd.

bin Kuhail said: "I saw Sa'eed bin Jubair in Jam'.[1] He stood and prayed *Maghrib*, three *Rak'ahs*, then he stood and prayed *'Ishâ'*, two *Rak'ahs*. Then he mentioned that Ibn 'Umar had done the same thing in that place, and he mentioned that the Messenger of Allâh ﷺ had done the same thing in that place. (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: رَأَيْتُ سَعِيدَ بْنَ جُبَيْرٍ بِجَمْعٍ أَقَامَ فَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ، ثُمَّ أَقَامَ فَصَلَّى - يَعْنِي - الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ ذَكَرَ أَنَّ ابْنَ عُمَرَ صَنَعَ بِهِمْ مِثْلَ ذٰلِكَ فِي ذٰلِكَ الْمَكَانِ، وَذَكَرَ أَنَّ رَسُولَ اللهِ ﷺ صَنَعَ مِثْلَ ذٰلِكَ فِي ذٰلِكَ الْمَكَانِ.

تخريج: أخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... الخ، ح: ١٢٨٨/٢٨٨ من حديث شعبة به.

Comments:

The *Maghrib* prayer shall always consist of three *Rak'ahs*, regardless of whether one is traveling or is at home. This is because it is the daytime odd-numbered prayer (*Witr*). It is not possible to halve it. If two *Rak'ahs* are prayed, it would not remain odd-numbered, while the *'Ishâ'* prayer should consist of two *Rak'ahs* while one is traveling.

Chapter 19. The Virtue Of *Ṣalât Al-'Ishâ'*

(المعجم ١٩) - **بَابٌ** فَضْلِ صَلَاةِ الْعِشَاءِ (التحفة ١٩)

483. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ delayed *'Ishâ'* until 'Umar called him and said: 'The women and children have gone to sleep.' Then the Messenger of Allâh ﷺ came out and said: 'There is no one who is offering this prayer but you.' And at that time no one used to pray except the people of Al-Madînah." (*Ṣaḥîḥ*)

٤٨٣ - **أَخْبَرَنَا** نَصْرُ بْنُ عَلِيِّ بْنِ نَصْرٍ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللهِ ﷺ بِالْعِشَاءِ حَتَّى نَادَاهُ عُمَرُ رَضِيَ اللهُ عَنْهُ: نَامَ النِّسَاءُ وَالصِّبْيَانُ فَخَرَجَ رَسُولُ اللهِ ﷺ فَقَالَ: «إِنَّهُ لَيْسَ أَحَدٌ يُصَلِّي هٰذِهِ الصَّلَاةَ غَيْرُكُمْ» وَلَمْ يَكُنْ يَوْمَئِذٍ أَحَدٌ يُصَلِّي غَيْرَ أَهْلِ الْمَدِينَةِ.

تخريج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل والطهور ... الخ، ح: ٨٦٢، ومسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٣٨ من حديث الزهري به، أخرجه البخاري من حديث عبدالأعلى بن عبدالأعلى به، ح: ٨٦٢.

Comments:

1. This incident belongs to the early period of Islam, before the Revelation of

[1] Meaning Al-Muzdalifah.

Surah Al-Hujurât; whereas forbiddance of raising one's voice and the threat of deeds coming to naught in its wake arrived in *Surah Al-Hujurât.*

2. "There is no one who is offering this prayer but you" - because the Christians and the Jews never offer the *'Ishâ'* prayer. Only the Muslims perform it. And during that period, Islam had not spread outside of the city of Madinah, or at the most, there were a few helpless overwhelmed Muslims in Makkah, who had no room to offer the prayer publicly, in congregation. They offered their prayer in concealment.

Chapter 20. *Ṣalât Al-'Ishâ'* While Traveling

(المعجم ٢٠) - **بَابٌ** صَلَاةِ العِشَاءِ فِي السَّفَرِ (التحفة ٢٠)

484. Al-Ḥakam said: "Sa'eed bin Jubair led us in prayer in Jam'. (He prayed) *Maghrib*, three *Rak'ahs* with an *Iqâmah*, then he said the *Taslîm*, then he prayed *'Ishâ'*, two *Rak'ahs*. Then he mentioned that 'Abdullâh bin 'Umar had done that, and he mentioned that the Messenger of Allâh ﷺ had done that." (*Ṣaḥîḥ*)

٤٨٤ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْحَكَمُ قَالَ: صَلَّى بِنَا سَعِيدُ بْنُ جُبَيْرٍ بِجَمْعٍ الْمَغْرِبَ ثَلَاثًا بِإِقَامَةٍ ثُمَّ سَلَّمَ ثُمَّ صَلَّى العِشَاءَ رَكْعَتَيْنِ، ثُمَّ ذَكَرَ أَنَّ عبدَ الله بنَ عُمَرَ فَعَلَ ذٰلِكَ، وَذَكَرَ أَنَّ رَسُولَ اللهِ ﷺ فَعَلَ ذٰلِكَ.

تخريج: [**صحيح**] تقدم، ح:٤٨٢، وهو في الكبرٰى، ح:٣٨٤.

485. Salamah bin Kuhail narrated: "I heard Sa'eed bin Jubair say: 'I saw 'Abdullâh bin 'Umar pray in Jam'; he made the *Iqâmah* and prayed *Maghrib*, three *Rak'ahs*, then he prayed *'Ishâ'*, two *Rak'ahs*, then he said: 'This is what I saw the Messenger of Allâh ﷺ do in this place.'" (*Ṣaḥîḥ*)

٤٨٥ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ: حَدَّثَنَا بَهْزُ ابْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَلَمَةُ بْنُ كُهَيْلٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: رَأَيْتُ عَبْدَ اللهِ ابْنَ عُمَرَ صَلَّى بِجَمْعٍ فَأَقَامَ فَصَلَّى الْمَغْرِبَ ثَلَاثًا ثُمَّ صَلَّى الْعِشَاءَ رَكْعَتَيْنِ ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُ فِي هٰذَا الْمَكَانِ».

تخريج: [**صحيح**] تقدم، ح:٤٨٢، وهو في الكبرٰى، ح:٣٨٥.

Chapter 21. The Virtue Of Prayer In Congregation

(المعجم ٢١) - **بَابٌ** فَضْلِ صَلَاةِ الجَمَاعَةِ (التحفة ٢١)

486. It was narrated from Abû Hurairah that the Messenger of

٤٨٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ

Allâh ﷺ said: "Angels come to you in succession by night and day, and they meet at *Fajr* prayer and *'Asr* prayer. Then those who spent the night among you ascend, and He (Allâh) will ask them, although He knows best: 'In what condition did you leave My slaves.' They will say: 'We left them when they were praying and we came to them when they were praying.'" (***Sahîh***)

اللهِ ﷺ قَالَ: «يَتَعَاقَبُونَ فِيكُمْ مَلَائِكَةٌ بِاللَّيْلِ وَمَلَائِكَةٌ بِالنَّهَارِ وَيَجْتَمِعُونَ فِي صَلَاةِ الْفَجْرِ وَصَلَاةِ الْعَصْرِ ثُمَّ يَعْرُجُ الَّذِينَ بَاتُوا فِيكُمْ فَيَسْأَلُهُمْ وَهُوَ أَعْلَمُ بِهِمْ كَيْفَ تَرَكْتُمْ عِبَادِي؟ فَيَقُولُونَ: تَرَكْنَاهُمْ وَهُمْ يُصَلُّونَ وَأَتَيْنَاهُمْ وَهُمْ يُصَلُّونَ».

تخريج: أخرجه البخاري، التوحيد، باب كلام الرب تعالى مع جبريل ... الخ، ح:٧٤٨٦ عن قتيبة، ومسلم، المساجد، باب فضل صلوتي الصبح والعصر والمحافظة عليهما، ح:٦٣٢ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٧٠.

487. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Prayer in congregation is twenty-five times more virtuous than the prayer of any one of you offered on his own. The angels of the night and the day meet at *Fajr* prayer. Recite if you wish: Verily, the recitation of the Qur'ân in the early dawn is ever witnessed.."[1] (***Sahîh***)

٤٨٧ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَفْضُلُ صَلَاةُ الْجَمْعِ عَلَى صَلَاةِ أَحَدِكُمْ وَحْدَهُ بِخَمْسَةٍ وَعِشْرِينَ جُزْءًا وَيَجْتَمِعُ مَلَائِكَةُ اللَّيْلِ وَالنَّهَارِ فِي صَلَاةِ الْفَجْرِ وَاقْرَؤُوا إِنْ شِئْتُمْ: ﴿وَقُرْءَانَ ٱلْفَجْرِ إِنَّ قُرْءَانَ ٱلْفَجْرِ كَانَ مَشْهُودًا﴾». [الإسراء:٧٨]

تخريج: أخرجه مسلم، المساجد، باب فضل صلوة الجماعة ... الخ، ح:٦٤٩ من حديث الزهري به، وأصله متفق عليه، البخاري، ح:٦٤٨، ٤٧١٧، ومسلم، ح:٦٤٩/ ٢٤٦ باختلاف يسير.

Comments:

"Twenty-five fold" - because in order to offer prayer in congregation, one has to perform several righteous deeds - such as setting out from the home with the intention of offering the prayer, taking steps toward the mosque, supplicating while walking toward the mosque, exchanging greeting with people on the way, asking after the health of the ill, keeping the path clean, showing the way to strangers, aiding the helpless, inquiring after the health and wellbeing of fellow praying persons, and assisting them during difficult times.

[1] *Al-Isrâ'* 17:78.

488. Abû Bakr bin 'Umârah bin Ruwaibah narrated that his father said: "I heard the Messenger of Allâh ﷺ say: 'No one will enter the Fire who prays before the sun rises and before it sets.'" (*Ṣaḥîḥ*)

٤٨٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَيَعْقُوبُ ابْنُ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عُمَارَةَ بْنِ رُوَيْبَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَلِجُ النَّارَ أَحَدٌ صَلَّى قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ أَنْ تَغْرُبَ».

تخريج: [صحيح] تقدم، ح:٤٧٢.

Comments:

There is no mention of congregational prayer in this *Ḥadîth*, although mention is made of the *Fajr* and the *'Asr* prayers. Nonetheless what is meant by offering prayers is offering them in congregation. Prayer individually or at a delayed time is not praiseworthy.

Chapter 22. Prescribing The *Qiblah*

(المعجم ٢٢) - **بَابُ** فَرْضِ الْقِبْلَةِ

(التحفة ٢٢)

489. It was narrated that Al-Barâ' said: "We prayed toward Bait Al-Maqdis (Jerusalem) with the Messenger of Allâh ﷺ for sixteen or seventeen months – Ṣafwân was not sure – then it was changed to the *Qiblah*." (*Ṣaḥîḥ*)

٤٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ [قَالَ]: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ قال: صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا أَوْ سَبْعَةَ عَشَرَ شَهْرًا، شَكَّ سُفْيَانُ، وَصُرِفَ إِلَى الْقِبْلَةِ.

تخريج: أخرجه البخاري، التفسير، باب: "ولكل وجهة هو موليها ..."، ح:٤٤٩٢، ومسلم، المساجد، باب تحويل القبلة من القدس إلى الكعبة، ح:٥٢٥/١٢ من حديث يحيىٰ القطان به.

Comments:

Barâ bin Âzib is a Helper Companion. It is apparent that he used to perform prayer with the Prophet ﷺ after the emigration only. Hence, this *Ḥadîth* signifies that for sixteen to seventeen months after the emigration, Bait Al-Maqdis remained the *Qiblah* of Muslims. Then, in the month of Sha'ban of the year 2 H, the Ka'bah was made the *Qiblah*.

490. It was narrated that Al-Barâ bin 'Âzib said: "The Messenger of Allâh ﷺ came to Al-Madînah and

٤٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قال: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ

prayed toward Bait Al-Maqdis for sixteen months, then he was commanded to face toward the Ka'bah. A man who had prayed with the Prophet ﷺ passed by some of the *Anṣâr* and said: 'I bear witness that the Messenger of Allâh ﷺ has been commanded to face toward the Ka'bah' so they turned to face the Ka'bah." (*Ṣaḥîḥ*)

الْأَزْرَقُ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ فَصَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا ثُمَّ إِنَّهُ وُجِّهَ إِلَى الْكَعْبَةِ فَمَرَّ رَجُلٌ قَدْ كَانَ صَلَّى مَعَ النَّبِيِّ ﷺ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فَقَالَ: أَشْهَدُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ فَانْحَرَفُوا إِلَى الْكَعْبَةِ.

تخريج: أخرجه البخاري، الإيمان، باب: الصلوة من الإيمان، ح:٤٠، ٣٩٩، ٤٤٨٦، ٤٤٩٢، ٧٢٥٢، ومسلم، المساجد، باب تحويل القبلة من القدس إلى الكعبة، ح:٥٢٥ من حديث أبي إسحاق به.

Comments:

1. The name of this tribe of the Helpers (Al-Ansâr) was Banu Salamah. On account of this very incident their mosque came to be known as the mosque of *Qiblatayn* (of two *Qiblahs*), which is until today frequented by multitudes of worshippers.
2. The Helpers' turning toward the Ka'bah - while praying must have surely caused some stir among all the worshippers, because the Ka'bah happens to be in quite the opposite direction of the Bait Al-Maqdis. Obviously, the *Imâm* must have been compelled to wade through the rows of the praying persons to get to the other side. The followers in the congregational prayer must have also changed the rows. Thus we get to know that a movement done in order to rectify the prayer does not spoil to prayer, regardless of whether that movement is slight or sizeable.

Chapter 23. Situations In Which It Is Permitted Not To Face The *Qiblah*

(المعجم ٢٣) - بَابُ الحَالِ الَّتِي يَجُوزُ فِيهَا اسْتِقْبَالُ غَيْرِ القِبْلَةِ (التحفة ٢٣)

491. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ used to pray voluntary prayers (*Usabbiḥ*) while riding his mount, facing whatever direction it was facing, and he would pray *Witr* likewise, but he would not offer the prescribed prayers on it." (*Ṣaḥîḥ*)

٤٩١ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ وَأَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُسَبِّحُ عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهُ وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب جواز صلوٰة النافلة على الدابة في السفر حيث توجهت، ح:٧٠٠/٣٩ من حديث ابن وهب، والبخاري، التقصير، باب: ينزل للمكتوبة، ح:١٠٩٨ من حديث يونس بن يزيد به.

Comments:

1. Voluntary prayer could be performed any time, whether one is traveling or residing at home. If one had to conform to the *Qiblah* or dismount, such restrictions would have deprived the traveler of voluntary prayers, or else one would not have been able to travel. This is why, in the voluntary prayer, provision has been kept that a traveler may offer his prayer on his mount, regardless of whether he remains facing the *Qiblah*, and whether he can completely perform the bowing and prostrating positions!
2. Offering *Witr* - the odd-numbered prayer - while riding on a mount demonstrates that *Witr* is not obligatory or compulsory. It is but voluntary.

492. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray while on his animal when he was coming back from Makkah to Madînah. Concerning this, the verse was revealed: So wherever you turn (yourselves or your faces) there is the Face of Allâh."'[1] (***Ṣaḥîḥ***)

٤٩٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى، عَنْ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى دَابَّتِهِ وَهُوَ مُقْبِلٌ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، وَفِيهِ أُنْزِلَتْ: ﴿فَأَيْنَمَا تُوَلُّوا فَثَمَّ وَجْهُ اللَّهِ﴾ [البقرة: ١١٥].

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب جواز صلوٰة النافلة على الدابة في السفر حيث توجهت، ح:٧٠٠/٣٣ من حديث يحيىٰ القطان به.

Comments:

This also relates to the voluntary prayer. Apparently, while going from Makkah to Madinah, the *Qiblah*-direction occurs against one's back.

493. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray on his mount while on a journey, no matter what direction it was facing."

Mâlik said: "Abdullâh bin Dînâr said: 'And Ibn 'Umar used to do likewise.'" (***Ṣaḥîḥ***)

٤٩٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

قَالَ مَالِكٌ: قَالَ عَبْدُ اللهِ بْنُ دِينَارٍ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

[1] *Al-Baqarah* 2:115.

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب جواز صلوٰة النافلة على الدابة ... الخ، ح: ٣٧/٧٠٠ من حديث مالك، والبخاري، التقصير، باب الإيماء على الدابة، ح: ١٠٩٦ من حديث عبدالله بن دينار به، وهو في الموطأ(يحيىٰ): ١/ ١٥١.

Chapter 24. Finding Out That One Was Wrong After Doing His Utmost (To Determine The Direction)

(المعجم ٢٤) - بَابُ اسْتِبَانَةِ الْخَطَإِ بَعْدَ الاجْتِهَادِ (التحفة ٢٤)

494. It was narrated that Ibn 'Umar said: "While the people were in Qubâ', praying the *Ṣubḥ* prayer, someone came to them and said that revelation had come to the Messenger of Allâh ﷺ the night before, and he had been commanded to face the Ka'bah. So they turned around, and they had been facing toward Ash-Shâm, but now they turned to face toward the Ka'bah." (*Ṣaḥîḥ*)

٤٩٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبَلُوها وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

تخريج: أخرجه البخاري، الصلوٰة، باب ماجاء في القبلة ومن لم ير الإعادة على من سها فصلى إلى غير القبلة، ح: ٤٠٣، ومسلم، المساجد، باب تحويل القبلة من القدس إلى الكعبة، ح: ٥٢٦ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ١٩٥.

Comments:

The honorable Imâm draws the following inference: the people of Quba prayed three prayers in a direction other than *Qiblah* after the command to change the *Qiblah*. They realized this only after they had already performed those three prayers; and yet there was no need to repeat them. Now also, if one realizes after having offered the prayer, that he offered the prayer in the wrong direction, it is not necessary for him to repeat that prayer, provided effort was made to locate the *Qiblah* before the commencement of that prayer.

6. The Book Of The Times (Of Prayer)

(المعجم ٦) - كِتَابُ المَوَاقِيتِ
(التحفة . . .)

Chapter 1. How Jibrîl Led The Prayer And The Definition Of The Times Of The Five Daily Prayers

(المعجم ١) - إمَامَةُ جِبْرِيلَ وَتَحْدِيدِ أَوْقَاتِ الصَّلَوَاتِ الخَمْسِ (التحفة ٢٥)

495. It was narrated from Ibn Shihâb that 'Umar bin 'Abdul-'Azîz delayed the *'Asr* prayer a little. 'Urwah said to him: "Jibrîl came down and led the Messenger of Allâh ﷺ in prayer." 'Umar said: "Watch what you are saying, O 'Urwah!" He said: "I heard Bashîr bin Abî Mas'ûd say: 'I heard Abû Mas'ûd say: "I heard the Messenger of Allâh ﷺ say: 'Jibrîl came down and led me in prayer, and I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him, then I prayed with him – and he counted off five prayers on his fingers.'" (*Sahîh*)

٤٩٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ أَخَّرَ الْعَصْرَ شَيْئًا فَقَالَ لَهُ عُرْوَةُ: أَمَا إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ قَدْ نَزَلَ فَصَلَّى أَمَامَ رَسُولِ اللهِ ﷺ فَقَالَ عُمَرُ: اعْلَمْ مَا تَقُولُ يَا عُرْوَةُ! فَقَالَ: سَمِعْتُ بَشِيرَ بْنَ أَبِي مَسْعُودٍ يَقُولُ: سَمِعْتُ أَبَا مَسْعُودٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «نَزَلَ جِبْرِيلُ فَأَمَّنِي فَصَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، ثُمَّ صَلَّيْتُ مَعَهُ، يَحْسُبُ بِأَصَابِعِهِ خَمْسَ صَلَوَاتٍ».

تخريج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح: ٣٢٢١، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٠ عن قتيبة به.

Comments:

1. 'Umar bin Abd Al-Aziz had delayed or deferred the mid-afternoon prayer (*'Asr*) from its desirable time and not from its absolute time. Urwah's objective was to emphasize that the time of a prayer is very significant - so much so that the Angel Jibril had descended to show the various times of the prayer. Hence, one should not be negligent or lazy in the performance of prayer on time.
2. It has been narrated that after hearing this report, he never delayed in the performance of prayers.

Chapter 2. The Beginning Of The Time For *Zuhr*

(المعجم ٢) - أَوَّلُ وَقْتِ الظُّهْرِ (التحفة ٢٦)

496. Shu'bah said: "Sayyâr bin Salâmah, narrated to us, he said: 'I heard my father ask Abû Barzah about the prayer of the Messenger of Allâh ﷺ.' I said: 'Did you really hear him?' He said: 'As I can hear you now.' He said: 'I heard my father ask about the prayer of the Messenger of Allâh ﷺ.' He said: 'He would not mind if he delayed it – meaning *'Ishâ'* until midnight, and he did not like to sleep before it or speak after it.'" Shu'bah said: "Then I met him later on and asked him. He said: 'He used to pray *Zuhr* when the sun had passed its zenith, and (he would pray) *'Asr* and a man could walk to the farthest point in Al-Madînah and the sun would still be clear and hot. And *Maghrib*, I do not know the time he mentioned.' After that I met him and asked him, and he said: 'He used to pray *Fajr* then after the prayer a man could regarding it, sitting next to him, look at the face of someone he knew and he could recognize it.' He said: 'And he used to recite in it between sixty and one hundred (verses).'" (*Sahîh*)

٤٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ قَالَ: سَمِعْتُ أَبِي يَسْأَلُ أَبَا بَرْزَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ قُلْتُ: أَنْتَ سَمِعْتَهُ؟ قَالَ: كَمَا أُسْمِعُكَ السَّاعَةَ، فَقَالَ: سَمِعْتُ أَبِي يَسْأَلُ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ قَالَ: كَانَ لَا يُبَالِي بَعْضَ تَأْخِيرِهَا - يَعْنِي الْعِشَاءَ - إِلَى نِصْفِ اللَّيْلِ وَلَا يُحِبُّ النَّوْمَ قَبْلَهَا وَلَا الْحَدِيثَ بَعْدَهَا قَالَ شُعْبَةُ: ثُمَّ لَقِيتُهُ بَعْدُ فَسَأَلْتُهُ قَالَ: كَانَ يُصَلِّي الظُّهْرَ حِينَ تَزُولُ الشَّمْسُ، وَالْعَصْرَ يَذْهَبُ الرَّجُلُ إِلَى أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَالْمَغْرِبَ لَا أَدْرِي أَيَّ حِينٍ ذَكَرَ ثُمَّ لَقِيتُهُ بَعْدُ ذٰلِكَ فَسَأَلْتُهُ قَالَ: وَكَانَ يُصَلِّي الصُّبْحَ فَيَنْصَرِفُ الرَّجُلُ فَيَنْظُرُ إِلَى وَجْهِ جَلِيسِهِ الَّذِي يَعْرِفُهُ فَيَعْرِفُهُ، قَالَ: وَكَانَ يَقْرَأُ فِيهَا بِالسِّتِّينَ إِلَى الْمِائَةِ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٧ من حديث خالد بن الحارث، والبخاري، مواقيت الصلوة، باب: وقت الظهر عند الزوال، ح:٥٤١ من حديث شعبة به.

Comments:

1. As for the midday prayer (*Zuhr*), the first moment of the time prescribed for its performance is agreed upon: it is when the sun has begun to decline from the meridian.
2. Allâh's Messenger ﷺ generally offered the late evening prayer (*'Ishâ'*) when one-third of the night had elapsed. Sometimes, however, he would delay it until the middle of the night.

497. It was narrated from Az-Zuhrî he said: "Anas told me that the Messenger of Allâh ﷺ went out when the sun had passed its zenith, and led them in *Zuhr* prayer." (***Sahîh***)

٤٩٧ - **أَخْبَرَنَا** كَثِيرُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَنَسٌ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ فَصَلَّى بِهِمْ صَلَاةَ الظُّهْرِ.

تخريج: أخرجه البخاري، ح: ٥٤٠، انظر الحديث السابق، ومسلم، الفضائل، باب توقيره ﷺ وترك إكثار سؤاله ... الخ، ح: ٢٣٥٩/١٣٦ من حديث الزهري به مطولاً، وهو في الكبرٰى، ح: ١٤٨٤.

498. It was narrated that Khabbâb said: "We complained to the Messenger of Allâh ﷺ about how hot the sand was, but he did not respond to our complaint." It was said to Abû Ishâq (one of the narrators): "Did they complain regarding his praying it early?" He said: "Yes." (***Sahîh***)

٤٩٨ - **أَخْبَرَنَا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ خَبَّابٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ حَرَّ الرَّمْضَاءِ فَلَمْ يُشْكِنَا، قِيلَ لِأَبِي إِسْحَاقَ: فِي تَعْجِيلِهَا؟ قَالَ: نَعَمْ.

تخريج: أخرجه مسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت ... الخ، ح: ٦١٩/١٩٠ من حديث زهير به.

Chapter 3. Praying *Zuhr* Earlier When Traveling

(المعجم ٣) - **بَابُ تَعْجِيلِ الظُّهْرِ فِي السَّفَرِ** (التحفة ٢٧)

499. Hamzah Al-'Â'idhî said: "I heard Anas bin Mâlik say: 'When the Prophet ﷺ halted, he would not move on until he had prayed *Zuhr*.' A man said: 'Even if it was the middle of the day?' He said: 'Even if it was the middle of the day.'" (***Sahîh***)

٤٩٩ - **أَخْبَرَنَا** عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي حَمْزَةُ الْعَائِذِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَ النَّبِيُّ ﷺ إِذَا نَزَلَ مَنْزِلًا لَمْ يَرْتَحِلْ مِنْهُ حَتَّى يُصَلِّيَ الظُّهْرَ، فَقَالَ رَجُلٌ: وَإِنْ كَانَتْ بِنِصْفِ النَّهَارِ؟ قَالَ: وَإِنْ كَانَتْ بِنِصْفِ النَّهَارِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلٰوة، باب المسافر يصلي وهو يشك في الوقت، ح: ١٢٠٥ من حديث يحيىٰ بن سعيد القطان به، وهو في الكبرٰى، ح: ١٤٨٥.

Comments:

This signifies that he prayed the midday prayer (*Ẓuhr*) as soon as the sun declined from the meridian.

Chapter 4. Praying *Ẓuhr* Earlier When It Is Cold

(المعجم ٤) - تَعْجِيلُ الظُّهْرِ فِي الْبَرْدِ

(التحفة ٢٨)

500. Khalid bin Dînâr Abû Khaldah said: "I heard Anas bin Mâlik say: 'When it was hot, the Messenger of Allâh ﷺ would wait until it cooled down to pray, and when it was cold he would hasten to pray.'" (*Ṣaḥîḥ*)

٥٠٠ - أَخْبَرَنَا عُبَيْدُاللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ دِينَارٍ أَبُو خَلْدَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا كَانَ الْحَرُّ أَبْرَدَ بِالصَّلَاةِ، وَإِذَا كَانَ الْبَرْدُ عَجَّلَ.

تخريج: أخرجه البخاري، الجمعة، باب إذا اشتد الحر يوم الجمعة، ح:٩٠٦ من حديث أبي خلدة به، وهو في الكبرٰى، ح:١٤٨٦ .

Comments:

The term *Ibrad* connotes offering the prayer when it gets a bit cooler or when the atmosphere gets cooler. But it does not signify a time when it is cool outside, because during the extremely intense heat of the summer, it would get reasonably cool only toward the sunset prayer (the *Maghrib*). So what is meant here is the time when it becomes a bit cooler than the temperature during midday. That means when the shadow of walls becomes worthy of placing one's feet underneath them. During wintertime, days are shorter. Therefore, there is no reason to delay praying until after the beginning time of *Ẓuhr*. Hence, the Prophet ﷺ would offer the *Ẓuhr* prayer early (during winter).

Chapter 5. Waiting To Pray *Ẓuhr* Until It Cools Down When It Is Hot

(المعجم ٥) - الإِبْرَادُ بِالظُّهْرِ إِذَا اشْتَدَّ الْحَرُّ

(التحفة ٢٩)

501. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If it is very hot, wait until it cools down before you pray, for intense heat is a breeze from Hell.'" (*Ṣaḥîḥ*)

٥٠١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا عَنِ الصَّلَاةِ فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ».

تخريج: أخرجه مسلم، المساجد، باب استحباب الإبراد بالظهر في شدة الحر . . . الخ، ح: ٦١٥/ ١٨٠ عن قتيبة، والبخاري، مواقيت الصلوة، باب: الإبراد بالظهر في شدة الحر، ح: ٥٣٦ من حديث ابن شهاب به، وليس فيه أبوسلمة، وهو في الكبرٰى، ح: ١٤٨٩.

502. It was narrated from Abû Mûsâ in a *Marfû'*[1] report: "Wait until it cools down to pray *Ẓuhr*, for the heat you experience is a breeze from Hell." (*Saḥîḥ*)

٥٠٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي ح وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا حَفْصٌ ح وَأَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ، عَنْ يَزِيدَ بْنِ أَوْسٍ، عَنْ ثَابِتِ ابْنِ قَيْسٍ، عَنْ أَبِي مُوسَى يَرْفَعُهُ قَالَ: أَبْرِدُوا بِالظُّهْرِ، فَإِنَّ الَّذِي تَجِدُونَ مِنَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ.

تخريج: [صحيح] وهو في الكبرٰى، ح: ١٤٩٠ * يزيد وثابت مستوران، وللحديث شواهد عند البخاري، ح: ٥٣٧ وغيره.

Comments:

For further elucidation, see *Ḥadîth* 500, 501.

Chapter 6. The End Of The Time For *Ẓuhr*

(المعجم ٦) - آخِرُ وَقْتِ الظُّهْرِ
(التحفة ٣٠)

503. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: This is 'Jibrîl, peace be upon you, he came to teach you your religion. He prayed *Ṣubḥ* when the dawn appeared, and he prayed *Ẓuhr* when the sun had (passed its zenith), and he prayed *'Asr* when he saw that the shadow of a thing was equal to its height, then he prayed *Maghrib* when the

٥٠٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «هٰذَا جِبْرِيلُ عَلَيْهِ السَّلَامُ جَاءَكُمْ يُعَلِّمُكُمْ دِينَكُمْ، فَصَلَّى الصُّبْحَ حِينَ طَلَعَ الْفَجْرُ، وَصَلَّى الظُّهْرَ حِينَ [زَاغَتِ] الشَّمْسُ، ثُمَّ صَلَّى الْعَصْرَ حِينَ رَأَى

[1] Meaning he attributed it to the Prophet ﷺ.

الظِّلُّ مِثْلَهُ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَرَبَتِ الشَّمْسُ وَحَلَّ فِطْرُ الصَّائِمِ، ثُمَّ صَلَّى الْعِشَاءَ حِينَ ذَهَبَ شَفَقُ اللَّيْلِ، ثُمَّ جَاءَهُ الْغَدَ فَصَلَّى بِهِ الصُّبْحَ حِينَ أَسْفَرَ قَلِيلًا، ثُمَّ صَلَّى بِهِ الظُّهْرَ حِينَ كَانَ الظِّلُّ مِثْلَهُ، ثُمَّ صَلَّى بِهِ الْعَصْرَ حِينَ كَانَ الظِّلُّ مِثْلَيْهِ، ثُمَّ صَلَّى الْمَغْرِبَ بِوَقْتٍ وَاحِدٍ حِينَ غَرَبَتِ الشَّمْسُ وَحَلَّ فِطْرُ الصَّائِمِ، ثُمَّ صَلَّى الْعِشَاءَ حِينَ ذَهَبَ سَاعَةٌ مِنَ اللَّيْلِ ثُمَّ قَالَ: الصَّلَاةُ مَا بَيْنَ صَلَاتِكَ أَمْسِ وَصَلَاتِكَ الْيَوْمَ».

sun had set and it is permissible for the fasting person to eat. Then he prayed *'Ishâ'* when the twilight had disappeared. Then he came to him the following day and prayed *Subh* when it had got a little lighter, then he prayed *Zuhr* when the shadow of a thing was equal to its height, then he prayed *'Asr* when the shadow of a thing was equal to twice its height, then he prayed *Maghrib* at the same time as before, then he prayed *'Ishâ'* when a short period of the night had passed. Then he said: "The prayer is between the times when you prayed yesterday and the times when you prayed today.'" (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه الحاكم: ١/ ١٩٤ من حديث الفضل بن موسى به مختصرًا، وهو في الكبرٰى، ح: ١٤٩٣ .

Comments:

1. The terminal time of the *Zuhr* prayer and the first moment of the time of the *'Asr* prayer, according to this *Hadîth* and all other authentic *Ahâdith* is *Mithl Awwal*, which means when the length of every shadow becomes equal to the height of the corresponding object, but this correspondence ought to be after taking away the shadow of the meridian. The shadow of the meridian signifies that shadow which is formed as soon as the sun begins to decline from the meridian [just enough to lengthen a shadow by the width of the strap of a sandal (*Shirâk*)]. The time of *Zuhr* prayer ends when besides this shadow, the length of every shadow becomes equal to the height of the corresponding object, and the time of *'Asr* begins. This is the (view) of the majority of scholars, the Prophet's ﷺ Companions, the successors, the traditionists, and the jurists.
2. The most meritorious and preferred time of *'Asr* prayer ends when the shadow has come to be twice as long as the corresponding object. The overall time for *'Asr* prayer, however, continues to remain valid until sunset for one who has an excuse or is driven by dire compulsion.
3. He ﷺ performed the sunset prayer (*Maghrib*) nearly at the same time on both days (as he prayed on the previous occasion). This is because the time of the sunset prayer is very brief.

4. The beginning time of the first day's prayer and the ending time of the second day's prayer: the length of time between these two timings is the overall time for this prayer.

504. It was narrated that 'Abdullâh bin Mas'ûd said: "The Prophet ﷺ prayed *Ẓuhr* when the length of (a person's shadow) was between three and five feet in summer, and between five and seven feet in winter." (*Ṣaḥîḥ*)

٥٠٤ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ عَبْدُ اللهِ بْنُ مُحَمَّدٍ الْأَذْرَمِيُّ قَالَ: حَدَّثَنَا عَبِيدَةُ ابْنُ حُمَيْدٍ عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ سَعْدِ ابْنِ طَارِقٍ، عَنْ كَثِيرِ بْنِ مُدْرِكٍ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كَانَ قَدْرُ صَلَاةِ رَسُولِ اللهِ ﷺ الظُّهْرَ فِي الصَّيْفِ ثَلَاثَةَ أَقْدَامٍ إِلَى خَمْسَةِ أَقْدَامٍ، وَفِي الشِّتَاءِ خَمْسَةَ أَقْدَامٍ إِلَى سَبْعَةِ أَقْدَامٍ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلٰوة، باب وقت صلٰوة الظهر، ح:٤٠٠ من حديث عبيدة به، وهو في الكبرٰى، ح:١٤٩٢ .

Comments:

1. Measuring the length of the shadow caused by the sun is different in each locality. However, during the summertime, the shadow remains short, while in wintertime it is longer.
2. This shadow refers to man's own shadow. Each man's height equals seven of his footsteps (measured in his shadow, standing in an upright position).

Chapter 7. The Beginning Of The Time For *'Asr*

(المعجم ٧) - أَوَّلُ وَقْتِ الْعَصْرِ (التحفة ٣١)

505. It was narrated that Jâbir said: "A man asked the Messenger of Allâh ﷺ about the times of prayer. He said: 'Pray with me.' So he prayed *Ẓuhr* when the sun had passed its zenith, *'Asr* when the shadow of a thing was equal to its height, *Maghrib* when the sun had set and *'Ishâ'* when the twilight had disappeared." He said: "Then he prayed *Ẓuhr* when the shadow of a man was equal in length to his height,

٥٠٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا ثَوْرٌ: حَدَّثَنِي سُلَيْمَانُ بْنُ مُوسَى عَنْ عَطَاءِ ابْنِ أَبِي رَبَاحٍ، عَنْ جَابِرٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ عَنْ مَوَاقِيتِ الصَّلَاةِ؟ فَقَالَ: «صَلِّ مَعِي» فَصَلَّى الظُّهْرَ حِينَ زَاغَتِ الشَّمْسُ، وَالْعَصْرَ حِينَ كَانَ فَيْءُ كُلِّ شَيْءٍ مِثْلَهُ، وَالْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ،

'Asr when the length of a man's shadow was twice his height, and *Maghrib* just before the twilight disappeared." (One of the narrators) 'Abdullâh bin Al-Hârith said: "Then he said: 'With regard to *'Ishâ'* I think it is up to one-third of the night.'"[1] (*Hasan*)

وَالْعِشَاءَ حِينَ غَابَ الشَّفَقُ، قَالَ: ثُمَّ صَلَّى الظُّهْرَ حِينَ كَانَ فَيْءُ الْإِنْسَانِ مِثْلَهُ، وَالْعَصْرَ حِينَ كَانَ فَيْءُ الْإِنْسَانِ مِثْلَيْهِ وَالْمَغْرِبَ حِينَ كَانَ قُبَيْلَ غَيْبُوبَةِ الشَّفَقِ. قَالَ عَبْدُ اللهِ بْنُ الْحَارِثِ: ثُمَّ قَالَ: «فِي الْعِشَاءِ أُرَى إِلَى ثُلُثِ اللَّيْلِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ٣٥١، ٣٥٢ عن عبدالله بن الحارث به، وعلقه أبوداود، ح: ٣٩٥.

Comments:

1. In this *Hadîth*, the starting and the finishing times of all the prayers except that of the *Fajr* have been described. However, the finishing time for *'Ishâ'* Prayer (late evening prayer), according to other narrations, lasts until halfway through the night (*Nisf Al-Layl*). And this is authentic.
2. For a detailed discussion concerning the time for *'Asr*, see *Hadîth* 503.

Chapter 8. Hastening To Pray *'Asr*

(المعجم ٨) - **بَابُ تَعْجِيلِ الْعَصْرِ**

(التحفة ٣٢)

506. It was narrated from 'Âishah that the Messenger of Allâh ﷺ prayed *'Asr* when the sun was in her room and the shadow had not appeared on her wall. (*Sahîh*)

٥٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى صَلَاةَ الْعَصْرِ وَالشَّمْسُ فِي حُجْرَتِهَا لَمْ يَظْهَرِ الْفَيْءُ مِنْ حُجْرَتِهَا.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت العصر، ح: ٥٤٥ عن قتيبة، ومسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١١ من حديث ابن شهاب به، وهو في الكبرٰى، ح: ١٤٩٤.

Comments:

This *Hadîth* points to the early performances of the *'Asr* prayer, which means the Prophet ﷺ used to offer it as soon as the shadow was equal in length to the height of the object by which it is measured. The apartment of 'Ai'shah ؓ refers to the compound of her dwelling-place, which was surrounded by a wall. In the afternoons, the entire compound used to remain lit by the

[1] The speaker there is Thawr, who narrated it from 'Atâ' from Jâbir.

sunlight. As the sun declined, the shadow of the western wall used to spread in the enclosure. And because the wall was not high, the sunlight stayed in the compound. The shadow would not ascend the eastern wall. As soon as the shadow would grow equal to the western wall, the prayer was established.

507. It was narrated from Anas: "The Messenger of Allâh ﷺ used to pray *'Asr*, then a person could go to Quba'." One of them[1] said: "And he would come to them when they were praying." The other said: "And the sun was still high." (***Sahîh***)

٥٠٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ وَإِسْحَاقُ بْنُ عَبْدِ اللهِ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ ثُمَّ يَذْهَبُ الذَّاهِبُ إِلَى قُبَاءٍ، فَقَالَ أَحَدُهُمَا: فَيَأْتِيهِمْ وَهُمْ يُصَلُّونَ، وَقَالَ الْآخَرُ: وَالشَّمْسُ مُرْتَفِعَةٌ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت العصر، ح:٥٤٨، ٥٥١، ومسلم، المساجد، باب استحباب التبكير بالعصر، ح:٦٢١ من حديث مالك به، وهو في الموطأ(يحيٰى): ١/ ٩ مختصرًا، والكبرٰى، ح:١٤٩٥ .

Comments:

We learn from this *Hadîth* that the Prophet ﷺ used to offer the prayer as soon as the shadow was equal to the length of the person or object by which it was measured. The inhabitants of Quba, due to work and other preoccupations, performed the prayer later. That is to say it is allowed to offer it when the shadow comes to be twice as long as the corresponding object. The best approach in this matter is to perform the mid-afternoon prayer (*Salât Al-'Asr*) with the least possible delay, as soon as the shadow grows equal in length to the height of any object by which it is measured, because this is the practice of the Prophet ﷺ.

508. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to pray *'Asr* when the sun was still high and bright, and a person could go to Al-'Awâlî[2] when the sun was still high." (***Sahîh***)

٥٠٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي الْعَصْرَ وَالشَّمْسُ مُرْتَفِعَةٌ حَيَّةٌ وَيَذْهَبُ الذَّاهِبُ إِلَى الْعَوَالِي وَالشَّمْسُ مُرْتَفِعَةٌ.

[1] Both Az-Zuhrî and Ishâq bin 'Abdullâh narrated it from Anas, so the reference is about them.

[2] Al-'Awâlî is the southern most district of Al-Madînah, and it is very big. Its nearest limit is at a distance of about two miles from the center of Al-Madînah. While its furthest limit is about eight miles.

تخريج: أخرجه مسلم، انظر الحديث السابق عن قتيبة، والبخاري، ح:٥٥١ من حديث ابن شهاب به، وهو في الكبرٰى، ح:١٤٩٥.

509. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to lead us in *'Asr* prayer when the sun was still bright and high."

٥٠٩ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ أَبِي الْأَبْيَضِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِنَا الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ مُحَلِّقَةٌ.

تخريج: **[إسناده صحيح]** أخرجه أحمد:٣/ ١٣١، ١٦٩، ١٨٤، ٢٣٢ من حديث منصور بن المعتمر به.

510. It was narrated that Abû Bakr bin 'Uthmân bin Sahl bin Hunaif said: "I heard Abû Umâmah bin Sahl say: 'We prayed *Zuhr* with 'Umar bin 'Abdul-'Azîz, then we went out and entered upon Anas bin Mâlik, and we found him praying *'Asr*.'" I said: "O uncle, what is this prayer that you prayed?" He said: "*'Asr*; this is the prayer of the Messenger of Allâh ﷺ that we used to pray with him." (*Sahîh*)

٥١٠ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ أَبِي بَكْرِ بْنِ عُثْمَانَ بْنَ سَهْلِ ابْنِ حُنَيْفٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنِ سَهْلٍ يَقُولُ: صَلَّيْنَا مَعَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ الظُّهْرَ ثُمَّ خَرَجْنَا حَتَّى دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي الْعَصْرَ قُلْتُ: يَا عَمِّ! مَا هٰذِهِ الصَّلَاةُ الَّتِي صَلَّيْتَ؟ قَالَ: الْعَصْرَ، وَهٰذِهِ صَلَاةُ رَسُولِ اللهِ ﷺ الَّتِي كُنَّا نُصَلِّي.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب وقت العصر، ح:٥٤٩، ومسلم، المساجد، باب استحباب التبكير بالعصر، ح:٦٢٣ من حديث عبدالله بن المبارك به.

511. It was narrated that Abû Salamah said: "We prayed at the time of 'Umar bin 'Abdul-'Azîz, then we went to Anas bin Mâlik and found him praying. When he finished he said to us: 'Have you prayed?' We said: 'We prayed *Zuhr*.' He said: 'I prayed *'Asr*.' They said: 'You have prayed early.'

٥١١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْمَدَنِيُّ [قَالَ]: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ قَالَ: صَلَّيْنَا فِي زَمَانِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ ثُمَّ انْصَرَفْنَا إِلَى أَنَسِ بْنِ مَالِكٍ فَوَجَدْنَاهُ يُصَلِّي فَلَمَّا انْصَرَفَ قَالَ لَنَا: أَصَلَّيْتُمْ؟ قُلْنَا: صَلَّيْنَا

He said: 'Rather I prayed as I saw my companions pray.'" (*Hasan*)

الظُّهْرَ. قَالَ: إِنِّي صَلَّيْتُ الْعَصْرَ فَقَالُوا لَهُ: عَجَّلْتَ فَقَالَ: إِنَّمَا أُصَلِّي كَمَا رَأَيْتُ أَصْحَابِي يُصَلُّونَ.

تخريج: [إسناده حسن] * أبوعلقمة هو عبدالله بن محمد بن عبدالله بن أبي فروة الأموي.

Comments:

All these narrations demonstrate that the Messenger of Allâh ﷺ used to perform the *'Asr* prayer as soon as its time began. And this is the Prophet's ﷺ Sunnah. That being said, it may be performed, without any harm, when the shadow comes to be twice as long as the corresponding object. But it is not the best thing to do. Thus the mid-afternoon prayer (*'Asr*) ought to be offered in its early time. There is no harm in delaying it occasionally due to pressing preoccupations. And Allâh knows best!

Chapter 9. Stern Warning About Delaying *'Asr*

(المعجم ٩) - **بَابُ التَّشْدِيدِ فِي تَأْخِيرِ الْعَصْرِ** (التحفة ٣٣)

512. Al-'Alâ' narrated to us that he entered upon Anas bin Mâlik in his house in Al-Basrah, when he had finished *Zuhr*, and his house was beside the *Masjid*. "When we entered upon him, he said: 'Have you prayed *'Asr*?' We said: 'No, we have just finished *Zuhr*.' He said: 'Pray *'Asr*.' So we got up and prayed, and when we finished he said: 'I heard the Messenger of Allâh ﷺ say: "That is the prayer of the hypocrite: he sits and delays *'Asr* prayer until (the sun) is between the horns of the Shaitân, then he gets up and pecks four (*Rak'ahs*) in which he only remembers Allâh a little."' (*Sahih*)

٥١٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرِ بْنِ إِيَاسِ ابْنِ مُقَاتِلِ بْنِ مُشَمْرَجِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا الْعَلَاءُ أَنَّهُ دَخَلَ عَلَى أَنَسِ بْنِ مَالِكٍ فِي دَارِهِ بِالْبَصْرَةِ حِينَ انْصَرَفَ مِنَ الظُّهْرِ وَدَارُهُ بِجَنْبِ الْمَسْجِدِ فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ: أَصَلَّيْتُمُ الْعَصْرَ؟ قُلْنَا: لَا، إِنَّمَا انْصَرَفْنَا السَّاعَةَ مِنَ الظُّهْرِ قَالَ: فَصَلُّوا الْعَصْرَ، قَالَ: فَقُمْنَا فَصَلَّيْنَا فَلَمَّا انْصَرَفْنَا قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تِلْكَ صَلَاةُ الْمُنَافِقِ جَلَسَ يَرْقُبُ صَلَاةَ الْعَصْرِ حَتَّى إِذَا كَانَتْ بَيْنَ قَرْنَيِ الشَّيْطَانِ قَامَ فَنَقَرَ أَرْبَعًا لَا يَذْكُرُ اللهَ عَزَّ وَجَلَّ فِيهَا إِلَّا قَلِيلًا».

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالعصر، ح:٦٢٢ عن علي بن حجر به، وهو في الكبرٰى، ح:١٤٩٧.

Comments:

"Gives four quick pecks" because the sun almost begins to set. He, therefore, starts praying quickly. By the look of it, it appears as if a crow is pecking at something. He does not fully carry out the utterances in various parts of the prayer. Since he lacks enthusiasm, he sparingly recites the things prescribed in them. He recites a part of what he should recite. Because the prayer consists of four units, the expression four pecks is brought into use. Though these four units comprise eight prostrations, due to his rapidly performing them, two prostrations seem to be like one peck of a crow.

513. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "The one who misses *'Asr* prayer, it is as if he has been robbed of his family and his wealth." (*Ṣaḥîḥ*)

٥١٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الَّذِي تَفُوتُهُ صَلَاةُ الْعَصْرِ فَكَأَنَّمَا وُتِرَ أَهْلَهُ وَمَالَهُ» .

تخريج: أخرجه مسلم، المساجد، باب التغليظ في تفويت صلوة العصر، ح:٦٢٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٤٩٨.

Comments:

See *Ḥadîth* 479 for the commentary.

Chapter 10. The End Of The Time For *'Asr*

(المعجم ١٠) - آخِرُ وَقْتِ الْعَصْرِ (التحفة ٣٤)

514. It was narrated from Jâbir bin 'Abdullâh that Jibrîl came to the Prophet ﷺ to teach him the times of prayer. Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *Ẓuhr* when the sun had passed its zenith. Then he came to him when the shadow of a person was equal to his height, and did as he had done before; Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *'Asr*. Then Jibrîl came to him when the sun had set; Jibrîl went forward, with

٥١٤ - أَخْبَرَنَا يُوسُفُ بْنُ وَاضِحٍ: حَدَّثَنَا قُدَامَةُ - يَعْنِي ابْنَ شِهَابٍ - عَنْ بُرْدٍ - هو ابنُ سِنَانٍ - عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ: أَنَّ جِبْرِيلَ أَتَى النَّبِيَّ ﷺ يُعَلِّمُهُ مَوَاقِيتَ الصَّلَاةِ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللهِ ﷺ فَصَلَّى الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَأَتَاهُ حِينَ كَانَ الظِّلُّ مِثْلَ شَخْصِهِ فَصَنَعَ كَمَا صَنَعَ، فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللهِ ﷺ فَصَلَّى الْعَصْرَ، ثُمَّ أَتَاهُ جِبْرِيلُ حِينَ وَجَبَتِ الشَّمْسُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ

the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *Maghrib*. Then he came to him when the twilight had disappeared; Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *'Ishâ'*. Then he came to him when dawn broke; Jibrîl went forward, with the Messenger of Allâh ﷺ behind him and the people behind the Messenger of Allâh ﷺ, and he prayed *Al-Ghadâh*.[1] Then he came to him on the second day when a man's shadow was equal to his height, and did as he had done the day before, he prayed *Zuhr*. Then he came to him when the shadow of a man was twice his height, and did what he had done the day before, and prayed *'Asr*. Then he came to him when the sun had set and did what he had done the day before, and prayed *Maghrib*. Then we slept and got up, and slept and got up again. Then he came to him and did what he had done the day before and prayed *'Ishâ'*. Then he came to him when the (the light of) dawn was spread (on the horizon)[2] and the stars were still clear in the sky, and he did the same as he had done the day before, and prayed *Al-Ghadâh*. Then he said: 'The time

اللهِ ﷺ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَتَاهُ حِينَ غَابَ الشَّفَقُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللهِ ﷺ فَصَلَّى الْعِشَاءَ، ثُمَّ أَتَاهُ حِينَ انْشَقَّ الْفَجْرُ فَتَقَدَّمَ جِبْرِيلُ وَرَسُولُ اللهِ ﷺ خَلْفَهُ وَالنَّاسُ خَلْفَ رَسُولِ اللهِ ﷺ فَصَلَّى الْغَدَاةَ، ثُمَّ أَتَاهُ الْيَوْمَ الثَّانِي حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَ شَخْصِهِ فَصَنَعَ مِثْلَ مَا صَنَعَ بِالأَمْسِ صَلَّى الظُّهْرَ ثُمَّ أَتَاهُ حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَ شَخْصَيْهِ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْعَصْرَ، ثُمَّ أَتَاهُ حِينَ وَجَبَتِ الشَّمْسُ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْمَغْرِبَ، فَنِمْنَا ثُمَّ قُمْنَا ثُمَّ نِمْنَا ثُمَّ قُمْنَا فَأَتَاهُ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْعِشَاءَ، ثُمَّ أَتَاهُ حِينَ امْتَدَّ الْفَجْرُ وَأَصْبَحَ وَالنُّجُومُ بَاقِيَةٌ مُشْتَبِكَةٌ فَصَنَعَ كَمَا صَنَعَ بِالْأَمْسِ فَصَلَّى الْغَدَاةَ، ثُمَّ قَالَ: «مَا بَيْنَ هَاتَيْنِ الصَّلَاتَيْنِ وَقْتٌ».

[1] Meaning *Fajr*, the morning prayer.

[2] The *Fajr* prayer was elongated because the Prophet ﷺ recited at length during the prayer, so that it ended just before sunrise. That defined the end of the time for *Fajr*, as the beginning of the time was defined by the moment when he started the first *Rak'ah*.

between these two is the time for prayer.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه الحاكم: ١/١٩٦ من حديث عمرو بن بشر الحارثي عن برد بن سنان به، وهو في الكبرٰى، ح: ١٥٠٧، وللحديث شواهد، انظر، ح: ٥٢٧ وغيره.

Chapter 11. Whoever Catches Two *Rak'ahs* Of *'Asr* Prayer

(المعجم ١١) - مَنْ أَدْرَكَ رَكْعَتَينِ مِنَ الْعَصْرِ (التحفة ٣٥)

515. It was narrated from Abû Hurairah, may Allâh be pleased with him, that the Prophet ﷺ said: "Whoever catches up with two *Rak'ahs* of *'Asr* prayer before the sun sets, or one *Rak'ah* of the *Ṣubḥ* prayer before the sun rises, has caught it." (*Ṣaḥîḥ*)

٥١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَتَيْنِ مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ، أَوْ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ».

تخريج: أخرجه مسلم، المساجد، باب من أدرك ركعةً من الصلٰوة فقد أدرك تلك الصلٰوة، ح: ٦٠٨/ ١٦٥ من حديث معتمر به، وهو في الكبرٰى، ح: ١٥٠١.

Comments:

1. The significance of the *Ḥadîth* is that the beginning of the prayer is what counts and not its conclusion. This means that if one inaugurates his prayer within its valid time and completes one of its units, his prayer is valid. It will not be considered as having been a missed or late.
2. If such a situation arises, setting of the sun or its rising, while still he is praying, would not invalidate his prayer. He ought to continue with his prayer and complete it. This is the opinion of the majority of scholars.

516. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever catches up with one *Rak'ah* of *'Asr* prayer before the sun sets, or catches up with one *Rak'ah* of *Fajr* before the sun rises, has caught it." (*Ṣaḥîḥ*)

٥١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ، أَوْ أَدْرَكَ رَكْعَةً مِنَ الْفَجْرِ قَبْلَ طُلُوعِ الشَّمْسِ فَقَدْ أَدْرَكَ».

تخريج: أخرجه مسلم، ح:٦٠٧/ ١٦٢، انظر الحديث السابق من حديث معمر بن راشد، والبخاري، مواقيت الصلوة، باب من أدرك ركعةً من العصر قبل الغروب، ح:٥٥٦ من حديث أبي سلمة به، وهو في الكبرٰى، ح:١٥٠٣، ورواه ابن خزيمة في صحيحه، ح:٩٨٥ عن محمد بن عبدالأعلى به.

517. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If any one of you catches the first prostration of *'Asr* prayer before the sun sets, let him complete his prayer, and if he catches up with the first prostration of *Fajr* prayer before the sun rises, let him complete his prayer." (*Sahîh*)

٥١٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَدْرَكَ أَحَدُكُمْ أَوَّلَ سَجْدَةٍ مِنْ صَلَاةِ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَلْيُتِمَّ صَلَاتَهُ، وَإِذَا أَدْرَكَ أَوَّلَ سَجْدَةٍ مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَلْيُتِمَّ صَلَاتَهُ».

تخريج: أخرجه البخاري، ح:٥٥٦ (انظر الحديث السابق) عن أبي نعيم الفضل بن دكين به، وهو في الكبرٰى، ح:١٥٠٤، وأخرجه مسلم، ح:٦٠٧ من طريق آخر عن أبي سلمة به، كما تقدم في الحديث السابق.

518. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of the *Subh* prayer before the sun rises, then he has caught up with *Subh*, and whoever catches up with a *Rak'ah* of *'Asr* prayer before the sun sets, then he has caught up with *'Asr*." (*Sahîh*)

٥١٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، وَعَنْ بُسْرِ ابْنِ سَعِيدٍ، وَعَنِ الْأَعْرَجِ يُحَدِّثُونَ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصْرَ».

تخريج: أخرجه البخاري، مواقيت الصلوة، باب من أدرك من الفجر ركعةً، ح:٥٧٩، ومسلم، المساجد، باب من أدرك ركعةً من الصلوة فقد أدرك تلك الصلوة، ح:٦٠٨/ ١٦٣ من حديث مالك به، وهو في الموطأ(يحيیٰ): ١/ ٦، والكبرٰى، ح:١٥٠٢.

519. It was narrated from Nasr bin 'Abdur-Rahmân, from his grandfather Mu'âdh, that he performed *Tawâf* with Mu'âdh bin 'Afra' but he did not

٥١٩ - أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَصْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَدِّهِ مُعَاذٍ:

pray. "I said: 'Are you not going to pray?' He said: 'The Messenger of Allâh ﷺ said: 'There is no prayer after *'Asr* until the sun has set, nor after *Subh* until the sun has risen.''' **(*Da'îf*)**

أَنَّهُ طَافَ مَعَ مُعَاذِ ابْنِ عَفْرَاءَ فَلَمْ يُصَلِّ فَقُلْتُ: أَلَا تُصَلِّي؟ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ، وَلَا بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٢١٩ من حديث شعبة به * نصر مستور، وفيه علة أخرى، انظر الإصابة: ٣/ ٤٢٨ ت: ٨٠٣٩.

Chapter 12. The Beginning Of The Time For *Maghrib*

(المعجم ١٢) - أَوَّلُ وَقْتِ الْمَغْرِبِ
(التحفة ٣٦)

520. It was narrated from Sulaimân bin Buraidah that his father said: "A man came to the Messenger of Allâh ﷺ and asked him about the times of prayer. He said: 'Stay with us for these two days.' Then he told Bilâl to say the *Iqâmah* at dawn and he prayed *Fajr*. Then he told him to do that when the sun had passed its zenith and he prayed *Zuhr*. Then he told him to do that when the sun was still bright, and he said the *Iqâmah* for *'Asr*. Then he told him to do that when the last part of the sun had disappeared, and he said the *Iqâmah* for *Maghrib*. Then he told him to do that when the twilight had disappeared and he said the *Iqâmah* for *'Ishâ'*. The following day, he prayed *Fajr* when there was light, then he delayed *Zuhr* until it was cooler, and waited until it was much cooler before praying *'Asr* but the sun was still clear, so he prayed *'Asr* later than on the first day. Then he prayed *Maghrib*

٥٢٠ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَلْقَمَةَ ابْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَسَأَلَهُ عَنْ وَقْتِ الصَّلَاةِ؟ فَقَالَ: «أَقِمْ مَعَنَا هَذَيْنِ الْيَوْمَيْنِ» فَأَمَرَ بِلَالًا فَأَقَامَ عِنْدَ الْفَجْرِ فَصَلَّى الْفَجْرَ، ثُمَّ أَمَرَهُ حِينَ زَالَتِ الشَّمْسُ فَصَلَّى الظُّهْرَ، ثُمَّ أَمَرَهُ حِينَ رَأَى الشَّمْسَ بَيْضَاءَ فَأَقَامَ الْعَصْرَ، ثُمَّ أَمَرَهُ حِينَ وَقَعَ حَاجِبُ الشَّمْسِ فَأَقَامَ الْمَغْرِبَ، ثُمَّ أَمَرَهُ حِينَ غَابَ الشَّفَقُ فَأَقَامَ الْعِشَاءَ، ثُمَّ أَمَرَهُ مِنَ الْغَدِ فَنَوَّرَ بِالْفَجْرِ ثُمَّ أَبْرَدَ بِالظُّهْرِ وَأَنْعَمَ أَنْ يُبْرِدَ ثُمَّ صَلَّى الْعَصْرَ وَالشَّمْسُ بَيْضَاءُ وَأَخَّرَ عَنْ ذٰلِكَ ثُمَّ صَلَّى الْمَغْرِبَ قَبْلَ أَنْ يَغِيبَ الشَّفَقُ ثُمَّ أَمَرَهُ فَأَقَامَ الْعِشَاءَ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ فَصَلَّاهَا ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟ وَقْتُ صَلَاتِكُمْ مَا بَيْنَ مَا رَأَيْتُمْ».

before the twilight disappeared. Then he told him to say the *Iqâmah* for *'Ishâ'* when one-third of the night had passed, and he prayed, then he said: 'Where is the one who was asking about the times of prayer? The times of your prayer are between the times you have seen.'" (*Sahîh*)

تخريج: أخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح:٦١٣/١٧٦ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:١٥١٥.

Comments:

1. Several similar narrations have preceded.
2. There is no difference of opinion concerning the timing of the *Maghrib* prayer: It is the sunset.

Chapter 13. Hastening To Pray *Maghrib*

(المعجم ١٣) - تَعْجِيلِ الْمَغْرِبِ (التحفة ٣٧)

521. It was narrated from a man of Aslam, who was one of the Companions of the Prophet ﷺ, that they used to pray *Maghrib* with the Prophet ﷺ, then they would go back to their families in the furthest part of Al-Madînah, shooting arrows and seeing where they landed.[1] (*Hasan*)

٥٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ قَالَ: سَمِعْتُ حَسَّانَ بْنَ بِلَالٍ عَنْ رَجُلٍ مِنْ أَسْلَمَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّهُمْ كَانُوا يُصَلُّونَ مَعَ النَّبِيِّ ﷺ الْمَغْرِبَ، ثُمَّ يَرْجِعُونَ إِلَى أَهَالِيهِمْ إِلَى أَقْصَى الْمَدِينَةِ يَرْمُونَ وَيُبْصِرُونَ مَوَاقِعَ سِهَامِهِمْ.

تخريج: [إسناده حسن] أخرجه أحمد:٥/ ٣٧١ عن محمد بن جعفر عن شعبة به.

Comments:

1. As we get to know from this *Hadîth* the *Maghrib* prayer should be offered immediately after the sunset, and small *Surahs* should be recited in it. Otherwise, while praying it would grow dark.
2. Here, in actuality, is meant the city of Madinah and not the habitations around its outskirts. Because, they were situated at a distance of several miles.

Chapter 14. Delaying *Maghrib*

(المعجم ١٤) - تَأْخِيرُ الْمَغْرِبِ (التحفة ٣٨)

522. It was narrated that Abû

٥٢٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ

[1] Because it was still bright enough.

Baṣrah Al-Ghifârî said: "The Messenger of Allâh ﷺ led us in praying *'Asr* in Al-Mukhammaṣ. He said: 'This prayer was enjoined upon those who came before you, but they neglected it. Whoever prays it regularly will have a two-fold reward, and there is no prayer after it until the *Shâhid* appears." And the *Shâhid* is "the star."[1] **(*Ṣaḥîḥ*)**

خَيْرِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ أَبِي بَصْرَةَ الْغِفَارِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ الْعَصْرَ بِالْمُخَمَّصِ قَالَ: «إِنَّ هٰذِهِ الصَّلَاةَ عُرِضَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَضَيَّعُوهَا، وَمَنْ حَافَظَ عَلَيْهَا كَانَ لَهُ أَجْرُهُ مَرَّتَيْنِ وَلَا صَلَاةَ بَعْدَهَا حَتَّى يَطْلُعَ الشَّاهِدُ» وَالشَّاهِدُ: النَّجْمُ.

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب الأوقات التي نهي عن الصلوٰة فيها، ح: ٨٣٠/ ٢٩٢ عن قتيبة به.

Comments:

"Until the stars come out", in this *Ḥadîth*, is meant the time of the setting of the sun, because the sunset is the cause of the visibility of the stars. The stars here do not denote stars in their literal sense. It signifies the brilliant star that appears immediately after the sunset. And Allâh knows best! (*Shâhid* literally means one who tells, or gives information of what he has witnessed, or seen or beheld with his eye: because it is the Prayer when the star becomes visible).

Chapter 15. The End Of The Time For *Maghrib*

(المعجم ١٥) - آخِرُ وَقْتِ الْمَغْرِبِ (التحفة ٣٩)

523. It was narrated from 'Abdullâh bin 'Amr - and (one of the narrators) Shu'bah said: "Sometimes he (Qatâdah, his teacher) narrated it as a *Marfû'* report and sometimes he did not" – "The time for *Ẓuhr* prayer is until *'Asr* comes, and the time for *'Asr* prayer is until the sun turns yellow. The time for *Maghrib* is until the twilight disappears, and the time for *'Ishâ'* is until the night is halfway through, and the time for *Ṣubḥ* is until the sun rises." **(*Ṣaḥîḥ*)**

٥٢٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا أَيُّوبَ الْأَزْدِيَّ يُحَدِّثُ عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو، قَالَ شُعْبَةُ: كَانَ قَتَادَةُ يَرْفَعُهُ أَحْيَانًا وَأَحْيَانًا لَا يَرْفَعُهُ، قَالَ: «وَقْتُ صَلَاةِ الظُّهْرِ مَا لَمْ يَحْضُرِ الْعَصْرُ، وَوَقْتُ صَلَاةِ الْعَصْرِ مَا لَمْ تَصْفَرَّ الشَّمْسُ، وَوَقْتُ الْمَغْرِبِ مَا لَمْ يَسْقُطْ ثَوْرُ الشَّفَقِ، وَوَقْتُ الْعِشَاءِ مَا

[1] This is a statement of one of the narrators, and Allâh knows best.

لَمْ يَنْتَصِفِ اللَّيْلُ وَوَقْتُ الصُّبْحِ مَا لَمْ تَطْلُعِ الشَّمْسُ».

تخريج: أخرجه مسلم، المساجد، باب أوقات الصلوات الخمس، ح: ٦١٢/ ١٧٢ من حديث شعبة به.

524. Abû Bakr bin Abî Mûsâ narrated that his father said: "A man came to the Prophet ﷺ asking him about the times of prayer, and he did not answer him. He told Bilâl to say the *Iqâmah* at dawn broke, then he told him to say the *Iqâmah* for *Ẓuhr* when the sun had passed its zenith and a person would say: 'It is the middle of the day,' but he (the Prophet ﷺ) knew better. Then he told him to say the *Iqâmah* for *'Asr* when the sun was still high. Then he told him to say the *Iqâmah* for *Maghrib* when the sun had set. Then he told him to say the *Iqâmah* for *'Ishâ'* when the twilight had disappeared. Then the next day he told him to say the *Iqâmah* for *Fajr*, at a time such that when after he had finished one would say: 'The sun has risen.' Then he delayed *Ẓuhr* until it was nearly the time of *'Asr* compared to the day before. Then he delayed *'Asr*, to a time such that when he finished, one would say: 'The sun has turned red.' Then he delayed *Maghrib* until the twilight was about to disappear. Then he delayed *'Ishâ'* until one-third of the night had passed. Then he said: 'The time (for prayer) is between these times.'" (***Ṣaḥîḥ***)

٥٢٤ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ وَأَحْمَدُ ابْنُ سُلَيْمَانَ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا أَبُو دَاوُدَ عَنْ بَدْرِ بْنِ عُثْمَانَ قَالَ: أَمْلَى عَلَيَّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ سَائِلٌ يَسْأَلُهُ عَنْ مَوَاقِيتِ الصَّلَاةِ فَلَمْ يَرُدَّ عَلَيْهِ شَيْئًا فَأَمَرَ بِلَالًا فَأَقَامَ بِالْفَجْرِ حِينَ انْشَقَّ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالظُّهْرِ حِينَ زَالَتِ الشَّمْسُ وَالْقَائِلُ يَقُولُ: انْتَصَفَ النَّهَارُ وَهُوَ أَعْلَمُ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعَصْرِ وَالشَّمْسُ مُرْتَفِعَةٌ ثُمَّ أَمَرَهُ فَأَقَامَ بِالْمَغْرِبِ حِينَ غَرَبَتِ الشَّمْسُ، ثُمَّ أَمَرَهُ فَأَقَامَ بِالْعِشَاءِ حِينَ غَابَ الشَّفَقُ، ثُمَّ أَمَرَهُ بِالْفَجْرِ مِنَ الْغَدِ حِينَ انْصَرَفَ وَالْقَائِلُ يَقُولُ: طَلَعَتِ الشَّمْسُ، ثُمَّ أَخَّرَ الظُّهْرَ إِلَى قَرِيبٍ مِنْ وَقْتِ الْعَصْرِ بِالْأَمْسِ، ثُمَّ أَخَّرَ الْعَصْرَ حِينَ انْصَرَفَ وَالْقَائِلُ يَقُولُ: احْمَرَّتِ الشَّمْسُ، ثُمَّ أَخَّرَ الْمَغْرِبَ حَتَّى كَانَ عِنْدَ سُقُوطِ الشَّفَقِ، ثُمَّ أَخَّرَ الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ ثُمَّ قَالَ: «الْوَقْتُ فِيمَا بَيْنَ هٰذَيْنِ».

تخريج: أخرجه مسلم، ح: ٦١٤/ ١٧٨ من حديث بدر بن عثمان به، انظر الحديث السابق.

525. Al-Ḥusain bin Bashîr bin Sallâm narrated that his father said: "Muḥammad bin 'Âlî and I entered upon Jâbir bin 'Abdullâh Al-Anṣârî. We said to him: 'Tell us about the prayer of the Messenger of Allâh ﷺ.' That was at the time of Al-Ḥajjâj bin Yûsuf. He said: 'The Messenger of Allâh ﷺ came out and prayed *Ẓuhr* when the sun had passed its zenith and the shadow (of a thing) was the length of a sandal-strap. Then he prayed *'Asr* when the shadow of a man was the length of a sandal-strap plus his height. Then he prayed *Maghrib* when the sun had set. Then he prayed *'Ishâ'* when the twilight disappeared. Then he prayed *Fajr* when dawn broke. The next day he prayed *Ẓuhr* when a man's shadow was equal to his height. Then he prayed *'Asr* when a man's shadow was twice his height, and (the time between the prayer and sunset) lasted as long as it takes a swift rider to reach Dhul-Ḥulaifah. Then he prayed *Maghrib* when the sun set, then he prayed *'Ishâ'* when one-third or one-half of the night had passed'" – (One of the narrators) Zaid, was not sure – "then he prayed *Fajr* when it had become bright." (***Ṣaḥîḥ***)

٥٢٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا خَارِجَةُ بْنُ عَبْدِ اللهِ ابْنِ سُلَيْمَانَ بْنِ زَيْدِ بْنِ ثَابِتٍ قَالَ: حَدَّثَنِي الْحُسَيْنُ ابْنُ بَشِيرِ بْنِ سَلَّامٍ عَنْ أَبِيهِ قَالَ: دَخَلْتُ أَنَا وَمُحَمَّدُ بْنُ عَلِيٍّ عَلَى جَابِرِ بْنِ عَبْدِ اللهِ الْأَنْصَارِيِّ، فَقُلْنَا لَهُ: أَخْبِرْنَا عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ وَذَاكَ زَمَنَ الْحَجَّاجِ بْنِ يُوسُفَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ فَصَلَّى الظُّهْرَ حِينَ زَالَتِ الشَّمْسُ وَكَانَ الْفَيْءُ قَدْرَ الشِّرَاكِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ الْفَيْءُ قَدْرَ الشِّرَاكِ وَظِلِّ الرَّجُلِ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ صَلَّى الْعِشَاءَ حِينَ غَابَ الشَّفَقُ، ثُمَّ صَلَّى الْفَجْرَ حِينَ طَلَعَ الْفَجْرُ، ثُمَّ صَلَّى مِنَ الْغَدِ الظُّهْرَ حِينَ كَانَ الظِّلُّ طُولَ الرَّجُلِ، ثُمَّ صَلَّى الْعَصْرَ حِينَ كَانَ ظِلُّ الرَّجُلِ مِثْلَيْهِ قَدْرَ مَا يَسِيرُ الرَّاكِبُ سَيْرَ الْعَنَقِ إِلَى ذِي الْحُلَيْفَةِ، ثُمَّ صَلَّى الْمَغْرِبَ حِينَ غَابَتِ الشَّمْسُ، ثُمَّ صَلَّى الْعِشَاءَ إِلَى ثُلُثِ اللَّيْلِ أَوْ نِصْفِ اللَّيْلِ - شَكَّ زَيْدٌ - ثُمَّ صَلَّى الْفَجْرَ فَأَسْفَرَ.

تخريج: [صحيح] * حسين بن بشير مستور لم يوثقه غير ابن حبان، وللحديث شواهد كثيرة، وفي رواية أبي داود: "ولم يعد إلى أن يسفر" فالإسفار منسوخ.

Comments:

1. When the shadow was equal to the strap or thong of a sandal (*Shirâk*); which means the shadow at the base of the walls, on the eastern side thereof was very small or narrow, as if the strap of a sandal was spread out - which could be likened to a thin line - or in other words, soon after the sun had declined from the meridian.

2. The end time of the sunset Prayer (*Al-Maghrib) is the final disappearance of the sun's afterglow (Shafaq)*, as has been clearly mentioned in the preceding *Aḥâdith*. And since the time for the *Maghrib* prayer is brief, it is generally offered immediately after the sun has set.

Chapter 16. That It Is Disliked To Sleep After The *Maghrib* Prayer

(المعجم ١٦) - كَرَاهِيَةُ النَّوْمِ بَعْدَ صَلَاةِ الْمَغْرِبِ (التحفة ٤٠)

526. Sayyâr bin Salâmah said: "I entered upon Abû Barzah, and my father asked him: 'How did the Messenger of Allâh ﷺ pray the prescribed prayers?' He said: 'He used to pray *Ẓuhr*, which you call *Al-Uula* (the first) when the sun passed its zenith; he used to pray *'Asr* when one of us could go back to his home in the farthest part of Al-Madînah while the sun was still bright.' I forgot what he said about *Maghrib*. 'And he used to like to delay *'Ishâ'*, which you call *Al-'Atamah*, and he did not like to sleep before it nor talk after it. And he used to finish the *Al-Ghadâh* (*Fajr*) prayer when a man could recognize his neighbor, and he used to recite (in it) between sixty and one hundred verses.'" (***Ṣaḥîḥ***)

٥٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قال: حَدَّثَنِي سَيَّارُ ابْنُ سَلَامَةَ قَالَ: دَخَلْتُ عَلَى أَبِي بَرْزَةَ، فَسَأَلَهُ أَبِي كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟ قَالَ: كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الْأُولَى حِينَ تَدْحَضُ الشَّمْسُ، وَكَانَ يُصَلِّي الْعَصْرَ حِينَ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَنَسِيتُ مَا قَالَ فِي الْمَغْرِبِ، وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخِّرَ الْعِشَاءَ الَّتِي تَدْعُونَهَا الْعَتَمَةَ، وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَكَانَ يَقْرَأُ بِالسِّتِّينَ إِلَى الْمِائَةِ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب ما يكره من السمر بعد العشاء، ح:٥٩٩ من حديث يحيىٰ القطان، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها وهو التغليس ... الخ، ح:٦٤٧ من حديث سيار بن سلامة به، ورواه ابن ماجه، ح:٦٧٥ عن محمد ابن بشار به.

Comments:

For the since *'Ishâ'* (late evening prayer) is performed in darkness, some people called it *'Atamah* (the prayer of darkness: *'Atamah* - the disappearance of the sun's reddish afterglow).

Chapter 17. The Beginning Of The Time For *'Ishâ'*

527. Jâbir bin 'Abdullâh said: "Jibrîl, peace be upon him, came to the Prophet ﷺ when the sun had passed its zenith and said: 'Get up, O Muḥammad, and pray *Ẓuhr* when the sun has passed its zenith.' Then he waited until a man's shadow was equal to his height. Then he came to him for *'Asr* and said: 'Get up, O Muḥammad, and pray *'Asr.*' Then he waited until the sunset, then he came to him and said: 'Get up, O Muḥammad, and pray *Maghrib.*' So he got up and prayed it when the sun had set. Then he waited until the twilight disappeared, then he came to him and said: 'Get up, O Muḥammad, and pray *'Ishâ'.*' So he got up and prayed it. Then he came to him when dawn broke and said: 'Get up, O Muḥammad, and pray.' So he got up and prayed *Ṣubḥ*. Then he came to him the next day when a man's shadow was equal to his height, and said: 'Get up, O Muḥammad, and pray.' So he prayed *Ẓuhr*. Then Jibrîl came to him when a man's shadow was equal to twice his length and said: 'Get up, O Muḥammad, and pray.' So he prayed *'Asr*. Then he came to him for *Maghrib* when the sun set, at exactly the same time as the day before, and said: 'Get up, O Muḥammad, and pray.' So he prayed *Maghrib*. Then he came to him for *'Ishâ'* when the first third

(المعجم ١٧) - أَوَّلُ وَقْتِ الْعِشَاءِ

(التحفة ٤١)

٥٢٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حُسَيْنِ بْنِ عَلِيِّ بْنِ حُسَيْنٍ قَالَ: أَخْبَرَنِي وَهْبُ بْنُ كَيْسَانَ: حَدَّثَنَا جَابِرُ ابْنُ عَبْدِ اللهِ قَالَ: جَاءَ جِبْرِيلُ عَلَيْهِ السَّلَامُ إِلَى النَّبِيِّ ﷺ حِينَ زَالَتِ الشَّمْسُ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ الظُّهْرَ حِينَ مَالَتِ الشَّمْسُ، ثُمَّ مَكَثَ حَتَّى إِذَا كَانَ فَيْءُ الرَّجُلِ مِثْلَهُ جَاءَهُ لِلْعَصْرِ فقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ الْعَصْرَ، ثُمَّ مَكَثَ حَتَّى إِذَا غَابَتِ الشَّمْسُ جَاءَهُ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ الْمَغْرِبَ، فَقَامَ فَصَلَّاهَا حِينَ غَابَتِ الشَّمْسُ سَوَاءً، ثُمَّ مَكَثَ حَتَّى إِذَا ذَهَبَ الشَّفَقُ جَاءَهُ فَقَالَ: قُمْ فَصَلِّ الْعِشَاءَ فَقَامَ فَصَلَّاهَا ثُمَّ جَاءَهُ حِينَ سَطَعَ الْفَجْرُ فِي الصُّبْحِ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ فَقَامَ فَصَلَّى الصُّبْحَ ثُمَّ جَاءَهُ مِنَ الْغَدِ حِينَ كَانَ فَيْءُ الرَّجُلِ مِثْلَهُ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ، فَصَلَّى الظُّهْرَ ثُمَّ جَاءَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ حِينَ كَانَ فَيْءُ الرَّجُلِ مِثْلَيْهِ فَقَالَ: قُمْ يَا مُحَمَّدُ! فَصَلِّ فَصَلَّى الْعَصْرَ، ثُمَّ جَاءَهُ لِلْمَغْرِبِ حِينَ غَابَتِ الشَّمْسُ وَقْتًا وَاحِدًا لَمْ يَزُلْ عَنْهُ فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الْمَغْرِبَ، ثُمَّ جَاءَهُ لِلْعِشَاءِ حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلُ فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الْعِشَاءَ، ثُمَّ جَاءَهُ لِلصُّبْحِ حِينَ أَسْفَرَ جِدًّا فَقَالَ: قُمْ فَصَلِّ فَصَلَّى الصُّبْحَ فَقَالَ: «مَا بَيْنَ هٰذَيْنِ وَقتٌ كُلُّهُ».

of the night had passed, and said: 'Get up and pray.' So he prayed *'Ishâ'*. Then he came to him for *Ṣubḥ* when it had become very bright, and said: 'Get up and pray.' So he prayed *Ṣubḥ*. Then he said: 'The times of prayer one between those two (limits).'" ***(Ḥasan)***

تخريج: [**إسناده حسن**] أخرجه الترمذي، الصلٰوة، باب ماجاء في مواقيت الصلٰوة، عن النبي ﷺ، ح:١٥٠ من حديث ابن المبارك به، وقال:"حسن صحيح غريب"، وله شواهد كثيرة منها ما أخرجه الطبراني في الأوسط:٧/٤٠٣،٤٠٤، ح:٦٧٨٣، وقال الهيثمي في المجمع:١/ ٣٠٤ "إسناده حسن".

Comments:

See *Ḥadîth* 503.

Chapter 18. Hastening To Pray *'Ishâ'*

(المعجم ١٨) - تَعْجِيلُ الْعِشَاءِ

(التحفة ٤٢)

528. It was narrated that Muḥammad bin 'Amr bin Ḥasan said: "Al-Ḥajjâj arrived, and we asked Jâbir bin 'Abdullâh, who said: 'The Messenger of Allâh ﷺ prayed *Ẓuhr* at the time of intense heat,[1] and *'Asr* when the sun was white and clear, and *Maghrib* when the sun set, and with *'Ishâ'* it would depend – if he saw that the people had gathered, he would pray early, and if he saw that they had not come yet, he would delay it.'" ***(Ṣaḥîḥ)***

٥٢٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَسَنٍ قَالَ: قَدِمَ الْحَجَّاجُ فَسَأَلْنَا جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الظُّهْرَ بِالْهَاجِرَةِ، وَالْعَصْرَ والشَّمْسُ بَيْضَاءُ نَقِيَّةٌ، وَالْمَغْرِبَ إِذَا وَجَبَتِ الشَّمْسُ وَالْعِشَاءَ أَحْيَانًا، كَانَ إِذَا رَآهُمْ قَدِ اجْتَمَعُوا عَجَّلَ وَإِذَا رَآهُمْ قَدْ أَبْطَؤُوا أَخَّرَ.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب وقت صلٰوة المغرب، ح:٥٦٠، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٦/٢٣٣ عن محمد بن بشار به.

[1] Meaning, at the earliest time.

Chapter 19. Twilight

(المعجم ١٩) - بَابُ الشَّفَقِ (التحفة ٤٣)

529. It was narrated that An-Nu'mân bin Bashîr said: "I am the most knowledgeable of people about the time of the *'Ishâ'* prayer. The Prophet ﷺ used to pray it when the moon set on the third night of the month." (*Sahîh*)

٥٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ، عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: أَنَا أَعْلَمُ النَّاسِ بِمِيقَاتِ هٰذِهِ الصَّلَاةِ عِشَاءِ الْآخِرَةِ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ.

تخريج: [صحيح] انظر الحديث الآتي.

530. It was narrated that An-Nu'mân bin Bashîr said: "By Allâh, I am the most knowledgeable of people about the time of the *'Ishâ'* prayers. The Prophet ﷺ used to pray it when the moon set on the third night of the month." (*Sahîh*)

٥٣٠ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ بَشِيرِ بْنِ ثَابِتٍ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: وَاللّٰهِ! إِنِّي لَأَعْلَمُ النَّاسِ بِوَقْتِ هٰذِهِ الصَّلَاةِ صَلَاةِ الْعِشَاءِ الْآخِرَةِ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّيهَا لِسُقُوطِ الْقَمَرِ لِثَالِثَةٍ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الصلوة، باب وقت العشاء الآخرة، ح:٤١٩، والترمذي، الصلوة، باب ماجاء في وقت صلوة العشاء الآخرة، ح:١٦٥،١٦٦ من حديث أبي عوانة به، وصححه أبوبكر بن العربي والنووي.

Comments:

The crescent moon of the third night sets after a period of two and a half hours. A slight difference, more or less, sometimes occurs.

Chapter 20. What Is Recommended Regarding Delaying *'Ishâ'*

(المعجم ٢٠) - مَا يُسْتَحَبُّ مِنْ تَأْخِيرِ الْعِشَاءِ (التحفة ٤٤)

531. Sayyâr bin Salâmah said: "My father and I entered upon Abû Barzah, and my father said to him: 'How did the Messenger of Allâh ﷺ pray the prescribed prayers?' He said: He used to pray *Zuhr*,

٥٣١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ عَوْفٍ، عَنْ سَيَّارِ بْنِ سَلَامَةَ قَالَ: دَخَلْتُ أَنَا وَأَبِي عَلَى أَبِي بَرْزَةَ الْأَسْلَمِيِّ، فَقَالَ لَهُ أَبِي: أَخْبِرْنَا كَيْفَ كَانَ

رَسُولُ اللهِ ﷺ يُصَلِّي الْمَكْتُوبَةَ؟ قَالَ: كَانَ يُصَلِّي الْهَجِيرَ الَّتِي تَدْعُونَهَا الأُولَى حِينَ تَدْحَضُ الشَّمْسُ، وَكَانَ يُصَلِّي الْعَصْرَ ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ قَالَ: وَنَسِيتُ مَا قَالَ لِي فِي الْمَغْرِبِ قَالَ: وَكَانَ يَسْتَحِبُّ أَنْ تُؤَخَّرَ صَلَاةُ الْعِشَاءِ الَّتِي تَدْعُونَهَا الْعَتَمَةَ قَالَ: وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْغَدَاةِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ وَكَانَ يَقْرَأُ بِالسِّتِّينَ إِلَى الْمِائَةِ.

تخريج: [صحيح] تقدم، ح: ٤٩٦، ٥٢٦.

which you call *Al-Uula* (the first) when the sun passed its zenith; he used to pray *'Asr* then one of us could go back to his home in the farthest part of Al-Madînah when the sun was still bright.'" – He said: "I forgot what he said to me about *Maghrib*." – "And he used to like to delay *'Ishâ'*, which you call *Al-'Atamah*, and he did not like to sleep before it nor speak after it. And he used to finish the *Al-Ghadâh* (*Fajr*) prayer when a man could recognize his neighbor, and he used to recite between sixty and one hundred verses.'" (*Sahîh*)

Comments:

See *Hadîth* 526.

٥٣٢ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لِعَطَاءٍ: أَيُّ حِينٍ أَحَبُّ إِلَيْكَ أَنْ أُصَلِّيَ الْعَتَمَةَ إِمَامًا أَوْ خِلْوًا؟ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَعْتَمَ رَسُولُ اللهِ ﷺ ذَاتَ لَيْلَةٍ بِالْعَتَمَةِ حَتَّى رَقَدَ النَّاسُ وَاسْتَيْقَظُوا وَرَقَدُوا وَاسْتَيْقَظُوا، فَقَامَ عُمَرُ فَقَالَ: الصَّلَاةَ الصَّلَاةَ! قَالَ عَطَاءٌ: قَالَ ابْنُ عَبَّاسٍ: خَرَجَ رَسُولُ اللهِ ﷺ كَأَنِّي أَنْظُرُ إِلَيْهِ الْآنَ يَقْطُرُ رَأْسُهُ مَاءً وَاضِعًا يَدَهُ عَلَى شِقِّ رَأْسِهِ [قَالَ: وَأَشَارَ] فَاسْتَثْبَتُّ عَطَاءً كَيْفَ وَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى رَأْسِهِ،

532. It was narrated that Ibn Juraij said: "I said to 'Atâ': 'What is the best time you think I should pray *Al-'Atamah*, either in congregation or on my own?' He said: 'I heard Ibn 'Abbâs say: "The Messenger of Allâh ﷺ delayed *Al-'Atamah* one night until the people had slept and woken up, then slept and woken up again. Then 'Umar got up and said: 'The prayer, the prayer!'" 'Ata' said: 'Ibn 'Abbâs said: "The Messenger of Allâh ﷺ came out, and it is as if I can see him now, with water dripping from his head, putting his hand on the side of his head. [He said: "And he indicated (how)"].'" I checked with 'Atâ' how the Prophet ﷺ put his hand on his head, and he showed me the same

way as Ibn 'Abbâs had done. 'Aṭâ' spread his fingers a little, then placed them with the tips of his fingers on his forehead, then he drew his fingers together on his head until his thumb touched the edge of the ear that is next to the face, then moved it to his temple and forehead, then he said: 'Were it not that I would impose too much difficulty for my *Ummah*, I would have commanded them to offer this prayer only at this time.'" (*Ṣaḥîḥ*)

فَأَوْمَأَ إِلَيَّ كَمَا أَشَارَ ابْنُ عَبَّاسٍ، فَبَدَّدَ لِي عَطَاءٌ بَيْنَ أَصَابِعِهِ بِشَيْءٍ مِنْ تَبْدِيدٍ، ثُمَّ وَضَعَهَا فَانْتَهَى أَطْرَافُ أَصَابِعِهِ إِلَى مُقَدَّمِ الرَّأْسِ ثُمَّ ضَمَّهَا يَمُرُّ بِهَا كَذٰلِكَ عَلَى الرَّأْسِ حَتَّى مَسَّتْ إِبْهَامَاهُ طَرَفَ الْأُذُنِ مِمَّا يَلِي الْوَجْهَ ثُمَّ عَلَى الصُّدْغِ وَنَاحِيَةِ الْجَبِينِ لَا يَقْصُرُ وَلَا يَبْطُشُ شَيْئًا إِلَّا كَذٰلِكَ ثُمَّ قَالَ: لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ أَنْ لَا يُصَلُّوهَا إِلَّا هٰكَذَا.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب النوم قبل العشاء لمن غلب، ح:٥٧١، ومسلم، المساجد، باب وقت العشاء وتأخيرها، ح:٦٤٢/ ٢٢٥ من حديث ابن جريج به.

Comments:

"Were it not that I would impose too much difficulty": this demonstrates that if postponement imposes hardship on worshippers, it is desirable to perform the prayer early. Otherwise, it would be better to delay it. In fact, the advancement and delay in the time of prayers - albeit within the overall allowed timings of prayers - hinge on the excuses and dire needs of people.

533. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ delayed *'Ishâ'* one night until part of the night had passed. Then 'Umar, may Allâh be pleased with him, got up and called out: 'The prayer, O Messenger of Allâh! The women and children have gone to sleep.' Then the Messenger of Allâh ﷺ came out with water dripping from his head, saying: 'This is (the best) time (for *'Ishâ'*), were it not that this would be too difficult for my *Ummah*.'" (*Ṣaḥîḥ*)

٥٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، وَعَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَخَّرَ النَّبِيُّ ﷺ الْعِشَاءَ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ مِنَ اللَّيْلِ فَقَامَ عُمَرُ رَضِيَ اللهُ عَنْهُ فَنَادَى: الصَّلَاةَ يَا رَسُولَ اللهِ! رَقَدَ النِّسَاءُ وَالْوِلْدَانُ فَخَرَجَ رَسُولُ اللهِ ﷺ وَالْمَاءُ يَقْطُرُ مِنْ رَأْسِهِ وَهُوَ يَقُولُ: «إِنَّهُ الْوَقْتُ لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي».

تخريج: [صحيح] انظر الحديث السابق، وأخرجه البخاري، التمني، باب ما يجوز من اللَّو، ح:٧٢٣٩ من حديث عمرو بن دينار به.

534. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ used to delay the later *'Ishâ'*."[1] (*Sahîh*)

٥٣٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُؤَخِّرُ الْعِشَاءَ الْآخِرَةَ.

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح:٦٤٣ عن قتيبة به.

535. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Were it not that I would impose too much difficulty on my *Ummah*, I would have commanded them to delay *'Ishâ'* and to use the *Siwâk* for every prayer." (*Sahîh*)

٥٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَأَمَرْتُهُمْ بِتَأْخِيرِ الْعِشَاءِ وَالسِّوَاكِ عِنْدَ كُلِّ صَلَاةٍ».

تخريج: أخرجه مسلم، الطهارة، باب السواك، ح:٢٥٢ من حديث سفيان بن عيينة به.

Chapter 21. The End Of The Time For *'Ishâ'*

(المعجم ٢١) - آخِرُ وَقْتِ الْعِشَاءِ

(التحفة ٤٥)

536. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ delayed *Al-'Atamah* one night, and 'Umar, may Allâh be pleased with him, called out to him: 'The women and children have gone to sleep.' The Messenger of Allâh ﷺ came out and said: 'No one is waiting for it except you.' At that time no prayer was offered except in Al-Madînah. Then he said: 'Pray it between the time when the twilight disappears and when one-third of the night has passed.'" (*Sahîh*)

٥٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا ابْنُ حِمْيَرٍ: حَدَّثَنَا ابْنُ أَبِي عَبْلَةَ عَنِ الزُّهْرِيِّ [ح] وَأَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أَعْتَمَ رَسُولُ اللهِ ﷺ لَيْلَةً بِالْعَتَمَةِ فَنَادَاهُ عُمَرُ رَضِيَ اللهُ عَنْهُ نَامَ النِّسَاءُ وَالصِّبْيَانُ فَخَرَجَ رَسُولُ اللهِ ﷺ وَقَالَ: «مَا يَنْتَظِرُهَا غَيْرُكُمْ» وَلَمْ يَكُنْ يُصَلِّي يَوْمَئِذٍ إِلَّا بِالْمَدِينَةِ ثُمَّ قَالَ: «صَلُّوهَا فِيمَا بَيْنَ أَنْ يَغِيبَ الشَّفَقُ إِلَى ثُلُثِ اللَّيْلِ». وَاللَّفْظُ لِابْنِ حِمْيَرٍ.

[1] It is described as the later *'Ishâ'* prayer because the *Maghrib* prayer is sometimes called *'Ishâ'* prayer, but it is the first *'Ishâ'*. Some scholars are of the opinion that it is disliked to call *Maghrib* *'Ishâ'* without qualifying it as the first *'Ishâ'*. See *Fath Al-Bârî*.

تخريج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل والطهور ... الخ، ح:٨٦٢ من حديث شعيب بن أبي حمزة، ومسلم، المساجد، باب وقت العشاء وتأخيرها، ح:٦٣٨ من حديث الزهري به، وهو في الكبرى، ح:١٥١٦.

Comments:

The period of full merit of the *'Ishâ'* prayer is until one-third of the night, its permissible time is halfway through the night, and the time of excuse and dire necessity remains until the coming of the dawn.

537. It was narrated that 'Âishah the Mother of the Believers said: "The Prophet ﷺ delayed the prayer one night until most of the night had passed and the people in the *Masjid* had gone home to sleep, then he went out and prayed, and said: 'This is indeed its (prayer) time, were it not that I would impose too much difficulty on my *Ummah*.'" (*Sahîh*)

٥٣٧ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ ح وَأَخْبَرَنِي يُوسُفُ بْنُ سَعِيدٍ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْمُغِيرَةُ بْنُ حَكِيمٍ عَنْ أُمِّ كُلْثُومٍ ابْنَةِ أَبِي بَكْرٍ أَنَّهَا أَخْبَرَتْهُ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ حَتَّى ذَهَبَ عَامَّةُ اللَّيْلِ وَحَتَّى نَامَ أَهْلُ الْمَسْجِدِ ثُمَّ خَرَجَ فَصَلَّى وَقَالَ: «إِنَّهُ لَوَقْتُهَا لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي».

تخريج: أخرجه مسلم، ح:٦٣٨/٢١٩، انظر الحديث السابق من حديث حجاج بن محمد به.

Comments:

"This is indeed its time" means that if sleep is not taken into consideration, the prayer ought to be performed at midnight as the *Zuhr* prayer is offered at midday. But considering sleep, its period of true merit is until one-third of the night.

538. It was narrated that Ibn 'Umar said: "We stayed in the *Masjid* one night waiting for the Messenger of Allâh ﷺ to pray *'Ishâ'*. He came out to us when one-third of the night or more had passed, and he said when he came out: 'You are waiting for a prayer for which the followers of no other religion are waiting. Were it not that I would impose too much difficulty on my *Ummah*, I would have led them in the prayer at this

٥٣٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَكَثْنَا ذَاتَ لَيْلَةٍ نَنْتَظِرُ رَسُولَ اللهِ ﷺ لِعِشَاءِ الْآخِرَةِ، فَخَرَجَ عَلَيْنَا حِينَ ذَهَبَ ثُلُثُ اللَّيْلِ أَوْ بَعْدَهُ فَقَالَ حِينَ خَرَجَ: «إِنَّكُمْ تَنْتَظِرُونَ صَلَاةً مَا يَنْتَظِرُهَا أَهْلُ دِينٍ غَيْرُكُمْ وَلَوْلَا أَنْ يَثْقُلَ عَلَى أُمَّتِي لَصَلَّيْتُ بِهِمْ هٰذِهِ السَّاعَةَ». ثُمَّ أَمَرَ الْمُؤَذِّنَ فَأَقَامَ ثُمَّ صَلَّى.

time.' Then he commanded the *Mu'adhdhin* to say the *Iqâmah* and he prayed."

تخريج: أخرجه مسلم، ح: ٦٣٩، انظر الحديثين السابقين عن إسحاق بن إبراهيم، والبخاري، مواقيت الصلوٰة، باب النوم قبل العشاء لمن غلب، ح: ٥٧٠ من حديث نافع به.

Comments:

See *Hadîth* 483, 537.

539. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ led us in *Maghrib* prayer, then he did not come out to us until half the night had passed. Then he came out and led them in prayer, then he said: 'The people have prayed and gone to sleep, but you are still in a state of prayer so long as you are waiting for the prayer. Were it not for the weakness of the weak and, the sickness of the sick, I would have commanded that this prayer be delayed until halfway through the night.'" (*Sahîh*)

٥٣٩ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا دَاوُدُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلَاةَ الْمَغْرِبِ ثُمَّ لَمْ يَخْرُجْ إِلَيْنَا حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ فَخَرَجَ فَصَلَّى بِهِمْ، ثُمَّ قَالَ: «إِنَّ النَّاسَ قَدْ صَلَّوا وَنَامُوا وَأَنْتُمْ لَمْ تَزَالُوا فِي صَلَاةٍ مَا انْتَظَرْتُمُ الصَّلَاةَ، وَلَوْلَا ضَعْفُ الضَّعِيفِ وَسُقْمُ السَّقِيمِ لَأَمَرْتُ بِهٰذِهِ الصَّلَاةِ أَنْ تُؤَخَّرَ إِلَى شَطْرِ اللَّيْلِ».

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، الصلوٰة، باب وقت صلوٰة العشاء، ح: ٦٩٣ عن عمران بن موسى الليثي به، وأخرجه أبوداود، ح: ٤٢٢ من حديث داود بن أبي هند به * عبدالوارث هو ابن سعيد.

540. Humaid said: "Anas was asked: 'Did the Prophet ﷺ use a ring?' He said: 'Yes. One night he delayed the later *'Ishâ'* prayer, until almost halfway through the night. When he prayed the Prophet ﷺ turned his face toward us and said: 'You are still in a state of prayer so long as you are waiting for it.'" Anas said: 'It is as if I can see the luster of his ring.' According to the narration of 'Alî – that is, Ibn Hujr – "until halfway through the night." (*Sahîh*)

٥٤٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قال: حَدَّثَنَا خَالِدٌ قَالَا: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسٌ هَلِ اتَّخَذَ النَّبِيُّ ﷺ خَاتَمًا؟ قَالَ: نَعَمْ، أَخَّرَ لَيْلَةً صَلَاةَ الْعِشَاءِ الْآخِرَةِ إِلَى قَرِيبٍ مِنْ شَطْرِ اللَّيْلِ فَلَمَّا أَنْ صَلَّى أَقْبَلَ النَّبِيُّ ﷺ عَلَيْنَا بِوَجْهِهِ [ثُمَّ] قَالَ: «إِنَّكُمْ لَنْ تَزَالُوا فِي صَلَاةٍ مَا انْتَظَرْتُمُوهَا» قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ

إِلَى وَبِيصِ خَاتَمِهِ. فِي حَدِيثِ عَلِيٍّ - وَهُوَ ابْنُ حُجْرٍ -: إِلَى شَطْرِ اللَّيْلِ.

تخريج: أخرجه البخاري، الأذان، باب من جلس في المسجد ينتظر الصلٰوة وفضل المساجد، ح:٦٦١ من حديث إسماعيل بن جعفر به.

Comments:

"The luster of his ring": The Prophet's ﷺ ring was made of silver. Its jewel was also of silver. The Prophet ﷺ had it made in order to use it as a seal. With this purpose a man may wear a ring made of silver, and it may weigh as much as 4.33 grams. And Allâh knows best!

Chapter 22. Concession Allowing *'Ishâ'* To Be Called *"Al-'Atamah"*

(المعجم ٢٢) - الرُّخْصَةُ فِي أَنْ يُقَالَ لِلْعِشَاءِ الْعَتَمَةُ (التحفة ٤٦)

541. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If the people knew what (virtue) there was in the call to prayer and the first row, and they could not find any way to get to do that[1] other than by drawing lots, they would do that. If they knew what (virtue) there was in coming early to prayer, they would compete to be first in the *Masjid*. If they knew what (virtue) there was in *Al-'Atamah* and *Subh*, they would come to them even if they had to crawl." (*Sahîh*)

٥٤١ - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللهِ قَالَ: قَرَأْتُ عَلَى مَالِكِ بْنِ أَنَسٍ ح وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا وَلَوْ يَعْلَمُ النَّاسُ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ عَلِمُوا مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا».

تخريج: أخرجه البخاري، الأذان، باب الاستهام في الأذان، ح:٦١٥، ومسلم، الصلٰوة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها ... الخ، ح:٤٣٧ من حديث مالك به، وهو في الموطأ(يحيٰى):١/٦٨، والكبرٰى، ح:١٥٢١ .

[1] Indicating the two mentioned items: that is the call to prayer and praying in the first vow.

Chapter 23. It Is Disapproval To Call *'Ishâ'* "*Al-'Atamah*"

(المعجم ٢٣) - الكَرَاهِيَةُ فِي ذَلِكَ

(التحفة ٤٧)

542. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not let the Bedouin make you change the name of this prayer of yours, for they delay the prayer until it is very dark because of their preoccupation with camels and milking them. Verily, it is *'Ishâ'*.'" (*Sahîh*)

٥٤٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو دَاوُدَ - هُوَ الْحَفَرِيُّ - عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ هٰذِهِ فَإِنَّهُمْ يُعْتِمُونَ عَلَى الْإِبِلِ وَإِنَّهَا الْعِشَاءُ».

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح:٦٤٤ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:١٥٢٢.

543. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say on the *Minbar*: 'Do not let the Bedouin make you change the name of your prayer; verily, it is *'Ishâ'*.'" (*Sahîh*)

٥٤٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنِ ابْنِ عُيَيْنَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا تَغْلِبَنَّكُمُ الْأَعْرَابُ عَلَى اسْمِ صَلَاتِكُمْ أَلَا إِنَّهَا الْعِشَاءُ».

تخريج: انظر الحديث السابق، وأخرجه مسلم من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٥٢٣.

Comments:

The Bedouins continued calling the *'Ishâ'* prayer *'Atamah* (the first third of the night, after the disappearance of the sun's reddish afterglow) but they further called the *Maghrib* prayer *'Ishâ'*. That is not at all proper, because in that case, the commands of *'Ishâ'* would begin to be applied to the *Maghrib* prayer and this would cause serious confusion. Calling the *'Ishâ'* *'Atamah* is due to its trait and therefore it is treated leniently. But calling the *Maghrib* by the name of *'Ishâ'* is not at all appropriate.

Chapter 24. The Beginning Of The Time For *Ṣubḥ*

(المعجم ٢٤) - أَوَّلُ وَقْتِ الصُّبْحِ

(التحفة ٤٨)

544. Ja'far bin Muḥammad bin 'Âlî bin Al-Ḥusain narrated from his father, that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ prayed *Ṣubḥ* as soon as he was certain the dawn had appeared." (*Ṣaḥîḥ*)

٥٤٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ عَنْ أَبِيهِ أَنَّ جَابِرَ ابْنَ عَبْدِ اللهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الصُّبْحَ حِينَ تَبَيَّنَ لَهُ الصُّبْحُ.

تخريج: أخرجه مسلم، الحج، باب حجة النبي ﷺ، ح:١٢١٨ من حديث حاتم به مطولاً، وهذا طرف منه، وهو في الكبرى، ح:١٥٢٥.

Comments:

The first moment of the time of the dawn prayer (*Salât Al-Fajr*), by consensus of all, is the true dawn (*Subh Sâdiq*). The true dawn denotes the white streak of light which stretches across the horizon. Before spreading, when a few gleams appear rising from below, it is the false dawn. The false dawn is not valid as an indicator for either prayer or fasting. However, the true dawn is the actual dawn. This is what is meant by the expression, its light spreads itself.

545. Ḥumaid narrated from Anas that a man came to the Prophet ﷺ and asked him about the time of the *Ṣubḥ* prayer. The following morning he commanded that the *Iqâmah* for prayer be said when dawn broke, and he led us in prayer. The next day when there was light he commanded that the *Iqâmah* for prayer be said and he led us in prayer. Then he said: "Where is the one who was asking about the time for prayer? (It is) between these two times." (*Ṣaḥîḥ*)

٥٤٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ وَقْتِ صَلَاةِ الْغَدَاةِ، فَلَمَّا أَصْبَحْنَا مِنَ الْغَدِ أَمَرَ حِينَ انْشَقَّ الْفَجْرُ أَنْ تُقَامَ الصَّلَاةُ، فَصَلَّى بِنَا فَلَمَّا كَانَ مِنَ الْغَدِ أَسْفَرَ ثُمَّ أَمَرَ فَأُقِيمَتِ الصَّلَاةُ فَصَلَّى بِنَا، ثُمَّ قَالَ: «أَيْنَ السَّائِلُ عَنْ وَقْتِ الصَّلَاةِ؟ مَا بَيْنَ هٰذَيْنِ وَقْتٌ».

تخريج: [صحيح] أخرجه أحمد:٣/ ١١٣ من حديث إسماعيل ابن علية عن حميد الطويل به، ورواه يحيٰى القطان (أحمد:٣/ ١٨٢)، ومحمد بن عبدالله (أيضًا:٣/ ١٨٩) عن حميد به، وللحديث شواهد كثيرة * إسماعيل هو ابن جعفر في هذا السند، وهذا الحديث في الكبرٰى للنسائي، ح:١٥٢٦.

Chapter 25. *At-Taghlîs* (Praying *Fajr* While It Is Still Dark) While a Resident

(المعجم ٢٥) - التَّغْلِيسُ فِي الحَضَرِ
(التحفة ٤٩)

546. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ had prayed *Ṣubḥ*, the women would depart, wrapped in their wrappers, unrecognizable because of the darkness." (*Ṣaḥîḥ*)

٥٤٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللهِ ﷺ لَيُصَلِّي الصُّبْحَ فَيَنْصَرِفُ النِّسَاءُ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ مَا يُعْرَفْنَ مِنَ الْغَلَسِ.

تخريج: أخرجه البخاري، الأذان، باب انتظار الناس قيام الإمام العالم، ح:٨٦٧، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٥/ ٢٣٢ من حديث مالك به، وهو في الموطأ(يحيىٰ):١/ ٥، والكبرىٰ، ح:١٥٢٨.

Comments:

Allâh's Messenger ﷺ generally performed the prayer (*Salât Al-Fajr*) in the early phase of semidarkness (known in Arabic as *Ghalas*) and completed it also in the semidarkness. Therefore, when the womenfolk used to go out (of the mosque) to return to their homes, with their wrappers draped over themselves, nobody would recognize them, on account of the lingering darkness (*Ghalas*).

547. It was narrated that 'Âishah said: "The women used to pray *Ṣubḥ* with the Messenger of Allâh ﷺ, wrapped in their wrappers, then they would return, and no one would recognize them because of the darkness." (*Ṣaḥîḥ*)

٥٤٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: كُنَّ النِّسَاءُ يُصَلِّينَ مَعَ رَسُولِ اللهِ ﷺ الصُّبْحَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ فَيَرْجِعْنَ فَمَا [يَعْرِفُهُنَّ] أَحَدٌ مِنَ الْغَلَسِ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها ... الخ، ح:٦٤٥/ ٢٣٠ من حديث سفيان بن عيينة، والبخاري، الصلوة، باب: في كم تصلي المرأة من الثياب؟، ح:٣٧٢ من حديث الزهري به، وهو في الكبرىٰ، ح:١٥٢٧.

Chapter 26. *At-Taghlîs* (Praying *Fajr* While It Is Still Dark) While Travelling

(المعجم ٢٦) - التَّغْلِيسُ فِي السَّفَرِ
(التحفة ٥٠)

548. It was narrated that Anas said: "The Messenger of Allâh ﷺ prayed *Fajr* on the day of Khaibar

٥٤٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ

زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ صَلَاةَ الصُّبْحِ بِغَلَسٍ وَهُوَ قَرِيبٌ مِنْهُمْ، فَأَغَارَ عَلَيْهِمْ وَقَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ» مَرَّتَيْنِ «إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ».

during the time that it was still dark, when he was near the enemy. Then he attacked them and said: '*Allâhu Akbar!* Khaibar is destroyed!' Twice. 'Then, when it descends in their courtyard, evil will be the morning for those who had been warned!'"[1] (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، صلوٰة الخوف، باب التبكير والغلس بالصبح ... الخ، ح:٩٤٧ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:١٥٢٩.

Comments:

Allâh's Messenger ﷺ attacked after dawn, because he had been waiting for the *Adhan* of the dawn prayer. Had he heard the *Adhan* from the people he was about to attack, he would not have carried out the attack, so that Muslims there might not be killed. And if he would not hear the *Adhan* from them, he would carry out the attack, because, in that case, he would clearly be attacking disbelievers.

Chapter 27. *Al-Isfâr* (Praying *Fajr* When It Has Become Lighter)

(المعجم ٢٧) - **بَابُ الإِسْفَارِ** (التحفة ٥١)

549. It was narrated from Râfi' bin Khadîj that the Prophet ﷺ said: "Pray *Fajr* when the dawn shines." (*Ṣaḥîḥ*)

٥٤٩ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي عَاصِمُ ابْنُ عُمَرَ بْنِ قَتَادَةَ عَنْ مَحْمُودِ بْنِ لَبِيدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْفِرُوا بِالْفَجْرِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوٰة، باب وقت الصبح، ح:٤٢٤، وابن ماجه، الصلوٰة، باب وقت صلوٰة الفجر، ح:٦٧٢ من حديث ابن عجلان به، وهو في الكبرٰى، ح:١٥٣٠، وصححه الترمذي، ح:١٥٤، وابن حبان، والحديث منسوخ كما تقدم، ح:٥٢٥.

550. It was narrated from Maḥmûd bin Labîd, from some men among his people who were of the Anṣâr, that the Messenger of Allâh ﷺ said: "The more you delay *Fajr*, the greater the reward." (*Ṣaḥîḥ*)

٥٥٠ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا أَبُو غَسَّانَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ رِجَالٍ مِنْ قَوْمِهِ مِنَ

[1] *Aṣ-Ṣâffât* 37:177.

الْأَنْصَارِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا أَسْفَرْتُمْ بِالْفَجْرِ فَإِنَّهُ أَعْظَمُ بِالْأَجْرِ».

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير: ٤/ ٢٥١، ح: ٤٢٩٤ من حديث ابن أبي مريم عن أبي غسان محمد بن مطرف به، وهو في الكبرى، ح: ١٥٣١، والحديث منسوخ كما تقدم في الحديث السابق.

Comments:

1. "The more you delay *Fajr*, the greater the reward" means offer it delayed. Though it is permitted, it is not excellent. Because the practice of the Prophet ﷺ was to offer the prayer in darkness, as has been reported above. Therefore the meaning of this report has been variously interpreted. For instance, making the beginning of the prayer in the darkness, recitation (of the Qur'ân) should be prolonged until you enter upon the time when the dawn becomes white. In the translation of the other narration, this meaning has been adopted, and this is in accordance with the Prophet's ﷺ action. Or shining of the dawn denotes whiteness (on the rim of the sky) and not on the Earth. This means the prayer should be offered when the eastern sky becomes lit or manifest. However, the darkness will still lingers on the Earth. This implication is also according to the Prophet's ﷺ custom. Or this command relates especially to those mosques where the size of the gathering is huge. The worshippers are of various types and they cannot assemble early. Or this command relates especially to nights in (the end of) which the moon shines, so that certainty of the daybreak is established. Or this injunction specifically relates to the nights, which are short, so that worshippers could easily join the congregation. The greater the number of the worshippers, the greater the reward. And Allâh knows best!
2. The second report signifies the prayer should be started in darkness and in the process of recitation if the light becomes bright, there is no harm in that.

Chapter 28. Whoever Catches Up With A *Rak'ah* Of The *Ṣubḥ* Prayer

(المعجم ٢٨) - **بَابُ** مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الصُّبْحِ (التحفة ٥٢)

551. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever catches up with a prostration of *Ṣubḥ* before the sun rises, then he has caught up with it; and whoever catches up with a prostration of *'Asr* before the sun sets, then he has caught up with it." (*Ṣaḥîḥ*)

٥٥١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ وَمُحَمَّدُ ابْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا يَحْيَى عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ سَجْدَةً مِنَ الصُّبْحِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا، وَمَنْ

أَدْرَكَ سَجْدَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٧٤ عن يحيى بن سعيد القطان به، وصححه ابن خزيمة، ح: ٩٨٥، وهو في الكبرى، ح: ١٥٣٥، وأخرجه البخاري، ح: ٥٧٩، ومسلم، ح: ٦٠٨ من حديث الأعرج به.

552. It was narrated from 'Âishah that the Prophet ﷺ said: "Whoever catches up with a *Rak'ah* of *Fajr* before the sun rises, then he has caught up with it; and whoever catches up with a *Rak'ah* of *'Asr* before the sun sets, then he has caught up with it." (***Sahîh***)

٥٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ: حدَّثنا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الْفَجْرِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَهَا، وَمَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَهَا».

تخريج: أخرجه مسلم، المساجد، باب من أدرك ركعةً من الصلوة فقد أدرك تلك الصلوة، ح: ٦٠٩ من حديث ابن المبارك به، وهو في الكبرى، ح: ١٥٣٣.

Comments:

See Hadîth 515.

Chapter 29. The End Of The Time For *Subh*

(المعجم ٢٩) - آخِرُ وَقْتِ الصُّبْحِ (التحفة ٥٣)

553. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to pray *Zuhr* when the sun passed its zenith, and he would pray *'Asr* between these two prayers; and he would pray *Maghrib* when the sun had set, and he used to pray *'Ishâ'* when the twilight had disappeared," then he said straight after that: "And he would pray *Fajr* when a man could see clearly." (***Sahîh***)

٥٥٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ أَبِي صَدَقَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي الظُّهْرَ إِذَا زَالَتِ الشَّمْسُ، وَيُصَلِّي الْعَصْرَ بَيْنَ صَلَاتَيْكُمْ هَاتَيْنِ، وَيُصَلِّي الْمَغْرِبَ إِذَا غَرَبَتِ الشَّمْسُ، وَيُصَلِّي الْعِشَاءَ إِذَا غَابَ الشَّفَقُ، ثُمَّ قَالَ عَلَى إِثْرِهِ: وَيُصَلِّي الصُّبْحَ إِلَى أَنْ يَنْفَسِحَ الْبَصَرُ.

تخريج: [صحيح] أخرجه أحمد: ٣/ ١٢٩ من حديث شعبة به، وهو في الكبرٰى، ح: ١٥٣٢ رواية محمد بن عبدالأعلى، وإسناده حسن * أبو صدقة اسمه توبة وثقه الذهبي، وروى عنه شعبة، وهو لا يروي إلا عن ثقة عنده، غالبًا، وللحديث شواهد.

Comments:

1. In that period of time, people used to perform the *'Asr* prayer delayed. It was, therefore, remarked that the Prophet's ﷺ *'Asr* prayer used to be between your present-day *Ẓuhr* and *'Asr* prayers. That means he used to perform it quite earlier than your present-day *'Asr*.
2. "Could see clearly", means nothing hindered its seeing far: This is not the final time of the *Fajr* prayer, but it was the time when the Prophet ﷺ concluded his prayer. That is, it denotes the end of the excellent time for the *Fajr* prayer.

Chapter 30. Whoever Catches Up With A *Rak'ah* Of The Prayer

(المعجم ٣٠) - مَنْ أَدْرَكَ رَكْعَةً مِنَ الصَّلَاةِ (التحفة ٥٤)

554. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of prayer, then he has caught up with the prayer." (*Ṣaḥîḥ*)

٥٥٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ».

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب من أدرك من الصلٰوة ركعةً، ح: ٥٨٠، ومسلم، المساجد، باب من أدرك ركعةً من الصلٰوة، ح: ٦٠٧ من حديث مالك به، وهو في الموطأ(يحيٰى): ١/ ١٠، والكبرٰى، ح: ١٥٣٧.

555. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever catches up with a *Rak'ah* of the prayer, then he has caught up with it." (*Ṣaḥîḥ*)

٥٥٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَهَا».

تخريج: أخرجه مسلم، ح: ٦٠٧، انظر الحديث السابق من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح: ١٥٣٦.

556. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever catches up with a *Rak'ah*

٥٥٦ - أَخْبَرَنِي يَزِيدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ: حَدَّثَنَا هِشَامٌ الْعَطَّارُ: حَدَّثَنَا

إِسْمَاعِيلُ - وَهُوَ ابْنُ سَمَاعَةَ - عَنْ مُوسَى ابْنِ أَعْيَنَ، عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَ الصَّلَاةَ».

of the prayer, then he has caught up with the prayer." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم من حديث الأوزاعي به، انظر الحديثين السابقين، وهو في الكبرى، ح:١٥٣٨.

٥٥٧ - **أَخْبَرَنِي** شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنِي الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَدْرَكَ مِنَ الصَّلَاةِ رَكْعَةً فَقَدْ أَدْرَكَهَا».

557. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever catches up with a *Rak'ah* of the prayer has caught up with it.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرى، ح:١٥٣٩، وقال النسائي: "لا نعلم أحدًا تابع أبا المغيرة على قوله عن سعيد بن المسيب عن أبي هريرة والصواب عن أبي سلمة عن أبي هريرة، وهذه علة غير قادحة، وللحديث شواهد كثيرة جدًا.

٥٥٨ - **أَخْبَرَنِي** مُوسَى بْنُ سُلَيْمَانَ بْنِ إِسْمَاعِيلَ بْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ يُونُسَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنَ الْجُمُعَةِ أَوْ غَيْرِهَا فَقَدْ تَمَّتْ صَلَاتُهُ».

558. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Whoever catches up with a *Rak'ah* of *Jumu'ah* or any other (prayer), his prayer is complete."

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات والسنة فيها، باب ماجاء فيمن أدرك من الجمعة ركعةً، ح:١١٢٣ من حديث بقية به، وللحديث شواهد كثيرة عند الدارقطني وغيره، راجع تسهيل الحاجة في تخريج سنن ابن ماجه، ح:١١٢١.

٥٥٩ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ التِّرْمِذِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ:

559. It was narrated from Sâlim that the Messenger of Allâh ﷺ said: "Whoever catches up with a

حَدَّثَنِي أَبُو بَكْرٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةٍ مِنَ الصَّلَوَاتِ فَقَدْ أَدْرَكَهَا إِلَّا أَنَّهُ يَقْضِي مَا فَاتَهُ».

تخريج: [صحيح] انظر الحديث السابق.

Rak'ah of one of the prayers has caught up with it, except that he has to make up the portion that he missed." (*Ṣaḥîḥ*)

Comments:

1. The *Aḥâdîth* preceding this *Ḥadîth*, were concerning the *Fajr* and *'Asr* prayers. The *Aḥâdîth* occurring under this chapter are regarding common prayer. It means that whichever prayer's one *Rak'ah* is offered within its time and the remaining *Rak'ahs* are also completed along with it, despite the remaining *Rak'ahs* being performed after its time had elapsed, the prayer would be considered valid and not considered delayed after its time, in view of the fact that the prayer was inaugurated within its prescribed time.
2. In the Friday prayer, if a person catches only one *Rak'ah*, the person need only make up the prayer. But if a person catches less than one *Rak'ah*, he has to pray the noon prayer's (*Ẓuhr*) four *Rak'ahs*, according to this *Ḥadîth*.

Chapter 31. Times During Which *Ṣalâh* Is Prohibited

(المعجم ٣١) - السَّاعَاتُ الَّتِي نُهِيَ عَنِ الصَّلَاةِ فِيهَا (التحفة ٥٥)

٥٦٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ الصُّنَابِحِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الشَّمْسُ تَطْلُعُ وَمَعَهَا قَرْنُ الشَّيْطَانِ، فَإِذَا ارْتَفَعَتْ فَارَقَهَا، فَإِذَا اسْتَوَتْ قَارَنَهَا، فَإِذَا زَالَتْ فَارَقَهَا، فَإِذَا دَنَتْ لِلْغُرُوبِ قَارَنَهَا، فَإِذَا غَرَبَتْ فَارَقَهَا، وَنَهَى رَسُولُ اللهِ ﷺ عَنِ الصَّلَاةِ فِي تِلْكَ السَّاعَاتِ».

560. It was narrated from 'Abdullâh Aṣ-Ṣunâbiḥî that the Messenger of Allâh ﷺ said: "The sun rises and with it the horn of the Shaitân, then when it is fully risen, he goes away. Then when it approaches the meridian he comes near to it, and when it has passed the zenith he goes away. Then when it is close to setting, he comes near to it, then when it has set, he goes away." And the Messenger of Allâh ﷺ forbade praying at those times. (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الساعات التي تكره فيها الصلوة، ح:١٢٥٣ من حديث زيد به، وهو في الموطأ (يحيىٰ):١/٢١٩، والكبرىٰ، ح:١٥٤٢.

Comments:

In these three times, one is forbidden to perform optional prayer (*Nafl*), but one may perform the obligatory prayer if one recalls that one has to still perform it.

561. It was narrated that Mûsâ bin 'Âlî bin Rabâh said: "I heard my father say: 'I heard 'Uqbah bin 'Âmir Al-Juhanî say: There are three times during which the Messenger of Allâh ﷺ forbade us to pray in or bury our dead: When the sun has clearly started to rise, until it is fully risen; when it is directly overhead at noon, until it has passed its zenith; and when it is close to setting, until it has fully set."' (*Ṣaḥîḥ*)

٥٦١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مُوسَى بْنِ عُلَيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ يَقُولُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب الأوقات التي نهى عن الصلوة فيها، ح:٨٣١ من حديث موسى بن عُلَيٍّ، وابن ماجه، ح:١٥١٩ من حديث عبدالله بن المبارك به، وهو في الكبرى، ح:١٥٤٣.

Comments:

Imâm Aḥmad (may Allâh bestow His Mercy upon him), on account of the apparent phrasing (of this report), has stated that it is forbidden to give the corpse a burial in these three times, while other scholars have interpreted this *Ḥadîth* differently.

Chapter 32. The Prohibition Of Praying After *Ṣubḥ*

(المعجم ٣٢) - النَّهْيُ عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ (التحفة ٥٦)

562. It was narrated from Abû Hurairah that the Prophet ﷺ forbade praying after *'Asr* until the sun had set, and after *Ṣubḥ* until the sun had risen. (*Ṣaḥîḥ*)

٥٦٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ مُحَمَّدِ ابْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ وَعَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ.

تخريج: أخرجه مسلم، ح:٨٢٥ انظر الحديث السابق من حديث مالك به، وهو في الموطأ (يحيىٰ):١/٢٢١، والكبرىٰ، ح:١٥٤٥.

Comments:

In this narration, prayer signifies optional prayer. It is permissible at the above times to offer obligatory prayers, and it is also permissible to make up missed obligatory prayers.

563. It was narrated that Ibn 'Abbâs said: "I heard more than one of the Companions of the Prophet ﷺ – including 'Umar who was one of the dearest of them to me – that the Messenger of Allâh ﷺ forbade praying after *Fajr* until the sun had risen, and praying after *'Asr* until the sun had set." (*Sahîh*)

٥٦٣ – أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا مَنْصُورٌ عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا أَبُو الْعَالِيَةِ عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ غَيْرَ وَاحِدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْهُمْ عُمَرُ وَكَانَ مِنْ أَحَبِّهِمْ إِلَيَّ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْفَجْرِ حَتَّى تَطْلُعَ الشَّمْسُ، وَعَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب الأوقات التي نهي عن الصلٰوة فيها، ح:٨٢٦ من حديث هشيم، والبخاري، مواقيت الصلٰوة، باب الصلٰوة بعد الفجر حتى ترتفع الشمس، ح:٥٨١ من حديث قتادة به.

Chapter 33. The Prohibition Of Praying While The Sun Is Rising

(المعجم ٣٣) - **بَابُ** النَّهْيِ عَنِ الصَّلَاةِ عِنْدَ طُلُوعِ الشَّمْسِ (التحفة ٥٧)

564. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "No one of you should deliberately try to pray when the sun is rising, or when it is setting." (*Sahîh*)

٥٦٤ – أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَحَرَّى أَحَدُكُمْ فَيُصَلِّي عِنْدَ طُلُوعِ الشَّمْسِ وَعِنْدَ غُرُوبِهَا».

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب لا تتحرى الصلٰوة قبل غروب الشمس، ح:٥٨٥، ومسلم، صلٰوة المسافرين، باب الأوقات التي نهي عن الصلٰوة فيها، ح:٨٢٨ من حديث مالك به، وهو في الموطأ(يحيىٰ): ١/ ٢٢٠.

Comments:

To deliberately begin to perform prayer in the above-mentioined three times is not proper. However, if one had already been praying, and during the process the sun rises, or sets, or rises to its zenith, one's prayer will not be invalidated. In fact, one should continue with and finish his prayer.

565. It was narrated from Ibn

٥٦٥ – أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ:

'Umar that the Messenger of Allâh ﷺ forbade praying when the sun is rising or setting. (*Ṣaḥîḥ*)

حَدَّثَنَا خَالِدٌ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يُصَلَّى مَعَ طُلُوعِ الشَّمْسِ أَوْ غُرُوبِهَا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٢٩ من حديث عبيدالله بن عمر به، وهو في الكبرى، ح: ١٥٤٦، والحديث متفق عليه من نافع، انظر الحديث السابق.

Chapter 34. The Prohibition Of Praying At Midday

(المعجم ٣٤) - النَّهْيُ عَنِ الصَّلَاةِ نِصْفَ النَّهَارِ (التحفة ٥٨)

566. It was narrated from Mûsâ bin 'Âlî that his father said: "I heard 'Uqbah bin 'Âmir say: 'There are three times during which the Messenger of Allâh ﷺ forbade us from praying or burying our dead: When the sun had clearly started to rise until it was fully risen, when it was directly overhead at noon until it has passed the zenith, and when it was close to setting until it had fully set.'" (*Ṣaḥîḥ*)

٥٦٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا سُفْيَانُ - وَهُوَ ابْنُ حَبِيبٍ - عَنْ مُوسَى بْنِ عُلَيٍّ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُول: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَمِيلَ، وَحِينَ تَضَيَّفُ لِلْغُرُوبِ حَتَّى تَغْرُبَ.

تخريج: [صحيح] تقدم، ح: ٥٦١، وهو في الكبرى، ح: ١٥٤٨.

Comments:

Collectively, there are five times in which the prayer is undesirable: (1) The sunrise (2) When the sun is at its zenith in the sky (3) The sunset (4) After praying the dawn prayer [*Ṣubh*] (5) and after praying the mid-afternoon prayer [*Asr*].

Chapter 35. The Prohibition Of Praying After *'Asr*

(المعجم ٣٥) - النَّهْيُ عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ (التحفة ٥٩)

567. It was narrated from Ḍamrah bin Sa'eed that he heard Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ forbade praying after *Ṣubḥ* until the sun had risen, and praying after *'Asr* until the sun had set." (*Ṣaḥîḥ*)

٥٦٧ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الصَّلَاةِ بَعْدَ الصُّبْحِ حَتَّى الطُّلُوعِ وَعَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ حَتَّى الْغُرُوبِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٣/٧،٦ عن سفيان بن عيينة به، وهو في الكبرٰى، ح:١٥٤٩ * ابن عيينة صرح بالسماع (الحميدي:٧٣١)، وللحديث شواهد كثيرة.

Comments:

One is forbidden to offer optional prayer after praying the dawn prayer (*Ṣubh*) and the mid-afternoon prayer (*'Asr*). This is because had the optional Prayer been permitted, people might have surely performed prayer at the *time of the sunset and the sunrise, since the precise sighting of the sunrise* and the sunset is almost impossible from inside mosques (or homes). It is probable that prayer during the said times has been made forbidden in order to eradicate the possibility of people praying during prohibited times.

568. It was narrated from 'Aṭâ' bin Yazîd that he heard Abû Sa'eed Al-Khudrî say: "I heard the Messenger of Allâh ﷺ say: 'There is no prayer after *Fajr* until the sun has clearly risen, and no prayer after *'Asr* until the sun has fully set.'" (*Ṣaḥîḥ*)

٥٦٨ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدُ بنُ يزيدَ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا صَلَاةَ بَعْدَ الْفَجْرِ حَتَّى تَبْزُغَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغْرُبَ الشَّمْسُ».

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب لا تتحرى الصلٰوة قبل غروب الشمس، ح:٥٨٦، ومسلم، صلٰوة المسافرين، باب الأوقات التي نهي عن الصلٰوة فيها، ح:٨٢٧ من حديث ابن شهاب به، وهو في الكبرٰى، ح:٤٦٥.

569. (Another chain) from Abû Sa'eed Al-Khudrî, from the Messenger of Allâh ﷺ with a similar report. (*Ṣaḥîḥ*)

٥٦٩ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ، بِنَحْوِهِ.

تخريج: [صحيح] انظر الحديث السابق.

570. It was narrated from Ibn 'Abbâs that the Prophet ﷺ forbade praying after *'Asr*. (*Ṣaḥîḥ*)

٥٧٠ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ.

تخريج:[صحيح] أخرجه الدارمي: ١/ ١١٥، ح: ٤٤٠ من حديث سفيان بن عيينة به مطولاً، وهو في الكبرٰى، ح: ٣٦٩، وللحديث شواهد كثيرة.

571. It was narrated from Ibn Ṭawûs that his father said: "'Âishah, may Allâh be pleased with her, said: 'Umar, may Allâh be pleased with him, is not correct, rather the Messenger of Allâh ﷺ only prohibited, as he said: 'Do not deliberately seek to pray when the sun is rising or when it is setting, for it rises between the horns of a *Shaiṭân*." (*Ṣaḥîḥ*)

٥٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ: حَدَّثَنَا الْفَضْلُ بْنُ عَنْبَسَةَ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: أَوْهَمَ عُمَرُ رَضِيَ اللهُ عَنْهُ، إِنَّمَا نَهَى رَسُولُ اللهِ ﷺ قَالَ: «لَا تَتَحَرَّوْا بِصَلَاتِكُمْ طُلُوعَ الشَّمْسِ وَلَا غُرُوبَهَا فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب لا تتحروا بصلٰوتكم طلوع الشمس ولا غروبها، ح: ٨٣٣ من حديث وهيب به، وهو في الكبرٰى، ح: ٣٧٠ مختصرًا.

Comments:

Umar's ﷺ forbidding people to pray after the *'Asr* prayer was based on the explicit prohibition of the Messenger of Allâh ﷺ. But 'Âishah ﷺ had probably no knowledge of its prohibition, or she might have drawn a different conclusion on account of the Prophet's ﷺ praying after *'Asr.*

572. Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'When the edge of the sun rises, then delay prayer until it has fully risen, and when the edge of the sun starts to set, delay prayer until it has fully set.'" (*Ṣaḥîḥ*)

٥٧٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: أَخْبَرَنِي ابْنُ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا طَلَعَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلَاةَ حَتَّى تُشْرِقَ، فَإِذَا غَابَ حَاجِبُ الشَّمْسِ فَأَخِّرُوا الصَّلَاةَ حَتَّى تَغْرُبَ».

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب الصلٰوة بعد الفجر حتى ترتفع الشمس، ح: ٥٨٣ من حديث يحي القطان، ومسلم، صلٰوة المسافرين، باب الأوقات التي نهي عن الصلٰوة فيها: ٨٢٩ من حديث هشام به، وهو في الكبرٰى، ح: ١٥٥٠.

Comments:

It is not right to begin prayer when the sun is about to rise or to set. However,

if one had been performing it already, he should continue with it, as has been mentioned in *Aḥâdîth* 551 to 559.

573. Abû Yaḥya Sulaim bin 'Âmir, Ḍamrah bin Ḥabîb and Abû Ṭalḥah Nu'aim bin Ziyâd said: "We heard Abû Umâmah Al-Bâhilî say: 'I heard 'Amrah bin 'Abasah say: I said: 'O Messenger of Allâh, is there any moment which brings one closer to Allâh than another, or any moment that should be sought out for remembering Allâh?' He said: 'Yes, the closest that the Lord is to His slave is in the last part of the night, so if you can be among those who remember Allâh at that time, then do so. For prayer is attended and witnessed (by the angels) until the sun rises, then it rises between the two horns of the *Shaiṭân*, that is the time when the disbelievers pray, so do not pray until the sun has risen to the height of a spear and its rays have disappeared. Then prayer is attended and witnessed (by the angels) until the sun is directly overhead at midday, and that is the time when the gates of Hell are opened and it is stoked up. So do not pray until the shadows appear. Then prayer is attended and witnessed (by the angels) until the sun sets, and it sets between the horns of a *Shaiṭân*, and that is the time when the disbelievers pray.'" (*Ṣaḥîḥ*)

٥٧٣ - **أَخْبَرَنَا** عَمْرُو بْنُ مَنْصُورٍ: أَخْبَرَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: أَخْبَرَنِي أَبُو يَحْيَى سُلَيْمُ بْنُ عَامِرٍ وَضَمْرَةُ ابْنُ حَبِيبٍ وَأَبُو طَلْحَةَ نُعَيْمُ بْنُ زِيَادٍ قَالُوا: سَمِعْنَا أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ عَمْرَو بْنَ عَبَسَةَ يَقُولُ: قُلْتُ يَا رَسُولَ اللهِ! هَلْ مِنْ سَاعَةٍ أَقْرَبُ مِنَ الْأُخْرَى؟ أَوْ هَلْ مِنْ سَاعَةٍ يُبْتَغَى ذِكْرُهَا؟ قَالَ: «نَعَمْ، إِنَّ أَقْرَبَ مَا يَكُونُ الرَّبُّ عَزَّ وَجَلَّ مِنَ الْعَبْدِ جَوْفُ اللَّيْلِ الْآخِرِ، فَإِنِ اسْتَطَعْتَ أَنْ تَكُونَ مِمَّنْ يَذْكُرُ اللهَ عَزَّ وَجَلَّ فِي تِلْكَ السَّاعَةِ فَكُنْ، فَإِنَّ الصَّلَاةَ مَحْضُورَةٌ مَشْهُودَةٌ إِلَى طُلُوعِ الشَّمْسِ، فَإِنَّهَا تَطْلُعُ بَيْنَ قَرْنَيِ الشَّيْطَانِ وَهِيَ سَاعَةُ صَلَاةِ الْكُفَّارِ فَدَعِ الصَّلَاةَ حَتَّى تَرْتَفِعَ قِيدَ رُمْحٍ وَيَذْهَبَ شُعَاعُهَا ثُمَّ الصَّلَاةُ مَحْضُورَةٌ مَشْهُودَةٌ حَتَّى تَعْتَدِلَ الشَّمْسُ اعْتِدَالَ الرُّمْحِ بِنِصْفِ النَّهَارِ فَإِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ جَهَنَّمَ وَتُسْجَرُ فَدَعِ الصَّلَاةَ حَتَّى يَفِيءَ الْفَيْءُ ثُمَّ الصَّلَاةُ مَحْضُورَةٌ مَشْهُودَةٌ حَتَّى تَغِيبَ الشَّمْسُ فَإِنَّهَا تَغِيبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَهِيَ صَلَاةُ الْكُفَّارِ».

تخريج: [**إسناده صحيح**] تقدم، ح:١٤٧، وهو في الكبرٰى، ح:١٥٤٤، وأخرجه ابن خزيمة: ٢/ ١٨٢، ح:١١٤٧ من حديث معاوية بن صالح به مختصرًا.

Comments:

1. In one sense, all times are equal. But relating to Allâh's closeness and His distancing, a distinction materializes between different times. For instance, after midnight, Allâh's Mercy draws near to the extent that He descends to the lowest sky when there remains the final third of the night. Therefore, it is the time of unique nearness (to Allâh). *Alaykum bi qiyâm al-layl fa innahu dâbussâlihin qablakum* (*Jâmi' at-Tirmidhi, Hadîth* 3549): Observe night vigil (*Qiyâm Al-Layl*) because it has remained the practice of the righteous before you.
2. From this narration, undesirability of praying in three times is mentioned: (1) the sunrise (2) the sun's reaching its zenith (3) the sunset. While in some other *Ahâdith*, forbiddance to pray after praying the *'Asr* prayer and after praying the dawn Prayer has been mentioned. It is essential to abide by all the various narrations.

Chapter 36. Concession Allowing Prayer After *'Asr*

(المعجم ٣٦) - الرُّخْصَةُ فِي الصَّلَاةِ بَعْدَ الْعَصْرِ (التحفة ٦٠)

574. It was narrated that 'Âlî said: "The Messenger of Allâh ﷺ forbade praying after *'Asr* unless the sun was still white, clear and high." (*Sahîh*)

٥٧٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ وَهْبِ بْنِ الْأَجْدَعِ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الصَّلَاةِ بَعْدَ الْعَصْرِ إِلَّا أَنْ تَكُونَ الشَّمْسُ بَيْضَاءَ نَقِيَّةً مُرْتَفِعَةً.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب من رخص فيهما إذا كانت الشمس مرتفعة، ح: ١٢٧٤ من حديث منصور بن المعتمر، وهو في الكبرٰى، ح: ٣٧٢.

575. It was narrated that Hishâm said: "My father told me: 'Âishah said: 'The Messenger of Allâh ﷺ never neglected to pray two *Rak'ahs* after *'Asr* in my house.'" (*Sahîh*)

٥٧٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: قَالَتْ عَائِشَةُ: مَا تَرَكَ رَسُولُ اللهِ ﷺ السَّجْدَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي قَطُّ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب ما يصلى بعد العصر من الفوائت ونحوها، ح: ٥٩١ من حديث يحيٰى القطان، ومسلم، صلوة المسافرين، باب معرفة الركعتين اللتين كان يصليهما النبي ﷺ بعد العصر، ح: ٨٣٥/ ٢٩٩ من حديث هشام به، وهو في الكبرٰى، ح: ١٥٥٣.

Comments:

This is said to be specifically related to the Messenger of Allâh ﷺ. This is because he has explicitly forbidden performing prayer after *'Asr*.

576. It was narrated that Al-Aswad said: 'Âishah said: "The Messenger of Allâh ﷺ never entered upon me after *'Asr* but he prayed them (the two *Rak'ahs*)." (*Ṣaḥîḥ*)

٥٧٦ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: قَالَتْ عَائِشَةُ: مَا دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ بَعْدَ الْعَصْرِ إِلَّا صَلَّاهُمَا.

تخريج: [صحيح] وهو متفق عليه، من حديث الأسود انظر الحديث الآتي:(٥٧٨)، وهو في الكبرٰى، ح: ١٥٥٤.

577. It was narrated that Abû Isḥâq said: "I heard Masrûq and Al-Aswad say: We bear witness that 'Âishah said: 'When the Messenger of Allâh ﷺ was with me after *'Asr*, he would pray them (these two *Rak'ahs*).'" (*Ṣaḥîḥ*)

٥٧٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدِ بْنِ الْحَارِثِ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ مَسْرُوقًا وَالْأَسْوَدَ قَالَا: نَشْهَدُ عَلَى عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا كَانَ عِنْدِي بَعْدَ الْعَصْرِ صَلَّاهُمَا.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب ما يصلى بعد العصر ... الخ، ح:٥٩٣، ومسلم، صلٰوة المسافرين، باب معرفة الركعتين اللتين كان يصليهما النبي ﷺ بعد العصر، ح:٨٣٥/ ٣٠١، انظر الحديث السابق:(٥٧٥) من حديث شعبة به، وهو في الكبرٰى، ح:١٥٥٥.

578. It was narrated that 'Âishah said: "There are two prayers that the Messenger of Allâh ﷺ never neglected to pray them in my house secretly nor publicly: Two *Rak'ahs* before *Fajr* and two *Rak'ahs* after *'Asr*." (*Ṣaḥîḥ*)

٥٧٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: صَلَاتَانِ مَا تَرَكَهُمَا رَسُولُ اللهِ ﷺ فِي بَيْتِي سِرًّا وَلَا عَلَانِيَةً رَكْعَتَانِ قَبْلَ الْفَجْرِ وَرَكْعَتَانِ بَعْدَ الْعَصْرِ.

تخريج: أخرجه مسلم، ح:٨٣٥ عن علي بن حجر، والبخاري، ح:٥٩٢، (انظر الحديث السابق:٥٧٥) من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٣٧٣.

579. It was narrated from Abû Salamah that he asked 'Âishah about the two prostrations (*Rak'ahs*) that the Messenger of Allâh ﷺ used to pray after *'Asr*. She said: "He used to pray them before *'Asr*, but if he got distracted or forgot them, he would pray them after *'Asr*, and if he

٥٧٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَأَلَ عَائِشَةَ عَنِ السَّجْدَتَيْنِ اللَّتَيْنِ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّيهِمَا بَعْدَ الْعَصْرِ فَقَالَتْ: إِنَّهُ كَانَ يُصَلِّيهِمَا قَبْلَ الْعَصْرِ

did a prayer he would be constant in it." (*Ṣaḥîḥ*)

ثُمَّ إِنَّهُ شُغِلَ عَنْهُمَا أَوْ نَسِيَهُمَا فَصَلَّاهُمَا بَعْدَ الْعَصْرِ وَكَانَ إِذَا صَلَّى صَلَاةً أَثْبَتَهَا.

تخريج: أخرجه مسلم عن علي بن حجر به، انظر الحديث السابق، وهو في الكبرٰى، ح:١٥٥٦.

580. It was narrated from Umm Salamah that the Prophet ﷺ once prayed two *Rak'ahs* after *'Asr* in her house. She asked him about that and he said: "They are two *Rak'ahs* that I used to pray after *Ẓuhr*, but I got distracted and forgot them until I prayed *'Asr*." (*Ṣaḥîḥ*)

٥٨٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَرًا عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فِي بَيْتِهَا بَعْدَ الْعَصْرِ رَكْعَتَيْنِ مَرَّةً وَاحِدَةً وَأَنَّهَا ذَكَرَتْ ذٰلِكَ لَهُ فَقَالَ: «هُمَا رَكْعَتَانِ كُنْتُ أُصَلِّيهِمَا بَعْدَ الظُّهْرِ فَشُغِلْتُ عَنْهُمَا حَتَّى صَلَّيْتُ الْعَصْرَ».

تخريج: [**إسناده صحيح**] أخرجه أحمد:٦/٣٠١ من حديث معمر به، وهو في الكبرٰى، ح:١٥٥٧.

581. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ got distracted and did not pray the two *Rak'ahs* before *'Asr* so he prayed them after *'Asr*." (*Ṣaḥîḥ*)

٥٨١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا وَكِيعٌ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شُغِلَ رَسُولُ اللهِ ﷺ عَنِ الرَّكْعَتَيْنِ قَبْلَ الْعَصْرِ فَصَلَّاهُمَا بَعْدَ الْعَصْرِ.

تخريج: [**إسناده صحيح**] أخرجه أحمد:٦/٣٠٦ عن وكيع به، وهو في الكبرٰى، ح:١٥٥٨.

Chapter 37. Concession Regarding Prayer Before The Sun Sets

(المعجم ٣٧) - الرُّخْصَةُ فِي الصَّلَاةِ قَبْلَ غُرُوبِ الشَّمْسِ (التحفة ٦١)

582. 'Imrân bin Ḥuḍair said: "I asked Lâḥiq about the two *Rak'ahs* before sunset. He said: "Abdullâh bin Az-Zubair used to pray them, and Mu'âwiyah sent word to him asking: 'What are these two *Rak'ahs* at sunset?' He had to refer to Umm

٥٨٢ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا عِمْرَانُ بْنُ حُدَيْرٍ قَالَ: سَأَلْتُ لَاحِقًا عَنِ الرَّكْعَتَيْنِ قَبْلَ غُرُوبِ الشَّمْسِ فَقَالَ: كَانَ عَبْدُ اللهِ بْنُ الزُّبَيْرِ يُصَلِّيهِمَا فَأَرْسَلَ إِلَيْهِ

Salamah, and Umm Salamah said: 'The Messenger of Allâh ﷺ used to pray two *Rak'ahs* before *'Asr*, then he was distracted and did not pray them, so he prayed them when the sun set, and I never saw him pray them before or after that.'" (*Ṣaḥîḥ*)

مُعَاوِيَةُ: مَا هَاتَانِ الرَّكْعَتَانِ عِنْدَ غُرُوبِ الشَّمْسِ؟ فَاضْطَرَّ الْحَدِيثُ إِلَى أُمِّ سَلَمَةَ فَقَالَتْ أُمُّ سَلَمَةَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ قَبْلَ الْعَصْرِ فَشُغِلَ عَنْهُمَا فَرَكَعَهُمَا حِينَ غَابَتِ الشَّمْسُ، فَلَمْ أَرَهُ يُصَلِّيهِمَا قَبْلُ وَلَا بَعْدُ.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٥٥٨، وللحديث طرق كثيرة جدًا.

Comments:

These are the very same two *Rak'ahs* which have been in the preceding chapter called "after the *'Asr*".

Chapter 38. Concession Allowing Prayer Before *Maghrib*

(المعجم ٣٨) - الرُّخْصَةُ فِي الصَّلَاةِ قَبْلَ الْمَغْرِبِ (التحفة ٦٢)

583. It was narrated from Yazîd bin Abî Ḥabîb that Abû Al-Khair told him: "Abû Tamîm Al-Jaishânî stood up to pray two *Rak'ahs* before *Maghrib*, and I said to 'Uqbah bin 'Âmir: 'Look at this man, what prayer is he praying?' He turned and looked at him, and said: 'This is a prayer that we used to pray at the time of the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

٥٨٣ - أَخْبَرَنَا عَلِيُّ بْنُ عُثْمَانَ بْنِ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عَبْدِ اللهِ بْنِ نُفَيْلٍ: أَخْبَرَنَا سَعِيدُ بْنُ عِيسَى: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ أَنَّ أَبَا تَمِيمٍ الْجَيْشَانِيَّ قَامَ لِيَرْكَعَ رَكْعَتَيْنِ قَبْلَ الْمَغْرِبِ، فَقُلْتُ لِعُقْبَةَ بْنِ عَامِرٍ: انْظُرْ إِلَى هٰذَا أَيَّ صَلَاةٍ يُصَلِّي؟ فَالْتَفَتَ إِلَيْهِ فَرَآهُ فَقَالَ: هٰذِهِ صَلَاةٌ كُنَّا نُصَلِّيهَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، التهجد، باب الصلٰوة قبل المغرب، ح:١١٨٤ من حديث يزيد به، وهو في الكبرٰى، ح:٣٧٤ .

Comments:

These two *Rak'ahs* of prayer are known as the pre-sunset prayer's (*Maghrib*) Sunnah. Allâh's Messenger ﷺ used to exhort others to perform it, and the Companions used to perform it frequently.

Chapter 39. Prayer After The Appearance of Dawn

(المعجم ٣٩) - الصَّلَاةُ بَعْدَ طُلُوعِ الفَجْرِ (التحفة ٦٣)

584. It was narrated from Ibn 'Umar that Ḥafṣah said: "When the dawn appears, the Messenger of Allâh ﷺ would only pray two short *Rak'ahs*." (*Ṣaḥîḥ*)

٥٨٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِاللهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ نَافِعًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا طَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما ... الخ، ح:٧٢٣ عن أحمد بن عبدالله، والبخاري، الأذان، باب الأذان بعد الفجر، ح:٦١٨ من حديث نافع به، وهو في الكبرٰى، ح:١٥٥٩.

Comments:

This prayer is the two-*Rak'ahs Sunnah* before the dawn prayer (*Fajr*). They are strongly emphasized (*Mu'akkadah*); the Prophet ﷺ would always perform them, whether he was at home or was travelling. Once when he had missed the dawn prayer, he prayed when the sun rose, and he did not omit the two-*Rak'ah Sunnah*. He performed it first, and then he offered the obligatory dawn prayer. (*Ṣaḥîḥ Muslim* 681).

Chapter 40. Permission To (Continue) Praying Until One Prays *Ṣubḥ*

(المعجم ٤٠) - إِبَاحَةُ الصَّلَاةِ إِلَى أَنْ يُصَلِّيَ الصُّبْحَ (التحفة ٦٤)

585. It was narrated that 'Amr bin 'Abasah said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, who became Muslim with you?' He said: 'Free men and slaves.' I said: 'Is there any moment which brings one closer to Allâh than another?' He said: 'Yes, the last part of the night, so pray as much as you want until you pray *Ṣubḥ*, then stop until the sun has risen until and it looks like a shield and (its shinning)

٥٨٥ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ وَأَيُّوبُ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ، قَالَ أَيُّوبُ: حَدَّثَنَا وَقَالَ الْحَسَنُ: أَخْبَرَنِي شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ يَزِيدَ بْنِ طَلْقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ عَمْرِو بْنِ عَبَسَةَ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: يَارَسُولَ اللهِ! مَنْ أَسْلَمَ مَعَكَ؟ قَالَ: «حُرٌّ وَعَبْدٌ» قُلْتُ: هَلْ مِنْ سَاعَةٍ أَقْرَبُ إِلَى اللهِ عَزَّ وَجَلَّ مِنْ

أُخْرَى؟ قَالَ: «نَعَمْ جَوْفُ اللَّيْلِ الْآخِرِ فَصَلِّ مَا بَدَا لَكَ حَتَّى تُصَلِّيَ الصُّبْحَ، ثُمَّ انْتَهِ حَتَّى تَطْلُعَ الشَّمْسُ وَمَا دَامَتْ» وَقَالَ أَيُّوبُ: فَمَا دَامَتْ كَأَنَّهَا حَجَفَةٌ حَتَّى تَنْتَشِرَ ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى يَقُومَ الْعَمُودُ عَلَى ظِلِّهِ ثُمَّ انْتَهِ حَتَّى تَزُولَ الشَّمْسُ، فَإِنَّ جَهَنَّمَ تُسْجَرُ نِصْفَ النَّهَارِ ثُمَّ صَلِّ مَا بَدَا لَكَ حَتَّى تُصَلِّيَ الْعَصْرَ ثُمَّ انْتَهِ حَتَّى تَغْرُبَ الشَّمْسُ، فَإِنَّهَا تَغْرُبُ بَيْنَ قَرْنَيْ شَيْطَانٍ وَتَطْلُعُ بَيْنَ قَرْنَيْ شَيْطَانٍ.

spreads. Then pray as much as you want until an object's shadow is at its shortest, then stop until the sun passes its zenith, for Hell is stoked at midday. Then pray as much as you want until you pray *'Asr*, then stop until the sun has set, for it sets between the horns of a *Shaitân* and rises between the horns of a *Shaitân*.'"[1] **(*Da'îf*)**

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الساعات التي تكره فيها الصلوة، ح:١٢٥١، ح:١٣٦٤ من حديث شعبة به، وهو في الكبرى، ح:١٥٦٠ * وابن البيلماني ضعيف، ولبعض الحديث شاهد عند مسلم، ح:٨٣٢، صلوة المسافرين، باب إسلام عمرو بن عبسة وغيره.

Comments:

"Until it stays looking like a shield" signifies until the disc of the sun is clearly visible (with the naked eye), and it does not dazzle the vision. (In the text of the *Hadîth*, the term used is *Hajafah*, which denotes a shield made of skins or of the skins of camels, cut out in a round form - here the sun is being likened to a shield).

Chapter 41. Permission To Pray At All Times In Makkah

(المعجم ٤١) - إِبَاحَةُ الصَّلَاةِ فِي السَّاعَاتِ كُلِّهَا بِمَكَّةَ (التحفة ٦٥)

٥٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ مِنْ أَبِي الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ بَابَاه يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ! لَا تَمْنَعُوا أَحَدًا طَافَ بِهٰذَا الْبَيْتِ وَصَلَّى أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ».

586. It was narrated from Jubair bin Mut'im that the Prophet ﷺ said: "O Banu 'Abd Manâf, do not prevent anyone from circumambulating this House and praying at any time he wants of night or day."

تخريج: [إسناده صحيح] أخرجه أبوداود، المناسك، باب الطواف بعد العصر، ح:١٨٩٤، والترمذي، الحج، باب ماجاء في الصلوة بعد العصر ... الخ، ح:٨٦٨، وابن ماجه، إقامة

[1] Similar has been recorded by Muslim.

الصلوات، باب ماجاء في الرخصة في الصلوٰة بمكة في كل وقت، ح:١٢٥٤ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٥٦١، وقال الترمذي: "حسن صحيح"، وصححه الحاكم على شرط مسلم:١/٤٤٨، ووافقه الذهبي.

Comments:

The jurists (*Fuqaha*) and *Ḥadîth* scholars (*Muhaddithin*), on the basis of this report, have argued that there is no time prohibiting optional prayer in Makkah the Blessed, because Makkah is a place of honor and grandeur. People all the time can benefit from it. Therefore, it is not offensive or wrong to pray within the Makkan Sacred Precinct (*Haram*) at any time.

Chapter 42. The Time When A Traveler May Combine *Zuhr* And *'Asr* Prayers

(المعجم ٤٢) - **الْوَقْتُ الَّذِي يَجْمَعُ فِيهِ الْمُسَافِرُ بَيْنَ الظُّهْرِ وَالْعَصْرِ** (التحفة ٦٦)

587. It was narrated that Anas bin Mâlik said: "If the Messenger of Allâh ﷺ was setting out on a journey before the sun passed its zenith, he would delay *Zuhr* until the time of *'Asr*, then he would stop and combine the prayers. If the sun passed its zenith before he set out, he would pray *Zuhr* and then set off. (*Ṣaḥîḥ*)

٥٨٧ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا مُفَضَّلٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا فَإِنْ زَاغَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحِلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ.

تخريج: أخرجه البخاري، التقصير، باب: إذا ارتحل بعد ما زاغت الشمس صلى الظهر ثم ركب، ح:١١١٢، ومسلم، صلوٰة المسافرين، باب جواز الجمع بين الصلوٰتين في السفر، ح:٧٠٤ عن قتيبة بن سعيد به، وهو في الكبرٰى، ح:١٥٦٢.

588. It was narrated from Abû Aṭ-Ṭufail 'Âmir bin Wâthilah that Mu'âdh bin Jabal told him that they went out with the Messenger of Allâh ﷺ in the year of Tabûk, and the Messenger of Allâh ﷺ was joining *Zuhr* and *'Asr*, and *Maghrib* and *'Ishâ'*. He delayed the prayer one day then he went out and prayed *Zuhr* and *'Asr* together, then he went in and came out again and prayed *Maghrib* and *'Ishâ'*. (*Ṣaḥîḥ*)

٥٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ أَبِي الطُّفَيْلِ عَامِرِ بْنِ وَاثِلَةَ أَنَّ مُعَاذَ بْنَ جَبَلٍ أَخْبَرَهُ: أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللهِ ﷺ عَامَ تَبُوكَ، فَكَانَ رَسُولُ اللهِ ﷺ يَجْمَعُ بَيْنَ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَأَخَّرَ

الصَّلَاةَ يَوْمًا ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب الجمع بين الصلٰوتين في الحضر، ح:٧٠٦ من حديث أبي الزبير به، وهو في الموطأ (يحيىٰ): ١/ ١٤٣، والكبرىٰ، ح:١٥٦٣ .

Chapter 43. Explanation Of That

(المعجم ٤٣) - بَيَانُ ذَلِكَ (التحفة ٦٧)

589. Kathîr bin Qârawanda said: "I asked Sâlim bin 'Abdullâh about how his father prayed when traveling. We asked him: 'Did he combine any of his prayers when traveling?' He said that Ṣafiyyah bint Abî 'Ubaid was married to him, and she wrote to him, when he was at some farmland of his, saying: 'This is the last of my days in this world, and the first day of the Hereafter."[1] He rode quickly to go to her, and when the time for *Ẓuhr* came, the *Mu'adhdhin* said to him: "The prayer, O Abû 'Abdur-Raḥmân!" But he paid no attention to him until it was between the time for the two prayers, then he stopped and said: "Say the *Iqâmah* and when I say the *Taslîm*, say the *Iqâmah*." Then he rode on again, and when the sun set the *Mu'adhdhin* said to him: "The prayer!" He said: "Do as you did for *Ẓuhr* and *'Asr*." When the stars had appeared, he stopped and said to the *Mu'adhdhin*: "Say the *Iqâmah* and when I say the *Taslîm*, say the *Iqâmah*." He prayed, then

٥٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا كَثِيرُ بْنُ قَارَوَنْدَا قَالَ: سَأَلْتُ سَالِمَ بْنَ عَبْدِ اللهِ عَنْ صَلَاةِ أَبِيهِ فِي السَّفَرِ، وَسَأَلْنَاهُ هَلْ كَانَ يَجْمَعُ بَيْنَ شَيْءٍ مِنْ صَلَاتِهِ فِي سَفَرِهِ؟ فَذَكَرَ أَنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ كَانَتْ تَحْتَهُ فَكَتَبَتْ إِلَيْهِ، وَهُوَ فِي زَرَّاعَةٍ لَهُ: أَنِّي فِي آخِرِ يَوْمٍ مِنْ أَيَّامِ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ، فَرَكِبَ فَأَسْرَعَ السَّيْرَ إِلَيْهَا حَتَّى إِذَا حَانَتْ صَلَاةُ الظُّهْرِ قَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةَ يَا أَبَا عَبْدِ الرَّحْمٰنِ! فَلَمْ يَلْتَفِتْ حَتَّى إِذَا كَانَتْ بَيْنَ الصَّلَاتَيْنِ نَزَلَ فَقَالَ: أَقِمْ فَإِذَا سَلَّمْتُ فَأَقِمْ فَصَلَّى ثُمَّ رَكِبَ حَتَّى إِذَا غَابَتِ الشَّمْسُ قَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةَ فَقَالَ: كَفِعْلِكَ فِي صَلَاةِ الظُّهْرِ وَالْعَصْرِ ثُمَّ سَارَ حَتَّى إِذَا اشْتَبَكَتِ النُّجُومُ نَزَلَ ثُمَّ قَالَ لِلْمُؤَذِّنِ: أَقِمْ فَإِذَا سَلَّمْتُ فَأَقِمْ فَصَلَّى ثُمَّ انْصَرَفَ فَالْتَفَتَ إِلَيْنَا فَقَالَ: قَالَ رَسُولُ اللهِ

[1] Meaning that she was dying.

when he had finished he turned to us and said: "The Messenger of Allâh ﷺ said: 'If any one of you has an urgent need that he fears he may miss, let him pray like this.'" (*Sahîh*)

ﷺ: «إِذَا حَضَرَ أَحَدَكُمُ الْأَمْرُ الَّذِي يَخَافُ فَوْتَهُ فَلْيُصَلِّ هٰذِهِ الصَّلَاةَ».

تخريج: [صحيح] وهو في الكبرٰى، ح:١٥٦٤، وللحديث شواهد كثيرة، انظر، ح:٥٩٦ وغيره * كثير بن قاروندا، روى عنه جماعة، ووثقه ابن حبان.

Chapter 44. Times During Which A Resident May Combine Prayers

(المعجم ٤٤) - الْوَقْتُ الَّذِي يَجْمَعُ فِيهِ الْمُقِيمُ (التحفة ٦٨)

590. It was narrated that Ibn 'Abbâs said: "I prayed with the Prophet ﷺ in Al-Madînah, eight together and seven together. He delayed *Zuhr* and brought *'Asr* forward, and he delayed *Maghrib* and brought *'Ishâ'* forward." (*Sahîh*)

٥٩٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِالْمَدِينَةِ ثَمَانِيًا جَمِيعًا وَسَبْعًا جَمِيعًا، أَخَّرَ الظُّهْرَ وَعَجَّلَ الْعَصْرَ وَأَخَّرَ الْمَغْرِبَ وَعَجَّلَ الْعِشَاءَ.

تخريج: أخرجه البخاري، أبواب التطوع، باب من لم يتطوع بعد المكتوبة، ح:١١٧٤، ومسلم، صلوة المسافرين، باب الجمع بين الصلوتين في الحضر، ح:٧٠٥/ ٥٥ من حديث سفيان ابن عيينة به، وهو في الكبرٰى، ح:٣٧٦، قوله أخر الظهر . . . الخ مدرج من كلام جابر بن زيد أبي الشعثاء كما في صحيح البخاري وصحيح مسلم وغيرهما.

Comments:

It is of course not allowed to form a habit of joining prayers in simulation (*Jam' Suri*). (*Jam' Suri* signifies the midday or the sunset prayer be postponed till its last moment, and to perform it in the last moment of its time and the next prayer i.e., the mid-afternoon or the late-evening prayer is offered in the early moments of its time.) In this way, both the prayers would be offered within their right times. This is known as *Jam' Suri* or simulative or apparent joining of two prayers. It could be resorted to in times of pressing need, as has occurred in some other transmissions of this *Hadîth* that the Prophet ﷺ combined his prayers because he did not want to put his nation to hardship. Otherwise, the five daily prayers ought to be performed seperately. But combination should be simulative or apparent form of combination (*Jam' Suri*) so that no verse (of the Qur'ân) or *Hadîth* remains un-acted upon, and one remains protected from becoming apart from his companions, or solitary, and from becoming odd and different from others.

591. It was narrated from Ibn 'Abbâs that he prayed *Al-Uula* (*Zuhr*) and *'Asr* together in Al-Basrah with nothing in between them, and he prayed *Maghrib* and *'Ishâ'* together with nothing in between them. He did that because he was busy and Ibn 'Abbâs said that he has prayed *Zuhr* and *'Ishâ'* together with the Messenger of Allâh ﷺ in Al-Madînah, eight *Rak'ahs* with nothing in between. (*Sahîh*)

٥٩١ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ: أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا حَبِيبٌ - وَهُوَ ابْنُ أَبِي حَبِيبٍ - عَنْ عَمْرِو بْنِ هَرِمٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ صَلَّى بِالْبَصْرَةِ الْأُولَى وَالْعَصْرَ لَيْسَ بَيْنَهُمَا شَيْءٌ، وَالْمَغْرِبَ وَالْعِشَاءَ وَلَيْسَ بَيْنَهُمَا شَيْءٌ، فَعَلَ ذٰلِكَ مِنْ شُغْلٍ وَزَعَمَ ابْنُ عَبَّاسٍ أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ بِالْمَدِينَةِ الْأُولَى وَالْعَصْرَ ثَمَانِ سَجَدَاتٍ لَيْسَ بَيْنَهُمَا شَيْءٌ.

تخريج: أخرجه البخاري، مواقيت الصلوٰة، باب تأخير الظهر إلى العصر، ح:٥٤٣، ومسلم وغيره من حديث جابر بن زيد، انظر الحديث السابق، وهو في الكبرٰى، ح:١٥٦٥ .

Comments:

The interpretation of this narration is also like the preceding one; that is to say it was the simulative combination (*Jam' Suri*). This way may be adopted once in a while, since this is also proven from the Prophet ﷺ.

Chapter 45. The Time When A Traveler May Combine *Maghrib* and *'Ishâ'*

(المعجم ٤٥) - **الوَقْتُ الَّذِي يَجْمَعُ فِيهِ الْمُسَافِرُ بَيْنَ الْمَغْرِبِ وَالعِشَاءِ** (التحفة ٦٩)

592. It was narrated that Ismâ'îl bin 'Abdur-Rahmân, a *Shaikh* of the Quraish, said: "I accompanied Ibn 'Umar to Al-Hima.[1] When the sun set I felt too nervous to remind him of the prayer, so he went on until the light on the horizon had disappeared and it was getting dark, then he stopped and prayed *Maghrib*, three *Rak'ahs*, then he prayed two *Rak'ahs* immediately afterwards, then he said: 'This is what I saw the Messenger of Allâh ﷺ do.'" (*Sahîh*)

٥٩٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمٰنِ شَيْخٍ مِنْ قُرَيْشٍ قَالَ: صَحِبْتُ ابْنَ عُمَرَ إِلَى الْحِمٰى، فَلَمَّا غَرَبَتِ الشَّمْسُ هِبْتُ أَنْ أَقُولَ لَهُ: الصَّلَاةَ، فَسَارَ حَتَّى ذَهَبَ بَيَاضُ الْأُفُقِ وَفَحْمَةُ الْعِشَاءِ، ثُمَّ نَزَلَ فَصَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ، ثُمَّ صَلَّى رَكْعَتَيْنِ عَلَى إِثْرِهَا ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ.

[1] A place near Madinah.

تخريج: [صحيح] أخرجه أحمد: ٢/ ١٢، والحميدي، (ح: ٦٨١ بتحقيقي) عن سفيان بن عيينة به، وهو في الكبرى، ح: ١٥٧٠ * إسماعيل هو ابن أبي ذويب ثقة، وابن أبي نجيح مدلس كما قال النسائي (سير أعلام النبلاء: ٧/ ٧٤)، وعنعن، وللحديث شواهد كثيرة، منها الحديث الآتي: (٥٩٦).

Comments:

From the apparent wording, we get to know that he ﷺ adopted the form of combination of two prayers by delaying the preceding one (*Jam' Ta'khir*). It means that after the expiration of the time for the sunset prayer and after the arrival of the time for the late-evening prayer (*'Ishâ'*), he offered both these prayers together. So to say, the delayed combination (*Jam Ta'khir*) is permissible while one is travelling because it makes matters easy for people. And Allâh Knows best!!

593. It was narrated that Az-*Zuhrî* said: "Sâlim told me that his father said: 'I saw the Messenger of Allâh ﷺ, when he was in a hurry to travel, delaying *Maghrib* so that he could combine it with *'Ishâ'*.'" (*Sahîh*)

٥٩٣ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ ابْنِ أَبِي حَمْزَةَ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ - وَاللَّفْظُ لَهُ - عَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا أَعْجَلَهُ السَّيْرُ فِي السَّفَرِ يُؤَخِّرُ صَلَاةَ الْمَغْرِبِ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ.

تخريج: أخرجه البخاري، التقصير، باب تصلى المغرب ثلاثًا في السفر، ح: ١٠٩١ من حديث شعيب بن أبي حمزة، ومسلم، صلوة المسافرين، باب جواز الجمع بين الصلوتين في السفر، ح: ٧٠٣/ ٤٥ من حديث الزهري به.

594. It was narrated that Jâbir said: "The sun set when the Messenger of Allâh ﷺ was in Makkah, and he joined the two prayers in Sarif."[1] (*Da'îf*)

٥٩٤ - أَخْبَرَنَا الْمُؤَمَّلُ بْنُ إِهَابٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مُحَمَّدٍ الْجَارِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: غَابَتِ الشَّمْسُ وَرَسُولُ اللهِ ﷺ بِمَكَّةَ فَجَمَعَ بَيْنَ الصَّلَاتَيْنِ بِسَرِفَ.

[1] A valley about 12 km northeast of Makkah on the way to Al-Madînah.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب الجمع بين الصلوتين، ح:١٢١٥ من حديث يحيىٰ بن محمد به * أبوالزبير مدلس كما قال النسائي (النبلاء:٧/ ٧٤) وغيره، وعنعن، ولم أجد تصريح سماعه.

٥٩٥ - أَخْبَرَنِي عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا جَابِرُ بْنُ إِسْمَاعِيلَ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ كَانَ إِذَا عَجِلَ بِهِ السَّيْرُ يُؤَخِّرُ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ فَيَجْمَعُ بَيْنَهُمَا، وَيُؤَخِّرُ الْمَغْرِبَ حَتَّى يَجْمَعَ بَيْنَهَا وَبَيْنَ الْعِشَاءِ حَتَّى يَغِيبَ الشَّفَقُ.

595. It was narrated from Anas that the Messenger of Allâh ﷺ said: "If the Messenger of Allâh ﷺ wanted to travel quickly, he would delay *Ẓuhr* until the time of *'Asr* and combine them, and he would delay *Maghrib* until he combined it with *'Ishâ'* when the twilight had disappeared." ***(Ḍa'îf)***

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز الجمع بين الصلوتين في السفر، ح:٧٠٤/٤٨ من حديث ابن وهب به، وهو في الكبرٰى، ح:١٥٦٦.

٥٩٦ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: خَرَجْتُ مَعَ عَبْدِ اللهِ بْنِ عُمَرَ فِي سَفَرٍ يُرِيدُ أَرْضًا لَهُ فَأَتَاهُ آتٍ فَقَالَ: إِنَّ صَفِيَّةَ بِنْتَ أَبِي عُبَيْدٍ لَمَا بِهَا، فَانْظُرْ أَنْ تُدْرِكَهَا فَخَرَجَ مُسْرِعًا وَمَعَهُ رَجُلٌ مِنْ قُرَيْشٍ يُسَايِرُهُ، وَغَابَتِ الشَّمْسُ فَلَمْ يُصَلِّ الصَّلَاةَ وَكَانَ عَهْدِي بِهِ وَهُوَ يُحَافِظُ عَلَى الصَّلَاةِ، فَلَمَّا أَبْطَأَ قُلْتُ: الصَّلَاةَ يَرْحَمُكَ اللهُ، فَالْتَفَتَ إِلَيَّ وَمَضَى حَتَّى إِذَا كَانَ فِي آخِرِ الشَّفَقِ نَزَلَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ الْعِشَاءَ وَقَدْ تَوَارَى الشَّفَقُ فَصَلَّى بِنَا، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا عَجِلَ بِهِ السَّيْرُ صَنَعَ هٰكَذَا.

596. Nâfi' said: "I went out with 'Abdullâh bin 'Umar on a journey to some of his land. Then someone came to him and said: 'Ṣafiyyah bint Abî 'Ubaid is sick, try to get there before it is too late.' He set out quickly, accompanied by a man of the Quraish. The sun set but he did not pray, although I knew him to be very careful about praying on time. When he slowed down I said: 'The prayer, may Allâh have mercy on you.' He turned to me but carried on until the twilight was almost gone, then he stopped and prayed *Maghrib*, then he said the *Iqâmah* for *'Ishâ'*, at that time the twilight had totally disappeared and led us in prayer. Then he turned to us and said: 'If the Messenger of Allâh ﷺ was in a hurry to travel he would do this.'" ***(Ṣaḥîḥ)***

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوٰة، باب الجمع بين الصلوٰتين، ح:١٢١٣ من حديث ابن جابر، ومسلم، ح:٧٠٣، انظر الحديث السابق، من حديث نافع به، وهو في الكبرٰى، ح:١٥٦٩.

597. It was narrated that Nâfi' said: "We came back with Ibn 'Umar from Makkah. One night he kept on travelling until evening came, and we thought that he had forgotten the prayer. We said to him: 'The prayer!' But he kept quiet and kept going until the twilight had almost disappeared, then he stopped and prayed, and when the twilight disappeared he prayed *'Ishâ'*. Then he turned to us and said: This is what we used to do with the Messenger of Allâh ﷺ if he was in a hurry to travel.'" (*Ṣaḥîḥ*)

٥٩٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْعَطَّافُ عَنْ نَافِعٍ قَالَ: أَقْبَلْنَا مَعَ ابْنِ عُمَرَ مِنْ مَكَّةَ، فَلَمَّا كَانَ تِلْكَ اللَّيْلَةُ سَارَ بِنَا حَتَّى أَمْسَيْنَا، فَظَنَنَّا أَنَّهُ نَسِيَ الصَّلَاةَ فَقُلْنَا لَهُ: الصَّلَاةَ، فَسَكَتَ وَسَارَ حَتَّى كَادَ الشَّفَقُ أَنْ يَغِيبَ ثُمَّ نَزَلَ فَصَلَّى، وَغَابَ الشَّفَقُ فَصَلَّى الْعِشَاءَ، ثُمَّ أَقْبَلَ عَلَيْنَا فَقَالَ: هٰكَذَا كُنَّا نَصْنَعُ مَعَ رَسُولِ اللهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٥٦٨.

598. Kathîr bin Qârawanda said: "We asked Sâlim bin 'Abdullâh about prayer while traveling. We said: 'Did 'Abdullâh combine any of his prayers while traveling?' He said: 'No, except at Jam'.'[1] Then he paused, and said: 'Ṣafiyyah was married to him, and she sent word to him that she was in her last day in this world and the first day in the Hereafter. So he rode off in a hurry, and I was with him. The time for prayer came and the *Mu'adhdhin* said to him: 'The prayer, O Abû 'Abdur-Raḥmân!' But he kept going until it was between the time for the two prayers. Then he stopped and

٥٩٨ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا ابْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ قَارَوَنْدَا قَالَ: سَأَلْنَا سَالِمَ بْنَ عَبْدِ اللهِ عَنِ الصَّلَاةِ فِي السَّفَرِ فَقُلْنَا: أَكَانَ عَبْدُ اللهِ يَجْمَعُ بَيْنَ شَيْءٍ مِنَ الصَّلَوَاتِ فِي السَّفَرِ؟ فَقَالَ: لَا، إِلَّا بِجَمْعٍ ثُمَّ انْتَبَهَ فَقَالَ: كَانَتْ عِنْدَهُ صَفِيَّةُ فَأَرْسَلَتْ إِلَيْهِ أَنِّي فِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ، فَرَكِبَ وَأَنَا مَعَهُ فَأَسْرَعَ السَّيْرَ حَتَّى حَانَتِ الصَّلَاةُ فَقَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةَ يَا أَبَا عَبْدِ الرَّحْمٰنِ! فَسَارَ حَتَّى إِذَا كَانَتْ بَيْنَ الصَّلَاتَيْنِ نَزَلَ فَقَالَ

[1] Meaning Al-Muzdalifah.

said to the *Mu'adhdhin*: "Say the *Iqâmah*, and when I say the *Taslîm* at the end of *Zuhr*, say the *Iqâmah* (again) straight away." So he said the *Iqâmah* and he prayed *Zuhr*, two *Rak'ahs*, then he said the *Iqâmah* (again) straight away, and he prayed *'Asr*, two *Rak'ahs*. Then he rode off quickly until the sun set and the *Mu'adhdhin* said to him: "The prayer, O Abû 'Abdur-Raḥmân!" He said: "Do what you did before." He rode on until the stars appeared, then he stopped and said: "Say the *Iqâmah*, then when I say the *Taslîm*, say the *Iqâmah*. So he said the *Iqâmah* and he prayed *Maghrib*, three *Rak'ahs*, then he said the *Iqâmah* (again) straight away and he prayed *'Ishâ'*, then he said one *Taslîm*, turning his face. Then he said: "The Messenger of Allâh ﷺ said: 'If any one of you has an urgent need that he fears he may miss, let him pray like this.'" (*Ṣaḥîḥ*)

لِلْمُؤَذِّنِ: أَقِمْ، فَإِذَا سَلَّمْتُ مِنَ الظُّهْرِ فَأَقِمْ مَكَانَكَ، فَأَقَامَ فَصَلَّى الظُّهْرَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، ثُمَّ أَقَامَ مَكَانَهُ فَصَلَّى الْعَصْرَ رَكْعَتَيْنِ، ثُمَّ رَكِبَ فَأَسْرَعَ السَّيْرَ حَتَّى غَابَتِ الشَّمْسُ فَقَالَ لَهُ الْمُؤَذِّنُ: الصَّلَاةَ يَا أَبَا عَبْدِ الرَّحْمٰنِ! فَقَالَ: كَفِعْلِكَ الْأَوَّلِ، فَسَارَ حَتَّى إِذَا اشْتَبَكَتِ النُّجُومُ نَزَلَ فَقَالَ: أَقِمْ، فَإِذَا سَلَّمْتُ فَأَقِمْ، فَأَقَامَ فَصَلَّى الْمَغْرِبَ ثَلَاثًا ثُمَّ أَقَامَ مَكَانَهُ فَصَلَّى الْعِشَاءَ الْآخِرَةَ ثُمَّ سَلَّمَ وَاحِدَةً تِلْقَاءَ وَجْهِهِ ثُمَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَضَرَ أَحَدَكُمْ أَمْرٌ يَخْشَى فَوْتَهُ فَلْيُصَلِّ هٰذِهِ الصَّلَاةَ».

تخريج: [صحيح] تقدم، ح:٥٨٩.

Comments:

See *Ḥadîth* 589.

Chapter 46. Situations During Which It Is Permissible To Combine Two Prayers

(المعجم ٤٦) - الحَالُ الَّتِي يُجْمَعُ فِيهَا بَيْنَ الصَّلَاتَيْنِ (التحفة ٧٠)

599. It was narrated from Ibn 'Umar that if the Messenger of Allâh ﷺ was in a hurry to travel, he would combine *Maghrib* and *'Ishâ'*. (*Ṣaḥîḥ*)

٥٩٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز الجمع بين الصلوتين في السفر، ح:٧٠٣/٤٢ من حديث مالك به، وهو في الموطأ (يحيى):١/١٤٤، والكبرى، ح:١٥٧٢.

600. It was narrated that Ibn 'Umar said: "If the Messenger of Allâh ﷺ was in a hurry to travel, or some emergency arose, he would combine *Maghrib* and *'Ishâ'*." (*Ṣaḥîḥ*)

٦٠٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ أَوْ حَزَبَهُ أَمْرٌ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

تخريج: [إسناده صحيح، غريب] * قوله: "أو حزبه أمر" لم أجده إلا هاهنا، والله أعلم.

601. Sufyân said: "I heard Az-Zuhrî say: 'Sâlim told me that he father said: 'I saw the Prophet ﷺ, if he was in a hurry to travel, joining *Maghrib* and *'Ishâ'*." (*Ṣaḥîḥ*)

٦٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ إِذَا جَدَّ بِهِ السَّيْرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

تخريج: أخرجه البخاري، التقصير، باب الجمع في السفر بين المغرب والعشاء، ح:١١٠٦، ومسلم، صلوة المسافرين، باب جواز الجمع بين الصلوتين في السفر، ح:٧٠٣/ ٤٤ من حديث سفيان بن عيينة به.

Comments:

That is to say one may perform two prayers combined together. And this is an agreed upon matter.

Chapter 47. Combining Two Prayers While A Resident

(المعجم ٤٧) - **الْجَمْعُ بَيْنَ الصَّلَاتَيْنِ فِي الْحَضَرِ** (التحفة ٧١)

602. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ prayed *Ẓuhr* and *'Asr* together, and *Maghrib* and *'Ishâ'* together, when there was no fear and he was not traveling." (*Ṣaḥîḥ*)

٦٠٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الظُّهْرَ وَالْعَصْرَ جَمِيعًا وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا مِنْ غَيْرِ خَوْفٍ وَلَا سَفَرٍ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب الجمع بين الصلوتين في الحضر، ح:٧٠٥/ ٤٩ من حديث مالك به، وهو في الموطأ (يحيى):١/ ١٤٤، والكبرى، ح:١٥٧٣.

Comments:

See commentary to *Ḥadîth* 590.

603. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to

٦٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ

pray in Al-Madînah combining two prayers. Joining *Ẓuhr* and *'Asr*, and *Maghrib* and *'Ishâ'*, when there was no fear nor rain. It was said to him: "Why?" He said: "So that there would not be any hardship on his *Ummah*." (*Ṣaḥîḥ*)

أَبِي رِزْمَةَ وَاسْمُهُ غَزْوَانُ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي بِالْمَدِينَةِ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ بَيْنَ الظُّهْرِ وَالْعَصْرِ، وَالْمَغْرِبِ وَالْعِشَاءِ، مِنْ غَيْرِ خَوْفٍ وَلَا مَطَرٍ قِيلَ لَهُ: لِمَ؟ قَالَ: لِئَلَّا يَكُونَ عَلَى أُمَّتِهِ حَرَجٌ.

تخريج: أخرجه مسلم (انظر الحديث السابق)، ح:٧٠٥/ ٥٤ من حديث الأعمش به، وهو في الكبرٰى، ح:١٥٧٤.

604. It was narrated that Ibn 'Abbâs said: "I prayed behind the Messenger of Allâh ﷺ eight (*Rak'ahs*) together and seven (*Rak'ahs*) together." (*Ṣaḥîḥ*)

٦٠٤ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ وَرَاءَ رَسُولِ اللهِ ﷺ ثَمَانِيًا جَمِيعًا وسَبْعًا جَمِيعًا.

تخريج: [**صحيح**] تقدم، ح:٥٩٠، وهو في الكبرٰى، ح:٣٨٣.

Comments:

A narration of this import has preceded. see *Ḥadîth* 590.

Chapter 48. Combining *Ẓuhr* and *'Asr* At 'Arafah

(المعجم ٤٨) - **الجَمْعُ بَيْنَ الظُّهْرِ وَالعَصْرِ بِعَرَفَةَ** (التحفة ٧٢)

605. Ja'far bin Muḥammad narrated from his father that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ traveled until he came to 'Arafah, where he found that the tent had been pitched for him. He stayed there until the sun had passed its zenith, then he called for Al-Qaṣwâ' which was saddled for him. When he reached the bottom of the valley he addressed the people.

٦٠٥ - **أَخْبَرَنِي** إِبْرَاهِيمُ بْنُ هَارُونَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: سَارَ رَسُولُ اللهِ ﷺ حَتَّى أَتَى عَرَفَةَ، فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِّلَتْ لَهُ، حَتَّى إِذَا انْتَهَى إِلَى بَطْنِ الْوَادِي خَطَبَ النَّاسَ

Then Bilâl called the *Adhân*, then the *Iqâmah*, then he prayed *Ẓuhr*, then he called the *Iqâmah*, then he prayed *'Asr*, and he did not offer any other prayer in between." (*Ṣaḥîḥ*)

ثُمَّ أَذَّنَ بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

تخريج: أخرجه مسلم، الحج، باب حجة النبي ﷺ، ح:١٢١٨ من حديث حاتم به مطولاً، وهو في الكبرى، ح:١٥٧٥.

Comments:

Performing the midday prayer (*Ẓuhr*) and the mid-afternoon prayer (*'Asr*) at the time of *Ẓuhr*, combined together in the plains of Arafât, and joining together the sunset and the late night prayers at Muzdalifah at the time of *'Ishâ'*: On this has remained the agreement of the entire Muslim nation throughout the generations. There is no disagreement concerning this matter at all.

Chapter 49. Combining *Maghrib* and *'Ishâ'* At Al-Muzdalifah

(المعجم ٤٩) - الجَمْعُ بَيْنَ المَغْرِبِ وَالعَشَاءِ بِالمُزْدَلِفَةِ (التحفة ٧٣)

606. It was narrated from 'Abdullâh bin Yazîd that Abû Ayyûb Al-Anṣârî told him, that during the Farewell Pilgrimage. He prayed with the Messenger of Allâh ﷺ *Maghrib* and *'Ishâ'* prayers together at Al-Muzdalifah. (*Ṣaḥîḥ*)

٦٠٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ أَخْبَرَهُ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ جَمِيعًا.

تخريج: أخرجه البخاري، المغازي، باب حجة الوداع، ح:٤٤١٤ من حديث مالك، ومسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... الخ، ح:١٢٨٧/ ٢٨٥ من حديث يحيىٰ بن سعيد الأنصاري به، وهو في الكبرىٰ، ح:١٥٧٦.

Comments:

The time for the sunset prayer (*Maghrib*) occurs in Arafât. But, according to revealed texts, the sunset prayer should be performed in Muzdalifah and not in Arafât. Hence, by the time one reaches the precincts of Muzdalifah, the time for the nightfall prayer (*'Ishâ'*) invariably arrives. Therefore, both these Prayers are performed combined together at the time of *'Ishâ'*. This matter has also been agreed upon.

607. It was narrated that Sa'eed bin Jubair said: "I was with Ibn 'Umar when he departed from 'Arafah. When he came to Jam'

٦٠٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ:

(Al-Muzdalifah), he combined *Maghrib* and *'Ishâ'*, and when he finished he said: 'The Messenger of Allâh ﷺ did similar to this in this place.'" (*Ṣaḥîḥ*)

كُنْتُ مَعَ ابْنِ عُمَرَ حَيْثُ أَفَاضَ مِنْ عَرَفَاتٍ فَلَمَّا أَتَى جَمْعًا جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ، فَلَمَّا فَرَغَ قَالَ: فَعَلَ رَسُولُ اللهِ ﷺ فِي هٰذَا الْمَكَانِ مِثْلَ هٰذَا.

تخريج: [صحيح] تقدم طرفه، ح:٤٨٢، وهو في الكبرى، ح:١٥٧٧.

608. It was narrated from Ibn 'Umar that the Prophet ﷺ prayed *Maghrib* and *'Ishâ'* at Al-Muzdalifah.

٦٠٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِالْمُزْدَلِفَةِ.

تخريج: أخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... الخ، ح:٧٠٣/ ٢٨٦ بعد، ح:١٢٨٧ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٤٠٠.

609. It was narrated that 'Abdullâh said: "I never saw the Messenger of Allâh ﷺ combine any two prayers except in Al-Muzdalifah, and on that day he prayed *Ṣubḥ* before its time." (*Ṣaḥîḥ*)

٦٠٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ جَمَعَ بَيْنَ الصَّلَاتَيْنِ إِلَّا بِجَمْعٍ وَصَلَّى الصُّبْحَ يَوْمَئِذٍ قَبْلَ وَقْتِهَا.

تخريج: أخرجه البخاري، الحج، باب من يصلي الفجر بجمع؟، ح:١٦٨٢، ومسلم، الحج، باب استحباب زيادة التغليس بصلوة الصبح يوم النحر بالمزدلفة ... الخ، ح:١٢٨٩/٢٩٢ من حديث الأعمش به، وهو في الكبرى، ح:١٥٧٨.

Comments:

The Prophet ﷺ had already offered the midday (*Ẓuhr*) and the mid-afternoon (*'Asr*) prayers combined together, in Arafât. One's not getting to know is a matter of bewilderment. Moreover, it had been the custom of the Prophet ﷺ to join two prayers, while travelling. Narrations handed down by numerous Companions mention it. Based on other narrations of Ibn Umar, this report is considered to be a negation of delayed combination and not apparent combination. But what he has negated has been confirmed by other narrators, and Allâh knows best.

Chapter 50. How To Combine Prayers

(المعجم ٥٠) - كَيْفَ الْجَمْعُ (التحفة ٧٤)

610. It was narrated from Usâmah

٦١٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ:

bin Zaid, whom the Prophet ﷺ had seated behind him on his camel on the way from 'Arafah, that when he reached the mountain pass, he dismounted and urinated – and he did not say that he passed water. He (Usâmah) said: "I poured water for him from a small vessel and he performed a light *Wudû'*. I said to him: 'The prayer.' He said: 'The prayer is still ahead of you.' When he came to Al-Muzdalifah he prayed *Maghrib*, then they untied the saddles of their mounts and then he prayed *'Ishâ'*." (*Sahîh*)

حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ وَمُحَمَّدِ ابْنِ أَبِي حَرْمَلَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ: وَكَانَ النَّبِيُّ ﷺ أَرْدَفَهُ مِنْ عَرَفَةَ، فَلَمَّا أَتَى الشِّعْبَ نَزَلَ فَبَالَ وَلَمْ يَقُلْ أَهْرَاقَ الْمَاءَ قَالَ: فَصَبَبْتُ عَلَيْهِ مِنْ إِدَاوَةٍ فَتَوَضَّأَ وُضُوءًا خَفِيفًا، فَقُلْتُ لَهُ: الصَّلَاةَ، فَقَالَ: «الصَّلَاةُ أَمَامَكَ» فَلَمَّا أَتَى الْمُزْدَلِفَةَ صَلَّى الْمَغْرِبَ، ثُمَّ نَزَعُوا رِحَالَهُمْ ثُمَّ صَلَّى الْعِشَاءَ.

تخريج: [صحيح] أخرجه أحمد: ٥/ ٢٠٠ عن سفيان بن عيينة به مختصرًا، وهو في الكبرٰى، ح: ١٥٧٩، وللحديث طرق عند البخاري ومسلم والبغوي في مسند الحب بن الحب أسامة بن زيد، ح: ٢٨٢٦.

Comments:

The objective of the chapter is to show that if an interval occurs between the sunset (*Maghrib*) and the late evening (*'Ishâ'*) prayers - for instance, for dismounting, taking hold of belongings, partaking food, etc. - then that would not affect the joining of the two prayers in any way, as is mentioned in the *Hadîth*.

Chapter 51. The Virtue Of Prayer During Its Time

(المعجم ٥١) - فَضْلُ الصَّلَاةِ لِمَوَاقِيتِهَا

(التحفة ٧٥)

611. Al-Walîd bin Al-'Ayzâr said: "I heard Abû 'Amr Ash-Shaibânî say: 'The owner of this house – and he pointed to the house of 'Abdullâh – said: I asked the Messenger of Allâh ﷺ: 'Which deed is most beloved to Allâh, may He be exalted?' He said: 'Prayer offered on time, honoring one's parents, and *Jihâd* in the cause of Allâh.''' (*Sahîh*)

٦١١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا الْوَلِيدُ بْنُ الْعَيْزَارِ قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ يَقُولُ: حَدَّثَنَا صَاحِبُ هٰذِهِ الدَّارِ - وَأَشَارَ إِلَى دَارِ عَبْدِ اللهِ - قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللهِ تَعَالَى؟ قَالَ: «الصَّلَاةُ عَلَى وَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ».

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب فضل الصلٰوة لوقتها، ح: ٥٢٧، ومسلم،

الإيمان، باب بيان كون الإيمان بالله تعالى أفضل الأعمال، ح:٨٥/١٣٩ من حديث شعبة به، وهو في الكبرٰى، ح: ١٥٨٠.

Comments:

The import of the chapter is to demonstrate that the essence of the matter is that each prayer ought to be performed at its prescribed time, except in 'Arafât and the Muzdalifah - wherein combination of prayers is the command of the Islamic law - and also while one is travelling.

612. It was narrated that 'Abdullâh bin Mas'ûd said: "I asked the Messenger of Allâh ﷺ which action is most beloved to Allâh? He said: 'Establishing prayer on time, honoring one's parents and *Jihâd* in the cause of Allâh.'" (*Sahîh*)

٦١٢ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ النَّخَعِيُّ: سَمِعَهُ مِنْ أَبِي عَمْرٍو عَنْ عَبْدِاللهِ بْنِ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُّ الْعَمَلِ أَحَبُّ إِلَى اللهِ؟ قَالَ: «إِقَامُ الصَّلَاةِ لِوَقْتِهَا، وَبِرُّ الْوَالِدَيْنِ، وَالْجِهَادُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ».

تخريج: [صحيح] انظر الحديث السابق، وهذا طرف منه.

613. It was narrated from Ibrâhîm bin Muhammad bin Al-Muntashir that his father was in the *Masjid* of 'Amr bin Shurahbîl and the *Iqâmah* for prayer was said, so they were waiting for him. He said: "I was praying *Witr*, and 'Abdullâh was asked: 'Is there any *Witr* after the *Adhân*?' He said: "Yes, and after the *Iqâmah*, and he narrated that the Prophet ﷺ slept and missed the prayer until the sun rose then prayed.'" And the wording is that of Yahya. (*Sahîh*)

٦١٣ - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ وَعَمْرُو ابْنُ يَزِيدَ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي مَسْجِدِ عَمْرِو بْنِ شُرَحْبِيلَ، فَأُقِيمَتِ الصَّلَاةُ فَجَعَلُوا يَنْتَظِرُونَهُ، فَقَالَ: إِنِّي كُنْتُ أُوتِرُ قَالَ: وَسُئِلَ عَبْدُ اللهِ هَلْ بَعْدَ الْأَذَانِ وِتْرٌ؟ قَالَ: نَعَمْ وَبَعْدَ الْإِقَامَةِ، وَحَدَّثَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَامَ عَنِ الصَّلَاةِ حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ صَلَّى. وَاللَّفْظُ لِيَحْيَى.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٢/ ٤٨٠، ٤٨١ من حديث يحيٰى بن حكيم به مختصرًا، وهو في الكبرٰى، ح: ١٥٨١ * محمد بن المنتشر رواه عن أبي ميسرة الكوفي عمرو بن شرحبيل الهمداني عن عبدالله بن مسعود كما تدل عليه رواية البيهقي، وإليه أشار المزي في تهذيب الكمال.

Comments:

This proves that a missed *Witr* - the odd-numbered prayer - may be made up until the performance of the *Fajr* prayer. But this cannot be used as an argument to prove *Witr's* compulsoriness, because it is permitted to delay the performance of any recommended or emphasized act of worship; for instance, the Prophet ﷺ made up the stressed *Sunnah* prayer of *Ẓuhr* after the *'Asr* prayer, and offered the *Fajr Sunnah* prayer after the sunrise. It is reported by Hâkim that one who is not able to perform the *Fajr Sunnah* prayer until after sunrise may perform it afterward. It is apparent that the *Sunnah* prayers of the *Fajr* and the *Ẓuhr* are not compulsory; they are recommended or stressed, for sure. Likewise, *Witr* may be offered until the *Fajr* prayer.

Chapter 52. Concerning One Who Forgets A Prayer

(المعجم ٥٢) - فِيمَنْ نَسِيَ صَلَاةً

(التحفة ٧٦)

614. It was narrated that Anas said: The Messenger of Allâh ﷺ said: "Whoever forgets a prayer, let him pray it when he remembers it." (*Ṣaḥîḥ*)

٦١٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلٰوة الفائتة واستحباب تعجيل قضائها، ح:٦٨٤/ ٣١٤ عن قتيبة، والبخاري، مواقيت الصلٰوة، باب من نسي صلٰوةً فليصل إذا ذكر . . . الخ، ح:٥٩٧ من حديث قتادة به، وهو في الكبرٰى، ح:١٥٨٦ .

Comments:

This informs us that there is no time undesirable or offensive for making up a missed obligatory prayer. Whenever one remembers it or awakens from sleep, it may be performed. This is the viewpoint of the majority of scholars.

Chapter 53. Concerning One Who Sleeps And Misses A Prayer

(المعجم ٥٣) - فِيمَنْ نَامَ عَنْ صَلَاةٍ

(التحفة ٧٧)

615. It was narrated that Anas said: "The Messenger of Allâh ﷺ was asked about a man who slept and missed the prayer, or forgot it. He said: 'The expiation for that is to pray it when he remembers it.'" (*Ṣaḥîḥ*)

٦١٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا حَجَّاجٌ الْأَحْوَلُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الرَّجُلِ يَرْقُدُ عَنِ الصَّلَاةِ أَوْ يَغْفُلُ عَنْهَا قَالَ: «كَفَّارَتُهَا أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا».

تخريج: [صحيح] أخرجه ابن ماجه، الصلٰوة، باب من نام عن الصلٰوة أو نسيها، ح:٦٩٥ من حديث يزيد بن زريع به، وهو في الكبرٰى، ح:١٥٨٥، وأخرجه مسلم، انظر الحديث السابق، من حديث قتادة به.

616. It was narrated that Abû Qatâdah said: "They told the Prophet ﷺ that they had slept and missed the prayer. He said: 'There is no negligence when one sleeps, rather negligence is when one is awake. If any one of you forgets a prayer or sleeps and misses it, let him pray it when he remembers it.'" (*Ṣaḥîḥ*)

٦١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: ذَكَرُوا لِلنَّبِيِّ ﷺ نَوْمَهُمْ عَنِ الصَّلَاةِ، فَقَالَ: «إِنَّهُ لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِي الْيَقَظَةِ فَإِذَا نَسِيَ أَحَدُكُمْ صَلَاةً أَوْ نَامَ عَنْهَا فَلْيُصَلِّهَا إِذَا ذَكَرَهَا».

تخريج: [صحيح] أخرجه الترمذي، الصلٰوة، باب ماجاء في النوم عن الصلٰوة، ح:١٧٧ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:١٥٨٢، وأخرجه مسلم، ح:٦٨١، انظر الحديث السابق وغيره من حديث ثابت به مطولاً.

617. It was narrated that Abû Qatâdâh said: "The Messenger of Allâh ﷺ said: 'There is no negligence when one sleeps, rather negligence is when one does not offer one prayer until the time of the next prayer comes and he realizes that he has missed a prayer.'" (*Ṣaḥîḥ*)

٦١٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِي النَّوْمِ تَفْرِيطٌ، إِنَّمَا التَّفْرِيطُ فِيمَنْ لَمْ يُصَلِّ الصَّلَاةَ حَتَّى يَجِيءَ وَقْتُ الصَّلَاةِ الْأُخْرَى حَتَّى يَتَنَبَّهَ لَهَا».

تخريج: أخرجه مسلم، من حديث سليمان بن المغيرة به، انظر الحديث السابق، وهو في الكبرٰى، ح:١٥٨٣.

Chapter 54. Repeating A Prayer That One Missed Because Of Sleep During Its Time The Next Day

(المعجم ٥٤) - إِعَادَةُ مَا نَامَ عَنْهُ مِنَ الصَّلَاةِ لِوَقْتِهَا مِنَ الغَدِ (التحفة ٧٨)

618. It was narrated from Abû Qatâdah that when they missed the

٦١٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ

الْبُنَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ رَبَاحٍ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللهِ ﷺ، لَمَّا نَامُوا عَنِ الصَّلَاةِ حَتَّى طَلَعَتِ الشَّمْسُ، قَالَ رَسُولُ اللهِ ﷺ: «فَلْيُصَلِّهَا أَحَدُكُمْ مِنَ الْغَدِ لِوَقْتِهَا».

prayer because they slept until the sun rose, the Messenger of Allâh ﷺ said: "Let any one of you pray it during its time tomorrow." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/٣٠٩ عن أبي داود الطيالسي به، وهو في الكبرى، ح: ١٥٨٤، وصححه ابن خزيمة، ح: ٩٩٠، وانظر الحديثين السابقين.

Comments:

Thus the correct meaning of this narration is as follows: perform the prayer the next day in its proper time. Do not delay it like today, which means one should not form a habit of performing the prayer late.

٦١٩ - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ ابْنِ عَبْدِ الْأَعْلَى: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا نَسِيتَ الصَّلَاةَ فَصَلِّ إِذَا ذَكَرْتَ فَإِنَّ اللهَ تَعَالَى يَقُولُ: ﴿وَأَقِمِ الصَّلَوٰةَ لِذِكْرِىٓ﴾». [طه: ١٤] قَالَ عَبْدُ الْأَعْلَى: حَدَّثَنَا بِهِ يَعْلَى. مُخْتَصَرًا.

619. It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: If you forget a prayer, pray it when you remember it, for Allâh says: "and perform the *Ṣalâh* for My remembrance."[1] (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلوة الفائتة واستحباب تعجيل قضائها، ح: ٦٨٠ من حديث الزهري به مطولاً.

٦٢٠ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ ابْنِ عَمْرٍو قَالَ: حدثنا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ

620. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever forgets a prayer, let him pray it when he remembers it, for Allâh says: and perform the *Ṣalâh* for My remembrance."[2] (*Ṣaḥîḥ*)

[1] *Ṭa-Ha* 20:14.
[2] *Ṭa-Ha* 20:14.

اللهَ تَعَالَى قَالَ: ﴿وَأَقِمِ ٱلصَّلَوٰةَ لِذِكۡرِيٓ﴾».

تخريج: أخرجه مسلم، من حديث ابن وهب به، انظر الحديث السابق.

621. It was narrated from Ma'mar, from *Az-Zuhrî*, from Sa'eed bin Al-Musayyab, that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever forgets a prayer, let him pray it when he remembers it, for Allâh says: "and perform prayer when you remember (*li dhikra*)."' I said to *Az-Zuhrî*: "Is that how the Messenger of Allâh ﷺ recited it?" He said: "Yes." (*Sahîh*)

٦٢١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ نَسِيَ صَلَاةً فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللهَ تَعَالَى يَقُولُ: (أَقِمِ الصَّلَاةَ لِلذِّكْرَى)» قُلْتُ لِلزُّهْرِيِّ: هٰكَذَا قَرَأَهَا رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ.

تخريج: [صحيح] انظر الحديثين السابقين.

Comments:

The purpose of the chapter is to demonstrate the following: If a prayer is missed collectively, which means neither *Adhan* nor the congregation take place, then the prayer shall be performed in congregation, following the *Adhan* - just as it is performed in usual circumstances. The *Fajr Sunnah* is a stressed *Sunnah*. Hence, if it is missed, it should be made up before the sunrise or after the sunrise, whenever one finds time. Particularly if the *Fard* prayer is also not performed, the *Fard* and the *Sunnah* should both be offered.

Chapter 55. How Should One Who Has Missed A Prayer Make It Up?

(المعجم ٥٥) - **بَابٌ: كَيْفَ يَقْضِي الْفَائِتَ مِنَ الصَّلَاةِ** (التحفة ٧٩)

622. It was narrated from Buraid bin Abî Mariam that his father said: "We were with the Messenger of Allâh ﷺ on a journey, and we kept going one night, then when it was nearly morning the Messenger of Allâh ﷺ dismounted and slept, and the people slept too. We did not wake up until the sun had risen. The Messenger of Allâh ﷺ

٦٢٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ بُرَيْدِ ابْنِ أَبِي مَرْيَمَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَأَسْرَيْنَا لَيْلَةً فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ نَزَلَ رَسُولُ اللهِ ﷺ، فَنَامَ وَنَامَ النَّاسُ فَلَمْ نَسْتَيْقِظْ إِلَّا بِالشَّمْسِ قَدْ طَلَعَتْ عَلَيْنَا، فَأَمَرَ رَسُولُ اللهِ ﷺ الْمُؤَذِّنَ فَأَذَّنَ ثُمَّ

صَلَّى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى بِالنَّاسِ، ثُمَّ حَدَّثَنَا [بِمَا] هُوَ كَائِنٌ حَتَّى تَقُومَ السَّاعَةُ.

asked the *Mu'adhdhin* to call the *Adhân*, then he prayed the two *Rak'ahs* before *Fajr*, then he asked him to say the *Iqâmah*, then he led the people in prayer. Then he told us about everything that will happen until the Hour begins." ***(Ḥasan)***

تخريج: [حسن] أخرجه الطبراني في الكبير:١٩/ ٢٧٤، ح:٦٠١ من حديث أبي الأحوص به، وهو في الكبرٰى، ح:١٥٨٧، وحسنه الهيثمي في مجمع الزوائد:٣/ ٢٦٢، وللحديث شواهد.

Comments:

This incident took place during the Battle of the Trench. Prayers could not be performed in the face of impending danger at the hands of the enemies. On one occasion, only the *'Asr* prayer could not be prayed - that is a different incident. This battle continued for many days.

٦٢٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَحُبِسْنَا عَنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَاشْتَدَّ ذٰلِكَ عَلَيَّ فَقُلْتُ فِي نَفْسِي نَحْنُ مَعَ رَسُولِ اللهِ ﷺ وَفِي سَبِيلِ اللهِ فَأَمَرَ رَسُولُ اللهِ ﷺ بِلَالًا فَأَقَامَ فَصَلَّى بِنَا الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى بِنَا الْعَصْرَ، ثُمَّ أَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ، ثُمَّ أَقَامَ فَصَلَّى بِنَا الْعِشَاءَ، ثُمَّ طَافَ عَلَيْنَا فَقَالَ: «مَا عَلَى الْأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللهَ عَزَّ وَجَلَّ غَيْرُكُمْ».

623. It was narrated that 'Abdullâh bin Mas'ûd said: "We were with the Messenger of Allâh ﷺ and we were prevented from praying *Ẓuhr*, *'Asr*, *Maghrib* and *'Ishâ'*. I felt very upset about that and I said to myself: 'We are with the Messenger of Allâh ﷺ and (fighting) for the sake of Allâh.' Then the Messenger of Allâh ﷺ commanded Bilâl to say the *Iqâmah* and he led us in praying *Ẓuhr*. Then he said the *Iqâmah* and he led us in praying *'Asr*. Then he said the *Iqâmah* and he led us in praying *Maghrib*. Then he said the *Iqâmah* and he led us in praying *'Ishâ'*. Then he went around among us and told us: 'There is no group on Earth who is remembering Allâh, the Mighty and Sublime, except you.'" ***(Ḥasan)***

تخريج: [حسن] أخرجه الترمذي، الصلوة، باب ماجاء في الرجل تفوته الصلوات بأيّتهن يبدأ، ح:١٧٩ من حديث أبي الزبير به مختصرًا، وقال: "ليس بإسناده بأس إلا أن أبا عبيدة لم يسمع من عبدالله" يعني ابن مسعود، وهو في الكبرٰى، ح:١٥٨٩، وانظر الحديث الآتي:(١٤٠٥)، العلة الثانية عنعنة أبي الزبير، وتقدم حال تدليسه، ح:٥٩٤.

624. It was narrated that Abû Hurairah said: "We stopped to camp at the end of the night with the Messenger of Allâh ﷺ, and we did not wake up until the sun had risen. The Messenger of Allâh ﷺ said: 'Let each man take hold of his camel's head (and leave), for the *Shaiṭân* was here in this place with us.' We did that, then he called for water and performed *Wuḍû'*, then he prayed two *Rak'ahs*, then the *Iqâmah* was said and he prayed *Al-Ghadâh* (*Fajr*)." (***Ṣaḥîḥ***)

٦٢٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَزِيدَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: عَرَّسْنَا مَعَ رَسُولِ اللهِ ﷺ فَلَمْ نَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ رَسُولُ اللهِ ﷺ: «لِيَأْخُذْ كُلُّ رَجُلٍ بِرَأْسِ رَاحِلَتِهِ فَإِنَّ هٰذَا مَنْزِلٌ حَضَرَنَا فِيهِ الشَّيْطَانُ» قَالَ: فَفَعَلْنَا فَدَعَا بِالْمَاءِ فَتَوَضَّأَ ثُمَّ صَلَّى سَجْدَتَيْنِ ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّى الْغَدَاةَ.

تخريج: أخرجه مسلم، المساجد، باب قضاء الصلوٰة الفائتة واستحباب تعجيل قضائها، ح: ٦٨٠/ ٣١٠ عن يعقوب به، وهو في الكبرٰى، ح: ١٥٨٨.

625. It was narrated from Nâfi' bin Jubair, from his father, that the Messenger of Allâh ﷺ said during a journey: "Who will watch out for dawn for us, so that we do not sleep and miss the dawn prayer?" Bilâl said: 'I will.' He turned to face the direction where the sun would rise, but they fell fast asleep until the heat of the sun woke them up, then they got up. He said: 'Perform *Wuḍû'*.' Then Bilâl called the *Adhân* and he prayed two *Rak'ahs*, and they prayed the two (*Sunnah*) *Rak'ahs* of *Fajr*, then they prayed *Fajr*." (***Ṣaḥîḥ***)

٦٢٥ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي سَفَرٍ لَهُ: «مَنْ يَكْلَؤُنَا اللَّيْلَةَ لَا نَرْقُدُ عن الصَّلَاةِ، عَنْ صَلَاةِ الصُّبْحِ». قَالَ بِلَالٌ: أَنَا، فَاسْتَقْبَلَ مَطْلَعَ الشَّمْسِ فَضُرِبَ عَلَى آذَانِهِمْ حَتَّى أَيْقَظَهُمْ حَرُّ الشَّمْسِ فَقَامُوا، فَقَالَ: «تَوَضَّؤُوا» ثُمَّ أَذَّنَ بِلَالٌ فَصَلَّى رَكْعَتَيْنِ وَصَلَّوْا رَكْعَتَيِ الْفَجْرِ ثُمَّ صَلَّوُا الْفَجْرَ.

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٤/ ٨١ من حديث حماد بن سلمة به.

626. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ set out at nightfall, then stopped to camp at the end of the

٦٢٦ - أَخْبَرَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا حَبِيبٌ عَنْ عَمْرِو

night, and he did not wake up until the sun had risen or had partly risen. He did not pray until the sun had risen (fully), then he prayed, and that was the 'middle prayer' (*Salât Al-Wusṭa*)." (*Ḍa'îf*)

بْنِ هَرِمٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ٱبْنِ عَبَّاسٍ قَالَ: أَدْلَجَ رَسُولُ اللهِ ﷺ ثُمَّ عَرَّسَ، فَلَمْ يَسْتَيْقِظْ حَتَّى طَلَعَتِ الشَّمْسُ أَوْ بَعْضُهَا، فَلَمْ يُصَلِّ حَتَّى ٱرْتَفَعَتِ الشَّمْسُ فَصَلَّى وَهِيَ صَلَاةُ الْوُسْطَى.

تخريج: [**إسناده ضعيف لشذوذه**] وهو في الكبرٰى، ح:٣٥٥ * حبيب هو ابن أبي حبيب، صدوق يخطيء، وتلميذه أبوحبيب.

7. The Book Of The *Adhân* (The Call To Prayer)

(المعجم ٧) - كِتَابُ الأَذَانِ
(التحفة . . .)

Chapter 1. How The *Adhân* Began

(المعجم ١) - بَدْءُ الأَذَانِ (التحفة ٨٠)

627. Nâfi' narrated that 'Abdullâh bin 'Umar used to say: "When the Muslims arrived in Al-Madînah they used to gather and try to figure out the time for prayer, and no one gave the call to prayer. One day they spoke about that; some of them said: 'Let us use a bell[1] like the Christians do;' others said, 'No, a horn like the Jews have.' 'Umar, may Allâh be pleased with him, said: 'Why don't you send a man to announce the time of prayer?' The Messenger of Allâh ﷺ said: 'O Bilâl, get up and give the call to prayer.'" (*Ṣaḥîḥ*)

٦٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ وَإِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَا: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّهُ كَانَ يَقُولُ: كَانَ الْمُسْلِمُونَ حِينَ [قَدِمُوا] الْمَدِينَةَ يَجْتَمِعُونَ فَيَتَحَيَّنُونَ الصَّلَاةَ وَلَيْسَ يُنَادِي بِهَا أَحَدٌ، فَتَكَلَّمُوا يَوْمًا فِي ذٰلِكَ فَقَالَ بَعْضُهُمْ: اتَّخِذُوا نَاقُوسًا مِثْلَ نَاقُوسِ النَّصَارَى، وَقَالَ بَعْضُهُمْ: بَلْ قَرْنًا مِثْلَ قَرْنِ الْيَهُودِ، وَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: أَوَلَا تَبْعَثُونَ رَجُلًا يُنَادِي بِالصَّلَاةِ فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بِلَالُ! قُمْ فَنَادِ بِالصَّلَاةِ».

تخريج: أخرجه البخاري، الأذان، باب بدء الأذان، ح:٦٠٤ من حديث ابن جريج به، ومسلم، الصلوة، باب بدء الأذان، ح:٣٧٧ من حديث حجاج بن محمد به، وهو في الكبرٰى، ح:١٥٩٠، ١٥٩١.

Comments:

1. *Nâqûs* used to be a piece of wood, long and large, suspended to two cords, with another, which used to be short, with which the former was struck or beaten (It produced sound, the thing which the Christians struck to notify the time for prayer). Later, they began to strike on iron or bronze. Hence, at present, it is applied to a bell, particularly the bell of a church. *Qarn* is a horn-shaped instrument. If blown into it from one end, sound is produced from the other end. The present-day siren can be likened to it, because it also produces a long and loud sound like that of a horn, like the present-day bell

[1] *An-Nâqûs*: "It is an instrument made of copper or other than that, which is struck to ring." *Hadî As-Sârî* by Ibn Ḥajar. That is, a "bell." Some of them – like An-Nawawî in his commentary on *Muslim* – followed the definition given by Ibn Al-Athîr in *An-Nihâyah*; that it is a long piece of wood which was struck by a smaller piece of wood.

which represents *Nâqûs*. Muslims, therefore, should avoid bells or sirens on the occasion of their worshipping.

2. Commanding Bilâl to make an announcement took place before the *Adhân* was stipulated by Islamic law. He used to call out in the streets: *As-Salâtu Jâmia* (The obligatory prayer is being congregated or the prayer is gathering: This brief announcement was resorted to before the legislation of the call to prayer - the *Adhân*).

Chapter 2. Saying The Phrases Of The *Adhân* Twice

(المعجم ٢) - تَثْنِيَةُ الأَذَانِ (التحفة ٨١)

628. It was narrated that Anas said: "The Messenger of Allâh ﷺ commanded Bilâl to say the phrases of the *Adhân* twice and the phrases of the *Iqâmah* once." (*Sahîh*)

٦٢٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِلَالًا أَنْ يَشْفَعَ الْأَذَانَ وَأَنْ يُوتِرَ الْإِقَامَةَ.

تخريج: أخرجه مسلم، الصلوة، باب الأمر بشفع الأذان وإيتار الإقامة ... الخ، ح:٣٧٨/ ٥ من حديث عبدالوهاب، والبخاري، الأذان، باب الأذان مثنى مثنى، ح:٦٠٥ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:١٥٩٢.

629. It was narrated that Ibn 'Umar said: "At the time of the Messenger of Allâh ﷺ the phrases of the *Adhân* were said twice and the phrases of the *Iqâmah* were said once, except that you should say: '*Qad Qâmatiṣ-Ṣalâh, Qad Qâmatiṣ-Ṣalâh* (prayer is about to begin, prayer is about to begin).'" (*Sahîh*)

٦٢٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو جَعْفَرٍ عَنْ أَبِي الْمُثَنَّى، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مَثْنَى مَثْنَى، وَالْإِقَامَةُ مَرَّةً مَرَّةً، إِلَّا أَنَّكَ تَقُولُ: قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ.

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب في الإقامة، ح:٥١٠، ٥١١ من حديث شعبة به، وهو في الكبرٰى، ح:١٥٩٣، وصححه ابن خزيمة، ح:٣٧٤، وابن حبان، ح:٢٩٠، ٢٩١، والحاكم:١/ ١٩٧، ١٩٨، والذهبي، وله شاهد عند أبي عوانة:١/ ٣٢٩، والدارقطني:١/ ٢٣٩ وغيرهما، وإسناده صحيح.

Comments:

It follows from these narrations that most of the phrases of the *Iqâmah* are recited once. But the Hanafis treat the *Adhân* and the *Iqâmah* equal. (The *Iqâmah* is the announcement that the actual performance of the obligatory prayer is about to begin or the call to commence the prayer).

Chapter 3. Lowering The Voice When Saying Some Phrases Of The *Adhân* The Second Time

(المعجم ٣) - خَفْضُ الصَّوتِ فِي التَّرْجِيعِ فِي الأَذَانِ (التحفة ٨٢)

630. It was narrated from Abû Mahdhûrah that the Prophet ﷺ sat him down and taught him the *Adhân* letter by letter. (One of the narrators) Ibrâhîm said: "It is like this *Adhân* of ours." I said:[1] "Recite it to me." He said: "*Allâhu Akbar, Allâhu Akbar* (Allâh is the Greatest, Allâh is the Greatest), *Ashhadu an lâ ilâha illallâh* (I bear witness that there is none worthy of worship except Allâh) – twice, *Ashhadu anna Muhammadan Rasûlallâh* (I bear witness that Muhammad is the Messenger of Allâh) – twice. Then he said in a lower voice which those around him could hear: *Ashhadu an lâ ilâha ill-Allâh* (I bear witness that there is none worthy of worship except Allâh) – twice, *Ashhadu anna Muhammadan Rasûlallâh* (I bear witness that Muhammad is the Messenger of Allâh) – twice, *Hayya 'ala as-salâh* (come to prayer) – twice, *Hayya 'alal-falâh* (come to prosperity) – twice, *Allâhu Akbar, Allâhu Akbar, lâ ilâha illallâh* (Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh). (***Hasan***)

٦٣٠ - أَخْبَرَنَا بِشْرُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ - وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ - قَالَ: حَدَّثَنِي أَبِي عَبْدُ الْعَزِيزِ وَ جَدِّي عَبْدُ الْمَلِكِ عَنْ أَبِي مَحْذُورَةَ: أَنَّ النَّبِيَّ ﷺ أَقْعَدَهُ وَأَلْقَى عَلَيْهِ الْأَذَانَ حَرْفًا حَرْفًا. قَالَ إِبْرَاهِيمُ: هُوَ مِثْلُ أَذَانِنَا هٰذَا قُلْتُ لَهُ: أَعِدْ عَلَيَّ قَالَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ مَرَّتَيْنِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ مَرَّتَيْنِ، ثُمَّ قَالَ بِصَوْتٍ دُونَ ذٰلِكَ الصَّوْتِ يُسْمِعُ مَنْ حَوْلَهُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ مَرَّتَيْنِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ مَرَّتَيْنِ، حَيَّ عَلَى الصَّلَاةِ مَرَّتَيْنِ، حَيَّ عَلَى الْفَلَاحِ مَرَّتَيْنِ، اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللّٰهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ماجاء في الترجيع في الأذان، ح:١٩١ عن بشر بن معاذ به مختصرًا، وقال: "[حسن] صحيح"، وصححه ابن خزيمة، ح:٣٧٨، سقط لفظ "مرتين" في أول الحديث بعد قوله: "الله أكبر الله أكبر"، والصواب إثباته.

[1] Bishir bin Mu'âdh who heard it from Ibrâhîm, and from whom An-Nasâ'î is reporting it, is the one who is asking for the *Adhân* to be recited to him.

Comments:

In the preceding chapter the phrases of the *Adhân* are stated to be recited twice, while in this narration, the two declarations of faith (*Shahâdatayn*) are recited four times. In actuality, there are two methods of pronouncing the *Adhân*. One is the previous one and the other is the one having repetitions. Both are permitted. The first method or style is the one which is narrated by Ibn 'Umar, and the other one is narrated by Abû Mahdhûrah. The *Iqâmah* is also permitted both ways.

Chapter 4. How Many Phrases Are There In The *Adhân*?

(المعجم ٤) - كَمِ الأَذَانُ مِنْ كَلِمَةٍ (التحفة ٨٣)

631. It was narrated from Abû Mahdhûrah that the Messenger of Allâh ﷺ taught him the *Adhân* with nineteen phrases and the *Iqâmah* with seventeen phrases, then Abû Mahdhûrah counted them as nineteen and seventeen. (*Sahîh*)

٦٣١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هَمَّامِ بْنِ يَحْيَى، عَنْ عَامِرِ بْنِ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا مَكْحُولٌ عَنْ عَبْدِ اللهِ بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ أَنَّ رَسُولَ اللهِ ﷺ عَلَّمَهُ: الْأَذَانَ تِسْعَ عَشْرَةَ كَلِمَةً وَالْإِقَامَةَ سَبْعَ عَشْرَةَ كَلِمَةً، ثُمَّ عَدَّهَا أَبُو مَحْذُورَةَ تِسْعَ عَشْرَةَ كَلِمَةً وَسَبْعَ عَشْرَةَ.

تخريج: [صحيح] أخرجه الترمذي، ح:١٩٢ من حديث همام (انظر الحديث السابق)، ومسلم، الصلوٰة، باب صفة الأذان، ح:٣٧٩ من حديث عامر بن عبدالواحد به مختصرًا، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:١٥٩٤.

Comments:

Bilal ﷺ pronounced the *Adhân* before the break of dawn. This *Adhân* used to be for the dawn prayer but was pronounced before its time, so that people could become free of their individual needs (relieving oneself, taking a bath, etc.) till the second *Adhân* is called. This gave them time to reach the mosque after the second *Adhân*, which resulted in the prayer being performed in its first moments.

Chapter 5. How Is The (Wording Of The) *Adhân*?

(المعجم ٥) - كَيْفَ الأَذَانُ (التحفة ٨٤)

632. It was narrated that Abû Mahdhûrah said: "The Messenger of Allâh ﷺ taught me the *Adhân* and said: '*Allâhu Akbar, Allâhu*

٦٣٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ

عَامِرٍ الْأَحْوَلِ، عَنْ مَكْحُولٍ، عَنْ عَبْدِ اللهِ بْنِ مُحَيْرِيزٍ، عَنْ أَبِي مَحْذُورَةَ قَالَ: عَلَّمَنِي رَسُولُ اللهِ ﷺ الْأَذَانَ فَقَالَ: «اللَّهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، ثُمَّ يَعُودُ فَيَقُولُ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ، اللهُ أَكْبَرُ اللهُ أَكْبَرُ لا إِلٰهَ إِلَّا اللَّهُ».

akbar, Allâhu Akbar, Allâhu Akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh (Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh).' Then he repeated it and said: '*Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh; Hayya 'alaṣ-ṣalâh, Hayya 'alaṣ-ṣalâh; Hayya 'alal-falâh, Hayya 'alal-falâh; Allâhu Akbar, Allâhu Akbar; Lâ ilâha ill-Allâh* (I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh).'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح: ٣٧٩ عن إسحاق بن إبراهيم به، انظر الحديث السابق، وهو في الكبرى، ح: ١٥٩٥ .

Comments:

This one is the *Adhân*, which Allâh's Messenger ﷺ had taught Abû Mahdhûrah at the time of the Conquest of Makkah.

633. 'Abdul-'Azîz bin 'Abdul-Malik bin Abî Mahdhûrah narrated that 'Abdullâh bin Muhairîz – who was an orphan under the care of Abû Mahdhûrah until he prepared him to go to Ash-Shâm – informed him: he said: "I said to Abû Mahdhûrah: 'I am going to Ash-Shâm and I am afraid that I will be asked about how you say the *Adhân*.'" He told me that Abû Mahdhûrah said to him: "I went out with a group of people and we were somewhere on the road to Hunain when the Messenger of Allâh ﷺ was coming back from Hunain. The Messenger of Allâh ﷺ met us somewhere on the road, and the *Mu'adhdhin* of the Messenger of Allâh ﷺ called the *Adhân* for the prayer in the presence of the Messenger of Allâh ﷺ. We heard the voice of the *Mu'adhdhin*, and we were careless about it (the *Adhân*), so we started yelling, imitating it and mocking it. The Messenger of Allâh ﷺ heard us, so he sent some people who brought us to stand in front of him. He said: 'Who is the one whose voice I heard so loud?' The people all pointed to me, and they were telling the truth. He sent them all away, but kept me there and said to me: 'Stand up and call the *Adhân* for the prayer.' I stood up and the Messenger of Allâh ﷺ taught me the *Adhân* himself. He said: 'Say: *Allâhu Akbar, Allâhu Akbar, Allâhu Akbar, Allâhu Akbar; Ashhadu an lâ ilâha illallâh,*

٦٣٣ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّ عَبْدَ اللهِ بْنَ مُحَيْرِيزٍ أَخْبَرَهُ - وَكَانَ يَتِيمًا فِي حِجْرِ أَبِي مَحْذُورَةَ حَتَّى جَهَّزَهُ إِلَى الشَّامِ - قَالَ: قُلْتُ لِأَبِي مَحْذُورَةَ: إِنِّي خَارِجٌ إِلَى الشَّامِ وَأَخْشَى أَنْ أُسْأَلَ عَنْ تَأْذِينِكَ، فَأَخْبَرَنِي أَنَّ أَبَا مَحْذُورَةَ قَالَ لَهُ: خَرَجْتُ فِي نَفَرٍ فَكُنَّا بِبَعْضِ طَرِيقِ حُنَيْنٍ مَقْفَلَ رَسُولِ اللهِ ﷺ مِنْ حُنَيْنٍ، فَلَقِيَنَا رَسُولُ اللهِ ﷺ فِي بَعْضِ الطَّرِيقِ فَأَذَّنَ مُؤَذِّنُ رَسُولِ اللهِ ﷺ بِالصَّلَاةِ عِنْدَ رَسُولِ اللهِ ﷺ، فَسَمِعْنَا صَوْتَ الْمُؤَذِّنِ وَنَحْنُ عَنْهُ مُتَنَكِّبُونَ فَظَلِلْنَا نَحْكِيهِ وَنَهْزَأُ بِهِ، فَسَمِعَ رَسُولُ اللهِ ﷺ الصَّوْتَ فَأَرْسَلَ إِلَيْنَا حَتَّى وَقَفْنَا بَيْنَ يَدَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَيُّكُمُ الَّذِي سَمِعْتُ صَوْتَهُ قَدِ ارْتَفَعَ؟» فَأَشَارَ الْقَوْمُ إِلَيَّ وَصَدَقُوا، فَأَرْسَلَهُمْ كُلَّهُمْ وَحَبَسَنِي فَقَالَ: «قُمْ فَأَذِّنْ بِالصَّلَاةِ». فَقُمْتُ فَأَلْقَى عَلَيَّ رَسُولُ اللهِ ﷺ التَّأْذِينَ هُوَ بِنَفْسِهِ قَالَ: «قُلِ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، ثُمَّ قَالَ: ارْجِعْ فَامْدُدْ مِنْ صَوْتِكَ ثُمَّ قَالَ: قُلْ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ

Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh (Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh).' Then he said: 'Then repeat and say in a loud voice: *Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh; Hayya 'alaṣ-ṣalâh, Hayya 'alaṣ-ṣalâh; Hayya 'alal-falâh, Hayya 'alal-falâh; 'Allâhu Akbar Allâhu Akbar; Lâ ilâha illallâh* (I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh).' Then he called me when I had finished saying the *Adhân*, and he gave me a bundle in which there was some silver. I said: 'O Messenger of Allâh, let me be the one doing the

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ اللهُ أَكْبَرُ اللهُ أَكْبَرُ لَا إِلٰهَ إِلَّا اللَّهُ». ثُمَّ دَعَانِي حِينَ قَضَيْتُ التَّأْذِينَ فَأَعْطَانِي صُرَّةً فِيهَا شَيْءٌ مِنْ فِضَّةٍ فَقُلْتُ: يَا رَسُولَ اللَّهِ! مُرْنِي بِالتَّأْذِينِ بِمَكَّةَ فَقَالَ: «قَدْ أَمَرْتُكَ بِهِ». فَقَدِمْتُ عَلَى عَتَّابِ بْنِ أَسِيدٍ عَامِلِ رَسُولِ اللهِ ﷺ بِمَكَّةَ فَأَذَّنْتُ مَعَهُ بِالصَّلَاةِ عَنْ أَمْرِ رَسُولِ اللهِ ﷺ.

Adhân in Makkah.' He said: 'I command you to do so.' Then I came to 'Attâb bin Asîd who was the governor of the Messenger of Allâh ﷺ in Makkah, and I called the *Adhân* for prayer with him upon the orders of the Messenger of Allâh ﷺ." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبوداود، ح:٥٠٣ من حديث ابن جريج به مختصرًا، وهو في الكبرٰى، ح:١٥٩٦.

Comments:

This is a detailed narration, which contradicts the interpretation put forward by the Hanafis. Could one visualize the Messenger of Allâh ﷺ having appointed to the post of *Muadhdhin* a person who had not comprehended the *Adhân* rightly?

Chapter 6. The *Adhân* When Traveling

(المعجم ٦) - الأَذَانُ فِي السَّفَرِ

(التحفة ٨٥)

634. It was narrated that Abû Mahdhûrah said: "When the Messenger of Allâh ﷺ left Hunain, I was the tenth of a group of ten of the people of Makkah who were trying to catch up with them. We heard them calling the *Adhân* for the prayer and we started to repeat the *Adhân*, mocking them. The Messenger of Allâh ﷺ said: 'I heard among these people the *Adhân* of one who has a beautiful voice.' He sent for us, and we recited the *Adhân* one by one, and I was the last of them. When I said the *Adhân* he said: 'Come here.' He sat me down in front of him and rubbed my forelock and blessed me three times, then he said: 'Go and give the *Adhân* at the Sacred House.' I said: 'How, O Messenger of Allâh?' He taught

٦٣٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ عُثْمَانَ بْنِ السَّائِبِ قَالَ: أَخْبَرَنِي أَبِي وَأُمُّ عَبْدِ الْمَلِكِ ابْنِ أَبِي مَحْذُورَةَ، عَنْ أَبِي مَحْذُورَةَ قَالَ: لَمَّا خَرَجَ رَسُولُ اللهِ ﷺ مِنْ حُنَيْنٍ خَرَجْتُ عَاشِرَ عَشْرَةٍ مِنْ أَهْلِ مَكَّةَ نَطْلُبُهُمْ فَسَمِعْنَاهُمْ يُؤَذِّنُونَ بِالصَّلَاةِ فَقُمْنَا نُؤَذِّنُ نَسْتَهْزِىءُ بِهِمْ، قَالَ رَسُولُ اللهِ ﷺ: «قَدْ سَمِعْتُ فِي هٰؤُلَاءِ تَأْذِينَ إِنْسَانٍ حَسَنِ الصَّوْتِ فَأَرْسَلَ إِلَيْنَا، فَأَذَّنَّا رَجُلٌ رَجُلٌ وَكُنْتُ آخِرَهُمْ، فَقَالَ حِينَ أَذَّنْتُ: «تَعَالَ». فَأَجْلَسَنِي بَيْنَ يَدَيْهِ، فَمَسَحَ عَلَى نَاصِيَتِي وَبَرَّكَ عَلَيَّ ثَلَاثَ مَرَّاتٍ ثُمَّ قَالَ: «اذْهَبْ فَأَذِّنْ عِنْدَ الْبَيْتِ الْحَرَامِ». قُلْتُ: كَيْفَ يَا رَسُولَ اللّٰهِ؟ فَعَلَّمَنِي كَمَا

me as you say the *Adhân* now: '*Allâhu Akbar, Allâhu Akbar, Allâhu akbar, Allâhu akbar; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh; Ashhadu an lâ ilâha illallâh, Ashhadu an lâ ilâha illallâh; Ashhadu anna Muhammadan Rasûlallâh, Ashhadu anna Muhammadan Rasûlallâh; Hayya 'alas-salâh, Hayya 'alas-salâh; Hayya 'alal-falâh, Hayya 'alal-falâh; as-salâtu khairun min an-nawm; as-salâtu khairun min an-nawm* (Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest, Allâh is the Greatest; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muhammad is the Messenger of Allâh, I bear witness that Muhammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; prayer is better than sleep, prayer is better than sleep)' – in the first (*Adhân*) for *As-Subh* (*Fajr*). And he taught me the *Iqâmah*, saying each phrase twice: '*Allâhu Akbar, Allâhu Akbar,* (*Allâhu Akbar, Allâhu Akbar*), *Ashhadu an lâ ilâha illallâh, Ashhadu*

تُؤَذِّنُونَ الْآنَ بِهَا: اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ فِي الْأُولَى مِنَ الصُّبْحِ، قَالَ: وَعَلَّمَنِي الْإِقَامَةَ مَرَّتَيْنِ اللهُ أَكْبَرُ اللهُ أَكْبَرُ، [اللهُ أَكْبَرُ اللهُ أَكْبَرُ] أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ، أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ، حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ، قَدْ قَامَتِ الصَّلَاةُ، قَدْ قَامَتِ الصَّلَاةُ، اللهُ أَكْبَرُ اللهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللهُ. قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ هٰذَا الْخَبَرَ كُلَّهُ عَنْ أَبِيهِ وَعَنْ أُمِّ عَبْدِ الْمَلِكِ بْنِ أَبِي مَحْذُورَةَ أَنَّهُمَا سَمِعَا ذٰلِكَ مِنْ أَبِي مَحْذُورَةَ.

an lâ ilâha illallâh; Ashhadu anna Muḥammadan Rasûlallâh, Ashhadu anna Muḥammadan Rasûlallâh; Ḥayya 'alaṣ-ṣalâh, Ḥayya 'alaṣ-ṣalâh; Ḥayya 'alal-falâḥ, Ḥayya 'alal-falâḥ; qad qâmatiṣ-ṣalâh, qad qâmatiṣ-ṣalâh, Allâhu Akbar, Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Greatest, Allâh is the Greatest, (Allâh is the Greatest, Allâh is the Greatest); I bear witness that there is none worthy of worship except Allâh, I bear witness that there is none worthy of worship except Allâh; I bear witness that Muḥammad is the Messenger of Allâh, I bear witness that Muḥammad is the Messenger of Allâh; Come to prayer, come to prayer; come to prosperity, come to prosperity; the prayer is about to begin, the prayer is about to begin, Allâh is the Greatest, Allâh is the Greatest; there is none worthy of worship except Allâh)." (One of the narrators) Ibn Juraij said: "Uthmân narrated this whole report to me from his father and from Umm 'Abdul-Malik bin Abî Maḥdhûrah, and (said that) they heard that from Abû Maḥdhûrah. (***Ḥasan***)

تخريج: [حسن] أخرجه أبوداود، ح:٥٠١ من حديث ابن جريج به، وصححه ابن خزيمة:١/٢٠١، وابن حبان وغيرهما، وحسنه الحازمي، وهو في الكبرٰى، ح:١٥٩٧ .

Comments:

Here, there is a difference of opinion among the scholars concerning the phrase, "*as-salatu khairun min'an nawn.*" While some of them clearly say that the phrase should come in the "first *Adhân*," others say that the words "first *Adhân*" here refers to the *Adhân* that directly preceeds the *Iqâmah*. The first interpretation, however, appears more correct since the text clearly states that. This *Ḥadîth* explicitly corroborates the fact that the expression *as-salâtu khairun min'an nawm* occurs in the *Adhân* of the dawn prayer; therefore, it is not an addition made by Umar ﷺ, as has been alleged by the Shi'ites.

Chapter 7. The *Adhân* Of Two Who Are Alone On A Journey

(المعجم ٧) - بَابُ أَذَانِ الْمُنْفَرِدِينَ فِي السَّفَرِ (التحفة ٨٦)

635. It was narrated that Mâlik bin Al-Huwairith said: "I came to the Prophet ﷺ with a cousin of mine" – on another occasion he said: "with a Companion of mine" – "and he said: 'When the two of you travel, call the *Adhân* and *Iqâmah*, and let the older of you lead the prayer.'" (*Sahîh*)

٦٣٥ - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ أَنَا وَابْنُ عَمٍّ لِي - وَقَالَ مَرَّةً أُخْرَى: أَنَا وَصَاحِبٌ لِي - فَقَالَ: «إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

تخريج: أخرجه البخاري، الأذان، باب الأذان للمسافرين إذا كانوا جماعةً والإقامة ... الخ، ح:٦٣٠ من حديث سفيان الثوري، ومسلم، المساجد، باب من أحق بالإمامة؟، ح:٦٧٤/ ٢٩٣ من حديث خالد الحذاء به، وهو في الكبرٰى، ح:١٥٩٨، وأخرجه الترمذي، ح:٢٠٥ من حديث وكيع به.

Comments:

If a traveller happens to be in a place where the *Adhân* is not being given or is not audible, he should pronounce the *Adhân*, and then perform the prayer. If there is more than one person, prayer should be held in congregation. However, if the *Adhân* is pronounced or is audible, then it is not necessary to call the *Adhân*.

Chapter 8. The *Adhân* Of Someone Else Is Sufficient While A Resident

(المعجم ٨) - اجْتِزَاءُ الْمَرْءِ بِأَذَانِ غَيْرِهِ فِي الْحَضَرِ (التحفة ٨٧)

636. It was narrated that Mâlik bin Al-Huwairith said: "We came to the Messenger of Allâh ﷺ and we were young men close in age. He let us stay with him for twenty days. The Messenger of Allâh ﷺ was merciful and compassionate, and he thought that we were missing our families; he asked us about those whom we had left behind of our families, so we told him, and he said: 'Go back to your families, stay with them and teach them.

٦٣٦ - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْنَا رَسُولَ اللهِ ﷺ وَنَحْنُ شَبَبَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللهِ ﷺ رَحِيمًا رَفِيقًا، فَظَنَّ أَنَّا قَدِ اشْتَقْنَا إِلَى أَهْلِنَا فَسَأَلَنَا عَمَّنْ تَرَكْنَاهُ مِنْ أَهْلِنَا فَأَخْبَرْنَاهُ فَقَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ، فَأَقِيمُوا عِنْدَهُمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ إِذَا حَضَرَتِ

Tell them when the time for prayer comes; let one of you call the *Adhân* and let the oldest of you lead the prayer.'" (*Ṣaḥîḥ*)

الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْبَرُكُمْ».

تخريج: أخرجه البخاري، الأدب، باب رحمة الناس والبهائم، ح:٦٠٠٨، ومسلم، ح:٦٧٤/٢٩٢، وهو في الكبرى، ح:١٥٩٩.

637. It was narrated from Ayyûb, from Abû Qilâbah, from 'Amr bin Salamah: "Abû Qilâbah said to me (Ayyûb): He ('Amr) is still alive, do you want to meet him?" I met him and asked him, and he said: "When Makkah was conquered, all the people hastened to announce their Islam. My father went to announce the Islam of the people of our village, and when he came back we went to see him and he said: 'By Allâh, I have indeed come to you from the Messenger of Allâh ﷺ.' He said: 'Pray such and such a prayer at such and such a time, pray such and such a prayer at such and such a time. When the time for prayer comes let one of you call the *Adhân* and let the one who knows the most Qur'ân lead the prayer.'" (*Ṣaḥîḥ*)

٦٣٧ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَمْرِو بْنِ سَلِمَةَ - فَقَالَ لِي أَبُو قِلَابَةَ: هُوَ حَيٌّ أَفَلَا تَلْقَاهُ! قَالَ أَيُّوبُ: فَلَقِيتُهُ فَسَأَلْتُهُ- فَقَالَ: لَمَّا كَانَتْ وَقْعَةُ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ فَذَهَبَ أَبِي بِإِسْلَامِ أَهْلِ حِوَائِنَا فَلَمَّا قَدِمَ اسْتَقْبَلْنَاهُ فَقَالَ: جِئْتُكُمْ وَاللّٰهِ! مِنْ عِنْدِ رَسُولِ اللهِ ﷺ حَقًّا فَقَالَ: «صَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا وَصَلَاةَ كَذَا فِي حِينِ كَذَا فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ وَلْيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا».

تخريج: أخرجه البخاري، المغازي، باب(٥٤)، ح:٤٣٠٢ عن سليمان بن حرب به مطولاً، وهو في الكبرى، ح:١٦٠٠.

Chapter 9. Two *Mu'adhdhins* In One *Masjid*

(المعجم ٩) - الْمُؤَذِّنَانِ لِلْمَسْجِدِ الْوَاحِدِ

(التحفة ٨٨)

638. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Bilâl calls the *Adhân*

٦٣٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللهِ

during the night, so eat and drink until Ibn Umm Maktûm calls (the *Adhân*)." (*Ṣaḥîḥ*)

ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِيَ ابْنُ أُمِّ مَكْتُومٍ».

تخريج: أخرجه البخاري، الأذان، باب الأذان بعد الفجر، ح:٦٢٠ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٧٤، والكبرىٰ، ح:١٦٠١ .

Comments:

1. If there are two *Adhâns* pronounced for a prayer (like the *Fajr* and the blessed Friday), two *Mu'adhdhins* ought to be present, so that the distinction between their voices remains conspicuous and people are able to distinguish between the first and the second *Adhâns*.
2. During the lifetime of the Prophet ﷺ, there used to be two *Adhâns* for the *Fajr* prayer; one was called out by Bilal ؓ, and the second by Ibn Umm Maktûm ؓ.

639. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Bilâl calls the *Adhân* during the night, so eat and drink until you hear Ibn Umm Maktoom calling the *Adhân*." (*Ṣaḥîḥ*)

٦٣٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا حَتَّى تَسْمَعُوا تَأْذِينَ ابْنِ أُمِّ مَكْتُومٍ».

تخريج: أخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر ... الخ، ح:١٠٩٢/ ٣٦ عن قتيبة، والبخاري، الأذان، باب أذان الأعمىٰ إذا كان له من يخبره، ح:٦١٧ من حديث ابن شهاب به، وهو في الكبرىٰ، ح:١٦٠٢.

Chapter 10. Should They Call The *Adhân* Together or Separately ?

(المعجم ١٠) - هَلْ يُؤَذِّنَانِ جَمِيعًا أَوْ فُرَادَى (التحفة ٨٩)

640. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Bilâl calls the *Adhân* during the night, so eat and drink until Ibn Umm Maktûm calls the *Adhan*." She said: "And there was no more between them than the time it takes for one to come down and the other to go up." (*Ṣaḥîḥ*)

٦٤٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي حَفْصٌ عَنْ عُبَيْدِ اللهِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَذَّنَ بِلَالٌ فَكُلُوا وَاشْرَبُوا حَتَّى يُؤَذِّنَ ابْنُ أُمِّ مَكْتُومٍ» قَالَتْ: وَلَمْ يَكُنْ بَيْنَهُمَا إِلَّا أَنْ يَنْزِلَ هَذَا وَيَصْعَدَ هَذَا.

تخريج: أخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر ... الخ، ح:١٠٩٢/ ٣٨، والبخاري، الأذان، باب الأذان قبل الفجر، ح:٦٢٢ من حديث عبيدالله بن عمر به، وهو في الكبرىٰ، ح:١٦٠٣.

Comments:

One climbed down and the other would climb up: this is indicating time span between the two *Adhân*.

641. It was narrated from Khubaib bin 'Abdur-Raḥmân that his paternal aunt Unaisah said: "The Messenger of Allâh ﷺ said: 'When Ibn Umm Maktûm calls the *Adhân*, eat and drink, and when Bilâl calls the *Adhân*, do not eat nor drink.'" (*Ṣaḥîḥ*)

٦٤١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ هُشَيْمٍ قَالَ: أَخْبَرَنَا مَنْصُورٌ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمَّتِهِ أُنَيْسَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَذَّنَ ابْنُ أُمِّ مَكْتُومٍ فَكُلُوا وَاشْرَبُوا، وَإِذَا أَذَّنَ بِلَالٌ فَلَا تَأْكُلُوا وَلَا تَشْرَبُوا».

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/ ٤٣٣ عن هشيم به، وهو في الكبرى، ح: ١٦٠٤

* منصور هو ابن زاذان، وخبيب صرح بالسماع من عمته.

Comments:

It is probable that, early on, Bilal ﷺ used to pronounce the first *Adhân* and Amr bin Umm Maktoum the second. Later, Bilal might have been made responsible for announcing the second *Adhân*, and Amr bin Umm Maktûm the first. *Hâfiz* Ibn Hajar has, in his *Fath Al-Bâri* made an allusion to this matter. And Allâh knows best!

Chapter 11. The *Adhân* At Times Other Than The Time For Prayer

(المعجم ١١) - الأَذَانُ فِي غَيْرِ وَقْتِ الصَّلَاةِ (التحفة ٩٠)

642. It was narrated from Ibn Mas'ûd that the Prophet ﷺ said: "Bilâl calls the *Adhân* during the night to wake those who are sleeping and so that those who are praying *Qiyâm* can return.[1] Not to say it is like this." The break of dawn is not like this.[2] (*Ṣaḥîḥ*)

٦٤٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِلَيْلٍ لِيُوقِظَ نَائِمَكُمْ وَلِيَرْجِعَ قَائِمَكُمْ، وَلَيْسَ أَنْ يَقُولَ هٰكَذَا يَعْنِي فِي الصُّبْحِ».

تخريج: أخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر، ح: ١٠٩٣/ ٤٠ عن إسحاق بن إبراهيم، والبخاري، الأذان، باب الأذان قبل الفجر، ح: ٦٢١ من حديث سليمان التيمي به، وهو في الكبرى، ح: ١٦٠٥ .

[1] Meaning, to finish. Ash-Shawkânî said: "To return to sleeping or return to sitting from praying" *Nail Al-Awṭâr*.

[2] Indicating with an up and down motion. The true dawn is from right to left.

Chapter 12. The Time For The *Adhân* For *Aṣ-Ṣubḥ*

(المعجم ١٢) - وَقْتُ أَذَانِ الصُّبْحِ

(التحفة ٩١)

643. It was narrated from Anas that someone asked the Messenger of Allâh ﷺ about the time of *Ṣubḥ*. The Messenger of Allâh ﷺ commanded Bilâl to call the *Adhân* when dawn broke, then the next day he delayed *Fajr* until it was very light, then he told him to call the *Adhân* and he prayed. Then he said: "This is the time for the prayer."

٦٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ سَائِلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنْ وَقْتِ الصُّبْحِ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِلَالًا فَأَذَّنَ حِينَ طَلَعَ الْفَجْرُ، فَلَمَّا كَانَ مِنَ الْغَدِ أَخَّرَ الْفَجْرَ حَتَّى أَسْفَرَ، ثُمَّ أَمَرَهُ فَأَقَامَ فَصَلَّى، ثُمَّ قَالَ: «هٰذَا وَقْتُ الصَّلَاةِ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ١٢١ عن يزيد بن هارون به، وهو في الكبرٰى، ح: ١٦٠٦ * حميد الطويل عنعن، وللحديث شواهد كثيرة، وانظر، ح: ٥٤٥.

Comments:

Here we learn that the time for *Adhân* is the breaking of dawn.

Chapter 13. What Should The *Mu'adhdhin* Do While Calling The *Adhân*?

(المعجم ١٣) - كَيْفَ يَصْنَعُ الْمُؤَذِّنُ فِي أَذَانِهِ (التحفة ٩٢)

644. It was narrated from 'Awn bin Abî Juḥaifah that his father said: "I came to the Prophet ﷺ and Bilâl came out and called the *Adhân*, and he started doing like this in his *Adhân*, turning to his right and left."

٦٤٤ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَخَرَجَ بِلَالٌ فَأَذَّنَ، فَجَعَلَ يَقُولُ فِي أَذَانِهِ هٰكَذَا يَنْحَرِفُ يَمِينًا وَشِمَالًا.

تخريج: أخرجه البخاري، الأذان، باب: هل يتتبع المؤذن فاه هاهنا وهاهنا؟ ... الخ، ح: ٦٣٤ من حديث سفيان الثوري به، ومسلم، الصلوٰة، باب سترة المصلي ... الخ، ح: ٥٠٣ من حديث وكيع به، وهو في الكبرٰى، ح: ١٦٠٧.

Comments:

Although the call to prayer (*Adhân*) is given facing the *Qiblah* (direction of the Ka'bah in Makkah) while pronouncing the actual summons to prayer (*Hayya alas salâh; hayya alal falâh*) the face is turned to the right and to the left, respectively, so that the voice reaches in the directions of the right and the left. And this is the *Sunnah* of the Prophet ﷺ, as is established in other narrations.

Chapter 14. Raising The Voice With The *Adhân*

(المعجم ١٤) - رَفْعُ الصَّوْتِ بِالْأَذَانِ

(التحفة ٩٣)

645. 'Abdur-Raḥmân bin 'Abdullâh bin 'Abdur-Raḥmân bin Abî Ṣa'ṣa'ah Al-Anṣârî Al-Mâzinî narrated that his father told him that Abû Sa'eed Al-Khudrî said to him: "I see that you love sheep and the desert. When you are with your sheep or in the desert and you call the *Adhân* for prayer, then raise your voice, for no human, *Jinn* or anything else hears the voice of the *Mu'adhdhin* as far as it reaches, but it will bear witness for him on the Day of Resurrection." Abû Sa'eed said: "I heard it from the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٦٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ الْأَنْصَارِيُّ ثُمَّ الْمَازِنِيُّ عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَالْبَادِيَةَ، فَإِذَا كُنْتَ فِي غَنَمِكَ أَوْ بَادِيَتِكَ فَأَذَّنْتَ بِالصَّلَاةِ فَارْفَعْ صَوْتَكَ، فَإِنَّهُ لَا يَسْمَعُ مَدَى صَوْتِ الْمُؤَذِّنِ جِنٌّ وَلَا إِنْسٌ وَلَا شَيْءٌ إِلَّا شَهِدَ لَهُ يَوْمَ الْقِيَامَةِ. قَالَ أَبُو سَعِيدٍ: سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، الأذان، باب رفع الصوت بالنداء، ح:٦٠٩ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٦٩، والكبرٰى، ح:١٦٠٨.

646. It was narrated from Abû Hurairah, who heard it from the mouth of the Messenger of Allâh ﷺ: "The *Mu'adhdhin* will be forgiven as far as his voice reaches, and every wet and dry thing will bear witness for him." (*Ṣaḥîḥ*)

٦٤٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عُثْمَانَ عَنْ أَبِي يَحْيَى عَنْ أَبِي هُرَيْرَةَ سَمِعَهُ مِنْ فَمِ رَسُولِ اللهِ ﷺ يَقُولُ: «الْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدَى صَوْتِهِ، وَيَشْهَدُ لَهُ كُلُّ رَطْبٍ وَيَابِسٍ».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلٰوة، باب رفع الصوت بالأذان، ح:٥١٥، وابن ماجه، الأذان، باب فضل الأذان وثواب المؤذنين، ح:٧٢٤ من حديث شعبة به، وهو في الكبرٰى، ح:١٦٠٩، وصححه ابن حبان(موارد)، ح:٢٩٢

Comments:

What is meant is that, supposing his sins fill the space between him and the place his voice reaches, he will be forgiven on account of the blessedness of the *Adhân*.

647. It was narrated from Al-Barâ bin 'Âzib that the Prophet of Allâh ﷺ said: "Allâh and His angels say *ṣalâh* upon the front rows, and the *Mu'adhdhin* will be forgiven as far as his voice reaches, and whatever hears him, wet or dry, will confirm what he says, and he will have a reward like that of those who pray with him." (*Ṣaḥîḥ*)

٦٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي إِسْحَاقَ الْكُوفِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصَّفِّ الْمُقَدَّمِ، وَالْمُؤَذِّنُ يُغْفَرُ لَهُ بِمَدِّ صَوْتِهِ وَيُصَدِّقُهُ مَنْ سَمِعَهُ مِنْ رَطْبٍ وَيَابِسٍ، وَلَهُ مِثْلُ أَجْرِ مَنْ صَلَّى مَعَهُ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٢٨٤ من حديث معاذ به، وهو في الكبرى، ح: ١٦١٠
* قتادة تقدم، وأبوإسحاق تقدم، ح: ٩٦ عنعنا، وحسنه المنذري في الترغيب والترهيب: ١/ ١٧٦، وللحديث شواهد، منها الحديث السابق.

Comments:

1. The *Muadhdhin* guides people toward righteousness. Therefore, he will receive additional rewards that are equal to the reward of their (the worshippers') prayers, without diminishing their rewards in the slightest.
2. Testimony of faith: on the Day of Resurrection before Allâh or at the moment of pronouncing the.

Chapter 15. Adding The Phrase "Prayer Is Better Than Sleep" In The *Adhân* Of *Fajr*

(المعجم ١٥) - التَّثْوِيبُ فِي أَذَانِ الْفَجْرِ
(التحفة ٩٤)

648. It was narrated that Abû Maḥdhûrah said: "I used to call the *Adhân* for the Messenger of Allâh ﷺ and in the first *Adhân* of *Fajr* I used to say: ' *Ḥayya 'ala al-falâḥ, aṣ-ṣalâtu khairun minan-nawm, aṣ-ṣalâtu khairun minan-nawm, Allâhu Akbar Allâhu Akbar, lâ ilâha illallâh* (Come to prosperity, prayer is better than sleep, prayer is better than sleep, Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh).'" (*Ṣaḥîḥ*)

٦٤٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حدثنا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِي سَلْمَانَ، عَنْ أَبِي مَحْذُورَةَ قَالَ: كُنْتُ أُؤَذِّنُ لِرَسُولِ اللهِ ﷺ وَكُنْتُ أَقُولُ فِي أَذَانِ الْفَجْرِ الْأَوَّلِ: حَيَّ عَلَى الْفَلَاحِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ، اللهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ.

تخريج: [حسن] أخرجه أحمد: ٣/٤٠٨ من حديث سفيان الثوري به، وهو في الكبرى، ح: ١٦١١، وفيه علل، منها جهالة حال أبي سلمان المؤذن، واسمه هام كما في السنن الكبرى للبيهقي: ١/٤٢٢، وللحديث شواهد منها، ح: ٦٣٤.

649. Sufyân narrated a similar report with the same chain. (One of the narrators) (Abû) 'Abdur-Raḥmân[1] (An-Nasâ'î) said: "It is not Abû Ja'far Al-Farrâ'." (***Hasan***)

٦٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وعَبْدُ الرَّحْمٰنِ قَالَا: حَدَّثَنَا سُفْيَانُ بِهٰذَا الإِسْنَادِ نَحْوَهُ.
قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَلَيْسَ بِأَبِي جَعْفَرٍ الْفَرَّاءِ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح: ١٦١٢، وكذا قال عبدالرحمٰن ابن مهدي كما في المسند لأحمد: ٣/٤٠٨.

Comments:

This *Ḥadîth* clearly proves that the command to pronounce the phrase *as-salâtu khairun minan-nawm* (prayer is better than sleep) - in the *Adhân* of the dawn prayer - was given by the Messenger of Allâh ﷺ himself.

Chapter 16. The Final Words Of The *Adhân*

(المعجم ١٦) - آخِرُ الأَذَانِ (التحفة ٩٥)

650. It was narrated from Al-Aswad that Bilâl said: "The final words of the *Adhân* are: *'Allâhu Akbar, Allâhu Akbar; Lâ ilâha illallâh* (Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh).'" (***Hasan***)

٦٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَىٰ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ بِلَالٍ قَالَ: آخِرُ الْأَذَانِ: اللهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللَّهُ.

تخريج: [حسن] هو في الكبرى، ح: ١٦١٣ السند معلل، وله شواهد كثيرة، انظر، ح: ٦٣٣، ٦٣٤ وغيرهما.

651. It was narrated that Al-Aswad said: "The final words of the *Adhân* of Bilâl were: *'Allâhu Akbar,*

٦٥١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،

[1] Some of the editions say: "Abû 'Abdur-Raḥmân said" as if it were An-Nasâ'î, but that is a mistake as seen in the version of this *Ḥadîth* recorded by Aḥmad (3:408), *Sunan Al-Kubra* by An-Nasâ'î, *Tuḥfat Al-Ashrâf* (9:286-287) and the biography of Abû Ja'far in *Tahdhîb Al-Kamâl*. And this 'Abdur-Raḥmân is Ibn Mahdî, from whom Aḥmad narrated it, and Al-Mizzî showed that this Abû Ja'far is Abû Ja'far Al-Farrâ'.

Allâhu Akbar; Lâ ilâha illallâh (Allâh is the Greatest, Allâh is the Greatest, there is none worthy of worship except Allâh).''' (*Ṣaḥîḥ*)

عَنِ الْأَسْوَدِ قَالَ: كَانَ آخِرُ أَذَانِ بِلَالٍ: اللهُ أَكْبَرُ اللَّهُ أَكْبَرُ، لَا إِلٰهَ إِلَّا اللَّهُ.

تخريج: [صحيح موقوف] وهو في الكبرى، ح:١٦١٤، وانظر الحديث السابق.

652. (Another chain) from Ibrâhîm, from Al-Aswad, with similar narration. (*Ṣaḥîḥ*)

٦٥٢ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، مِثْلَ ذٰلِكَ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:١٦١٥.

653. It was narrated that Muḥârib bin Dithâr said: "Al-Aswad bin Yazîd narrated to me from Abû Maḥdhûrah that the final words of the *Adhân* are: '*Lâ ilâha illallâh* (there is none worthy of worship except Allâh).''' (*Ṣaḥîḥ*)

٦٥٣ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ عَنْ أَبِي مَحْذُورَةَ: أَنَّ آخِرَ الْأَذَانِ: لَا إِلٰهَ إِلَّا اللَّهُ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:١٦١٦ * سويد هو ابن نصر، وعبدالله هو ابن المبارك، وللحديث شواهد متواترة.

Chapter 17. The *Adhân* Telling People Not To Come To Prayer In Congregation On A Rainy Night

(المعجم ١٧) - **الأَذَانُ فِي التَّخَلُّفِ عَنْ شُهُودِ الجَمَاعَةِ فِي اللَّيْلَةِ المَطِيرَةِ** (التحفة ٩٦)

654. It was narrated that 'Amr bin Aws said: "A man of Thaqîf told us that he heard the caller of the Messenger of Allâh ﷺ on a rainy night during a journey saying: '*Ḥayya 'ala aṣ-ṣalâh, Ḥayya 'ala al-falâḥ, sallû fî riḥâlikum* (Come to prayer, come to prosperity, pray in your dewellings).''' (*Ṣaḥîḥ*)

٦٥٤ - **أَخْبَرَنَا** قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ يَقُولُ: أَخْبَرَنَا رَجُلٌ مِنْ ثَقِيفٍ: أَنَّهُ سَمِعَ مُنَادِيَ النَّبِيِّ ﷺ يَعْنِي فِي لَيْلَةٍ مَطِيرَةٍ فِي السَّفَرِ يَقُولُ: حَيَّ عَلَى الصَّلَاةِ، حَيَّ عَلَى الْفَلَاحِ، صَلُّوا فِي رِحَالِكُمْ.

تخريج: [صحيح] أخرجه أحمد:٥/ ٣٧٠، ح:٢٣٥٢٨ من حديث عمرو بن دينار به، وهو في الكبرى، ح:١٦١٧ * رجل من ثقيف لم أعرفه، وللحديث شواهد كثيرة، منها الحديث الآتي.

Comments:

The apparent wording demonstrates that *Hayya 'alas-salâh, hayya 'alal-falâh* would be pronounced singly. But this is an abbreviation. Like the common *Adhân*, in the *Adhân* pronounced while it is raining, these phrases would also be pronounced paired twice. Not only that, but the wording: *sallû fi buyûtikum* or *sallû fi rihâlikum*: ("pray in your homes" or 'behold! pray in your dwellings or places of abode") would also be called out twice.

655. It was narrated from Nâfi' that Ibn 'Umar gave the call to prayer on a cold and windy night, and he said: "Pray where you are, for the Prophet ﷺ used to order the *Mu'adhdhin*, if it was a cold and rainy night, to say: 'Pray in your dwellings.'" (*Ṣaḥîḥ*)

٦٥٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَذَّنَ بِالصَّلَاةِ فِي لَيْلَةٍ ذَاتِ بَرْدٍ وَرِيحٍ فَقَالَ: أَلَا صَلُّوا فِي الرِّحَالِ فَإِنَّ النَّبِيَّ ﷺ كَانَ يَأْمُرُ الْمُؤَذِّنَ إِذَا كَانَتْ لَيْلَةٌ بَارِدَةٌ ذَاتُ مَطَرٍ يَقُولُ: أَلَا صَلُّوا فِي الرِّحَالِ.

تخريج: أخرجه البخاري، الأذان، باب الرخصة في المطر والعلة أن يصلي في رحله، ح:٦٦٦، ومسلم، صلوة المسافرين، باب الصلوة في الرحال في المطر، ح:٦٩٧/ ٢٢ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ٧٣، والكبرٰى، ح:١٦١٨.

Chapter 18. *Adhân* For One Who Is Combining Two Prayers At The Time Of The Earlier Prayer

(المعجم ١٨) - الْأَذَانُ لِمَنْ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ فِي وَقْتِ الْأُولَى مِنْهُمَا (التحفة ٩٧)

656. Ja'far bin Muḥammad narrated from his father, that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ traveled until he came to 'Arafah, where he found that the tent had been pitched for him in Namirah, so he stopped there. Then when the sun had passed its zenith he called for Qaṣwâ'[1] and she was saddled for him. Then when he reached the bottom of the valley he addressed the people. Then Bilâl called the *Adhân*, then he said the *Iqâmah* and he prayed *Ẓuhr*, then he

٦٥٦ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ: أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: سَارَ رَسُولُ اللهِ ﷺ حَتَّى أَتَى عَرَفَةَ، فَوَجَدَ الْقُبَّةَ قَدْ ضُرِبَتْ لَهُ بِنَمِرَةَ فَنَزَلَ بِهَا، حَتَّى إِذَا زَاغَتِ الشَّمْسُ أَمَرَ بِالْقَصْوَاءِ فَرُحِّلَتْ لَهُ، حَتَّى إِذَا انْتَهَى إِلَى بَطْنِ الْوَادِي خَطَبَ النَّاسَ، ثُمَّ أَذَّنَ بِلَالٌ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

[1] The name of the Prophet's ﷺ mount which was a she-camel.

said the *Iqâmah* and prayed *'Asr*, and he did not offer any prayer in between them." (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٦٠٥، وهو في الكبرى، ح:١٦١٩.

Comments:

Namira is a valley adjoining 'Arafât, but it is not a part of the plains of 'Arafât. The sermon of *Hajj* and joining of the *Zuhr* and the *'Asr* prayers together occur in this place. In the present day, the Namira Mosque has been built in this valley. Due to expansion, a part of it lies within the boundaries of 'Arafât.

Chapter 19. The *Adhân* For One Who Is Combining Two Prayers After The Time Of The First Prayer Has Gone

(المعجم ١٩) - الأَذَانُ لِمَنْ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ بَعْدَ ذَهَابِ وَقْتِ الأُولَى مِنْهُمَا (التحفة ٩٨)

657. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ moved on until he came to Al-Muzdalifah, where he prayed *Maghrib* and *'Ishâ'* with one *Adhân* and two *Iqâmahs*, and he did not offer any prayer in between them." (*Sahîh*)

٦٥٧ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ ابْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: دَفَعَ رَسُولُ اللهِ ﷺ حَتَّى انْتَهَى إِلَى الْمُزْدَلِفَةِ، فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَإِقَامَتَيْنِ، وَلَمْ يُصَلِّ بَيْنَهُمَا شَيْئًا.

تخريج: أخرجه مسلم، ح:١٢١٨ من حديث حاتم به مطولاً، انظر، ح:٦٠٥، وهو في الكبرى، ح:١٦٢٠.

658. It was narrated that Sa'eed bin Jubair said concerning Ibn 'Umar: "We were with him (Ibn 'Umar) in Jam' (Muzdalifah), and he called the *Adhân*, then the *Iqâmah*, then he led us in praying *Maghrib*. Then he said: 'The prayer,' and he led us in praying *'Ishâ'*, two *Rak'ahs*. I said: 'What is this prayer?' He said: 'This is how I prayed with the Messenger of Allâh ﷺ in this place.'" (*Sahîh*)

٦٥٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا مَعَهُ بِجَمْعٍ، فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى بِنَا الْمَغْرِبَ، ثُمَّ قَالَ: الصَّلَاةَ، فَصَلَّى بِنَا الْعِشَاءَ رَكْعَتَيْنِ فَقُلْتُ: مَا هٰذِهِ الصَّلَاةُ؟ قَالَ: هٰكَذَا صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ فِي هٰذَا الْمَكَانِ.

تخريج: [صحيح] تقدم، ح:٤٨٢، وهو في الكبرى، ح:١٦٢١، قوله: "ثم قال: الصلٰوة" والصواب: "ثم أقام الصلٰوة" كما في الروايات الأخرى.

Chapter 20. The *Iqâmah* For One Who Is Joining Two Prayers

(المعجم ٢٠) - الإِقَامَةُ لِمَنْ يَجْمَعُ بَيْنَ الصَّلَاتَيْنِ (التحفة ٩٩)

659. It was narrated from Sa'eed bin Jubair that he prayed *Maghrib* and *'Ishâ'* in Jam' (Muzdalifah) with one *Iqâmah*, then he narrated that Ibn 'Umar had done that, and Ibn 'Umar narrated that the Prophet ﷺ had done that. (*Sahîh*)

٦٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ وَسَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ صَلَّى الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ، ثُمَّ حَدَّثَ عَنِ ابْنِ عُمَرَ أَنَّهُ صَنَعَ مِثْلَ ذٰلِكَ وَحَدَّثَ ابْنُ عُمَرَ أَنَّ النَّبِيَّ ﷺ صَنَعَ مِثْلَ ذٰلِكَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٢٢ قوله: "بإقامة واحدة، أي لكل صلٰوة، وإنما صلى كل واحدة منهما بإقامة، أي الصلٰوتين بإقامتين".

Comments:

The meaning of his statement: "with one *Iqâmah*" is that he prayed each of the two prayers with a separate *Iqâmah* for each, and not one *Iqâmah* for both prayers. This is very clear from *Hadîth* No. 661.

660. It was narrated from Ibn 'Umar that he prayed in Jam'a with the Messenger of Allâh ﷺ with one *Iqâmah*. (*Sahîh*)

٦٦٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَابْنُ أَبِي خَالِدٍ - قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٢٣.

661. It was narrated from Sâlim, from his father, that the Prophet ﷺ joined them (*Maghrib* and *'Ishâ'*) in Al-Muzdalifah, and he prayed each of them with an *Iqâmah*, and he did not offer any voluntary prayer before or after either of them.

٦٦١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ جَمَعَ بَيْنَهُمَا بِالْمُزْدَلِفَةِ، صَلَّى كُلَّ وَاحِدَةٍ مِنْهُمَا بِإِقَامَةٍ، وَلَمْ يَتَطَوَّعْ قَبْلَ وَاحِدَةٍ مِنْهُمَا وَلَا بَعْدُ.

تخريج: أخرجه البخاري، الحج، باب من جمع بينهما ولم يتطوع، ح:١٦٧٣ من حديث ابن أبي ذئب به، وهو في الكبرى، ح:١٦٢٤.

Chapter 21. *Adhân* For A Missed Prayer

(المعجم ٢١) - الأَذَانُ لِلفَائِتِ مِنَ الصَّلَوَاتِ (التحفة ١٠٠)

662. It was narrated from 'Abdur-Rahmân bin Abî Sa'eed that his father said: "On the day of Al-Khandaq the idolators kept us from praying *Zuhr* until the sun had gone down; that was before the revelation concerning fighting was revealed. Then Allâh, the Mighty and Sublime, revealed: Allâh sufficed for the believers in the fighting..[1] The Messenger of Allâh ﷺ commanded Bilâl to say the *Iqâmah* for *Zuhr* prayer, and he offered it just as he used to offer it on time. Then he said the *Iqâmah* for *'Asr* and he offered it just as he used to offer it on time. Then he called the *Adhân* for *Maghrib* and offered it on time." (***Sahîh***)

٦٦٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ قَالَ: شَغَلَنَا الْمُشْرِكُونَ يَوْمَ الْخَنْدَقِ عَنْ صَلَاةِ الظُّهْرِ حَتَّى غَرَبَتِ الشَّمْسُ، وَذٰلِكَ قَبْلَ أَنْ يَنْزِلَ فِي الْقِتَالِ مَا نَزَلَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَكَفَى ٱللَّهُ ٱلْمُؤْمِنِينَ ٱلْقِتَالَ﴾ [الأحزاب:٢٥] فَأَمَرَ رَسُولُ اللهِ ﷺ بِلَالًا فَأَقَامَ لِصَلَاةِ الظُّهْرِ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيهَا لِوَقْتِهَا، ثُمَّ أَقَامَ لِلْعَصْرِ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيهَا لِوَقْتِهَا، ثُمَّ أَذَّنَ لِلْمَغْرِبِ فَصَلَّاهَا فِي وَقْتِهَا.

تخريج: [إسناده صحيح] أخرجه أحمد:٣/ ٢٥ عن يحيىٰ القطان به، وهو في الكبرىٰ، ح:١٦٢٥، وصححه ابن خزيمة، ح:٩٩٦، وابن حبان (موارد)، ح:٢٨٥ * أبوسعيد هو الخدري، وسعيد بن أبي سعيد هو المقبري.

Comments:

For the prayer whose time has passed without performing it, the *Adhân* is neither essential nor it is forbidden. For further elucidation, see *Hadîth* 622.

Chapter 22. The Acceptability For All Of That With One *Adhân* And An *Iqâmah* for Each One Of Them

(المعجم ٢٢) - الاجْتِزَاءُ لِذَلِكَ كُلِّهِ بِأَذَانٍ وَاحِدٍ وَالإِقَامَةُ لِكُلِّ وَاحِدَةٍ مِنْهُمَا (التحفة ١٠١)

663. It was narrated that Abû

٦٦٣ - أَخْبَرَنَا هَنَّادٌ عَنْ هُشَيْمٍ، عَنْ أَبِي

[1] *Al-Ahzâb* 33:25.

'Ubaidah said: "Abdullâh said: 'The idolators kept the Prophet ﷺ from (offering) four prayers on the day of Al-Khandaq, so he commanded Bilâl to call the *Adhân*, then he said the *Iqâmah* and prayed *Ẓuhr*, then he said the *Iqâmah* and prayed *'Asr*, then he said the *Iqâmah* and prayed *Maghrib*, then he said the *Iqâmah* and prayed *'Ishâ'*.'" (*Ḍa'îf*)

الزُّبَيْرِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُشْرِكِينَ شَغَلُوا النَّبِيَّ ﷺ عَنْ أَرْبَعِ صَلَوَاتٍ يَوْمَ الْخَنْدَقِ، فَأَمَرَ بِلَالًا فَأَذَّنَ ثُمَّ أَقَامَ فَصَلَّى الظُّهْرَ، ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ، ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ.

تخريج: [**إسناده ضعيف**] تقدم، ح:٦٢٣، وهو في الكبرٰى، ح:١٦٢٦.

Chapter 23. Sufficing With The *Iqâmah* For Every Prayer

(المعجم ٢٣) - الاكْتِفَاءُ بِالْإِقَامَةِ لِكُلِّ صَلَاةٍ (التحفة ١٠٢)

664. 'Abdullâh bin Mas'ûd said: "We were fighting a battle and the idolators kept us from praying *Ẓuhr*, *'Asr*, *Maghrib* and *'Ishâ'*. When the idolators went away, the Messenger of Allâh ﷺ commanded a caller to say *Iqâmah* for *Ẓuhr* prayer, and we prayed. Then he said the *Iqâmah* for *'Asr*, and we prayed, and he said the *Iqâmah* for *Maghrib* and we prayed, and he said the *Iqâmah* for *'Ishâ'* and we prayed. Then he went around among us and said: 'There is no group on Earth who is remembering Allâh, the Mighty and Sublime, except you.'" (*Ḍa'îf*)

٦٦٤ - **أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ** قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا هِشَامٌ أَنَّ أَبَا الزُّبَيْرِ الْمَكِّيَّ حَدَّثَهُمْ عَنْ نَافِعِ بْنِ جُبَيْرٍ: أَنَّ أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللهِ بْنِ مَسْعُودٍ حَدَّثَهُمْ؛ أَنَّ عَبْدَ اللهِ بْنَ مَسْعُودٍ قَالَ: كُنَّا فِي غَزْوَةٍ فَحَبَسَنَا الْمُشْرِكُونَ عَنْ صَلَاةِ الظُّهْرِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ، فَلَمَّا انْصَرَفَ الْمُشْرِكُونَ أَمَرَ رَسُولُ اللهِ ﷺ مُنَادِيًا فَأَقَامَ لِصَلَاةِ الظُّهْرِ فَصَلَّيْنَا، وَأَقَامَ لِصَلَاةِ الْعَصْرِ فَصَلَّيْنَا، وَأَقَامَ لِصَلَاةِ الْمَغْرِبِ فَصَلَّيْنَا، وَأَقَامَ لِصَلَاةِ الْعِشَاءِ فَصَلَّيْنَا، ثُمَّ طَافَ عَلَيْنَا فَقَالَ: «مَا عَلَى الْأَرْضِ عِصَابَةٌ يَذْكُرُونَ اللَّهَ عَزَّ وَجَلَّ غَيْرُكُمْ».

تخريج: [**إسناده ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٢٧.

Comments:

It has preceded that since an untimely call of the *Adhân* is likely to create

confusion, it is necessary to take into consideration the situation one is in! For instance, if the time of a particular prayer has begun, the *Adhân* should be called out and the missed prayer be made up and the current prayer be performed, as has come in *Ḥadîth* 663. If the time for a particular prayer has elapsed, or its time is about to end, the missed prayer should be offered. The *Adhân* should be pronounced for the current prayer only, as has occurred in *Ḥadîth* 662. And if all the prayers are elapsed prayers and it is not the time of any prayer, then only the *Iqâmah* should be said for all these prayers, as has been stated in *Ḥadîth* 664.

Chapter 24. The *Iqâmah* For One Who Forgot A *Rak'ah* Of The Prayer

(المعجم ٢٤) - الإِقَامَةُ لِمَنْ نَسِيَ رَكْعَةً مِنْ صَلَاةٍ (التحفة ١٠٣)

665. It was narrated that Mu'âwiyah bin Ḥudaij that the Messenger of Allâh ﷺ prayed one day and said the *Taslîm* when there was still a *Rak'ah* left of the prayer. A man caught up with him and said: 'You forgot a *Rak'ah* of the prayer!' So he came back into the *Masjid* and told Bilâl to call the *Iqâmah* for prayer, then he led the people in praying one *Rak'ah*. I told the people about that and they said to me: 'Do you know who that man was?' I said: 'No, not unless I see him.' Then he passed by me and I said: 'This is he.' They said: 'This is Ṭalḥa bin 'Ubaidullâh.'" (*Ṣaḥîḥ*)

٦٦٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ سُوَيْدَ بْنَ قَيْسٍ حَدَّثَهُ عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمًا فَسَلَّمَ وَقَدْ بَقِيَتْ مِنَ الصَّلَاةِ رَكْعَةٌ، فَأَدْرَكَهُ رَجُلٌ فَقَالَ: نَسِيتَ مِنَ الصَّلَاةِ رَكْعَةً! فَدَخَلَ الْمَسْجِدَ وَأَمَرَ بِلَالًا فَأَقَامَ الصَّلَاةَ فَصَلَّى لِلنَّاسِ رَكْعَةً فَأَخْبَرْتُ بِذٰلِكَ النَّاسَ فَقَالُوا لِي: [أَ]تَعْرِفُ الرَّجُلَ؟ قُلْتُ: لَا، إِلَّا أَنْ أَرَاهُ، فَمَرَّ بِي فَقُلْتُ: هٰذَا هُوَ، قَالُوا: هٰذَا طَلْحَةُ بْنُ عُبَيْدِ اللّٰهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب إذا صلى خمسًا، ح:١٠٢٣ عن قتيبة به، وهو في الكبرٰى، ح:١٦٢٨ * الليث هو ابن سعد.

Comments:

The situation of the event so appears that Allâh's Messenger ﷺ had exited from the mosque after pronouncing the closing greetings of peace. Talha went forth and informed him about it. Since an interval had interposed, the Prophet ﷺ commanded the *Iqâmah* to be called again.

Chapter 25. The *Adhân* Of A Shepherd

(المعجم ٢٥) - أَذَانُ الرَّاعِي (التحفة ١٠٤)

666. [It was narrated from 'Abdullâh

٦٦٦ - [أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ:

bin Rubayyi'ah that he was with the Messenger of Allâh ﷺ on a journey, and he heard the voice of a man calling the *Adhân*, and he said what he said. When he reached the words: *Ashhadu anna Muhammadan Rasûl-Allâh* (I bear witness that Muhammad is the Messenger of Allâh), – Al-Hakam said, "I did not hear this from Ibn Abî Lailah" – the Messenger of Allâh ﷺ said: "This is a shepherd or a man who is away from his family." He went down into the valley and found a shepherd, standing by a dead sheep. He said: "Do you think that this is worthless to its owners?" They said: "Yes." He said: "This world is more worthless to Allâh than this (dead sheep) is to its owners."] (*Hasan*)

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللهِ بْنِ رُبَيِّعَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، فَسَمِعَ صَوْتَ رَجُلٍ يُؤَذِّنُ فَقَالَ مِثْلَ قَوْلِهِ حَتَّى إِذَا بَلَغَ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ - قَالَ الْحَكَمُ: لَمْ أَسْمَعْ هَذَا مِنِ ابْنِ أَبِي لَيْلَى - قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذَا لَرَاعِي غَنَمٍ أَوْ رَجُلٌ عَازِبٌ عَنْ أَهْلِهِ»، فَهَبَطَ الْوَادِي، فَإِذَا هُوَ بِرَاعِي غَنَمٍ فَإِذَا هُوَ بِشَاةٍ مَيْتَةٍ قَالَ: «أَتَرَون، هٰذِهِ هَيِّنَةٌ عَلَى أَهْلِهَا؟» قَالُوا: نَعَمْ، قَالَ: «الدُّنْيَا أَهْوَنُ عَلَى اللهِ مِنْ هٰذِهِ عَلَى أَهْلِهَا»].

تخريج: [حسن] أخرجه أحمد: ٤/٣٣٦ من حديث شعبة به، وهو في الكبرٰى، ح: ١٦٢٩، وللحديث شواهد كثيرة.

Comments:

In the desert or the wilderness where the sound of *Adhân* is not audible, if a herdsman or traveller intends to perform prayer, he should pronounce the *Adhân*. Although, if the *Adhân* of a nearby habitation is audible, then that is sufficient, and there is no need for a separate *Adhân*. (Also see *Hadîth* 645).

Chapter 26. The *Adhân* For One Who Is Praying Alone

(المعجم ٢٦) - الأَذَانُ لِمَنْ يُصَلِّي وَحْدَهُ (التحفة ١٠٥)

667. It was narrated that 'Uqbah bin 'Âmir said: "I heard the Messenger of Allâh ﷺ say: 'Your Lord is pleased with a shepherd high in the mountains who calls the *Adhân* for the prayer and prays. Allâh says: 'Look at this slave of Mine; he calls the *Adhân* and *Iqâmah* for prayer and fears Me. I have forgiven My slave and admitted him to Paradise.''' (*Sahîh*)

٦٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ أَبَا عُشَّانَةَ الْمُعَافِرِيَّ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَعْجَبُ رَبُّكَ مِنْ رَاعِي غَنَمٍ فِي رَأْسِ شَظِيَّةِ الْجَبَلِ يُؤَذِّنُ بِالصَّلَاةِ وَيُصَلِّي، فَيَقُولُ اللهُ عَزَّ وَجَلَّ: انْظُرُوا إِلَى عَبْدِي هٰذَا، يُؤَذِّنُ وَيُقِيمُ الصَّلَاةَ

يَخَافُ مِنِّي، قَدْ غَفَرْتُ لِعَبْدِي وَأَدْخَلْتُهُ الْجَنَّةَ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب الأذان في السفر، ح:١٢٠٣ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:١٦٣٠، وصححه ابن حبان، ح:٢٦٠.

Chapter 27. The *Iqâmah* For One Who Is Praying Alone

(المعجم ٢٧) - الإِقَامَةُ لِمَنْ يُصَلِّي وَحْدَهُ (التحفة ١٠٦)

668. It was narrated from Rifâ'ah bin Râfi' that while the Messenger of Allâh ﷺ was sitting in the row for prayer. The *Hadîth*.[1] (*Sahîh*)

٦٦٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَّادِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الزُّرَقِيُّ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ: أَنَّ رَسُولَ اللهِ ﷺ بَيْنَا هُوَ جَالِسٌ فِي صَفِّ الصَّلَاةِ، الْحَدِيثَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في وصف الصلوة، ح:٣٠٢ عن علي بن حجر به، وقال: "حسن"، وهو في الكبرى، ح:١٦٣١ مطول، وأخرجه أبوداود، ح:٨٦١ من حديث إسماعيل بن جعفر به، وله طريق آخر عند ابن ماجه، ح:٤٦٠، والحديث صححه ابن خزيمة، ح:٥٤٥.

Chapter 28. How The *Iqâmah* Is To Be Recited

(المعجم ٢٨) - كَيْفَ الإِقَامَةُ (التحفة ١٠٧)

669. It was narrated that Abû Al-Muthanna, the *Mu'adhdhin* of the

٦٦٩ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ

[1] With this chain, At-Tirmidhî recorded it (No. 302) and An-Nasâ'î in *Al-Kubra* (No. 1631). It is the narration about the man who prayed incorrectly, and in it, the Prophet ﷺ instructed him: "Then *Tashhad*, then say the *Iqâmah*." And they say that the meaning of *Tashhad* here is call the *Adhân*. An-Nasâ'î recorded the *Hadîth* with different chains (1054, 1137, 1314,1315). Whereas the wording narrated by At-Tirmidhî, and the author in *Al-Kubra*, mentions what the author mentioned in the chapter, the other cited versions that An-Nasâ'î in this book quoted do not. So it is as if he narrated the chain here for *Hadîth*, indicating the same version that At-Tirmidhî narrated, and he himself in *Al-Kubra*, but he did not want to narrate the actual text here. Abû Dâwûd also narrated it with the order for the *Adhân* and *Iqâmah*, through a different route of transmission (No. 861). And it is among the proofs used for the view that the *Adhân* and *Iqâmah* are obligatory – since it has been ordered in the *Hadîth* of the one who prayed incorrectly.

تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا جَعْفَرٍ مُؤَذِّنَ مَسْجِدِ الْعُرْيَانِ، عَنْ أَبِي الْمُثَنَّى مُؤَذِّنِ مَسْجِدِ الْجَامِعِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْأَذَانِ فَقَالَ: كَانَ الْأَذَانُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مَثْنَى مَثْنَى، وَالْإِقَامَةُ مَرَّةً مَرَّةً، إِلَّا أَنَّكَ إِذَا قُلْتَ: قَدْ قَامَتِ الصَّلَاةُ قَالَهَا مَرَّتَيْنِ، فَإِذَا سَمِعْنَا قَدْ قَامَتِ الصَّلَاةُ تَوَضَّأْنَا ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ.

Jâmi' Masjid, said: "I asked Ibn 'Umar about the *Adhân* and he said: 'At the time of the Messenger of Allâh ﷺ, the phrases of the *Adhân* were recited twice and the phrases of the *Iqâmah* once, except that you should say (the phrase) *Qad qâmat iṣ-ṣalâh* (prayer is about to begin) twice. When we heard 'prayer is about to begin' we would perform *Wuḍû'* and go out to pray.'" (**Ṣaḥîḥ**)

تخريج: [صحيح] تقدم، ح:٦٢٩، وهو في الكبرى، ح:١٦٣٢

Chapter 29. Each Person Saying The *Iqâmah* For Himself

(المعجم ٢٩) - **إِقَامَةُ كُلِّ وَاحِدٍ لِنَفْسِهِ**

(التحفة ١٠٨)

٦٧٠ - **أَخْبَرَنَا** عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ [الْحَذَّاءِ]، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ وَلِصَاحِبٍ لِي: «إِذَا حَضَرَتِ الصَّلَاةُ، فَأَذِّنَا ثُمَّ أَقِيمَا، ثُمَّ لِيَؤُمَّكُمَا أَكْبَرُكُمَا».

670. It was narrated that Mâlik bin Al-Ḥuwayrith said: "The Messenger of Allâh ﷺ said to me and to a companion of mine: 'When the time for prayer comes, let the two of you call the *Adhân* then the two of you say the *Iqâmah*, then let the older of you lead the prayer.'" (**Ṣaḥîḥ**)

تخريج: [صحيح] تقدم، ح:٦٣٥، وهو في الكبرى، ح:١٦٣٣.

Chapter 30. The Virtue Of Giving The Call To Prayer

(المعجم ٣٠) - **فَضْلُ التَّأْذِينِ** (التحفة ١٠٩)

٦٧١ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ وَلَهُ ضُرَاطٌ حَتَّى لَا يَسْمَعَ التَّأْذِينَ، فَإِذَا قُضِيَ

671. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the call for the prayer is given, the Shaiṭân takes to his heels, passing wind loudly so that he will not hear the call to prayer. When the

call to prayer is finished, he comes back. And when the *Iqâmah* is said, he again takes to his heels, and after it is completed, he returns again to interfere between the (praying) person and his heart, saying to him: 'Remember such and such, remember such and such,' – things that he had not remembered – until he does not know how many (*Rak'ahs*) he has prayed." (*Ṣaḥîḥ*)

النِّدَاءُ أَقْبَلَ حَتَّى إِذَا ثُوِّبَ بِالصَّلَاةِ أَدْبَرَ، حَتَّى إِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَنَفْسِهِ يَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا لِمَا لَمْ يَكُنْ يَذْكُرُ، حَتَّى يَظَلَّ الْمَرْءُ إِنْ يَدْرِي كَمْ صَلَّى».

تخريج: أخرجه البخاري، الأذان، باب فضل التأذين، ح:٦٠٨ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/٦٩، والكبرىٰ، ح:١٦٣٤، وأخرجه مسلم، ح:٣٨٩/١٩ من طريق آخر عن أبي الزناد به.

Comments:

Breaking wind evidently signifies the literal breaking of wind. If Satan (*Shaitân*) can eat and drink, then why deny other bodily functions? Some have understood the said phrase to mean abhorrence, but this interpretation is without evidence.

Chapter 31. Drawing Lots To Decide Who Will Call The *Adhân*

(المعجم ٣١) - الاسْتِهَامُ عَلَى التَّأْذِينِ (التحفة ١١٠)

672. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If the people knew what (virtue) there is in the call to prayer and the first row, and they had no other way but to draw lots concerning them, they would draw lots. If they knew what (virtue) there is in coming early for the prayer, they would compete in doing so. And if they knew what (virtue) there is in *'Atamah* and *Ṣubḥ* prayer, they would come even if they had to crawl." (*Ṣaḥîḥ*)

٦٧٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النِّدَاءِ وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ يَسْتَهِمُوا عَلَيْهِ لَاسْتَهَمُوا عَلَيْهِ، وَلَوْ يَعْلَمُونَ مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ عَلِمُوا مَا فِي الْعَتَمَةِ وَالصُّبْحِ لَأَتَوْهُمَا وَلَوْ حَبْوًا».

تخريج: [صحيح] تقدم، ح:٥٤١، وهو في الكبرىٰ، ح:١٦٣٥.

Chapter 32. Choosing A *Mu'adhdhin* Who Does Not Accept Any Payment For His *Adhân*

(المعجم ٣٢) - اِتِّخَاذُ الْمُؤَذِّنِ الَّذِي لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا (التحفة ١١١)

673. It was narrated that 'Uthmân bin Abî Al-'Âṣ said: "I said: 'O Messenger of Allâh, make me the *Imâm* of my people.' He said: 'You are their *Imâm*, so consider the weakest among them and choose a *Mu'adhdhin* who does not accept any payment for his *Adhân*.'" (*Ṣaḥîḥ*)

٦٧٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ عَنْ أَبِي الْعَلَاءِ، عَنْ مُطَرِّفٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! اجْعَلْنِي إِمَامَ قَوْمِي، فَقَالَ: «أَنْتَ إِمَامُهُمْ، وَاقْتَدِ بِأَضْعَفِهِمْ، وَاتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوٰة، باب أخذ الأجر على التأذين، ح:٥٣١ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:١٦٣٦ * مطرف هو ابن عبدالله بن الشخير الحرشي، وحماد سمع من الجريري قبل اختلاطه على الراجح (انظر الكواكب النيرات، ص:٣٦)، وصححه الحاكم على شرط مسلم:١/ ١٩٩، ٢٠١، ووافقه الذهبي، وأصله في صحيح مسلم، ح:٤٦٨ * أبوالعلاء هو يزيد بن عبدالله بن الشخير.

Comments:

Taking wages for the *Adhân*, for leading prayers, or for teaching is permissible according to many scholars. But it is better not to take it.

Chapter 33. Saying What The *Mu'adhdhin* Says

(المعجم ٣٣) - الْقَوْلُ مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ (التحفة ١١٢)

674. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "When you hear the call, say what the *Mu'adhdhin* says." (*Ṣaḥîḥ*)

٦٧٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا سَمِعْتُمُ النِّدَاءَ، فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ».

تخريج: أخرجه البخاري، الأذان، باب ما يقول إذا سمع المنادي، ح:٦١١، ومسلم، الصلوٰة، باب استحباب القول مثل قول المؤذن لمن سمعه ... الخ، ح:٣٨٣ من حديث مالك به، وهو في الموطأ (يحيىٰ):١/ ٦٧، والكبرٰى، ح:١٦٣٧ .

Comments:

Each phrase should be repeated after the *Mu'adhdhin*. In response to *Hayya alas salâh; hayya 'alal falâh* (Hasten to prayer; hasten to salvation), one should say: *lâ haw'la wa la quwwata illa billah*. *Ahâdith* relate this.

Chapter 34. The Reward For Doing That

(المعجم ٣٤) - ثَوَابُ ذَلِكَ

(التحفة ١١٣)

675. An-Naṣr bin Sufyân narrated that he heard Abû Hurairah say: "We were with the Messenger of Allâh ﷺ, and Bilâl stood up and gave the call. When he fell silent the Messenger of Allâh ﷺ said: 'Whoever says the same as this (what the *Mu'adhdhin*) with certainty, he will enter Paradise.'" (*Ḥasan*)

٦٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ بُكَيْرَ بْنَ الْأَشَجِّ حَدَّثَهُ: أَنَّ عَلِيَّ بْنَ خَالِدٍ الزُّرَقِيَّ حَدَّثَهُ: أَنَّ النَّضْرَ بْنَ سُفْيَانَ حَدَّثَهُ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَقَامَ بِلَالٌ يُنَادِي فَلَمَّا سَكَتَ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ مِثْلَ هٰذَا يَقِينًا دَخَلَ الْجَنَّةَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٣٥٢ من حديث عبدالله بن وهب به، وهو في الكبرى، ح: ١٦٤١، وصححه ابن حبان، ح: ٢٩٤، والحاكم: ١/ ٢٠٤، وسقط من إسناده النضر ابن سفيان، ووافقه الذهبي * النضر بن سفيان وثقه الذهبي وابن حبان، فحديثه لا ينزل عن درجة الحسن.

Comments:

The meaning of this *Ḥadîth* is as follows: the one who responds to the *Adhân* shall enter Paradise.

Chapter 35. Repeating The Testimony Of The *Mu'adhdhin*

(المعجم ٣٥) - الْقَوْلُ مِثْلَ مَا يَتَشَهَّدُ الْمُؤَذِّنُ

(التحفة ١١٤)

676. It was narrated that Mujammi' bin Yaḥya Al-Anṣârî said: "I was sitting with Abû Umâmah bin Sahl bin Ḥunaif when the *Mu'adhdhin* called the *Adhân*. He said: '*Allâhu akbar, Allâhu Akbar* (Allâh is the Greatest, Allâh is the Greatest),' and he (also) pronounced the *Takbîr* twice. Then he said: '*Ashhadu an lâ*

٦٧٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مُجَمِّعِ بْنِ يَحْيَى الْأَنْصَارِيِّ، قَالَ: كُنْتُ جَالِسًا عِنْدَ أَبِي أُمَامَةَ ابْنِ سَهْلِ بْنِ حُنَيْفٍ فَأَذَّنَ الْمُؤَذِّنُ فَقَالَ: اللهُ أَكْبَرُ اللهُ أَكْبَرُ، فَكَبَّرَ اثْنَتَيْنِ، فَقَالَ: أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ فَتَشَهَّدَ اثْنَتَيْنِ، فَقَالَ: أَشْهَدُ أَنَّ

ilâha ill-Allâh (I bear witness that there is none worthy of worship except Allâh),' and he also sent the testimony twice. Then he said: '*Ashhadu anna Muḥammadan Rasûl-Allâh* (I bear witness that Muḥammad is the Messenger of Allâh),' and he (also) sent the testimony twice. Then he said: 'This is what Mu'âwiyah bin Abî Sufyân told me, narrating from statement of the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

مُحَمَّدًا رَسُولُ اللهِ فَتَشَهَّدَ اثْنَتَيْنِ ثُمَّ قَالَ: حَدَّثَنِي هٰكَذَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ، عَنْ قَوْلِ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه الحميدي، ح:٦٠٦، وأحمد:٤/ ٩٣،٩٨ من حديث مجمع به، وهو في الكبرٰى، ح:١٦٣٩، وأخرجه البخاري، الجمعة، باب: يجيب الإمام على المنبر إذا سمع النداء، ح:٩١٤ من حديث أبي أمامة به.

677. It was narrated that Abû Umâmah bin Sahl said: "I heard Mu'âwiyah say: 'I heard the Messenger of Allâh ﷺ, when he heard the *Mu'adhdhin*, repeating what he said.'" (*Ṣaḥîḥ*)

٦٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مِسْعَرٍ، عَنْ مُجَمِّعٍ، عَنْ أَبِي أُمَامَةَ ابْنِ سَهْلٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ وَسَمِعَ الْمُؤَذِّنَ فَقَالَ: مِثْلَ مَا قَالَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٣٨.

Chapter 36. What Is To Be Said When The *Mu'adhdhin* Says *Ḥayya 'Alaṣ-Ṣalâh, Ḥayya 'Alal-Falâḥ* (Come To Prayer; Come To Prosperity)

(المعجم ٣٦) - الْقَوْلُ الَّذِي يُقَالُ إِذَا قَالَ الْمُؤَذِّنُ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ (التحفة ١١٥)

678. It was narrated that 'Alqamah bin Waqqâṣ said: "I was with Mu'âwiyah when the *Mu'adhdhin* called the *Adhân*. Mu'âwiyah said what the *Mu'adhdhin* said, but when he said: '*Ḥayya 'alaṣ-ṣalâh* (come to prayer),' he said: '*Lâ ḥawla wa lâ quwwata illa Billâh* (There is no power and no strength except with Allâh);' and when he

٦٧٨ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى وَإِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَا: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى أَنَّ عِيسَى بْنَ عُمَرَ أَخْبَرَهُ عَنْ عَبْدِ اللهِ ابْنِ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ قَالَ: إِنِّي عِنْدَ مُعَاوِيَةَ إِذْ أَذَّنَ مُؤَذِّنُهُ، فَقَالَ

said: '*Ḥayya 'alal-falâḥ* (come to prosperity),' he said: '*Lâ hawla wa lâ quwwata illa Billâh* (There is no power and no strength except with Allâh).' After that he said what the *Mu'adhdhin* said, then he said: 'I heard the Messenger of Allâh ﷺ saying exactly like that."' (*Ṣaḥîḥ*)

مُعَاوِيَةُ كَمَا قَالَ الْمُؤَذِّنُ، حَتَّى إِذَا قَالَ: حَيَّ عَلَى الصَّلَاةِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَلَمَّا قَالَ: حَيَّ عَلَى الْفَلَاحِ قَالَ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ وَقَالَ بَعْدَ ذٰلِكَ مَا قَالَ الْمُؤَذِّنُ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ مِثْلَ ذٰلِكَ.

تخريج: [**صحيح**] أخرجه أحمد: ٤/ ٩١، ٩٢ من حديث ابن جريج به، وهو في الكبرٰى، ح: ١٦٤٠ * فيه مستوران عيسٰى وشيخه، وله شاهد عند البخاري، ح: ٦١٢، ٦١٣ وغيره.

Chapter 37. Saying *Ṣalâh* Upon The Prophet ﷺ After The *Adhân*

(المعجم ٣٧) - **بَابُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ بَعْدَ الْأَذَانِ** (التحفة ١١٦)

679. 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'When you hear the *Mu'adhdhin* then say what he says, and do *Ṣalâh* upon me, for whoever does *Ṣalâh* upon me once, Allâh will do *Ṣalâh* upon him ten (times). Then ask Allâh to grant me *Al-Wasîlah*, which is a position in Paradise which only one of the slaves of Allâh will attain, and I hope that I will be the one. Whoever asks for *Al-Wasîlah* for me, will be entitled to my intercession."' (*Ṣaḥîḥ*)

٦٧٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ أَنَّ كَعْبَ بْنَ عَلْقَمَةَ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ جُبَيْرٍ - مَوْلَى نَافِعِ ابْنِ عَمْرٍو الْقُرَشِيِّ - يُحَدِّثُ، أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمُ الْمُؤَذِّنَ فَقُولُوا مِثْلَ مَا يَقُولُ وَصَلُّوا عَلَيَّ، فَإِنَّهُ مَنْ صَلَّى عَلَيَّ صَلَاةً صَلَّى اللهُ عَلَيْهِ عَشْرًا، ثُمَّ سَلُوا اللهَ لِيَ الْوَسِيلَةَ، فَإِنَّهَا مَنْزِلَةٌ فِي الْجَنَّةِ لَا تَنْبَغِي إِلَّا لِعَبْدٍ مِنْ عِبَادِ اللهِ أَرْجُو أَنْ أَكُونَ أَنَا هُوَ، فَمَنْ سَأَلَ لِيَ الْوَسِيلَةَ حَلَّتْ عَلَيْهِ الشَّفَاعَةُ».

تخريج: أخرجه مسلم، الصلٰوة، باب استحباب القول مثل قول المؤذن ... الخ، ح: ٣٨٤ من حديث حيوة بن شريح به، وهو في الكبرٰى، ح: ١٦٤٢.

Comments:

After responding to the *Adhân*, one should recite the *Salâtul Ibrâhimiyyâh*, and then offer special supplication for the Messenger of Allâh ﷺ - the details for which are mentioned in the *Aḥâdith* that follow.

Chapter 38. The Supplication Following The *Adhân*

(المعجم ٣٨) - الدُّعَاءُ عِنْدَ الأَذَانِ

(التحفة ١١٧)

680. It was narrated from Sa'd bin Abî Waqqâs that the Messenger of Allâh ﷺ said: "Whoever says, when he hears the *Mu'adhdhin*: '*Ashhadu an lâ ilâha illallâh waḥdahu lâ sharîka lahu wa anna Muḥammadan 'abduhu wa Rasûluhu, raḍitu Billâhi Rabban, wa bil-Islâmi dînan wa bi Muḥammadin Rasûla* (I bear witness that there is none worthy of worship except Allâh alone, with no partner or associate, and that Muḥammad is His slave and Messenger; I am content with Allâh as my Lord, Islam as my religion and Muḥammad as my Messenger),' his sins will be forgiven." (*Ṣaḥîḥ*)

٦٨٠ - أَخْبَرَنَا قُتَيْبَةُ عَنِ اللَّيْثِ، عَنِ الْحُكَيمِ بْنِ عَبْدِ اللهِ بن قيسٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ الْمُؤَذِّنَ أَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، رَضِيتُ بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا غُفِرَ لَهُ ذَنْبُهُ».

تخريج: أخرجه مسلم، ح:٣٨٦/ ١٣ عن قتيبة به، انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٤٣.

Comments:

Sins here denote minor (*As-Saghâir*) sins, since, for the forgiveness of major sins (*Al-Kabâir*), repentance is essential.

681. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever says, when he hears the call to prayer: "*Allâhumma rabba hâdhihid-da'wat it-tâmmah was-ṣalât il-qâ'imah, âti Muḥammadan al-wasîlah wal-faḍîlah, wab'athu maqâman maḥmûdan alladhî wa'adtahu* (O Allâh, Lord of this perfect call and the prayer to be offered, grant Muḥammad the privilege (of interceding) and also the eminence, and resurrect him to

٦٨١ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ حِينَ يَسْمَعُ النِّدَاءَ: اللَّهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلَاةِ الْقَائِمَةِ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتَهُ، إِلَّا حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ».

the praised position that you have promised),' will be granted my intercession on the Day of Resurrection." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب الدعاء عند النداء، ح:٦١٤، ح:٤٧١٩ عن علي بن عياش به، وهو في الكبرٰى، ح:١٦٤٤.

Comments:

1. The perfect call refers to the *Adhân*, because in it are contained all the principles of the *Deen* toward which Islam calls.
2. The prayer to be offered signifies the current prayer, which is going to be performed in congregation presently.
3. The explanation of the term *Waseela* has preceded in the *Hadîth* 679. It is a praiseworthy station in Paradise, which will be bestowed on only one person, and that will surely be the Messenger of Allâh ﷺ.

Chapter 39. Prayer Between The *Adhân* And The *Iqâmah*

(المعجم ٣٩) - الصَّلَاةُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ (التحفة ١١٨)

682. It was narrated that 'Abdullâh bin Mughaffal said: "The Messenger of Allâh ﷺ said: 'Between each two *Adhâns*[1] there is a prayer, between each two *Adhâns* there is a prayer, between each two *Adhâns* there is a prayer, for whoever wants to do it.'" (*Ṣaḥîḥ*)

٦٨٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى، عَنْ كَهْمَسٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ، بَيْنَ كُلِّ أَذَانَيْنِ صَلَاةٌ لِمَنْ شَاءَ».

تخريج: أخرجه البخاري، الأذان، باب: كم بين الأذان والإقامة ... الخ، ح:٦٢٤، ٦٢٧، ومسلم، صلوة المسافرين، باب بين كل أذانين صلوة، ح:٨٣٨ من حديث كهمس به، وهو في الكبرٰى، ح:١٦٤٥.

Comments:

1. This indicates that between each *Adhân* and *Iqâmah*, there should be a brief interval for the performance of optional prayer.
2. Two *Adhân*s do not signify *Adhân*s in actuality; two *Adhân*s refers to the *Adhân* and the *Iqâmah*.

683. It was narrated that Anas bin Mâlik said: "When the *Mu'adhdhin*

٦٨٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

[1] Meaning, between the *Adhân* and *Iqâmah*.

called the *Adhân*, some of the Companions of the Prophet ﷺ would get up and rush to the pillars (in the *Masjid*) and pray until the Prophet ﷺ came out and they were like that. They would pray before *Maghrib* and there was nothing between the *Adhân* and *Iqâmah*." (*Sahîh*)

أَخْبَرَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ عَامِرٍ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ الْمُؤَذِّنُ إِذَا أَذَّنَ، قَامَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَيَبْتَدِرُونَ السَّوَارِيَ يُصَلُّونَ حَتَّى يَخْرُجَ النَّبِيُّ ﷺ وَهُمْ كَذٰلِكَ، وَيُصَلُّونَ قَبْلَ الْمَغْرِبِ وَلَمْ يَكُنْ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ شَيْءٌ.

تخريج: [صحيح] أخرجه البخاري، الأذان، باب كم بين الأذان والإقامة ... الخ، ح:٦٢٥ من حديث شعبة به، وهو في الكبرٰى، ح:١٦٤٦.

Comments:

They used to turn toward the pillars so that they could use them as barriers, because if someone prays individually, a barrier is required before him. If congregation is in progress, a barrier is sufficient before the *Imâm* - the one who leads the prayer.

Chapter 40. The Stern Warning Against Leaving The *Masjid* After The *Adhân*

(المعجم ٤٠) - التَّشْدِيدُ فِي الْخُرُوجِ مِنَ الْمَسْجِدِ بَعْدَ الْأَذَانِ (التحفة ١١٩)

684. It was narrated from Ash'ath bin Abî Ash-Sha'thâ' that his father said: "I saw Abû Hurairah, when a man passed by in the *Masjid* until he parted from it – after the call. Abû Hurairah said: 'This man has indeed disobeyed Abû Al-Qâsim ﷺ.'" (*Sahîh*)

٦٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ وَمَرَّ رَجُلٌ فِي الْمَسْجِدِ بَعْدَ النِّدَاءِ حَتَّى قَطَعَهُ فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا، فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب النهي عن الخروج من المسجد إذا أذن المؤذن، ح:٦٥٥/٢٥٩ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٦٤٧.

Comments:

One should not leave the mosque after the *Adhân* has been called out unless one has an acceptable reason to do so. It is forbidden to leave without a valid excuse. After the *Adhân* is called out, one may exit the mosque if there is a dire need, for instance for making ablution or for leading the prayer in a group somewhere else, because in this case he is not fleeing from the prayer.

685. Abû Sakhrah narrated that Abû Ash-Sha'thâ' said: "A man left the *Masjid* after the call to prayer had been given, and Abû Hurairah said: 'This man has indeed disobeyed Abû Al-Qâsim ﷺ.'" (*Sahîh*)

٦٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ أَبِي عُمَيْسٍ قَالَ: حَدَّثَنَا أَبُو صَخْرَةَ عَنْ أَبِي الشَّعْثَاءِ قَالَ: خَرَجَ رَجُلٌ مِنَ الْمَسْجِدِ بَعْدَ مَا نُودِيَ بِالصَّلَاةِ، فَقَالَ أَبُو هُرَيْرَةَ: أَمَّا هٰذَا فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:١٦٤٨ * أبوصخرة هو جامع بن شداد، وأبوالعميس هو عتبة بن عبدالله المسعودي.

Chapter 41. The *Mu'adhdhins* Notifying The *Imâms* Of The Prayer

(المعجم ٤١) - إِيذَانُ الْمُؤَذِّنِينَ الأَئِمَّةَ بِالصَّلَاةِ (التحفة ١٢٠)

686. It was narrated that 'Âishah said: "Between the time when he finished *'Ishâ'* prayer and *Fajr*, the Prophet ﷺ used to pray eleven *Rak'ahs*, saying the *Taslîm* after each two *Rak'ahs*, then praying *Witr* as one *Rak'ah*. He would prostrate for as long as it takes one of you to recite fifty verses, then he would raise his head. When the *Mu'adhdhin* finished the call to *Fajr* prayer and he could see the dawn, he would pray two brief *Rak'ahs*, then he would lie down on his right side until the *Mu'adhdhin* came to ask permission to say the *Iqâmah*, then he would go out with him." Some of these narrators (Ibn Abî Dhi'b, Yûnus and 'Amr bin Al-Hârith) added some phrases not mentioned by the others in the *Hadîth*. (*Sahîh*)

٦٨٦ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ وَيُونُسُ وَعَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً يُسَلِّمُ بَيْنَ كُلِّ رَكْعَتَيْنِ وَيُوتِرُ بِوَاحِدَةٍ، وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً، ثُمَّ يَرْفَعُ رَأْسَهُ، فَإِذَا سَكَتَ الْمُؤَذِّنُ مِنْ صَلَاةِ الْفَجْرِ وَتَبَيَّنَ لَهُ الْفَجْرُ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ، ثُمَّ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ حَتَّى يَأْتِيَهُ الْمُؤَذِّنُ بِالْإِقَامَةِ، فَيَخْرُجُ مَعَهُ. وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ فِي الْحَدِيثِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل . . . الخ، ح:٧٣٦ من حديث عبدالله بن وهب مختصرًا بدون ذكر ابن أبي ذئب، والبخاري، ح:٩٩٤ من حديث ابن شهاب به، وهو في الكبرٰى، ح:١٦٤٩.

Comments:

To perform eleven units of the Night Vigil Prayer was the general practice of the Prophet ﷺ. Once in a while, he would offer thirteen units. In the blessed month of Ramadan, these very eleven units of prayer used to become the standing in prayer in each night of Ramadan (*Qiyam*) or the *Tarâwih*.

687. It was narrated from Makhramah bin Sulaimân that Kuraib – the freed slave of Ibn 'Abbâs – told him: "I asked Ibn 'Abbâs: 'How did the Messenger of Allâh ﷺ pray at night?' He said: 'He prayed eleven *Rak'ahs* including *Witr*, then he slept deeply until I could hear him snoring, then Bilâl came to him and said: "The prayer, O Messenger of Allâh!" Then he got up and prayed two brief *Rak'ahs* then led the people in prayer, and he did not perform *Wuḍû'*.'" (*Ṣaḥîḥ*)

٦٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ، عَنْ مَخْرَمَةَ بْنِ سُلَيْمَانَ أَنَّ كُرَيْبًا - مَوْلَى ابْنِ عَبَّاسٍ - أَخْبَرَهُ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قُلْتُ: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ بِاللَّيْلِ؟ فَوَصَفَ أَنَّهُ صَلَّى إِحْدَى عَشْرَةَ رَكْعَةً بِالْوِتْرِ ثُمَّ نَامَ حَتَّى اسْتَثْقَلَ فَرَأَيْتُهُ يَنْفُخُ، وَأَتَاهُ بِلَالٌ فَقَالَ: الصَّلَاةُ يَا رَسُولَ اللهِ! فَقَامَ فَصَلَّى رَكْعَتَيْنِ وَصَلَّى بِالنَّاسِ وَلَمْ يَتَوَضَّأْ.

تخريج: أخرجه البخاري، الوضوء، باب قراءة القرآن بعد الحدث وغيره، ح:١٨٣، ومسلم، صلٰوة المسافرين، باب صلٰوة النبي ﷺ ودعائه بالليل، ح:٧٦٣/١٨٢ من حديث مخرمة به، وهو في الكبرٰى، ح:١٦٥٠، وأخرجه أبوداود، ح:١٣٦٤ من حديث شعيب به.

Comments:

Allâh's Messenger's ﷺ sleeping did not annul his ablution because his heart was always awake (*Ṣaḥîḥ Al-Bukhârî, Ḥadîth* 7281). That means he used to be aware of the occurrence of the minor ritual impurity (*Hadath*). Snoring is an evidence of deep sleep.

Chapter 42. The *Mu'adhdhin* Saying The *Iqâmah* When The *Imâm* Comes Out

(المعجم ٤٢) - إِقَامَةُ الْمُؤَذِّنِ عِنْدَ خُرُوجِ الْإِمَامِ (التحفة ١٢١)

688. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'When the *Iqâmah* for prayer is said, do not stand up until you see that I have come out.'" (*Ṣaḥîḥ*)

٦٨٨ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«إِذَا أُقِيمَتِ الصَّلَاةُ، فَلَا تَقُومُوا حَتَّى تَرَوْنِي خَرَجْتُ».

تخريج:أخرجه مسلم، المساجد، باب متى يقوم الناس للصلٰوة؟، ح:٦٠٤/١٥٦ من حديث معمر، والبخاري، الأذان، باب متى يقوم الناس إذا رأوا الإمام عند الإقامة، ح:٦٣٧ من حديث يحيىٰ به، وهو في الكبرٰى، ح:١٦٥١ .

Commetns:

When one's rising depends on sighting the *Imâm*, then what good is there in calling out the *Iqâmah* in advance? Therefore, the *Iqâmah* should be pronounced on seeing the *Imâm* coming forth, and this is the right thing to do. Saying the *Iqâmah* in advance of the arrival of the *Imâm* may cause embarrassment.

8. The Book Of The *Masjids*

(المعجم ٨) - كِتَابُ المَسَاجِدِ
(التحفة . . .)

Chapter 1. The Virtue Of Building *Masjids*

(المعجم ١) - الفَضْلُ فِي بِنَاءِ المَسَاجِدِ
(التحفة ١٢٢)

689. It was narrated from 'Amr bin 'Abasah that the Messenger of Allâh ﷺ said: "Whoever builds a *Masjid* in which Allâh is remembered, Allâh, (the Mighty and Sublime) will build for him a house in Paradise." (*Ṣaḥîḥ*)

٦٨٩ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ عَمْرِو بْنِ عَبَسَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ بَنَى مَسْجِدًا يُذْكَرُاللَّهُ فِيهِ، بَنَى اللهُ [عَزَّ وَجَلَّ] لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: [صحيح] أخرجه أحمد:٤/٣٨٦ من حديث بقية به، وصرح بالسماع، وهو في الكبرٰى، ح:٧٦٧ * بحير هو ابن سعد، وللحديث شواهد كثيرة عند البخاري، ح:٤٥٠، ومسلم، ح:٥٣٣/٢٤، ٢٥ وغيرهما.

Comments:

The objective of building a mosque should be the remembrance of Allâh. It is not a work of any merit to build a mosque prompted by dispute, obstinacy, rivalry or hostility, hypocrisy and vanity, or for fame. Engraving one's name upon the mosque or mounting on it nameplates might fall under hypocrisy and vanity. In the same way, building a mosque for a particular sect with a view to prohibiting the admission of other sects into it, contradicts the purpose of a mosque and is not beneficial.

Chapter 2. Bragging In Building *Masjids*

(المعجم ٢) - المُبَاهَاةُ فِي المَسَاجِدِ
(التحفة ١٢٣)

690. It was narrated from Anas that the Prophet ﷺ said: "One of the portents of the Hour will be that people will show off in building *Masjids*." (*Ṣaḥîḥ*)

٦٩٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مِنْ أَشْرَاطِ السَّاعَةِ، أَنْ يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب في بناء المساجد، ح:٤٤٩، وابن ماجه، المساجد، باب تشييد المساجد، ح:٧٣٩ من حديث حماد بن سلمة به، وهو في الكبرى، ح:٧٦٨، وصححه ابن خزيمة: ٢/ ٢٨٢.

Comments:

If the mosque is well-attended, there is no harm in making it beautiful and grand. If, however, it is not well-attended, the said act is then worthy of condemnation. It occurs in a detailed *Hadîth*, that, before the Hour, people will build grand and lofty mosques, but they will remain unfrequented.

Chapter 3. Which *Masjid* Was Built First?

(المعجم ٣) - ذِكْرُ أَيِّ مَسْجِدٍ وُضِعَ أَوَّلًا (التحفة ١٢٤)

691. It was narrated that Ibrâhîm said: "I used to recite Qur'ân to my father on the road, and if I recited a verse in which a prostration was required, he would prostrate. I said: 'O my father, do you prostrate on the street?' He said: 'I heard Abû Dharr say: "I asked the Messenger of Allâh ﷺ: 'Which *Masjid* was built first?' He said: '*Al-Masjid Al-Harâm*.'[1] I said: 'Then which?' He said: '*Al-Masjid Al-Aqsa*.'[2] I said: 'How long was there between them?' He said: 'Forty years. And the earth is a *Masjid* (or a place of prostration) for you, so wherever you are when the time for prayer comes, pray.'" (*Sahîh*)

٦٩١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كُنْتُ أَقْرَأُ عَلَى أَبِي الْقُرْآنَ فِي السِّكَّةِ، فَإِذَا قَرَأْتُ السَّجْدَةَ سَجَدَ، فَقُلْتُ: يَا أَبَتِ! أَتَسْجُدُ فِي الطَّرِيقِ؟ فَقَالَ: إِنِّي سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَيُّ مَسْجِدٍ وُضِعَ أَوَّلًا؟ قَالَ: «الْمَسْجِدُ الْحَرَامُ». قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «الْمَسْجِدُ الأَقْصَى». قُلْتُ: وَكَمْ بَيْنَهُمَا؟ قَالَ: «أَرْبَعُونَ عَامًا، وَالْأَرْضُ لَكَ مَسْجِدٌ فَحَيْثُمَا أَدْرَكْتَ الصَّلَاةَ فَصَلِّ».

تخريج: أخرجه مسلم، المساجد، باب المساجد ومواضع الصلوة، ح:٢/٥٢٠ عن علي بن حجر، والبخاري، أحاديث الأنبياء، باب(١٠)، ح:٣٣٦٦ من حديث الأعمش به، وهو في الكبرى، ح:٧٦٩.

Comments:

If the ground is pure, prayer could be performed anywhere. One may perform prostration regardless of whether one is in a lane or a marketplace, a home or a mosque. Defiled places are not appropriate for prayer.

[1] In Makkah.

[2] "Furthest *Masjid*", meaning the *Masjid* in Jerusalem.

Chapter 4. The Virtue Of Praying In *Al-Masjid Al-Harâm*

(المعجم ٤) - فَضْلُ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ (التحفة ١٢٥)

692. It was narrated from Ibn 'Abbâs that Maimûnah the wife of the Prophet ﷺ said: "Whoever prays in the *Masjid* of the Messenger of Allâh ﷺ (that is good), for I heard the Messenger of Allâh ﷺ say: 'One prayer offered there is better than a thousand prayers offered elsewhere, except the *Masjid* of the Ka'bah.'" (*Sahîh*)

٦٩٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ مَعْبَدِ ابْنِ عَبَّاسٍ [عَنِ ابْنِ عَبَّاسٍ] أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: مَنْ صَلَّى فِي مَسْجِدِ رَسُولِ اللهِ ﷺ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الصَّلَاةُ فِيهِ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ، إِلَّا مَسْجِدَ الْكَعْبَةِ».

تخريج: [صحيح] أخرجه أحمد: ٦/ ٣٣٤، ح: ٢٧٣٧٤ من حديث ليث بن سعد به، وهو في الكبرى، ح: ٧٧٠، وأخرجه مسلم، الحج، باب فضل الصلوة بمسجدي مكة والمدينة، ح: ١٣٩٦ عن قتيبة به إلا أنه قال: "عن إبراهيم بن عبدالله بن معبد عن ابن عباس"، وكذا في نسخة من نسخ النسائي.

Comments:

The prayer performed in *Al-Masjid Al-Harâm* - the Inviolable Mosque - is one hundred times more superior than the prayer performed in any other mosque and it is one hundred times more meritorious than the prayer performed in *Masjid An-Nabawi*. *Sunan ibn Mâjah*: 1406]

Chapter 5. The Prayer In The Ka'bah

(المعجم ٥) - الصَّلَاةُ فِي الْكَعْبَةِ (التحفة ١٢٦)

693. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ entered the House (the Ka'bah), with Usâmah bin Zaid, Bilâl and 'Uthmân bin Talhah, and they locked the door behind them. When the Messenger of Allâh ﷺ opened it, I was the first one to enter. I met Bilâl and asked him: 'Did the Messenger of Allâh ﷺ pray inside?' He said: 'Yes, he prayed between the two Yemeni columns.'" (*Sahîh*)

٦٩٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْبَيْتَ هُوَ وَأُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَأَغْلَقُوا عَلَيْهِمْ، فَلَمَّا فَتَحَهَا رَسُولُ اللهِ ﷺ كُنْتُ أَوَّلَ مَنْ وَلَجَ، فَلَقِيتُ بِلَالًا فَسَأَلْتُهُ هَلْ صَلَّى فِيهِ رَسُولُ اللهِ ﷺ؟ قَالَ: نَعَمْ، صَلَّى بَيْنَ الْعَمُودَيْنِ الْيَمَانِيَيْنِ.

تخريج: أخرجه البخاري، الحج، باب إغلاق البيت ويصلي في أي نواحي البيت شاء، ح:١٥٩٨، ومسلم، الحج، باب استحباب دخول الكعبة للحاج وغيره ... الخ، ح:١٣٢٩/ ٣٩٣ عن قتيبة به، وهو في الكبرٰى، ح:٧٧١.

Comments:

Imâm Ash-Shafi'î considers it permissible to perform optional prayer inside the Ka'bah, but not the obligatory one. This is because Allâh's Messenger ﷺ had offered an optional Prayer and not the obligatory prayer while inside the Ka'bah. The Hanafis, drawing an analogy with optional (*Nafl*) prayer, consider the obligatory prayer also to be permissible (inside the Ka'bah).

Chapter 6. The Virtue Of *Al-Masjid Al-Aqsa* And Praying Therein

(المعجم ٦) - فَضْلُ الْمَسْجِدِ الأَقْصَى وَالصَّلَاةِ فِيهِ (التحفة ١٢٧)

694. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "When Sulaimân bin Dâwûd finished building Bait Al-Maqdis, he asked Allâh for three things: Judgment that was in harmony with His judgment, and he was given that. And he asked Allâh for a dominion that no one after him would have, and he was given that. And when he finished building the *Masjid* he asked Allâh, the Mighty and Sublime, that no one should come to it, intending only to pray there, but he would emerge free of sin as the day his mother bore him." (*Sahîh*)

٦٩٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنِ ابْنِ الدَّيْلَمِيِّ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو، عَنْ رَسُولِ اللهِ ﷺ: «أَنَّ سُلَيْمَانَ ابْنَ دَاوُدَ ﷺ لَمَّا بَنَى بَيْتَ الْمَقْدِسِ، سَأَلَ اللهَ عَزَّ وَجَلَّ خِلَالًا ثَلَاثَةً: سَأَلَ اللهَ عَزَّ وَجَلَّ حُكْمًا يُصَادِفُ حُكْمَهُ فَأُوتِيَهُ، وَسَأَلَ اللهَ عَزَّ وَجَلَّ مُلْكًا لَا يَنْبَغِي لِأَحَدٍ مِنْ بَعْدِهِ فَأُوتِيَهُ، وَسَأَلَ اللهَ عَزَّ وَجَلَّ حِينَ فَرَغَ مِنْ بِنَاءِ الْمَسْجِدِ أَنْ لَا يَأْتِيَهُ أَحَدٌ لَا يَنْهَزُهُ إِلَّا الصَّلَاةُ فِيهِ أَنْ يُخْرِجَهُ مِنْ خَطِيئَتِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ».

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٧٧٢، وأخرجه ابن ماجه، ح:١٤٠٨ وغيره من طريق آخر عن فيروز بن الديلمي به، وصححه ابن خزيمة: ٢/ ٢٨٨، ح:١٣٣٤، وابن حبان (الإحسان)، ح:٦٣٣.

Comments:

The first two requests were sanctioned and their description has occurred in the *Hadîth*. But the sanction of the third request is not mentioned in the *Hadîth*. And yet, in another narration, Allâh's Messenger ﷺ did speak about it saying: *Fa nahnu narju' an yakûn Allâh azzu ja'll qad a'atahu iyyah* - We hope that Allâh Exalted and Honored has bestowed him [Sulayman (as)] with it - therefore its sanction also appears most likely. And Allâh knows best!

Chapter 7. The Virtue Of The Prophet's *Masjid* And Praying Therein

(المعجم ٧) - فَضْلُ مَسْجِدِ النَّبِيِّ ﷺ وَالصَّلَاةِ فِيهِ (التحفة ١٢٨)

695. It was narrated from Abû Salamah bin 'Abdur-Raḥmân and Abû 'Abdullâh Al-Agharr, the freed slave of the *Juhanîs* – better of whom were companions of Abû Hurairah – that they heard Abû Hurairah say: "One prayer in the *Masjid* of the Messenger of Allâh ﷺ is better than one thousand prayers offered in other mosques, except *Al-Masjid Al-Ḥarâm*, for the Messenger of Allâh ﷺ was the last of the prophets and his *Masjid* was the last of the *Masjids*." Abû Salamah and Abû 'Abdullâh said: "We do not doubt that Abû Hurairah was speaking on the basis of the *Ḥadîth* of the Messenger of Allâh ﷺ, but we could not verify that *Ḥadîth* with Abû Hurairah before he died. Then we remembered that and we blamed one another for not having spoken to Abû Hurairah about that, so that he could attribute it to the Messenger of Allâh ﷺ if he had indeed heard it from him. While we were arguing, we went and sat down with 'Abdullâh bin Ibrâhîm bin Qâriẓ, and we told him about the *Ḥadîth* and how we had been negligent in not checking it with Abû Hurairah. 'Abdullâh bin Ibrâhîm said to us: 'I bear witness that I heard Abû Hurairah say: The Messenger of Allâh ﷺ said: I am the last of the prophets and it is the last of the *Masjids*.'" (*Ṣaḥîḥ*)

٦٩٥ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ وَأَبِي عَبْدِ اللهِ الْأَغَرِّ مَوْلَى الْجُهَنِيِّينَ - وَكَانَا مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ - أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: صَلَاةٌ فِي مَسْجِدِ رَسُولِ اللهِ ﷺ أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ، إِلَّا الْمَسْجِدَ الْحَرَامَ، فَإِنَّ رَسُولَ اللهِ ﷺ آخِرُ الْأَنْبِيَاءِ وَمَسْجِدُهُ آخِرُ الْمَسَاجِدِ. قَالَ أَبُو سَلَمَةَ وَأَبُو عَبْدِ اللَّهِ: لَمْ نَشُكَّ أَنَّ أَبَا هُرَيْرَةَ كَانَ يَقُولُ عَنْ حَدِيثِ رَسُولِ اللهِ ﷺ فَمُنِعْنَا أَنْ نَسْتَثْبِتَ أَبَا هُرَيْرَةَ فِي ذٰلِكَ الْحَدِيثِ حَتَّى إِذَا تُوُفِّيَ أَبُو هُرَيْرَةَ ذَكَرْنَا ذٰلِكَ وَتَلَاوَمْنَا أَنْ لَا نَكُونَ كَلَّمْنَا أَبَا هُرَيْرَةَ فِي ذٰلِكَ حَتَّى يُسْنِدَهُ إِلَى رَسُولِ اللهِ ﷺ إِنْ كَانَ سَمِعَهُ مِنْهُ فَبَيْنَا نَحْنُ عَلَى ذٰلِكَ جَالَسْنَا عَبْدَ اللهِ بْنَ إِبْرَاهِيمَ ابْنِ قَارِظٍ فَذَكَرْنَا ذٰلِكَ الْحَدِيثَ وَالَّذِي فَرَّطْنَا فِيهِ مِنْ نَصِّ أَبِي هُرَيْرَةَ فَقَالَ لَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «فَإِنِّي آخِرُ الْأَنْبِيَاءِ وَإِنَّهُ آخِرُ الْمَسَاجِدِ».

تخريج: أخرجه مسلم، الحج، باب فضل الصلٰوة بمسجدي مكة والمدينة، ح: ١٣٩٤/ ٥٠٧ من حديث محمد بن حرب، والبخاري، فضل الصلٰوة في مسجد مكة والمدينة، باب فضل الصلٰوة في مسجد مكة والمدينة، ح: ١١٩٠ من حديث الأغر به، وهو في الكبرٰى، ح: ٧٧٣، ولفظ البخاري مختصر.

Comments:

Since Allâh's Messenger ﷺ is the last Messenger, his mosque became the last mosque to have been built by a prophet himself.

696. It was narrated that 'Abdullâh bin Zaid said: "The Messenger of Allâh ﷺ said: 'The area between my house and my *Minbar* is one of the gardens of Paradise.'" (*Ṣaḥîḥ*)

٦٩٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ».

تخريج: أخرجه مسلم، الحج، باب ما بين القبر والمنبر روضة ... الخ، ح: ١٣٩٠ عن قتيبة، والبخاري، فضل الصلٰوة في مسجد مكة والمدينة، باب فضل ما بين القبر والمنبر، ح: ١١٩٥ من حديث مالك به، وهو في الموطأ (يحيٰى): ١/ ١٩٧، والكبرٰى، ح: ٧٧٤.

Comments:

This *Ḥadîth* has been variously interpreted. (1) This portion has been brought forth from Paradise and will be restored back to Paradise. (2) To worship herein is the surest means of entering into Paradise. (3) This portion in relation to the descent of Allâh's Mercy resembles Paradise. The last two interpretations appear to be more appropriate. And Allâh knows best.

697. It was narrated from Umm Salamah that the Prophet ﷺ said: "The columns of this *Minbar* of mine will be in Paradise." (*Ṣaḥîḥ*)

٦٩٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ قَوَائِمَ مِنْبَرِي هٰذَا رَوَاتِبُ فِي الْجَنَّةِ».

تخريج: [إسناده صحيح] أخرجه الحميدي، ح: ٢٩٠ عن سفيان بن عيينة ثنا عمار الدهني به، وهو في الكبرٰى، ح: ٧٧٥، وصححه ابن حبان، ح: ١٠٣٤، وللحديث شواهد.

Comments:

In explanation of the meaning of this *Ḥadîth*, all the three statements concerning the *Riyâdh Al-Jannah* (Garden of the Paradise) have been put forward. The last interpretation is more appropriate.

Chapter 8. The *Masjid* Which Was Founded On Piety

(المعجم ٨) - ذِكْرُ المَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى (التحفة ١٢٩)

698. It was narrated from Ibn Abî Sa'eed Al-Khudrî that his father said: "Two men argued about the *Masjid* which was founded on piety from the first day.[1] One man said that it was the *Masjid* of Qubâ', and the other said that it was the *Masjid* of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: 'It is this *Masjid* of mine.'" (***Sahîh***)

٦٩٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: تَمَارَى رَجُلَانِ فِي الْمَسْجِدِ الَّذِي أُسِّسَ عَلَى التَّقْوَى مِنْ أَوَّلِ يَوْمٍ، فَقَالَ رَجُلٌ: هُوَ مَسْجِدُ قُبَاءٍ، وَقَالَ الْآخَرُ: هُوَ مَسْجِدُ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ مَسْجِدِي هٰذَا».

تخريج: أخرجه مسلم، الحج، باب بيان المسجد الذي أسس على التقوى ... الخ، ح:١٣٩٨ من حديث ابن أبي سعيد به، وهو في الكبرٰى، ح:٧٧٦.

Chapter 9. The Virtue Of The *Masjid* Of Qubâ'[2] And Praying Therein

(المعجم ٩) - فَضْلُ مَسْجِدِ قُبَاءٍ وَالصَّلَاةِ فِيهِ (التحفة ١٣٠)

699. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to come to Qubâ' riding and walking." (***Sahîh***)

٦٩٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْتِي قُبَاءً رَاكِبًا وَمَاشِيًا.

تخريج: أخرجه مسلم، الحج، باب فضل مسجد قباء ... الخ، ح:١٣٩٩/٥١٩ عن قتيبة، والبخاري، فضل الصلٰوة في مسجد مكة والمدينة، باب من أتى مسجد قباء كل سبت، ح:١١٩٣ من حديث ابن دينار به، وهو في الموطأ (رواية أبي مصعب):١/٢١٧، ح:٥٥٣، والكبرٰى، ح:٧٧٧.

700. Abû Umâmah bin Sahl bin Hunaif said: "My father said: 'The Messenger of Allâh ﷺ said:

٧٠٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُجَمِّعُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ

[1] *At-Tawbah* 9:108.

[2] Qubâ' is about three miles to the south of the Prophet's *Masjid*. This area is named after in that district.

الْكَرْمَانِيِّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ بْنَ سَهْلِ ابْنِ حُنَيْفٍ قَالَ: قَالَ أَبِي: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَرَجَ حَتَّى يَأْتِيَ هٰذَا الْمَسْجِدَ - مَسْجِدَ قُبَاءٍ - فَصَلَّى فِيهِ كَانَ لَهُ عَدْلَ عُمْرَةٍ».

'Whoever goes out to this *Masjid* – the *Masjid* of Qubâ' – and prays therein, that will be equivalent to *'Umrah*.'" (***Hasan***)

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الصلوٰة في مسجد قباء، ح:١٤١٢ من حديث محمد الكرماني به، وهو في الكبرٰى، ح:٧٧٨، وله شاهد عند ابن ماجه، ح:١٤١١ وغيره، وإسناده حسن.

Comments:

To embark upon a journey with the intention of getting close to the Qubâ Mosque from faraway places is not appropriate, because such dedicate journeys can be made to only three mosques (The House of Allâh, *Masjid An-Nabawi*, and *Masjid Al-Aqsa*). That being said, coming forth to the Qubâ Mosque from its surrounding or nearby region is a praiseworthy deed.

Chapter 10. To Which *Masjids* Should One Travel ?

(المعجم ١٠) - مَا تُشَدُّ الرِّحَالُ إِلَيهِ مِنَ الْمَسَاجِدِ (التحفة ١٣١)

٧٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تُشَدُّ الرِّحَالُ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: مَسْجِدِ الْحَرَامِ، وَمَسْجِدِي هٰذَا، وَمَسْجِدِ الْأَقْصَى».

701. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Mounts are not saddled for except to (travel to) three *Masjids*: *Al-Masjid Al-Harâm*, this *Masjid* of mine, and *Al-Masjid Al-Aqsa*." (***Sahîh***)

تخريج: أخرجه البخاري، فضل الصلوٰة في مسجد مكة والمدينة، باب فضل الصلوٰة في مسجد مكة والمدينة، ح:١١٨٩، ومسلم، الحج، باب فضل المساجد الثلاثة، ح:١٣٩٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٧٩.

Comments:

To consider a place to be particularly sacred, to hold paying a visit to it superior, and to travel distances and to bear the hardships of a journey to it with the intention of getting nearness to Allâh is not permitted. Such matters are permitted for only three mosques: The Inviolable Mosque (*Masjid Al-Harâm*), The Prophet's ﷺ Mosque (*Masjid An-Nabawi*), and *Masjid Al-Aqsa*.

Chapter 11. Taking Churches As *Masjids*

(المعجم ١١) - اتِّخَاذُ الْبِيَعِ مَسَاجِدَ
(التحفة ١٣٢)

702. It was narrated that Ṭalq bin 'Âlî said: "We went out as a delegation to the Prophet ﷺ; we gave him our oath of allegiance and prayed with him. We told him that in our land there was a church that belonged to us. We asked him to give us the leftovers of his purification (*Wuḍû'* water). So he called for water, performed *Wuḍû'* and rinsed out his mouth, then he poured it into a vessel and said to us: 'Leave, and when you return to your land, demolish your church, and sprinkle this water on that place, and take it as a *Masjid*.' We said: 'Our land is far away and it is very hot; the water will dry up.' He said: 'Add more water to it, for that will only make it better.' So we left and when we came to our land we demolished our church, then we sprinkled the water on that place and took it as a *Masjid*, and we called the *Adhân* in it. The monk was a man from Ṭayy', and when he heard the *Adhân*, he said: 'It is a true call.' Then he headed toward one of the hills and we never saw him again." (*Ṣaḥîḥ*)

٧٠٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ مُلَازِمٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ، عَنْ أَبِيهِ طَلْقِ بْنِ عَلِيٍّ قَالَ: خَرَجْنَا وَفْدًا إِلَى النَّبِيِّ ﷺ فَبَايَعْنَاهُ وَصَلَّيْنَا مَعَهُ وَأَخْبَرْنَاهُ أَنَّ بِأَرْضِنَا بِيعَةً لَنَا، فَاسْتَوْهَبْنَاهُ مِنْ فَضْلِ طَهُورِهِ فَدَعَا بِمَاءٍ فَتَوَضَّأَ وَتَمَضْمَضَ ثُمَّ صَبَّهُ فِي إِدَاوَةٍ وَأَمَرَنَا فَقَالَ: «اخْرُجُوا، فَإِذَا أَتَيْتُمْ أَرْضَكُمْ فَاكْسِرُوا بِيعَتَكُمْ وَانْضَحُوا مَكَانَهَا بِهٰذَا الْمَاءِ وَاتَّخِذُوهَا مَسْجِدًا». قُلْنَا: إِنَّ الْبَلَدَ بَعِيدٌ وَالْحَرَّ شَدِيدٌ وَالْمَاءَ يَنْشَفُ فَقَالَ: «مُدُّوهُ مِنَ الْمَاءِ فَإِنَّهُ لَا يَزِيدُهُ إِلَّا طِيبًا». فَخَرَجْنَا حَتَّى قَدِمْنَا بَلَدَنَا فَكَسَرْنَا بِيعَتَنَا ثُمَّ نَضَحْنَا مَكَانَهَا وَاتَّخَذْنَاهَا مَسْجِدًا فَنَادَيْنَا فِيهِ بِالْأَذَانِ قَالَ: وَالرَّاهِبُ رَجُلٌ مِنْ طَيِّءٍ، فَلَمَّا سَمِعَ الْأَذَانَ قَالَ: دَعْوَةُ حَقٍّ، ثُمَّ اسْتَقْبَلَ تَلْعَةً مِنْ تِلَاعِنَا فَلَمْ نَرَهُ بَعْدُ.

تخريج: [إسناده صحيح] أخرجه ابن أبي شيبة: ٢/ ٨٠ من حديث ملازم بن عمرو به، وهو في الكبرٰى، ح: ٧٨٠، وصححه ابن حبان، ح: ٣٠٤.

Comments:

This delegation had arrived in the very first year of the *Hijrah* - the emigration. A church could be made into a mosque. Its outward semblance and appearance ought to be made to look like a mosque. Hence, if there are any idols or statues, it is essential to remove them. If there are portraits or

pictures, they should also be eradicated. However, if Christians or Jews do not embrace Islam, their place of worship cannot be forcibly converted into a mosque.

Chapter 12. Digging Up Graves And Using The Land As A *Masjid*

(المعجم ١٢) - نَبْشُ القُبُورِ وَاتِّخَاذُ أَرْضِهَا مَسْجِدًا (التحفة ١٣٣)

703. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ came to Al-Madînah, he alighted in the upper part of Al-Madînah among the tribe called Banu 'Amr bin 'Awf and he stayed with them for fourteen nights. Then he sent for the chiefs of Banu An-Najjâr, and they came with their swords by their sides. It is as if I can see the Messenger of Allâh ﷺ on his she-camel with Abû Bakr riding behind him (on the same camel) and the chiefs of Banu An-Najjâr around him, until he dismounted in the courtyard of Abû Ayyûb. The Prophet ﷺ used to offer the prayer wherever he was when the time for prayer came, and he would pray even in sheepfolds. Then he ordered that the *Masjid* be built. He sent for the chiefs of Banu An-Najjâr, and when they came, he said: 'O Banu An-Najjâr, name me a price for this grove of yours.' They said: 'By Allâh, we will not ask for its price except from Allâh.'" Anas said: "In (that grove) there were graves of idolators, ruins and date-palm trees. The Messenger of Allâh ﷺ ordered that the graves of the idolators be dug up, the ruins be leveled and the date-palm trees be

٧٠٣ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ نَزَلَ فِي عُرْضِ الْمَدِينَةِ فِي حَيٍّ يُقَالُ لَهُمْ بَنُو عَمْرِو بْنِ عَوْفٍ، فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً، ثُمَّ أَرْسَلَ إِلَى [مَلأٍ] مِنْ بَنِي النَّجَّارِ فَجَاءُوا مُتَقَلِّدِي سُيُوفِهِمْ، كَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ رَدِيفَهُ وَمَلأٌ مِنْ بَنِي النَّجَّارِ حَوْلَهُ، حَتَّى أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، وَكَانَ يُصَلِّي حَيْثُ أَدْرَكَتْهُ الصَّلَاةُ فَيُصَلِّي فِي مَرَابِضِ الْغَنَمِ، ثُمَّ أُمِرَ بِالْمَسْجِدِ فَأَرْسَلَ إِلَى مَلأٍ مِنْ بَنِي النَّجَّارِ، فَجَاءُوا فَقَالَ: «يَا بَنِي النَّجَّارِ! ثَامِنُونِي بِحَائِطِكُمْ هٰذَا». قَالُوا: وَاللّٰهِ! لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللهِ عَزَّ وَجَلَّ قَالَ أَنَسٌ: وَكَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خَرِبٌ، وَكَانَ فِيهِ نَخْلٌ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُبِشَتْ، وَبِالنَّخْلِ فَقُطِعَتْ، وَبِالْخَرِبِ فَسُوِّيَتْ، فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ وَجَعَلُوا عِضَادَتَيْهِ الْحِجَارَةَ وَجَعَلُوا يَنْقُلُونَ الصَّخْرَ وَهُمْ يَرْتَجِزُونَ، وَرَسُولُ اللهِ ﷺ مَعَهُمْ وَهُمْ يَقُولُونَ:

cut down. The trunks of the trees were arranged so as to form the wall facing the *Qiblah*. The stone pillars were built at the sides of its gate. They started to move the stones, reciting some lines of verse, and the Messenger of Allâh ﷺ was with them when they were saying: 'O Allâh! There is no good except the good of the Hereafter. So bestow victory on the *Anṣâr* and the *Muhâjirîn*.'"(*Ṣaḥîḥ*)

اللَّهُمَّ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَهْ
فَانْصُرِ الْأَنْصَارَ وَالْمُهَاجِرَهْ

تخريج:أخرجه البخاري، الصلوة، باب: هل تنبش قبور مشركي الجاهلية ... الخ، ح:٤٢٨، ومسلم، المساجد، باب ابتناء مسجد النبي ﷺ، ح:٥٢٤ من حديث عبدالوارث بن سعيد به، وهو في الكبرٰى، ح:٧٨١ .

Comments:

1. The Prophet ﷺ had halted in the quarters of Qubâ, which was situated on the outskirts of the city of Madinah. He stayed there for a number of days - or more specifically, for four or fourteen days.
2. Banu An-Najjâr were the Prophet's ﷺ kin through his mother's side of the family. Hâshim's wife and Abdul Muttalib's mother belonged to this tribe. Allâh's Messenger ﷺ wished to show respect to them. He therefore sent them a message.
3. "Sheepfolds" denotes that place where once sheep and goats were kept tied, and might have been tied at that time also.
4. This enclosure was located right in front of his ﷺ temporary abode. The Prophet ﷺ considered it appropriate for his mosque and residence.

Chapter 13. The Prohibition Of Taking Graves As *Masjids*

(المعجم ١٣) - النَّهْيُ عَنِ اتِّخَاذِ الْقُبُورِ مَسَاجِدَ (التحفة ١٣٤)

704. 'Ubaidullâh bin 'Abdullâh reported that 'Âishah and Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ was on his deathbed, he had a *Khamîṣah* over his face. When his temperature rose, he would uncover his face. While he was like that he said: 'May Allâh curse the Jews and Christians, for they took the graves

٧٠٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ وَيُونُسَ قَالَا: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ أَنَّ عَائِشَةَ وَابْنَ عَبَّاسٍ قَالَا: لَمَّا نُزِلَ بِرَسُولِ اللهِ ﷺ فَطَفِقَ يَطْرَحُ خَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ

of their Prophets as places of worship.'" (*Sahîh*)

وَجهِهِ، قَالَ وَهُوَ كَذٰلِكَ: «لَعْنَةُ اللهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، ح:٣٤٥٣، ٣٤٥٥ من حديث ابن المبارك، ومسلم، المساجد، باب النهي عن بناء المسجد على القبور ... الخ، ح:٥٣١ من حديث يونس به، وهو في الكبرٰى، ح:٧٨٢.

Comments:

If the graves of polytheists are removed and their skeletons are taken out and disposed off, a mosque may be built there. But the graves of the Muslims, the righteous, the Prophets, etc. deserve respect. Such graves should not be removed, and mosques should not be built in their place.

705. It was narrated from 'Âishah that Umm Habîbah and Umm Salamah mentioned a church that they had seen in Ethiopia, in which there were images. The Messenger of Allâh ﷺ said: "Those people, if there was a righteous man among them, when he died they built a place of worship over his grave and made those images. They will be the most evil of creation before Allâh on the Day of Resurrection." (*Sahîh*)

٧٠٥ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ ذَكَرَتَا كَنِيسَةً رَأَتَاهَا بِالْحَبَشَةِ فِيهَا تَصَاوِيرُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أُولٰئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ فَمَاتَ، بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا تِيكَ الصُّوَرَ، أُولَئِكَ شِرَارُ الْخَلْقِ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، الصلٰوة، باب: هل تنبش قبور مشركي الجاهلية ... الخ، ح:٤٢٧، ومسلم، المساجد، باب النهي عن بناء المسجد على القبور ... الخ، ح:٥٢٨ من حديث القطان به، وهو في الكبرٰى، ح:٧٨٣.

Comments:

1. Umm Salamah and Umm Habibah along with their husbands were among the emigrants who had emigrated to Ethiopia (Habasha or Abyssinia). It was the land of the Christians.
2. The Christians' prophets: It denotes the disciples (of Isa) and the righteous men, because the Christians considered them like prophets and obeyed them unconditionally.

Chapter 14. The Virtue Of Going To The *Masjid*

(المعجم ١٤) - الفَضْلُ فِي إِتْيَانِ المَسَاجِدِ (التحفة ١٣٥)

706. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When a man goes out of his house to his *Masjid*, one foot records a good deed and the other erases a bad deed." (*Sahîh*)

٧٠٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ الْعَلَاءِ بْنِ جَارِيَةَ الثَّقَفِيُّ عَنْ أَبِي سَلَمَةَ - هُوَابْنُ عَبْدِ الرَّحْمٰنِ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «حِينَ يَخْرُجُ الرَّجُلُ مِنْ بَيْتِهِ إِلَى مَسْجِدِهِ، فَرِجْلٌ تُكْتَبُ حَسَنَةً وَرِجْلٌ تَمْحُو سَيِّئَةً».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٤٣١ عن يحيى القطان به، وهو في الكبرى، ح: ٧٨٤، وللحديث شواهد.

Chapter 15. The Prohibition Of Preventing Women From Going To The *Masjid*

(المعجم ١٥) - النَّهْيُ عَنْ مَنْعِ النِّسَاءِ مِنْ إِتْيَانِهِنَّ المَسَاجِدَ (التحفة ١٣٦)

707. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ said: 'When the wife of any one of you asks for permission to go to the *Masjid*, do not stop her.'" (*Sahîh*)

٧٠٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا اسْتَأْذَنَتْ امْرَأَةُ أَحَدِكُمْ إِلَى الْمَسْجِدِ، فَلَا يَمْنَعْهَا».

تخريج: أخرجه البخاري، النكاح، باب استئذان المرأة زوجها في الخروج إلى المسجد وغيره، ح: ٥٢٣٨، ومسلم، الصلوة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة . . . الخ، ح: ٤٤٢، وهو في الكبرى، ح: ٧٨٥.

Comments:

Women may come to the mosque veiled for prayer, regardless of whether they are old or young - although it is better for women to pray at home than at the mosque. The congregational prayer has its own merits. In view of this, women may come to the mosque, but they should be veiled, and they should *not* be wearing perfume. They should arrive at the mosque close to the commencement of the congregational prayer and should return as soon as the prayer is over.

Chapter 16. Who Should Be Prevented In The *Masjid*

(المعجم ١٦) - مَنْ يُمْنَعُ مِنَ المَسْجِدِ؟
(التحفة ١٣٧)

708. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Whoever eats of this plant' – the first time he said 'garlic' then he said, 'garlic, onions and leeks'[1] – 'let him not approach us in our *Masjids*, for the angels are offended by that which offends mankind.'" (*Sahîh*)

٧٠٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَكَلَ مِنْ هٰذِهِ الشَّجَرَةِ» قَالَ: أَوَّلَ يَوْمٍ «الثُّومِ» ثُمَّ قَالَ: «الثُّومِ وَالْبَصَلِ وَالْكُرَّاثِ فَلَا يَقْرَبْنَا فِي مَسَاجِدِنَا، فَإِنَّ الْمَلَائِكَةَ تَتَأَذَّى مِمَّا يَتَأَذَّى مِنْهُ الْإِنْسُ».

تخريج: أخرجه مسلم، المساجد، باب نهي من أكل ثومًا أو بصلاً أو كراثًا أو نحوها ... الخ، ح:٥٦٤/٧٤ من حديث يحيىٰ بن سعيد القطان، والبخاري، الأذان، باب ماجاء في الثوم النيء والبصل والكراث، ح:٨٥٤ من حديث ابن جريج به، وهو في الكبرىٰ، ح:٧٨٦، وأخرجه الترمذي، الأطعمة، باب ماجاء في كراهية أكل الثوم والبصل، ح:١٨٠٦ عن إسحاق بن منصور به، وقال: "حسن صحيح".

Comments:

Since the mosques are the abodes of the angels of mercy, coming to the mosque having eaten something with a bad odor, whose disgusting smell is likely to spread on one's opening one's mouth or while belching, is prohibited. Such things harm both angels and worshippers. Apart from the three things mentioned above, any substance that causes bad smell is forbidden - for example daikon (*mooli*), hookah, cigarettes, tobacco-chewing, etc. Some scholars also forbid a person from coming to the mosque if his mouth or any other part of his body emanates bad smell due to disease, and therefore causes people offence.

Chapter 17. The One To Be Taken Out Of The *Masjid*

(المعجم ١٧) - مَنْ يُخْرَجُ مِنَ المَسْجِدِ؟
(التحفة ١٣٨)

709. It was narrated from Ma'dân bin Abî Ṭalḥah that 'Umar bin Al-Khaṭṭâb said: "O people, you eat of two plants which I do not think are

٧٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامٌ

[1] *In Fatḥ Al-Bârî*, Ibn Ḥajar is of the opinion that it was Ibn Juraij who was talking, explaining that 'Aṭâ' – who reported it from Jâbir – narrated it both ways.

anything but bad, this onion and garlic. I have seen the Prophet of Allâh ﷺ, if he noticed their smell coming from a man, ordering that he be taken out to Al-Baqî'. Whoever eats them, let him cook them to death." (*Sahîh*)

قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ أَنَّ عُمَرَ ابْنَ الْخَطَّابِ قَالَ: إِنَّكُمْ أَيُّهَا النَّاسُ! تَأْكُلُونَ مِنْ شَجَرَتَيْنِ مَا أُرَاهُمَا إِلَّا خَبِيثَتَيْنِ: هٰذَا الْبَصَلُ وَالثُّومُ، وَلَقَدْ رَأَيْتُ نَبِيَّ اللهِ ﷺ إِذَا وَجَدَ رِيحَهُمَا مِنَ الرَّجُلِ أَمَرَ بِهِ فَأُخْرِجَ إِلَى الْبَقِيعِ، فَمَنْ أَكَلَهُمَا فَلْيُمِتْهُمَا طَبْخًا.

تخريج: أخرجه مسلم، المساجد، باب نهي من أكل ثومًا أو بصلاً أو كراثًا أو نحوها ... الخ، ح:٥٦٧ عن محمد بن المثنى به، وهو في الكبرى، ح:٧٨٧.

Comments:

If someone comes to the mosque having eaten something with a bad odor, he may be forced to leave the mosque by way of punishment or to shield people and the angels against his bad smell. This *Hadîth* relates to mosques only.

Chapter 18. Pitching A *Khibâ'* (Tent Made Of Wool)[1] In The *Masjid*

(المعجم ١٨) - ضَرْبُ الخِبَاءِ فِي المَسَاجِدِ (التحفة ١٣٩)

710. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ wanted to observe *I'tikâf*,[2] he would pray *Fajr* then enter the place where he wanted to observe *I'tikâf*. He wanted to observe *I'tikâf* during the last ten days of Ramadân, so he commanded that a *Khibâ'* (tent) be pitched for him. Then Hafsah ordered that a *Khibâ'* be pitched for her, and when Zainab saw her tent she ordered that a *Khibâ'* be pitched for her too. When the Messenger of Allâh ﷺ saw that he said: 'Is it

٧١٠ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يَعْتَكِفَ، صَلَّى الصُّبْحَ ثُمَّ دَخَلَ فِي الْمَكَانِ الَّذِي يُرِيدُ أَنْ يَعْتَكِفَ فِيهِ، فَأَرَادَ أَنْ يَعْتَكِفَ الْعَشْرَ الْأَوَاخِرَ مِنْ رَمَضَانَ، فَأَمَرَ فَضُرِبَ لَهُ خِبَاءٌ، وَأَمَرَتْ حَفْصَةُ فَضُرِبَ لَهَا خِبَاءٌ، فَلَمَّا رَأَتْ زَيْنَبُ خِبَاءَهَا أَمَرَتْ فَضُرِبَ لَهَا خِبَاءٌ، فَلَمَّا رَأَى ذٰلِكَ رَسُولُ اللهِ ﷺ.

[1] *Al-Khibâ'*: "One of the house of the Bedouins made of *Wabir* (camel or goat fur) or wool, not of hair (from other pelts). And it would have two or three posts." (*An-Nihâyah*)

[2] Seclusion in the *Masjid* for the sake of devotion to Allâh.

righteousness that you seek?' And he did not observe *I'tikâf* in Ramaḍân, and observed *I'tikâf* for ten days in Shawwâl (instead)." (*Ṣaḥîḥ*)

قَالَ: «آلْبِرَّ يُرِدْنَ؟» فَلَمْ يَعْتَكِفْ فِي رَمَضَانَ وَاعْتَكَفَ عَشْرًا مِنْ شَوَّالٍ.

تخريج: أخرجه البخاري، الاعتكاف، باب اعتكاف النساء، ح:٢٠٣٣ ومسلم، الاعتكاف، باب متى يدخل من أراد الاعتكاف في معتكفه، ح:١١٧٣/٦ من حديث يحيىٰ بن سعيد الأنصاري به، وهو في الكبرىٰ، ح:٧٨٨.

Comments:

If someone intends to make a spiritual retreat or seclusion (*I'tikâf*) in the mosque and it could not be fulfilled due to any impediment, it could be made up (*Qadâ*), even if it be after the month of the blessed Ramadan. This indicates that apart from the month of Ramadan, fasting is not a condition for making a spiritual retreat (*I'tikâf*) in the mosque.

711. It was narrated that 'Âishah said: "Sa'd was wounded on the day of Al-Khandaq[1] when a man of Quraish shot him in the medial arm vein. The Messenger of Allâh ﷺ pitched a tent (*Khaimah*) for him in the *Masjid* so that he could visit him close at hand." (*Ṣaḥîḥ*)

٧١١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ رَمَاهُ فِي الْأَكْحَلِ فَضَرَبَ عَلَيْهِ رَسُولُ اللهِ ﷺ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ.

تخريج: أخرجه البخاري، الصلوة، باب الخيمة في المسجد للمرضى وغيرهم، ح:٤٦٣، ومسلم، الجهاد والسير، باب جواز قتال من نقض العهد . . . الخ، ح:١٧٦٩/٦٥ من حديث ابن نمير به، وهو في الكبرىٰ، ح:٧٨٩.

Comments:

Blood had ceased to flow from the body of Sa'd ﷺ. But a goat trampled him and he began to bleed again, and this resulted in his death.

Chapter 19. Bringing Children Into The *Masjid*

(المعجم ١٩) - إِدْخَالُ الصِّبْيَانِ الْمَسَاجِدَ (التحفة ١٤٠)

712. It was narrated from 'Amr bin Sulaim Az-Zuraqî that he heard Abû Qatâdah say: "While we were sitting in the *Masjid*. The Messenger

٧١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ [عَمْرِو] بْنِ سُلَيْمٍ الزُّرَقِيِّ أَنَّهُ سَمِعَ أَبَا قَتَادَةَ يَقُولُ: بَيْنَا

[1] Al-Khandaq means the trench. This indicates the battle of the trench which took place during the fifth year after Hijrah.

of Allâh ﷺ came out to us carrying Umâmah bint Abî Al-'Âṣ bin Ar-Rabî', whose mother was Zainab, the daughter of the Messenger of Allâh ﷺ. She was a little girl and he was carrying her. The Messenger of Allâh ﷺ prayed with her on his shoulder, putting her down when he bowed and picking her up again when he stood up, until he completed his prayer." (*Ṣaḥîḥ*)

نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ، إِذْ خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ يَحْمِلُ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ ابْنِ الرَّبِيعِ وَأُمُّهَا زَيْنَبُ بِنْتُ رَسُولِ اللهِ ﷺ وَهِيَ صَبِيَّةٌ يَحْمِلُهَا، فَصَلَّى رَسُولُ اللهِ ﷺ وَهِيَ عَلَى عَاتِقِهِ يَضَعُهَا إِذَا رَكَعَ وَيُعِيدُهَا إِذَا قَامَ، حَتَّى قَضَى صَلَاتَهُ يَفْعَلُ ذٰلِكَ بِهَا.

تخريج: أخرجه مسلم، المساجد، باب جواز حمل الصبيان في الصلٰوة، ح:٥٤٣ عن قتيبة، والبخاري، الأدب، باب رحمة الولد وتقبيله ومعانقته، ح:٥٩٩٦ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٧٩٠.

Comments:

1. This *Ḥadîth* supports the position of Imâm Ash-Shafi'î on a specific matter: That, both for obligatory and recommended prayers, and both for the *Imâm* and those who pray behind him, and even for one who prays alone, it is permissible to carry children - whether they are boys or girls - during prayer.
2. This *Ḥadîth* further proves - as do other narrations - the permissibility of bringing children to the *Masjid*.

Chapter 20. Tying Prisoners Of War To A Pillar In The *Masjid*

(المعجم ٢٠) - رَبْطُ الأَسِيرِ بِسَارِيَةِ الْمَسْجِدِ (التحفة ١٤١)

713. It was narrated from Sa'eed bin Abî Sa'eed that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ sent some horsemen toward Najd, and they brought back a man from Banu Ḥanîfah who was called Thumâmah bin Uthâl, the chief of the people of Al-Yamâmah. The he was tied to one of the pillars of the *Masjid*." (*Ṣaḥîḥ*)

٧١٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: بَعَثَ رَسُولُ اللهِ ﷺ خَيْلًا قِبَلَ نَجْدٍ، فَجَاءَتْ بِرَجُلٍ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ ثُمَامَةُ ابْنُ أُثَالٍ سَيِّدُ أَهْلِ الْيَمَامَةِ فَرُبِطَ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ. مُخْتَصَرٌ.

تخريج: أخرجه البخاري، الصلٰوة، باب دخول المشرك المسجد، ح:٤٦٩، ومسلم، الجهاد، باب ربط الأسير وحبسه وجواز المن عليه، ح:١٧٦٤ عن قتيبة به، وهو في الكبرٰى، ح:٧٩١ .

Comments:

During this time, there were no jails. In fact, jails were unnecessary. A captive would arrive once in a while. He would be tied to the pillar (of the mosque).

There was an important objective behind this practice: It gave a captive an opportunity to observe Muslims worshipping, moving around, and interacting with each other. This might make an impression on him and inspire him to embrace Islam. And this did in fact happen. A captive would embrace Islam, having been impressed by the blessedness of the mosque, by the Muslims, and by the noble character of the Prophet ﷺ.

Chapter 21. Bringing A Camel Into The *Masjid*

(المعجم ٢١) - إِدْخَالُ الْبَعِيرِ الْمَسْجِدَ (التحفة ١٤٢)

714. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ performed *Ṭawâf* during the Farewell Pilgrimage atop a camel, touching the *Rukn*[1] with a stick that was bent at the top. (***Ṣaḥîḥ***)

٧١٤ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ، يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

تخريج: أخرجه البخاري، الحج، باب استلام الركن بالمحجن، ح:١٦٠٧، ومسلم، الحج، باب جواز الطواف على بعير وغيره ... الخ، ح:١٢٧٢ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:٧٩٢.

Comments:

In actuality, the Prophet ﷺ performed the entire Pilgrimage riding a camel.

Chapter 22. The Prohibition Of Buying And Selling In The *Masjid*, And Of Sitting In Circles Before *Jumu'ah* Prayer

(المعجم ٢٢) - النَّهْيُ عَنِ الْبَيْعِ وَالشِّرَاءِ فِي الْمَسْجِدِ وَعَنِ التَّحَلُّقِ قَبْلَ صَلَاةِ الْجُمُعَةِ (التحفة ١٤٣)

715. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ forbade sitting in circles on Friday before *Jumu'ah* prayer, and buying and selling in the *Masjid*. (***Ḥasan***)

٧١٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّحَلُّقِ يَوْمَ الْجُمُعَةِ قَبْلَ الصَّلَاةِ، وَعَنِ الشِّرَاءِ وَالْبَيْعِ فِي الْمَسْجِدِ.

[1] The corner of the Ka'bah in which the Black Stone is situated.

تخريج: [**إسناده حسن**] أخرجه أبوداود، الصلوة، باب التحلق يوم الجمعة قبل الصلوة، ح:١٠٧٩ من حديث يحيىٰ القطان به، وهو في الكبرىٰ، ح:٧٩٣، وحسنه الترمذي، ح:٣٢٢ * ابن عجلان صرح بالسماع عند أحمد:٢/ ١٧٩.

Comments:

To form and sit in study circles before the Friday Prayer is prohibited. This may explain why Friday is observed as a holiday in educational institutions.

Chapter 23. The Prohibition Of Reciting Poetry In The *Masjid*

(المعجم ٢٣) - **النَّهْيُ عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ** (التحفة ١٤٤)

716. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ forbade reciting poetry in the *Masjid*. (***Hasan***)

٧١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ تَنَاشُدِ الْأَشْعَارِ فِي الْمَسْجِدِ.

تخريج: [**إسناده حسن**] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية البيع والشراء . . . الخ، ح:٣٢٢ عن قتيبة به، وقال: "حسن"، وهو في الكبرىٰ، ح:٧٩٤ * ابن عجلان صرح بالسماع عند أحمد:٢/ ١٧٩، أطراف المسند:٤/ ٣٢، ح:٥١٧١.

Chapter 24. The Concession Allowing The Recitation Of Good Poetry In The *Masjid*

(المعجم ٢٤) - **الرُّخْصَةُ فِي إِنْشَادِ الشِّعْرِ الْحَسَنِ فِي الْمَسْجِدِ** (التحفة ١٤٥)

717. It was narrated that Sa'eed bin Al-Musayyab said: "Umar passed by Hassân bin Thâbit while he was reciting poetry in the *Masjid*, and glared at him. He said: 'I recited poetry when there was someone better than you in the *Masjid*.' Then he turned to Abû Hurairah and said: 'Did you not hear the Messenger of Allâh ﷺ when he said: "Answer back on my behalf. O Allâh, help him with the Holy Spirit!"' He said: 'Yes, by Allâh.'" (***Sahîh***)

٧١٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَرَّ عُمَرُ بِحَسَّانَ بْنِ ثَابِتٍ وَهُوَ يُنْشِدُ فِي الْمَسْجِدِ، فَلَحَظَ إِلَيْهِ فَقَالَ: قَدْ أَنْشَدْتُ وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ الْتَفَتَ إِلَى أَبِي هُرَيْرَةَ فَقَالَ: أَسَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي، اللَّهُمَّ! أَيِّدْهُ بِرُوحِ الْقُدُسِ.» قَالَ: اللَّهُمَّ نَعَمْ!.

تخريج:أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح:٣٢١٢، ومسلم، فضائل الصحابة، باب فضائل حسان بن ثابت رضي الله عنه، ح:١٥١/٢٤٨٥ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٧٩٥.

Chapter 25. The Prohibition Of Making Announcements Of Lost Property In The *Masjid*

(المعجم ٢٥) - النَّهْيُ عَنْ إِنْشَادِ الضَّالَّةِ فِي الْمَسْجِدِ (التحفة ١٤٦)

718. It was narrated that Jâbir said: "A man came making announcement of a lost camel in the *Masjid*, and the Messenger of Allâh ﷺ said: 'May you never find it!'" (***Sahîh***)

٧١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ يَنْشُدُ ضَالَّةً فِي الْمَسْجِدِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «لَا وَجَدْتَ».

تخريج: [صحيح] وهو في الكبرى، ح:٧٩٦، وله شواهد عند مسلم، ح:٥٦٨، ٥٦٩ وغيره.

Comments:

There is mention of nothing save a camel in this *Hadîth*. But the ruling for other things whose loss one fears is the same. There is no distinction between them. However, the announcement of a lost child does not fall under the same ruling, because a child is not called *Dâllah* - a thing that has strayed.

Chapter 26. Brandishing Weapons In The *Masjid*

(المعجم ٢٦) - إِظْهَارُ السِّلَاحِ فِي الْمَسْجِدِ (التحفة ١٤٧)

719. Sufyân said: "I said to 'Amr: 'Did you hear Jâbir say: "A man passed through the *Masjid* carrying arrows, and the Messenger of Allâh ﷺ said to him: 'Hold then by the blades.'? He said: 'Yes.'" (***Sahîh***)

٧١٩ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ بَصْرِيٌّ وَمُحَمَّدُ بْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا سُفْيَانُ قَالَ: قُلْتُ لِعَمْرٍو: أَسَمِعْتَ جَابِرًا يَقُولُ: مَرَّ رَجُلٌ بِسِهَامٍ فِي الْمَسْجِدِ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «خُذْ بِنِصَالِهَا؟» قَالَ: نَعَمْ.

تخريج:أخرجه البخاري، الصلوة، باب: يأخذ بنصول النبل إذا مر في المسجد، ح:٤٥١، ومسلم، البر والصلة، باب أمر من مر بسلاح في مسجد أو سوق ... الخ، ح:١٢٠/٢٦١٤ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٧٩٧ .

Comments:

Weapons may be brought inside the mosque, but in a closed, sheathed, or covered state, so that no one is accidentally hurt by them. However, it is better to abstain from bringing weapons inside the *Masjid* because in the event of the ready availability of weapons, they are likely to be made forcibly used under provocation.

Chapter 27. Interlacing One's Fingers In The *Masjid*

(المعجم ٢٧) - تَشْبِيكُ الأَصَابِعِ فِي الْمَسْجِدِ (التحفة ١٤٨)

720. It was narrated that Al-Aswad said: "Alqamah and I entered upon 'Abdullâh bin Mas'ûd and he said to us: 'Have these people prayed?' We said: 'No.' He said: 'Get up and pray.' So we went to stand behind him, and he put one of us on his right and the other on his left, and he prayed with no *Adhân* and no *Iqâmah*. When he bowed he interlaced his fingers and placed his hands between his knees, and he said: 'I saw the Messenger of Allâh ﷺ doing that.'"[1] (*Sahîh*)

٧٢٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ قَالَ: دَخَلْتُ أَنَا وَعَلْقَمَةُ عَلَى عَبْدِ اللهِ بْنِ مَسْعُودٍ، فَقَالَ لَنَا: أَصَلَّى هٰؤُلَاءِ؟ قُلْنَا: لَا، قَالَ: قُومُوا فَصَلُّوا، فَذَهَبْنَا لِنَقُومَ خَلْفَهُ، فَجَعَلَ أَحَدَنَا عَنْ يَمِينِهِ وَالْآخَرَ عَنْ شِمَالِهِ، فَصَلَّى بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، فَجَعَلَ إِذَا رَكَعَ شَبَّكَ بَيْنَ أَصَابِعِهِ وَجَعَلَهَا بَيْنَ رُكْبَتَيْهِ وَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَ.

تخريج: أخرجه مسلم، المساجد، باب الندب إلى وضع الأيدي على الركب في الركوع ونسخ التطبيق، ح:٥٣٤ من حديث الأعمش به، وهو في الكبرى، ح:٧٩٨ .

[1] Regarding this chapter, this event was not in the *Masjid*, but in the home of Ibn Mas'ûd, ad mentioned in another narration of the author, no. 130, as well as Muslim. But proof for the meaning of the chapter is recorded by *Al-Bukhârî* Nos. 480-482. While a narration of Abû Dâwûd (562), and others, contains: "And let him not intertwine his hands together." – when headed to the *Masjid* for prayer. Scholars have metioned various forms of harmonization between these. Perhaps the Messenger of Allâh ﷺ did not realize he had done it in the narrations that mention him doing so, or that occurred before he forbade it. It is also possible that it refers to when intertwining the fingers as a sign of boredom.

As for during the bowing position, the majority consider it abrogated, and it appears later. See No. 1300 and what follows it.

721. It was narrated that Sulaimân said: "I heard Ibrâhîm (narrate) from 'Alqamah and Al-Aswad from 'Abdullâh," and he narrated something similar. (*Sahîh*)

٧٢١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ عَنْ عَبْدِ اللَّهِ، فَذَكَرَ نَحْوَهُ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح: ٧٩٩.

Chapter 28. Lying On One's Back In The *Masjid*

(المعجم ٢٨) - الاسْتِلْقَاءُ فِي الْمَسْجِدِ (التحفة ١٤٩)

722. It was narrated from 'Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ lying on his back in the *Masjid*, placing one leg on top of the other. (*Sahîh*)

٧٢٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ مُسْتَلْقِيًا فِي الْمَسْجِدِ، وَاضِعًا إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

تخريج: أخرجه البخاري، الصلوٰة، باب الاستلقاء في المسجد ومد الرجل، ح: ٤٧٥، ومسلم، اللباس، في إباحة الاستلقاء ... الخ، ح: ٢١٠٠ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٧٣، والكبرٰى، ح: ٨٠٠.

Comments:

This shows that it is permissible to do that; and the narration in which it is forbidden to do that is specific to the condition where by there is the fear of exposing one's nakedness. (See *Hâshiyat Al-Sindî*)

Chapter 29. Sleeping In The *Masjid*

(المعجم ٢٩) - النَّوْمُ فِي الْمَسْجِدِ (التحفة ١٥٠)

723. It was narrated from Ibn 'Umar, that when he was young and single, with no family, at the time of the Messenger of Allâh ﷺ, he used to sleep in the *Masjid* of the Prophet ﷺ. (*Sahîh*)

٧٢٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَنَامُ وَهُوَ شَابٌّ عَزَبٌ لَا أَهْلَ لَهُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فِي مَسْجِدِ النَّبِيِّ ﷺ.

تخريج: أخرجه البخاري، الصلوٰة، باب نوم الرجال في المسجد، ح: ٤٤٠ من حديث يحيىٰ القطان، ومسلم، فضائل الصحابة، باب من فضائل عبدالله بن عمر رضي الله عنهما، ح: ٢٤٧٩ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح: ٨٠١.

Comments:

Mosques are not built for people to sleep in them. Hence, it is not appropriate to use mosques for sleeping without a good reason. But for one sitting waiting for an upcoming prayer, for the duration of a spiritual retreat (*I'tikâf*), for a homeless person, or for one who is travelling, sleeping in the mosque is allowed.

Chapter 30. Spitting In The *Masjid*

(المعجم ٣٠) - الْبُصَاقُ فِي الْمَسْجِدِ (التحفة ١٥١)

724. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Spitting in the *Masjid* is a sin, and its expiation is to bury it.'" (*Sahîh*)

٧٢٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبُصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا».

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح:٥٥٢ عن قتيبة، والبخاري، الصلوة، باب كفارة البزاق في المسجد، ح:٤١٥ من حديث قتادة به، وهو في الكبرٰى، ح:٨٠٢.

Comments:

Spittle causes filthiness; it is therefore prohibited to spit inside the mosque. If the floor is made of concrete, it is superior to spit into cloth. It should then be rubbed so that the garment does not appear offensive.

Chapter 31. The Prohibition Of A Man Spitting Toward The *Qiblah* In The *Masjid*

(المعجم ٣١) - النَّهْيُ عَنْ أَنْ يَتَنَخَّمَ الرَّجُلُ فِي قِبْلَةِ الْمَسْجِدِ (التحفة ١٥٢)

725. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ saw some sputum on the *Qiblah* wall. He scrapped it off then he turned to the people and said: "When any one of you is praying, let him not spit in front of him, for Allâh is in front of him when he prays." (*Sahîh*)

٧٢٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى بُصَاقًا فِي جِدَارِ الْقِبْلَةِ فَحَكَّهُ ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلَا يَبْصُقَنَّ قِبَلَ وَجْهِهِ، فَإِنَّ اللهَ عَزَّ وَجَلَّ قِبَلَ وَجْهِهِ إِذَا صَلَّى».

تخريج: أخرجه مسلم، المساجد، ح:٥٤٧/٥١ انظر الحديث السابق عن قتيبة، والبخاري، الصلوة، باب حك البزاق باليد من المسجد، ح:٤٠٦ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٩٤، والكبرٰى، ح:٨٠٣.

Comments:

In prayer, the worshipper converses with Allâh Most High; and the One to Whom one converses happens to be in front of him. This shows the greatness of the direction of the *Qiblah*.

Chapter 32. The Prophet's Prohibition Of A Man Spitting To The Front Or To His Right When Praying

(المعجم ٣٢) - ذِكْرُ نَهْيِ النَّبِيِّ ﷺ عَنْ أَنْ يَبْصُقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ وَهُوَ فِي صَلَاتِهِ (التحفة ١٥٣)

726. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ saw some spittle in the *Qiblah* of the *Masjid*. He scratched it off with a pebble and forbade a man to spit to his front or to his right. He said: "Let him spit to his left or beneath his left foot." (*Ṣaḥîḥ*)

٧٢٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ ﷺ رَأَى نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ فَحَكَّهَا بِحَصَاةٍ، وَنَهَى أَنْ يَبْصُقَ الرَّجُلُ بَيْنَ يَدَيْهِ أَوْ عَنْ يَمِينِهِ وَقَالَ: «يَبْصُقُ عَنْ يَسَارِهِ أَوْ تَحْتَ قَدَمِهِ الْيُسْرَى».

تخريج: أخرجه البخاري، الصلوة، باب: ليبصق عن يساره ... الخ، ح:٤١٤، ومسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح:٥٤٨/٥٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٨٠٤.

Comments:

See No. 724.

Chapter 33. The Concession Allowing A Worshipper To Spit Behind Him Or To His Left

(المعجم ٣٣) - الرُّخْصَةُ لِلْمُصَلِّي أَنْ يَبْصُقَ خَلْفَهُ أَوْ تِلْقَاءَ شِمَالِهِ

(التحفة ١٥٤)

727. It was narrated that Ṭâriq bin 'Abdullâh Al-Muhâribî said: "The Messenger of Allâh ﷺ said: 'When you are praying, do not spit to the front or to your right. Spit behind you or to your left if there is no one there, otherwise do this.' And he spat beneath his foot and rubbed it.'" (*Ṣaḥîḥ*)

٧٢٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ رِبْعِيٍّ، عَنْ طَارِقِ بْنِ عَبْدِ اللهِ الْمُحَارِبِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كُنْتَ تُصَلِّي فَلَا تَبْزُقَنَّ بَيْنَ يَدَيْكَ وَلَا عَنْ يَمِينِكَ، وَابْصُقْ خَلْفَكَ أَوْ تِلْقَاءَ شِمَالِكَ إِنْ

كَانَ فَارِغًا، وَإِلَّا فَهٰكَذَا» وَبَزَقَ تَحْتَ رِجْلِهِ وَدَلَكَهُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلٰوة، باب [ماجاء] في كراهية البزاق في المسجد، ح:٥٧١ من حديث يحيىٰ بن سعيد القطان به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٨٠٥، وسنن أبي داود، ح:٤٧٨، وابن ماجه، ح:١٠٢١.

Chapter 34. With Which Foot Should He Rub (His Spittle)?

728. It was narrated from Abû Al-'Ala' bin Ash-Shikhîr that his father said: "I saw the Messenger of Allâh ﷺ spit and then rub it with his left foot." (*Ṣaḥîḥ*)

(المعجم ٣٤) - **بِأَيِّ الرِّجْلَيْنِ يَدْلُكُ [بُصَاقَهُ]** (التحفة ١٥٥)

٧٢٨ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ بْنِ الشِّخِّيرِ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ تَنَخَّعَ فَدَلَكَهُ بِرِجْلِهِ الْيُسْرَى.

تخريج: أخرجه مسلم، المساجد، باب النهي عن البصاق في المسجد ... الخ، ح:٥٥٤/ ٥٩ من حديث الجريري به، وهو في الكبرٰى، ح:٨٠٦.

Chapter 35. Perfuming The *Masjid*

729. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ saw some sputum in the *Qiblah* of the *Masjid*, and he became so angry that his face turned red. Then a woman from the Anṣâr went and scratched off, and put some perfume in its place. The Messenger of Allâh ﷺ said: 'How good this is.'" (*Ṣaḥîḥ*)

(المعجم ٣٥) - **تَخْلِيقُ الْمَسَاجِدِ** (التحفة ١٥٦)

٧٢٩ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَائِذُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: رَأَى رَسُولُ اللهِ ﷺ نُخَامَةً فِي قِبْلَةِ الْمَسْجِدِ، فَغَضِبَ حَتَّى احْمَرَّ وَجْهُهُ، فَقَامَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ فَحَكَّتْهَا وَجَعَلَتْ مَكَانَهَا خَلُوقًا، قَالَ رَسُولُ اللهِ ﷺ: «مَا أَحْسَنَ هٰذَا».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المساجد والجماعات، باب كراهية النخامة في المسجد، ح:٧٦٢ من حديث عائذ بن حبيب به، وهو في الكبرٰى، ح:٨٠٧، وأعله البخاري في التاريخ الكبير:٧/ ٦٠.

Comments:

Khalûq is a kind of colored perfume, which is generally used by women because colored substance is forbidden to men. However, its application to the mosque is permitted. (*Khalûq* signifies a certain type of perfume of thick substance, and in which there is yellowness. It is composed of saffron and other things, and redness and yellowness are predominant in it). It is forbidden (for men) because it is of the perfumes for women, who use it more than do men. (Lane Vol. 1, P. 802)]

Chapter 36. What To Say When Entering And Exiting The *Masjid*

(المعجم ٣٦) - الْقَوْلُ عِنْدَ دُخُولِ الْمَسْجِدِ وَعِنْدَ الْخُرُوجِ مِنْهُ (التحفة ١٥٧)

730. It was narrated that 'Abdul-Mâlik bin Sa'eed said: "I heard Abû Humaid and Abû Usaid say: 'The Messenger of Allâh ﷺ said: "When any one of you enters the *Masjid*, let him say: '*Allâhumma aftaḥlî abwâba raḥmatik* (O Allâh, open to me the gates of Your mercy). And when he leaves let him say: *Allâhumma innî as'aluka min faḍlik* (O Allâh, I ask You of Your bounty).'" (*Ṣaḥîḥ*)

٧٣٠ - أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ الْغَيْلَانِيُّ بَصْرِيٌّ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ عَنْ رَبِيعَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا حُمَيْدٍ وَأَبَا أُسَيْدٍ يَقُولَانِ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ فَلْيَقُلْ: اللَّهُمَّ! افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ، وَإِذَا خَرَجَ فَلْيَقُلِ: اللَّهُمَّ: إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب ما يقول إذا دخل المسجد، ح:٧١٣ من حديث سليمان بن بلال عن ربيعة بن أبي عبدالرحمٰن به، وهو في الكبرٰى، ح:٨٠٨.

Comments:

While entering, the objective happens to be obtaining Divine mercy, and on coming out, obtaining sustenance is desired. Therefore, both these supplications relate well to the place and circumstance.

Chapter 37. The Command To Pray Before Sitting Down In It

(المعجم ٣٧) - الْأَمْرُ بِالصَّلَاةِ قَبْلَ الْجُلُوسِ فِيهِ (التحفة ١٥٨)

731. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "When any one of you enters the *Masjid*, let him pray two *Rak'ahs* before he sits down." (*Ṣaḥîḥ*)

٧٣١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو ابْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَ أَحَدُكُمُ الْمَسْجِدَ، فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب استحباب تحية المسجد بركعتين، ح:٧١٤ عن قتيبة، والبخاري، الصلٰوة، باب إذا دخل المسجد فليركع ركعتين، ح:٤٤٤ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٦٢، والكبرٰى، ح:٨٠٩.

Comments:

This prayer is called *Tahiyyatul Masjid* (greeting the mosque). Since mosques are built in order that people offer prayer in it, whoever enters a mosque should first of all perform prayer. Even regarding a situation wherein one enters a mosque during undesirable (*Makrûh*) times, Imâm Ash-Shafi'î considers praying two units permissible.

Chapter 38. Concession Allowing One To Sit Down In The *Masjid* And To Exit Without Praying

(المعجم ٣٨) - الرُّخْصَةُ فِي الْجُلُوسِ فِيهِ وَالْخُرُوجِ مِنْهُ بِغَيْرِ صَلَاةٍ (التحفة ١٥٩)

732. 'Abdullâh bin Ka'b said: "I heard Ka'b bin Mâlik telling the story of when he stayed behind from going out on the campaign of Tabûk with the Messenger of Allâh ﷺ. He said: 'The Messenger of Allâh ﷺ came back in the morning, and when he came back from a journey he would go to the *Masjid* first and pray two *Rak'ahs* there, then he would sit to (meet with) the people. When he did that, those who had stayed behind came to him and started giving their excuses, swearing by Allâh. There were eighty-odd men, and the Messenger of Allâh ﷺ accepted what they declared and accepted their oaths of allegiance; he prayed for forgiveness for them and left whatever was in their hearts to Allâh. Then when I came and greeted him, he smiled as one who is angry, then he said: 'Come here.' So I came and sat in front of him,[1]

٧٣٢ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ قَالَ: وَصَبَّحَ رَسُولُ اللهِ ﷺ قَادِمًا، وَكَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذٰلِكَ جَاءَهُ الْمُخَلَّفُونَ فَطَفِقُوا يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ وَكَانُوا بِضْعًا وَثَمَانِينَ رَجُلًا، فَقَبِلَ رَسُولُ اللهِ ﷺ عَلَانِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرَائِرَهُمْ إِلَى اللهِ عَزَّ وَجَل حَتَّى جِئْتُ، فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ» فَجِئْتُ حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقَال لِي: «مَا خَلَّفَكَ أَلَمْ تَكُنِ ابْتَعْتَ ظَهْرَكَ؟» فَقُلْتُ: يَا رَسُولَ اللهِ!

[1] It is this which the author cited the narration for. While the absence of the mention of a thing – in this case prayer – is not a proof that it does not exist.

and he said: 'What kept you behind? Did you not buy a mount?' I said: 'O Messenger of Allâh, if I were to sit before anyone other than you of those who hold high positions in this world, I would find a way to avoid his anger. I am an eloquent man but, by Allâh, I know that if I were to tell you a lie today to make you pleased with me, Allâh would soon make you angry with me, but if I tell you the truth, it will make you angry with me, but I will still have the hope that Allâh may forgive me. I have never been in a better position, physically or financially, than the time when I stayed behind and did not join you.' The Messenger of Allâh ﷺ said: 'This man has spoken the truth. Go away until Allâh decides concerning you.' So I got up and went away." This is an abridged version of narration. (***Ṣaḥîḥ***)

إِنِّي وَاللَّهِ! لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ وَلَقَدْ أُعْطِيتُ جَدَلًا، وَلٰكِنْ وَاللَّهِ! لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ لِتَرْضَى بِهِ عَنِّي لَيُوشَكُ أَنَّ اللهَ عَزَّ وَجَلَّ يُسْخِطُكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لَأَرْجُو فِيهِ عَفْوَاللَّهِ وَاللَّهِ! مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا هٰذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللهُ فِيكَ». فَقُمْتُ فَمَضَيْتُ. مُخْتَصَرٌ.

تخريج: أخرجه البخاري، التفسير، باب قوله: "لقد تاب الله على النبي والمهاجرين والأنصار"، ح:٤٦٧٦ من حديث ابن وهب به مختصرًا ومطولاً، ومسلم، صلٰوة المسافرين، باب استحباب ركعتين في المسجد لمن قدم من سفر أول قدومه، ح:٧١٦ من حديث ابن شهاب به، وهو في الكبرٰى، ح:٨١٠، وسيأتي أطرافه، وأخرجه أبوداود، ح:٢٢٠٢، ٣٣١٧ عن سليمان بن داود به.

Comments:

Details for this events are described in the *Ṣaḥîḥayn* (*Ṣaḥîḥ A-Bukhârî*: 4418; *Ṣaḥîḥ Muslim*: 2769).

Chapter 39. The Prayer Of One Who Is Passing Through The *Masjid*

(المعجم ٣٩) - صَلَاةُ الَّذِي يَمُرُّ عَلَى الْمَسْجِدِ (التحفة ١٦٠)

733. It was narrated that Abû Sa'eed bin Al-Mu'alla said: "We used to go to the marketplace in the morning at the time of the Messenger of Allâh ﷺ, and we would pass through the *Masjid* and pray there." (***Ḍa'îf***)

٧٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ قَالَ: أَخْبَرَنِي مَرْوَانُ بْنُ عُثْمَانَ أَنَّ عُبَيْدَ بْنَ حُنَيْنٍ أَخْبَرَهُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى قَالَ:

كُنَّا نَغْدُو إِلَى السُّوقِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَنَمُرُّ عَلَى الْمَسْجِدِ فَنُصَلِّي فِيهِ.

تخريج: [**إسناده ضعيف**] أخرجه الطبراني (الكبير: ٢٢/٣٠٣، ٣٠٤، ح: ٧٧٠) من حديث الليث بن سعد به، وهو في الكبرى، ح: ٨١١ ۞ مروان بن عثمان ضعفه النسائي والجمهور.

Comments:

If one does not intend to halt and merely moves past a mosque, even then the right of the mosque should be fulfilled. That means a prayer of two units should be offered; there is excellence in doing that!

Chapter 40. Encouragement To Sit In The *Masjid* And Wait For The Prayer

(المعجم ٤٠) - التَّرْغِيبُ فِي الْجُلُوسِ فِي الْمَسْجِدِ وَانْتِظَارِ الصَّلَاةِ (التحفة ١٦١)

734. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The angels send *Salâh* upon any one of you so long as he is in the place where he prays, and so long as he does not invalidate his ablution, (saying): 'O Allâh, forgive him, O Allâh, have mercy on him.'" (*Sahîh*)

٧٣٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الْمَلَائِكَةَ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي صَلَّى فِيهِ مَا لَمْ يُحْدِثْ اللَّهُمَّ! اغْفِرْ لَهُ اللَّهُمَّ! ارْحَمْهُ».

تخريج: أخرجه البخاري، الصلوة، باب الحدث في المسجد، ح: ٤٤٥ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٦٠، والكبرىٰ، ح: ٨١٢، وأخرجه مسلم، ح: ٦٦١/ ٢٧٣ من طريق آخر عن أبي هريرة به.

Comments:

Sitting in a mosque would obviously be for the remembrance of Allâh or waiting for the next prayer. For both situations, one should have ablution. A person without ablution is not worthy of performing the ritual prayer. That is why the angels' supplication stops; it is meritorious (to have ablution).

735. Sahl As-Sâ'idî, may Allâh be pleased with him, said: "I heard the Messenger of Allâh ﷺ say: 'Whoever is in the *Masjid* waiting for the prayer, he is in a state of prayer.'" (*Hasan*)

٧٣٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ عَيَّاشِ بْنِ عُقْبَةَ الْحَضْرَمِيِّ أَنَّ يَحْيَى ابْنَ مَيْمُونٍ حَدَّثَهُ قَالَ: سَمِعْتُ سَهْلًا السَّاعِدِيَّ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ كَانَ فِي الْمَسْجِدِ يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي الصَّلَاةِ».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٥/ ٣٣١ من حديث عياش به، وهو في الكبرىٰ، ح: ٨١٣، وصححه ابن حبان، ح: ٤٢٣، ٤٢٤.

Chapter 41. The Prophet ﷺ Prohibiting Prayer In Camel Pens[1]

(المعجم ٤١) - ذِكْرِ نَهْيِ النَّبِيِّ ﷺ عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ (التحفة ١٦٢)

736. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ forbade praying in the camel pens. (*Hasan*)

٧٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الصَّلَاةِ فِي أَعْطَانِ الْإِبِلِ.

تخريج: [حسن] أخرجه ابن ماجه، المساجد، باب الصلوة في أعطان الإبل ومراح الغنم، ح: ٧٦٩ من حديث الحسن به، وهو في الكبرٰى، ح: ٨١٤، وله شواهد في صحيح مسلم، ح: ٣٦٠ وغيره.

Chapter 42. Concession Regarding That

(المعجم ٤٢) - الرُّخْصَةُ فِي ذَلِكَ (التحفة ١٦٣)

737. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The earth has been made for me a place of prostration and a means of purification, so wherever a man of my *Ummah* is when the time for prayer comes, let him pray.'" (*Sahîh*)

٧٣٧ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارٌ عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، أَيْنَمَا أَدْرَكَ رَجُلٌ مِنْ أُمَّتِي الصَّلَاةَ صَلَّى».

تخريج: [صحيح] تقدم، ح: ٤٣٢، وهو في الكبرٰى، ح: ٨١٥.

Comments:

This narration is general while the preceding narration is specific. Hence, its generality shall be made specific. As prayer is forbidden on a filthy ground, in a graveyard, and in a slaughtering place, likewise prayer is forbidden in the enclosure of camels.

Chapter 43. Praying On A Reed Mat

(المعجم ٤٣) - الصَّلَاةُ عَلَى الْحَصِيرِ (التحفة ١٦٤)

738. It was narrated from Anas bin Mâlik that Umm Sulaim asked the Messenger of Allâh ﷺ to come to her and pray in her house so that she could take (the place where he

٧٣٨ - أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ،

[1] *A'tân*: Kneeling places, or, where they kneel to drink water.

prayed) as a *Muṣalla* (prayer place). So he came to her and she went and got a reed mat and sprinkled it with water, and he prayed on it, and they prayed with him. (***Ṣaḥîḥ***)

عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أُمَّ سُلَيْمٍ سَأَلَتْ رَسُولَ اللهِ ﷺ أَنْ يَأْتِيَهَا فَيُصَلِّيَ فِي بَيْتِهَا فَتَتَّخِذَهُ مُصَلًّى، فَأَتَاهَا فَعَمِدَتْ إِلَى حَصِيرٍ فَنَضَحَتْهُ بِمَاءٍ، فَصَلَّى عَلَيْهِ وَصَلَّوْا مَعَهُ.

تخريج: أخرجه البخاري، الصلٰوة، باب الصلٰوة على الحصير، ح:٣٨٠، وغيره، ومسلم، المساجد، باب جواز الجماعة في النافلة ... الخ، ح:٦٥٨ من حديث إسحاق بن عبدالله به، وهو في الكبرٰى، ح:٨١٦.

Comments:

Hasir signifies a mat woven out of palm-leaves. Soaking it with water was done with the objective of softening it or cleansing it.

Chapter 44. Praying On A Mat

(المعجم ٤٤) - الصَّلَاةُ عَلَى الْخُمْرَةِ

(التحفة ١٦٥)

739. It was narrated from Maimûnah that the Messenger of Allâh ﷺ used to pray on a mat. (***Ṣaḥîḥ***)

٧٣٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ - يَعْنِي الشَّيْبَانِيَّ - عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ مَيْمُونَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي عَلَى الْخُمْرَةِ.

تخريج: أخرجه البخاري، الصلٰوة، باب الصلٰوة على الخمرة، ح:٣٨١ من حديث شعبة، ومسلم، المساجد، باب جواز الجماعة في النافلة ... الخ، ح:٥١٣ بعد، ح:٦٦٠ من حديث سليمان الشيباني به، وهو في الكبرٰى، ح:٨١٧ .

Comments:

Hasir denotes a big mat woven out of palm-leaves, while *Khamra* signifies a small mat. Some scholars hold that *Khamra* denotes a small mat (oblong shaped) large enough for a man to prostrate himself upon, while it is placed below his face and his palms. But in actuality, the use of this term is general. It denotes a wide range (of mats); and prayer is permissible upon it.

Chapter 45. Praying On The *Minbar*

(المعجم ٤٥) - الصَّلَاةُ عَلَى الْمِنْبَرِ

(التحفة ١٦٦)

740. Abû Ḥâzim bin Dînâr narrated that some men came to Sahl bin Sa'd As-Sâ'idî. They were wondering what kind of wood the *Minbar* was made of, so they asked him about that. He said: "By Allâh,

٧٤٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ ابْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبُو حَازِمِ بْنُ دِينَارٍ: أَنَّ رِجَالًا أَتَوْا سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ، وَقَدِ امْتَرَوْا فِي الْمِنْبَرِ مِمَّ عُودُهُ؟

فَسَأَلُوهُ عَنْ ذٰلِكَ فَقَالَ: واللّٰهِ! إِنِّي لَأَعْرِفُ مِمَّ هُوَ، وَلَقَدْ رَأَيْتُهُ أَوَّلَ يَوْمٍ وُضِعَ وَأَوَّلَ يَوْمٍ جَلَسَ عَلَيْهِ رَسُولُ اللهِ ﷺ، أَرْسَلَ رَسُولُ اللهِ ﷺ إِلَى فُلَانَةَ امْرَأَةٍ قَدْ سَمَّاهَا سَهْلٌ، أَنْ: «مُرِي غُلَامَكِ النَّجَّارَ أَنْ يَعْمَلَ لِي أَعْوَادًا أَجْلِسُ عَلَيْهِنَّ إِذَا كَلَّمْتُ النَّاسَ» فَأَمَرَتْهُ فَعَمِلَهَا مِنْ طَرْفَاءِ الْغَابَةِ ثُمَّ جَاءَ بِهَا، فَأُرْسِلَتْ بِها إِلَى رَسُولِ اللهِ ﷺ فَأَمَرَ بِهَا فَوُضِعَتْ هٰهُنَا، ثُمَّ رَأَيْتُ رَسُولَ اللهِ ﷺ رَقِيَ فَصَلَّى عَلَيْهَا وَكَبَّرَ وَهُوَ عَلَيْهَا، ثُمَّ رَكَعَ وَهُوَ عَلَيْهَا، ثُمَّ نَزَلَ الْقَهْقَرَى فَسَجَدَ فِي أَصْلِ الْمِنْبَرِ، ثُمَّ عَادَ فَلَمَّا فَرَغَ أَقْبَلَ علَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّمَا صَنَعْتُ هٰذَا لِتَأْتَمُّوا بِي وَلِتَعَلَّمُوا صَلَاتِي».

I know what it is made of. I saw it the first day it was set up and the first day the Messenger of Allâh ﷺ sat on it. The Messenger of Allâh ﷺ sent word to so-and-so" – a woman whose name Sahl mentioned – "telling her: 'Tell your carpenter slave to make me something of wood that I can sit on when I speak to the people.' So she told him, and he made it from tamarisk wood from Al-Ghâbah (a place near Al-Madînah). Then he brought it and it was sent to the Messenger of Allâh ﷺ, who commanded that it be set up here. Then I saw the Messenger of Allâh ﷺ ascend it and praying on it, and saying the *Takbîr* while he was on top of it, then he bowed when he was on top of it, then he came down backward and prostrated at the base of the *Minbar*, then he went back. When he had finished he turned to face the people and said: 'O people, I only did this so that you can follow me in prayer and learn how I pray.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجمعة، باب الخطبة على المنبر، ح:٩١٧، ومسلم، المساجد، باب جواز الخطوة والخطوتين في الصلٰوة ... الخ، ح:٥٤٤/٤٥ عن قتيبة به، وهو في الكبرٰى، ح:٨١٨

Comments:

1. This was an optional prayer and there is in it ample scope for action, although the *Mimbar* had not been made for offering prayers. But the Prophet ﷺ considered it appropriate to inaugurate it by performing prayer on it to educate people on how to pray.
2. It is said that the name of the bondsman was Maymûn (*Fath Al-Bâri*: 2/512, commentary *Ḥadîth* 917). It is clearly stated in an authentic narration that the making of the *Minbar* was initiated by this woman herself. The Prophet ﷺ might have conveyed to her his approval or he might have reminded her about it.

Chapter 46. Praying On A Donkey

(المعجم ٤٦) - الصَّلَاةُ عَلَى الحِمَارِ

(التحفة ١٦٧)

741. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ praying on a donkey, when he was heading toward Khaibar." (*Ṣaḥîḥ*)

٧٤١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي عَلَى حِمَارٍ، وَهُوَ مُتَوَجِّهٌ إِلَى خَيْبَرَ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب جواز صلٰوة النافلة على الدابة في السفر حيث توجهت، ح: ٧٠٠/٣٥ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٥٠، ١٥١، والكبرٰى، ح: ٨١٩.

742. It was narrated from Anas bin Mâlik that he saw the Messenger of Allâh ﷺ praying on a donkey while he was riding, praying toward Khaibar with the *Qiblah* behind him.

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: We do not know of anyone who reported anything to support what 'Amr bin Yaḥya said about praying on a donkey. As for the *Ḥadîth* of Yaḥya bin Sa'eed from Anas, what is correct is that it is *Mawqûf*.[1] And Allâh knows best. (*Ṣaḥîḥ*)

٧٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُصَلِّي عَلَى حِمَارٍ وَهُوَ رَاكِبٌ يُصَلِّي إِلَى خَيْبَرَ وَالْقِبْلَةُ خَلْفَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا نَعْلَمُ أَحَدًا تَابَعَ عَمْرَو بْنَ يَحْيَى عَلَى قَوْلِهِ يُصَلِّي عَلَى حِمَارٍ، وَحَدِيثُ يَحْيَى بْنِ سَعِيدٍ عَنْ أَنَسٍ الصَّوَابُ مَوْقُوفٌ، وَاللّٰهُ أَعْلَمُ.

تخريج: [صحيح] وهو في الكبرٰى، ح: ٨٢٠، والحديث السابق شاهد له.

Comments:

1. The Prophet ﷺ had been proceeding toward Khaibar and Khaibar is situated in the north, while, from the city of Madinah, the *Qiblah* is in the direction of the south.
2. We learn here that the saliva and perspiration of a donkey are pure, because while one is riding it, these things invariably touch one's garments.

[1] That is a saying or action of a Companion of the Prophet ﷺ.

9. The Book Of The *Qiblah*

(المعجم ٩) - كِتَابُ القِبْلَةِ
(التحفة . . .)

Chapter 1. Facing The *Qiblah*

(المعجم ١) - بَابُ اسْتِقْبَالِ القِبْلَةِ
(التحفة ١٦٨)

743. Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ came to Al-Madînah and prayed toward Bait Al-Maqdis for sixteen months, then he was commanded to face toward the Ka'bah. A man who had prayed with the Prophet ﷺ passed by some of the *Anṣâr* and said: 'I bear witness that the Messenger of Allâh ﷺ has been commanded to face toward the Ka'bah.' So they turned to face the Ka'bah."' (*Ṣaḥîḥ*)

٧٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ فَصَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ شَهْرًا، ثُمَّ أَنَّهُ وُجِّهَ إِلَى الْكَعْبَةِ، فَمَرَّ رَجُلٌ قَدْ كَانَ صَلَّى مَعَ النَّبِيِّ ﷺ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فَقَالَ: أَشْهَدُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ وُجِّهَ إِلَى الْكَعْبَةِ، فَانْحَرَفُوا إِلَى الْكَعْبَةِ.

تخريج: [صحيح] تقدم، ح: ٤٩٠، وهو في الكبرى، ح: ٩٤٥.

Comments:

See *Ḥadîth* 489, 490.

Chapter 2. Situations In Which It Is Permissible To Face A Direction Other Than The *Qiblah*

(المعجم ٢) - بَابُ الحَالِ الَّتِي يَجُوزُ عَلَيْهَا اسْتِقْبَالُ غَيْرِ القِبْلَةِ (التحفة ١٦٩)

744. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to pray atop his mount while traveling, facing whatever direction it was facing."

(One of the narrators) Mâlik said: "Abdullâh bin Dînâr said: 'And Ibn 'Umar used to do likewise.'" (*Ṣaḥîḥ*)

٧٤٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ فِي السَّفَرِ حَيْثُمَا تَوَجَّهَتْ بِهِ.

قَالَ مَالِكٌ: قَالَ عَبْدُ اللهِ بْنُ دِينَارٍ: وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

تخريج: [صحيح] تقدم، ح: ٤٩٣، وهو في الكبرى، ح: ٩٤٦.

745. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ used to pray atop his mount when traveling, facing whatever direction it was facing, and he would pray *Witr* atop it, but he did not pray the prescribed prayers atop it." (***Sahîh***)

٧٤٥ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي عَلَى الرَّاحِلَةِ قِبَلَ أَيِّ وَجْهٍ تَوَجَّهُ بِهِ وَيُوتِرُ عَلَيْهَا، غَيْرَ أَنَّهُ لَا يُصَلِّي عَلَيْهَا الْمَكْتُوبَةَ.

تخريج: [صحيح] تقدم، ح:٤٩١، وهو في الكبرى، ح:٩٤٧.

Comments:

See *Hadîth* 491.

Chapter 3. Finding Out That One's Judgment Was Wrong

(المعجم ٣) - **بَابُ** اسْتِبَانَةِ الخَطَأِ بَعْدَ الاِجْتِهَادِ (التحفة ١٧٠)

746. It was narrated that Ibn 'Umar said: "While the people were in Qubâ', praying *Subh* prayer, someone came to them and said that Revelation had come to the Messenger of Allâh ﷺ the night before, and he had been commanded to face the Ka'bah. So face toward it. They had been facing toward Ash-Shâm, so they turned to face toward the Ka'bah." (***Sahîh***)

٧٤٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا النَّاسُ بِقُبَاءٍ فِي صَلَاةِ الصُّبْحِ جَاءَهُمْ آتٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ، وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْقِبْلَةَ فَاسْتَقْبِلُوهَا، وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّامِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ.

تخريج: [صحيح] تقدم، ح:٤٩٤، وهو في الكبرى، ح:٩٤٨.

Comments:

See *Hadîth* 494.

Chapter 4. The *Sutrah* (Screen) Of One Who Is Praying

(المعجم ٤) - سُتْرَةُ الْمُصَلِّي (التحفة ١٧١)

747. It was narrated that 'Âishah, may Allâh be pleased with her, said: "The Messenger of Allâh ﷺ was asked during the campaign of Tabûk about the *Sutrah* of one who is praying. He said: 'Something as high as the back of a camel saddle.'" (***Sahîh***)

٧٤٧ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ [الدُّورِيُّ] قَالَ: حَدَّثَنَا عبدُ اللهِ بنُ يَزِيدَ قَالَ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي فَقَالَ: «مِثْلُ مُؤْخِرَةِ الرَّحْلِ».

تخريج: أخرجه مسلم، الصلٰوة، باب سترة المصلي والندب إلى الصلٰوة إلى سترة ... الخ، ح:٥٠٠/ ٢٤٤ من حديث عبدالله بن يزيد المقرئ به، وهو في الكبرٰى، ح:٨٢١.

748. It was narrated from Ibn 'Umar concerning the Messenger of Allâh ﷺ he said: "He used to set up a short spear then pray facing toward it." (*Sahîh*)

٧٤٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. قَالَ: «كَانَ يَرْكُزُ الْحَرْبَةَ ثُمَّ يُصَلِّي إِلَيْهَا».

تخريج: أخرجه البخاري، الصلٰوة، باب الصلٰوة إلى الحربة، ح:٤٩٨ من حديث يحيىٰ القطان، ومسلم، الصلٰوة، باب سترة المصلي والندب إلى الصلٰوة ... الخ، ح:٥٠١/٢٤٦ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٨٢٢.

Comments:

1. If one performs prayer individually in an open place, he should place a barrier (*Sutra*) in front of himself. If the prayer is offered behind an *Imâm*, placing a barrier before the *Imâm* is sufficient. Something already present, for instance a pillar, etc., could serve the purpose of a barrier.
2. It is recommended to put a barrier at least 1½ feet or 45 cm high and thick enough to be clearly visible from a distance. The tall and broad piece of wood of the camel's saddle, against which the rider leans his back, also measures nearly one and a half feet. And Allâh knows best!

Chapter 5. The Command To Get Close To The *Sutrah*

(المعجم ٥) - الأَمْرُ بِالدُّنُوِّ مِنَ السُّتْرَةِ (التحفة ١٧٢)

749. It was narrated that Sahl bin Abî Hathmah said: "The Messenger of Allâh ﷺ said: 'When any one of you prays toward a *Sutrah*, let him get close to it and not allow the *Shaitân* to sever his prayer for him.'" (*Sahîh*)

٧٤٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَإِسْحَاقُ ابْنُ مَنْصُورٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ صَفْوَانَ ابْنِ سُلَيْمٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ سَهْلِ ابْنِ أَبِي حَثْمَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ إِلَى سُتْرَةٍ فَلْيَدْنُ مِنْهَا لَا يَقْطَعُ الشَّيْطَانُ عَلَيْهِ صَلَاتَهُ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلٰوة، باب الدنو من السترة، ح:٦٩٥ من حديث سفيان بن عيينة به، وصرح بالسماع عند الحميدي، ح:٤٠٢، وهو في الكبرٰى، ح:٨٢٤، والحديث صححه ابن خزيمة، ح:٨٠٣، وابن حبان، ح:٤٠٩، والحاكم:١/ ٢٥١، ٢٥٢ على شرط الشيخين، ووافقه الذهبي.

Comments:

It has preceded that the barrier also shields against Satan, because Satan distracts the worshippers' thoughts and the barrier guards one's mind from wandering in one's devotional time. The barrier, therefore, should be near the place of prostration, so that one's gaze may not wander beyond one's place of prostration.

Chapter 6. The Distance For That

(المعجم ٦) - مِقْدَارُ ذَلِكَ (التحفة ١٧٣)

750. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ entered the Ka'bah with Usâmah bin Zaid, Bilâl and 'Uthmân bin Ṭalḥah Al-Ḥajabî, and locked the door behind him. 'Abdullâh bin 'Umar said: "I asked Bilâl when he came out: 'What did the Messenger of Allâh ﷺ do?' He said: 'He stood with one pillar to his left, two pillars to his right and three pillars behind him – at that time the House stood on six pillars – and he prayed with approximately three forearm's lengths between him and the wall.'" (*Saḥîḥ*)

٧٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْكَعْبَةَ هُوَ وَأُسَامَةُ ابْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ الْحَجَبِيُّ فَأَغْلَقَهَا عَلَيْهِ، قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: فَسَأَلْتُ بِلَالًا حِينَ خَرَجَ مَاذَا صَنَعَ رَسُولُ اللهِ ﷺ؟ قَالَ: جَعَلَ عَمُودًا عَنْ يَسَارِهِ وَعَمُودَيْنِ عَنْ يَمِينِهِ وَثَلَاثَةَ أَعْمِدَةٍ وَرَاءَهُ، وَكَانَ الْبَيْتُ يَوْمَئِذٍ عَلَى سِتَّةِ أَعْمِدَةٍ، ثُمَّ صَلَّى وَجَعَلَ بَيْنَهُ وَبَيْنَ الْجِدَارِ نَحْوًا مِنْ ثَلَاثَةِ أَذْرُعٍ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة بين السواري في غير جماعة، ح:٥٠٥، ومسلم، الحج، باب استحباب دخول الكعبة للحاج وغيره ... الخ، ح:١٣٢٩ من حديث مالك به، وهو في الموطأ (يحيى): ١/٣٩٨، والكبرى، ح:٨٢٥ .

Comments:

1. 'Uthmân bin Ṭalḥah was the custodian of the Ka'bah and the keeper of its door. The keys of the Ka'bah were in his possession. He was related to Bani Abdud Dâr. This household had held the position of door-keeping and the guardianship of the Ka'bah during the pre-Islamic times of ignorance. Allâh's Messenger ﷺ allowed them to continue to have this honor and status even after the Conquest of Makkah. And until today, the same household carries out this responsibility. This is why 'Uthman bin Ṭalḥa was called *Hajabi* - the custodian.
2. Nowadays there are three pillars inside the Ka'bah.

Chapter 7. Mention Of What Interrupts The Prayer And What Does Not If A Praying Person Does Not Have A *Sutrah* In Front Of Him

(المعجم ٧) - ذِكْرُ مَا يَقْطَعُ الصَّلَاةَ وَمَا لَا يَقْطَعُ إِذَا لَمْ يَكُنْ بَيْنَ يَدَيِ الْمُصَلِّي سُتْرَةٌ (التحفة ١٧٤)

751. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ *said:* 'When any one of you stands to pray, then he is screened if he has in front of him something as high as the back of a camel saddle. If he does not have something as high as the back of a camel saddle in front of him, then his prayer is nullified by a woman, a donkey or a black dog.' I (one of the *narrators) said:* "What is the difference between a black dog, a yellow one and a red one?" He said: I asked the Messenger of Allâh ﷺ just like you asked the and He said: 'The black dog is a *Shaitân*.'" (*Sahîh*)

٧٥١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ حُمَيْدِ ابْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ قَائِمًا يُصَلِّي فَإِنَّهُ يَسْتُرُهُ إِذَا كَانَ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ، فَإِنْ لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ آخِرَةِ الرَّحْلِ فَإِنَّهُ يَقْطَعُ صَلَاتَهُ الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ». قُلْتُ: مَا بَالُ الْأَسْوَدِ مِنَ الْأَصْفَرِ، مِنَ الْأَحْمَرِ؟ فَقَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ كَمَا سَأَلْتَنِي فَقَالَ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ».

تخريج: أخرجه مسلم، الصلوة، باب قدر ما يستر المصلي، ح:٥١٠ من حديث يونس بن عبيد به، وهو في الكبرٰى، ح:٨٢٦.

Comments:

According to the vast majority of scholars, the passing of something in front of the person offering prayer, does not nullify his prayer. This is because there is a narration in Abû Dâwûd to the tune that "nothing nullifies prayer (*Sunan Abû Dâwûd: Hadîth* 719)." Therefore, invalidation of the prayer denotes that the attentiveness and humility of the worshipper comes to an end.

752. It was narrated that Qatâdah said: "I said to Jâbir bin Zaid: 'What invalidates prayer?' He said: 'Ibn 'Abbâs used to say: A menstruating woman[1] and a dog.' (One of the narrators) Yahya said: "Shu'bah said it was a *Marfû'* report." (*Sahîh*)

٧٥٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي شُعْبَةُ وَهِشَامٌ عَنْ قَتَادَةَ قَالَ: قُلْتُ لِجَابِرِ بْنِ زَيْدٍ: مَا يَقْطَعُ الصَّلَاةَ؟ قَالَ: كَانَ ابْنُ عَبَّاسٍ

[1] Meaning, the period of menstruation.

يَقُولُ: الْمَرْأَةُ الْحَائِضِ وَالْكَلْبُ. قَالَ يَحْيَى: رَفَعَهُ شُعْبَةُ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب ما يقطع الصلوة، ح:٧٠٣، وابن ماجه، إقامة الصلوات، باب ما يقطع الصلوة، ح:٩٤٩ من حديث يحيىٰ القطان به، حديث شعبة فقط، وهو في الكبرىٰ، ح:٨٢٧، وصححه ابن خزيمة، ح:٨٣٢، وابن حبان، ح:٤١٢.

753. It was narrated that Ibn 'Abbâs said: "Al-Faḍl and I came riding a female donkey of ours, and the Messenger of Allâh ﷺ was leading the people in prayer at 'Arafah." Then he said something to that effect. "We passed by part of the row, then we dismounted and left the donkey grazing, and the Messenger of Allâh ﷺ did not say anything to us." (*Ṣaḥîḥ*)

٧٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: جِئْتُ أَنَا وَالْفَضْلُ عَلَى أَتَانٍ لَنَا ورَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ بِعَرَفَةَ، ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا فَمَرَرْنَا عَلَى بَعْضِ الصَّفِّ فَنَزَلْنَا وَتَرَكْنَاهَا تَرْتَعُ، فَلَمْ يَقُلْ لَنَا رَسُولُ اللهِ ﷺ شَيْئًا.

تخريج: أخرجه البخاري، العلم، باب متى يصح سماع الصغير، ح:٧٦ من حديث الزهري به، ومسلم، الصلوة، باب سترة المصلي والندب إلى الصلوة إلى سترة ... الخ، ح:٥٠٤/٢٥٦ من حديث سفيان بن عيينة، وهو في الكبرىٰ، ح:٨٢٨.

754. It was narrated that Al-Faḍl bin 'Abbâs said: "The Messenger of Allâh ﷺ visited Al-'Abbâs in some land of ours outside the city, and we had a small dog and a donkey which was grazing. The Messenger of Allâh ﷺ prayed *'Asr* and they were in front of him, and they were not shooed away or pushed away." (*Ḍa'îf*)

٧٥٤ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيٍّ عَنْ عَبَّاسِ ابْنِ عُبَيْدِ اللهِ ابْنِ الْعَبَّاسِ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: زَارَ رَسُولُ اللهِ ﷺ عَبَّاسًا فِي بَادِيَةٍ لَنَا، وَلَنَا كُلَيْبَةٌ وَحِمَارَةٌ، تَرْعَى فَصَلَّى النَّبِيُّ ﷺ الْعَصْرَ وَهُمَا بَيْنَ يَدَيْهِ، فَلَمْ يُزْجَرَا أَوْ لَمْ يُؤَخَّرَا.

تخريج: [إسناده ضعيف] أخرجه أبوداود، الصلوة، باب من قال الكلب لا يقطع الصلوة، ح:٧١٨ من حديث محمد بن عمر به، وهو في الكبرىٰ، ح:٨٢٩ * عباس بن عبيدالله لم يدرك عمه الفضل بن عباس، فالسند منقطع كما في التهذيب وغيره.

755. It was narrated that Ṣuhaib said: "I heard Ibn 'Abbâs narrate that he passed in front of the

٧٥٥ - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ الْحَكَمَ

Messenger of Allâh ﷺ, he and a young boy of Banu Hâshim, riding a donkey in front of the Messenger of Allâh ﷺ when he was praying. Then they dismounted and joined the prayer, and he did not stop praying. Then two young girls of Banu 'Abdul-Muttalib started running around and grabbing him by the knees. He separated them but he did not stop praying." (*Hasan*)

أَخْبَرَهُ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْجَزَّارِ يُحَدِّثُ عَنْ صُهَيْبٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ: أَنَّهُ مَرَّ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ هُوَ وَغُلَامٌ مِنْ بَنِي هَاشِمٍ عَلَى حِمَارٍ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَهُوَ يُصَلِّي، فَنَزَلُوا وَدَخَلُوا مَعَهُ فَصَلَّوْا وَلَمْ يَنْصَرِفْ، فَجَاءَتْ جَارِيَتَانِ تَسْعَيَانِ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ فَأَخَذَتَا بِرُكْبَتَيْهِ، ففَرَعَ بَيْنَهُمَا وَلَمْ يَنْصَرِفْ.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب من قال الحمار لا يقطع الصلوة، ح:٧١٦،٧١٧ من حديث الحكم به (وانظر الحديث السابق)، وهو في الكبرى، ح:٨٣٠، وصححه ابن خزيمة: ٢/ ٢٤، ٢٥.

Comments:

The fact is the Prophet ﷺ was in the habit of offering prayer placing a barrier in front of him. Moreover, these girls were not adult. As such the narration may not be conclusive evidence that a donkey and a woman passing in front of a praying person do not invalidate the prayer.

756. It was narrated that 'Âishah, may Allâh be pleased with her, said: "I was in front of the Messenger of Allâh ﷺ when he was praying, and when I wanted to leave I did not want to get up and pass in front of him, so I just slipped away slowly and quietly."[1] (*Sahîh*)

٧٥٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كُنْتُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَهُوَ يُصَلِّي، فَإِذَا أَرَدْتُ أَنْ أَقُومَ كَرِهْتُ أَنْ أَقُومَ فَأَمُرَّ بَيْنَ يَدَيْهِ انْسَلَلْتُ انْسِلَالًا.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة إلى السرير، ح:٥٠٨، ومسلم، الصلوة، باب الاعتراض بين يدي المصلي، ح:٥١٢/ ٢٧١ من حديث منصور بن المعتمر به، وهو في الكبرى، ح:٨٣١ * خالد هو ابن الحارث.

[1] See 508 and 511 of *Al-Bukhârî* where he uses these narrations to prove what one may use for a *Sutrah*. As for passing in front of the praying person, it is said that her slipping away after staying in front of him is not the same as one who passes – from one side to the other – in front of the praying person.

Chapter 8. Stern Warning Against Passing Between A Praying Person And His *Sutrah*

(المعجم ٨) - التَّشْدِيدُ فِي الْمُرُورِ بَيْنَ يَدَيِ الْمُصَلِّي وَبَيْنَ سُتْرَتِهِ (التحفة ١٧٥)

757. It was narrated from Busr bin Sa'eed that Zaid bin Khâlid sent him to Abû Juhaim to ask him what he had heard the Messenger of Allâh ﷺ say about one who passes in front of a person who is praying? Abû Juhaim said: "The Messenger of Allâh ﷺ said: 'If the one who passes in front of a person who is praying knew what (burden of sin) there is on him, standing for forty would be better for him than passing in front of him." (***Sahîh***)

٧٥٧ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَنَّ زَيْدَ بْنَ خَالِدٍ أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ فِي الْمَارِّ بَيْنَ يَدَيِ الْمُصَلِّي؟ فَقَالَ أَبُو جُهَيْمٍ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيِ الْمُصَلِّي مَاذَا عَلَيْهِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ».

تخريج: أخرجه البخاري، الصلوة، باب إثم المار بين يدي المصلي، ح:٥١٠، ومسلم، الصلوة، باب منع المار بين يدي المصلي، ح:٥٠٧ من حديث مالك به، وهو في الموطأ (يحيٰى): ١/ ١٥٤، والكبرٰى، ح: ٨٣٢ .

758. It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ said: "If any one of you is praying, he should not let anyone pass in front of him, and if he insists (on passing) then let him fight him." (***Sahîh***)

٧٥٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ أَحَدُكُمْ يُصَلِّي، فَلَا يَدَعْ أَحَدًا يَمُرُّ بَيْنَ يَدَيْهِ فَإِنْ أَبَى فَلْيُقَاتِلْهُ».

تخريج: أخرجه مسلم، ح:٥٠٥، وانظر الحديث السابق من حديث مالك به، وهو في الموطأ (يحيٰى): ١/ ١٥٤، والكبرٰى، ح: ٨٣٣.

Comments:

If someone tries to pass between a worshipper and the barrier, it is the duty of the worshipper to stop him from doing so. If he does not desist, the worshipper may push him back as hard as necessary.

Chapter 9. The Concession Regarding That

(المعجم ٩) - الرُّخْصَةُ فِي ذَلِكَ (التحفة ١٧٦)

759. It was narrated from Kathîr

٧٥٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ

bin Kathîr, from his father, that his grandfather said: "I saw the Messenger of Allâh ﷺ circumambulate the House seven times, then he prayed two *Rak'ahs* at the edge of the *Maqâm*, and there was nothing between him and the people who were performing *Ṭawâf*." (*Ḍa'îf*)

قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنِ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ، عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ طَافَ بِالْبَيْتِ سَبْعًا، ثُمَّ صَلَّى رَكْعَتَيْنِ بِحِذَائِهِ فِي حَاشِيَةِ الْمَقَامِ وَلَيْسَ بَيْنَهُ وَبَيْنَ الطُّوَّافِ أَحَدٌ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، المناسك، باب الركعتين بعد الطواف، ح:٢٩٥٨ من حديث ابن جريج به، وهو في الكبرى، ح:٨٣٤، وله علة قادحة * وكثير لم يسمع من أبيه بينهما مجهول بدليل رواية ابن عيينة (سنن أبي داود، ح:٢٠١٦)، وأبوه لم يوثقه غير ابن حبان فهو مستور.

Comments:

According to many scholars, in the Inviolable Mosque (*Masjid Al-Harâm*) one may pass in front of a person offering prayer, because the circling (the Ka'bah) and offering prayer take place simultaneously there. Some circle the Ka'bah while some offer a prayer of two units at the end of the circling (*Tawâf*). It is not possible for one to go round the Ka'bah without passing in front of the persons offering prayer. Dire necessities produce permissibility. Allâh Most High removed hardships and harm from the nation. On the other hand, Al-Bukhârî, Ash-Shâfi'î and others hold that since such narration is not authentic, and there is proof to the contrary, then the *Sutrah* is required outside Makkah and inside Makkah. See *Fatḥ Al-Bârî* (No. 501) "chapter: The *Sutrah* in Makkah and other than it."

Chapter 10. The Concession Allowing Praying Behind One Who Is Sleeping

(المعجم ١٠) - الرُّخْصَةُ فِي الصَّلَاةِ خَلْفَ النَّائِمِ (التحفة ١٧٧)

760. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray at night while I was lying down sleeping between him and the *Qiblah* on his bed. When he wanted to pray *Witr* he would wake me up and I would pray *Witr*." (*Ṣaḥîḥ*)

٧٦٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ وَأَنَا رَاقِدَةٌ مُعْتَرِضَةٌ بَيْنَهُ وَبَيْنَ الْقِبْلَةِ عَلَى فِرَاشِهِ، فَإِذَا أَرَادَ أَنْ يُوتِرَ أَيْقَظَنِي فَأَوْتَرْتُ.

تخريج: أخرجه البخاري، الصلوٰة، باب الصلوٰة خلف النائم، ح:٥١٢ من حديث يحيىٰ القطان، ومسلم، الصلوٰة، باب الاعتراض بين يدي المصلي، ح:٥١٢/٢٦٨ من حديث هشام بن عروة به نحو المعنى، وهو في الكبرىٰ، ح:٨٣٥.

Comments:

Due to lack of space, this might have been occurring during winter time, etc. Otherwise, it is best that nothing should remain in front of the worshipper up to the spot of prostration, because this would distract one's concentration and alertness. But since this used to be the nighttime and there was hardly anything visible, there was no harm in it.

Chapter 11. The Prohibition Of Praying Toward Graves

(المعجم ١١) - **النَّهْيُ عَنِ الصَّلَاةِ إِلَى الْقَبْرِ** (التحفة ١٧٨)

761. It was narrated that Abû Mar<u>th</u>ad Al-Ghanawî said: "The Messenger of Allâh ﷺ said: 'Do not pray toward graves and do not sit on them.'" (*Ṣaḥîḥ*)

٧٦١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ جَابِرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَعِ، عَنْ أَبِي مَرْثَدٍ الْغَنَوِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُصَلُّوا إِلَى الْقُبُورِ وَلَا تَجْلِسُوا عَلَيْهَا».

تخريج: أخرجه مسلم، الجنائز، باب النهي عن الجلوس على القبر والصلوٰة عليه، ح:٩٧٢ عن علي بن حجر به، وهو في الكبرىٰ، ح:٨٣٦.

Chapter 12. The Prayer Toward A Cloth Containing Images

(المعجم ١٢) - **الصَّلَاةُ إِلَى ثَوْبٍ فِيهِ تَصَاوِيرُ** (التحفة ١٧٩)

762. It was narrated that 'Âi<u>sh</u>ah said: "In my house there was a cloth on which there were images, which I covered a closet[1] which is in the house, and the Messenger of Allâh ﷺ used to pray toward it. Then he said: 'O 'Âi<u>sh</u>ah, take it away from me.' So I removed it and made pillows out of it." (*Ṣaḥîḥ*)

٧٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَيْتِي ثَوْبٌ فِيهِ تَصَاوِيرُ فَجَعَلْتُهُ إِلَى سَهْوَةٍ فِي الْبَيْتِ، فَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي إِلَيْهِ ثُمَّ قَالَ: «يَا عَائِشَةُ! أَخِّرِيهِ عَنِّي». فَنَزَعْتُهُ فَجَعَلْتُهُ وَسَائِدَ.

[1] See *Fatḥ Al-Bârî* No. 5954.

تخريج: أخرجه مسلم، اللباس، باب تحريم تصوير صورة الحيوان . . . الخ، ح:٢١٠٧/٩٢ من حديث شعبة، والبخاري، اللباس، باب ما وطىء من التصاوير، ح:٥٩٥٤ من حديث ابن القاسم به، وهو في الكبرٰى، ح:٨٣٧.

Comments:

1. Praying toward graves is forbidden because it creates confusion and gives an impression that one is worshipping them (the graves), and the curse has been mentioned upon those who took graves as *Masjids*. Besides the tombs or the graves, every object of worship (of unbelievers, polytheists) - for example, idol, fire, etc. - is forbidden to remain in front (of the one who offers prayer).
2. Do not sit on graves means that to rest or to recline against them is forbidden. It is desecration of the grave. Just as it is forbidden to show an exaggerated reverence to a grave, it is also not permissible to desecrate it.

Chapter 13. If There Is A *Sutrah* Between A Praying Person And The *Imâm*

(المعجم ١٣) - الْمُصَلِّي يَكُونُ بَيْنَهُ وَبَيْنَ الْإِمَامِ سُتْرَةٌ (التحفة ١٨٠)

763. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ had a mat which he would spread in the day and make into a small booth at night to pray in it. The people found out about that and they prayed when he prayed, with the mat in between him and them. He said: 'Do as much of good deeds as you can, for Allâh does not get tired (of giving reward) until you get tired. And the most beloved of deeds to Allâh are those that are continuous, even if they are few.' Then he stopped that prayer and did not return to it until Allâh took him (in death), and if he started to do something he would persist in it." (*Ṣaḥîḥ*)

٧٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ لِرَسُولِ اللهِ ﷺ حَصِيرَةٌ يَبْسُطُهَا بِالنَّهَارِ وَيَحْتَجِرُهَا بِاللَّيْلِ فَيُصَلِّي فِيهَا، فَفَطَنَ لَهُ النَّاسُ فَصَلَّوْا بِصَلَاتِهِ وَبَيْنَهُ وَبَيْنَهُمُ الْحَصِيرَةُ، فَقَالَ: «اكْلُفُوا مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَإِنَّ اللهَ [عَزَّ وَجَلَّ] لَا يَمَلُّ حَتَّى تَمَلُّوا، وَإِنَّ أَحَبَّ الْأَعْمَالِ إِلَى اللهِ [عَزَّ وَجَلَّ] أَدْوَمُهُ وَإِنْ قَلَّ». ثُمَّ تَرَكَ مُصَلَّاهُ ذٰلِكَ فَمَا عَادَ لَهُ حَتَّى قَبَضَهُ اللهُ تَعَالَى وَكَانَ إِذَا عَمِلَ عَمَلًا أَثْبَتَهُ.

تخريج: أخرجه البخاري، الأذان، باب صلٰوة الليل، ح:٧٣٠، ومسلم، صلٰوة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره . . . الخ، ح:٧٨٢ من حديث سعيد المقبرى به، وهو في الكبرٰى، ح:٨٣٨، وأخرجه أبوداود، ح:١٣٦٨ عن قتيبة به.

Chapter 14. Prayer In A Single Garment

(المعجم ١٤) - الصَّلَاةُ فِي الثَّوْبِ الْوَاحِدِ
(التحفة ١٨١)

764. It was narrated from Abû Hurairah that someone asked the Messenger of Allâh ﷺ about praying in a single garment, and he said: 'Does every one of you have two garments?'" (***Sahîh***)

٧٦٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ [عَنْ سَعِيدِ] بْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ: أَنَّ سَائِلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّلَاةِ فِي الثَّوْبِ الْوَاحِدِ فَقَالَ: «أَوَلِكُلِّكُمْ ثَوْبَانِ».

تخريج: أخرجه البخاري، الصلوٰة، باب الصلوٰة في الثوب الواحد ملتحفًا به، ح:٣٥٨، ومسلم، الصلوٰة، باب الصلوٰة في ثوب واحد وصفة لبسه، ح:٥١٥ من حديث مالك به، وهو في الموطأ (يحيىٰ):١/ ١٤٠، والكبرىٰ، ح:٨٣٩

765. It was narrated from 'Umar bin Abî Salamah that he saw the Messenger of Allâh ﷺ praying in a single garment in the house of Umm Salamah, putting the ends of it on his shoulders. (***Sahîh***)

٧٦٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُصَلِّي فِي ثَوْبٍ وَاحِدٍ فِي بَيْتِ أُمِّ سَلَمَةَ وَاضِعًا طَرَفَيْهِ عَلَى عَاتِقَيْهِ.

تخريج: أخرجه البخاري، ح:٣٥٤، ٣٥٦، وانظر الحديث السابق، ومسلم، ح:٥١٧، وانظر الحديث السابق من حديث هشام به، وهو في الموطأ (يحيىٰ):١/ ١٤٠، والكبرىٰ، ح:٨٤٠.

Comments:

A man may offer prayer in one garment when one is in a state of dire need. If it is small, it should be tied from the navel up to the knees. If the garment is long enough, it should be passed across under the armpits and its right end draped on the left shoulder and its left end on the right shoulder. If it is feared that it might get undone, the garment may be tied in a knot upon the neck or it may be left open.

Chapter 15. Praying In A Single *Qamîs*

(المعجم ١٥) - الصَّلَاةُ فِي قَمِيصٍ وَاحِدٍ
(التحفة ١٨٢)

766. It was narrated that Salamah bin Al-Akwa' said: "I said: 'O Messenger of Allâh, I go hunting

٧٦٦ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا الْعَطَّافُ عَنْ مُوسَى بْنِ إِبْرَاهِيمَ، عَنْ سَلَمَةَ بْنِ

wearing nothing but a single shirt. Can I pray in it?' He said: 'Fasten it to yourself even with a thorn.'" (*Hasan*)

الْأَكْوَعِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي لَأَكُونُ فِي الصَّيْدِ وَلَيْسَ عَلَيَّ إِلَّا الْقَمِيصُ، أَفَأُصَلِّي فِيهِ؟ قَالَ: «وَزُرَّهُ عَلَيْكَ وَلَوْ بِشَوْكَةٍ».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب الرجل يصلي في قميص واحد، ح:٦٣٢ من حديث موسى بن إبراهيم به، وهو في الكبرٰى، ح:٨٤١، وصححه ابن خزيمة، ح:٧٧٧، ٧٧٨، وابن حبان (الإحسان)، ح:٢٢٩١، والحاكم:١/ ٢٥٠، والذهبي.

Comments:

If the man's shirt is long, reaching below the knees, and if the knees are not exposed from the front or the back side, one may offer prayer in it with the precaution that the front of the neck be buttoned so that body is not exposed from the front.

Chapter 16. Praying In An *Izâr* (Waist Wrap)

(المعجم ١٦) - الصَّلَاةُ فِي الْإِزَارِ

(التحفة ١٨٣)

767. It was narrated that Sahl bin Sa'd said: "Some men used to pray with the Messenger of Allâh ﷺ tying their lower garments tight like children, and it was said to the women: 'Do not raise your heads until the men have sat up completely.'" (***Sahîh***)

٧٦٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كَانَ رِجَالٌ يُصَلُّونَ مَعَ رَسُولِ اللهِ ﷺ عَاقِدِينَ أُزْرَهُمْ كَهَيْئَةِ الصِّبْيَانِ، فَقِيلَ لِلنِّسَاءِ: لَا تَرْفَعْنَ رُءُوسَكُنَّ حَتَّى يَسْتَوِيَ الرِّجَالُ جُلُوسًا.

تخريج: أخرجه البخاري، الصلوة، باب: إذا كان الثوب ضيقًا، ح:٣٦٢ من حديث يحيٰى القطان، ومسلم، الصلوة، باب أمر النساء المصليات وراء الرجال أن لا يرفعن رؤوسهن ... الخ، ح:٤٤١ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٨٤٢.

Comments:

If the garment is too small, it should be tied around the loin instead of the nape. This is because it is obligatory to conceal the private parts. It should be borne in mind that during the time of the Prophet ﷺ, women used to offer prayer in congregation behind men, in the mosque.

768. It was narrated that 'Amr bin Salamah said: "When my people came back from the Prophet ﷺ they said that he had said: 'Let the one who recites the Qur'ân most lead you in prayer.' So they called me and taught me how to bow and prostrate, and I used to lead them in prayer, wearing a torn cloak, and they used to say to my father: 'Will you not conceal your son's backside from us?'" (*Sahîh*)

٧٦٨ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: لَمَّا رَجَعَ قَوْمِي مِنْ عِنْدِ النَّبِيِّ ﷺ قَالُوا: إِنَّهُ قَالَ: «لِيَؤُمَّكُمْ أَكْثَرُكُمْ قِرَاءَةً لِلْقُرْآنِ». قَالَ: فَدَعَوْنِي فَعَلَّمُونِي الرُّكُوعَ وَالسُّجُودَ فَكُنْتُ أُصَلِّي بِهِمْ وَكَانَتْ عَلَيَّ بُرْدَةٌ مَفْتُوقَةٌ، فَكَانُوا يَقُولُونَ لِأَبِي: أَلَا تُغَطِّي عَنَّا اسْتَ ابْنِكَ.

تخريج: أخرجه البخاري، المغازي، باب(٥٤)، ح:٤٣٠٢ من طريق آخر عن عمرو بن سلمة، وأبوداود، الصلوة، من أحق بالإمامة؟، ح:٥٨٦ من حديث عاصم به، وهو في الكبرٰى، ح:٨٤٣ تقدم طرفه، ح:٦٣٧، ويأتي، ح:٧٩٠.

Comments:

1. Here too the meaning is the same. Once in a while the cloth must have been moving on sides. Not that it always happened so. Each interpretation or meaning needs clues, whether it is related to a particular situation or statement.
2. Other narrations have it that the people of the tribe then bought cloth with the help of shared amount of money and got a long shirt stitched for him, which made him very glad. (*Sahîh Al-Bukhârî* 4302)

Chapter 17. A Man Praying In A Garment, Part Of Which Is Over His Wife

(المعجم ١٧) - صَلَاةُ الرَّجُلِ فِي ثَوْبٍ بَعْضُهُ عَلَى امْرَأَتِهِ (التحفة ١٨٤)

769. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray at night when I was beside him and I was menstruating, and there was a garment over me, part of which was over the Messenger of Allâh ﷺ." (*Sahîh*)

٧٦٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِاللَّيْلِ وَأَنَا إِلَى جَنْبِهِ وَأَنَا حَائِضٌ وَعَلَيَّ مِرْطٌ بَعْضُهُ عَلَى رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الصلوة، باب الاعتراض بين يدى المصلي، ح:٥١٤ من حديث وكيع به، وهو في الكبرٰى، ح:٨٤٤.

Comments:

This might have been occurring due to paucity of clothes during winter time. If the body of a menstruating woman touches a worshipper during prayer, the prayer will not be invalidated, particularly so when the situation is beyond one's control. The body of a menstruating woman is not impure.

Chapter 18. A Man Praying In A Single Garment With No Part Of It On His Shoulders

(المعجم ١٨) - صَلَاةُ الرَّجُلِ فِي الثَّوْبِ الوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ

(التحفة ١٨٥)

770. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No one of you should pray in a single garment with no part of it on his shoulder.'" (*Ṣaḥîḥ*)

٧٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُصَلِّيَنَّ أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ».

تخريج: أخرجه مسلم، الصلوة، باب الصلوة في ثوب واحد وصفة لبسه، ح:٥١٦ من حديث سفيان بن عيينة، والبخاري، الصلوة، باب إذا صلى في الثوب الواحد فليجعل على عاتقيه، ح:٣٥٩ من حديث أبي الزناد به، وهو في الكبرى، ح:٨٤٥ .

Comments:

This is when the cloth is large. If the cloth is small, it should be fastened like a wraparound (*Izâr* - a loincloth). If a man does not have clothes, it will be enough to clothe one's body from the navel to the knees.

Chapter 19. Praying In Silk

(المعجم ١٩) - الصَّلَاةُ فِي الحَرِيرِ

(التحفة ١٨٦)

771. It was narrated that 'Uqbah bin 'Âmir said: "A silken *Farrûj*[1] was presented to the Messenger of Allâh ﷺ and he put it on and offered the prayer in it, then when he had finished the prayer he tore it off as if he disliked it and said: 'This is not befitting for those who have *Taqwa*.'" (*Ṣaḥîḥ*)

٧٧١ - أَخْبَرَنَا قُتَيْبَةُ وَ عِيسَى بْنُ حَمَّادٍ زُغْبَةُ عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أُهْدِيَ لِرَسُولِ اللهِ ﷺ فَرُّوجُ حَرِيرٍ، فَلَبِسَهُ ثُمَّ صَلَّى فِيهِ ثُمَّ انْصَرَفَ فَنَزَعَهُ نَزْعًا شَدِيدًا كَالْكَارِهِ لَهُ ثُمَّ قَالَ: «لَا يَنْبَغِي هٰذَا لِلْمُتَّقِينَ».

[1] *Farrûj*: A kind of garment with narrow sleeves and waist, and a slit at the back.

تخريج: أخرجه البخاري، اللباس، باب القباء وفروج حرير ... الخ، ح:٥٨٠١، ومسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٧٥ عن قتيبة به، وهو في الكبرٰى، ح:٨٤٦.

Comments:

Prayer offered in silk does not require to be repeated, because no defect occurs in prayer; furthermore, none of its conditions, pillars, or compulsory elements is omitted. Silk's being forbidden is a different issue apart from prayer. In other words, the sin of using silk is one thing, while the correctness of prayer is another.

Chapter 20. The Concession For Praying In A *Khamîṣah* (A Kind Of Garment) That Has Markings (*Ṣaḥîḥ*)

(المعجم ٢٠) - الرُّخْصَةُ فِي الصَّلَاةِ فِي خَمِيصَةٍ لَهَا أَعْلَامٌ (التحفة ١٨٧)

772. It was narrated from 'Âishah that the Messenger of Allâh ﷺ prayed in a *Khamîṣah* that had markings, then he said: "These markings distracted me. Take it to Abû Jahm and bring me his *Anbijânî* (A woolen garment with no markings)."

٧٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى فِي خَمِيصَةٍ لَهَا أَعْلَامٌ ثُمَّ قَالَ: «شَغَلَتْنِي أَعْلَامُ هٰذِهِ، اذْهَبُوا [بِهَا] إِلَى أَبِي جَهْمٍ وَائْتُونِي بِأَنْبِجَانِيِّهِ».

تخريج: أخرجه البخاري، الأذان، باب الالتفات في الصلٰوة، ح:٧٥٢ عن قتيبة، ومسلم، المساجد، باب كراهة الصلٰوة في ثوب له أعلام، ح:٥٥٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٨٤٧

Comments:

1. This ornamental or figured sheet had been sent by Abû Jahm as a gift. The return of the sheet might have hurt the feelings of Abû Jahm, therefore the gift was exchanged.
2. Anbajân used to be a plain, ordinary sheet having no border. (*Anbajân*: of wool, having a nap, or pile without a border, one of the most ordinary kind of garments - Lane Vol. 2 P. 2755). Anbajan was a locality where these sheets were manufactured.
3. Allâh's Messenger's ﷺ heart was so pure that he felt even a slightest wave. A passing thought even must have affected him greatly, otherwise praying in a bordered ornamented cloth is permissible.

Chapter 21. Praying In Red Garments

(المعجم ٢١) - الصَّلَاةُ فِي الثِّيَابِ الْحُمْرِ

(التحفة ١٨٨)

773. It was narrated from 'Awn bin Abî Juḥaifah, from his father, that the Messenger of Allâh ﷺ went out in a red *Ḥullah*,[1] and he set up a short spear (*'Anazah*) and prayed facing toward it, while dogs, women and donkeys were passing beyond it. (***Ṣaḥîḥ***)

٧٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ فِي حُلَّةٍ حَمْرَاءَ، فَرَكَزَ عَنَزَةً فَصَلَّى إِلَيْهَا يَمُرُّ مِنْ وَرَائِهَا الْكَلْبُ وَالْمَرْأَةُ وَالْحِمَارُ.

تخريج: أخرجه مسلم، الصلوة، باب سترة المصلي والندب إلى الصلوة إلى سترة ... الخ، ح:٥٠٣ من حديث سفيان الثوري به مطولاً، وهو في الكبرٰى، ح:٨٤٨، وأصله متفق عليه، من حديث عون به.

Comments:

We get to know from some other narrations that that mantle was not purely red, it had red designs.

Chapter 22. Praying In A Blanket

(المعجم ٢٢) - الصَّلَاةُ فِي الشِّعَارِ

(التحفة ١٨٩)

774. Khilâs bin 'Amr said: "I heard 'Âishah say: 'The Messenger of Allâh ﷺ, Abû Al-Qâsim, and I were beneath a single blanket, and I was menstruating. If something got on him from me, he would wash whatever had got on him and he did not wash anywhere else, and he prayed in it then came back to me. And if anything got on him from me, he would do exactly the same and he did not wash anywhere else.'" (***Ḥasan***)

٧٧٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَابِرُ بْنُ صُبْحٍ قَالَ: سَمِعْتُ خِلَاسَ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: كُنْتُ أَنَا وَرَسُولُ اللهِ ﷺ، أَبُو الْقَاسِمِ فِي الشِّعَارِ الْوَاحِدِ وَأَنَا حَائِضٌ طَامِثٌ، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ غَسَلَ مَا أَصَابَهُ لَمْ يَعْدُهُ إِلَى غَيْرِهِ وَصَلَّى فِيهِ ثُمَّ يَعُودُ مَعِي، فَإِنْ أَصَابَهُ مِنِّي شَيْءٌ فَعَلَ مِثْلَ ذٰلِكَ لَمْ يَعْدُهُ إِلَى غَيْرِهِ.

تخريج: [إسناده حسن] تقدم، ح:٢٨٥، وهو في الكبرٰى، ح:٨٤٩.

[1] Usually referring to two pieces made of the same material.

Comments:

If the cloth which has come into contact with a woman's body is pure, there is no harm in offering prayer in it, irrespective of the fact that she had worn it in the state of menstruation. If it is smeared with blood, the affected portion should be washed. There is no need to wash the rest of it.

Chapter 23. Praying In *Khuffs*

(المعجم ٢٣) - الصَّلَاةُ فِي الخُفَّيْنِ

(التحفة ١٩٠)

775. It was narrated that Hammâm said: "I saw Jarîr urinate, then he called for water and performed *Wudhû'*, and wiped over his *Khuffs*, then he stood up and prayed. He was asked about that and he said: 'I saw the Prophet ﷺ do exactly like this.'" (*Sahîh*)

٧٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ قَالَ: رَأَيْتُ جَرِيرًا بَالَ ثُمَّ دَعَا بِمَاءٍ فَتَوَضَّأَ وَمَسَحَ عَلَى خُفَّيْهِ ثُمَّ قَامَ فَصَلَّى، فَسُئِلَ عَنْ ذٰلِكَ فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ صَنَعَ مِثْلَ هٰذَا.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في الخفاف، ح:٣٨٧ من حديث شعبة، ومسلم، الطهارة، باب المسح على الخفين، ح:٢٧٢ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:٨٥٠ .

Comments:

Offering prayer while wearing footwear is virtually an agreed-upon issue.

Chapter 24. Praying In Sandals

(المعجم ٢٤) - الصَّلَاةُ فِي النَّعْلَيْنِ

(التحفة ١٩١)

776. Abû Maslamah – whose name was Sa'eed bin Yazîd, a trustworthy Basrî – told us: "I asked Anas bin Mâlik: 'Did the Prophet ﷺ pray in sandals?' He said: 'Yes.'" (*Sahîh*)

٧٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ يَزِيدَ ابْنِ زُرَيْعٍ وَغَسَّانَ بْنِ مُضَرَ قَالَا: حَدَّثَنَا [أَبُو مَسْلَمَةَ] - وَاسْمُهُ سَعِيدُ بْنُ يَزِيدَ - بَصْرِيٌّ ثِقَةٌ - قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ أَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِي النَّعْلَيْنِ؟ قَالَ: نَعَمْ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة في النعال، ح:٣٨٦، ومسلم، المساجد، باب جواز الصلوة في النعلين، ح:٥٥٥ من حديث أبي مسلمة به، وهو في الكبرٰى، ح:٨٥١.

Comments:

Nowadays mosques are made of solid substances. They are wall-to-wall carpeted, having rugs in them. One should not, therefore, offer prayer in them wearing shoes, so that the mosques remain free from filth and dirt. This is also the *Fatwa* of Shaikh Ibn Bâz, may Allâh have mercy upon him. See *Fatâwa Islamiya* (Darussalam). During the time of the Prophet ﷺ, mosques were not concreted.

Chapter 25. Where Should The *Imâm* Put His Sandals When He Leads The People In Prayer?

(المعجم ٢٥) - أَيْنَ يَضَعُ الإِمَامُ نَعْلَيهِ إِذَا صَلَّى بِالنَّاسِ (التحفة ١٩٢)

777. It was narrated from 'Abdullâh bin As-Sâ'ib that the Messenger of Allâh ﷺ prayed on the day of the Conquest (of Makkah), and he put his sandals to his left. (*Sahîh*)

٧٧٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَشُعَيْبُ ابْنُ يُوسُفَ عَنْ يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادٍ عَنْ عَبْدِ اللهِ بْنِ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمَ الْفَتْحِ، فَوَضَعَ نَعْلَيْهِ عَنْ يَسَارِهِ.

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب الصلوة في النعل، ح:٦٤٨، وابن ماجه، إقامة الصلوات، باب ماجاء في أين توضع النعل . . . الخ، ح:١٤٣١ من حديث يحيىٰ بن سعيد القطان به، وهو في الكبرٰى، ح:٨٥٢، وصححه ابن خزيمة، ح:١٠١٤، ١٠١٥، وابن حبان(الإحسان)، ح:٢١٨٦.

Comments:

Allâh's Messenger ﷺ was himself the *Imâm* (the prayer-leader) and since there was no one on his left, he placed his shoes on his left. If someone happens to be on one's left, shoes should not be placed on the left side. It is explicit in *Hadîth*. We also learn from this narration that, sometimes, one may pray while not wearing shoes.

10. The Book Of Leading The Prayer (*Al-Imâmah*)

(المعجم ١٠) - كِتَابُ الإِمَامَةِ
(التحفة . . .)

Chapter 1. Mention Of *Al-Imâmah* And The Congregation

(المعجم ١) - ذِكْرُ الإِمَامَةِ وَالجَمَاعَةِ
(التحفة . . .)

The *Imâmah* Of People of Knowledge And Virtue

إِمَامَةُ أَهْلِ العِلْمِ وَالفَضْلِ (التحفة ١٩٣)

778. It was narrated that 'Abdullâh said: "When the Messenger of Allâh ﷺ passed away, the *Anṣâr* said: 'Let there be an *Amîr* from among us and an *Amîr* from among you.' Then 'Umar came to them and said: 'Do you not know that the Messenger of Allâh ﷺ commanded Abû Bakr to lead the people in prayer? Who among you could accept to put himself ahead of Abû Bakr?' They said: 'We seek refuge with Allâh from putting ourselves ahead of Abû Bakr.'" (*Ḥasan*)

٧٧٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَنَّادُ ابْنُ السَّرِيِّ عَنْ حُسَيْنِ بْنِ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ قَالَ: لَمَّا قُبِضَ رَسُولُ اللهِ ﷺ قَالَتِ الْأَنْصَارُ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَأَتَاهُمْ عُمَرُ فَقَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَدْ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ، فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ قَالُوا: نَعُوذُ بِاللهِ أَنْ نَتَقَدَّمَ أَبَا بَكْرٍ.

تخريج: [إسناده حسن] أخرجه أحمد: ١/٣٩٦ عن حسين بن علي به، وهو في الكبرى، ح: ٨٥٣.

Comments:

The Helpers (Ansâr) thought since Madinah is their habitation, the commander, therefore, should be from among them. But this was not the issue of the commander of the city of Madinah alone; it was the issue of the commander of the whole Islamic Nation. Apparently, the commander of the Islamic Nation should be such a person who commands political support on a vast scale, he should be from the Quraish, and he should be blessed with the qualities of leadership at least among the Arabs, because Islam had been confined to the Arabs only in that period of time. Based on these reasons, the Prophet ﷺ had appointed Abû Bakr As-Siddiq ؓ to lead prayers during the days of his illness (*Ṣaḥîḥ Al-Bukhârî*: 678; *Ṣaḥîḥ Muslim*: 418). This was a clear indication that only Abû Bakr As-Siddiq ؓ would be the forthcoming

commander of the believers and the caliph. This is because it is not possible at all that the commander be someone, while the leader of prayers is someone else altogether. Upon the reminder of 'Umar bin Al-Khattâb ﷺ, the Helpers understood the above-mentioned points, and the problem was solved.

Chapter 2. Praying With Tyrannical Leaders

(المعجم ٢) - الصَّلَاةُ مَعَ أَئِمَّةِ الجَوْرِ (التحفة ١٩٤)

779. It was narrated that Abû Al-'Âliyah Al-Barrâ' said: "Ziyâd[1] delayed the prayer, then Ibn Şâmit came to me and I gave him a chair and he sat on it. I told him what Ziyâd had done and he bit his lip (in disapproval), and he struck me on the thigh and said: 'I asked Abû Dharr the same question you asked me, and he struck me on the thigh as I struck you on the thigh and said: I asked the Messenger of Allâh ﷺ the same question as you have asked me and he struck me on the thigh as I have struck you on the thigh and said: Offer the prayer on time, and if you catch up with them, then pray with them, and do not say: 'I have already prayed so I will not pray (now).'" (*Şaḥîḥ*)

٧٧٩ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ قَالَ: أَخَّرَ زِيَادٌ الصَّلَاةَ، فَأَتَانِي ابْنُ صَامِتٍ فَأَلْقَيْتُ لَهُ كُرْسِيًّا فَجَلَسَ عَلَيْهِ، فَذَكَرْتُ لَهُ صُنْعَ زِيَادٍ فَعَضَّ عَلَى شَفَتَيْهِ وَضَرَبَ عَلَى فَخِذِي وَقَالَ: إِنِّي سَأَلْتُ أَبَا ذَرٍّ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ وَقَالَ: إِنِّي سَأَلْتُ رَسُولَ اللهِ ﷺ كَمَا سَأَلْتَنِي فَضَرَبَ فَخِذِي كَمَا ضَرَبْتُ فَخِذَكَ، فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «صَلِّ الصَّلَاةَ لِوَقْتِهَا فَإِنْ أَدْرَكْتَ مَعَهُمْ فَصَلِّ وَلَا تَقُلْ إِنِّي صَلَّيْتُ فَلَا أُصَلِّي».

تخريج: أخرجه مسلم، المساجد، باب كراهة تأخير الصلوٰة عن وقتها المختار ... الخ، ح:٦٤٨/ ٢٤٢ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:٨٥٤.

Comments:

1. The narrator of this *Hadîth*, Abû Al-'Âliyah Al-Barrâ is not Bara' bin 'Âzib - the Companion of the Prophet ﷺ.
2. Biting the lips was in order to express sorrow that chiefs often delayed prayer from its time, and striking the hand was to admonish that it would be proper not to follow the chiefs on account of this deed.

780. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'You may live to meet people

٧٨٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ

[1] Ibn Ziyâd in the narration of Muslim.

عَاصِمٍ، عَنْ زِرٍّ عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَعَلَّكُمْ سَتُدْرِكُونَ أَقْوَامًا يُصَلُّونَ الصَّلَاةَ لِغَيْرِ وَقْتِهَا، فَإِنْ أَدْرَكْتُمُوهُمْ فَصَلُّوا الصَّلَاةَ لِوَقْتِهَا وَصَلُّوا مَعَهُمْ وَاجْعَلُوهَا سُبْحَةً».

who will be offering the prayer outside its (prayer) time. If you meet them, then offer the prayer on time, then pray with them and make that a voluntary prayer.'" (*Sahîh*)

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيما إذا أخروا الصلوة عن وقتها، ح:١٢٥٥، وابن خزيمة، ح:١٦٤٠ كلاهما من حديث أبي بكر بن عياش به، وهو ضعيف من جهة حفظه، وللحديث شواهد كثيرة، منها الحديث السابق وغيره.

Comments:

1. It is proven that if there is any hint of weakness in the prayer-leader, the prayer of the followers would be valid.

Chapter 3. Who Has More Right To *Imâmah*

(المعجم ٣) - مَنْ أَحَقُّ بِالْإِمَامَةِ (التحفة ١٩٥)

٧٨١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا فُضَيْلُ ابْنُ عِيَاضٍ عَنِ الْأَعْمَشِ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَؤُمُّ الْقَوْمَ أَقْرَؤُهُمْ لِكِتَابِ اللهِ، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَقْدَمُهُمْ فِي الْهِجْرَةِ، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ سِنًّا، وَلَا تَؤُمَّ الرَّجُلَ فِي سُلْطَانِهِ وَلَا تَقْعُدْ عَلَى تَكْرِمَتِهِ إِلَّا أَنْ يَأْذَنَ لَكَ».

781. It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Let the one who has most knowledge of the Book of Allâh lead the people in prayer. If they are equal in terms of knowledge of the Qur'ân, let the one who emigrated first (lead them). If they are equal in terms of emigration, let the one who has more knowledge of the *Sunnah* (lead them). If they are equal in terms of knowledge of the *Sunnah*, let the one who is oldest (lead them). Do not lead a man in prayer in his place of authority, and do not sit in his place of honor, unless he gives you permission.'" (*Sahîh*)

تخريج: أخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح:٦٧٣ من حديث الأعمش به، وهو في الكبرٰى، ح:٨٥٥ .

Comments:

1. The *Imâm* (prayer-leader) must be superior to the followers in merits, in some way or the other - whether it be knowledge or position or age! Emigration (*Hijrah*) would also be considered a factor of enhancement of position and merit.
2. The one who has learned the Noble Qur'ân more will be set to lead the prayer, providing he understands the Qur'ân quite well. That means, he must be a proficient scholar of the Qur'ân. If he excels merely in the memorization and recitation of the Qur'ân but does not possess its knowledge, he will not be given priority. This is because the merit of knowledge is far greater than mere recitation.

Chapter 4. Those Who Are Older Going Forward (To Lead The Prayer)

(المعجم ٤) - تَقْدِيمُ ذَوِي السِّنِّ (التحفة ١٩٦)

782. It was narrated that Mâlik bin Al-Huwairith said: "I came to the Messenger of Allâh ﷺ with a cousin of mine" – once he said, "with a friend of mine" – and he said: 'When you travel, call the *Adhân* and *Iqâmah*, and let the older of you lead the prayer.'" (*Sahîh*)

٧٨٢ - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ الْمَنْبِجِيُّ عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ أَنَا وَابْنُ عَمٍّ لِي - وَقَالَ مَرَّةً: أَنَا وَصَاحِبٌ لِي - فَقَالَ: «إِذَا سَافَرْتُمَا فَأَذِّنَا وَأَقِيمَا وَلْيَؤُمَّكُمَا أَكْبَرُكُمَا».

تخريج: [صحيح] تقدم، ح:٦٣٥، وهو في الكبرى، ح:٨٥٦.

Comments:

A person advanced in age may be set in front of people in their obligatory prayer, as a leader (*Imâm*), when all others are equal in knowledge. These two accepted Islam simultaneously, came together and stayed together with the Prophet ﷺ. Therefore, they both were equal in knowledge.

Chapter 5. When People Are Together And Are All Of The Same Status

(المعجم ٥) - اجْتِمَاعُ الْقَوْمِ فِي مَوْضِعٍ هُمْ فِيهِ سَوَاءٌ (التحفة ١٩٧)

783. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "When there are three people let one of them lead the prayer, and the one who is most entitled to

٧٨٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ ﷺ قَالَ:

lead the prayer is the one who has most knowledge of the Qur'ân." (*Sahîh*)

«إِذَا كَانُوا ثَلَاثَةً فَلْيَؤُمَّهُمْ أَحَدُهُمْ، وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَؤُهُمْ».

تخريج: أخرجه مسلم، المساجد، باب من أحق بالإمامة؟، ح:٦٧٢ من حديث يحيى القطان به، وهو في الكبرى، ح:٨٥٧.

Chapter 6. When People Are Together And One Of Them Is The Ruler

(المعجم ٦) - اجْتِمَاعُ الْقَوْمِ وفِيهِمُ الْوَالِي (التحفة ١٩٨)

784. It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ said: 'A man should not be led in prayer in his place of authority, and no one should sit in his place of honor except with his permission.'" (*Sahîh*)

٧٨٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ، عَنْ أَوْسِ بْنِ ضَمْعَجٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤَمُّ الرَّجُلُ فِي سُلْطَانِهِ وَلَا يُجْلَسُ عَلَى تَكْرِمَتِهِ إِلَّا بِإِذْنِهِ».

تخريج: [صحيح] تقدم، ح:٧٨١، وهو في الكبرى، ح:٨٥٨.

Chapter 7. When A Man From The People Comes Forward (To Lead The Prayer) And Then The Ruler Comes – Should He Step Back?

(المعجم ٧) - إِذَا تَقَدَّمَ الرَّجُلُ مِنَ الرَّعِيَّةِ ثُمَّ جَاءَ الْوَالِي هَلْ يَتَأَخَّرُ (التحفة ١٩٩)

785. It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ heard that there was a dispute among Banu 'Amr bin 'Awf, so he went to them with some other people to reconcile between them. The Messenger of Allâh ﷺ was delayed there, and the time for *Zuhr* came. Bilâl came to Abû Bakr and said to him: "The Messenger of Allâh ﷺ has been delayed (there) and the time for prayer has come, will you lead the people in prayer?" Abû Bakr said:

٧٨٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ - وَهُوَابْنُ عَبْدِ الرَّحْمٰنِ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ بَلَغَهُ أَنَّ بَنِي عَمْرِو بْنِ عَوْفٍ كَانَ بَيْنَهُمْ شَيْءٌ، فَخَرَجَ رَسُولُ اللهِ ﷺ لِيُصْلِحَ بَيْنَهُمْ فِي أُنَاسٍ مَعَهُ، فَحُبِسَ رَسُولُ اللهِ ﷺ، فَحَانَتِ الْأُولَى، فَجَاءَ بِلَالٌ إِلَى أَبِي بَكْرٍ! فَقَالَ: يَا أَبَا بَكْرٍ! إِنَّ رَسُولَ اللهِ ﷺ قَدْ حُبِسَ وَقَدْ حَانَتِ الصَّلَاةُ، فَهَلْ لَكَ أَنْ تَؤُمَّ النَّاسَ!

'Yes, if you wish.' Bilâl said the *Iqâmah* and Abû Bakr went forward and said the *Takbîr* for the people.[1] Then the Messenger of Allâh ﷺ came, passing through the rows (of praying people) and stood in the (first) row and the people started clapping. Abû Bakr would never glance sideways in his prayer but when the people clapped so much he looked back and (saw) the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to carry on praying. Abû Bakr raised his hands praising Allâh the Mighty and Sublime, and retreated till he reached the (first) row. Then the Messenger of Allâh ﷺ went forward and led the people in the prayer. When he completed the prayer he turned to face the people and said: 'O people, why did you start clapping when something unusual happened to you in the prayer? Clapping is only for women. So whoever among you comes across something in the prayer should say: '*Subḥân Allâh*' for there is none who will not turn round when they hear him saying *Subḥân Allâh*. O Abû Bakr! What prevented you from leading the people in the prayer when I gestured to you to do so?' Abû Bakr replied: 'It is not fitting for the son of Abû Quḥâfah to lead the prayer in the presence of the Messenger of Allâh ﷺ.'" (*Saḥîḥ*)

قَالَ: نَعَمْ إِنْ شِئْتَ، فَأَقَامَ بِلَالٌ وَتَقَدَّمَ أَبُو بَكْرٍ فَكَبَّرَ بِالنَّاسِ، وَجَاءَ رَسُولُ اللهِ ﷺ يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي الصَّفِّ، وَأَخَذَ النَّاسُ فِي التَّصْفِيقِ، وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي صَلَاتِهِ، فَلَمَّا أَكْثَرَ النَّاسُ الْتَفَتَ، فَإِذَا رَسُولُ اللهِ ﷺ فَأَشَارَ إِلَيْهِ رَسُولُ اللهِ ﷺ يَأْمُرُهُ أَنْ يُصَلِّيَ فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللهَ عَزَّ وَجَلَّ وَرَجَع الْقَهْقَرَى وَرَاءَهُ حَتَّى قَامَ فِي الصَّفِّ، فَتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى بِالنَّاسِ، فَلَمَّا فَرَغَ أَقْبَلَ عَلَى النَّاسِ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! مَا لَكُمْ حِينَ نَابَكُمْ شَيْءٌ فِي الصَّلَاةِ أَخَذْتُمْ فِي التَّصْفِيقِ، إِنَّمَا التَّصْفِيقُ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ سُبْحَانَ اللهِ، فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ حِينَ يَقُولُ: سُبْحَانَ اللهِ إِلَّا الْتَفَتَ إِلَيْهِ، يَا أَبَا بَكْرٍ! مَا مَنَعَكَ أَنْ تُصَلِّيَ لِلنَّاسِ حِينَ أَشَرْتُ إِلَيْكَ؟». قَالَ أبو بَكْرٍ: ما كَانَ يَنبغِي لِابْنِ أَبِي قُحافَةَ أَنْ يُصَلِّيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، السهو، باب الإشارة في الصلوٰة، ح:١٢٣٤، ومسلم، الصلوٰة، باب تقديم الجماعة من يصلي بهم ... الخ، ح:٤٢١/١٠٣ عن قتيبة به، وهو في الكبرٰى، ح:٨٥٩.

[1] That is, he started the prayer for the congregation.

Comments:

1. Allâh's Messenger ﷺ beckoning Abû Bakr As-Siddiq ؓ to continue with the prayer was due to ennoblement and honor. It was not a command, because in that case, his withdrawing himself would not have been permissible. Abû Bakr As-Siddiq's ؓ raising his hands and praising and extolling Allâh and withdrawing himself corroborates this interpretation.
2. What happens when, in the absence of a prayer-leader (an established *Imâm*), another person leads the prayer, after which the reqular prayer-leader arrives? Should he withdraw himself? Some scholars have given a choice, but the Malikites consider it specific with the Prophet ﷺ, and this appears to be authentic. Without any dire necessity, advancement or postponement in the matter of prayer is not adequate. Allâh's Messenger's ﷺ action is something entirely different.

Chapter 8. The Prayer Of An *Imâm* Behind A Man Of His People

(المعجم ٨) - صَلَاةُ الإِمَامِ خَلْفَ رَجُلٍ مِنْ رَعِيَّتِهِ (التحفة ٢٠٠)

786. It was narrated that Anas said: "In the last prayer that the Messenger of Allâh ﷺ prayed with the people, he prayed wrapped up in a single garment, behind Abû Bakr." (*Sahîh*)

٧٨٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: آخِرُ صَلَاةٍ صَلَّاهَا رَسُولُ اللهِ ﷺ مَعَ الْقَوْمِ صَلَّى فِي ثَوْبٍ وَاحِدٍ مُتَوَشِّحًا خَلْفَ أَبِي بَكْرٍ.

تخريج: [صحيح] أخرجه أحمد: ٣/ ١٥٩ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح: ٨٦٠، وأشار إليه الترمذي، ح: ٣٦٣، وله علة في مسند أحمد: ٣/ ٢٤٣، وللحديث شواهد كثيرة عند الترمذي وغيره، وقال الترمذي: "حسن صحيح"، وانظر الحديث الآتي.

787. It was narrated from 'Âishah that Abû Bakr led the people in prayer and the Messenger of Allâh ﷺ was in the row. (*Sahîh*)

٧٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا بَكْرُ بْنُ عِيسَى - صَاحِبُ الْبُصْرِىِّ - قَالَ: سَمِعْتُ شُعْبَةَ يَذْكُرُ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ صَلَّى لِلنَّاسِ وَرَسُولُ اللهِ ﷺ فِي الصَّفِّ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلٰوة، باب منه، ح: ٣٦٢ من حديث شعبة به، وقال الترمذي: "حسن صحيح غريب"، وهو في الكبرٰى، ح: ٨٦١.

Chapter 9. A Visitor Leading The Prayer

(المعجم ٩) - إِمَامَةُ الزَّائِرِ (التحفة ٢٠١)

788. It was narrated that Mâlik bin Al-Huwairith said: "I heard the Messenger of Allâh ﷺ say: 'When any one of you visits some people, he should not lead them in prayer.'"[1] (*Hasan*)

٧٨٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ أَبَانَ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا بُدَيْلُ بْنُ مَيْسَرَةَ قَالَ: حَدَّثَنَا أَبُو عَطِيَّةَ مَوْلًى لَنَا عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا زَارَ أَحَدُكُمْ قَوْمًا، فَلَا يُصَلِّيَنَّ بِهِمْ».

تخريج: [حسن] أخرجه أبوداود، الصلوة، باب إمامة الزائر، ح:٥٩٦، والترمذي، الصلوة، باب ماجاء فيمن زار قومًا لا يصلى بهم، ح:٣٥٦ من حديث أبان بن يزيد به، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح:٨٦٢، وله شواهد ذكرت بعضها في نيل المقصود، ق:١/ ٢١١ .

Chapter 10. A Blind Man Leading The Prayer

(المعجم ١٠) - إِمَامَةُ الْأَعْمَى (التحفة ٢٠٢)

789. It was narrated from Mahmûd bin Ar-Rabî' that 'Itbân bin Mâlik used to lead his people in prayer, and he was blind. He said to the Messenger of Allâh ﷺ: "Sometimes it is dark or rainy or there is a flood, and I am a blind man; O Messenger of Allâh, (come and) pray in a place in my house that I may take as a prayer-place." He said: "Where would you like me to pray for you?" He showed him a place in his house, and the Messenger of Allâh ﷺ prayed there. (*Sahîh*)

٧٨٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ: حَدَّثَنَا مَالِكٌ ح قَالَ: وَحَدَّثَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ مَحْمُودِ ابْنِ الرَّبِيعِ: أَنَّ عِتْبَانَ بْنَ مَالِكٍ: كَانَ يَؤُمُّ قَوْمَهُ وَهُوَ أَعْمَى، وَأَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: إِنَّهَا تَكُونُ الظُّلْمَةُ وَالْمَطَرُ والسَّيْلُ وَأَنَا رَجُلٌ ضَرِيرُ الْبَصَرِ، فَصَلِّ يَا رَسُولَ اللهِ! فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مُصَلًّى فَجَاءَ رَسُولُ اللهِ ﷺ فَقَالَ: «أَيْنَ تُحِبُّ أَنْ

[1] See No. 356 of At-Tirmidhî

أُصَلِّيَ لَكَ؟» فَأَشَارَ إِلَى مَكَانٍ مِنَ الْبَيْتِ، فَصَلَّى فِيهِ رَسُولُ اللهِ ﷺ.

تخريج: أخرجه البخاري، الأذان، باب الرخصة في المطر والعلة أن يصلي في رحله، ح: ٦٦٧، ومسلم، الإيمان، باب الدليل على أن من مات على التوحيد دخل الجنة قطعًا، ح: ٣٣ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٧٢، والكبرى، ح: ٨٦٣.

Comments:

There is a difference of opinion in the prayer-leadership of a blind person. Some scholars say it is undesirable because he cannot protect himself from impurities. Some have stated contrary to this; the blind man's prayer-leadership is superior because, due to his being unsighted, his attentiveness and humility would be greater. But both these statements are based entirely on opinion. The right thing is that a blind man's prayer-leadership is permissible. It is neither superior nor forbidden. Ibn Umm Maktum was a blind man and Allâh's Messenger ﷺ made him in charge of Madinah in his absence a total of thirteen times. There is no doubt that, as leader, he led the people in prayer.

Chapter 11. A Boy Leading The Prayer Before Reaching Puberty

(المعجم ١١) - إِمَامَةُ الْغُلَامِ قَبْلَ أَنْ يَحْتَلِمَ (التحفة ٢٠٣)

790. 'Amr bin Salamah Al-Jarmî said: "Riders used to pass by us and we would learn the Qur'ân from them. My father came to the Prophet ﷺ and he said: 'Let the one of you who knows most Qur'ân lead you in prayer.' My father came and said that the Messenger of Allâh ﷺ had said: 'Let the one of you who knows most Qur'ân lead you in prayer.' They looked and found that I was the one who knew most Qur'ân, so I used to lead them in prayer when I was eight years old." (*Sahîh*)

٧٩٠ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْمَسْرُوقِيُّ قال: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُفْيَانَ، عَنْ أَيُّوبَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَلِمَةَ الْجَرْمِيُّ قَالَ: كَانَ يَمُرُّ عَلَيْنَا الرُّكْبَانُ فَنَتَعَلَّمُ مِنْهُمُ الْقُرْآنَ فَأَتَى أَبِي النَّبِيَّ ﷺ فَقَالَ: «لِيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا». فَجَاءَ أَبِي فَقَالَ إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لِيَؤُمَّكُمْ أَكْثَرُكُمْ قُرْآنًا». فَنَظَرُوا فَكُنْتُ أَكْثَرَهُمْ قُرْآنًا فَكُنْتُ أَؤُمُّهُمْ وَأَنَا ابْنُ ثَمَانِ سِنِينَ.

تخريج: [صحيح] تقدم، ح: ٦٣٧، وهو في الكبرى، ح: ٨٦٤.

Comments:

We learn here that, if a young boy is well-mannered and is well-versed in the recitation of the Qur'ân, he can lead people in prayer.

Chapter 12. The People Standing When They See The *Imâm*

(المعجم ١٢) - قِيَامُ النَّاسِ إِذَا رَأَوُا الإِمَامَ (التحفة ٢٠٤)

791. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ said: 'When the call to prayer is given, do not stand up until you see me.'" (*Ṣaḥîḥ*)

٧٩١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللهِ وَحَجَّاجِ بْنِ أَبِي عُثْمَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا نُودِيَ لِلصَّلَاةِ فَلَا تَقُومُوا حَتَّى تَرَوْنِي».

تخريج: [صحيح] تقدم، ح:٦٨٨، وهو في الكبرٰى، ح:٨٦٥.

Comments:

See No. 688.

Chapter 13. If Something Comes Upon The *Imâm* After The *Iqâmah* Has Been Said

(المعجم ١٣) - الإِمَامُ تَعْرِضُ لَهُ الحَاجَةُ بَعْدَ الإِقَامَةِ (التحفة ٢٠٥)

792. It was narrated that Anas said: "The *Iqâmah* for prayer was said, and the Messenger of Allâh ﷺ was conversing privately with a man, and did not commence the prayer until the people slept." (*Ṣaḥîḥ*)

٧٩٢ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: أُقِيمَتِ الصَّلَاةُ وَرَسُولُ اللهِ ﷺ نَجِيٌّ لِرَجُلٍ، فَمَا قَامَ إِلَى الصَّلَاةِ حَتَّى نَامَ الْقَوْمُ.

تخريج: أخرجه مسلم، الحيض، باب الدليل علٰى أن نوم الجالس لا ينقض الوضوء، ح:٣٧٦ من حديث إسماعيل ابن علية، والبخاري، الاستئذان، باب طول النجوى، ح:٦٢٩٢ من حديث عبدالعزيز بن صهيب به، وهو في الكبرٰى، ح:٨٦٦ .

Comments:

Conversation with this man was about some significant matter. Hence, if a need arises an interval could occur between the call of the commencement of the prayer and *Takbiratul Ihrâm* - the *Takbir* which begins the prayer (proclaiming the Supreme Greatness of Allâh by saying "*Allâhu Akbar*!").

Chapter 14. After Standing In The Place Where He Prays, The *Imâm* Remembers That He Is Not In A State Of Purity

(المعجم ١٤) - الْإِمَامُ يَذْكُرُ بَعْدَ قِيَامِهِ فِي مُصَلَّاهُ أَنَّهُ عَلَى غَيْرِ طَهَارَةٍ

(التحفة ٢٠٦)

793. It was narrated that Abû Hurairah said: "The *Iqâmah* for prayer was said and the people stood in rows, and the Messenger of Allâh ﷺ came out. Then when he stood in the place where he prayed, he remembered that he had not performed *Ghusl*. He said to the people: 'Stay where you are.' Then he went back to his house, then he came out with his head dripping with water. He performed *Ghusl* while we were standing in our rows." (*Sahîh*)

٧٩٣ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، وَالْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُقِيمَتِ الصَّلَاةُ فَصَفَّ النَّاسُ صُفُوفَهُمْ وَخَرَجَ رَسُولُ اللهِ ﷺ حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ ذَكَرَ أَنَّهُ لَمْ يَغْتَسِلْ، فَقَالَ لِلنَّاسِ: «مَكَانَكُمْ». ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَخَرَجَ عَلَيْنَا يَنْطِفُ رَأْسُهُ، فَاغْتَسَلَ وَنَحْنُ صُفُوفٌ.

تخريج: أخرجه مسلم، المساجد، باب متى يقوم الناس للصلوٰة؟، ح:٦٠٥/١٥٨ من حديث الوليد بن مسلم، والبخاري، الأذان، باب: إذا قال الإمام: مكانكم، حتى نرجع، انتظروه، ح:٦٤٠ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٨٦٧.

Comments:

This sort of an incident might occur once in a while. It is not necessary that the prayer-leaders in the present day proceed to take a bath, keeping people standing and waiting in rows. But suppose a prayer-leader's followers are willing to wait for him or if they find no one else worthy to lead them in prayer, one may adopt the above-mentioned option.

Chapter 15. The *Imâm* Appointing Someone Else To Lead The Prayers In His Absence

(المعجم ١٥) - اسْتِخْلَافُ الْإِمَامِ إِذَا غَابَ

(التحفة ٢٠٧)

794. Sahl bin Sa'd said: "There was some fighting among Banu 'Amr bin 'Awf, and news of that reached the Prophet ﷺ. He prayed *Zuhr*, then he went to them to

٧٩٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ عَنْ حَمَّادِ ابْنِ زَيْدٍ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا قَالَ: حَدَّثَنَا أَبُو حَازِمٍ: قَالَ سَهْلُ بْنُ سَعْدٍ: كَانَ قِتَالٌ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ

reconcile between them. Then he said to Bilâl: 'O Bilâl, if the time for *'Asr* comes and I have not come back, then tell Abû Bakr to lead the people in prayer.' When the time (for *'Asr*) came, Bilâl called the *Adhân*, then the *Iqâmah*, then he said to Abû Bakr: 'Go forward. So Abû Bakr went forward and started to pray. Then the Messenger of Allâh ﷺ came and started passing through the rows of people until he stood behind Abû Bakr, and the people clapped. Abû Bakr was such that whenever he started praying, he would never glance sideways, but when he noticed that the clapping persisted he turned around. The Messenger of Allâh ﷺ gestured to him to carry on praying. Abû Bakr praised Allâh the Mighty and Sublime for the Messenger of Allâh ﷺ having told him to continue. Then Abû Bakr moved backward on his heels, and when the Messenger of Allâh ﷺ saw that, he came forward and led the people in prayer. When he completed the prayer he said: 'O Abû Bakr, when I gestured to you, what kept you from continuing (to lead the people)?' He said: 'It does not befit the son of Abû Quḥâfah to lead the Messenger of Allâh ﷺ in prayer.' And he (the Prophet ﷺ) said to the people: 'If you notice something (during the prayer), men should say *Subḥân Allâh* and women should clap.'" (*Ṣaḥîḥ*)

فَصَلَّى الظُّهْرَ ثُمَّ أَتَاهُمْ لِيُصْلِحَ بَيْنَهُمْ، ثُمَّ قَالَ لِبِلَالٍ: «يَا بِلَالُ! إِذَا حَضَرَ الْعَصْرُ وَلَمْ آتِ فَمُرْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَلَمَّا حَضَرَتْ أَذَّنَ بِلَالٌ ثُمَّ أَقَامَ، فَقَالَ لِأَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ: تَقَدَّمْ، فَتَقَدَّمَ أَبُو بَكْرٍ فَدَخَلَ فِي الصَّلَاةِ، ثُمَّ جَاءَ رَسُولُ اللهِ ﷺ فَجَعَلَ يَشُقُّ النَّاسَ حَتَّى قَامَ خَلْفَ أَبِي بَكْرٍ، وَصَفَّحَ الْقَوْمُ، وَكَانَ أَبُو بَكْرٍ إِذَا دَخَلَ فِي الصَّلَاةِ لَمْ يَلْتَفِتْ، فَلَمَّا رَأَى أَبُو بَكْرٍ التَّصْفِيحَ لَا يُمْسَكُ عَنْهُ الْتَفَتَ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ بِيَدِهِ فَحَمِدَ اللهَ عَزَّ وَجَلَّ عَلَى قَوْلِ رَسُولِ اللهِ ﷺ لَهُ: «امْضِهْ» ثُمَّ مَشَى أَبُو بَكْرٍ الْقَهْقَرَى عَلَى عَقِبَيْهِ فَتَأَخَّرَ، فَلَمَّا رَأَى ذَلِكَ رَسُولُ اللهِ ﷺ تَقَدَّمَ فَصَلَّى بِالنَّاسِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «يَا أَبَا بَكْرٍ! مَا مَنَعَكَ إِذَا أَوْمَأْتُ إِلَيْكَ أَنْ لَا تَكُونَ مَضَيْتَ؟» فَقَالَ: لَمْ يَكُنْ لِابْنِ أَبِي قُحَافَةَ أَنْ يَؤُمَّ رَسُولَ اللهِ ﷺ، وَقَالَ لِلنَّاسِ: «إِذَا نَابَكُمْ شَيْءٌ فَلْيُسَبِّحِ الرِّجَالُ وَلْيُصَفِّحِ النِّسَاءُ».

تخريج:أخرجه البخاري، الأحكام، باب الإمام يأتي قومًا فيصلح بينهم، ح:٧١٩٠ من حديث حماد بن زيد به نحو المعنٰى، وهو في الكبرٰى، ح:٨٦٨.

Comments:

A solitary person should not glance around during the prayer. But the prayer-leader should also remain attentive toward his followers. Likewise, the followers should also remain attentive toward the prayer-leader, so that the congregational prayer might be performed in its true sense. For further details, see Ḥadîth 785.

Chapter 16. Following The *Imâm* In Prayer

(المعجم ١٦) - الائْتِمَامُ بِالإِمَامِ
(التحفة ٢٠٨)

795. It was narrated from Anas that the Messenger of Allâh ﷺ fell from a horse onto his right side. They came to visit him and the time for prayer came. When the prayer was over he said: "The *Imâm* is appointed to be followed. When he bows, then bow, when he stands up, then stand up, when he prostrates, then prostrate, and when he says *Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him), then say, *Rabbanâ lakal-ḥamd* (Our Lord, to You be the praise)." (*Ṣaḥîḥ*)

٧٩٥ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ سَقَطَ مِنْ فَرَسٍ عَلَى شِقِّهِ الْأَيْمَنِ فَدَخَلُوا عَلَيْهِ يَعُودُونَهُ، فَحَضَرَتِ الصَّلَاةُ، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ».

تخريج:أخرجه البخاري، الأذان، باب يهوي بالتكبير حين يسجد، ح:٨٠٥، ومسلم، الصلٰوة، باب ائتمام المأموم بالإمام، ح:٤١١ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٨٦٩.

Chapter 17. Following Those Who Are Following The *Imâm*

(المعجم ١٧) - الائْتِمَامُ بِمَنْ يَأْتَمُّ بِالإِمَامِ
(التحفة ٢٠٩)

796. It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ saw that his Companions tended to stand in the rear, so he said: "Come forward and follow me, and let those who are behind you

٧٩٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ جَعْفَرِ بْنِ حَيَّانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ:

follow your lead. If people continue to lag behind, Allâh, the Mighty and Sublime, will put them back." (*Ṣaḥîḥ*)

أَنَّ النَّبِيَّ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّرًا فَقَالَ: «تَقَدَّمُوا فَأْتَمُّوا بِي وَلْيَأْتَمَّ بِكُمْ مَنْ بَعْدَكُمْ، وَلَا يَزَالُ قَوْمٌ يَتَأَخَّرُونَ حَتَّى يُؤَخِّرَهُمُ اللهُ عَزَّ وَجَلَّ».

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها . . . الخ، ح:٤٣٨ من حديث جعفر بن حبان به، وهو في الكبرٰى، ح:٨٧٠.

Comments:

The front-most group of worshippers should follow the prayer-leader by observing and listening to him; and the second group should follow him by observing the first group; in this way, till the last row or group of worshippers, the *Imâm* should be followed. If the prayer-leader is followed by listening to his voice only, it often leads to premature movements ahead of the prayer-leader, which is certainly not acceptable, never mind disorderly.

797. (Another chain) from Abû Naḍrah (from Abû Sa'eed) with similar narration. (*Ṣaḥîḥ*)

٧٩٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٨٧١، وأخرجه مسلم، ح:٤٣٨ من حديث الجريري به.

798. It was narrated from 'Âishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ told Abû Bakr to lead the people in prayer. She said: "The Prophet ﷺ was in front of Abû Bakr and he prayed sitting down, and Abû Bakr was leading the people in prayer, and the people were behind Abû Bakr." (*Ṣaḥîḥ*)

٧٩٨ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنِي أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ يُحَدِّثُ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ أَبَا بَكْرٍ أَنْ يُصَلِّيَ بِالنَّاسِ، قَالَتْ: وَكَانَ النَّبِيُّ ﷺ بَيْنَ يَدَيْ أَبِي بَكْرٍ، فَصَلَّى قَاعِدًا وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ، وَالنَّاسُ خَلْفَ أَبِي بَكْرٍ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٨٧٢، والحديث متفق عليه، البخاري، ح:٦٨٧، ومسلم، ح:٤١٨ من حديث موسى به، انظر الحديث الآتي: (٨٣٥).

799. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ led us in *Zuhr* prayer and Abû Bakr was behind him. When the Messenger of Allâh ﷺ said the *Takbîr*, Abû Bakr said the *Takbîr* so that the people could hear." (***Sahîh***)

٧٩٩ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ يَحْيَى - قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ الرُّوَاسِيُّ عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ الظُّهْرَ وَأَبُو بَكْرٍ خَلْفَهُ، فَإِذَا كَبَّرَ رَسُولُ اللهِ ﷺ كَبَّرَ أَبُو بَكْرٍ يُسْمِعُنَا.

تخريج: أخرجه مسلم، الصلوة، باب ائتمام المأموم بالإمام، ح:٤١٣/ ٨٥ عن يحيٰى بن يحيٰى التميمي الحنظلي النيسابوري به، وهو في الكبرٰى، ح:٨٧٣.

Chapter 18. Where The *Imâm* Should Stand When There Are Three, And The Discrepancy Regarding That

(المعجم ١٨) - مَوْقِفُ الْإِمَامِ إِذَا كَانُوا ثَلَاثَةً وَالِاخْتِلَافُ فِي ذَلِكَ (التحفة ٢١٠)

800. It was narrated that Al-Aswad and 'Alqamah said: "We entered upon 'Abdullâh at midday and he said: 'There will be rulers who would be distracted from praying on time, so pray on time.' Then he stood up and prayed between him and I, and said: 'This is what I saw the Messenger of Allâh ﷺ do.'" (***Hasan***)

٨٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ عَنْ مُحَمَّدِ بْنِ فُضَيْلٍ، عَنْ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَ عَلْقَمَةَ قَالَا: دَخَلْنَا عَلَى عَبْدِ اللهِ نِصْفَ النَّهَارِ فَقَالَ: [إِنَّهُ] سَيَكُونُ أُمَرَاءُ يَشْتَغِلُونَ عَنْ وَقْتِ الصَّلَاةِ فَصَلُّوا لِوَقْتِهَا، ثُمَّ قَامَ فَصَلَّى بَيْنِي وَبَيْنَهُ فَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَ.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب إذا كانوا ثلاثةً كيف يقومون، ح:٦١٣ من حديث محمد بن فضيل به، وهو في الكبرٰى، ح:٨٧٤.

Comments:

This narration is contrary to a large number of authentic narrations in which there is mention of two prayer-followers standing behind the prayer-leader. Some scholars hold that this narration indicates permissibility; others say it is abrogated. Some others say it is authentic as an action of Ibn Mas'ûd, but should not be attributed to the Prophet ﷺ. The first opinion appears to be more plausible than the others. And Allâh knows best.

801. Buraidah bin Sufyân bin Farwah Al-Aslamî narrated that a slave of his grandfather who was called Mas'ûd said: "The Messenger of Allâh ﷺ and Abû Bakr passed by me and Abû Bakr said to me: 'O Mas'ûd, go to Abû Tamîm' – meaning the man from whom he had been freed – 'and tell him to give us a camel so that we could ride, and let him send us some food and a guide to show us the way.' So I went to my former master and told him the same, and he sent with me a camel and vessels of milk, and I brought them via a secret route. Then the time for prayer came and the Messenger of Allâh ﷺ stood up and prayed, and Abû Bakr stood to his right. I had come to know about Islam and I was with them, so I came and stood behind them. So the Messenger of Allâh ﷺ pushed Abû Bakr on the chest (to make him move backward) and we stood behind him."

Abû 'Abdur-Rahmân (An-Nasâ'î) said: (This) Buraidah is not a reliable narrator of *Hadîth*. ***(Da'îf)***

٨٠١ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا بُرَيْدَةُ بْنُ سُفْيَانَ بْنِ فَرْوَةَ الْأَسْلَمِيُّ عَنْ غُلَامٍ لِجَدِّهِ يُقَالُ لَهُ مَسْعُودٌ فَقَالَ: مَرَّ بِي رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ فَقَالَ لِي أَبُو بَكْرٍ: يَا مَسْعُودُ! ائْتِ أَبَا تَمِيمٍ - يَعْنِي مَوْلَاهُ - فَقُلْ لَهُ: يَحْمِلُنَا عَلَى بَعِيرٍ وَيَبْعَثْ إِلَيْنَا بِزَادٍ وَدَلِيلٍ يَدُلُّنَا، فَجِئْتُ إِلَى مَوْلَايَ فَأَخْبَرْتُهُ، فَبَعَثَ مَعِي بِبَعِيرٍ وَوَطْبٍ مِنْ لَبَنٍ، فَجَعَلْتُ آخُذُ بِهِمْ فِي إِخْفَاءِ الطَّرِيقِ، وَحَضَرَتِ الصَّلَاةُ فَقَامَ رَسُولُ اللهِ ﷺ يُصَلِّي وَقَامَ أَبُو بَكْرٍ عَنْ يَمِينِهِ وَقَدْ عَرَفْتُ الْإِسْلَامَ وَأَنَا مَعَهُمَا، فَجِئْتُ فَقُمْتُ خَلْفَهُمَا فَدَفَعَ رَسُولُ اللهِ ﷺ فِي صَدْرِ أَبِي بَكْرٍ فَقُمْنَا خَلْفَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: بُرَيْدَةُ هٰذَا لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

تخريج: [إسناده ضعيف] أخرجه الطبراني في الكبير: ٢٠/ ٣٣٠، ٣٣١، ح: ٧٨٤ من حديث زيد بن الحباب به، وهو في الكبرٰى، ح: ٨٧٥ * بريدة ضعفه الجمهور، وأما صلوٰة الرجلين خلف الإمام، دون أن يكونا حذاءه فصحيح كما في صحيح مسلم، الزهد، باب حديث جابر الطويل قصة أبي اليسر، ح: ٣٠١٠/ ٧٤.

Comments:

We learn here that if there are two followers, they should stand behind the prayer-leader and not on his right and left.

Chapter 19. When Three Men And One Woman Pray Together

(المعجم ١٩) - إِذَا كَانُوا ثَلَاثَةً وَامْرَأَةً (التحفة ٢١١)

802. It was narrated from Anas bin Mâlik, that his grandmother Mulaikah invited the Messenger of Allâh ﷺ to come and eat some food that she had prepared for him. Then he said: "Get up and I will lead you in prayer." Anas said: "So I got up and brought a reed mat of ours that had turned black from long use, and sprinkled some water on it. The Messenger of Allâh ﷺ stood and the orphan and I stood in a row behind him, and the old woman stood behind us, and he led us in praying two *Rak'ahs*, then he left." (*Ṣaḥîḥ*)

٨٠٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ جَدَّتَهُ مُلَيْكَةَ دَعَتْ رَسُولَ اللهِ ﷺ لِطَعَامٍ قَدْ صَنَعَتْهُ لَهُ فَأَكَلَ مِنْهُ، ثُمَّ قَالَ: «قُومُوا فَأُصَلِّي لَكُمْ». قَالَ أَنَسٌ: فَقُمْتُ إِلَى حَصِيرٍ لَنَا قَدِ اسْوَدَّ مِنْ طُولِ مَا لُبِسَ فَنَضَحْتُهُ بِمَاءٍ، فَقَامَ رَسُولُ اللهِ ﷺ وَصَفَفْتُ أَنَا وَالْيَتِيمُ خَلْفَهُ وَالْعَجُوزُ مِنْ وَرَائِنَا، فَصَلَّى لَنَا رَكْعَتَيْنِ ثُمَّ انْصَرَفَ.

تخريج: أخرجه البخاري، الصلوة، باب الصلوة على الحصير، ح: ٣٨٠، ومسلم، المساجد، باب جواز الجماعة في النافلة ... الخ، ح: ٦٥٨ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٥٣، والكبرى، ح: ٨٧٦.

Comments:

This is because a woman may not pray in congregation standing beside men, even if they are her unmarriageable kin (close male relatives, such as her brother or father). This is why the honorable grandmother Mulaikah ﵂ stood apart.

Chapter 20. When There Are Two Men And Two Women

(المعجم ٢٠) - إِذَا كَانُوا رَجُلَيْنِ وَامْرَأَتَيْنِ (التحفة ٢١٢)

803. It was narrated that Anas said: "The Messenger of Allâh ﷺ entered upon us and the only people present were myself, my mother, the orphan and Umm Ḥarâm, my maternal aunt. He said: 'Stand up and I will lead you in prayer.' It was not the time for a

٨٠٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَمَا هُوَ إِلَّا أَنَا وَأُمِّي وَالْيَتِيمُ وَأُمُّ حَرَامٍ خَالَتِي، فَقَالَ: «قُومُوا

(prescribed) prayer. And he led us in prayer." (*Ṣaḥîḥ*)

فَلِأُصَلِّيَ بِكُمْ»، قَالَ: فِي غَيْرِ وَقْتِ صَلَاةٍ، قَالَ: فَصَلَّى بِنَا.

تخريج: أخرجه مسلم، ح:٦٦٠، وانظر الحديث السابق من حديث سليمان بن المغيرة به، وهو في الكبرى، ح:٨٧٧.

804. It was narrated from Anas that he and the Messenger of Allâh ﷺ and his mother, and his maternal aunt (were together). The Messenger of Allâh ﷺ prayed, and he told Anas to stand on his right and his mother and maternal aunt behind them. (*Ṣaḥîḥ*)

٨٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ مُخْتَارٍ يُحَدِّثُ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ: أَنَّهُ كَانَ هُوَ وَرَسُولُ اللهِ ﷺ وَأُمُّهُ وَخَالَتُهُ، فَصَلَّى رَسُولُ اللهِ ﷺ، فَجَعَلَ أَنَسًا عَنْ يَمِينِهِ وَأُمَّهُ وَخَالَتَهُ خَلْفَهُمَا.

تخريج: أخرجه مسلم، ح:٦٦٠، وانظر الحديث السابق من حديث محمد بن جعفر به، وهو في الكبرى، ح:٨٧٨.

Comments:

Since besides the prayer-leader there was only one male follower, he was made to stand alongside him, while the two women were made to stand behind in a row. That is because, under any circumstances, women may not stand alongside men in congregational prayer.

Chapter 21. Where The *Imâm* Should Stand When There Is A Boy And A Woman With Him

(المعجم ٢١) - مَوْقِفُ الإِمَامِ إِذَا كَانَ مَعَهُ صَبِيٌّ وَامْرَأَةٌ (التحفة ٢١٣)

805. It was narrated that Ibn 'Abbâs said: "I prayed beside the Prophet ﷺ and 'Âishah was behind us praying with us, and I was beside the Prophet ﷺ praying with him." (*Ṣaḥîḥ*)

٨٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنَا زِيَادٌ أَنَّ قَزَعَةَ مَوْلًى لِعَبْدِ قَيْسٍ أَخْبَرَهُ أَنَّهُ سَمِعَ عِكْرِمَةَ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا، وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أُصَلِّي مَعَهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٣٠٢ عن حجاج بن محمد به، وهو في الكبرى، ح: ٩١٥، وصححه ابن خزيمة: ٣/١٨، ١٩، ح: ١٥٣٧، وابن حبان (موارد)، ح: ٤٠٦، وله شواهد من حديث أنس رضي الله عنه * زياد هو ابن سعد، وشيخه ثقة.

Comments:

'Âishah ﷺ, despite her being the Prophet's ﷺ wife, did not stand alongside him because women and men cannot stand together side by side in congregational prayer, regardless of what their relationship is to one another.

806. It was narrated that Anas said: "The Messenger of Allâh ﷺ led me and a woman from my family in prayer. He made me to stand on his right and the woman to stand behind us." (*Sahîh*)

٨٠٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَنَسٍ قَالَ: صَلَّى بِي رَسُولُ اللهِ ﷺ وَبِامْرَأَةٍ مِنْ أَهْلِي، فَأَقَامَنِي عَنْ يَمِينِهِ وَالْمَرْأَةَ خَلْفَنَا.

تخريج: [صحيح] تقدم، ح: ٨٠٤، وهو في الكبرى، ح: ٨٧٩.

Chapter 22. Where The *Imâm* Should Stand When The Person Praying With Him Is A Boy

(المعجم ٢٢) - مَوْقِفُ الإِمَامِ وَالْمَأْمُومُ صَبِيٌّ (التحفة ٢١٤)

807. It was narrated that Ibn 'Abbâs said: "I stayed overnight with my maternal aunt Maimûnah, and the Messenger of Allâh got up to pray at night. I stood on his left, so he did this to me: He took me by the head and made me stand on his right." (*Sahîh*)

٨٠٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي مَيْمُونَةَ فَقَامَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ، فَقُمْتُ عَنْ شِمَالِهِ، فَقَالَ بِي هٰكَذَا، فَأَخَذَ بِرَأْسِي فَأَقَامَنِي عَنْ يَمِينِهِ.

تخريج: أخرجه البخاري، الأذان، باب إذا لم ينو الإمام أن يؤم ثم جاء قوم فأمّهم، ح: ٦٩٩ من حديث إسماعيل ابن علية به، وهو في الكبرى، ح: ٨٨٠.

Comments:

In the case of congregational prayer, a sane youth equals an adult. Therefore

(if he is solitary), he would station himself alongside the prayer-leader. We also learn that if the follower is one only, he should station himself to the right, because the right side is meritorious.

Chapter 23. Who Should Stand Immediately Behind The *Imâm*, And Who Should Stand Behind Them

(المعجم ٢٣) - مَنْ يَلِي الإِمَامَ ثُمَّ الَّذِي يَلِيهِ (التحفة ٢١٥)

808. It was narrated that Abû Mas'ûd Al-Anṣârî said: "The Messenger of Allâh ﷺ used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say: 'Keep (the rows) straight; do not differ from one another lest your hearts would be afflicted with discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them.'" Abû Mas'ûd said: Today, there is much disharmony among you.

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: (One of the narrators) Abû Ma'mar's name is 'Abdullâh bin Sakhbarah. (*Ṣaḥîḥ*)

٨٠٨ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ مَنَاكِبَنَا فِي الصَّلَاةِ وَيَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، لِيَلِنِي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» قَالَ أَبُو مَسْعُودٍ: فَأَنْتُمُ الْيَوْمَ أَشَدُّ اخْتِلَافًا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللهِ بْنُ سَخْبَرَةَ.

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها ... الخ، ح:٤٣٢ من حديث أبي معاوية محمد بن خازم به، وهو في الكبرٰى، ح:٨٨١ .

Comments:

1. It is the duty of the prayer-leader to straighten out the ranks of the worshippers. He may either do it himself or he may deputize someone to do it for him. Either way, there is no harm even if an interval occurs between the call to commence the prayer (*Iqâmah*) and the pronouncement of Allâh's Supreme Greatness (*Takbiratul Ihrâm*).
2. Nowadays there is a lot of disharmony among Muslims, a phenomenon that manifests itself during congregational prayer. During prayer, many worshippers stand very unevenly in the row, and they break up rows; such negligence during prayer leads to disharmony among Muslims outside of prayer as well. And we seek help and guidance from Allâh.

809. It was narrated that Qais bin 'Ubâd said: "While I was in the *Masjid* in the first row, a man pulled me from behind and moved me aside, and took my place. By Allâh, I could not focus on my prayer, then when he left I saw that it was Ubayy bin Ka'b. He said: 'O boy, may Allâh protect you from harm. This is what the Prophet ﷺ instructed us to do, to stand directly behind him.' Then he (Ubayy) turned to face the *Qiblah* and said: 'Doomed are *Ahl Al-'Uqd*, by the Lord of the Ka'bah! – three times.' Then he said: 'By Allâh, I am not sad for them, but I am sad for the people whom they have misled.' I said: 'O Abû Ya'qûb, what do you mean by *Ahl Al-'Uqd*?' He said: 'The rulers.'" (*Ṣaḥîḥ*)

٨٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ ابْنِ مُقَدَّمٍ [قَالَ]: حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنِي التَّيْمِيُّ عَنْ أَبِي مِجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: بَيْنَا أَنَا فِي الْمَسْجِدِ فِي الصَّفِّ الْمُقَدَّمِ فَجَبَذَنِي رَجُلٌ مِنْ خَلْفِي جَبْذَةً فَنَحَّانِي وَقَامَ مَقَامِي فَوَاللَّهِ! مَا عَقَلْتُ صَلَاتِي، فَلَمَّا انْصَرَفَ فَإِذَا هُوَ أُبَيُّ بْنُ كَعْبٍ فَقَالَ: يَا فَتَى! لَا يَسُؤْكَ اللَّهُ، إِنَّ هَذَا عَهْدٌ مِنَ النَّبِيِّ ﷺ إِلَيْنَا أَنْ نَلِيَهُ ثُمَّ اسْتَقْبَلَ الْقِبْلَةَ فَقَالَ: هَلَكَ أَهْلُ الْعُقَدِ وَرَبِّ الْكَعْبَةِ! ثَلَاثًا. ثُمَّ قَالَ: وَاللَّهِ! مَا عَلَيْهِمْ آسَى، وَلَٰكِنْ آسَى عَلَى مَنْ أَضَلُّوا، قُلْتُ: يَا أَبَا يَعْقُوبَ! مَا يَعْنِي بِأَهْلِ الْعُقَدِ؟ قَالَ: الأُمَرَاءُ.

تخريج: [**إسناده صحيح**] أخرجه ابن خزيمة في صحيحه: ٣/٣٣، ح: ١٥٧٣ عن محمد بن عمر به، وهو في الكبرى، ح: ٨٨٢، ورواه ابن حبان (موارد)، ح: ٣٩٨ عن ابن خزيمة به، وللحديث طرق عند عبدالرزاق: ٢/٥٣، ٥٤، ح: ٢٤٦٠، وأحمد: ٥/١٤٠، والطيالسي، ح: ٦٤٤ وغيرهم * يوسف هو السدوسي، وشيخه سليمان بن طرخان أبوالمعتمر، وشيخه أبومجلز هو لاحق بن حميد.

Comments:

This demonstrates that if a young or an immature person stations himself in the first row, he should be moved to the back rows, in a proper affectionate manner, so that his place could be occupied by an older and a more mature person.

Chapter 24. Setting Up Rows Before The *Imâm* Comes Out

(المعجم ٢٤) - إِقَامَةُ الصُّفُوفِ قَبْلَ خُرُوجِ الإِمَامِ (التحفة ٢١٦)

810. Abû Salamah bin 'Abdur-Raḥmân narrated that he heard Abû Hurairah say: "The *Iqâmah* for prayer was said, and we stood up and the rows were straightened,

٨١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ

before the Messenger of Allâh ﷺ came out to us. Then the Messenger of Allâh ﷺ came to us and stood in the place where he prayed, before he said the *Takbîr* he paused and said to us: 'Stay where you are.' So we stayed there, waiting for him, until he came out to us; he had performed *Ghusl* and his head was dripping with water. Then he said the *Takbîr* and prayed." (*Ṣaḥîḥ*)

أَبَا هُرَيْرَةَ يَقُولُ: أُقِيمَتِ الصَّلَاةُ، فَقُمْنَا فَعُدِّلَتِ الصُّفُوفُ قَبْلَ أَنْ يَخْرُجَ إِلَيْنَا رَسُولُ اللهِ ﷺ، فَأَتَانَا رَسُولُ اللهِ ﷺ حَتَّى إِذَا قَامَ فِي مُصَلَّاهُ قَبْلَ أَنْ يُكَبِّرَ فَانْصَرَفَ فَقَالَ لَنَا: «مَكَانَكُمْ». فَلَمْ نَزَلْ قِيَامًا نَنْتَظِرُهُ حَتَّى خَرَجَ إِلَيْنَا قَدِ اغْتَسَلَ يَنْطُفُ رَأْسُهُ مَاءً، فَكَبَّرَ وَصَلَّى.

تخريج: أخرجه مسلم، المساجد، باب متى يقوم الناس للصلوة؟، ح:٦٠٥ من حديث عبدالله ابن وهب، والبخاري، الغسل، باب: إذا ذكر في المسجد أنه جنب ... الخ، ح:٢٧٥ من حديث يونس بن يزيد الأيلى به، وهو في الكبرٰى، ح:٨٨٣.

Comments:

See No. 793.

Chapter 25. How The *Imâm* Should Straighten The Rows

(المعجم ٢٥) - كَيْفَ يُقَوِّمُ الإِمَامُ الصُّفُوفَ (التحفة ٢١٧)

811. It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ used to straighten the rows like the shaft of an arrow is straightened before the head is attached to it. He saw a man whose chest was sticking out from the row. I saw the Messenger of Allâh ﷺ say: 'Make your rows straight or Allâh will cause your faces to be deformed."[1] (*Ṣaḥîḥ*)

٨١١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُقَوِّمُ الصُّفُوفَ كَمَا تُقَوَّمُ الْقِدَاحُ، فَأَبْصَرَ رَجُلًا خَارِجًا صَدْرُهُ مِنَ الصَّفِّ، فَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ يَقُولُ: «لَتُقِيمُنَّ صُفُوفَكُمْ أَوْ لَيُخَالِفَنَّ اللهُ بَيْنَ وُجُوهِكُمْ».

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها ... الخ، ح:١٢٨/٤٣٦ عن قتيبة به، وهو في الكبرٰى، ح:٨٨٤ .

Comments:

If the arrow is not aligned, it will not hit the target. That is why arrows are

[1] Meaning: "Or He will create hatred and enmity in your hearts which will show on your faces." See *Sharḥ Muslim* by An-Nawawî.

specifically straightened out. Likewise, the Prophet ﷺ used to straighten out the rows, because the straightness of rows is, in actuality, the straightness, and uprightness, of the entire nation.

812. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ used to go between the rows from one side to another, patting our shoulders and chests and saying: 'Do not make your rows ragged or your hearts will be filled with enmity toward one another.' And he used to say: 'Allâh and His angels send *Salâh* upon the front rows.'" (*Sahîh*)

٨١٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَخَلَّلُ الصُّفُوفَ مِنْ نَاحِيَةٍ إِلَى نَاحِيَةٍ يَمْسَحُ مَنَاكِبَنَا وَصُدُورَنَا [وَ]يَقُولُ: «لَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ» وَكَانَ يَقُولُ: «إِنَّ اللهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى الصُّفُوفِ الْمُتَقَدِّمَةِ».

تخريج: **[إسناده صحيح]** أخرجه أبوداود، الصلوٰة، باب تسوية الصفوف، ح:٦٦٤ من حديث أبي الأحوص به، وهو في الكبرٰى، ح:٨٨٥، وصححه ابن خزيمة، ح:١٥٥١، ١٥٥٦، وابن حبان، ح:٣٨٦ وغيرها.

Comments:

It is the prayer-leader's duty to straighten out the ranks.

Chapter 26. What The *Imâm* Should Say Regarding Straightening The Rows When He Comes Forward

(المعجم ٢٦) - مَا يَقُولُ الْإِمَامُ إِذَا تَقَدَّمَ فِي تَسْوِيَةِ الصُّفُوفِ (التحفة ٢١٨)

813. It was narrated that Abû Mas'ûd Al-Ansârî said: "The Messenger of Allâh ﷺ used to gently pat our shoulders (to make sure the row was straight) at the time of prayer, and he would say: 'Keep (the rows) straight; do not differ from one another lest your hearts should suffer from discord. Let those who are mature and wise stand closest to me, then those who are next to them, then those who are next to them.'" (*Sahîh*)

٨١٣ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَمْسَحُ عَوَاتِقَنَا وَيَقُولُ: «اسْتَوُوا وَلَا تَخْتَلِفُوا فَتَخْتَلِفَ قُلُوبُكُمْ، وَلِيَلِيَنِّي مِنْكُمْ أُولُو الْأَحْلَامِ وَالنُّهَى ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ».

تخريج: [صحيح] تقدم، ح:٨٠٨، وهو في الكبرى، ح:٨٨٦.

Comments:

See *Hadîth* 808: 3.

Chapter 27. How Many Times Should He Say: "Make Your Rows Straight"?

(المعجم ٢٧) - كَمْ مَرَّةً يَقُولُ: اسْتَوُوا؟ (التحفة ٢١٩)

814. It was narrated from Anas that the Prophet ﷺ used to say: "Make your rows straight, make your rows straight, make your rows straight. By the One in Whose Hand is my soul! I can see you behind me as I can see you in front of me." (*Sahîh*)

٨١٤ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اسْتَوُوا، اسْتَوُوا، اسْتَوُوا، فَوَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَرَاكُمْ مِنْ خَلْفِي كَمَا أَرَاكُمْ مِنْ بَيْنِ يَدَيَّ».

تخريج: [إسناده صحيح] أخرجه أحمد:٣/٢٦٨، ٢٨٦ من حديث حماد بن سلمة به، وهو في الكبرى، ح:٨٨٧.

Comments:

It is desirable to pronounce it thrice. Otherwise, one may recite it according to necessity. If the worshippers are lined up in perfectly straight rows, there is no need to announce it even once. On the other hand, if unevenness remains in ranks even after three pronouncements, it is obvious that further pronouncements ought to be made.

Chapter 28. The *Imâm* Encouraging (Worshippers) To Make The Rows Solid And Stand Close To One Another

(المعجم ٢٨) - حَثُّ الإِمَامِ عَلَى رَصِّ الصُّفُوفِ وَالْمُقَارَبَةِ بَيْنَهَا (التحفة ٢٢٠)

815. It was narrated that Anas said: "The Messenger of Allâh ﷺ turned to face us when he stood up to pray, before he said the *Takbîr*, and said: 'Make your rows straight and come close to one another, for I can see you behind my back.'" (*Sahîh*)

٨١٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ بِوَجْهِهِ حِينَ قَامَ إِلَى الصَّلَاةِ قَبْلَ أَنْ يُكَبِّرَ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

تخريج: أخرجه البخاري، الأذان، باب إقبال الإمام على الناس عند تسوية الصفوف، ح:٧١٩ من حديث حميد الطويل به، وصرح بالسماع، والحديث في الكبرٰى، ح:٨٨٨.

816. Anas narrated that the Prophet ﷺ said: "Make your rows solid and close together, and keep your necks in line. By the One in Whose Hand is the soul of Muhammad! I can see the *Shaitân* entering through the gaps in the rows as if they are small sheep." (*Sahîh*)

٨١٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ: حَدَّثَنَا قَتَادَةُ حَدَّثَنَا أَنَسٌ: أَنَّ النَّبِيَّ ﷺ قَالَ: «رَاصُّوا صُفُوفَكُمْ وَقَارِبُوا بَيْنَهَا وَحَاذُوا بِالْأَعْنَاقِ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنِّي لَأَرَى الشَّيَاطِينَ تَدْخُلُ مِنْ خَلَلِ الصَّفِّ كَأَنَّهَا الْحَذَفُ».

تخريج: **[إسناده صحيح]** أخرجه أبوداود، الصلٰوة، باب تسوية الصفوف، ح:٦٦٧ من حديث أبان بن يزيد العطار به، وهو في الكبرٰى، ح:٨٨٩، وصححه ابن خزيمة، ح:١٥٤٥، وابن حبان، ح:٣٨٧، ٣٩١.

Comments:

1. Worshippers should move close to one another to the extent possible.
2. No gap should be allowed to remain between the worshippers, otherwise it will provide an opportunity for the Satan (*Shaitân*) to come and stand alongside the people in the rows. This means that he will create disharmony and distance among them. The manifest affects the hidden too. And Allâh knows best!

817. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and said: 'Will you not form rows as the angels form rows before their Lord? They said: 'How do the angels form rows before their Lord?' He said: 'They complete the first row and fill the gaps in the rows.'" (*Sahîh*)

٨١٧ - **أَخْبَرَنَا** قُتَيْبَةُ: حَدَّثَنَا الْفُضَيْلُ بْنُ عِيَاضٍ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «أَلَا تَصُفُّونَ كَمَا تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟» قَالُوا: وَكَيْفَ تَصُفُّ الْمَلَائِكَةُ عِنْدَ رَبِّهِمْ؟ قَالَ: «يُتِمُّونَ الصَّفَّ الْأَوَّلَ ثُمَّ يَتَرَاصُّونَ فِي الصَّفِّ».

تخريج: أخرجه مسلم، الصلٰوة، باب الأمر بالسكون في الصلٰوة والنهي عن الإشارة باليد ... الخ، ح:٤٣٠ من حديث الأعمش به، وهو في الكبرٰى، ح:٨٩٠.

Chapter 29. The Superiority Of The First Row Over The Second

(المعجم ٢٩) - فَضْلُ الصَّفِّ الأَوَّلِ عَلَى الثَّانِي (التحفة ٢٢١)

818. It was narrated from Al-'Irbâḍ bin Sâriyah that the Messenger of Allâh ﷺ used to send *Ṣalâh* on the first row three times and on the second row once. (*Ṣaḥîḥ*)

٨١٨ - أَخْبَرَنِي يَحْيَى بْنُ عُثْمَانَ الْحِمْصِيُّ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ عَنْ رَسُولِ اللهِ ﷺ: كَانَ يُصَلِّي عَلَى الصَّفِّ الْأَوَّلِ ثَلَاثًا وَعَلَى الثَّانِي وَاحِدَةً.

تخريج: [صحيح] أخرجه أحمد: ٤/ ١٢٨ من حديث بقية به، وصرح بالسماع عنده، وهو في الكبرى، ح: ٨٩١، وصححه الحاكم: ١/ ٢١٤، ووافقه الذهبي، وأخرجه ابن ماجه، ح: ٩٩٦ من حديث خالد بن معدان عن عرباض به.

Chapter 30. The Last Row

(المعجم ٣٠) - الصَّفُّ الْمُؤَخَّرُ (التحفة ٢٢٢)

819. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Complete the first row, then the one behind it, and if any row is to be left incomplete let it be the last row." (*Ṣaḥîḥ*)

٨١٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ: حَدَّثَنَا [سَعِيدٌ] عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتِمُّوا الصَّفَّ الْأَوَّلَ ثُمَّ الَّذِي يَلِيهِ، فَإِنْ كَانَ نَقْصٌ فَلْيَكُنْ فِي الصَّفِّ الْمُؤَخَّرِ».

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب تسوية الصفوف، ح: ٦٧١ من حديث سعيد بن أبي عروبة به، وتابعه شعبة عند ابن خزيمة، ح: ١٥٤٧، وأبان بن يزيد عند ابن حبان، ح: ٣٩١، وهو في الكبرى، ح: ٨٩٢.

Chapter 31. One Who Completes A Row

(المعجم ٣١) - مَنْ وَصَلَ صَفًّا (التحفة ٢٢٣)

820. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Whoever completes a row, may Allâh be generous to him, and whoever cuts a row, may Allâh cut him off." (*Ḥasan*)

٨٢٠ - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ

رَسُولَ اللهِ ﷺ قَالَ: «مَنْ وَصَلَ صَفًّا وَصَلَهُ اللهُ، وَمَنْ قَطَعَ صَفًّا قَطَعَهُ اللهُ عَزَّ وَجَلَّ».

تخريج: [إسناده حسن] أخرجه أبوداود، ح:٦٦٦، وانظر الحديث السابق عن عيسى بن إبراهيم به، وهو في الكبرى، ح:٨٩٣، وصححه ابن خزيمة، ح:١٥٤٩، والحاكم على شرط مسلم: ١/٢١٣، ووافقه الذهبي.

Comments:

"Joining and cutting": denotes joining with and cutting from His (Allâh's) Mercy. Joining the row signifies filling the gaps in it. It sometimes occurs that a worshipper needs to withdraw himself during the prayer (e.g., he discharges wind); in that circumstance, the gap should be filled after his departure.

Chapter 32. The Best Row For Women And The Worst Row For Men

(المعجم ٣٢) - ذِكْرُ خَيْرِ صُفُوفِ النِّسَاءِ وَشَرِّ صُفُوفِ الرِّجَالِ (التحفة ٢٢٤)

821. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best rows for men are the front rows and the worst are the last, and the best rows for women are the back rows and the worst are those in the front.'" (*Ṣaḥîḥ*)

٨٢١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أَوَّلُهَا وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا وَشَرُّهَا أَوَّلُهَا».

تخريج: أخرجه مسلم، الصلوة، باب تسوية الصفوف وإقامتها وفضل الأول فالأول منها . . . الخ، ح:٤٤٠ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح:٨٩٤.

Comments:

For men, the first row is superior in every respect, because the first row is excellent as well as it happens to be distant from (the rows of) women.

Chapter 33. A Row Between Two Pillars

(المعجم ٣٣) - الصَّفُّ بَيْنَ السَّوَارِي (التحفة ٢٢٥)

822. It was narrated that 'Abdul-Ḥamîd bin Maḥmûd said: "We were with Anas and we prayed with

٨٢٢ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ هَانِيءٍ،

one of the *Amîrs*. They pushed us until we stood and prayed between two rows, and Anas started moving backward and said: 'We used to avoid this at the time of the Messenger of Allâh ﷺ.'" (*Saḥîḥ*)

عَنْ عَبْدِ الْحَمِيدِ بْنِ مَحْمُودٍ قَالَ: كُنَّا مَعَ أَنَسٍ فَصَلَّيْنَا مَعَ أَمِيرٍ مِنَ الْأُمَرَاءِ، فَدَفَعُونَا حَتَّى قُمْنَا وَصَلَّيْنَا بَيْنَ السَّارِيَتَيْنِ، فَجَعَلَ أَنَسٌ يَتَأَخَّرُ وَقَالَ: قَدْ كُنَّا نَتَّقِي هٰذَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الصلوة، باب الصفوف بين السواري، ح:٦٧٣ من حديث سفيان الثوري به، وصرح بالسماع عند البيهقي:٣/ ١٠٤ وغيره، وقال الترمذي، ح:٢٢٩: "حسن صحيح"، وصححه الحاكم:١/ ٢١٠، ٢١٨، ووافقه الذهبي، والحديث في الكبرٰى، ح:٨٩٥.

Comments:

A pillared row would apparently be cut off at various places, and to cut off the rows is a sin. Hence, instead of stationing oneself in a pillared row, one should station oneself in the former or the latter row (former and latter row in relation to the pillared one). In one narration it is explicitly forbidden to form rows between pillars. (*Sunan Ibn Mâjah* 1002).

Chapter 34. The Place In The Row That Is Recommended

(المعجم ٣٤) - الْمَكَانُ الَّذِي يُسْتَحَبُّ مِنَ الصَّفِّ (التحفة ٢٢٦)

823. It was narrated that Al-Barâ' said: "When we prayed behind the Messenger of Allâh ﷺ, I liked to be to his right." (*Saḥîḥ*)

٨٢٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مِسْعَرٍ، عَنْ ثَابِتِ بْنِ عُبَيْدٍ، عَنِ ابْنِ الْبَرَاءِ، عَنِ الْبَرَاءِ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللهِ ﷺ، أَحْبَبْتُ أَنْ أَكُونَ عَنْ يَمِينِهِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب يمين الإمام، ح:٧٠٩ من حديث مسعر به، وهو في الكبرٰى، ح:٨٩٦.

Chapter 35. The *Imâm* Should Make The Prayer Short

(المعجم ٣٥) - مَا عَلَى الْإِمَامِ مِنَ التَّخْفِيفِ (التحفة ٢٢٧)

824. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When any one of you leads the people in prayer, let him make it short, for among them are the sick,

٨٢٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ بِالنَّاسِ

the weak and the elderly. And when any one of you prays by himself, let him make it as long as he wishes." (*Ṣaḥîḥ*)

فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ السَّقِيمَ وَالضَّعِيفَ وَالْكَبِيرَ، [فَإِذَا] صَلَّى أَحَدُكُمْ لِنَفْسِهِ فَلْيُطَوِّلْ مَا شَاءَ».

تخريج: أخرجه البخاري، الأذان، باب: إذا صلى لنفسه فليطول ما شاء، ح:٧٠٣ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٣٤، والكبرىٰ، ح:٨٩٧، وأخرجه مسلم، ح:٤٦٧ من طريق آخر عن أبي الزناد به.

825. It was narrated from Anas that the Prophet ﷺ used to make his prayer very brief but still complete when leading people. (*Ṣaḥîḥ*)

٨٢٥ - **أَخْبَرَنَا** قُتَيْبَةُ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ أَخَفَّ النَّاسِ صَلَاةً فِي تَمَامٍ.

تخريج: أخرجه مسلم، الصلوٰة، باب أمر الأئمة بتخفيف الصلوٰة في تمام، ح:٤٦٩/ ١٨٩ عن قتيبة به، وهو في الكبرىٰ، ح:٨٩٨.

Comments:

It becomes evidently clear from this *Ḥadîth* that the prayer of the Messenger of Allâh ﷺ used to be light from the point of view of the recitation of the Qur'ân, while during the positions of bowing and prostrating, as well as during the rest of the prayer, his prayer used to be extremely tranquil, perfect, deliberate, and superior.

826. It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ said: "I stand in prayer, then I hear a child crying, so I make my prayer brief, because I do not want to cause hardship for his mother." (*Ṣaḥîḥ*)

٨٢٦ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي لَأَقُومُ فِي الصَّلَاةِ فَأَسْمَعُ بُكَاءَ الصَّبِيِّ، فَأُوجِزُ فِي صَلَاتِي كَرَاهِيَةَ أَنْ أَشُقَّ عَلَى أُمِّهِ».

تخريج: أخرجه البخاري، الأذان، باب من أخف الصلوٰة عند بكاء الصبي، ح:٧٠٧ من حديث الأوزاعي به، وهو في الكبرىٰ، ح:٨٩٩.

Comments:

1. People in the congregation are of different sorts. Among them, there might be the excused, temperamentally weak, diseased, old, young, women having children, working people, busy people, etc. Hence, the prayer-leader ought to lead a light prayer.

2. A solitary worshipper may prolong his prayer according to his vitality and stamins.

Chapter 36. The Concession Allowing The *Imâm* To Offer A Lengthy Prayer

(المعجم ٣٦) - الرُّخْصَةُ لِلإمَامِ فِي التَّطْوِيلِ (التحفة ٢٢٨)

827. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ used to enjoin upon us to make the prayer short, but he would lead us in prayer and recite *Aṣ-Sâffât*." (*Ṣaḥîḥ*)

٨٢٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنِ ابْنِ أَبِي ذِئْبٍ قَالَ: أَخْبَرَنَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ بِالتَّخْفِيفِ وَيَؤُمُّنَا بِالصَّافَّاتِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢٦، ٤٠، ١٥٧ من حديث ابن أبي ذئب به، وهو في الكبرٰى، ح: ٩٠٠، وصححه ابن خزيمة، ح: ١٦٠٦ ✽ حارث بن عبدالرحمٰن هو العامري المدني القرشي

Comments:

The prayer-leader ought to conduct the ritual prayer in a way that accommodates every member of the congregation. He should, however, see to it that all the components of the prayer are performed in their completeness. There should be tranquillity and restfulness in the prayer. There could be short recitation (of the Qur'ân), glorification (of Allâh), and supplication.

Chapter 37. What Is Permissible For The *Imâm* To Do During The Prayer

(المعجم ٣٧) - مَا يَجُوزُ لِلإمَامِ مِنَ الْعَمَلِ فِي الصَّلَاةِ (التحفة ٢٢٩)

828. It was narrated that Abû Qatâdah said: "I saw the Messenger of Allâh ﷺ leading the people in prayer, carrying Umâmah bint Abî Al-'Âṣ on his shoulder. When he bowed he put her down and when he stood up from prostration he picked her up again." (*Ṣaḥîḥ*)

٨٢٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ عَنْ عَامِرِ بْنِ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ عَنْ أَبِي قَتَادَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَؤُمُّ النَّاسَ وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا وَإِذَا رَفَعَ مِنْ سُجُودِهِ أَعَادَهَا.

تخريج: [صحيح] تقدم، ح:٧١٢، وهو في الكبرٰى، ح:٩٠١.

Comments:

See *Hadîth* 712.

Chapter 38. Preceding The *Imâm*

(المعجم ٣٨) - مُبَادَرَةُ الإِمَامِ

(التحفة ٢٣٠)

829. It was narrated that Abû Hurairah said: "Muhammad ﷺ said: 'Does the one who raises his head before the *Imâm* not fear that Allâh may turn his head into the head of a donkey?'" (*Sahîh*)

٨٢٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «أَلَا يَخْشَى الَّذِي يَرْفَعُ رَأْسَهُ قَبْلَ الْإِمَامِ أَنْ يُحَوِّلَ اللهُ رَأْسَهُ رَأْسَ حِمَارٍ».

تخريج: أخرجه مسلم، الصلٰوة، باب تحريم سبق الإمام بركوع أو سجود ونحوهما، ح:٤٢٧ عن قتيبة به، وهو في الكبرٰى، ح:٩٠٢، وأخرجه البخاري، ح:٦٩١ من حديث محمد بن زياد به.

Comments:

This means by way of punishment, because his action is like that of a donkey in absurdity. Since no one can finish one's prayer ahead of the prayer-leader, if raising the head in advance is not stupidity, then what else is it?

830. It was narrated that Abû Ishâq said: "I heard 'Abdullâh bin Yazîd delivering a *Khutbah*. He said: 'Al-Barâ', who was no liar, told us that when they prayed with the Messenger of Allâh ﷺ, he would raise his head from bowing and they would remain standing until they saw him prostrate, then they would prostrate.'" (*Sahîh*)

٨٣٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ يَخْطُبُ قَالَ: حَدَّثَنَا الْبَرَاءُ وَكَانَ غَيْرَ كَذُوبٍ، أَنَّهُمْ كَانُوا إِذَا صَلَّوْا مَعَ رَسُولِ اللهِ ﷺ فَرَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَامُوا قِيَامًا حَتَّى يَرَوْهُ سَاجِدًا، ثُمَّ سَجَدُوا.

تخريج: أخرجه البخاري، الأذان، باب رفع البصر إلى الإمام في الصلٰوة، ح:٧٤٧ من حديث شعبة، ومسلم، الصلٰوة، باب متابعة الإمام والعمل بعده، ح:٤٧٤ من حديث أبي إسحاق السبيعي به، وهو في الكبرٰى، ح:٩٠٣.

Comments:

It is essential that the worshippers bend their backs to sink down to perform the act of prostration when the prayer-leader places his forehead on the ground. Likewise, while rising to perform the upcoming unit of prayer

(*Rak'ah*), one should wait until the prayer-leader stands upright. Thereupon, the followers should begin rising so that no possibility of going ahead of the *Imâm* remains.

831. It was narrated that Ḥiṭṭân bin 'Abdullâh said: "Abû Mûsâ led us in prayer and when he was sitting, a man from among the people entered and said: 'Prayer is based on righteousness and is always mentioned alongside *Zakâh* (in the Qur'ân).' When Abû Mûsâ had said the *Salâm*, he turned to the people and said: 'Which of you spoke these words?' The people kept quiet. Then he said: 'O Ḥiṭṭân, perhaps you said it?' He said: 'No, but I was afraid that you would rebuke me for it.' He said: 'The Messenger of Allâh ﷺ taught us our prayer and *Sunnah* prayers, and he said: The *Imâm* is appointed to be followed, so when he says the *Takbîr*, say the *Takbîr*; when he says "Not (the way) of those who earned Your Anger, nor of those who went astray,"[1] say *Âmîn*, and Allâh will respond to you; when he from bowing and rises up says, '*Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him), say '*Rabbanâ lakal-ḥamd* (Our Lord, to You be praise),' and Allâh will hear you; when he prostrates, prostrate, and when he sits up, sit up. The *Imâm* should prostrate before you do and sit up before you do.' The Messenger of Allâh ﷺ said: 'This makes up for that.'"[2] (*Ṣaḥîḥ*)

٨٣١ - أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ قَالَ: صَلَّى بِنَا أَبُو مُوسَى فَلَمَّا كَانَ فِي الْقَعْدَةِ دَخَلَ رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: أُقِرَّتِ الصَّلَاةُ بِالْبِرِّ وَالزَّكَاةِ، فَلَمَّا سَلَّمَ أَبُو مُوسَى أَقْبَلَ عَلَى الْقَوْمِ فَقَالَ: أَيُّكُمُ الْقَائِلُ هٰذِهِ الْكَلِمَةَ؟ فَأَرَمَّ الْقَوْمُ، قَالَ: يَا حِطَّانُ! لَعَلَّكَ قُلْتَهَا؟ قَالَ: لَا، وَقَدْ خَشِيتُ أَنْ تَبْكَعَنِي بِهَا فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُعَلِّمُنَا صَلَاتَنَا وَسُنَّتَنَا فَقَالَ: «إِنَّمَا الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا آمِينَ يُجِبْكُمُ اللهُ، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَقَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ يَسْمَعِ اللهُ لَكُمْ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا رَفَعَ فَارْفَعُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ». قَالَ رَسُولُ اللهِ ﷺ: «فَتِلْكَ بِتِلْكَ».

[1] *Al-Fâtiḥah* 1:7.

[2] Because the *Imâm* bowed or prostrated before you, so you missed a moment of bowing or prostrating, but if you rise after him, it will make up for that.

تخريج: أخرجه مسلم، الصلوٰة، باب التشهد في الصلوٰة، ح:٤٠٤ من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح:٩٠٤.

Chapter 39. A Man Exiting The Prayer Behind The *Imâm* And Going To Pray By Himself In A Corner Of The *Masjid*

832. It was narrated that Jâbir said: "A man from the *Anṣâr* came when the *Iqâmah* for prayer had been said. He entered the *Masjid* and prayed behind Mu'âdh, and he (Mu'âdh) made the prayer lengthy. The man went away and prayed in a corner of the *Masjid*, then he left. When Mu'âdh finished praying, it was said to him that so-and-so had done such and such. Mu'âdh said: 'Tomorrow I will mention that to the Messenger of Allâh ﷺ.' So Mu'âdh came to the Messenger of Allâh ﷺ and told him about that. The Messenger of Allâh ﷺ sent for him and asked him: 'What made you do what you did?' He said: 'O Messenger of Allâh, I had been working with my camel to bring water all day, and when I came the *Iqâmah* for prayer had already been said, so I entered the *Masjid* and joined him in the prayer, then he recited such and such a *Sûrah* and made it lengthy, so I went away and prayed in a corner of the *Masjid*.' The Messenger of Allâh ﷺ said: 'Do you want to cause hardship to the people, O Mu'âdh; do you want to cause hardship to the people, O Mu'âdh; do you want to cause hardship to the people, O Mu'âdh?'" (*Ṣaḥîḥ*)

(المعجم ٣٩) - خُرُوجُ الرَّجُلِ مِنْ صَلَاةِ الإِمَامِ وَفَرَاغِهِ مِنْ صَلَاتِهِ فِي نَاحِيَةِ الْمَسْجِدِ (التحفة ٢٣١)

٨٣٢ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ مُحَارِبِ ابْنِ دِثَارٍ وَأَبِي صَالِحٍ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ وَقَدْ أُقِيمَتِ الصَّلَاةُ فَدَخَلَ الْمَسْجِدَ فَصَلَّى خَلْفَ مُعَاذٍ فَطَوَّلَ بِهِمْ، فَانْصَرَفَ الرَّجُلُ فَصَلَّى فِي نَاحِيَةِ الْمَسْجِدِ ثُمَّ انْطَلَقَ، فَلَمَّا قَضَى مُعَاذٌ الصَّلَاةَ قِيلَ لَهُ: إِنَّ فُلَانًا فَعَلَ كَذَا وَكَذَا، فَقَالَ مُعَاذٌ: لَئِنْ أَصْبَحْتُ لَأَذْكُرَنَّ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَأَتَى مُعَاذٌ النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَيْهِ فَقَالَ: «مَا حَمَلَكَ عَلَى الَّذِي صَنَعْتَ؟» فَقَالَ: يَا رَسُولَ اللهِ! عَمِلْتُ عَلَى نَاضِحِي مِنَ النَّهَارِ فَجِئْتُ وَقَدْ أُقِيمَتِ الصَّلَاةُ، فَدَخَلْتُ الْمَسْجِدَ فَدَخَلْتُ مَعَهُ فِي الصَّلَاةِ فَقَرَأَ سُورَةَ كَذَا وَكَذَا فَطَوَّلَ، فَانْصَرَفْتُ فَصَلَّيْتُ فِي نَاحِيَةِ الْمَسْجِدِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَفَتَّانٌ يَا مُعَاذُ! أَفَتَّانٌ يَا مُعَاذُ! أَفَتَّانٌ يَا مُعَاذُ!؟».

تخريج: أخرجه البخاري، الأذان، باب من شكا إمامه إذا طوّل، ح:٧٠٥ من حديث محارب ابن دثار وحده به، وهو في الكبرٰى، ح:٩٠٥.

Comments:

1. Imâm An-Nasâî's viewpoint is that if one has a valid excuse, one may withdraw himself from the congregation and perform his prayer solitarily. For instance, the congregational prayer is being conducted and one has to catch the train and it has arrived, and the prayer-leader lengthens his recitation; in such a situation, the one who is travelling by train then should offer his prayer solitarily. Imâm Al-Bukhârî also holds this view. And Allâh knows best!
2. It was the occasion of the *'Ishâ'* prayer. Let us recognize the uprightness and commitment of this Helper (Ansâri) Companion of the Prophet ﷺ: Despite having toiled the whole day, and despite the fact that a portion of the night had elapsed, he, instead of dining and resting, gave priority to prayer.

Chapter 40. Following An *Imâm* Who Prays Sitting Down

(المعجم ٤٠) - الائْتِمَامُ بِالإِمَامِ يُصَلِّي قَاعِدًا (التحفة ٢٣٢)

833. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ rode a horse and fell from it, and sustained an injury on his right side. He led one of the prayers sitting, and we prayed behind him sitting. When he had finished he said: "The *Imâm* is appointed to be followed. If he prays standing then pray standing; when he bows, bow; when he says, *Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him), say *'Rabbanâ lakal-ḥamd* (Our Lord, to You be praise); and if he prays sitting then pray sitting, all of you." (*Ṣaḥîḥ*)

٨٣٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ رَكِبَ فَرَسًا فَصُرِعَ عَنْهُ فَجُحِشَ شِقُّهُ الْأَيْمَنُ، فَصَلَّى صَلَاةً مِنَ الصَّلَوَاتِ وَهُوَ قَاعِدٌ، فَصَلَّيْنَا وَرَاءَهُ قُعُودًا، فَلَمَّا انْصَرَفَ قَالَ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَقُولُوا: رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا صَلَّى جَالِسًا فَصَلُّوا جُلُوسًا أَجْمَعُونَ».

تخريج: أخرجه مسلم، الصلوة، باب ائتمام المأموم بالإمام، ح:٤١١ عن قتيبة، والبخاري، الأذان، باب إنما جعل الإمام ليؤتم به، ح:٦٨٩ من حديث مالك به، وهو في الموطأ (يحيٰى): ١/ ١٣٥، والكبرٰى، ح:٩٠٦.

Comments:

1. The Prophet ﷺ commenced the prayer in a sitting posture; the Companions

had stood up behind him. The Prophet ﷺ directed them by his gesture, while in prayer, to sit down, and they sat down (in prayer). (*Sahîh Muslim*: The Prayer, *Hadîth* 412).

2. "You too perform the prayer sitting": Drawing an inference from this wording, some scholars hold offering prayer in a sitting posture behind a sitting prayer-leader compulsory, whereas the vast majority of scholars have declared this narration abrogated by that narration in which the Prophet ﷺ is reported to be sitting, while Abû Bakr ؓ stood to the Prophet's ﷺ right leading people in prayer, who followed him in prayer, and they too were standing.

834. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ became seriously ill, Bilâl came to tell him it was time to pray and he said: 'Tell Abû Bakr to lead the people in prayer.'" She said: "I said: 'O Messenger of Allâh, Abû Bakr is a tender-hearted man, and when he stands in your place he will not be able to make the people hear his voice; why don't you tell 'Umar (to do it)?' He said: 'Tell Abû Bakr to lead the people in prayer.' I said to Hafsah: 'Tell him.' So she told him. He said: 'You are (like) the female companions of Yûsuf. Tell Abû Bakr to lead the people in prayer.'" She said: "So they told Abû Bakr. When he started to pray, the Messenger of Allâh ﷺ began to feel better, so he got up and came with the help of two men, with his feet dragging along the ground. (When) he entered the *Masjid*, Abû Bakr heard him coming and he wanted to step back, but the Messenger of Allâh ﷺ gestured to him: 'Stay where you are.' Then the Messenger of Allâh ﷺ came and sat on Abû Bakr's left, so the Messenger of Allâh ﷺ was leading

٨٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ جَاءَ بِلَالٌ يُؤْذِنُهُ بِالصَّلَاةِ فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» قَالَتْ: قُلْتُ يَا رَسُولَ اللهِ! إِنَّ أَبَا بَكْرٍ رَجُلٌ أَسِيفٌ وَإِنَّهُ مَتَى يَقُومُ فِي مَقَامِكَ لَا يُسْمِعُ النَّاسَ فَلَوْ أَمَرْتَ عُمَرَ، فَقَالَ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». فَقُلْتُ لِحَفْصَةَ قُولِي لَهُ. فَقَالَتْ لَهُ، فَقَالَ: «إِنَّكُنَّ لَأَنْتُنَّ صَوَاحِبَاتُ يُوسُفَ، مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ». قَالَتْ: فَأَمَرُوا أَبَا بَكْرٍ، فَلَمَّا دَخَلَ فِي الصَّلَاةِ وَجَدَ رَسُولُ اللهِ ﷺ مِنْ نَفْسِهِ خِفَّةً، قَالَتْ فَقَامَ يُهَادَى بَيْنَ رَجُلَيْنِ وَرِجْلَاهُ تَخُطَّانِ فِي الْأَرْضِ، [فَلَمَّا] دَخَلَ الْمَسْجِدَ سَمِعَ أَبُو بَكْرٍ حِسَّهُ فَذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ: «أَنْ قُمْ كَمَا أَنْتَ». قَالَتْ: فَجَاءَ رَسُولُ اللهِ ﷺ حَتَّى قَامَ عَنْ يَسَارِ أَبِي بَكْرٍ جَالِسًا، فَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِالنَّاسِ جَالِسًا وَأَبُو بَكْرٍ قَائِمًا يَقْتَدِي أَبُو بَكْرٍ بِرَسُولِ اللهِ ﷺ، وَالنَّاسُ يَقْتَدُونَ بِصَلَاةِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ.

the people in prayer sitting, and Abû Bakr was standing and following the Messenger of Allâh ﷺ, and the people were following the prayer of Abû Bakr, may Allâh be pleased with him." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب الرجل يأتم بالإمام ويأتم الناس بالمأموم، ح:٧١٣، ومسلم، الصلوٰة، باب استخلاف الإمام إذا عرض له عذر . . . الخ، ح:٤١٨/ ٩٥ من حديث أبي معاوية الضرير، وهو في الكبرٰى، ح:٩٠٧.

Comments:

"Sawâhibâtu Yûsuf" (the females who had gathered around Yûsuf) refers to those women who had treacherously cut their hands, but apparently they were giving a sermon of piety to the wife of Al-Aziz (see *Sûrah Yûsuf*).

835. It was narrated that 'Ubaidullâh bin 'Abdullâh said: "I entered upon 'Âishah and said: 'Will you not tell me about the sickness of the Messenger of Allâh ﷺ?' She said: 'When the Messenger of Allâh ﷺ became seriously ill, he said: "Have the people prayed?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in a tub for me." We did that and he performed *Ghusl*, then he tried to get up but he fainted. Then he came to us and said: "Have the people prayed?" We said: "No, they are waiting for you, O Messenger of Allâh." He said: "Put some water in a tub for me." We did that and he performed *Ghusl*, then he tried to get up but he fainted. Then for the third time he said the same thing. She said: The people were in the *Masjid*, waiting for the Messenger of Allâh ﷺ to lead the *'Ishâ'* prayer. The Messenger of Allâh ﷺ sent word to Abû Bakr, telling him to lead the people in prayer, so the messenger

٨٣٥ - **أَخْبَرَنَا** الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا زَائِدَةُ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَلَا تُحَدِّثِينِي عَنْ مَرَضِ رَسُولِ اللهِ ﷺ؟ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللهِ ﷺ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، وَهُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ». فَفَعَلْنَا فَاغْتَسَلَ ثُمَّ ذَهَبَ لِيَنُوءَ فَأُغْمِيَ عَلَيْهِ ثُمَّ أَفَاقَ فَقَالَ: «أَصَلَّى النَّاسُ؟» قُلْنَا: لَا، هُمْ يَنْتَظِرُونَكَ يَا رَسُولَ اللهِ! فَقَالَ: «ضَعُوا لِي مَاءً فِي الْمِخْضَبِ» فَفَعَلْنَا فَاغْتَسَلَ، ثُمَّ ذَهَبَ لِيَنُوءَ ثُمَّ أُغْمِيَ عَلَيْهِ ثُم قَالَ فِي الثَّالِثَةِ مِثْلَ قَوْلِهِ قَالَتْ: وَالنَّاسُ عُكُوفٌ فِي الْمَسْجِدِ يَنْتَظِرونَ رَسُولَ اللهِ ﷺ لِصَلَاةِ الْعِشَاءِ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَى أَبِي

came to him and said: "The Messenger of Allâh ﷺ is telling you to lead the people in prayer." Abû Bakr was a tenderhearted man, so he said: "O 'Umar, lead the people in prayer." But ('Umar) said: "You have more right to that." So Abû Bakr led them in prayer during those days. When the Messenger of Allâh ﷺ felt a little better, he came with the help of two men, one of whom was Al-'Abbâs, to pray *Zuhr*. When Abû Bakr saw him, he wanted to step back, but the Messenger of Allâh ﷺ gestured to him not to step back. He told them (the two men) to seat him beside him, and Abû Bakr started to pray standing, and the people were following the prayer of Abû Bakr, and the Messenger of Allâh ﷺ was praying sitting.'"

"I ('Ubaidullâh) entered upon Ibn 'Abbâs and said: 'Shall I not tell you what 'Âishah narrated to me about the sickness of the Messenger of Allâh ﷺ?' He said: 'Yes.' So I told him and he did not deny any of it, but he said: 'Did she tell you the name of the man who was with Al-'Abbâs?' I said: 'No.' He said: 'That was 'Alî, may Allâh honor his face.'" (***Sahîh***)

بَكْرٍ أَنْ صَلِّ بِالنَّاسِ، فَجَاءَهُ الرَّسُولُ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تُصَلِّيَ بِالنَّاسِ وَكَانَ أَبُو بَكْرٍ رَجُلًا رَقِيقًا، فَقَالَ: يَا عُمَرُ! صَلِّ بِالنَّاسِ، فَقَالَ: أَنْتَ أَحَقُّ بِذٰلِكَ فَصَلَّى بِهِمْ أَبُو بَكْرٍ تِلْكَ الْأَيَّامَ، ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ وَجَدَ مِنْ نَفْسِهِ خِفَّةً فَجَاءَ يُهَادَى بَيْنَ رَجُلَيْنِ أَحَدُهُمَا الْعَبَّاسُ لِصَلَاةِ الظُّهْرِ، فَلَمَّا رَآهُ أَبُو بَكْرٍ ذَهَبَ لِيَتَأَخَّرَ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ أَنْ لَا يَتَأَخَّرَ وَأَمَرَهُمَا فَأَجْلَسَاهُ إِلَى جَنْبِهِ، فَجَعَلَ أَبُو بَكْرٍ يُصَلِّي قَائِمًا وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ أَبِي بَكْرٍ، وَرَسُولُ اللهِ ﷺ يُصَلِّي قَاعِدًا، فَدَخَلْتُ عَلَى ابْنِ عَبَّاسٍ فَقُلْتُ: أَلَا أَعْرِضُ عَلَيْكَ مَا حَدَّثَتْنِي عَائِشَةُ عَنْ مَرَضِ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ، فَحَدَّثْتُهُ فَمَا أَنْكَرَ مِنْهُ شَيْئًا غَيْرَ أَنَّهُ قَالَ: أَسَمَّتْ لَكَ الرَّجُلَ الَّذِي كَانَ مَعَ الْعَبَّاسِ؟ قُلْتُ: لَا قَالَ: هُوَ عَلِيٌّ كَرَّمَ اللهُ وَجْهَهُ.

تخريج: أخرجه البخاري، الأذان، باب إنما جعل الإمام ليؤتم به، ح:٦٨٧، ومسلم، الصلوة، باب استخلاف الإمام إذا عرض له عذر ... الخ، ح:٤١٨ من حديث زائدة بن قدامة به، وهو في الكبرٰى، ح:٩٠٨.

Comments:

1. The Prophet ﷺ ran a very high temperature. That is why despite having taken a bath thrice, the fever did not abate, and he could not rise up. On the contrary, he fainted again and again.
2. Abû Bakr ﷺ asked Umar ﷺ to lead the prayer because he thought that the Prophet's ﷺ aim was merely to set up the prayer in congregation and not to appoint him specifically.

Chapter 41. Difference In Intention Between The *Imâm* And The One Following Him

(المعجم ٤١) - اخْتِلَافُ نِيَّةِ الإِمَامِ وَالمَأْمُومِ (التحفة ٢٣٣)

836. It was narrated that 'Amr said: "I heard Jâbir bin 'Abdullâh say: 'Mu'âdh used to pray with the Prophet ﷺ, then he would go back to his people to lead them in prayer. He stayed late one night and prayed with the Prophet ﷺ, then he went back to his people to lead them in prayer, and he recited *Sûrat Al-Baqarah*. When a man from his people heard that, he stepped aside and prayed (on his own), then he left. They said: 'You have become a hypocrite, O so-and-so!' He said: 'By Allâh, I have not become a hypocrite, and I will go to the Prophet ﷺ and tell him (about that).' So he went to the Prophet ﷺ and said: 'O Messenger of Allâh, Mu'âdh prays with you, then he comes to lead us in prayer. You delayed the prayer, and he prayed with you then he came back to lead us in prayer, and he started to recite *Sûrat Al-Baqarah*. When I heard that, I stepped aside and prayed by myself, because we are people who bring water with the camels and we work hard.' The Prophet ﷺ said to him: 'O Mu'âdh, do you want to cause hardship to the people? Recite such and such a *Sûrah*, and such and such a *Sûrah*.'" (*Sahîh*)

٨٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كَانَ مُعَاذٌ يُصَلِّي مَعَ النَّبِيِّ ﷺ ثُمَّ يَرْجِعُ إِلَى قَوْمِهِ يَؤُمُّهُمْ، فَأَخَّرَ ذَاتَ لَيْلَةٍ الصَّلَاةَ وَصَلَّى مَعَ النَّبِيِّ ﷺ، ثُمَّ رَجَعَ إِلَى قَوْمِهِ يَؤُمُّهُمْ فَقَرَأَ سُورَةَ الْبَقَرَةِ، فَلَمَّا سَمِعَ رَجُلٌ مِنَ الْقَوْمِ تَأَخَّرَ فَصَلَّى ثُمَّ خَرَجَ، فَقَالُوا: نَافَقْتَ يَا فُلَانُ! فَقَالَ: واللهِ! مَا نَافَقْتُ وَلَآتِيَنَّ النَّبِيَّ ﷺ فَأُخْبِرُهُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ مُعَاذًا يُصَلِّي مَعَكَ ثُمَّ يَأْتِينَا فَيَؤُمُّنَا، وَإِنَّكَ أَخَّرْتَ الصَّلَاةَ الْبَارِحَةَ فَصَلَّى مَعَكَ ثُمَّ رَجَعَ فَأَمَّنَا فَاسْتَفْتَحَ بِسُورَةِ الْبَقَرَةِ فَلَمَّا سَمِعْتُ ذٰلِكَ تَأَخَّرْتُ فَصَلَّيْتُ، وَإِنَّمَا نَحْنُ أَصْحَابُ نَوَاضِحَ نَعْمَلُ بِأَيْدِينَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «يَا مُعَاذُ! أَفَتَّانٌ أَنْتَ، اقْرَأْ بِسُورَةِ كَذَا وَسُورَةِ كَذَا».

تخريج: أخرجه مسلم، الصلوٰة، باب القراءة في العشاء، ح:٤٦٥ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٩٠٩.

837. It was narrated from Abû Bakrah that the Prophet ﷺ offered the fear prayer (*Ṣalât Al-Khawf*). He led those who were behind him in two *Rak'ahs* and those who came (after them) in two *Rak'ahs*, so the Prophet ﷺ prayed four *Rak'ahs* and each group prayed two. (***Ḍa'if***)

٨٣٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى صَلَاةَ الْخَوْفِ، فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَتَيْنِ وَبِالَّذِينَ جَاءُوا رَكْعَتَيْنِ، فَكَانَتْ لِلنَّبِيِّ ﷺ أَرْبَعًا وَلِهٰؤُلَاءِ رَكْعَتَيْنِ رَكْعَتَيْنِ.

تخريج: [**إسناده ضعيف**] أخرجه أبوداود، الصلوة، باب من قال يصلي بكل طائفة ركعتين، ح:١٢٤٨ من حديث أشعث بن عبدالملك به، وهو في الكبرى، ح:٩١٠ * الحسن البصري تقدم، ح:٣٦ لم أجد تصريح سماعه، انظر الحديث الآتي:(١٥٥٥).

Chapter 42. The Virtue Of (Prayer In) Congregation

(المعجم ٤٢) - فَضْلُ الجَمَاعَةِ

(التحفة ٢٣٤)

838. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Praying in congregation is twenty-seven times better than praying alone." (***Ṣaḥîḥ***)

٨٣٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ تَفْضُلُ عَلَى صَلَاةِ الْفَذِّ بِسَبْعٍ وَعِشْرِينَ دَرَجَةً».

تخريج: أخرجه البخاري، الأذان، باب فضل صلوة الجماعة، ح:٦٤٥، ومسلم، المساجد، باب فضل صلوة الجماعة وبيان التشديد في التخلف عنها وأنها فرض كفاية، ح:٦٥٠ من حديث مالك به، وهو في الموطأ (يحيى):١/١٢٩، والكبرى، ح:٩١١.

839. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Praying in congregation is twenty-five portions better than one of you praying alone." (***Ṣaḥîḥ***)

٨٣٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ أَحَدِكُمْ وَحْدَهُ خَمْسًا وَعِشْرِينَ جُزْءًا».

تخريج: أخرجه مسلم، ح:٦٤٩(وانظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى):١/١٢٩، والكبرى، ح:٩١٢.

840. It was narrated from 'Âishah

٨٤٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا

that the Prophet ﷺ said: "Prayer in congregation is twenty-five levels better than a prayer offered on one's own." (*Ṣaḥîḥ*)

يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ الْجَمَاعَةِ تَزِيدُ عَلَى صَلَاةِ الْفَذِّ خَمْسًا وَعِشْرِينَ دَرَجَةً».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٩١٣.

Comments:

Some scholars are of the opinion that by the two figures enormousness is meant and not a particular figure. Some have pointed out the difference of the audibility (*Jahri* - the aloud) and the inaudibility (*Sirri* - to oneself). That means the inaudible Prayer is twenty-five degrees more meritorious, while the audible is twenty-seven degrees. This is because the worshipper has to perform two more tasks in the audible prayer: pronouncing the *Âmîn* aloud and listening to the recitation, while all prayers individually performed are inaudible. (For further elucidation, see *Ḥadîth* 487).

Chapter 43. Congregation When There Are Three People

(المعجم ٤٣) - الجَمَاعَةُ إِذَا كَانُوا ثَلَاثَةً (التحفة ٢٣٥)

841. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'If there are three people, let one of them lead the others in prayer, and the one who has the most right to lead the prayer is the one who recites (knows) the most (Qur'ân.)''' (*Ṣaḥîḥ*)

٨٤١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانُوا ثَلَاثَةً، فَلْيَؤُمَّهُمْ أَحَدُهُمْ وَأَحَقُّهُمْ بِالْإِمَامَةِ أَقْرَؤُهُمْ».

تخريج: [صحيح] تقدم، ح:٧٨٣، وهو في الكبرٰى، ح:٩١٤.

Comments:

When the worshippers are three in number - a man, a young boy, and a woman - how would the congregational prayer be conducted? (See narration 871, 800).

Chapter 44. Congregation When There Are Three People: A Man, A Boy And A Woman

(المعجم ٤٤) - الجَمَاعَةُ إِذَا كَانُوا ثَلَاثَةً، رَجُلٌ وَصَبِيٌّ وَامْرَأَةٌ (التحفة ٢٣٦)

842 Ibn 'Abbâs said: "I prayed beside the Prophet ﷺ and 'Âishah

٨٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ

was behind us praying with us, and I was beside the Prophet ﷺ praying with him." (*Sahîh*)

إبْرَاهِيمَ: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيادٌ أَنَّ قَزعَةَ مولًى لِعَبْدِ الْقَيْسِ أَخْبَرَه، أنه سمِعَ عِكْرِمَةَ قَالَ: قَالَ ابنُ عَبَّاسٍ: صَلَّيْتُ إِلَى جَنْبِ النَّبِيِّ ﷺ وَعَائِشَةُ خَلْفَنَا تُصَلِّي مَعَنَا، وَأَنَا إِلَى جَنْبِ النَّبِيِّ ﷺ أُصَلِّي مَعَهُ.

تخريج: [إسناده صحيح] تقدم، ح:٨٠٥، وهو في الكبرٰى، ح:٩١٥.

Comments:

'Abdullâh bin 'Abbâs ﷺ has narrated an incident of his childhood. For further commentary, see *Hadîth* 804, 805.

Chapter 45. Congregation If There Are Two People

(المعجم ٤٥) - **الجَمَاعَةُ إِذَا كَانُوا اثْنَيْنِ**

(التحفة ٢٣٧)

843. It was narrated that Ibn 'Abbâs said: "I prayed with the Messenger of Allâh ﷺ and I stood on his left. He took hold of me with his left hand and made me stand on his right." (*Sahîh*)

٨٤٣ - **أَخْبَرَنَا** سُوَيْدُ بنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَنِي بِيَدِهِ الْيُسْرَى فَأَقَامَنِي عَنْ يَمِينِهِ.

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب صلوٰة النبي ﷺ ودعائه بالليل، ح:٧٦٣/ ١٩٣ من حديث عبدالملك بن أبي سليمان به، وهو في الكبرٰى، ح:٩١٦.

Comments:

See *Hadîth* 807.

844. Ubayy bin Ka'b said: "One day the Messenger of Allâh ﷺ prayed *Fajr*, then he said: 'Did so-and-so attend the prayer?' They said: 'No.' He said: '(What about) so-and-so?' They said: 'No.' He said: 'These two prayers are the most burdensome for the hypocrites. If they knew what (virtue) there is in them, they would come, even if they had to crawl. And

٨٤٤ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ، أَنَّهُ أَخْبَرَهُمْ عَنْ عَبْدِ اللهِ ابْنِ أَبِي بَصِيرٍ عَنْ أَبِيهِ، قَالَ شُعْبَةُ: وَقَالَ أَبُو إِسْحَاقَ: وَقَدْ سَمِعْتُهُ مِنْهُ وَمِنْ أَبِيهِ قَالَ: سَمِعْتُ أُبَيَّ بْنَ كَعْبٍ يَقُولُ:

صَلَّى رَسُولُ اللهِ ﷺ يَوْمًا صَلَاةَ الصُّبْحِ فَقَالَ: «أَشَهِدَ فُلَانٌ الصَّلَاةَ؟» قَالُوا: لَا، قَالَ: «فُلَانٌ؟» قَالُوا: لَا، قَالَ: «إِنَّ هَاتَيْنِ الصَّلَاتَيْنِ مِنْ أَثْقَلِ الصَّلَاةِ عَلَى الْمُنَافِقِينَ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبْوًا، وَالصَّفُّ الْأَوَّلُ عَلَى مِثْلِ صَفِّ الْمَلَائِكَةِ وَلَوْ تَعْلَمُونَ فَضِيلَتَهُ لَابْتَدَرْتُمُوهُ، وَصَلَاةُ الرَّجُلِ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاةُ الرَّجُلِ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَانُوا أَكْثَرَ فَهُوَ أَحَبُّ إِلَى اللهِ عَزَّ وَجَلَّ».

the virtue of the first row is like that of the row of the angels. If you knew its virtue, you would compete for it. A man's prayer with another man is greator in reward than his prayer alone. And a man's prayer with two other men is greater in reward than his prayer with one other man; the more people there are, the more beloved that is to Allâh, the Mighty and Sublime.'" (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، المساجد، باب فضل الصلوة في جماعة، ح:٧٩٠ من حديث أبي إسحاق السبيعي به، وهو في الكبرٰى، ح:٩١٧، وصححه ابن خزيمة، ح:١٤٧٦، وابن حبان، ح:٤٣٠، وله طريق آخر عند أبي داود، ح:٥٥٤ من حديث شعبة عن أبي إسحاق عن عبدالله بن أبي بصير عن أبي بن كعب به.

Comments:

Since the obligatory prayer is an essential and abiding component of the Islamic way of life, togetherness in it is necessary. Performance of prayer in congregation is its requisite. A solitary person easily falls prey to the snares of Satan, while the person in company remains safe.

Chapter 46. Offering A Voluntary Prayer In Congregation

(المعجم ٤٦) - الْجَمَاعَةُ لِلنَّافِلَةِ

(التحفة ٢٣٨)

٨٤٥ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودٍ، عَنْ عِتْبَانَ بْنِ مَالِكٍ: أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! إِنَّ السُّيُولَ لَتَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي فَأُحِبُّ أَنْ

845. It was narrated from 'Itbân bin Mâlik that he said: "O Messenger of Allâh, the floods keep me from coming to the *Masjid* of my people. I would like you to come and pray in a place in my house so that I can take it as a *Masjid*." The Messenger of Allâh

ﷺ said: "We shall do that." "When the Messenger of Allâh ﷺ entered he said: 'Where do you want (me to pray).' I showed him a corner of the house, and the Messenger of Allâh ﷺ stood there, and we formed rows behind him, and he led us in praying two *Rak'ahs*." (*Sahîh*)

تَأْتِيَنِي فَتُصَلِّي فِي مَكَانٍ مِنْ بَيْتِي أَتَّخِذُهُ مَسْجِدًا، فَقَالَ رَسُولُ اللهِ ﷺ: «سَنَفْعَلُ»، فَلَمَّا دَخَلَ رَسُولُ اللهِ ﷺ قَالَ: «أَيْنَ تُرِيدُ؟» فَأَشَرْتُ إِلَى نَاحِيَةٍ مِنَ الْبَيْتِ، فَقَامَ رَسُولُ اللهِ ﷺ فَصَفَفْنَا خَلْفَهُ فَصَلَّى بِنَا رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، المساجد، باب الرخصة في التخلف عن الجماعة لعذر، ح: ٣٣ بعد، ح: ٦٥٧ من حديث معمر، والبخاري، الصلوة، باب: إذا دخل بيتًا يصلي حيث شاء ... الخ، ح: ٤٢٤ من حديث الزهري به، وهو في الكبرٰى، ح: ٩١٨.

Comments:

If an optional prayer is incidentally held in congregation, there is no harm in it. People should not be invited for it. Although, for certain prayers that is not the case - for example, the Eclipse Prayer, the Drought Prayer, the two *Eid* Prayers, and the *Tarawih* Prayer, etc., people may be invited for them.

Chapter 47. Making Up A Missed Prayer In Congregation

(المعجم ٤٧) - الْجَمَاعَةُ لِلْفَائِتِ مِنَ الصَّلَاةِ (التحفة ٢٣٩)

846. It was narrated that Anas said: "The Messenger of Allâh ﷺ turned to face us when he stood up to pray, before he said *Takbîr*, and said: 'Make your rows straight and fill the gaps, for I can see you from behind my back.'" (*Sahîh*)

٨٤٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: أَقْبَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ بِوَجْهِهِ حِينَ قَامَ إِلَى الصَّلَاةِ قَبْلَ أَنْ يُكَبِّرَ فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ وَتَرَاصُّوا، فَإِنِّي أَرَاكُمْ مِنْ وَرَاءِ ظَهْرِي».

تخريج: [صحيح] تقدم، ح: ٨١٥.

Comments:

The relevance of this narration to the chapter is not clear. It should be pondered over. This narration has preceded earlier. (For commentary see *Hadîth* 815, 816)

847. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "We were with the Messenger of Allâh ﷺ when some of the people

٨٤٧ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو زُبَيْدٍ - وَاسْمُهُ عَبْثَرُ بْنُ الْقَاسِمِ - عَنْ حُصَيْنٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ

said: 'Why do you not stop with us to rest awhile, O Messenger of Allâh?' He said: 'I am afraid that you will sleep and miss the prayer.' Bilâl said: 'I will wake you up.' So they lay down and slept, and Bilâl leaned back on his mount. Then the Messenger of Allâh ﷺ woke up when the sun had already started to rise, and he said: 'O Bilâl, what about what you told us?' He said: 'I have never slept like that before.' The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, takes your souls when He wills and sends them back when He wills.' Stand up O Bilâl and call the people to prayer.' Then Bilâl stood up and called the *Adhân*, and they performed *Wudhû*'" – that is, when the sun had risen (fully) – "then he stood and lead them in prayer." (*Sahîh*)

قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ إِذْ قَالَ بَعْضُ الْقَوْمِ: لَوْ عَرَّسْتَ بِنَا يَا رَسُولَ اللهِ قَالَ: «إِنِّي أَخَافُ أَنْ تَنَامُوا عَنِ الصَّلَاةِ». قَالَ بِلَالٌ: أَنَا أَحْفَظُكُمْ، فَاضْطَجَعُوا فَنَامُوا وَأَسْنَدَ بِلَالٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ، فَاسْتَيْقَظَ رَسُولُ اللهِ ﷺ وَقَدْ طَلَعَ حَاجِبُ الشَّمْسِ فَقَالَ: «يَا بِلَالُ! أَيْنَ مَا قُلْتَ؟» قَالَ: مَا أُلْقِيَتْ عَلَيَّ نَوْمَةٌ مِثْلُهَا قَطُّ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ قَبَضَ أَرْوَاحَكُمْ حِينَ شَاءَ فَرَدَّهَا حِينَ شَاءَ، قُمْ يَا بِلَالُ! فَآذِنِ النَّاسَ بِالصَّلَاةِ» فَقَامَ بِلَالٌ فَأَذَّنَ فَتَوَضَّؤُوا - يَعْنِي حِينَ ارْتَفَعَتِ الشَّمْسُ - ثُمَّ قَامَ فَصَلَّى بِهِمْ.

تخريج: أخرجه البخاري، مواقيت الصلوة، باب الأذان بعد ذهاب الوقت، ح:٥٩٥ من حديث حصين به نحو المعنىٰ، وهو في الكبرىٰ، ح:٩١٩، وأخرجه أبوداود، ح:٤٤٠ عن هناد به مختصرًا.

Comments:

See *Hadîth* 622.

Chapter 48. A Stern Warning Against Failing To Pray In Congregation

(المعجم ٤٨) - التَّشْدِيدُ فِي تَرْكِ الْجَمَاعَةِ (التحفة ٢٤٠)

848. It was narrated that Ma'dân bin Abî Talhah Al-Ya'murî said: "Abû Ad-Dardâ' said to me: 'Where do you live?' I said: 'In a town near Hims.' Abû Ad-Dardâ' said: 'I heard the Messenger of Allâh ﷺ say: "There are no three people in a town or encampment among whom prayer is not established, but the *Shaitân* takes

٨٤٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ بْنِ قُدَامَةَ قَالَ: حَدَّثَنَا السَّائِبُ بْنُ حُبَيْشٍ الْكَلَاعِيُّ عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ قَالَ: قَالَ لِي أَبُو الدَّرْدَاءِ: أَيْنَ مَسْكَنُكَ؟ قُلْتُ: فِي قَرْيَةٍ دُوَيْنَ حِمْصَ، فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ

اللهِ ﷺ يَقُولُ: «مَا مِنْ ثَلَاثَةٍ فِي قَرْيَةٍ وَلَا بَدْوٍ لَا تُقَامُ فِيهِمُ الصَّلَاةُ إِلَّا قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَعَلَيْكُمْ بِالْجَمَاعَةِ، فَإِنَّمَا يَأْكُلُ الذِّئْبُ الْقَاصِيَةَ». قَالَ السَّائِبُ: يَعْنِي بِالْجَمَاعَةِ: الْجَمَاعَةَ فِي الصَّلَاةِ.

control of them. Therefore, stick to the congregation, for the wolf eats the sheep that strays off on its own." (One of the narrators (As-Sâ'ib) said: "The congregation means the congregational prayer." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلٰوة، باب التشديد في ترك الجماعة، ح:٥٤٧ من حديث زائدة به، وهو في الكبرٰى، ح:٩٢٠، وصححه ابن خزيمة، ح:١٤٨٦، وابن حبان، ح:٤٢٥، والحاكم:١/٢٤٦، والذهبي وغيرهم.

Chapter 49. A Stern Warning Against Staying Behind From Prayer In Congregation

(المعجم ٤٩) - **التَّشْدِيدُ فِي التَّخَلُّفِ عَنِ الجَمَاعَةِ** (التحفة ٢٤١)

٨٤٩ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ هَمَمْتُ أَنْ آمُرَ بِحَطَبٍ فَيُحْطَبَ، ثُمَّ آمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ آمُرَ رَجُلًا فَيَؤُمَّ النَّاسَ، ثُمَّ أُخَالِفَ إِلَى رِجَالٍ فَأُحَرِّقَ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَظْمًا سَمِينًا أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ».

849. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul! I nearly ordered that firewood be gathered to be lit, then I would have ordered that the *Adhân* be called for prayer, and ordered a man to lead the people in prayer, then I would have gone from behind to those men and burned their houses down over them. By the One in Whose Hand is my soul! If any one of them knew that he would get a meaty bone or some meat in between two ribs, he would attend *'Ishâ'*." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب وجوب صلٰوة الجماعة، ح:٦٤٤ من حديث مالك به، وهو في الموطأ (يحيٰى):١/١٢٩، والكبرٰى، ح:٩٢١ .

Chapter 50. Regularly Attending The Prayers When The Call Is Given

(المعجم ٥٠) - **المُحَافَظَةُ عَلَى الصَّلَوَاتِ حَيْثُ يُنَادَي بِهِنَّ** (التحفة ٢٤٢)

٨٥٠ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ قَالَ:

850. It was narrated that 'Abdullâh said: "Whoever would like to meet

أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنِ الْمَسْعُودِيِّ، عَنْ عَلِيِّ بْنِ الأَقْمَرِ، عَنْ أَبِي الأَحْوَصِ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ كَانَ يَقُولُ: مَنْ سَرَّهُ أَنْ يَلْقَى اللهَ عَزَّ وَجَلَّ غَدًا مُسْلِمًا فَلْيُحَافِظْ عَلَى هٰؤُلَاءِ الصَّلَوَاتِ الْخَمْسِ حَيْثُ يُنَادَى بِهِنَّ، فَإِنَّ اللهَ عَزَّ وَجَلَّ شَرَعَ لِنَبِيِّهِ ﷺ سُنَنَ الْهُدَى فَإِنَّهُنَّ مِنْ سُنَنِ الْهُدَى، وَإِنِّي لَا أَحْسَبُ مِنْكُمْ أَحَدًا إِلَّا لَهُ مَسْجِدٌ يُصَلِّي فِيهِ فِي بَيْتِهِ، فَلَوْ صَلَّيْتُمْ فِي بُيُوتِكُمْ وَتَرَكْتُمْ مَسَاجِدَكُمْ لَتَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ، وَلَوْ تَرَكْتُمْ سُنَّةَ نَبِيِّكُمْ لَضَلَلْتُمْ، وَمَا مِنْ عَبْدٍ مُسْلِمٍ يَتَوَضَّأُ فَيُحْسِنُ الْوُضُوءَ ثُمَّ يَمْشِي إِلَى صَلَاةٍ إِلَّا كَتَبَ اللهُ عَزَّ وَجَلَّ لَهُ بِكُلِّ خُطْوَةٍ يَخْطُوهَا حَسَنَةً أَوْ يَرْفَعُ لَهُ بِهَا دَرَجَةً أَوْ يُكَفِّرُ عَنْهُ بِهَا خَطِيئَةً، وَلَقَدْ رَأَيْتُنَا نُقَارِبُ بَيْنَ الْخُطَا، وَلَقَدْ رَأَيْتُنَا وَمَا يَتَخَلَّفُ عَنْهَا إِلَّا مُنَافِقٌ مَعْلُومٌ نِفَاقُهُ، وَلَقَدْ رَأَيْتُ الرَّجُلَ يُهَادَى بَيْنَ الرَّجُلَيْنِ حَتَّى يُقَامَ فِي الصَّفِّ.

Allâh tomorrow as a Muslim, let him regularly attend these five (daily) prayers whenever the call for them is given (that in the mosques), for Allâh prescribed for His Prophet ﷺ the ways of guidance, and they (the prayers) are part of those ways of guidance. I do not think that there is anyone among you who does not have a place where he prays in his house. But if you were to pray in your houses and forsake the *Masjids*, you would be forsaking the *Sunnah* of your Prophet, and if you were to forsake the *Sunnah* of your Prophet you would go astray. There is no Muslim slave who performs *Wuḍû'* and does it well, then walks to the prayer, but Allâh will record one *Ḥasanah* (good deed) for each step he takes, or raise him one level by it or erase one sin from him. I remember how we used to take short steps, and I remember (a time) when no one stayed behind from the prayer except a hypocrite whose hypocrisy was well known. And I have seen a man coming supported by two others until he would be made to stand in the row." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، المساجد، باب صلوة الجماعة من سنن الهدى، ح: ٦٥٤/ ٢٥٧ من حديث علي بن الأقمر به، وهو في الكبرى، ح: ٩٢٢ * عبدالله هو ابن مسعود رضي الله عنه.

٨٥١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الْأَصَمِّ عَنْ عَمِّهِ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَعْمَى إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى

851. It was narrated that Abû Hurairah said: "A blind man came to the Messenger of Allâh ﷺ and said: 'I do not have a guide to bring me to the prayer.' And he asked him to grant him a dispensation allowing him to pray in his house, and he gave

him permission. Then when he turned away he said to him: 'Can you hear the call to prayer?' He said: 'Yes.' He said: 'Then respond to it.'" (*Ṣaḥîḥ*)

الصَّلَاةِ، فَسَأَلَهُ أَنْ يُرَخِّصَ لَهُ أَنْ يُصَلِّيَ فِي بَيْتِهِ فَأَذِنَ لَهُ، فَلَمَّا وَلَّى قَالَ لَهُ: «أَتَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟» قَالَ: نَعَمْ، قَالَ: «فَأَجِبْ».

تخريج: أخرجه مسلم، المساجد، باب يجب إتيان المسجد على من سمع النداء، ح:٦٥٣ عن إسحاق بن إبراهيم، يعني ابن راهويه به، وهو في الكبرٰى، ح:٩٢٣.

Comments:

This narration also forms an argument for those who consider prayer in congregation obligatory; otherwise Allâh's Messenger ﷺ would have given the helpless and blind Companion a general pardon from having to come to congregational prayer. Initially, the Prophet ﷺ had granted him pardon, but on inquiry, it was realized that he did not stay far from the mosque. The sound of the *Adhân* was audible from his home, and it was possible for him to come to the mosque from such a close distance all by himself.

852. It was narrated from Ibn Umm Maktûm that he said: "O Messenger of Allâh, there are many (dangerous) pests and wild animals in Al-Madînah." He said: "Can you hear (the words) 'Come to prayer, come to prosperity'?" He said: "Yes." He said: "Then be quick to respond," and he did not grant him a dispensation. (*Ṣaḥîḥ*)

٨٥٢ - أَخْبَرَنَا هَارُونُ بْنُ زَيْدِ بْنِ أَبِي الزَّرْقَاءِ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ ح وَأَخْبَرَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنَا قَاسِمُ بْنُ يَزِيدَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ ابنِ أُمِّ مَكْتُومٍ، أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! إِنَّ الْمَدِينَةَ كَثِيرَةُ الْهَوَامِّ وَالسِّبَاعِ، قَالَ: «هَلْ تَسْمَعُ حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الْفَلَاحِ؟» قَالَ: نَعَمْ، قَالَ: «فَحَيَّ هَلًا». وَلَمْ يُرَخِّصْ لَهُ.

تخريج: [صحيح] أخرجه أبوداود، الصلوة، باب التشديد في ترك الجماعة، ح:٥٥٣ عن هارون بن زيد به، وهو في الكبرٰى، ح:٩٢٤، وصححه ابن خزيمة، ح:١٤٧٨، وله شواهد عند مسلم، ح:٦٥٣، وأحمد:٣/٤٢٣، وابن خزيمة، ح:١٤٧٩، والحاكم:١/٢٤٧ وغيرهم.

Chapter 51. Excuse For Not Praying In Congregation

(المعجم ٥١) - العُذْرُ فِي تَرْكِ الجَمَاعَةِ (التحفة ٢٤٣)

853. It was narrated from Hishâm bin 'Urwah from his father that

٨٥٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ

هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عَبْدَ اللهِ بْنَ أَرْقَمَ كَانَ يَؤُمُّ أَصْحَابَهُ، فَحَضَرَتِ الصَّلَاةُ يَوْمًا فَذَهَبَ لِحَاجَتِهِ ثُمَّ رَجَعَ، فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا وَجَدَ أَحَدُكُمُ الْغَائِطَ فَلْيَبْدأْ بِهِ قَبْلَ الصَّلَاةِ».

'Abdullâh bin Arqam used to lead his companions in prayer. The time for prayer came one day and he went to relieve himself then he came back and said: "I heard the Messenger of Allâh ﷺ say: 'If any one of you feels the need to defecate, let him do that first, before he prays.'" (*Sahîh*)

تخريج: [صحيح] أخرجه أبوداود، الطهارة، باب أيصلي الرجل وهو حاقن؟، ح:٨٨، والترمذي، ح:١٤٢، وابن ماجه، ح:٦١٦ من حديث هشام به، وهو في الموطأ (يحيىٰ):١/ ١٥٩، والكبرٰى، ح:٩٢٥، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم * هشام صرح بالسماع عند أحمد.

Comments:

1. He himself had not come that day. Instead, he had sent someone else who led people in prayer. When he reached there after the prayer, he excused himself.
2. If someone feels the need to relieve himself, he should free himself from it before praying, even though he misses the congregation. This is because without easing himself, he will not be able to properly concentrate on his prayer.

٨٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَضَرَ الْعَشَاءُ وَأُقِيمَتِ الصَّلَاةُ فَابْدَأُوا بِالْعَشَاءِ».

854. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'If dinner is ready and the *Iqâmah* for prayer is said, then start with dinner first.'" (*Sahîh*)

تخريج: أخرجه مسلم، المساجد، باب كراهة الصلٰوة بحضرة الطعام، الذي يريد أكله في الحال ... الخ، ح:٥٥٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٩٢٦ .

Comments:

This is when one is in dire need of taking food, or one feels that if he offers prayer without eating food, he will not be able to concentrate and he will remain disturbed. Or this is when there is fear of food getting spoilt. This is because Allâh's Messenger ﷺ has forbidden ruining wealth.

٨٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِحُنَيْنٍ فَأَصَابَنَا مَطَرٌ،

855. It was narrated from Abû Al-Malîh that his father said: "We were with the Messenger of Allâh ﷺ in Hunain and it rained. The caller of the Messenger of Allâh ﷺ

called out, telling us: 'Pray where you are.'" (*Ṣaḥîḥ*)

فَنَادَى مُنَادِي رَسُولِ اللهِ ﷺ أَنْ صَلُّوا فِي رِحَالِكُمْ.

تخريج: [**إسناده صحيح**] أخرجه أبوداود، الصلوة، باب الجمعة في اليوم المطير، ح:١٠٥٧ من حديث قتادة به، وتابعه خالد الحذاء، وهو في الكبرى، ح:٩٢٧، وأخرجه ابن ماجه، ح:٩٣٦، وصححه ابن خزيمة، وابن حبان، والحاكم:١/ ٢٩٣، والذهبي وغيرهم.

Comments:

See no. 654.

Chapter 52. Regulating "Catching the Congregation" (When Is One Regarded As Having Caught Up With The Congregation)

(المعجم ٥٢) - حَدُّ إِدْرَاكِ الْجَمَاعَةِ (التحفة ٢٤٤)

856. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Wuḍû'* and does it well, then sets out for the *Masjid* and finds that the people have already prayed, Allâh will decree for him a reward like that of those who attended (the prayer), without reducing the slightest from their reward." (*Ḥasan*)

٨٥٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنِ ابْنِ طَحْلَاءَ، عَنْ مُحْصِنِ بْنِ عَلِيٍّ الْفِهْرِيِّ، عَنْ عَوْفِ بْنِ الْحَارِثِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ خَرَجَ عَامِدًا إِلَى الْمَسْجِدِ فَوَجَدَ النَّاسَ قَدْ صَلَّوْا، كَتَبَ اللهُ لَهُ مِثْلَ أَجْرِ مَنْ حَضَرَهَا وَلَا يَنْقُصُ ذٰلِكَ مِنْ أُجُورِهِمْ شَيْئًا».

تخريج: [**حسن**] أخرجه أبوداود، الصلوة، باب فيمن خرج يريد الصلوة فسبق بها، ح:٥٦٤ من حديث عبدالعزيز الدراوردي به، وهو في الكبرى، ح:٩٢٨، وصححه الحاكم:١/ ٢٠٨، ٢٠٩، والذهبي، وله شواهد.

Comments:

The intention of this person was obviously to catch the congregation. Moreover, he did not do anything wrong. Instead, he strove hard but was still not able to catch the congregation, and so afterward he felt regret. Hence, he will be rewarded the merit of praying in congregation in proportion to his intention, provided he is accustomed to praying in congregation. And that is from the bounty of Allâh.

857. It was narrated that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever

٨٥٧ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ: أَنَّ

performs *Wudhû'* for prayer and does *Wudhû'* properly,[1] then walks to (attend) the prescribed prayer, and prays with the people or with the congregation or in the *Masjid*, Allâh will forgive him his sins." (***Sahîh***)

الْحُكَيْمَ بْنَ عَبْدِ اللهِ الْقُرَشِيَّ حَدَّثَهُ أَنَّ نَافِعَ بْنَ جُبَيْرٍ وعَبْدَ اللهِ بْنِ أَبِي سَلَمَةَ حَدَّثَاهُ: أَنَّ مُعَاذَ ابْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمَا عَنْ حُمْرَانَ - مَوْلَى عُثْمَانَ بْنِ عَفَّانَ - عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ تَوَضَّأَ لِلصَّلَاةِ فَأَسْبَغَ الْوُضُوءَ، ثُمَّ مَشَىٰ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ فَصَلَّاهَا مَعَ النَّاسِ أَوْ مَعَ الْجَمَاعَةِ أَوْ فِي الْمَسْجِدِ غَفَرَ اللهُ لَهُ ذُنُوبَهُ».

تخريج: أخرجه مسلم، الطهارة، باب فضل الوضوء والصلوة عقبه، ح: ١٣/٢٣٢ من حديث عبدالله بن وهب به، وهو في الكبرى، ح: ٩٢٩، وأخرجه البخاري، ح: ٦٤٣٣ من حديث معاذ بن عبدالرحمن به.

Chapter 53. Repeating A Prayer With The Congregation When A Man Has Already Prayed By Himself

(المعجم ٥٣) - إِعَادَةُ الصَّلَاةِ مَعَ الجَمَاعَةِ بَعْدَ صَلَاةِ الرَّجُلِ لِنَفْسِهِ (التحفة ٢٤٥)

858. It was narrated from Mihjan that he was in a gathering with the Messenger of Allâh ﷺ when the *Adhân* was called for prayer. The Messenger of Allâh ﷺ got up, then he came back and Mihjan was still sitting there. The Messenger of Allâh ﷺ said to him: "What kept you from praying? Are you not a Muslim man?" He said: "Yes, but I had already prayed with my family." The Messenger of Allâh ﷺ said to him: "When you come you should pray with the people even if you have already prayed." (***Hasan***)

٨٥٨ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ رَجُلٍ مِنْ بَنِي الدِّيلِ يُقَالُ لَهُ بُسْرُ بْنُ مِحْجَنٍ، عَنْ مِحْجَنٍ: أَنَّهُ كَانَ فِي مَجْلِسٍ مَعَ رَسُولِ اللهِ ﷺ فَأُذِّنَ بِالصَّلَاةِ، فَقَامَ رَسُولُ اللهِ ﷺ ثُمَّ رَجَعَ وَمِحْجَنٌ فِي مَجْلِسِهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَا مَنَعَكَ أَنْ تُصَلِّيَ؟ أَلَسْتَ بِرَجُلٍ مُسْلِمٍ؟» قَالَ: بَلَىٰ، وَلَكِنِّي كُنْتُ قَدْ صَلَّيْتُ فِي أَهْلِي، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِذَا جِئْتَ فَصَلِّ مَعَ النَّاسِ وَإِنْ كُنْتَ قَدْ صَلَّيْتَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ٣٤ من حديث مالك به، وهو في الموطأ (يحيىٰ): ١/ ١٣٢، والكبرى، ح: ٩٣٠، وصححه ابن خزيمة، وابن حبان، والحاكم: ١/ ٢٤٤.

[1] *Asbaghal-Wudû'*; see No. 111, and no. 141 and what follows it.

Comments:

If someone performs prayer solitarily thinking that he would perhaps not be able to catch the congregation, or that perhaps the congregation is over, or that he will not be able to go the mosque, etc., but if he thereafter comes to the mosque and finds the congregational prayer to still be in progress, he should repeat his prayer in congregation, so that he could gain the reward of praying in congregation.

Chapter 54. Repeating *Fajr* With The Congregation For One Who Has Already Prayed On His Own

(المعجم ٥٤) - إِعَادَةُ الفَجْرِ مَعَ الجَمَاعَةِ لِمَنْ صَلَّى وَحْدَهُ (التحفة ٢٤٦)

859. Jâbir bin Yazîd bin Al-Aswad Al-'Âmirî told us that his father said: "I attended *Fajr* prayer with the Messenger of Allâh ﷺ in Masjid Al-Khaif.[1] When he finished praying, he saw two men at the back of the people who had not prayed with him. He said: 'Bring them here.' So they were brought to him, trembling. He said: 'What kept you from praying with us?' They said: 'O Messenger of Allâh, we had already prayed in our lodgings.' He said: 'Do not do that. If you have already prayed in your lodgings, then you come to a *Masjid* in which there is a congregation, then pray with them, and it will be a voluntary prayer for you.'" (*Sahîh*)

٨٥٩ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا يَعْلَى بْنُ عَطَاءٍ: أَخْبَرَنَا جَابِرُ ابْنُ يَزِيدَ بْنِ الْأَسْوَدِ الْعَامِرِيُّ عَنْ أَبِيهِ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْفَجْرِ فِي مَسْجِدِ الْخَيْفِ، فَلَمَّا قَضَى صَلَاتَهُ إِذَا هُوَ بِرَجُلَيْنِ فِي آخِرِ الْقَوْمِ لَمْ يُصَلِّيَا مَعَهُ، قَالَ: «عَلَيَّ بِهِمَا»، فَأُتِيَ بِهِمَا تَرْعَدُ فَرَائِصُهُمَا فَقَالَ: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟» قَالَا: يَا رَسُولَ اللهِ! إِنَّا قَدْ صَلَّيْنَا فِي رِحَالِنَا قَالَ: «فَلَا تَفْعَلَا إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدَ جَمَاعَةٍ فَصَلِّيَا مَعَهُمْ، فَإِنَّهَا لَكُمَا نَافِلَةٌ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في الرجل يصلي وحده ثم يدرك الجماعة، ح:٢١٩ من حديث هشيم به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٩٣١، وصححه ابن خزيمة، ح:١٢٧٩، وابن حبان، ح:٤٣٤، ٤٣٥، وله شواهد، انظر الحديث السابق، وأخرجه أبوداود، ح:٥٧٥، ٥٧٦ من حديث يعلى نحوه.

Comments:

The Al-Khaif Mosque is in Mina, and this incident is related to the Farewell Pilgrimage. There is no possibility of its being abrogated.

[1] The main *Masjid* in Mina, one of stations of pilgrimage in Makkah.

Chapter 55. Repeating A Prayer With A Congregation After The Time For It Is Over

(المعجم ٥٥) - إِعَادَةُ الصَّلَاةِ بَعْدَ ذَهَابِ وَقْتِهَا مَعَ الْجَمَاعَةِ (التحفة ٢٤٧)

860. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said to me, and struck my thigh: 'What will you do if you stay among people who delay the prayer until its time is over?' He said: 'What do you command me to do?' He said: 'Offer the prayer on time, then go about your business, Then if the *Iqâmah* for that prayer is said and you are in the *Masjid*, then pray.'" (*Ṣaḥîḥ*)

٨٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ - وَاللَّفْظُ لَهُ - عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلٍ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ، وَضَرَبَ فَخِذِي: «كَيْفَ أَنْتَ إِذَا بَقِيتَ فِي قَوْمٍ يُؤَخِّرُونَ الصَّلَاةَ عَنْ وَقْتِهَا؟» قَالَ: مَا تَأْمُرُ؟ قَالَ: «صَلِّ الصَّلَاةَ لِوَقْتِهَا ثُمَّ اذْهَبْ لِحَاجَتِكَ، فَإِنْ أُقِيمَتِ الصَّلَاةُ وَأَنْتَ فِي الْمَسْجِدِ فَصَلِّ».

تخريج: [صحيح] تقدم، ح:٧٧٩، وهو في الكبرى، ح:٩٣٢.

Chapter 56. The Obligation Of Prayer Is Removed From One Who Offered It In The *Masjid* With The *Imâm* In Congregation

(المعجم ٥٦) - سُقُوطُ الصَّلَاةِ عَمَّنْ صَلَّى مَعَ الْإِمَامِ فِي الْمَسْجِدِ جَمَاعَةً (التحفة ٢٤٨)

861. It was narrated that Sulaimân – the freed slave of Maimûnah – said: "I saw Ibn 'Umar sitting in Al-Balâṭ[1] when the people were praying. I said: 'O Abû 'Abdur-Raḥmân, why are you not praying?' He said: 'I have already prayed, and I heard the Messenger of Allâh ﷺ say: "Do not repeat a prayer twice in one day." (*Ṣaḥîḥ*)

٨٦١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سُلَيْمَانَ - مَوْلَى مَيْمُونَةَ - قَالَ: رَأَيْتُ ابْنَ عُمَرَ جَالِسًا عَلَى الْبَلَاطِ وَالنَّاسُ يُصَلُّونَ، قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! مَا لَكَ لَا تُصَلِّي؟ قَالَ: إِنِّي قَدْ صَلَّيْتُ، إِنِّي سَمِعْتُ

[1] A place in Al-Madînah.

رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُعَادُ الصَّلَاةُ فِي يَوْمٍ مَرَّتَيْنِ».

تخريج: [إسناده صحيح] أخرجه أبوداود، الصلوة، باب إذا صلى في جماعة ثم أدرك جماعةً يعيد، ح:٥٧٩ من حديث حسين المعلم به، وهو في الكبرٰى، ح:٩٣٣، وصححه ابن خزيمة، ح:١٦٤١، وابن حبان، ح:٤٣٢ وغيرهما.

Comments:

Performing the same prayer again is forbidden only when it was earlier performed in congregation, in the *Masjid*.

Chapter 57. Rushing To Pray

(المعجم ٥٧) - السَّعْيُ إِلَى الصَّلَاةِ (التحفة ٢٤٩)

862. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When you come to pray, do not come rushing; come walking in a dignified manner, and whatever you catch up with, pray, and whatever you miss, make it up.'" ***(Sahîh)***

٨٦٢ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَيْتُمُ الصَّلَاةَ فَلَا تَأْتُوهَا وَأَنْتُمْ تَسْعَوْنَ وَأْتُوهَا تَمْشُونَ وَعَلَيْكُمُ السَّكِينَةُ، فَمَا أَدْرَكْتُمْ فَصَلُّوا وَمَا فَاتَكُمْ فَاقْضُوا».

تخريج: أخرجه مسلم، المساجد، باب استحباب إتيان الصلوة بوقار وسكينة ... الخ، ح:٦٠٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٩٣٤.

Comments:

To come to the prayer running is against one's dignity. It is disrespectful. It violates the sanctity of the mosque. To present oneself before the Lord of the worlds is not a trivial matter. It requires perfect tranquillity and calmness. Even in ordinary matters, hastiness is not appropriate.

Chapter 58. Hastening To Pray Without Rushing Unduly

(المعجم ٥٨) - الإِسْرَاعُ إِلَى الصَّلَاةِ مِنْ غَيْرِ سَعْيٍ (التحفة ٢٥٠)

863. It was narrated that Abû Râfi' said: "After the Messenger of Allâh ﷺ had prayed *'Asr*, he would go to Banu 'Abdul-Ashhal to speak to them, until the time for *Maghrib* came." Abû Râfi' said: "While the

٨٦٣ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الأَسْوَدِ ابْنِ عَمْرٍو: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ مَنْبُوذٍ، عَنِ الْفَضْلِ بْنِ عُبَيْدِ اللهِ،

عَنْ أَبِي رَافِعٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى الْعَصْرَ ذَهَبَ إِلَى بَنِي عَبْدِ الْأَشْهَلِ فَيَتَحَدَّثُ عِنْدَهُمْ حَتَّى يَنْحَدِرَ لِلْمَغْرِبِ، قَالَ أَبُو رَافِعٍ: فَبَيْنَمَا النَّبِيُّ ﷺ يُسْرِعُ إِلَى الْمَغْرِبِ مَرَرْنَا بِالْبَقِيعِ فَقَالَ: «أُفٍّ لَكَ أُفٍّ لَكَ». قَالَ: فَكَبُرَ ذٰلِكَ فِي ذَرْعِي فَاسْتَأْخَرْتُ وَظَنَنْتُ أَنَّهُ يُرِيدُنِي فَقَالَ: «مَا لَكَ؟ امْشِ». فَقُلْتُ: أَحَدَثَ حَدَثٌ، قَالَ: «مَا ذَاكَ؟» قُلْتُ: أَفَّفْتَ بِي، قَالَ: «لَا، وَلٰكِنْ هٰذَا فُلَانٌ بَعَثْتُهُ سَاعِيًا عَلَى بَنِي فُلَانٍ فَغَلَّ نَمِرَةً فَدُرِّعَ الْآنَ مِثْلُهَا مِنْ نَارٍ».

Prophet ﷺ was hastening to pray *Maghrib*, we passed by Al-Baqî'[1] and he said: 'Fie on you, fie on you!' That upset me so I slowed down, because I thought that he meant me. He said: 'What is the matter with you? Keep up!' I said: 'Is there something wrong?' He said: 'Why are you asking that?' I said: 'Because you said: "Fie on you" to me.' He said: 'No, that was so-and-so whom I had sent to collect *Zakâh* from the tribe of so-and-so, and he stole a *Namirah*[2] and now he is clothed with something similar made of Fire.'" (***Hasan***)

تخريج: [حسن] أخرجه أحمد: ٦/ ٣٩٢ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح: ٩٣٥، وصححه ابن خزيمة، ح: ٢٣٣٧، وللحديث طرق أخرى عند الطبراني (الكبير: ١/ ٩٦١، ٩٦٨، ٩٧٤، ٩٨٨) وغيره * منبوذ هو رجل من آل بني رافع وثقه ابن خزيمة، وشيخه ابن أبي رافع حسن الحديث .

Comments:

If the time is short and the congregation has already been set up, one may walk in a manner and with a pace that is not disrespectful to the mosque or the prayer and that does not lessen one's sense of dignity.

٨٦٤ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مَنْبُوذٌ رَجُلٌ مِنْ آلِ أَبِي رَافِعٍ عَنِ الْفَضْلِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ عَنْ أَبِي رَافِعٍ نَحْوَهُ.

864. (Another chain) with similar from from Abû Râfi'. (***Hasan***)

تخريج: [حسن] انظر الحديث السابق

[1] The graveyard of Al-Madînah.

[2] "Every garment including stripes which the 'Arabs wrap around the waist is called a *Namirah*, its plural is *Namâr*. It is as if it refers to the colors of a *Namir* (leopard or tiger); because it contains white and black." (*An-Nihâyah*)

Chapter 59. Coming To Prayer Early (before others)

(المعجم ٥٩) - التَّهْجِيرُ إِلَى الصَّلَاةِ (التحفة ٢٥١)

865. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The likeness of one who comes early to prayer is that of one who sacrificed a camel, then the one who comes after him is like one who sacrificed a cow, then the one who comes after him is like one who sacrificed a ram, then the one who comes after him is like one who sacrificed a chicken, then the one who comes after him is like one who sacrificed an egg." (*Sahîh*)

٨٦٥ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو عَبْدِ اللهِ الْأَغَرُّ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْمُهَجِّرِ إِلَى الصَّلَاةِ كَمَثَلِ الَّذِي يُهْدِي الْبَدَنَةَ، ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْبَقَرَةَ، ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْكَبْشَ، ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الدَّجَاجَةَ، ثُمَّ الَّذِي عَلَى إِثْرِهِ كَالَّذِي يُهْدِي الْبَيْضَةَ».

تخريج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح:٣٢١١، ومسلم، الجمعة، باب فضل التهجير يوم الجمعة، ح:٨٥٠ بعد، ح:٨٥٦ من حديث الزهري به، وهو في الكبرٰى، ح:٩٣٦، والمراد بالصلوة: صلوة الجمعة.

Comments:

Here, sacrifice means offering. Some people maintaining it to mean sacrificial offerings have tried to prove the permissibility of sacrificing a hen. But how could an egg be slaughtered? Resorting to these types of ridiculous issues is to rebel against the majority of scholars and to present oneself in bad taste and turn oneself into a laughing stock! Basing one's argument merely on words often degenerates into misguidance. One should follow the action adopted by the dominant majority of the Prophet's ﷺ Companions and their successors.

Chapter 60. The Disapproval Of Praying When The *Iqâmah* Is Said

(المعجم ٦٠) - مَا يُكْرَهُ مِنَ الصَّلَاةِ عِنْدَ الْإِقَامَةِ (التحفة ٢٥٢)

866. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Iqâmah* for prayer is said, there is no prayer except the prescribed prayer.'" (*Sahîh*)

٨٦٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ

ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب كراهة الشروع في نافلة بعد شروع المؤذن ... الخ، ح: ٧١٠/ ٦٤ من حديث زكريا بن إسحاق به، وهو في الكبرٰى، ح: ٩٣٧.

Comments:

When the commencement of an obligatory prayer is announced, no other optional or obligatory prayer may be begun. This is because doing so is against the principles of congregational prayer and ruins the significance of being a part of the congregation.

867. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the *Iqâmah* for prayer is said, there is no prayer except the prescribed prayer." (*Ṣaḥîḥ*)

٨٦٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ ومُحَمَّدُ بنُ بَشّارٍ قالَا: حدّثنا مُحَمَّدٌ عن شُعْبَةَ عَنْ وَرْقاءَ بنِ عُمَرَ، عَنْ عَمرِو بْنِ دِينَارٍ عَنْ عَطَاءِ بْنِ يَسَارٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَلَا صَلَاةَ إِلَّا الْمَكْتُوبَةُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٩٣٨.

868. It was narrated that Ibn Buḥainah said: "The *Iqâmah* for *Ṣubḥ* prayer was said, and the Messenger of Allâh ﷺ saw a man praying while the *Mu'adhdhin* was saying the *Iqâmah*. He said: 'Are you praying *Ṣubḥ* with four *Rak'ahs*?'" (*Ṣaḥîḥ*)

٨٦٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنِ ابْنِ بُحَيْنَةَ قَالَ: أُقِيمَتْ صَلَاةُ الصُّبْحِ، فَرَأَى رَسُولُ اللهِ ﷺ رَجُلًا يُصَلِّي وَالْمُؤَذِّنُ يُقِيمُ، فَقَالَ: «أَتُصَلِّي الصُّبْحَ أَرْبَعًا».

تخريج: أخرجه مسلم، صلوة المسافرين، باب كراهة الشروع في نافلة بعد شروع المؤذن في إقامة الصلوة ... الخ، ح: ٧١١/ ٦٦ عن قتيبة، والبخاري، الأذان، باب إذا أقيمت الصلوة فلا صلوة إلا المكتوبة، ح: ٦٦٣ من حديث سعد بن إبراهيم به، وهو في الكبرٰى، ح: ٩٣٩.

Comments:

This narration is explicit that once the commencement of the prayer is being announced, one may not begin praying the two-unit *Sunnah* prayer of the *Fajr*. The preceding narrations also demand the same. The making up of the missed *Fajr Sunnah* may be done after the obligatory prayer, as is recorded by Abû Dâwûd and At-Tirmidhî concerning a Companion of the Prophet ﷺ who performed the *Sunnah* prayer after having prayed the dawn prayer, and the

Messenger of Allâh ﷺ in a way showed his approval of what he did (i.e., the Messenger ﷺ did not stop him from doing so). (*Sunan Abî Dâwûd*: 1267; At-Tirmidhî: 422).

Chapter 61. Concerning One Who Prays The Two (*Sunnah*) *Rak'ahs* Of *Fajr* While The *Imâm* Is Leading The Prayer

(المعجم ٦١) - فِيمَنْ يُصَلِّي رَكْعَتَي الْفَجْرِ وَالإِمَامُ فِي الصَّلَاةِ (التحفة ٢٥٣)

869. It was narrated that 'Abdullâh bin Sarjis said: "A man came while the Messenger of Allâh ﷺ was praying *Subh*, and he prayed two *Rak'ahs* then joined the prayer. When the Messenger of Allâh ﷺ had finished praying he said: 'O so-and-so, which of them is your prayer – the one you prayed with us or the one you prayed on your own?'" (*Sahîh*)

٨٦٩ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: جَاءَ رَجُلٌ وَرَسُولُ اللهِ ﷺ فِي صَلَاةِ الصُّبْحِ فَرَكَعَ الرَّكْعَتَيْنِ ثُمَّ دَخَلَ، فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ صَلَاتَهُ قَالَ: «يَا فُلَانُ! أَيُّهُمَا صَلَاتُكَ، الَّتِي صَلَّيْتَ مَعَنَا أَوِ الَّتِي صَلَّيْتَ لِنَفْسِكَ؟».

تخريج: أخرجه مسلم، ح:٧١٢ (وانظر الحديث السابق) من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٩٤٠ * عاصم هو الأحول.

Comments:

The gist of the *Hadîth* is also the same that the *Sunnah* prayer should not be performed during the dawn prayer. Although according to the Hanafis it may be offered outside of the mosque. This was the way of action of the predecessors. Those who came afterward permitted its performance even inside of the mosque in the rear rows where the congregation is held; but there is clarification in a narration of *Sahîh Muslim* to the effect that the person alluded to in *Hadîth* 868 had performed the prayer on one side of the mosque. (*Sahîh Muslim*: 712), and Allâh's Messenger ﷺ stopped him thereupon. In the presence of such an explicit narration, to permit performance of the *Sunnah* prayer when the congregation is being conducted is surely a bold step.

Chapter 62. A Person Praying Alone Behind The Row

(المعجم ٦٢) - الْمُنْفَرِدُ خَلْفَ الصَّفِّ (التحفة ٢٥٤)

870. Anas said: "The Messenger of Allâh ﷺ came to our house and I prayed with an orphan of ours behind him, and Umm Sulaim prayed behind us." (*Sahîh*)

٨٧٠ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ قَالَ: سَمِعْتُ أَنَسًا قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فِي بَيْتِنَا فَصَلَّيْتُ أَنَا وَيَتِيمٌ لَنَا خَلْفَهُ، وَصَلَّتْ أُمُّ سُلَيْمٍ خَلْفَنَا.

تخريج: أخرجه البخاري، الأذان، باب: المرأة وحدها تكون صفًّا، ح:٧٢٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٩٤١ * شيخ البخاري: عبدالله بن محمد هو المسندي غير الزهري شيخ النسائي فليتنبه.

Comments:

Imâm Nasâî's placing of this narration under the chapter heading is to cite proof for the view ot those who claim that the orphan did not count as a man so it was as if Anas was alone.

871. It was narrated that Ibn 'Abbâs said: "There was a woman who used to pray behind the Messenger of Allâh ﷺ who was beautiful, one of the most beautiful of people. Some of the people used to go to the front row to avoid seeing her, and some used to go to the back row so that when they bowed they could see her from beneath their armpits. Then Allâh revealed the words: 'To Us are known those of you who hasten forward and those who lag behind.[1] (*Ḍa'îf*)

٨٧١ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحٌ - يَعْنِي ابْنَ قَيْسٍ - عَنِ ابْنِ مَالِكٍ - وَهُوَ عَمْرٌو - عَنْ أَبِي الْجَوْزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ امْرَأَةٌ تُصَلِّي خَلْفَ رَسُولِ اللهِ ﷺ حَسْنَاءُ مِنْ أَحْسَنِ النَّاسِ قَالَ: وَكَانَ بَعْضُ الْقَوْمِ يَتَقَدَّمُ فِي الصَّفِّ الْأَوَّلِ لِئَلَّا يَرَاهَا وَيَسْتَأْخِرُ بَعْضُهُمْ حَتَّى يَكُونَ فِي الصَّفِّ الْمُؤَخَّرِ فَإِذَا رَكَعَ يعنى نَظَرَ مِنْ تَحْتِ إِبْطِهِ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنكُمْ وَلَقَدْ عَلِمْنَا الْمُسْتَـْٔخِرِينَ﴾. [الحجر: ٢٤]

تخريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الحجر، ح:٣١٢٢ عن قتيبة به، وهو في الكبرى، ح:٩٤٢ * عمرو بن مالك النكري ضعيف كما حققته في تسهيل الحاجة في تخريج سنن ابن ماجه، ح:١٠٤٦.

Comments:

Worshippers consist of various kinds of people - pious as well as evil, true believers as well as hypocrites. In this *Ḥadîth*, therefore, there is nothing far from probable.

Chapter 63. Bowing Outside The Row

(المعجم ٦٣) - الرُّكُوعُ دُونَ الصَّفِّ

(التحفة ٢٥٥)

872. Abû Bakrah narrated that he entered the *Masjid* when the

٨٧٢ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ

[1] *Al-Ḥijr* 15:24.

ابْنِ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ عَنْ زِيَادٍ الْأَعْلَمِ قَالَ: حَدَّثَنَا الْحَسَنُ أَنَّ أَبَا بَكْرَةَ حَدَّثَهُ: أَنَّهُ دَخَلَ الْمَسْجِدَ وَالنَّبِيُّ ﷺ رَاكِعٌ فَرَكَعَ دُونَ الصَّفِّ، فَقَالَ النَّبِيُّ ﷺ: «زَادَكَ اللهُ حِرْصًا وَلَا تَعُدْ».

Prophet ﷺ was bowing, so he bowed outside the row. The Prophet ﷺ said: "May Allâh increase you in keenness, but do not do this again." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب: إذا ركع دون الصف، ح:٧٨٣ من حديث زياد الأعلم به، وهو في الكبرى، ح:٩٤٣، وأخرجه أبوداود، ح:٦٨٣ عن حميد بن مسعدة به.

Comments:

On the basis of this *Ḥadîth* it has been argued that a latecomer is considered to have performed a *Rak'ah* (a unit of prayer) if he manages to catch the bowing posture of the prayer-leader. Abû Bakrah feared that if he missed the bowing he would not be able to catch the *Rak'ah*, which is why he adopted such a course of action. And Allâh knows best.

٨٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنِي أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ يَوْمًا ثُمَّ انْصَرَفَ فَقَالَ: «يَا فُلَانُ! أَلَا تُحَسِّنُ صَلَاتَكَ؟ أَلَا يَنْظُرُ الْمُصَلِّي كَيْفَ يُصَلِّي لِنَفْسِهِ؟ إِنِّي أُبْصِرُ مِنْ وَرَائِي كَمَا أُبْصِرُ بَيْنَ يَدَيَّ».

873. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prayed one day then left and said: 'O so-and-so, why don't you improve your prayer? Shouldn't the one who is praying reflection how he prays it for himself? I can see behind me just as I can see in front of me.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الصلوٰة، باب الأمر بتحسين الصلوٰة وإتمامها والخشوع فيها، ح:٤٢٣ من حديث أبي أسامة به، وهو في الكبرٰى، ح:٩٤٤ .

Comments:

Bowing down ahead of the prayer-leader is contrary to the wholesomeness of prayer. And the Prophet ﷺ commanded in this narration to strive to perfect one's prayer. (For further elucidation, see *Ḥadîth* 814).

Chapter 64. Praying After *Ẓuhr*

(المعجم ٦٤) - الصَّلَاةُ بَعْدَ الظُّهْرِ

(التحفة ٢٥٦)

٨٧٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي قَبْلَ الظُّهْرِ رَكْعَتَيْنِ وَبَعْدَهَا رَكْعَتَيْنِ، وَكَانَ

874. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to pray two *Rak'ahs* before *Ẓuhr* and two afterward, and he used

to pray two *Rak'ahs* after *Maghrib* in his house, and two *Rak'ahs* after *'Ishâ'*, and he did not pray after *Jumu'ah* until he departed (from the *Masjid*), then he would pray two *Rak'ahs* at home."

يُصَلِّي بَعْدَ الْمَغْرِبِ رَكْعَتَيْنِ فِي بَيْتِهِ، وَبَعْدَ الْعِشَاءِ رَكْعَتَيْنِ، وَكَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّي رَكْعَتَيْنِ.

تخريج: أخرجه البخاري، الجمعة، باب الصلوٰة بعد الجمعة وقبلها، ح:٩٣٧، ومسلم، الجمعة، باب الصلوٰة بعد الجمعة، ح:٨٨٢/ ٧٠ من حديث مالك به، وهو في الموطأ (يحيىٰ):١/ ١٦٦، والكبرىٰ، ح:٣٤٤.

Chapter 65. Prayer Before *'Asr*, And Different Narrations From Abû Ishâq Concerning That

(المعجم ٦٥) - الصَّلَاةُ قَبْلَ العَصْرِ وَذِكْرِ اخْتِلَافِ النَّاقِلِينَ عَنْ أَبِي إِسْحَاقَ فِي ذَلِكَ (التحفة ٢٥٧)

875. It was narrated from Abû Ishâq, that 'Âṣim bin Ḍamrah said: "We asked 'Alî about the prayer of the Messenger of Allâh ﷺ. He said: 'Who among you could manage to do that?' We said: 'Even if we cannot do it, we still want to hear about it.' He said: 'When the sun reached the same height (in the east) as it reaches (in the west) at the time of *'Asr*, he would pray two *Rak'ahs*,[1] and when the sun reached the same height (in the east) as it reaches (in the west) at the time for *Ẓuhr* he would pray four *Rak'ahs*. He would pray four *Rak'ahs* before *Ẓuhr* and two after, and he would pray four *Rak'ahs* before *'Asr*, separating each two *Rak'ahs* with *Taslîm* upon the angels who are close to Allâh, and the prophets, and those who follow them of the believers and Muslims.'" (*Ṣaḥîḥ*)

٨٧٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بنِ ضَمْرَةَ قَالَ: سَأَلْنَا عَلِيًّا عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ قَالَ: أَيُّكُمْ يُطِيقُ ذٰلِكَ؟ قُلْنَا: إِنْ لَمْ نُطِقْهُ سَمِعْنَا، قَالَ: كَانَ إِذَا كَانَتِ الشَّمْسُ مِنْ هٰهُنَا كَهَيْأَتِهَا مِنْ هٰهُنَا عِنْدَ الْعَصْرِ صَلَّىٰ رَكْعَتَيْنِ، فَإِذَا كَانَتْ مِنْ هٰهُنَا كَهَيْأَتِهَا مِنْ هٰهُنَا عِنْدَ الظُّهْرِ صَلَّىٰ أَرْبَعًا، وَيُصَلِّي قَبْلَ الظُّهْرِ أَرْبَعًا وَبَعْدَهَا ثِنْتَيْنِ، وَيُصَلِّي قَبْلَ الْعَصْرِ أَرْبَعًا يَفْصِلُ بَيْنَ كُلِّ رَكْعَتَيْنِ بِتَسْلِيمٍ عَلَى الْمَلَائِكَةِ الْمُقَرَّبِينَ وَالنَّبِيِّينَ وَمَنْ تَبِعَهُمْ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ.

[1] That is, the *Ḍuḥa* prayer.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلٰوة، باب كيف كان يتطوع النبي ﷺ بالنهار، ح:٥٩٨، ٥٩٩ من حديث شعبة به، وقال: "حسن"، وهو في الكبرٰى، ح:٣٣٩، وللحديث شواهد.

Comments:

The earlier prayer is the midmorning prayer - *Salâtud Dhuha* - and by the latter one is the *Sunnah* of the meridian, which is also called *Salâtul Awwabîn* by some. Here, there is no mention of the *Salâtul Ishrâq*, which is generally performed fifteen or twenty minutes after sunrise: It consists at the very least of two units or *Rak'ahs*.

876. It was narrated from Abû Isḥâq, that 'Âṣim bin Ḍamrah said: "I asked 'Alî bin Abî Ṭâlib about the prayer of the Messenger of Allâh ﷺ during the day before the prescribed prayers. He said: 'Who is able to do that?' Then he told us: 'The Messenger of Allâh ﷺ used to pray two *Rak'ahs* when the sun had passed its zenith, and four *Rak'ahs* before the middle of the day, with the *Taslîm* at the end.'" **(*Ḥasan*)**

٨٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحمٰنِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ قَالَ: سَأَلْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فِي النَّهَارِ قَبْلَ الْمَكْتُوبَةِ، قَالَ: مَنْ يُطِيقُ ذٰلِكَ؟ ثُمَّ أَخْبَرَنَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي حِينَ تَزِيغُ الشَّمْسُ رَكْعَتَيْنِ، وَقَبْلَ نِصْفِ النَّهَارِ أَرْبَعَ رَكَعَاتٍ يَجْعَلُ التَّسْلِيمَ فِي آخِرِهِ.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٣٨ .

the hands three times, (sniff water into the nose) and rinse the mouth, and wash the face and forearms, three times each until when reaching the head, he does not wipe the head, rather he pours water over it. This is how the Messenger of Allâh ﷺ performed *Ghusl* according to what was mentioned. (*Ṣaḥîḥ*)

حَتَّى يُنْقِيَهُ ثُمَّ يَضَعُ يَدَهُ الْيُسْرَى عَلَى التُّرَابِ إِنْ شَاءَ ثُمَّ يَصُبُّ عَلَى يَدِهِ الْيُسْرَى حَتَّى يُنْقِيَهَا، ثُمَّ يَغْسِلُ يَدَيْهِ ثَلَاثًا وَ[يَسْتَنْشِقُ] وَيُمَضْمِضُ وَيَغْسِلُ وَجْهَهُ وَذِرَاعَيْهِ ثَلَاثًا ثَلَاثًا حَتَّى إِذَا بَلَغَ رَأْسَهُ لَمْ يَمْسَحْ وَأَفْرَغَ عَلَيْهِ الْمَاءَ. فَهٰكَذَا كَانَ غُسْلُ رَسُولِ اللهِ ﷺ فِيمَا ذُكِرَ.

تخريج: [إسناده صحيح]

Comments:

1. Washing the right hand first of all is in the position when impurity is found, or one has doubts concerning the presence of an impurity.
2. "If one wants to", means that rubbing the hand with earth is governed by necessity. If the defilement is sticky one may rub it on earth to eradicate the stickiness; otherwise, there is no need to do that.
3. May not wipe the head: This is because the head is to be washed; hence, wiping it would be of no avail.

Chapter 19. Making Sure The Water Reaches The Scalp

(المعجم ١٩) - **بَابُ** اسْتِبْرَاءِ الْبَشَرَةِ فِي الْغُسْلِ مِنَ الْجَنَابَةِ

(التحفة ٢٦٤)

423. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would wash his hands, then performe *Wuḍû'* as for prayer, then run his fingers through his hair until he was sure the water had reached the scalp, then he would pour water over his head three times, then wash the rest of his body." (*Ṣaḥîḥ*)

٤٢٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ غَسَلَ يَدَيْهِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ، ثُمَّ يُخَلِّلُ رَأْسَهُ بِأَصَابِعِهِ حَتَّى إِذَا خُيِّلَ إِلَيْهِ أَنَّهُ قَدِ اسْتَبْرَأَ الْبَشَرَةَ غَرَفَ عَلَى رَأْسِهِ ثَلَاثًا ثُمَّ غَسَلَ سَائِرَ جَسَدِهِ.

تخريج: [صحيح] تقدم، ح:٢٤٨، ٤٢٠ أخرجه مسلم، ح:٣١٦ عن علي بن حجر به.

424. It was narrated that 'Âishah said: "When the Messenger of Allâh ﷺ performed *Ghusl* from *Janâbah*, he would call for something like a vessel used for milking a she-camel, then he would take (some water) in his hand and start with the right side of his head, then the left, then take (some water) in his hands and start pouring it on his head." (*Ṣaḥîḥ*)

٤٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ مِنَ الْجَنَابَةِ دَعَا بِشَيْءٍ نَحْوِ الْحِلَابِ فَأَخَذَ بِكَفِّهِ بَدَأَ بِشِقِّ رَأْسِهِ الْأَيْمَنِ ثُمَّ الْأَيْسَرِ ثُمَّ أَخَذَ بِكَفَّيْهِ فَقَالَ بِهِمَا عَلَى رَأْسِهِ.

تخريج: أخرجه البخاري، الغسل، باب من بدأ بالحلاب أو الطيب عند الغسل، ح:٢٥٨، ومسلم، الحيض، باب صفة غسل الجنابة، ح:٣١٨ عن محمد بن المثنى به.

Chapter 20. How Much Water Is Sufficient For The *Junub* Person To Pour On His Head

(المعجم ٢٠) - **بَابٌ** مَا يَكْفِي الْجُنُبَ مِنْ إِفَاضَةِ الْمَاءِ عَلَى رَأْسِهِ (التحفة ٢٦٥)

425. It was narrated from Jubair bin Muṭ'im that mention of *Ghusl* was made in the presence of the Prophet ﷺ and he said: "As for me, I pour water on my head three times." (*Ṣaḥîḥ*)

٤٢٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ مُطْعِمٍ: أَنَّ النَّبِيَّ ﷺ ذُكِرَ عِنْدَهُ الْغُسْلُ فَقَالَ: «أَمَّا أَنَا فَأُفْرِغُ عَلَى رَأْسِي ثَلَاثًا» لَفْظُ سُوَيْدٍ.

تخريج: [صحيح] تقدم، ح:٢٥١.

Comments:

The Chapter is meant to show that in the process of taking the bath, rubbing the body with hands is not essential, provided that water reaches all the parts of the body.

426. It was narrated that Jâbir said: "When the Messenger of Allâh ﷺ performed *Ghusl*, he

٤٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ مُخَوَّلٍ،

would pour water on his head three times." (*Ṣaḥîḥ*)

عَنْ أَبِي جَعْفَرٍ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا اغْتَسَلَ أَفْرَغَ عَلَى رَأْسِهِ ثَلَاثًا.

تخريج: أخرجه البخاري، الغسل، باب من أفاض على رأسه ثلاثًا، ح:٢٥٥ من حديث شعبة، ومسلم، الحيض، باب استحباب إفاضة الماء على الرأس وغيره ثلاثًا، ح:٣٢٩ من حديث أبي جعفر محمد بن علي به.

Chapter 21. How To Perform *Ghusl* Following Menstruation

(المعجم ٢١) - **بَابُ** الْعَمَلِ فِي الْغُسْلِ مِنَ الْحَيْضِ (التحفة ٢٦٦)

427. It was narrated from 'Âishah: "A woman asked the Prophet ﷺ: 'O Messenger of Allâh, how should I perform *Ghusl* when I become pure?' He said: 'Take a piece of cotton wool scented with musk and clean yourself with it.' She said: 'How should I clean myself with it?' He said: 'Clean yourself with it.' She said: 'How should I clean myself with it?' The Messenger of Allâh ﷺ said: '*Subḥân Allâh!*' and turned away from her." 'Âishah understood what the Messenger of Allâh ﷺ meant, and said: "So I pulled her toward me and told her what the Messenger of Allâh ﷺ meant." (*Ṣaḥîḥ*)

٤٢٧ - **أَخْبَرَنَا** [الْحَسَنُ] بْنُ مُحَمَّدٍ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مَنْصُورُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ قَالَتْ: يَا رَسُولَ اللّٰهِ! كَيْفَ أَغْتَسِلُ عِنْدَ الطُّهُورِ؟ قَالَ: «خُذِي فِرْصَةً مُمَسَّكَةً فَتَوَضَّئِي بِهَا». قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَ: «تَوَضَّئِي بِهَا» قَالَتْ: كَيْفَ أَتَوَضَّأُ بِهَا؟ قَالَتْ: ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ سَبَّحَ وَأَعْرَضَ عَنْهَا فَفَطِنَتْ عَائِشَةُ لِمَا يُرِيدُ رَسُولُ اللهِ ﷺ قَالَتْ: فَأَخَذْتُهَا وَجَبَذْتُهَا إِلَيَّ فَأَخْبَرْتُهَا بِمَا يُرِيدُ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] تقدم، ح:٢٥٢.

Comments:

Allâh's Messenger ﷺ had shown her how to perform the bath, as it is elucidated in some other narrations [*Ṣaḥîḥ Al-Bukhârî - Al-Hayd* (the Menstruation), [*Ṣaḥîḥ Al-Bukhârî - Al-Hayd* (the Menstruation), *Ḥadîth* 314; *Ṣaḥîḥ Muslim - Al-Hayd, Ḥadîth* 332]. Here the narration described one characteristic of taking the bath at the end of one's menstruation. It is that a woman should use fragrance to eliminate the odor of blood.

Chapter 22. Performing *Ghusl* Once

(المعجم ٢٢) - **بَابُ** الْغُسْلِ مَرَّةً وَاحِدَةً (التحفة ٢٦٧)

428. It was narrated that Maimûnah,

٤٢٨ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ:

the wife of the Prophet ﷺ, said: "The Prophet ﷺ performed *Ghusl* from *Janâbah*; he washed his private part then rubbed his hand on the ground or the wall, then he performed *Wuḍû'* as for prayer, then he poured water over his head and the rest of his body." (*Ṣaḥîḥ*)

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: اغْتَسَلَ النَّبِيُّ ﷺ مِنَ الْجَنَابَةِ فَغَسَلَ فَرْجَهُ وَدَلَكَ يَدَهُ بِالْأَرْضِ أَوِ الْحَائِطِ ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلَاةِ ثُمَّ أَفَاضَ عَلَى رَأْسِهِ وَسَائِرِ جَسَدِهِ.

تخريج: [**صحيح**] تقدم، ح: ٢٥٤.

Comments:

It is one of the conditions of the purificatory bath that no part of the body should remain dry, whether water is poured on the body once or more than once.

Chapter 23. Women In *Nifâs* Performing *Ghusl* When Entering *Iḥrâm*

(المعجم ٢٣) - **بَابُ** اغْتِسَالِ النُّفَسَاءِ عِنْدَ الْإِحْرَامِ (التحفة ٢٦٨)

429. Ja'far bin Muḥammad said: "My father told me: 'We came to Jâbir bin 'Abdullâh and asked him about the *Ḥajj* of the Prophet ﷺ. He narrated; "The Messenger of Allâh ﷺ set out when there were five (days) remaining in Dhûl-Qa'dah, and we set out with him. When he came to Dhûl-Ḥulaifah, Asmâ' bint 'Umais gave birth to Muḥammad bin Abî Bakr. She sent word to the Messenger of Allâh ﷺ asking what she should do. He said: 'Perform *Ghusl*, bind yourself with a cloth then begin (the *Talbiyah* for *Iḥrâm*).'" (*Ṣaḥîḥ*)

٤٢٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - [قَالَ]: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ الْوَدَاعِ، فَحَدَّثَنَا أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ حَتَّى أَتَى ذَا الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ كَيْفَ أَصْنَعُ؟ فَقَالَ: «اغْتَسِلِي ثُمَّ اسْتَثْفِرِي ثُمَّ أَهِلِّي».

تخريج: [**إسناده صحيح**] تقدم، ح: ٢٩٢ .

Comments:

A woman's bathing herself in the state of postnatal bleeding is merely for the bodily cleanliness or for the weightiness of the sanctity of the pilgrim (the

Ihrâm) and not for purification, because the purificatory bath would be performed only when the postnatal bleeding ends. Tying the waist-wrapper is to ensure that the blood does not smear the body and the garment.

Chapter 24: Not Performing *Wuḍû'* After *Ghusl*

(المعجم ٢٤) - بَابُ تَرْكِ الْوُضُوءِ بَعْدَ الغُسْلِ (التحفة ٢٦٩)

430. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would not perform *Wuḍû'* after *Ghusl*." (***Ḥasan***)

٤٣٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ: حَدَّثَنَا أَبِي [قَالَ]: حَدَّثَنَا حَسَنٌ عَنْ أَبِي إِسْحَاقَ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ لَا يَتَوَضَّأُ بَعْدَ الْغُسْلِ.

تخريج: [حسن] تقدم، ح:٢٥٣.

Comments:

Since the beginning of the bath, according to the practice of the Prophet ﷺ, is made with the ablution, there is no need to redo the ablution, provided one has not touched one's private parts at the end of the bath.

Chapter 25. Going Around To All One's Wives With One *Ghusl*

(المعجم ٢٥) - بَابُ الطَّوَافِ عَلَى النِّسَاءِ فِي غُسْلٍ وَاحِدٍ (التحفة ٢٧٠)

431. 'Âishah said: "I used to put perfume on the Messenger of Allâh ﷺ and he would go round to all his wives, then enter *Iḥrâm* in the morning with the smell of perfume coming from him." (***Ṣaḥîḥ***)

٤٣١ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ - وَهُوَ ابْنُ الْمُفَضَّلِ -: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ فَيَطُوفُ عَلَى نِسَائِهِ ثُمَّ يُصْبِحُ مُحْرِمًا يَنْضَخُ طِيبًا.

تخريج: [صحيح] تقدم، ح:٤١٧.

Comments:

Some other narrations have the clarification that Allâh's Messenger ﷺ performed the bath only once at the end. Had he taken a bath after each act of sexual intercourse, the after-effect of the fragrance would have been completely eradicated. Its fragrance most likely would not have lingered on.

Chapter 26. *Tayammum* With Clean Earth

(المعجم ٢٦) - **بَابُ** التَّيَمُّمِ بِالصَّعِيدِ (التحفة ٢٧١)

432. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'I have been given five things that were not given to anyone before me: I have been supported with fear being struck into the hearts of my enemy for a distance of one month's travel; the earth has been made a place of prostration and a means of purification for me, so wherever a man of my *Ummah* is when the time for prayer comes, let him pray; I have been given the intercession which was not given to any Prophet before me; and I have been sent to all of mankind whereas the Prophets before me were sent only to their own people.'" (*Ṣaḥîḥ*)

٤٣٢ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا سَيَّارٌ عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا فَأَيْنَمَا أَدْرَكَ الرَّجُلَ مِنْ أُمَّتِي الصَّلَاةُ يُصَلِّي، وَأُعْطِيتُ الشَّفَاعَةَ وَلَمْ يُعْطَ نَبِيٌّ قَبْلِي، وَبُعِثْتُ إِلَى النَّاسِ كَافَّةً وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً».

تخريج: أخرجه البخاري، التيمم، باب(١)، ح:٣٣٥، ومسلم، المساجد، باب المساجد ومواضع الصلوة، ح:٥٢١/٣ من حديث هشيم به.

Comments:

1. Dry ablution with earth: for its full discussion, see *Ḥadîth* 322.
2. The whole earth has been made a place of worship except those places which have been excluded, based on clear narrations from the Messenger ﷺ.
3. *Shafa'ah* (Intercession) signifies the Grand Intercession of the Prophet ﷺ, which has been described as the Glorious Station. Otherwise, others will also plead intercession.

Chapter 27. *Tayammum* For One Who Finds Water After Praying

(المعجم ٢٧) - **بَابُ** التَّيَمُّمِ لِمَنْ يَجِدُ الْمَاءَ بَعْدَ الصَّلَاةِ (التحفة ٢٧٢)

433. It was narrated from Abû Sa'eed that two men performed *Tayammum* and prayed, then they found water when there was still

٤٣٣ - أَخْبَرَنَا مُسْلِمُ بْنُ عَمْرِو بْنِ مُسْلِمٍ قَالَ: حَدَّثَنِي ابْنُ نَافِعٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ

أَبِي سَعِيدٍ: أَنَّ رَجُلَيْنِ تَيَمَّمَا وَصَلَّيَا ثُمَّ وَجَدَا مَاءً فِي الْوَقْتِ فَتَوَضَّأَ أَحَدُهُمَا وَعَادَ لِصَلَاتِهِ مَا كَانَ فِي الْوَقْتِ وَلَمْ يُعِدِ الْآخَرُ فَسَأَلَا النَّبِيَّ ﷺ فَقَالَ لِلَّذِي لَمْ يُعِدْ: «أَصَبْتَ السُّنَّةَ وَأَجْزَأَتْكَ صَلَاتُكَ». وَقَالَ لِلْآخَرِ: «أَمَّا أَنْتَ فَلَكَ مِثْلُ سَهْمِ جَمْعٍ».

time left for that prayer. One of them performed *Wuḍû'* and repeated the prayer, and the other did not. They asked the Prophet ﷺ about that and he said to the one who did not repeat the prayer: "You followed the *Sunnah* and your prayer is acceptable." And he said to the other: "And you will have something like the reward of two prayers." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبوداود، الطهارة، باب المتيمم يجد الماء بعد ما يصلي في الوقت، ح:٣٣٨ من حديث عبدالله بن نافع به، وصححه الحاكم على شرط الشيخين:١/١٧٨، ووافقه الذهبي.

Comments:

In actuality, the criterion is that the dry ablution takes the place of ablution in the state of unavailability of water. Hence, there is no need at all to redo the Prayer. Therefore, this man's legal reasoning was thereupon adequate.

٤٣٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ لَيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِيرَةُ وَغَيْرُهُ عَنْ بَكْرِ بْنِ سَوَادَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّ رَجُلَيْنِ، وَسَاقَ الْحَدِيثَ.

434. It was narrated from 'Aṭâ' bin Yasâr that two men – and he quoted the *Ḥadîth*. (***Ḥasan***)

تخريج: [إسناده حسن] انظر الحديث السابق.

٤٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ أَنَّ مُخَارِقًا أَخْبَرَهُمْ عَنْ طَارِقِ بنِ شِهَابٍ أَنَّ رَجُلًا أَجْنَبَ فَلَمْ يُصَلِّ فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «أَصَبْتَ». فَأَجْنَبَ رَجُلٌ آخَرُ فَتَيَمَّمَ وَصَلَّى فَأَتَاهُ فَقَالَ نَحْوًا مِمَّا قَالَ لِلْآخَرِ - يَعْنِي «أَصَبْتَ».

435. It was narrated from Ṭâriq bin Shihâb that a man became *Junub* and did not pray. He came to the Prophet ﷺ and told him about that, and he said: "You did the right thing." Then another man became *Junub* so he performed *Tayammum* and prayed. He came (to the Prophet ﷺ) who said to him what he had said to the other man – meaning, "You did the right thing." (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] تقدم، ح:٣٢٥.

Comments:

See *Ḥadîth* 325.

Chapter 28. *Wuḍû'* From *Madhî*

(المعجم ٢٨) - **بَابُ** الْوُضُوءِ مِنَ الْمَذْيِ (التحفة ٢٧٣)

436. It was narrated that Ibn 'Abbâs said: "Alî, Al-Miqdâd and 'Ammâr were talking. 'Alî said: 'I am a man who emits a lot of *Madhî* but I am too shy to ask the Messenger of Allâh ﷺ about that because if his daughter's position with me, so let one of you ask him.' He told me that one of them – but I forgot who – asked him, and the Prophet ﷺ said: 'That is Madhî. If any one of you notices that, let him wash it off himself and perform *Wuḍû'* as for prayer or similar to the *Wuḍû'* of prayer.'" (*Ṣaḥîḥ*)

٤٣٦ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَذَاكَرَ عَلِيٌّ وَالْمِقْدَادُ وَعَمَّارٌ فَقَالَ عَلِيٌّ: إِنِّي امْرُؤٌ مَذَّاءٌ وَإِنِّي أَسْتَحْيِي أَنْ أَسْأَلَ رَسُولَ اللهِ ﷺ لِمَكَانِ ابْنَتِهِ مِنِّي فَيَسْأَلُهُ أَحَدُكُمَا، فَذَكَرَ لِي: أَنَّ أَحَدَهُمَا - وَنَسِيتُهُ - سَأَلَهُ، فَقَالَ النَّبِيُّ ﷺ: «ذَاكَ الْمَذْيُ إِذَا وَجَدَ أَحَدُكُمْ فَلْيَغْسِلْ ذٰلِكَ مِنْهُ وَلْيَتَوَضَّأْ وُضُوءَهُ لِلصَّلَاةِ أَوْ كَوُضُوئِهِ للصَّلَاةِ».

تخريج: [صحيح] انظر، ح:٤٣٨.

Comments:

See *Aḥâdîth* 152, 153, 157.

Variance Over (The Narration From) Sulaimân

الِاخْتِلَافُ عَلَى سُلَيْمَانَ

437. It was narrated that 'Alî, may Allâh be pleased with him, said: "I was a man who emitted a great deal of *Madhî*. I told a man to ask the Prophet ﷺ (about that) and he said: '*Wuḍû'* (is required) for that." (*Ṣaḥîḥ*)

٤٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبِيدَةُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ [رَضِيَ اللهُ عَنْهُ] قَالَ: كُنْتُ رَجُلًا مَذَّاءً فَأَمَرْتُ رَجُلًا فَسَأَلَ النَّبِيَّ ﷺ فَقَالَ: «فِيهِ الْوُضُوءُ».

تخريج: [صحيح] انظر الحديث الآتي.

Comments:

In the upcoming two *Aḥâdîth*, the disciple of Sulayman Al-A'amash narrates the chain that precedes Sulayman differently. But this does not mean that this narration is *Mudtarab* or one of the chains is wrong. On the contrary, both are sound.

438. It was narrated that 'Alî said: "I felt too shy to ask the Messenger of Allâh ﷺ about *Madhî* because of Fâṭimah, so I told Al-Miqdâd to ask him, and he said: '*Wuḍû'* (is required) for that.'" (*Ṣaḥîḥ*)

٤٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَعْمَشُ قَالَ: سَمِعْتُ مُنْذِرًا عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: اسْتَحْيَيْتُ أَنْ أَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الْمَذْيِ مِنْ أَجْلِ فَاطِمَةَ فَأَمَرْتُ الْمِقْدَادَ فَسَأَلَهُ فَقَالَ: «فِيهِ الْوُضُوءُ».

تخريج: أخرجه مسلم، الحيض، باب المذي، ح:٣٠٣/١٨ من حديث خالد بن الحارث به.

Variance Over (The Narration From) Bukair

الاِخْتِلَافُ عَلَى بُكَيْرٍ

439. 'Alî said: "I sent Al-Miqdâd to the Messenger of Allâh ﷺ to ask him about *Madhî*, and he said: 'Perform *Wuḍû'* and sprinkle water over your private part.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân said: Makhramah (one of the narrators) did not hear anything from his father.

٤٣٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عِيسَى عَنِ ابْنِ وَهْبٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عَلِيٌّ: أَرْسَلْتُ الْمِقْدَادَ إِلَى رَسُولِ اللهِ ﷺ يَسْأَلُهُ عَنِ الْمَذْيِ فَقَالَ: «تَوَضَّأْ وَانْضَحْ فَرْجَكَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَخْرَمَةُ لَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا.

تخريج: أخرجه مسلم، ح:٣٠٣/١٩ عن أحمد بن عيسى به، انظر الحديث السابق * مخرمة روى من كتاب أبيه إما اجازةً أو وجادةً أو غيرهما فيحتج به.

440. It was narrated that Sulaimân bin Yasâr said: "Alî bin Abî Ṭâlib sent Al-Miqdâd to the Messenger of Allâh ﷺ to ask him about a man who notices *Madhî*. The Messenger of Allâh ﷺ said: 'Let him wash his penis then perform *Wuḍû'*.'" (*Ṣaḥîḥ*)

٤٤٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: أَرْسَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ الْمِقْدَادَ إِلَى رَسُولِ اللهِ ﷺ يَسْأَلُهُ عَنِ الرَّجُلِ يَجِدُ الْمَذْيَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «يَغْسِلُ ذَكَرَهُ ثُمَّ لِيَتَوَضَّأْ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

These three *Aḥâdith* are different chains of merely one *Ḥadîth*.

441. It was narrated from Al-Miqdâd bin Al-Aswad that 'Alî bin Abî Ṭâlib, peace be upon him, told him to ask the Messenger of Allâh ﷺ about a man who gets close to a woman and *Madhî* comes out of him. (He said:) "For his daughter is (married) to me and I feel too shy to ask him." So he asked the Messenger of Allâh ﷺ about that and he said: "If any one of you notices that let him sprinkle water on his private parts and perform *Wuḍû'* as for prayer." (*Ṣaḥîḥ*)

٤٤١ - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللهِ قَالَ: قُرِئَ عَلَى مَالِكٍ وَأَنَا أَسْمَعُ عَنْ أَبِي النَّضْرِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْمِقْدَادِ بْنِ الْأَسْوَدِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ: أَمَرَهُ أَنْ يَسْأَلَ رَسُولَ اللهِ ﷺ عَنِ الرَّجُلِ إِذَا دَنَا مِنَ الْمَرْأَةِ فَخَرَجَ مِنْهُ الْمَذْيُ فَإِنَّ عِنْدِي ابْنَتَهُ وَأَنَا أَسْتَحْيِي أَنْ أَسْأَلَهُ فَسَأَلَ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «إِذَا وَجَدَ أَحَدُكُمْ ذٰلِكَ فَلْيَنْضَحْ فَرْجَهُ [وَلْيَتَوَضَّأْ] وُضُوءَهُ لِلصَّلَاةِ».

تخريج: [صحيح] تقدم، ح:١٥٦.

Comments:

For an understanding of the above-mentioned *Aḥâdith*, see the commentary to *Aḥâdith* 152, 153, 157.

Chapter 29. The Command To Perform *Wuḍû'* After Sleeping

(المعجم ٢٩) - **بَابُ الْأَمْرِ بِالْوُضُوءِ مِنَ النَّوْمِ** (التحفة ٢٧٤)

442. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When any one of you gets up after (sleeping) at night, let him not put his hand into the vessel until he has poured water on it two or three times, for none of you knows where his hand spent the night.'" (*Ṣaḥîḥ*)

٤٤٢ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ الزُّهْرِيُّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى يُفْرِغَ عَلَيْهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، فَإِنَّ أَحَدَكُمْ لَا يَدْرِي أَيْنَ بَاتَتْ يَدُهُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الطهارة، باب ماجاء: إذا استيقظ أحدكم من منامه ... الخ، ح:٢٤، وابن ماجه، الطهارة، باب الرجل يستيقظ من منامه ... الخ، ح:٣٩٣ من حديث الأوزاعي به، وقال الترمذي: "حسن صحيح"، وأخرجه مسلم، ح:٢٧٨ من حديث الزهري به.

Comments:

See *Hadîth* 161, 162.

443. It was narrated that Ibn 'Abbâs said: "I prayed with the Prophet ﷺ one night, and I stood on his left, but he made me stand on his right, and he prayed. Then he reclined on his side and took a nap, then the *Mu'adhdhin* came to him and he prayed, and did not perform *Wudû'*." (*Sahîh*)

٤٤٣ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرٍو، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ ذَاتَ لَيْلَةٍ فَقُمْتُ عَنْ يَسَارِهِ، فَجَعَلَنِي عَنْ يَمِينِهِ، فَصَلَّى ثُمَّ اضْطَجَعَ وَرَقَدَ فَجَاءَهُ الْمُؤَذِّنُ فَصَلَّى وَلَمْ يَتَوَضَّأْ. مُخْتَصَرٌ.

تخريج: أخرجه البخاري، الأذان، باب: إذا قام الرجل عن يسار الإمام ... الخ، ح:٧٢٦ عن قتيبة، ومسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح:٧٦٣/١٨٦ من حديث عمرو بن دينار به.

Comments:

1. If there were a single male follower with the *Imâm* (the prayer-leader), both would stand side by side, instead of one standing ahead and one behind. The *Imâm* would stand on the left and the single follower would stand on the *Imâm's* right.
2. The Prophet's ﷺ sleeping while lying down, and then not performing the ablution is specific to him.

444. It was narrated from Anas that the Messenger of Allâh ﷺ said: "If any one of you feels drowsy during his *Salâh*, let him go and take a nap." (*Sahîh*)

٤٤٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ الطُّفَاوِيُّ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا نَعَسَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَنْصَرِفْ وَلْيَرْقُدْ».

تخريج: أخرجه البخاري، الوضوء، باب الوضوء من النوم ومن لم ير من النعسة ... الخ، ح:٢١٣ من حديث أيوب به.

Comments:

If one is not overwhelmed by sleep and is conscious, and is under a slight state of drowsiness, he should shorten (the duration of) his prayer and must not abandon it. This is because the Praying person's state of ability to use his senses and mental power to understand what is happening is strong enough for him to complete his prayer. In this situation, the duration of the prayer may be shortened.

Chapter 30. *Wuḍû'* After Touching One's Penis

(المعجم ٣٠) - **بَابُ** الْوُضُوءِ مِنْ مَسِّ الذَّكَرِ (التحفة ٢٧٥)

445. It was narrated that Busrah said: "The Messenger of Allâh ﷺ said: 'Whoever touches his private part, let him perform *Wuḍû'*.'" (*Ṣaḥîḥ*)

٤٤٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ عَنْ عَبْدِ اللهِ - يَعْنِي ابْنَ أَبِي بَكْرٍ - قَالَ: عَلَى أَثَرِهِ. قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَلَمْ أُتْقِنْهُ، عَنْ عُرْوَةَ عَنْ بُسْرَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ مَسَّ فَرْجَهُ فَلْيَتَوَضَّأْ».

تخريج: [صحيح] تقدم، ح:١٦٣.

446. It was narrated from Busrah bint Ṣafwân that the Prophet ﷺ said: "If any one of you touches his private part with his hand, let him perform *Wuḍû'*." (*Ṣaḥîḥ*)

٤٤٦ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ، عَنْ شُعْبَةَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَفْضَى أَحَدُكُمْ بِيَدِهِ إِلَى فَرْجِهِ فَلْيَتَوَضَّأْ».

تخريج: [صحيح] تقدم، ح:١٦٣.

447. It was narrated that Marwân bin Al-Ḥakam said that one should perform *Wuḍû'* after touching one's penis. Marwân said: "Busrah bint Ṣafwân told me that." 'Urwah sent someone to check that, and she said: "The Messenger of Allâh ﷺ mentioned what *Wuḍû'* is done for, and said: 'Touching the penis.'" (*Ṣaḥîḥ*)

٤٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ أَنَّهُ قَالَ: الْوُضُوءُ مِنْ مَسِّ الذَّكَرِ، فَقَالَ مَرْوَانُ: أَخْبَرَتْنِيهِ بُسْرَةُ بِنْتُ صَفْوَانَ فَأَرْسَلَ عُرْوَةُ قَالَتْ: ذَكَرَ رَسُولُ اللهِ ﷺ مَا يُتَوَضَّأُ مِنْهُ؟ فَقَالَ: «مِنْ مَسِّ الذَّكَرِ».

تخريج: [صحيح] تقدم، ح:١٦٣.

448. It was narrated from Busrah bint Ṣafwân that the Prophet ﷺ said: "Whoever touches his penis, he should not perform *Ṣalâh* until he performs *Wuḍû'*." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Hishâm bin 'Urwah did not hear this *Ḥadîth* from his father.

٤٤٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي أَبِي عَنْ بُسْرَةَ بِنْتِ صَفْوَانَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَسَّ ذَكَرَهُ فَلَا يُصَلِّي حَتَّى يَتَوَضَّأَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هِشَامُ بْنُ عُرْوَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ هٰذَا الْحَدِيثَ.

تخريج: [صحيح] تقدم، ح: ١٦٣ .

5. The Book Of *Ṣalâh*

(المعجم ٥) - كِتَابُ الصَّلَاةِ (التحفة ٢)

Chapter 1. Enjoining *Aṣ-Ṣalâh* And Mentioning The Differences Reported By The Narrators In The Chain Of The *Hadîth* Of Anas Bin Mâlik (May Allâh Be Pleased With Him), And The Different Wordings In It

(المعجم ١) - فَرْضُ الصَّلَاةِ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ فِي إِسْنَادِ حَدِيثِ أَنَسِ بْنِ مَالِكٍ [رَضِيَ اللهُ عَنْهُ] وَاخْتِلَافِ أَلْفَاظِهِمْ فِيهِ (التحفة ١)

449. It was narrated from Anas bin Mâlik, from Mâlik bin Ṣa'ṣa'ah, that the Prophet ﷺ said: "While I was at the Ka'bah, in a state between sleep and wakefulness, three men came, and one of them who was in the middle came toward me. I was brought a basin of gold, filled with wisdom and faith, and he slit open from the throat to the lower abdomen, and washed the heart with Zamzam water, then – "it was filled with wisdom and faith. Then I was brought a riding-beast, smaller than a mule and bigger than a donkey. I set off with Jibrîl, peace be upon him, and we came to the lowest heaven. It was said: 'Who is this?' He said: 'Jibrîl.' It was said: 'Who is with you?' He said: 'Muḥammad.' It was said: 'Has (revelation) been sent to him? Welcome to him, what an excellent visit his is.' I came to Âdam, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent son and Prophet.' Then we came to the second heaven and it was said: 'Who

٤٤٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ ابْنِ صَعْصَعَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا عِنْدَ الْبَيْتِ بَيْنَ النَّائِمِ وَالْيَقْظَانِ إِذْ أَقْبَلَ أَحَدُ الثَّلَاثَةِ بَيْنَ الرَّجُلَيْنِ، فَأُتِيتُ بِطَسْتٍ مِنْ ذَهَبٍ مَلْآنَ حِكْمَةً وَإِيمَانًا، فَشَقَّ مِنَ النَّحْرِ إِلَى مَرَاقِّ الْبَطْنِ فَغَسَلَ الْقَلْبَ بِمَاءِ زَمْزَمَ ثُمَّ - يَعْنِي - مُلِئَ حِكْمَةً وَإِيمَانًا، ثُمَّ أُتِيتُ بِدَابَّةٍ دُونَ الْبَغْلِ وَفَوْقَ الْحِمَارِ، ثُمَّ انْطَلَقْتُ مَعَ جِبْرِيلَ عَلَيْهِ السَّلَامُ فَأَتَيْنَا السَّمَاءَ الدُّنْيَا فَقِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ مَرْحَبًا بِهِ وَنِعْمَ الْمَجِيءُ جَاءَ، فَأَتَيْتُ عَلَى آدَمَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنِ ابْنٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الثَّانِيَةَ: قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرَئِيلُ. قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى يَحْيَى

is this?' He said: 'Jibra'îl.'[1] It was said: 'Who is with you?' he said: 'Muhammad.' And the same exchange took place. I came to Yahya and 'Eisâ, peace be upon them both, and greeted them, and they said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the third heaven and it was said: 'Who is this?' He said: 'Jibra'îl.' It was said: 'Who is with you?' He said: 'Muhammad.' And the same exchange took place. I came to Yûsuf, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fourth heaven and the same exchange took place. I came to Idrîs, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the fifth heaven and the same exchange took place. I came to Hârûn, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' Then we came to the sixth heaven and the same exchange took place. I came to Mûsâ, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent brother and Prophet.' When I passed him, he wept, and it was said: 'Why are you weeping?' He said: 'O Lord, this young man whom You have sent after me, more of his *Ummah* will enter Paradise than from my nation, and they will be

وَعِيسَى فَسَلَّمْتُ عَلَيْهِمَا فَقَالَا: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الثَّالِثَةَ قِيلَ: مَنْ هٰذَا؟ قَالَ: جِبْرَئِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى يُوسُفَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ ثُمَّ أَتَيْنَا السَّمَاءَ الرَّابِعَةَ فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى إِدْرِيسَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ الْخَامِسَةَ فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى هَارُونَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ، ثُمَّ أَتَيْنَا السَّمَاءَ السَّادِسَةَ فَمِثْلُ ذٰلِكَ، ثُمَّ أَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنْ أَخٍ وَنَبِيٍّ فَلَمَّا جَاوَزْتُهُ بَكَى قِيلَ: مَا يُبْكِيكَ؟ قَالَ: يَا رَبِّ! هٰذَا الْغُلَامُ الَّذِي بَعَثْتَهُ بَعْدِي يَدْخُلُ مِنْ أُمَّتِهِ الْجَنَّةَ أَكْثَرُ وَأَفْضَلُ مِمَّا يَدْخُلُ مِنْ أُمَّتِي، ثُمَّ أَتَيْنَا السَّمَاءَ السَّابِعَةَ فَمِثْلُ ذٰلِكَ، فَأَتَيْتُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ فَسَلَّمْتُ عَلَيْهِ قَالَ: مَرْحَبًا بِكَ مِنِ ابْنٍ وَنَبِيٍّ ثُمَّ رُفِعَ إِلَى الْبَيْتِ الْمَعْمُورِ فَسَأَلْتُ جِبْرَئِيلَ، فَقَالَ: هٰذَا الْبَيْتُ الْمَعْمُورُ يُصَلِّي فِيهِ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ فَإِذَا خَرَجُوا مِنْهُ لَمْ يَعُودُوا فِيهِ آخِرَ مَا عَلَيْهِمْ ثُمَّ رُفِعْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَإِذَا نَبْقُهَا مِثْلُ قِلَالِ هَجَرَ وَإِذَا وَرَقُهَا مِثْلُ آذَانِ الْفِيلَةِ وَإِذَا

[1] It is like this here, while it is Jibra'îl the first time it appears in this narration, and Jibra'îl is often used in the *Hadîth* literature.

more virtuous than them.' Then we came to the seventh heaven and a similar exchange took place. I came to Ibrâhîm, peace be upon him, and greeted him, and he said: 'Welcome to you! What an excellent son and Prophet.' Then I was taken up to the Oft-Frequented House (Al-Bait al-Ma'mûr) and I asked Jibra'îl about it, and he said: 'This is Al-Bait al-Ma'mûr in which seventy thousand angels pray every day, and when they leave it they never come back.' Then I was taken up to Sidrah Al-Muntaha (the Lote-Tree of the Utmost Boundary). Its fruits were like the *Qilâl*[1] of Hajar and its leaves were like the ears of elephants. At its base were four rivers: Two hidden rivers and two manifest rivers. I asked Jibrîl (about them) and he said: 'The two hidden ones are in Paradise, and the two manifest ones are the Euphrates and the Nile.' Then fifty prayers were enjoined upon me. I came to Mûsâ and he said: 'What happened?' I said: 'Fifty prayers have been enjoined upon me.' He said: 'I know more about the people than you. I tried hard with the Children of Israel. Your *Ummah* will never be able to bear that. Go back to your Lord and ask Him to reduce it for you.' So I went back to my Lord and asked Him to reduce it, and He made it forty. Then I went back to Mûsâ, peace be upon him, and he said: 'What happened?' I said: 'He made it forty.' He said to me something similar to what he said

فِي أَصْلِهَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ، وَنَهْرَانِ ظَاهِرَانِ، فَسَأَلْتُ جِبْرِيلَ فَقَالَ: أَمَّا الْبَاطِنَانِ فَفِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالْفُرَاتُ وَالنِّيلُ، ثُمَّ فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً فَأَتَيْتُ عَلَى مُوسَى فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: فُرِضَتْ عَلَيَّ خَمْسُونَ صَلَاةً قَالَ: إِنِّي أَعْلَمُ بِالنَّاسِ مِنْكَ إِنِّي عَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ وَإِنَّ أُمَّتَكَ لَنْ يُطِيقُوا ذٰلِكَ، فَارْجِعْ إِلَى رَبِّكَ فَسْأَلْهُ أَنْ يُخَفِّفَ عَنْكَ فَرَجَعْتُ إِلَى رَبِّي فَسَأَلْتُهُ أَنْ يُخَفِّفَ عَنِّي، فَجَعَلَهَا أَرْبَعِينَ، ثُمَّ رَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: جَعَلَهَا أَرْبَعِينَ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى فَرَجَعْتُ إِلَى رَبِّي عَزَّ وَجَلَّ فَجَعَلَهَا ثَلَاثِينَ، فَأَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَأَخْبَرْتُهُ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى فَرَجَعْتُ إِلَى رَبِّي فَجَعَلَهَا عِشْرِينَ، ثُمَّ عَشْرَةً، ثُمَّ خَمْسَةً، فَأَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ لِي مِثْلَ مَقَالَتِهِ الْأُولَى، فَقُلْتُ إِنِّي أَسْتَحْيِي مِنْ رَبِّي عَزَّ وَجَلَّ أَنْ أَرْجِعَ إِلَيْهِ فَنُودِيَ أَنْ قَدْ أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ عِبَادِي وَأَجْزِي بِالْحَسَنَةِ عَشْرَ أَمْثَالِهَا».

[1] Plural of *Qullah*, see No. 52.

the first time, so I went back to my Lord and He made it thirty. I came to Mûsâ, peace be upon him, and told him, and he said to me something similar to what he said the first time, so I went back to my Lord and he made it twenty, then ten, then five. I came to Mûsâ, peace be upon him, and he said to me something like he had said the first time, but I said: 'I feel too shy before my Lord to go back to Him.' Then it was called out: 'I have decreed (the reward for) My obligation, and I have reduced the burden for My slaves, and I will give a ten-fold reward for each good deed.'"

تخريج: أخرجه البخاري، بدء الخلق، باب ذكر الملائكة صلوات الله عليهم، ح:٣٢٠٧، ومسلم، الإيمان، باب الإسراء برسول الله ﷺ إلى السموات وفرض الصلوات، ح:١٦٤/ ٢٦٥ من حديث هشام الدستوائي به، ورواه أحمد: ٤/ ٢٠٧ عن يحيىٰ القطان به.

Comments:

1. Three men came: In view of the apparent situation they are called men, but in fact they were angels. The names of two of them are reported in some narrations: Jibreel ﷺ and Mikâil.
2. The splitting opening of the Prophet's ﷺ breast and washing it with Zamzam, and filling it with Faith and wisdom - is Allâh's mystery between Him and His most beloved Messenger ﷺ, whose final meaning or inner meaning or real meaning cannot be explained by us humans. It might probably be in initial preparation of his meeting with the Lord Most Exalted and Honored.
3. The name of the beast in some narrations is mentioned as being *Burâq*.
4. "We reached the heaven of this world" - the narration is brief. In some other narrations passing through Madinah, the Mount *Toor*, Bethlehem and Bait Al-Maqdis is also mentioned (see *Ḥadîth* 451). *Sidrah* is the Arabic term for the lote-tree. *Al-Muntahâ* denotes the utmost or the farthest limit. Here the world of creation ends, which means it is the limit of created beings.
5. *Amdaytu Faridhati* (I have decreed My obligation): the expression signifies that the actual obligation was only five ritual prayers. Establishment of fifty prayers was, so to say, in order to demonstrate their merits. His coming back and going forth solved this enigma.

450. Anas bin Mâlik and Ibn Ḥazm said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, enjoined fifty prayers upon my *Ummah*, and I came back with that until I passed by Mûsâ, peace be upon him, who said: 'What has your Lord enjoined upon your *Ummah*?' I said: 'He has enjoined fifty prayers on them.' Mûsâ said to me: 'Go back to your Lord, , the Mighty and Sublime, for your *Ummah* will not be able to do that.' So I went back to my Lord, the Mighty and Sublime, and He reduced a portion of it. Then I came back to Mûsâ and told him, and he said: 'Go back to your Lord, for your *Ummah* will not be able to do that.' So I went back to my Lord, the Mighty and Sublime, and He said: 'They are five (prayers) but they are fifty (in reward), and the Word that comes from Me cannot be changed.'[1] I came back to Mûsâ and he said: 'Go back to your Lord.' I said: 'I feel too shy before my Lord, the Mighty and Sublime."' (*Ṣaḥîḥ*)

٤٥٠ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَنَسُ بْنُ مَالِكٍ وَابْنُ حَزْمٍ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «فَرَضَ اللهُ عَزَّ وَجَلَّ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً فَرَجَعْتُ بِذٰلِكَ حَتَّى أَمُرَّ بِمُوسَى عَلَيْهِ السَّلَامُ فَقَالَ: مَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قُلْتُ: فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً. قَالَ لِي مُوسَى: فَرَاجِعْ رَبَّكَ عَزَّ وَجَلَّ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلِكَ فَرَاجَعْتُ رَبِّي عَزَّ وَجَلَّ فَوَضَعَ شَطْرَهَا فَرَجَعْتُ إِلَى مُوسَى فَأَخْبَرْتُهُ فَقَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذٰلِكَ فَرَاجَعْتُ رَبِّي عَزَّ وَجَلَّ فَقَالَ: هِيَ خَمْسٌ وَهِيَ خَمْسُونَ لَا يُبَدَّلُ الْقَوْلُ لَدَيَّ فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: رَاجِعْ رَبَّكَ فَقُلْتُ: إِنِّي اسْتَحْيَيْتُ مِنْ رَبِّي عَزَّ وَجَلَّ».

تخريج: أخرجه البخاري، الصلوة، باب: كيف فرضت الصلوات في الإسراء، ح:٣٤٩، وانظر، ح:٣٣٤٢، ومسلم، ح:١٦٣، انظر الحديث السابق من حديث ابن وهب، وهو في الكبرٰى، ح: ٣١٤.

Comments:

1. "He reduced a portion of it" - the Arabic expression employed is *Shatr*, which denotes either half of a thing or a portion of a thing. That it why the latter meaning has been adopted. There is brevity in this narration also; otherwise the prayers were lightened fives by fives each time.

[1] See *Sûrah Qâf* 50:29.

2. "The Word that comes from Me cannot be changed" - the expression "word" in this phrase denotes the thing uttered. So despite the reduction in the number of fifty prayers, their merits or rewards remained the same.

451. Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: "I was brought an animal that was larger than a donkey and smaller than a mule, whose stride could reach as far *as it could* see. *I mounted it, and* Jibrîl was with me, and I set off. Then he said: 'Dismount and pray,' so I did that. He said: 'Do you know where you have prayed? You have prayed in Ṭaibah, which will be the place of the emigration.' Then he said: 'Dismount and pray,' so I prayed. He said: 'Do you know where you have prayed? You have prayed in Mount Sinai, where Allâh, the Mighty and Sublime, spoke to Mûsâ, peace be upon him.' Then he said: 'Dismount and pray.' So I dismounted and prayed, and he said: 'Do you know where you have prayed? You have prayed in Bethlehem, where 'Eisâ, peace be upon him, was born.' Then I entered Bait Al-Maqdis (Jerusalem) where the Prophets, peace be upon them, were assembled for me, and Jiba'îl brought me forward to lead them in prayer. Then I was taken up to the first heaven, where I saw Âdam, peace be upon him. Then I was taken up to the second heaven where I saw the maternal cousins 'Eisâ *and* Yaḥya, *peace be upon* them. Then I was taken up to the third heaven where I saw Yûsuf, peace be upon him. Then I was taken up to the fourth heaven where I saw

٤٥١ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَالِكٍ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُتِيتُ بِدَابَّةٍ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ خَطْوُهَا عِنْدَ مُنْتَهَى طَرْفِهَا، فَرَكِبْتُ وَمَعِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَسِرْتُ فَقَالَ: انْزِلْ فَصَلِّ فَفَعَلْتُ فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ صَلَّيْتَ بِطَيْبَةَ وَإِلَيْهَا الْمُهَاجَرُ، ثُمَّ قَالَ: انْزِلْ فَصَلِّ فَصَلَّيْتُ، فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ صَلَّيْتَ بِطُورِ سَيْنَاءَ حَيْثُ كَلَّمَ اللهُ [عَزَّ وَجَلَّ] مُوسَى عَلَيْهِ السَّلَامُ، ثُمَّ قَالَ: انْزِلْ فَصَلِّ فَنَزَلْتُ فَصَلَّيْتُ، فَقَالَ: أَتَدْرِي أَيْنَ صَلَّيْتَ؟ صَلَّيْتَ بِبَيْتِ لَحْمٍ حَيْثُ وُلِدَ عِيسَى عَلَيْهِ السَّلَامُ، ثُمَّ دَخَلْتُ إِلَى بَيْتِ الْمَقْدِسِ فَجُمِعَ لِيَ الْأَنْبِيَاءُ عَلَيْهِمُ السَّلَامُ فَقَدَّمَنِي جِبْرَئِيلُ حَتَّى أَمَمْتُهُمْ ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الدُّنْيَا فَإِذَا فِيهَا آدَمُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّانِيَةِ فَإِذَا فِيهَا ابْنَا الْخَالَةِ عِيسَى وَيَحْيَى عَلَيْهِمَا السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ فَإِذَا فِيهَا يُوسُفُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الرَّابِعَةِ فَإِذَا فِيهَا هَارُونُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ الْخَامِسَةِ فَإِذَا فِيهَا إِدْرِيسُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي إِلَى السَّمَاءِ السَّادِسَةِ فَإِذَا فِيهَا مُوسَى عَلَيْهِ السَّلَامُ، ثُمَّ

Hârûn, peace be upon him. Then I was taken up to the fifth heaven where I saw Idrîs, peace be upon him. Then I was taken up to the sixth heaven where I saw Mûsâ, peace be upon him. Then I was taken up to the seventh heaven where I saw Ibrâhîm, peace be upon him. Then I was taken up above seven heavens and we came to Sidrah Al-Muntaha and I was covered with fog. I fell down prostrate and it was said to me: '(Indeed) The day I created the heavens and the Earth, I enjoined upon you and your *Ummah* fifty prayers, so establish them, you and your *Ummah*.' I came back to Ibrâhîm and he did not ask me about anything, then I came to Mûsâ and he said: 'How much did your Lord enjoin upon you and your *Ummah*?' I said: 'Fifty prayers.' He said: 'You will not be able to establish them, neither you nor your *Ummah*. Go back to your Lord and ask Him to reduce it.' So I went back to my Lord and He reduced it by ten. Then I came to Mûsâ and he told me to go back, so I went back and He reduced it by ten. Then I came to Mûsâ and he told me to go back, so I went back and He reduced it by ten. Then it was reduced to five prayers. He (Mûsâ) said: 'Go back to your Lord and ask Him to reduce it, for two prayers were enjoined upon the Children of Israel but they did not establish them.' So I went back to my Lord and asked Him to reduce it, but He said: 'The day I created the heavens and

صُعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَإِذَا فِيهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، ثُمَّ صُعِدَ بِي فَوْقَ سَبْعِ سَمٰوَاتٍ فَأَتَيْنَا سِدْرَةَ الْمُنْتَهَى فَغَشِيَتْنِي ضَبَابَةٌ فَخَرَرْتُ سَاجِدًا فَقِيلَ لِي: [إِنِّي] يَوْمَ خَلَقْتُ السَّمَوَاتِ وَالْأَرْضَ فَرَضْتُ عَلَيْكَ وَعَلَى أُمَّتِكَ خَمْسِينَ صَلَاةً فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ، فَرَجَعْتُ إِلَى إِبْرَاهِيمَ فَلَمْ يَسْأَلْنِي عَنْ شَيْءٍ ثُمَّ أَتَيْتُ عَلَى مُوسَى، فَقَالَ: كَمْ فَرَضَ اللهُ عَلَيْكَ وَعَلَى أُمَّتِكَ؟ قُلْتُ: خَمْسِينَ صَلَاةً. قَالَ: فَإِنَّكَ لَا تَسْتَطِيعُ أَنْ تَقُومَ بِهَا أَنْتَ وَلَا أُمَّتُكَ فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَرَجَعْتُ إِلَى رَبِّي فَخَفَّفَ عَنِّي عَشْرًا ثُمَّ أَتَيْتُ إِلَى مُوسٰى فَأَمَرَنِي بِالرُّجُوعِ فَرَجَعْتُ فَخَفَّفَ عَنِّي عَشْرًا ثُمَّ أَتَيْتُ مُوسىٰ فَأَمَرَنِي بِالرُّجُوعِ فَرَجَعْتُ فَخَفَّفَ عَنِّي عَشْرًا، ثُمَّ رُدَّتْ إِلَى خَمْسِ صَلَوَاتٍ قَالَ: فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَإِنَّهُ فَرَضَ عَلَى بَنِي إِسْرَائِيلَ صَلَاتَيْنِ فَمَا قَامُوا بِهِمَا، فَرَجَعْتُ إِلَى رَبِّي عَزَّ وَجَلَّ فَسَأَلْتُهُ التَّخْفِيفَ فَقَالَ: إِنِّي يَوْمَ خَلَقْتُ السَّمَوَاتِ وَالْأَرْضَ فَرَضْتُ عَلَيْكَ وَعَلَى أُمَّتِكَ خَمْسِينَ صَلَاةً فَخَمْسٌ بِخَمْسِينَ فَقُمْ بِهَا أَنْتَ وَأُمَّتُكَ، فَعَرَفْتُ أَنَّهَا مِنَ اللهِ عَزَّ وَجَلَّ صِرَّى فَرَجَعْتُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ فَقَالَ: ارْجِعْ فَعَرَفْتُ أَنَّهَا مِنَ اللهِ صِرَّى يَقُولُ: حَتْمٌ فَلَمْ أَرْجِعْ».

the Earth, I enjoined fifty prayers upon you and your *Ummah*. Five is for fifty, so establish them, you and your *Ummah*.' I knew that this was what Allâh, the Mighty and Sublime, had determined so I went back to Mûsâ, peace be upon him, and he said: 'Go back.' But I knew that it was what Allâh had determined, so I did not go back." (***Ḥasan***)

تخريج: [**إسناده حسن**] وله شواهد كثيرة منها ما أخرجه الطبري في تفسيره: ١٥/ ٤ بإسناد صحيح عن شريك بن أبي نمر عن أنس به.

452. It was narrated that 'Abdullâh said: "When the Messenger of Allâh ﷺ was taken on the Night Journey, he came to Sidrah Al-Muntaha, which is in the sixth heaven. That is where everything that comes up from below ends, and where everything that comes down from above, until it is taken from it. Allâh says: When what covered the lote-tree did cover it!.[1] He said: "It was moths of gold. And I was given three things: The five daily prayers, the last verses of *Sûrah Al-Baqarah*, and whoever of my *Ummah* dies without associating anything with Allâh will be forgiven for *Al-Muqḥimât*."[2] (***Ṣaḥîḥ***)

٤٥٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ [قَالَ]: حَدَّثَنَا مَالِكُ ابْنُ مِغْوَلٍ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ عَنْ طَلْحَةَ ابْنِ مُصَرِّفٍ عَنْ مُرَّةَ عَنْ عَبْدِ اللهِ قَالَ: لَمَّا أُسْرِيَ بِرَسُولِ اللهِ ﷺ انْتُهِيَ بِهِ إِلَى سِدْرَةِ الْمُنْتَهَى، وَهِيَ فِي السَّمَاءِ السَّادِسَةِ وَإِلَيْهَا يَنْتَهِي مَاعُرِجَ بِهِ مِنْ تَحْتِهَا، وَإِلَيْهَا يَنْتَهِي مَا هُبِطَ بِهِ مِنْ فَوْقِهَا حَتَّى يُقْبَضَ مِنْهَا، قَالَ: ﴿إِذْ يَغْشَى ٱلسِّدْرَةَ مَا يَغْشَىٰ﴾ [النجم:١٦] قَالَ: فَرَاشٌ مِنْ ذَهَبٍ فَأُعْطِيَ ثَلَاثًا الصَّلَوَاتُ الْخَمْسُ وَخَوَاتِيمُ سُورَةِ الْبَقَرَةِ وَيُغْفَرُ لِمَنْ مَاتَ مِنْ أُمَّتِهِ لَا يُشْرِكُ بِاللَّهِ شَيْئًا الْمُقْحِمَاتُ.

تخريج: أخرجه مسلم، الإيمان، باب في ذكر سدرة المنتهى، ح:١٧٣ من حديث مالك بن مغول به، وهو في الكبرى، ح:٣١٥.

Comments:

The Revelation of the concluding Verses of *Suratul Baqarah* is Madinan, and

[1] *An-Najm* 53:16.

[2] "The sins of the worst magnitude that drag one into the Fire." (*An-Nihâyah*)

the event of the Ascension is Makkan. The conferment of the concluding Verses of *Suratul Baqarah* (to the Prophet ﷺ) during the Ascension would mean that a promise to bestow these Verses was made, while their Revelation took place in Madinah. And Allâh knows best!

Chapter 2. Where Was The *Ṣalâh* Made Obligatory?

(المعجم ٢) - بَابٌ: أَيْنَ فُرِضَتِ الصَّلَاةُ (التحفة ٢)

453. It was narrated from Anas bin Mâlik that the prayers were enjoined in Makkah, and that two angels came to the Messenger of Allâh ﷺ and took him to Zamzam, where they split open his stomach and took out his innards in a basin of gold, and washed them with Zamzam water, then they filled his heart with wisdom and knowledge. (*Ṣaḥîḥ*)

٤٥٣ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ عَبْدَ رَبِّهِ بْنَ سَعِيدٍ أَخْبَرَهُ أَنَّ الْبُنَانِيَّ حَدَّثَهُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ الصَّلَوَاتِ فُرِضَتْ بِمَكَّةَ، وَأَنَّ مَلَكَيْنِ أَتَيَا رَسُولَ اللهِ ﷺ فَذَهَبَا بِهِ إِلَى زَمْزَمَ، فَشَقَّا بَطْنَهُ وَأَخْرَجَا حَشْوَهُ فِي طَسْتٍ مِنْ ذَهَبٍ، فَغَسَلَاهُ بِمَاءِ زَمْزَمَ ثُمَّ كَبَسَا جَوْفَهُ حِكْمَةً وَعِلْمًا.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٣١٦.

Comments:

1. In the lengthy *Ḥadîth* of the Ascension, only the washing of the heart is mentioned. In this narration, mention is made of things besides the heart. So the aim had been to cleanse the heart, but along with the heart, by way of natural order, veins etc. were also washed.
2. The Ascension, by consensus, took place in Makkah (although there is a difference of opinion concerning its date). The five daily prayers were made obligatory during the Ascension; therefore, the compulsoriness of the prayer is, by consensus, of the Makkan period.

Chapter 3. How The *Ṣalâh* Was Made Obligatory

(المعجم ٣) - بَابٌ: كَيْفَ فُرِضَتِ الصَّلَاةُ (التحفة ٣)

454. It was narrated that 'Âishah said: "The first time the *Ṣalâh* was enjoined it was two *Rak'ahs*, and it remained as such when traveling, but the *Ṣalâh* while resident was made complete." (*Ṣaḥîḥ*)

٤٥٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ عَنْ عَائِشَةَ قَالَتْ: أَوَّلَ مَا فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَأُتِمَّتْ صَلَاةُ الْحَضَرِ.

تخريج: أخرجه البخاري، التقصير، باب: يقصر إذا خرج من موضعه، ح:١٠٩٠، ومسلم، صلٰوة المسافرين، باب صلٰوة المسافرين وقصرها، ح:٦٨٥/ ٣ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٣١٧.

Comments:

The ritual prayer in this *Ḥadîth* connotes obligatory prayers other than the *Maghrib* and the *Fajr* prayers, because these prayers do not alter while traveling or non-traveling. *Maghrib* (the sunset prayer) in every condition consists of three *Rak'ahs*, while *Fajr* (the dawn prayer) always consists of two *Rak'ahs*.

455. Abû 'Amr – meaning, Al-Awzâ'î – said that he asked Az-Zuhrî about the prayer of the Messenger of Allâh ﷺ in Makkah before the *Hijrah* to Al-Madînah. He said: "Urwah told me that 'Âishah said: 'Allâh enjoined the *ṣalâh* upon the Messenger of Allâh ﷺ, and the first thing that He enjoined was two *Rak'ahs* at a time, then it was made complete four *Rak'ahs* while in the state of residence resident but the prayer when traveling remained two *Rak'ahs*, as it was first enjoined.'" (*Ṣaḥîḥ*)

٤٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبَعْلَبَكِّيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: أَخْبَرَنِي أَبُو عَمْرٍو - يَعْنِي الْأَوْزَاعِيَّ - أَنَّهُ سَأَلَ الزُّهْرِيَّ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ بِمَكَّةَ قَبْلَ الْهِجْرَةِ إِلَى الْمَدِينَةِ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: فَرَضَ اللهُ الصَّلَاةَ عَلَى رَسُولِهِ ﷺ أَوَّلَ مَا فَرَضَهَا رَكْعَتَيْنِ رَكْعَتَيْنِ، ثُمَّ أُتِمَّتْ فِي الْحَضَرِ أَرْبَعًا وَأُقِرَّتْ صَلَاةُ السَّفَرِ عَلَى الْفَرِيضَةِ الْأُولَى.

تخريج: [**إسناده صحيح**] أخرجه البخاري ومسلم، وغيرهما من حديث الزهري به، انظر الحديث السابق.

Comments:

In this *Ḥadîth*, some detail of the same preceding *Ḥadîth* has occurred. That means the question was concerning the prayer of the Makkan life (before the Ascension). Because according to the authenticated statement, the Ascension took place only six months before the emigration or the *Hijrah*. Due to their proximity in terms of time, the Ascension and the emigration to Madinah were thought one. Now the meaning is clear as has been shown in the commentary to *Ḥadîth* No. 454 above.

456. It was narrated that 'Âishah said: "The *Ṣalâh* was enjoined two *Rak'ahs* at a time, then the *Ṣalâh* when traveling remained like that,

٤٥٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ

but the *Ṣalâh* while resident was increased." (*Ṣaḥîḥ*)

قَالَتْ: فُرِضَتِ الصَّلَاةُ رَكْعَتَيْنِ رَكْعَتَيْنِ، فَأُقِرَّتْ صَلَاةُ السَّفَرِ وَزِيدَ فِي صَلَاةِ الْحَضَرِ.

تخريج:أخرجه البخاري، الصلوة، باب: كيف فرضت الصلوة في الإسراء، ح:٣٥٠، ومسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح:٦٨٥/١ من حديث مالك به، وهو في الموطأ(يحيٰى): ١/١٤٦.

457. It was narrated that Ibn 'Abbâs said: "The *Ṣalâh* was enjoined on the lips of the Prophet ﷺ, four *Rak'ahs* while resident, and two while traveling, and one *Rak'ah* during times of fear." (*Ṣaḥîḥ*)

٤٥٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وعَبْدُ الرَّحْمٰنِ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فُرِضَتِ الصَّلَاةُ عَلَى لِسَانِ النَّبِيِّ ﷺ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً.

تخريج:أخرجه مسلم، ح:٥/٦٨٧، انظر الحديث السابق، من حديث أبي عوانة به، وهو في الكبرٰى، ح:٣١٨ .

Comments:

1. Every prayer does not consist of four *Rak'ahs*. Since the *Maghrib* or the sunset Prayer is the daytime odd-numbered prayer, it has three *Rak'ahs* and shall always remain three only. In the dawn prayer or the *Fajr*, the recitation of the Qur'ân happens to be lengthy to the extent that its two *Rak'ahs* tend to exceed the four *Rak'ahs* of other prayers. Therefore, the *Fajr* prayer consists of two *Rak'ahs* regardless of whether one is traveling or residing at home.
2. "The prayer of Fear is one *Rak'ah*" - that means one *Rak'ah* with the *Imâm*. The second *Rak'ah* will have to be offered individually.

458. It was narrated that Umayyah bin 'Abdullâh bin Khâlid bin Asîd said to Ibn 'Umar: "How can the *Ṣalâh* be shortened as Allâh says: There is no sin on you if you shorten *Aṣ-Ṣalâh* (the prayer) if you are in

٤٥٨ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الشُّعَيْثِيُّ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ ابْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أُمَيَّةَ بْنِ عَبْدِ

fear.?"[1] Ibn 'Umar said: "O son of my brother! The Messenger of Allâh ﷺ came to us when we had gone astray and he taught us. One of the things that he taught us was that Allâh, the Mighty and Sublime, has commanded us to pray two *Rak'ahs* when traveling." (*Hasan*)

اللهِ بْنِ خَالِدِ بْنِ أَسِيدٍ: أَنَّهُ قَالَ لابْنِ عُمَرَ: كَيْفَ تَقْصُرُ الصَّلَاةَ؟ وَإِنَّمَا قَالَ اللهُ عَزَّ وَجَلَ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَوٰةِ إِنْ خِفْتُمْ﴾ [النساء:١٠١] فَقَالَ ابْنُ عُمَرَ: يَا ابْنَ أَخِي! إِنَّ رَسُولَ اللهِ ﷺ أَتَانَا وَنَحْنُ ضُلَّالٌ فَعَلَّمَنَا فَكَانَ فِيمَا عَلَّمَنَا أَنَّ اللهَ عَزَّ وَجَلَّ أَمَرَنَا أَنْ نُصَلِّيَ رَكْعَتَيْنِ فِي السَّفَرِ.

قَالَ الشَّعْيْثِيُّ: وَكَانَ الزُّهْرِيُّ يُحَدِّثُ بِهٰذَا الْحَدِيثِ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ.

تخريج: [**إسناده حسن**] أخرجه ابن ماجه، إقامة الصلوات، باب تقصير الصلٰوة في السفر، ح:١٠٦٦ من حديث عبدالله بن أبي بكر به، وتابعه الزهري، وصححه ابن خزيمة، ح:٩٤٦، وابن حبان، ح:١٠١، والحاكم:١/٢٥٨، ووافقه الذهبي.

Comments:

The objection was that, in the Qur'ân, shortening of the prayer has been stated to be contingent upon one's being in the state of fear, while the people had been shortening the prayer even without having been in the state of fear. 'Abdullâh bin 'Umar ﷺ gave a doctrinal answer that our Prophet's ﷺ teaching for us is ultimate and fundamental. The true interpretation of the Glorious Qur'ân is the one the Prophet ﷺ made, because the Qur'ân was brought by him. He knew its true meaning. And the fact is that the Prophet ﷺ shortened his prayers on several occasions while traveling.

Chapter 4. How Many (Prayers) Are Enjoined Each Day And Night?

(المعجم ٤) - **بَابٌ:** كَمْ فُرِضَتْ فِي الْيَوْمِ وَاللَّيْلَةِ (التحفة ٤)

459. It was narrated from Abû Suhail, from his father, that he heard Ṭalḥah bin 'Ubaidullâh say: "A man from the people of Najd came to the Messenger of Allâh ﷺ with unkempt hair. We could hear him talking loudly but we could not understand what he was saying

٤٥٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي سُهَيْلٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ يَقُولُ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ مِنْ أَهْلِ نَجْدٍ ثَائِرَ الرَّأْسِ [نَسْمَعُ] دَوِيَّ صَوْتِهِ وَلَا نَفْهَمُ مَا يَقُولُ حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ

[1] *An-Nisâ'* 4:101.

until he came closer. He was asking about Islam. The Messenger of Allâh ﷺ said to him: 'Five prayers each day and night.' He said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' He said: 'And fasting the month of Ramaḍân.' He said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' And the Messenger of Allâh ﷺ mentioned *Zakâh* to him, and he said: 'Do I have to do anything else?' He said: 'No, unless you do it voluntarily.' The man left saying: 'By Allâh, I will not do any more than this or any less.' The Messenger of Allâh ﷺ said: 'He will achieve salvation, if he is speaking the truth.'" (*Ṣaḥîḥ*)

عَنِ الْإِسْلَامِ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ» قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» قَالَ: «وَصِيَامُ شَهْرِ رَمَضَانَ» قَالَ هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» وَذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكَاةَ قَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ» فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: وَاللَّهِ لَا أَزِيدُ عَلَى هٰذَا وَلَا أَنْقُصُ مِنْهُ. قَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

تخريج: أخرجه البخاري، الإيمان، باب: الزكاة من الإسلام، ح:٤٦، ومسلم، الإيمان، باب بيان الصلوات التي هي أحد أركان الإسلام، ح:١١/٨، ٩ عن قتيبة من حديث مالك به، وهو في الموطأ(يحيیٰ): ١/ ١٧٥، والكبرٰى، ح:٣١٩.

Comments:

1. "We heard the humming or rumbling sound": It appears he had been murmuring his questions, walking from a distance, which could make it easy for him to ask!
2. Since the asker had already been a Muslim, and had pronounced the testimony, the Prophet ﷺ stated to him other pillars of Islam. He did not mention the Pilgrimage because it had not been made obligatory yet.

460. It was narrated that Anas said: "A man asked the Messenger of Allâh ﷺ: 'O Messenger of Allâh, how many prayers has Allâh enjoined upon His slaves?' He said: 'Allâh has enjoined upon His slaves (five) prayers.' He said: 'O Messenger of Allâh, is there anything before them or after them?' He said: 'Allâh has enjoined upon His slaves (five)

٤٦٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا نُوحُ بْنُ قَيْسٍ [عَنْ خَالِدِ بْنِ قَيْسٍ]، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! كَمِ افْتَرَضَ اللهُ عَزَّ وَجَلَّ عَلَى عِبَادِهِ مِنَ الصَّلَوَاتِ؟ قَالَ: «افْتَرَضَ اللهُ عَلَى عِبَادِهِ صَلَوَاتٍ [خَمْسًا]». قَالَ: يَا رَسُولَ

prayers.' The man swore that he would not do anything more or less than that. The Messenger of Allâh ﷺ said: 'If he is speaking the truth he will most certainly enter Paradise.''' (*Ṣaḥîḥ*)

اللهِ! هَلْ قَبْلَهُنَّ أَوْ بَعْدَهُنَّ شَيْئًا؟ قَالَ: «افْتَرَضَ اللهُ عَلَى عِبَادِهِ صَلَوَاتٍ [خَمْسًا]» فَحَلَفَ الرَّجُلُ لَا يَزِيدُ عَلَيْهِ شَيْئًا وَلَا يَنْقُصُ مِنْهُ شَيْئًا قَالَ رَسُولُ اللهِ ﷺ: «إِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٢٦٧ من حديث نوح به، وللحديث شواهد كثيرة منها الحديث السابق.

Comments:

The understanding of this *Ḥadîth* has been elucidated in the commentary of the previous *Ḥadîth*.

Chapter 5. Making A Pledge To Offer The Five Daily Prayers

(المعجم ٥) - بَابُ الْبَيْعَةِ عَلَى الصَّلَوَاتِ الْخَمْسِ (التحفة ٥)

461. 'Awf bin Mâlik Al-Ashja'î said: "We were with the Messenger of Allâh ﷺ and he said: 'Will you not pledge to the Messenger of Allâh ﷺ?' And he repeated it three times. So we stretched forth our hands to give our pledge. We said: 'O Messenger of Allâh, we are willing to give you our pledge, but on what?' He said: 'That you will worship Allâh and not associate anything with him, and (offer) the five daily prayers.' And he said, very quietly: 'And you will not ask the people for anything.''' (*Ṣaḥîḥ*)

٤٦١ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ قَالَ: أَخْبَرَنِي الْحَبِيبُ الْأَمِينُ عَوْفُ بْنُ مَالِكٍ الْأَشْجَعِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ: «أَلَا تُبَايِعُونَ رَسُولَ اللهِ ﷺ؟» فَرَدَّدَهَا ثَلَاثَ مَرَّاتٍ، فَقَدَّمْنَا أَيْدِيَنَا فَبَايَعْنَاهُ فَقُلْنَا: يَا رَسُولَ اللهِ! قَدْ بَايَعْنَاكَ فَعَلَامَ؟ قَالَ: «عَلَى أَنْ تَعْبُدُوا اللهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَالصَّلَوَاتِ الْخَمْسِ» وَأَسَرَّ كَلِمَةً خَفِيَّةً «أَنْ لَا تَسْأَلُوا النَّاسَ شَيْئًا».

تخريج: أخرجه مسلم، الزكوة، باب كراهة المسألة للناس، ح:١٠٤٣/ ١٠٨ من حديث سعيد ابن عبدالعزيز به، وهو في الكبرٰى، ح: ٣٢٠.

Comments:

During the sacred lifetime of the Messenger of Allâh ﷺ, four kinds of pledges were prevalent:

1. The Pledge of Islam - which was made at the time of accepting Islam.
2. The Pledge for emigration or Hijrah.
3. The Pledge for Jihad: for any expedition - for instance, at the time of the Treaty of Hudaybiyah.
4. The Pledge of obedience, for obeying the commands and prohibitions of Allâh Most High, as has been narrated in the above-mentioned *Hadîth*.
5. He uttered the last thing quietly because it was additional.

Chapter 6. Observing The Five Daily Prayers

(المعجم ٦) - **بَابُ** الْمُحَافَظَةِ عَلَى الصَّلَوَاتِ الْخَمْسِ (التحفة ٦)

462. It was narrated from Ibn Muhairîz that a man from Banu Kinânah who was called Al-Mukhdajî heard a man in Ash-Shâm, who was known as Abû Muhammad, saying that *Witr* was obligatory. Al-Mukhdajî said: "In the morning I went to 'Ubâdah bin As-Sâmit, and I met him while he was on his way to the *Masjid*. I told him what Abû Muhammad said, and 'Ubâdah said: 'Abû Muhammad is wrong. I heard the Messenger of Allâh ﷺ say: 'Five prayers are those that Allâh has decreed for (His) slaves, whoever does them, and does not neglect any of them out of disregard toward them, will have a promise from Allâh that He will admit him to Paradise. And whoever does not do them will have no such promise from Allâh; if He wills he will punish him and if He wills He will admit him to Paradise.''' (*Hasan*)

٤٦٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ ابْنِ مُحَيْرِيزٍ: أَنَّ رَجُلًا مِنْ بَنِي كِنَانَةَ يُدْعَى الْمُخْدَجِيَّ سَمِعَ رَجُلًا بِالشَّامِ يُكْنَى أَبَا مُحَمَّدٍ يَقُولُ: الْوِتْرُ وَاجِبٌ، قَالَ الْمُخْدَجِيُّ: فَرُحْتُ إِلَى عُبَادَةَ بْنِ الصَّامِتِ فَاعْتَرَضْتُ لَهُ وَهُوَ رَائِحٌ إِلَى الْمَسْجِدِ فَأَخْبَرْتُهُ بِالَّذِي قَالَ أَبُو مُحَمَّدٍ، فَقَالَ عُبَادَةُ: كَذَبَ أَبُو مُحَمَّدٍ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «خَمْسُ صَلَوَاتٍ كَتَبَهُنَّ اللهُ عَلَى الْعِبَادِ، مَنْ جَاءَ بِهِنَّ لَمْ يُضَيِّعْ مِنْهُنَّ شَيْئًا اسْتِخْفَافًا بِحَقِّهِنَّ، كَانَ لَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ لَمْ يَأْتِ بِهِنَّ فَلَيْسَ لَهُ عِنْدَ اللهِ عَهْدٌ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ».

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب فيمن لم يوتر، ح:١٤٢٠ من حديث مالك به، وهو في الموطأ(يحيى):١/١٢٣، والكبرى، ح:٣٢٢، وصححه ابن حبان، ح:٢٥٢، ٢٥٣ وغيره، وحسنه المنذري.

Comments:

1. The Hanafites call the *Witr* - the odd-numbered prayer - compulsory. But

their argumentation is based on narrations that are either weak or bear the possibility of having more than one meaning. Compared to those narrations, the authentic and unequivocal reports, which have reached the level of being called *Tawâtur* (something narrated in such a way, such as by so many people in each generation, that there is no question about its correctness and authenticity), declare the obligatory nature of the five daily prayers, and negate the compulsoriness of additional prayers. Hence, their statement is not right. On the contrary, *Witr* ought to be deemed the insisted *Sunnah* of the Prophet ﷺ, which may not be abandoned without a reason.

Chapter 7. The Virtue Of The Five Daily Prayers

(المعجم ٧) - **بَابُ** فَضْلِ الصَّلَوَاتِ الْخَمْسِ (التحفة ٧)

463. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you think that if there was a river by the door of any one of you, and he bathed in it five times each day, would there be any trace of dirt left on him?" They said: "No trace of dirt would be left on him." He said: "That is the likeness of the five daily prayers. By means of them Allâh erases sins." (*Ṣaḥîḥ*)

٤٦٣ - **أَخْبَرَنَا قُتَيْبَةُ**: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرَأَيْتُمْ لَوْ أَنَّ نَهَرًا بِبَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ خَمْسَ مَرَّاتٍ، هَلْ يَبْقَى مِنْ دَرَنِهِ شَيْءٌ؟» قَالُوا: لَا يَبْقَى مِنْ دَرَنِهِ شَيْءٌ قَالَ: «فَكَذٰلِكَ مَثَلُ الصَّلَوَاتِ الْخَمْسِ يَمْحُو اللهُ بِهِنَّ الْخَطَايَا».

تخريج: أخرجه مسلم، المساجد، باب المشي إلى الصلٰوة تمحى به الخطايا وترفع به الدرجات، ح: ٦٦٧ عن قتيبة، والبخاري، مواقيت الصلٰوة، باب: الصلوات الخمس كفارة، ح: ٥٢٨ من حديث يزيد بن عبدالله بن الهاد به، وهو في الكبرٰى، ح: ٣٢٣ .

Comments:

The scholars have held the expression *Khatâyâ* occurring here to mean *As-Sagha'ir* - minor sins. The righteous deeds - for example, prayer, ablution, charity, etc. - wash their apparent effects as bathing does, unlike the major sins (*Al-Kabâir*), which necessitate the precise action of repentance and remorse! And Allâh knows best!

Chapter 8. The Ruling On One Who Does Not Perform *Ṣalâh*

(المعجم ٨) - **بَابُ** الْحُكْمِ فِي تَارِكِ الصَّلَاةِ (التحفة ٨)

464. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'The covenant that stands between

٤٦٤ - **أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ** قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ

us and them is the *Ṣalâh*; whoever abandons it, he was committed disbelief.'" (*Ṣaḥîḥ*)

عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْعَهْدَ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الإيمان، باب ماجاء في ترك الصلوة، ح:٢٦٢١ عن الحسين بن حريث به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى، ح:٣٢٩، وسنن ابن ماجه، ح:١٠٧٩ من حديث ابن واقد.

465. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is nothing between a person and disbelief except abandoning *Ṣalâh*.'" (*Ṣaḥîḥ*)

٤٦٥ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ بَيْنَ الْعَبْدِ وَبَيْنَ الْكُفْرِ إِلَّا تَرْكُ الصَّلَاةِ».

تخريج: [صحيح] أخرجه مسلم، الإيمان، باب بيان إطلاق اسم الكفر على من ترك الصلوة، ح:٨٢ من حديث ابن جريج به، وهو في الكبرٰى، ح:٣٣٠.

Comments:

1. The distinction between a Muslim and a disbeliever is the prayer. Prayer is an integral pillar of Islam: through it, a Muslim's identity is established.
2. The person who abandons prayer indulges in disbelief - because the one who never performs the prayer, has abandoned *Salâh* altogether. Apparently there appears to be no distinction between him and a disbeliever.
3. Between a slave (Abd) of Allâh and between disbelief there is nothing but the abandonment of prayer, because through the abandonment of prayer the distinction of being a Muslim ends. Hence, his association with disbelief becomes pronounced.

Chapter 9. Being Brought To Account For The *Ṣalâh*

(المعجم ٩) - **بَابُ** الْمُحَاسَبَةِ عَلَى الصَّلَاةِ (التحفة ٩)

466. It was narrated that Ḥuraith bin Qabîṣah said: "I arrived in Al-Madînah and said: 'O Allâh, make it easy for me to find a righteous companion.' Then I sat with Abû Hurairah, may Allâh be pleased with him, and said: 'I prayed to Allâh to help me find a righteous

٤٦٦ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ - هُوَ ابْنُ إِسْمَاعِيلَ الْخَزَّازُ - قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حُرَيْثِ بْنِ قَبِيصَةَ قَالَ: قَدِمْتُ الْمَدِينَةَ قَالَ: قُلْتُ: اللَّهُمَّ! يَسِّرْ لِي جَلِيسًا صَالِحًا،

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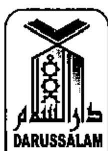
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Contents

11. The Book Of The Commencement Of The Prayer

12. [The Book of The *At-Taṭbîq* (Clasping One's Hands Together)]

13. [The Book Of Forgetfulness (In Prayer)]

14. The Book Of *Jumu'ah* (Friday Prayer)

15. Book Of Shortening The Prayer When Traveling

16. The Book Of Eclipses

17. The Book Of Praying For Rain (*Al-Istisqâ'*)

18. The Book Of The Fear Prayer

19. Book Of The Prayer For The Two *'Eids*

20. Book Of *Qiyâm Al-Lail* (The Night Prayer) And Voluntary Prayers During The Day

In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

11. The Book Of The Commencement Of The Prayer

(المعجم ١١) - كِتَابُ الافْتِتَاحِ

(التحفة . . .)

Chapter 1. What Is Done At The Beginning Of The Prayer

(المعجم ١) - الْعَمَلُ فِي افْتِتَاحِ الصَّلَاةِ

(التحفة ٢٥٨)

877. It was narrated that Ibn 'Umar said: I saw the Messenger of Allâh ﷺ, when he said the opening *Takbîr* of the prayer, raise his hands until they were level with his shoulders. When he said the *Takbîr* before bowing he did likewise, and when he said: '*Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him),' he did likewise, then he said: '*Rabbana wa lakal-ḥamd* (Our Lord, to You be praise).' But he did not do that when he prostrated or when he raised his head from prostration." (*Ṣaḥîḥ*)

٨٧٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَالِمٌ؛ ح وَأَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ: حَدَّثَنَا عُثْمَانُ - هُوَابْنُ سَعِيدٍ - عَنْ شُعَيْبٍ عَنْ مُحَمَّدٍ - وَهُوَ الزُّهْرِيُّ - قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا افْتَتَحَ التَّكْبِيرَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حَتَّى يَجْعَلَهُمَا حَذْوَ مَنْكِبَيْهِ، وَإِذَا كَبَّرَ لِلرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ، ثُمَّ إِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَعَلَ مِثْلَ ذٰلِكَ، وَقَالَ: رَبَّنَا وَلَكَ الْحَمْدُ، وَلَا يَفْعَلُ ذٰلِكَ حِينَ يَسْجُدُ وَلَا حِينَ يَرْفَعُ رَأْسَهُ مِنَ السُّجُودِ.

تخريج: أخرجه البخاري، الأذان، باب إلى أين يرفع يديه؟، ح:٧٣٨ من حديث شعيب بن أبي حمزة، ومسلم، الصلوة، باب استحباب رفع اليدين حذو المنكبين ... الخ، ح:٣٩٠ من حديث الزهري به، وهو في الكبرٰى، ح:٩٥٠ .

Comments:

1. The commencement of the prayer occurs with the pronouncement of *Allâhu Akbar* - Allâh is Supremely Great. It is called *Takbîrat Al-Iḥrâm* - consecratory declaration of the Supreme Greatness of Allâh, because with this *Takbîr* many things become forbidden in prayer, for instance eating, drinking, moving about, talking, etc.

2. Raising one's hands to the shoulders or to the ears is known as *Raf Al-Yadayn*. This *Raf Al-Yadayn* (raising one's hands) had been the Prophet's ﷺ permanent and customary (*Sunnah*) practice.

Chapter 2. Raising The Hands Before Saying The *Takbîr*

(المعجم ٢) - رَفْعُ الْيَدَيْنِ قَبْلَ التَّكْبِيرِ (التحفة ٢٥٩)

878. It was narrated that Ibn 'Umar said: "I saw the Messenger of Allâh ﷺ, when he stood to pray, raise his hands until they were in level with his shoulders, then he said the *Takbîr*. He did that when he said the *Takbîr* before bowing, and he did that when he raised his head from bowing and said: '*Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him).' But he did not do that during the prostration." (*Ṣaḥîḥ*)

٨٧٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمٌ عَنِ ابْنِ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ رَفَعَ يَدَيْهِ حَتَّى تَكُونَا حَذْوَ مَنْكِبَيْهِ ثُمَّ يُكَبِّرُ قَالَ: وَكَانَ يَفْعَلُ ذٰلِكَ حِينَ يُكَبِّرُ لِلرُّكُوعِ وَيَفْعَلُ ذٰلِكَ حِينَ يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ وَيَقُولُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، وَلَا يَفْعَلُ ذٰلِكَ فِي السُّجُودِ.

تخريج: أخرجه البخاري، الأذان، باب رفع اليدين إذا كبر وإذا ركع وإذا رفع، ح:٧٣٦، ومسلم، ح:٣٩٠/٢٣، انظر الحديث السابق من حديث ابن المبارك به، وهو في الكبرٰى، ح:٩٥١.

Comments:

This *Ḥadîth* indicates that first the hands should be raised, and in the same state, the *Takbîr* should be pronounced. The wisdom in this is that raising the hands stands for the negation of false deities, and saying *Allâhu Akbar* is the assertion of the Oneness of Allâh - of *Tawḥîd*.

Chapter 3. Raising The Hands In Level With The Shoulders

(المعجم ٣) - رَفْعُ الْيَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ (التحفة ٢٦٠)

879. It was narrated from 'Abdullâh bin 'Umar that when the Messenger of Allâh ﷺ started to pray, he would raise his hands in level with his shoulders, and when he bowed and when he raised his head from bowing, he would raise them likewise and say "*Sami'*

٨٧٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذٰلِكَ، وَقَالَ: «سَمِعَ اللهُ

Allâhu liman ḥamidah, Rabbanâ wa lakal-ḥamd (Allâh hears those who praise Him, our Lord, to You be praise)." And he did not do that when he prostrated. (*Ṣaḥîḥ*)

لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ». وَكَانَ لَا يَفْعَلُ ذٰلِكَ فِي السُّجُودِ.

تخريج: أخرجه البخاري، ح:٧٣٥ من حديث مالك، ومسلم:٣٩٠/ ٢٢، وانظر الحديث السابق من حديث الزهري به، وهو في الموطأ (يحيى):١/ ٧٥، والكبرٰى، ح:٩٥٢.

Comments:

Numerous narrations mention raising the two hands (*Yadayn*) to a position in level with the shoulders. Some reports mention raising the hands to a position in level with the ears. (*Ṣaḥîḥ Muslim*: 391). Both ways are permissible.

Chapter 4. Raising The Hands Parallel To The Ears

(المعجم ٤) - رَفْعُ الْيَدَيْنِ حِيَالَ الْأُذُنَيْنِ (التحفة ٢٦١)

880. It was narrated from 'Abdul-Jabbâr bin Wâ'il that his father said: "I prayed behind the Messenger of Allâh ﷺ and when he started to pray he said the *Takbîr* and raised his hands until they were in level with his ears. Then he recited the Opening of the Book, and when he had finished he said '*Amîn*' and raised his voice with it." (*Ṣaḥîḥ*)

٨٨٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الْجَبَّارِ ابْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ فَلَمَّا افْتَتَحَ الصَّلَاةَ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ، ثُمَّ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ فَلَمَّا فَرَغَ مِنْهَا قَالَ: «آمِينَ». يَرْفَعُ بِهَا صَوْتَهُ.

تخريج: [صحيح] أخرجه أحمد:٤/ ٣١٨ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٩٥٣ * عبدالجبار لم يسمع من أبيه، انظر، ح:٨٨٣، ١٤٠٥، وللحديث شواهد كثيرة عند أبي داود، والترمذي وغيرهما.

881. It was narrated from Mâlik bin Al-Ḥuwairith – who was one of the Companions of the Prophet ﷺ – that when the Messenger of Allâh ﷺ prayed he would raise his hands — when he said the *Takbîr* — until they were parallel to his ears, and when he wanted to bow and when he raised his head from bowing. (*Ṣaḥîḥ*)

٨٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ نَصْرَ بْنَ عَاصِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ - [أَنَّ رَسُولَ اللهِ ﷺ] كَانَ إِذَا صَلَّى رَفَعَ يَدَيْهِ حِينَ يُكَبِّرُ حِيَالَ أُذُنَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ».

تخريج: أخرجه مسلم، ح:٣٩١/ ٢٥، وانظر الحديث المتقدم: (٨٧٧) من حديث قتادة به، وهو في الكبرٰى، ح: ٩٥٤.

Comments:

This demonstrates that the act of raising hands (to ears or to a position in level with one's shoulders) should be performed in the posture of standing (the *Qiyâm*) before the act of bowing and not while bowing. Likewise, when the worshipper raises his head (from the bowing posture) and assumes an upright posture, the hands should be raised then, and not while raising the head. In other words, the raising of the hands ought to be performed in the upright standing posture.

882. It was narrated that Mâlik bin Al-Ḥuwairith said: "I saw the Messenger of Allâh ﷺ, when he started to pray, raise his hands, and when he bowed, and when he raised his head from bowing, until they were parallel with the top of his ears." (***Ṣaḥîḥ***)

٨٨٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ حِينَ دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ، وَحِينَ رَكَعَ، وحِينَ رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى حَاذَتَا فُرُوعَ أُذُنَيْهِ.

تخريج: أخرجه مسلم، من حديث سعيد بن أبي عروبة به (انظر الحديث السابق)، وهو في الكبرٰى، ح: ٩٥٥ .

Chapter 5. Location Of The Thumbs When Raising The Hands

(المعجم ٥) - مَوْضِعُ الْإِبْهَامَيْنِ عِنْدَ الرَّفْعِ (التحفة ٢٦٢)

883. It was narrated from 'Abdul-Jabbâr bin Wâ'il, from his father, that he saw the Prophet ﷺ, when he started to pray, raise his hands until his thumbs were almost level with his earlobes. (***Ḍa'îf***)

٨٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا فِطْرُ بْنُ خَلِيفَةَ عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَتَّى تَكَادَ إِبْهَامَاهُ تُحَاذِي شَحْمَةَ أُذُنَيْهِ.

تخريج: [إسناده ضعيف] حرجه أبوداود، الصلوة، باب افتتاح الصلوة، ح:٧٣٧ من حديث فطر به، وهو في الكبرٰى، - ٩٥٦، وقال النسائي في الكبرٰى: "* عبدالجبار بن وائل لم يسمع من أبيه، والحديث في نفسه صحيح" كذا قال، والسند منقطع.

Comments:

The most appropriate way of raising the hands is such that one's fingertips are even with the tops of one's ears, the upper part of the thumbs are even with the earlobes, and the lower rim of the palms are even with one's shoulders.

Chapter 6. Raising The Hands, Extended[1]

(المعجم ٦) - رَفْعُ الْيَدَيْنِ مَدًّا
(التحفة ٢٦٣)

884. Sa'eed bin Sam'ân said: "Abû Hurairah came to the *Masjid* of Banu Zuraiq and said: 'There are three things that the Messenger of Allâh ﷺ used to do and the people have abandoned; he used to raise his hands extended when praying, and he would fall silent briefly, and say *Takbîr* when he prostrated and when he sat up.'" (***Hasan***)

٨٨٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنَا سَعِيدُ بْنُ سَمْعَانَ قَالَ: جَاءَ أَبُو هُرَيْرَةَ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ فَقَالَ: ثَلَاثٌ كَانَ رَسُولُ اللهِ ﷺ يَعْمَلُ بِهِنَّ تَرَكَهُنَّ النَّاسُ كَانَ يَرْفَعُ يَدَيْهِ فِي الصَّلَاةِ مَدًّا، وَيَسْكُتُ هُنَيْهَةً، وَيُكَبِّرُ إِذَا سَجَدَ وَإِذَا رَفَعَ.

تخريج: [إسناده حسن] أخرجه أبوداود، الصلوة، باب من لم يذكر الرفع عند الركوع، ح:٧٥٣ من حديث يحيى القطان به، وهو في الكبرى، ح:٩٥٧، وصححه ابن خزيمة، والحاكم: ١/ ٢٣٤، والذهبي.

Comments:

Slothfully acting people had, after the lifetime of the Prophet's ﷺ Companions themselves, abandoned some of the Prophet's ﷺ *Sunnah* practices. Such practices, they felt, were not obligatory. The *Dîn* (the Religion) does not become complete by observing obligations alone; the Prophet's ﷺ customs (the *Sunan*) are also essential. Altogether abandonment of the Prophet's ﷺ practices is blameworthy and condemnable.

Chapter 7. Obligation Of The First *Takbîr*

(المعجم ٧) - فَرْضُ التَّكْبِيرَةِ الْأُولَى
(التحفة ٢٦٤)

885. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ entered the *Masjid*, then a man entered and prayed, then he came and greeted the Messenger of Allâh ﷺ with *Salâm*. The Messenger of Allâh ﷺ returned his

٨٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْمَسْجِدَ فَدَخَلَ رَجُلٌ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى

[1] They disagree over the meaning of *Madda* in this *Hadîth*. It is translated here in accordance with the explanation of Ahmad Shâkir in his comments on *Jâmi' At-Tirmidhî*. See also *Tuhfat Al-Ahwadhî* and *Nail Al-Awtâr*.

رَسُولِ اللهِ ﷺ، فَرَدَّ عَلَيْهِ رَسُولُ اللهِ ﷺ وَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى كَمَا صَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ السَّلَامُ ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَعَلَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، فَقَالَ الرَّجُلُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا أُحْسِنُ غَيْرَ هٰذَا فَعَلِّمْنِي، قَالَ: «إِذَا قُمْتَ إِلَى الصَّلَاةِ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تَيَسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ جَالِسًا، ثُمَّ افْعَلْ ذٰلِكَ فِي صَلَاتِكَ كُلِّهَا».

greeting and said: "Go back and pray, for you have not prayed." So he went back and prayed as he had prayed before, then he came to the Prophet ﷺ and greeted him with *Salâm*, and the Messenger of Allâh ﷺ said to him: "*Wa 'alaika as-salâm* (and upon you be peace). Go back and pray for you have not prayed." He did that three times, then the man said: "By the One Who sent you with the truth, I cannot do any better than that; teach me." He said: "When you stand to pray, say the *Takbîr*, then recite whatever is easy for you of Qur'ân. Then bow until you have tranquillity in your bowing, then stand up until you are standing straight. Then prostrate until you have tranquillity in your prostration, then sit up until you have tranquillity in your sitting. Then do that throughout your entire prayer." ***(Ṣaḥîḥ)***

تخريج: أخرجه مسلم، الصلوٰة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح:٣٩٧ عن محمد بن المثنى، والبخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها ... الخ، ح:٧٥٧ من حديث يحيى القطان به، وهو في الكبرٰى، ح:٩٥٨ .

Comments:

1. This *Hadîth* is known as the "*Hadîth* of the one who prayed incorrect."
2. According to many scholars, the Prophet ﷺ has shown in this Tradition the obligatory elements of the prayer; without them, there is no prayer at all.
3. According to this narration, all of the following are obligatory elements of the prayer: the *Takbîrat Al-Ihrâm* the consecratory declaration of the Supreme Greatness of Allâh, recitation of the Qur'ân, the act of bowing and calmness in it, raising the head and standing upright, prostration and tranquillity in it, raising the head and sitting calmly composed.

Chapter 8. The Saying With Which The Prayer Is Begun

(المعجم ٨) - القَوْلُ الَّذِي يُفْتَتَحُ بِهِ الصَّلَاةُ (التحفة ٢٦٥)

886. It was narrated from 'Abdullâh bin 'Umar that a man stood behind the Prophet of Allâh ﷺ and said: "*Allâhu Akbaru kabîra wal-ḥamdu Lillâhi kathîra, wa subḥân-Allâhi bukratan wa aṣîla* (Allâh is Most Great and much praise be to Allâh and glorified be Allâh at the beginning and end of the day)." The Prophet of Allâh ﷺ said: "Who spoke these words?" A man said: "I did, O Prophet of Allâh." He said: "Twelve angels rushed (to take them up)." (*Ṣaḥîḥ*)

٨٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدٌ - هُوَ ابْنُ أَبِي أُنَيْسَةَ - عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَوْنِ بْنِ عَبْدِ اللهِ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ خَلْفَ نَبِيِّ اللهِ ﷺ فَقَالَ: اللهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلًا، فَقَالَ نَبِيُّ اللهِ ﷺ: «مَنْ صَاحِبُ الْكَلِمَةِ؟» فَقَالَ رَجُلٌ: أَنَا يَا نَبِيَّ اللهِ، فَقَالَ: «لَقَدِ ابْتَدَرَهَا اثْنَا عَشَرَ مَلَكًا».

تخريج: أخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح:٦٠١/ ١٥٠ من حديث عون بن عبدالله به، وهو في الكبرى، ح:٩٥٩.

887. It was narrated that Ibn 'Umar said: "While we were praying with the Messenger of Allâh ﷺ, a man among the people said: '*Allâhu Akbaru kabîra, wal-ḥamdu Lillâhi kathîra, wa subḥân-Allâhi bukratan wa aṣîla* (Allâh is Most Great and much praise be to Allâh and glorified be Allâh at the beginning and end of the day).' The Messenger of Allâh ﷺ said: 'Who is the one who said such and such?' A man among the people said: 'I did, O Messenger of Allâh.' He said: 'I like it,' and he said words to the effect that the gates of the Heavens had been opened for it." Ibn 'Umar said: "I never

٨٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمَرْوَزِيُّ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عَوْنِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عُمَرَ قَالَ: بَيْنَمَا نَحْنُ نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: اللَّهُ أَكْبَرُ كَبِيرًا وَالْحَمْدُ لِلَّهِ كَثِيرًا وَسُبْحَانَ اللهِ بُكْرَةً وَأَصِيلًا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنِ الْقَائِلُ كَلِمَةَ كَذَا وَكَذَا؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا يَا رَسُولَ اللهِ، قَالَ: «عَجِبْتُ لَهَا، وَذَكَرَ كَلِمَةً مَعْنَاهَا فُتِحَتْ لَهَا أَبْوَابُ السَّمَاءِ». قَالَ ابْنُ عُمَرَ: مَا تَرَكْتُهُ مُنْذُ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُهُ.

stopped saying it since I heard the Messenger of Allâh ﷺ say that." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح: ٦٠١ من حديث إسماعيل ابن علية به، انظر الحديث السابق، وهو في الكبرى، ح: ٩٦٠ * الحجاج هو ابن أبي عثمان.

Chapter 9. Placing The Right Hand On The Left Hand During The Prayer

(المعجم ٩) - وَضْعُ اليَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ (التحفة ٢٦٦)

888. It was narrated that Mûsa bin 'Umair Al-'Anbarî and Qais bin Sulaim Al-'Anbarî said: "Alqamah bin Wâ'il told us that his father said: 'I saw the Messenger of Allâh ﷺ, when he was standing in prayer, holding his left hand with his right.'" (*Ṣaḥîḥ*)

٨٨٨ - أَخْبَرَنَا سوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مُوسَى بْنِ عُمَيْرٍ الْعَنْبَرِيِّ وَقَيْسِ بْنِ سُلَيْمٍ الْعَنْبَرِيِّ قَالَا: حَدَّثَنَا عَلْقَمَةُ ابْنُ وَائِلٍ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا كَانَ قَائِمًا فِي الصَّلَاةِ قَبَضَ بِيَمِينِهِ عَلَى شِمَالِهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/٣١٦ من حديث موسى به، وهو في الكبرى، ح: ٩٦١.

Comments:

This demonstrates that in the posture of upright standing the *Qiyâm* in prayer, the right hand should be placed upon the left in a way grasping it. This is the course of action of the vast majority of scholars. Some Malikis and the Shiites maintain that the hands be left in their natural position along one's sides without placing one upon the other. But none of them has what amounts to a plausible argument, never mind actual evidence.

Chapter 10. If The *Imâm* Sees A Man Placing His Left Hand On His Right

(المعجم ١٠) - فِي الإِمَامِ إِذَا رَأَى الرَّجُلَ قَدْ وَضَعَ شِمَالَهُ عَلَى يَمِينِهِ (التحفة ٢٦٧)

889. It was narrated that Al-Ḥajjâj bin Abî Zainab said: "I heard Abû 'Uthmân narrate that Ibn Mas'ûd said: 'The Prophet ﷺ saw me when I had placed my left hand on my right in prayer. He took hold of my right hand and placed it on my left.'" (*Hasan*)

٨٨٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنِ الْحَجَّاجِ بْنِ أَبِي زَيْنَبَ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ يُحَدِّثُ عَنِ ابْنِ مَسْعُودٍ قَالَ: رَآنِي النَّبِيُّ ﷺ وَقَدْ وَضَعْتُ شِمَالِي عَلَى يَمِينِي فِي الصَّلَاةِ، فَأَخَذَ بِيَمِينِي فَوَضَعَهَا عَلَى شِمَالِي.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب وضع اليمنى على اليسرى في الصلوة، ح:٧٥٥ من حديث هشيم به، وصرح بالسماع عند ابن ماجه، ح:٨١١، وهو في الكبرى، ح:٩٦٢، والحديث حسنه الحافظ في الفتح، وله طريق آخر ذكرته في نيل المقصود.

Chapter 11. The Location Of The Right Hand On The Left In Prayer

(المعجم ١١) - بَابُ مَوْضِعِ الْيَمِينِ مِنَ الشِّمَالِ فِي الصَّلَاةِ (التحفة ٢٦٨)

890. Wâ'il bin Ḥujr said: "I said: 'I am going to watch how the Messenger of Allâh ﷺ prays.' So I watched him and he stood and said the *Takbîr*, and raised his hands until they were in level with his ears, then he placed his right hand over his left hand, wrist and lower forearm. When he wanted to bow he raised his hands likewise, and placed his hands on his knees. When he raised his head, he raised his hands likewise. Then he prostrated and placed his hands in level with his ears. Then he sat up and placed his left leg under him; he put his left hand on his left thigh and knee, and he put the edge of his right elbow on his right thigh, then he held two of his fingers together and made a circle, and raised his forefinger, and I saw him moving it and supplicating with it." ***(Ṣaḥîḥ)***

٨٩٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: حَدَّثَنِي أَبِي أَنَّ وَائِلَ ابْنَ حُجْرٍ أَخْبَرَهُ قَالَ: قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللهِ ﷺ كَيْفَ يُصَلِّي؟ فَنَظَرْتُ إِلَيْهِ فَقَامَ فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا بِأُذُنَيْهِ، ثُمَّ وَضَعَ يَدَهُ الْيُمْنَى عَلَى كَفِّهِ الْيُسْرَى وَالرُّسْغِ وَالسَّاعِدِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَ يَدَيْهِ مِثْلَهَا، قَالَ: وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ لَمَّا رَفَعَ رَأْسَهُ رَفَعَ يَدَيْهِ مِثْلَهَا، ثُمَّ سَجَدَ فَجَعَلَ كَفَّيْهِ بِحِذَاءِ أُذُنَيْهِ، ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ وَرُكْبَتِهِ الْيُسْرَى، وَجَعَلَ حَدَّ مِرْفَقِهِ الْأَيْمَنِ عَلَى فَخِذِهِ الْيُمْنَى، ثُمَّ قَبَضَ اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَّقَ حَلْقَةً ثُمَّ رَفَعَ إِصْبَعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا.

تخريج: [إسناده صحيح] وهو حديث محفوظ، أخرجه أبو داود، الصلوة، باب رفع اليدين في الصلوة، ح:٧٢٦، ٧٢٧ من حديث الإمام الثقة المتقن زائدة بن قدامة به، وهو في الكبرى، ح:٩٦٣

Chapter 12. The Prohibition Of Putting One's Hand On One's Waist When Praying

(المعجم ١٢) - النَّهْيُ عَنِ التَّخَصُّرِ فِي الصَّلَاةِ (التحفة ٢٦٩)

891. It was narrated from Abû

٨٩١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:

Hurairah that the Prophet ﷺ forbade praying with one's hands on one's waist. (*Ṣaḥîḥ*)

حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ؛ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ - وَاللَّفْظُ لَهُ - عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا.

تخريج: أخرجه مسلم، المساجد، باب كراهة الاختصار في الصلوة، ح:٥٤٥ من حديث ابن المبارك، والبخاري، العمل في الصلوة، باب الخصر في الصلوة، ح:١٢٢٠ من حديث هشام بن حسان به، وهو في الكبرى، ح:٩٦٤.

Comments:

During the performance of every major component *Rukn* of the obligatory prayer, one or the other position of hands has been prescribed. Placing the hands on the waist or the flank or the slender part above the hips is forbidden because it would contradict the legislated position of where the hand is to be placed. It has been stated that Satan stands thusly; or the Jews used to worship in this way; or the afflicted people stand in such a fashion while wailing and lamenting; or the denizens of Hell will stand in such a manner in Hell; or it is the trait of the arrogant. All these are similes - each simile points to the said act being forbidden. And Allâh knows best!!

892. It was narrated that Ziyâd bin Subaih said: "I prayed beside Ibn 'Umar and put my hand on my waist, and he did this to me – knocked it with his hand. When I had finished praying I said to a man: 'Who is this?' He said: "Abdullâh bin 'Umar.' I said: 'O Abû 'Abdur-Raḥmân, why are you angry with me?' He said: 'This is the posture of crucifixion, and the Messenger of Allâh ﷺ forbade us to do this.'" (*Ṣaḥîḥ*)

٨٩٢ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ، عَنْ سَعِيدِ بْنِ زِيَادٍ، عَنْ زِيَادِ بْنِ صُبَيْحٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَوَضَعْتُ يَدِي عَلَى خَصْرِي فَقَالَ لِي: هٰكَذَا - ضَرْبَةً بِيَدِهِ - فَلَمَّا صَلَّيْتُ قُلْتُ لِرَجُلٍ: مَنْ هٰذَا؟ قَالَ: عَبْدُ اللهِ بْنُ عُمَرَ، قُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! مَا رَابَكَ مِنِّي؟ قَالَ: إِنَّ هٰذَا الصَّلْبُ وَإِنَّ رَسُولَ اللهِ ﷺ نَهَانَا عَنْهُ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب التخصر والإقعاء، ح:٩٠٣ من حديث سعيد بن زياد به مختصرًا، وهو في الكبرى، ح:٩٦٥.

Chapter 13. Standing With The Feet Together When Praying

(المعجم ١٣) - الصَّفُّ بَيْنَ القَدَمَيْنِ فِي الصَّلَاةِ (التحفة ٢٧٠)

893. It was narrated from Abû 'Ubaidah that 'Abdullâh saw a man who was praying with his feet together. He said: "He is going against the *Sunnah*; if he shifted his weight from one to the other that would be better." (***Ḍa'îf***)

٨٩٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ بْنِ سَعِيدٍ الثَّوْرِيِّ، عَنْ مَيْسَرَةَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ أَبِي عُبَيْدَةَ: أَنَّ عبدَ اللهِ رَأَى رَجُلًا يُصَلِّي قَدْ صَفَّ بَيْنَ قَدَمَيْهِ فَقَالَ: خَالَفَ السُّنَّةَ، وَلَوْ رَاوَحَ بَيْنَهُمَا كَانَ أَفْضَلَ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٩٦٦ * أبوعبيدة لم يسمع من أبيه كما تقدم، ح:٦٢٣، وانظر الحديث الآتي.

Comments:

It was the sacred custom of the Prophet ﷺ that he used to keep an appropriate distance between his feet. In the formation of rows, at least to some extent one will have to open up his feet in order to join them with other worshippers, but one should not open them disproportionately to one's girth as this presents an ugly look.

894. It was narrated from 'Abdullâh that he saw a man praying with his feet together. He said: "He is not following the *Sunnah*. If he were to shift his weight from one to the other I would like that better." (***Ḍa'îf***)

٨٩٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَيْسَرَةُ ابْنُ حَبِيبٍ قَالَ: سَمِعْتُ الْمِنْهَالَ بْنَ عَمْرٍو يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ رَأَى رَجُلًا يُصَلِّي قَدْ صَفَّ بَيْنَ قَدَمَيْهِ فَقَالَ: أَخْطَأَ السُّنَّةَ، وَلَوْ رَاوَحَ بَيْنَهُمَا كَانَ أَعْجَبَ إِلَيَّ.

تخريج: [إسناده ضعيف] أخرجه البيهقي:٢/ ٢٨٨ باب: من كره أن يصف بين قدميه وهو قائم في الصلٰوة من حديث شعبة به، وهو في الكبرٰى، ح:٩٦٧، وانظر الحديث السابق لعلته، المراد بالصف هاهنا الوصل، وجاء في سنن أبي داود، ح:٧٥٤ صف القدمين من السنة، وإسناده حسن، والمراد به جعلهما متساويتين من غير تقدم إحداهما على الأخرٰى كما في المنهل العذب المورود:٥/ ١٥٩.

Chapter 14. The *Imâm* Pausing After Starting The Prayer

(المعجم ١٤) - سُكُوتُ الإِمَامِ بَعْدَ افْتِتَاحِهِ الصَّلَاةَ (التحفة ٢٧١)

895. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to pause briefly when he had started to pray. (*Ṣaḥîḥ*)

٨٩٥ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَتْ لَهُ سَكْتَةٌ إِذَا افْتَتَحَ الصَّلَاةَ.

تخريج: [صحيح] تقدم، ح:٦٠، وهو في الكبرٰى، ح:٩٦٨.

Comments:

This silence denotes reciting to oneself. During it, the Prophet ﷺ used to recite the inaugural supplication.

Chapter 15. The Supplication Between The *Takbîr* And The Recitation

(المعجم ١٥) - الدُّعَاءُ بَيْنَ التَّكْبِيرَةِ وَالْقِرَاءَةِ (التحفة ٢٧٢)

896. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ started to pray he would pause briefly. I said: 'May my father and mother be ransomed for you, O Messenger of Allâh, what do you say when you pause briefly between the *Takbîr* and recitation?' He said: 'I say: *Allâhumma bâ'id baynî wa bayna khaṭâyâya kama bâ'adta bayna al-mashriqi wal-maghrib; Allâhumma naqqinî min khaṭâyâya Kamâ yunaqqa ath-thawb al-abyad min ad-danas; Allâhumma ighsilnî min khaṭâyâya bith-thalji wal-mâ'i wal-barad.* (O Allâh, put a great distance between me and my sins, as great as the distance You have made between the East and the West; O Allâh, cleanse me of my

٨٩٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ سَكَتَ هُنَيْهَةً، فَقُلْتُ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! مَا تَقُولُ فِي سُكُوتِكَ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ قَالَ: «أَقُولُ اللَّهُمَّ! بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ! نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ! اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ».

sins as a white garment is cleansed from filth; O Allâh, wash away my sins with snow and water and hail).'" (*Ṣaḥîḥ*)

Comments:

Concerning the opening supplication, there are various versions reported. Whatever of them one chooses of the authentically transmitted – it will suffice.

تخريج: [صحيح] تقدم، ح: ٦٠، وهو في الكبرى، ح: ٩٦٩.

Chapter 16. Another Supplication Between The *Takbîr* And Recitation

(المعجم ١٦) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ بَيْنَ التَّكْبِيرِ وَالْقِرَاءَةِ (التحفة ٢٧٣)

897. It was narrated that Jâbir bin 'Abdullâh said: "When the Prophet ﷺ started to pray, he would say the *Takbîr*, then say: '*Inna ṣalâti wa nusukî wa maḥyâya wa mamâtî lillâhi rabbîl-'âlamîn, lâ sharîka lahu, wa bidhâlika umirtu wa anâ min al-muslimîn. Allâhummahdinî liaḥsanil-'amâli wa aḥsanil-akhlâqi lâ yahdî li aḥsanihâ illâ anta wa qinî sayy'al-a'mâli wa sayy'al-ahâqi lâ yaqî sayy'ahâ illâ ant.* (Indeed, my *Ṣalâh* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am one of the Muslims. O Allâh, guide me to the best of deeds and the best of manners, for none can guide to the best of them but You. And protect me from bad deeds and bad manners, for none can protect against them but You.)" (*Ṣaḥîḥ*)

٨٩٧ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ: حَدَّثَنَا شُرَيْحُ بْنُ يَزِيدَ الْحَضْرَمِيُّ قَالَ: أَخْبَرَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ، لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ، اللَّهُمَّ اهْدِنِي لِأَحْسَنِ الْأَعْمَالِ وَأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ وَقِنِي سَيِّئَ الْأَعْمَالِ وَسَيِّئَ الْأَخْلَاقِ لَا يَقِي سَيِّئَهَا إِلَّا أَنْتَ».

تخريج: [إسناده صحيح] أخرجه الطبراني في مسند الشاميين: ٤/ ١٤٩، ١٥٠، ح: ٢٩٧٤ من حديث عمرو بن عثمان وهو ابن كثير بن دينار الحمصي به، وهو في الكبرى، ح: ٩٧٠، والحديث الآتي شاهد له.

Chapter 17. Another Type Of Remembrance And Supplication Between The *Takbîr* And Recitation

898. It was narrated from 'Alî, may Allâh be pleased with him, that the when the Messenger of Allâh ﷺ started to pray, he would say *Takbîr*, then say: "*Wajahtu wajhî lilladhî faṭaras-samâwâtîwal-arḍa ḥanîfan wa mâ anâ minal-mushrikîn. Inna ṣalâti wa nusukî wa maḥyâya wamamâtî lillâhi rabbîl-'âlamîn, lâ sharîka lahu, wa bidhâlika umirtu wa anâ min al-muslimîn. Allâhumma! Antal-maliku lâ ilâha illâ ant, anâ 'abduka ẓalamtu nafsî wa'taraftu bidhanbî faghfirlî dhunûbî jamî'an, lâ yaghfirudh-dhunuba illâ anta, wahdinî liaḥsanil-akhlaqi, lâ yahdî li aḥsanihâ illâ anta waṣrif 'annî sayy'ahâ lâ yaṣrifu 'annî sayy'ahâ illâ anta, labaika wa sa'daika, wal-khairu kulluhu fî yadaika wash-sharru laisa ilaika anâ bika wa ilaika tabârakta wa ta'âlaita astaghfiruka wa atûbu ilaik.* (Verily, I have turned my face toward Him Who has created the heavens and the Earth Ḥanîfa (worshipping none but Allâh Alone), and I am not of the idolaters'. Verily, my *Ṣalâh*, my sacrifice, my living, and my dying are for Allâh, the Lord of the all that exists. He has no partner. And of this I have been commanded,[1] and I am one of the Muslims. O Allâh, You are the Sovereign and there is none worthy of worship but You. I am Your slave, I have wronged

(المعجم ١٧) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ وَالدُّعَاءِ بَيْنَ التَّكْبِيرِ وَالقِرَاءَةِ (التحفة ٢٧٤)

٨٩٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا اسْتَفْتَحَ الصَّلَاةَ كَبَّرَ ثُمَّ قَالَ: «وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا مِنَ الْمُسْلِمِينَ. اللَّهُمَّ! أَنْتَ الْمَلِكُ لَا إِلٰهَ إِلَّا أَنْتَ، أَنَا عَبْدُكَ ظَلَمْتُ نَفْسِي وَاعْتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعًا لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، وَاهْدِنِي لِأَحْسَنِ الْأَخْلَاقِ لَا يَهْدِي لِأَحْسَنِهَا إِلَّا أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا لَا يَصْرِفُ عَنِّي سَيِّئَهَا إِلَّا أَنْتَ، لَبَّيْكَ وَسَعْدَيْكَ وَالْخَيْرُ كُلُّهُ فِي يَدَيْكَ وَالشَّرُّ لَيْسَ إِلَيْكَ أَنَا بِكَ وَإِلَيْكَ تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

[1] *Al-An'âm* 6:79.

myself and I acknowledge my sin. Forgive me all my sins for no one forgives sins but You. Guide me to the best of manners for none can guide to the best of them but You. Protect me from bad manners for none can protect against them but You. I am at Your service, all goodness is in Your hands, and evil is not to be attributed to You. I rely on You and turn to You, blessed and exalted are You, I seek Your forgiveness and repent to You." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة النبي ﷺ ودعائه بالليل، ح: ٧٧١/ ٢٠٢ من حديث ابن مهدي به، وهو في الكبرٰى، ح: ٩٧١.

Comments:

In some of the routes of this narration there is a clarification that when Allâh's Messenger ﷺ commenced the obligatory prayer, he recited this supplication, whereas in some narrations there is mention of the night vigil. Hence, this supplication may be recited both in obligatory and optional prayers. However, in the event of congregational prayer, it is essential to be considerate to the members of the congregation.

899. It was narrated from Muḥammad bin Maslamah that when the Messenger of Allâh ﷺ stood to offer a voluntary prayer he would say: *"Allâhu Akbar wajahtu wajhî lilladhî faṭaras-samâwâtîwal-arḍa ḥanîfa muslimân wa mâ anâ minal-mushrikîn. Inna ṣalâti wa nusukî wa maḥyâya wa mamâtî lillâhi rabbîl-'âlamîn, lâ sharîka lahu, wa bidhâlika umirtu wa anâ awwalul-muslimîn. Allâhuma antal-maliku lâ ilâha illâ anta subḥânaka wa biḥamdik* (Allâh is Most Great. Verily, I have turned my face toward Him Who has created the heavens and the Earth Ḥanîfa (worshipping none but Allâh

٨٩٩ - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا ابْنُ حِمْيَرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَذَكَرَ آخَرَ قَبْلَهُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَامَ يُصَلِّي تَطَوُّعًا قَالَ: «اللّٰهُ أَكْبَرُ وَجَّهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمٰوَاتِ وَالْأَرْضَ حَنِيفًا مُسْلِمًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ، إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلّٰهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذٰلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ. اللّٰهُمَّ! أَنْتَ الْمَلِكُ لَا إِلٰهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ» ثُمَّ يَقْرَأُ.

alone), as a Muslim, and I am not of the idolators. Verily, my *Ṣalâh*, my sacrifice, my living, and my dying are for Allâh, the Lord of the all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims.[1] O Allâh, You are the Sovereign, there is none worthy of worship but You, glory and praise be to You.)" Then he would recite. (***Ṣaḥîḥ***)

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١٩/ ٢٣١، ٢٣٢، ح: ٥١٥ من حديث محمد ابن حمير به، وإسناده حسن، وسيأتي طرفه، ح: ١٠٥٣، وله شواهد، منها الحديث السابق.

Chapter 18. Another Kind Of Remembrance Between The Start Of The Prayer And The Recitation

(المعجم ١٨) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَيْنَ افْتِتَاحِ الصَّلَاةِ وَبَيْنَ الْقِرَاءَةِ (التحفة ٢٧٥)

900. It was narrated from Abû Sa'eed that when the Prophet ﷺ started to pray he would say: "*Subḥanakallâhumma, wa biḥamdika tabârakasmuka wa ta'âla jadduka wa lâ ilâha ghairuk* (Glory and praise be to You, O Allâh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.)" (***Hasan***)

٩٠٠ - أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ! وَبِحَمْدِكَ تَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلٰهَ غَيْرُكَ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب من رأى الاستفتاح بسبحانك اللهم وبحمدك، ح: ٧٧٥، والترمذي، ح: ٢٤٢، وابن ماجه، ح: ٨٠٤ من حديث جعفر به، وهو حسن الحديث كما حققته في نيل المقصود، والحديث في الكبرٰى، ح: ٩٧٢، وصححه ابن خزيمة، ح: ٤٦٧.

Comments:

1. In some routes of this *Ḥadîth* too, there is mention of the optional prayers of the night. In other words, like other supplications, this supplication also may be recited both in obligatory and optional prayers.

[1] *Al-An'âm* 6:162, 163.

2. Some *Hadîth* scholars have commented on the condition of the chains of this narration. But it is worthy of being applied in practice due to its many routes. Besides, it is brief the supplication. The Hanafis have adopted only this supplication on account of its being brief and beautifully-worded, particularly for the obligatory prayers. They consider other reported supplications to be specific to optional prayers. But there is no basis for such a specification. All authentically reported supplications are permitted, regardless of whether one is performing obligatory or optional prayers.

901. It was narrated that Abû Sa'eed said: "When the Messenger of Allâh ﷺ started to pray, he would say: '*Subhanakallâhumma, wa bihamdika tabârakasmuka wa ta'âla jadduka wa lâ ilâha ghairuk* (Glory and praise be to You, O Allâh. Blessed be Your name and exalted be Your majesty, there is none worthy of worship except You.)'" (*Hasan*)

٩٠١ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنِي جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ قَالَ: «سُبْحَانَكَ اللَّهُمَّ! وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلٰهَ غَيْرُكَ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح:٩٧٣.

Chapter 19. Another Kind Of Remembrance After The *Takbîr*

(المعجم ١٩) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَعْدَ التَّكْبِيرِ (التحفة ٢٧٦)

902. It was narrated that Anas said: "The Messenger of Allâh ﷺ was leading us in prayer when a man came and entered the *Masjid*, and he was out of breath. He said: '*Allâhu Akbar, al-hamdulillâhi hamdan kathîran tayiban mubârakan fîh.* (Allâh is Most Great, praise be to Allâh, much good and blessed praise.).' When the Messenger of Allâh ﷺ had finished his prayer he said: 'Which of you is the one who spoke these words?' The people kept quiet. He said: 'He did not say anything bad.' The man said: 'I did, O Messenger of Allâh. I came and I was out of breath, and I said it.' The Prophet

٩٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ وَقَتَادَةَ وَحُمَيْدٍ، عَنْ أَنَسٍ أَنَّهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بِنَا إِذْ جَاءَ رَجُلٌ فَدَخَلَ الْمَسْجِدَ وَقَدْ حَفَزَهُ النَّفَسُ فَقَالَ: اللَّهُ أَكْبَرُ الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ صَلَاتَهُ قَالَ: «أَيُّكُمُ الَّذِي تَكَلَّمَ بِكَلِمَاتٍ؟» فَأَرَمَّ الْقَوْمُ. قَالَ: «إِنَّهُ لَمْ يَقُلْ بَأْسًا». قَالَ: أَنَا يَا رَسُولَ اللهِ! جِئْتُ وَقَدْ حَفَزَنِي النَّفَسُ فَقُلْتُهَا. قَالَ النَّبِيُّ ﷺ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَرْفَعُهَا».

ﷺ said: 'I saw twelve angels rushing to see which of them would take it up.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، المساجد، باب ما يقال بين تكبيرة الإحرام والقراءة، ح:٦٠٠ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٩٧٤.

Comments:

He was short of breath: this demonstrates that this Companion (of the Prophet ﷺ) had arrived toward the prayer pretty hastily. Hence, walking at a fast pace, short of running, is permitted; although, composure and dignity should remain.

Chapter 20. Starting With *Fâtiḥatil-Kitâb* (The Opening Of The Book) Before Another *Sûrah*

(المعجم ٢٠) - بَابُ الْبَدَاءَةِ بِفَاتِحَةِ الْكِتَابِ قَبْلَ السُّورَةِ (التحفة ٢٧٧)

903. It was narrated from Anas that the Prophet ﷺ, Abû Bakr, and 'Umar, may Allâh be pleased with them both, would start their recitation with: "All the praise and thanks be to Allâh, the Lord of all that exists."[1] (*Ṣaḥîḥ*)

٩٠٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: كَانَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللهُ عَنْهُمَا يَسْتَفْتِحُونَ الْقِرَاءَةَ بِـ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب [ماجاء] في افتتاح القراءة بـ ﴿الحمد لله ...﴾، ح:٢٤٦ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٩٧٥، وأخرجه البخاري، الأذان، باب مايقول بعد التكبير، ح:٧٤٣، ومسلم، الصلوة، باب حجة من قال لا يجهر بالبسملة، ح:٣٩٩ من حديث قتادة به.

Comments:

This proves that in every unit of prayer, the commencement should be made with *Surat Al-Fâtihah*, because it is obligatory in prayer. It could suffice in place of other recitation, but some other *Surah* (of the Qur'ân) would not be sufficient in its place. (For instance, the last one or two units of prayer).

904. It was narrated from Anas: "I prayed with the Prophet ﷺ and with Abû Bakr and 'Umar, may Allâh be pleased with them both, and they started with "All the praise and thanks be to Allâh, the Lord of all that exists."[2] (*Ṣaḥîḥ*)

٩٠٤ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ وَمَعَ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا فَافْتَتَحُوا بِـ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾.

[1] *Al-Fâtiḥah*

[2] *Al-Fâtiḥah*

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب افتتاح القراءة، ح:٨١٣ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٩٧٦، وانظر الحديث السابق * أيوب هو ابن أبي تميمة السختياني.

Chapter 21. Reciting: "In The Name Of Allâh, The Most Gracious, The Most Merciful"

(المعجم ٢١) - قِرَاءَةُ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ (التحفة ٢٧٨)

905. It was narrated that Anas bin Mâlik said: "One day when he – the Prophet ﷺ – was still among us, he took a nap, then he raised his head, smiling. We said to him: 'Why are you smiling, O Messenger of Allâh?' He said: 'Just now this *Sûrah* was revealed to me:

In the Name of Allâh, the Most Gracious, the Most Merciful.

Verily, We have granted you (O Muḥammad) *Al-Kawthar*.

Therefore turn in prayer to your Lord and sacrifice (to Him only).

For he who hates you, he will be cut off.'[1]

Then he said: 'Do you know what *Al-Kawthar* is?' We said: 'Allâh and His Messenger know best.' He said: 'It is a river that my Lord has promised me in Paradise. Its vessels are more than the number of the stars. My *Ummah* will come to me, then a man among them will be pulled away and I will say: "O Lord, he is one of my *Ummah*" and He will say to me: 'You do not know what he did after you were gone." **(*Saḥîḥ*)**

٩٠٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَيْنَمَا ذَاتَ يَوْمٍ بَيْنَ أَظْهُرِنَا - يُرِيدُ النَّبِيَّ ﷺ - إِذْ أَغْفَى إِغْفَاءَةً ثُمَّ رَفَعَ رَأْسَهُ مُتَبَسِّمًا فَقُلْنَا لَهُ: مَا أَضْحَكَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَزَلَتْ عَلَيَّ آنِفًا سُورَةٌ بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ ﴿إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ فَصَلِّ لِرَبِّكَ وَانْحَرْ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ﴾ ثُمَّ قَالَ: «هَلْ تَدْرُونَ مَا الْكَوْثَرُ؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي فِي الْجَنَّةِ آنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ الْكَوَاكِبِ، تَرِدُهُ عَلَيَّ أُمَّتِي فَيُخْتَلَجُ الْعَبْدُ مِنْهُمْ فَأَقُولُ: يَا رَبِّ! إِنَّهُ مِنْ أُمَّتِي، فَيَقُولُ لِي إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ بَعْدَكَ».

تخريج: أخرجه مسلم، الصلوة، باب حجة من قال: البسملة آية من أول كل سورة سوى براءة، ح:٤٠٠ عن علي بن حجر به، وهو في الكبرى، ح:٩٧٧.

[1] *Al-Kawthar* 108:1-3.

Comments:

1. Concerning the explanation or *Tafsîr* of *A-Kawthar* (the plentifulness or abundance) described in *Surat Al-Kawthar*, there is a difference of opinion among scholars. Different scholarly Companions of the Prophet ﷺ and the successors, etc., have advanced its different explanations, but by means of this sacred narration, its explanation has become known from the sacred utterances of the Prophet ﷺ himself. It is a river in Paradise, which has been promised to the Prophet ﷺ. It is extremely vast and wide. Its length and width are equal. Its pitchers and goblets are more than the stars in the sky. There is an explicit mention in some *Ḥadîth* that whoever drinks water from this river will never thirst again. Its water is whiter than milk and sweeter than honey. Its fragrance is more pleasant than that of musk. (*Ṣaḥîḥ Al-Bukhârî*: 6579; *Ṣaḥîḥ Muslim*: 2292)
2. This *Ḥadîth* also proves the permissibility of sleeping in the mosque, because it follows from some narrations that this incident took place in the mosque. There is in it mention of the Prophet's ﷺ climbing the *Minbar* (*Ṣaḥîḥ Muslim*: 2296). This *Ḥadîth* further shows that one may sleep in the presence of his friends and loved ones.
3. "After you": it might be indicative of apostasy or the initiation of innovations. And Allâh knows best!
4. Innovation is such a grave crime that on the Day of Resurrection the innovator will be driven away from the *Kawthar* pond.

906. It was narrated that Nu'aim Al-Mujmir said: "I prayed behind Abû Hurairah and he recited: In the Name of Allâh, the Most Gracious, the Most Merciful, then he recited *Umm Al-Qur'ân* (*Al-Fâtiḥah*), and when he reached: not (the way) of those who earned Your anger, nor of those who went astray, he said: '*Âmîn*' and the people said '*Âmîn*.' And every time he prostrated he said: '*Allâhu Akbar*' and when he stood up from sitting after two *Rak'ahs* he said: '*Allâhu Akbar*'. And after he had said the *Salâm* he said: 'By the One in Whose Hand is my soul! My prayer most closely resembles the prayer of the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

٩٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا خَالِدٌ عَن ابنِ أَبِي هِلَالٍ، عَنْ نُعَيْمٍ الْمُجْمِرِ قَالَ: صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ فَقَرَأَ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ ثُمَّ قَرَأَ بِأُمِّ الْقُرْآنِ حَتَّى إِذَا بَلَغَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقَالَ: آمِينَ، فَقَالَ النَّاسُ: آمِينَ، وَيَقُولُ كُلَّمَا سَجَدَ: اللهُ أَكْبَرُ، وَإِذَا قَامَ مِنَ الْجُلُوسِ فِي الاثْنَتَيْنِ قَالَ: اللهُ أَكْبَرُ، وَإِذَا سَلَّمَ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح:٤٩٩ من حديث شعيب بن الليث بن سعد به، وصححه ابن حبان، ح:٤٥٠، ٤٥١، والحاكم: ١/ ٢٣٤، والذهبي، وابن خزيمة: ١/ ٢٥١ كما تقدم في الأول، والدارقطني، والبيهقي، والخطيب، وابن حجر وغيرهم * خالد هو ابن يزيد وسماعه من أبي هلال سعيد بن أبي هلال قبل اختلاطه بدليل إخراج الشيخين محتجًا به، والتفصيل في كتابي: "القول المتين في الجهر بالتأمين" ص: ٤، وأخطأ من زعم ضعف هذا الحديث.

Comments:

This narration demonstrates that the *Basmalah* should be recited aloud in audible prayer but it is not compulsory. Narrations mentioning its recitation to oneself (or inaudibly) are numerous and they are more authentic also.

Chapter 22. Not Saying "In The Name Of Allâh, The Most Gracious, The Most Merciful" Aloud

(المعجم ٢٢) - تَرْكُ الْجَهْرِ بِ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ (التحفة ٢٧٩)

907. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ led us in prayer, and we did not hear him recite: In the Name of Allâh, the Most Gracious, the Most Merciful. And Abû Bakr and 'Umar led us in prayer and we did not hear it from them either. (*Ṣaḥîḥ*)

٩٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ ابْنِ شَقِيقٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: أَخْبَرَنَا أَبُو حَمْزَةَ عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: «صَلَّى بِنَا رَسُولُ اللهِ ﷺ فَلَمْ يُسْمِعْنَا قِرَاءَةَ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾، وَصَلَّى بِنَا أَبُو بَكْرٍ وَعُمَرُ فَلَمْ نَسْمَعْهَا مِنْهُمَا.

تخريج: [صحيح] وهو في الكبرى، ح:٩٧٨ * منصور لم يسمع من أنس كما في جامع التحصيل للعلائي ص:٢٨٧، وله شواهد، انظر الحديث الآتي.

908. It was narrated that Anas said: "I prayed behind the Messenger of Allâh ﷺ, Abû Bakr, 'Umar and 'Uthmân, may Allâh be pleased with them, and I did not hear any of them say out loud: In the Name of Allâh, the Most Gracious, the Most Merciful." (*Ṣaḥîḥ*)

٩٠٨ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ أَبُو سَعِيدٍ الْأَشَجُّ قَالَ: حَدَّثَنِي عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ وَابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللهُ عَنْهُمْ، فَلَمْ أَسْمَعْ أَحَدًا مِنْهُمْ يَجْهَرُ بِ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾.

تخريج: أخرجه البخاري، الأذان، باب ما يقول بعد التكبير، ح:٧٤٣، ومسلم، الصلوة، باب حجة من قال لا يجهر بالبسملة، ح:٣٩٩ وغيرهما من حديث شعبة به مختصرًا ومطولاً، وهو في الكبرى، ح:٩٧٩.

Comments:

The narrations that state not to recite the *Basmalah* are numerous and very authentic. Hence, the usual practice should be so because the rightly-guided Caliphs - the *Khulfa Ar-Râshidin* - were greatly superior to all other Companions in their knowledge of jurisprudence; this is particularly true regarding Abû Bakr and 'Umar (May Allâh Most High be pleased with them both). That being said, reciting it aloud is also permissible.

909. Ibn 'Abdullâh bin Mughaffal said: "If 'Abdullâh bin Mughaffal heard any one of us recite: 'In the Name of Allâh, the Most Gracious, the Most Merciful', he would say: 'I prayed behind the Messenger of Allâh ﷺ and behind Abû Bakr and behind 'Umar – may Allâh be pleased with them both – and I did not hear any of them recite: 'In the Name of Allâh, the Most Gracious, the Most Merciful.'" (***Hasan***)

٩٠٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا عُثْمَانُ بْنُ غِيَاثٍ قَالَ: أَخْبَرَنِي أَبُو نَعَامَةَ الْحَنَفِيُّ قَالَ: حَدَّثَنَا ابْنُ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: كَانَ عَبْدُ اللهِ بْنُ مُغَفَّلٍ إِذَا سَمِعَ أَحَدَنَا يَقْرَأُ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ يَقُولُ: صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ وَخَلْفَ أَبِي بَكْرٍ وَخَلْفَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا، فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ قَرَأَ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾.

تخريج: [**إسناده حسن**] أخرجه الترمذي، الصلوة، باب ماجاء في ترك الجهر ببسم الله الرحمن الرحيم، ح:٢٤٤، وابن ماجه، إقامة الصلوات، باب افتتاح القراءة، ح:٨١٥ من حديث أبي نعامة قيس بن عباية الحنفي به، وقال الترمذي: "حسن" * ابن عبدالله بن مغفل اسمه يزيد كما في مسند أحمد: ٤/ ٨٥ .

Chapter 23. Not Reciting "In The Name Of Allâh, The Most Gracious, The Most Merciful" In *Al-Fâtihah*

(المعجم ٢٣) - تَرْكُ قِرَاءَةِ ﴿بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ﴾ فِي فَاتِحَةِ الكِتَابِ

(التحفة ٢٨٠)

910. Abû As-Sâ'ib – the freed slave of Hishâm bin Zuhrah – said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: "Whoever offers a prayer in which he does not recite *Umm Al-Qur'ân* (*Al-Fâtiḥah*), it is deficient, it is deficient, it is deficient, incomplete." I (Abû As-Sâ'ib) said: 'O Abû Hurairah, sometimes I am behind the *Imâm*.' He poked me in

٩١٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ سَمِعَ أَبَا السَّائِبِ - مَوْلَى هِشَامِ بْنِ زُهْرَةَ - يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى صَلَاةً لَمْ يَقْرَأْ فِيهَا بِأُمِّ الْقُرْآنِ فَهِيَ خِدَاجٌ هِيَ خِدَاجٌ هِيَ خِدَاجٌ غَيْرُ تَمَامٍ» فَقُلْتُ: يَا أَبَا هُرَيْرَةَ! إِنِّي أَحْيَانًا أَكُونُ وَرَاءَ الْإِمَامِ فَغَمَزَ

ذِرَاعِي فَقَالَ: اقْرَأْ بِهَا يَا فَارِسِيُّ! فِي نَفْسِكَ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَقُولُ اللهُ عَزَّ وَجَلَّ: قَسَمْتُ الصَّلَاةَ بَيْنِي وَبَيْنَ عَبْدِي نِصْفَيْنِ فَنِصْفُهَا لِي وَنِصْفُهَا لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ» قَالَ رَسُولُ اللهِ ﷺ: «اقْرَءُوا، يَقُولُ الْعَبْدُ ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ يَقُولُ اللهُ عَزَّ وَجَلَّ: حَمِدَنِي عَبْدِي، يَقُولُ الْعَبْدُ: ﴿ٱلرَّحْمَٰنِ ٱلرَّحِيمِ﴾ يَقُولُ اللهُ عَزَّ وَجَلَّ: أَثْنَى عَلَيَّ عَبْدِي، يَقُولُ الْعَبْدُ: ﴿مَٰلِكِ يَوْمِ ٱلدِّينِ﴾ يَقُولُ اللهُ عَزَّ وَجَلَّ: مَجَّدَنِي عَبْدِي، يَقُولُ الْعَبْدُ: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾، فَهَٰذِهِ الْآيَةُ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ. يَقُولُ الْعَبْدُ: ﴿ٱهْدِنَا ٱلصِّرَٰطَ ٱلْمُسْتَقِيمَ صِرَٰطَ ٱلَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فَهَٰؤُلَاءِ لِعَبْدِي وَلِعَبْدِي مَا سَأَلَ».

the arm and said: 'Recite it to yourself, O Persian! For I heard the Messenger of Allâh ﷺ say: "Allâh says: 'I have divided prayer between Myself and My slave into two halves, and My slave shall have what he has asked for.'" The Messenger of Allâh ﷺ said: "Recite, for when the slave says: All the praises and thanks be to Allâh, the Lord of all that exists, Allâh says: 'My slave has praised Me.' And when he says: The Most Gracious, the Most Merciful, Allâh says: 'My slave has extolled Me.' And when he says: The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection), Allâh says: 'My slave has glorified Me' - and on one occasion He said: 'My slave has submitted to My power.' And when he says: You (alone) we worship, and You (alone) we ask for help (for each and everything), He says: 'This is between Me and My slave, and My slave shall have what he has asked for.' And when he says: 'Guide us to the straight way, the way of those on whom You have bestowed Your grace, not (the way) of those who earned Your anger, nor of those who went astray, He says: 'This is for My slave, and My slave shall have what he has asked for.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الصلوة، باب وجوب قراءة الفاتحة في كل ركعة . . . الخ، ح: ٣٩٥/ ٣٩ عن قتيبة به، وهو في الموطأ (يحيى): ١/ ٨٤، ٨٥، والكبرٰى، ح: ٩٨١ .

Comments:

1. "It is deficient, it is not complete": and the prayer ought to be performed completely. It follows from the term *Khidâj* that it is such a deficiency that in

the event of the occurrence of this deficiency the prayer will be invalid. This is because this expression (*Khidâj*) is brought into usage to describe a she-camel who has cast her young one before the completion of the days of her gestation - when the young one has not yet been formed completely. It is merely flesh all over; it is a stillborn which cannot be called an offspring. In other words, the form of prayer in which *Surat Al-Fâtihah* is not recited resembles a mass of flesh which is of no use at all. This demonstrates that the recitation of *Surat Al-Fâtihah* is essential for the wholesomeness of prayer.

2. Recite it to yourself - to oneself, which means quietly, unheard by others - does not signify mere visualization or consciousness, because it is not termed a recital. And here the expression 'recite' is explicit.
3. "Divided between Myself and My servant," because the first half is praise of Allâh, and the second half is a request of Him.

Chapter 24. The Obligation To Recite *Fâtiḥatil-Kitâb* In The Prayer

(المعجم ٢٤) - إِيجَابُ قِرَاءَةِ فَاتِحَةِ الْكِتَابِ فِي الصَّلَاةِ (التحفة ٢٨١)

911. It was narrated from 'Ubâdah bin Aṣ-Ṣâmit that the Prophet ﷺ said: "There is no *Ṣalâh* for one who does not recite *Fâtiḥatil-Kitâb*." (*Ṣaḥîḥ*)

٩١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ».

تخريج: أخرجه البخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها ... الخ، ح:٧٥٦، ومسلم، الصلوة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح:٣٩٤ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٩٨٢.

Comments:

The phrasing of this *Ḥadîth* is general; it comprehensively includes every worshipper - the solitary worshipper, the prayer-leader, and the followers of a congregation. Likewise, the term prayer is also general. It refers to all kinds of prayers: an obligatory prayer, or optional, individual, congregational, audible, or inaudible.

912. It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "The Messenger of Allâh ﷺ said: 'There is no *Ṣalâh* for one who does not recite *Fâtiḥatil-Kitâb* or more.'" (*Ṣaḥîḥ*)

٩١٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِفَاتِحَةِ الْكِتَابِ فَصَاعِدًا».

تخريج:أخرجه مسلم، ح:٣٩٤/٣٧ من حديث معمر به، وانظر الحديث السابق، وهو في الكبرٰى، ح:٩٨٣، وقال أنور شاه الكشميري الديوبندي في: "العرف الشذي" زعم الأحناف مراد الحديث وجوب الفاتحة ووجوب ضم السورة ولكنه يخالف اللغة فإن ارباب اللغة متفقون على أن ما بعد الفاء يكون غير ضروري، وصرح به سيبويه في الكتاب في باب الإضافة:١/٧٦، وكذا حققه الإمام البخاري وغيره.

Comments:

1. Two forms have been described for the validity or wholesomeness of the prayer: (1) Reciting the *Surat Al-Fâtihah* only (2) Reciting more than the *Fâtihah*. This means only the *Fâtihah* is obligatory; additional recitation is not obligatory. The prayer, without additional recitation, is considered valid.
2. The recitation of *Surat Al-Fâtihah* is essential in every unit of prayer - in every Rak'ah - and not just one time only in the whole of prayer, because Allâh's Messenger ﷺ, while teaching one who prayed incorrectly how to perform it, had commanded him: do like this in the whole of your prayer. (*Ṣaḥîḥ Al-Bukhârî - Al-Adhân*: 757).

Chapter 25. The Virtue Of *Fâtiḥatil-Kitâb*

(المعجم ٢٥) - فَضْلُ فَاتِحَةِ الْكِتَابِ

(التحفة ٢٨٢)

913. It was narrated that Ibn 'Abbâs said: "When Jibrîl was with the Messenger of Allâh ﷺ, he heard a sound from above like a door opening. Jibrîl, peace be upon him, looked up toward the sky and said: 'This is a gate in Heaven that has been opened, but it was never opened before.'" He said: "An Angel came down from it and came to the Prophet ﷺ and said: 'Receive the glad tidings of two lights that have been given to you and were never given to any prophet before you: The Opening of the Book (*Al-Fâtiḥah*) and the last verses of *Sûrat Al-Baqarah*. You will never recite a single letter of them but you will be granted it.'" (*Ṣaḥîḥ*)

٩١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَبْدِ اللهِ بْنِ عِيسَى، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ وَعِنْدَهُ جِبْرِيلُ إِذْ سَمِعَ نَقِيضًا فَوْقَهُ، فَرَفَعَ جِبْرِيلُ عَلَيْهِ السَّلَامُ بَصَرَهُ إِلَى السَّمَاءِ فَقَالَ: هٰذَا بَابٌ قَدْ فُتِحَ مِنَ السَّمَاءِ مَا فُتِحَ قَطُّ، قَالَ: فَنَزَلَ مِنْهُ مَلَكٌ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: أَبْشِرْ بِنُورَيْنِ أُوتِيتَهُمَا لَمْ يُؤْتَهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةِ الْكِتَابِ وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ لَمْ تَقْرَأْ حَرْفًا مِنْهُمَا إِلَّا أُعْطِيتَهُ».

تخريج:أخرجه مسلم، صلٰوة المسافرين، باب فضل الفاتحة وخواتيم سورة البقرة ... الخ، ح:٨٠٦ من حديث أبي الأحوص به، وهو في الكبرٰى، ح:٩٨٤.

Chapter 26. The Interpretation Of The Saying Of Allâh, The Mighty And Sublime: And Indeed, "We Have Bestowed Upon You Seven Of Al-Mathânî (Seven Repeatedly-Recited) And The Grand Qur'ân"[1]

(المعجم ٢٦) - تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ ﴿وَلَقَدْ ءَاتَيْنَٰكَ سَبْعًا مِّنَ ٱلْمَثَانِى وَٱلْقُرْءَانَ ٱلْعَظِيمَ﴾ [الحجر: ٨٧] (التحفة ٢٨٣)

914. It was narrated from Abû Sa'eed bin Al-Mu'alla that the Prophet ﷺ passed by him when he was praying, and called him. He said: "I finished praying, then I came to him, and he said: 'What kept you from answering me?' He said: 'I was praying.' He said: 'Does not Allâh say: O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he calls you to that which will give you life?[2] Shall I not teach you the greatest *Sûrah* before I leave the *Masjid*?' Then he went to leave, and I said: 'O Messenger of Allâh, what about what you said?' He said: "All the praise and thanks be to Allâh, the Lord of all that exists.[3] These are the seven oft-recited that I have been given, and the Grand Qur'ân."' (*Ṣaḥîḥ*)

٩١٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ حَفْصَ بْنَ عَاصِمٍ يُحَدِّثُ عَنْ أَبِي سَعِيدِ بْنِ الْمُعَلَّى: أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يُصَلِّي فَدَعَاهُ قَالَ: فَصَلَّيْتُ، ثُمَّ أَتَيْتُهُ فَقَالَ: «مَا مَنَعَكَ أَنْ تُجِيبَنِي؟» قَالَ: كُنْتُ أُصَلِّي، قَالَ: «أَلَمْ يَقُلِ اللهُ عَزَّ وَجَلَّ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَجِيبُوا۟ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ﴾ [الأنفال: ٢٤] أَلَا أُعَلِّمُكَ أَعْظَمَ سُورَةٍ قَبْلَ أَنْ أَخْرُجَ مِنَ الْمَسْجِدِ». قَالَ: فَذَهَبَ لِيَخْرُجَ، قُلْتُ: يَا رَسُولَ اللهِ! قَوْلَكَ؟ قَالَ: ﴿ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ﴾ هِيَ السَّبْعُ الْمَثَانِي الَّذِي أُوتِيتُ وَالْقُرْآنُ الْعَظِيمُ».

تخريج: أخرجه البخاري، التفسير، باب ماجاء في فاتحة الكتاب، ح: ٤٤٧٤ من حديث شعبة به، وهو في الكبرٰى، ح: ٩٨٥.

Comments:

"Why did you not respond?" - This demonstrates that it is the characteristic of Allâh's Messenger ﷺ that even if he summons someone while one is performing prayer, it is incumbent upon one to obey him and respond to him.

[1] *Al-Ḥijr* 15:87.

[2] *Al-Anfâl* 8:24.

[3] *Al-Fâtiḥah 1:2.*

915. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, did not reveal in the *Tawrah* or the *Injîl* anything like *Umm Al-Qur'ân* (*Al-Fâtiḥah*), which is the seven oft-recited, and (Allâh said) it is divided between Myself and My slave and My slave will have what he asked for.'" (***Hasan***)

٩١٥ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ أُبَيِّ بنِ كَعْبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا أَنْزَلَ اللهُ عَزَّ وَجَلَّ فِي التَّوْرَاةِ وَلَا فِي الْإِنْجِيلِ مِثْلَ أُمِّ الْقُرْآنِ وَهِيَ السَّبْعُ الْمَثَانِي وَهِيَ مَقْسُومَةٌ بَيْنِي وَبَيْنَ عَبْدِي وَلِعَبْدِي مَا سَأَلَ».

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الحجر، ح:٣١٢٥ عن الحسين بن حريث به، وهو في الكبرى، ح:٩٨٦، وصححه ابن خزيمة، ح:٥٠١، وابن حبان، ح:١٧١٤، والحاكم:١/٥٥٧ على شرط مسلم، ووافقه الذهبي، وللحديث طرق كثيرة، انظر المستدرك:١/٥٥٨ وغيره.

916. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ was given seven oft-recited; the seven long ones." (***Ḍa'îf***)

٩١٦ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُوتِيَ النَّبِيُّ ﷺ سَبْعًا مِنَ الْمَثَانِي السَّبْعَ الطُّوَلَ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب من قال: هي من الطول، ح:١٤٥٩ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح:٩٨٧، وله شاهد ضعيف عند ابن جرير في تفسير:١٤/٣٥ * مسلم هو البطين، وتلميذه سليمان الأعمش مدلس كما تقدم، ح:٣٠، ولم أجد تصريح سماعه.

Comments:

This is also one of the several explanations of *As-Sab'a al-Mathani* (the seven oft-repeated): That it denotes the first seven lengthy *Surahs* of the Glorious Qur'ân: *Suratul Baqarah, 'Âl-Imrân, An-Nisa, Al-Mai'dah, Al-An'âm, Al-A'râf, At-Tawbah* (including *Al-Anfâl*) because the theme of both of them is one and the same. That is why they have been recorded together.

917. It was narrated that Ibn 'Abbâs said, concerning the words of Allâh, the Mighty and Sublime: "Seven of Al-Mathânî" (seven repeatedly-recited):[1] "The seven long ones." (***Hasan***)

٩١٧ - أَخْبَرَنِي عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ ﴿سَبْعًا مِّنَ ٱلْمَثَانِي﴾ قَالَ: السَّبْعُ الطُّوَلُ.

[1] *Al-Ḥijr* 15:87.

تخريج: [حسن] وهو في الكبرى، ح:٩٨٨ * أبو إسحاق السبيعي تابعه إسرائيل، والأعمش (ابن جرير:١٤/ ٣٥) في أصل الحديث عن مسلم البطين عن سعيد بن جبير عن ابن عباس به، وروي عن ابن عباس بأنه فاتحة الكتاب (ابن جرير: ١٤/ ٣٧).

Chapter 27. Not Reciting Behind The *Imâm* In Prayers Where He Does Not Recite Loudly

(المعجم ٢٧) - تَرْكُ الْقِرَاءَةِ خَلْفَ الإِمَامِ فِيمَا لَمْ يَجْهَرْ فِيهِ (التحفة ٢٨٤)

918. It was narrated that 'Imrân bin Husain said: "The Prophet ﷺ prayed *Zuhr* and a man behind him recited: Glorify the Name of your Lord, the Most High.[1] When he had finished praying, he said: 'Who recited: Glorify the Name of your Lord, the Most High?' A man said: 'I did. He said: 'I realized that some of you were disputing with me over it.'" (*Sahîh*)

٩١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ فَقَرَأَ رَجُلٌ خَلْفَهُ: ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ فَلَمَّا صَلَّى قَالَ: «مَنْ قَرَأَ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾؟» قَالَ رَجُلٌ: أَنَا، قَالَ: «قَدْ عَلِمْتُ أَنَّ بَعْضَكُمْ قَدْ خَالَجَنِيهَا».

تخريج: أخرجه مسلم، الصلوة، باب نهي المأموم عن جهره بالقراءة خلف إمامه، ح:٣٩٨/ ٤٨ عن محمد بن المثنى به، وهو في الكبرى، ح:٩٨٩.

Comments:

The Prophet's ﷺ rejection applies when one recites it aloud in such a way that his recitation disorients a fellow-worshipper or the prayer-leader. If one recites it in one's mind or in a whisper that someone beside him or before him cannot hear, then there is no harm in his recitation. In inaudible prayers, one may recite additional *Surahs* besides *Surat Al-Fâtihah*.

919. It was narrated from 'Imrân bin Husain that the Prophet ﷺ prayed *Zuhr* or *'Asr*, and a man was reciting behind him. When he had finished he said: "Which one of you recited: Glorify the Name of your Lord, the Most High?"[2] A man among the people said: "I did, but I did not intend anything but good." The Prophet ﷺ said: "I realized that some of you were disputing with me over it." (*Sahîh*)

٩١٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الظُّهْرِ أَوِ الْعَصْرِ وَرَجُلٌ يَقْرَأُ خَلْفَهُ، فَلَمَّا انْصَرَفَ قَالَ: «أَيُّكُمْ قَرَأَ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾؟» فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا، وَلَمْ أُرِدْ بِهَا إِلَّا الْخَيْرَ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ عَرَفْتُ أَنَّ بَعْضَكُمْ قَدْ خَالَجَنِيهَا».

[1] *Al-A'lâ* 87.
[2] *Al-A'lâ* 87.

تخريج: أخرجه مسلم، ح: ٣٩٨/٤٧ عن قتيبة به(انظر الحديث السابق)، وهو في الكبرى، ح: ٩٩٠.

Chapter 28. Not Reciting Behind The *Imâm* In A *Rak'ah* Where He Recites Out Loud

(المعجم ٢٨) - تَرْكُ الْقِرَاءَةِ خَلْفَ الإِمَامِ فِيمَا جَهَرَ بِهِ (التحفة ٢٨٥)

920. It was narrated from Abû Hurairah: "The Messenger of Allâh ﷺ finished a prayer in which he recited out loud, then he said: 'Did any one of you recite with me just now?' A man said: 'Yes, O Messenger of Allâh.' He said: 'I was wondering what was distracting me in reciting Qur'ân.'" So the people stopped reciting in prayers in which the Messenger of Allâh ﷺ recited out loud when they heard that. (*Sahîh*)

٩٢٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ عَنِ ابْنِ أُكَيْمَةَ اللَّيْثِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِنْ صَلَاةٍ جَهَرَ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «هَلْ قَرَأَ مَعِي أَحَدٌ مِنْكُمْ آنِفًا؟» قَالَ رَجُلٌ: نَعَمْ يَا رَسُولَ اللهِ! قَالَ: «إِنِّي أَقُولُ مَا لِي أُنَازَعُ الْقُرْآنَ» قَالَ: فَانْتَهَى النَّاسُ عَنِ الْقِرَاءَةِ فِيمَا جَهَرَ فِيهِ رَسُولُ اللهِ ﷺ بِالْقِرَاءَةِ مِنَ الصَّلَاةِ حِينَ سَمِعُوا ذٰلِكَ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب من رأى القراءة إذا لم يجهر، ح: ٨٢٦ وغيره من حديث مالك به، وهو في الموطأ (يحيى): ١/٨٦، ٨٧، والكبرى، ح: ٩٩١، وحسنه الترمذي، ح: ٣١٢، وصححه ابن خزيمة، وابن حبان، هذا الحديث لا يدل على النهي عن قراءة الفاتحة خلف الإمام لأن أبا هريرة - وهو راوي الحديث - أفتى بقراءة الفاتحة خلف الإمام في الجهرية والسرية، وهو أعلم بمراد حديثه من غيره، راجع سنن الترمذي وغيره.

Comments:

The Prophet's ﷺ denial in this narration was due to a follower's loud recitation, because the prayer-leader encounters inconvenience only when someone's humming reaches out to him. If one recites inaudibly without being heard by anyone else, what kind of annoyance or irritation would it cause? None, actually. However, in audible prayers, followers of the *Imâm* have been explicitly prevented from reciting more than the *Surat Al-Fâtihah*. Therefore, in audible prayers, followers may not recite more than the *Fâtihah* either audibly or inaudibly.

Chapter 29. Reciting *Umm Al-Qur'ân* (*Al-Fâtihah*) Behind The *Imâm* In *Rak'ahs* Where The *Imâm* Recites Out Loud

(المعجم ٢٩) - قِرَاءَةِ أُمِّ الْقُرْآنِ خَلْفَ الإِمَامِ فِيمَا جَهَرَ بِهِ الإِمَامُ (التحفة ٢٨٦)

921. It was narrated that 'Ubâdah bin As-Sâmit said: "The Messenger

٩٢١ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ

of Allâh ﷺ led us in one of the payers in which the recitation is done out loud, and he said: 'None of you should recite when I recite out loud, apart from the *Umm Al-Qur'ân* (*Al-Fâtiḥah*).'" (**Ṣaḥîḥ**)

صَدَقَةَ، عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ حَرَامِ بْنِ حَكِيمٍ، عَنْ نَافِعِ بْنِ مَحْمُودِ بْنِ رَبِيعَةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ بَعْضَ الصَّلَوَاتِ الَّتِي يُجْهَرُ فِيهَا بِالْقِرَاءَةِ فَقَالَ: «لَا يَقْرَأَنَّ أَحَدٌ مِنْكُمْ إِذَا جَهَرْتُ بِالْقِرَاءَةِ إِلَّا بِأُمِّ الْقُرْآنِ».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الصلوة، باب من ترك القراءة في صلوته بفاتحة الكتاب، ح:٨٢٤ من حديث زيد بن واقد به، وهو في الكبرى، ح:٩٩٢، وحسنه الدارقطني، وصححه البيهقي في كتاب القراءة، وأورده الضياء في المختارة * حرام بن حكيم تابعه مكحول، ونافع بن محمود ثقة وثقه الدارقطني، والبيهقي، وابن حبان، والحاكم، وابن حزم، والذهبي وغيرهم، ولا حجة في قول من قال أنه مستور ولا يعرف أو نحوه، وللحديث شواهد كثيرة ذكرت بعضها في "الكواكب الدرية في وجوب الفاتحة خلف الإمام في الجهرية"، وطبع بالأردية.

Comments:

In some other narrations, it is mentioned that it was the dawn prayer. The recitation proved telling upon him (the Prophet ﷺ). After having finished the prayer, he stated: you are probably reciting behind the prayer-leader. Recite nothing besides *Surat Al-Fâtihah* behind the prayer-leader because prayer is not valid without it. This narration is at least of the *Ḥasan* level. (In *Ḥadîth* terminology, the *Hasan* is a verified *Ḥadîth* of the Prophet ﷺ, although it is not as strong as *Ṣaḥîḥ*: the authentic). Hence, *Surat Al-Fâtihah* must be recited behind the prayer-leader in audible prayers. However, reciting in excess of it is forbidden.

Chapter 30. The Interpretation Of The Saying Of Allâh, The Mighty And Sublime: So, When The Qur'ân Is Recited, Listen To It, And Be Silent That You May Receive Mercy[1]

(المعجم ٣٠) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَإِذَا قُرِئَ ٱلْقُرْءَانُ فَٱسْتَمِعُوا۟ لَهُۥ وَأَنصِتُوا۟ لَعَلَّكُمْ تُرْحَمُونَ﴾ [الأعراف: ٢٠٤]

(التحفة ٢٨٧)

922. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Imâm* is appointed to be followed, so when he says the *Takbîr*, say the *Takbîr*,

٩٢٢ - أَخْبَرَنَا الْجَارُودُ بْنُ مُعَاذٍ التِّرْمِذِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ مُحَمَّدِ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ

[1] *Al-A'râf* 7:204.

and when he recites, be silent, and when he says: "*Sami' Allâhu liman hamidah* (Allâh hears those who praise Him)," say: *Rabbanâ lakal-hamd* (Our Lord, to You be praise)." (*Sahîh*)

ﷺ: «إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب الإمام يصلي من قعود، ح:٦٠٤، وابن ماجه، ح:٨٤٦ من حديث أبي خالد به، وهو في الكبرٰى، ح:٩٩٣، وصححه الإمام مسلم، وله شاهد في صحيح مسلم وغيره، والمراد به ما عدا الفاتحة جمعًا بين الأحاديث انظر، ح:٩٢٠، ٩٢١.

923. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Imâm* is appointed to be followed, so when he says the *Takbîr*, say the *Takbîr*, and when he recites, be silent.'"

Abû 'Abdur-Rahmân said: Al-Mukharrimî would say: He his trustworthy – meaning – Muhammad bin Sa'd Al-Ansârî. (*Sahîh*)

٩٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَعْدٍ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْإِمَامُ لِيُؤْتَمَّ بِهِ فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَرَأَ فَأَنْصِتُوا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كَانَ الْمُخَرِّمِيُّ يَقُولُ: هُوَ ثِقَةٌ يَعْنِي مُحَمَّدَ بْنَ سَعْدٍ الْأَنْصَارِيَّ.

تخريج: انظر الحديث السابق، وهو في الكبرٰى، ح:٩٩٤.

Chapter 31. The *Imâm's* Recitation Is Sufficient For The One Who Is Following Him

(المعجم ٣١) - اكْتِفَاءُ الْمَأْمُومِ بِقَرَاءَةِ الْإِمَامِ (التحفة ٢٨٨)

924. Kathîr bin Murrah Al-Hadramî narrated that he heard Abû Ad-Dardâ' say: "The Messenger of Allâh ﷺ was asked: 'Is there recitation in every prayer?' He said: 'Yes.'" A man among the *Ansâr* said: 'Is that obligatory?' He (Abû Ad-Dardâ') turned to me (Kathîr), as I was the closest of the people to him, and said: 'I think

٩٢٤ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي أَبُو الزَّاهِرِيَّةِ قَالَ: حَدَّثَنِي كَثِيرُ بْنُ مُرَّةَ الْحَضْرَمِيُّ عَنْ أَبِي الدَّرْدَاءِ سَمِعَهُ يَقُولُ: سُئِلَ رَسُولُ اللهِ ﷺ أَفِي كُلِّ صَلَاةٍ قِرَاءَةٌ؟ قَالَ: «نَعَمْ». قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: وَجَبَتْ هٰذِهِ؟ فَالْتَفَتَ

إِلَيَّ، وَكُنْتُ أَقْرَبَ الْقَوْمِ مِنْهُ فَقَالَ: مَا أَرَى الْإِمَامَ إِذَا أَمَّ الْقَوْمَ إِلَّا قَدْ كَفَاهُمْ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا عَنْ رَسُولِ اللهِ ﷺ خَطَأٌ إِنَّمَا هُوَ قَوْلُ أَبِي الدَّرْدَاءِ وَلَمْ يَقْرَأْ هٰذَا مَعَ الْكِتَابِ.

that if the *Imâm* leads the people, that is sufficient for them.'" (*Da'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: It is a mistake to say that this is from the Messenger of Allâh ﷺ, rather it is the words of Abû Ad-Dardâ'. This was not recited with the book.

تخريج: [**ضعيف لشذوذه ووهم راويه**] أخرجه الدارقطني: ١/ ٣٣١، ٣٣٢ من حديث زيد بن حباب به، وهو في الكبرٰى، ح: ٩٩٥ * وهم زيد في رفعه كما صرح الدارقطني والبيهقي: ٢/ ١٦٣ والحاكم وغيرهم، ورواه جماعة موقوفًا منهم زيد بن الحباب أيضًا، والمرفوع ضعفه ابن خزيمة، والحاكم، ويحيى بن صاعد، والنسائي، والدارقطني وغيرهم.

Comments:

Imâm An-Nasâ'î has offered explanation that the one who turned his attention and gave his opinion was the honorable Abû Ad-Darda ﷺ and not the Messenger of Allâh ﷺ. In this statement also what is meant is recitation that is performed in excess of *Surat Al-Fâtihah*.

(المعجم ٣٢) - مَا يُجْزِئُ مِنَ الْقِرَاءَةِ لِمَنْ لَا يُحْسِنُ الْقُرْآنَ (التحفة ٢٨٩)

Chapter 32. What Recitation Is Sufficient For One Who Cannot Recite Qur'ân Well

٩٢٥ - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى وَ مَحْمُودُ بْنُ غَيْلَانَ عَنِ الْفَضْلِ بْنِ مُوسَى قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ إِبْرَاهِيمَ السَّكْسَكِيِّ، عَنِ ابْنِ أَبِي أَوْفَى قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ آخُذَ شَيْئًا مِنَ الْقُرْآنِ، فَعَلِّمْنِي شَيْئًا يُجْزِئُنِي مِنَ الْقُرْآنِ، فَقَالَ: «قُلْ: سُبْحَانَ اللهِ وَالْحَمْدُ لِلّٰهِ وَلَا إِلٰهَ إِلَّا اللهُ وَاللّٰهُ أَكْبَرُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِيمِ».

925. It was narrated that Ibn Abî Awfa said: "A man came to the Prophet ﷺ and said: 'I cannot learn anything of the Qur'ân; teach me something that I can say instead of reciting Qur'ân.' He said: 'Say: *Subhân Allâh, wal-ḥamdu Lillâh, wa lâ ilâha ill-Allâh, wa Allâhu Akbar, wa lâ ḥawla wa lâ quwwata illa Billâhil-'aliy al-'azîm* (Glory be to Allâh, praise be to Allâh, there is none worthy of worship except Allâh, Allâh is Most Great, and there is no power and no strength except with Allâh the Exalted and Magnificent).'" (*Hasan*)

تخريج: [**حسن**] أخرجه أبو داود، الصلٰوة، باب ما يجزىء الأمي والأعجمي من القراءة، ح: ٨٣٢ من حديث إبراهيم السكسكي به مطولاً، وهو في الكبرٰى، ح: ٩٩٦، وصححه ابن خزيمة، ح: ٥٤٢، وابن حبان، ح: ٤٧٣، والدارقطني، والحاكم على شرط البخاري: ١/ ٢٤١،

ووافقه الذهبي، وللحديث شواهد * إبراهيم السكسكي حسن الحديث وثقه الجمهور، انظر نيل المقصود: (٨٣٢).

Comments:

He was a new Muslim. He was not able to memorize the Qur'ân immediately; learning would take at least some time. Since the obligatory prayer cannot be postponed, he was taught these phrases by way of a temporary measure. These phrases are known to all and sundry. A new Muslim should continue reciting these phrases and make do with them until he memorizes *Al-Fâtihah.*

Chapter 33. Imam Saying *Âmîn* Out Loud

(المعجم ٣٣) - جَهْرُ الإِمَامِ بِآمِينَ

(التحفة ٢٩٠)

926. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the reciter says *Âmîn,* then say: "*Âmîn*" too, for the angels say *Âmîn* and if a person's *Âmîn* coincides with the *Âmîn* of the angels, Allâh will forgive his previous sins." (*Ṣaḥîḥ*)

٩٢٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةُ عَنِ الزُّبَيْدِيِّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَمَّنَ الْقَارِئُ فَأَمِّنُوا فَإِنَّ الْمَلَائِكَةَ تُؤَمِّنُ، فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غَفَرَ اللهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤٤٩ وغيره من حديث أبي سلمة به، وهو في الكبرٰى، ح: ٩٩٧، وانظر الحديث الآتي * الزهري تابعه محمد بن عمرو (أحمد: ٢/ ٤٤٩)، والزبيدي تابعه الأوزاعي عند النسائي في الكبرٰى، وقرة بن عبدالرحمٰن.

Comments:

This demonstrates that the prayer-leader utters *Âmîn* aloud so that the followers too might say it.

927. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the reciter says *Âmîn*, then say: '*Âmîn*' too, for the angels say *Âmîn* and if a person's *Âmîn* coincides with the *Âmîn* of the angels, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٩٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَمَّنَ الْقَارِئُ فَأَمِّنُوا فَإِنَّ الْمَلَائِكَةَ تُؤَمِّنُ، فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الدعوات، باب التأمين، ح: ٦٤٠٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ٩٩٨، وللحديث طرق عند البخاري، ح: ٧٨٠، ٧٨١، ومسلم، ح: ٤١٠ وغيرهما.

928. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the *Imâm* says: Not (the way) of those who earned Your anger, nor of those who went astray, say: '*Âmîn*,' for the angels say *Âmîn* and the *Imâm* says *Âmîn*, and if a person's *Âmîn* coincides with the *Âmîn* of the angels, his previous sins will be forgiven.'" (*Sahîh*)

٩٢٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنِي مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَالَ الْإِمَامُ ﴿غَيْرِ ٱلْمَغْضُوبِ عَلَيْهِمْ وَلَا ٱلضَّآلِّينَ﴾ فَقُولُوا آمِينَ فَإِنَّ الْمَلَائِكَةَ تَقُولُ آمِينَ وَإِنَّ الْإِمَامَ يَقُولُ آمِينَ، فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] أخرجه ابن ماجة، إقامه الصلوات، باب الجهر بآمين، ح:٨٥٢ من حديث معمر به، وهو في الكبرى، ح:٩٩٩، وانظر الحديث السابق.

929. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Imâm* says *Âmîn*, say '*Âmîn*,' for if a person's *Âmîn* coincides with the *Âmîn* of the angels, his previous sins will be forgiven." (*Sahîh*)

٩٢٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ أَنَّهُمَا أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ: «أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا أَمَّنَ الْإِمَامُ فَأَمِّنُوا فَمَنْ وَافَقَ تَأْمِينُهُ تَأْمِينَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الأذان، باب جهر الإمام بالتأمين، ح:٧٨٠، ومسلم، الصلوة، باب التسميع والتحميد والتأمين، ح:٤١٠ من حديث مالك به، وهو في الموطأ (يحيى):١/٨٧، والكبرى، ح:١٠٠٠.

Comments:

"All previous sins": According to scholars, this refers to minor sins, which can be forgiven without one's formulating the intention to repent. Intention to repent is, however, essential for the forgiveness of major sins.

Chapter 34. The Command To Say *Âmîn* Behind The *Imâm*

(المعجم ٣٤) - الْأَمْرُ بِالتَّأْمِينِ خَلْفَ الْإِمَامِ (التحفة ٢٩١)

930. It was narrated that Abû Hurairah, may Allâh be pleased with him, that the Messenger of

٩٣٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ

Allâh ﷺ said: "When the *Imâm* says: Not (the way) of those who earned Your anger, nor of those who went astray, say: '*Âmîn*,' for if a person's *Âmîn* coincides with the *Âmîn* of the angels, his previous sins will be forgiven." (*Ṣaḥîḥ*)

اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ فَقُولُوا آمِينَ فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الأذان، باب جهر المأموم بالتأمين، ح:٧٨٢، ومسلم، ح:٤٠٩ (وانظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى):١/٨٧، والكبرٰى، ح:١٠٠١.

Comments:

It is narrated by 'Atâ ﷺ in Bayhaqi: I observed two hundred Companions of the Messenger of Allâh ﷺ in Masjid Al-Harâm that when the prayer-leader said '*walad dâllin* (nor of those who go astray)', the sound of their *Âmîn* raised reverberations. (*Al-Bayhaqi*, the prayer: p. 59). Abû Hurairah's narration has preceded that he and his followers used to pronounce *Âmeen* aloud.

Chapter 35. The Virtue Of Saying *Âmîn*

(المعجم ٣٥) - فَضْلُ التَّأْمِينِ (التحفة ٢٩٢)

931. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If any one of you says: '*Âmîn*' and the angels in Heaven say *Âmîn*, and the one coincides with the other, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٩٣١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ أَحَدُكُمْ: آمين وَقَالَتِ الْمَلَائِكَةُ فِي السَّمَاءِ: آمِينَ فوافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الأذان، باب فضل التأمين، ح:٧٨١ من حديث مالك به، وهو في الموطأ (يحيى):١/٨٨، والكبرٰى، ح:١٠٠٢، وأخرجه مسلم، ح:٤١٠ (انظر الحديث السابق) من طريق آخر عن أبي الزناد به.

Chapter 36. What A Person Should Say If He Sneezes Behind The *Imâm*

(المعجم ٣٦) - قَوْلُ الْمَأْمُومِ إِذَا عَطَسَ خَلْفَ الْإِمَامِ (التحفة ٢٩٣)

932. It was narrated from Mu'âdh bin Rifâ'ah bin Râfi' that his father said: "I prayed behind the Prophet ﷺ and I sneezed and said: '*Al-ḥamdu lillâhi, ḥamdan kathîran ṭayiban mubârakan fîh, mubârakan*

٩٣٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ فَعَطَسْتُ فَقُلْتُ:

'*alaihi, kamâ yuhibbu rabbunâ wa yarda* (Praise be to Allâh, much good and blessed praise as our Lord loves and is pleased with.)' When he finished praying, the Messenger of Allâh ﷺ said: 'Who is the one who spoke during the prayer?' But no one said anything. Then he said it a second time: 'Who is the one who spoke during the prayer?' So Rifâ'ah bin Râfi' bin 'Afrâ' said: 'It was me, O Messenger of Allâh.' He said: 'What did you say?' He said: 'I said: "Praise be to Allâh, much good and blessed praise as our Lord loves and is pleased with."' The Prophet ﷺ said: 'By the One in Whose hand is my soul, thirty-odd angels hastened to see which of them would take it up.'" (*Hasan*)

الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَلَمَّا صَلَّى رَسُولُ اللهِ ﷺ انْصَرَفَ فَقَالَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَلَمْ يُكَلِّمْهُ أَحَدٌ، ثُمَّ قَالَهَا الثَّانِيَةَ: «مَنِ الْمُتَكَلِّمُ فِي الصَّلَاةِ؟» فَقَالَ رِفَاعَةُ بْنُ رَافِعِ بْنِ عَفْرَاءَ: أَنَا يَا رَسُولَ اللهِ! قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَقَالَ النَّبِيُّ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدِ ابْتَدَرَهَا بِضْعَةٌ وَثَلَاثُونَ مَلَكًا أَيُّهُمْ يَصْعَدُ بِهَا».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلٰوة، باب ما يستفتح به الصلٰوة من الدعاء، ح:٧٧٣، والترمذي، الصلٰوة، باب ماجاء في الرجل يعطس في الصلٰوة، ح:٤٠٤ عن قتيبة به، وهو في الكبرٰى، ح:١٠٠٣، وقال الترمذي: "حسن".

Comments:

It has been argued on the basis of this report that it is permissible to utter *Alhamdulillah* (Praise is to Allâh) aloud during prayer. And Allâh knows best!

933. It was narrated from 'Abdul-Jabbâr bin Wâ'il that his father said: "I prayed behind the Messenger of Allâh ﷺ and when he said the *Takbîr* he raised his hands to the bottom of his ears. When he recited: Not (the way) of those who earned Your anger, nor of those who went astray), he said: '*Âmîn*,' and I could hear him although I was behind him. The Messenger of Allâh ﷺ heard a man saying: '*Alhamdu lillâhi*

٩٣٣ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَخْلَدٌ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ، عَنْ عَبْدِ الْجَبَّارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ فَلَمَّا كَبَّرَ رَفَعَ يَدَيْهِ أَسْفَلَ مِنْ أُذُنَيْهِ، فَلَمَّا قَرَأَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾. قَالَ: آمِينَ، فَسَمِعْتُهُ وَأَنَا خَلْفَهُ قَالَ فَسَمِعَ رَسُولُ اللهِ ﷺ رَجُلًا يَقُولُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا

ḥamdan kathîran ṭayiban mubârakan fîh (Praise be to Allâh, much good and blessed praise.)' When the Prophet ﷺ said the *Salâm* and finished his prayer, he said: 'Who spoke those words during the prayer?' The man said: 'I did, O Messenger of Allâh, but I did not mean anything bad thereby.' The Prophet ﷺ said: 'Twelve angels hastened (to take it) and nothing is stopping it going all the way to the Throne.'" (*Ṣaḥîḥ*)

طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا سَلَّمَ النَّبِيُّ ﷺ مِنْ صَلَاتِهِ قَالَ: «مَنْ صَاحِبُ الْكَلِمَةِ فِي الصَّلَاةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللهِ! وَمَا أَرَدْتُ بِهَا بَأْسًا قَالَ النَّبِيُّ ﷺ: «لَقَدِ ابْتَدَرَهَا اثْنَا عَشَرَ مَلَكًا فَمَا نَهْنَهَهَا شَيْءٌ دُونَ الْعَرْشِ».

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٢٢/ ٢٣، ح: ٤١، ص: ٢١-٢٢، ح: ٣٦ من حديث يونس به مختصرًا، وهو في الكبرٰى، ح: ١٠٠٤، وأصله في سنن ابن ماجه، ح: ٨٥٥ * عبدالجبار تقدم حاله: ٨٨٠، ولحديثه شواهد كثيرة، منها الحديث السابق وغيره، دون قوله: "فما نهنهها شيء دون العرش" فلم أجد له فيه متابعًا فهو ضعيف.

Comments:

It appears that this is probably the same narration in which after sneezing there is a mention of uttering this supplication.

Chapter 37. Collection Of What Was Narrated Concerning The Qur'ân

(المعجم ٣٧) - جَامِعُ مَا جَاءَ فِي الْقُرْآنِ (التحفة ٢٩٤)

934. It was narrated that 'Âishah said: "Al-Ḥârith bin Hishâm asked the Messenger of Allâh ﷺ: 'How does the Revelation come to you?' He said: 'Like the ringing of a bell, and when it departs I remember what he (the Angel) said, and this is the hardest on me. And sometimes he (the Angel) comes to me in the form of a man and gives it to me.'" (*Ṣaḥîḥ*)

٩٣٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَأَلَ الْحَارِثُ بْنُ هِشَامٍ رَسُولَ اللهِ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ قَالَ: «فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ عَنْهُ وَهُوَ أَشَدُّهُ عَلَيَّ، وَأَحْيَانًا يَأْتِينِي فِي مِثْلِ صُورَةِ الْفَتَى فَيَنْبِذُهُ إِلَيَّ».

تخريج: أخرجه مسلم، الفضائل، باب عرق النبي ﷺ في البرد وحين يأتيه الوحي، ح: ٨٧/٢٣٣٣ من حديث سفيان بن عيينة، والبخاري، ح: ٢ من حديث هشام به، وهو في الكبرٰى، ح: ١٠٠٥.

935. It was narrated from 'Âishah that Al-Ḥârith bin Hishâm asked the Messenger of Allâh ﷺ: "How does the Revelation come to you?" He said: "Like the ringing of a bell, and this is the hardest on me. When it departs I remember what he said. And sometimes the Angel appears to me in the form of a man and speaks to me, and I remember what he said." 'Âishah said: "I saw him when the Revelation came to him on a very cold day, and his forehead was dripping with sweat." (*Ṣaḥîḥ*)

٩٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ رَسُولَ اللهِ ﷺ كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ وَهُوَ أَشَدُّهُ عَلَيَّ فَيَفْصِمُ عَنِّي وَقَدْ وَعَيْتُ مَا قَالَ، وَأَحْيَانًا يَتَمَثَّلُ لِيَ الْمَلَكُ رَجُلًا فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ». قَالَتْ عَائِشَةُ: وَلَقَدْ رَأَيْتُهُ يَنْزِلُ عَلَيْهِ فِي الْيَوْمِ الشَّدِيدِ الْبَرْدِ فَيَفْصِمُ عَنْهُ وَإِنَّ جَبِينَهُ لَيَتَفَصَّدُ عَرَقًا.

تخريج: أخرجه البخاري، بدء الوحي، باب: كيف كان بدء الوحي إلى رسول الله ﷺ .. الخ، ح: ٢ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٢٠٢، ٢٠٣، والكبرى، ح: ١٠٠٦، وأخرجه مسلم، ح: ٢٣٣٣ من طريق آخر عن هشام به، انظر الحديث السابق.

Comments:

1. The Angel's assuming a human form is evidenced by a good number of authentic narrations.
2. His streaming with sweat even during a cold day was due to the strength of the Revelation, because while receiving Revelation, the Prophet ﷺ had to use an extremely high level of physical energy.

936. It was narrated that Ibn 'Abbâs said – concerning the saying of Allâh, the Mighty and Sublime: Move not your tongue concerning to make haste therewith. It is for Us to collect it and to give you the ability to recite it[1] – "The Prophet ﷺ used to suffer a great deal of hardship when the Revelation came to him, and he used to move his lips. Allâh said:

٩٣٦ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾ [القيامة: ١٦، ١٧] قَالَ: كَانَ النَّبِيُّ ﷺ يُعَالِجُ مِنَ التَّنْزِيلِ شِدَّةً، وَكَانَ يُحَرِّكُ شَفَتَيْهِ قَالَ اللهُ عَزَّ وَجَلَّ: ﴿لَا تُحَرِّكْ بِهِۦ لِسَانَكَ

[1] *Al-Qiyâmah* 75:16, 17.

Move not your tongue concerning to make haste therewith. It is for Us to collect it and to give you the ability to recite it." He said: "(This means) He will gather it in your heart, then you will recite it," And when We have recited it to you, then follow its recitation.[1] He said: "So listen to it and remain silent. So when Jibrîl came to him, the Messenger of Allâh ﷺ listened, and when he left, he would recite it as he had taught him." (*Sahîh*)

لِتَعْجَلَ بِهِۦٓ إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ﴾ قَالَ: جَمْعَهُ فِي صَدْرِكَ ثُمَّ تَقْرَأُهُ، ﴿فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ﴾ [القيامة:١٨] قَالَ فَاسْتَمِعْ لَهُ وَأَنْصِتْ، فَكَانَ رَسُولُ اللهِ ﷺ إِذَا أَتَاهُ جِبْرِيلُ اسْتَمَعَ فَإِذَا انْطَلَقَ قَرَأَهُ كَمَا أَقْرَأَهُ.

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿لا تحرك به لسانك﴾ ... الخ، ح:٧٥٢٤، ومسلم، الصلوة، باب الاستماع للقراءة، ح:٤٤٨/١٤٨ عن قتيبة به، وهو في الكبرى، ح:١٠٠٧.

Comments:

The Prophet's ﷺ repeating them (the Qur'ânic Verses) at the very moment of their Revelation was due to the fear that he might forget some of the revealed words unless he repeated them at the very moment of Revelation. But when Allâh took it upon Himself to protect the Qur'ân, the Prophet ﷺ abandoned its recitation at the very moment of Revelation.

937. It was narrated from Ibn Makhramah that 'Umar bin Al-Khattâb, may Allâh be pleased with him, said: "I heard Hishâm bin Hakîm bin Hizâm reciting: *Sûrat Al-Furqân*, in a way that the Prophet of Allâh ﷺ had not taught me. I said: 'Who taught you this *Sûrah*?' He said: 'The Messenger of Allâh ﷺ.' I said: 'You are lying; the Messenger of Allâh ﷺ did not teach you like that.' I took him by the hand and brought him to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, you taught me *Sûrat Al-Furqân*, but I heard this man reciting it in a way that you did not teach me.' The Messenger

٩٣٧ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ: أَخْبَرَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ ابْنِ مَخْرَمَةَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ حَكِيمِ ابْنِ حِزَامٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ، فَقَرَأَ فِيهَا حُرُوفًا لَمْ يَكُنْ نَبِيُّ اللهِ ﷺ أَقْرَأَنِيهَا، قُلْتُ: مَنْ أَقْرَأَكَ هٰذِهِ السُّورَةَ؟ قَالَ: رَسُولُ اللهِ ﷺ، قُلْتُ: كَذَبْتَ مَا كَذَاكَ أَقْرَأَكَ رَسُولُ اللهِ ﷺ؟ فَأَخَذْتُ بِيَدِهِ أَقُودُهُ إِلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ وَإِنِّي سَمِعْتُ هٰذَا يَقْرَأُ فِيهَا حُرُوفًا لَمْ

[1] *Al-Qiyâmah* 75:18.

of Allâh ﷺ said: 'Recite, O Hishâm.' So he recited it as he had recited it (before). The Messenger of Allâh ﷺ said: 'It was revealed like this.' Then he said: 'Recite, O 'Umar.' So I recited it, and he said: 'It was revealed like this.' Then the Messenger of Allâh ﷺ said: 'The Qur'ân was revealed to be recited in seven different modes.'" (*Sahîh*)

تَكُنْ أَقْرَأْتَنِيهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْرَأْ يَا هِشَامُ!» فَقَرَأَ كَمَا كَانَ يَقْرَأُ، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰكَذَا أُنْزِلَتْ». ثُمَّ قَالَ: «اقْرَأْ يَا عُمَرُ!» فَقَرَأْتُ، فَقَالَ: «هٰكَذَا أُنْزِلَتْ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب بيان أن القرآن أنزل علٰى سبعة أحرف . . . الخ، ح:٨١٨/ ٢٧١ من حديث معمر، والبخاري، الخصومات، باب كلام الخصوم بعضهم في بعض، ح:٢٤١٩ وغيره من حديث الزهري به، وهو في الكبرٰى، ح:١٠٠٨.

Comments:

The Companions of Allâh's Messenger ﷺ consisted of people who had various dialects. Since the Prophet ﷺ was of the Quraysh, the Qur'ân was revealed in the dialect of the Quraysh. But when the circle of his adherents expanded, the non-Qurayshites encountered hardships in the recitation of the Qur'ân. Therefore, Allâh's Messenger ﷺ sought Allâh's permission to recite the Qur'ân in other dialects also, and permission was granted to him. (*Sahîh Muslim*, The Traveller's prayer, *Hadîth* 819, 820, 821). Allâh's Messenger ﷺ had been familiar with all the dialects and modes of pronunciation. He used to teach every individual in his own particular dialect. All the people were then made to adhere to the Qurayshite dialect. All other dialects were ended because the Qur'ân had originally descended in the Qurayshite mode.

938. It was narrated that 'Abdur-Rahmân bin 'Abdul-Qâri' said: "I heard 'Umar bin Al-Khattâb, may Allâh be pleased with him, say: 'I heard Hishâm bin Hakîm bin Hizâm reciting *Sûrat Al-Furqân*, in a way that I had not been taught, and the Messenger of Allâh ﷺ had taught me. I was about to interrupt him (in his prayer), but I left him alone until he had finished. Then I grabbed him by his garment and brought him to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I heard this man reciting

٩٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدٍ الْقَارِيءِ قَالَ: سَمِعْتُ عُمَرَ ابْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَؤُهَا عَلَيْهِ، وَكَانَ رَسُولُ اللهِ ﷺ أَقْرَأَنِيهَا فَكِدْتُ أَنْ أَعْجَلَ عَلَيْهِ، ثُمَّ أَمْهَلْتُهُ حَتَّى انْصَرَفَ، ثُمَّ لَبَّبْتُهُ بِرِدَائِهِ فَجِئْتُ بِهِ إِلَى

Sûrat Al-Furqân in a way that you did not teach me.' The Messenger of Allâh ﷺ said to him: 'Recite.' So he recited it in the way that I had heard him recite. Then the Messenger of Allâh ﷺ said: 'It was revealed like this.' Then he said to me: 'Recite.' So I recited it and he said: 'It was revealed like this. This Qur'ân has been revealed to be recited in seven different modes, so recite as much of the Qur'ân as may be easy for you.'" (*Ṣaḥîḥ*)

رَسُولِ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى غَيْرِ مَا أَقْرَأْتَنِيهَا، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «اقْرَأْ» فَقَرَأَ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَأُ، فَقَالَ رَسُولُ اللهِ ﷺ: «هٰكَذَا أُنْزِلَتْ» ثُمَّ قَالَ لِي: «اقْرَأْ» فَقَرَأْتُ فَقَالَ: «هٰكَذَا أُنْزِلَتْ إِنَّ هٰذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَأُوا مَا تَيَسَّرَ مِنْهُ».

تخريج: أخرجه البخاري، ح:٢٤١٩، ومسلم، ح:٨١٨/ ٢٧٠، انظر الحديث السابق من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٢٠١، والكبرى، ح:١٠٠٩.

Comments:

"So recite of it whichever is easier for you" means there is no restriction that someone having one dialect may not recite it in another. That is why a difference in recitation occurred between 'Umar bin Al-Khattâb and Hishâm bin Hakim - even though both of them were Qurayshites, and their mother dialect was one and the same. It was not forbidden to recite in another dialect.

939. 'Urwah bin Az-Zubair narrated that Al-Miswar bin Makhramah and 'Abdur-Raḥmân bin 'Abdul-Qâri' told him that they heard 'Umar bin Al-Khaṭṭâb say: "I heard Hishâm bin Ḥakîm reciting *Sûrat Al-Furqân* during the lifetime of the Messenger of Allâh ﷺ, so I listened to his recitation and he was reciting it in a way that the Messenger of Allâh ﷺ had not taught me. I was about to jump on him while he was still praying, but I waited patiently until he said the *Salâm* (at the end of the prayer). When he had said the *Salâm* I grabbed him by his garment and said: 'Who taught you this *Sûrah* that I heard you reciting?' He said:

٩٣٩ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يونسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ الْمِسْوَرَ ابْنَ مَخْرَمَةَ وعَبْدَ الرَّحْمٰنِ بْنَ عَبْدٍ الْقَارِيَّ أَخْبَرَاهُ: «أَنَّهُمَا سَمِعَا عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: سَمِعْتُ هِشَامَ بْنَ حَكِيمٍ يَقْرَأُ سُورَةَ الْفُرْقَانِ فِي حَيَاةِ رَسُولِ اللهِ ﷺ فَاسْتَمَعْتُ لِقِرَاءَتِهِ، فَإِذَا هُوَ يَقْرَؤُهَا عَلَى حُرُوفٍ كَثِيرَةٍ لَمْ يُقْرِئْنِيهَا رَسُولُ اللهِ ﷺ، فَكِدْتُ أُسَاوِرُهُ فِي الصَّلَاةِ فَتَصَبَّرْتُ حَتَّى سَلَّمَ، فَلَمَّا سَلَّم لَبَّبْتُهُ بِرِدَائِهِ فَقُلْتُ: مَنْ أَقْرَأَكَ هٰذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَؤُهَا؟

'The Messenger of Allâh ﷺ taught me it.' I said: 'You are lying, by Allâh! the Messenger of Allâh ﷺ is the one who taught me this *Sûrah* that I heard you reciting.' I took him to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I heard this man reciting *Sûrat Al-Furqân* in a way that you did not teach me, but you taught me *Sûrat Al-Furqân*.' The Messenger of Allâh ﷺ said: 'Let him go, O 'Umar. Recite, O Hishâm.' So he recited it to him in the way that I had heard him recite. The Messenger of Allâh ﷺ said: 'It was revealed like this.' Then the Messenger of Allâh ﷺ said: 'Recite, O 'Umar.' So I recited it in the way that he had taught me. The Messenger of Allâh ﷺ said: 'It was revealed like this.' Then the Messenger of Allâh ﷺ said: 'This Qur'ân has been revealed to be recited in seven different modes, so recite as much of the Qur'ân as may be easy for you.'" (*Ṣaḥîḥ*)

فَقَالَ: أَقْرَأَنِيهَا رَسُولُ اللهِ ﷺ، فَقُلْتُ: كَذَبْتَ فَوَاللَّهِ! إِنَّ رَسُولَ اللهِ ﷺ هُوَ أَقْرَأَنِي هٰذِهِ السُّورَةَ الَّتِي سَمِعْتُكَ تَقْرَؤُهَا، فَانْطَلَقْتُ بِهِ أَقُودُهُ إِلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي سَمِعْتُ هٰذَا يَقْرَأُ سُورَةَ الْفُرْقَانِ عَلَى حُرُوفٍ لَمْ تُقْرِئْنِيهَا وَأَنْتَ أَقْرَأْتَنِي سُورَةَ الْفُرْقَانِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَرْسِلْهُ يَا عُمَرُ! اقْرَأْ يَا هِشَامُ!» فَقَرَأَ عَلَيْهِ الْقِرَاءَةَ الَّتِي سَمِعْتُهُ يَقْرَؤُهَا، قَالَ رَسُولُ اللهِ ﷺ: «هٰكَذَا أُنْزِلَتْ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «اقْرَأْ يَا عُمَرُ!» فَقَرَأْتُ الْقِرَاءَةَ الَّتِي أَقْرَأَنِي، قَالَ رَسُولُ اللهِ ﷺ: «هٰكَذَا أُنْزِلَتْ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذَا الْقُرْآنَ أُنْزِلَ عَلَى سَبْعَةِ أَحْرُفٍ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ».

تخريج: أخرجه مسلم، ح:٨١٨/ ٢٧١ (انظر الحديث السابق:٩٣٧) من حديث ابن وهب، والبخاري، استتابة المرتدين، باب ماجاء في المتأولين، ح:٦٩٣٦ من حديث يونس بن يزيد به، وهو في الكبرٰى، ح:١٠١٠.

Comments:

The seven dialects do not signify those seven modes of recitation which the reciters teach as part of the science of proper recitation (*Qirâ'at*). Those are the different styles of reciting the Qurayshite dialect. All the rest of dialects other than the Qurayshite dialect have altogether been eradicated.

940. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ was by a pond belonging to Banu Ghifâr when Jibrîl, peace be upon him, came to him and said: "Allâh commands you to

٩٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ رَسُولَ اللهِ ﷺ

teach your *Ummah* the Qur'ân with one way of recitation." He said: "I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that." Then he came to him a second time and said: "Allâh commands you to teach your *Ummah* the Qur'ân with two ways of recitation." He said: "I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that." Then he came to him a third time and said: "Allâh commands you to teach your *Ummah* the Qur'ân with three ways of recitation." He said: "I ask my Lord for protection and forgiveness, my *Ummah* cannot bear that." Then he came to him a fourth time and said: "Allâh commands you to teach your *Ummah* the Qur'ân with seven ways of recitation, and whichever way they recite it will be correct." (***Sahîh***)

Abû 'Abdur-Raḥmân said: Al-Ḥakam was contradicted in this narration; Manṣûr bin Al-Mu'tamir contradicted him. He reported it from Mujâhid, from 'Ubaid bin 'Umair in *Mursal* form.

كَانَ عِنْدَ أَضَاةِ بَنِي غِفَارٍ، فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِىءَ أُمَّتَكَ الْقُرْآنَ عَلَى حَرْفٍ. قَالَ: «أَسأَلُ اللهَ مُعَافَاتَهُ ومَغفِرَتَهُ وإن أُمَّتي لَا تَطِيقُ ذَلِك»، ثمَّ أتاهُ الثَّانِيَةَ فَقالَ: إنَّ اللهَ عَزَّ وَجَلَّ يأمُرُكَ أنْ تُقرِىءَ أمَّتَكَ القُرآنَ عَلَى حَرْفَيْنِ، قَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ فَإِنَّ أُمَّتِي لَا تُطِيقُ ذٰلِكَ». ثُمَّ جَاءَهُ الثَّالِثَةَ فَقَالَ: إنَّ اللهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِىءَ أُمَّتَكَ الْقُرْآنَ عَلَى ثَلَاثَةِ أَحْرُفٍ، فَقَالَ: «أَسْأَلُ اللهَ مُعَافَاتَهُ وَمَغْفِرَتَهُ وَإِنَّ أُمَّتِي لَا تُطِيقُ ذٰلِكَ». ثُمَّ جَاءَهُ الرَّابِعَةَ فَقَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُقْرِىءَ أُمَّتَكَ الْقُرْآنَ عَلَى سَبْعَةِ أَحْرُفٍ، فَأَيُّمَا حَرْفٍ قَرَؤُوا عَلَيْهِ فَقَدْ أَصَابُوا».

قَالَ أَبُو عَبْدُ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ خُولِفَ فِيهِ الْحَكَمُ، خَالَفَهُ مَنْصُورُ بْنُ الْمُعْتَمِرِ رَوَاهُ عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ مُرْسَلًا.

تخريج: أخرجه مسلم، صلوة المسافرين، باب بيان أن القرآن أنزل علٰى سبعة أحرف وبيان معناها، ح: ٨٢١ عن محمد بن بشار به، وهو في الكبرٰى، ح: ١٠١١.

941. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ taught me a *Sûrah*, and when I was sitting in the *Masjid* I heard a man reciting it in a way that was different from mine. I said to him: 'Who taught you this *Sûrah*?' He said: 'The Messenger of Allâh ﷺ.' I said: 'Stay with me

٩٤١ - أَخْبَرَنِي عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنِي أَبُو جَعْفَرِ بْنُ نُفَيْلٍ قَالَ: قَرَأْتُ عَلَى مَعْقِلِ بْنِ عُبَيْدِ اللهِ عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: أَقْرَأَنِي رَسُولُ اللهِ ﷺ سُورَةً فَبَيْنَا أَنَا فِي الْمَسْجِدِ جَالِسٌ إِذْ سَمِعْتُ رَجُلًا

until we go to the Messenger of Allâh ﷺ.' So we came to him and I said: 'O Messenger of Allâh, this man recites a *Sûrah* that you taught me differently.' The Messenger of Allâh ﷺ said: 'Recite, O Ubayy.' So I recited it, and the Messenger of Allâh ﷺ said to me: 'You have done well.' Then he said to the man: 'Recite.' So he recited it and it was different to my recitation. The Messenger of Allâh ﷺ said to him: 'You have done well.' Then the Messenger of Allâh ﷺ said: 'O Ubayy, the Qur'ân has been revealed with seven different modes of recitation, all of which are good and sound.'" (***Hasan***)

Abû 'Abdur-Raḥmân said: Ma'qil bin 'Ubaidullâh is not that strong.

يَقْرَؤُهَا يُخَالِفُ قِرَاءَتِي، فَقُلْتُ لَهُ: مَنْ عَلَّمَكَ هٰذِهِ السُّورَةَ؟ فَقَالَ: رَسُولُ اللهِ ﷺ، فَقُلْتُ: لَا تُفَارِقْنِي حَتَّى نَأْتِيَ رَسُولَ اللهِ ﷺ فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللهِ، إِنَّ هٰذَا خَالَفَ قِرَاءَتِي فِي السُّورَةِ الَّتِي عَلَّمْتَنِي، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْرَأْ يَا أُبَيُّ!» فَقَرَأْتُهَا، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «أَحْسَنْتَ» ثُمَّ قَالَ لِلرَّجُلِ: «اقْرَأْ» فَقَرَأَ فَخَالَفَ قِرَاءَتِي، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَحْسَنْتَ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «يَا أُبَيُّ! إِنَّهُ أُنْزِلَ الْقُرْآنُ عَلَى سَبْعَةِ أَحْرُفٍ، كُلُّهُنَّ شَافٍ كَافٍ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَعْقِلُ بْنُ عُبَيْدِ اللهِ لَيْسَ بِذٰلِكَ الْقَوِيِّ.

تخريج: [إسناده حسن] أخرجه ابن عبدالبر في التمهيد: ٨/ ٢٨٦، ٢٨٧ من حديث أبي جعفر ابن نفيل به، وهو في الكبرٰى، ح: ١٠١٢ * معقل حسن الحديث على الراجح، وثقه الجمهور، راجع تقريب التهذيب بتحقيقي.

942. It was narrated that Ubayy said: "I had no confusion in my mind from that time I embraced Islam, except when I recited a verse and another man recited it differently. I said: 'The Messenger of Allâh ﷺ taught me this.' And the other man said: 'The Messenger of Allâh ﷺ taught me too.' So I went to the Prophet ﷺ and said: 'O Prophet of Allâh, did you not teach me such and such a verse?' He said: 'Yes.' The other man said: 'Did you not teach me such and such a verse?' He said: 'Yes. Jibrîl and Mikâ'îl, peace be

٩٤٢ - أَخْبَرَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنْ أُبَيٍّ قَالَ: مَا حَاكَ فِي صَدْرِي مُنْذُ أَسْلَمْتُ إِلَّا أَنِّي قَرَأْتُ آيَةً وَقَرَأَهَا آخَرُ غَيْرَ قِرَاءَتِي فَقُلْتُ: أَقْرَأَنِيهَا رَسُولُ اللهِ ﷺ، وَقَالَ الْآخَرُ: أَقْرَأَنِيهَا رَسُولُ اللهِ ﷺ، فَأَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللهِ! أَقْرَأْتَنِي آيَةَ كَذَا وَكَذَا؟ قَالَ: «نَعَمْ» وَقَالَ الْآخَرُ: أَلَمْ تُقْرِئْنِي آيَةَ كَذَا وَكَذَا؟ قَالَ: «نَعَمْ، إِنَّ جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا السَّلَامُ أَتَيَانِي فَقَعَدَ جِبْرِيلُ عَنْ يَمِينِي وَمِيكَائِيلُ عَنْ يَسَارِي، فَقَالَ جِبْرِيلُ عَلَيْهِ

السَّلَامُ: اقْرَإِ الْقُرْآنَ عَلَى حَرْفٍ، قَالَ مِيكَائِيلُ: اسْتَزِدْهُ اسْتَزِدْهُ حَتَّى بَلَغَ سَبْعَةَ أَحْرُفٍ، فَكُلُّ حَرْفٍ شَافٍ كَافٍ».

upon them, came to me, and Jibrîl sat on my right and Mikâ'îl sat on my left. Jibrîl, peace be upon him, said: 'Recite the Qur'ân with one way of recitation.' Mikâ'îl said: 'Teach him more, teach him more – until there were seven modes of recitation, each of which is good and sound.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد: ٥/ ١١٤ عن يحي بن سعيد القطان به مختصرًا، وهو في الكبرٰى، ح: ١٠١٣ * حميد تقدم، ح: ٧٢٩، والحديث السابق شاهد له.

٩٤٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ صَاحِبِ الْإِبِلِ الْمُعَقَّلَةِ، إِذَا عَاهَدَ عَلَيْهَا أَمْسَكَهَا وَإِنْ أَطْلَقَهَا ذَهَبَتْ».

943. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The one who learns the Qur'ân is like the owner of a hobbled camel. If he pays attention to it he will keep it, but if he releases it, it will go away." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، فضائل القرآن، باب استذكار القرآن وتعاهده، ح: ٥٠٣١، ومسلم، صلٰوة المسافرين، باب الأمر بتعهد القرآن . . . الخ، ح: ٧٨٩ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٢٠٢، والكبرٰى، ح: ١٠١٤ .

Comments:

It is essential for the one who has memorized the Qur'ân to recite it frequently. He should pay utmost attention to identical or very similar verses; if one doesn't do so, it is feared that one will forget what one has memorized the Qur'ân.

٩٤٤ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «بِئْسَمَا لِأَحَدِهِمْ أَنْ يَقُولَ نَسِيتُ آيَةَ كَيْتَ وَكَيْتَ بَلْ هُوَ نُسِّيَ، اسْتَذْكِرُوا الْقُرْآنَ فَإِنَّهُ أَسْرَعُ تَفَصِّيًا مِنْ صُدُورِ الرِّجَالِ مِنَ النَّعَمِ مِنْ عُقُلِهِ».

944. It was narrated from 'Abdullâh that the Prophet ﷺ said: "It is not right for any one of you to say: 'I have forgotten such and such a verse.' Rather he has been caused to forget. Study the Qur'ân, for it escapes from the heart of man faster than a camel escapes from its fetter." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، فضائل القرآن، باب استذكار القرآن وتعاهده، ح: ٥٠٣٢ من حديث شعبة، ومسلم، صلٰوة المسافرين، باب الأمر بتعهد القرآن . . . الخ، ح: ٧٩٠ من حديث منصور به، وهو في الكبرٰى، ح: ١٠١٥.

Comments:

If one intends to prevent camels from straying, one of their front knees is tethered. Thus the camel finds it hard to move about. But it exerts its strength and struggles to undo the tether and free its knee. If it is left unattended, it gradually unfastens the rope from around its hamstring and runs away. In the same manner, if the Glorious Qur'ân is recited regularly, it remains secure in one's breast. But if one acts slothfully, it will vanish from one's heart.

Chapter 38. Recitation In The Two *Rak'ahs* Of *Fajr*[1]

(المعجم ٣٨) - القِرَاءَةُ فِي رَكْعَتَيِ الفَجْرِ (التحفة ٢٩٥)

945. Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ used to recite in the first *Rak'ah* of *Fajr* Say: We believe in Allâh and that which has been sent down to us [2] to the end of the verse, and in the second *Rak'ah*, We believe in Allâh, and bear witness that we are Muslims.[3] (*Ṣaḥîḥ*)

٩٤٥ - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ الْفَزَارِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ يَسَارٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي رَكْعَتَيِ الْفَجْرِ فِي الْأُولَى مِنْهُمَا الْآيَةَ الَّتِي فِي الْبَقَرَةِ: ﴿قُولُوٓاْ ءَامَنَّا بِٱللَّهِ وَمَآ أُنزِلَ إِلَيۡنَا﴾ [البقرة: ١٣٦] إِلَى آخِرِ الْآيَةِ، وَفِي الْأُخْرَى ﴿ءَامَنَّا بِٱللَّهِ وَٱشۡهَدۡ بِأَنَّا مُسۡلِمُونَ﴾» [آل عمران: ٥٢].

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر والحث عليهما ... الخ، ح: ٧٢٧ من حديث مروان به، وهو في الكبرى، ح: ١٠١٦.

Chapter 39. Reciting: Say: O You Disbelievers And: "Say: He Is Allâh, (the) One" In The Two *Rak'ahs* Of *Fajr*

(المعجم ٣٩) - بَابُ القِرَاءَةُ فِي رَكْعَتَيِ الفَجْرِ بِـ ﴿قُلۡ يَـٰٓأَيُّهَا ٱلۡكَـٰفِرُونَ﴾ و ﴿قُلۡ هُوَ ٱللَّهُ أَحَدٌ﴾ (التحفة ٢٩٦)

946. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ recited: "Say: O you disbelievers" and "Say: He is Allâh, (the) One" in the two *Rak'ahs* of *Fajr*. (*Ṣaḥîḥ*)

٩٤٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ: حَدَّثَنَا مَرْوَانُ: حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ

[1] The author has distinguished between the *Sunan* prayers with the word *Fajr* and the obligatory with the word *Ṣubḥ* as can be seen in subsequent chapter headings.

[2] *Al-Baqarah* 2:136.

[3] *Âl-'Imrân* 3:52.

اللهِ ﷺ قَرَأَ فِي رَكْعَتَي الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

تخريج: أخرجه مسلم، ح:٧٢٦ (انظر الحديث السابق) من حديث مروان به، وهو في الكبرٰى، ح:١٠١٧.

Chapter 40. Making The Two *Rak'ahs* Of *Fajr* Brief

(المعجم ٤٠) - تَخْفِيفُ رَكْعَتَي الفَجْرِ (التحفة ٢٩٧)

947. It was narrated that 'Âishah said: "I would see the Messenger of Allâh ﷺ praying two *Rak'ahs* of *Fajr* and making them so brief that I said: 'Did he recite the *Umm Al-Kitâb* in them?'" (*Ṣaḥîḥ*)

٩٤٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كُنْتُ لَأَرَى رَسُولَ اللهِ ﷺ يُصَلِّي رَكْعَتَي الْفَجْرِ فَيُخَفِّفُهُمَا حَتَّى أَقُولَ: أَقَرَأَ فِيهِمَا بِأُمِّ الْكِتَابِ؟

تخريج: أخرجه البخاري، التهجد، باب ما يقرأ في ركعتي الفجر، ح:١١٧١، ومسلم، صلٰوة المسافرين، باب استحباب ركعتي سنة الفجر ... الخ، ح:٧٢٤/ ٩٢ من حديث يحيى بن سعيد الأنصارى به، وهو في الكبرٰى، ح:١٠١٨.

Comments:

The objective is to show its briefness, and not that she had any doubt about it. Particularly in comparison with the Prophet's ﷺ Night Vigil, it must have seemed very light.

Chapter 41. Reciting (*Sûrat*) *Ar-Rûm* In *Ṣubḥ*

(المعجم ٤١) - القِرَاءَةُ فِي الصُّبْحِ بِالرُّومِ (التحفة ٢٩٨)

948. It was narrated from Shabîb Abî Rawḥ, from a man among the Companions of the Prophet ﷺ, that he prayed *Ṣubḥ* and recited *Ar-Rûm*, but he stumbled in his recitation. When he had finished praying he said: 'What is the matter with people who pray with us without purifying themselves properly? Those people make us stumble in reciting Qur'ân.'" (*Ṣaḥîḥ*)

٩٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ، عَنْ شَبِيبٍ أَبِي رَوْحٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى صَلَاةَ الصُّبْحِ فَقَرَأَ الرُّومَ فَالْتَبَسَ عَلَيْهِ فَلَمَّا صَلَّى قَالَ: «مَا بَالُ أَقْوَامٍ يُصَلُّونَ مَعَنَا لَا يُحْسِنُونَ الطُّهُورَ، فَإِنَّمَا يَلْبِسُ عَلَيْنَا الْقُرْآنَ أُولٰئِكَ».

تخريج: [صحيح] أخرجه أحمد: ٥/ ٣٦٣ من حديث سفيان الثوري به، وتابعه شعبة وزائدة (أحمد: ٣/ ٤٧١، ٥/ ٣٦٨، ٣/ ٤٧١، ٤٧٢)، والحديث في الكبرٰى، ح: ١٠١٩ * عبدالملك صرح بالسماع، وشبيب ثقة، ورواه شريك عن عبدالملك عن أبي روح الكلاعي به بتصريح السماع.

Chapter 42. Reciting Between Sixty And One Hundred Verses In *Ṣubḥ*

(المعجم ٤٢) - القِرَاءَةُ فِي الصُّبْحِ بِالسِّتِّينِ إِلَى المِائَةِ (التحفة ٢٩٩)

949. It was narrated from Abû Barzah that the Messenger of Allâh ﷺ used to recite between sixty and one hundred verses in *Al-Ghadâh* (*Subḥ*) prayer.

٩٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ: قَالَ: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ سَيَّارٍ - يَعْنِي ابْنَ سَلَامَةَ - عَنْ أَبِي بَرْزَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْغَدَاةِ بِالسِّتِّينَ إِلَى الْمِائَةِ.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الصبح، ح: ٤٦١ من حديث يزيد به، وهو في الكبرٰى، ح: ١٠٢٠، وأخرجه البخاري، ح: ٥٤١ من طريق آخر عن سيار به كما تقدم، ح: ٤٩٦.

Comments:

In the dawn prayer, in relation to other prayers, the recitation (of the Qur'ân) should be prolonged. It is perhaps on account of this fact that it comprises of the most minimal number of prayer units (*Rak'ahs*) as compared to other prayers. However, the prolongation of the recitation depends upon the conditions of the worshippers.

Chapter 43. Reciting (*Sûrah*) *Qâf* In *Ṣubḥ*

(المعجم ٤٣) - القِرَاءَةُ فِي الصُّبْحِ بِقَافٍ (التحفة ٣٠٠)

950. It was narrated that Umm Hishâm bint Ḥârithah bin An-Nu'mân said: "I only learned: '*Qâf*. By the Glorious Qur'ân.'[1] behind the Messenger of Allâh ﷺ; he used to recite it in *Ṣubḥ*." (***Hasan***)

٩٥٠ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ: حَدَّثَنَا ابْنُ أَبِي الرِّجَالِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ: مَا أَخَذْتُ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾ إِلَّا مِنْ وَرَاءِ رَسُولِ اللهِ ﷺ كَانَ يُصَلِّي بِهَا فِي الصُّبْحِ.

تخريج: [حسن] وهو في الكبرٰى، ح: ١٠٢١، والحديث الآتي شاهد له * عبدالرحمٰن بن أبي الرجال الأنصاري حسن الحديث وثقه الجمهور وتفرد في قوله: "في الصبح" وصح إن ذلك

[1] *Qâf* 50:1.

كان في خطبة الجمعة كما سيأتي، ح:(١٤١٢) فلعله وهم أو ثبتت القراءة في الجمعة، والصبح وهذا هو الراجح، والله أعلم.

Comments:

This *Ḥadîth* provides explicit and unequivocal evidence of the permissibility of women going to the mosque and offering prayer in congregation. It was the custom of many female Companions of the Messenger of Allâh ﷺ.

951. It was narrated that Ziyâd bin 'Ilâqah said: "I heard my paternal uncle say: 'I prayed *Subḥ* with the Messenger of Allâh ﷺ, and in one of the *Rak'ahs* he recited: "And tall date palms, with ranged clusters.."'"[1] ***(Saḥîḥ)***

٩٥١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ عَمِّي يَقُولُ صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ الصُّبْحَ فَقَرَأَ فِي إِحْدَى الرَّكْعَتَيْنِ ﴿وَٱلنَّخْلَ بَاسِقَٰتٍ لَّهَا طَلْعٌ نَّضِيدٌ﴾ [ق: ١٠].

قَالَ شُعْبَةُ: فَلَقِيتُهُ فِي السُّوقِ فِي الزِّحَامِ فَقَالَ ﴿قٓ﴾.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الصبح، ح:٤٥٧/١٦٧ من حديث شعبة به، وهو في الكبرى، ح:١٠٢٢.

Chapter 44. Reciting: "When The Sun Is Wound Round"[2] In *Ṣubḥ*

(المعجم ٤٤) - الْقِرَاءَةُ فِي الصُّبْحِ بـ ﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾ (التحفة ٣٠١)

952. It was narrated that 'Amr bin Ḥuraith said: "I heard the Prophet ﷺ reciting: 'When the sun is wound round.'[3] in *Fajr*." ***(Ṣaḥîḥ)***

٩٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ عَنْ مِسْعَرٍ وَالْمَسْعُودِيِّ، عَنِ الْوَلِيدِ بْنِ سَرِيعٍ، عَنْ عَمْرِو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْفَجْرِ ﴿إِذَا ٱلشَّمْسُ كُوِّرَتْ﴾.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣٠٦/٤ عن وكيع به، وهو في الكبرى، ح:١٠٢٣.

[1] *Qâf* 50:10.

[2] *At-Takwîr* 81.

[3] *At-Takwîr* 81.

Chapter 45. Reciting *Al-Mu'awwidhatain* In *Subh*

(المعجم ٤٥) - القِرَاءَةُ فِي الصُّبْحِ بِالْمُعَوِّذَتَيْنِ (التحفة ٣٠٢)

953. It was narrated from 'Uqbah bin 'Âmir that he asked the Prophet ﷺ about *Al-Mu'awwidhatain*. 'Uqbah said: "The Messenger of Allâh ﷺ led us in praying *Fajr* and recited them." (***Sahîh***)

٩٥٣ - أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التِّرْمِذِيُّ وَهَارُونُ بْنُ عَبْدِ اللهِ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنِي سُفْيَانُ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الْمُعَوِّذَتَيْنِ. قَالَ عُقْبَةُ: فَأَمَّنَا بِهِمَا رَسُولُ اللهِ ﷺ فِي صَلَاةِ الْفَجْرِ.

تخريج: [صحيح] أخرجه أبو يعلى: ٣/ ٢٧٦، ح: ١٧٣٤ من حديث أبي أسامة به، وهو في الكبرٰى، ح: ١٠٢٤، وصححه ابن خزيمة، ح: ٥٣٦، وابن حبان (موارد)، ح: ٤٧١، والحاكم علٰى شرط الشيخين: ١/ ٢٤٠، ووافقه الذهبي * سفيان هو الثوري وعنعن، ولحديثه شواهد كثيرة عند النسائي، ح: ٥٤٣١، ٥٤٤٢ وغيره.

Comments:

Mu'awwidhatayn denotes the two last *Surahs* of the Glorious Qur'ân - *Surat Al-Falaq* and *Surat An-Nâs*. They are *Mu'awwidhatayn* because they provide refuge against the evil of magic and the jinn, etc. - nay, that is the very cause of their Revelation.

Chapter 46. The Virtue Of Reciting *Al-Mu'awwidhatain*

(المعجم ٤٦) - **بَابُ** الفَضْلِ فِي قِرَاءَةِ الْمُعَوِّذَتَيْنِ (التحفة ٣٠٣)

954. It was narrated that 'Uqbah bin 'Âmir said: "I followed the Messenger of Allâh ﷺ when he was riding, and I placed my hand on his foot and said: 'O Messenger of Allâh, teach me *Sûrah Hûd* and *Sûrah Yûsuf*. He said: 'You will never recite anything greater before Allâh than: "Say: I seek refuge with (Allâh), the Lord of the daybreak." and "Say: I seek refuge with (Allâh) the Lord of mankind."' (***Sahîh***)

٩٥٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عِمْرَانَ أَسْلَمَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: اتَّبَعْتُ رَسُولَ اللهِ ﷺ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِي عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِي يَا رَسُولَ اللهِ! سُورَةَ هُودٍ وَسُورَةَ يُوسُفَ فَقَالَ: «لَنْ تَقْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللهِ مِنْ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/١٤٩، ١٥٩ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:١٠٢٥، وصححه ابن حبان، ح:١٧٧٦، ١٧٧٧، والحاكم: ٢/ ٥٤٠، والذهبي، وله طريق آخر عند مسلم، ح: ٨١٤ وغيره * أبوعمران صرح بالسماع من عقبة رضي الله عنه.

Comments:

An elementary student should commence with the shorter *Surahs* and not with the long ones. 'Uqbah bin Âmir put forward his request to teach him two long *Surahs*, namely *Surah Hûd* and *Surah Yûsuf*, in the very beginning. Thereupon, the Prophet ﷺ guided him to start with shorter *Surahs*.

955. It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ said: 'Some verses were revealed to me tonight, the like of which has never been seen: "Say: I seek refuge with (Allâh), the Lord of the daybreak." and "Say: I seek refuge with (Allâh) the Lord of mankind."' (*Sahîh*)

٩٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ بَيَانٍ، عَنْ قَيْسٍ، عَنْ عُقْبَةَ ابْنِ عَامِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «آيَاتٌ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ لَمْ يُرَ مِثْلُهُنَّ قَطُّ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾».

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب فضل قراءة المعوذتين، ح:٨١٤ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح:١٠٢٦.

Chapter 47. Recitation In *Subh* On Friday

(المعجم ٤٧) - الْقِرَاءَةُ فِي الصُّبْحِ يَوْمَ الْجُمُعَةِ (التحفة ٣٠٤)

956. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to recite: "*Alif-Lâm-Mîm*. The revelation of the Book"[1] and: "Has there not been over man"[2] in *Subh* prayer on Friday. (*Sahîh*)

٩٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ - وَاللَّفْظُ لَهُ - عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿الٓمٓ تَنزِيلُ﴾ وَ ﴿هَلْ أَتَىٰ﴾.

تخريج: أخرجه البخاري، الجمعة، باب ما يقرأ في صلوٰة الفجر يوم الجمعة، ح:٨٩١، ومسلم، الجمعة، باب ما يقرأ في يوم الجمعة، ح:٨٨٠ من حديث سفيان الثوري به وسمعه من سعد، وهو في الكبرٰى، ح:١٠٢٧.

[1] *As-Sajdah* 32.

[2] *Al-Insân* 76.

957. It was narrated from Ibn 'Abbâs that the Prophet ﷺ used to recite: The revelation of the Book[1] and; Has there not been over man.[2] in *Subh* prayer on Friday. (*Sahîh*)

٩٥٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ؛ ح وَأَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قال: أَخْبَرَنَا شَرِيكٌ - وَاللَّفْظُ لَهُ - عَنِ الْمُخَوَّلِ بْنِ رَاشِدٍ، عَنْ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صلَاةِ الصُّبْحِ يَوْمَ الْجُمُعَةِ ﴿تَنْزِيلُ السَّجْدَةِ﴾ وَ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾.

تخريج: أخرجه مسلم، ح:٨٧٩ (انظر الحديث السابق) من حديث المخول به، وهو في الكبرى، ح:١٠٢٨، وأخرجه الترمذي، الجمعة، باب ماجاء في ما يقرأ به في صلوة الصبح يوم الجمعة، ح:٥٢٠ عن علي بن حجر به، وقال: "حسن صحيح".

Comments:

It is desirable to recite these two *Surahs* in the dawn prayer on the blessed day of Friday, but it is not compulsory. According to some scholars, on the day of Friday, it is essential to recite in the dawn prayer a *Surah* (any such *Surah*) that contains a verse of prostration. But their argument has no evidence.

Description of the Qur'ân Recital Prostration

If the reciter is able to prostrate, he should do so. He should not just pass through casually. If one is not in a position to prostrate, he should simply bow down his head and perform the prostration symbolically with gesture - for instance, when a person is riding a bike or driving a car. However, if one is not able to prostrate opportunely, then there is no mention in *Ahâdith* of one's performing it later on. If one is listening to a recital (of the Qur'ân), and he is able to manage to prostrate, he ought to prostrate. The Qur'ân recital prostration consists of neither *Takbîr* nor the *Taslim*. It is merely a prostration. And Allâh knows best!

Chapter 48. The Prostration Related To Reading Qur'ân: The Prostration In *Sâd* (38)

(المعجم ٤٨) - بَابُ سُجُودِ الْقُرْآنِ السُّجُودُ فِي ﴿صٓ﴾ (التحفة ٣٠٥)

958. It was narrated from Ibn 'Abbâs that the Prophet ﷺ prostrated in *Sâd* and said: "Dâwûd

٩٥٨ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ

[1] *As-Sajdah* 32.
[2] *Al-Insân* 76.

عُمَرَ بْنِ ذَرٍّ، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي ﴿صٓ﴾ وَقَالَ: «سَجَدَهَا دَاوُدُ تَوْبَةً وَنَسْجُدُهَا شُكْرًا».

did this prostration in repentance and we do it in thanksgiving." (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه الطبراني (الكبير: ١٢/ ٣٤، ح: ١٢٣٨٦)، والدارقطني من حديث عمر بن ذر به، وهو في الكبرى، ح: ١٠٢٩، وصححه ابن السكن (التلخيص الحبير: ٢/ ٩)، وروى منقطعًا وهذا لا يضر.

Comments:

Imâm Ash-Shâfi'î does not acknowledge the prostration for Surah Sâ'd (38: 24), because the term prostration does not occur in the verse. Other scholars acknowledge the prostration because here the meaning is very much that of prostration.

Chapter 49. The Prostration In *An-Najm* (53)

(المعجم ٤٩) - **السُّجُودُ فِي ﴿وَٱلنَّجْمِ﴾**

(التحفة ٣٠٦)

959. It was narrated from Ja'far bin Al-Muṭṭalib bin Abî Wadâ'ah that his father said: "The Messenger of Allâh ﷺ recited *Sûrat An-Najm* in Makkah and prostrated, and those who were with him prostrated. I raised my head and refused to prostrate." At that time Al-Muṭṭalib had not yet accepted Islâm. (***Ḥasan***)

٩٥٩ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْحَمِيدِ بْنِ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: حَدَّثَنَا ابْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا رَبَاحٌ عَنْ مَعْمَرٍ عَنِ ابْنِ طَاوُسٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ جَعْفَرِ بْنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ، عَنْ أَبِيهِ قَالَ: قَرَأَ رَسُولُ اللهِ ﷺ بِمَكَّةَ سُورَةَ النَّجْمِ فَسَجَدَ وَسَجَدَ مَنْ عِنْدَهُ، فَرَفَعْتُ رَأْسِي وَأَبَيْتُ أَنْ أَسْجُدَ، وَلَمْ يَكُنْ يَوْمَئِذٍ أَسْلَمَ الْمُطَّلِبُ.

تخريج: [**حسن**] وهو في مسند أحمد بن حنبل: ٣/ ٤٢٠، ٥/ ٢١٥، ٢١٦، ٦/ ٣٩١، ٤٠٠، والكبرى، ح: ١٠٣٠ * جعفر لم يوثقه غير ابن حبان، ولأصل الحديث شواهد.

Comments:

When Allâh's Messenger ﷺ recited this Surah, the polytheists were also around at that time. They also prostrated themselves, because they were not the deniers of prostrating to Allâh. Later, when their leaders chided them that it was wrong from a political point of view, they fabricated a lie that Muḥammad ﷺ had praised their idols. What they said is far from truth: it is not logical, and it is not supported by any proof whatsoever.

960. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ recited *An-Najm* and prostrated during it. (*Ṣaḥîḥ*)

٩٦٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ النَّجْمَ فَسَجَدَ فِيهَا.

تخريج: أخرجه البخاري، سجود القرآن، باب ماجاء في سجود القرآن وسنتها، ح:١٠٦٧، ومسلم، المساجد، باب سجود التلاوة، ح:٥٧٦ من حديث شعبة به، وهو في الكبرى، ح:١٠٣١.

Chapter 50. Not Prostrating In *An-Najm*

(المعجم ٥٠) - تَرْكُ السُّجُودِ فِي النَّجْمِ (التحفة ٣٠٧)

961. It was narrated from 'Aṭâ' bin Yasâr that he asked Zaid bin Thâbit about reciting with the *Imâm*. He said: "There is no recitation with the *Imâm* in anything." And he claimed that he had recited: "By the star when it goes down (or vanishes)"[1] to the Messenger of Allâh ﷺ and he did not prostrate. (*Ṣaḥîḥ*)

٩٦١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا إِسْمَاعِيلُ - وَهُوَابْنُ جَعْفَرٍ - عَنْ يَزِيدَ بْنِ خُصَيْفَةَ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ قُسَيْطٍ عَنْ عَطَاءِ بْنِ يَسَارٍ: أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ زَيْدَ بْنَ ثَابِتٍ عَنِ الْقِرَاءَةِ مَعَ الْإِمَامِ فَقَالَ: لَا قِرَاءَةَ مَعَ الْإِمَامِ فِي شَيْءٍ، وَزَعَمَ أَنَّهُ قَرَأَ عَلَى رَسُولِ اللهِ ﷺ ﴿وَٱلنَّجْمِ إِذَا هَوَىٰ﴾ فَلَمْ يَسْجُدْ.

تخريج: أخرجه مسلم، المساجد، باب سجود التلاوة، ح:٥٧٧ عن علي بن حجر، والبخاري، سجود القرآن، باب من قرأ السجدة ولم يسجد، ح:١٠٧٢ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح:١٠٣٢.

Chapter 51. The Prostration In: "When The Heaven Is Split Asunder"[2]

(المعجم ٥١) - بَابُ السُّجُودِ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ (التحفة ٣٠٨)

962. It was narrated from Abû Salamah bin 'Abdur-Raḥmân that Abû Hurairah (led them in prayer and) recited: "When the heaven is

٩٦٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ قَرَأَ بِهِمْ ﴿إِذَا ٱلسَّمَآءُ

[1] *An-Najm* 53.

[2] *Al-Inshiqâq* 84.

split asunder."[1] and prostrated during it. When he had finished praying, he told them that the Messenger of Allâh ﷺ had prostrated during it. (*Sahîh*)

ٱنشَقَّتْ﴾ فَسَجَدَ فِيهَا فَلَمَّا انْصَرَفَ أَخْبَرَهُمْ أَنَّ رَسُولَ اللهِ ﷺ سَجَدَ فِيهَا.

تخريج: أخرجه مسلم، ح:٥٧٨ (انظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى):١/ ٢٠٥، والكبرى، ح:١٠٣٣، وأخرجه البخاري، ح:١٠٧٤ من طريق آخر عن أبي سلمة به.

963. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prostrated during: 'When the heaven is split asunder.'"[2] (*Sahîh*)

٩٦٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَيَّاشٍ، عَنِ ابْنِ قَيْسٍ - وَهُوَ مُحَمَّدٌ - عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدَ رَسُولُ اللهِ ﷺ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾.

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٤٥٤ من حديث ابن أبي ذئب به، وهو في مسند عمر بن عبدالعزيز للباغندي، ح:٦٩، والكبرى، ح:١٠٣٤ * عبدالعزيز بن عياش ثقة وثقه جماعة.

964. It was narrated that Abû Hurairah said: "We prostrated with the Messenger of Allâh ﷺ during: When the heaven is split asunder[3] and Read! In the Name of your Lord."[4] (*Sahîh*)

٩٦٤ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْنَا مَعَ النَّبِيِّ ﷺ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ وَ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب [ماجاء] في السجدة في "إذا السماء انشقت" و"اقرأ باسم ربك . . ."، ح:٥٧٤، وابن ماجه، إقامة الصلوات، باب عدد سجود القرآن، ح:١٠٥٩ من حديث سفيان بن عيينة به، وصرح بالسماع عند الحميدي، ح:٩٩٨، وهو في الكبرى، ح:١٠٣٥، وقال الترمذي: "حسن صحيح"، وله شواهد عند مسلم وغيره.

[1] *Al-Inshiqâq* 84.
[2] *Al-Inshiqâq* 84.
[3] *Al-Inshiqâq* 84.
[4] *Al-'Alaq* 96.

965. (Another chain) from Abû Hurairah, with similar. (*Sahîh*)

٩٦٥ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، مِثْلَهُ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه الترمذي، ح:٥٧٤ عن قتيبة به، وهو في الكبرٰى، ح:١٠٣٦.

Comments:

Imâm An-Nasâî, in this narration, has two Shaikhs: Muhammad bin Mansûr and Qutaybah, while the chain is one.

966. It was narrated that Abû Hurairah said: "Abû Bakr and 'Umar prostrated during: 'When the heaven is split asunder,'[1] as did the one who was better than them (the Prophet ﷺ)." (*Sahîh*)

٩٦٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللهُ عَنْهُمَا فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ و مَنْ هُوَ خَيْرٌ مِنْهُمَا.

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٢٨١، وعبدالرزاق (المصنف:٣/ ٣٤٠، ح:٥٨٨٦) من حديث محمد بن سيرين به، وهو في الكبرٰى، ح:١٠٣٧ * يحيى هو ابن سعيد القطان، وتلميذه الفلاس.

Comments:

Imâm Mâlik considers this prostration abrogated, but the present narrations fall against him, particularly the last narration.

Chapter 52. Prostration During: "Read! In The Name Of Your Lord"[2]

(المعجم ٥٢) - **السُّجُودُ فِي ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾** (التحفة ٣٠٩)

967. It was narrated that Abû Hurairah said: "Abû Bakr and 'Umar, may Allâh be pleased with them both, and the one who was better than them prostrated during 'When the heaven is split asunder'[3] and 'Read! In the Name of your Lord.'"[4] (*Sahîh*)

٩٦٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ عَنْ قُرَّةَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللهُ عَنْهُمَا وَمَنْ هُوَ خَيْرٌ مِنْهُمَا ﷺ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتْ﴾ وَ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾.

[1] *Al-Inshiqâq* 84.
[2] *All-'Alaq* 96.
[3] *Al-Inshiqâq* 84.
[4] *All-'Alaq* 96.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٠٣٨.

968. It was narrated that Abû Hurairah said: "I prostrated with the Messenger of Allâh ﷺ during; 'When the heaven is split asunder'[1] and 'Read! In the Name of your Lord.'"[2] (*Sahîh*)

٩٦٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، وَوَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَجَدْتُ مَعَ رَسُولِ اللهِ ﷺ فِي ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتۡ﴾ وَ ﴿ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ﴾.

تخريج: أخرجه مسلم، المساجد، باب سجود التلاوة، ح:٥٧٨/١٠٨ من حديث سفيان بن عيينة به، وتابعه الثوري، وهو في الكبرٰى، ح:١٠٣٩.

Comments:

1. Imâm Mâlik does not acknowledge this prostration also. He considers it superseded. This claim, however, is not only without evidence, but is also contrary to the Prophet's ﷺ best practice (the *Sunnah*).
2. Imâm An-Nasâî has formed chapters merely of the Qur'ân recital prostrations in which there is difference of opinion (among scholars). He did not mention the strongly agreed-upon prostrations.

Chapter 53. Prostration During Obligatory Prayers

(المعجم ٥٣) - **بَابُ** السُّجُودِ فِي الْفَرِيضَةِ (التحفة ٣١٠)

969. It was narrated that Abû Râfi' said: "I prayed *'Ishâ'* prayer – meaning *Al-'Atamah* behind Abû Hurairah and he recited: 'When the heaven is split asunder'[3] and prostrated during it. When he had finished praying, I said: 'O Abû Hurairah, (this is) a prostration that we are not used to.' He said: 'Abû Al-Qâsim ﷺ did this prostration and I was (praying)

٩٦٩ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُلَيْمٍ - وَهُوَابْنُ أَخْضَرَ - عَنِ التَّيْمِيِّ قَالَ: حَدَّثَنِي بَكْرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ عَنْ أَبِي رَافِعٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي هُرَيْرَةَ! صَلَاةَ الْعِشَاءِ - يَعْنِي الْعَتَمَةَ - فَقَرَأَ سُورَةَ ﴿إِذَا ٱلسَّمَآءُ ٱنشَقَّتۡ﴾ فَسَجَدَ فِيهَا فَلَمَّا فَرَغَ قُلْتُ: يَا أَبَا هُرَيْرَةَ هٰذِهِ - يَعْنِي - سَجْدَةً

[1] *Al-Inshiqâq* 84.

[2] *Al-'Alaq* 96.

[3] *Al-Inshiqâq* 84.

behind him, and I will continue to do this prostration until I meet Abû Al-Qâsim.'" (*Sahîh*)

مَا كُنَّا نَسْجُدُهَا قَالَ: سَجَدَ بِهَا أَبُو الْقَاسِمِ ﷺ وَأَنَا خَلْفَهُ، فَلَا أَزَالُ أَسْجُدُ بِهَا حَتَّى أَلْقَى أَبَا الْقَاسِمِ ﷺ.

تخريج: أخرجه مسلم، ح:٥٧٨/ ١١٠ من حديث سليم بن أخضر، انظر الحديث السابق، والبخاري، الأذان، باب الجهر في العشاء، ح:٧٦٦ من حديث سليمان التيمي به، وهو في الكبرى، ح:١٠٤٠.

Chapter 54. Recitation (In prayers) During The Day

(المعجم ٥٤) - **بَابُ** قِرَاءَةِ النَّهَارِ (التحفة ٣١١)

970. It was narrated that 'Atâ' said: "Abû Hurairah said: 'There should be recitation in every prayer. What the Messenger of Allâh ﷺ made us hear (by reciting out loud) we make you hear, and what he hid from us (by reciting silently) we hide from you.'" (*Sahîh*)

٩٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ رَقَبَةَ، عَنْ عَطَاءٍ قَالَ: قَالَ أَبُو هُرَيْرَةَ: كُلُّ صَلَاةٍ يُقْرَأُ فِيهَا، فَمَا أَسْمَعَنَا رَسُولُ اللهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَاهَا مِنَّا أَخْفَيْنَا مِنْكُمْ.

تخريج: [صحيح] وهو في الكبرى، ح:١٠٤١، وانظر الحديث الآتي * جرير هو ابن عبدالحميد، ورقبة هو ابن مصقلة، وعطاء هو ابن أبي رباح.

971. It was narrated that Abû Hurairah said: "In every prayer there is recitation. What the Messenger of Allâh ﷺ made us hear (by reciting out loud) we make you hear, and what he hid from us (by reciting silently) we hide from you." (*Sahîh*)

٩٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: أَخْبَرَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: فِي كُلِّ صَلَاةٍ قِرَاءَةٌ، فَمَا أَسْمَعَنَا رَسُولُ اللهِ ﷺ أَسْمَعْنَاكُمْ، وَمَا أَخْفَاهَا مِنَّا أَخْفَيْنَا مِنْكُمْ.

تخريج: أخرجه البخاري، الأذان، باب القراءة في الفجر، ح:٧٧٢، ومسلم، الصلوة، باب وجوب قراءة الفاتحة في كل ركعة ... الخ، ح:٣٩٦/ ٤٣ من حديث ابن جريج به، وهو في الكبرى، ح:١٠٤٢، زاد في مسند أبي عوانة:٢/ ١٢٥ "سمعته يقول: لا صلوة إلا بفاتحة الكتاب".

Comments:

If the congregation is huge, audibility will be poor; whereas, nights are tranquil. Therefore, the nighttime prayers have in them loud recitation (of the Qur'ân).

Chapter 55. Recitation In *Ẓuhr*

(المعجم ٥٥) - الْقِرَاءَةُ فِي الظُّهْرِ
(التحفة ٣١٢)

972. It was narrated that Al-Barâ' said: "We used to pray *Ẓuhr* behind the Prophet ﷺ and we heard some of the verses from *Sûrah Luqmân* and *Adh-Dhâriyât* from him." (***Ḍa'îf***)

٩٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ قَالَ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ قَالَ: حَدَّثَنَا هَاشِمُ بْنُ الْبَرِيدِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ الظُّهْرَ، فَنَسْمَعُ مِنْهُ الْآيَةَ بَعْدَ الْآيَاتِ مِنْ سُورَةِ لُقْمَانَ وَالذَّارِيَاتِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب الجهر بالآية أحيانًا في صلوة الظهر والعصر، ح:٨٣٠ من حديث سلم بن قتيبة به، وهو في الكبرٰى، ح:١٠٤٣ * أبوإسحاق عنعن تقدم، ح:٩٦ .

973. Abû Bakr bin An-Naḍr said: "We were in Aṭ-Ṭaff with Anas, and he led them in praying *Ẓuhr*. When he had finished he said: 'I prayed *Ẓuhr* with the Messenger of Allâh ﷺ and he recited two *Sûrahs* for us in the two *Rak'ahs*: 'Glorify the Name of your Lord, the Most High'[1] and 'Has there come to you the narration of the over-whelming (i.e. the Day of Resurrection)?'"[2] (***Ḍa'îf***)

٩٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو عُبَيْدَةَ عَنْ عَبْدِ اللهِ بْنِ عُبَيْدٍ قَالَ: سَمِعْتُ أَبَا بَكْرِ بْنَ النَّضْرِ قَالَ: كُنَّا بِالطَّفِّ عِنْدَ أَنَسٍ فَصَلَّى بِهِمُ الظُّهْرَ فَلَمَّا فَرَغَ قَالَ: إِنِّي صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الظُّهْرِ فَقَرَأَ لَنَا بِهَاتَيْنِ السُّورَتَيْنِ فِي الرَّكْعَتَيْنِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَـٰشِيَةِ﴾.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:١٠٤٤ * أبوعبيدة هو عبدالواحد بن واصل الحداد، أبوبكر بن النضر بن أنس بن مالك مستور، لم أجد من وثقه، وله شاهد عند ابن خزيمة، ح:٥١٢، وابن حبان، ح:٤٦٩.

Comments:

The recitation in the *Ẓuhr* prayer is silent. But the *Imâm* (prayer-leader) may sparingly recite aloud a verse or fragments of verses so that the followers could assess the recitation and realize how long it would take for the prayer-leader to go into the bowing posture and thus complete their own recitation in time.

[1] *Al-A'la* 87.

[2] *Al-Ghâshiyah* 88.

Chapter 56. Making The Standing Longer In The First *Rak'ah* Of *Zuhr* Prayer

(المعجم ٥٦) - تَطْوِيلُ الْقِيَامِ فِي الرَّكْعَةِ الأُولَى مِنَ صَلَاةِ الظُّهْرِ (التحفة ٣١٣)

974. It was narrated that Abû Sa'eed Al-Khudrî said: "The *Iqâmah* for *Zuhr* prayer would be said, and a person could go to Al-Baqî', relieve himself, perform *Wudhû'* and come (to the *Masjid*), and the Messenger of Allâh ﷺ would still be in the first *Rak'ah*, making it lengthy." (*Sahîh*)

٩٧٤ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ: أَخْبَرَنَا الْوَلِيدُ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ ابْنِ قَيْسٍ، عَنْ قَزَعَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَقَدْ كَانَتْ صَلَاةُ الظُّهْرِ تُقَامُ فَيَذْهَبُ الذَّاهِبُ إِلَى الْبَقِيعِ فَيَقْضِي حَاجَتَهُ ثُمَّ يَتَوَضَّأُ ثُمَّ يَجِيءُ، وَرَسُولُ اللهِ ﷺ فِي الرَّكْعَةِ الْأُولَى يُطَوِّلُهَا.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الظهر والعصر، ح:٤٥٤/١٦١ من حديث الوليد بن مسلم به، وهو في الكبرى، ح:١٠٤٥، وأخرجه مسلم من طريق آخر عن قزعة به.

Comments:

People would stand behind the Prophet ﷺ (in prayer) with great enthusiasm and fervor. Due to the blessedness of his company and assembly, they experienced great delight in standing long. His spirituality would encompass them all. That is why his standing for long was most appropriate. There is guidance for brevity for other prayer-leaders.

975. 'Abdullâh bin Abî Qatâdah narrated that his father said: "The Messenger of Allâh ﷺ used to lead us in prayer, and he would recite in the first two *Rak'ahs* and make us hear some verses. And he would make the (first) *Rak'ah* lengthy in *Zuhr*, and also the first *Rak'ah*." Meaning in *Subh*. (*Sahîh*)

٩٧٥ - أَخْبَرَنِي يَحْيَى بْنُ دُرُسْتَ: حَدَّثَنَا [أَبُو] إِسْمَاعِيلَ - وَهُوَ الْقَنَّادُ - حَدَّثَنَا خَالِدٌ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ عَبْدَ اللهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: كَانَ يُصَلِّي بِنَا الظُّهْرَ فَيَقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ يُسْمِعُنَا الْآيَةَ، كَذٰلِكَ وَكَانَ يُطِيلُ الرَّكْعَةَ فِي صَلَاةِ الظُّهْرِ، وَالرَّكْعَةَ الْأُولَى يَعْنِي فِي صَلَاةِ الصُّبْحِ.

تخريج: أخرجه البخاري، الأذان، باب القراءة في الظهر، ح:٧٥٩، ومسلم، الصلوة، باب القراءة في الظهر والعصر، ح:٤٥١ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح:١٠٤٦ .

Comments:

The *Fajr* and *Zuhr* prayers generally occur after sleep. It might take time to wake up. After awakening, requisite chores like relieving oneself, taking a

bath, use of *Siwak*, etc., demand time. Therefore, the first unit of prayer should be prolonged so that a greater number of worshippers can join the congregation.

Chapter 57. The *Imâm* Saying A Verse Audibly In *Ẓuhr*

(المعجم ٥٧) - بَابٌ إِسْمَاعِ الإِمَامِ الآيَةَ فِي الظُّهْرِ (التحفة ٣١٤)

976. 'Abdullâh bin Abî Qatâdah said: "My father told us that the Messenger of Allâh ﷺ used to recite *Umm Al-Qur'ân* and two *Sûrahs* in the first two *Rak'ahs* of *Ẓuhr* and *'Aṣr*, and he would make us hear a verse sometimes, and he used to make the first *Rak'ah* lengthy." (***Ṣaḥîḥ***)

٩٧٦ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدِ ابْنِ مُسْلِمٍ - يُعْرَفُ بِابْنِ أَبِي جَمِيلٍ الدِّمَشْقِيِّ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ بْنِ سَمَاعَةَ قَالَ: حَدَّثَنَا الأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ قَالَ: حَدَّثَنَا أَبِي: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ بِأُمِّ الْقُرْآنِ وَسُورَتَيْنِ فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَصَلَاةِ الْعَصْرِ، وَيُسْمِعُنَا الآيَةَ أَحْيَانًا، وَكَانَ يُطِيلُ فِي الرَّكْعَةِ الأُولَى.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٠٤٧.

Comments:

Apart from the dawn and the midday prayers, in other prayers too, the first unit should be prolonged so that people could meet their essential needs and could complete their ablution etc. and join the congregation.

Chapter 58. Making The Standing Shorter In The Second *Rak'ah* Of *Ẓuhr*

(المعجم ٥٨) - تَقْصِيرُ الْقِيَامِ فِي الرَّكْعَةِ الثَّانِيَةِ مِنَ الظُّهْرِ (التحفة ٣١٥)

977. 'Abdullâh bin Abî Qatâdah narrated that his father told him: "The Messenger of Allâh ﷺ used to recite for us in the first two *Rak'ahs* of *Ẓuhr* prayer, and he would make us hear a verse sometimes. He would make the first *Rak'ah* longer and the second shorter. And he used to do that in *Ṣubḥ* too, make the first *Rak'ah*

٩٧٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ أَنَّ أَبَاهُ أَخْبَرَهُ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ الأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ وَيُسْمِعُنَا الآيَةَ أَحْيَانًا، وَيُطَوِّلُ فِي

longer and the second shorter. And he used to recite in the first two *Rak'ahs* of *'Aṣr* prayer, making the first *Rak'ah* longer and the second shorter." (***Ṣaḥîḥ***)

الْأُولَى وَيُقَصِّرُ فِي الثَّانِيَةِ، وَكَانَ يَفْعَلُ ذٰلِكَ فِي صَلَاةِ الصُّبْحِ يُطَوِّلُ فِي الْأُولَى وَيُقَصِّرُ فِي الثَّانِيَةِ، وَكَانَ يَقْرَأُ بِنَا فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الْعَصْرِ يُطَوِّلُ الْأُولَى وَيُقَصِّرُ الثَّانِيَةَ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:١٠٤٨.

Chapter 59. Recitation In The First Two *Rak'ahs* Of *Ẓuhr*

(المعجم ٥٩) - الْقِرَاءَةُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الظُّهْرِ (التحفة ٣١٦)

978. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "The Messenger of Allâh ﷺ used to recite the *Umm Al-Qur'ân* and two *Sûrahs* in the first two *Rak'ahs* of *Ẓuhr* and *'Aṣr*, and in the last two with *Umm Al-Qur'ân*, and he would make us hear a verse sometimes, and he used to make the first *Rak'ah* of *Ẓuhr* lengthy." (***Ṣaḥîḥ***)

٩٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا أَبَانُ ابْنُ يَزِيدَ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِأُمِّ الْقُرْآنِ وَسُورَتَيْنِ، وَفِي الْأُخْرَيَيْنِ بِأُمِّ الْقُرْآنِ، وَكَانَ يُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَكَانَ يُطِيلُ أَوَّلَ رَكْعَةٍ مِنْ صَلَاةِ الظُّهْرِ.

تخريج: [صحيح] انظر الحديث السابق واللذين قبله، وهو في الكبرى، ح:١٠٤٩، وأخرجه مسلم، ح:٤٥١/ ١٥٥ من حديث أبان العطار به.

Comments:

It is essential to append additional Surahs in the first two cycles of obligatory prayers, along with the *Surat Al-Fâtihah*; but in the latter two units, *Al-Fâtihah* alone is enough.

Chapter 60. Recitation In The First Two *Rak'ahs* Of *'Aṣr*

(المعجم ٦٠) - الْقِرَاءَةُ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ الْعَصْرِ (التحفة ٣١٧)

979. It was narrated that Abû Salamah said: "The Messenger of Allâh ﷺ used to recite the *Umm Al-Qur'ân* and two *Sûrahs* in the first two *Rak'ahs* of *Ẓuhr* and *'Aṣr*,

٩٧٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حَجَّاجٍ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ [عَبْدِ] اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ

and he would make us hear a verse sometimes, and he used to make the first *Rak'ah* of *Ẓuhr* lengthy, and he did likewise in *Ṣubḥ*." (***Ṣaḥîḥ***)

أَبِيهِ وَعَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ أَحْيَانًا، وَكَانَ يُطِيلُ الرَّكْعَةَ الْأُولَى فِي الظُّهْرِ وَيُقَصِّرُ فِي الثَّانِيَةِ، وَكَذٰلِكَ فِي الصُّبْحِ.

تخريج: [**صحيح**] انظر ح:٩٧٥ والذي بعده، وهو في الكبرٰى، ح:١٠٥٠ .

980. It was narrated from Jâbir bin Samurah that the Prophet ﷺ used to recite "By the heaven holding the big stars"[1] and: "By the heaven, and *Aṭ-Ṭâriq* (the night-comer, i.e. the bright star)"[2] and similar *Sûrahs* in *Ẓuhr* and *'Aṣr*. (***Ḥasan***)

٩٨٠ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ، بِالسَّمَاءِ ذَاتِ الْبُرُوجِ وَالسَّمَاءِ وَالطَّارِقِ وَنَحْوِهِمَا.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلٰوة، باب قدر القراءة في صلٰوة الظهر والعصر، ح:٨٠٥، والترمذي، الصلٰوة، باب ماجاء في القراءة في الظهر والعصر، ح:٣٠٧ من حديث حماد به، وهو في الكبرٰى، ح:١٠٥١، وقال الترمذي: "حسن صحيح"، وصححه ابن حبان(موارد)، ح:٤٦٥، وللحديث شواهد.

981. It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to recite "By the night as it envelops."[3] in *Ẓuhr* and something similar in *'Aṣr*, and he would recite something longer than that in *Ṣubḥ*. (***Ṣaḥîḥ***)

٩٨١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الظُّهْرِ: ﴿وَٱلَّيۡلِ إِذَا يَغۡشَىٰ﴾ وَفِي الْعَصْرِ نَحْوَ ذٰلِكَ، وَفِي الصُّبْحِ بِأَطْوَلَ مِنْ ذٰلِكَ.

تخريج: أخرجه مسلم، الصلٰوة، باب القراءة في الصبح، ح:٤٥٩ من حديث عبدالرحمٰن بن مهدي به، وهو في الكبرٰى، ح:١٠٥٢.

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[1] *Al-Burûj* 85.

[2] *Aṭ-Ṭâriq* 86.

[3] *Al-Lail* 92.

Chapter 61. Making The Standing And Recitation Lighter

(المعجم ٦١) - تَخْفِيفُ الْقِيَامِ وَالْقِرَاءَةِ
(التحفة ٣١٨)

982. It was narrated that Zaid bin Aslam said: "We entered upon Anas bin Mâlik and he said: 'Have you prayed?' We said: 'Yes.' He said: 'O slave girl, bring me water for *Wudhû'*! I have never prayed behind any *Imâm* whose prayer more closely resembles the prayer of the Messenger of Allâh ﷺ than this *Imâm* of yours.'" Zaid said: "Umar bin 'Abdul-'Azîz used to complete the bowing and prostration (without rushing) and lighten the standing and sitting." (*Hasan*)

٩٨٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا الْعَطَّافُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: دَخَلْنَا عَلَى أَنَسِ بْنِ مَالِكٍ فَقَالَ: صَلَّيْتُمْ؟ قُلْنَا: نَعَمْ، قَالَ: يَا جَارِيَةُ! هَلُمِّي لِي وَضُوءًا، مَا صَلَّيْتُ وَرَاءَ إِمَامٍ أَشْبَهَ صَلَاةً بِرَسُولِ اللهِ ﷺ مِنْ إِمَامِكُمْ هٰذَا قَالَ زَيْدٌ: وَكَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ وَيُخَفِّفُ الْقِيَامَ وَالْقُعُودَ.

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ٢٢٥ من حديث العطاف بن خالد به، وهو في الكبرٰى، ح: ١٠٥٣.

Comments:

1. Since the obligatory prayer has to be performed by everyone, it is, therefore, incumbent upon the prayer-leader that he observes brevity in prayer (so as to accommodate the weak, the sick, the elderly, etc.). But the bowing down and prostration are the soul of the prayer. They ought to be performed with tranquillity and calm. He should not practice brevity in them. Although, he may abbreviate both the recitation of the Qur'ân during the standing position of prayer and supplications that are made during other parts of prayer (such as during prostration).
2. 'Umar bin Abdul Aziz ؓ was a Caliph. The fear of Allâh, selflessness, trustworthiness, honesty, a sense of responsibility and accountability, admiration for knowledge – these qualities of his had made him so well-known that he is still remembered by the title of "Umar the Second."

983. It was narrated that Abû Hurairah said: "I have never prayed behind anyone whose prayer more closely resembled that of the Messenger of Allâh ﷺ than so-and-so." (The narrator) Sulaimân said: "He used to make the first two *Rak'ahs* of *Zuhr*

٩٨٣ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةً بِرَسُولِ اللهِ ﷺ مِنْ

lengthy and the last two shorter, and he would make *'Asr* shorter; in *Maghrib* he would recite the short *Mufaṣṣal Sûrahs*, in *'Ishâ'* the medium-length *Mufaṣṣal Sûrahs* and in *Subḥ* the long *Mufaṣṣal Sûrahs*.[1] (*Ṣaḥîḥ*)

فُلَانٍ، قَالَ سُلَيْمَانُ: كَانَ يُطِيلُ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْأُخْرَيَيْنِ، وَيُخَفِّفُ الْعَصْرَ، وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ، وَيَقْرَأُ فِي الْعِشَاءِ بِوَسَطِ الْمُفَصَّلِ، وَيَقْرَأُ فِي الصُّبْحِ بِطُوَالِ الْمُفَصَّلِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب القراءة في الظهر والعصر، ح:٨٢٧ من حديث الضحاك به، وهو في الكبرى، ح:١٠٥٤، وصححه ابن خزيمة، ح:٥٢٠، وابن حبان(الإحسان)، ح:١٨٣٧ .

Chapter 62. Reciting The Short *Mufaṣṣal Sûrahs* In *Maghrib*

(المعجم ٦٢) - بَابُ الْقِرَاءَةِ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ (التحفة ٣١٩)

984. It was narrated that Abû Hurairah said: "I have never prayed behind anyone whose prayer more closely resembled that of the Messenger of Allâh ﷺ than so-and-so. We prayed behind that person and he used to make the first two *Rak'ahs* of *Ẓuhr* lengthy and the last two shorter, and he would make *'Asr* shorter; in *Maghrib* he would recite the short *Mufaṣṣal Sûrahs*. In *'Ishâ'* he recited: 'By the sun and its brightness'[2] and similar *Sûrahs*, and in *Subḥ* he recited two lengthy *Sûrahs*." (*Ṣaḥîḥ*)

٩٨٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ عَنِ الضَّحَّاكِ ابْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةً بِرَسُولِ اللهِ ﷺ مِنْ فُلَانٍ، فَصَلَّيْنَا وَرَاءَ ذٰلِكَ الْإِنْسَانِ وَكَانَ يُطِيلُ الْأُولَيَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ فِي الْأُخْرَيَيْنِ وَيُخَفِّفُ فِي الْعَصْرِ، وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمُفَصَّلِ، وَيَقْرَأُ فِي الْعِشَاءِ (بِالشَّمْسِ وَضُحَاهَا) وَأَشْبَاهِهَا، وَيَقْرَأُ فِي الصُّبْحِ بِسُورَتَيْنِ طَوِيلَتَيْنِ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٠٥٥.

[1] *Mufaṣṣal* refers to the shorter *Sûrahs* of the Qur'ân, from *Sûrah Qâf* (50) to the end. See *Tafsîr Ibn Kathîr* (Darussalam) Volume 9, page 215, the explanation of *Sûrah Qâf*.
[2] *Ash-Shams* 91.

Chapter 63. Reciting: "Glorify The Name Of Your Lord, The Most High"[1] In *Maghrib*

(المعجم ٦٣) - القِرَاءَةُ فِي المَغْرِبِ بـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ (التحفة ٣٢٠)

985. It was narrated that Jâbir said: "A man from among the *Anṣâr* passed by Mu'âdh leading two camels, when he (Mu'âdh) was praying *Maghrib*, and he was starting to recite *Al-Baqarah*. So that man prayed then went away. News of that reached the Prophet ﷺ and he said: 'Do you want to cause hardship to the people, O Mu'âdh; do you want to cause hardship to the people, O Mu'âdh? Why don't you recite: 'Glorify the Name of your Lord, the Most High'[2] and 'By the sun and its brightness'[3] and the like?'" (*Ṣaḥîḥ*)

٩٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ [بَشَّارٍ] قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ قَالَ: مَرَّ رَجُلٌ مِنَ الْأَنْصَارِ بِنَاضِحَيْنِ عَلَى مُعَاذٍ وَهُوَ يُصَلِّي الْمَغْرِبَ، فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ فَصَلَّى الرَّجُلُ ثُمَّ ذَهَبَ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «أَفَتَّانٌ يَا مُعَاذُ! أَفَتَّانٌ يَا مُعَاذُ؟ أَلَا قَرَأْتَ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ ﴿وَٱلشَّمْسِ وَضُحَىٰهَا﴾ وَنَحْوِهِمَا».

تخريج: أخرجه البخاري، الأذان، باب من شكا إمامه إذا طول، ح:٧٠٥ من حديث محارب به، وهو في الكبرٰى، ح:١٠٥٦، وحسنه ابن الملقن في تحفة المحتاج، ح:٥٦٦، ٥٦٧.

Comments:

It was reported that this incident pertains to the *'Isha'*, as has preceded earlier in a detailed narration.

Chapter 64. Reciting *Al-Mursalât* (77) In *Maghrib*

(المعجم ٦٤) - القِرَاءَةُ فِي المَغْرِبِ بِالْمُرْسَلَاتِ (التحفة ٣٢١)

986. It was narrated from Anas that Umm Al-Faḍl bint Al-Ḥârith said: "The Messenger of Allâh ﷺ led us in praying *Maghrib* in his house and he recited *Al-Mursalât*, then after that, he never offered any prayer until he died." (*Ṣaḥîḥ*)

٩٨٦ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ فِي بَيْتِهِ الْمَغْرِبَ فَقَرَأَ الْمُرْسَلَاتِ، مَا صَلَّى بَعْدَهَا صَلَاةً حَتَّى قُبِضَ ﷺ.

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[1] *Al-A'la* 87.
[2] *Al-A'la* 87.
[3] *Ash-Shams* 91.

تخريج: [صحيح] أخرجه أحمد: ٦/٣٣٨ عن موسى به، وهو في الكبرٰى، ح: ١٠٥٧ * حميد عنعن، وللحديث شواهد صحيحة، انظر الحديث الآتي.

Comments:

Allâh's Messenger ﷺ might have probably led the household womenfolk in congregational prayers during the days of his illness. Since they comprised limited followers, the Prophet ﷺ might have recited lengthy *Surahs* in the sunset prayer, in consideration of their wish.

987. It was narrated from Ibn 'Abbâs from his mother that she heard the Prophet ﷺ recite *Al-Mursalât* in *Maghrib*. (*Ṣaḥîḥ*)

٩٨٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ عَنْ أُمِّهِ: أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ.

تخريج: أخرجه مسلم، الصلوٰة، باب القراءة في الصبح، ح: ٤٦٢ من حديث سفيان بن عيينة، والبخاري، الأذان، باب القراءة في المغرب، ح: ٧٦٣ من حديث الزهري به مطولاً، وهو في الكبرٰى، ح: ١٠٥٨.

Comments:

The honorable Umm Al-Fadl bint Hâri<u>th</u>, the mother of Ibn 'Abbâs ﷺ, is the transmitter of the earlier narration.

Chapter 65. Reciting *Aṭ-Ṭûr* (52) In *Maghrib*

(المعجم ٦٥) - القِرَاءَةُ فِي المَغْرِبِ بِالطُّورِ (التحفة ٣٢٢)

988. It was narrated from Muḥammad bin Jubair bin Mut'im that his father said: "I heard the Prophet ﷺ recite *Aṭ-Ṭûr* in *Maghrib*." (*Ṣaḥîḥ*)

٩٨٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ.

تخريج: أخرجه البخاري، الأذان، باب الجهر في المغرب، ح: ٧٦٥، ومسلم، الصلوٰة، باب القراءة في الصبح، ح: ٤٦٣ من حديث مالك به، وهو في الموطأ (يحيى): ١/٧٨، والكبرٰى، ح: ١٠٥٩.

Chapter 66. Reciting *Ad-Du<u>kh</u>ân* (44) In *Maghrib*

(المعجم ٦٦) - القِرَاءَةُ فِي المَغْرِبِ بـ ﴿حمٓ﴾ الدخان (التحفة ٣٢٣)

989. Mu'âwiyah bin 'Abdullâh bin Ja'far narrated that 'Abdullâh bin 'Utbah bin Mas'ûd told him that the Messenger of Allâh ﷺ recited

٩٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِئُ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَيْوَةُ وَذَكَرَ آخَرَ قَالَا: حَدَّثَنَا جَعْفَرُ بْنُ رَبِيعَةَ: أَنَّ عَبْدَ

Ḥa-Mîm Ad-Dukhân[1] in *Maghrib*. (*Ṣaḥîḥ*)

الرَّحْمٰنِ بْنَ هُرْمُزَ حَدَّثَهُ أَنَّ مُعَاوِيَةَ بْنَ عَبْدِ اللهِ بْنِ جَعْفَرٍ حَدَّثَهُ أَنَّ عَبْدَ اللهِ بْنَ عُتْبَةَ بْنِ مَسْعُودٍ حَدَّثَهُ أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ فِي صَلَاةِ الْمَغْرِبِ بِـ ﴿حمٓ﴾ الدُّخَانِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:١٠٦٠ * عبدالله بن عتبة بن مسعود صحابي، رأى النبي ﷺ وهو صغير، راجع تحفة الأشراف والإصابة وغيرهما، ومراسيل الصحابة مقبولة.

Chapter 67. Reciting *"Alif-Lâm-Mîm-Ṣâd*[2] In *Maghrib*

(المعجم ٦٧) - الْقِرَاءَةُ فِي الْمَغْرِبِ بِـ ﴿الٓمٓصٓ﴾ (التحفة ٣٢٤)

990. It was narrated from Zaid bin Thâbit that he said to Marwân: "O Abû 'Abdul-Malik, do you recite: Say: He is Allâh, (the) One'[3] and 'Verily, We have granted you *Al-Kawthar*'[4] in *Maghrib*?'" He said: "Yes." He (Zaid) said: "I swear by Allâh, I saw the Messenger of Allâh ﷺ reciting the longer of the two long *Sûrahs* in it: *'Alif-Lâm-Mîm-Ṣad*."[5] (*Ṣaḥîḥ*)

٩٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ أَبِي الْأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّهُ قَالَ لِمَرْوَانَ: يَا أَبَا عَبْدِ الْمَلِكِ! أَتَقْرَأُ فِي الْمَغْرِبِ بِـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَ ﴿إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ﴾؟ قَالَ: نَعَمْ. قَالَ: فَحَلُوفَةٌ، لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ فِيهَا بِأَطْوَلِ الطُّولَيَيْنِ ﴿الٓمٓصٓ﴾.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة: ١/ ٢٧١، ٢٧٢، ح: ٥٤١ من حديث ابن وهب به، وهو في الكبرٰى، ح: ١٠٦١ * أبوالأسود اسمه محمد بن عبدالرحمٰن.

Comments:

By the two lengthy *Surahs* is meant *Surat Al-An'âm* and *Surat Al-A'râf*, and of these two *Surat Al-A'râf* is lengthier. It is also called the *Surah 'Alif Lâm Mîm Sâd*, because with these very letters the *Surah* begins.

991. Marwân bin Al-Ḥakam narrated that Zaid bin Thâbit said: "Why do I see you reciting short *Sûrahs* in *Maghrib* when I saw the

٩٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ أَبِي

[1] *Ad-Dukhân* 44.
[2] *Al-A'râf* 7.
[3] *Al-Ikhlâṣ 112.*
[4] *Al-Kawthar* 108.
[5] *Al-A'râf* 7.

مُلَيْكَةَ، أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ بْنَ الْحَكَمِ أَخْبَرَهُ أَنَّ زَيْدَ بْنَ ثَابِتٍ قَالَ: مَا لِي أَرَاكَ تَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ السُّوَرِ وَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَقْرَأُ فِيهَا بِأَطْوَلِ الطُّولَيَيْنِ؟ قُلْتُ: يَا أَبَا عَبْدِ اللهِ! مَا أَطْوَلُ الطُّولَيَيْنِ قَالَ: الْأَعْرَافُ.

Messenger of Allâh ﷺ reciting the longer of the two long *Sûrahs* in it?" I said: "O Abû 'Abdullâh, what is the longer of the two long *Sûrahs*?" He said: "*Al-A'râf.*" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب القراءة في المغرب، ح:٧٦٤ من حديث ابن جريج به مختصرًا، وهو في الكبرى، ح:١٠٦٢.

Comments:

Marwân bin Hakam was at that time the governor of Madinah; he became the commander of the Faithful later. It appears he was in the habit of reciting small *Surahs* as is narrated in *Ḥadîth* 990. The small *Mufassal Surahs* consist of *Surahs* which are twofold or threefold longer than them. They should also be recited.

٩٩٢ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةُ وَأَبُو حَيْوَةَ عَنِ ابْنِ أَبِي حَمْزَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ فِي صَلَاةِ الْمَغْرِبِ بِسُورَةِ الْأَعْرَافِ فَرَّقَهَا فِي رَكْعَتَيْنِ.

992. It was narrated from 'Âishah that the Messenger of Allâh ﷺ recited *Sûrat Al-A'râf* in *Maghrib* and split it between two *Rak'ahs*. (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه الطبراني، في مسند الشاميين: ٤/ ٢٩٩، ح:٣٣٦٣ من حديث بقية عن شعيب بن أبي حمزة به، وهو في الكبرى، ح:١٠٦٣.

Comments:

It has preceded that it was the excellent practice of the Prophet ﷺ to recite lengthy *Surahs* in the sunset prayer.

(المعجم ٦٨) - القِرَاءَةُ فِي الرَّكْعَتَيْنِ بَعْدَ المَغْرِبِ (التحفة ٣٢٥)

Chapter 68. Recitation In The Two *Rak'ahs* After *Maghrib*

٩٩٣ - أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنِي أَبُو الْجَوَّابِ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: رَمَقْتُ

993. It was narrated that Ibn 'Umar said: "I watched the Messenger of Allâh ﷺ – twenty times – reciting in the two *Rak'ahs* after *Maghrib* 'Say: O you

رَسُولَ اللهِ ﷺ عِشْرِينَ مَرَّةً يَقْرَأُ فِي الرَّكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَفِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

disbelievers.'[1] and "Say: He is Allâh, (the) One.'"[2] (*Ḍa'îf*)

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:١٠٦٤، وأخرجه الترمذي، ح:٤١٧، وابن ماجه، ح:١١٤٩ وغيرهما من حديث أبي إسحاق عن مجاهد عن ابن عمر به، وهذا تدليس، ولبعض الحديث شواهد عند مسلم، ح:٧٢٦ وغيره.

(المعجم ٦٩) - الْفَضْلُ فِي قِرَاءَةِ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. (التحفة ٣٢٦)

Chapter 69. The Virtue Of Reciting "Say: He Is Allâh, (The) One"[3]

٩٩٤ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ، حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ ابْنِ أَبِي هِلَالٍ أَنَّ أَبَا الرِّجَالِ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ أُمِّهِ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ رَجُلًا عَلَى سَرِيَّةٍ فَكَانَ يَقْرَأُ لِأَصْحَابِهِ فِي صَلَاتِهِمْ فَيَخْتِمُ بِ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَلَمَّا رَجَعُوا ذَكَرُوا ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «سَلُوهُ لِأَيِّ شَيْءٍ فَعَلَ ذٰلِكَ». فَسَأَلُوهُ فَقَالَ: لِأَنَّهَا صِفَةُ الرَّحْمٰنِ عَزَّ وَجَلَّ فَأَنَا أُحِبُّ أَنْ أَقْرَأَ بِهَا. قَالَ رَسُولُ اللهِ ﷺ: «أَخْبِرُوهُ أَنَّ اللهَ عَزَّ وَجَلَّ يُحِبُّهُ».

994. It was narrated from 'Âishah that the Messenger of Allâh ﷺ sent a man on a campaign, and he used to recite to his Companions when leading them in prayer, and would conclude with. "Say: He is Allâh, (the) One."[4] When they returned, they told the Messenger of Allâh ﷺ about that. He said: "Ask them why he did that." So they asked him and he said: "Because it is a description of the Most Merciful, the Mighty and Sublime, and I love to recite it." The Messenger of Allâh ﷺ said: "Tell him that Allâh, the Mighty and Sublime, loves him." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التوحيد، باب ماجاء في دعاء النبي ﷺ أمته إلى توحيد الله تبارك وتعالى، ح:٧٣٧٥، ومسلم، صلٰوة المسافرين، باب فضل قراءة قل هو الله أحد، ح:٨١٣ من حديث ابن وهب به، وهو في الكبرٰى، ح:١٠٦٥ .

[1] *Al-Kâfirûn* 109.
[2] *Al-Ikhlâṣ* 112.
[3] *Al-Ikhlâṣ* 112.
[4] *Al-Ikhlâṣ* 112.

Comments:

Reciting *Qul Huwallâhu Ahad* (*Surat Al-Ikhlâṣ*) in every unit of prayer is neither the practice of the Prophet ﷺ (*Masnoon*) nor most excellent. Otherwise, the Prophet ﷺ himself, the rightly-guided Caliphs, and the prominent Companions would have adopted it. Allâh Most High's loving this Companion was on account of his love for the *Surat Al-Ikhlâṣ*, and not due to his reciting it in every unit of prayer.

995. It was narrated that 'Ubaid bin Ḥunain, the freed slave of the family of Zaid bin Al-Khaṭṭâb, said: "I heard Abû Hurairah say: 'I came back (from a journey) with the Messenger of Allâh ﷺ and he heard a man reciting 'Say: He is Allâh, (the) One, *Allâh-uṣ-Ṣamad* (the Self-Sufficient Master). He begets not, nor was He begotten. And there is none equal or comparable unto Him.'[1] The Messenger of Allâh ﷺ said: 'It is guaranteed.' We asked him: 'What, O Messenger of Allâh?' He said: 'Paradise.''' (***Ḥasan***)

٩٩٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ مَوْلَى آلِ زَيْدِ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: أَقْبَلْتُ مَعَ رَسُولِ اللهِ ﷺ فَسَمِعَ رَجُلًا يَقْرَأُ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ ۝ ٱللَّهُ ٱلصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُن لَّهُۥ كُفُوًا أَحَدٌۢ﴾ فَقَالَ رَسُولُ اللهِ ﷺ: «وَجَبَتْ» فَسَأَلْتُهُ: مَاذَا يَا رَسُولَ اللَّهِ؟ فَقَالَ: «الْجَنَّةُ».

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ماجاء في سورة الإخلاص وسورة إذا زلزلت، ح:٢٨٩٧ من حديث مالك به، قال: "حسن صحيح غريب"، وهو في الموطأ (يحيى): ١/٢٠٨، والكبرى، ح:١٠٦٦ .

996. It was narrated from Abû Sa'eed Al-Khudrî that a man heard another man reciting "Say: He is Allâh, (the) One"[2] and repeating it. When morning came he went to the Messenger of Allâh ﷺ and told him about that. The Messenger of Allâh ﷺ said: "By the One in Whose Hand is my soul, it is equal to one-third of the Qur'ân." (***Ṣaḥîḥ***)

٩٩٦ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ».

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل قل هو الله أحد، ح:٥٠١٣ من حديث مالك به، وهو في الكبرى، ح:١٠٦٧، والموطأ (يحيى): ١/٢٠٨ .

[1] *Al-Ikhlâṣ* 112.

[2] *Al-Ikhlâṣ* 112.

Comments:

It being equivalent to a third of the Qur'ân is on account of its theme. Because the foundation of the *Dîn* rests on three elements: Oneness of Allâh, the Prophethood, and the Hereafter. On it (*Surat Al-Ikhlâs*) is the most complete and comprehensive delineation of the Oneness of Allâh - *Tawhîd*.

997. It was narrated from Abû Ayyûb that the Prophet ﷺ said: "Say: He is Allâh, (the) One"[1] is one-third of the Qur'ân." (***Hasan***)

Abû 'Abdur-Rahmân said: I do not know a chain of narration longer than this.

٩٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ خُثَيْمٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ أَبِي لَيْلَى عَنِ امْرَأَةٍ عَنْ أَبِي أَيُّوبَ عَنِ النَّبِيِّ ﷺ قَالَ: «﴿قُلْ هُوَ اللَّهُ أَحَدٌ﴾ ثُلُثُ الْقُرْآنِ».

قَالَ أَبُو عَبْدُ الرَّحْمٰنِ: مَا أَعْرِفُ إِسْنَادًا أَطْوَلَ مِنْ هٰذَا.

تخريج: [حسن] أخرجه الترمذي، ح:٢٨٩٦ (انظر الحديث المتقدم: ٩٩٥) عن محمد بن بشار به، وقال: "حسن"، وهو في الكبرى، ح:١٠٦٨، وللحديث شواهد كثيرة جدًا * المرأة هو امرأة أبي أيوب كما في سنن الترمذي، وعبدالرحمٰن هو ابن مهدي، وزائدة هو ابن قدامة، ومنصور هو ابن المعتمر.

Comments:

In this narration, between Imâm An-Nasâ'î and the Prophet ﷺ there are ten transmitters. No narration of the Imâm An-Nasâ'î consists of a greater number of transmitters. And Allâh knows best!

Chapter 70. Reciting: "Glorify The Name Of Your Lord, The Most High"[2] In *'Ishâ'*

(المعجم ٧٠) - الْقِرَاءَةُ فِي الْعِشَاءِ الآخِرَةِ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ (التحفة ٣٢٧)

998. It was narrated that Jâbir said: "Mu'âdh stood up and prayed *'Ishâ'*,[3] and made it lengthy. The Prophet ﷺ said: 'Do you want to

٩٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ قَالَ: قَامَ مُعَاذٌ فَصَلَّى الْعِشَاءَ

[1] *Al-Ikhlâs* 112.

[2] *Al-A'la* 87.

[3] It had been mentioned earlier that since *Maghrib* was sometimes called *'Ishâ'*, the *'Ishâ'* prayer is also called *Al-'Ishâ' Al-Âkhirah'* - meaning - the later *'Ishâ'* to distinguish between the two.

cause hardship to the people, O Mu'âdh; do you want to cause hardship to the people O Mu'âdh? Why didn't you recite 'Glorify the Name of your Lord, the Most High'[1] or *Aḍ-Ḍuḥa*[2] or; 'When the heaven is cleft asunder?"[3] (*Ṣaḥîḥ*)

الْآخِرَةَ فَطَوَّلَ، فَقَالَ النَّبِيُّ ﷺ: «أَفَتَّانٌ يَا مُعَاذُ؟ أَفَتَّانٌ يَا مُعَاذُ؟ أَيْنَ كُنْتَ عَنْ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ ﴿وَٱلضُّحَىٰ﴾ وَ ﴿إِذَا ٱلسَّمَآءُ ٱنفَطَرَتْ﴾؟».

تخريج: [صحيح] تقدم، ح:٨٣٢، وهو في الكبرٰى، ح:١٠٦٩.

Chapter 71. Reciting: "By The Sun And Its Brightness"[4] In *'Ishâ'*

(المعجم ٧١) - الْقِرَاءَةُ فِي الْعِشَاءِ الْآخِرَةِ بِ ﴿وَٱلشَّمْسِ وَضُحَىٰهَا﴾ (التحفة ٣٢٨)

999. It was narrated that Jâbir said: "Mu'âdh bin Jabal led his companions in praying *'Ishâ'* and he made it lengthy. A man left, and Mu'âdh was told about that, and he said: 'He is a hypocrite.' When news of that reached the man, he went to the Prophet ﷺ and told him what Mu'âdh had said. The Prophet ﷺ said to him: 'Do you want to be a cause of hardship, O Mu'âdh? When you lead the people in prayer, recite 'By the sun and its brightness'[5] and 'Glorify the Name of your Lord, the Most High'[6] and 'By the night as it envelops'[7] and 'Read! In the Name of your Lord.'"[8] (*Ṣaḥîḥ*)

٩٩٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: صَلَّى مُعَاذُ بْنُ جَبَلٍ لِأَصْحَابِهِ الْعِشَاءَ فَطَوَّلَ عَلَيْهِمْ، فَانْصَرَفَ رَجُلٌ مِنَّا فَأُخْبِرَ مُعَاذٌ عَنْهُ فَقَالَ: إِنَّهُ مُنَافِقٌ، فَلَمَّا بَلَغَ ذٰلِكَ الرَّجُلَ دَخَلَ عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِمَا قَالَ مُعَاذٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَتُرِيدُ أَنْ تَكُونَ فَتَّانًا يَا مُعَاذُ؟ إِذَا أَمَمْتَ النَّاسَ فَاقْرَأْ بِـ ﴿وَٱلشَّمْسِ وَضُحَىٰهَا﴾ وَ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿وَٱلَّيْلِ إِذَا يَغْشَىٰ﴾ وَ ﴿ٱقْرَأْ بِٱسْمِ رَبِّكَ﴾».

تخريج: أخرجه مسلم، الصلوٰة، باب القراءة في العشاء، ح:٤٦٥/١٧٩ عن قتيبة به، وهو في الكبرٰى، ح:١٠٧٠.

[1] *Al-A'la* 87.
[2] *Aḍ-Ḍuḥa* 93.
[3] *Al-Infiṭâr* 82.
[4] *Ash-Shams* 91.
[5] *Ash-Shams* 91.
[6] *Al-A'la* 87.
[7] *Al-Lail* 92.
[8] *Al-'Alaq* 96.

1000. It was narrated from 'Abdullâh bin Buraidah, from his father, that the Messenger of Allâh ﷺ used to recite 'By the sun and its brightness'[1] and similar *Sûrahs* in *'Ishâ'*. (***Hasan***)

١٠٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حدثنا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْعِشَاءِ الْآخِرَةِ بِـ﴿وَالشَّمْسِ وَضُحَاهَا﴾ وَأَشْبَاهِهَا مِنَ السُّوَرِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ماجاء في القراءة في صلوة العشاء، ح:٣٠٩ من حديث الحسين بن واقد به، وقال: "حسن"، وهو في الكبرٰى، ح:١٠٧١ .

Chapter 72. Reciting "By The Fig, And The Olive"[2] In *'Ishâ'*

(المعجم ٧٢) - الْقِرَاءَةُ فِيهَا بِـ﴿وَالتِّينِ وَالزَّيْتُونِ﴾ (التحفة ٣٢٩)

1001. It was narrated that Al-Barâ' bin 'Âzib said: "I prayed *Al-'Atamah* (*'Ishâ'*) with the Messenger of Allâh ﷺ and he recited 'By the fig, and the olive'[3] in it." (***Sahîh***)

١٠٠١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ الْعَتَمَةَ، فَقَرَأَ فِيهَا بِـ﴿وَالتِّينِ وَالزَّيْتُونِ﴾.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في العشاء، ح:١٧٦/٤٦٤ من حديث يحيى الأنصاري، والبخاري، الأذان، باب الجهر في العشاء، ح:٧٦٧ من حديث عدي بن ثابت به، وهو في الموطأ (يحيى):١/٧٩، ٨٠، والكبرٰى، ح:١٠٧٢.

Chapter 73. Recitation In The First *Rak'ah* Of *'Ishâ'*

(المعجم ٧٣) - الْقِرَاءَةُ فِي الرَّكْعَةِ الْأُولَى مِن صَلَاةِ الْعِشَاءِ الْآخِرَةِ (التحفة ٣٣٠)

1002. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ was on a journey and he recited: By the fig, and the olive[4] in the first *Rak'ah* of *'Ishâ'*." (***Sahîh***)

١٠٠٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ - هُوَ ابنُ زُرَيْعٍ - حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: كَانَ

[1] *Ash-Shams* 91.
[2] *At-Tîn* 95.
[3] *At-Tîn* 95.
[4] *At-Tîn* 95.

رَسُولُ اللهِ ﷺ فِي سَفَرٍ فَقَرَأَ فِي الْعِشَاءِ فِي الرَّكْعَةِ الأُولَى بِـ﴿وَٱلتِّينِ وَٱلزَّيْتُونِ﴾ .

تخريج: أخرجه البخاري ومسلم من حديث شعبة به، انظر الحديث السابق، وهو في الكبرٰى، ح: ١٠٧٣.

Chapter 74. Taking One's Time In The First Two *Rak'ahs*

(المعجم ٧٤) - **الرُّكُودُ فِي الرَّكْعَتَيْنِ الأُوَّلَيَيْنِ** (التحفة ٣٣١)

1003. Abû 'Awn said: "I heard Jâbir bin Samurah say: 'Umar said to Sa'eed: "The people are complaining about everything about you, even about your prayer." Sa'd said: "I take my time in the first two *Rak'ahs* and I make the other two shorter. I do my best to follow the example of the Messenger of Allâh ﷺ in prayer." 'Umar said: 'That is what I thought about you."' (*Ṣaḥîḥ*)

١٠٠٣ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو عَوْنٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: قَالَ عُمَرُ لِسَعْدٍ: قَدْ شَكَاكَ النَّاسُ فِي كُلِّ شَيْءٍ حَتَّى فِي الصَّلَاةِ فَقَالَ سَعْدٌ: أَتَّئِدُ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ وَمَا آلُو مَا اقْتَدَيْتُ بِهِ مِنْ صَلَاةِ رَسُولِ اللهِ ﷺ قَالَ: ذَاكَ الظَّنُّ بِكَ.

تخريج: أخرجه البخاري، الأذان، باب: يطول في الأولين ويحذف في الأخريين، ح: ٧٧٠، ومسلم، الصلوٰة، باب القراءة في الظهر والعصر، ح: ٤٥٣/ ١٥٩ من حديث شعبة به، وهو في الكبرٰى، ح: ١٠٧٤ .

Comments:

The above-mentioned complaint concerning Sa'd proved wrong.

1004. It was narrated that Jâbir bin Samurah said: "Some of the people of Al-Kûfah complained about Sa'd to 'Umar. They said: 'By Allâh, he does not pray properly.' He said: 'I lead them in prayer as the Messenger of Allâh ﷺ did, and I do not deviate from that. I take my time in the first two *Rak'ahs* and make the other two shorter.' He ('Umar) said: 'That is what I thought about you."' (*Ṣaḥîḥ*)

١٠٠٤ - **أَخْبَرَنَا** حَمَّادُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ ابْنِ عُلَيَّةَ أَبُو الْحَسَنِ قَالَ: حَدَّثَنَا أَبِي عَنْ دَاوُدَ الطَّائِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: وَقَعَ نَاسٌ مِنْ أَهْلِ الْكُوفَةِ فِي سَعْدٍ عِنْدَ عُمَرَ فَقَالُوا: وَاللَّهِ! مَا يُحْسِنُ الصَّلَاةَ فَقَالَ: أَمَّا أَنَا فَأُصَلِّي بِهِمْ صَلَاةَ رَسُولِ اللهِ ﷺ لَا أَخْرِمُ عَنْهَا، أَرْكُدُ فِي الْأُولَيَيْنِ وَأَحْذِفُ فِي الْأُخْرَيَيْنِ قَال: ذَاكَ الظَّنُّ بِكَ.

تخريج: أخرجه البخاري، الأذان، باب وجوب القراءة للإمام والمأموم في الصلوات كلها ... إلخ، ح:٧٥٥، ومسلم، (انظر الحديث السابق) من حديث عبدالملك به، وهو في الكبرى، ح:١٠٧٥، وانظر الحديث السابق.

Chapter 75. Reciting Two *Sûrahs* In One *Rak'ah*

(المعجم ٧٥) - قِرَاءَةُ سُورَتَيْنِ فِي رَكْعَةٍ (التحفة ٣٣٢)

1005. It was narrated that 'Abdullâh said: "I know the similar *Sûrahs* that the Messenger of Allâh ﷺ used to recite, twenty *Sûrahs* in ten *Rak'ahs*." Then he took 'Alqamah's hand and went in, then 'Alqamah came out and we asked him and he told us what they were. (*Sahîh*)

١٠٠٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: إِنِّي لَأَعْرِفُ النَّظَائِرَ الَّتِي كَانَ يَقْرَأُ بِهِنَّ رَسُولُ اللهِ ﷺ عِشْرِينَ سُورَةً فِي عَشْرِ رَكَعَاتٍ، ثُمَّ أَخَذَ بِيَدِ عَلْقَمَةَ فَدَخَلَ، ثُمَّ خَرَجَ إِلَيْنَا عَلْقَمَةُ فَسَأَلْنَاهُ فَأَخْبَرَنَا بِهِنَّ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب ترتيل القراءة واجتناب الهذ، وهو الإفراط في السرعة ... إلخ، ح:٢٧٧/٨٢٢ عن إسحاق بن إبراهيم، والبخاري، فضائل القرآن، باب تأليف القرآن، ح:٤٩٩٦ من حديث الأعمش به، وهو في الكبرى، ح:١٠٧٦.

Comments:

Whether it is two *Surahs* in one unit of prayer or two *Surahs* in two units of the same prayer, there should be spiritual relationship between them. *Nazâir* (identical *Surahs*) also denote the same kinship. Some people have taken it to mean kinship in prolongation but it is not correct.

1006. It was narrated that 'Amr bin Murrah said: I heard Abû Wâ'il say: "A man said in the presence of 'Abdullâh: 'I recited *Al-Mufassal* in one *Rak'ah*.' He said: 'That is like reciting poetry. I know the similar *Sûrahs* that the Messenger of Allâh ﷺ used to recite together.' And he mentioned twenty *Sûrahs* from *Al-Mufassal*, two by two in each *Rak'ah*." (*Sahîh*)

١٠٠٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: قَالَ رَجُلٌ عِنْدَ عَبْدِ اللَّهِ: قَرَأْتُ الْمُفَصَّلَ فِي رَكْعَةٍ قَالَ: هَذًّا كَهَذِّ الشِّعْرِ، لَقَدْ عَرَفْتُ النَّظَائِرَ الَّتِي كَانَ رَسُولُ اللهِ ﷺ يَقْرُنُ بَيْنَهُنَّ، فَذَكَرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ سُورَتَيْنِ سُورَتَيْنِ فِي كُلِّ رَكْعَةٍ.

تخريج: أخرجه البخاري، الأذان، باب الجمع بين السورتين في ركعة ... إلخ، ح:٧٧٥، ومسلم، صلوة المسافرين، باب ترتيل القرآن واجتناب الهذ ... إلخ، ح:٨٢٢/ ٢٧٩ من حديث شعبة به، وهو في الكبرٰى، ح:١٠٧٧.

Comments:

Verses of poetry are generally read at a leisurely pace. But when one rehearses memorized poetry, they are read rapidly. Similarly, some Qur'ân reciters, during the course of its repetition (for retention), recite it very speedily. Consequently, those who have not memorized (the Qur'ân) are not able to comprehend what is being recited.

1007. It was narrated from 'Abdullâh that a man came to him and said: "Last night I recited *Al-Mufaṣṣal* in one *Rak'ah*." He said: "That is like reciting poetry. But the Messenger of Allâh ﷺ used to recite similar *Sûrahs*, twenty *Sûrahs* from *Al-Mufaṣṣal*, those that start with *Ḥa-Mîm*." (*Ṣaḥîḥ*)

١٠٠٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُاللهِ بْنُ رَجَاءٍ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِاللهِ وَأَتَاهُ رَجُلٌ فَقَالَ: إِنِّي قَرَأْتُ اللَّيْلَةَ الْمُفَصَّلَ فِي رَكْعَةٍ فَقَالَ: هَذًّا كَهَذِّ الشِّعْرِ، لَكِنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ النَّظَائِرَ عِشْرِينَ سُورَةً مِنَ الْمُفَصَّلِ مِنْ آلِ حٰمٓ.

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير:١٠/ ٤٠ من حديث عبدالله بن رجاء به مختصرًا، وهو في الكبرٰى، ح:١٠٧٨، وأخرجه البخاري، ح:٧٧٥، ٤٩٩٦، ٥٠٤٣، ومسلم، ح:٨٢٢ من طريق شقيق عن ابن مسعود به نحوه.

Comments:

The arrangement of *Surahs* in the written copy of the Qur'ân belonging to Ibn Mas'ud ﷺ was a little different from the copy of Uthman ﷺ. Therefore, the arrangement of *Mufassal Surahs* in his copy differed from the Glorious Qur'ân that we have in our hands. Ubayy ibn Ka'b possessed a copy of the Qur'ân, which had in it *Surahs* chronologically arranged according to the sequence of their revelation. (*Tartib Nûzuli*: Revelationary sequential arrangement).

Chapter 76. Reciting Part Of A *Sûrah*

(المعجم ٧٦) - قِرَاءَةُ بَعْضِ السُّورَةِ (التحفة ٣٣٣)

1008. It was narrated that 'Abdullâh bin As-Sâ'ib said: "I was with the Messenger of Allâh ﷺ on the day of the Conquest (of Makkah). He

١٠٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبدِ الْأَعْلىٰ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبَّادٍ حَدِيثًا رَفَعَهُ إِلَى

prayed in front of the Ka'bah. He took off his shoes and placed them to his left, and he started to recite *Sûrat Al-Mu'minûn*. When he reached the passage that mentions Mûsâ and 'Eisa, peace be upon them both, he started coughing, then he bowed." (***Sahîh***)

ابْنِ سُفْيَانَ عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ قَالَ: حَضَرْتُ رَسُولَ اللهِ ﷺ يَوْمَ الْفَتْحِ، فَصَلَّى فِي قُبُلِ الْكَعْبَةِ، فَخَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ، فَافْتَتَحَ بِسُورَةِ الْمُؤْمِنِينَ فَلَمَّا جَاءَ ذِكْرُ مُوسَى وَ عِيسَى عَلَيْهِمَا السَّلَامُ أَخَذَتْهُ سَعْلَةٌ فَرَكَعَ.

تخريج: أخرجه مسلم، الصلوة، باب القراءة في الصبح، ح:٤٥٥ من حديث ابن جريج به، وهو في الكبرٰى، ح:١٠٧٩، وعلقه البخاري، الأذان، باب الجمع بين السورتين في ركعة ... الخ، ح:٧٧٤.

Comments:

Had it been compulsory to recite the *Surah* completely, he would have waited for the cough to abate, and would have completed the *Surah*. The Prophet's ﷺ bowing down evidences its permissibility.

Chapter 77. Reciter Seeking Refuge With Allâh If He Recites A Verse That Mentions Punishment

(المعجم ٧٧) - تَعَوُّذُ الْقَارِىءِ إِذَا مَرَّ بِآيَةِ عَذَابٍ (التحفة ٢٣٤)

1009. It was narrated from Hudhaifah that he prayed beside the Prophet ﷺ one night. He recited, and when he came to a verse that mentioned punishment, he would pause and seek refuge with Allâh; if he came to a verse that mentioned mercy, he would pause and pray for mercy. In his bowing he would say: '*Subhâna Rabbîl-'Azîm* (Glory be to my Lord Almighty)' and in his prostration he would say: '*Subhân Rabbîl-A'la* (Glory be to my Lord the Most High).''' (***Sahîh***)

١٠٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى وَعَبْدُ الرَّحْمٰنِ وَابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ: أَنَّهُ صَلَّى إِلَى جَنْبِ النَّبِيِّ ﷺ لَيْلَةً فَقَرَأَ، فَكَانَ إِذَا مَرَّ بِآيَةِ عَذَابٍ وَقَفَ وَتَعَوَّذَ، وَإِذَا مَرَّ بِآيَةِ رَحْمَةٍ وَقَفَ فَدَعَا، وَكَانَ يَقُولُ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ وَفِي سُجُودِهِ: سُبْحَانَ رَبِّيَ الْأَعْلَى.

تخريج: أخرجه مسلم، صلوة المسافرين، باب استحباب تطويل القراءة في صلوة الليل، ح:٧٧٢ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:١٠٨٠، وأخرجه الترمذي، ح:٢٦٣ عن محمد بن بشار عن شعبة عن سليمان به.

Comments:

While reciting the Qur'ân, one should kindle within oneself a deep sense of receptiveness, so that every word of the Qur'ân creates an effect upon him. The one who recites it in this manner would definitely emulate the Prophet's ﷺ excellent practice which is described here.

Chapter 78. Reciter Asking Allâh When He Reaches A Verse Mentioning Mercy

(المعجم ٧٨) - مَسْأَلَةُ الْقَارِىءِ إِذَا مَرَّ بِآيَةِ رَحْمَةٍ (التحفة ٣٣٥)

1010. It was narrated from Hudhaifah that the Prophet ﷺ recited *Sûrat Al-Baqarah, Âl 'Imrân* and *An-Nisâ'* in one *Rak'ah*, and he did not reach any verse that spoke of mercy but he asked Allâh for it, nor any verse that spoke of punishment but he asked Allâh for protection therefrom. (***Sahîh***)

١٠١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصِ ابْنِ غِيَاثٍ، عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ طَلْحَةَ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ، وَ الْأَعْمَشِ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ: أَنَّ النَّبِيَّ ﷺ قَرَأَ سورَةَ الْبَقَرَةِ وَآلَ عِمْرَانَ وَالنِّسَاءَ فِي رَكْعَةٍ لَا يَمُرُّ بِآيَةِ رَحْمَةٍ إِلَّا سَأَلَ وَلَا بِآيَةِ عَذَابٍ إِلَّا اسْتَجَارَ.

تخريج: **[صحيح]** انظر الحديث السابق، وهو في الكبرٰى، ح:١٠٨١، ١٠٨٢.

Chapter 79. Repeating A Verse

(المعجم ٧٩) - تَرْدِيدُ الآيَةِ (التحفة ٣٣٦)

1011. Jasrah bint Dijâjah said: "I heard Abû Dharr say: 'The Prophet ﷺ stayed up all night repeating one verse. The verse was: If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.'"[1] (***Hasan***)

١٠١١ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا قُدَامَةُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَتْنِي جَسْرَةُ بِنْتُ دِجَاجَةَ قَالَتْ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى إِذَا أَصْبَحَ بِآيَةٍ. وَالْآيَةُ: ﴿إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة:١١٨].

تخريج: **[إسناده حسن]** أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في القراءة في صلوٰة الليل، ح:١٣٥٠ من حديث يحيى القطان به، وهو في الكبرٰى، ح:١٠٨٣، وصححه البوصيري، والحاكم:١/ ٢٤١، والذهبي.

[1] *Al-Mâ'idah* 5:118.

Comments:

It has been narrated that when the Prophet ﷺ supplicated, he would supplicate thrice. In the bowing and prostration postures, he would recite the *Tasbihât* (Glorification of Allâh) ten times each. What is so astonishing then in his repeating a Verse of Mercy throughout the whole night?

Chapter 80. The Saying Of Allâh, The Mighty And Sublime: "And Offer Your *Ṣalâh* (Prayer) Neither Aloud Nor In A Low Voice"[1]

(المعجم ٨٠) - قَوْلُهُ عَزَّ وَجَلَّ ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ (التحفة ٣٣٧)

1012. It was narrated that Ibn 'Abbâs said concerning the saying of Allâh, the Mighty and Sublime: And offer your *Ṣalâh* (prayer) neither aloud nor in a low voice[2] – "It was revealed when the Messenger of Allâh ﷺ was still (preaching) in secret in Makkah. When he led his Companions in prayer he would raise his voice" – (One of the narrators) Ibn Manî' said: "He would recite the Qur'ân out loud" – "And when the idolators heard his voice they would insult the Qur'ân, and the One Who revealed it, and the one who brought it. So Allâh, the Mighty and Sublime, said to His Prophet ﷺ: And offer your *Ṣalâh* (prayer) neither aloud that is, such that the idolators can hear your recitation and insult the Qur'ân; nor in a low voice, so that your Companions cannot hear; but follow a way between."[3] (*Ṣaḥîḥ*)

١٠١٢ - أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ وَيَعْقُوبُ ابْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بِشْرٍ جَعْفَرُ بْنُ أَبِي وَحْشِيَّةَ - وَهُوَ ابْنُ إِيَاسٍ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا﴾ قَالَ: نَزَلَتْ وَرَسُولُ اللهِ ﷺ مُخْتَفٍ بِمَكَّةَ، فَكَانَ إِذَا صَلَّى بِأَصْحَابِهِ رَفَعَ صَوْتَهُ وَقَالَ ابْنُ مَنِيعٍ: يَجْهَرُ بِالْقُرْآنِ، وَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا صَوْتَهُ سَبُّوا الْقُرْآنَ، وَمَنْ أَنْزَلَهُ، وَمَنْ جَاءَ بِهِ، فَقَالَ اللهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ﴾ أَيْ بِقِرَاءَتِكَ فَيَسْمَعُ الْمُشْرِكُونَ فَيَسُبُّوا الْقُرْآنَ ﴿وَلَا تُخَافِتْ بِهَا﴾ عَنْ أَصْحَابِكَ فَلَا يَسْمَعُوا ﴿وَابْتَغِ بَيْنَ ذَلِكَ سَبِيلًا﴾.

تخريج: أخرجه البخاري، التفسير، باب ﴿ولا تجهر بصلاتك ولا تخافت بها﴾، ح:٤٧٢٢ عن يعقوب بن إبراهيم به، ومسلم، الصلوٰة، باب التوسط في القراءة في الصلوٰة الجهرية ... الخ، ح:٤٤٦ من حديث هشيم به، وهو في الكبرٰى، ح:١٠٨٤.

[1] *Al-Isrâ'* 17:110.
[2] *Al-Isrâ'* 17:110.
[3] *Al-Isrâ'* 17:110.

1013. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ used to raise his voice when reciting Qur'ân, and when the idolators heard his voice they would insult the Qur'ân and the one who had brought it. So the Prophet ﷺ began to lower his voice such that his Companions could not hear him. Then Allâh, the Mighty and Sublime, revealed: And offer your *Ṣalâh* (prayer) neither aloud nor in a low voice, but follow a way between [1] " (*Ṣaḥîḥ*)

١٠١٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَرْفَعُ صَوْتَهُ بِالْقُرْآنِ، وَكَانَ الْمُشْرِكُونَ إِذَا سَمِعُوا صَوْتَهُ سَبُّوا الْقُرْآنَ، وَمَنْ جَاءَ بِهِ، فَكَانَ النَّبِيُّ ﷺ يَخْفِضُ صَوْتَهُ بِالْقُرْآنِ مَا كَانَ يَسْمَعُهُ أَصْحَابُهُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَٱبْتَغِ بَيْنَ ذَٰلِكَ سَبِيلًا﴾ [الإسراء: ١١٠].

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١٠٨٥.

Chapter 81. Reciting Qur'ân In A Loud Voice

(المعجم ٨١) - **بَابُ** رَفْعِ الصَّوْتِ بِالْقُرْآنِ (التحفة ٣٣٨)

1014. Umm Hâni' said: "I used to listen to the Prophet ﷺ reciting Qur'ân when I was on my roof." (*Ḥasan*)

١٠١٤ - **أَخْبَرَنَا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي الْعَلَاءِ، عَنْ يَحْيَى بْنِ جَعْدَةَ عَنْ أُمِّ هَانِىءٍ قَالَتْ: كُنْتُ أَسْمَعُ قِرَاءَةَ النَّبِيِّ ﷺ وَأَنَا عَلَى عَرِيشِي.

تخريج: [حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في القراءة في صلوة الليل، ح: ١٣٤٩، والترمذي في الشمائل، باب ماجاء في قراءة رسول الله ﷺ، ح: ٣٠١ من حديث وكيع به، وهو في الكبرى، ح: ١٠٨٦، وصححه البوصيري.

Chapter 82. Elongating The Sounds When Reciting Qur'ân

(المعجم ٨٢) - **بَابُ** مَدِّ الصَّوْتِ بِالْقِرَاءَةِ (التحفة ٣٣٩)

1015. It was narrated that Qatâdah said: "I asked Anas: 'How did the Messenger of Allâh ﷺ recite Qur'ân?' He said: 'He used to elongate the sounds.'" (*Ṣaḥîḥ*)

١٠١٥ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسًا: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللهِ ﷺ؟ قَالَ: كَانَ يَمُدُّ صَوْتَهُ مَدًّا.

[1] *Al-Isrâ'* 17:110.

تخريج: أخرجه البخاري، فضائل القرآن، باب مد القراءة، ح:٥٠٤٥ من حديث جرير به، وهو في الكبرٰى، ح:١٠٨٧.

Comments:

It does not mean he lengthened it out of the place, or without reason. Instead, he would lengthen wherever *Madd* would occur (*Alîf*, *Wâw*, *Yâ*). *Madd* is so called because it is recited by lengthening it.

Chapter 83. Making One's Voice Beautiful When Reciting Qur'ân

(المعجم ٨٣) - تَزْيِينُ الْقُرْآنِ بِالصَّوْتِ (التحفة ٣٤٠)

1016. It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ said: 'Make your voices beautiful when you recite Qur'ân.'" (*Ṣaḥîḥ*)

١٠١٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ عَنِ الْبَرَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلٰوة، باب: كيف يستحب الترتيل في القراءة، ح:١٤٦٨ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح:١٠٨٨، وصححه ابن خزيمة، وابن حبان، وانظر الحديث الآتي.

1017. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ said: 'Make your voices beautiful when you recite Qur'ân.'" (*Ṣaḥîḥ*)

Ibn 'Awsajah said: "I had forgotten this - make your voices beautiful when you recite the Qur'ân - until Aḍ-Ḍaḥḥâk bin Muzâhim reminded me." (*Ṣaḥîḥ*)

١٠١٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي طَلْحَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْسَجَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «زَيِّنُوا الْقُرْآنَ بِأَصْوَاتِكُمْ».

قَالَ ابْنُ عَوْسَجَةَ: كُنْتُ نَسِيتُ هٰذِهِ «زَيِّنُوا الْقُرْآنَ» حَتَّى ذَكَّرَنِيهِ الضَّحَّاكُ بْنُ مُزَاحِمٍ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: في حسن الصوت بالقرآن، ح:١٣٤٢ من حديث يحيى القطان به، وهو في الكبرٰى، ح:١٠٨٩، وانظر الحديث السابق.

Comments:

To recite the Glorious Qur'ân attentively, correctly, and with one's heart in it fully - so that it creates the desired positive effect on the reciter himself as well as the listeners - is the requisite demand of Islamic law. However, it should not be in the style of singing. In short, instead of recitation being musical, it should be melodious.

1018. It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: "Allâh never listens to anything as he listens to a Prophet with a beautiful voice chanting the Qur'ân aloud." (***Sahîh***)

١٠١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا أَذِنَ اللهُ لِشَيْءٍ مَا أَذِنَ لِنَبِيٍّ حَسَنِ الصَّوْتِ يَتَغَنَّى بِالْقُرْآنِ يَجْهَرُ بِهِ».

تخريج: أخرجه البخاري، التوحيد، باب قول النبي ﷺ "الماهر بالقرآن مع سفرة الكرام البررة . . . الخ، ح: ٧٥٤٤ من حديث عبدالعزيز بن أبي حازم، ومسلم، صلوة المسافرين، باب استحباب تحسين الصوت بالقرآن، ح: ٧٩٢/ ٢٣٣ من حديث يزيد بن عبدالله بن الهاد به، وهو في الكبرٰى، ح: ١٠٩٠.

Comments:

"A Prophet with a good voice" signifies Allâh's Messenger ﷺ himself, except that the term Qur'ân denotes each and every revealed book, which seems pretty problematic, although it is not improbable.

1019. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, the Mighty and Sublime, never listens to anything as he listens to a Prophet chanting the Qur'ân." (***Sahîh***)

١٠١٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا أَذِنَ اللهُ عَزَّ وَجَلَّ لِشَيْءٍ يَعْنِي أَذِنَهُ لِنَبِيٍّ يَتَغَنَّى بِالْقُرْآنِ».

تخريج: أخرجه البخاري، فضائل القرآن، باب من لم يتغن بالقرآن . . . الخ، ح:٥٠٢٤، ومسلم، ح:٧٩٢ (انظر الحديث السابق) من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٠٩١.

1020. Abû Hurairah narrated that the Messenger of Allâh ﷺ heard the recitation of Abû Mûsâ and said: "He has been given a *Mizmâr* among the *Mazâmîr*[1] of the family of Dâwûd, peace be upon him." (***Sahîh***)

١٠٢٠ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ: أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ: أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ: أَنَّ رَسُولَ اللهِ ﷺ سَمِعَ قِرَاءَةَ أَبِي مُوسَى فَقَالَ: «لَقَدْ أُوتِيَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلَامُ».

تخريج: [**إسناده صحيح**] أخرجه أحمد:٢/ ٣٦٩ من حديث ابن شهاب به، وهو في الكبرٰى، ح:١٠٩٢، وصححه ابن حبان(الإحسان)، ح:٧١٥٢، وله طريق آخر عند ابن ماجه، ح:١٣٤١ وغيره، وإسناده حسن.

[1] *Mizmâr* (pl. *Mazâmîr*) here means a melodious voice.

Comments:

Prophet Dâwûd ﷺ has become proverbial concerning his melodious voice and sweet recitation. In the Glorious Qur'ân, there is mention of the mountains and the birds joining him in his recitation (his extolling of Allâh's limitless Glory). Allâh's Messenger ﷺ, therefore, compared the melodious voice of Abû Mûsâ ﷺ with that of Prophet Dâwûdm ﷺ, (likening the sweetness of his voice to the sound of reed instruments, as though he had reed instruments in his throat).

1021. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ heard the recitation of Abû Mûsâ and said: 'This man has been given a *Mizmâr* among the *Mazâmîr* of the family of Dâwûd, peace be upon him.'" (*Sahîh*)

١٠٢١ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعَ النَّبِيُّ ﷺ قِرَاءَةَ أَبِي مُوسَى فَقَالَ: «لَقَدْ أُوتِيَ هٰذَا مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلَامُ».

تخريج: [صحيح] أخرجه أحمد:٦/٣٧، ١٦٧ عن سفيان بن عيينة به، وصرح بالسماع، وهو في الكبرى، ح:١٠٩٣، وصححه ابن حبان(الإحسان)، ح:٧١٥١، وله شاهد حسن عند ابن سعد:٢/ ٣٤٤.

Comments:

Scholars have deemed *Âl* ((family) in the term *Âl Dâwûd* additional.

1022. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ heard the recitation of Abû Mûsâ and said: 'This man has been given a *Mizmâr* among the *Mazâmîr* of the family of Dâwûd, peace be upon him.'" (*Sahîh*)

١٠٢٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعَ رَسُولُ اللهِ ﷺ قِرَاءَةَ أَبِي مُوسَى فَقَالَ: «لَقَدْ أُوتِيَ هٰذَا مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ عَلَيْهِ السَّلَامُ».

تخريج: [صحيح] أخرجه أحمد:٦/ ١٦٧ عن عبدالرزاق بن همام به، وهو في الكبرى، ح:١٠٩٤، وانظر الحديث السابق.

1023. It was narrated from Ya'lâ bin Mamlak that he asked Umm Salamah about the recitation and prayer of the Messenger of Allâh ﷺ and she said: "Why do you want to know about his prayer?" Then she described his recitation and as

١٠٢٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِاللهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ قِرَاءَةِ رَسُولِ اللهِ ﷺ وَصَلَاتِهِ؟

being so measured and clear that each letter could be distinguished. (*Hasan*)

قَالَتْ: مَا لَكُمْ وَصَلَاتَهُ؟ ثُمَّ نَعَتَتْ قِرَاءَتَهُ فَإِذَا هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا.

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ماجاء كيف كانت قراءة النبي ﷺ، ح:٢٩٢٣ عن قتيبة به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى، ح:١٠٩٥ * يعلى ابن مملك حسن الحديث، وثقه ابن حبان، والترمذي كما في نيل المقصود، ح:١٤٦٦.

Comments:

One's recitation should be neat and clear. Each and every word should be individually understood. One should pause at every Verse and phrase, so that, while reciting and listening, one's attention is focused on the meaning and import of what one is reciting.

Chapter 84. Saying The *Takbîr* Before Prostrating

(المعجم ٨٤) - بَابُ التَّكْبِيرِ لِلرُّكُوعِ

(التحفة ٣٤١)

1024. It was narrated from Abû Salamah bin 'Abdur-Rahmân that Marwân appointed Abû Hurairah as governor of Al-Madînah. When he stood to offer an obligatory prayer, he would say the *Takbîr*, then he said the *Takbîr* when he bowed, and when he raised his head from bowing he said: "*Sami' Allâhu liman hamidah, Rabbanâ wa lakal-hamd* (Allâh hears those who praise Him; our Lord, and to You be the praise)." Then he would say the *Takbîr* when he went down in prostration, then he said the *Takbîr* when he stood up after two *Rak'ahs*, after saying the *Tashahhud*, and he did that until he had finished his prayer. When he had finished his prayer and said the *Salâm*, he turned to the people in the *Masjid* and said: "By the One in Whose hand is my soul, I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ." (*Sahîh*)

١٠٢٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّ أَبَا هُرَيْرَةَ حِينَ اسْتَخْلَفَهُ مَرْوَانُ عَلَى الْمَدِينَةِ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ الْمَكْتُوبَةِ كَبَّرَ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا ثُمَّ يُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ التَّشَهُّدِ يَفْعَلُ مِثْلَ ذٰلِكَ حَتَّى يَقْضِيَ صَلَاتَهُ، فَإِذَا قَضَى صَلَاتَهُ وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الصلٰوة، باب إثبات التكبير في كل خفض ورفع في الصلٰوة ... الخ، ح:٣٩٢/ ٣٠ من حديث يونس بن يزيد الأيلي، والبخاري، (ببعض الاختلاف)، الأذان، باب: يهوي بالتكبير حين يسجد، ح:٨٠٣ من حديث الزهري به، وهو في الكبرٰى، ح:١٠٩٦ .

Comments:

In the final period of the lifetime of the Companions ﷺ, people of the new generation had abandoned following some of the excellent practices of the Prophet ﷺ (*Sunnah*). One of those practices was *Takbîrât Al-Intiqâl* (making the *Takbîr* upon moving from one position to another). People had given up pronouncing the *Takbîrât Al-Intiqâl*. The Prophet's ﷺ Companions drew the attention of the people toward the situation, pointing out the importance of following the Prophet's *Sunnah* in general, and of making those *Takbîrat* in particular.

Chapter 85. Raising The Hands Before Bowing Until They Are Parallel To The Highest Part Of The Ears

(المعجم ٨٥) - رَفْعُ الْيَدَيْنِ لِلرُّكُوعِ حِذَاءَ فُرُوعِ الْأُذُنَيْنِ (التحفة ٣٤٢)

1025. It was narrated that Mâlik bin Al-Huwairith said: "I saw the Messenger of Allâh ﷺ raise his hands until they reached the highest part of his ears, when he said the *Takbîr*, when he bowed and when he raised his head from bowing." (*Sahîh*)

١٠٢٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ اللَّيْثِيِّ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا كَبَّرَ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، حَتَّى بَلَغَتَا فُرُوعَ أُذُنَيْهِ.

تخريج: [صحيح] تقدم، ح:٨٨١، وهو في الكبرٰى، ح:١٠٩٧ .

Comments:

Mâlik bin Huwayrith had come to Allâh's Messenger ﷺ in Madinah in the month of Rajab, in the year 9H. Another Companion of the Prophet ﷺ who related a narration about *Raf Al-Yadayn* (raising of the hands during prayer), namely Wâil bin Hujr, had arrived in the month of Shawwal in the year 10H. This demonstrates that Allâh's Messenger ﷺ used to practice *Raf Al-Yadayn* until the last years of life.

Chapter 86. Raising The Hands Parallel To The Shoulders Before Bowing

(المعجم ٨٦) - **بَابُ** رَفْعِ الْيَدَيْنِ لِلرُّكُوعِ حَذْوَ الْمَنْكِبَيْنِ (التحفة ٣٤٣)

1026. It was narrated from Sâlim that his father said: "I saw the Messenger of Allâh ﷺ when he

١٠٢٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ:

started to pray, raise his hands until they were parallel to his shoulders, (and he did that) when he bowed and when he raised his head from bowing." (*Ṣaḥîḥ*)

رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ.

تخريج: [**صحيح**] تقدم، ح:٨٧٩، وهو في الكبرٰى، ح:١٠٩٨، وأخرجه مسلم، ح:٣٩٠ من حديث سفيان بن عيينة به.

Comments:

See *Ḥadîth* 879, 880.

Chapter 87. Not Doing That

(المعجم ٨٧) - تَرْكُ ذَلِكَ (التحفة ٣٤٤)

1027. It was narrated from 'Alqamah, that Abdullâh said: "Shall I not tell you about the prayer of the Messenger of Allâh ﷺ?" He stood and raised his hands the first time then he did not do that again." (*Da'îf*)

١٠٢٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ عَاصِمِ ابْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: أَلَا أُخْبِرُكُمْ بِصَلَاةِ رَسُولِ اللهِ ﷺ؟ قَالَ: فَقَامَ فَرَفَعَ يَدَيْهِ أَوَّلَ مَرَّةٍ ثُمَّ لَمْ يُعِدْ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصلٰوة، باب من لم يذكر الرفع عند الركوع، ح:٧٤٨، ٧٥١، والترمذي، الصلٰوة، باب ماجاء: أن النبي ﷺ لم يرفع إلا في أول مرة، ح:٢٥٧ من حديث سفيان الثوري به، وقال: "حسن"، وصححه ابن حزم، وهو في الكبرٰى، ح:١٠٩٩، وضعفه الشافعي، والبخاري، وأبوحاتم وغيرهم، وفيه علل قادحة، منها عنعنة سفيان الثوري، وهو مدلس كما قال يحيى القطان وابن المبارك وغيرهما، ولم أر لمصححيه حجةً، لا ينبغى تقوية الحديث الضعيف خلافًا لأصول الحديث فليتنبه.

Comments:

This *Ḥadîth* is not as strong as the *Ahâdith* that prove the legislation of *Raf Al-Yadayn*. Many *Ḥadîth* scholars have deemed this *Ḥadîth* weak, and yet many others have called it authentic; the whole chapter of *Ahâdith* on *Raf Al-Yadayn* are thoroughly authentic. The *Ahâdith* of Al-Bukhari and Muslim are authentic. Besides, narrations that support the practice of *Raf Al-Yadayn* are very large in number. Would it be adequate on any count to abandon the reports of numerous Companions of the Prophet ﷺ while acknowledging merely the report of Ibn Mas'ûd?

Chapter 88. Bringing One's Backbone To Rest When Bowing

(المعجم ٨٨) - إِقَامَةُ الصُّلْبِ فِي الرُّكُوعِ (التحفة ٣٤٥)

1028. It was narrated that Abû

١٠٢٨ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا الْفُضَيْلُ عَنِ

الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُجْزِىءُ صَلَاةٌ لَا يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ».

Ma'sûd said: "The Messenger of Allâh ﷺ said: 'The prayer is not valid if a man does not bring his backbone to rest while bowing and prostrating.'" (*Sahîh*)

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الصلوة، باب صلوة من لا يقيم صلبه في الركوع والسجود، ح:٨٥٥ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:١١٠٠، وقال الترمذي، ح:٢٦٥: "حسن صحيح"، وصححه ابن خزيمة، ح:٥٩٢،٢٩١، ٦٦٦، وابن حبان (موارد)، ح:٥٠١، ٥٠٢، وصرح الأعمش بالسماع عنده.

Chapter 89. Being At Moderate In Bowing

(المعجم ٨٩) - الاِعْتِدَالُ فِي الرُّكُوعِ (التحفة ٣٤٦)

١٠٢٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ بنِ أَبِي عَرُوبَةَ وَحَمَّادِ ابْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «اعْتَدِلُوا فِي الرُّكُوعِ وَالسُّجُودِ، وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ كَالْكَلْبِ».

1029. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Be moderate in bowing and prostration, and do not rest your forearms along the ground like a dog." (*Sahîh*)

تخريج: [**صحيح**] أخرجه ابن ماجه، إقامة الصلوات، باب الاعتدال في السجود، ح:٨٩٢ من حديث ابن أبي عروبة به وحده، وهو في الكبرٰى، ح:١١٠١، وأخرجه البخاري، ح:٥٣٢، ٨٢٢، ومسلم، ح:٤٩٣/٢٣٣ من حديث قتادة به.

Comments:

1. In any task or deed, exceeding the due bounds in what one does or falling short of what he ought to do, is not praiseworthy. Moderation or middle course is superior. In prayer also, moderation is essential. Moderation in the posture of bowing denotes one should keep his back straight, neither raising his head, nor tilting it low; he should keep his arms (lit. his upper arms and his forearms) and legs completely straight; the palms of his hands must be cupping over his knees in the form of gripping, whereas moderation in the posture of prostration denotes one should perform a clear prostration; he should neither touch his arms to the sides of his body by squeezing them nor place them on the ground; nor should he press them against his thighs. He should hold his stomach up from his thighs. The forearms should stick out, up to an adequate limit.
2. Stretching out one's arms like a dog denotes placing the elbows also on the ground alongside the palms. This is forbidden.

12. [The Book of The *At-Taṭbîq* (Clasping One's Hands Together)]

(المعجم ١٢) - [كِتَابُ التَّطْبِيقِ]
(التحفة . . .)

Chapter 1. Clasping One's Hands Together[1]

(المعجم ١) - بَابُ التَّطْبِيقِ (التحفة ٣٤٧)

1030. It was narrated from 'Alqamah and Al-Aswad that they were with 'Abdullâh in his house and he said: "Have these people prayed?" We said: "Yes." So he led them in prayer and stood between them, with no *Adhân* and no *Iqâmah*, and said: 'If you are three then do this, and if you are more than that then let one of you lead the others in prayer, and let him lay his hands on his thighs. It is as if I can see the fingers of the Messenger of Allâh ﷺ, interlaced.'" (*Ṣaḥîḥ*)

١٠٣٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ يُحَدِّثُ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ أَنَّهُمَا كَانَا مَعَ عَبْدِ اللهِ فِي بَيْتِهِ فَقَالَ: أَصَلَّى هٰؤُلَاءِ؟ قُلْنَا: نَعَمْ، فَأَمَّهُمَا وَقَامَ بَيْنَهُمَا بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ قَالَ: إِذَا كُنْتُمْ ثَلَاثَةً فَاصْنَعُوا هٰكَذَا، وَإِذَا كُنْتُمْ أَكْثَرَ مِنْ ذٰلِكَ فَلْيَؤُمَّكُمْ أَحَدُكُمْ وَلْيَفْرِشْ كَفَّيْهِ عَلَى فَخِذَيْهِ، فَكَأَنَّمَا أَنْظُرُ إِلَى اخْتِلَافِ أَصَابِعِ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] تقدم، ح: ٧٢٠، وهو في الكبرٰى، ح: ٦١٧.

Comments:

Inserting the fingers of one hand into those of the other and thus putting the hands between the knees is called *Tatbiq*. Its discussion is coming up.

1031. It was narrated that 'Alqamah and Al-Aswad said: "We prayed with 'Abdullâh bin Ma'sûd in his house. He stood between us and we placed our hands on our knees, but he took them off and made us interlace our fingers, and said: 'I saw the Messenger of Allâh ﷺ do that.'" (*Ṣaḥîḥ*)

١٠٣١ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ الرُّبَاطِيُّ قال: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ قَالَ: حدثنا عَمْرٌو - وَهُوَ ابْنُ أَبِي قَيْسٍ - عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ وَ عَلْقَمَةَ قَالَا: صَلَّيْنَا مَعَ عَبْدِ اللهِ بْنِ مَسْعُودٍ فِي بَيْتِهِ، فَقَامَ بَيْنَنَا فَوَضَعْنَا - يَعْنِي - أَيْدِيَنَا عَلَى رُكَبِنَا فَنَزَعَهَا فَخَالَفَ بَيْنَ أَصَابِعِنَا وَقَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُهُ.

[1] *At-Taṭbîq*: "It is to gather the fingers of the two hands together and place them between the knees during the bowing and *Tashahhud* positions, and it is abrogated according to the agreement (of scholars) as the author is about to mention." *Hashiyah As-Sindî*.

تخريج: [صحيح] تقدم، ح:٧٢١، وهو في الكبرٰى، ح:٦١٩.

1032. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ taught us the prayer. He stood up and said the *Takbîr*, and when he wanted to bow, he put his hands together and put his hands between his knees and bowed." News of that reached Sa'd and he said: "My brother has spoken the truth. We used to do that, then we were commanded to do this," meaning, to hold the knees. (*Ṣaḥîḥ*)

١٠٣٢ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: عَلَّمَنَا رَسُولُ اللهِ ﷺ الصَّلَاةَ، فَقَامَ فَكَبَّرَ فَلَمَّا أَرَادَ أَنْ يَرْكَعَ طَبَّقَ يَدَيْهِ بَيْنَ رُكْبَتَيْهِ وَرَكَعَ، فَبَلَغَ ذٰلِكَ سَعْدًا فَقَالَ: صَدَقَ أَخِي، قَدْ كُنَّا نَفْعَلُ هٰذَا، ثُمَّ أُمِرْنَا بِهٰذَا يَعْنِي الْإِمْسَاكَ بِالرُّكَبِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلٰوة، باب من ذكر أنه يرفع يديه إذا قام من الثنتين، ح:٧٤٧ من حديث عبدالله بن إدريس به، وهو في الكبرٰى، ح:٦٢٠، وأخرجه مسلم وغيره من حديث علقمة وغيره عن عبدالله بن مسعود به نحوه.

Comments:

This method is called *Tatbîq*, which is superseded. But Ibn Mas'ûd did not come to know about it. That is why he acted in this manner. But none of the jurists of the Muslim nation acknowledged this view of his, to the extent that not even the Hanafis acknowledge it, even though they generally do not reject his views.

Chapter 1. Abrogation Of That

(المعجم ١) - نَسْخُ ذَلِكَ (التحفة ٣٤٨)

1033. It was narrated that Muṣ'ab bin Sa'd said: "I prayed beside my father and I put my hands between my knees, and he told me: 'Put your hands on your knees.' Then I did that again and he struck my hands and said: 'We were forbidden to do that, and we were commanded to put our hands on our knees.'" (*Ṣaḥîḥ*)

١٠٣٣ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي يَعْفُورٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: صَلَّيْتُ إِلَى جَنْبِ أَبِي وَجَعَلْتُ يَدَيَّ بَيْنَ رُكْبَتَيَّ، فَقَالَ لِي: اضْرِبْ بِكَفَّيْكَ عَلَى رُكْبَتَيْكَ، قَالَ: ثُمَّ فَعَلْتُ ذٰلِكَ مَرَّةً أُخْرَى فَضَرَبَ يَدِي، وَقَالَ: إِنَّا قَدْ نُهِينَا عَنْ هٰذَا، وَأُمِرْنَا أَنْ نَضْرِبَ بِالْأَكُفِّ عَلَى الرُّكَبِ.

تخريج: أخرجه مسلم، المساجد، باب الندب إلٰى وضع الأيدي على الركب في الركوع، ونسخ التطبيق، ح:٥٣٥ عن قتيبة، والبخاري، الأذان، وضع الأكف على الركب في الركوع، ح:٧٩٠ من حديث أبي يعفور الكبير وقدان الكوفي العبدي به، وهو في الكبرٰى، ح:٦٢١.

1034. It was narrated that Muṣ'ab bin Sa'd said: "I bowed and put my hands together, and my father said: 'This is something that we used to do, then we brought them up to our knees.'" (*Ṣaḥîḥ*)

١٠٣٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: رَكَعْتُ فَطَبَّقْتُ، فَقَالَ أَبِي: إِنَّ هٰذَا شَيْءٌ كُنَّا نَفْعَلُهُ ثُمَّ ارْتَفَعْنَا إِلَى الرُّكَبِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٢٢.

Chapter 2. Holding The Knees When Bowing

(المعجم ٢) - **الإِمْسَاكُ بِالرُّكَبِ فِي الرُّكُوعِ** (التحفة ٣٤٩)

1035. It was narrated that 'Umar said: "It is established for you to hold the knees, so hold the knees." (*Ṣaḥîḥ*)

١٠٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عُمَرَ قَالَ: «سُنَّتْ لَكُمُ الرُّكَبُ فَأَمْسِكُوا بِالرُّكَبِ».

تخريج: [صحيح] وهو في مسند أبي داود الطيالسي، ص:١٢، والكبرٰى، ح:٦٢٣، وانظر الحديث الآتي.

1036. It was narrated that 'Abdur-Raḥmân As-Sulamî said: "Umar said: 'The *Sunnah* is to hold the knees.'" (*Ṣaḥîḥ*)

١٠٣٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ قَالَ: قَالَ عُمَرُ: «إِنَّمَا السُّنَّةُ الْأَخْذُ بِالرُّكَبِ».

تخريج: [صحيح] أخرجه الترمذي، الصلوٰة، باب ماجاء في وضع اليدين على الركبتين في الركوع، ح:٢٥٨ من طريق آخر عن أبي حصين به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٦٢٤، وللحديث شواهد كثيرة.

Comments:

When a Companion designates, with certainty, a deed to be a *Sunnah* of the Prophet ﷺ, that deed becomes equal in status to the statement or deed of the Prophet ﷺ, and it is called *Marfu' hukmi,* or a law or ruling which could be traced all the way back to the Prophet ﷺ. In the terminology of the *Muhaddithin*, *Sunnah* signifies the practice of the Prophet ﷺ.

Chapter 3. Where To Place The Palms When Bowing

(المعجم ٣) - بَابٌ مَوَاضِعِ الرَّاحَتَيْنِ فِي الرُّكُوعِ (التحفة ٣٥٠)

1037. It was narrated that Sâlim said: "We came to Abû Ma'sûd and said to him: 'Tell us about the prayer of the Messenger of Allâh ﷺ.' He stood in front of us and said the *Takbîr*, then when he bowed he placed his palms on his knees and put his fingers lower than that, and he held his elbows out from his sides until every part of him had settled. Then he said: *Sami' Allâhu liman ḥamidah, Rabbanâ wa lakal-ḥamd* (Allâh hears those who praise Him, our Lord, and to You be the praise), then he stood up until every part of him had settled." (***Ḥasan***)

١٠٣٧ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمٍ قَالَ: أَتَيْنَا أَبَا مَسْعُودٍ فَقُلْنَا لَهُ: حَدِّثْنَا عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فَقَامَ بَيْنَ أَيْدِينَا وَكَبَّرَ، فَلَمَّا رَكَعَ وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ أَسْفَلَ مِنْ ذٰلِكَ، وَجَافَى بِمِرْفَقَيْهِ حَتَّى اسْتَوَى كُلُّ شَيْءٍ مِنْهُ، ثُمَّ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقَامَ حَتَّى اسْتَوَى كُلُّ شَيْءٍ مِنْهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب صلوة من لا يقيم صلبه في الركوع والسجود، ح:٨٦٣ من حديث عطاء بن السائب به، وهو في الكبرٰى، ح:٦٢٤، وصححه ابن خزيمة، ح:٥٩٨، والحاكم:١/ ٢٢٤، والذهبي * أبومسعود هو عقبة بن عمرو، سالم هو البراد، عطاء حدث به قبل اختلاطه، رواه عنه ابن علية وزائدة به، انظر الحديث الآتي والذي بعده.

Chapter 4. Where To Place The Fingers When Bowing

(المعجم ٤) - بَابٌ مَوَاضِعِ أَصَابِعِ الْيَدَيْنِ فِي الرُّكُوعِ (التحفة ٣٥١)

1038. It was narrated that 'Uqbah bin 'Âmir said: "Shall I not show you how I saw the Messenger of Allâh ﷺ pray?" We said: "Yes." So he stood up and when he bowed, he placed his palms on his knees and put his fingers behind his knees, and held his arms out from his sides, until every part of him settled. Then he raised his head and stood up until every part of him settled. Then he prostrated

١٠٣٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرَّهَاوِيُّ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ عَطَاءٍ، عَنْ سَالِمٍ أَبِي عَبْدِ اللهِ، عَنْ عُقْبَةَ بْنِ عَمْرٍو قَالَ: أَلَا أُصَلِّي لَكُمْ كَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي؟ فَقُلْنَا: بَلَى، فَقَامَ فَلَمَّا رَكَعَ وَضَعَ رَاحَتَيْهِ عَلَى رُكْبَتَيْهِ وَجَعَلَ أَصَابِعَهُ مِنْ وَرَاءِ رُكْبَتَيْهِ، وَجَافَى إِبْطَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ حَتَّى

and held his arms out from his sides, until every part of him settled. Then he sat up until every part of him settled. Then he prostrated again until every part of him settled. Then he did four *Rak'ahs* like that. Then he said: "This is how I saw the Messenger of Allâh ﷺ pray, and this is how he used to lead us in prayer." (***Hasan***)

اسْتَوَى كُلُّ شَيْءٍ مِنْهُ، ثُمَّ سَجَدَ فَجافَى إِبْطَيْهِ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ قَعَدَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ سَجَدَ حَتَّى اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ، ثُمَّ صَنَعَ كَذٰلِكَ أَرْبَعَ رَكَعَاتٍ، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي، وَهٰكَذَا كَانَ يُصَلِّي بِنَا.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٢٥.

Chapter 5. Holding The Arms Out From One's Side When Bowing

(المعجم ٥) - **بَابُ التَّجَافِي فِي الرُّكُوعِ** (التحفة ٣٥٢)

1039. It was narrated that Sâlim Al-Barrâd said: "Abû Ma'sûd said: 'Shall I not show you how the Messenger of Allâh ﷺ prayed?' We said: 'Yes.' So he stood up and said the *Takbîr*, and when he bowed, he held his arms out from his sides until, when every part of him settled, he raised his head. He prayed four *Rak'ahs* like that, and said: 'This is how I saw the Messenger of Allâh ﷺ praying.'" (***Hasan***)

١٠٣٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُلَيَّةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَالِمٍ الْبَرَّادِ قَالَ: قَالَ أَبُو مَسْعُودٍ: أَلَا أُرِيكُمْ كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي؟ قُلْنَا: بَلَى! فَقَامَ فَكَبَّرَ فَلَمَّا رَكَعَ جَافَى بَيْنَ إِبْطَيْهِ حَتَّى لَمَّا اسْتَقَرَّ كُلُّ شَيْءٍ مِنْهُ رَفَعَ رَأْسَهُ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ هٰكَذَا، وَقَالَ: «هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي».

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٢٦.

Chapter 6. Being Moderate In Bowing

(المعجم ٦) - **بَابُ الاعْتِدَالِ فِي الرُّكُوعِ** (التحفة ٣٥٣)

1040. It was narrated that Abû Humaid As-Sâ'idî said: "When the Prophet ﷺ bowed he was balanced, he did not make his head higher or lower than his back, and he put his hands on his knees." (***Ṣaḥîḥ***)

١٠٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا رَكَعَ

اعْتَدَلَ فَلَمْ يَنْصِبْ رَأْسَهُ وَلَمْ يُقْنِعْهُ، وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ.

تخريج: أخرجه البخاري، الأذان، باب سنة الجلوس في التشهد، ح:٨٢٨ من حديث محمد ابن عمرو بن علاء به مطولاً، وهو في الكبرٰى، ح:٦٢٧، وأخرجه الترمذي، ح:٣٠٤ عن محمد ابن بشار وغيره مطولاً، وقال: "حسن صحيح"، وصححه ابن خزيمة، وابن حبان، والبخاري وغيرهم.

Comments:

See *Ḥadîth* 1029.

Chapter 7. The Prohibition Of Reciting Qur'ân While Bowing

(المعجم ٧) - النَّهْيُ عَنِ القِرَاءَةِ فِي الرُّكُوعِ (التحفة ٣٥٤)

1041. It was narrated that 'Alî said: "The Prophet ﷺ forbade me from wearing *Al-Qassî* and silk, and gold rings, and from reciting Qur'ân when bowing." (*Ṣaḥîḥ*)

١٠٤١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقَسِّيِّ، وَالْحَرِيرِ، وَخَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ وَقَالَ مَرَّةً أُخْرَى: وَأَنْ أَقْرَأَ رَاكِعًا.

تخريج: [إسناده صحيح] أخرجه البزار في البحر الزخار:٢/١٧٨، ح:٥٥٤ من حديث أشعث بن عبدالله الحداني به مختصرًا، وهو في الكبرٰى، ح:٦٢٨، والحديث الآتي شاهد له * محمد هو ابن سيرين، ومن طريقه أخرجه أبو داود، ح:٤٠٥٠ بلفظ: "نهى عن مياثر الأرجوان"، عبيدة هو ابن عمرو أبومسلم الكوفي السلماني.

Comments:

The *Qassi* denotes a kind of cloth or garment so called in relation to a district (or town or village) in Egypt where it was manufactured. It consisted of silken stripes, or whose warp used to be of silk and its weft used to be of flax. Since it contained a sizeable amount of silk, it was forbidden. But if a garment contains a narrow length or two of silken cloth, there is no harm in wearing it - for example, only the fringe is made of silk.

1042. It was narrated that 'Alî said: "The Prophet ﷺ forbade me from wearing gold rings, from reciting the Qur'ân when bowing, and from wearing *Al-Qassî*, and clothes dyed with safflower." (*Ṣaḥîḥ*)

١٠٤٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجْلَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي النَّبِيُّ ﷺ

عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقِرَاءَةِ رَاكِعًا، وَعَنِ الْقَسِّيِّ وَالْمُعَصْفَرِ.

تخريج: أخرجه مسلم، الصلوة، باب النهي عن قراءة القرآن في الركوع والسجود، ح:٤٨٠/ ٢١٣ من حديث يحيى بن سعيد القطان به، وهو في الكبرى، ح:٦٢٩، وانظر الحديث الآتى برقم:١١١٩.

Comments:

1. If a golden ring is forbidden, other ornaments made of gold are certainly forbidden as well. A silver ring worn out of necessity and of a lighter quantity is permissible, but it is not permitted to wear it for the sake of adornment. Men have not been created to be adorned with ornaments.
2. Mu'asfar: a garment dyed with safflower or saffron is permissible for women, but not for men. Otherwise, it will amount to imitating women. Besides, it causes resemblance or look-alikeness with *Sâdhûs* (Hindu holy men). Men should look to dignity rather than to adornment. See No. 5318

1043. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me – but I do not say he forbade you – from wearing gold rings, *Al-Qassî*, and from wearing *Al-Mufaddam*,[1] and from wearing clothes dyed with safflower, and from reciting Qur'ân when bowing." (***Hasan***)

١٠٤٣ - أَخْبَرَنَا الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ ابْنِ عُثْمَانَ، عَنْ إِبْرَاهِيمَ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ وَلَا أَقُولُ نَهَاكُمْ عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنْ لُبْسِ الْمُفَدَّمِ وَالْمُعَصْفَرِ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ.

تخريج: [**إسناده حسن**] وانظر الحديث السابق، وهو في الكبرى، ح:٦٣٠، وله طريق آخر عند ابن ماجه، ح:٣٦٠١.

Commetns:

"I do not say to you": the import of 'Alî's ﷺ statement is merely that these words were specifically addressed to me by the Prophet ﷺ and that no one else was present with me at the time. Therefore, I cannot say that this command encompasses you too or not! That being said, these commands are for each and every Muslim, as is proven by other explicit and unequivocal narrations.

1044 It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing gold rings, and *Al-Qassî*, and clothes

١٠٤٤ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ اللهِ بْنِ حُنَيْنٍ حَدَّثَهُ أَنَّ أَبَاهُ

[1] *Al-Mufaddam*; see its explanation with No. 5175.

dyed with safflower, and reciting Qur'ân while I am bowing." (*Ṣaḥîḥ*)

حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لَبُوسِ الْقَسِّيِّ وَالْمُعَصْفَرِ، وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ.

تخريج: أخرجه مسلم، الصلٰوة، باب النهي عن قراءة القرآن في الركوع والسجود، ح: ٤٨٠/ ٢١٣ عن عيسى بن حماد به، وهو في الكبرٰى، ح: ٦٣١.

1045. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing *Al-Qassî*, and clothes dyed with safflower, and from wearing gold rings, and from reciting the Qur'ân while bowing." (*Ṣaḥîḥ*)

١٠٤٥ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الْقَسِّيِّ وَالْمُعَصْفَرِ، وَعَنْ تَخَتُّمِ الذَّهَبِ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الموطأ (يحيى): ١/ ٨٠، والكبرٰى، ح: ٦٣٢.

Chapter 8. Glorification Of The Lord While Bowing

(المعجم ٨) - بَابُ تَعْظِيمِ الرَّبِّ فِي الرُّكُوعِ (التحفة ٣٥٥)

1046. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ drew back the curtain when the people were in rows behind Abû Bakr, may Allâh be pleased with him, and said: 'O people, there is nothing left of the features of Prophethood except a good dream that a Muslim sees or is seen by others for him.' Then he said: Verily, I have been forbidden from reciting the Qur'ân when bowing or prostrating. As for bowing, glorify the Lord therein, and as for prostration, strive hard in supplication, for it is more deserving of a response.'" (*Ṣaḥîḥ*)

١٠٤٦ - **أَخْبَرَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ سُلَيْمَانَ بْنِ سُحَيْمٍ، عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ اللهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَشَفَ النَّبِيُّ ﷺ السِّتَارَةَ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَقَالَ: «أَيُّهَا النَّاسُ! إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ» ثُمَّ قَالَ: «أَلَا إِنِّي نُهِيتُ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا فَأَمَّا الرُّكُوعُ فَعَظِّمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ».

تخريج: أخرجه مسلم، الصلٰوة ، باب النهي عن قراءة القرآن في الركوع والسجود، ح:٤٧٩ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ٦٣٣ .

Comments:

1. These utterances of the Messenger of Allâh ﷺ are those of the last day of his blessed life.
2. The Prophet ﷺ could be given glad tidings by means of Revelation but his adherents or followers could be given it merely by means of dreams or occasionally by inner inspiration. Because his death was imminent and the coming of Revelation was about to cease, he ﷺ spoke the above-mentioned words.

Chapter 9. Remembrance While Bowing

(المعجم ٩) - **بَابُ** الذِّكْرِ فِي الرُّكُوعِ (التحفة ٣٥٦)

1047. It was narrated that Ḥudhaifah said: "I prayed with the Messenger of Allâh ﷺ, and he bowed and said when bowing: '*Subḥâna Rabbîal-'aẓîm* (Glory be to my Lord Almighty)." And when prostrating: '*Subḥâna Rabbîal-'Ala* (Glory be to my Lord Most High).'" (*Ṣaḥîḥ*)

١٠٤٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قال: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صِلَةَ ابْنِ زُفَرَ، عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ فَرَكَعَ فَقَالَ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» وَفِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى».

تخريج: **[صحيح]** تقدم، ح:١٠٠٩، وهو في الكبرى، ح:٦٣٤.

Chapter 10. Another Kind Of Remembrance When Bowing

(المعجم ١٠) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ فِي الرُّكُوعِ (التحفة ٣٥٧)

1048. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to say when bowing and prostrating: '*Subḥânaka Rabbanâ wa bi ḥamdika, Allâhumm aghfirlî* (Glory and praise be to You, our Lord. O Allâh, forgive me).'" (*Ṣaḥîḥ*)

١٠٤٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ وَيَزِيدُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ أَنْ يَقُولَ فِي رُكُوعِهِ وسُجُودِهِ: «سُبْحَانَكَ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي».

تخريج: أخرجه البخاري، الأذان، باب الدعاء في الركوع، ح:٧٩٤ من حديث شعبة، ومسلم، الصلوٰة، باب ما يقال في الركوع والسجود؟، ح:٤٨٤ من حديث منصور به، وهو في الكبرٰى، ح:٦٣٥.

Comments:

Allâh's Messenger ﷺ used to recite these supplications with a view to educating his nation or community. Otherwise, he was completely innocent of sins. This demonstrates that one may supplicate in the bowing posture.

Chapter 11. Another Kind

(المعجم ١١) - نَوْعٌ آخَرُ مِنْهُ (التحفة ٣٥٨)

1049. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to say when bowing: '*Subbûḥun Quddûsun Rabbul-malâ'ikati war-rûḥ* (Perfect, Most Holy, is the Lord of the angels and the spirit).'" (*Ṣaḥîḥ*)

١٠٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنِي قَتَادَةُ عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ فِي رُكُوعِهِ: «سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

تخريج: أخرجه مسلم، ح:٤٨٧/ ٢٢٤ (انظر الحديث السابق) من حديث شعبة به، وهو في الكبرٰى، ح:٦٣٦.

Comments:

What does the term *rûh* or the spirit signify? It is said that it signifies the Angel Jibril (ﷺ) or a creation loftier than the angels, who could see the angels but the angels cannot see them; or, human spirits.

Chapter 12. Another Kind Of Remembrance When Bowing

(المعجم ١٢) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ فِي الرُّكُوعِ (التحفة ٣٥٩)

1050. 'Âṣim bin Ḥumaid said: "I heard 'Awf bin Mâlik say: 'I prayed *Qiyâm* with the Messenger of Allâh ﷺ one night, and when he bowed, he stayed as long as it takes to recite *Sûrat Al-Baqarah*, saying: "*Subḥâna Dhîl-jabarûti wal-malakûti wal-kibriyâ' wal-'aẓamah* (Glory be to the One Who has all power, sovereignty, magnificence and might)." (*Ṣaḥîḥ*)

١٠٥٠ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ - يَعْنِي النَّسَائِيَّ - قَالَ: حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا اللَّيْثُ عَنْ مُعَاوِيَةَ - يَعْنِي ابْنَ صَالِحٍ - عَنِ ابنِ قَيْسٍ الْكِنْدِيِّ - وَهُوَ عَمْرُو بْنُ قَيْسٍ - قَالَ: سَمِعْتُ عَاصِمَ بْنَ حُمَيْدٍ قَالَ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: قُمْتُ مَعَ رَسُولِ اللهِ ﷺ لَيْلَةً، فَلَمَّا رَكَعَ مَكَثَ قَدْرَ سُورَةِ الْبَقَرَةِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلٰوة، باب ما يقول الرجل في ركوعه وسجوده، ح:٨٧٣ من حديث معاوية بن صالح به، وانظر الحديث الآتي برقم:١١٣١.

Chapter 13. Another Kind

(المعجم ١٣) - نَوْعٌ آخَرُ مِنْهُ (التحفة ٣٦٠)

1051. It was narrated from 'Alî bin Abî Ṭâlib that when the Messenger of Allâh ﷺ bowed, he said: "*Allâhumma laka rak'atu was laka aslamtu wa bika âmantu, khasha'a laka sam'î wa baṣrî wa 'iẓâmî wa mukhî wa 'aṣabî* (O Allâh, to You I have bowed and to You I have submitted and in You I have believed. My hearing, sight, bones, brain and sinews are humbled before You)." (*Ṣaḥîḥ*)

١٠٥١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ أَبِي سَلَمَةَ قَالَ: أَخْبَرَنَا عَمِّي الْمَاجِشُونُ ابْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ! لَكَ رَكَعْتُ وَلَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، خَشَعَ لَكَ سَمْعِي وَبَصَرِي وَعِظَامِي وَمُخِّي وَعَصَبِي».

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح:٧٧١/ ٢٠٢ من حديث عبدالرحمٰن بن مهدي به، وهو في الكبرٰى، ح:٦٣٧.

Chapter 14. Another Kind

(المعجم ١٤) - نَوْعٌ آخَرُ (التحفة ٣٦١)

1052. It was narrated from Jâbir bin 'Abdullâh that when the Prophet ﷺ bowed, he said: "*Allâhumma laka rak'atu wa bika âmantu wa laka aslamtu wa 'alayka tawwakkaltu, anta rabbî, khasha'a sam'î wa baṣrî wa dammî wa laḥmî wa 'aẓmî wa 'aṣabî Lillâhi Rabbil-'Âlamîn* (O Allâh, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my blood, my flesh, my bones and my sinews are humbled before Allâh, the Lord of the Worlds)." (*Ṣaḥîḥ*)

١٠٥٢ - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ الْحِمْصِيُّ: حَدَّثَنَا أَبُو حَيْوَةَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ: كَانَ إِذَا رَكَعَ قَالَ: «اللَّهُمَّ! لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي، خَشَعَ سَمْعِي وَبَصَرِي وَدَمِي وَلَحْمِي وَعَظْمِي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٦٣٨، وللحديث شواهد كثيرة * أبوحيوة هو شريح بن يزيد، وشعيب هو ابن أبي حمزة.

1053. It was narrated from Muḥammad bin Maslamah that when the Messenger of Allâh ﷺ stood to offer a voluntary prayer, he would say when he bowed: "*Allâhumma laka rak'atu wa bika âmantu wa laka aslamtu wa 'alayka tawwakkaltu, anta rabbî, khasha'a sam'î wa baṣrî wa laḥmî wa dammî wa mukhî wa 'aṣabî Lillâhi Rabbil-'Âlamîn* (O Allâh, to You I have bowed, in You I believe, to You I have submitted and in You I put my trust. You are my Lord. My hearing, my sight, my flesh, my blood, my brain and my sinews are humbled before Allâh, the Lord of the Worlds)." (*Ṣaḥîḥ*)

١٠٥٣ - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ: حَدَّثَنَا ابْنُ حِمْيَرَ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ وَذَكَرَ آخَرَ قَبْلَهُ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَامَ يُصَلِّي تَطَوُّعًا يَقُولُ إِذَا رَكَعَ: «اللَّهُمَّ! لَكَ رَكَعْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ أَنْتَ رَبِّي، خَشَعَ سَمْعِي وَبَصَرِي وَلَحْمِي وَدَمِي وَمُخِّي وَعَصَبِي لِلَّهِ رَبِّ الْعَالَمِينَ».

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١٩/ ٢٣١، ٢٣٢، ح: ٥١٥ من حديث محمد ابن حمير به مطولاً، وهو في الكبرٰى، ح: ٦٣٩، وتقدم طرفه، ح: ٨٩٧، وإسناده حسن، وله شواهد كثيرة، منها الحديث السابق.

Chapter 15. Concession Allowing One Not To Recite Any Remembrance When Bowing

(المعجم ١٥) - بَابُ الرُّخْصَةِ فِي تَرْكِ الذِّكْرِ فِي الرُّكُوعِ (التحفة ٣٦٢)

1054. It was narrated that Rifâ'ah bin Râfi' – who had been present at Badr – said: "We were with the Messenger of Allâh ﷺ when a man entered the *Masjid* and prayed. The Messenger of Allâh ﷺ watched him without him realizing, then he finished, came to the Messenger of Allâh ﷺ and greeted him with *Salâm*. He returned the *Salâm* and said: 'Go back and pray, for you have not prayed.''' He (the narrator) said: "I do not know if it was the second or third time, – "(the man) said: 'By the One Who revealed the Book to you, I have

١٠٥٤ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ عَجْلَانَ، عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرَقِيِّ، عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ رَافِعٍ - وَكَانَ بَدْرِيًّا - قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ إِذْ دَخَلَ رَجُلٌ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللهِ ﷺ يَرْمُقُهُ وَلَا يَشْعُرُ ثُمَّ انْصَرَفَ، فَأَتَى رَسُولَ اللهِ ﷺ فَسَلَّمَ عَلَيْهِ فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» قَالَ: لَا أَدْرِي فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ، قَالَ: وَالَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ! لَقَدْ جَهِدْتُ فَعَلِّمْنِي وَأَرِنِي،

tried my best. Teach me and show me.' He said: 'When you want to pray, perform *Wuḍû'* and do it well, then stand up and face the *Qiblah*. Then say the *Takbîr*, then recite, then bow until you are at ease in bowing. Then stand up until you are standing up straight. Then prostrate until you are at ease in prostration, then raise your head until you are at ease in sitting, then prostrate until you are at ease in prostration. If you do that then you will have done your prayer properly, and whatever you failed to do properly is going to detract from your prayer.'" (*Ṣaḥîḥ*)

قَالَ: «إِذَا أَرَدْتَ الصَّلَاةَ فَتَوَضَّأْ فَأَحْسِنِ الْوُضُوءَ، ثُمَّ قُمْ فَاسْتَقْبِلِ الْقِبْلَةَ، ثُمَّ كَبِّرْ ثُمَّ اقْرَأْ ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ رَأْسَكَ حَتَّى تَطْمَئِنَّ قَاعِدًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، فَإِذَا صَنَعْتَ ذٰلِكَ فَقَدْ قَضَيْتَ صَلَاتَكَ، وَمَا انْتَقَصْتَ مِنْ ذٰلِكَ فَإِنَّمَا تَنْقُصُهُ مِنْ صَلَاتِكَ».

تخريج: [صحيح] أخرجه أبو داود، الصلوٰة، باب صلوٰة من لا يقيم صلبه في الركوع والسجود، ح:٨٥٨، وابن ماجه، الطهارة، باب ما جاء في الوضوء على ما أمر الله تعالىٰ، ح:٤٦٠ من حديث علي بن يحيى به، وهو في الكبرٰى، ح:٦٤٠، وصححه الحاكم علىٰ شرط الشيخين: ١/ ٢٤١، ٢٤٢، ووافقه الذهبي، وأخرجه الترمذي، ح:٣٠٢ من حديث يحيى عن جده به، وقال: "حديث حسن".

Comments:

1. The *Tasbihât*: the glorifications are not obligatory in the bowing and the prostration postures. If they are omitted incidentally or absent-mindedly, the prayer will be considered valid. However, they ought not to be abandoned intentionally, because the intentional abandonment of the excellent practice of the Prophet ﷺ or the *Sunnah* is worthy of denouncement.
2. In *Ḥadîth* 1054, one of the chains of this *Ḥadîth*, there is an explicit command to recite *Surat Al-Fâtihah*. Therefore, by the Noble Qur'ân, only *Surat Al-Fâtihah* is meant. (*Sunan Abû Dâwûd*: 859).

Chapter 16. The Command To Bow Properly

(المعجم ١٦) - **بَابُ** الأَمْرِ بِإِتْمَامِ الرُّكُوعِ (التحفة ٣٦٣)

1055. It was narrated that Qatâdah said: "I heard Anas narrate that the Prophet ﷺ said: 'Bow and prostrate properly when you bow and prostrate.'" (*Ṣaḥîḥ*)

١٠٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ إِذَا رَكَعْتُمْ وَسَجَدْتُمْ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٦٤١، وأخرجه البخاري، الأذان، باب الخشوع في الصلوة، ح:٧٤٢، ح:٦٦٤٤، ومسلم، الصلوة، باب الأمر بتحسين الصلوة وإتمامها والخشوع فيها، ح:٤٢٥/١١٠ من حديث شعبة به مطولاً.

Comments:

Perfecting it denotes moderation, calmness, and recitation of the glorifications and remembrances, whose details have preceded in earlier narrations.

Chapter 17. Raising The Hands When Rising From Bowing

(المعجم ١٧) - بَابُ رَفْعِ الْيَدَيْنِ عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ (التحفة ٣٦٤)

1056. 'Alqamah bin Wâ'il said: "My father told me: 'I prayed behind the Messenger of Allâh ﷺ and I saw him raise his hands when he started to pray, and when he bowed, and when he said: "*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him)" like this.'" And (one of the narrators) Qais pointed toward his ears. (*Ṣaḥîḥ*)

١٠٥٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ قَيْسِ بْنِ سُلَيْمٍ الْعَنْبَرِيِّ: حَدَّثَنِي عَلْقَمَةُ بْنُ وَائِلٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ فَرَأَيْتُهُ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا رَكَعَ وَإِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» هٰكَذَا. وَأَشَارَ قَيْسٌ إِلَى نَحْوِ الْأُذُنَيْنِ.

تخريج: أخرجه البخاري في جزء رفع اليدين، ح:١٠ من حديث قيس به، وهو في الكبرى، ح:٦٤٢.

Comments:

The discussion of raising or lifting the hands has preceded in *Aḥâdith* 1025, 1026 and 1027 in much detail. It is a clear *Sunnah* of the Prophet ﷺ.

Chapter 18. Raising The Hands Until They Are In Level With The Highest Part Of The Ears

(المعجم ١٨) - بَابُ رَفْعِ الْيَدَيْنِ حَذْوَ فُرُوعِ الْأُذُنَيْنِ عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ (التحفة ٣٦٥)

1057. It was narrated from Mâlik bin Al-Ḥuwairith that he saw the Prophet ﷺ raise his hands when he bowed, and when he raised his head from bowing, until they were in level with the highest part of his ears. (*Ṣaḥîḥ*)

١٠٥٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ أَنَّهُ حَدَّثَهُمْ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَرْفَعُ يَدَيْهِ إِذَا رَكَعَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

تخريج: [صحيح] تقدم، ح:٨٨١، وهو في الكبرى، ح:٦٤٣.

Chapter 19. Raising The Hands Until They Are In Level With The Shoulders When Rising From Bowing

(المعجم ١٩) - **بَابُ** رَفْعِ الْيَدَيْنِ حَذْوَ الْمَنْكِبَيْنِ عِنْدَ الرَّفْعِ مِنَ الرُّكُوعِ
(التحفة ٣٦٦)

1058. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ used to raise his hands until they were in level with his shoulders when he started to pray, and when he raised his head from bowing he did likewise, and when he said: "*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him)" he said: "*Rabbanâ lakal-ḥamd* (Our Lord, to You be praise)" and he did not raise his hands between the two prostrations. (*Ṣaḥîḥ*)

١٠٥٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلَاةِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ، وَإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» قَالَ: «رَبَّنَا لَكَ الْحَمْدُ» وَكَانَ لَا يَرْفَعُ يَدَيْهِ بَيْنَ السَّجْدَتَيْنِ.

تخريج: [صحيح] تقدم، ح:٨٧٩، وهو في الكبرٰى، ح:٦٤٤.

Chapter 20. Concession Allowing One Not To Do That

(المعجم ٢٠) - الرُّخْصَةُ فِي تَرْكِ ذٰلِكَ
(التحفة ٣٦٧)

1059. It was narrated from 'Abdullâh that he said: "Shall I not show you how the Messenger of Allâh ﷺ prayed?" So he prayed, and he only raised his hands once. (*Ḍa'îf*)

١٠٥٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ الْمَرْوَزِيُّ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ قَالَ: أَلَا أُصَلِّي بِكُمْ صَلَاةَ رَسُولِ اللهِ ﷺ؟ فَصَلَّى، فَلَمْ يَرْفَعْ يَدَيْهِ إِلَّا مَرَّةً وَاحِدَةً.

تخريج: [إسناده ضعيف] تقدم، ح:١٠٢٧، وهو في الكبرٰى، ح:٦٤٥.

Comments:

See *Ḥadîth* 1027.

Chapter 21. What The *Imâm* Says When He Raises His Head From Bowing

(المعجم ٢١) - **بَابُ** مَا يَقُولُ الْإِمَامُ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ (التحفة ٣٦٨)

1060. It was narrated from Ibn

١٠٦٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا

'Umar that when the Messenger of Allâh ﷺ started to pray, he raised his hands until they were in level with his shoulders, and when he said the *Takbîr* before bowing, and when he raised his head from bowing he raised (his hands) likewise, and said: "*Sami' Allâhu liman ḥamidah Rabbana wa lakal-ḥamd* (Allâh hears the one who praises Him; Our Lord, and to You be the praise)," and he did not do that when prostrating. (***Ṣaḥîḥ***)

عَبْدُ اللهِ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا افْتَتَحَ الصَّلَاةَ رَفَعَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا كَذَٰلِكَ أَيْضًا، وَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ» وَكَانَ لَا يَفْعَلُ ذٰلِكَ فِي السُّجُودِ.

تخريج: [صحيح] تقدم، ح:٨٧٩، وهو في الكبرٰى، ح:٦٤٦.

1061. It was narrated that Abû Hurairah said: "When the Prophet ﷺ raised his head from bowing, he said: '*Allâhumma Rabbanâ wa lakal-ḥamd* (O Allâh, our Lord and to You be the praise).'" (***Ṣaḥîḥ***)

١٠٦١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ! رَبَّنَا وَلَكَ الْحَمْدُ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٦٤٧، وأصله في صحيح البخاري، ح:٨٠٣، ومسلم، ح:٣٩٢.

Comments:

This substantiates that when the *Imâm* raises his head from the bowing posture, he ought to say: *Sami' Allâhu liman hamidah* (Allâh hears whoever praises Him); and also *Rabbanâ wa lakal-hamd* (Our Lord, all praise is Yours). Likewise, the one who prays alone should pronounce both of these phrases.

Chapter 22. What The Person Praying Behind The *Imâm* Should Say

(المعجم ٢٢) - **بَابٌ** مَا يَقُولُ الْمَأْمُومُ (التحفة ٣٦٩)

1062. It was narrated from Anas that the Prophet ﷺ fell from a horse onto his right side, and they entered upon him to visit him. The time for prayer came, and when he has finished praying he said: "The *Imâm* is appointed to be followed,

١٠٦٢ - **أَخْبَرَنَا** هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ سَقَطَ مِنْ فَرَسٍ عَلَى شِقِّهِ الْأَيْمَنِ، فَدَخَلُوا عَلَيْهِ يَعُودُونَهُ فَحَضَرَتِ الصَّلَاةُ، فَلَمَّا قَضَى

so when he bows, then bow, and when he stands up, then stand up, and when he says: '*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him)' then say: '*Rabbanâ wa lakal-ḥamd* (Our Lord, and to You be the praise).'" (*Ṣaḥîḥ*)

الصَّلَاةَ قَالَ: «إِنَّمَا الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا رَكَعَ فَارْكَعُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ».

تخريج: [صحيح] تقدم، ح:٧٩٥، وهو في الكبرى، ح:٦٤٨.

Comments:

1. The vast majority of scholars have drawn an inference from this that the follower should merely say *Rabbanâ wa lakal-hamd*. It is the view of Imâm Ash-Shafi'î that the follower ought to say *Sami' Allâhu liman hamidah* also, so that the action of the worshipper becomes subsequent to the corresponding action of the prayer-leader. Thereupon, he should utter *Rabbanâ wa lakal-hamd*. This is the more careful approach.
2. *Rabbanâ lakal-hamd* has occurred in some narrations without a *wâw*; hence one may utter *Rabbanâ lakal-hamd* also.

1063. It was narrated that Rifâ'ah bin Râfi' said: "We were praying behind the Messenger of Allâh ﷺ one day and when he raised his head from bowing he said: '*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him).' A man behind him said: '*Rabbanâ wa lakal-ḥamd, ḥamdan kathîran ṭayyiban mubârakan fîh.* (O our Lord, and to You be the praise, much blessed and pure praise.)' When the Messenger of Allâh ﷺ had finished he said: 'Who is the one who spoke just now?' The man said: 'I did, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'I saw thirty-some angels rushing to see which of them would write it down first.'" (*Ṣaḥîḥ*)

١٠٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي نُعَيْمُ بْنُ عَبْدِ اللهِ عَنْ عَلِيِّ بْنِ يَحْيَى الزُّرَقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ رَافِعٍ قَالَ: كُنَّا يَوْمًا نُصَلِّي وَرَاءَ رَسُولِ اللهِ ﷺ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ». قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ قَالَ: «مَنِ الْمُتَكَلِّمُ آنِفًا؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ رَأَيْتُ بِضْعَةً وَثَلَاثِينَ مَلَكًا يَبْتَدِرُونَهَا أَيُّهُمْ يَكْتُبُهَا أَوَّلًا».

تخريج: أخرجه البخاري، الأذان، باب(١٢٦)، ح:٧٩٩ من حديث مالك به، وهو في الموطأ (يحيى):١/٢١١، ٢١٢، ورواية ابن القاسم، ص:٣٠٢، ح:٢٦٩، والكبرى، ح:٦٤٩.

Comments:

In these narrations, there is no negation of the worshippers reciting *Sami' Allâhu liman hamidah*. But there is no mention of it either. Hence, there is room for both. Followers of the *Imâm* may therefore either recite it or abstain from reciting it.

Chapter 23. Saying: *Rabbanâ Wa Lakal-Ḥamd* (Our Lord, And To You Be The Praise)

(المعجم ٢٣) - **بَابُ قَوْلِهِ رَبَّنَا وَلَكَ الْحَمْدُ** (التحفة ٣٧٠)

1064. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the *Imâm* says: '*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him),' then say: '*Rabbanâ wa lakal-ḥamd,*' (Our Lord, and to You be the praise).' Whoever says that and it coincides with the angels saying it, his previous sins will be forgiven." (*Ṣaḥîḥ*)

١٠٦٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قَالَ الْإِمَامُ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا رَبَّنَا وَلَكَ الْحَمْدُ، فَإِنَّهُ مَنْ وَافَقَ قَوْلُهُ قَوْلَ الْمَلَائِكَةِ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه مسلم، الصلوة، باب التسميع والتحميد والتأمين، ح:٤٠٩ عن قتيبة، والبخاري، الأذان، باب فضل: اللهم ربنا لك الحمد، ح:٧٩٦ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٨٨، والكبرى، ح: ٦٥٠.

Comments:

It appears that the angels who have been appointed over man also participate in prayer along with him; they particularly respond to the prayer-leader.

1065. It was narrated from Ḥiṭṭân bin 'Abdullâh that he heard Abû Mûsâ say: "The Prophet of Allâh ﷺ addressed us and taught us our *Sunnah* and our prayer. He said: 'When you pray, make your rows straight and let one of you lead you in prayer. When the *Imâm* says the *Takbîr*, then say the *Takbîr*. When he recites 'Not (the way) of those who earned Your anger, nor of those who went astray'[1] then say:

١٠٦٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا مُوسَى قَالَ: إِنَّ نَبِيَّ اللهِ ﷺ خَطَبَنَا وَبَيَّنَ لَنَا سُنَّتَنَا وَعَلَّمَنَا صَلَاتَنَا فَقَالَ: «إِذَا صَلَّيْتُمْ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ الْإِمَامُ فَكَبِّرُوا، وَإِذَا قَرَأَ ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا

[1] *Al-Fâtiḥah* 1:7.

﴿الضَّالِّينَ﴾ فَقُولُوا: آمِينَ يُجِبْكُمُ اللهُ، وَإِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ، قَالَ نَبِيُّ اللهِ ﷺ: فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ! رَبَّنَا وَلَكَ الْحَمْدُ يَسْمَعِ اللهُ لَكُمْ، فَإِنَّ اللهَ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَإِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ، قَالَ نَبِيُّ اللهِ ﷺ: فَتِلْكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ! وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، سَبْعُ كَلِمَاتٍ وَهِيَ تَحِيَّةُ الصَّلَاةِ».

"*Âmîn*," and Allâh will answer you. When he says the *Takbîr* and bows, then say the *Takbîr* and bow. The *Imâm* bows before you do and stands up before you do.' The Prophet of Allâh ﷺ said: 'This makes up for that. And when he says: "*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him)," then say: "*Allâhumma, Rabbanâ wa lakal-ḥamd* (O Allâh, our Lord, and to You be the praise)," Allâh will hear you, for Allâh has said on the lips of His Prophet ﷺ: "Allâh hears the one who praises Him." And when he (the *Imâm*) says the *Takbîr* and prostrates, then say the *Takbîr* and prostrate. The *Imâm* prostrates before you do and sits up before you do.' The Prophet of Allâh ﷺ said: 'This makes up for that. And when he is sitting, let the first thing that any one of you says be: *At-taḥiyyâtuṭ-ṭayyibâtuṣ-ṣalawâtu Lillâh, salâmun 'alayka ayyuhan-nabiyyu wa raḥmatullâhi wa barakâtuhu, salâmun 'alaynâ wa 'ala 'ibâdillâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha ill-Allâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluh* (All compliments, good words and prayers are due to Allâh, peace be upon you O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that there is none worthy of worship except Allâh and I bear witness that Muḥammad is His slave and Messenger) – seven phrases which are the greeting of the prayer.'" (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح: ٨٣١، وهو في الكبرىٰ، ح: ٦٥١.

Chapter 24. The Duration Of The Standing Between Rising Up From Bowing To Prostrating

(المعجم ٢٤) - قَدْرُ الْقِيَامِ بَيْنَ الرَّفْعِ مِنَ الرُّكُوعِ وَالسُّجُودِ (التحفة ٣٧١)

1066. It was narrated from Al-Barâ' bin 'Âzib that the bowing of the Messenger of Allâh ﷺ, and when he raised his head from bowing, and his prostration, and the time between the two prostration, were almost equal in length. (*Ṣaḥîḥ*)

١٠٦٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ رُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ السَّجْدَتَيْنِ، قَرِيبًا مِنَ السَّوَاءِ.

تخريج: أخرجه البخاري، الأذان، باب: وحد إتمام الركوع والاعتدال فيه والإطمأنينة، ح:٧٩٢، ومسلم، الصلٰوة، باب اعتدال أركان الصلٰوة وتخفيفها في صلٰوة، ح:٤٧١/ ١٩٤ من حديث شعبة به، وهو في الكبرٰى، ح:٦٥٢.

Comments:

This particular *Ḥadîth* provides a moment of contemplation and reflection for those who consider it reprehensible or undesirable to recite supplications when standing upright after the bowing posture (*Qawmah*) or when sitting between the two prostrations (*Jalsah*). The genuine prayer is only that one which corresponds to the Prophet's ﷺ *Sunnah* and not to juristic hair-splitting. Such hair-splitting, when it is not based on sound proofs, ruins the very beauty and calmness of the prayer and renders the prayer a mere physical exercise. And we seek refuge with Allâh!

Chapter 25. What Is To Be Said When Standing Up (After Bowing)

(المعجم ٢٥) - **بَابُ** مَا يَقُولُ فِي قِيَامِهِ ذٰلِكَ (التحفة ٣٧٢)

1067. It was narrated from Ibn 'Abbâs that when the Prophet ﷺ said: "*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him)" he said: "*Allâhumma, Rabbannâ lakal-ḥamd, mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shi'ta min shaî'in ba'd* (O Allâh, our Lord, to You be the praise, filling the heavens, filling the

١٠٦٧ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ الْحَرَّانِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ: حَدَّثَنَا هِشَامُ ابْنُ حَسَّانَ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» قَالَ: «اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

Earth, and filling whatever else You will.)" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الصلوة، باب ما يقول إذا رفع رأسه من الركوع، ح:٤٧٨ من حديث هشام به، وهو في الكبرٰى، ح:٦٥٣.

1068. It was narrated from Ibn 'Abbâs that when the Prophet ﷺ wanted to prostrate after bowing, he would say: "*Allâhumma, Rabbanâ wa lakal-ḥamd, mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shi'ta min shaî'in ba'd.* (O Allâh, our Lord, and to You be the praise, filling the heavens, filling the Earth, and filling whatever else You will)." (*Ḥasan*)

١٠٦٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنْ وَهْبِ بْنِ مَانُوسٍ الْعَدَنِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَرَادَ السُّجُودَ بَعْدَ الرَّكْعَةِ يَقُولُ: «اللَّهُمَّ! رَبَّنَا وَلَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ».

تخريج: [**إسناده حسن**] أخرجه أحمد: ١/ ٢٧٧ عن يحيى بن أبي بكير به، وهو في الكبرٰى، ح:٦٥٤ * وهب بن ميناس حسن الحديث كما في نيل المقصود، ح:٨٨٨، وللحديث شواهد كثيرة.

1069. It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ used to say: "*Sami' Allâhu liman ḥamidah, Rabbannâ lakal-ḥamd, mil'as-samâwâti wa mil'al-arḍi wa mil'a mâ shi'ta min shaî'in ba'd. Ahlath-thanâ'i wal-majdi khairu mâ qâlal-'abdu wa kullunâ laka 'abdun lâ mâni'a limâ a'ṭaita wa lâ yanfa'u dhâl-jaddi minkal-jadd* (Allâh hears the one who praises Him; Our Lord, to You be praise filling the heavens, filling the Earth, and filling whatever else You will, Lord of Glory and Majesty, the truest thing a slave had said, and we are all slaves to You. None can withhold what You grant, nor can the possession of an owner benefit him before You.)" (*Ṣaḥîḥ*)

١٠٦٩ - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ أَبُو أُمَيَّةَ الْحَرَّانِيُّ: حَدَّثَنَا مَخْلَدٌ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَطِيَّةَ بْنِ قَيْسٍ، عَنْ قَزَعَةَ بْنِ يَحْيَى، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ حِينَ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ، رَبَّنَا لَكَ الْحَمْدُ مِلْءَ السَّمَاوَاتِ وَمِلْءَ الْأَرْضِ وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ، أَهْلَ الثَّنَاءِ وَالْمَجْدِ خَيْرُ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ، لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

تخريج: أخرجه مسلم، الصلٰوة، باب ما يقول إذا رفع رأسه من الركوع، ح:٤٧٧ من حديث سعيد بن عبدالعزيز به، وهو في الكبرٰى، ح:٦٥٥.

1070. It was narrated from Hudhaifah that he prayed with the Messenger of Allâh ﷺ one night and he heard him say when he said the *Takbîr*: "*Allâhu Akbaru dhâl-jabarûti wal-malakûti wal-kibriyâ'i wal-'azamah* (Allâh is Most Great, the One Who has all power, sovereignty, magnificence and might.)" When bowing he would say: "*Subhâna Rabbîal-'Azîm* (Glory be to my Lord Almighty)." When he raised his head from bowing he would say: "*Lirabbîl-hamd, Lirabbîl-hamd* (To my Lord be praise, to my Lord be praise)." And when he prostrated (he said): "*Subhâna Rabbîal-A'la* (Glory be to my Lord Most High)." And between the two prostrations (he said): "*Rabbighfirlî, Rabbighfirlî* (Lord forgive me, Lord forgive me)." His standing, his bowing, when he raised his head from bowing, his prostration and the time between the two prostrations, were almost the same. **(*Sahîh*)**

١٠٧٠ - **أَخْبَرَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ، عَنْ رَجُلٍ مِنْ بَنِي عَبْسٍ، عَنْ حُذَيْفَةَ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ ذَاتَ لَيْلَةٍ فَسَمِعَهُ حِينَ كَبَّرَ قَالَ: «اللهُ أَكْبَرُ ذَا الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» وَكَانَ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ» وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «لِرَبِّيَ الْحَمْدُ لِرَبِّيَ الْحَمْدُ» وَفِي سُجُودِهِ «سُبْحَانَ رَبِّيَ الْأَعْلَى» وَبَيْنَ السَّجْدَتَيْنِ «رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي» وَكَانَ قِيَامُهُ وَرُكُوعُهُ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَسُجُودُهُ، وَمَا بَيْنَ السَّجْدَتَيْنِ، قَرِيبًا مِنَ السَّوَاءِ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الصلٰوة، باب ما يقول الرجل في ركوعه وسجوده، ح:٨٧٤ من حديث شعبة به، وهو في الكبرٰى، ح:٦٥٦ * أبوحمزة هو طلحة بن يزيد، ورجل من بني عبس هو صلة بن زفر كما جاء مصرحًا في رواية أخرى.

Chapter 26. The *Qunût* After Bowing

(المعجم ٢٦) - **بَابُ** الْقُنُوتِ بَعْدَ الرُّكُوعِ (التحفة ٣٧٣)

1071. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ prayed (saying the) *Qunût* after bowing for a month, supplicating

١٠٧١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَنَتَ رَسُولُ

against Ri'l, Dhakwân and 'Uṣayyah who had disobeyed Allâh and His Messenger." (*Ṣaḥîḥ*)

اللهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى رِعْلٍ وَذَكْوَانَ وَعُصَيَّةَ عَصَتِ اللَّهَ وَرَسُولَهُ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الرجيع ورعل وذكوان ... الخ، ح:٤٠٩٤، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... الخ، ح:٦٧٧/٢٩٩ من حديث سليمان التيمي به، وهو في الكبرى، ح:٦٥٧.

Comments:

One of their men treacherously obtained from the Prophet ﷺ some teachers, who were all reciters of the Qur'ân (lit. who had memorized the Qur'ân). That man took them to his district and killed all of them. In another incident ten of the Prophet's ﷺ Companions were martyred. These incidents had taken place a little after the Battle of Uhud. In the Battle of Uhud, the Muslims had suffered considerable losses. This continual loss of human lives made the Prophet ﷺ very sad. Thereupon, he set about reciting the *Al-Qunût An-Nâzilah*. (The term *Qunût* means being obedient, being humble, or the act of standing. *Al-Qunût An-Nâzilah* implies a special supplication which is made when Muslims are overtaken by a calamity or disaster).

Chapter 27. The *Qunût* During The *Subḥ* Prayer

(المعجم ٢٧) - **بَابُ** القُنُوتِ فِي صَلَاةِ الصُّبْحِ (التحفة ٣٧٤)

1072. It was narrated that Anas bin Mâlik was asked: "Did the Messenger of Allâh ﷺ say the *Qunût* in the *Ṣubḥ* prayer?" He said: "Yes." He was asked: "Was that before bowing or after?" He said: "After bowing." (*Ṣaḥîḥ*)

١٠٧٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ أَنَّ أَنَسَ بْنَ مَالِكٍ سُئِلَ: هَلْ قَنَتَ رَسُولُ اللهِ ﷺ فِي صَلَاةِ الصُّبْحِ؟ قَالَ: نَعَمْ، فَقِيلَ لَهُ: قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: بَعْدَ الرُّكُوعِ.

تخريج: أخرجه البخاري، الوتر، باب القنوت قبل الركوع وبعده، ح:١٠٠١ من حديث حماد ابن زيد، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... الخ، ح:٦٧٧/٢٩٨ من حديث أيوب به، وهو في الكبرى، ح:٦٥٨ .

Comments:

This is the very same *Qunût* which Imâm Ash-Shafi'î has understood to be the *Qunût* of *Fajr* or *Ṣubḥ* (dawn prayer); whereas the vast majority of scholars understand it to mean occasional recitation of *Al-Qunût An-Nâzilah*.

1073. It was narrated that Ibn Sîrîn said: "Some of those who prayed the *Ṣubḥ* prayer with the Messenger of Allâh ﷺ narrated to

١٠٧٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ يُونُسَ، عَنِ ابْنِ سِيرِينَ. قَالَ: حَدَّثَنِي بَعْضُ مَنْ صَلَّى مَعَ

me that when he said: '*Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him)' in the second *Rak'ah*, he stood for a while." (*Ṣaḥîḥ*)

رَسُولِ اللهِ ﷺ صَلَاةَ الصُّبْحِ فَلَمَّا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فِي الرَّكْعَةِ الثَّانِيَةِ قَامَ هُنَيْهَةً.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب القنوت في الصلوة، ح:١٤٤٦ من حديث بشر بن المفضل به، وهو في الكبرٰى، ح:٦٥٩ * يونس هو ابن عبيد.

Comments:

Imâm An-Nasâ'î has probably taken "he stood (calmly) for a while" to mean the *Qunût*, although Allâh's Messenger ﷺ used to recite certain supplications and remembrances after having performed the bowing posture. The *Qunût* is recited aloud and with the lifting of the hands, as is described explicitly in various narrations. (*Musnad Aḥmad* 3/3).

1074. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ raised his head in the second *Rak'ah* of the *Ṣubḥ* prayer, he said: 'O Allâh, save Al-Walîd bin Al-Walîd and Salamah bin Hishâm and 'Ayyâsh bin Abî Rabî'ah and those who are weak and oppressed in Makkah. O Allâh, intensify Your punishment on Muḍar and give them years (of famine) like the years of Yûsuf." (*Ṣaḥîḥ*)

١٠٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ قَالَ: حَفِظْنَاهُ مِنَ الزُّهْرِيِّ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا رَفَعَ رَسُولُ اللهِ ﷺ رَأْسَهُ مِنَ الرَّكْعَةِ الثَّانِيَةِ مِنْ صَلَاةِ الصُّبْحِ قَالَ: «اللَّهُمَّ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ ابْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ بِمَكَّةَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ سِنِينَ كَسِنِي يُوسُفَ».

تخريج: أخرجه البخاري، الأدب، باب تسمية الوليد، ح:٦٢٠٠، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... الخ، ح:٦٧٥ من سفيان بن عيينة به، وهو في الكبرٰى، ح:٦٦٠.

Comments:

The wording clearly demonstrates that this is *Al-Qunût An-Nâzilah*, which the Prophet ﷺ did not permanently recite.

1075. Abû Hurairah narrated that the Messenger of Allâh ﷺ used to supplicate in prayer when he said: "*Sami' Allâhu liman ḥamidah, Rabbanâ wa lakal-ḥamd* (Allâh hears those who praise Him; O our Lord, and to You be the praise),"

١٠٧٥ - حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ ابْنِ أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي مُحَمَّدٌ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ: كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو فِي

الصَّلَاةِ حِينَ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ». ثُمَّ يَقُولُ وَهُوَ قَائِمٌ قَبْلَ أَنْ يَسْجُدَ: «اللَّهُمَّ! أَنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ وَسَلَمَةَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ وَالْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ، اللَّهُمَّ اشْدُدْ وَطْأَتَكَ عَلَى مُضَرَ وَاجْعَلْهَا عَلَيْهِمْ كَسِنِي يُوسُفَ». ثُمَّ يَقُولُ: «اللَّهُ أَكْبَرُ» فَيَسْجُدُ وَضَاحِيَةُ مُضَرَ يَوْمَئِذٍ مُخَالِفُونَ لِرَسُولِ اللهِ ﷺ.

then he said while standing, before he prostrated: "O Allâh, save Al-Walîd bin Al-Walîd and Salamah bin Hishâm and 'Ayyâsh bin Abî Rabî'ah and those who are weak and oppressed in Makkah. O Allâh, intensify Your punishment on Muḍar and give them years (of famine) like the years of Yûsuf." Then he would say: "Allâh is Most Great" and then he prostrated. The people of Muḍar and their environs were opposed to the Messenger of Allâh ﷺ at that time. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التفسير، آل عمران، باب: "ليس لك من الأمر شيء"، ح: ٤٥٦٠، ومسلم، المساجد، باب استحباب القنوت في جميع الصلوات . . . الخ، ح: ٦٧٥ من حديث محمد بن مسلم الزهري به، وهو في الكبرٰى، ح: ٦٦١ .

(المعجم ٢٨) - بَابُ الْقُنُوتِ فِي صَلَاةِ الظُّهْرِ (التحفة ٣٧٥)

Chapter 28. The *Qunût* During The *Ẓuhr* prayer

١٠٧٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَأُقَرِّبَنَّ لَكُمْ صَلَاةَ رَسُولِ اللهِ ﷺ قَالَ: فَكَانَ أَبُو هُرَيْرَةَ يَقْنُتُ فِي الرَّكْعَةِ الْآخِرَةِ مِنْ صَلَاةِ الظُّهْرِ، وَصَلَاةِ الْعِشَاءِ الْآخِرَةِ، وَصَلَاةِ الصُّبْحِ بَعْدَ مَا يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» فَيَدْعُو لِلْمُؤْمِنِينَ وَيَلْعَنُ الْكَفَرَةَ.

1076. It was narrated from Abû Salamah, that Abû Hurairah said: "I shall explain to you the prayer of the Messenger of Allâh ﷺ." He said: "Abû Hurairah used to say the *Qunût* in the last *Rak'ah* of the *Ẓuhr* prayer, and the later *'Ishâ'* prayer, and the *Ṣubḥ*, after saying '*Sami' Allâhu liman ḥamidah*.' He would pray for the believers and curse the disbelievers." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب: (١٢٦)، ح: ٧٩٧، ومسلم، ح: ٦٧٦ (انظر الحديث السابق) من حديث هشام الدستوائي به، وهو في الكبرٰى، ح: ٦٦٢.

(المعجم ٢٩) - بَابُ الْقُنُوتِ فِي صَلَاةِ الْمَغْرِبِ (التحفة ٣٧٦)

Chapter 29. The *Qunût* During The *Magrib* Prayer

١٠٧٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ

1077. It was narrated from Al-Barâ'

bin 'Âzib that the Prophet ﷺ used to say the *Qunût* in *Ṣubḥ* and *Maghrib*. (One of the narrators) 'Ubaidullâh said: "Allâh's Messenger ﷺ used to." (*Ṣaḥîḥ*)

عَبْدِ الرَّحْمٰنِ، عَنْ سُفْيَانَ وَشُعْبَةَ، عَنْ عَمْرِو ابْنِ مُرَّةَ؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنِي يَحْيَى عَنْ شُعْبَةَ وَسُفْيَانَ قَالَا: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقْنُتُ فِي الصُّبْحِ وَالْمَغْرِبِ. وَقَالَ عُبَيْدُ اللَّهِ: إِنَّ رَسُولَ اللهِ ﷺ.

تخريج: أخرجه مسلم، المساجد، باب استحباب القنوت في جميع الصلوات ... إلخ، ح:٦٧٨ من حديث سفيان الثوري وشعبة به، وهو في الكبرٰى، ح:٦٦٣ من حديث عبيدالله بن سعيد فقط.

Comments:

In actuality, it was *Al-Qunût An-Nâzilah* that the Prophet ﷺ used to occasionally recite in various prayers. But some people have deemed it, instead of *Al-Qunût An-Nâzilah*, to mean the requisite *Al-Qunût* of the dawn and the sunset prayers. That means the Prophet ﷺ used to perform *Al-Qunût* in both these prayers perpetually. But there is agreement and consensus of the nation over the abandonment of *Al-Qunût* in the sunset prayer (*Maghrib*).

Chapter 30. Uttering Curses During The *Qunût*

(المعجم ٣٠) - بَابُ اللَّعْنِ فِي الْقُنُوتِ

(التحفة ٣٧٧)

1078. It was narrated from Anas: "The Messenger of Allâh ﷺ said the *Qunût* for a month." – (One of the narrators) Shu'bah said: "He cursed some men." Hishâm said: "He supplicated against some of the tribes of the 'Arabs." – "Then he stopped doing that after bowing." This is what Hishâm said. Shu'bah said, narrating from Qatâdah, from Anas that the Prophet ﷺ said the *Qunût* for a month, cursing Ri'l, Dhakwân and Liḥyân. (*Ṣaḥîḥ*)

١٠٧٨ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، وَهِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَنَتَ شَهْرًا قَالَ شُعْبَةُ: لَعَنَ رِجَالًا وَقَالَ هِشَامٌ: يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ، ثُمَّ تَرَكَهُ بَعْدَ الرُّكُوعِ هٰذَا قَوْلُ هِشَامٍ. وَقَالَ شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَنَتَ شَهْرًا يَلْعَنُ رِعْلًا وَذَكْوَانَ وَلِحْيَانَ.

تخريج: أخرجه مسلم، ح:٦٧٧/٣٠٣ (انظر الحديث السابق) من حديث شعبة، والبخاري، المغازي، باب غزوة الرجيع ورعل وذكوان ... إلخ، ح:٤٠٨٩، ومسلم، ح:٦٧٧/٣٠٤ من حديث هشام به، وهو في الكبرٰى، ح:٦٦٤.

Chapter 31. Cursing The Hypocrites During The *Qunût*

(المعجم ٣١) - **بَابُ** لَعْنِ الْمُنَافِقِينَ فِي الْقُنُوتِ (التحفة ٣٧٨)

1079. It was narrated from Sâlim, from his father, that he heard the Prophet ﷺ, when he raised his head in the last *Rak'ah* of the *Ṣubḥ* prayer, say: "O Allâh, curse so-and-so and so-and-so;" supplicating against some of the hypocrites. Then Allâh revealed the words: "Not for you is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the wrongdoers."[1] (*Ṣaḥîḥ*)

١٠٧٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ حِينَ رَفَعَ رَأْسَهُ مِنْ صَلَاةِ الصُّبْحِ مِنَ الرَّكْعَةِ الآخِرَةِ قَالَ: «اللَّهُمَّ! الْعَنْ فُلَانًا وَفُلَانًا» يَدْعُو عَلَى أُنَاسٍ مِنَ الْمُنَافِقِينَ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿لَيْسَ لَكَ مِنَ ٱلْأَمْرِ شَىْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَٰلِمُونَ﴾. [آل عمران: ١٢٨].

تخريج: أخرجه البخاري، المغازي، باب: "ليس لك من الأمر شيء ..."، ح:٤٠٦٩ وح:٤٥٥٩، ٧٣٤٦ من حديث معمر به، وهو في الكبرى، ح:٦٦٥، وقال النسائي: "لم يرو هذا الحديث أحد من الثقات إلا معمر"، وهذا لا يضر أصلاً.

Comments:

See *Ḥadîth* 1071.

Chapter 32. Not Saying The *Qunût*

(المعجم ٣٢) - تَرْكُ الْقُنُوتِ (التحفة ٣٧٩)

1080. It was narrated from Anas that the Messenger of Allâh ﷺ said the *Qunût* for one month, supplicating against one of the 'Arab tribes, then he stopped doing that. (*Ṣaḥîḥ*)

١٠٨٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَنَتَ شَهْرًا يَدْعُو عَلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ ثُمَّ تَرَكَهُ.

تخريج: [صحيح] تقدم، ح:١٠٧٨، وهو في الكبرى، ح:٦٦٦.

Comments:

The Prophet ﷺ called down his curse upon several of the tribes. See *Ḥadîth* number 1078.

1081. It was narrated from Abû Mâlik Al-Ashja'î that his father said: "I prayed behind the Messenger of

١٠٨١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ خَلَفٍ - هُوَ ابْنُ خَلِيفَةَ - عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ

[1] *Âl 'Imrân* 3:128.

أَبِيهِ قَالَ: صَلَّيْتُ خَلْفَ رَسُولِ اللهِ ﷺ فَلَمْ يَقْنُتْ، وَصَلَّيْتُ خَلْفَ أَبِي بَكْرٍ فَلَمْ يَقْنُتْ، وَصَلَّيْتُ خَلْفَ عُمَرَ فَلَمْ يَقْنُتْ، وَصَلَّيْتُ خَلْفَ عُثْمَانَ فَلَمْ يَقْنُتْ، وَصَلَّيْتُ خَلْفَ عَلِيٍّ فَلَمْ يَقْنُتْ، ثُمَّ قَالَ: يَا بُنَيَّ إِنَّهَا بِدْعَةٌ.

Allâh ﷺ and he did not say the *Qunût*, and I prayed behind Abû Bakr and he did not say the *Qunût*, and I prayed behind 'Umar and he did not say the *Qunût*, and I prayed behind 'Uthmân and he did not say the *Qunût*, and I prayed behind 'Alî and he did not say the *Qunût*." Then he said: "O my son, this is an innovation." (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في ترك القنوت، ح:٤٠٢، ٤٠٣، وابن ماجه، إقامة الصلوات، باب ماجاء في القنوت في صلوة الفجر، ح:١٢٤١ من حديث أبي مالك سعد بن طارق به، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:٦٦٧.

Comments:

To perpetuate *Al-Qunût's* recital is an innovation. Allâh's Messenger ﷺ used to recite *Al-Qunût An-Nâzilah* - the supplication for calamity or disaster - in times of need, occasionally. For further details, see *Ḥadîth* 1077.

Chapter 33. Cooling The Pebbles In Order To Prostrate On Them

(المعجم ٣٣) - **بَابُ تَبْرِيدِ الْحَصَى لِلسُّجُودِ عَلَيهِ** (التحفة ٣٨٠)

١٠٨٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا عَبَّادٌ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ الْحَارِثِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ الظُّهْرَ فَآخُذُ قَبْضَةً مِنْ حَصًى فِي كَفِّي أُبَرِّدُهُ، ثُمَّ أُحَوِّلُهُ فِي كَفِّي الْآخَرِ، فَإِذَا سَجَدْتُ وَضَعْتُهُ لِجَبْهَتِي.

1082. It was narrated that Jâbir bin 'Abdullâh said: "We used to pray *Ẓuhr* with the Messenger of Allâh ﷺ and I would take a handful of pebbles in my hand to cool them down, then I would pass them from one hand to the other, and when I prostrated I would put them down to lay my forehead on them." (***Ḥasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب وقت صلوة الظهر، ح:٣٩٩ من حديث عباد بن عباد به، وهو في الكبرٰى، ح:٦٦٨، وصححه ابن حبان(موارد)، ح:٢٦٧.

Comments:

The earth used to be burning hot. Placing the head directly upon the extremely hot ground was immensely hard. Therefore, to a fairly large degree, he would spread cooled pebbles and place his forehead upon them.

Chapter 34. The *Takbîr* When Prostrating

(المعجم ٣٤) - بَابُ التَّكْبِيرِ لِلسُّجُودِ

(التحفة ٣٨١)

1083. It was narrated that Muṭarrif said: "Imrân bin Ḥuṣain and I prayed behind 'Alî bin Abî Ṭâlib. When he prostrated he said the *Takbîr*, and when he raised his head from prostration he said the *Takbîr*, and when he stood up following two *Rak'ahs* he said the *Takbîr*, and when he had finished praying, 'Imrân took my hand and said: 'This reminded me of - he said aword meaning - the prayer of Muḥammad ﷺ.'" (*Ṣaḥîḥ*)

١٠٨٣ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ الْعَرَبِيِّ: حَدَّثَنَا حَمَّادٌ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ مُطَرِّفٍ قَالَ: صَلَّيْتُ أَنَا وَعِمْرَانُ بْنُ حُصَيْنٍ خَلْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ، فَكَانَ، إِذَا سَجَدَ كَبَّرَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ كَبَّرَ، وَإِذَا نَهَضَ مِنَ الرَّكْعَتَيْنِ كَبَّرَ، فَلَمَّا قَضَى صَلَاتَهُ أَخَذَ عِمْرَانُ بِيَدِي فَقَالَ: لَقَدْ ذَكَّرَنِي هٰذَا قَالَ: كَلِمَةً يَعْنِي صَلَاةَ مُحَمَّدٍ ﷺ.

تخريج:أخرجه البخاري، الأذان، باب إتمام التكبير في السجود، ح:٧٨٦، ومسلم، الصلٰوة، باب إثبات التكبير في كل خفض ورفع في الصلٰوة ... الخ، ح:٣٩٣ من حديث حماد ابن زيد به، وهو في الكبرٰى، ح:٦٦٩.

Comments:

It has preceded that during the lifetime of the Companions ﷺ, some prayer-leaders had become slothful in the matter of pronouncing the *Takbîr*. Either they did not pronounce it at all, or pronounced it in a very low tone, rather in a whisper. It was a sort of aberration without a plausible reason. Therefore, what they did was worth denouncing. But if there is any genuine excuse to do what they did, then that will be an altogether different matter.

1084. It was narrated that 'Abdullâh bin Ma'sûd said: "The Messenger of Allâh ﷺ used to say the *Takbîr* every time he went down and came up, and he would say the *Salâm* to his right and his left. And Abû Bakr and 'Umar used to do likewise." (*Ṣaḥîḥ*)

١٠٨٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُعَاذٌ وَيَحْيَى قَالَا: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ وَكَانَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللهُ عَنْهُمَا يَفْعَلَانِهِ.

تخريج: [صحيح] أخرجه أحمد:١/٣٨٦ عن يحيى القطان به، وهو في الكبرٰى، ح:٦٧٠، وقال الترمذي، الصلٰوة، باب ما جاء في التكبير عند الركوع والسجود، ح:٢٥٣، وقال:"حسن صحيح"، وللحديث شواهد كثيرة جدًا.

Comments:

"At every bowing and rising": There is exception in the matter of one's rising from the posture of bowing because, in that situation, instead of *Allâhu Akbar*, pronouncing *Sami' Allâhu liman hamidah* is the *Sunnah*.

Chapter 35. How One Should Go Down For Prostration

(المعجم ٣٥) - **بَابٌ:** كَيْفَ يَخِرُّ لِلسُّجُودِ

(التحفة ٣٨٢)

1085. It was narrated that Abû Bushr said: "I heard Yûsuf – meaning Ibn Mâhak – narrating that Ḥakîm said: 'I gave my pledge of allegiance to the Messenger of Allâh ﷺ, pledging that I would go down (in prostration) only after standing up from bowing.'" (*Ṣaḥîḥ*)

١٠٨٥ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ قَالَ: سَمِعْتُ يُوسُفَ - وَهُوَ ابْنُ مَاهَكٍ - يُحَدِّثُ عَنْ حَكِيمٍ قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ أَنْ لَا أَخِرَّ إِلَّا قَائِمًا.

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٣/ ٤٠٢ من حديث شعبة به، وهو في الكبرى، ح: ٦٧١ * حكيم هو ابن حزام رضي الله عنه.

Comments:

The meaning of this saying is: I would not directly sink down into the posture of prostration. I would rather stand upright from the bowing posture, and then I would sink down into the prostration.

Chapter 36. Raising The Hands Before Prostrating

(المعجم ٣٦) - **بَابٌ** رَفْعِ الْيَدَيْنِ لِلسُّجُودِ

(التحفة ٣٨٣)

1086. It was narrated from Mâlik bin Al-Ḥuwairith that he saw the Prophet ﷺ raise his hands when praying, when he bowed, when he raised his head from bowing, when he prostrated and when he raised his head from prostrating, until they were in level with the top part of his ears. (*Ṣaḥîḥ*)

١٠٨٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ [سَعِيدٍ] عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ فِي صَلَاتِهِ، إِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَإِذَا سَجَدَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ حَتَّى يُحَاذِيَ بِهِمَا فُرُوعَ أُذُنَيْهِ.

تخريج: [**إسناده ضعيف**] أخرجه الطحاوي في مشكل الآثار عن أحمد بن شعيب النسائي به، وهو في الكبرى، ح: ٦٧٢ ومن طريقه أخرجه ابن حزم في المحلى: ٤/ ٩٢ مسئله: ٤٤٢ * سعيد هو ابن أبي عروبة، وهو مدلس كما قال النسائي (سير أعلام النبلاء: ٧/ ٧٤)، وشيخه قتادة عنعن تقدم، ح: ٣٤، ولا يصح في هذا الباب شيء.

1087. It was narrated from Mâlik bin Al-Ḥuwairith that he saw the Prophet ﷺ raise his hands, a similar report. (*Ḍa'îf*)

١٠٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ رَفَعَ يَدَيْهِ فَذَكَرَ مِثْلَهُ.

تخريج: [**ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٧٣.

1088. It was narrated from Mâlik bin Al-Ḥuwairith that he saw the Prophet of Allâh ﷺ raise his hands when he started to pray, and he narrated a similar report and added: "When he bowed he did likewise, and when he raised his head from bowing he did likewise, and when he raised his head from prostration he did likewise." (*Ḍa'îf*)

١٠٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ: أَنَّهُ رَأَى نَبِيَّ اللهِ ﷺ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ فَذَكَرَ نَحْوَهُ وَزَادَ فِيهِ: وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذٰلِكَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذٰلِكَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَعَلَ مِثْلَ ذٰلِكَ.

تخريج: [**ضعيف**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦٧٤.

Chapter 37. Not Raising The Hands When Prostrating

(المعجم ٣٧) - تَرْكُ رَفْعِ الْيَدَيْنِ عِنْدَ السُّجُودِ (التحفة ٣٨٤)

1089. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ used to raise his hands when he started to pray, and when he bowed, and when he stood up, but he did not do that when he prostrated." (*Ṣaḥîḥ*)

١٠٨٩ - أَخْبَرَنِي مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ الْمُحَارِبِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ، وَكَانَ لَا يَفْعَلُ ذٰلِكَ فِي السُّجُودِ.

تخريج: [**صحيح**] تقدم، ح:٨٧٨، وهو في الكبرٰى، ح:٦٧٥.

Chapter 38. The First Part Of The Body That Should Reach The Ground When A Person Prostrates

(المعجم ٣٨) - **بَابٌ** أَوَّلِ مَا يَصِلُ إِلَى الأَرْضِ مِنَ الإِنْسَانِ فِي سُجُودِهِ (التحفة ٣٨٥)

1090. It was narrated that Wâ'il bin Ḥujr said: "I saw the Messenger of Allâh ﷺ when he prostrated, he lowered his knees before his hands, and when he came up he raised his hands before his knees." (*Ḍa'îf*)

١٠٩٠ - **أَخْبَرَنَا** الْحُسَيْنُ بْنُ عِيسَى الْقُومَسِيُّ الْبَسْطَامِيُّ: حَدَّثَنَا يَزِيدُ [وَهُوَ ابْنُ هَارُونَ] أَخْبَرَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب: كيف يضع ركبتيه قبل يديه، ح:٨٣٨ عن الحسين بن عيسى به، وهو في الكبرٰى، ح:٦٧٦، وحسنه الترمذي، ح:٢٦٨، وصححه ابن خزيمة، وابن حبان * شريك مدلس، رماه بالتدليس الدارقطني وغيره وكان يتبرأ من التدليس، ولعل هذه البراءة كانت بعد اختلاطه، والله أعلم، فالحديث ضعيف من أجل عنعنته.

1091. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Is there any one of you who would kneel as a camel kneels when praying?'" (*Ḥasan*)

١٠٩١ - **أَخْبَرَنَا** قُتَيْبَةُ : حَدَّثَنَا عَبْدُ اللهِ ابْنُ نَافِعٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ حَسَنٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَعْمِدُ أَحَدُكُمْ فِي صَلَاتِهِ فَيَبْرُكَ كَمَا يَبْرُكُ الْجَمَلُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب: كيف يضع ركبتيه قبل يديه، ح:٨٤١، والترمذي، الصلوة، باب آخر منه، ح:٢٦٩ عن قتيبة به، وهو في الكبرٰى، ح:٦٧٧، وقال الترمذي: "غريب"، وصححه عبدالحق الإشبيلي، وقواه النووي وغيره، وله شواهد عند ابن خزيمة، والحاكم وغيرهما انظر الحديث الآتي:(١٠٩٣).

1092. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When one of you prostrates, let him put his hands down before his knees, and not kneel like a camel.'" (*Ḥasan*)

١٠٩٢ - **أَخْبَرَنَا** هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ مِنْ كِتَابِهِ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْحَسَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

قَالَ رَسُولُ اللهِ ﷺ: «إِذَا سَجَدَ أَحَدُكُمْ فَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ، وَلَا يَبْرُكْ بُرُوكَ الْبَعِيرِ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح:٦٧٨ .

Comments:

The truth of the matter is that the hands should be placed first, then the knees, because this accords with human nature. Allâh Most High has bestowed man with hands for support. Animals are helpless because they do not have hands. They, therefore, rise and sit without taking support; rather they do everything without hands - eating, drinking, hitting, etc. But for man the use of hands is essential. Placing the knees first brings about similarity with animals.

Chapter 39. Putting The Hands Down Along With The Face When Prostrating

(المعجم ٣٩) - **بَابٌ** وَضْعِ الْيَدَيْنِ مَعَ الْوَجْهِ فِي السُّجُودِ (التحفة ٣٨٦)

1093. It was narrated from Ibn 'Umar in a *Marfû'* report that the hands prostrate as the face prostrates, so when one you of puts his face down he should put his hands down, and when he raises (the face) he should raise (the hands) too. (*Saḥîḥ*)

١٠٩٣ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ دَلُّوَيْه: حَدَّثَنَا ابْنُ عُلَيَّةَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَفَعَهُ قَالَ: إِنَّ الْيَدَيْنِ تَسْجُدَانِ كَمَا يَسْجُدُ الْوَجْهُ، فَإِذَا وَضَعَ أَحَدُكُمْ وَجْهَهُ فَلْيَضَعْ يَدَيْهِ، وَإِذَا رَفَعَهُ فَلْيَرْفَعْهُمَا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب أعضاء السجود، ح:٨٩٢ من حديث إسماعيل ابن علية به، وهو في الكبرى، ح:٦٧٩، وصححه الحاكم على شرط الشيخين: ١/ ٢٢٦، ٢٢٧، ووافقه الذهبي، وله طريق آخر صحيح موقوف في الموطأ.

Comments:

The objective is to demonstrate that it is not enough to place the face on the ground, but the hands should also be put on the ground around the face, so that their prostration also occurs. There is elucidation of this matter in the upcoming narration.

Chapter 40. On How Many (Parts Of The Body) Does One Prostrate On?

(المعجم ٤٠) - **بَابٌ**: عَلَى كَمِ السُّجُودُ (التحفة ٣٨٧)

1094. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ was

١٠٩٤ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

commanded to prostrate on seven parts of his body and not to tuck up his hair or his garment." (*Ṣaḥîḥ*)

أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْضَاءٍ، وَلَا يَكُفَّ شَعْرَهُ وَلَا ثِيَابَهُ.

تخريج: أخرجه البخاري، الأذان، باب: لا يكف شعرًا، ح:٨١٥، ومسلم، الصلوٰة، باب أعضاء السجود والنهي عن كف الشعر ... إلخ، ح:٤٩٠ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٦٨٠.

Comments:

1. Seven limbs mean the two hands, the two knees, the two feet, and the face. All these limbs should touch the ground. If any limb lifts up for a little while, it is another matter. Collectively, the prostration should be performed on these seven limbs.
2. While sinking into the posture of prostration, one should not gather one's hair or garments with a view to protecting them from dust. They should be allowed to come in touch with the ground. This will generate humility. Arrogance will be repelled from one's mind and heart.

Chapter 41. Explanation Of That

(المعجم ٤١) - تَفْسِيرُ ذَلِكَ (التحفة ٣٨٨)

1095. It was narrated from Al-'Abbâs bin 'Abdul-Muṭṭalib that he heard the Messenger of Allâh ﷺ say: "When a person prostrates, seven parts of his body prostrate: his face, his two palms, his two knees and his two feet." (*Ṣaḥîḥ*)

١٠٩٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ سَجَدَ مِنْهُ سَبْعَةُ آرَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

تخريج: أخرجه مسلم، الصلوٰة، باب أعضاء السجود والنهي عن كف الشعر ... إلخ، ح:٤٩١ عن قتيبة به، وهو في الكبرٰى، ح:٦٨١.

Chapter 42. Prostrating On One's Forehead

(المعجم ٤٢) - السُّجُودُ عَلَى الْجَبِينِ (التحفة ٣٨٩)

1096. It was narrated that Abû Sa'eed Al-Khudrî said: "My two eyes saw the traces of water and mud on the forehead and nose of the Messenger of Allâh ﷺ, from his praying *Qiyâm* on the night of the twenty-first." (*Ṣaḥîḥ*) (This was narrated) in an abridged form.

١٠٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ، حَدَّثَنِي مَالِكٌ، عَنْ يَزِيدَ بْنِ عَبْدِاللهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: فَبَصُرَتْ

عَيْنَايَ رَسُولَ اللهِ ﷺ عَلَى جَبِينِهِ وَأَنْفِهِ أَثَرَ الْمَاءِ وَالطِّينِ مِنْ صُبْحِ لَيْلَةِ إِحْدَى وَعِشْرِينَ. مُخْتَصَرٌ.

تخريج: أخرجه البخاري، الاعتكاف، باب الاعتكاف في العشر الأواخر، ح:٢٠٢٧ من حديث مالك، ومسلم، الصيام، باب فضل ليلة القدر والحث على طلبها ... إلخ، ح:١١٦٧/ ٢١٤ من حديث يزيد بن عبدالله به، وهو في الكبرٰى، ح:٦٨٢، والموطأ (رواية ابن القاسم، ح:٥١٦، ورواية يحيى بن يحيى: ١/ ٣١٩ بطوله).

Comments:

It is essential that the forehead touches the ground because prostration itself signifies placing one's forehead on the ground, except if there is any excuse - or e.g. one has a tumour, pimple, backache, or headache preventing one from placing one's forehead on the earth.

Chapter 43. Prostrating On One's Nose

(المعجم ٤٣) - السُّجُودُ عَلَى الأَنْفِ

(التحفة ٣٩٠)

1097. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "I have been commanded to prostrate on seven, and not to tuck up my hair nor my garment: the forehead, the nose, the hands, the knees and the feet." *(Sahîh)*

١٠٩٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَيُونُسُ بْنُ عَبْدِ الأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ، لَا أَكُفَّ الشَّعْرَ وَلَا الثِّيَابَ: الْجَبْهَةِ وَالأَنْفِ وَالْيَدَيْنِ وَالرُّكْبَتَيْنِ وَالْقَدَمَيْنِ».

تخريج: أخرجه مسلم، الصلوٰة، باب أعضاء السجود والنهي عن كف الشعر والثوب وعقص الرأس في الصلوٰة، ح:٤٩٠/ ٢٣١ من حديث ابن وهب، والبخاري، الأذان، باب السجود على الأنف، ح:٨١٢ من حديث عبدالله بن طاوس به، وهو في الكبرٰى، ح:٦٨٣.

Comments:

In this narration, the forehead and the nose are considered as one limb. In terms of the ruling described, both of them combined together become one limb. Since both of them are parts of one limb - the face - each of them ought to touch the ground.

Chapter 44. Prostrating On The Hands

(المعجم ٤٤) - السُّجُودُ عَلَى الْيَدَيْنِ
(التحفة ٣٩١)

1098. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "I have been commanded to prostrate on seven bones: on the forehead" – and he pointed with his hand – "on the nose, the hands, the knees and the ends of the feet." (*Ṣaḥîḥ*)

١٠٩٨ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ النَّسَائِيُّ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبٌ عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ عَلَى الْجَبْهَةِ» وَأَشَارَ بِيَدِهِ «عَلَى الأَنْفِ، وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ، وَأَطْرَافِ الْقَدَمَيْنِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٦٨٤ .

Comments:

In this *Ḥadîth* occurs the term *'Azm*, which denotes "bone." But what is meant is merely a limb. That being said, each limb - such as a hand or a foot - consists of several bones and joints.

Chapter 45. Prostrating On The Knees

(المعجم ٤٥) - السُّجُودُ عَلَى الرُّكْبَتَيْنِ
(التحفة ٣٩٢)

1099. It was narrated from Ibn 'Abbâs: "The Prophet ﷺ was commanded to prostrate on seven – and he was forbidden to tuck up his hair and garment – on his hands, his knees, the edges of his feet." Sufyân said: "Ibn Ṭâwûs said to us: 'He put his hand on his forehead and moved it down to his nose and said: This is one thing.'" (*Ṣaḥîḥ*)

١٠٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعٍ - وَنُهِيَ أَنْ يَكْفِتَ الشَّعْرَ وَالثِّيَابَ - عَلَى يَدَيْهِ وَرُكْبَتَيْهِ وَأَطْرَافِ أَصَابِعِهِ. قَالَ سُفْيَانُ: قَالَ لَنَا ابْنُ طَاوُسٍ: وَوَضَعَ يَدَيْهِ عَلَى جَبْهَتِهِ وَأَمَرَّهَا عَلَى أَنْفِهِ قَالَ: هٰذَا وَاحِدٌ وَاللَّفْظُ لِمُحَمَّدٍ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٦٨٥.

Comments:

Imâm An-Nasâ'î heard this report from two Shaikhs: Muḥammad bin Mansûr and 'Abdullâh bin Muḥammad. The wording used in this narration is of

Muḥammad bin Mansûr. 'Abdullâh bin Muḥammad's phrasing could be a little different, though both mean the same.

Chapter 46. Prostrating On The Feet

(المعجم ٤٦) - **بَابُ** السُّجُودِ عَلَى الْقَدَمَيْنِ (التحفة ٣٩٣)

1100. It was narrated from 'Abbâs bin 'Abdul-Muṭṭalib that he heard the Messenger of Allâh ﷺ say: "When a person prostrates, seven parts of his body prostrate with him: *his forehead, his two hands, his two knees and his two feet.*" (*Ṣaḥîḥ*)

١١٠٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ، عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: أَخْبَرَنَا ابْنُ الْهَادِ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا سَجَدَ الْعَبْدُ، سَجَدَ مَعَهُ سَبْعَةُ آرَابٍ وَجْهُهُ وَكَفَّاهُ وَرُكْبَتَاهُ وَقَدَمَاهُ».

تخريج: [صحيح] تقدم، ح:١٠٩٥، وهو في الكبرٰى، ح:٦٨٦.

Chapter 47. Placing The Feet Upright During Prostration

(المعجم ٤٧) - **بَابُ** نَصْبِ الْقَدَمَيْنِ فِي السُّجُودِ (التحفة ٣٩٤)

1101. It was narrated that 'Âishah said: "I noticed the Messenger of Allâh ﷺ was missing one night, and I found him when he was prostrating with his feet held upright, and he was saying; *'Allâhumma, innî a'ûdhu biriḍâka min sakhaṭik, wa bimu'âfatika min 'uqûbatik, wa bika minka lâ uḥsî thanâ'an 'alaika anta kamâ athnaita 'ala nafsik* (O Allâh, I seek refuge with Your pleasure from Your wrath, in Your forgiveness from Your punishment and in You from You. I cannot praise You enough, You are as You have praised Yourself.)'" (*Ṣaḥîḥ*)

١١٠١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللهِ ﷺ ذَاتَ لَيْلَةٍ فَانْتَهَيْتُ إِلَيْهِ وَهُوَ سَاجِدٌ وَقَدَمَاهُ مَنْصُوبَتَانِ وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَبِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

تخريج: [صحيح] تقدم، ح:١٦٩، وهو في الكبرٰى، ح:٦٨٧.

Comments:

In the posture of prostration, the feet should remain erect (resting on the bottom of their toes, heels up) and the heels joined together. There should be no distance between them. As far as possible, the toes should be turned in such a way that their fronts point toward the *Qiblah*; the ones that could not be turned should be made to touch the ground. If small toes do not touch the ground, then there is no harm in that.

Chapter 48. Bending The Toes (So That They Point Toward The *Qiblah*) During Prostration

(المعجم ٤٨) - **بَابُ** فَتْخِ أَصَابِعِ الرِّجْلَيْنِ فِي السُّجُودِ (التحفة ٣٩٥)

1102. It was narrated that Abû Ḥumaid As-Sâ'idî said: "When the Prophet ﷺ fell to the ground during prostration, he held his arms away from his sides and bent his toes." (*Ṣaḥîḥ*) (It was narrated) in abridged form.

١١٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أَهْوَى إِلَى الْأَرْضِ سَاجِدًا، جَافَى عَضُدَيْهِ عَنْ إِبْطَيْهِ وَفَتَخَ أَصَابِعَ رِجْلَيْهِ. مُخْتَصَرٌ.

تخريج: [إسناده صحيح] وتقدم طرفه، ح:١٠٤٠، وهو في الكبرٰى، ح:٦٨٨.

Chapter 49. Placement Of The Hands When Prostrating

(المعجم ٤٩) - **بَابُ** مَكَانِ الْيَدَيْنِ مِنَ السُّجُودِ (التحفة ٣٩٦)

1103. It was narrated that Wâ'il bin Ḥujr said: "I came to Al-Madînah and said: 'I am going to watch the Messenger of Allâh ﷺ pray. He said the *Takbîr* and raised his hands until I saw his thumbs near his ears. When he wanted to bow, he said the *Takbîr* and raised his hands. Then he raised his head and said: '*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him).' Then he said the *Takbîr* and prostrated, and his hands were in the same position in relation to his ears as when he started the prayer." (*Ṣaḥîḥ*)

١١٠٣ - أَخْبَرَنِي أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ يَذْكُرُ عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: قَدِمْتُ الْمَدِينَةَ فَقُلْتُ: لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللهِ ﷺ، فَكَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ إِبْهَامَيْهِ قَرِيبًا مِنْ أُذُنَيْهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ كَبَّرَ وَرَفَعَ يَدَيْهِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» ثُمَّ كَبَّرَ وَسَجَدَ فَكَانَتْ يَدَاهُ مِنْ أُذُنَيْهِ عَلَى الْمَوْضِعِ الَّذِي اسْتَقْبَلَ بِهِمَا الصَّلَاةَ.

تخريج: [إسناده صحيح] تقدم، ح:٨٩٠، وهو في الكبرٰى، ح:٦٨٩ .

Comments:

At the time of the commencement of prayer, the lifting of the two hands could be performed parallel to the ears or to the shoulders. In the same manner, in the posture of prostration, the hands could be placed parallel to the ears or to the shoulders as well as according to the *Tatbîq*, which has already been described concerning the lifting of the two hands - *Raf Al-Yadayn*.

Chapter 50. The Prohibition Of Resting One's Forearms On The Ground When Prostrating

(المعجم ٥٠) - **بَابُ** النَّهْيِ عَنْ بَسْطِ الذِّرَاعَيْنِ فِي السُّجُودِ (التحفة ٣٩٧)

1104. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Do not rest your forearms on the ground like a dog when prostrating." (*Ṣaḥîḥ*)

١١٠٤ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَابْنُ هَارُونَ - قَالَ: حَدَّثَنَا أَبُو الْعَلَاءِ - وَاسْمُهُ أَيُّوبُ بْنُ أَبِي مِسْكِينٍ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا يَفْتَرِشْ أَحَدُكُمْ ذِرَاعَيْهِ فِي السُّجُودِ افْتِرَاشَ الْكَلْبِ».

تخريج: [صحيح] أخرجه أحمد:٣/٢٣١ من حديث أبي العلاء به، وتقدم طرفه، ح:١٠٢٩، وهو في الكبرٰى، ح:٦٩٠.

Comments:

When a dog sits or lies down on the earth, it spreads its forearms on the ground. A worshipper ought to keep his arms well apart from the ground, from the thighs, and from his sides.

Chapter 51. Description Of Prostration

(المعجم ٥١) - **بَابُ** صِفَةِ السُّجُودِ (التحفة ٣٩٨)

1105. It was narrated that Abû Isḥâq said: "Al-Barâ' described the prostration to us. He placed his hands on the ground and raised his posterior and said: 'This is what I saw the Messenger of Allâh ﷺ doing.'" (*Ḍa'if*)

١١٠٥ - **أَخْبَرَنَا** عَلِيُّ بْنُ حُجْرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ قَالَ: وَصَفَ لَنَا الْبَرَاءُ السُّجُودَ فَوَضَعَ يَدَيْهِ بِالْأَرْضِ وَرَفَعَ عَجِيزَتَهُ وَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلٰوة، باب صفة السجود، ح:٨٩٦ من حديث شريك القاضي به، وتقدم حاله، ح:١٠٩٠، وهو في الكبرٰى، ح:٦٩١ * شريك عنعن.

1106. It was narrated from Al-Barâ' that when the Messenger of Allâh ﷺ prayed he would *Jakhkha*[1] (***Hasan***)

١١٠٦ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا ابْنُ شُمَيْلٍ، - هُوَ النَّضْرُ - قَالَ: أَخْبَرَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا صَلَّى جَخَّى.

تخريج: [حسن] أخرجه البيهقي: ٢/ ١١٥ من حديث النضر بن شميل به، وهو في الكبرٰى، ح:٦٩٢، وصححه ابن خزيمة، ح:٦٤٧، ونقل البيهقي عن أبي زكريا العنبري قال: "جخ الرجل في صلاته، إذا مد ضبعيه وتجافى في الركوع والسجود"، وللحديث شواهد عند أبي داود، ح:٩٠٠ وغيره.

Comments:

"*Jakhkha*" means he kept his arms apart from his sides and kept them raised up above the ground. And he kept his stomach apart from his thighs. There is no difference between a man and woman on this issue.

1107. It was narrated from 'Abdullâh bin Mâlik bin Buhainah that when the Messenger of Allâh ﷺ prayed he held his arms out so much that the whiteness of his armpits appeared. (***Sahîh***)

١١٠٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ ابْنِ بُحَيْنَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا صَلَّى فَرَّجَ بَيْنَ يَدَيْهِ حَتَّى يَبْدُوَ بَيَاضُ إِبْطَيْهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٦٤، ومسلم، الصلٰوة، باب الاعتدال في السجود، ووضع الكفين على الأرض ... إلخ، ح:٤٩٥ عن قتيبة به، وهو في الكبرٰى، ح:٦٩٣.

Comments:

Allâh's Messenger ﷺ kept his underarm hair clean; consequently, the white skin was discernible, or the whiteness around hair may have been meant.

1108. It was narrated that Abû Hurairah said: "If I were in front of the Messenger of Allâh ﷺ I would be able to see the whiteness of his

١١٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ،

[1] Hold his arms out from his sides and keep his stomach up off the ground as explained in *An-Nihâyah*.

armpits." (One of the narrators) Abû Mijlaz said: "It is as if he said that because he was praying." (*Ḥasan*)

عَنْ أَبِي هُرَيْرَةَ قَالَ: لَوْ كُنْتُ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ لَأَبْصَرْتُ إِبْطَيْهِ، قَالَ أَبُو مِجْلَزٍ: كَأَنَّهُ قَالَ ذٰلِكَ لِأَنَّهُ فِي صَلَاةٍ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلٰوة، باب من ذكر أنه يرفع يديه إذا قام من الثنتين، ح:٧٤٦ من حديث عمران به، وهو في الكبرٰى، ح:٦٩٤.

1109. It was narrated from 'Ubaidullâh bin 'Abdullâh bin Aqram that his father said: "I prayed with the Messenger of Allâh ﷺ and I used to see the whiteness of his armpits when he prostrated." (*Ṣaḥîḥ*)

١١٠٩ - **أَخْبَرَنَا** عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ أَقْرَمَ عَنْ أَبِيهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ فَكُنْتُ أَرَى عُفْرَةَ إِبْطَيْهِ إِذَا سَجَدَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الصلٰوة، باب ماجاء في التجافي في السجود، ح:٢٧٤ من حديث داود به، وقال: "حسن، لا نعرفه إلا من حديث داود بن قيس"، وهو في الكبرٰى، ح:٦٩٥.

Chapter 52. Holding The Arms Out From One's Side When Prostrating

(المعجم ٥٢) - **بَابُ** التَّجَافِي فِي السُّجُودِ (التحفة ٣٩٩)

1110. It was narrated from Maimûnah that when the Prophet ﷺ prostrated he would hold his arms out from his sides so that if a lamb wanted to pass beneath his arms it would be able to do so. (*Ṣaḥîḥ*)

١١١٠ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللهِ - وَهُوَ ابْنُ عَبْدِاللهِ بْنِ الْأَصَمِّ - عَنْ عَمِّهِ يَزِيدَ - وَهُوَابْنُ الْأَصَمِّ - عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا سَجَدَ جَافَى يَدَيْهِ حَتَّى لَوْ أَنَّ بَهْمَةً أَرَادَتْ أَنْ تَمُرَّ تَحْتَ يَدَيْهِ مَرَّتْ.

تخريج: أخرجه مسلم، الصلٰوة، باب الاعتدال في السجود ووضع الكفين على الأرض . . . الخ، ح:٤٩٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦٩٧، أخرجه أبو داود، الصلٰوة، باب صفة السجود، ح:٨٩٨ عن قتيبة به.

Chapter 53. Moderation In Prostration

(المعجم ٥٣) - **بَابُ** الِاعْتِدَالِ فِي السُّجُودِ (التحفة ٤٠٠)

1111. It was narrated that Qatadâh

١١١١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

said: "I heard Anas (narrate) that the Messenger of Allâh ﷺ said: 'Be moderate in prostration and do not rest your forearms along the ground like a dog.'" (*Ṣaḥîḥ*)

أَخْبَرَنَا عَبْدَةُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ؛ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا عَنْ رَسُولِ اللهِ ﷺ قَالَ: «اعْتَدِلُوا فِي السُّجُودِ وَلَا يَبْسُطْ أَحَدُكُمْ ذِرَاعَيْهِ انْبِسَاطَ الْكَلْبِ» اللَّفْظُ لِإِسْحَاقَ.

تخريج: [صحيح] تقدم، ح:١٠٢٩، وهو في الكبرٰى، ح:٦٩٨.

Comments:

See *Ḥadîth* 1029.

Chapter 54. Maintaining One's Back (At Ease) When Prostrating

(المعجم ٥٤) - بَابُ إِقَامَةِ الصُّلْبِ فِي السُّجُودِ (التحفة ٤٠١)

1112. It was narrated that Abû Ma'sûd said: "The Messenger of Allâh ﷺ said: 'No prayer is valid in which a man does not maintain his back (at ease) when bowing and prostrating.'" (*Ṣaḥîḥ*)

١١١٢ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ الْمَرْوَزِيُّ قال: أَخْبَرَنَا عِيسَى - وَهُوَ ابْنُ يُونُسَ - عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُجْزِىءُ صَلَاةٌ لَا يُقِيمُ الرَّجُلُ فِيهَا صُلْبَهُ فِي الرُّكُوعِ وَالسُّجُودِ».

تخريج: [إسناده صحيح] تقدم، ح:١٠٢٨، وهو في الكبرٰى، ح:٦٩٩.

Comments:

See *Ḥadîth* 1028.

Chapter 55. The Prohibition Of Pecking Like A Crow

(المعجم ٥٥) - بَابُ النَّهْيِ عَنْ نُقْرَةِ الْغُرَابِ (التحفة ٤٠٢)

1113. 'Abdur-Raḥmân bin Shibl said that the Messenger of Allâh ﷺ forbade three things: "Pecking like a crow, resting one's forearms on the ground like a predator, and allocating the same place for prayer like a camel gets used to a certain place." (*Ḍa'îf*)

١١١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ، عَنْ جَعْفَرِ ابْنِ عَبْدِ اللهِ أَنَّ تَمِيمَ بْنَ مَحْمُودٍ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ شِبْلٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ

ﷺ نَهَى عَنْ ثَلَاثٍ عَنْ نَقْرَةِ الْغُرَابِ، وَافْتِرَاشِ السَّبُعِ، وَأَنْ يُوَطِّنَ الرَّجُلُ الْمُقَامَ لِلصَّلَاةِ كَمَا يُوَطِّنُ الْبَعِيرُ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصلٰوة، باب صلٰوة من لا يقيم صلبه في الركوع والسجود، ح:٨٦٢، وابن ماجه، إقامة الصلوات، باب ما جاء في توطين المكان في المسجد يصلي فيه، ح:١٤٢٩ من حديث جعفر بن عبدالله به، وهو في الكبرٰى، ح:٦٩٦، وصححه ابن خزيمة، ح:٦٦٢،١٣١٩، وابن حبان، ح:٤٧٦، والحاكم:١/٢٢٩، والذهبي * تميم بن محمود ضعفه البخاري والجمهور، وضعفه راجح، وله شاهد ضعيف في مسند أحمد (٥/٤٤٧).

Comments:

Pecking like a crow denotes performing a very light prostration, so much so that an onlooker might feel he is pecking (like a bird).

Chapter 56. The Prohibition Of Tucking Up The Hair When Prostrating

(المعجم ٥٦) - بَابُ النَّهْيِ عَنْ كَفِّ الشَّعْرِ فِي السُّجُودِ (التحفة ٤٠٣)

1114. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "I have been commanded to prostrate on seven and not to tuck up my hair or garment." (*Ṣaḥîḥ*)

١١١٤ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ عَنْ يَزِيدَ - وَهُوَابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا شُعْبَةُ وَ رَوْحٌ - يَعْنِي ابْنَ الْقَاسِمِ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةٍ وَلَا أَكُفَّ شَعْرًا وَلَا ثَوْبًا».

تخريج: [**صحيح**] تقدم، ح:١٠٩٤، وهو في الكبرٰى، ح:٧٠٠.

Comments:

Getting soiled with dust repels arrogance and vain conceit, and produces humility in a person's temperament.

Chapter 57. The Likeness Of One Who Prays With His Hair Bound Behind Him

(المعجم ٥٧) - بَابُ مَثَلِ الَّذِي يُصَلِّي وَهُوَ مَعْقُوصٌ (التحفة ٤٠٤)

1115. It was narrated from 'Abdullâh bin 'Abbâs that he saw

١١١٥ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ

الْأَسْوَدِ بْنِ عَمْرِو السَّرْحِيُّ مِنْ وُلْدِ عَبْدِ اللهِ ابْنِ سَعْدِ بْنِ أَبِي سَرْحٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ بُكَيْرًا حَدَّثَهُ أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّهُ رَأَى عَبْدَ اللهِ بْنَ الْحَارِثِ يُصَلِّي وَرَأْسُهُ مَعْقُوصٌ مِنْ وَرَائِهِ، فَقَامَ فَجَعَلَ يَحُلُّهُ، فَلَمَّا انْصَرَفَ أَقْبَلَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: مَا لَكَ وَرَأْسِي؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا مَثَلُ هٰذَا مَثَلُ الَّذِي يُصَلِّي وَهُوَ مَكْتُوفٌ».

'Abdullâh bin Al-Ḥârith praying with his hair bound behind him. He stopped and started to undo it. When he finished he turned to Ibn 'Abbâs and said: "What were you doing to my head?" He said: "I heard the Messenger of Allâh ﷺ say: 'The likeness of this is that of one who prays with his hands tied behind his neck.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الصلوة، باب أعضاء السجود والنهي عن كف الشعر ... إلخ، ح: ٤٩٢ عن عمرو بن سواد به، وهو في الكبرٰى، ح: ٧٠١.

Comments:

As a person whose hands are tied behind himself would perform the prayer deficiently, likewise a person with his hair tied at the rear deprives his hair from reward; instead, had his hair touched the ground, the prostration of his hair also might have been considered, and he would have been recompensed.

Chapter 58. The Prohibition Of Tucking Up One's Garment When Prostrating

(المعجم ٥٨) - **بَابُ النَّهْيِ عَنْ كَفِّ الثِّيَابِ فِي السُّجُودِ** (التحفة ٤٠٥)

١١١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أُمِرَ النَّبِيُّ ﷺ أَنْ يَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ وَنُهِيَ أَنْ يَكُفَّ الشَّعْرَ وَالثِّيَابَ.

1116. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ was commanded to prostrate on seven bones and was forbidden to tuck up his hair and garment." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ١٠٩٤، وهو في الكبرٰى، ح: ٧٠٢.

Comments:

See No. 1094 for comments.

Chapter 59. Prostrating On One's Garment

(المعجم ٥٩) - **بَابُ** السُّجُودِ عَلَى الثِّيَابِ (التحفة ٤٠٦)

1117. It was narrated that Anas said: "When we prayed *Ẓuhr* behind the Messenger of Allâh ﷺ we would prostrate on our garments because of the heat." (*Ṣaḥîḥ*)

١١١٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ خَالِدِ بْنِ عَبْدِ الرَّحْمٰنِ - هُوَ السَّلَمِيُّ - قَالَ: حَدَّثَنِي غَالِبٌ الْقَطَّانُ عَنْ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِيِّ، عَنْ أَنَسٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ رَسُولِ اللهِ ﷺ بِالظَّهَائِرِ سَجَدْنَا عَلَى ثِيَابِنَا اتِّقَاءَ الْحَرِّ.

تخريج: أخرجه البخاري، مواقيت الصلوٰة، باب: وقت الظهر عند الزوال، ح:٥٤٢ من حديث ابن المبارك، ومسلم، المساجد، باب استحباب تقديم الظهر في أول الوقت . . . إلخ، ح:٦٢٠ من حديث غالب القطان به، وهو في الكبرٰى، ح:٧٠٣.

Chapter 60. The Command To Prostrate Properly

(المعجم ٦٠) - **بَابُ** الأَمْرِ بِإِتْمَامِ السُّجُودِ (التحفة ٤٠٧)

1118. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Bow and prostrate properly, for by Allâh I can see you from behind my back when you bow and prostrate." (*Ṣaḥîḥ*)

١١١٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أَتِمُّوا الرُّكُوعَ وَالسُّجُودَ فَوَاللّٰهِ! إِنِّي لَأَرَاكُمْ مِنْ خَلْفِ ظَهْرِي فِي رُكُوعِكُمْ وَسُجُودِكُمْ».

تخريج: [صحيح] تقدم، ح:١٠٢٩، وهو في الكبرٰى، ح:٧٠٤.

Comments:

It is the duty of a prayer-leader to show consideration to the members of his congregation. He should pay attention to them and draw their attention to their shortcomings.

Chapter 61. The Prohibition Of Reciting Qur'ân When Prostrating

(المعجم ٦١) - **بَابُ** النَّهْيِ عَنِ القِرَاءَةِ فِي السُّجُودِ (التحفة ٤٠٨)

1119. It was narrated that 'Alî bin Abî Ṭâlib said: "My beloved ﷺ forbade me from doing three things, but I do not say that he

١١١٩ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ وَعُثْمَانُ بْنُ عُمَرَ، قَالَ أَبُو عَلِيٍّ: حَدَّثَنَا، وَقَالَ عُثْمَانُ: أَخْبَرَنَا

دَاوُدُ بْنُ قَيْسٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: نَهَانِي حِبِّي ﷺ عَنْ ثَلَاثٍ لَا أَقُولُ نَهَى النَّاسَ، نَهَانِي عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنِ الْمُعَصْفَرِ الْمُفَدَّمَةِ، وَلَا أَقْرَأُ سَاجِدًا وَلَا رَاكِعًا.

forbade the people. He forbade me from wearing gold rings, wearing *Qassî*, wearing clothes dyed with safflower *Mufaddamah*,[1] and from reciting the Qur'ân when prostrating or bowing. (***Ṣaḥîḥ***)

تخريج: [**صحيح**] تقدم، ح:١٠٤٢، وأخرجه مسلم، ح:٤٨٠/٢١٢ من حديث داود بن قيس به، وهو في الكبرٰى، ح:٧٠٥.

Comments:

See *Ḥadîth* 1041, 1042, 1043.

١١٢٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ: أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ أَنْ أَقْرَأَ رَاكِعًا أَوْ سَاجِدًا.

1120. 'Alî said: "The Messenger of Allâh ﷺ forbade me from reciting the Qur'ân when bowing or prostrating." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الصلٰوة، باب النهي عن قراءة القرآن في الركوع والسجود، ح:٤٨٠/٢٠٩ عن أحمد بن عمرو بن السرح به، وهو في الكبرٰى، ح:٧٠٦.

Chapter 62. The Command To Strive Hard In Supplication When Prostrating

(المعجم ٦٢) - **بَابُ الْأَمْرِ بِالِاجْتِهَادِ فِي الدُّعَاءِ فِي السُّجُودِ** (التحفة ٤٠٩)

١١٢١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ - هُوَ ابْنُ جَعْفَرٍ - قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ سُحَيْمٍ عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ اللهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: كَشَفَ رَسُولُ اللهِ

1121. It was narrated that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ drew aside the curtain when he had a cloth wrapped around his head during his final illness, and said: 'O Allâh, I have conveyed (the Message)'

[1] See No. 5318.

ﷺ السِّتْرَ وَرَأْسُهُ مَعْصُوبٌ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اللَّهُمَّ! قَدْ بَلَّغْتُ»، ثَلَاثَ مَرَّاتٍ «إِنَّهُ لَمْ يَبْقَ مِنْ مُبَشِّرَاتِ النُّبُوَّةِ إِلَّا الرُّؤْيَا الصَّالِحَةُ يَرَاهَا الْعَبْدُ أَوْ تُرَى لَهُ، أَلَا وَإِنِّي قَدْ نُهِيتُ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ وَالسُّجُودِ فَإِذَا رَكَعْتُمْ فَعَظِّمُوا رَبَّكُمْ، وَإِذَا سَجَدْتُمْ فَاجْتَهِدُوا فِي الدُّعَاءِ فَإِنَّهُ قَمِنٌ أَنْ يُسْتَجَابَ لَكُمْ».

تخريج: [صحيح] تقدم، ح:١٠٤٦، وهو في الكبرى، ح:٧٠٧.

three times. 'There is nothing left of the features of Prophethood except a good dream that a person sees or is seen by others for him. But I have been forbidden to recite the Qur'ân when bowing and prostrating, so when you bow, then glorify your Lord and when you prostrate, then strive hard in supplication, for it is more deserving of a response.'" (*Ṣaḥîḥ*)

Comments:

See *Ḥadîth* 1046.

(المعجم ٦٣) - بَابُ الدُّعَاءِ فِي السُّجُودِ (التحفة ٤١٠)

Chapter 63. The Supplication When Prostrating

١١٢٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ سَعِيدٍ - وَهُوَ ابْنُ مَسْرُوقٍ - عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي رِشْدِينَ - وَهُوَ كُرَيْبٌ - عَنِ ابْنِ عَبَّاسٍ قَالَ: بِتُّ عِنْدَ خَالَتِي، مَيْمُونَةَ بِنْتِ الْحَارِثِ وَبَاتَ رَسُولُ اللهِ ﷺ عِنْدَهَا، فَرَأَيْتُهُ قَامَ لِحَاجَتِهِ فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا، ثُمَّ تَوَضَّأَ وُضُوءًا بَيْنَ الْوُضُوءَيْنِ، ثُمَّ أَتَى فِرَاشَهُ فَنَامَ، ثُمَّ قَامَ قَوْمَةً أُخْرَى فَأَتَى الْقِرْبَةَ فَحَلَّ شِنَاقَهَا ثُمَّ تَوَضَّأَ وُضُوءًا، هُوَ الْوُضُوءُ، ثُمَّ قَامَ فَصَلَّى وَكَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ! اجْعَلْ فِي قَلْبِي نُورًا، وَاجْعَلْ فِي سَمْعِي نُورًا، وَاجْعَلْ فِي بَصَرِي نُورًا، وَاجْعَلْ مِنْ تَحْتِي نُورًا، وَاجْعَلْ مِنْ فَوْقِي نُورًا، وَعَنْ يَمِينِي نُورًا،

1122. It was narrated that Ibn 'Abbâs said: "I stayed overnight with my maternal aunt Maimûnah bint Al-Ḥâri<u>th</u>, and the Messenger of Allâh ﷺ stayed overnight with her. I saw him get up to relieve himself, and he went to the waterskin and undid its string, then he performed *Wuḍû'* that was moderate (in the amount of water used). Then he went to his bed and slept. Then he got up again and went to the waterskin and undid its string, and performed *Wuḍû'* again, like the first time. Then he stood and prayed, and when he prostrated he said: *'Allâhummaj'al fî qalbî nûran waj'al fî sami' nûran waj'al fî baṣrî nûran, waj'al min taḥtî nûran waj'al min fawqî nûran, wa 'an yamîî nûran wa 'an yasârî nûran waj'al amâmî nûran, waj'al <u>kh</u>alfî*

nûran wa a'ẓimlî nûra (O Allâh, place light in my heart, and place light in my hearing, and place light in my seeing, and place light beneath me, and place light above me, and light on my right, and light on my left, and place light in front of me, and place light behind me, and make the light greater for me.') Then he slept until he started to snore, then Bilâl came and woke him up for the prayer." (*Ṣaḥîḥ*)

وَعَنْ يَسَارِي نُورًا، وَاجْعَلْ أَمَامِي نُورًا، وَاجْعَلْ خَلْفِي نُورًا، وَأَعْظِمْ لِي نُورًا». ثُمَّ نَامَ حَتَّى نَفَخَ فَأَتَاهُ بِلَالٌ فَأَيْقَظَهُ لِلصَّلَاةِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح:٧٦٣/١٨٨ عن هناد بن السري، والبخاري، الدعوات، باب الدعاء إذا انتبه من الليل، ح:٦٣١٦ من حديث سلمة به، وهو في الكبرٰى، ح:٧٠٨.

Comments:

1. Ibn 'Abbâs ﷺ had intentionally spent that night in the Prophet's ﷺ apartment with a view to observe the Prophet's ﷺ prayer. And he had especially obtained permission of Maimûnah ﷺ, and through her of the Prophet ﷺ as well, for this purpose. Maimûnah ﷺ had her period at the time.
2. Moderate ablution was for going to sleep. Had it been for prayer, the Prophet ﷺ might have performed it perfectly, as he did later.

Chapter 64. Another Kind

(المعجم ٦٤) - نَوْعٌ آخَرُ (التحفة ٤١١)

1123. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to say when bowing and prostrating: '*Subḥânakallâhumma, Rabbanâ wa biḥamdik. Allâhumma-ghfirlî* (Glory be to You O Allâh, Our Lord, and praise. O Allâh, forgive me," following the command of the Qur'ân.[1] (*Ṣaḥîḥ*)

١١٢٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ! رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي» يَتَأَوَّلُ الْقُرْآنَ.

تخريج: [صحيح] تقدم، ح:١٠٤٨، وهو في الكبرٰى، ح:٧٠٩.

Comments:

Surat An-Nasr descended in the final period of the Prophet's ﷺ sacred lifetime. It indicated to the Prophet ﷺ the following: the purpose of your advent and your mission has been accomplished. You should now direct your

[1] *"So glorify the praises of your Lord, and ask His forgiveness." An-Naṣr* 110:3.

attention to praising, glorifying, and thanking Allâh profusely. And you should ask forgiveness (of Allâh). Your final journey is near. In compliance to this guidance, Allâh's Messenger ﷺ began to recite the above-mentioned supplication profusely in his bowings and prostrations. The words of 'Âishah ﷺ "following the command of the Qur'ân" point to this matter.

Chapter 65. Another Kind

(المعجم ٦٥) - نَوْعٌ آخَرُ (التحفة ٤١٢)

1124. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to say when bowing and prostrating: ' *Subḥânaka Allâhumma, Rabbanâ wa biḥamdik. Allâhumma-ghfirlî* (Glory be to You O Allâh, Our Lord, and praise. O Allâh, forgive me)' following the command of the Qur'ân."[1] ***(Ṣaḥîḥ)***

١١٢٤ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي»، يَتَأَوَّلُ الْقُرْآنَ.

تخريج: [صحيح] تقدم، ح:١٠٤٨، وهو في الكبرى، ح:٧١٦.

Chapter 66. Another Kind

(المعجم ٦٦) - نَوْعٌ آخَرُ (التحفة ٤١٣)

1125. 'Âishah said: "I noticed that the Messenger of Allâh ﷺ was missing from his bed, so I started to look for him, and I thought that he had gone to one of his concubines. Then my hand fell on him when he was prostrating and saying: '*Allâhummaghfirlî mâ asrartu wa mâ a'lant* (O Allâh, forgive me for what (sin) I have concealed and what I have done openly).'" ***(Ṣaḥîḥ)***

١١٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ قَالَ: قَالَتْ عَائِشَةُ: فَقَدْتُ رَسُولَ اللهِ ﷺ مِنْ مَضْجَعِهِ فَجَعَلْتُ أَلْتَمِسُهُ وَظَنَنْتُ أَنَّهُ قَدْ أَتَى بَعْضَ جَوَارِيهِ، فَوَقَعَتْ يَدِي عَلَيْهِ وَهُوَ سَاجِدٌ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ».

تخريج: [صحيح] أخرجه أحمد:٦/١٤٧ من حديث منصور به، وهو في الكبرى، ح:٧١٠، وللحديث شواهد عند مسلم، ح:٧٧١ وغيره.

Comments:

What 'Âishah ﷺ imagined is wholly in accordance with human inherent nature; otherwise Allâh's Messenger's ﷺ love for 'Âishah had been greatest

[1] Some of the manuscripts do not contain the addition.

of all. (*Ṣaḥîḥ Al-Bukhârî*: 3662; *Ṣaḥîḥ Muslim*: 2384). During the time of her turn, the Prophet ﷺ would not go to any other of his wives. In actuality, this shows that 'Âishah loved the Prophet ﷺ immensely. That is why such misgivings occurred.

1126. It was narrated that 'Âishah said: "I noticed that the Messenger of Allâh ﷺ was missing and I thought that he had gone to one of his concubines, so I looked for him and found him prostrating and saying: '*Rabbighfirlî mâ asrartu wa mâ a'lant* (Lord forgive me for what (sin) I have concealed and what I have done openly).'" (***Ṣaḥîḥ***)

١١٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللهِ ﷺ فَظَنَنْتُ أَنَّهُ أَتَى بَعْضَ جَوَارِيهِ، فَطَلَبْتُهُ فَإِذَا هُوَ سَاجِدٌ، يَقُولُ: «رَبِّ اغْفِرْ لِي، مَا أَسْرَرْتُ وَمَا أَعْلَنْتُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧١٠(ب).

Chapter 67. Another Kind

(المعجم ٦٧) - نَوْعٌ آخَرُ (التحفة ٤١٤)

1127. It was narrated from 'Alî that when the Messenger of Allâh ﷺ prostrated he would say: "*Allâhumma laka sajadtu wa laka aslamtu wa bika âmantu sajada wajhî lilladhî khalaqahu wa ṣawwarahu fa aḥsana ṣûratahu wa shaqqa sam'ahu wa baṣarahu, tabârak Allâhu aḥsanul-khâliqîn* (O Allâh, to You I have prostrated and to You I have submitted, and in You I have believed. My face has prostrated to the One Who created it and shaped it and shaped it well, and brought forth its hearing and sight. Blessed be Allâh the best of creators.)" (***Ṣaḥîḥ***)

١١٢٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ - هُوَ ابْنُ مَهْدِيٍّ - قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي عَمِّي الْمَاجِشُونُ بْنُ أَبِي سَلَمَةَ عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَجَدَ يَقُولُ: «اللَّهُمَّ! لَكَ سَجَدْتُ وَلَكَ أَسْلَمْتُ وَبِكَ آمَنْتُ، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ فَأَحْسَنَ صُورَتَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة النبي ﷺ ودعائه بالليل، ح:٧٧١/ ٢٠٢ من حديث عبدالرحمن بن مهدي به، وهو في الكبرٰى، ح:٧١١.

Chapter 68. Another Kind

(المعجم ٦٨) - نَوْعٌ آخَرُ (التحفة ٤١٥)

1128. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ used to say when prostrating: "*Allâhumma laka sajadtu wa bika âmantu wa laka aslamtu wa anta Rabbî, sajada wajhî lilladhî khalaqahu wa ṣawwarahu wa shaqqa sam'ahu wa baṣarahu, tabârak Allâhu aḥsanul-khâliqîn* (O Allâh, to You I have prostrated and in You I have believed and to You I have submitted, and You are my Lord. My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight. Blessed be Allâh, the best of creators)." *(Ṣaḥîḥ)*

١١٢٨ - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: أَخْبَرَنَا أَبُو حَيْوَةَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ: كَانَ يَقُولُ فِي سُجُودِهِ: «اللَّهُمَّ! لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ وَأَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ، تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٧١٢، وتقدم طرفه، ح:٨٩٧.

Chapter 69. Another Kind

(المعجم ٦٩) - نَوْعٌ آخَرُ (التحفة ٤١٦)

1129. It was narrated from Muḥammad bin Maslamah that when the Messenger of Allâh ﷺ got up to offer voluntary prayers at night, he would say when he prostrated: "*Allâhumma laka sajadtu wa bika âmantu wa laka aslamtu, Allâhumma anta Rabbî, sajada wajhî lilladhî khalaqahu wa ṣawwarahu wa shaqqa sam'ahu wa baṣarahu, tabârak Allâhu aḥsanul-khâliqîn* (O Allâh, to You I have prostrated and in You I have believed and to You I have submitted. O Allâh, You are my Lord. My face has prostrated to the One Who created it and formed it,

١١٢٩ - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: أَخْبَرَنَا ابْنُ حِمْيَرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، وَذَكَرَ آخَرَ قَبْلَهُ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ مَسْلَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يُصَلِّي تَطَوُّعًا قَالَ إِذَا سَجَدَ: «اللَّهُمَّ! لَكَ سَجَدْتُ وَبِكَ آمَنْتُ وَلَكَ أَسْلَمْتُ، اللَّهُمَّ! أَنْتَ رَبِّي، سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللهُ أَحْسَنُ الْخَالِقِينَ».

and brought forth its hearing and sight. Blessed be Allâh, the best of creators)." (***Saḥîḥ***)

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٧١٣، وتقدم طرفه، ح:١٠٥٣.

Chapter 70. Another Kind

(المعجم ٧٠) - نَوْعٌ آخَرُ (التحفة ٤١٧)

1130. It was narrated from 'Âishah that the Prophet ﷺ used to say, when he did a prostration that was required when reciting Qur'ân at night: "*Sajada wajhî lilladhî khalaqahu wa ṣawwarahu wa shaqqa sam'ahu wa baṣarahu biḥawlihi wa quwwatih* (My face has prostrated to the One Who created it and formed it, and brought forth its hearing and sight by His power and strength.)" (***Ḍa'îf***)

١١٣٠ - أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِاللهِ بْنِ سَوَّارٍ الْقَاضِي وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي الْعَالِيَةِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي سُجُودِ الْقُرْآنِ بِاللَّيْلِ: «سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلٰوة، باب ما يقول في سجود القرآن، ح:٥٨٠ عن محمد بن بشار به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٧١٤ * خالد الحذاء لم يسمعه من أبي العالية بل رواه عن رجل عنه كما في سنن أبي داود، الصلٰوة، باب ما يقول إذا سجد، ح:١٤١٤، ولأصل الحديث شاهد صحيح عند مسلم وغيره.

Chapter 71. Another Kind

(المعجم ٧١) - نَوْعٌ آخَرُ (التحفة ٤١٨)

1131. It was narrated that 'Âishah said: "I noticed the Messenger of Allâh ﷺ was missing one night and I found him prostrating with the tops of his feet facing toward the *Qiblah*. I heard him saying: '*A'ûdhu biriḍâka min sakhaṭika, wa a'ûdhu bimu'âfâtika min 'uqûbatika wa a'ûdhu bika minka lâ uḥṣî thanâ'an 'alaika anta kamâ athnaita 'ala nafsik* (I seek refuge in Your pleasure from Your wrath; I seek refuge in Your forgiveness from

١١٣١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللهِ ﷺ ذَاتَ لَيْلَةٍ فَوَجَدْتُهُ وَهُوَ سَاجِدٌ وَصُدُورُ قَدَمَيْهِ نَحْوَ الْقِبْلَةِ، فَسَمِعْتُهُ يَقُولُ: «أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

Your punishment; I seek refuge in You from You. I cannot praise You enough, You are as You have praised Yourself.)'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه الترمذي، الدعوات، باب [دعاء: "أعوذ برضاك من سخطك..."]، ح:٣٤٩٣ من حديث يحيى بن سعيد به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٧١٥، وله شاهد في صحيح مسلم، ح:٤٨٦/ ٢٢٢ وغيره، وبه صح الحديث * محمد بن إبراهيم لم يسمع من عائشة رضي الله عنها (جامع التحصيل للعلائي (ص:٢٦١) وغيره.

Comments:

Indulging in self-praise is blameworthy, because self-praise very often involves exaggeration and arrogance. But in the case of Allâh Most High, all Grandeur and Loftiness, and Pride behoves Him. He, therefore, rightly praises Himself.

Chapter 72. Another Kind

(المعجم ٧٢) - نَوْعٌ آخَرُ (التحفة ٤١٩)

1132. It was narrated that 'Âishah said: "I noticed that the Messenger of Allâh ﷺ was missing one night, and I thought he had gone to one of his other wives. I tried to feel for him, and I found him bowing or prostrating and saying: '*Subḥânak Allâhumma wa biḥamdika lâ ilâha illâ ant* (Glory and praise be to You, O Allâh, there is none worthy of worship but You).'" She said: "May my father and mother be ransomed for you. I thought you were doing one thing and you were doing something else altogether." (*Ṣaḥîḥ*)

١١٣٢ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِصِّيصِيُّ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: أَخْبَرَنَا ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُ رَسُولَ اللهِ ﷺ ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَحَسَّسْتُهُ فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ! وَبِحَمْدِكَ، لَا إِلَهَ إِلَّا أَنْتَ» فَقَالَتْ: بِأَبِي أَنْتَ وَأُمِّي إِنِّي لَفِي شَأْنٍ وَإِنَّكَ لَفِي آخَرَ.

تخريج: أخرجه مسلم، الصلوة، باب ما يقال في الركوع والسجود؟، ح:٤٨٥ من حديث ابن جريج به، وهو في الكبرى، ح:٧١٧.

Comments:

In those days, there used to be no night lamps in homes. Even if there had been any, people used to extinguish them before going to sleep. That is why the matter came to pass as such!

Chapter 73. Another Kind

(المعجم ٧٣) - نَوْعٌ آخَرُ (التحفة ٤٢٠)

1133. 'Awf bin Mâlik said: "I prayed *Qiyâm* with the Prophet ﷺ. He started by using the *Siwâk* and performing *Wuḍû'*, then he stood and prayed. He started reciting *Al-Baqarah* and he did not come to any verse that spoke of mercy but he paused and asked for mercy, and he did not come to any verse that spoke of punishment but he paused (and sought refuge with Allâh from that). Then he bowed and he stayed bowing for as long as he had stood, and he said while bowing: '*Subḥâna Dhil-jabarût wal-malakût wal-kibriyâ' wal-'aẓamah* (Glory be to the One Who has all power, sovereignty, magnificence and might).' Then he prostrated for as long as he had bowed, saying while prostrating: '*Subḥâna Dhil-jabarût wal-malakût wal-kibriyâ' wal-'aẓamah* (Glory be to the One Who has all power, sovereignty, magnificence and might).' Then he recited *Âl 'Imrân*, then another *Sûrah* and another, doing that each time." (***Ṣaḥîḥ***)

١١٣٣ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ عَمْرِو ابْنِ قَيْسٍ الْكِنْدِيِّ أَنَّهُ سَمِعَ عَاصِمَ بْنَ حُمَيْدٍ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مالكٍ يَقُولُ: قُمْتُ مَعَ النَّبِيِّ ﷺ فَبَدَأَ فَاسْتَاكَ وَتَوَضَّأَ، ثُمَّ قَامَ فَصَلَّى، فَبَدَأَ فَاسْتَفْتَحَ مِنَ الْبَقَرَةِ لَا يَمُرُّ بِآيَةِ رَحْمَةٍ إِلَّا وَقَفَ فَسَأَلَ، وَلَا يَمُرُّ بِآيَةِ عَذَابٍ إِلَّا وَقَفَ [يَتَعَوَّذُ] ثُمَّ رَكَعَ فَمَكَثَ رَاكِعًا بِقَدْرِ قِيَامِهِ، يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» ثُمَّ سَجَدَ قَدْرَ رَكْعَةٍ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ ذِي الْجَبَرُوتِ وَالْمَلَكُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» ثُمَّ قَرَأَ آلَ عِمْرَانَ، ثُمَّ سُورَةً ثُمَّ سُورَةً فَعَلَ مِثْلَ ذٰلِكَ.

تخريج: [إسناده صحيح] تقدم طرفه، ح:١٠٥٠، وهو في الكبرٰى، ح:٧١٨.

Chapter 74. Another Kind

(المعجم ٧٤) - نَوْعٌ آخَرُ (التحفة ٤٢١)

1134. It was narrated that Ḥudhaifah said: "I prayed with the Messenger of Allâh ﷺ one night. He started reciting *Sûrat Al-Baqarah* and he recited one hundred verses, then did not bow, rather he continued. I thought: 'He

١١٣٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صِلَةَ ابْنِ زُفَرَ، عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ ذَاتَ لَيْلَةٍ فَافْتَتَحَ بِسُورَةِ الْبَقَرَةِ فَقَرَأَ

will complete it in two *Rak'ahs*, but he continued.' I thought: 'He will complete it and then bow,' but he continued, until he recited *Sûrat An-Nisâ'*, then *Âl 'Imrân*. Then he bowed for almost as long as he had stood, saying while bowing: '*Subḥân Rabbîal-'aẓîm, Subḥân Rabbîal-'aẓîm, Subḥân Rabbîal-'aẓîm (Glory be to my Lord Almighty, Glory be to my Lord Almighty, Glory be to my Lord Almighty).'* Then he raised his head and said: '*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him). Then he prostrated and made his prostration lengthy, saying: *"Subḥân Rabbîal-A'la, Subḥân Rabbîal-A'la, Subḥân Rabbîal-A'la* (Glory be to my Lord Most High, Glory be to my Lord Most High, Glory be to my Lord Most High). And he did not come to any verse that spoke of fear or of glorifying Allâh, the Mighty and Sublime, but he said something appropriate." (*Ṣaḥîḥ*)

بِمَائَةِ آيَةٍ لَمْ يَرْكَعْ فَمَضَى، قُلْتُ: يَخْتِمُهَا فِي الرَّكْعَتَيْنِ فَمَضَى، قُلْتُ: يَخْتِمُهَا ثُمَّ يَرْكَعُ فَمَضَى، حَتَّى قَرَأَ سُورَةَ النِّسَاءِ، ثُمَّ قَرَأَ سُورَةَ آلِ عِمْرَانَ، ثُمَّ رَكَعَ نَحْوًا مِنْ قِيَامِهِ يَقُولُ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ، سُبْحَانَ رَبِّيَ الْعَظِيمِ» ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا لَكَ الْحَمْدُ» وَأَطَالَ الْقِيَامَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى، سُبْحَانَ رَبِّيَ الْأَعْلَى، سُبْحَانَ رَبِّيَ الْأَعْلَى» لَا يَمُرُّ بِآيَةِ تَخْوِيفٍ أَوْ تَعْظِيمٍ لِلّٰهِ عَزَّ وَجَلَّ إِلَّا ذَكَرَهُ.

تخريج: [صحيح] تقدم، ح:١٠٠٩، وهو في الكبرى، ح:٧١٩.

Comments:

This narration has also been reported in *Ṣaḥîḥ Muslim* in the same way. And this provides evidence over the issue that while reciting the Qur'ân, it is not compulsory to adhere to sequence.

Chapter 75. Another Kind

(المعجم ٧٥) - نَوْعٌ آخَرُ (التحفة ٤٢٢)

1135. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said when bowing and prostrating: '*Subbûḥun Quddûsun Rabbul-malâ'ikati war-rûḥ* (Perfect, Most Holy, Lord of the Angels and the Spirit)." (*Ṣaḥîḥ*)

١١٣٥ - أَخْبَرَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ عن يَحْيَى بْن سَعِيدٍ الْقَطَّانِ وَابْنِ أَبِي عَدِيٍّ قالَا: عَنْ شُعْبَةَ [قَالَا: حَدَّثَنَا سَعِيدٌ] عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ

رَسُولُ اللهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ».

تخريج: أخرجه مسلم، الصلوة، باب ما يقال في الركوع والسجود؟، ح:٤٨٧/٢٢٤ من حديث شعبة به، وهو في الكبرٰى، ح:٧٢٠.

Comments:

See *Ḥadîth* 1049.

Chapter 76. The Number Of *Tasbîḥs* In Prostration

(المعجم ٧٦) - عَدَدُ التَّسْبِيحِ فِي السُّجُودِ (التحفة ٤٢٣)

1136. Anas bin Mâlik said: "I have never seen anyone whose prayer more closely resembles the prayer of the Messenger of Allâh ﷺ than this young man – meaning 'Umar bin 'Abdul-'Azîz. And we estimated that when bowing he said the *Tasbîḥ* ten times and when prostrating he said the *Tasbîḥ* ten times." (***Ḥasan***)

١١٣٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِبْرَاهِيمَ بْنِ عُمَرَ بْنِ كَيْسَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ وَهْبِ بْنِ مَأْنُوسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَا رَأَيْتُ أَحَدًا أَشْبَهَ صَلَاةً بِصَلَاةِ رَسُولِ اللهِ ﷺ مِنْ هٰذَا الْفَتَى يَعْنِي عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، فَحَزَرْنَا فِي رُكُوعِهِ عَشْرَ تَسْبِيحَاتٍ وَفِي سُجُودِهِ عَشْرَ تَسْبِيحَاتٍ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلوة، باب مقدار الركوع والسجود، ح:٨٨٨ عن محمد بن رافع وغيره به، وهو في الكبرٰى، ح:٧٢١، وحسنه العراقي.

Chapter 77. Concession Allowing One Not To Recite A Statement Of Remembrance While Prostrating

(المعجم ٧٧) - **بَابُ** الرُّخْصَةِ فِي تَرْكِ الذِّكْرِ فِي السُّجُودِ (التحفة ٤٢٤)

1137. It was narrated that Rifâ'ah bin Râfi' said: "While the Messenger of Allâh ﷺ was sitting with us around him, a man came in, turned toward the *Qiblah* and prayed. When he had finished his prayer, he came and greeted the Messenger of Allâh ﷺ and the people with *Salâm*. The Messenger

١١٣٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِئُ أَبُو يَحْيَى بِمَكَّةَ وَهُوَ بَصْرِيٌّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ أَنَّ عَلِيَّ بْنَ يَحْيَى بْنِ خَلَّادِ بْنِ مَالِكِ بْنِ رَافِعِ ابْنِ مَالِكٍ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَمِّهِ رِفَاعَةَ بْنِ

of Allâh ﷺ said to him: 'And also to you. Go and pray, for you have not prayed.' So he went and prayed, and the Messenger of Allâh ﷺ started watching him, and he (the man) did not know what was wrong with it. When he had finished his prayer, he came and greeted the Messenger of Allâh ﷺ and the people with *Salâm*. The Messenger of Allâh ﷺ said to him: 'And also to you. Go and pray, for you have not prayed.' He repeated it two or three times, then the man said: 'O Messenger of Allâh, what is wrong with my prayer?' The Messenger of Allâh ﷺ said: 'The prayer of any one of you is not complete unless he performs *Wuḍû'* properly as enjoined by Allâh, the Mighty and Sublime. So he should wash his face, his arms up to the elbows, and wipe his head, and (wash) his feet up to the ankles. Then he should magnify Allâh and praise Him and glorify Him.'" – (One of the narrators) Hammâm said: "I heard him say: 'He should praise Allâh and glorify Him and magnify Him." He said: "I heard both of them." – "He (the Prophet ﷺ) said: 'He should recite whatever is easy for him of the Qur'ân that Allâh has taught him and permitted him in it (the prayer). Then he should say the *Takbîr* and bow until his joints settle and he is relaxed. Then he should say: "*Sami' Allâhu liman ḥamidah* (Allâh heard the one who praises Him)" and stand up straight until his backbone is

رَافِعٍ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ جَالِسٌ وَنَحْنُ حَوْلَهُ، إِذْ دَخَلَ رَجُلٌ فَأَتَى الْقِبْلَةَ فَصَلَّى، فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللهِ ﷺ وَعَلَى الْقَوْمِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ اذْهَبْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَذَهَبَ فَصَلَّى فَجَعَلَ رَسُولُ اللهِ ﷺ يَرْمُقُ صَلَاتَهُ وَلَا يَدْرِي مَا يُعِيبُ مِنْهَا، فَلَمَّا قَضَى صَلَاتَهُ جَاءَ فَسَلَّمَ عَلَى رَسُولِ اللهِ ﷺ وَعَلَى الْقَوْمِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «وَعَلَيْكَ اذْهَبْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ» فَأَعَادَهَا مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ الرَّجُلُ يَا رَسُولَ اللهِ، مَا عِبْتَ مِنْ صَلَاتِي؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا لَمْ تَتِمَّ صَلَاةُ أَحَدِكُمْ حَتَّى يُسْبِغَ الْوُضُوءَ كَمَا أَمَرَهُ اللهُ عَزَّ وَجَلَّ، فَيَغْسِلَ وَجْهَهُ وَيَدَيْهِ إِلَى الْمِرْفَقَيْنِ وَيَمْسَحَ بِرَأْسِهِ وَرِجْلَيْهِ إِلَى الْكَعْبَيْنِ، ثُمَّ يُكَبِّرَ اللهَ عَزَّ وَجَلَّ وَيَحْمَدَهُ وَيُمَجِّدَهُ» قَالَ هَمَّامٌ: وَسَمِعْتُهُ يَقُولُ: «وَيَحْمَدَ اللهَ وَيُمَجِّدَهُ وَيُكَبِّرَهُ» قَالَ: فَكِلَاهُمَا قَدْ سَمِعْتُهُ يَقُولُ: قَالَ: «وَيَقْرَأَ مَا تَيَسَّرَ مِنَ الْقُرْآنِ مِمَّا عَلَّمَهُ اللهُ وَأَذِنَ لَهُ فِيهِ، ثُمَّ يُكَبِّرَ وَيَرْكَعَ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرْخِيَ، ثُمَّ يَقُولَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ ثُمَّ يَسْتَوِيَ قَائِمًا حَتَّى يُقِيمَ صُلْبَهُ، ثُم يُكَبِّرَ وَيَسْجُدَ حَتَّى يُمَكِّنَ وَجْهَهُ» وَقَدْ سَمِعْتُهُ يَقُولُ: «جَبْهَتَهُ حَتَّى تَطْمَئِنَّ مَفَاصِلُهُ وَتَسْتَرْخِيَ، ثُمَّ يُكَبِّرَ فَيَرْفَعَ حَتَّى يَسْتَوِيَ قَاعِدًا عَلَى مَقْعَدَتِهِ وَيُقِيمَ صُلْبَهُ، ثُمَّ يُكَبِّرَ فَيَسْجُدَ حَتَّى يُمَكِّنَ وَجْهَهُ وَيَسْتَرْخِيَ

straight (and at ease). Then he should say *Takbîr* and prostrate until he has placed his face firmly on the ground.'" "I heard him say: his forehead, until his joints settle and he is relaxed. Then he should say the *Takbîr* and sit up until his backbone is straight (and at ease). Then he should prostrate until he has placed his face firmly on the ground and he is relaxed. If he does not do that then he has not completed his prayer.'" (*Ṣaḥîḥ*)

فَإِذَا لَمْ يَفْعَلْ هٰكَذَا لَمْ تَتِمَّ صَلَاتُهُ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلٰوة، باب صلٰوة من لا يقيم صلبه في الركوع والسجود، ح:٨٥٨ من حديث همام بن يحيى به، وهو في الكبرٰى، ح:٧٢٢، وصححه الحاكم: ١/ ٢٤١، ٢٤٢ علٰى شرط الشيخين، ووافقه الذهبي، وتقدم طرفه، ح:٦٦٨ .

Comments:

In this narration, there is no mention of the bowing and the prostration's glorifications (*Tasbihât*). From it, the compiler ﷺ has drawn an inference that the glorifications are not obligatory. Without them too, the prayer is valid. (For further elucidation, see *Ḥadîth* 1054)

Chapter 78. When Is A Person Closest To Allâh The Mighty And Sublime?

(المعجم ٧٨) - **بَابٌ** مَتَى أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنَ اللهِ عَزَّ وَجَلَّ (التحفة ٤٢٥)

1138. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The closest that a person can be to his Lord, the Mighty and Sublime, is when he is prostrating, so increase in supplication then." (*Ṣaḥîḥ*)

١١٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرٍو - يَعْنِي ابْنَ الْحَارِثِ - عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ سُمَيٍّ أَنَّهُ سَمِعَ أَبَا صَالِحٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَقْرَبُ مَا يَكُونُ الْعَبْدُ مِنْ رَبِّهِ عَزَّ وَجَلَّ وَهُوَ سَاجِدٌ، فَأَكْثِرُوا الدُّعَاءَ».

تخريج: أخرجه مسلم، الصلٰوة، باب ما يقال في الركوع والسجود؟، ح:٤٨٢ من حديث ابن وهب به، وهو في الكبرٰى، ح:٧٢٣.

Comments:

Here nearness does not stand for the physical nearness or of place. Instead, it is meant the nearness of rank, nobility, and of honor. This is because Satan

became debased and dishonored by refusing to prostrate himself; man could earn honor and a high rank by prostrating himself (before Allâh) and by thus discarding Satan.

Chapter 79. The Virtue Of Prostration

(المعجم ٧٩) - فَضْلُ السُّجُودِ (التحفة ٤٢٦)

1139. Rabî'ah bin Ka'b Al-Aslamî said: "I used to bring to the Messenger of Allâh ﷺ water for *Wuḍû'* and serve him. He said: 'Ask of me.' I said: 'I want to be with you in Paradise.' He said: 'Is there anything else?' I said: 'That is all.' He said: 'Help me to fulfil your wish by prostrating a great deal.'" (*Ṣaḥîḥ*)

١١٣٩ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ هِقْلِ ابْنِ زِيَادٍ الدِّمَشْقِيِّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ كَعْبٍ الْأَسْلَمِيُّ قَالَ: كُنْتُ آتِي رَسُولَ اللهِ ﷺ بِوَضُوئِهِ وَبِحَاجَتِهِ فَقَالَ: «سَلْنِي» قُلْتُ: مُرَافَقَتَكَ فِي الْجَنَّةِ قَالَ: «أَوَ غَيْرَ ذٰلِكَ؟» قُلْتُ: هُوَ ذَاكَ قَالَ: «فَأَعِنِّي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ».

تخريج: أخرجه مسلم، الصلوٰة، باب فضل السجود والحث عليه، ح:٤٨٩ من حديث هقل به، وهو في الكبرٰى، ح:٧٢٤.

Comments:

We learn that reliance upon intercession and the supplications of others is not sufficient. On the contrary, one should himself face hardships so that he could deservedly earn commendation and rewards.

Chapter 80. The Reward Of The One Who Prostrates To Allâh, The Mighty And Sublime

(المعجم ٨٠) - ثَوَابُ مَنْ سَجَدَ للهِ عَزَّ وَجَلَّ سَجْدَةً (التحفة ٤٢٧)

1140. Ma'dân bin Ṭalḥah Al-Ya'murî said: "I met Thawbân, the freed slave of the Messenger of Allâh ﷺ, and said: 'Tell me of an action that will benefit me or gain me admittance to Paradise.' He remained silent for a while, then he turned to me and said: 'You should prostrate, because I heard the Messenger of Allâh ﷺ say: "There is no one who prostrates once to

١١٤٠ - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ هِشَامٍ الْمُعَيْطِيُّ قَالَ: حَدَّثَنِي مَعْدَانُ بْنُ طَلْحَةَ الْيَعْمُرِيُّ قَالَ: لَقِيتُ ثَوْبَانَ مَوْلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: دُلَّنِي عَلَى عَمَلٍ يَنْفَعُنِي أَوْ يُدْخِلُنِي الْجَنَّةَ، فَسَكَتَ عَنِّي مَلِيًّا ثُمَّ الْتَفَتَ

Allâh, the Mighty and Sublime, except that Allâh will raise him one degree in status thereby, and erase one sin thereby." Ma'dân said: "Then I met Abû Ad-Dardâ' and asked him the same question I had asked Thawbân." He said to me: You should prostrate, for I heard the Messenger of Allâh ﷺ say: "There is no one who prostrates once to Allâh, but Allâh will raise him one degree in status thereby, and erase one sin thereby." (*Ṣaḥîḥ*)

إِلَيَّ فَقَالَ: عَلَيْكَ بِالسُّجُودِ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللهُ عَزَّ وَجَلَّ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً» قَالَ مَعْدَانُ: ثُمَّ لَقِيتُ أَبَا الدَّرْدَاءِ فَسَأَلْتُهُ عَمَّا سَأَلْتُ عَنْهُ ثَوْبَانَ، فَقَالَ لِي: عَلَيْكَ بِالسُّجُودِ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَسْجُدُ لِلَّهِ سَجْدَةً إِلَّا رَفَعَهُ اللهُ بِهَا دَرَجَةً وَحَطَّ عَنْهُ بِهَا خَطِيئَةً».

تخريج: أخرجه مسلم، ح:٤٨٨ (انظر الحديث السابق) من حديث الوليد بن مسلم به، وهو في الكبرٰى، ح:٧٢٥.

Chapter 81. The Place Of Prostration

(المعجم ٨١) - بَابُ مَوْضِعِ السُّجُودِ

(التحفة ٤٢٨)

1141. It was narrated that 'Aṭa' bin Yazîd said: "I was sitting with Abû Hurairah and Abû Sa'eed. One of them narrated the *Ḥadîth* about intercession and the other was listening. He said: 'Then the angels will come and intercede, and the messengers will intercede.' And he mentioned the *Ṣirâṭ*, and said: "The Messenger of Allâh ﷺ said: 'I will be the first one to cross it, and when Allâh has finished passing judgment among His creation, and has brought forth from the Fire those whom He wants to bring forth, Allâh will command the angels and the messengers to intercede, and they will be recognized by their signs, for the Fire will consume all of the son of Âdam apart from the place of prostration. Then the water of

١١٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ بِالْمَصِّيصَةِ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ مَعْمَرٍ وَالنُّعْمَانِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ قَالَ: كُنْتُ جَالِسًا إِلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ فَحَدَّثَ أَحَدُهُمَا بِحَدِيثِ الشَّفَاعَةِ وَالْآخَرُ مُنْصِتٌ قَالَ: فَتَأْتِي الْمَلَائِكَةُ فَتَشْفَعُ، وَتَشْفَعُ الرُّسُلُ، وَذَكَرَ الصِّرَاطَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَأَكُونُ أَوَّلَ مَنْ يُجِيزُ، فَإِذَا فَرَغَ اللهُ عَزَّ وَجَلَّ مِنَ الْقِسْطِ بَيْنَ خَلْقِهِ وَأَخْرَجَ مِنَ النَّارِ مَنْ يُرِيدُ أَنْ يُخْرِجَ، أَمَرَ اللهُ الْمَلَائِكَةَ وَالرُّسُلَ أَنْ تَشْفَعَ، فَيُعْرَفُونَ بِعَلَامَاتِهِمْ إِنَّ النَّارَ تَأْكُلُ كُلَّ شَيْءٍ مِنَ ابْنِ آدَمَ إِلَّا مَوْضِعَ السُّجُودِ فَيُصَبُّ عَلَيْهِمْ مِنْ مَاءِ الْحَيَاةِ، فَيَنْبُتُونَ كَمَا تَنْبُتُ الْحِبَّةُ فِي حَمِيلِ السَّيْلِ».

life will be poured on them, and they will grow like seeds on the banks of a rainwater stream." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الرقاق، باب: الصراط جسر جهنم، ح:٦٥٧٣ من حديث معمر بن راشد، ومسلم، الإيمان، باب معرفة طريق الرؤية، ح:١٨٢ من حديث الزهري به، وهو في الكبرى، ح:٧٢٦ .

Chapter 82. Is It Permissible To Make One Prostration Longer Than The Other?

(المعجم ٨٢) - **بَابٌ: هَلْ يَجُوزُ أَنْ تَكُونَ سَجْدَةٌ أَطْوَلَ مِنْ سَجْدَةٍ** (التحفة ٤٢٩)

1142. It was narrated from 'Abdullâh bin Shaddâd, that his father said: "The Messenger of Allâh ﷺ came out to us for one of the nighttime prayers, and he was carrying Ḥasan or Ḥusain. The Messenger of Allâh ﷺ came forward and put him down, then he said the *Takbîr* and started to pray. He prostrated during his prayer, and made the prostration lengthy." My father said: "I raised my head and saw the child on the back of the Messenger of Allâh ﷺ while he was prostrating, so I went back to my prostration. When the Messenger of Allâh ﷺ finished praying, the people said: 'O Messenger of Allâh ﷺ, you prostrated during the prayer for so long that we thought that something had happened or that you were receiving Revelation.' He said: 'No such thing happened. But my son was riding on my back and I did not like to disturb him until he had enough.'" (*Ṣaḥîḥ*)

١١٤٢ - **أَخْبَرَنَا** عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي يَعْقُوبَ الْبَصْرِيُّ عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنْ أَبِيهِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ فِي إِحْدَى صَلَاتَيِ الْعِشَاءِ وَهُوَ حَامِلٌ حَسَنًا أَوْ حُسَيْنًا، فَتَقَدَّمَ رَسُولُ اللهِ ﷺ فَوَضَعَهُ، ثُمَّ كَبَّرَ لِلصَّلَاةِ فَصَلَّى فَسَجَدَ بَيْنَ ظَهْرَانَيْ صَلَاتِهِ سَجْدَةً أَطَالَهَا، قَالَ أَبِي فَرَفَعْتُ رَأْسِي وَإِذَا الصَّبِيُّ عَلَى ظَهْرِ رَسُولِ اللهِ ﷺ وَهُوَ سَاجِدٌ، فَرَجَعْتُ إِلَى سُجُودِي، فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ الصَّلَاةَ قَالَ النَّاسُ: يَارَسُولَ اللهِ! إِنَّكَ سَجَدْتَ بَيْنَ ظَهْرَانَيْ صَلَاتِكَ سَجْدَةً أَطَلْتَهَا حَتَّى ظَنَنَّا أَنَّهُ قَدْ حَدَثَ أَمْرٌ أَوْ أَنَّهُ يُوحَى إِلَيْكَ! قَالَ: «كُلُّ ذٰلِكَ لَمْ يَكُنْ، وَلٰكِنَّ ابْنِي ارْتَحَلَنِي فَكَرِهْتُ أَنْ أُعَجِّلَهُ حَتَّى يَقْضِيَ حَاجَتَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد:٣/٤٩٣، ٤٩٤ عن يزيد بن هارون به، وهو في الكبرى، ح:٧٢٧ * محمد هو ابن عبدالله بن أبي يعقوب البصري.

Comments:

1. "That something had happened" - of illness or death, which is why the Companion ﷺ of the Prophet ﷺ grew anxious, and he raised his head to look to see.
2. The display of such concern for children's pleasure could emanate only from the Unique Orphaned Pearl (*Ad-Durr Al-Yatîm*: a eulogistic appellation used for the Messenger of Allâh ﷺ). Certainly, such an action caries twofold recompense that enhances one in worship and, on the other hand, brings happiness to the little creation (of Allâh) and gladdens their hearts.

Chapter 83. The *Takbîr* When Sitting Up From Prostration

(المعجم ٨٣) - **بَابُ** التَّكْبِيرِ عِنْدَ الرَّفْعِ مِنَ السُّجُودِ (التحفة ٤٣٠)

1143. It was narrated from 'Abdur-Raḥmân bin Al-Aswad from his father – and 'Alqamah – that 'Abdullâh said: "I saw the Messenger of Allâh ﷺ say the *Takbîr* every time he went down and got up, or stood or sat; he said the *Salâm* on his right and his left: '*As-salâmu 'alaykum wa raḥmatullâh* (Peace be upon you and the mercy of Allâh),' until the whiteness of his cheek could be seen." He said: "And I saw Abû Bakr and 'Umar, may Allâh be pleased with them both, doing the same." (*Ṣaḥîḥ*)

١١٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ دُكَيْنٍ وَيَحْيَى بْنُ آدَمَ قَالَا: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ وَعَلْقَمَةَ عَنْ عَبْدِ اللهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ، وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ» حَتَّى يُرَى بَيَاضُ خَدِّهِ قَالَ: وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا يَفْعَلَانِ ذَٰلِكَ.

تخريج: [صحيح] تقدم، ح: ١٠٨٤، وهو في الكبرٰى، ح: ٧٢٨.

Comments:

See *Ḥadîth* 1084.

Chapter 84. Raising The Hands When Rising From The First Prostration

(المعجم ٨٤) - **بَابُ** رَفْعِ الْيَدَيْنِ عِنْدَ الرَّفْعِ مِنَ السَّجْدَةِ الْأُولَى (التحفة ٤٣١)

1144. It was narrated from Mâlik bin Al-Ḥuwairith that when the Prophet of Allâh ﷺ started to pray, he raised his hands, and when he bowed he did likewise, and when he

١١٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ نَصْرِ بْنِ عَاصِمٍ، عَنْ مَالِكِ بْنِ

raised his head from bowing he did likewise, and when he raised his head from prostration, he did likewise, meaning he raised his hands. (*Da'îf*)

الْحُوَيْرِثِ: أَنَّ نَبِيَّ اللهِ ﷺ كَانَ إِذَا دَخَلَ فِي الصَّلَاةِ رَفَعَ يَدَيْهِ، وَإِذَا رَكَعَ فَعَلَ مِثْلَ ذَٰلِكَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ فَعَلَ مِثْلَ ذَٰلِكَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ فَعَلَ مِثْلَ ذَٰلِكَ كُلِّهِ، يَعْنِي رَفْعَ يَدَيْهِ.

تخريج: [إسناده ضعيف] تقدم، ح:١٠٨٦، وهو في الكبرى، ح:٧٢٩.

Comments:

See *Hadîth* 1088.

Chapter 85. Not Doing That Between The Two Prostrations

(المعجم ٨٥) - تَرْكُ ذَٰلِكَ بَيْنَ السَّجْدَتَيْنِ (التحفة ٤٣٢)

1145. It was narrated from Sâlim *that his father said*: "When the Prophet ﷺ started to pray he said the *Takbîr* and raised his hands, and when he bowed, and after bowing, but he did not raise them between the two prostrations." (*Sahîh*)

١١٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا افْتَتَحَ الصَّلَاةَ كَبَّرَ وَرَفَعَ يَدَيْهِ، وَإِذَ رَكَعَ، وَبَعْدَ الرُّكُوعِ، وَلَا يَرْفَعُ بَيْنَ السَّجْدَتَيْنِ.

تخريج: [صحيح] تقدم، ح:١٠٢٦، وهو في الكبرى، ح:٧٣٠.

Chapter 86. The Supplication Between The Two Prostrations

(المعجم ٨٦) - بَابُ الدُّعَاءِ بَيْنَ السَّجْدَتَيْنِ (التحفة ٤٣٣)

1146. A man from (the tribe of) 'Abs narrated from Hudhaifah that he came to the Prophet ﷺ and stood by his side, and he said: "*Allâhu Akbar Dhul-malakût wal-jabarût wal-kibriyâ' wal-'azamah* (Allâh is Most Great, the One Who has all sovereignty, power, magnificence and might)." Then he recited *Al-Baqarah*, then he bowed, and his bowing lasted almost as long as his standing, and he said when bowing: "*Subhâna Rabbîal-*

١١٤٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ - عَنْ أَبِي حَمْزَةَ سَمِعَهُ يُحَدِّثُ عَنْ رَجُلٍ مِنْ عَبْسٍ، عَنْ حُذَيْفَةَ: أَنَّهُ انْتَهَى إِلَى النَّبِيِّ ﷺ فَقَامَ إِلَى جَنْبِهِ فَقَالَ: «اللهُ أَكْبَرُ ذُو الْمَلَكُوتِ وَالْجَبَرُوتِ وَالْكِبْرِيَاءِ وَالْعَظَمَةِ» ثُمَّ قَرَأَ بِالْبَقَرَةِ ثُمَّ رَكَعَ فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ فَقَالَ فِي رُكُوعِهِ: «سُبْحَانَ رَبِّيَ الْعَظِيمِ

'aẓîm, Subḥâna Rabbîal-'aẓîm (Glory be to my Lord Almighty, Glory be to my Lord Almighty)." When he raised his head he said: *"Li Rabbîal-ḥamd, Li Rabbîal-ḥamd* (To my Lord be praise, to my Lord be praise)." And when he prostrated he said: *"Subḥâna Rabbîal-A'lâ, Subḥâna Rabbîal-A'lâ* (Glory be to my Lord Most High, glory be to my Lord Most High)." And between the two prostrations he would say: *"Rabbîghfirlî, Rabbîghfirlî* (Lord forgive me, Lord forgive me)." (***Ṣaḥîḥ***)

سُبْحَانَ رَبِّيَ الْعَظِيمِ» وَقَالَ حِينَ رَفَعَ رَأْسَهُ: «لِرَبِّيَ الْحَمْدُ لِرَبِّيَ الْحَمْدُ» وَكَانَ يَقُولُ فِي سُجُودِهِ: «سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَ رَبِّيَ الْأَعْلَى» وَكَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: «رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي».

تخريج: [إسناده صحيح] تقدم، ح: ١٠٧٠، وهو في الكبرٰى، ح: ٧٣١.

Chapter 87. Raising The Hands (Near) The Face Between The Two Prostrations

(المعجم ٨٧) - بَابُ رَفْعِ الْيَدَيْنِ بَيْنَ السَّجْدَتَيْنِ تِلْقَاءَ الْوَجْهِ (التحفة ٤٣٢)

1147. An-Naḍr bin Kat͟hîr Abû Sahl Al-Azdî said: "Abdullâh bin Ṭâwûs prayed beside me at Mina, in *Masjid Al-K͟haif*, and when he made the first prostration he raised his head and raised his hands up to his face. I found that strange and I said to Wuhaib bin K͟hâlid: 'This man does something that I have never seen anyone do.' Wuhaib said to him: 'You do something that I have never seen anyone do.' 'Abdullâh bin Ṭâwûs said: 'I saw my father do it, and my father said: 'I saw Ibn 'Abbâs do it, and 'Abdullâh bin 'Abbâs said: 'I saw the Messenger of Allâh ﷺ doing it.'"[1] (***Ḍa'îf***)

١١٤٧ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ اللهِ بْنِ مُوسَى الْبَصْرِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ كَثِيرٍ أَبُو سَهْلٍ الْأَزْدِيُّ قَالَ: صَلَّى إِلَى جَنْبِي عَبْدُ اللهِ بْنُ طَاوُسٍ بِمِنًى فِي مَسْجِدِ الْخَيْفِ، فَكَانَ إِذَا سَجَدَ السَّجْدَةَ الْأُولَى فَرَفَعَ رَأْسَهُ مِنْهَا، رَفَعَ يَدَيْهِ تِلْقَاءَ وَجْهِهِ فَأَنْكَرْتُ أَنَا ذٰلِكَ، فَقُلْتُ لِوُهَيْبِ بْنِ خَالِدٍ: إِنَّ هٰذَا يَصْنَعُ شَيْئًا لَمْ أَرَ أَحَدًا يَصْنَعُهُ! فَقَالَ لَهُ وُهَيْبٌ: تَصْنَعُ شَيْئًا لَمْ أَرَ أَحَدًا يَصْنَعُهُ فَقَالَ عَبْدُ اللهِ بْنُ طَاوُسٍ: رَأَيْتُ أَبِي يَصْنَعُهُ، وَقَالَ أَبِي: رَأَيْتُ ابْنَ عَبَّاسٍ يَصْنَعُهُ

[1] The meaning of "to his face" is interpreted, by those who consider it authentic, to merely mean he raised his hands with the *Takbîr*. See *'Awn Al-Ma'bûd*. (Abû Dâwûd No. 740.)

وَقَالَ عَبْدُ اللهِ بْنُ عَبَّاسٍ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُهُ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصلوة، باب افتتاح الصلوة، ح:٧٤٠ من حديث النضر بن كثير، وهو في الكبرى، ح:٧٣٢ * النضر بن كثير ضعيف، ضعفه الجمهور، راجع التهذيب وغيره.

Chapter 88. How To Sit Between The Two Prostrations

(المعجم ٨٨) - **بَابٌ: كَيْفَ الْجُلُوسُ بَيْنَ السَّجْدَتَيْنِ** (التحفة ٤٣٥)

1148. It was narrated that Maimûnah said: "When the Messenger of Allâh ﷺ prostrated he would hold his arms out to his sides, so that the whiteness of his armpits could be seen from behind. And when he sat he rested on his left thigh." (*Ṣaḥîḥ*)

١١٤٨ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ الْأَصَمِّ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَجَدَ خَوَّى بِيَدَيْهِ حَتَّى يُرَى وَضَحُ إِبْطَيْهِ مِنْ وَرَائِهِ، وَإِذَا قَعَدَ اطْمَأَنَّ عَلَى فَخِذِهِ الْيُسْرَى.

تخريج: [**صحيح**] تقدم، ح:١١١٠، وأخرجه مسلم، ح:٤٩٧ من حديث مروان بن معاوية الفزاري به، وهو في الكبرى، ح:٧٣٣.

Comments:

See *Ḥadîth* 1106, 1107.

Chapter 89. How Long One Should Sit Between The Two Prostrations

(المعجم ٨٩) - **قَدْرُ الْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ** (التحفة ٤٣٦)

1149. It was narrated that Al-Barâ' said: "In the prayer of the Messenger of Allâh ﷺ, his bowing, prostration, standing after he has raised his head from bowing and (sitting) between the two prostrations, were almost the same." (*Ṣaḥîḥ*)

١١٤٩ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ قَالَ: كَانَ صَلَاةُ رَسُولِ اللهِ ﷺ رُكُوعُهُ وَسُجُودُهُ وَقِيَامُهُ بَعْدَمَا يَرْفَعُ رَأْسَهُ مِنَ الرُّكُوعِ، وَبَيْنَ السَّجْدَتَيْنِ قَرِيبًا مِنَ السَّوَاءِ.

تخريج: [**صحيح**] تقدم، ح:١٠٦٦، وهو في الكبرى، ح:٧٣٤.

Chapter 90. The *Takbîr* For The Prostration

(المعجم ٩٠) - بَابُ التَّكْبِيرِ لِلسُّجُودِ
(التحفة ٤٣٧)

1150. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ used to say the *Takbîr* every time he got up, went down, stood and sat. Abû Bakr, 'Umar and 'Uthmân (did likewise)." (*Ṣaḥîḥ*)

١١٥٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُكَبِّرُ فِي كُلِّ رَفْعٍ وَوَضْعٍ وَقِيَامٍ وَقُعُود وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رَضِيَ اللهُ عَنْهُمْ.

تخريج: [صحيح] تقدم، ح:١٠٨٤، وهو في الكبرٰى، ح:٧٣٥، وأخرجه الترمذي، ح:٢٥٣ عن قتيبة به، وقال: "حسن صحيح".

Comments:
See *Ḥadîth* 1084.

1151. Abû Hurairah said: "When the Messenger of Allâh ﷺ stood to pray, he said the *Takbîr*, when he (started), then he said the *Takbîr* when he bowed, then he said: '*Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him)', when he stood up from bowing. Then he said when he was standing: '*Rabbana lakal-ḥamd.*' Then he said the *Takbîr* when he went down in prostration, then he said the *Takbîr* when he raised his head, then he said the *Takbîr* when he prostrated, then he said the *Takbîr* when he raised his head, and he did that throughout the entire prayer until he finished it, and he said the *Takbîr* when he stood up after the first two *Rak'ahs*, after sitting." (*Ṣaḥîḥ*)

١١٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَيْنٌ - وَهُوَ ابْنُ الْمُثَنَّى - قَالَ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ، ثُمَّ يَقُولُ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» حِينَ يَرْفَعُ صُلْبَهُ مِنَ الرَّكْعَةِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ: «رَبَّنَا لَكَ الْحَمْدُ» ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يَفْعَلُ ذٰلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّى يَقْضِيَهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الثِّنْتَيْنِ بَعْدَ الْجُلُوسِ.

تخريج: أخرجه مسلم، الصلٰوة، باب إثبات التكبير في كل خفض ورفع في الصلٰوة . . . إلخ، ح:٣٩٢/٢٩ عن محمد بن رافع، والبخاري، الأذان، باب التكبير إذا قام من السجود، ح:٧٨٩ من حديث ليث بن سعد به، وهو في الكبرٰى، ح:٧٣٦.

Chapter 91. Settling In A Seated Position After Rising From The Two Prostrations

(المعجم ٩١) - بَابُ الِاسْتِواءِ لِلجُلُوسِ عِنْدَ الرَّفْعِ مِنَ السَّجْدَتَيْنِ (التحفة ٤٣٨)

1152. It was narrated that Abî Qilâbah said: "Abû Sulaimân Mâlik bin Al-Ḥuwairith came to our *Masjid* and said: 'I want to show you how I saw the Messenger of Allâh ﷺ pray.'" He said: "He sat during the first *Rak'ah* when he raised his head from the second prostration." (***Ṣaḥîḥ***)

١١٥٢ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ قَالَ: جَاءَنَا أَبُو سُلَيْمَانَ مَالِكُ بْنُ الْحُوَيْرِثِ إِلَى مَسْجِدِنَا فَقَالَ: أُرِيدُ أَنْ أُرِيَكُمْ كَيْفَ رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي، قَالَ: فَقَعَدَ فِي الرَّكْعَةِ الْأُولَى حِينَ رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الْآخِرَةِ.

تخريج: أخرجه البخاري، الأذان، باب من صلى بالناس وهو لا يريد إلا أن يعلمهم ... الخ، ح:٦٧٧ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٧٣٧، وأخرجه أبو داود، الصلٰوة، باب النهوض في الفرد، ح:٨٤٣ عن زياد بن أيوب به.

1153. It was narrated that Mâlik bin Al-Ḥuwairith said: "I saw the Messenger of Allâh ﷺ pray, and when he was in an odd-numbered *Rak'ah*, he did not get up until he had settled in a sitting position." (***Ṣaḥîḥ***)

١١٥٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي، فَإِذَا كَانَ فِي وِتْرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ جَالِسًا.

تخريج: أخرجه البخاري، الأذان، باب من استوى قاعدًا في وتر من صلاته ثم نهض، ح:٨٢٣ من حديث هشيم، والترمذي، الصلٰوة، باب ماجاء كيف النهوض من السجود، ح:٢٨٧ عن علي بن حجر به، وهو في الكبرٰى، ح:٧٣٨.

Comments:

At the end of the odd-numbered unit within a prayer, sitting upright before proceeding to the next cycle is called *Jalsah Al-Istirâhâ* (the sitting of rest). And this is desirable. Apart from this *Ḥadîth*, there are several other narrations which explicitly mention it in words as well as in practice. Some people who do not acknowledge it, attribute it to the Prophet's ﷺ old age - saying that the Prophet ﷺ had to sit thus due to old age and not as a *Sunnah* of the Prophet ﷺ. But they have no evidence for this sort of interpretation.

Chapter 92. Supporting Oneself On The Ground When Getting Up

(المعجم ٩٢) - **بَابُ الاعْتِمَادِ عَلَى الأَرْضِ عِنْدَ النُّهُوضِ** (التحفة ٤٣٩)

1154. It was narrated that Abû Qilâbah said: "Mâlik bin Al-Ḥuwairith used to come to us and say: 'Shall I not tell you about the prayer of the Messenger of Allâh ﷺ?' He was praying at a time other than the time of prayer, and when he raised his head from the second prostration in the first *Rak'ah*, he settled in a seated position, then he stood up, and he supported himself on the ground (while doing so)." (*Ṣaḥîḥ*)

١١٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ قَالَ: كَانَ مَالِكُ بْنُ الْحُوَيْرِثِ يَأْتِينَا فَيَقُولُ: أَلَا أُحَدِّثُكُمْ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ، فَيُصَلِّي فِي غَيْرِ وَقْتِ الصَّلَاةِ، فَإِذَا رَفَعَ رَأْسَهُ مِنَ السَّجْدَةِ الثَّانِيَةِ فِي أَوَّلِ الرَّكْعَةِ اسْتَوَى قَاعِدًا، ثُمَّ قَامَ فَاعْتَمَدَ عَلَى الْأَرْضِ.

تخريج: أخرجه البخاري، انظر الحديث المتقدم، ح:١١٥٢، وهو في الكبرى، ح:٧٣٩.

Comments:

In the comments for *Ḥadîth* No. 1092, it has been mentioned that the hands lend support; and one's rising and sitting without using the hands for support creates likeness to camels, rather to common animals, which is not appropriate for man.

Chapter 93. Lifting The Hands From The Ground Before The Knees

(المعجم ٩٣) - **بَابُ رَفْعِ الْيَدَيْنِ عَنِ الأَرْضِ قَبْلَ الرُّكْبَتَيْنِ** (التحفة ٤٤٠)

1155. It was narrated that Wâ'il bin Ḥujr said: "I saw the Messenger of Allâh ﷺ, when he prostrated, place his knees on the ground before his hands, and when he got up, he lifted his hands before his knees." (*Ḍa'îf*)

١١٥٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ، وَإِذَا نَهَضَ رَفَعَ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَمْ يَقُلْ هٰذَا عَنْ شَرِيكٍ غَيْرُ يَزِيدَ بْنِ هَارُونَ، وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: [إسناده ضعيف] تقدم، ح:١٠٩٠، وهو في الكبرى، ح:٧٤٠ .

Comments:

a. Here Sharîk signifies Qâdi Sharîk. Qâdi Sharîk was not strong enough as a narrator - because of an issue with his memory - for his solitary narration to be accepted.

b. In other chains of this narration, there is no mention of the Companion Wâ'il. There is a conflict over the transmitters who mention him. Therefore, this report remains a point of contention.

Chapter 94. The *Takbîr* When Getting Up

(المعجم ٩٤) - **بَابُ** التَّكْبِيرِ لِلنُّهُوضِ

(التحفة ٤٤١)

1156. It was narrated from Abû Salamah that Abû Hurairah used to lead them in prayer, and he said the *Takbîr* when he went down and came up. When he had finished he said: 'By Allâh, I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ.'" (*Sahîh*)

١١٥٦ - **أَخْبَرَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ كَانَ يُصَلِّي بِهِمْ فَيُكَبِّرُ كُلَّمَا خَفَضَ وَرَفَعَ، فَإِذَا انْصَرَفَ قَالَ: وَاللهِ! إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، الأذان، باب إتمام التكبير في الركوع، ح: ٧٨٥، ومسلم، الصلوة، باب إثبات التكبير في كل خفض ورفع في الصلوة ... الخ، ح: ٣٩٢ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٧٦، والكبرى، ح: ٧٤١.

Comments:

Pronouncing *Allâhu Akbar* at the time of rising at the end of the second prostration is sufficient, although during the *Jalsah Al-Istirâhâh* it may occur. There is no need for a new or separate *Takbîr*, because the sitting of rest happens to be very light, and its objective is to facilitate convenience in the act of rising. However, while rising at the end of the second cycle after the testimony (*Tashahhud*), a new or separate *Takbîr* shall have to be pronounced, because it is a separate pillar (*Rukn*) of prayer.

1157. It was narrated from Abû Bakr bin 'Abdur-Rahmân and from Abû Salamah bin 'Abdur-Rahmân that they prayed behind Abû Hurairah, may Allâh be pleased with him, and when he bowed he said the *Takbîr*, when he raised his head he said: "*Sami' Allâhu liman hamidah, Rabbanâ wa lakal-hamd,*

١١٥٧ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ وَسَوَّارُ بْنُ عَبْدِ اللهِ بْنِ سَوَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُمَا صَلَّيَا خَلْفَ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، فَلَمَّا رَكَعَ كَبَّرَ، فَلَمَّا رَفَعَ رَأْسَهُ

Then he prostrated and said the *Takbîr*, then he raised his head and said the *Takbîr*, then he said the *Takbîr* when he stood up following that *Rak'ah*. Then he said: 'By the One in Whose hand is my soul, I am the one among you whose prayer most closely resembles that of the Messenger of Allâh ﷺ. And this is how he continued to pray until he left this world." (*Ṣaḥîḥ*)

قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ سَجَدَ وَكَبَّرَ وَرَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ حِينَ قَامَ مِنَ الرَّكْعَةِ، ثُمَّ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنِّي لَأَقْرَبُكُمْ شَبَهًا بِرَسُولِ اللهِ ﷺ، مَا زَالَتْ هٰذِهِ صَلَاتُهُ حَتَّى فَارَقَ الدُّنْيَا. وَاللَّفْظُ لِسَوَّارٍ.

تخريج: أخرجه البخاري، الأذان، باب: يهوي بالتكبير حين يسجد، ح:٨٠٣ من حديث الزهري به مطولاً، وهو في الكبرٰى، ح:٧٤٢ .

Comments:

In this narration, Imâm An-Nasâ'î has two Shaikhs - Nasr bin 'Alî and Suwar bin 'Abdullâh. The wording narrated in this report is of Suwar, although the meaning of Nasr's wording is not different from it.

Chapter 95. How To Sit For The First *Tashahhud*

(المعجم ٩٥) - **بَابٌ: كَيْفَ الْجُلُوسُ لِلتَّشَهُّدِ الْأَوَّلِ** (التحفة ٤٤٢)

1158. It was narrated from 'Abdullâh bin 'Abdullâh bin 'Umar that his father said: "One of the *Sunnahs* of the prayer is to spread your left foot beneath you, and hold your right foot upright." (*Ṣaḥîḥ*)

١١٥٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ أَنَّهُ قَالَ: إِنَّ مِنْ سُنَّةِ الصَّلَاةِ أَنْ تُضْجِعَ رِجْلَكَ الْيُسْرَى وَتَنْصِبَ الْيُمْنَى.

تخريج: أخرجه البخاري، الأذان، باب سنة الجلوس في التشهد، ح:٨٢٧ من حديث عبدالله ابن عبدالله بن عمر، وأبو داود، الصلٰوة، باب: كيف الجلوس في التشهد، ح:٩٥٩، ٩٦٠ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرٰى، ح:٧٤٣ .

Comments:

In this *Ḥadîth* there is no specific mention of its being the first or the second Testimony of Faith (*Tashahhud*). Therefore, the Hanafis are of the view of sitting thusly in every *Tashahhud* (the sitting position of prayer). But in other authentic narrations, a different form of sitting for the final *Tashahhud* is described, which is known as *Tawarruk*. See No. 1263. Therefore, this style should be ascribed to the first *Tashahhud*. This is what the compiler intended to point out.

Chapter 96. Pointing The Toes Toward The *Qiblah* When Sitting For The First *Tashahhud*

(المعجم ٩٦) - **بَابُ الاِسْتِقْبَالِ بِأَطْرَافِ أَصَابِعِ الْقَدَمِ الْقِبْلَةَ عِنْدَ الْقُعُودِ لِلتَّشَهُّدِ** (التحفة ٤٤٣)

1159. It was narrated from Al-Qâsim who narrated from 'Abdullâh – he is Ibn 'Abdullâh bin 'Umar – that his father (Ibn 'Umar) said: "One of the *Sunnah*s of the prayer is to hold the right foot upright and point its toes toward the *Qiblah*, and to sit on the left foot." (*Ṣaḥîḥ*)

١١٥٩ - **أَخْبَرَنَا** الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرِ بْنِ مُضَرَ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَحْيَى أَنَّ الْقَاسِمَ حَدَّثَهُ عَنْ عَبْدِ اللهِ - وَهُوَ ابْنُ عَبْدِ اللهِ ابْنِ عُمَرَ - عَنْ أَبِيهِ قَالَ: مِنْ سُنَّةِ الصَّلَاةِ أَنْ تَنْصِبَ الْقَدَمَ الْيُمْنَى وَاسْتِقْبَالُهُ بِأَصَابِعِهَا الْقِبْلَةَ وَالْجُلُوسُ عَلَى الْيُسْرَى.

تخريج: [**إسناده صحيح**] وأصله في صحيح البخاري، ح:٨٢٧ من حديث عبدالله بن عبدالله ابن عمر به، انظر الحديث السابق، وهو في الكبرٰى، ح:٧٤٤.

Chapter 97. Placement Of The Hands When Sitting For The First *Tashahhud*

(المعجم ٩٧) - **بَابُ مَوْضِعِ الْيَدَيْنِ عِنْدَ الْجُلُوسِ لِلتَّشَهُّدِ الأَوَّلِ** (التحفة ٤٤٤)

1160. It was narrated that Wâ'il bin Ḥujr said: "I came to the Messenger of Allâh ﷺ, and I saw him raising his hands when he started to pray until they were in level with his shoulders, and when he wanted to bow. When he sat following the first two *Rak'ahs*, he sat on his left foot and held the right foot upright. He placed his right hand on his right thigh and raised his finger for the supplication, and he placed his left hand on his left thigh." He said: "Then I came the following year and I saw them raising their hands inside their *Barânis*."[1] (*Ṣaḥîḥ*)

١١٦٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ وَائِلِ ابْنِ حُجْرٍ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَرَأَيْتُهُ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ حَتَّى يُحَاذِيَ مَنْكِبَيْهِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَإِذَا جَلَسَ فِي الرَّكْعَتَيْنِ أَضْجَعَ الْيُسْرَى وَنَصَبَ الْيُمْنَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَنَصَبَ أُصْبُعَهُ لِلدُّعَاءِ، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، قَالَ: ثُمَّ أَتَيْتُهُمْ مِنْ قَابِلٍ فَرَأَيْتُهُمْ يَرْفَعُونَ أَيْدِيَهُمْ فِي الْبَرَانِسِ.

[1] *Barânis* is plural of *Burnus*, a type of cloak, and that was because of the cold weather.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب رفع اليدين في الصلوة، ح:٧٢٨ من حديث عاصم به مختصرًا، وهو في الكبرٰى، ح:٧٤٦.

Comments:

Wâ'il bin Hujr ﷺ had arrived for the first time after the Battle of Tabûk in the year 9H, and had embraced Islam. He then came again (according to this narration) the following year - the year 10H. It was the month of Ramadan or Shawwal. This adds up to six or seven months until the death of the Prophet ﷺ. In other words, the Prophet ﷺ and the Companions used to practice *Raf Al-Yadayn* all the way until the period of time before the Prophet's ﷺ death. There is nothing at all to support that it was then abrogated.

Chapter 98. Where One Should Look While Reciting The *Tashahhud*

(المعجم ٩٨) - **بَابُ** مَوْضِعِ الْبَصَرِ فِي التَّشَهُّدِ (التحفة ٤٤٥)

1161. It was narrated from 'Abdullâh bin 'Umar that he saw a man moving the pebbles with his hand while praying. When he finished, 'Abdullâh said to him: "Do not move the pebbles while you are praying, for that is from the *Shaiṭân*. Rather do what the Messenger of Allâh ﷺ used to do." He said: "What did he used to do?" He said: "He would put his right hand on his right thigh, and point with the finger that is next to the thumb toward the *Qiblah*, and he would look at it, or thereabouts." Then he said: "This is what I saw the Messenger of Allâh ﷺ doing." (*Ṣaḥîḥ*)

١١٦١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمٰنِ الْمُعَاوِيِّ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّهُ رَأَى رَجُلًا يُحَرِّكُ الْحَصَى بِيَدِهِ وَهُوَ فِي الصَّلَاةِ، فَلَمَّا انْصَرَفَ قَالَ لَهُ عَبْدُ اللهِ: لَا تُحَرِّكِ الْحَصَى وَأَنْتَ فِي الصَّلَاةِ فَإِنَّ ذٰلِكَ مِنَ الشَّيْطَانِ، وَلٰكِنِ اصْنَعْ كَمَا كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ، قَالَ: وَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَأَشَارَ بِأُصْبُعِهِ الَّتِي تَلِي الْإِبْهَامَ فِي الْقِبْلَةِ وَرَمَى بِبَصَرِهِ إِلَيْهَا أَوْ نَحْوِهَا، ثُمَّ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُ.

تخريج: أخرجه مسلم، المساجد، باب صفة الجلوس في الصلوة ... إلخ، ح:١١٦/٥٨٠ من حديث مسلم بن أبي مريم به، وهو في الكبرٰى، ح:٧٤٧.

Comments:

In the posture of *Tashahhud* the index finger of the right hand is kept

open and the rest of the hand is kept closed. And a pointing sign is formulated with the index finger, as if one is pointing at something. And the pointing ought not to exceed the spot of prostration. The sight should be focused at the place of pointing. Thus the glance should not exceed the place of prostration. In this manner, reconciliation can be achieved between all narrations.

Chapter 99. Pointing With The Finger During The First *Tashahhud*

(المعجم ٩٩) - **بَابُ** الإِشَارَةِ بِالأُصْبُعِ فِي التَّشَهُّدِ الأَوَّلِ (التحفة ٤٤٦)

1162. 'Âmir bin 'Abdullâh bin Az-Zubair narrated that his father said: "When the Messenger of Allâh ﷺ sat in the second or fourth *Rak'ah*, he would place his hands on his knees and point with his finger." (*Ṣaḥîḥ*)

١١٦٢ - **أَخْبَرَنِي** زَكَرِيَّا بْنُ يَحْيَى السِّجْزِيُّ يُعْرَفُ بِخَيَّاطِ السُّنَّةِ نَزَلَ بِدِمَشْقَ، أَحَدُ الثِّقَاتِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مَخْرَمَةُ بْنُ بُكَيْرٍ قَالَ: أَخْبَرَنَا عَامِرُ ابْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا جَلَسَ فِي الثِّنْتَيْنِ أَوْ فِي الأَرْبَعِ يَضَعُ يَدَيْهِ عَلَى رُكْبَتَيْهِ، ثُمَّ أَشَارَ بِأُصْبُعِهِ.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٧٤٥، وأصله في صحيح مسلم، ح:٥٧٩ من حديث عامر عن أبيه به.

Comments:

To sum up, the right hand should be kept in the style of pointing (from the commencement of the sitting posture until its end).

Chapter 100. What Is Said In The First *Tashahhud*

(المعجم ١٠٠) - كَيْفَ التَّشَهُّدُ الأَوَّلُ (التحفة ٤٤٧)

1163. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ taught us to say when we sat following two *Rak'ahs*: '*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa*

١١٦٣ - **أَخْبَرَنَا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنِ الأَشْجَعِيِّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: عَلَّمَنَا رَسُولُ اللهِ ﷺ أَنْ نَقُولَ إِذَا جَلَسْنَا فِي الرَّكْعَتَيْنِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا

'ala 'ibâd illâhis-ṣâliḥîn, ashhadu an lâ ilâha ill-Allâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger).''' (*Ṣaḥîḥ*)

النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: [**صحيح**] أخرجه الترمذي، الصلٰوة، باب ماجاء في التشهد، ح:٢٨٩ عن يعقوب ابن إبراهيم به، وهو في الكبرٰى، ح:٧٤٨ وأصله متفق عليه، البخاري، ح:٨٣١، ٨٣٥، ٦٢٣٠، ومسلم، ح:٤٠٢.

1164. It was narrated that 'Abdullâh said: "We used not to know what we should say in each *Rak'ah* apart from glorifying, magnifying and praising our Lord. But Muḥammad ﷺ taught us everything about what is good. He said: 'When you sit following every two *Rak'ahs*, then say: *At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to

١١٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ فِي كُلِّ رَكْعَتَيْنِ غَيْرَ أَنْ نُسَبِّحَ وَنُكَبِّرَ وَنَحْمَدَ رَبَّنَا، وَأَنَّ مُحَمَّدًا ﷺ عَلَّمَ فَوَاتِحَ الْخَيْرِ وَخَوَاتِمَهُ فَقَالَ: «إِذَا قَعَدْتُمْ فِي كُلِّ رَكْعَتَيْنِ فَقُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَلْيَتَخَيَّرْ أَحَدُكُمْ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ فَلْيَدْعُ اللهَ عَزَّ وَجَلَّ».

be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger), then choose any supplication that you like and call upon Allâh the Mighty and Sublime with it.'" (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الصلوٰة، باب التشهد، ح:٩٦٩، والترمذي، النكاح، باب ماجاء في خطبة النكاح، ح:١١٠٥، وابن ماجه، إقامة الصلوات، باب ماجاء في التشهد، ح:٨٩٩ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:٧٤٩ .

Comments:

If one intends to perform the greeting after two units of prayer, then one should supplicate after saying *Ṣalâh* upon the Prophet ﷺ.

1165. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ taught us the *Tashahhud* for prayer and the *Tashahhud* for *Al-Ḥâjah*.[1] The *Tashahhud* for prayer is: '*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger).' (to the end of the *Tashahhud*)" (*Ṣaḥîḥ*)

١١٦٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: عَلَّمَنَا رَسُولُ اللهِ ﷺ التَّشَهُّدَ فِي الصَّلَاةِ وَالتَّشَهُّدَ فِي الْحَاجَةِ، فَأَمَّا التَّشَهُّدُ فِي الصَّلَاةِ «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» [إِلَى آخِرِ التَّشَهُّدِ].

[1] Meaning for the need.

تخريج: [إسناده صحيح]انظر الحديث السابق والذي قبله، وهو في الكبرى، ح: ٧٥٠.

1166. Yaḥya – Ibn Âdam – said: "I heard Sufyân reciting this *Tashahhud* in the obligatory and voluntary prayers, and he said: 'Abû Isḥâq narrated to us from Abû Al-Aḥwaṣ, from 'Abdullâh, from the Prophet ﷺ.'" And Manṣûr and Ḥammâd narrated to us from Abû Wâ'il, from 'Abdullâh, from the Prophet ﷺ. (*Ṣaḥîḥ*)

١١٦٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ آدَمَ - قَالَ: سَمِعْتُ سُفْيَانَ يَتَشَهَّدُ بِهٰذَا فِي الْمَكْتُوبَةِ وَالتَّطَوُّعِ وَيَقُولُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ؛ ح وحَدَّثَنَا مَنْصُورٌ وَحَمَّادٌ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء في الصلٰوة، ح: ٦٣٢٨، ومسلم، الصلٰوة، باب التشهد في الصلٰوة، ح: ٤٠٢ من حديث منصور به، وهو في الكبرٰى، ح: ٧٥١، ٧٥٢، ٧٥٣.

1167. It was narrated from Al-Aswad and 'Alqamah, that 'Abdullâh bin Ma'sûd said: "We were with the Messenger of Allâh ﷺ and we did not know anything, then the Messenger of Allâh ﷺ said to us: 'Every time you sit (in prayer), say: "*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to

١١٦٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ زَيْدَ بْنَ أَبِي أُنَيْسَةَ الْجَزَرِيَّ حَدَّثَهُ أَنَّ أَبَا إِسْحَاقَ حَدَّثَهُ عَنِ الْأَسْوَدِ وَعَلْقَمَةَ عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ لَا نَعْلَمُ شَيْئًا، فَقَالَ لَنَا رَسُولُ اللهِ ﷺ: قُولُوا فِي كُلِّ جَلْسَةٍ: «التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:١١٦٣، وهو في الكبرٰى، ح:٧٥٤ .

1168. It was narrated from 'Alqamah bin Qais that 'Abdullâh said: "We used not to know what to say when we prayed, then the Messenger of Allâh ﷺ taught us some eloquent and concise words. He said to us: 'Say: "*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (One of the narrators) 'Ubaidullâh said: "Zaid bin Hammâd said, narrating from Ibrâhîm, that 'Alqamah said: 'I saw Ibn Ma'sûd teaching us these words just as he taught us the Qur'ân.'" (*Ṣaḥîḥ*)

١١٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ جَبَلَةَ الرَّافِقِيُّ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ - وَهُوَ ابْنُ عَمْرٍو - عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا لَا نَدْرِي مَا نَقُولُ إِذَا صَلَّيْنَا فَعَلَّمَنَا رَسُولُ اللهِ ﷺ جَوَامِعَ الْكَلِمِ فَقَالَ لَنَا: «قُولُوا: التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ عُبَيْدُ اللَّهِ: قَالَ زَيْدٌ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: لَقَدْ رَأَيْتُ ابْنَ مَسْعُودٍ يُعَلِّمُنَا هٰؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُنَا الْقُرْآنَ.

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب التشهد، ح:٩٧٠ من حديث علقمة بن قيس به، وهو في الكبرٰى، ح:٧٥٥.

1169. It was narrated that Ibn Ma'sûd said: "When we prayed with the Messenger of Allâh ﷺ, we

١١٦٩ - أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ القطان قَالَ: حَدَّثَنَا حَارِثُ بْنُ عَطِيَّةَ وَكَانَ

used to say: 'Peace (*As-Salâm*) be upon Allâh, peace be upon Jibrîl, peace be upon Mîkâ'îl.' The Messenger of Allâh ﷺ said: 'Do not say 'Peace (*As-Salâm*) be upon Allâh, for Allâh is *As-Salâm*.[1] Rather say: "*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh waḥdahu lâ sharîka lahu, wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh alone without partners, and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥîḥ*)

مِنْ زُهَّادِ النَّاسِ عَنْ هِشَامٍ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا إِذَا صَلَّيْنَا مَعَ رَسُولِ اللهِ ﷺ نَقُولُ: السَّلَامُ عَلَى اللهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللهِ، فَإِنَّ اللهَ هُوَ السَّلَامُ، وَلٰكِنْ قُولُوا التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٥٦ * حماد هو ابن أبي سليمان، وسمع منه هشام الدستوائي قبل اختلاطه، انظر مجمع الزوائد للهيثمي:١/ ١١٩، ١٢٠.

Comments:

Instead of naming individual names, the phrase *Ibâdillâhis Sâhihin* (Allâh's righteous slaves) encompasses all the angels and righteous humans. Therefore, this is most right.

1170. It was narrated that Ibn Ma'sûd said: "We used to pray with the Messenger of Allâh ﷺ and we would say: 'Peace (*As-Salâm*) be upon Allâh, peace be upon Jibrîl,

١١٧٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ - هُوَ الدَّسْتَوَائِيُّ - عَنْ حَمَّادٍ، عَنْ أَبِي وَائِلٍ، عَنِ

[1] The Source of Peace; the One free from all faults.

ابْنِ مَسْعُودٍ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ فَنَقُولُ: السَّلَامُ عَلَى اللهِ، السَّلَامُ عَلَى جِبْرِيلَ، السَّلَامُ عَلَى مِيكَائِيلَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللهِ، فَإِنَّ اللهَ هُوَ السَّلَامُ، وَلٰكِنْ قُولُوا: التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

peace be upon Mîkâ'îl.' The Messenger of Allâh ﷺ said: 'Do not say 'Peace (*As-Salâm*) be upon Allâh, for Allâh is *As-Salâm*. Rather say: "*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:١١٦٦، وهو في الكبرى، ح:٧٥٧.

Comments:

See *Ḥadîth* 1169.

١١٧١ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ وَمَنْصُورٍ وَحَمَّادٍ وَمُغِيرَةَ وَأَبِي هَاشِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ فِي التَّشَهُّدِ: «التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

1171. It was narrated from 'Abdullâh that the Prophet ﷺ said in the *Tashahhud*: "*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو هَاشِمٍ غَرِيبٌ.

slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الدعوات، باب الدعاء في الصلٰوة، ح:٦٣٢٨ من حديث منصور به، ومسلم، الصلٰوة، باب التشهد في الصلٰوة، ح:٤٠٢/٥٦ من حديث محمد بن جعفر غندر به، وهو في الكبرٰى، ح:٧٥٨.

١١٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا سَيْفٌ الْمَكِّيُّ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: حَدَّثَنِي أَبُو مَعْمَرٍ قَالَ: سمِعْتُ عَبْدَ اللهِ يَقُولُ عَلَّمَنَا رَسُولُ اللهِ ﷺ التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ وَكَفُّهُ بَيْنَ يَدَيْهِ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

1172. 'Abdullâh said: "The Messenger of Allâh ﷺ taught us the *Tashahhud* just as he taught us a *Sûrah* from the Qur'ân: '*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger).'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الاستئذان، باب الأخذ باليدين، ح:٦٢٦٥ عن أبي نعيم الفضل بن دكين، ومسلم، الصلٰوة، باب التشهد في الصلٰوة، ح:٤٠٢/٥٩ من حديث الفضل بن دكين به، وهو في الكبرٰى، ح:٧٥٩.

Comments:

The Prophet ﷺ held the palm of 'Abdullâh bin Mas'ûd between his sacred hands out of affection and to draw his attention toward learning. This demonstrates that someone's hand could be held with both hands; for instance, out of respect. Imâm Al-Bukhârî has recorded this *Ḥadîth* in the Chapter: "The shaking of the hands with both hands." (No. 6265) It is as if he is showing that if there is any evidence of shaking hands with two hands, then

this is the only one - which in actuality is not a proof. Handshake is considered complete with one hand and that is certain. However, if, for any other reason, the other hand is also brought into play, for example out of respect or affection or to make a point, then it is different altogether. And it is permitted; although, it is not a component of shaking hands. Instead, it falls under provincial customs. For instance, sitting by the feet on the bedstead of an honorable elderly person instead of sitting by his head is allowed by way of reverence. It is not forbidden, because it is widely considered to be respectful. The same situation is of bringing the other hand into play. To oppose it and to strike upon it an edict (*Fatwa*) to denounce it as an innovation is futile an incorrect. As long as a common practice of Muslims is not against an explicit textual meaning (*Nass*), it is permissible.

Chapter 101. Another Version Of The *Tashahhud*

(المعجم ١٠١) - نَوْعٌ آخَرُ مِنَ التَّشَهُّدِ
(التحفة ٤٤٨)

1173. It was narrated from Hiṭṭân bin 'Abdullâh that Al-Ash'arî said: "The Messenger of Allâh ﷺ addressed us and taught us our *Sunnahs* and our prayer. He said: 'Make your rows straight, then let one of you lead the others. When he says the *Takbîr*, then say the *Takbîr*; when he says: "*Wa lâḍ-ḍâllîn*" then say "*Âmîn*," and Allâh will answer you. When the *Imâm* says the *Takbîr* and bows, then say the *Takbîr* and bow, for the *Imâm* bows before you and stands up before you.' The Prophet of Allâh ﷺ said: 'This makes up for that. When he says: "*Sami' Allâhu liman ḥamidah* (Allâh hears the one who praises Him)," say: "*Rabbanâ wa lakal-ḥamd* (Our Lord, to You be praise)," Allâh will hear you, for indeed Allâh, the Mighty and Sublime, has said on the tongue of His Prophet: "Allâh hears the one who praises Him." Then when the *Imâm* says the *Takbîr* and prostrates, say the *Takbîr* and

١١٧٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ السَّرْخَسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ أَنَّ الْأَشْعَرِيَّ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ خَطَبَنَا فَعَلَّمَنَا سُنَّتَنَا وَبَيَّنَ لَنَا صَلَاتَنَا فَقَالَ: «أَقِيمُوا صُفُوفَكُمْ، ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَإِذَا قَالَ: وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ يُجِبْكُمُ اللهُ، وإِذَا كَبَّرَ الْإِمَامُ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: رَبَّنَا وَلَكَ الْحَمْدُ يَسْمَعِ اللهُ لَكُمْ، فَإِنَّ اللهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، ثُمَّ إِذَا كَبَّرَ الْإِمَامُ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا، فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللهِ ﷺ: «فَتِلْكَ بِتِلْكَ، فَإِذَا

prostrate, for the *Imâm* prostrates before you and rises before you.' The Prophet of Allâh ﷺ said: 'This makes up for that. Then when you are sitting, let the first thing that any one of you says be: *At-taḥiyyâtuṭ-ṭayyibâtuṣ-ṣalawâtu lillâhi, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, good words and prayers are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥîḥ*)

كَانَ عَنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: أخرجه مسلم، الصلوة، باب التشهد في الصلوة، ح:٤٠٤/٦٣ من حديث هشام الدستوائي به، وهو في الكبرى، ح:٧٦٠.

Comments:

See *Ḥadîth* 1056.

Chapter 102. Another Version Of The *Tashahhud*

(المعجم ١٠٢) - نَوْعٌ آخَرُ مِنَ التَّشَهُّدِ (التحفة ٤٤٩)

1174. It was narrated from Ḥiṭṭân bin 'Abdullâh that they prayed with Abû Mûsâ and he said: "The Messenger of Allâh ﷺ said: 'When you are sitting then let the first words that any of you says be: *Al-tahiyyâtu lillâhiṭ-ṭayyibâtuṣ-ṣalawâtu lillâh, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh waḥdahu lâ sharîka*

١١٧٤ - أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ الْعِجْلِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ عَنْ أَبِي غَلَّابٍ - وَهُوَ يُونُسُ بْنُ جُبَيْرٍ - عَنْ حِطَّانَ بْنِ عَبْدِ اللهِ أَنَّهُمْ صَلَّوْا مَعَ أَبِي مُوسَى فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ أَوَّلِ قَوْلِ أَحَدِكُمْ: التَّحِيَّاتُ

لِلَّهِ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَه لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

lahu, wa ashhadu anna Muhammadan 'abduhu wa rasûluhu (All compliments, good words and prayers are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh alone with no partner or associate, and I bear witness that Muhammad is His slave and Messenger). (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٧٦١.

(المعجم ١٠٣) - نَوْعٌ آخَرُ مِنَ التَّشَهُّدِ (التحفة ٤٥٠)

Chapter 103. Another Version Of The *Tashahhud*

١١٧٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَطَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا الْقُرْآنَ وَكَانَ يَقُولُ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ، سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، سَلَامٌ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

1175. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to teach us the *Tashahhud* as he taught us the Qur'ân, and he used to say: '*At-tahiyyâtul-mubârakâtus-salawâtut-tayyibâtu lillâh, salâmuun 'alayka ayyuhan-Nabiyyu wa rahmat-Allâhi wa barakâtuhu. As-salâmu 'alayna wa 'ala 'ibâdillâhis-sâlihîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muhammadan 'abduhu wa rasûluhu* (All compliments, blessed words, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muhammad is His slave and Messenger).'" (*Sahîh*)

تخريج: أخرجه مسلم، الصلوة، باب التشهد في الصلوة، ح:٤٠٣ عن قتيبة به، وهو في الكبرٰى، ح:٧٦٢.

Chapter 104. Another Version Of The *Tashahhud*

(المعجم ١٠٤) - نَوْعٌ آخَرُ مِنَ التَّشَهُّدِ (التحفة ٤٥١)

1176. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ used to teach us the *Tashahhud* just as he would teach us a *Sûrah* of the Qur'ân: '*Bismillâh, wa billâhi. At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, wa ashhadu anna Muḥammadan 'abduhu wa rasûluh. A'sal Allâhal-jannah wa a'ûdhu Billâhi min an-nâr* (In the name of Allâh and by the help of Allâh. All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger. I ask Allâh for Paradise and I seek refuge with Allâh from the Fire).'" (*Ḍa'îf*)

١١٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَيْمَنَ - وَهُوَ ابْنُ نَابِلٍ - يَقُولُ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ «بِسْمِ اللهِ وَبِاللَّهِ التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَسْأَلُ اللهَ الْجَنَّةَ وَأَعُوذُ بِاللَّهِ مِنَ النَّارِ».

تخريج: **[إسناده ضعيف]** أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في التشهد، ح:٩٠٢ من حديث المعتمر بن سليمان به، وهو في الكبرٰى، ح:٧٦٣ * أبوالزبير عنعن تقدم، ح:٥٩٤.

Comments:

1. The various versions of the *Tashahhud* are similar; there is a slight verbal variation here and there, but there is no difference in meaning.
2. Every *Tashahhud* comprises three elements: Nobility and Glorification of

Allâh; salutation upon Allâh's Messenger ﷺ and other righteous slaves of Allâh; the *Shahâdatayn* - the two testimonies of faith (the Oneness of Allâh and the Messengership).

3. In the last kind of *Tashahhud*, there are additions (additional words) in the beginning and at the end. In the commencement, *Basmalah*, and at the end a plea and refuge-seeking. But the transmitter of this *Ḥadîth*, Ayman bin Nâbil, is isolated. No one conceded him; hence he is deemed unreliable.
4. In all the various *Tashahhud*, Allâh's Messenger ﷺ is greeted in the form of an address. This is specific to him; otherwise the act of addressing someone invalidates the prayer. It is said that it is merely the mode of addressing; addressing is not the objective. Instead, it is a supplication because the Prophet ﷺ himself too used to recite the *Tashahhud* with these very words. At the time of reciting those words, one should not have the belief that the Prophet ﷺ is hearing the greeting. Well, if one believes that it is being conveyed to him, then it is a different matter. Likewise, there is also no mention of his returning the greeting.
5. *Abduhu wa rasûluh*: it follow that from among his superior attributes, these two attributes are most supreme. That is why they have been included in the two testimonies, which is one's proof of *Imân* or Faith. Being called a slave of Allâh is a supremely great honor. This is the reason why it has been employed in every crucial place; for example look at the event of the Ascension - *Al-Isra wal Mi'raj* (the Prophet ﷺ Night Journey) in *Surat Al-Isra* and *Surat An-Najm*.

Chapter 105. Being Brief In The First *Tashahhud*

(المعجم ١٠٥) - **بَابُ التَّخْفِيفِ فِي التَّشَهُّدِ الأَوَّلِ** (التحفة ٤٥٢)

1177. It was narrated that 'Abdullâh bin Ma'sûd said: "In the first two *Rak'ahs* the Prophet ﷺ was as if he were on stones heated by fire." (*Ḍa'îf*)

١١٧٧ - أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ الطَّالَقَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللهِ، عن عَبدِاللهِ بْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ فِي الرَّكْعَتَيْنِ كَأَنَّهُ عَلَى الرَّضْفِ قُلْتُ: حَتَّى يَقُومَ قَالَ: ذٰلِكَ يُرِيدُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوٰة، باب ما جاء في مقدار القعود في الركعتين الأوليين، ح:٣٦٦، وأبو داود، الصلوٰة، باب: في تخفيف القعود، ح:٩٩٥ من حديث سعد بن إبراهيم به، وهو في الكبرٰى، ح:٧٦٤، وقال الترمذي: "حسن، إلا أن أبا عبيدة لم يسمع من أبيه"، يعني حسن لغيره عنده.

Chapter 106. Not Reciting The First *Tashahhud*

(المعجم ١٠٦) - **بَابُ** تَرْكِ التَّشَهُّدِ الأَوَّلِ

(التحفة ٤٥٣)

1178. It was narrated from Ibn Buḥainah that the Prophet ﷺ prayed, then he stood up after two *Rak'ahs* while he was supposed to sit, and he continued his prayer. Then at the end of his prayer, he performed two prostrations before the *Salâm*, then he said the *Salâm*. (*Ṣaḥîḥ*)

١١٧٨ - **أَخْبَرَنَا** يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ يَحْيَى عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ عَنِ ابْنِ بُحَيْنَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فَقَامَ فِي الشَّفْعِ الَّذِي كَانَ يُرِيدُ أَنْ يَجْلِسَ فِيهِ فَمَضَى فِي صَلَاتِهِ حَتَّى إِذَا كَانَ فِي آخِرِ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ ثُمَّ سَلَّمَ.

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلوٰة والسجود له، ح:٥٧٠/٨٧ من حديث حماد بن زيد، والبخاري، السهو، باب ماجاء في السهو إذا قام من ركعتي الفريضة، ح:١٢٢٥ من حديث يحي بن سعيد الأنصاري به، وهو في الكبرٰى، ح:٧٦٥.

1179. It was narrated from Ibn Buḥainah that the Prophet ﷺ prayed and stood up following the first two *Rak'ahs*, and they said (*Subḥân Allâh*). He carried on, then when he had finished his prayer he performed two prostrations, then he said the *Salâm*. (*Ṣaḥîḥ*)

١١٧٩ - **أَخْبَرَنَا** أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ عَنِ ابْنِ بُحَيْنَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى فَقَامَ فِي الرَّكْعَتَيْنِ فَسَبَّحُوا فَمَضَى فَلَمَّا فَرَغَ مِنْ صَلَاتِهِ سَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٦٦.

Comments:

On the basis of this event, it has been argued that the first sitting and the testimony are not obligatory. Had it been obligatory, on being pointed out by the Companions, Allâh's Messenger ﷺ would have returned to it, but his continuing with the prayer, and at its end performing the prostration for forgetfulness is the evidence that it is not obligatory. This is because it is an agreed upon issue that if one misses an obligatory element - for instance the bowing - then returning to it is essential; otherwise, one shall have to repeat

that unit. Though, this is valid when one rises forgetfully. If someone stands upright out of forgetfulness or is nearer to the upright standing posture, one should not go back upon remembering it. Instead, he should perform two prostrations of forgetfulness at the end of the prayer and then pronounce the *Taslîm* to complete the prayer. And if one has only slightly risen, that is to say one is still nearer the sitting posture and has not straightened his legs, if he remembers, *he should return to the sitting posture and recite the Tashahhud.* There is no need to perform the prostration of forgetfulness. However, if one rises without the final prostration, one should return because it is obligatory; he should perform the prostration for forgetfulness at the end.

13. [The Book Of Forgetfulness (In Prayer)]

(المعجم ١٣) - [كِتَابُ السَّهْوِ]
(التحفة ...)

Chapter 1. The *Takbîr* When Standing Up Following Two *Rak'ahs*

(المعجم ١) - بَابُ التَّكْبِيرِ إِذَا قَامَ مِنَ الرَّكْعَتَيْنِ (التحفة ٤٥٤)

1180. It was narrated that 'Abdur-Raḥmân bin Al-Aṣamm said: "Anas bin Mâlik was asked about the *Takbîr* in the prayer. He said: 'The *Takbîr* should be said when bowing, when prostrating, when raising one's head from prostration and when standing up following the first two *Rak'ahs*.' Ḥuṭaim[1] said: 'From whom did you learn this?' He said: 'From the Prophet ﷺ, Abû Bakr and 'Umar, may Allâh be pleased with them.' Then he fell silent and Ḥuṭaim said to him: 'And 'Uthmân?' He said: 'And 'Uthmân.'" (*Ṣaḥîḥ*)

١١٨٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَصَمِّ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنِ التَّكْبِيرِ فِي الصَّلَاةِ فَقَالَ: يُكَبِّرُ إِذَا رَكَعَ وَإِذَا سَجَدَ وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ، فَقَالَ حُطَيْمٌ: عَمَّنْ تَحْفَظُ هٰذَا؟ فَقَالَ: عَنِ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا، ثُمَّ سَكَتَ فَقَالَ لَهُ حُطَيْمٌ: وَعُثْمَانُ؟ قَالَ: وَعُثْمَانُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٢٥١، ٢٥٧ من حديث أبي عوانة به، وهو في الكبرٰى، ح: ١١٠٢.

Comments:

(The pronouncement of the) *Takbîr* at *Al-Ihrâm* (the consecratory declaration of the Supreme Greatness of Allâh) is agreed upon. Hence, no one displayed any sort of slothfulness in it. Therefore, it has not been mentioned. Concerning other *Takbîrât* (during the movements from one prayer posture to another), some prayer-leaders sometimes succumbed to slothfulness; due to this reason, its mention was made.

1181. It was narrated that Muṭarrif bin 'Abdullâh said: "Alî bin Abî Ṭâlib prayed, and he said the

١١٨١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ

[1] Who was present when Anas narrated it.

Takbîr every time he went down and came up, in all movements of the prayer. 'Imrân bin Ḥuṣain said: 'This reminds me of the prayer of the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

زَيْدٍ قَالَ: حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ عَنْ مُطَرِّفِ ابْنِ عَبْدِ اللهِ قَالَ: صَلَّى عَلِيُّ بْنُ أَبِي طَالِبٍ، فَكَانَ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ يُتِمُّ التَّكْبِيرَ، فَقَالَ عِمْرَانُ بْنُ حُصَيْنٍ: لَقَدْ ذَكَّرَنِي هٰذَا صَلَاةَ رَسُولِ اللهِ ﷺ.

تخريج: [**صحيح**] تقدم، ح:١٠٨٣، وهو في الكبرٰى، ح:١١٠٣.

Chapter 2. Raising The Hands When Standing For The Last Two *Rak'ahs*

(المعجم ٢) - **بَابُ رَفْعِ الْيَدَيْنِ فِي الْقِيَامِ إِلَى الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ** (التحفة ٤٥٥)

1182. It was narrated from Abû Ḥumaid As-Sâ'idî that when the Prophet ﷺ stood up following two prostrations, he would say the *Takbîr* and raise his hands until they were in level with his shoulders, as he had done at the beginning of the prayer. (*Ṣaḥîḥ*)

١١٨٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: سَمِعْتُهُ يُحَدِّثُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ السَّجْدَتَيْنِ كَبَّرَ وَرَفَعَ يَدَيْهِ حَتَّى يُحَاذِيَ بِهِمَا مَنْكِبَيْهِ، كَمَا صَنَعَ حِينَ افْتَتَحَ الصَّلَاةَ.

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الصلٰوة، باب منه، ح:٣٠٤، ٣٠٥، وابن ماجه، إقامة الصلوات، باب رفع اليدين إذا ركع، وإذا رفع رأسه من الركوع، ح:٨٦٢ عن محمد بن بشار به، وهو في الكبرٰى، ح:١١٠٤، وقال: "حسن صحيح"، وتقدم طرفه:١٠٤٠.

Comments:

This raising of two hands - is also corroborated by authentic *Ahâdith*. Though, in some *Ahâdith* there is no mention of it. But it is neither essential nor possible for every single matter or issue to have been mentioned in each *Ḥadîth*.

Chapter 3. Raising The Hands In Level With The Shoulders When Standing For The Last Two *Rak'ahs*

(المعجم ٣) - **بَابُ رَفْعِ الْيَدَيْنِ لِلْقِيَامِ إِلَى الرَّكْعَتَيْنِ الْأُخْرَيَيْنِ حَذْوَ الْمَنْكِبَيْنِ** (التحفة ٤٥٦)

1183. It was narrated from Ibn

١١٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

'Umar that the Prophet ﷺ used to raise his hands when he began to pray, when he wanted to bow, when he raised his head from bowing, and when he stood up after the first two *Rak'ahs*, he would raise his hands likewise, level with the shoulders. (*Sahîh*)

الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ - وَهُوَ ابْنُ عُمَرَ - عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَرْفَعُ يَدَيْهِ إِذَا دَخَلَ فِي الصَّلَاةِ، وَإِذَا أَرَادَ أَنْ يَرْكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَإِذَا قَامَ مِنَ الرَّكْعَتَيْنِ يَرْفَعُ يَدَيْهِ كَذَلِكَ حِذَاءَ الْمَنْكِبَيْنِ.

تخريج: [صحيح] أخرجه عبدالرزاق في المصنف: ٢/٦٧، والبخاري في جزء رفع اليدين، ح: ٧٧ من حديث المعتمر بن سليمان به، وهو في الكبرى، ح: ١١٠٥، وصححه ابن حبان(الإحسان): ٣/ ٢٦٠، ٢٧٠، وأبو عوانة: ٢/ ٩١، وأصله متفق عليه تقدم، ح: ٨٧٩ وغيره.

Chapter 4. Raising The Hands, And Praising And Extolling Allâh During The Prayer

(المعجم ٤) - بَابُ رَفْعِ الْيَدَيْنِ وَحَمْدِ اللهِ وَالثَّنَاءِ عَلَيْهِ فِي الصَّلَاةِ (التحفة ٤٥٧)

1184. It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ set out to bring about reconciliation among Banu 'Amr bin 'Awf. The time for prayer came, and the *Mu'adhdhin* went to Abû Bakr to tell him to gather the people and lead them in prayer. Then the Messenger of Allâh ﷺ came and passed through the rows until he stood in the first row. The people started clapping to let Abû Bakr know that the Messenger of Allâh ﷺ had come. Abû Bakr never used to turn around when he prayed, but when they clapped consistantly he realized that something must have happened while they were praying. So he turned around, and saw the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ gestured to him to stay where he was. Abû Bakr

١١٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ - وَهُوَ ابْنُ عُمَرَ - عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: انْطَلَقَ رَسُولُ اللهِ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ فَحَضَرَتِ الصَّلَاةُ فَجَاءَ الْمُؤَذِّنُ إِلَى أَبِي بَكْرٍ فَأَمَرَهُ أَنْ يَجْمَعَ النَّاسَ وَيَؤُمَّهُمْ، فَجَاءَ رَسُولُ اللهِ ﷺ فَخَرَقَ الصُّفُوفَ حَتَّى قَامَ فِي الصَّفِّ الْمُقَدَّمِ، وَصَفَّحَ النَّاسُ بِأَبِي بَكْرٍ لِيُؤْذِنُوهُ بِرَسُولِ اللهِ ﷺ وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا أَكْثَرُوا عَلِمَ أَنَّهُ قَدْ نَابَهُمْ شَيْءٌ فِي صَلَاتِهِمْ، فَالْتَفَتَ فَإِذَا هُوَ بِرَسُولِ اللهِ ﷺ، فَأَوْمَأَ إِلَيْهِ رَسُولُ اللهِ ﷺ أَيْ كَمَا أَنْتَ، فَرَفَعَ أَبُو بَكْرٍ يَدَيْهِ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ

raised his hands and praised and thanked Allâh for what the Messenger of Allâh ﷺ had said. Then he moved backwards, and the Messenger of Allâh ﷺ went forward and prayed. When he finished, he said to Abû Bakr: 'What stopped you from continuing to pray when I gestured to you?' Abû Bakr, may Allâh be pleased with him, said: 'It was not appropriate for the son of Abû Quhâfah to lead the Messenger of Allâh ﷺ in prayer.' Then he said to the people: 'Why did you clap? Clapping is for women.' Then he said: 'If you notice something when you are praying, say "*Subhan Allâh*."' (*Sahîh*)

لِقَوْلِ رَسُولِ اللهِ ﷺ ثُمَّ رَجَعَ الْقَهْقَرَى، وَتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى، فَلَمَّا انْصَرَفَ قَالَ لأَبِي بَكْرٍ: «مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ تُصَلِّيَ»؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: مَا كَانَ يَنْبَغِي لِابْنِ أَبِي قُحَافَةَ أَنْ يَؤُمَّ رَسُولَ اللهِ ﷺ، ثُمَّ قَالَ لِلنَّاسِ: «مَا بَالُكُمْ صَفَّحْتُمْ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ» ثُمَّ قَالَ: «إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ فَسَبِّحُوا».

تخريج: أخرجه مسلم، الصلٰوة، باب تقديم الجماعة من يصلي بهم إذا تأخر الإمام . . . الخ، ح:٤٢١ عن محمد بن عبدالله بن بزيع، والبخاري، الأذان، باب من دخل ليؤم الناس فجاء الإمام . . . إلخ، ح:٦٨٤ من حديث أبي حازم به، وهو في الكبرٰى، ح:١١٠٦.

Comments:

By this raising of the two hands it is not meant the raising of hands at the time of pronouncing the *Takbîr*. It is rather raising of the two hands at the time of supplicating. This narration has preceded. (See the commentary to *Hadîth* 758).

Chapter 5. Greeting People With A Hand Gesture While Praying

(المعجم ٥) - بَابُ السَّلَامِ بِالأَيْدِي فِي الصَّلَاةِ (التحفة ٤٥٨)

1185. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ came out to us and we were raising our hands during the *Salâh*. He said: 'Why are you raising your hands while praying like the tails of wild horses? Stay still when you are praying.'" (*Sahîh*)

١١٨٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الْأَعْمَشِ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ رَافِعُو أَيْدِينَا فِي الصَّلَاةِ فَقَالَ: «مَا بَالُهُمْ رَافِعِينَ أَيْدِيَهُمْ فِي الصَّلَاةِ كَأَنَّهَا أَذْنَابُ الْخَيْلِ الشُّمُسِ، اسْكُنُوا فِي الصَّلَاةِ».

تخريج: أخرجه مسلم، الصلوة، باب الأمر بالسكون في الصلوة ... إلخ، ح: ٤٣٠ من حديث الأعمش به، وهو في الكبرٰى، ح: ١١٠٧.

1186. It was narrated that Jâbir bin Samurah said: "We used to pray behind the Messenger of Allâh ﷺ and we would greet (others) with our hands. He said: 'What is the matter with those who greet (others) with their hands as if they were the tails of wild horses? It is sufficient for any one of you to put his hand on his thigh and say: "*As-salâmu 'alaikum, as-salâmu 'alaikum.*" (*Sahîh*)

١١٨٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ مِسْعَرٍ، عَنْ عُبَيْدِ اللهِ ابْنِ الْقِبْطِيَّةِ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنَّا نُصَلِّي خَلْفَ النَّبِيِّ ﷺ فَنُسَلِّمُ بِأَيْدِينَا فَقَالَ: «مَا بَالُ هٰؤُلَاءِ يُسَلِّمُونَ بِأَيْدِيهِمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ؟ أَمَا يَكْفِي أَحَدَهُمْ أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يَقُولَ: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ».

تخريج: أخرجه مسلم، ح: ٤٣١، (انظر الحديث السابق) من حديث مسعر بن كدام به، وهو في الكبرٰى، ح: ١١٠٨.

Comments:

1. The earlier narration is brief. This other report is its elucidation. In it there is mention of only raising of hands. It contains clarification that the raising of hands was on the occasion of greeting.
2. Here the rejection is merely over raising the hands for greeting, but during the sitting position during the *Tashaddud* is a form of greeting. (For further details concerning raising the two hands, see *Ahâdith* Nos. 877, 880, 1025, 1027)

Chapter 6. Returning The *Salâms* With A Gesture When Praying

(المعجم ٦) - **بَابُ رَدِّ السَّلَامِ بِالْإِشَارَةِ فِي الصَّلَاةِ** (التحفة ٤٥٩)

1187. It was narrated that Suhaib, the Companion of the Messenger of Allâh ﷺ, said: "I passed by the Messenger of Allâh ﷺ when he was praying, and greeted him with *Salâm*. He returned my greeting with a gesture, or maybe it was just with his finger." (*Sahîh*)

١١٨٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ نَابِلٍ صَاحِبِ الْعَبَاءِ، عَنِ ابْنِ عُمَرَ، عَنْ صُهَيْبٍ صَاحِبِ رَسُولِ اللهِ ﷺ قَالَ: مَرَرْتُ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ عَلَيَّ إِشَارَةً وَلَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ بِأُصْبُعِهِ.

تخريج: أخرجه أبو داود، الصلوة، باب رد السلام في الصلوة، ح: ٩٢٥، والترمذي، الصلوة، باب ماجاء في الإشارة في الصلوة، ح: ٣٦٧ عن قتيبة به، وقال الترمذي: "حسن، لا نعرفه إلا من حديث الليث عن بكير"، وهو في الكبرٰى، ح: ١١٠٩، والحديث الآتي شاهد له.

Comments:

The narrations recorded in this chapter indicate that in early Islam, speaking within prayer was permissible according to need. In this perspective, some Companions greeted the Prophet ﷺ while he was performing the prayer. But by that time, speaking within prayer had already been forbidden. Allâh's Messenger ﷺ, therefore, did not return the greeting verbally but returned it by a gesture. As for the issue, in what way should one gesture in response, four ways have been mentioned in different narrations - with one's palm, with one's hand, with one's finger, and with one's head. Therefore, all these ways are permissible. (See *Awn al-Ma'bûd*: the Chapter: "Returning the *Salâm* During the prayer").

1188. It was narrated that Zaid bin Aslam said: "Ibn 'Umar said: 'The Prophet ﷺ entered the *Masjid* of Quba' to pray there, then some men came in and greeted him with *Salâm*. I asked Ṣuhaib, who was with him: 'What did the Messenger of Allâh ﷺ do when he was greeted?' He said: 'He used to gesture with his hand.'" (*Ṣaḥîḥ*)

١١٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: قَالَ ابْنُ عُمَرَ: دَخَلَ النَّبِيُّ ﷺ مَسْجِدَ قُبَاءٍ لِيُصَلِّيَ فِيهِ، فَدَخَلَ عَلَيْهِ رِجَالٌ يُسَلِّمُونَ عَلَيْهِ، فَسَأَلْتُ صُهَيْبًا وَكَانَ مَعَهُ: كَيْفَ كَانَ النَّبِيُّ ﷺ يَصْنَعُ إِذَا سُلِّمَ عَلَيْهِ؟ قَالَ: كَانَ يُشِيرُ بِيَدِهِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب المصلي يسلم عليه كيف يرد، ح:١٠١٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١١١٠، وصححه ابن خزيمة، وابن حبان(الإحسان)، ح:٢٢٥٨، والحاكم:٣/١٢، والذهبي، وله شواهد كثيرة، انظر الحديث الآتي برقم:(١١٩٠) * زيد بن أسلم صرح بالسماع عند ابن خزيمة:٢/٤٩، ح:٨٨٨، ولم يكن مدلسًا على الراجح.

1189. It was narrated from 'Ammâr bin Yâsir that he greeted the Messenger of Allâh ﷺ with the *Salâm* when he was praying, and he returned the greeting. (*Ṣaḥîḥ*)

١١٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَهْبٌ - يَعْنِي ابْنَ جَرِيرٍ - قَالَ: حَدَّثَنَا أَبِي عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ عَمَّارِ بْنِ يَاسِرٍ: أَنَّهُ سَلَّمَ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ يُصَلِّي فَرَدَّ عَلَيْهِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٤/٢٦٣ من حديث محمد بن علي بن أبي طالب، وهو ابن الحنفية به، وهو في الكبرٰى، ح:١١١١.

1190. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ

١١٩٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ

sent me on an errand then I came back to him while he was praying. I greeted him with the *Salâm* and he gestured to me. When he finished he called me and said: 'You greeted me with *Salâm* just now and I was praying.' And he was facing toward the east that day." (*Ṣaḥîḥ*)

عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ لِحَاجَةٍ ثُمَّ أَدْرَكْتُهُ وَهُوَ يُصَلِّي، فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ إِلَيَّ، فَلَمَّا فَرَغَ دَعَانِي فَقَالَ: «إِنَّكَ سَلَّمْتَ عَلَيَّ آنِفًا وَأَنَا أُصَلِّي». وَإِنَّمَا هُوَ مُوَجِّهٌ يَوْمَئِذٍ إِلَى الْمَشْرِقِ.

تخريج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلوٰة ... إلخ، ح:٥٤٠ عن قتيبة به، وهو في الكبرٰى، ح:٥٣٧، ١١١٢.

Comments:

"Towards the east": This was the thing that led Jabir ﷺ to mistakenly greet the Prophet ﷺ because the *Qiblah* in Madinah occurs in the south; whereas, in the optional prayers, facing the *Qiblah* is not a requisite. If it is not possible to face the *Qiblah*, one may offer prayer in the direction toward which his mount is moving.

1191. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent me on an errand then I came back to him while he was facing east or west. I greeted him with *Salâm* and he gestured to me. Then when he finished he called me and said: 'O Jâbir!' The people called me and said: 'O Jâbir!' So I came and said: 'O Messenger of Allâh, I greeted you with *Salâm* but you did not answer.' He said: 'I was praying.'" (*Ṣaḥîḥ*)

١١٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبَعْلَبَكِّيُّ. قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنِي النَّبِيُّ ﷺ فَأَتَيْتُهُ وَهُوَ يَسِيرُ مُشَرِّقًا أَوْ مُغَرِّبًا، فَسَلَّمْتُ عَلَيْهِ فَأَشَارَ بِيَدِهِ، ثُمَّ سَلَّمْتُ عَلَيْهِ فَأَشَارَ بِيَدِهِ، فَانْصَرَفْتُ فَنَادَانِي: «يَاجَابِرُ!» فَنَادَانِي النَّاسُ: يَاجَابِرُ! فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي سَلَّمْتُ عَلَيْكَ فَلَمْ تَرُدَّ عَلَيَّ قَالَ: «إِنِّي كُنْتُ أُصَلِّي».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١١١٣.

Comments:

This narration is a further elucidation of the earlier narration. Jabir ﷺ could neither make out that the Prophet ﷺ was offering prayer, nor could he understand that his gesturing was the response to his greeting. Even so, that occurred shortly after returning one's greeting verbally had been forbidden.

Chapter 7. The Prohibition Of Smoothing The Pebbles While Praying

(المعجم ٧) - النَّهْيُ عَنْ مَسْحِ الحَصَى فِي الصَّلَاةِ (التحفة ٤٦٠)

1192. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'When any one of you stands in prayer, let him not smooth the pebbles, for he is facing Mercy.'" (*Hasan*)

١١٩٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَالْحُسَيْنُ ابْنُ حُرَيْثٍ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ عَنِ الزُّهْرِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَمْسَحِ الْحَصَى، فَإِنَّ الرَّحْمَةَ تُوَاجِهُهُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب مسح الحصا في الصلوة، ح:٩٤٥، والترمذي، الصلوة، باب ماجاء في كراهية مسح الحصى في الصلوة، ح:٣٧٩، وابن ماجه، إقامة الصلوات، باب مسح الحصى في الصلوة، ح:١٠٢٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٥٣٢، ١١١٤، وقال الترمذي: "حديث حسن"، وصححه ابن خزيمة، وابن حبان، وابن الجارود، والحافظ في بلوغ المرام، وقواه النووي، وللحديث شواهد * أبوالأحوص الليثي حسن الحديث كما في نيل المقصود، ح:٩٠٩، وانظر الحديث الآتي برقم:(١١٩٦).

Comments:

When someone conducts himself heedlessly in prayer before Allâh, Allâh turns His Face away from him. And such a person remains deprived of Allâh's Mercy. However, if there is a need, for example, if one makes the place even in order to prostrate oneself, then one could level out the pebbles. Otherwise, one would suffer discomfort throughout the state of prostration, which would break one's concentration during prayer.

Chapter 8. Concession Allowing One To Do That Once

(المعجم ٨) - بَابُ الرُّخْصَةِ فِيهِ مَرَّةً (التحفة ٤٦١)

1193. Abû Salamah bin 'Abdur-Rahmân said: "Mu'aiqîb told me that the Messenger of Allâh ﷺ said: 'If you have to do that, then do it only once.'" (*Sahîh*)

١١٩٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍعن عَبْدِ اللهِ [بْنِ الْمُبَارَكِ] عَنِ الْأَوْزَاعِيِّ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي مُعَيْقِيبٌ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنْ كُنْتَ لَا بُدَّ فَاعِلًا فَمَرَّةً».

تخريج: أخرجه البخاري، العمل في الصلوة، باب مسح الحصى في الصلوة، ح:١٢٠٧، ومسلم، المساجد، باب كراهة مسح الحصى وتسوية التراب في الصلوة، ح:٥٤٦ من حديث ابن أبي كثير به، وهو في الكبرى، ح:٥٣٣ .

Chapter 9. The Prohibition Of Lifting One's Gaze To The Sky When Praying

(المعجم ٩) - النَّهْيُ عَنْ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ فِي الصَّلَاةِ (التحفة ٤٦٢)

1194. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "What is the matter with people who lift their gaze to the sky when praying?" And he spoke sternly concerning that until he said: "They must stop that or they will certainly lose their eyesight." (*Ṣaḥîḥ*)

١١٩٤ - أَخْبَرَنَا عُبَيْدُاللهِ بْنُ سَعِيدٍ وَشُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا بَالُ أَقْوَامٍ يَرْفَعُونَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ» فَاشْتَدَّ قَوْلُهُ فِي ذٰلِكَ حَتَّى قَالَ: «لَيَنْتَهُنَّ عَنْ ذٰلِكَ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ».

تخريج: أخرجه البخاري، الأذان، باب رفع البصر إلى السماء في الصلوة، ح: ٧٥٠ من حديث يحيى القطان به، وهو في الكبرى، ح: ٥٤٢.

Comments:

Generally, people raise their eyes toward the skies while supplicating. There is no harm in doing so after the prayer. But once in prayer, the place of glancing is fixed, it is forbidden. Moreover, it is against the decorum (*Adab*) of prayer that one's gaze wanders here and there away from the *Qiblah*.

1195. It was narrated from 'Ubaidullâh bin 'Abdullâh that a man from among the Companions of the Prophet ﷺ told him that he had heard the Messenger of Allâh ﷺ say: 'If any one of you is praying, let him not lift his gaze to the sky, or his eyesight will be taken away.'" (*Ṣaḥîḥ*)

١١٩٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَرْفَعْ بَصَرَهُ إِلَى السَّمَاءِ أَنْ يُلْتَمَعَ بَصَرُهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٤٤١، ٥/ ٢٩٥ من حديث عبدالله بن المبارك عن يونس بن يزيد الأيلي به، وهو في الكبرى، ح: ١١١٧ * وابن شهاب الزهري صرح بالسماع، وشيخه عبيدالله بن عبدالله بن عقبة بن مسعود.

Chapter 10. Stern Warning Against Turning Around When Praying

(المعجم ١٠) - بَابُ التَّشْدِيدِ فِي الالتِفَاتِ فِي الصَّلَاةِ (التحفة ٤٦٣)

1196. It was narrated that Az-Zuhrî said: "I heard Abû Al-Aḥwaṣ saying to us in a gathering with Ibn Al-Mûsâyyab when Ibn Al-Mûsâyyab was sitting there, that he had heard Abû Dharr say: The Messenger of Allâh ﷺ said: 'Allâh continues to look upon His slave while he is praying, so long as he does not turn away. If he turns his face away, He turns away from him.'" (*Ḥasan*)

١١٩٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ يُحَدِّثُنَا فِي مَجْلِسِ ابْنِ الْمُسَيَّبِ وَابْنُ الْمُسَيَّبِ جَالِسٌ، أَنَّهُ سَمِعَ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزَالُ اللهُ مُقْبِلًا عَلَى الْعَبْدِ فِي صَلَاتِهِ مَا لَمْ يَلْتَفِتْ فَإِذَا صَرَفَ وَجْهَهُ انْصَرَفَ عَنْهُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب الالتفات في الصلوة، ح:٩٠٩ من حديث يونس الأيلي به، وهو في الكبرٰى، ح:١١١٨، وتقدم طرفه، ح:١١٩٢، وصححه ابن خزيمة، ح:٤٨١، ٤٨٢، والحاكم:١/ ٢٣٩، والذهبي، وله شاهد عند الترمذي وغيره.

1197. It was narrated that 'Âishah, may Allâh be pleased with her, said: "I asked the Messenger of Allâh ﷺ about looking here and there during prayer. He said: 'That is something that the *Shaiṭân* snatches from one's prayer.'" (*Ṣaḥîḥ*)

١١٩٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْالْتِفَاتِ فِي الصَّلَاةِ؟ فَقَالَ: «اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنَ الصَّلَاةِ».

تخريج: أخرجه البخاري، الأذان، باب الالتفات في الصلوة، ح:٧٥١ من حديث أشعث به، وهو في الكبرٰى، ح:١١١٩.

Comments:

Glancing around during the prayer is an abhorrent act; it makes a very bad impact upon prayer (as if a ferocious beast bites off some flesh from a live animal; consequently that animal neither immediately dies nor survives).

1198. A similar report was also narrated from 'Âishah, from the Prophet ﷺ. (*Ṣaḥîḥ*)

١١٩٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ١١٢٠.

1199. A similar report was also narrated from 'Âishah, from the Prophet ﷺ. (*Ṣaḥîḥ*)

١١٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِي عَطِيَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ١١٢١.

1200. It was narrated that Abû 'Aṭiyyah said: "Âishah said: 'Turning around during prayer is something that the *Shaiṭân* snatches from one's prayer.'" (*Ṣaḥîḥ*)

١٢٠٠ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا الْمُعَافَى [بْنُ سُلَيْمَانَ] قَالَ: حَدَّثَنَا الْقَاسِمُ - وَهُوَ ابْنُ مَعْنٍ - عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: قَالَتْ عَائِشَةُ: إِنَّ الْإِلْتِفَاتَ فِي الصَّلَاةِ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنَ الصَّلَاةِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ١١٢٢ .

Chapter 11. Concession Allowing One To Turn To The Right Or Left When Praying

(المعجم ١١) - **بَابُ الرُّخْصَةِ فِي الِالْتِفَاتِ فِي الصَّلَاةِ يَمِينًا وَشِمَالًا** (التحفة ٤٦٤)

1201. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ was ill, and we prayed behind him while he was sitting, and Abû Bakr repeated his *Takbîrs* so that the people could hear them. He turned to us and saw us standing, so he gestured to us to sit down. So we prayed behind him sitting. When

١٢٠١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّهُ قَالَ: اشْتَكَى رَسُولُ اللهِ ﷺ فَصَلَّيْنَا وَرَاءَهُ وَهُوَ قَاعِدٌ، وَأَبُو بَكْرٍ يُكَبِّرُ يُسْمِعُ النَّاسَ تَكْبِيرَهُ، فَالْتَفَتَ إِلَيْنَا فَرَآنَا قِيَامًا فَأَشَارَ إِلَيْنَا فَقَعَدْنَا، فَصَلَّيْنَا بِصَلَاتِهِ قُعُودًا، فَلَمَّا سَلَّمَ قَالَ: «إِنْ كُنْتُمْ آنِفًا تَفْعَلُونَ

he said the *Salâm* he said: 'Just now you were doing what the Persians and Romans do for their kings when they are sitting. Do not do that. Follow your *Imâms*: If they pray standing then pray standing, and if they pray sitting then pray sitting.'" (*Sahîh*)

فِعْلَ فَارِسَ وَالرُّومَ يَقُومُونَ عَلَى مُلُوكِهِمْ وَهُمْ قُعُودٌ فَلَا تَفْعَلُوا، ائْتَمُّوا بِأَئِمَّتِكُمْ إِنْ صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِنْ صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا».

تخريج: أخرجه مسلم، الصلوة، باب ائتمام المأموم بالإمام، ح:٤١٣ عن قتيبة به، وهو في الكبرى، ح:١١٢٣.

Comments:

This incident is not of the Prophet's ﷺ final illness; because there is a clear elucidation that Abû Bakr ؓ and the worshippers were all standing. This incident belongs to the period of some other earlier illness of the Prophet ﷺ.

1202. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to turn to his right and left when praying, but he did not twist his neck to look behind him." (*Hasan*)

١٢٠٢ - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ، عَنْ أَبِي هِنْدٍ، عَنْ ثَوْرِ ابْنِ زَيْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَلْتَفِتُ فِي صَلَاتِهِ يَمِينًا وَشِمالًا، وَلَا يَلْوِي عُنُقَهُ خَلْفَ ظَهْرِهِ.

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ما ذكر في الالتفات في الصلوة، ح:٥٨٧ من حديث الفضل بن موسى به، وقال: "غريب"، وهو في الكبرى، ح:١١٢٤، وصححه الحاكم: ١/ ٢٣٦، ٢٣٧ على شرط البخاري، ووافقه الذهبي، قلت هو حديث منسوخ بدليل حديث أشعث بن أبي الشعثاء عن مسروق عن عائشة كما تقدم، ح:١١٩٧.

Comments:

Here this means the seeing out through the corners of the eyes, which does not cause the face to turn from the direction of the *Qiblah*. If seeing by turning the face is meant, then this matter belongs to the period of earlier times. Now it is not permitted, because it is against the verse which refers to those "who are humble in their prayers" (*Al-Mu'minûn*: 2). Turning the face would entail turning the neck, and it is not allowed to turn the neck. Seeing or glancing out through the corners of the eyes could be in obligatory or optional prayer.

Chapter 12. Killing Snakes And Scorpions While Praying

(المعجم ١٢) - بَابُ قَتْلِ الحَيَّةِ وَالعَقْرَبِ فِي الصَّلَاةِ (التحفة ٤٦٥)

1203. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ commanded us to kill the two black ones (snakes and scorpions) while praying." (*Ṣaḥîḥ*)

١٢٠٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ وَيَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - عَنْ مَعْمَرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ ضَمْضَمٍ - هُو ابْنُ جَوْسٍ - عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في قتل الحية والعقرب في الصلوة، ح:١٢٤٥ من حديث سفيان بن عيينة به، وقال الترمذي، ح:٣٩٠ "حسن صحيح"، وهو في الكبرى، ح:١١٢٥، وصححه ابن خزيمة، ح:٨٦٩، وابن حبان، ح:٥٢٨، والحاكم:١/٢٥٦، والذهبي * يحيى بن أبي كثير صرح بالسماع عند أحمد:٢/٤٧٣.

1204. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ enjoined killing the two black ones (snakes and scorpions) while praying. (*Ṣaḥîḥ*)

١٢٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هِشَامٌ - وَهُوَ ابْنُ أَبِي عَبْدِ اللهِ - عَنْ مَعْمَرٍ، عَنْ يَحْيَى، عَنْ ضَمْضَمٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْأَسْوَدَيْنِ فِي الصَّلَاةِ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١١٢٦ .

Comments:

This command denotes dispensation and permission, because they both are harmful creatures, and a harmful creature should be killed before it causes harm. Killing a harmful creature does not invalidate prayer. The author of *Sublus-Salâm* remarks: This *Ḥadîth* corroborates that the action, which is indispensable in their killing, does not nullify the prayer, whether the action be much or little. (*Sublus-Salâm*, Chapter "Conditions of prayer")

Chapter 13. Carrying Small Children And Putting Them Down While Praying

(المعجم ١٣) - حَمْلُ الصِّبْيَانِ فِي الصَّلَاةِ وَوَضْعِهِنَّ فِي الصَّلَاةِ (التحفة ٤٦٦)

1205. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ used to pray when he was

١٢٠٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ عَامِرِ ابْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ عَنْ عَمْرِو بْنِ سُلَيْمٍ

carrying Umâmah. When he prostrated he put her down and when he stood up he picked her up again. (*Ṣaḥîḥ*)

عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي وَهُوَ حَامِلٌ أُمَامَةَ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ رَفَعَهَا.

تخريج: [صحيح] تقدم، ح:٧١٢، وهو في الكبرى، ح:١١٢٧.

Comments:

Umamah was the granddaughter of the Prophet ﷺ and the daughter of the Prophet's ﷺ honorable daughter Zainab . (For the remaining discussion see *Ḥadîth* 712)

1206. It was narrated that Abû Qatâdah said: "I saw the Messenger of Allâh ﷺ leading the people in prayer, carrying Umâmah bint Abî Al-'Âṣ on his shoulder. When he bowed he put her down and when he finished prostrating he picked her up again." (*Ṣaḥîḥ*)

١٢٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ أَبِي قَتَادَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَؤُمُّ النَّاسَ وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ أَبِي الْعَاصِ عَلَى عَاتِقِهِ، فَإِذَا رَكَعَ وَضَعَهَا، فَإِذَا فَرَغَ مِنْ سُجُودِهِ أَعَادَهَا.

تخريج: [صحيح] تقدم، ح:٧١٢، وهو في الكبرى، ح:١١٢٨.

Comments:

Some scholars are of the opinion that one should not offer prayer while carrying a child, because there is no certainty of the purity of the child's body. Such folks have grown unmindful of the principle that unless discernible impurity becomes evident, the child or any other thing should be held pure.

Chapter 14. Taking A Few Steps In The Direction Of The *Qiblah*

(المعجم ١٤) - **بَابُ** الْمَشْيِ أَمَامَ الْقِبْلَةِ **خُطًى يَسِيرَةً** (التحفة ٤٦٧)

1207. It was narrated that 'Âishah, may Allâh be pleased with her, said: "I knocked at the door when the Messenger of Allâh ﷺ was offering a voluntary prayer. The door was in the direction of the *Qiblah* so he took a few steps to his right or left and opened the door, then he went back to where he was praying." (*Ḍa'îf*)

١٢٠٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ قَالَ: حَدَّثَنَا بُرْدُ بْنُ سِنَانٍ أَبُو الْعَلَاءِ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: اسْتَفْتَحْتُ الْبَابَ وَرَسُولُ اللهِ ﷺ يُصَلِّي تَطَوُّعًا وَالْبَابُ عَلَى الْقِبْلَةِ فَمَشَى عَنْ يَمِينِهِ أَوْ عَنْ يَسَارِهِ فَفَتَحَ الْبَابَ ثُمَّ رَجَعَ إِلَى مُصَلَّاهُ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصلوة، باب العمل في الصلوة، ح:٩٢٢، والترمذي، الصلوة، [باب ذكر] ما يجوز من المشي والعمل ... الخ، ح:٦٠١ من حديث أبي العلاء برد به، وهو في الكبرى، ح:١١٢٩ * ابن شهاب الزهري مدلس، رماه الشافعي، والدارقطني وغيرهما بالتدليس، والمدلس إذا عنعن لا يقبل عنه، على الراجح، وله شاهد ضعيف عند الدارقطني: ٢/ ٨٠ .

Comments:

There is dispensation in the performance of voluntary prayer. Even otherwise the Prophet's ﷺ blessed face did not turn from the *Qiblah*. Taking a step or two is permitted.

Chapter 15. Clapping During Prayer

(المعجم ١٥) - **بَابُ التَّصْفِيقِ فِي الصَّلَاةِ** (التحفة ٤٦٨)

1208. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Tasbîḥ*[1] is for men, and clapping is for women." Ibn Al-Muthanna added: "During the prayer."[2]

١٢٠٨ - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ» - زَادَ ابْنُ الْمُثَنَّى فِي الصَّلَاةِ.

تخريج: أخرجه البخاري، العمل في الصلوة، باب التصفيق للنساء، ح:١٢٠٣، ومسلم، الصلوة، باب تسبيح الرجل وتصفيق المرأة إذا نابهما شيء في الصلوة، ح:٤٢٢/١٠٦ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٥٣٤ و١١٣٠ .

Comments:

See *Ḥadîth* 785.

1209. Sa'eed bin Al-Mûsâyyab and Abû Salamah bin 'Abdur-Raḥmân said that they had heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'The *Tasbîḥ* is for men and clapping is for women.'" (*Ṣaḥîḥ*)

١٢٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ قَالَ: أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

تخريج: أخرجه مسلم، ح:٤٢٢/١٠٦ من حديث ابن وهب به، انظر الحديث السابق، وهو في الكبرى، ح:١١٣١.

[1] Saying: "*Subḥân Allâh.*"

[2] That is, An-Nasâ'î narrated it from both Muḥammad bin Al-Muthanna, and Qutaibah bin Sa'eed.

Chapter 16. The *Tasbîḥ* During Prayer

(المعجم ١٦) - **بَابُ** التَّسْبِيحِ فِي الصَّلَاةِ
(التحفة ٤٦٩)

1210. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Tasbîḥ* is for men and clapping is for women.'" **(*Ṣaḥîḥ*)**

١٢١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ بْنُ عِيَاضٍ عَنِ الْأَعْمَشِ؛ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

تخريج: أخرجه مسلم، ح:٤٢٢/١٠٧ انظر الحديث المتقدم:(١٢٠٨) عن قتيبة عن الفضيل ابن عياض به، وهو في الكبرٰى، ح:٥٤٣ و١١٣٢، وللحديث طرق عند البخاري ومسلم وغيرهما.

1211. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The *Tasbîḥ* is for men and clapping is for women." **(*Ṣaḥîḥ*)**

١٢١١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قال: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ قَالَ: حَدَّثَنِي مُحَمَّدٌ عَنْ أَبِي هرُيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ».

تخريج: **[إسناده صحيح]** أخرجه أحمد:٢/ ٤٣٢ عن يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:١١٣٣.

Comments:

In all the four narrations that have preceded, pronouncing *Subhanallah* and clapping during the course of congregational prayer is meant to draw the prayer-leader's attention to any error, to caution him, or to direct him.

Chapter 17. Clearing The Throat While Praying

(المعجم ١٧) - **التَّنَحْنُحُ فِي الصَّلَاةِ**
(التحفة ٤٧٠)

1212. It was narrated that 'Alî said: "I had certain times when I used to come to the Messenger of Allâh ﷺ. When I came to him I would ask for permission to enter. If I found him praying he would clear *his throat* and I would enter, and if I found him free he would give me permission (to enter)." **(*Ṣaḥîḥ*)**

١٢١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغِيرَةِ، عَنِ الْحَارِثِ الْعُكْلِيِّ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُجَيٍّ عَنْ عَلِيٍّ قَالَ: كَانَ لِي مِنْ رَسُولِ اللهِ ﷺ سَاعَةٌ آتِيهِ فِيهَا، فَإِذَا أَتَيْتُهُ اسْتَأْذَنْتُ إِنْ وَجَدْتُهُ يُصَلِّي فَتَنَحْنَحَ دَخَلْتُ، وَإِنْ وَجَدْتُهُ فَارِغًا أَذِنَ لِي.

تخريج: [صحيح] وهو في الكبرٰى، ح:١١٣٤، وانظر الحديث الآتي برقم:١٢١٤.

Comments:

1. In some narrations, there is mention of pronouncing *Subhanallah* instead of clearing the throat (*Tanahnah*).
2. Grunting during the course of prayer is permitted whether it be due to one's temperamental necessity or it be symbolical to instruct someone.

1213. It was narrated that 'Alî said: "I had two times when I would enter upon the Messenger of Allâh ﷺ, one at night and one during the day. When I entered at night he would clear his throat (to tell me to come in)." (*Ṣaḥîḥ*)

١٢١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا ابْنُ عَيَّاشٍ عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ الْعُكْلِيِّ، عَنِ ابْنِ نُجَيٍّ قَالَ: قَالَ عَلِيٌّ: كَانَ لِي مِنْ رَسُولِ اللهِ ﷺ مَدْخَلَانِ: مَدْخَلٌ بِاللَّيْلِ وَمَدْخَلٌ بِالنَّهَارِ، فَكُنْتُ إِذَا دَخَلْتُ بِاللَّيْلِ تَنَحْنَحَ لِي.

تخريج: [صحيح] أخرجه ابن ماجه، الأدب، باب الاستئذان، ح:٣٧٠٨ من حديث أبي بكر بن عياش به، وتابعه جرير كما في الحديث السابق، وهو في الكبرٰى، ح:١١٣٦، وانظر الحديث الآتي.

1214. 'Abdullâh bin Nujayy narrated that his father said: "Alî said to me: 'I was so close to the Messenger of Allâh ﷺ, closer than anyone else. I used to come to him at the end of every night, before dawn, and say: "*As-salâmu 'alayka ya Nabiyy Allâh* (Peace be upon you, O Prophet of Allâh)." If he cleared his throat I would go back to my family, otherwise I would enter upon him.'" (*Ḥasan*)

١٢١٤ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي شُرَحْبِيلُ - يَعْنِي ابْنَ مُدْرِكٍ - قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ نُجَيٍّ عَنْ أَبِيهِ قَالَ: قَالَ لِي عَلِيٌّ: كَانَتْ لِي مَنْزِلَةٌ مِنْ رَسُولِ اللهِ ﷺ لَمْ تَكُنْ لِأَحَدٍ مِنَ الْخَلَائِقِ، فَكُنْتُ آتِيهِ كُلَّ سَحَرٍ فَأَقُولُ: السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللهِ! فَإِنْ تَنَحْنَحَ انْصَرَفْتُ إِلَى أَهْلِي وَإِلَّا دَخَلْتُ عَلَيْهِ.

تخريج: [إسناده حسن] أخرجه أحمد:١/ ٨٥ من حديث شرحبيل به، وهو في الكبرٰى، ح:١١٣٧، وصححه ابن خزيمة، ح:٩٠٢ * عبدالله بن نجي حسن الحديث وثقه الجمهور، وكذا أبوه، راجع نيل المقصود، ح:٢٢٧.

Chapter 18. Weeping During Prayer

(المعجم ١٨) - **بَابُ الْبُكَاءِ فِي الصَّلَاةِ** (التحفة ١٧٤)

1215. It was narrated from

١٢١٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُصَلِّي وَلِجَوْفِهِ أَزِيزٌ كَأَزِيزِ الْمِرْجَلِ، يَعْنِي يَبْكِي.

Muṭarrif that his father said: "I came to the Prophet ﷺ when he was praying, and there was a sound coming from his chest like the sound of water boiling," meaning., he was weeping. (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الصلٰوة، باب البكاء في الصلٰوة، ح:٩٠٤ من حديث حماد بن سلمة عن ثابت به، وهو في الكبرٰى، ح:٥٤٤ و ١١٣٥.

(المعجم ١٩) - بَابُ لَعْنِ إِبْلِيسَ وَالتَّعَوُّذِ بِاللهِ مِنْهُ فِي الصَّلَاةِ (التحفة ٤٧٢)

Chapter 19. Cursing Iblîs And Seeking Refuge With Allâh From Him While Praying

١٢١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهْبٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَامَ رَسُولُ اللهِ ﷺ يُصَلِّي فَسَمِعْنَاهُ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنْكَ». ثُمَّ قَالَ: «أَلْعَنُكَ بِلَعْنَةِ اللهِ» ثَلَاثًا، وَبَسَطَ يَدَهُ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللهِ! قَدْ سَمِعْنَاكَ تَقُولُ فِي الصَّلَاةِ شَيْئًا لَمْ نَسْمَعْكَ تَقُولُهُ قَبْلَ ذٰلِكَ، وَرَأَيْنَاكَ بَسَطْتَ يَدَكَ قَالَ: «إِنَّ عَدُوَّ اللهِ إِبْلِيسَ جَاءَ بِشِهَابٍ مِنْ نَارٍ لِيَجْعَلَهُ فِي وَجْهِي فَقُلْتُ: أَعُوذُ بِاللَّهِ مِنْكَ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قُلْتُ: أَلْعَنُكَ بِلَعْنَةِ اللهِ فَلَمْ يَسْتَأْخِرْ، ثَلَاثَ مَرَّاتٍ، ثُمَّ أَرَدْتُ أَنْ آخُذَهُ، وَاللَّهِ! لَوْلَا دَعْوَةُ أَخِينَا سُلَيْمَانَ لَأَصْبَحَ مُوثَقًا بِهَا يَلْعَبُ بِهِ وِلْدَانُ أَهْلِ الْمَدِينَةِ».

1216. It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh ﷺ stood praying, and we heard him say: 'I seek refuge with Allâh from you.' Then he said: 'I curse you with the curse of Allâh,' three times and stretched out his hand as if to take something. When he finished praying we said: 'O Messenger of Allâh, we heard you say something in your prayer that we have never heard you say before, and we saw you stretch out your hand.' He said: 'The enemy of Allâh, Iblîs, came with a brand of fire to throw it in my face, so I said: I seek refuge in Allâh from you, three times, then I said: I curse you with the curse of Allâh; but he did not back away, three times, then I wanted to take hold of him. By Allâh, were it not for the prayer of our brother Sulaimân, he would have been tied up this morning for the children of Al-Madînah to play with him.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، المساجد، باب جواز لعن الشيطان في أثناء الصلٰوة . . . إلخ، ح:٥٤٢ عن محمد بن سلمة به، وهو في الكبرٰى، ح:٥٤٩.

Comments:

1. We get to learn from this narration that cursing upon Satan and seeking refuge in Allâh from him, whether it be in the form of an address, does not nullify the prayer. This is because one does not purport to address, but cursing, etc., happens to be the objective.
2. In actuality the Satan wanted to frighten the Prophet ﷺ, but he had no idea of the magnitude of the Prophet's ﷺ spiritual strength.

Chapter 20. Speaking During The Prayer

(المعجم ٢٠) - الْكَلَامُ فِي الصَّلَاةِ

(التحفة ٤٧٣)

1217. It was narrated from Abû Salamah that Abû Hurairah said: "The Messenger of Allâh ﷺ stood up to pray and we stood up with him. A Bedouin said – while he was praying – 'O Allâh, have mercy on me and on Muhammad and do not have mercy on anyone else.' When the Messenger of Allâh ﷺ said the *Salâm*, he said to the Bedouin: 'You have limited something vast,' meaning the mercy of Allâh." **(*Sahîh*)**

١٢١٧ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللهِ ﷺ إِلَى الصَّلَاةِ وَقُمْنَا مَعَهُ فَقَالَ أَعْرَابِيٌّ - وَهُوَ فِي الصَّلَاةِ -: اللَّهُمَّ! ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَلَمَّا سَلَّمَ رَسُولُ اللهِ ﷺ قَالَ لِلْأَعْرَابِيِّ: «لَقَدْ تَحَجَّرْتَ وَاسِعًا» يُرِيدُ رَحْمَةَ اللهِ عَزَّ وَجَلَّ.

تخريج: [إسناده صحيح] أخرجه البخاري، الأدب، باب رحمة الناس والبهائم، ح:٦٠١٠ من حديث الزهري به، وصرح بالسماع، وهو في الكبرٰى، ح:١١٣٩، ٥٥٤، وقال: خالفه سفيان ابن عيينة.

1218. It was narrated from Abû Hurairah that a Bedouin entered the *Masjid* and prayed two *Rak'ahs*, then he said: "O Allâh, have mercy on me and on Muhammad and do not have mercy on anyone else." The Messenger of Allâh ﷺ said: "You have limited something vast." **(*Sahîh*)**

١٢١٨ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَحْفَظُهُ مِنَ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَعْرَابِيًّا دَخَلَ الْمَسْجِدَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ قَالَ: اللَّهُمَّ ارْحَمْنِي وَمُحَمَّدًا وَلَا تَرْحَمْ مَعَنَا أَحَدًا، فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ تَحَجَّرْتَ وَاسِعًا».

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب الأرض يصيبها البول، ح:٣٨٠، والترمذي، الطهارة، باب ماجاء في البول يصيب الأرض، ح:١٤٧ من حديث سفيان بن عيينة به، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح:٥٥٥، وصححه ابن الجارود، ح:١٤١ وغيره * سعيد هو ابن المسيب.

Comments:

"You have limited something vast": Allâh's Mercy is beyond the scope of man's notion or imagination. It has no limit. Therefore, while asking one should not feel shy or lose heart!

1219. It was narrated that Mu'âwiyah bin Al-Ḥakam As-Sulamî said: "I said: 'O Messenger of Allâh, we were recently in a state of ignorance, then Allâh brought Islam. Some men among us follow omens.' He said: 'That is something that they find in their own hearts; it should not deter them from going ahead.' I said: 'And some men among us go to fortune-tellers.' He said: 'Do not go to them.' He said: 'Some men among us draw lines.'[1] He said: 'One of the prophets used to draw lines. So whoever is in accord with his drawing of lines, then so it is.'"[2] He said: "While I was praying with the Messenger of Allâh ﷺ, a man sneezed and I said: '*Yarḥamuk-Allâh* (May Allâh have mercy on you).' The people glared at me and I said: 'May my mother be bereft of me, why are you looking at me?' The people struck their hands against their thighs, and when I saw that they were telling me to be quiet, I fell silent. When the Messenger of

١٢١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَسَارٍ عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ فَجَاءَ اللهُ بِالْإِسْلَامِ، وَإِنَّ رِجَالًا مِنَّا يَتَطَيَّرُونَ قَالَ: «ذَاكَ شَيْءٌ يَجِدُونَهُ فِي صُدُورِهِمْ فَلَا يَصُدَّنَّهُمْ» وَرِجَالٌ مِنَّا يَأْتُونَ الْكُهَّانَ، قَالَ: «فَلَا تَأْتُوهُمْ» قَالَ: يَا رَسُولَ اللهِ! وَرِجَالٌ مِنَّا يَخُطُّونَ، قَالَ: «كَانَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ يَخُطُّ فَمَنْ وَافَقَ خَطَّهُ فَذَاكَ» قَالَ: وَبَيْنَا أَنَا مَعَ رَسُولِ اللهِ ﷺ فِي الصَّلَاةِ إِذْ عَطَسَ رَجُلٌ مِنَ الْقَوْمِ فَقُلْتُ: يَرْحَمُكَ اللهُ فَحَدَّقَنِي الْقَوْمُ بِأَبْصَارِهِمْ فَقُلْتُ: وَاثُكْلَ أُمِّيَاهُ، مَا لَكُمْ تَنْظُرُونَ إِلَيَّ؟ قَالَ: فَضَرَبَ الْقَوْمُ بِأَيْدِيهِمْ عَلَى أَفْخَاذِهِمْ، فَلَمَّا رَأَيْتُهُمْ يُسَكِّتُونِي لَكِنِّي سَكَتُّ، فَلَمَّا انْصَرَفَ رَسُولُ اللهِ ﷺ دَعَانِي بِأَبِي وَأُمِّي هُوَ مَا ضَرَبَنِي وَلَا كَهَرَنِي وَلَا

[1] That is, the practice of *Raml*; geomancy, a type of prediction by etching or drawing lines in sand.

[2] As it is impossible to know how that Prophet drew lines, this practice is strictly forbidden. This was stated by An-Nawawî in his commentary on Muslim.

Allâh ﷺ finished, he called me. May my father and mother be ransomed for him, he neither did hit me nor rebuke me nor revile me. I have never seen a better teacher than him, before or after. He said: 'This prayer of ours is not the place for ordinary human speech, rather it is glorification and magnification of Allâh, and reciting Qur'ân.' Then I went out to a flock of sheep of mine that was tended by a slave woman of mine beside Uḥud and Al-Jawwâniyyah, and I found that the wolf had taken one of the sheep. I am a man from the sons of Âdam and I get upset as they get upset. So I slapped her. Then I came to the Messenger of Allâh ﷺ and told him what had happened. He regarded that as a serious action on my part. I said: 'O Messenger of Allâh, should I set her free?' He said: 'Call her.' The Messenger of Allâh ﷺ said to her: 'Where is Allâh, the Mighty and sublime?' She said: 'Above the heavens.' He said: 'And who am I?' She said: 'The Messenger of Allâh.' He said: 'She is a believer; set her free.'" (*Ṣaḥîḥ*)

سَبَّنِي مَا رَأَيْتُ مُعَلِّمًا قَبْلَهُ وَلَا بَعْدَهُ أَحْسَنَ تَعْلِيمًا مِنْهُ، قَالَ: «إِنَّ صَلَاتَنَا هٰذِهِ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَتِلَاوَةُ الْقُرْآنِ». قَالَ: ثُمَّ اطَّلَعْتُ إِلَى غُنَيْمَةٍ لِي تَرْعَاهَا جَارِيَةٌ لِي فِي قِبَلِ أُحُدٍ وَالْجَوَّانِيَّةِ وَإِنِّي اطَّلَعْتُ فَوَجَدْتُ الذِّئْبَ قَدْ ذَهَبَ مِنْهَا بِشَاةٍ وَأَنَا رَجُلٌ مِنْ بَنِي آدَمَ آسَفُ كَمَا يَأْسَفُونَ فَصَكَكْتُهَا صَكَّةً، ثُمَّ انْصَرَفْتُ إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرْتُهُ فَعَظَّمَ ذٰلِكَ عَلَيَّ فَقُلْتُ: يَا رَسُولَ اللهِ! أَفَلَا أُعْتِقُهَا؟ قَالَ: «ادْعُهَا» فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «أَيْنَ اللهُ عَزَّ وَجَلَّ؟» قَالَتْ: فِي السَّمَاءِ قَالَ: «فَمَنْ أَنَا» قَالَتْ: أَنْتَ رَسُولُ اللهِ ﷺ قَالَ: «إِنَّهَا مُؤْمِنَةٌ فَأَعْتِقْهَا».

تخريج: أخرجه مسلم، المساجد، باب تحريم الكلام في الصلوة ... إلخ، ح:٥٣٧ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٥٥٦، ١١٤١ .

Comments:

1. The term *Jahiliyyah* (ignorance) denotes the pre-Islamic customs. Generally, these customs were founded on ignorance. This is the reason why they are called ignorant.
2. *Kâhin* is a soothsayer who claims to unfold the secrets lying in the womb of the unseen, whether he would unfold it inspired by jinn or stars, or by drawing marks or lines, or by conjecture or surmise. Since utterances of such people cannot be authenticated or verified, Islamic law forbids asking them or giving credence to their utterances or information.

3. There was a prophet who drew lines. And Allâh knows best what sort of lines he drew! What kind of computation did he employ? No clarification is available. Hence, it is strictly forbidden by Islamic law.
4. Al-Jawwaniyyah is the name of a place situated in the north of Madinah near Mount Uhud.
5. The Prophet ﷺ felt (this act of Mu'âwiyah) as something grievous because that believing bondswoman was helpless before the wolf and was faultless.
6. "She is a believing woman": this demonstrates that if someone desires to set free a captive as an act of atonement (*Kaffârah*), he/she ought to be a believer. In some places in the Glorious Qur'ân, there is a restriction: Freeing a believing soul from bondage (*An-Nisa*: 92). Freeing a believing soul: this condition will also be applicable to other similar situations. While granting someone freedom is an act of optional worship, it is superior to free a believer. It is, however, not compulsory.

1220. It was narrated that Zaid bin Arqam said: "We used to speak to each other during the prayer, saying whatever was necessary, at the time of the Messenger of Allâh ﷺ, until this verse was revealed: Guard strictly (five obligatory) *Aṣ-Ṣalawât* (the prayers) especially the middle *Ṣalâh* (i.e. the best prayer - *'Aṣr*). And stand before Allâh with obedience (and do not speak to others during the *Ṣalâh* (prayers)),[1] so we were commanded to be silent." (*Ṣaḥîḥ*)

١٢٢٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ قَالَ: حَدَّثَنِي الْحَارِثُ ابْنُ شُبَيْلٍ عَنْ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ زَيْدِ ابْنِ أَرْقَمَ قَالَ: كَانَ الرَّجُلُ يُكَلِّمُ صَاحِبَهُ فِي الصَّلَاةِ بِالْحَاجَةِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ حَتَّى نَزَلَتْ هٰذِهِ الْآيَةُ: ﴿حَٰفِظُواْ عَلَى ٱلصَّلَوَٰتِ وَٱلصَّلَوٰةِ ٱلْوُسْطَىٰ وَقُومُواْ لِلَّهِ قَٰنِتِينَ﴾ [البقرة: ٢٣٨] فَأُمِرْنَا بِالسُّكُوتِ.

تخريج: أخرجه البخاري، التفسير، باب: ﴿وقوموا لله قانتين﴾ ح: ٤٥٣٤ من حديث يحيى بن سعيد القطان، ومسلم، المساجد، باب تحريم الكلام في الصلوٰة ونسخ ما كان من إباحته، ح: ٥٣٩ من حديث إسماعيل بن أبي خالد به، وهو في الكبرٰى، ح: ٥٥٧.

Comments:

1. "We used to talk if need be or when it was necessary": for instance returning greeting, supplication upon sneezing, elucidation of matter concerning prayer, etc.; they did not talk about household chores or business.
2. "Guard strictly the prayers - especially the middle one": It has been earlier said that it denotes the *'Asr* prayer.

1221. It was narrated that 'Abdullâh

١٢٢١ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

[1] *Al-Baqarah* 2:238.

bin Ma'sûd said: "I used to come to the Prophet ﷺ when he was praying, and I would greet him with *Salâm*, he would return my greeting. Then I came to him when he was praying, and he did not return my greeting. When he said the *Taslîm*, he pointed to the people and said: 'Allâh has decreed that in the prayer you should not speak except to remember Allâh, and it is not appriopriate for you, and that you should stand before Allâh with obedience.'" (*Ḥasan*)

عَمَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ - وَاسْمُهُ يَحْيَى بْنُ عَبْدِ الْمَلِكِ - وَالْقَاسِمُ بْنُ يَزِيدَ الْجَرْمِيُّ عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ كُلْثُومٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، وَهٰذَا حَدِيثُ الْقَاسِمِ قَالَ: كُنْتُ آتِيَا النَّبِيَّ ﷺ وَهُوَ يُصَلِّي فَأُسَلِّمُ عَلَيْهِ فَيَرُدُّ عَلَيَّ، فَأَتَيْتُهُ فَسَلَّمْتُ عَلَيْهِ وَهُوَ يُصَلِّي فَلَمْ يَرُدَّ عَلَيَّ، فَلَمَّا سَلَّمَ أَشَارَ إِلَى الْقَوْمِ فَقَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَعْنِي أَحْدَثَ فِي الصَّلَاةِ أَنْ لَا تَكَلَّمُوا إِلَّا بِذِكْرِ اللهِ، وَمَا يَنْبَغِي لَكُمْ، وَأَنْ تَقُومُوا لِلَّهِ قَانِتِينَ».

تخريج: [حسن] وهو في الكبرٰى، ح:٥٥٨ ومن طريقه أخرجه ابن عبدالبر في التمهيد:١/ ٣٥٥، وللحديث شواهد كثيرة * سفيان الثوري عنعن، كلثوم هو ابن علقمة بن ناجية بن المصطلق الخزاعي ثقة يقال له صحبة.

1222. It was narrated that Ibn Ma'sûd said: "We used to greet the Prophet ﷺ with *Salâm* and he would return our *Salâm*, until we came back from the land of Ethiopia. I greeted him with *Salâm* and he did not return my greeting, and I started to wonder why. So I sat down; when he finished praying, he said: 'Allâh decrees what He wills, and He has decreed that we should not speak during the prayer.'" (*Ḥasan*)

١٢٢٢ - **أَخْبَرَنَا** الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نُسَلِّمُ عَلَى النَّبِيِّ ﷺ فَيَرُدُّ عَلَيْنَا السَّلَامَ حَتَّى قَدِمْنَا مِنْ أَرْضِ الْحَبَشَةِ فَسَلَّمْتُ عَلَيْهِ فَلَمْ يَرُدَّ عَلَيَّ، فَأَخَذَنِي مَا قَرُبَ وَمَا بَعُدَ فَجَلَسْتُ، حَتَّى إِذَا قَضَى الصَّلَاةَ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يُحْدِثُ مِنْ أَمْرِهِ مَا يَشَاءُ، وَإِنَّهُ قَدْ أَحْدَثَ مِنْ أَمْرِهِ أَنْ لَا يُتَكَلَّمَ فِي الصَّلَاةِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلٰوة، باب رد السلام في الصلٰوة، ح:٩٢٤ من حديث عاصم بن أبي النجود به، وهو في الكبرٰى، ح:٥٥٩، وعلقه البخاري في صحيحه، التوحيد، باب(٤٢)، قبل، ح:٧٥٢٢ * سفيان بن عيينة صرح بالسماع.

Chapter 21. What A Person Should Do If He Stands Up After Two *Rak'ahs* And Forgets To Say The *Tashahhud*

(المعجم ٢١) - مَا يَفْعَلُ مَنْ قَامَ مِنِ اثْنَتَيْنِ نَاسِيًا وَلَمْ يَتَشَهَّدْ (التحفة ٤٧٤)

1223. It was narrated that 'Abdullâh bin Buhainah said: "The Messenger of Allâh ﷺ led us in praying two *Rak'ahs*, then he stood up and did not sit, and the people stood up with him. When he finished the prayer, and we were waiting for him to say the *Taslîm*, he said the *Takbîr* and prostrated twice while sitting, before the *Taslîm*. Then he said the *Taslîm*." (*Sahîh*)

١٢٢٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ عَبْدِ اللهِ ابْنِ بُحَيْنَةَ قَالَ: صَلَّى لَنَا رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ ثُمَّ قَامَ فَلَمْ يَجْلِسْ فَقَامَ النَّاسُ مَعَهُ، فَلَمَّا قَضَى صَلَاتَهُ وَنَظَرْنَا تَسْلِيمَهُ، كَبَّرَ فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ ثُمَّ سَلَّمَ.

تخريج: [صحيح] تقدم، ح:١١٧٨، وهو في الكبرٰى، ح:٦٠٠.

Comments:

This shows that the prostrations for forgetfilness should be performed before the final *Salâm*. The view of Imâm Ash-Shafi'î is the same. The Hanafites maintain it should be performed after the final greeting. Imâm Mâlik holds that in the case of non-performance of something that is called for, it should be before *Salâm*; whereas in the situation of an uncalled for act, the prostration should be performed after the *Salâm*.

1224. It was narrated from 'Abdullâh bin Buhainah that the Messenger of Allâh ﷺ stood up during the prayer when he should have sat, so he prostrated twice while sitting, before the *Taslîm*. (*Sahîh*)

١٢٢٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ عَبْدِ اللهِ ابْنِ بُحَيْنَةَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ قَامَ فِي الصَّلَاةِ وَعَلَيْهِ جُلُوسٌ، فَسَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ قَبْلَ التَّسْلِيمِ.

تخريج: [صحيح] تقدم، ح:١١٧٨، وهو في الكبرٰى، ح:١١٤٦.

Chapter 22. What Should A Person Do If He Says The *Taslîm* Following Two *Rak'ahs* By Mistake And Then Speaks

(المعجم ٢٢) - مَا يَفْعَلُ مَنْ سَلَّمَ مِنْ رَكْعَتَيْنِ نَاسِيًا وَتَكَلَّمَ (التحفة ٤٧٥)

1225. It was narrated that

١٢٢٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ:

حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: صَلَّى بِنَا النَّبِيُّ ﷺ إِحْدَى صَلَاتَيِ الْعَشِيِّ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: وَلَكِنِّي نَسِيتُ قَالَ: فَصَلَّى بِنَا رَكْعَتَيْنِ ثُمَّ سَلَّمَ فَانْطَلَقَ إِلَى خَشَبَةٍ مَعْرُوضَةٍ فِي الْمَسْجِدِ فَقَالَ بِيَدِهِ عَلَيْهَا كَأَنَّهُ غَضْبَانُ وَخَرَجَتِ السَّرَعَانُ مِنْ أَبْوَابِ الْمَسْجِدِ فَقَالُوا: قُصِرَتِ الصَّلَاةُ. وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ فَهَابَاهُ أَنْ يُكَلِّمَاهُ وَفِي الْقَوْمِ رَجُلٌ فِي يَدَيْهِ طُولٌ قَالَ: كَانَ يُسَمَّى ذَا الْيَدَيْنِ فَقَالَ: يَا رَسُولَ اللهِ! أَنَسِيتَ أَمْ قُصِرَتِ الصَّلَاةُ؟ قَالَ: «لَمْ أَنْسَ وَلَمْ تُقْصَرِ الصَّلَاةُ». قَالَ: وَقَالَ: «أَكَمَا يَقُولُ ذُو الْيَدَيْنِ؟» قالُوا: نَعَمْ، فَجَاءَ فَصَلَّى الَّذِي كَانَ تَرَكَهُ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ ثُمَّ كَبَّرَ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ.

Muḥammad bin Sîrîn said: "Abû Hurairah said: 'The Prophet ﷺ led us in one of the nighttime prayers.'" He said: "Abû Hurairah said: 'But I forgot (which one).' He said: 'He led us in praying two *Rak'ahs*, then he said the *Taslîm* and went to a piece of wood that was lying in the *Masjid* and leaned his hand on it as if he was angry. Those who were in a hurry left the *Masjid*, and said: "The prayer has been shortened." Among the people were Abû Bakr and 'Umar, but they hesitated to ask him for they revere him. Also among the people was a man with long hands who was known as Dhul-Yadain. He said: O Messenger of Allâh, did you forget or has the prayer been shortened? He said: I did not forget and the prayer has not been shortened. He said: Is it as Dhul-Yadian says? They said: Yes. So he came and prayed what he had missed, then he said the *Salâm*, then he said the *Takbîr* and prostrated as usual or longer than that. Then he raised his head and said the *Takbîr*, and prostrated as usual or longer than that. Then he raised his head and said the *Takbîr*.'" (**Ṣaḥîḥ**)

تخريج: أخرجه البخاري، الصلوة، باب تشبيك الأصابع في المسجد وغيره، ح: ٤٨٢ من حديث ابن عون، ومسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٥٧٣ من حديث محمد بن سيرين به، وهو في الكبرى، ح: ١١٤٧ .

Comments:

1. "As if he was angry": actually it was the effect of forgetfulness in prayer upon his subtle temperament, which was taken to be his anger.
2. "Were too afraid": Allâh! Allâh! What could describe the Prophet's ﷺ awe

and respect that even his close friend, nay his Companion of the Cave, stood in awe of him?

4. He performed these prostrations after pronouncing the final greeting Prostrations for forgetfulness could be performed after the final greeting and before too. *Ahlul Hadîth* - the people of *Hadîth* are holders of this view. In the opinion of Imâm Ahmad bin Hanbal ﷺ, in the situation described above - (when the final greeting has been pronounced within prayer by mistake), the prostration for forgetfulness should be performed only after the final greeting.

1226. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ finished praying two *Rak'ahs*, and Dhul-Yadain said to him: "Has the prayer been shortened or did you forget, O Messenger of Allâh?" The Messenger of Allâh ﷺ said: "Is Dhul-Yadain speaking the truth?" The people said: "Yes." So the Messenger of Allâh ﷺ stood up and prayed two, then he said the *Takbîr* and prostrated as usual or longer than that. Then he raised his head, then he prostrated as usual or longer than that, then he sat up." (*Sahîh*)

١٢٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ، فَقَالَ لَهُ ذُو الْيَدَيْنِ: أَقُصِرَتِ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ رَسُولُ اللهِ ﷺ فَصَلَّى اثْنَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ سَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ.

تخريج: أخرجه البخاري، الأذان، باب: هل يأخذ الإمام . إذا شك . بقول الناس؟، ح:٧١٤ من حديث مالك، ومسلم، ح:٥٧٣(انظر الحديث السابق) من حديث أيوب به، وهو في الموطأ (يحيى):١/ ٩٣، والكبرٰى، ح:١١٤٨ .

1227. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ led us in praying *'Asr*, and he said the *Salâm* after two *Rak'ahs*. Dhul-Yadain stood up and said: 'Has the prayer been shortened, O Messenger of Allâh, or did you forget?' The Messenger of Allâh ﷺ said: 'Neither.' He said: 'One of them happened, O Messenger of Allâh.' The Messenger of Allâh ﷺ

١٢٢٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، - مَوْلَى ابن أَبِي أَحْمَدَ - أَنَّه قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: صَلَّى لَنَا رَسُولُ اللهِ ﷺ صَلَاةَ الْعَصْرِ فَسَلَّمَ فِي رَكْعَتَيْنِ فَقَامَ ذُو الْيَدَيْنِ فَقَالَ: أَقُصِرَتِ الصَّلَاةُ يَا رَسُولَ اللهِ أَمْ نَسِيتَ؟ فَقَالَ

turned to the people and said: 'Is Dhul-Yadian speaking the truth?' They said: 'Yes.' So the Messenger of Allâh ﷺ completed what was left of the prayer, then he prostrated twice when he was sitting after the *Taslîm*." (*Ṣaḥîḥ*)

رَسُولُ اللهِ ﷺ: «كُلُّ ذَلِكَ لَمْ يَكُنْ»، فَقَالَ: قَدْ كَانَ بَعْضُ ذَلِكَ يَا رَسُولَ اللهِ، فَأَقْبَلَ رَسُولُ اللهِ ﷺ عَلَى النَّاسِ فَقَالَ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» فَقَالُوا: نَعَمْ، فَأَتَمَّ رَسُولُ اللهِ مَا بَقِيَ مِنَ الصَّلَاةِ، ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ التَّسْلِيمِ.

تخريج: أخرجه مسلم، ح:٥٧٣/٩٩، انظر الحديث السابق برقم، ح:١٢٢٥ عن قتيبة به، وهو في الموطأ (يحيى):١/٩٤، والكبرى، ح:١١٤٩.

1228. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ prayed *Ẓuhr* with two *Rak'ahs*, then said the *Salâm*. They said: 'Has the prayer been shortened?' So he stood up and prayed two *Rak'ahs*, then he said the *Salâm*, then he prostrated twice. (*Ṣaḥîḥ*)

١٢٢٨ - أَخْبَرَنَا سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى صَلَاةَ الظُّهْرِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَقَالُوا: أَقُصِرَتِ الصَّلَاةُ؟ فَقَامَ وَصَلَّى رَكْعَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْنِ.

تخريج: أخرجه البخاري، الأذان، باب: هل يأخذ الإمام إذا شك بقول الناس؟، ح:٧١٥ من حديث شعبة به، وهو في الكبرى، ح:١١٥٠، وله طريق آخر عند مسلم، ح:٥٧٣ من حديث أبي سلمة به، انظر الحديث المتقدم، ح:١٢٢٥.

Comments:

It has preceded that Abû Hurairah ؓ had forgotten which prayer it had been, *Ẓuhr* or *'Asr*? Therefore, it was called *Ẓuhr* in one place, and *'Asr* in another. But it does not create any effect on the fundamental issue, since both prayers are identical.

1229. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ prayed one day and said the *Salâm* after two *Rak'ahs*, then he left. Dhul-Shimâlain caught up with him and said: "O Messenger of Allâh, has the prayer been shortened or did you forget?" He

١٢٢٩ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمًا فَسَلَّمَ فِي رَكْعَتَيْنِ ثُمَّ انْصَرَفَ، فَأَدْرَكَهُ ذُو

said: "The prayer has not been shortened and I did not forget." He said: "Yes, by the One Who sent you with the truth." The Messenger of Allâh ﷺ said: "Is Dhul-Yadain speaking the truth?" They said: "Yes." So he led the people in praying two *Rak'ahs*. (*Sahîh*)

الشِّمَالَيْنِ فَقَالَ: يَا رَسُولَ اللهِ! أَنُقِصَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ فَقَالَ: «لَمْ تُنْقَصِ الصَّلَاةُ وَلَمْ أَنْسَ؟» قَالَ: بَلَى وَالَّذِي بَعَثَكَ بِالْحَقِّ! قَالَ رَسُولُ اللهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ؟» قَالُوا: نَعَمْ. فَصَلَّى بِالنَّاسِ رَكْعَتَيْنِ.

تخريج: [إسناده صحيح] أخرجه ابن أبي شيبة: ٢/ ٣٧، والطحاوي في معاني الآثار: ١/ ٤٤٥ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٥٦١ و١١٥١.

1230. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forgot and said the *Taslîm* after two *Rak'ahs*. Dhul-Shimâlain said to him: 'Has the prayer been shortened or did you forget, O Messenger of Allâh ﷺ?' The Messenger of Allâh ﷺ said: 'Is Dhul-Yadain speaking the truth?' They said: 'Yes.' So the Messenger of Allâh ﷺ stood up and completed the prayer." (*Sahîh*)

١٢٣٠ - أَخْبَرَنَا هَارُونُ بْنُ مُوسَى الْفَرَوِيُّ قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَسِيَ رَسُولُ اللهِ ﷺ فَسَلَّمَ فِي سَجْدَتَيْنِ، فَقَالَ لَهُ ذُو الشِّمَالَيْنِ: أَقُصِرَتِ الصَّلَاةُ أَمْ نَسِيتَ يَا رَسُولَ اللَّهِ؟ قَالَ رَسُولُ اللهِ ﷺ: «أَصَدَقَ ذُو الْيَدَيْنِ» قَالُوا: نَعَمْ، فَقَامَ رَسُولُ اللهِ ﷺ فَأَتَمَّ الصَّلَاةَ.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح: ١٠٤٥ من حديث ابن شهاب الزهري به، وهو في الكبرٰى، ح: ٥٦٤، وله طريق آخر عند البخاري، ح: ١٢٢٧ وغيره عن أبي سلمة به * يونس هو ابن يزيد الأيلي، وتلميذه أبوضمرة هو أنس بن عياض الليثي.

Comments:

In these two narrations, Dhul-Yadain and Dhul-Shimâlain have occurred simultaneously, which manifests that Dhul-Yadain and Dhul-Shimâlain signify one and the same person, whose name was Khirbâq Aslami. His nickname was Dhul-Yadain, but occasionally people used to call him Dhul-Shimâlain too.

1231. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ prayed *Zuhr* or *'Asr* and said the *Taslîm* following two *Rak'ahs* and left. Dhul-Shimâlain bin 'Amr said to him: 'Has the

١٢٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ وَأَبِي بَكْرِ بْنِ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ، عَنْ

أَبِي هُرَيْرَةَ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الظُّهْرَ أَوِ الْعَصْرَ فَسَلَّمَ فِي رَكْعَتَيْنِ وَانْصَرَفَ فَقَالَ لَهُ ذُو الشِّمَالَيْنِ بْنُ عَمْرٍو: أَنُقِصَتِ الصَّلَاةُ أَمْ نَسِيتَ؟ قَالَ النَّبِيُّ ﷺ: «مَا يَقُولُ ذُو الْيَدَيْنِ». فَقَالُوا: صَدَقَ يَا نَبِيَّ اللَّهِ! فَأَتَمَّ بِهِمُ الرَّكْعَتَيْنِ اللَّتَيْنِ نَقَصَ.

prayer been shortened or did you forget?' The Prophet ﷺ said: 'What is Dhul-Yadain saying?' They said: 'He is speaking the truth, O Messenger of Allâh.' So he led them in praying the two *Rak'ahs* that he had missed." **(*Ṣaḥîḥ*)**

تخريج: [صحيح] أخرجه أحمد: ٢/ ٢٧١ عن عبدالرزاق به، وهو في الكبرٰى، ح: ٥٦٥، ومصنف عبدالرزاق: ٢/ ٢٩٦، ٢٩٧، ح: ٣٤٤١، وللحديث طرق كثيرة.

١٢٣٢ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ أَنَّ أَبَا بَكْرِ بْنَ سُلَيْمَانَ بْنِ أَبِي حَثْمَةَ أَخْبَرَهُ أَنَّهُ بَلَغَهُ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى رَكْعَتَيْنِ، فَقَالَ لَهُ ذُو الشِّمَالَيْنِ نَحْوَهُ. قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي هٰذَا الْحَدِيثَ سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: وَأَخْبَرَنِيهِ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ وَعُبَيْدُ اللهِ بْنُ عَبْدِ اللَّهِ.

1232. Abû Bakr bin Sulaimân bin Abî Hathmah narrated that it was conveyed to him that the Messenger of Allâh ﷺ prayed two *Rak'ahs*, and Dhul-Shimâlain said something similar to him. (One of the narrators) Ibn Shihâb said: "Sa'eed bin Al-Mûsâyyab informed me of this *Ḥadîth* from Abû Hurairah." He said: "And Abû Salamah bin 'Abdur-Raḥmân, Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥârith and 'Ubaidullâh bin 'Abdullâh informed me." **(*Ṣaḥîḥ*)**

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب السهو في السجدتين، ح: ١٠١٣ من حديث يعقوب بن إبراهيم بن سعد به، وهو في الكبرٰى، ح: ٥٦٦ * أبو داود هو الحراني اسمه سليمان بن سيف، وهو ثقة حافظ من شيوخ النسائي.

(المعجم ٢٣) - ذِكْرُ الاِخْتِلَافِ عَلَى أَبِي هُرَيْرَةَ فِي السَّجْدَتَيْنِ (التحفة ٤٧٦)

Chapter 23. Mentioning The Reports That Differ From Abû Hurairah Concerning The Two Prostrations

١٢٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ وَأَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ

1233. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ did not prostrate that day either before the *Salâm* or after." **(*Ḍa'îf*)**

وَابْنِ أَبِي حَثْمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: لَمْ يَسْجُدْ رَسُولُ اللهِ ﷺ يَوْمَئِذٍ قَبْلَ السَّلَامِ وَلَا بَعْدَهُ.

تخريج: [**إسناده ضعيف**] وهو في الكبرٰى، ح:٥٦٨ * الزهري عنعن تقدم، ح:١٢٠٧.

Comments:

These two narrations are conflicting with each other. In actuality, it is the conflict between the two disciples of Abû Hurairah. In such situations, the judgment is passed on the basis of majority. And the vast majority agrees upon prostrations after the final greeting. In the face of this, a *Shadh* or weak narration, which is deemed so because it is in open contradiction to what is narrated or reported through stronger sources or evidences, cannot be accepted.

1234. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ prostrated twice after the *Salâm* on the day of Dhul-Yadain. (***Sahîh***)

١٢٣٤ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا عَبْدُاللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ ابْنِ أَبِي حَبِيبٍ، عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ سَجَدَ يَوْمَ ذِي الْيَدَيْنِ سَجْدَتَيْنِ بَعْدَ السَّلَامِ.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٥٧١.

1235. A similar report was narrated from Abû Hurairah from the Messenger of Allâh ﷺ. (***Sahîh***)

١٢٣٥ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِهِ.

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٥٧٢، وانظر الحديث السابق.

1236. It was narrated from Abû Hurairah that the Prophet ﷺ prostrated after the *Salâm* when he was not sure. (***Sahîh***)

١٢٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: وَحَدَّثَنِي ابْنُ عَوْنٍ

وَخَالِدٌ الْحَذَّاءُ عَنِ ابْنِ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ سَجَدَ فِي وَهْمِهِ بَعْدَ السَّلَامِ.

تخريج: [**صحيح**] تقدم، ح:١٢٢٥، وهو في الكبرٰى، ح:١١٥٨ .

1237. It was narrated from 'Imrân bin Ḥuṣain that the Prophet ﷺ led them in prayer and forgot (how many *Rak'ahs* he had prayed), then he prostrated twice, then he said the *Salâm*. (*Ṣaḥîḥ*)

١٢٣٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ قَالَ: أَخْبَرَنِي أَشْعَثُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ وعَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الصلٰوة، باب سجدتي السهو فيهما تشهد وتسليم، ح:١٠٣٩، والترمذي، الصلٰوة، باب ماجاء في التشهد في سجدتي السهو، ح:٣٩٥ عن محمد بن يحيى النيسابوري به، وقال: "حسن غريب صحيح"، وهو في الكبرٰى، ح:١١٥٩، وصححه ابن خزيمة، ح:١٠٦٢، وابن حبان، ح:٥٣٦، والحاكم علٰى شرط الشيخين:١/٣٢٣، ووافقه الذهبي * أشعث هو ابن عبدالملك، وللحديث علة غير قادحة ذكرتها في نيل المقصود.

1238. It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said the *Salâm* after three *Rak'ahs* of *'Asr*, then he entered his house. A man called Al-Khibâq stood up and said: 'Has the prayer been shortened, O Messenger of Allâh?' He came out angry, dragging his upper garment and said: 'Is he speaking the truth?' They said: 'Yes.' So he stood and prayed that *Rak'ah*, then he said the *Salâm*, then prostrated twice, then he said the *Salâm* (again)." (*Ṣaḥîḥ*)

١٢٣٨ - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدَ ابْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا خَالِدٌ الْحَذَّاءُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: سَلَّمَ رَسُولُ اللهِ ﷺ فِي ثَلَاثِ رَكَعَاتٍ مِنَ الْعَصْرِ فَدَخَلَ مَنْزِلَهُ، فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ فَقَالَ: - يَعْنِي - نَقَصَتِ الصَّلَاةُ يَا رَسُولَ اللهِ؟! فَخَرَجَ مُغْضَبًا يَجُرُّ رِدَاءَهُ فَقَالَ: «أَصَدَقَ؟» قَالُوا: نَعَمْ، فَقَامَ فَصَلَّى تِلْكَ الرَّكْعَةَ ثُمَّ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيْهَا ثُمَّ سَلَّمَ.

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلٰوة والسجود له، ح:٥٧٤ من حديث خالد الحذاء به، وهو في الكبرٰى، ح:٥٧٦ .

Comments:

The author's style shows that he considers the incident of this narration to be the same incident of Abû Hurairah's report, whereas there is some difference in detail between the two. In the preceding report, there is mention of greeting at the end of two units (of prayer). In this narration, greeting is described to have taken place at the end of three units. According to the former report, Allâh's Messenger ﷺ remained in the mosque and he did not go home. While according to this narration, he had already gone home. But both could be reconciled and explained. Or they could be attributed to the transmitters. They could probably be two separate incidents. In both of them the honorable Khirbâq is said to have drawn the Prophet's ﷺ attention.

Chapter 24. The Praying Person Completing (The Prayer) Upon What He Remembers When He Doubts

(المعجم ٢٤) - **بَابُ** إِتْمَامِ الْمُصَلِّي عَلَى مَا ذَكَرَ إِذَا شَكَّ (التحفة ٤٧٧)

1239. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "If one of you is not sure about his prayer, let him forget about what he is unsure of and complete his prayer on the basis of what he is sure of. When he is sure that he has completed it, let him prostrate twice while he is sitting. Then if he has prayed five (*Rak'ahs*), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the Shaitân." (*Sahîh*)

١٢٣٩ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيُلْغِ الشَّكَّ وَلْيَبْنِ عَلَى الْيَقِينِ فَإِذَا اسْتَيْقَنَ بِالتَّمَامِ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ قَاعِدٌ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعَتَا لَهُ صَلَاتَهُ وَإِنْ صَلَّى أَرْبَعًا كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ».

تخريج: أخرجه مسلم، ح: ٥٧١ (وانظر الحديث السابق) من حديث زيد بن أسلم به، وهو في الكبرٰى، ح: ١١٦١ .

Comments:

1. "They will make hid prayer even-numbered": that two prostrations would be elevated to the station of one prayer unit, and coupled with the fifth prayer-unit, they would become two voluntary units; and the former four units would be considered obligatory.
2. "They will annoy and humiliate Satan": because the forgetfulness had also occurred due to Satan's promptings, but the worshipper performed two additional prostrations. In other words, the whispering of the devil became

the cause of the worshipper's two more prostrations, whereas due to his refusal to prostrate the devil had been thrown out of the presence of Allâh. Therefore his abasement and earning notoriety is incumbent. Probably based on this point, performance of prostration has been legislated to counter forgetfulness.

1240. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "If one of you does not know whether he prayed three or four (*Rak'ahs*), let him pray a *Rak'ah* then prostrate twice after that when he is sitting. Then if he prayed five (*Rak'ahs*), they (the two prostrations) will make his prayer even-numbered, and if he had prayed four, they will annoy and humiliate the *Shaitân*." (*Sahîh*)

١٢٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، - وَهُو ابْنُ أَبِي سَلَمَةَ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا لَمْ يَدْرِ أَحَدُكُمْ صَلَّى ثَلَاثًا أَمْ أَرْبَعًا فَلْيُصَلِّ رَكْعَةً ثُمَّ يَسْجُدْ بَعْدَ ذٰلِكَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعَتَا لَهُ صَلَاتَهُ وَإِنْ صَلَّى أَرْبَعًا كَانَتَا تَرْغِيمًا لِلشَّيْطَانِ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ١١٦٢.

Chapter 25. Estimating (What Is Most Likely The Case)

(المعجم ٢٥) - **بَابُ التَّحَرِّي**

(التحفة ٤٧٨)

1241. It was narrated from 'Abdullâh and attributed to the Prophet ﷺ: "If one of you is not sure about his prayer, let him estimate what he thinks is most likely to be correct and complete the prayer on that basis, then let him prostate twice." (*Sahîh*)

١٢٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ - وَهُوَ ابْنُ مُهَلْهِلٍ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ الَّذِي يَرَى أَنَّهُ الصَّوَابُ فِيهِ فَيُتِمَّهُ ثُمَّ - يعني - يَسْجُدُ سَجْدَتَيْنِ»، وَلَمْ أَفْهَمْ بَعْضَ حُرُوفِهِ كَمَا أَرَدْتُ.

تخريج: أخرجه البخاري، الصلوة، باب التوجه نحو القبلة حيث كان، ح: ٤٠١، ومسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٥٧٢ من حديث منصور به، وهو في الكبرى، ح: ١١٦٣.

1242. It was narrated that

١٢٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

'Abdullâh said: "The Messenger of Allâh ﷺ said: 'If one of you is not sure about his prayer, let him estimate and prostrate twice after he has finished." (*Ṣaḥîḥ*)

الْمُبَارَكِ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ مِسْعَرٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ وَيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يَفْرُغُ».

تخريج: أخرجه مسلم، ح:٥٧٢ من حديث وكيع به (انظر الحديث السابق)، وهو في الكبرى، ح:١١٦٤.

1243. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ prayed and did more or less (*Rak'ahs*). When he had said the *Taslîm*, it was said: 'O Messenger of Allâh, has there been some change concerning the prayer?' He said: 'If there had been some change concerning the prayer I would have told you. Rather I am a human being and I forget as you forget. If any one of you is not sure about his prayer, let him consider an estimate of what is correct, and complete his prayer on that basis, then say the *Taslîm* and prostrate twice.'" (*Ṣaḥîḥ*)

١٢٤٣ - وأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مِسْعَرٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ فَزَادَ أَوْ نَقَصَ، فَلَمَّا سَلَّمَ فَقِيلَ: يَا رَسُولَ اللهِ! هَلْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمُوهُ، وَلَكِنِّي إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ فَأَيُّكُمْ مَا شَكَّ فِي صَلَاتِهِ فَلْيَنْظُرْ أَحْرَى ذٰلِكَ إِلَى الصَّوَابِ فَلْيُتِمَّ عَلَيْهِ ثُمَّ لِيُسَلِّمْ وَلْيَسْجُدْ سَجْدَتَيْنِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:١١٦٥.

Comments:

1. It is coming up below that the Prophet ﷺ had performed a surplus action in the prayer; that is to say he had offered five units in the *Ẓuhr* prayer.
2. If prostrations for forgetfulness are performed after the greeting, then the greeting should be toward both sides and not toward one side only, as is the general practice of the Hanafites. This is because the term *Salâm* or greeting is literally applied to the paired greeting or twofold *Salâm*, which is legislated by the divine law in prayer. Strong Hanafite researchers of the Hanafite methodology of jurisprudence hold this viewpoint.

1244. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ prayed and did more or less (*Rak'ahs*). When he had said

١٢٤٤ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ الْمُجَالِدِيُّ قَالَ: حَدَّثَنَا الْفُضَيْلُ - يَعْنِي ابْنَ عِيَاضٍ - عَنْ مَنْصُورٍ، عَنْ

the *Salâm* we said: 'O Messenger of Allâh ﷺ, has there been some change concerning the prayer?' He said: 'Why are you asking?' So we told him what he had done. He turned back toward the *Qiblah* and prostrated two prostrations of forgetfulness, then he turned to face us and said: 'If there had been some change concerning the prayer I would have told you.' Then he said: 'Rather I am a human being and I forget as you forget. If any one of you is not sure about his prayer, let him estimate what he thinks is correct, and complete his prayer on that basis, then say the *Taslîm* and prostrate two prostrations of forgetfulness.''' (*Sahîh*)

إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ صَلَاةً فَزَادَ فِيهَا أَوْ نَقَصَ فَلَمَّا سَلَّمَ قُلْنَا: يَا نَبِيَّ اللهِ! هَلْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ؟ قَالَ: «وَمَا ذَاكَ؟» فَذَكَرْنَا لَهُ الَّذِي فَعَلَ، فَثَنَى رِجْلَهُ فَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ سَجْدَتَي السَّهْوِ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فقَالَ: «لَوْ حَدَثَ فِي الصَّلَاةِ شَيْءٌ لَأَنْبَأْتُكُمْ بِهِ» ثُمَّ قَالَ: «إِنَّما أَنَا بَشَرٌ أَنْسَى كَما تَنْسَوْنَ، فَأَيُّكُمْ يَشُكُّ فِي صَلَاتِهِ شَيْئًا فلْيَتَحَرَّ الَّذِي يَرَى أَنَّهُ صَوَابٌ، ثُمَّ يُسَلِّمْ ثُمَّ يَسْجُدْ سَجْدَتَي السَّهْوِ».

تخريج: أخرجه مسلم، من حديث الفضيل به (انظر الحديث المتقدم: ١٢٤١)، وهو في الكبرى، ح: ٥٨١و١١٦٦، وقال النسائي: "خالفه شقيق بن سلمة، أبو وائل فجعل التحري من قول عبدالله".

Comments:

The Prophet ﷺ had actually mistakenly made an addition to the *Zuhr* prayer. In the situation of such surplus action, the above-mentioned method of prostration should be put into practice.

1245. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ prayed *Zuhr* then he turned to face them and they said: "Has there been some change concerning the prayer?" He said: "Why are you asking?" They told him what he had done, so he turned back toward the *Qiblah* and prostrated twice. Then he said the *Salâm* and turned to face them and said: "I am only human, I forget as you forget, so if I forget, then remind me." And he said: "If there had been some change concerning

١٢٤٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ قَالَ: كَتَبَ إِلَيَّ مَنْصُورٌ وَقَرَأْتُهُ عَلَيْهِ وَسَمِعْتُهُ يُحَدِّثُ رَجُلًا عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى صَلَاةَ الظُّهْرِ ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ، فَقَالُوا: أَحَدَثَ فِي الصَّلَاةِ حَدَثٌ؟ قَالَ: «وَمَا ذَاكَ؟» فَأَخْبَرُوهُ بِصَنِيعِهِ، فَثَنَى رِجْلَهُ وَاسْتَقْبَلَ الْقِبْلَةَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ ثُمَّ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا

the prayer I would have told you." And he said: "If one of you is not sure about his prayer, let him estimate what is closest to what is correct, then let him complete it on that basis, then prostrate twice." (*Ṣaḥîḥ*)

تَنْسَوْنَ، فَإِذَا نَسِيتُ فَذَكِّرُونِي» وَقَالَ: «لَوْ كَانَ حَدَثَ فِي الصَّلَاةِ حَدَثٌ أَنْبَأْتُكُمْ بِهِ». وَقَالَ: «إِذَا أَوْهَمَ أَحَدُكُمْ فِي صَلَاتِهِ فَلْيَتَحَرَّ أَقْرَبَ ذٰلِكَ مِنَ الصَّوابِ، ثُمَّ لِيُتِمَّ عَلَيْهِ ثُمَّ يَسْجُدْ سَجْدَتَيْنِ».

تخريج: أخرجه مسلم، ح: ٥٧٢ من حديث شعبة به (انظر الحديث المتقدم: ١٢٤١)، وهو في الكبرى، ح: ١١٦٧.

Comments:

"Remind me": It appears that the Prophet ﷺ erroneously rose for the fifth unit. Thereupon, the Companions did not draw his attention. They thought probably a command for addition in prayer had descended. Though, had there been such a matter, the Prophet ﷺ would surely have intimated it to them.

1246. It was narrated that 'Abdullâh said: "Whoever is not sure about his prayer, let him estimate what is correct, then let him prostrate twice after he finishes his prayer, while he is sitting." (*Ṣaḥîḥ*)

١٢٤٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يَقُولُ: قَالَ عَبْدُ اللَّهِ: مَنْ أَوْهَمَ فِي صَلَاتِهِ فَلْيَتَحَرَّ الصَّوَابَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يَفْرُغُ وَهُوَ جَالِسٌ.

تخريج: [إسناده صحيح موقوف] وهو في الكبرى، ح: ١١٦٨.

1247. It was narrated that 'Abdullâh said: "Whoever has doubt, or is not sure, let him estimate what is correct, then let him prostrate twice." (*Ṣaḥîḥ*)

١٢٤٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مِسْعَرٍ، عَنِ الْحَكَمِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: مَنْ شَكَّ أَوْ أَوْهَمَ فَلْيَتَحَرَّ الصَّوَابَ ثُمَّ لْيَسْجُدْ سَجْدَتَيْنِ.

تخريج: [صحيح موقوف] انظر الحديث السابق، وهو في الكبرى، ح: ١١٦٩.

1248. It was narrated that Ibrâhîm said: "They used to say: 'If one is not sure of what he estimates is correct, then prostrates twice.'"[1] (*Ṣaḥîḥ*)

١٢٤٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَقُولُونَ: إِذَا أَوْهَمَ يَتَحَرَّى الصَّوَابَ ثُمَّ يَسْجُدُ سَجْدَتَيْنِ.

[1] It is authentic as a statement of Ibrâhîm.

تخريج: [**إسناده صحيح مقطوع**] أخرجه ابن أبي شيبة:٢/٢٦ من حديث ابن عون به، وهو في الكبرٰى، ح:١١٧٠ * عبدالله هو ابن المبارك.

1249. It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh ﷺ said: 'Whoever has doubt during his prayer, let him prostrate twice after he has said the *Taslîm*.'" (***Hasan***)

١٢٤٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ جُرَيْجٍ قَالَ: قَالَ عَبْدُ اللهِ بْنُ مُسَافِعٍ عَنْ عُتْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ، عَنْ عَبْدِاللهِ بْنِ جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يُسَلِّمُ».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلوٰة، باب من قال بعد التسليم، ح:١٠٣٣ من حديث ابن جريج به، وصرح بالسماع، وهو في الكبرٰى، ح:٥٩٣و١١٧١، وصححه ابن خزيمة، ح:١٠٣٣، وقال البيهقي:٢/٣٣٦: "هذا الإسناد لا بأس به".

1250. It was narrated from 'Abdullâh bin Ja'far that the Messenger of Allâh ﷺ said: "Whoever has doubt during his prayer, let him prostrate twice after he the *Taslîm*." (***Hasan***)

١٢٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ: حَدَّثَنَا الْوَلِيدُ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللهِ بْنِ مُسَافِعٍ، عَنْ عُتْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ التَّسْلِيمِ».

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الكبرٰى، ح:١١٧٢.

1251. It was narrated from 'Abdullâh bin Ja'far that the Messenger of Allâh ﷺ said: "Whoever has doubt during his prayer, let him prostrate twice after he the *Taslîm*." (***Hasan***)

١٢٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ مُسَافِعٍ أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُتْبَةَ بْنِ مُحَمَّدِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ بَعْدَ مَا يُسَلِّمُ».

تخريج: [**إسناده حسن**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:١١٧٣.

1252. It was narrated from 'Abdullâh bin Ja'far that the Messenger of Allâh ﷺ said: "Whoever has doubt during his prayer, let him prostrate twice." (One of the narrators) Ḥajjâj said: "After he has said the *Taslîm*." (Another of them) Rawḥ said: "While he is sitting." (***Ḥasan***)

١٢٥٢ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا حَجَّاجٌ، وَرَوْحٌ - هُوَ ابْنُ عُبَادَةَ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ مُسَافِعٍ أَنَّ مُصْعَبَ بْنَ شَيْبَةَ أَخْبَرَهُ عَنْ عُتْبَةَ بْنِ مُحَمَّدِ ابْنِ الْحَارِثِ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ شَكَّ فِي صَلَاتِهِ، فَلْيَسْجُدْ سَجْدَتَيْنِ» قَالَ حَجَّاجٌ: «بَعْدَ مَا يُسَلِّمُ» وَقَالَ رَوْحٌ: «وَهُوَ جَالِسٌ».

تخريج: [إسناده حسن] انظر الحديث المتقدم:١٢٤٩ والذين بعده، وهو في الكبرى، ح:١١٧٤.

Comments:

From *Ḥadîth* No. 1246 through to *Ḥadîth* No. 1252, the narrations are brief. In order to rightly understand them, one should resort to the preceding detailed narrations. That means, if one encounters doubt, one should complete one's prayer only after having striven to know the right thing, or after having fully relied upon one's reason. Then, after the final greeting, he should perform two prostrations of forgetfulness, and then close the prayer with final *Salâm*. In the case of surplus, performance of merely two prostrations will be sufficient.

1253. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When any one of you gets up and prays, the *Shaiṭân* comes to him and confuses him until he does not know how many (*Rak'ahs*) he prayed. If any one of you notices that, let him prostrate twice when he is sitting." (***Ṣaḥîḥ***)

١٢٥٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا قَامَ يُصَلِّي جَاءَهُ الشَّيْطَانُ فَلَبَسَ عَلَيْهِ صَلَاتَهُ حَتَّى لَا يَدْرِي كَمْ صَلَّى، فَإِذَا وَجَدَ ذٰلِكَ أَحَدُكُمْ فَلْيَسْجُدْ سَجْدَتَيْنِ وَهُوَ جَالِسٌ».

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلوٰة والسجود له، ح:٣٨٩ بعد، ح:٥٦٩ عن قتيبة، والبخاري، السهو، باب السهو في الفرض والتطوع، ح:١٢٣٢ من حديث مالك به، وهو في الموطأ (يحيى):١/ ١٠٠، والكبرٰى، ح:٥٩٢ و١١٧٥.

1254. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When the call to prayer is given, the *Shaiṭân* runs away breaking wind loudly. When the *Tathwîb* (*Iqâmah*) is completed,

١٢٥٤ - أَخْبَرَنَا بِشْرُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ هِشَامٍ الدَّسْتَوَائِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا

he comes back and whispers to a man in his heart, until he does not know how many (*Rak'ahs*) he has prayed. If any one of you notices that, let him prostrate twice.'" (*Ṣaḥîḥ*)

نُودِيَ لِلصَّلَاةِ أَدْبَرَ الشَّيْطَانُ لَهُ ضُرَاطٌ، فَإِذَا قُضِيَ التَّثْوِيبُ أَقْبَلَ حَتَّى يَخْطُرَ بَيْنَ الْمَرْءِ وَقَلْبِهِ حَتَّى لَا يَدْرِيَ كَمْ صَلَّى، فَإِذَا رَأَى أَحَدُكُمْ ذٰلِكَ فَلْيَسْجُدْ سَجْدَتَيْنِ».

تخريج: أخرجه البخاري، السهو، باب: إذا لم يدر كم صلى ثلاثًا أو أربعًا ... إلخ، ح:١٢٣١، ومسلم، المساجد، باب السهو في الصلوٰة والسجود له، ح:٣٨٩/ ٨٣ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:١١٧٦ .

Comments:

1. Satan's breaking wind could be due to the effect of the call to prayer (like a donkey, when overburdened, breaks wind), or it could be so that he may not hear the *Adhan* (due to the sound of breaking wind), or it may to demonstrate that the *Adhan* causes great affliction to the devil.
2. In other narrations, there is mention of his return at the end of *Adhan* and fleeing again at the time of commencement of prayer. This report is brief.

Chapter 26. What A Person Should Do If He Prays Five (*Rak'ahs*)

(المعجم ٢٦) - **بَابُ مَا يَفْعَلُ مَنْ صَلَّى خَمْسًا** (التحفة ٤٧٩)

1255. It was narrated that 'Abdullâh said: "The Prophet ﷺ prayed *Ẓuhr* with five *Rak'ahs*, and it was said to him: 'Has something been added to the prayer?' He said: 'Why are you asking?' They said: 'You prayed five.' So he turned around and prostrated twice." (*Ṣaḥîḥ*)

١٢٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّى النَّبِيُّ ﷺ الظُّهْرَ خَمْسًا فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا، فَثَنَى رِجْلَهُ وَسَجَدَ سَجْدَتَيْنِ.

تخريج: أخرجه البخاري، الصلٰوة، باب ماجاء في القبلة ... إلخ، ح:٤٠٤ من حديث يحيى القطان، ومسلم، المساجد، باب السهو في الصلٰوة والسجود له، ح:٥٧٢/ ٩١ من حديث شعبة به، وهو في الكبرٰى، ح:١١٧٧.

1256. It was narrated from 'Abdullâh that the Prophet ﷺ led them in praying *Ẓuhr* with five (*Rak'ahs*). They said: "You prayed five." So he prostrated twice after he had said the *Taslîm*, while he was sitting. (*Ṣaḥîḥ*)

١٢٥٦ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا ابْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ وَمُغِيرَةُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى بِهِمُ

الظُّهْرَ خَمْسًا فَقَالُوا: إِنَّكَ صَلَّيْتَ خَمْسًا! فَسَجَدَ سَجْدَتَيْنِ بَعْدَ مَا سَلَّمَ وَهُوَ جَالِسٌ.

تخريج: [صحيح] انظر الحديث السابق، أخرجه ابن خزيمة، ح:١٠٥٧ من حديث النضر ابن شميل به، وهو في الكبرٰى، ح:١١٧٨.

1257. It was narrated that Ibrâhîm bin Suwaid said: "Alqamah prayed five (*Rak'ahs*) and was told about that. He said: 'Did I really do that?' I nodded yes. He said: 'What about you, O odd-eyed one?' I said: 'Yes.' So he prostrated twice, then he narrated to us from 'Abdullâh that the Prophet ﷺ prayed five (*Rak'ahs*), and the people whispered to one another, then they said to him: 'Has something been added to the prayer?' He said: 'No.' So they told him, and he turned around and prostrated twice, then he said: 'I am only human; I forget as you forget.'" (*Ṣaḥîḥ*)

١٢٥٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلُ بْنُ مُهَلْهَلٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ ابْنِ سُوَيْدٍ قَالَ: صَلَّى عَلْقَمَةُ خَمْسًا، فَقِيلَ لَهُ، فَقَالَ: مَا فَعَلْتُ؟ قُلْتُ بِرَأْسِي: بَلَى! قَالَ: وَأَنْتَ يَا أَعْوَرُ! فَقُلْتُ: نَعَمْ، فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ حَدَّثَنَا عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى خَمْسًا، فَوَشْوَشَ الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالُوا لَهُ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «لَا» فَأَخْبَرُوهُ فَثَنَى رِجْلَهُ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ».

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلٰوة والسجود له، ح:٥٧٢/ ٩٢ من حديث الحسن بن عبيدالله به، وهو في الكبرٰى، ح:١١٧٩.

1258. It was narrated that Mâlik bin Mighwal said: "I heard Ash-Sha'bî say: 'Alqamah bin Qais forgot (and made a mistake) in his prayer, and they told him about that after he had spoken, He said: 'Is that true, O odd-eyed one?' He said: 'Yes.' So he undid his cloak, then he performed two prostrations of forgetfulness, and said: 'This is what the Messenger of Allâh ﷺ did.' He said: And I heard Al-Ḥakam say: 'Alqamah had prayed five.'" (*Ṣaḥîḥ*)

١٢٥٨ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مَالِكِ بْنِ مِغْوَلٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: سَهَا عَلْقَمَةُ بْنُ قَيْسٍ فِي صَلَاتِهِ فَذَكَرُوا لَهُ بَعْدَ مَا تَكَلَّمَ فَقَالَ: أَكَذَلِكَ يَا أَعْوَرُ؟ قَالَ: نَعَمْ، فَحَلَّ حُبْوَتَهُ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ وَقَالَ: هٰكَذَا فَعَلَ رَسُولُ اللهِ ﷺ قَالَ: وَسَمِعْتُ الْحَكَمَ يَقُولُ: كَانَ عَلْقَمَةُ صَلَّى خَمْسًا.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:١١٨٠ .

Comments:

The actual narration has been transmitted by Mâlik bin Mighwal from the honorable Ash-Sha'bî, which contains mention of forgetfulness only. It does not offer any clarification. What sort of lapse was it? This clarification is in Al-Ḥakam's transmission that he had performed five units of prayer, out of forgetfulness. Both Ash-Sha'bî and Al-Ḥakam heard the narration from 'Alqamah.

1259. It was narrated that Ibrâhîm said: "Alqamah prayed five (*Rak'ahs*) and when he said the *Taslîm*, Ibrâhîm bin Suwaid said: 'O Abû Shibl, you prayed five!' He said: 'Is that true, O odd-eyed one?' Then he prostrated two prostrations of forgetfulness, then he said: 'This is what the Messenger of Allâh ﷺ did.'" (*Ṣaḥîḥ*)

١٢٥٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ: أَنَّ عَلْقَمَةَ صَلَّى خَمْسًا فَلَمَّا سَلَّمَ، قَالَ إِبْرَاهِيمُ بْنُ سُوَيْدٍ: يَا أَبَا شِبْلٍ! صَلَّيْتَ خَمْسًا! فَقَالَ: أَكَذَا يَا أَعْوَرُ؟ فَسَجَدَ سَجْدَتَيِ السَّهْوِ ثُمَّ قَالَ: هٰكَذَا فَعَلَ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١١٨١.

1260. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ offered one of the afternoon prayers with five (*Rak'ahs*), and it was said to him: "Has something been added to the prayer?" He said: "Why are you asking?" They said: "You prayed five." He said: "I am only human, I forget as you forget, and I remember as you remember." Then he prostrated twice then ended his prayer. (*Ṣaḥîḥ*)

١٢٦٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ أَبِي بَكْرٍ النَّهْشَلِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى إِحْدَى صَلَاتَيِ الْعَشِيِّ خَمْسًا، فَقِيلَ لَهُ: أَزِيدَ فِي الصَّلَاةِ؟ قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ خَمْسًا. قَالَ: «إِنَّمَا أَنَا بَشَرٌ أَنْسَى كَمَا تَنْسَوْنَ وَأَذْكُرُ كَمَا تَذْكُرُونَ» فَسَجَدَ سَجْدَتَيْنِ ثُمَّ انْفَتَلَ.

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلوٰة والسجود له، ح:٥٧٢/٩٣ من حديث أبي بكر النهشلي به، وهو في الكبرٰى، ح:١١٨٢، وللحديث شواهد.

Comments:

1. In the above narration, there is mention of the performance of five units. Allâh's Messenger ﷺ also performed five units as well as 'Alqamah ؓ. It is apparent that the fifth unit was performed, having mistaken the fourth unit to be the third one. Therefore, they might not have performed the sitting posture (in actuality) at the end of the fourth unit. According to the Hanafites, in this sort of situation, the obligation becomes nullified or void,

whereas this narration is explicitly against them. They do not have any answer to it. Except that one holds that Allâh's Messenger ﷺ and 'Alqamah encountered twofold lapses. First, they sat considering the fourth unit the second; thereupon, they performed only one unit and thereupon assumed the sitting posture. But this is inconsistent. It is a sheer contrivance. What is correct is what that has preceded above. The transmitter of this narration is 'Abdullâh ibn Mas'ûd ﷺ. Ibn Mas'ûd and 'Alqamah both are conclusive proofs for the Hanafites.

2. Secondly, in these narrations, there is mention of the prostrations for forgetfulness after having indulged in conversation. The Hanafites do not acknowledge this also; instead they advocate performance of the prostrations for forgetfulness immediately following the final greeting and that also toward one side only. In the situations of interval and speech, they advocate repetition of prayer. But these narrations are against their leaders or pioneers. (For further elucidation of both these issues, see *Hadîth* 1225 and 1239).

Chapter 27. What Should A Person Do If He Forgets Part Of His Prayer

(المعجم ٢٧) - **بَابٌ** مَا يَفْعَلُ مَنْ نَسِيَ شَيْئًا مِنْ صَلَاتِهِ (التحفة ٤٨٠)

1261. It was narrated from Muhammad bin Yûsuf, the freed slave of 'Uthmân, from his father Yûsuf, that Mu'âwiyah prayed in front of them, and he stood up during the prayer when he should have sat. The people said *Tasbîh*, but he remained standing, then he prostrated twice while he was sitting, after he completed the prayer. Then he sat on the *Minbar* and said: "I heard the Messenger of Allâh ﷺ say: 'Whoever forgets something in his prayer, let him prostrate twice like this." (*Hasan*)

١٢٦١ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ مَوْلَى عُثْمَانَ، عَنْ أَبِيهِ يُوسُفَ: أَنَّ مُعَاوِيَةَ صَلَّى أَمَامَهُمْ فَقَامَ فِي الصَّلَاةِ وَعَلَيْهِ جُلُوسٌ، فَسَبَّحَ النَّاسُ فَتَمَّ عَلَى قِيَامِهِ ثُمَّ سَجَدَ سَجْدَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ أَنْ أَتَمَّ الصَّلَاةَ، ثُمَّ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ نَسِيَ شَيْئًا مِنْ صَلَاتِهِ فَلْيَسْجُدْ مِثْلَ هَاتَيْنِ السَّجْدَتَيْنِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ١٠٠ من حديث الليث بن سعد به، وهو في الكبرى، ح: ٥٩٤ و١١٨٣ * محمد بن يوسف ثقة، وأبوه حسن الحديث، وابن عجلان صرح بالسماع عند الطبراني في الكبير: ١٩/ ٣٣٦، ٣٣٧، وتابعه ابن جريج عند أحمد: ٤/ ١٠٠ .

Comments:

This lapse was the lapse of forgetting the testimony posture after two units of prayer. In such a situation, this is the very same way that if the prayer-leader rises upright, he should not return to the sitting posture after hearing

'*Subhanallah*', instead he should continue with the prayer. He should offer two prostrations fro forgetfulness before the final greeting. In every lapse, this does not occur. Its explanation has preceded.

Chapter 28. The *Takbîr* For The Two Prostrations Of Forgetfulness

(المعجم ٢٨) - **بَابُ التَّكْبِيرِ فِي سَجْدَتَي السَّهْوِ** (التحفة ٤٨١)

1262. It was narrated from 'Abdur-Raḥmân Al-A'raj that 'Abdullâh bin Buḥainah told him that the Messenger of Allâh ﷺ stood up following two *Rak'ahs* of *Ẓuhr* and did not sit (for *Tashahhud*). When he finished the prayer he prostrated twice, saying *Takbîr* for each prostration, while he was sitting, before he said the *Taslîm*, and the people prostrated with him. (He did that) in place of the sitting that he had forgotten. (*Ṣaḥîḥ*)

١٢٦٢ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو وَيُونُسُ وَاللَّيْثُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ أَنَّ عَبْدَ اللهِ ابْنَ بُحَيْنَةَ حَدَّثَهُ: أَنَّ رَسُولَ اللهِ ﷺ قَامَ فِي الثِّنْتَيْنِ مِنَ الظُّهْرِ فَلَمْ يَجْلِسْ، فَلَمَّا قَضَى صَلَاتَهُ سَجَدَ سَجْدَتَيْنِ كَبَّرَ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ قَبْلَ أَنْ يُسَلِّمَ، وَسَجَدَهُمَا النَّاسُ مَعَهُ مَكَانَ مَا نَسِيَ مِنَ الْجُلُوسِ.

تخريج: أخرجه البخاري، السهو، باب: يكبر في سجدتي السهو، ح: ١٢٣٠، ومسلم، المساجد، باب السهو في الصلوة والسجود له، ح: ٥٧٠/ ٨٦ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٦٠٣ و٦٠٤ و١١٨٤.

Chapter 29. How One Should Sit In The Final *Rak'ah* Of The Prayer

(المعجم ٢٩) - **بَابُ صِفَةِ الْجُلُوسِ فِي الرَّكْعَةِ الَّتِي يَقْضِي فِيهَا الصَّلَاةَ** (التحفة ٤٨٢)

1263. It was narrated that Abû Ḥumaid As-Sâ'idî said: "At the end of the last two *Rak'ahs* of the prayer, the Prophet ﷺ would move his left foot forward and sit on his left buttock, *Mutawarrikan*, then he would say the *Taslîm*." (*Ṣaḥîḥ*)

١٢٦٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرِو بْنِ عَطَاءٍ عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا كَانَ فِي الرَّكْعَتَيْنِ اللَّتَيْنِ تَنْقَضِي فِيهِمَا الصَّلَاةُ أَخَّرَ رِجْلَهُ الْيُسْرَى وَقَعَدَ عَلَى شِقِّهِ مُتَوَرِّكًا ثُمَّ سَلَّمَ.

تخريج: [إسناده صحيح] تقدم أطرافه، ح:١٠٤٠و١١٠٢و١١٨٢، وهو في الكبرٰى، ح:١١٨٥.

Comments:

Sitting in this manner is called *Tawarruk.* That means, instead of sitting upon the foot, one should sit directly on the ground and the left foot should be on its side emerging from under the right side. In the testimony posture consisting of the final greeting, the *Tawarruk* style of sitting is the custom of the Prophet ﷺ as is elucidated in this narration. But the Hanafites ascribe it to the Prophet's ﷺ old age, but they do not possess any evidence to prove that assertion.

1264. It was narrated that Wâ'il bin Ḥujr said: "I saw the Messenger of Allâh ﷺ raise his hands when he started to pray, and when he bowed, and when he raised his head from bowing. And when he sat, he would lay his left foot on the ground and keep his right foot upright, and he placed his left hand on his left thigh, and his right hand on his right thigh, making a circle with his middle finger and thumb, and pointing." (*Ṣaḥîḥ*)

١٢٦٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنِي سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ عَنْ أَبِيهِ عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْفَعُ يَدَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ، وَإِذَا رَكَعَ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ، وَإِذَا جَلَسَ ضَجَعَ الْيُسْرَى وَنَصَبَ الْيُمْنَى، وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَيَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى، وَعَقَدَ ثِنْتَيْنِ الْوُسْطَى وَالْإِبْهَامَ وَأَشَارَ.

تخريج: [إسناده صحيح] تقدم، ح:١١٦٠، وهو في الكبرٰى، ح:١١٨٦.

Chapter 30. Placement Of The Forearms

(المعجم ٣٠) - بَابُ مَوْضِعُ الذِّرَاعَيْنِ (التحفة ٤٨٣)

1265. It was narrated from Wâ'il bin Ḥujr that he saw the Prophet ﷺ sitting during the prayer. He lay his left foot on the ground and placed his forearms on his thighs, and pointed with his forefinger, supplicating with it. (*Ṣaḥîḥ*)

١٢٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ أَنَّهُ: رَأَى النَّبِيَّ ﷺ جَلَسَ فِي الصَّلَاةِ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ ذِرَاعَيْهِ عَلَى فَخِذَيْهِ وَأَشَارَ بِالسَّبَّابَةِ يَدْعُو بِهَا.

تخريج: [صحيح] أخرجه أبو داود، الصلٰوة، باب: كيف الجلوس في التشهد، ح:٩٥٧ من

حديث عاصم به مطولاً، وقال الترمذي، ح:٢٩٢: "حسن صحيح"، وهو في الكبرى، ح:١١٨٧، وانظر الحديث السابق، وهذا طرف منه.

Comments:

Contextually, this seems to be the first *Tashahhud*. Concerning the method of pointing, etc. See *Ḥadîth* 1162, 890.

Chapter 31. Placement Of The Elbows

(المعجم ٣١) - مَوْضِعُ الْمِرْفَقَيْنِ

(التحفة ٤٨٤)

1266. It was narrated that Wâ'il bin Ḥujr said: "I said: 'I am going to watch the Messenger of Allâh ﷺ and see how he prays.' The Messenger of Allâh ﷺ stood up and faced the *Qiblah*, then he raised his hands until they were in level with his ears, then he held his left hand with his right. When he wanted to bow, he raised them (his hands) likewise, then placed his hands on his knees. When he raised his head from bowing, he raised them (his hands) likewise. When he prostrated he put his hands in the same position in relation to his head, then he sat up and lay his left foot on the ground. He placed his left hand on his left thigh and his right elbow on his right thigh, and made a circle with two of his fingers. And I saw him doing like this" – and Bishr (one of the narrators) pointed with the forefinger of his right hand and made a circle with the thumb and middle finger. (*Ṣaḥîḥ*)

١٢٦٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللهِ ﷺ كَيْفَ يُصَلِّي، فَقَامَ رَسُولُ اللهِ ﷺ فَاسْتَقْبَلَ الْقِبْلَةَ فَرَفَعَ يَدَيْهِ حَتَّى حَاذَتَا أُذُنَيْهِ ثُمَّ أَخَذَ شِمَالَهُ بِيَمِينِهِ، فَلَمَّا أَرَادَ أَنْ يَرْكَعَ رَفَعَهُمَا مِثْلَ ذٰلِكَ وَوَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ رَفَعَهُمَا مِثْلَ ذٰلِكَ، فَلَمَّا سَجَدَ وَضَعَ رَأْسَهُ بِذٰلِكَ الْمَنْزِلِ مِنْ يَدَيْهِ ثُمَّ جَلَسَ فَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى، وَحَدَّ مِرْفَقَهُ الْأَيْمَنَ عَلَى فَخِذِهِ الْيُمْنَى وَقَبَضَ ثِنْتَيْنِ وَحَلَّقَ وَرَأَيْتُهُ يَقُولُ: هٰكَذَا، وَأَشَارَ بِشْرٌ بِالسَّبَّابَةِ مِنَ الْيُمْنَى وَحَلَّقَ الْإِبْهَامَ وَالْوُسْطَى.

تخريج: [إسناده صحيح] تقدم، ح:٨٩٠، وهو في الكبرى، ح:١١٨٨.

Comments:

(For detail see *Ḥadîth* 890).

Chapter 32. Placement Of The Hands

(المعجم ٣٢) - **بَابُ** مَوْضِعِ الْكَفَّيْنِ (التحفة ٤٨٥)

1267. 'Alî bin 'Abdur-Raḥmân said: "I prayed beside Ibn 'Umar and I turned over the pebbles. Ibn 'Umar said to me: 'Do not turn over the pebbles, for turning over the pebbles comes from the *Shaiṭân*. Do what I saw the Messenger of Allâh ﷺ do.' I said: 'What did you see the Messenger of Allâh ﷺ do?' He said: 'This' – and he held his right foot upright and lay his left foot on the ground, and placed his right hand on his right thigh and his left hand on his left thigh, and pointed with his forefinger." (*Ṣaḥîḥ*)

١٢٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ - شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ - ثُمَّ لَقِيتُ الشَّيْخَ فَقَالَ سَمِعْتُ عَلِيَّ ابْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: صَلَّيْتُ إِلَى جَنْبِ ابْنِ عُمَرَ فَقَلَّبْتُ الْحَصَى فَقَالَ لِيَ ابْنُ عُمَرَ: لَا تُقَلِّبِ الْحَصَى، فَإِنَّ تَقْلِيبَ الْحَصَى مِنَ الشَّيْطَانِ وَافْعَلْ كَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ قُلْتُ: وَكَيْفَ رَأَيْتَ رَسُولَ اللهِ ﷺ يَفْعَلُ؟ قَالَ: هٰكَذَا، وَنَصَبَ الْيُمْنَى وَأَضْجَعَ الْيُسْرَى وَوَضَعَ يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى وَيَدَهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَأَشَارَ بِالسَّبَّابَةِ.

تخريج: [**صحيح**] تقدم، ح:١١٦١، وهو في الكبرى، ح:١١٨٩.

Chapter 33. Clenching The Fingers Of The Right Hand Apart From The Forefinger

(المعجم ٣٣) - **بَابُ** قَبْضِ الْأَصَابِعِ مِنَ الْيَدِ الْيُمْنَى دُونَ السَّبَّابَةِ (التحفة ٤٨٦)

1268. It was narrated that 'Alî bin 'Abdur-Raḥmân said: "Ibn 'Umar saw me playing with the pebbles while praying. When he finished (praying), he told me not to do that and said: 'Do what the Messenger of Allâh ﷺ used to do.' I said: 'What did he used to do?' He said: 'When he sat during the prayer, he placed his right hand on his thigh and clenched all his fingers, and pointed with the finger that is next

١٢٦٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ عَلِيِّ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: رَآنِي ابْنُ عُمَرَ وَأَنَا أَعْبَثُ بِالْحَصَى فِي الصَّلَاةِ، فَلَمَّا انْصَرَفَ نَهَانِي وَقَالَ: اصْنَعْ كَمَا كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ، قُلْتُ: وَكَيْفَ كَانَ يَصْنَعُ؟ قَالَ: كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ كَفَّهُ الْيُمْنَى عَلَى

فَخِذِهِ وَقَبَضَ يَعْنِي أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِأَصْبَعِهِ الَّتِي تَلِي الْإِبْهَامَ ووَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى.

to the thumb, and he put his left hand on his left thigh.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:١١٦١، وهو في الكبرى، ح:١١٩٠.

Comments:

This is also one of the ways of placing the right hand. In this method, all the fingers should be kept closed; only the testifying finger (index finger) ought to be kept open.

(المعجم ٣٤) - بَابُ قَبْضِ الثِّنْتَيْنِ مِنْ أَصَابِعِ الْيَدِ الْيُمْنَى وَعَقْدِ الْوُسْطَى وَالْإِبْهَامِ مِنْهَا (التحفة ٤٨٧)

Chapter 34. Clenching Two Of The Fingers Of The Right Hand And Making A Circle With The Middle Finger And Thumb

١٢٦٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ قَالَ: حَدَّثَنِي أَبِي أَنَّ وَائِلَ بْنَ حُجْرٍ قَالَ: قُلْتُ لَأَنْظُرَنَّ إِلَى صَلَاةِ رَسُولِ اللهِ ﷺ كَيْفَ يُصَلِّي، فَنَظَرْتُ إِلَيْهِ فَوَصَفَ قَالَ: ثُمَّ قَعَدَ وَافْتَرَشَ رِجْلَهُ الْيُسْرَى وَوَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ وَرُكْبَتِهِ الْيُسْرَى وَجَعَلَ حَدَّ مِرْفَقِهِ الْأَيْمَنِ عَلَى فَخِذِهِ الْيُمْنَى ثُمَّ قَبَض اثْنَتَيْنِ مِنْ أَصَابِعِهِ وَحَلَّقَ حَلْقَةً، ثُمَّ رَفَع أُصْبُعَهُ فَرَأَيْتُهُ يُحَرِّكُهَا يَدْعُو بِهَا. مُخْتَصَرٌ.

1269. Wâ'il bin Ḥujr said: "I said: 'I am going to watch the Messenger of Allâh ﷺ and see how he prayer. So, I watched him.'" and he described (his prayer): "Then he sat and lay his left foot on the ground, and placed his left hand on his left thigh and knee. He put his right elbow on his right thigh, then he made a circle with two fingers of his (right) hand, then he raised his finger and I saw him moving it, supplicating with it." (Narrated) In abridged form. (*Ṣaḥîḥ*)

تخريج: [إسناد صحيح] تقدم، ح:٨٩٠، وهو في الكبرى، ح:١١٩١ .

(المعجم ٣٥) - بَابُ بَسْطِ الْيُسْرَى عَلَى الرُّكْبَةِ (التحفة ٤٨٨)

Chapter 35. Laying The Left Hand On The Knee

١٢٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ

1270. It was narrated from Ibn 'Umar that when the Messenger of Allâh ﷺ sat during the prayer, he put his hands on his knees and

raised the finger that is next to the thumb, and supplicates with it, and his left hand was on his knee laid onit. (*Ṣaḥîḥ*)

رَسُولَ اللهِ ﷺ كَانَ إِذَا جَلَسَ فِي الصَّلَاةِ وَضَعَ يَدَيْهِ عَلَى رُكْبَتَيْهِ وَرَفَعَ أُصْبُعَهُ الَّتِي تَلِي الْإِبْهَامَ فَدَعَا بِهَا، وَيَدُهُ الْيُسْرَى عَلَى رُكْبَتِهِ بَاسِطُهَا عَلَيْهَا.

تخريج: أخرجه مسلم، المساجد، باب صفة الجلوس في الصلوٰة وكيفية وضع اليدين على الفخذين، ح: ٥٨٠ عن محمد بن رافع به، وهو في الكبرٰى، ح: ١١٩٢.

Comments:

In some narrations, there is mention of keeping the hands on the thighs and in some on the knees. The reconciliation between them could be that the palms ought to be on the thighs and the fingers upon the knees. In some narrations, this manner is also explicitly mentioned. But considering the narrations concerning the thigh, some scholars have deemed it permissible to place the whole hand on the thigh also. But it is superior to put all narrations into practice.

1271. It was narrated from 'Abdullâh bin Az-Zubair that the Prophet ﷺ used to point with his finger when he supplicated, but he did not move it. Ibn Jurayj said: "And 'Amr added: 'Âmir bin 'Abdullâh bin Az-Zubair told me that his father saw the Prophet ﷺ supplicating like that, putting his weight on his left arm, leaning on his left leg.'" (*Ḍa'îf*)

١٢٧١ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ: أَنَّ النَّبِيَّ ﷺ كَانَ يُشِيرُ بِأُصْبُعِهِ إِذَا دَعَا وَلَا يُحَرِّكُهَا، قَالَ ابْنُ جُرَيْجٍ، وَزَادَ عَمْرٌو قَالَ: أَخْبَرَنِي عَامِرُ بْنُ عَبْدِ اللهِ بْنِ الزُّبَيْرِ عَنْ أَبِيهِ: أَنَّهُ رَأَى النَّبِيَّ ﷺ يَدْعُو كَذٰلِكَ، وَيَتَحَامَلُ بِيَدِهِ الْيُسْرَى عَلَى رِجْلِهِ الْيُسْرَى.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوٰة، باب الإشارة في التشهد، ح: ٩٨٩ من حديث حجاج بن محمد به، وهو في الكبرٰى، ح: ١١٩٣ * ابن عجلان عنعن وهو مدلس كما قال ابن حبان وغيره.

Comments:

If *Tawarruk* is practiced in the final testimony, the weight of the whole body and its tilt rests on the left leg. The left hand is placed completely open, whereas the right hand is kept in the posture of pointing. Even so, the weight rests on the left hand and the left leg.

Chapter 36. Pointing With The Finger During *Tashahhud*

(المعجم ٣٦) - **بَابُ الإِشَارَةِ بِالأَصْبَعِ فِي التَّشَهُّدِ** (التحفة ٤٨٩)

1272. It was narrated from Mâlik – bin Numair Al-Khuzâ'î – that his father said: "I saw the Messenger of Allâh ﷺ putting his right hand on his right thigh when praying, and pointing with his finger." (*Hasan*)

١٢٧٢ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ عَنِ الْمُعَافَى، عَنْ عِصَامِ بْنِ قُدَامَةَ، عَنْ مَالِكٍ، - وَهُوَ ابْنُ نُمَيْرٍ الْخُزَاعِيُّ - عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَاضِعًا يَدَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى فِي الصَّلَاةِ وَيُشِيرُ بِأُصْبُعِهِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب الإشارة في التشهد، ح:٩٩١ من حديث عصام بن قدامة به، وهو في الكبرٰى، ح:١١٩٤، وصححه ابن خزيمة، وابن حبان.

Comments:

In the *Tashahhud* (whether it be the first or the last), the right hand is placed from the very beginning, in the manner of pointing. And this lasts until the greeting or the *Takbîr*. That means three fingers and the thumb are kept closed and the testimony (index) finger is kept free. Pointing at something is done in this way, but the direction of the finger should be kept toward the spot of prostration and not above. The act of pointing should continue from the start to the finish.

Chapter 37. The Prohibition Of Pointing With Two Fingers, And With Which Finger One Should Point

(المعجم ٣٧) - **بَابُ النَّهْيِ عَنِ الإِشَارَةِ بِأَصْبَعَيْنِ وَبِأَيِّ أَصْبَعٍ يُشِيرُ** (التحفة ٤٩٠)

1273. It was narrated from Abû Hurairah that a man used to supplicate with two fingers, and the Messenger of Allâh ﷺ said: "Make it one, make it one." (*Da'îf*)

١٢٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا كَانَ يَدْعُو بِأُصْبُعَيْهِ فَقَالَ رَسُولُ اللهِ ﷺ: «أَحِّدْ أَحِّدْ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الدعوات، باب ["إن الله حيي كريم ..."]، ح:٣٥٥٧ عن محمد بن بشار به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى، ح:١١٩٥، وصححه الحاكم، والذهبي * ابن عجلان عنعن تقدم، ح:١٢٧١، ولأصل الحديث شواهد كثيرة، وانظر الحديث الآتي.

Comments:

"Supplicated with two fingers": He must have done so with two fingers of his right hand, and it is also probable that he did so with the fingers next to the thumbs of both the hands. Since, this pointing is the practical pointing of the Oneness of Allâh (the *Tawhîd*), it should be done with one finger only.

1274. It was narrated from Sa'd said: "The Messenger of Allâh ﷺ passed by me when I was supplicating with my fingers and he said: 'Make it one, Make it one' and pointed with his forefinger." (*Ḍa'îf*)

١٢٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ سَعْدٍ قَالَ: مَرَّ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَدْعُو بِأَصَابِعِي فَقَالَ: «أَحِّدْ أَحِّدْ» وَأَشَارَ بِالسَّبَّابَةِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب الدعاء، ح:١٤٩٩ من حديث أبي معاوية الضرير به، وهو في الكبرٰى، ح:١١٩٦، وصححه الحاكم:١/٥٣٦، والذهبي، انظر الحديث السابق.

Chapter 38. Bending The Finger When Pointing

(المعجم ٣٨) - **بَابُ** إِحْنَاءِ السَّبَّابَةِ فِي الْإِشَارَةِ (التحفة ٤٩١)

1275. Mâlik bin Numair Al-Khuzâ'î – one of the inhabitants of Al-Baṣrah – narrated that his father told him that he saw the Messenger of Allâh ﷺ sitting when praying, putting his right forearm on his right thigh and raising his forefinger, which he had bent slightly, and he was supplicating. (*Ḥasan*)

١٢٧٥ - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا عِصَامُ بْنُ قُدَامَةَ الْجَدَلِيُّ قَالَ: حَدَّثَنِي مَالِكُ ابْنُ نُمَيْرٍ الْخُزَاعِيُّ - مِنْ أَهْلِ الْبَصْرَةِ - أَنَّ أَبَاهُ حَدَّثَهُ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ قَاعِدًا فِي الصَّلَاةِ وَاضِعًا ذِرَاعَهُ الْيُمْنَى عَلَى فَخِذِهِ الْيُمْنَى رَافِعًا أُصْبُعَهُ السَّبَّابَةَ، قَدْ أَحْنَاهَا شَيْئًا وَهُوَ يَدْعُو.

تخريج: [إسناده حسن] تقدم، ح:١٢٧٢، وهو في الكبرٰى، ح:١١٩٧.

Comments:

(See *Ḥadîth* 1272).

Chapter 39. Where To Look When Pointing And Moving The Forefinger

(المعجم ٣٩) - مَوْضِعُ الْبَصَرِ عِنْدَ الْإِشَارَةِ وَتَحرِيكِ السَّبَّابَةِ (التحفة ٤٩٢)

1276. It was narrated from 'Âmir

١٢٧٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ:

حَدَّثَنِي يَحْيَى عَنِ ابْنِ عَجْلَانَ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا قَعَدَ فِي التَّشَهُّدِ وَضَعَ كَفَّهُ الْيُسْرَى عَلَى فَخِذِهِ الْيُسْرَى وَأَشَارَ بِالسَّبَّابَةِ لَا يُجَاوِزُ بَصَرُهُ إِشَارَتَهُ.

bin 'Abdullâh bin Az-Zubair, from his father, that when the Messenger of Allâh ﷺ sat to say the *Tashahhud*, he placed his left hand on his left thigh and pointed with his forefinger, and his gaze did not go beyond the finger with which he was pointing. (***Sahîh***)

تخريج: أخرجه مسلم، المساجد، باب صفة الجلوس في الصلٰوة، وكيفية وضع اليدين على الفخذين، ح:٥٧٩/١١٣ من حديث ابن عجلان به، وصرح بالسماع عند أحمد:٤/٣، وهو في الكبرٰى، ح:١١٩٨ .

Comments:

1. According to other narrations, one's gaze should remain within the spot of prostration, whereas this narration demonstrates that the Prophet's ﷺ glance did not go beyond the place of pointing. We learn here that the direction of pointing has been toward the prostration spot. His gaze did not stray beyond pointing.
2. The pointing should continue from the commencement of the *Tashahhud* till the end of the sitting posture. But the question arises: should one move it while it is raised or not? Opinions vary. Narrations are also of two kinds: majority of narrations are void of its mention, whereas some narrations mention it. The viewpoint of Imâm An-Nasâ'î appears to be very much the same.

(المعجم ٤٠) - بَابُ النَّهْيِ عَنْ رَفْعِ الْبَصَرِ إِلَى السَّمَاءِ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ

(التحفة ٤٩٣)

Chapter 40. The Prohibition Of Lifting One's Gaze To The Sky When Supplicating During The Prayer

١٢٧٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ رَفْعِهِمْ أَبْصَارَهُمْ عِنْدَ الدُّعَاءِ فِي الصَّلَاةِ إِلَى السَّمَاءِ أَوْ لَتُخْطَفَنَّ أَبْصَارُهُمْ».

1277. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "People should certainly stop lifting their gaze to the sky when they supplicate during the prayer, or they will lose their eyesight." (***Sahîh***)

تخريج: أخرجه مسلم، الصلٰوة، باب النهي عن رفع البصر إلى السماء في الصلٰوة، ح:٤٢٩ عن أحمد بن عمرو بن السرح به، وهو في الكبرٰى، ح:١١٩٩.

Comments:

(See *Ahâdith* Nos. 1194, 1195).

Chapter 41. The Obligation Of *Tashahhud*

(المعجم ٤١) - **بَابُ** إِيجَابِ التَّشَهُّدِ

(التحفة ٤٩٤)

1278. It was narrated that Ibn Ma'sûd said: "Before the *Tashahhud* was enjoined, when we prayed we used to say: 'Peace (*As-Salâm*) be upon Allâh, peace be upon Jibrîl, peace be upon Mîkâ'îl.' The Messenger of Allâh ﷺ said: 'Do not say this, for indeed Allâh, the Mighty and Sublime, is *As-Salâm*. Rather say: "*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh, wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu*. (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh, and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥîḥ*)

١٢٧٨ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ - أَبُو عُبَيْدِ اللهِ الْمَخْزُومِيُّ - قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَمَنْصُورٌ عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كُنَّا نَقُولُ فِي الصَّلَاةِ قَبْلَ أَنْ يُفْرَضَ التَّشَهُّدُ: السَّلَامُ عَلَى اللهِ السَّلَامُ عَلَى جِبْرِيلَ وَمِيكَائِيلَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُولُوا هٰكَذَا، فَإِنَّ اللهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ، وَلٰكِنْ قُولُوا: التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: [صحيح] تقدم طرفه، ح:١١٧١، وهو في الكبرى، ح:١٢٠٠ .

Comments:

(For further detail see commentary to *Ḥadîth* 1065).

Chapter 42. Teaching the *Tashahhud* Just As One Teaches A *Sûrah* Of The Qur'ân

(المعجم ٤٢) - تَعْلِيمُ التَّشَهُّدِ كَتَعْلِيمِ السُّورَةِ مِنَ الْقُرْآنِ (التحفة ٤٩٥)

1279. It was narrated that Ibn

١٢٧٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ:

'Abbâs said: "The Messenger of Allâh ﷺ used to teach us the *Tashahhud* just as he used to teach us a *Sûrah* from the Qur'ân." (*Ṣaḥîḥ*)

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ حُمَيْدٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ.

تخريج: [صحيح] تقدم، ح: ١١٧٥، وهو في الكبرٰى، ح: ١٢٠١.

Comments:

One should refrain from making any subtraction, addition or alteration, as far as possible, in the prescribed and customary (established by the conduct of the Prophet ﷺ) litanies and recitations, so much so that one should not utter the term *Rasûl* (Messenger) in place of *Nabi* (Prophet). This is the very objective of the mention of the teaching of the Qur'ân. Likewise, the call to prayer (*Adhan*) and the customary supplications (established by the Prophet ﷺ) ought to be recited virtually the same as taught by the Prophet ﷺ. Otherwise, one would be rightfully accused of having indulged in alteration.

Chapter 43. What Is Said For The *Tashahhud*

(المعجم ٤٣) - بَابٌ: كَيْفَ التَّشَهُّدُ (التحفة ٤٩٦)

1280. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, is *As-Salâm* (the source of peace; the One free from all faults), so when any one of you sits (during the prayer), let him say: "*At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh waḥdahu lâ sharîka lahu, wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the

١٢٨٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْفُضَيْلُ - وَهُوَ ابْنُ عِيَاضٍ - عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ هُوَ السَّلَامُ، فَإِذَا قَعَدَ أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ والطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لْيَتَخَيَّرْ بَعْدَ ذٰلِكَ مِنَ الْكَلَامِ مَا شَاءَ».

mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh alone without partners, and I bear witness that Muhammad is His slave and Messenger)." Then after that let him choose whatever words he wants.'" (*Sahîh*)

تخريج: [صحيح] تقدم، ح:١١٧١، وهو في الكبرٰى، ح:١٢٠٢ .

Comments:

(See *Hadîth* 1176 for discussion of the *Tashahhud*.

Chapter 44. Another Version Of The *Tashahhud*

(المعجم ٤٤) - نَوْعٌ آخَرُ مِنَ التَّشَهُّدِ

(التحفة ٤٩٧)

1281. It was narrated from Hittân bin 'Abdullâh that Al-Ash'arî said: "The Messenger of Allâh ﷺ addressed us and taught us our *Sunnahs* and our prayer. He said: 'When you stand for the prayer, make your rows straight, then let one of you lead the others. When he says the *Takbîr*, then say the *Takbîr*; when he says: "*Wa lâd-dâllîn*" then say "*Âmîn*," and Allâh will answer you. Then when he says the *Takbîr* and bows, then say the *Takbîr* and bow, for the *Imâm* bows before you and stands up before you.' The Prophet of Allâh ﷺ said: 'This makes up for that. When he says: "*Sami' Allâhu liman hamidah* (Allâh hears the one who praises Him)," say: "*Allâhumma, Rabbanâ wa lakal-hamd* (O Allâh, our Lord, to You be praise)," Allâh will hear you, for indeed Allâh, the Mighty

١٢٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ هِشَامٍ، عَنْ قَتَادَةَ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ حِطَّانَ بْنِ عَبْدِاللهِ أَنَّ الْأَشْعَرِيَّ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ خَطَبَنَا فَعَلَّمَنَا سُنَّتَنَا وَبَيَّنَ لَنَا صَلَاتَنَا. فَقَالَ: «إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَأَقِيمُوا صُفُوفَكُمْ ثُمَّ لِيَؤُمَّكُمْ أَحَدُكُمْ فَإِذَا كَبَّرَ فَكَبِّرُوا وَإِذَا قَالَ: وَلَا الضَّالِّينَ فَقُولُوا: آمِينَ يُجِبْكُمُ اللهُ، ثُمَّ إِذَا كَبَّرَ وَرَكَعَ فَكَبِّرُوا وَارْكَعُوا، فَإِنَّ الْإِمَامَ يَرْكَعُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا قَالَ سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ! رَبَّنَا لَكَ الْحَمْدُ، فَإِنَّ اللهَ عَزَّ وَجَلَّ قَالَ عَلَى لِسَانِ نَبِيِّهِ ﷺ: سَمِعَ اللهُ لِمَنْ

and Sublime, has said on the tongue of His Prophet: "Allâh hears the one who praises Him." Then when he says the *Takbîr* and prostrates, say the *Takbîr* and prostrate, for the *Imâm* prostrates before you and rises before you.' The Prophet of Allâh ﷺ said: 'This makes up for that. Then when you are sitting, let the following be among what one of you says: *At-taḥiyyâtuṭ-ṭayyibâtuṣ-ṣalawâtu lillâhi, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, ashhadu an lâ ilâha illallâh wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu* (All compliments, good words and prayers are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger)." (*Ṣaḥîḥ*)

حَمِدَهُ، ثُمَّ إِذَا كَبَّرَ وَسَجَدَ فَكَبِّرُوا وَاسْجُدُوا فَإِنَّ الْإِمَامَ يَسْجُدُ قَبْلَكُمْ وَيَرْفَعُ قَبْلَكُمْ» قَالَ نَبِيُّ اللهِ ﷺ: «فَتِلْكَ بِتِلْكَ، وَإِذَا كَانَ عِنْدَ الْقَعْدَةِ فَلْيَكُنْ مِنْ قَوْلِ أَحَدِكُمْ أَنْ يَقُولَ: التَّحِيَّاتُ الطَّيِّبَاتُ الصَّلَوَاتُ لِلَّهِ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ».

تخريج: [صحيح] تقدم، ح: ٨٣١، وأخرجه مسلم، ح: ٤٠٤/ ٦٣ من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح: ١٢٠٣.

Chapter 45. Another Version Of The *Tashahhud*

(المعجم ٤٥) - نَوْعٌ آخَرُ مِنَ التَّشَهُّدِ (التحفة ٤٩٨)

1282. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ used to teach us the *Tashahhud* just as he would teach us a *Sûrah* of the Qur'ân: '*Bismillâh, wa billâhi. At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibât, as-salâmu 'alaika ayyuhan-Nabiyyu wa raḥmat-*

١٢٨٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا التَّشَهُّدَ كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ: «بِسْمِ اللهِ وَبِاللَّهِ

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، وَأَسْأَلُ اللهَ الْجَنَّةَ وَأَعُوذُ بِهِ مِنَ النَّارِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا نَعْلَمُ أَحَدًا تَابَعَ أَيْمَنَ بْنَ نَابِلٍ عَلَى هٰذِهِ الرِّوَايَةِ، وَأَيْمَنُ عِنْدَنَا لَا بَأْسَ بِهِ، وَالْحَدِيثُ خَطأٌ وَبِاللَّهِ التَّوْفِيقُ.

Allâhi wa barakâtuhu. As-salâmu 'alaina wa 'ala 'ibâd illâhiṣ-ṣâliḥîn, wa ashhadu anna Muḥammadan 'abduhu wa rasûluh. A'sal Allâhal-jannah wa a'ûdhu billâhi min an-nâr (In the name of Allâh and by the help of Allâh. All compliments, prayers and pure words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh. I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muḥammad is His slave and Messenger. I ask Allâh for Paradise and I seek refuge with Allâh from the Fire).'" (*Ḍa'îf*)

تخريج: [**إسناده ضعيف**] تقدم، ح: ١١٧٦، وهو في الكبرى، ح: ١٢٠٤.

Comments:

In this narration, at the commencement of the *Tashahhud*, there is an addition of the formula: *Bismillahi wa billâhî*, which no other transmitter has described. Likewise, toward its end, there are expressions mentioning the Paradise and the Fire, which are found only in this narration. No other transmitter mentions it. Therefore, these additions are strange (*Gharib*) and *Shâdh*, in open contradiction to what is narrated or reported through stronger sources or evidence; hence, the additions are not trustworthy. (See, very much the same *Ḥadîth*, 1176).

Chapter 46. Sending *Salâms* Upon The Prophet ﷺ

(المعجم ٤٦) - بَابُ التَّسْلِيمِ عَلَى النَّبِيِّ ﷺ (التحفة ٤٩٩)

١٢٨٣ - أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْوَرَّاقُ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ عَنْ سُفْيَانَ بْنِ سَعِيدٍ؛ ح وَأَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ الرَّزَّاقِ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ، عَنْ

1283. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Allâh has angels who travel around on Earth conveying to me the *Salâms* of my *Ummah*.'" (*Ṣaḥîḥ*)

زَاذَانَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِلَّهِ مَلَائِكَةً سَيَّاحِينَ فِي الْأَرْضِ يُبَلِّغُونِّي مِنْ أُمَّتِي السَّلَامَ».

تخريج: [**إسناده صحيح**] أخرجه أحمد:١/ ٤٥٢ عن معاذ بن معاذ به، وهو في الكبرٰى، ح:١٢٠٥، وصححه ابن حبان(موارد)، ح:٢٣٩٢ * سفيان الثوري صرح بالسماع عند إسماعيل القاضي في "فضل الصلوة على النبي ﷺ".

Comments:

It is obligatory to recite "peace upon the Prophet ﷺ" in prayer. Supplicating for peace upon him before and after it too is immensely meritorious. Saying *Ṣalâh* upon him also carries the same rank, because it is the Qur'ânic command: "O believers! Invoke blessings on him, and greet him with a prayer for peace." (*Al-Ahzâb*: 56).

Chapter 47. The Virtue Of Sending *Salâms* Upon The Prophet ﷺ

(المعجم ٤٧) - فَضْلُ التَّسْلِيمِ عَلَى النَّبِيِّ ﷺ (التحفة ٥٠٠)

1284. It was narrated from 'Abdullâh bin Abî Ṭalḥah, from his father, that the Messenger of Allâh ﷺ came one day with a cheerful expression on his face, and we said: "We see you looking cheerful." He said: "The Angel came to me and said: 'O Muḥammad, your Lord says: 'Will it not please you (to know) that no one will send *Ṣalâh* upon you but I will send *Ṣalâh* upon him tenfold, and no one will send *Salâms* upon you but I will send *Salâms* upon him tenfold?''" (***Ḥasan***)

١٢٨٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكَوْسَجُ قَالَ: أَخْبَرَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ قَالَ: قَدِمَ عَلَيْنَا سُلَيْمَانُ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ زَمَنَ الْحَجَّاجِ فَحَدَّثَنَا عَنْ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ جَاءَ ذَاتَ يَوْمٍ وَالْبِشْرُ فِي وَجْهِهِ، فَقُلْنَا: إِنَّا لَنَرَى الْبُشْرَى فِي وَجْهِكَ، فَقَالَ: «إِنَّهُ أَتَانِي الْمَلَكُ فَقَالَ: يَا مُحَمَّدُ! إِنَّ رَبَّكَ يَقُولُ: أَمَا يُرْضِيكَ أَنَّهُ لَا يُصَلِّي عَلَيْكَ أَحَدٌ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا».

تخريج: [**إسناده حسن**] أخرجه أحمد:٤/ ٢٩، ٣٠ عن عفان به، وهو في الكبرٰى، ح:١٢٠٦، وصححه ابن حبان، ح:٢٣٩١، والحاكم:١/ ٤٢٠، ٤٢١، ووافقه الذهبي * سليمان الهاشمي حسن الحديث وثقه ابن حبان، والحاكم وغيرهما.

Chapter 48. Glorifying Allâh And Sending *Ṣalâh* Upon The Prophet ﷺ In The Prayer

(المعجم ٤٨) - **بَابُ** التَّمْجِيدِ وَالصَّلَاةِ عَلَى النَّبِيِّ ﷺ فِي الصَّلَاةِ (التحفة ٥٠١)

1285. Faḍâlah bin 'Ubaid said: "The Messenger of Allâh ﷺ heard a man supplicating during the prayer without glorifying Allâh nor sending *Ṣalâh* upon the Prophet ﷺ. The Messenger of Allâh ﷺ said: 'You are in a hurry, O worshipper.' Then the Messenger of Allâh ﷺ taught them. And the Messenger of Allâh ﷺ heard a man praying; he glorified and praised Allâh and sent *Ṣalâh* upon the Prophet ﷺ. The Messenger of Allâh ﷺ said: 'Supplicate, you will be answered; ask, you will be given.'" (*Ṣaḥîḥ*)

١٢٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ أَبِي هَانِيءٍ، أَنَّ أَبَا عَلِيٍّ الْجَنْبِيَّ حَدَّثَهُ، أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعَ رَسُولُ اللهِ ﷺ رَجُلًا يَدْعُو فِي الصَّلَاةِ لَمْ يُمَجِّدِ اللهَ وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «عَجِلْتَ أَيُّهَا الْمُصَلِّي» ثُمَّ عَلَّمَهُمْ رَسُولُ اللهِ ﷺ، وَسَمِعَ رَسُولُ اللهِ ﷺ رَجُلًا يُصَلِّي فَمَجَّدَ اللهَ وَحَمِدَهُ وَصَلَّى عَلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «ادْعُ تُجَبْ، وَسَلْ تُعْطَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الدعاء، ح:١٤٨١، والترمذي، الدعوات، [باب: في إيجاب الدعاء بتقديم الحمد والثناء ... إلخ]، ح:٣٤٧٦ من حديث حميد ابن هانيء أبي هانيء به، وقال الترمذي: "حسن"، وهو في الكبرى، ح:١٢٠٧، وصححه ابن خزيمة، ح:٧٠٩، ٧١٠، وابن حبان، ح:٥١٠، والحاكم: ١/ ٢٣٠، ٢٦٨، والذهبي.

Comments:

Apart from the ritual prayer, in everyday supplications also, one should praise and glorify Allâh, the Most High, first; supplicate for *Ṣalâh* and peace upon the Prophet ﷺ and thereafter make supplication.

Chapter 49. The Command To Send *Ṣalâh* Upon The Prophet ﷺ

(المعجم ٤٩) - **بَابُ** الْأَمْرِ بِالصَّلَاةِ عَلَى النَّبِيِّ ﷺ (التحفة ٥٠٢)

1286. It was narrated that Abû Mas'ûd Al-Anṣârî said: "The Messenger of Allâh ﷺ came to us in the *Majlis* of Sa'd bin 'Ubâdah and Bashîr bin Sa'd said to him: 'Allâh has commanded us to send *Ṣalâh* upon you, O Messenger of Allâh; so how should we send

١٢٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نُعَيْمِ بْنِ عَبْدِ اللهِ الْمُجْمِرِ أَنَّ مُحَمَّدَ ابْنَ عَبْدِ اللهِ بْنِ زَيْدٍ الْأَنْصَارِيَّ، وَعَبْدَ اللهِ بْنَ

زَيْدٍ - الَّذِي أُرِيَ النِّدَاءَ بِالصَّلَاةِ - أَخْبَرَهُ عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ أَنَّهُ قَالَ: أَتَانَا رَسُولُ اللهِ ﷺ فِي مَجْلِسِ سَعْدِ بْنِ عُبَادَةَ فَقَالَ لَهُ بَشِيرُ بْنُ سَعْدٍ: أَمَرَنَا اللهُ أَنْ نُصَلِّيَ عَلَيْكَ يَا رَسُولَ اللهِ! فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَسَكَتَ رَسُولُ اللهِ ﷺ حَتَّى تَمَنَّيْنَا أَنَّهُ لَمْ يَسْأَلْهُ ثُمَّ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ فِي الْعَالَمِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَالسَّلَامُ كَمَا قَدْ عَلِمْتُمْ».

Ṣalâh upon you?' The Messenger of Allâh ﷺ remained silent until we wished that he had not asked him. Then he said: 'Say: *'Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad, kamâ ṣallaita 'ala âli Ibrâhîma, wa bârik 'ala Muḥammad wa 'ala âli Muḥammad kama bârakta 'ala âli Ibrâhîm fil-âlamîn, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and upon the family of Muḥammad, as You sent *Ṣalâh* upon the family of Ibrâhîm, and send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon the family of Ibrâhîm among the nations. You are indeed Worthy of Praise, Full of Glory)." And the *Salâm* is as you know.'" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الصلوة، باب الصلوة على النبي ﷺ بعد التشهد، ح:٤٠٥ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٦٥، ١٦٦، والكبرى، ح:١٢٠٨.

Comments:

1. "We have been commanded": The Companions thusly asking the Prophet ﷺ about saying *Ṣalâh* upon, and their alluding to supplication for peace corroborates that this question was concerning the ritual prayer because supplicating for peace is obligatory within ritual prayer.
2. "Âl" signifies the Prophet's ﷺ Muslim kin, wives, adherents, or the Companions, or the whole nation.

Chapter 50. How To Send *Ṣalaḥ* Upon The Prophet ﷺ

(المعجم ٥٠) - بَابٌ: كَيْفَ الصَّلَاةُ عَلَى النَّبِيِّ ﷺ (التحفة ٥٠٣)

١٢٨٧ - أَخْبَرَنَا زِيَادُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِالْمَجِيدِ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ بِشْرٍ، عَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ

1287. It was narrated that Abû Mas'ûd Al-Anṣârî said: "It was said to the Prophet ﷺ: 'We have been commanded to send *Ṣalâh* and *Salâms* upon you. We know how to send *Salâms*, but how should we

send *Ṣalâh*?' He said: 'Say: "*Allâhumma ṣalli 'ala Muḥammad kamâ ṣallaita 'ala âli Ibrâhîm. Allâhumma bârik 'ala Muḥammad kama bârakta 'ala âli Ibrâhîm* (O Allâh, send *Ṣalâh* upon Muḥammad as You sent *Ṣalâh* upon the family of Ibrâhîm. O Allâh, send blessings upon Muḥammad as You sent blessings upon the family of Ibrâhîm)." (*Ṣaḥîḥ*)

قَالَ: قِيلَ لِلنَّبِيِّ ﷺ أُمِرْنَا أَنْ نُصَلِّيَ عَلَيْكَ وَنُسَلِّمَ أَمَّا السَّلَامُ فَقَدْ عَرَفْنَاهُ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ، اللَّهُمَّ! بَارِكْ عَلَى مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ».

تخريج: [صحيح] وهو في الكبرٰى، ح:١٢٠٩ * هشام بن حسان مدلس كما قال ابن المديني، وأبوحاتم وغيرهما، ولحديثه شواهد كثيرة.

Chapter 51. Another Version

(المعجم ٥١) - نَوْعٌ آخَرُ (التحفة ٥٠٤)

1288. It was narrated that Ka'b bin 'Ujrah said: "We said: 'O Messenger of Allâh, we know about sending *Salâms* upon you, but how should we send *Ṣalâh* upon you?' He said: "Say: '*Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad kamâ ṣallaita 'ala âli Ibrâhîma, innaka ḥamîdun majîd; Allâhumma bârik 'ala Muḥammad wa 'ala âli Muḥammad kamâ bârakta 'ala âli Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and the family of Muḥammad as You sent *Ṣalâh* upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).''' (One of the narrators) Ibn Abî Laila said: "We used to say: 'And also upon us.'" Abû 'Abdur-Raḥmân (An-Nasâ'î)

١٢٨٨ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ مِنْ كِتَابِهِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا: يَارَسُولَ اللهِ! السَّلَامُ عَلَيْكَ قَدْ عَرَفْنَاهُ، فَكَيْفَ الصَّلَاةُ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ» قَالَ ابْنُ أَبِي لَيْلَى: وَنَحْنُ نَقُولُ: وعَلَيْنَا مَعَهُمْ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا بِهِ مِنْ كِتَابِهِ وَهٰذَا خَطَأٌ.

said: It was narrated from his book, and this is a mistake.[1] (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(١٠)، ح:٣٣٧٠، ومسلم، الصلوٰة، باب الصلوٰة على النبي ﷺ بعد التشهد، ح:٤٠٦ من حديث عبدالرحمٰن بن أبي ليلى به، وهو في الكبرٰى، ح:١٢١٠.

Comments:

a. The clarification concerning this error appears in the upcoming narration that Sulayman's mentor was not Amr bin Murrah; it was rather Al-Ḥakam, as it clearly follows from the chain of *Ḥadîth* 1289. The subtlety is that this narration too is on the authority of Qâsim bin Zakariyyh. Even so, he once named Amr bin Murrah as the mentor of Sulayman and once the name of Al-Ḥakam. But the former narration is not authentic, because other transmitters also concede to it. For instance, see the transmission chain of the *Ḥadîth* 1290. And Allâh knows best!

b. These final words, "And also upon us," he uttered by way of supplication, which has no relation to the actual *Ḥadîth*.

1289. It was narrated that Ka'b bin 'Ujrah said: "We said: 'O Messenger of Allâh, we know about sending *Salâms* upon you, but how should we send *Ṣalâh* upon you?' He said: 'Say: '*Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad kamâ ṣallaita 'ala Ibrâhîm wa 'ala âli Ibrâhîma, innaka ḥamîdun majîd; Allâhumma bârik 'ala Muḥammad wa 'ala âli Muḥammad kamâ bârakta 'ala Ibrâhîm wa 'ala âli Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and the family of Muḥammad as You sent *Ṣalâḥ* upon Ibrâhîm and the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon Ibrâhîm and the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).'" (One of the

١٢٨٩ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! السَّلَامُ عَلَيْكَ قَدْ عَرَفْنَاهُ، فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ» قَالَ عَبْدُ الرَّحْمٰنِ: وَنَحْنُ نَقُولُ: وَعَلَيْنَا مَعَهُمْ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَوْلَى بِالصَّوَابِ مِنَ الَّذِي قَبْلَهُ وَلَا نَعْلَمُ أَحَدًا قَالَ فِيهِ عَمْرُو بْنُ مُرَّةَ غَيْرَ هٰذَا، وَاللّٰهُ أَعْلَمُ.

[1] In his chain he said: "Al-Qâsim bin Zakariyâ bin Ḍinâr informed us, from his book."

narrators) 'Abdur-Raḥmân[1] said: "We used to say: 'And also upon us.'" Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is more worthy of being correct than the one that is before it. And we do not know of anyone who said "Amr bin Murrah" in it other than in this case. And Allâh knows best.[2] (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٢١١، وأخرجه مسلم، ح:٤٠٦/٦٨ من حديث سليمان الأعمش، والبخاري، ح:٤٧٩٧ من حديث الحكم به.

١٢٩٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى قَالَ: قَالَ لِي كَعْبُ بْنُ عُجْرَةَ أَلَا أُهْدِي لَكَ هَدِيَّةً: قُلْنَا: يَا رَسُولَ اللهِ قَدْ عَرَفْنَا كَيْفَ السَّلَامُ عَلَيْكَ فَكَيْفَ نُصَلِّي عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، اللَّهُمَّ! بَارِكْ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

1290. It was narrated that Ibn Abî Laila *said: "Ka'b bin 'Ujrah said to* me: 'Shall I not give you a gift?' We said: "O Messenger of Allâh ﷺ, we know how to send *Salâms* upon you, but how shall we send *Ṣalâh* upon you?" He said: "Say: *'Allâhummah ṣalli 'ala Muḥammad wa 'ala âli Muḥammad kamâ ṣalaita 'ala âli Ibrâhîma, innaka ḥamîdun majîd; Allâhumma bârik 'ala Muḥammad wa 'ala âli Muḥammad kamâ bârakta 'ala âli Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and the family of Muḥammad as You sent *Ṣalâh* upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory. O Allâh, send blessings upon Muḥammad and the family of Muḥammad as You sent prayers upon the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory)." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:١٤١٢، وأخرجه البخاري، ح:٦٣٥٧، ومسلم، ح:٤٠٦ من حديث شعبة به.

[1] That is 'Abdur-Raḥmân Ibn Abî Laila, as in the previous narration.

[2] That is, the first contained that name in the chain, while the second did not.

Chapter 52. Another Version

(المعجم ٥٢) - نَوْعٌ آخَرُ (التحفة ٥٠٥)

1291. It was narrated from Mûsâ bin Ṭalḥah that his father said: "We said: 'O Messenger of Allâh, how should we send *Ṣalâh* upon you?' He said: 'Say: *Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad kamâ ṣalaita 'ala Ibrâhîm wa âli Ibrâhîma, innaka ḥamîdun majîd; wa bârik 'ala Muḥammad wa 'ala âli Muḥammad kamâ bârakta 'ala Ibrâhîm wa âli Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad and the family of Muḥammad as You sent *Ṣalâh* upon Ibrâhîm and the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory; and send blessings upon Muḥammad and the family of Muḥammad as You sent blessings upon Ibrâhîm and the family of Ibrâhîm, You are indeed Worthy of Praise, Full of Glory)." (*Ḥasan*)

١٢٩١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا مُجَمِّعُ بْنُ يَحْيَى عَنْ عُثْمَانَ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! كَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخريج: [إسناده حسن] أخرجه أحمد: ١/١٦٢ عن محمد بن بشر به، وهو في الكبرى، ح: ١٢١٣ * عثمان هو ابن عبدالله بن موهب.

1292. It was narrated from Mûsâ bin Ṭalḥah, from his father, that a man came to the Prophet of Allâh ﷺ and said: "How should we send blessings upon you, O Prophet of Allâh?" He said: "Say: *Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad kamâ ṣalaita 'ala Ibrâhîm, innaka ḥamîdun majîd; wa bârik 'ala Muḥammad wa 'ala âli Muḥammad kamâ bârakta 'ala Ibrâhîm, innaka ḥamîdun majîd* (O Allâh, send *Ṣalâh* upon Muḥammad

١٢٩٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عُثْمَانَ بْنِ مَوْهَبٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى نَبِيَّ اللهِ ﷺ فَقَالَ: كَيْفَ نُصَلِّي عَلَيْكَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى

ﺭ

and the family of Muḥammad as You sent *Ṣalâh* upon Ibrâhîm, You are indeed Worthy of Praise, Full of Glory; and send blessings upon Muḥammad and the family of Muḥammad as You sent blessings upon Ibrâhîm, You are indeed Worthy of Praise, Full of Glory).'" (***Ḥasan***)

آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

تخريج: [**إسناده حسن**] انظر الحديث السابق، وأخرجه البزار في البحر الزخار: ٣/ ١٥٥، ح: ٩٤٢ عن عبيدالله بن سعد بن إبراهيم به، وهو في الكبرى، ح: ١٢١٤.

1293. It was narrated that Mûsâ bin Ṭalḥah said: "I asked Zaid bin Khârijah who said: 'I asked the Messenger of Allâh ﷺ and he said: Send *Ṣalâh* upon me and strive hard in supplication, and say: *Allâhumma ṣalli 'ala Muḥammad wa 'ala âli Muḥammad* (O Allâh, send *Ṣalâh* upon Muḥammad and upon the family of Muḥammad).'" (***Ḥasan***)

١٢٩٣ - أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ فِي حَدِيثِهِ عَنْ أَبِيهِ، عَنْ عُثْمَانَ بْنِ حَكِيمٍ، عَنْ خَالِدِ بْنِ سَلَمَةَ، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: سَأَلْتُ زَيْدَ بْنَ خَارِجَةَ قَالَ: أَنَا سَأَلْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «صَلُّوا عَلَيَّ وَاجْتَهِدُوا فِي الدُّعَاءِ وَقُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ».

تخريج: [**إسناده حسن**] أخرجه أحمد: ١/ ١٩٩ من حديث عثمان بن حكيم به مختصرًا بطرف منه، وهو في الكبرى، ح: ١٢١٥.

Chapter 53. Another Version

(المعجم ٥٣) - نَوْعٌ آخَرُ (التحفة ٥٠٦)

1294. It was narrated that Abû Sa'eed Al-Khudrî said: "We said: 'O Messenger of Allâh, we know how to send *Salâms* upon you, but how should we send *Ṣalâh* upon you?' He said: 'Say: "*Allâhumma ṣalli 'ala Muḥammadin 'abdika wa rasûlika kamâ ṣalaita 'ala Ibrâhîm, wa bârik 'ala Muḥammadin wa 'ala âli Muḥammadin kamâ bârakta 'ala Ibrâhîm* (O Allâh, send *Ṣalâh* upon Muḥammad, Your slave and

١٢٩٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ - وَهُوَ ابْنُ مُضَرَ - عَنِ ابْنِ [الْهَادِ]، عَنْ عَبْدِ اللهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ هَذَا التَّسْلِيمُ عَلَيْكَ قَدْ عَرَفْنَاهُ فَكَيْفَ الصَّلَاةُ عَلَيْكَ؟ قَالَ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ».

Messenger, as You sent *Ṣalâh* upon Ibrâhîm, and send blessings upon Muḥammad and upon the family of Muḥammad as You sent blessings upon Ibrâhîm)." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التفسير، باب قوله:﴿إن الله وملائكته يصلون على النبي﴾، ح:٤٧٩٨ وح:٦٣٥٨ من حديث يزيد بن عبدالله بن الهاد به، وهو في الكبرٰى، ح:١٢١٦".

Chapter 54. Another Version

(المعجم ٥٤) - نَوْعٌ آخَرُ (التحفة ٥٠٧)

1295. It was narrated that 'Amr bin Sulaim Az-Zuraqî said: "Abû Ḥumaid As-Sâ'idî told me that they said: 'O Messenger of Allâh, how should we send *Ṣalâh* upon you?' The Messenger of Allâh ﷺ said: 'Say: *Allâhumma ṣalli 'ala Muḥammadin wa azwâjihi wa dhurriyyatihi* (O Allâh, send *Ṣalâh* upon Muḥammad and his wives and progeny) – in the narration of Al-Ḥârith (one of the two who narrated it) – *kamâ ṣalaita 'ala âli Ibrâhîm wa bârik 'ala Muḥammad wa azwâjihi wa dhurriyyatihi* (as You sent *Ṣalâh* upon Ibrâhîm, and send blessings upon Muḥammad and his wives and progeny) – both of them said that – *kamâ bârakta 'ala âli Ibrâhîma innaka ḥamîdun majîd* (as You sent blessings upon Ibrâhîm, You are indeed Worthy praise, Full of glory)." Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Qutaibah informed us of this *Ḥadîth* two times, and perhaps he had missed part of it.[1] (*Ṣaḥîḥ*)

١٢٩٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ قال: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ الزُّرَقِيِّ قَالَ: أَخْبَرَنِي أَبُو حُمَيْدٍ السَّاعِدِيُّ أَنَّهُمْ قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نُصَلِّي عَلَيْكَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «قُولُوا: اللَّهُمَّ! صَلِّ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ» - فِي حَدِيثِ الْحَارِثِ -: «كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ وَبَارِكْ عَلَى مُحَمَّدٍ وَأَزْوَاجِهِ وَذُرِّيَّتِهِ»، قَالَا جَمِيعًا، «كَمَا بَارَكْتَ عَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَخْبَرَنَا قُتَيْبَةُ بِهٰذَا الْحَدِيثِ مَرَّتَيْنِ وَلَعَلَّهُ أَنْ يَكُونَ قَدْ سَقَطَ عَلَيْهِ مِنْهُ سَطْرٌ.

[1] That is Qutaibah and Al-Ḥârith both narrated the *Ḥadîth* to An-Nasâ'î, with the discrepancies he indicated between their narrations.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(١٠)، ح:٣٣٦٩، ح:٦٣٦٠، ومسلم، الصلٰوة، باب الصلٰوة على النبي ﷺ بعد التشهد، ح:٤٠٧ من حديث مالك به، وهو في الموطأ (يحيى):١/ ١٦٥، والكبرٰى، ح:١٢١٧.

Comments:

In the text of the greeting formula (*Durûd*) recorded in the above-mentioned Traditions, there is a slight verbal or phrasal difference, which is not very significant. Any of these phrasings may be recited.

Chapter 55. The Virtue Of Sending *Ṣalâh* Upon The Prophet ﷺ

(المعجم ٥٥) - **بَابُ الفَضْلِ فِي الصَّلَاةِ عَلَى النَّبِيِّ ﷺ** (التحفة ٥٠٨)

1296. It was narrated from 'Abdullâh bin Abî Ṭalḥah, from his father, that the Messenger of Allâh ﷺ came one day with a joyful expression on his face. He said: "Jibrîl came to me and said: 'Will it not please you, O Muḥammad, (to know) that no one of your *Ummah* will send *Ṣalâh* upon you but I will send *Ṣalâh* upon him tenfold, and no one will send *Salâms* upon you but I will send *Salâms* upon him tenfold?'" (*Ḥasan*)

١٢٩٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ - يَعْنِي ابْنَ الْمُبَارَكِ - قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ سُلَيْمَانَ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ عَبْدِ اللهِ ابْنِ أَبِي طَلْحَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ جَاءَ ذَاتَ يَوْمٍ وَالْبِشْرُ يُرَى فِي وَجْهِهِ فَقَالَ: «إِنَّهُ جَاءَنِي جِبْرِيلُ ﷺ فَقَالَ: أَمَا يُرْضِيكَ يَا مُحَمَّدُ! أَنْ لَا يُصَلِّيَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا، وَلَا يُسَلِّمَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا».

تخريج: [إسناده حسن] تقدم، ح:١٢٨٤، وهو في الكبرٰى، ح:١٢١٨.

Comments:

See *Ḥadîth* 1284.

1297. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever sends *Ṣalâh* upon me once, Allâh will send *Ṣalâh* upon him tenfold." (*Ṣaḥîḥ*)

١٢٩٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى عَلَيَّ وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرًا».

تخريج: أخرجه مسلم، الصلٰوة، باب الصلٰوة على النبي ﷺ بعد التشهد، ح:٤٠٨ عن علي ابن حجر به، وهو في الكبرٰى، ح:١٢١٩.

1298. Anas bin Mâlik said: The Messenger of Allâh ﷺ said: "Whoever sends *Ṣalâh* upon me once, Allâh will send *Ṣalâh* upon him tenfold, and will erase ten sins from him, and will raise him ten degrees in status." **(*Sahîh*)**

١٢٩٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يُونُسُ ابْنُ أَبِي إِسْحَاقَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى عَلَيَّ صَلَاةً وَاحِدَةً صَلَّى اللهُ عَلَيْهِ عَشْرَ صَلَوَاتٍ، وَحُطَّتْ عَنْهُ عَشْرُ خَطِيئَاتٍ، وَرُفِعَتْ لَهُ عَشْرُ دَرَجَاتٍ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ١٠٢ من حديث يونس به مختصرًا، وهو في الكبرى، ح: ١٢٢٠، وصححه ابن حبان، ح: ٢٣٩٠، والحاكم: ١/ ٥٥٠، والذهبي، وللحديث طرق أخرى.

Comments:

In this narration, compared to the earlier narrations, there is an increased description of its excellence and reward. This is a sheer bounty of Allâh. The reciter of the greetings and peace formula upon Allâh's beloved Prophet ﷺ is very dear to Him. Why should he not be? The beloved of the beloved is loved. Saying *Ṣalâh* is a supremely excellent pious act and it is a superior supplication.

Chapter 56. Choosing A Supplication After Sending *Ṣalâh* Upon The Prophet ﷺ

(المعجم ٥٦) - **بَابُ تَخْيِيرِ الدُّعَاءِ بَعْدَ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ** (التحفة ٥٠٩)

1299. It was narrated that 'Abdullâh said: "When we sat during the prayer with the Messenger of Allâh ﷺ, we used to say: 'Peace (*Salâm*) be upon Allâh, peace be upon so-and-so and so-and-so.' The Messenger of Allâh ﷺ said: 'Do not say: Peace (*Salâm*) be upon Allâh, for Allâh is *As-Salâm* (the Source of Peace; the One free from all faults). Rather say: *At-taḥiyyâtu lillâhi waṣ-ṣalawâtu waṭ-ṭayyibâtu, as-salâmu 'alayka ayyuhan-Nabiyyu wa raḥmat-Allâhi wa barakâtuhu. As-salâmu 'alayna wa 'ala 'ibâdillâhiṣ-ṣâliḥîn* (All compliments, prayers and pure

١٢٩٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَعَمْرُو بْنُ عَلِيٍّ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُلَيْمَانُ الْأَعْمَشُ قَالَ: حَدَّثَنِي شَقِيقٌ عَنْ عَبْدِ اللهِ قَالَ: كُنَّا إِذَا جَلَسْنَا مَعَ رَسُولِ اللهِ ﷺ فِي الصَّلَاةِ قُلْنَا: السَّلَامُ عَلَى اللهِ عَنْ عِبَادِ اللهِ، السَّلَامُ عَلَى فُلَانٍ وَفُلَانٍ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُولُوا: السَّلَامُ عَلَى اللهِ فَإِنَّ اللهَ هُوَ السَّلَامُ وَلٰكِنْ إِذَا جَلَسَ أَحَدُكُمْ فَلْيَقُلْ: التَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ

words are due to Allâh. Peace be upon you, O Prophet, and the mercy of Allâh and His blessings. Peace be upon us and upon the righteous slaves of Allâh). If you say that, it will be for every righteous slave in the heavens and on Earth, "*Ashhadu an lâ ilâha ill-Allâh wa ashhadu anna Muhammadan 'abduhu wa rasûluhu* (I bear witness that none has the right to be worshipped except Allâh and I bear witness that Muhammad is His slave and Messenger). Then let him choose any supplication that he likes to say after that.'" (*Sahîh*)

عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللهِ الصَّالِحِينَ، فَإِنَّكُمْ إِذَا قُلْتُمْ ذٰلِكَ أَصَابَتْ كُلَّ عَبْدٍ صَالِحٍ فِي السَّمَاءِ وَالْأَرْضِ، أَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ لْيَتَخَيَّرْ مِنَ الدُّعَاءِ بَعْدُ، أَعْجَبَهُ إِلَيْهِ يَدْعُو بِهِ».

تخريج: [صحيح] تقدم، ح:١٢٧٨، وهو في الكبرى، ح:١٢٢١.

Comments:

In this narration, however, there is mention of general supplication without mention of saying *Salâh*. But certain things are understood spontaneously. That means before supplication one says *Salâh* upon the Prophet ﷺ as is evident from several preceding narrations, for instance *Hadîth* 1258. Likewise, supplication also signifies traditional or conveyed and handed down (*Ma'thur*) supplications. Not that everyone sets about composing supplications according to his own notions. When, for every pillar of the obligatory prayer a prescribed traditional remembrance is a requisite, how could then a nontraditional or unconveyed supplication be meant here? Even otherwise, a supplication composed on our own does not enjoy the certainty of being authentic, and there is no place for dubious elements in the obligatory prayer.

Chapter 57. Remembrance After The *Tashahhud*

(المعجم ٥٧) - الذِّكْرُ بَعْدَ التَّشَهُّدِ (التحفة ٥١٠)

1300. It was narrated that Anas bin Mâlik said: "Umm Sulaim came to the Prophet ﷺ and said: 'O Messenger of Allâh, teach me some words that I may supplicate with during my prayer.' He said: 'Glorify Allâh (by saying *Subhân-Allâh*) ten times, and praise Him

١٣٠٠ - أَخْبَرَنَا عُبَيْدُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ أَخُو سُفْيَانَ بْنِ وَكِيعٍ قَالَ: حَدَّثَنَا أَبِي عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَتْ أُمُّ سُلَيْمٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ:

(by saying *Al-ḥamdu lillâh*) ten times, and magnify Him (by saying *Allâhu Akbar*) ten times, then ask Him for what you need; He will say: "Yes, yes." (*Ṣaḥîḥ*)

يَا رَسُولَ اللهِ! عَلِّمْنِي كَلِمَاتٍ أَدْعُو بِهِنَّ فِي صَلَاتِي. قَالَ: «سَبِّحِي اللهَ عَشْرًا، وَاحْمَدِيهِ عَشْرًا، وَكَبِّرِيهِ عَشْرًا، ثُمَّ سَلِيهِ حَاجَتَكِ يَقُلْ: نَعَمْ نَعَمْ».

تخريج: [صحيح] أخرجه الترمذي، الصلٰوة، باب ماجاء في صلٰوة التسبيح، ح:٤٨١ من حديث عكرمة بن عمار به، وقال: "حسن غريب"، وهو في الكبرٰى، ح:١٢٢٢، وصححه الحاكم علٰى شرط الشيخين:١/٣١٧، ٣١٨، ووافقه الذهبي، وعزاه المنذري إلى ابن خزيمة، وابن حبان في صحيحيهما.

Comments:

There is no elucidation in this narration that this remembrance shall be recited after the *Tashahhud*. There is clarification in other reports that this *Dhikr* shall be recited after the final greeting.

Chapter 58. Supplication After Remembrance

(المعجم ٥٨) - بَابُ الدُّعَاءِ بَعْدَ الذِّكْرِ (التحفة ٥١١)

1301. It was narrated that Anas bin Mâlik said: "I was sitting with the Messenger of Allâh ﷺ and a man was standing and praying. When he bowed, prostrated and recited the *Tashahhud*, he supplicated, and in his supplication he said: '*Allâhumma innî asa'luka bi-anna lakal-ḥamd, lâilâha illâ ant, al-mannânu badî'us-samâwâti wal-arḍ, yâ dhâl-jalâli wal-ikrâm! Yâ ḥayyu yâ qayyum! Innî as'aluka.* (O Allâh, indeed I ask You since all praise is due to You, there is none worthy of worship but You, the Bestower, the Creator of the heavens and the Earth, O Possessor of majesty and honor, O Ever-living, O Eternal, I ask of You.)' The Prophet ﷺ said: 'Do you know what he has supplicated with?' They said: 'Allâh and His Messenger know best.' He said: 'By

١٣٠١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلَفُ ابْنُ خَلِيفَةَ عَنْ حَفْصٍ ابْنِ أَخِي أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ جَالِسًا - يَعْنِي - وَرَجُلٌ قَائِمٌ يُصَلِّي فَلَمَّا رَكَعَ وَسَجَدَ وَتَشَهَّدَ دَعَا فَقَالَ فِي دُعَائِهِ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدَ لَا إِلٰهَ إِلَّا أَنْتَ الْمَنَّانُ بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ! يَا حَيُّ يَا قَيُّومُ! إِنِّي أَسْأَلُكَ، فَقَالَ النَّبِيُّ ﷺ لِأَصْحَابِهِ: «أَتَدْرُونَ بِمَا دَعَا؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَدْ دَعَا اللهَ بِاسْمِهِ الْعَظِيمِ الَّذِي إِذَا دُعِيَ بِهِ أَجَابَ وَإِذَا سُئِلَ بِهِ أَعْطَى».

the One in Whose Hand is my soul, he called upon Allâh by His greatest name which, if He is called by it, He responds, and if He is asked by it, He gives.'" (*Saḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الدعاء، ح:١٤٩٥ من حديث خلف بن خليفة به، وهو في الكبرٰى، ح:١٢٢٣، وصححه ابن حبان، ح:٢٣٨٢، والحاكم على شرط مسلم: ١/٥٠٣، ٥٠٤، ووافقه الذهبي.

1302. Ḥanẓalah bin 'Alî narrated that Miḥjan bin Al-Adra' narrated to him that the Messenger of Allâh ﷺ entered the *Masjid* and there was a man who had finished his prayer and he was reciting the *Tashahhud*. He said: "*Allâumma, innî as'aluka ya Allâh! Bi-annakal-Wâḥidul-Aḥad uṣ-Ṣamad, alladhî lam yalid wa lam yuwlad, wa lam yakun lahu kufuwan aḥad, an taghfiralî dhunûbî, innaka antal-Ghafûrur-Raḥîm* (O Allâh, I ask of You, O Allâh, as You are the One, the Only, the Self-Sufficient Master, Who begets not nor was he begotten, and there is none equal or comparable to Him, forgive me my sins, for You are the Oft-Forgiving, Most Merciful.)" The Messenger of Allâh ﷺ said: "He has been forgiven," three times.

١٣٠٢ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ - أَبُو بُرَيْدٍ الْبَصْرِيُّ - عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنِ ابْنِ بُرَيْدَةَ قَالَ: حَدَّثَنِي حَنْظَلَةُ بْنُ عَلِيٍّ أَنَّ مِحْجَنَ بْنَ الْأَدْرَعِ حَدَّثَهُ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْمَسْجِدَ إِذَا رَجُلٌ قَدْ قَضَى صَلَاتَهُ وَهُوَ يَتَشَهَّدُ فَقَالَ: اللَّهُمَّ! إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ، أَنْ تَغْفِرَ لِي ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ، فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ غُفِرَ لَهُ» ثَلَاثًا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب ما يقول بعد التشهد، ح:٩٨٥ من حديث عبدالوارث به، وهو في الكبرٰى، ح:١٢٢٤، وصححه ابن خزيمة، ح:٧٢٤، والحاكم: ١/ ٢٦٧ علٰى شرط الشيخين، ووافقه الذهبي.

Comments:

This has been an immensely great good tiding not only for Mihjan ﷺ, but everyone who supplicates in this manner. This supplication too consists of the supremely great name of Allâh (*Al-Ismu'l A'zam*), because the attributes mentioned therein belong to the unique self of Allâh, Most High. None other has even a slightest tinge of it.

Chapter 59. Another Kind Of Supplication

(المعجم ٥٩) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ
(التحفة ٥١٢)

1303. It was narrated from 'Abdullâh bin 'Amr, from Abû Bakr Aṣ-Ṣiddîq, may Allâh be pleased with them both, that he said to the Messenger of Allâh ﷺ: "Teach me a supplication that I may recite in my prayer." He said: "Say: '*Allâhumma innî ẓalamtu nafsî ẓulman kathîran wa lâ yaghfirudh-dhunûba illa anta faghfirlî maghfiratan min 'indika warḥamnî, innaka antal-Ghafûrur-Raḥîm* (O Allâh, verily I have wronged myself much and there is none who forgives sins except You. Grant me forgiveness from You and have mercy on me, for You are the Oft-Forgiving, Most Merciful).'" (*Ṣaḥîḥ*)

١٣٠٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُمَا: أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي قَالَ: «قُلْ: اللَّهُمَّ! إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ».

تخريج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح:٨٣٤، ومسلم، الذكر والدعاء، باب الدعوات والتعوذ، ح:٢٧٠٥ عن قتيبة به، وهو في الكبرى، ح:١٢٢٥ .

Chapter 60. Another Kind Of Supplication

(المعجم ٦٠) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ
(التحفة ٥١٣)

1304. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ took my hand and said: 'I love you, O Mu'âdh!' I said: 'And I love you, O Messenger of Allâh ﷺ.' Then the Messenger of Allâh ﷺ said: 'Never forget to say in every prayer: *Rabbî a'innî 'ala dhikrika wa shukrika wa ḥusni 'ibâdatik* (My Lord, help me to remember You, give thanks to You and worship You well)." (*Ṣaḥîḥ*)

١٣٠٤ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ حَيْوَةَ يُحَدِّثُ عَنْ عُقْبَةَ بْنِ مُسْلِمٍ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنِ الصُّنَابِحِيِّ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: أَخَذَ بِيَدِي رَسُولُ اللهِ ﷺ فَقَالَ: «إِنِّي لَأُحِبُّكَ يَا مُعَاذُ!»، فَقُلْتُ: وَأَنَا أُحِبُّكَ يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَا تَدَعْ أَنْ تَقُولَ فِي كُلِّ صَلَاةٍ: رَبِّ أَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب: في الاستغفار، ح:١٥٢٢ من حديث حيوة بن شريح به، وهو في الكبرى، ح:١٢٢٦، وصححه ابن خزيمة، ح:٧٥١، وابن حبان، ح:٢٣٤٥، والحاكم على شرط الشيخين:١/ ٢٧٣، ووافقه الذهبي.

Comments:

One may supplicate either within prayer or after the prayer, facing the *Qiblah*.

Chapter 61. Another Kind Of Supplication

(المعجم ٦١) - نَوْعٌ آخَرُ مِنَ الدُّعَاءِ

(التحفة ٥١٤)

1305. It was narrated from Shaddâd bin Aws that the Messenger of Allâh ﷺ used to say in his prayer: *"Allâhumma innî as'aluka ta-thabbuta fî al-amri wal-'azîmata 'alar-rushdi wa as'aluka shukra ni'matik wa husna 'ibâdatik wa as'aluka qalban salîman wa lisânan şâdiqan wa as'aluka min khairi mâ ta'lamu wa a'ûdhu bika min sharri mâ ta 'lamu wastaghfiruka limâ ta'lam* (O Allâh, I ask You for steadfastness in all my affairs and determination in following the right path I ask You to make me thankful for Your blessings and to make me worship You properly. I ask You for a sound heart and a truthful tongue. I ask You for the best of what You know and I seek refuge in You from the worst of what You know and I seek Your forgiveness for what You know.)" (***Hasan***)

١٣٠٥ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ شَدَّادِ بْنِ أَوْسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ فِي صَلَاتِهِ: «اللَّهُمَّ! إِنِّي أَسْأَلُكَ التَّثَبُّتَ فِي الْأَمْرِ وَالْعَزِيمَةَ عَلَى الرُّشْدِ، وَأَسْأَلُكَ شُكْرَ نِعْمَتِكَ وَحُسْنَ عِبَادَتِكَ، وَأَسْأَلُكَ قَلْبًا سَلِيمًا وَلِسَانًا صَادِقًا، وَأَسْأَلُكَ مِنْ خَيْرِ مَا تَعْلَمُ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا تَعْلَمُ وَأَسْتَغْفِرُكَ لِمَا تَعْلَمُ».

تخريج: [حسن] أخرجه ابن حبان(موارد)، ح:٢٤١٦ من حديث حماد بن سلمة به، وهو في الكبرى، ح:١٢٢٧ * أبوالعلاء بن الشخير سمعه من رجل من بني حنظلة عن شداد به، كما في سنن الترمذي، ح:٣٤٠٧ وغيره، وللحديث شواهد عند الطبراني (الكبير:٧/ ٢٧٩، ح:٧١٣٥) وغيره.

Comments:

"Qalban Salîm" signifies the heart which is free from disbelief, polytheism, hypocrisy, and phoniness concerning the rights of Allâh; and in relation to the

rights of men, it signifies the heart that is free from jealousy, grudge, rancor, hatred, greed, covetousness, and infatuation. And Allâh knows best.

Chapter 62. Another Kind

(المعجم ٦٢) - نَوْعٌ آخَرُ (التحفة ٥١٥)

1306. 'Aṭâ' bin As-Sâ'ib narrated that his father said: "Ammâr bin Yâsir led us in prayer and he made it brief. Some of the people said to him: 'You made the prayer short (or brief).' He said: 'Nevertheless I still recited supplications that I heard from the Messenger of Allâh ﷺ.' When he got up and left, a man – he was my father but he did not name himself – followed him and asked him about that supplication, then he came and told the people. "*Allâhumma bi 'ilmikal-ghaiba wa qudratika 'alal-khalqi aḥînî mâ 'alimtal-ḥayâta khairan lî, wa tawaffanî idhâ 'alimtal-wafâta khairan lî. Allâhumma as'aluka khashyataka fîl-ghaibi wash-shahâdati wa as'aluka kalimatal-ḥaqqi fîr-riḍâ'i wal-ghaḍab, wa as'alukal-qasda fîl-faqri wal-ghina, wa as'aluka na'îman lâ yanfadu wa as'aluka qurrata 'ainin lâ tanqaṭi'u wa as'alukar-riḍâ'i ba'dal-qaḍâ'i wa as'aluka bardal-'aishi ba'dal-mawti, wa as'aluka ladhdhatan-naẓari ila wajhika wash-shawqa ila liqâ'ika fî ghairi ḍarrâ'a muḍirratin wa lâ fitnatin muḍillatin, Allâhumma zayyinnâ bizînatil-îmâni waj'alnâ hudâtan muhtadîn* (O Allâh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You

١٣٠٦ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عَطَاءُ ابْنُ السَّائِبِ عَنْ أَبِيهِ قَالَ: صَلَّى بِنَا عَمَّارُ بْنُ يَاسِرٍ صَلَاةً فَأَوْجَزَ فِيهَا، فَقَالَ لَهُ بَعْضُ الْقَوْمِ: لَقَدْ خَفَّفْتَ أَوْ أَوْجَزْتَ الصَّلَاةَ! فَقَالَ: أَمَّا عَلَى ذٰلِكَ فَقَدْ دَعَوْتُ فِيهَا دَعَوَاتٍ سَمِعْتُهُنَّ مِنْ رَسُولِ اللهِ ﷺ، فَلَمَّا قَامَ تَبِعَهُ رَجُلٌ مِنَ الْقَوْمِ - هُوَ أَبِي غَيْرَ أَنَّهُ كَنَى عَنْ نَفْسِهِ - فَسَأَلَهُ عَنِ الدُّعَاءِ ثُمَّ جَاءَ فَأَخْبَرَ بِهِ الْقَوْمَ: «اللَّهُمَّ! بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي، اللَّهُمَّ! وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَاءِ وَالْغَضَبِ، وَأَسْأَلُكَ الْقَصْدَ فِي الْفَقْرِ وَالْغِنَى وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لَا تَنْقَطِعُ وَأَسْأَلُكَ الرِّضَاءَ بَعْدَ الْقَضَاءِ وَأَسْأَلُكَ بَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَأَسْأَلُكَ لَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ فِي غَيْرِ ضَرَّاءَ مُضِرَّةٍ وَلَا فِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ! زَيِّنَّا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ».

know that death is better for me. O Allâh, cause me to fear You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You to make me moderate in times of wealth and of poverty. And I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your face and a longing to meet You in a manner that does not entail a calamity that will bring about harm or a trial that will cause deviation. O Allâh, beautify us with the adornment of faith and make us among those who guide and are rightly guided." (*Hasan*)

تخريج: [إسناده حسن] أخرجه ابن خزيمة في التوحيد، ص:١٢ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:١٢٢٨، وصححه ابن حبان، ح:٥٠٩.

1307. It was narrated that Qais bin 'Ubâd said: "Ammâr bin Yâsir led the people in prayer and he made the prayer short. It was as if they disliked that, so he said: 'Did I not do bowing and prostration properly?' They said: 'Yes.' He said: 'And I said a supplication that the Prophet ﷺ used to say: *Allâhumma bi 'ilmikal-ghaiba wa qudratika 'alal-khalqi ahînî mâ 'alimtal-hayâta khairan lî, wa tawaffanî idhâ 'alimtal-wafâta khairan lî wa as'aluka khashyataka fîl-ghaibi wash-shahâdati kalimatal-ikhlâs fîr-ridâ'i wal-ghaibî, as'aluka na'îman lâ yanfudu wa qurrata 'ainin lâ tanqati'u*

١٣٠٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي هَاشِمٍ الْوَاسِطِيِّ، عَنْ أَبِي مِجْلَزٍ عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: صَلَّى عَمَّارُ بْنُ يَاسِرٍ بِالْقَوْمِ صَلَاةً فَأَخَفَّهَا، فَكَأَنَّهُمْ أَنْكَرُوهَا فَقَالَ: أَلَمْ أُتِمَّ الرُّكُوعَ وَالسُّجُودَ؟ قَالُوا: بَلَى. قَالَ: أَمَّا إِنِّي دَعَوْتُ فِيهَا بِدُعَاءٍ كَانَ النَّبِيُّ ﷺ يَدْعُو بِهِ: «اللَّهُمَّ بِعِلْمِكَ الْغَيْبَ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْرًا لِي، وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْرًا لِي وَأَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ

wa as'alukar-riḍâ'i bil qaḍdâi' wa bardal-'aishi ba'dal-mawti, wa ladhdhatan-naẓari ila wajhika wash-shawqa ila liqâ'ika wa a'ûdhu bika min ḍarrâ'a muḍirratin wa fitnatin muḍillatin, Allâhumma zayyinnâ bizînatil-îmâni waj'alnâ hudâtan muhtadîn (O Allâh, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know that living is good for me and cause me to die when You know that death is better for me, and I ask You for fear of You in secret and in public. I ask You to make me true in speech in times of pleasure and of anger. I ask You for everlasting delight and joy that will never cease. I ask You to make me pleased with that which You have decreed and for an easy life after death, and for the sweetness of looking upon Your face and a longing to meet You, and I seek refuge in You from calamity that will bring about harm or a trial that will cause deviation. O Allâh, beautify us with the adornment of faith and make us among those who guide and are rightly guided.)" (*Ḥasan*)

وَالشَّهَادَةِ، وَكَلِمَةَ الْإِخْلَاصِ فِي الرِّضَاءِ وَالْغَضَبِ، وَأَسْأَلُكَ نَعِيمًا لَا يَنْفَدُ وَقُرَّةَ عَيْنٍ لَا تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَاءَ بِالْقَضَاءِ، وَبَرْدَ الْعَيْشِ بَعْدَ الْمَوْتِ، وَلَذَّةَ النَّظَرِ إِلَى وَجْهِكَ وَالشَّوْقَ إِلَى لِقَائِكَ، وَأَعُوذُ بِكَ مِنْ ضَرَّاءَ مُضِرَّةٍ وَفِتْنَةٍ مُضِلَّةٍ، اللَّهُمَّ زَيِّنَّا بِزِينَةِ الْإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ».

تخريج: [حسن] أخرجه أحمد: ٤/ ٢٦٤ من حديث شريك القاضي به، وليس فيه قيس بن عباد، وهو في الكبرٰى، ح: ١٢٢٩، والحديث السابق شاهد له.

Comments:

There is a slight difference in wordig between these two narrations. But the meaning is identical. This is an extremely comprehensive supplication.

Chapter 63. Seeking Refuge With Allâh When Praying

(المعجم ٦٣) - **بَابُ** التَّعَوُّذِ فِي الصَّلَاةِ (التحفة ٥١٦)

1308. It was narrated that Farwah

١٣٠٨ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

bin Nawfal said: "I said to 'Âishah: 'Tell me of a supplication that the Messenger of Allâh ﷺ used to say in his prayer.' She said: 'Yes. The Messenger of Allâh ﷺ used to say: *Allâhumma innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal* (O Allâh, I seek refuge with You from the evil of that which I have done and the evil of that which I have not done).'" ***(Sahîh)***

حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: قُلْتُ لِعَائِشَةَ: حَدِّثِينِي بِشَيْءٍ كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِ فِي صَلَاتِهِ. قَالَتْ: نَعَمْ، كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح:٢٧١٦/٦٥ عن إسحاق بن إبراهيم به، وهو في الكبرى، ح:١٢٣٠ .

Comments:

This could also mean "I take refuge in Allâh from the evil of committing bad deeds, and from not doing good deeds." The third meaning could be: "I take refuge in You also from the evil of my own deeds, and also from the evil of those works and things which have no relation to my deeds": it could either be the doing of people or of Allâh, Most High, which means predestination and decree. The doings of other people (for instance, jealousy, rancor, disobedience, etc.) could also affect man in an evil way.

Chapter 64. Another Version

(المعجم ٦٤) - نَوْعٌ آخَرُ (التحفة ٥١٧)

1309. It was narrated that 'Âishah said: "I asked the Messenger of Allâh ﷺ about the torment of the grave and he said: 'Yes, the torment of the grave is real.'" 'Âishah said: "After that I never saw the Messenger of Allâh ﷺ offer any prayer but he would seek refuge with Allâh from the torment of the grave." ***(Sahîh)***

١٣٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ عَذَابِ الْقَبْرِ فَقَالَ: «نَعَمْ، عَذَابُ الْقَبْرِ حَقٌّ». قَالَتْ عَائِشَةُ: فَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَلِّي صَلَاةً بَعْدُ إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

تخريج: أخرجه البخاري، الجنائز، باب ماجاء في عذاب القبر، ح:١٣٧٢ من حديث شعبة، ومسلم، المساجد، باب استحباب التعوذ من عذاب القبر ... إلخ، ح:٥٨٦/١٢٦ من حديث أشعث بن أبي الشعثاء به، وهو في الكبرى، ح:١٢٣١ .

Comments:

"The torment of the grave" denotes the grave's having some linkage to Hell, to some extent; consequently one's life in the grave would turn miserable.

Hence the angels' meting out punishment upon one's not knowing the answers, and the partial torment of some bad acts like one's not guarding oneself against specks of urine and backbiting: these acts make one deserving of torment also in the grave. This sort of torment shall not be meted out to everyone. Allâh's righteous bondsmen shall remain safe from it. But instead, they will be rewarded in the grave. And Allâh knows best!

1310. 'Urwah bin Az-Zubair narrated that 'Âishah told him that the Messenger of Allâh ﷺ used to say the following supplication in his prayer: "*Allâhumma innî a'ûdhu bika min 'adhâbil-qabri wa a'ûdhu bika min fitnatil-masîhid-dajjâl, wa a'ûdhu bika min fitnatil-mahyâ walmamâtî, Allâhumma innî a'ûdhu bika min al-ma'thami wal-maghram* (O Allâh, I seek refuge with You from the torment of the grave, and I seek refuge in You from the tribulation of the *Al-Masîhid-Dajjâl*, and I seek refuge with You from the trials of life and death. O Allâh, I seek refuge in You from sin and debt.)" Someone said to him: "How often you seek refuge from debt!" He said: "If a man gets into debt, when he speaks he lies, and when he makes a promise he betrays it." (*Sahîh*)

١٣١٠ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي أَبِي عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو فِي الصَّلَاةِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وأَعُوذُ بِكَ مِن فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْمَأْثَمِ وَالْمَغْرَمِ»، فَقَالَ لَهُ قَائِلٌ: مَا أَكْثَرَ مَا تَسْتَعِيذُ مِنَ الْمَغْرَمِ! فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ، وَوَعَدَ فَأَخْلَفَ».

تخريج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح:٨٣٢، ومسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح:٥٨٩ من حديث شعيب بن أبي حمزة به، وهو في الكبرٰى، ح:١٢٣٢.

Comments:

1. "*Masîh Dajjâl*": the Deceptive Messiah. It follows from the authentic *Ahâdith* or traditions that before the Day of Judgment, the False Messiah will appear. He will be highly advanced from the worldly point of view and he will overawe people with his magic. He will claim to be the lord and will attempt to make all people recite his word. He will be terribly deceptive and treacherous. This is the meaning of the expression *Dajjâl*. He has been called *Masîh* or the anointed because he would be one-eyed or blind in one eye.
2. The trial or test of life is man's remaining disobedient to his Lord in this

worldly life, with a sense of deep loathing toward the true religion or the truthful way of life. It is to stay wrapped up in the pleasures of life, heedless of the Creator. And the trial of death denotes Satan's misguiding at the time of death. One may not have the good fortune of reciting the formula of the Oneness of Allâh - *Kalimah At-Tawhîd* - and one may die in bad state. We seek refuge in Allâh from such an evil end!

1311. It was narrated that Muhammad bin Abî 'Âishah said: "I heard Abû Hurairah say: 'The Messenger of Allâh ﷺ said: When any one of you recites the *Tashahhud*, let him seek refuge with Allâh from four things: From the torment of Hell, from the torment of the grave, from the trials of life and death and from the evil of the *Dajjâl*. Then let him pray for himself asking whatever he wants.'" (*Sahîh*)

١٣١١ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ عَنِ الْمُعَافَى عَنِ الأَوْزَاعِيِّ؛ ح وَأَخْبَرَنِي عَلِيُّ بْنُ خَشْرَمٍ عَنْ عِيسَى بْنِ يُونُسَ - وَاللَّفْظُ لَهُ - عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ، ثُمَّ يَدْعُو لِنَفْسِهِ بِمَا بَدَا لَهُ».

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح:٥٨٨/ ١٣٠ب عن علي ابن خشرم به، وهو في الكبرى، ح:١٢٣٣.

Comments:

Some people have deemed this *Ta'awwudh* (taking refuge in Allâh) compulsory - drawing an inference from the evident phrasing of this narration. But it is contrary to the explicit and apparent narrations, in which Allâh's Messenger ﷺ has taught praying without it, or has deemed it complete. This sort of phrasing or expression (meaning a command or order) occurs for commendation or emphasis also. In the light of the other narrations, the objective here is very much the same. This is because Allâh's Messenger ﷺ has granted dispensation or choice for any particular favorite supplication. And praise belongs to Allâh alone!

Chapter 65. Another Kind Of Remembrance After The *Tashahhud*

(المعجم ٦٥) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَعْدَ التَّشَهُّدِ (التحفة ٥١٨)

1312. It was narrated from Jâbir that the Messenger of Allâh ﷺ used to say in his prayer, after the *Tashahhud*: "The best of word is the word of Allâh and the best of

١٣١٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ فِي

guidance is the guidance of Muhammad ﷺ." (*Sahîh*)

صَلَاتِهِ بَعْدَ التَّشَهُّدِ: «أَحْسَنُ الْكَلَامِ كَلَامُ اللهِ، وَأَحْسَنُ الْهَدْيِ هَدْيُ مُحَمَّدٍ ﷺ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٣١٩ عن يحيى القطان به، وفيه: "خطبته" بدل "صلوته".

Comments:

In a sermon or discourse these words after *Tashahhud* appear very adequate, because they form the preface or introduction to the discourse. But, in prayer, after the testimony, these words do not seem appropriate. It is quite probable the expression "in ritual prayer" could be a transmitter's misunderstanding. In any case, there is also no harm in reciting them!

Chapter 66. Not Praying Properly

(المعجم ٦٦) - **بَابُ تَطْفِيفِ الصَّلَاةِ**

(التحفة ٥١٩)

1313. It was narrated from Hudhaifah that he saw a man praying, (and his bowing and prostration were) lacking. Hudhaifah said to him: "For how long have you been praying like this?" He said: "For forty years." He said: "You have not been praying for forty years and if you die praying like this, you will have died following a path other than the path of Muhammad ﷺ." Then he said: "It is possible for a man to pray briefly but still do it properly." (*Sahîh*)

١٣١٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكٌ، - وَهُوَ ابْنُ مِغْوَلٍ - عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ حُذَيْفَةَ: أَنَّهُ رَأَى رَجُلًا يُصَلِّي فَطَفَّفَ فَقَالَ لَهُ حُذَيْفَةُ: مُنْذُ كَمْ تُصَلِّي هٰذِهِ الصَّلَاةَ؟ قَالَ: مُنْذُ أَرْبَعِينَ عَامًا، قَالَ: مَا صَلَّيْتَ مُنْذُ أَرْبَعِينَ سَنَةً، وَلَوْ مِتَّ وَأَنْتَ تُصَلِّي هٰذِهِ الصَّلَاةَ لَمِتَّ عَلَى غَيْرِ فِطْرَةِ مُحَمَّدٍ ﷺ، ثُمَّ قَالَ: إِنَّ الرَّجُلَ لَيُخَفِّفُ وَيُتِمُّ وَيُحْسِنُ.

تخريج: أخرجه البخاري، الأذان، باب: إذا لم يتم الركوع، ح: ٧٩١ من حديث زيد بن وهب به، وهو في الكبرٰى، ح: ١٢٣٥.

Comments:

1. Apparently, that man might have been performing the prayer too quickly. He did not conduct himself tranquilly and calmly. In another report, offering prayer in this way has been likened to an "act of pecking (of birds)". And it has been called the prayer of a hypocrite (*Sahîh Muslim*: 622). This is why Hudhaifah ؓ termed his prayer null and void. When the prayer did not take place properly, his death is not the death upon Islam, because there is no true religion or *Dîn* without the prayer. Hudhaifah ؓ might probably have used harsh words to chide him vehemently by reproof, so that he might be inspired to perfect his prayer.

2. "Light prayer" signifies brevity in the recitation (of the Qur'ân). The bowing, prostrations and what occurs between them ought to be complete. That means tranquillity and calmness should be employed while performing all the pillars (*Arkân*) of prayer.

Chapter 67. The Minimum That Is Required For The Prayer To Be Valid

(المعجم ٦٧) - **بَابُ** أَقَلِّ مَا تُجْزِىءُ بِهِ الصَّلَاةُ (التحفة ٥٢٠)

1314. It was narrated from 'Alî – who is bin Yaḥya – from his father that a paternal uncle of his who was present at Badr told him, that a man entered the *Masjid* and prayed, and the Messenger of Allâh ﷺ was watching, but we did not realize. When he had finished, he came and greeted the Messenger of Allâh ﷺ with *Salâm*. He said: "Go back and pray, for you have not prayed." So he went back and prayed, then he came to the Messenger of Allâh ﷺ and he said: "Go back and pray for you have not prayed." (This happened) two or three times. Then the man said to him: "By the One Who has honored you, O Messenger of Allâh, I have tried my best; teach me." He said: "When you get up to pray, perform *Wuḍû'* and do it well, then turn to face the *Qiblah* and say the *Takbîr*. Then recite the Qur'ân, then bow until you are at ease in bowing. Then stand up until you are standing straight, then prostrate until you are at ease prostrating, then sit up until you are at ease sitting, then prostrate until you are at ease prostrating, then get up, and continue doing that until you have finished your prayer." (*Ṣaḥîḥ*)

١٣١٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ عَنْ عَلِيٍّ - وَهُوَ ابْنُ يَحْيَى - عَنْ أَبِيهِ عَنْ عَمٍّ لَهُ بَدْرِيٍّ أَنَّهُ حَدَّثَهُ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ فَصَلَّى وَرَسُولُ اللهِ ﷺ يَرْمُقُهُ وَنَحْنُ لَا نَشْعُرُ، فَلَمَّا فَرَغَ أَقْبَلَ فَسَلَّمَ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، مَرَّتَيْنِ أَوْ ثَلَاثًا، فَقَالَ لَهُ الرَّجُلُ: وَالَّذِي أَكْرَمَكَ يَا رَسُولَ اللهِ! لَقَدْ جَهِدْتُ فَعَلِّمْنِي فَقَالَ: «إِذَا قُمْتَ تُرِيدُ الصَّلَاةَ فَتَوَضَّأْ فَأَحْسِنْ وُضُوءَكَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْكَعْ فَاطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ قَاعِدًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ، ثُمَّ افْعَلْ كَذَلِكَ حَتَّى تَفْرُغَ مِنْ صَلَاتِكَ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب صلوة من لا يقيم صلبه، في الركوع والسجود، ح:٨٦٠، والترمذي، ح:٣٠٢ وغيرهما من حديث علي بن يحيى به، كما تقدم، ح:١٠٥٤، وهو في الكبرٰى، ح:١٢٣٦.

Comments:

In this *Hadîth*, Allâh's Messenger ﷺ has described the obligatory elements of the ritual prayer, or those elements in which that Companion conducted himself slothfully. In both situations, the prayer is invalid in the absence of these elements or acts, because he stated: *Your prayer did not take place*. (For the remaining part of the discussion, see *Hadîth* 1054).

1315. 'Alî bin Yahya bin Khallâd bin Râfi' bin Mâlik Al-Ansârî said: "My father narrated to me that a paternal uncle of his, who had been at Badr, said: 'I was sitting with the Messenger of Allâh ﷺ in the *Masjid*, when a man came in and prayed two *Rak'ahs*, then he came and greeted the Prophet ﷺ with *Salâm*. The Prophet ﷺ had been watching him as he prayed, so he returned his *Salâm*, then he said: "Go back and pray, for you have not prayed." So he went back and prayed, then he came back and greeted the Prophet ﷺ with *Salâm*. He returned his *Salâm*, then he said: "Go back and pray, for you have not prayed." The third or fourth time this happened, then the man said: "By the One Who revealed the Book to you, I have done my best and have tried hard; show me and teach me." He said: "When you want to pray, perform *Wudû'* and perform it well, then turn to face the *Qiblah* and say the *Takbîr*. Then recite the Qur'ân, then bow until you are at ease in bowing. Then stand up until you are standing straight, then prostrate until you are at ease prostrating,

١٣١٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ دَاوُدَ بْنِ قَيْسٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ يَحْيَى بْنِ خَلَّادِ بْنِ رَافِعِ بْنِ مَالِكٍ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمٍّ لَهُ بَدْرِيٍّ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ جَالِسًا فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ وَقَدْ كَانَ النَّبِيُّ ﷺ يَرْمُقُهُ فِي صَلَاتِهِ، فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ لَهُ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ». فَرَجَعَ فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ ﷺ فَرَدَّ عَلَيْهِ السَّلَامَ ثُمَّ قَالَ: «ارْجِعْ فَصَلِّ فَإِنَّكَ لَمْ تُصَلِّ»، حَتَّى كَانَ عِنْدَ الثَّالِثَةِ أَوِ الرَّابِعَةِ فَقَالَ: وَالَّذِي! أَنْزَلَ عَلَيْكَ الْكِتَابَ لَقَدْ جَهِدْتُ وَحَرَصْتُ فَأَرِنِي وَعَلِّمْنِي قَالَ: «إِذَا أَرَدْتَ أَنْ تُصَلِّيَ فَتَوَضَّأْ فَأَحْسِنْ وُضُوءَكَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ، ثُمَّ ارْكَعْ حَتَّى تَطْمَئِنَّ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمَئِنَّ قَاعِدًا، ثُمَّ اسْجُدْ حَتَّى تَطْمَئِنَّ سَاجِدًا، ثُمَّ ارْفَعْ فَإِذَا أَتْمَمْتَ صَلَاتَكَ

عَلَى هٰذَا فَقَدْ تَمَّتْ، وَمَا انْتَقَصْتَ مِنْ هٰذَا فَإِنَّمَا تَنْقُصُهُ مِنْ صَلَاتِكَ».

then sit up until you are at ease sitting, then prostrate until you are at ease prostrating, then get up. If you complete the prayer in this manner you will have done it properly, and whatever you do less than this is lacking from your prayer." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٢٣٧ .

Comments:

In some narrations, there is clarification that he had performed the prayer thrice. (For comments, see *Ḥadîth* 1054).

١٣١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ: قُلْتُ يَا أُمَّ الْمُؤْمِنِينَ! أَنْبِئِينِي عَنْ وَتْرِ رَسُولِ اللهِ ﷺ قَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ، فَيَبْعَثُهُ اللهُ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي ثَمَانِ رَكَعَاتٍ لَا يَجْلِسُ فِيهِنَّ إِلَّا عِنْدَ الثَّامِنَةِ فَيَجْلِسُ فَيَذْكُرُ اللهَ عَزَّ وَجَلَّ وَيَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا.

1316. It was narrated that Sa'd bin Hishâm said: "I said: 'O Mother of the Believers! Tell me about the *Witr* of the Messenger of Allâh ﷺ.' She said: 'We used to prepare his *Siwâk* and water for purification, then Allâh would wake him when He willed to wake him at night. He would use the *Siwâk* and perform *Wuḍû'*, then pray eight *Rak'ahs*; not sitting until the eighth *Rak'ah*, when he would sit and remember Allâh and call upon Him. Then he would say the *Taslîm* loud enough for us to hear.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الوتر بثلاث وخمس وسبع وتسع، ح:١١٩١ من حديث سعيد بن أبي عروبة عن قتادة به، وصرحا بالسماع عند البيهقي:٢/ ٤٩٩، وهو في الكبرٰى، ح:١٢٣٨، وأصله في صحيح مسلم، ح:٧٤٦ .

Comments:

"He would not sit": Even so, in the optional prayer, if the sitting posture is not adopted after two units, and if it is assumed after the final unit and the *Tashahhud*, etc. is recited, the prayer will be valid. Although in the obligatory ritual prayer, one ought to sit for the testimony after two units. If one forgets it, the prayer will be valid, but the prostration for forgetfulness is essential. If one abandons it intently, the prayer should be prayed again.

In view of the number of units (odd-numbered) it is often called *Witr*, otherwise they are all night vigil (*Qiyamul-Layl*). Whatever number of units are performed, they should be odd-numbered. Some have prescribed three

units as its limit. But there is evidence of the Prophet ﷺ and some of the Companions having performed it as only one unit. Therefore, it is permissible to offer sometimes one *Rak'ah* also!

Chapter 68. The *Salâm*

(المعجم ٦٨) - **بَابُ السَّلَامِ**

(التحفة ٥٢١)

1317. 'Âmir bin Sa'd narrated from his father, that the Messenger of Allâh ﷺ used to say the *Taslîm* to his right and to his left. (***Sahîh***)

١٣١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ دَاوُدَ الْهَاشِمِيَّ - قَالَ: حَدَّثَنَا إِبْرَاهِيمُ - وَهُوَ ابْنُ سَعْدٍ - قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ - وَهُوَ ابْنُ الْمِسْوَرِ الْمَخْرَمِيُّ - عَنْ إِسْمَاعِيلَ ابْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَامِرُ بْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ.

تخريج: أخرجه مسلم، المساجد، باب السلام للتحليل من الصلوة عند الفراغ وكيفيته، ح:٥٨٢ من حديث عبدالله بن جعفر المخرمي به، وهو في الكبرٰى، ح:١٢٣٩.

1318. It was narrated that Sa'd said: "I used to see the Messenger of Allâh ﷺ saying the *Taslîm* to his right and to his left until the whiteness of his cheek could be seen."

Abû 'Abdur-Rahmân (An-Nasâ'î) said: 'Abdullâh bin Ja'far; (one of the narrators in the chain) there is no harm in him, and 'Abdullâh bin Ja'far bin Najîh, the father of 'Alî bin Al-Madînî, is an abandoned narrator of *Hadîth*. (***Sahîh***)

١٣١٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ عَنْ إِسْمَاعِيلَ ابْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: كُنْتُ أَرَى رَسُولَ اللهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ اللهِ بْنُ جَعْفَرٍ هٰذَا لَيْسَ بِهِ بَأْسٌ، وعَبْدُ اللهِ بْنُ جَعْفَرِ بْنِ نَجِيحٍ وَالِدُ عَلِيِّ بْنِ الْمَدِينِيِّ مَتْرُوكُ الْحَدِيثِ.

تخريج: أخرجه مسلم، ح:٥٨٢ عن إسحاق بن إبراهيم به، انظر الحديث السابق، وهو في الكبرٰى، ح:١٢٤٠ .

a. The transmitter of this narration is 'Abdullâh bin Ja'far Al-Makhrami and he is trustworthy or reliable. There is another 'Abdullâh bin Ja'far who is the father of the famous Traditionist or the *Muhaddith* 'Alî bin Al-Madînî. But due to his weak memory, he is not worthy of trust in the science of *Ḥadîth*. Since there was fear of dubiousness, Imâm An-Nasâ'î offered this clarification. May Allâh reward him with a goodly reward!

b. The greeting or *Salâm* should be performed on both the sides. A large number of narrations proves that to be the case. But at the end of the prayer, performing greeting on only one side is also permissible, because saying *Salâm* on only one side is also proven by the Prophet's ﷺ practice. (*Silsilatul Ahâdîth As-Ṣaḥîḥah* Vol. 1, *Ḥadîth* 316)

Chapter 69. Placement Of The Hands When Saying The *Salâm*

(المعجم ٦٩) - **بَابٌ** مَوْضِعِ الْيَدَيْنِ عِنْدَ السَّلَامِ (التحفة ٥٢٢)

1319. It was narrated that 'Ubaidullâh bin Al-Qibṭiyyah said: "I heard Jâbir bin Samurah say: When we prayed behind the Prophet ﷺ we used to say: *As-salâmu 'alaykum, as-salâmu 'alaykum* (Peace be upon, peace be upon you)" – and Mis'ar (one of the narrators) pointed with his hand to the right and the left. He ﷺ said: "What is the matter with these people who wave their hands as if they are the tails of wild horses? It is sufficient for one to place his hands on his thighs and to say the *Salâm* to his brother to his right and to his left." (*Ṣaḥîḥ*)

١٣١٩ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ مِسْعَرٍ، عَنْ عُبَيْدِ اللهِ بْنِ الْقِبْطِيَّةِ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ يَقُولُ: كُنَّا إِذَا صَلَّيْنَا خَلْفَ النَّبِيِّ ﷺ قُلْنَا: السَّلَامُ عَلَيْكُمْ، السَّلَامُ عَلَيْكُمْ، وَأَشَارَ مِسْعَرٌ بِيَدِهِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، فَقَالَ: «مَا بَالُ هٰؤُلَاءِ الَّذِينَ يَرْمُونَ بِأَيْدِيهِمْ كَأَنَّهَا أَذْنَابُ الْخَيْلِ الشُّمُسِ، أَمَا يَكْفِي أَنْ يَضَعَ يَدَهُ عَلَى فَخِذِهِ ثُمَّ يُسَلِّمُ عَلَى أَخِيهِ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ».

تخريج: [صحيح] تقدم، ح:١١٨٦، وهو في الكبرى، ح:١٢٤١.

Comments:

(For details see *Ḥadîth* 1185, 1186).

Chapter 70. How To Say The *Salâm* To One's Right

(المعجم ٧٠) - كَيْفَ السَّلَامُ عَلَى الْيَمِينِ (التحفة ٥٢٣)

1320. It was narrated that 'Abdullâh said: "I saw the Messenger of Allâh ﷺ saying the *Takbîr* every time he went down or came up, or stood or

١٣٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ

sat, and he said the *Salâm* to his right and to his left: *As-salâmu 'alaykum wa raḥmatullâh, as-salâmu 'alaykum wa raḥmatullâh* (Peace be upon you and the mercy of Allâh, peace be upon you and the mercy of Allâh), until the whiteness of his cheek could be seen. And I saw Abû Bakr and 'Umar, may Allâh be pleased with them, doing likewise." (***Ṣaḥîḥ***)

أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنِ الْأَسْوَدِ وَعَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُكَبِّرُ فِي كُلِّ خَفْضٍ وَرَفْعٍ وَقِيَامٍ وَقُعُودٍ وَيُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ: «السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ» حَتَّى يُرَى بَيَاضُ خَدِّهِ وَرَأَيْتُ أَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا يَفْعَلَانِ ذٰلِكَ.

تخريج: [صحيح] تقدم، ح: ١٠٨٤، ١١٤٣، وهو في الكبرى، ح: ١٢٤٢.

1321. It was narrated from Wâsi' bin Ḥabbân that he asked 'Abdullâh bin 'Umar about the prayer of the Messenger of Allâh ﷺ. He said: "*Allâhu Akbar*" every time he went down and "*Allâhu Akbar*" every time he came up, then he said: "*As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh) to his right and: *As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh) to his left." (***Ṣaḥîḥ***)

١٣٢١ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ عَنْ حَجَّاجٍ قال: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى عَنْ مُحَمَّدِ بْنِ يَحْيَى ابْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ: أَنَّهُ سَأَلَ عَبْدَ اللهِ بْنَ عُمَرَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فَقَالَ: اللّٰهُ أَكْبَرُ كُلَّمَا وَضَعَ، اللهُ أَكْبَرُ كُلَّمَا رَفَعَ، ثُمَّ يَقُولُ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ عَنْ يَمِينِهِ، السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ عَنْ يَسَارِهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ١٥٢ من حديث ابن جريج به، وهو في الكبرى، ح: ١٢٤٣، وصححه ابن خزيمة، ح: ٥٧٦ .

Comments:

Islamic law had initiated the opening of the ritual prayer with an awe-inspiring expression like *Allâhu Akbar*, which provides corroborating evidence that it detaches the worshipper from people and attaches him to Allâh, Most High, whereas by contrast, the prayer's termination was instituted by an extremely subtle expression like *Asalâmu alaykum wa rahmatullah*, which re-establishes in an excellent way the worshipper's relation to people. This is the announcement of the prayer's termination as well as the commencement of communication with the people. Since it is forbidden to glance around within prayer, saying the *Salâm* at the end of the prayer is legislated by Islamic law.

Chapter 71. How to Say The *Salâm* To One's Left

(المعجم ٧١) - **بَابٌ: كَيْفَ السَّلَامُ عَلَى الشِّمَالِ** (التحفة ٥٢٤)

1322. It was narrated that Wâsi' bin Ḥabbân said: "I said to Ibn 'Umar: 'Tell me about the prayer of the Messenger of Allâh ﷺ; how was it?' He mentioned the *Takbîr* and he mentioned: *As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh)' to his right and: *As-salâmu 'alaykum* (Peace be upon you) to his left." (*Ṣaḥîḥ*)

١٣٢٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ - يَعْنِي الدَّرَاوَرْدِيَّ - عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعِ بْنِ حَبَّانَ قَالَ: قُلْتُ لِابْنِ عُمَرَ: أَخْبِرْنِي عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ كَيْفَ كَانَتْ؟ قَالَ: فَذَكَرَ التَّكْبِيرَ قَالَ: - يَعْنِي - وَذَكَرَ كَلِمَةً مَعْنَاها وذَكَرَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ عَنْ يَمِينِهِ، السَّلَامُ عَلَيْكُمْ عَنْ يَسَارِهِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٧١ من حديث عبدالعزيز بن محمد الدراوردي به، وهو في الكبرٰى، ح: ١٢٤٤، وانظر الحديث السابق.

Comments:

Some narrations mention only *Assalamu 'alaikum*. It is sufficient, though the excellent practice of the Prophet ﷺ is to recite it completely. The Prophet ﷺ might have probably uttered more words, considering the significance of the right side. In the narrations of the preceding chapter and in the upcoming narrations, there are similar phrases on both the sides and directions. And Allâh knows best!

1323. It was narrated from 'Abdullâh that the Prophet ﷺ said: "It is as if I can see the whiteness of his cheek, saying to his right: *As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh) and to his left: *As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh)." (*Ṣaḥîḥ*)

١٣٢٣ - أَخْبَرَنَا زَيْدُ بْنُ أَخْزَمَ عَنِ ابْنِ دَاوُدَ - يَعْنِي عَبْدَ اللهِ بْنَ دَاوُدَ الْخُرَيْبِيَّ - عَنْ عَلِيِّ بْنِ صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَدِّهِ، عَنْ يَمِينِهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ، وَعَنْ يَسارِهِ السَّلَامُ عَلَيْكُمْ ورَحمَةُ اللَّهِ.

تخريج: [صحيح] أخرجه أبو داود، الصلٰوة، باب: في السلام، ح: ٩٩٦، والترمذي، الصلٰوة، باب ماجاء في التسليم في الصلٰوة، ح: ٢٩٥، وابن ماجه، إقامة الصلوات، باب التسليم، ح: ٩١٤ من حديث أبي إسحاق به، وصرح بالسماع عند أحمد: ١/ ٤٠٨، وهو في الكبرٰى، ح: ١٢٤٥، وصححه ابن خزيمة، وابن حبان، وابن الجارود وغيرهم.

1324. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ used to say the *Salâm* to his right so that the whiteness of his cheek could be seen, and to his left so that the whiteness of his cheek could be seen." (***Sahîh***)

١٣٢٤ - **أَخْبَرَنِي** مُحَمَّدُ بْنُ آدَمَ عَنْ عُمَرَ ابْنِ عُبَيْدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُسَلِّمُ عَنْ يَمِينِهِ حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ وَعَنْ يَسَارِهِ حَتَّى يَبْدُوَ بَيَاضُ خَدِّهِ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرى، ح:١٢٤٦.

1325. It was narrated from 'Abdullâh that the Prophet ﷺ used to say *Salâm* to his right and to his left: "*As-salâmu 'alaykum wa rahmatullâh, As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh, Peace be upon you and the mercy of Allâh)," until the whiteness of his cheek could be seen from here, and the whiteness of his cheek from here. (***Sahîh***)

١٣٢٥ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ مِنْ هٰهُنَا، وَبَيَاضُ خَدِّهِ مِنْ هٰهُنَا.

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرى، ح:١٢٤٧.

1326. 'Abdullâh bin Mas'ûd narrated that the Messenger of Allâh ﷺ used to say the *Salâm* to his right: "*As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh)," until the whiteness of his right cheek could be seen, and to his left: "*As-salâmu 'alaykum wa rahmatullâh* (Peace be upon you and the mercy of Allâh)," until the whiteness of his left cheek could be seen. (***Sahîh***)

١٣٢٦ - **أَخْبَرَنَا** [إِبْرَاهِيمُ بْنُ يَعْقُوبَ] قَالَ: حَدَّثَنَا عَلِيُّ بْنُ [الْحَسَنِ] بْنِ شَقِيقٍ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَلْقَمَةَ وَالْأَسْوَدِ وَأَبِي الْأَحْوَصِ قَالُوا: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْعُودٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُسَلِّمُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ الْأَيْمَنِ، وَعَنْ يَسَارِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ حَتَّى يُرَى بَيَاضُ خَدِّهِ الْأَيْسَرِ.

تخريج: [**صحيح**] انظر الحديث السابق والذين قبله، وهو في الكبرى، ح:١٢٤٨.

Chapter 72. Saying The *Salâm* With The Hands

(المعجم ٧٢) - بَابُ السَّلَامِ بِالْيَدَيْنِ
(التحفة ٥٢٥)

1327. It was narrated that Jâbir bin Samurah said: "I prayed with the Messenger of Allâh ﷺ and when we said the *Salâm* we used to gesture with our hands: '*As-salâmu 'alaykum wa rahmatullâh* (Peace be upon, peace be upon you).' The Messenger of Allâh ﷺ looked at us and said: 'What is the matter with you, pointing with your hands as if they are the tails of wild horses? When any one of you says the *Salâm*, let him turn to his companions and not gesture with his hand.'" (*Ṣaḥîḥ*)

١٣٢٧ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ فُرَاتٍ الْقَزَّازِ، عَنْ عُبَيْدِ اللهِ - وَهُوَ ابْنُ الْقِبْطِيَّةِ - عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ فَكُنَّا إِذَا سَلَّمْنَا قُلْنَا بِأَيْدِينَا السَّلَامُ عَلَيْكُمْ السَّلَامُ عَلَيْكُمْ، قَالَ: فَنَظَرَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «مَا بَالُكُمْ تُشِيرُونَ بِأَيْدِيكُمْ كَأَنَّهَا أَذْنَابُ خَيْلٍ شُمُسٍ! إِذَا سَلَّمَ أَحَدُكُمْ فَلْيَلْتَفِتْ إِلَى صَاحِبِهِ وَلَا يُومِئْ بِيَدِهِ».

تخريج: [صحيح] تقدم، ح:١١٨٦، وهو في الكبرٰى، ح:١٢٤٩.

Comments:

(See *Ḥadîth* 1186).

Chapter 73. The Follower Saying *Salâm* When The *Imâm* Says *Salâm*

(المعجم ٧٣) - تَسْلِيمُ الْمَأْمُومِ حِينَ يُسَلِّمُ الْإِمَامُ (التحفة ٥٢٦)

1328. 'Itbân bin Mâlik said: "I used to lead my people Bani Sâlim in prayer. I came to the Messenger of Allâh ﷺ and said: 'I have lost my eyesight and the rainwater prevents me from reaching the *Masjid* of my people. I would like you to come and pray in my house in a place that I can take as a *Masjid*.' The Prophet ﷺ said: 'I will do that, if Allâh wills.' The next day the Messenger of Allâh ﷺ came, and Abû Bakr was with him, after the day had grown hot. The Prophet ﷺ asked for permission to

١٣٢٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ أَخْبَرَهُ قَالَ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ قَالَ: سَمِعْتُ عِتْبَانَ بْنَ مَالِكٍ يَقُولُ: كُنْتُ أُصَلِّي بِقَوْمِي بَنِي سَالِمٍ فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: إِنِّي قَدْ أَنْكَرْتُ بَصَرِي وَإِنَّ السُّيُولَ تَحُولُ بَيْنِي وَبَيْنَ مَسْجِدِ قَوْمِي، فَلَوَدِدْتُ أَنَّكَ جِئْتَ فَصَلَّيْتَ فِي بَيْتِي مَكَانًا أَتَّخِذُهُ مَسْجِدًا، قَالَ النَّبِيُّ ﷺ: «سَأَفْعَلُ إِنْ شَاءَ اللهُ» فَغَدَا عَلَيَّ رَسُولُ اللهِ ﷺ وَأَبُو بَكْرٍ

enter and I gave him permission. He did not sit down until he asked: 'Where would you like me to pray in your house?' I showed him the place where I wanted him to pray, so the Messenger of Allâh ﷺ stood there and we formed a row behind him, then he said the *Salâm* and we said the *Salâm* when he did." (***Sahîh***)

مَعَهُ بَعْدَ مَا اشْتَدَّ النَّهَارُ، فَاسْتَأْذَنَ النَّبِيُّ ﷺ فَأَذِنْتُ لَهُ فَلَمْ يَجْلِسْ حَتَّى قَالَ: «أَيْنَ تُحِبُّ أَنْ أُصَلِّيَ مِنْ بَيْتِكَ؟» فَأَشَرْتُ لَهُ إِلَى الْمَكَانِ الَّذِي أُحِبُّ أَنْ يُصَلِّيَ فِيهِ، فَقَامَ رَسُولُ اللهِ ﷺ وَصَفَفْنَا خَلْفَهُ ثُمَّ سَلَّمَ وَسَلَّمْنَا حِينَ سَلَّمَ.

تخريج: أخرجه البخاري، الأذان، باب: إذا زار الإمام قومًا فأمهم، ح:٦٨٦ من حديث ابن المبارك، ومسلم، المساجد، باب الرخصة في التخلف عن الجماعة لعذر، ح:٣٣/ ٢٦٤، بعد، ح:٦٥٧ من حديث معمر به، وهو في الكبرى، ح:١٢٥٠.

Chapter 74. Prostration After Finishing The Prayer

(المعجم ٧٤) - بَابُ السُّجُودِ بَعْدَ الْفَرَاغِ مِنَ الصَّلَاةِ (التحفة ٥٢٧)

1329. It was narrated from 'Urwah (that) 'Âishah said: "The Messenger of Allâh ﷺ used to pray eleven *Rak'ahs*, making it odd (*Witr*) by one between the time when he finished *'Ishâ'* and dawn, and he would prostrate for as long as it takes one of you to recite fifty verses before raising his head." (***Sahîh***)

Some of them (the narrators) were more detailed than others in the report. (This is an) abridged form.

١٣٢٩ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ حَمَّادِ بْنِ سَعْدٍ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي ذِئْبٍ وَعَمْرُو بْنُ الْحَارِثِ وَيُونُسُ بْنُ يَزِيدَ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ إِحْدَى عَشْرَةَ رَكْعَةً وَيُوتِرُ بِوَاحِدَةٍ، وَيَسْجُدُ سَجْدَةً قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً قَبْلَ أَنْ يَرْفَعَ رَأْسَهُ. وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ فِي الْحَدِيثِ. مُخْتَصَرٌ.

تخريج: [صحيح] تقدم، ح:٦٨٦، وهو في الكبرى، ح:١٢٥١.

Comments:

It is permissible to perform only one *Rak'ah* of *Witr* prayer, rather in the case of the *Tahajjud* and the *Tarâwih*, it is more appropriate and superior. If one wishes to offer three units of *Witr*, then one should pray two units separately and offer one unit later. The study of Traditions leads one to this conclusion. The Hanafites do not acknowledge the performance of one *Rak'ah* in any state. But in the face of the abundantly explicit *Ahâdith*, their view seems unsupported.

Chapter 75. Prostration Of Forgetfulness After Saying The *Salâm* And Speaking

(المعجم ٧٥) - **بَابُ** سَجْدَةِ السَّهْوِ بَعْدَ السَّلَامِ وَالْكَلَامِ (التحفة ٥٢٨)

1330. It was narrated from 'Abdullâh that the Prophet ﷺ said the *Salâm*, then he spoke, then he performed the two prostrations of forgetfulness. (***Ṣaḥîḥ***)

١٣٣٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ: أَنَّ النَّبِيَّ ﷺ، سَلَّمَ ثُمَّ تَكَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ.

تخريج: أخرجه مسلم، المساجد، باب السهو في الصلٰوة والسجود له، ح:٥٧٢/٩٥ من حديث حفص بن غياث به، وهو في الكبرٰى، ح:١٢٥٢ .

Chapter 76. *Salâm* After The Two Prostrations Of Forgetfulness

(المعجم ٧٦) - السَّلَامُ بَعْدَ سَجْدَتَيِ السَّهْوِ (التحفة ٥٢٩)

1331. It was narrated from Abû Hurairah that: "The Messenger of Allâh ﷺ said the *Salâm* then he performed the two prostrations of forgetfulness while he was still sitting, then he said the *Salâm*." He said: He mentioned it in the *Ḥadîth* of Dhul-Yadain. (***Ḥasan***)

١٣٣١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ عَنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا ضَمْضَمُ بْنُ جَوْسٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ سَلَّمَ ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ وَهُوَ جَالِسٌ ثُمَّ سَلَّمَ. قَالَ: ذَكَرَهُ فِي حَدِيثِ ذِي الْيَدَيْنِ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلٰوة، باب السهو في السجدتين، ح:١٠١٦ من حديث عكرمة بن عمار به، وهو في الكبرٰى، ح:١٢٥٣.

1332. It was narrated from 'Imrân bin Ḥuṣain that the Prophet ﷺ prayed three (*Rak'ahs*) then said the *Taslîm*. Al-Khirbâq said: "You prayed three." So he led them in praying the remaining *Rak'ah*, then he said the *Taslîm*, then he did the two prostrations of forgetfulness, then he said the *Taslîm* (again). (***Ṣaḥîḥ***)

١٣٣٢ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى ثَلَاثًا ثُمَّ سَلَّمَ، فَقَالَ الْخِرْبَاقُ: إِنَّكَ صَلَّيْتَ ثَلَاثًا فَصَلَّى بِهِمُ الرَّكْعَةَ الْبَاقِيَةَ ثُمَّ سَلَّمَ، ثُمَّ سَجَدَ سَجْدَتَيِ السَّهْوِ ثُمَّ سَلَّمَ.

تخريج: [**صحيح**] تقدم، ح:١٢٣٨، وهو في الكبرٰى، ح:١٢٥٤ .

Chapter 77. The *Imâm* Sitting Between The *Taslîm* And Departing

(المعجم ٧٧) - جَلْسَةُ الإِمَامِ بَيْنَ التَّسْلِيمِ وَالانْصِرَافِ (التحفة ٥٣٠)

1333. It was narrated that Al-Barâ' bin 'Âzib said: "I watched the Messenger of Allâh ﷺ when he prayed, and I noticed that his standing, his bowing, his standing up after bowing, his prostration, his sitting between the two prostrations and his sitting between the *Taslîm* and departing were almost the same in length. (*Ṣaḥîḥ*)

١٣٣٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ هِلَالٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: رَمَقْتُ رَسُولَ اللهِ ﷺ فِي صَلَاتِهِ فَوَجَدْتُ قِيَامَهُ وَرَكْعَتَهُ وَاعْتِدَالَهُ بَعْدَ الرَّكْعَةِ، فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ السَّجْدَتَيْنِ، فَسَجْدَتَهُ فَجَلْسَتَهُ بَيْنَ التَّسْلِيمِ وَالْانْصِرَافِ قَرِيبًا مِنَ السَّوَاءِ.

تخريج: أخرجه مسلم، الصلوة، باب اعتدال أركان الصلوة وتخفيفها في تمام، ح:٤٧١ من حديث أبي عوانة الوضاح بن عبدالله به، وهو في الكبرٰى، ح:١٢٥٥ .

Comments:

The Prophet ﷺ maintained an excellent proportion among all the pillars of prayer. If the standing posture was lengthy, there used to be a proportionate increase in other pillars also. And if there was brevity, there used to be a proportionate brevity in other elements too.

1334. Hind bint Al-Ḥârith Al-Farrâsiyyah narrated that Umm Salamah told her that during the time of the Messenger of Allâh ﷺ, when the women said the *Taslîm* at the end of the prayer, the Messenger of Allâh ﷺ and the men who had prayed with him would stay put for as long as Allâh willed. Then, when the Messenger of Allâh ﷺ got up, the men did too. (*Ṣaḥîḥ*)

١٣٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ ابْنُ شِهَابٍ: أَخْبَرَتْنِي هِنْدُ بِنْتُ الْحَارِثِ الْفَرَّاسِيَّةُ أَنَّ أُمَّ سَلَمَةَ أَخْبَرَتْهَا: أَنَّ النِّسَاءَ فِي عَهْدِ رَسُولِ اللهِ ﷺ كُنَّ إِذَا سَلَّمْنَ مِنَ الصَّلَاةِ قُمْنَ وَثَبَتَ رَسُولُ اللهِ ﷺ وَمَنْ صَلَّى مِنَ الرِّجَالِ مَا شَاءَ اللهُ، فَإِذَا قَامَ رَسُولُ اللهِ ﷺ قَامَ الرِّجَالُ.

تخريج: أخرجه البخاري، الأذان، باب مكث الإمام في مصلاه بعد السلام، ح:٨٥٠ من حديث ابن وهب به تعليقًا، وهو في الكبرٰى، ح:١٢٥٦.

Comments:

It is not proper to get up immediately after the prayer is finished, unless there is a valid reason or excuse. Instead, it is commendable and the excellent

practice of the Prophet ﷺ to continue sitting while facing the *Qiblah* and to engage oneself in remembrance, and supplications, except the *Imâm* or the prayer-leader who may turn to sit facing the worshippers.

Chapter 78. Turning Away From The *Qiblah* And Towards The People After The *Taslîm*

(المعجم ٧٨) - **بَابُ** الانْحِرَافِ بَعْدَ التَّسْلِيمِ (التحفة ٥٣١)

1335. It was narrated from Jâbir bin Yazîd bin Al-Aswad, from his father, that he prayed *Subh* with the Messenger of Allâh ﷺ, and when he finished praying he turned away (from the *Qiblah* and toward the people). (*Sahîh*)

١٣٣٥ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي يَعْلَى ابْنُ عَطَاءٍ عَنْ جَابِرِ بْنِ يَزِيدَ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الصُّبْحِ، فَلَمَّا صَلَّى انْحَرَفَ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الصلوة، باب الإمام ينحرف بعد التسليم، ح:٦١٤ من حديث يحيى القطان به، وهو في الكبرٰى، ح:١٢٥٧، وقال الترمذي، ح:٢١٩ "حسن صحيح".

Comments:

Turning the face from the *Qiblah* is probably so that even if someone looks from a distance, he can realize that the prayer is completed. Otherwise, the prayer-leader's sitting with his back toward the worshippers was necessitated by the requisites of the prayer. At the end of the prayer, it is appropriate that he sit facing the worshippers, like the leader sitting among his folk.

Chapter 79. Saying The *Takbîr* After The *Imâm* Has Said The *Taslîm*

(المعجم ٧٩) - **التَّكْبِيرُ بَعْدَ تَسْلِيمِ الإِمَامِ** (التحفة ٥٣٢)

1336. It was narrated that Ibn 'Abbâs said: "I used to know that the prayer of the Messenger of Allâh ﷺ ended by the *Takbîr*." (*Sahîh*)

١٣٣٦ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ [سُفْيَانَ] بْنِ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي مَعْبَدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا كُنْتُ أَعْلَمُ انْقِضَاءَ صَلَاةِ رَسُولِ اللهِ ﷺ بِالتَّكْبِيرِ.

تخريج: أخرجه البخاري، الأذان، باب الذكر بعد الصلوة، ح:٨٤٢، ومسلم، المساجد، باب الذكر بعد الصلوة، ح:٥٨٣/١٢١ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٢٥٨.

Comments:

Dhikr or the remembrance is the excellent practice of the Prophet ﷺ,

when one has finished the ritual prayer. It should be commenced by the recitation of the expression *Allâhu Akbar*. The voice should be moderate; neither loud nor very low. The rest of the remembrance should be done inaudibly.

Chapter 80. The Command To Recite The *Al-Mu'awwidhât* After Saying The *Taslîm* At The End Of The Prayer

(المعجم ٨٠) - **بَابُ** الأَمْرِ بِقِرَاءَةِ الْمُعَوِّذَاتِ بَعْدَ التَّسْلِيمِ مِنَ الصَّلَاةِ (التحفة ٥٣٣)

1337. It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ commanded me to recite *Al-Mu'awwidhât* following every prayer." (*Hasan*)

١٣٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ اللَّيْثِ، عَنْ حُنَيْنِ بْنِ أَبِي حَكِيمٍ، عَنْ عَلِيِّ بْنِ رَبَاحٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ أَنْ أَقْرَأَ الْمُعَوِّذَاتِ فِي دُبُرِ كُلِّ صَلَاةٍ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب: في الاستغفار، ح:١٥٢٣ عن محمد بن سلمة المرادي به، وهو في الكبرى، ح:١٢٥٩، وقال الترمذي، ح:٢٩٠٣ "حسن غريب"، وصححه ابن خزيمة، ح:٧٥٥، وابن حبان، ح:٢٣٤٧، والحاكم:١/ ٢٥٣ على شرط مسلم، ووافقه الذهبي * الليث هو ابن سعد.

Comments:

In some narrations, there is mention of *Mu'awwidhatain*, which mean the last two *Surahs* of the Glorious Qur'ân: Say: I take refuge in the Lord of daybreak, and Say: I take refuge in the Lord of humankind. *Al-Muawwidhât* denote those words by which Allâh's refuge is sought. These *Surahs* were also revealed for this very objective. One should seek Allâh's protection from people's jealousies, sorcery, and other evils, and from Satan.

Chapter 81. Seeking Forgiveness After The *Taslîm*

(المعجم ٨١) - **بَابُ** الاسْتِغْفَارِ بَعْدَ التَّسْلِيمِ (التحفة ٥٣٤)

1338. Thawbân, the freed slave of the Messenger of Allâh ﷺ, narrated that when he finished the prayer, the Messenger of Allâh ﷺ would pray for forgiveness three times and say: "*Allâhumma anta as-salâm wa minka as-salâm tabârakta yâ dhal-jalâli wal-ikrâm* (O Allâh, You are the source of peace (or

١٣٣٨ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو - يَعْنِي الْأَوْزَاعِيَّ - قَالَ: حَدَّثَنِي شَدَّادٌ أَبُو عَمَّارٍ أَنَّ أَبَا أَسْمَاءَ الرَّحَبِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ ثَوْبَانَ مَوْلَى رَسُولِ اللهِ ﷺ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ ثَلَاثًا

the One free from all faults) and from You comes peace, blessed are You, O Possessor of Majesty and Honor)." (*Ṣaḥîḥ*)

وَقَالَ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ!».

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلوٰة وبيان صفته، ح:٥٩١ من حديث الوليد بن مسلم به، وهو في الكبرٰى، ح:١٢٦٠.

Comments:

"Blessed you are" means, there is no shortage of anything with You. There is abundance and infinite plentifulness. Or it may mean: wherever Your name is mentioned, there is blessedness.

Chapter 82. Remembrance After Seeking Forgiveness

(المعجم ٨٢) - الذِّكْرُ بَعْدَ الِاسْتِغْفَارِ

(التحفة ٥٣٥)

1339. It was narrated from 'Âishah that after saying the *Taslîm* the Messenger of Allâh ﷺ would say: "*Allâhumma anta as-salâm wa minka as-salâm tabârakta yâ dhal-jalâli wal-ikrâm* [O Allâh, You are the (source of) peace (or the One free from all faults) and from You comes peace, blessed are You, O Possessor of Majesty and Honor)]." (*Ṣaḥîḥ*)

١٣٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَمُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَلَّمَ قَالَ: «اللَّهُمَّ! أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ!».

تخريج: أخرجه مسلم، ح:٥٩٢ (انظر الحديث السابق) من حديث شعبة به، وهو في الكبرٰى، ح:١٢٦١.

Comments:

"You are the peace!" means You are far from every imperfection and blemish, or You are the Giver of peace to people.

Chapter 83. The *Tahlîl* (Saying *Lâ Ilâha Illallâh*) After The *Taslîm*

(المعجم ٨٣) - **بَابُ** التَّهْلِيلِ بَعْدَ التَّسْلِيمِ

(التحفة ٥٣٦)

1340. Abû Az-Zubair said: "I heard 'Abdullâh bin Az-Zubair speaking from the *Minbar*, saying: 'When the Messenger of Allâh ﷺ said the *Taslîm*, he would say: "*Lâ ilâha illallâh waḥdahu lâ sharîka*

١٣٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ شُجَاعٍ [الْمَرُّوذِيُّ] قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنِ الْحَجَّاجِ بْنِ أَبِي عُثْمَانَ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ يُحَدِّثُ

lah, lahul-mulk wa lahul-ḥamd wa huwa 'ala kulli shay'in qadîr, lâ ḥawla wa lâ quwwata illa billâhil-'aẓîm; lâ ilâha ill-Allâhu wa lâ na'budu illâ iyyâh, ahlan-ni'mati wal-faḍli wath-thanâ'il-ḥasan; lâ ilâha ill-Allâh, mukhliṣîna lahud-dîna wa law karihal-kâfirûn (There is none worthy of worship except Allâh alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is able to do all things; there is no power and no strength except with Allâh the Almighty. There is none worthy of worship except Allâh, and we worship none but Him, the source of blessing and kindness and the One Who is deserving of all good praise. There is none worthy of worship except Allâh, and we are sincere in faith and devotion to Him even though the disbelievers detest it)." **(*Ṣaḥîḥ*)**

عَلَى هٰذَا الْمِنْبَرِ وَهُوَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَلَّمَ يَقُولُ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، لَا إِلٰهَ إِلَّا اللهُ لَا نَعْبُدُ إِلَّا إِيَّاهُ، أَهْلَ النِّعْمَةِ وَالْفَضْلِ وَالثَّنَاءِ الْحَسَنِ، لَا إِلٰهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ».

تخريج: أخرجه مسلم، ح:٥٩٤/ ١٤٠ (انظر الحديثين السابقين) من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:١٢٦٢.

Comments:

"*La hawl wa la quwatta illa billâh*" is a comprehensive expression. The term *hawl* denotes strength or ability to guard against every loss or evil, and *quwwah* signifies power to obtain every good thing. Apparently, it encompasses everything. It is perhaps for this reason that this expression is called the treasure of Paradise.

Chapter 84. How Many Times One Should Recite The *Tahlîl* And Remembrance After The Prayer

(المعجم ٨٤) - عَدَدُ التَّهْلِيلِ وَالذِّكْرِ بَعْدَ التَّسْلِيمِ (التحفة ٥٣٧)

1341. It was narrated that Abû Az-Zubair said: "Abdullâh bin Az-Zubair used to recite the *Tahlîl* following every prayer, saying: '*Lâ ilâha ill-Allâh waḥdahu lâ sharîka*

١٣٤١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِي الزُّبَيْرِ قَالَ: كَانَ عَبْدُ اللهِ بْنُ الزُّبَيْرِ يُهَلِّلُ فِي دُبُرِ الصَّلَاةِ يَقُولُ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ

lah, lahul-mulk wa lahul-ḥamd wa huwa 'ala kulli shay'in qadîr, lâ ilâha illallâhu wa lâ na'budu illâ iyyâh, lahun-ni'matu wa lahul-faḍlu wa lahuth-thanâ'ul-ḥasan; lâ ilâha illallâh, mukhliṣîna lahud-dîna wa law karihal-kâfirûn. (There is none worthy of worship except Allâh alone, with no partner or associate. His is the Dominion, to Him be all praise, and He is able to do all things. There is none worthy of worship except Allâh, and we worship none but Him, all blessings and grace are His, and all good praise be to Him. There is none worthy of worship except Allâh, and we are sincere in faith and devotion to Him even though the disbelievers detest it).' Then Ibn Az-Zubair said: 'The Messenger of Allâh ﷺ used to recite the *Tahlîl* in this manner following every prayer."' (*Ṣaḥîḥ*)

لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، لَا إِلَٰهَ إِلَّا اللهُ وَلَا نَعْبُدُ إِلَّا إِيَّاهُ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ، لَا إِلَٰهَ إِلَّا اللهُ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ ثُمَّ يَقُولُ ابْنُ الزُّبَيْرِ: كَانَ رَسُولُ اللهِ ﷺ يُهَلِّلُ بِهِنَّ فِي دُبُرِ الصَّلَاةِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ١٢٦٣ .

Chapter 85. Another Supplication To Be Said After Finishing The Prayer

(المعجم ٨٥) - نَوْعٌ آخَرُ مِنَ الْقَوْلِ عِنْدَ انْقِضَاءِ الصَّلَاةِ (التحفة ٥٣٨)

1342. Warrâd, the scribe of Al-Mughîrah bin Shu'bah, said: Mu'âwiyah wrote to Al-Mughîrah bin Shu'bah saying: "Tell me of something that you heard from the Messenger of Allâh ﷺ." He said: "When the Messenger of Allâh ﷺ finished praying, he would say: '*Lâ ilâha illallâh waḥdahu lâ sharîka lah, lahul-mulk wa lahul-ḥamd wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mâni' limâ a'ṭaita wa*

١٣٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْتُهُ مِنْ عَبْدَةَ بْنِ لُبَابَةَ وَسَمِعْتُهُ مِنْ عَبْدِ الْمَلِكِ بْنِ أَعْيَنَ كِلَاهُمَا سَمِعَهُ مِنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: كَتَبَ مُعَاوِيَةُ إِلَى الْمُغِيرَةِ بْنِ شُعْبَةَ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَضَى الصَّلَاةَ قَالَ: «لَا إِلَٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ

lâ mu'tîa limâ mana'ta wa lâ yanfa'u dhâl-jaddi minka al-jadd. (There is none worthy of worship except Allâh alone with no partner or associate. His is the Dominion and to Him be all praise, and He is able to do all things. O Allâh, none can withhold what You have given and none can give what You have withheld, and no wealth or fortune can benefit anyone for from You comes all wealth and fortune).'" (*Ṣaḥîḥ*)

الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

تخريج: أخرجه البخاري، الأذان، باب الذكر بعد الصلوٰة، ح:٨٤٤، ومسلم، المساجد، باب استحباب الذكر بعد الصلوٰة وبيان صفته، ح:٥٩٣/١٣٨ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٢٦٤.

1343. It was narrated that Warrâd said: "Al-Mughîrah bin Shu'bah wrote to Mu'âwiyah (saying) that the Messenger of Allâh ﷺ used to say following every prayer, after the *Taslîm*: '*Lâ ilâha illallâh waḥdahu lâ sharîka lah, lahul-mulk wa lahul-ḥamd wa huwa 'ala kulli shay'in qadîr. Allâhumma lâ mâni' limâ a'ṭaita wa lâ mu'tîa limâ mana'ta wa lâ yanfa'u dhâl-jaddi minka al-jadd* (There is none worthy of worship except Allâh alone with no partner or associate. His is the Dominion and to Him be all praise, and He is able to do all things. O Allâh, none can withhold what You have given and none can give what You have withheld, and no wealth or fortune can benefit anyone for from You comes all wealth and fortune).'" (*Ṣaḥîḥ*)

١٣٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْمُسَيَّبِ أَبِي الْعَلَاءِ عَنْ وَرَّادٍ قَالَ: كَتَبَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِلَى مُعَاوِيَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ دُبُرَ الصَّلَاةِ إِذَا سَلَّمَ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ اللَّهُمَّ! لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ».

تخريج: [**صحيح**] انظر الحديث السابق، وهذا طرف منه، وهو في الكبرٰى، ح:١٢٦٥.

Chapter 86. How Many Times Is That To Be Said?

(المعجم ٨٦) - كَمْ مَرَّةً يَقُولُ ذَلِكَ (التحفة ٥٣٩)

1344. It was narrated from Warrâd that Mu'âwiyah wrote to Al-Mughîrah asking him to write him a *Hadîth* that he had heard from the Messenger of Allâh ﷺ. Al-Mughîrah wrote to him (saying): "I heard him say, when he finished the prayer: *'Lâ ilâha illallâh wahdahu lâ sharîka lah, lahul-mulk wa lahul-hamd wa huwa 'ala kulli shay'in qadîr* (There is none worthy of worship except Allâh alone with no partner or associate. His is the Dominion and to Him be all praise, and He is able to do all things)' three times." (*Da'îf*)

١٣٤٤ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ الْمُجَالِدِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا الْمُغِيرَةُ وَذَكَرَ آخَرَ؛ ح وَأَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا غَيْرُ وَاحِدٍ مِنْهُمُ الْمُغِيرَةُ عَنِ الشَّعْبِيِّ عَنْ وَرَّادٍ كَاتِبِ الْمُغِيرَةِ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَى الْمُغِيرَةِ أَنِ اكْتُبْ إِلَيَّ بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ فَكَتَبَ إِلَيْهِ الْمُغِيرَةُ: إِنِّي سَمِعْتُهُ يَقُولُ عِنْدَ انْصِرَافِهِ مِنَ الصَّلَاةِ: «لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» ثَلَاثَ مَرَّاتٍ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:١٢٦٦ * مغيرة بن مقسم مدلس كما قال النسائي (سير أعلام النبلاء:٧/ ٧٤) وغيره، ولم أجد تصريح سماعه، وأصل الحديث متفق عليه، البخاري، ح:٨٤٤، ومسلم، ح:٥٩٣ بدون زيادة "ثلاث مرات"، وهو المحفوظ.

Chapter 87. Another Kind Of Remembrance After The *Taslîm*

(المعجم ٨٧) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ بَعْدَ التَّسْلِيمِ (التحفة ٥٤٠)

1345. It was narrated from 'Âishah that when the Messenger of Allâh ﷺ sat in a gathering or prayed, he said some words, and 'Âishah asked him about those words. He said: "If he has spoken some good words (and he says this statement of remembrance), it will be a seal for them to preserve them until the Day of Resurrection, and if he has said something other than that, it (these words) will be an expiation for him: *'Subhânak Allâhumma wa*

١٣٤٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ مَنْصُورُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا خَلَّادُ بْنُ سُلَيْمَانَ قَالَ أَبُو سَلَمَةَ: - وَكَانَ مِنَ الْخَائِفِينَ - عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا جَلَسَ مَجْلِسًا أَوْ صَلَّى تَكَلَّمَ بِكَلِمَاتٍ فَسَأَلَتْهُ عَائِشَةُ عَنِ الْكَلِمَاتِ فَقَالَ: «إِنْ تَكَلَّمَ بِخَيْرٍ كَانَ

bi ḥamdika, astaghfiruka wa atûbu ilayk (Glory and praise be to You, O Allâh, I seek Your forgiveness and I repent to You).'" (*Ḥasan*)

طَابِعًا عَلَيْهِنَّ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنْ تَكَلَّمَ بِغَيْرِ ذٰلِكَ كَانَ كَفَّارَةً لَهُ سُبْحَانَكَ اللَّهُمَّ! وَبِحَمْدِكَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ».

تخريج: [إسناده حسن] أخرجه أحمد:٦/٧٧ عن أبي سلمة الخزاعي به، وهو في الكبرٰى، ح:١٢٦٧.

Comments:

1. This supplication is called the atonement of assembly. It should, therefore, be recited after every assembly or gathering.
2. "Shall become a seal" means they will make the reward of these good words long-abiding, and shall be a guarantee of their acceptance (by Allâh), and shall not allow them to go waste.

Chapter 88. Another Kind Of Remembrance And Supplication After The *Taslîm*

(المعجم ٨٨) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ وَالدُّعَاءِ بَعْدَ التَّسْلِيمِ (التحفة ٥٤١)

1346. 'Âishah said: "A Jewish woman entered unto me and said: 'The torment of the grave is because of urine.' I said: 'You are lying.' She said: 'No, it is true; we cut our skin and clothes because of it.' The Messenger of Allâh ﷺ went out to pray and our voices became loud. He said: 'What is this?' So I told him what she had said. He said: 'She spoke the truth.' After that day he never offered any prayer but he said, following the prayer: '*Rabba Jibrîl wa Mîkâ'îl wa Isrâfîl, a'idhnî min ḥarrin-nâr wa 'adhâbil-qabr* (Lord of Jibrîl, Mîkâ'îl and Isrâfîl, grant me refuge from the heat of the Fire and the torment of the grave).'" (*Ḥasan*)

١٣٤٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا قُدَامَةُ عَنْ جَسْرَةَ قَالَتْ: حَدَّثَتْنِي عَائِشَةُ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَتْ عَلَيَّ امْرَأَةٌ مِنَ الْيَهُودِ فَقَالَتْ: إِنَّ عَذَابَ الْقَبْرِ مِنَ الْبَوْلِ، فَقُلْتُ: كَذَبْتِ. فَقَالَتْ: بَلَى إِنَّا لَنَقْرِضُ مِنْهُ الْجِلْدَ وَالثَّوْبَ فَخَرَجَ رَسُولُ اللهِ ﷺ إِلَى الصَّلَاةِ وَقَدِ ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ: «مَا هٰذَا؟» فَأَخْبَرْتُهُ بِمَا قَالَتْ، فَقَالَ: «صَدَقَتْ» فَمَا صَلَّى بَعْدَ يَوْمَئِذٍ صَلَاةً إِلَّا قَالَ فِي دُبُرِ الصَّلَاةِ: «رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ أَعِذْنِي مِنْ حَرِّ النَّارِ وَعَذَابِ الْقَبْرِ».

تخريج: [إسناده حسن] أخرجه أحمد:٦/ ٦١ عن يعلى بن عبيد قال: حدثنا قدامة يعني ابن عبدالله العامري به، وهو في الكبرٰى، ح:١٢٦٨ * قدامة حسن الحديث روى عنه يحيى القطان، والجماعة، ووثقه ابن حبان * جسرة، حديثها حسن(نيل المقصود، ح:٣٥٦٨).

Chapter 89. Another Kind Of Supplication After Finishing The Prayer

(المعجم ٨٩) - نَوْعٌ آخَرُ مِنَ الذِّكْرِ عِنْدَ الانْصِرَافِ مِنَ الصَّلَاةِ (التحفة ٥٤٢)

1347. It was narrated from 'Aṭâ' bin Abî Marwân, from his father, that Ka'b swore to him: "By Allâh Who parted the sea for Mûsâ, we find in the Tawrah that when Dâwûd, the Prophet of Allâh, finished his prayer, he would say: *'Allâhumma Aṣliḥ lî dîniya-lladhî ja'altahu lî 'iṣmatan wa aṣliḥ lî dunyâya-llatî ja'alta fîhâ ma'âshî, Allâhumma innî a'ûdhu biriḍâka min sakhaṭika wa a'ûdhu bi'afwika min naqmatika wa a'ûdhu bika minka, lâ mâni'a limâ a'ṭaita wa lâ mu'ṭiya limâ man'ata wa lâ yanfa'u dhal-jaddi minkal-jadd..* (O Allâh, set straight my religious commitment that You have made a protection for me, and set straight my worldly affairs which You have made a means of my livelihood. O Allâh, I seek refuge in Your pleasure from Your wrath, and I seek refuge in Your forgiveness from Your punishment, and I seek refuge in You from You. None can withhold what You have given and none can give what You have withheld, and no wealth or fortune can avail the man of wealth and fortune before You.)'" He said: "And Ka'b told me that Ṣuhaib told him that Muḥammad ﷺ used to say (these words) when he had finished praying." (*Ḥasan*)

١٣٤٧ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَطَاءِ بْنِ أَبِي مَرْوَانَ، عَنْ أَبِيهِ: أَنَّ كَعْبًا حَلَفَ لَهُ: بِاللَّهِ الَّذِي فَلَقَ الْبَحْرَ لِمُوسَى إِنَّا لَنَجِدُ فِي التَّوْرَاةِ أَنَّ دَاوُدَ نَبِيَّ اللهِ ﷺ كَانَ إِذَا انْصَرَفَ مِنْ صَلَاتِهِ قَالَ: اللَّهُمَّ! أَصْلِحْ لِي دِينِيَ الَّذِي جَعَلْتَهُ لِي عِصْمَةً، وَأَصْلِحْ لِي دُنْيَايَ الَّتِي جَعَلْتَ فِيهَا مَعَاشِي، اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَأَعُوذُ بِعَفْوِكَ مِنْ نَقْمَتِكَ وَأَعُوذُ بِكَ مِنْكَ، لَا مَانِعَ لِمَا أَعْطَيْتَ وَلَا مُعْطِيَ لِمَا مَنَعْتَ وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ قَالَ: وَحَدَّثَنِي كَعْبٌ: أَنَّ صُهَيْبًا حَدَّثَهُ أَنَّ مُحَمَّدًا ﷺ كَانَ يَقُولُهُنَّ عِنْدَ انْصِرَافِهِ مِنْ صَلَاتِهِ.

تخريج: [إسناده حسن] أخرجه ابن خزيمة في صحيحه، ح:٧٤٥ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:١٢٦٩، وصححه ابن حبان، ح:٥٤١، وله شواهد * كعب الأحبار حسن الحديث، وباقي السند صحيح.

Comments:

The "*Tawrah*" here refers to was revealed among the earlier Prophets' and not the book of Mûsâ per se.

Chapter 90. Seeking Refuge With Allâh Following Every Prayer

(المعجم ٩٠) - **بَابُ التَّعَوُّذِ فِي دُبُرِ الصَّلَاةِ** (التحفة ٥٤٣)

1348. It was narrated that Muslim bin Abî Bakrah said: "My father used to say following every prayer: '*Allâhumma innî a'ûdhu bika min al-kufri wal-faqri wa 'adhâbil-qabr.* (O Allâh, I seek refuge with You from *Kufr*, poverty and the torment of the grave)' and I used to say them (these words). My father said: 'O my son, from whom did you learn this?' I said: 'From you.' He said: 'The Messenger of Allâh ﷺ used to say them following the prayer.'" (*Hasan*)

١٣٤٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُثْمَانَ الشَّحَّامِ، عَنْ مُسْلِمِ ابْنِ أَبِي بَكْرَةَ قَالَ: كَانَ أَبِي يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ وَعَذَابِ الْقَبْرِ، فَكُنْتُ أَقُولُهُنَّ، فَقَالَ أَبِي: أَيْ بُنَيَّ عَمَّنْ أَخَذْتَ هٰذَا؟ قُلْتُ: عَنْكَ، قَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُهُنَّ فِي دُبُرِ الصَّلَاةِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٥/٣٦، ٣٩، ٤٤ من حديث عثمان الشحام به، وهو في الكبرٰى، ح: ١٢٧٠.

Comments:

One should make a habit of seeking refuge from poverty. Superiority dwells in that kind of poverty in which the heart is self-sufficient. Even then to supplicate for poverty is not appropriate.

Chapter 91. The Number Of *Tasbîhs* After The *Taslîm*

(المعجم ٩١) - **عَدَدُ التَّسْبِيحِ بَعْدَ التَّسْلِيمِ** (التحفة ٥٤٤)

1349. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'There are two qualities which no Muslim person attains but he will enter Paradise, and they are easy, but those who do them are few.' The Messenger of Allâh ﷺ said: 'The five daily prayers: After each

١٣٤٩ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَلَّتَانِ لَا يُحْصِيهِمَا رَجُلٌ مُسْلِمٌ إِلَّا دَخَلَ الْجَنَّةَ وَهُمَا يَسِيرٌ، وَمَنْ يَعْمَلُ بِهِمَا قَلِيلٌ»، قَالَ: قَالَ

prayer one of you glorifies Allâh ten times and praises Him ten times and magnifies Him ten times, which makes one hundred and fifty on the tongue and one thousand and five hundred in the balance.' And I saw the Messenger of Allâh ﷺ counting them on his hand. 'And when one of you retires to his bed he says the *Tasbîḥ*[1] thirty-three times and the *Taḥmîd*[2] thirty-three times and the *Takbîr* thirty-four times, that is one hundred on the tongue and one thousand in the Balance.' The Messenger of Allâh ﷺ said: "Which of you can do two thousand and five hundred good deeds in a day and a night?" It was said: "O Messenger of Allâh, how can a person not persist in doing that?" He said: "The Shaiṭân comes to one of you when he is praying and says, 'Remember such and such, remember such and such,' or he comes to him when he is in his bed and makes him fall asleep." (***Hasan***)

رَسُولُ اللهِ ﷺ: «الصَّلَوَاتُ الْخَمْسُ يُسَبِّحُ اللهَ أَحَدُكُمْ فِي دُبُرِ كُلِّ صَلَاةٍ عَشْرًا وَيَحْمَدُ عَشْرًا وَيُكَبِّرُ عَشْرًا، فَهِيَ خَمْسُونَ وَمِائَةٌ عَلَى اللِّسَانِ وَأَلْفٌ وَخَمْسُمِائَةٍ فِي الْمِيزَانِ» وَأَنَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَعْقِدُهُنَّ بِيَدِهِ وَإِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ أَوْ مَضْجَعِهِ «يُسَبِّحُ ثَلَاثًا وَثَلَاثِينَ وَيَحْمَدُ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ أَرْبَعًا وَثَلَاثِينَ فَهِيَ مِائَةٌ عَلَى اللِّسَانِ وَأَلْفٌ فِي الْمِيزَانِ» قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَأَيُّكُمْ يَعْمَلُ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ أَلْفَيْنِ وَخَمْسَمِائَةِ سَيِّئَةٍ» قِيلَ: يَا رَسُولَ اللهِ! وَكَيْفَ لَا يُحْصِيهِمَا؟ فَقَالَ: «إِنَّ الشَّيْطَانَ يَأْتِي أَحَدَكُمْ وَهُوَ فِي صَلَاتِهِ فَيَقُولُ: اذْكُرْ كَذَا اذْكُرْ كَذَا أَوْ يَأْتِيهِ عِنْدَ مَنَامِهِ فَيُنِيمُهُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الأدب، باب: في التسبيح عند النوم، ح:٥٠٦٥، والترمذي، ح:٣٤١٠، وابن ماجه، ح:٩٢٦ من حديث عطاء بن السائب به، وصححه ابن حبان، ح:٢٣٤٣، وهو في الكبرى، ح:١٢٧١ * حماد هو ابن زيد، وسمع من عطاء بن السائب قبل اختلاطه.

Comments:

Allâh's Messenger ﷺ has told the truth. Such an easy task is completed within a few minutes. But due to the intrigues of Satan, only rarely and scarcely people act upon it. "And few are truly grateful among My servants.' (*Surah Saba* 34: 13)

[1] *Tasbîh*: glorifying Allâh by saying "*Subhân-Allâh* (Glory be to Allâh)"

[2] *Taḥmîd*: praising Allâh by saying "*Al-ḥamdu lillâh* (Praise be to Allâh)"

Chapter 92. Another Number Of Times To Recite The *Tasbîḥ*

(المعجم ٩٢) - نَوْعٌ آخَرُ مِنْ عَدَدِ التَّسْبِيحِ
(التحفة ٥٤٥)

1350. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allâh ﷺ said: 'There are statements of remembrance following the prayer of which the one who says them will never be deprived of the reward: Glorifying Allâh thirty-three times following each prayer, and praising Him thirty-three times, and magnifying Him thirty-four times.'" (*Ṣaḥîḥ*)

١٣٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ عَنْ أَسْبَاطَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ قَيْسٍ عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مُعَقِّبَاتٌ لَا يَخِيبُ قَائِلُهُنَّ: يُسَبِّحُ اللهَ فِي دُبُرِ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَيَحْمَدُهُ ثَلَاثًا وَثَلَاثِينَ وَيُكَبِّرُهُ أَرْبَعًا وَثَلَاثِينَ».

تخريج: أخرجه مسلم، المساجد، باب استحباب الذكر بعد الصلوة وبيان صفته، ح:٥٩٦/ ١٤٥ من حديث أسباط بن محمد به، وهو في الكبرٰى، ح:١٢٧٢.

Comments:

"Never be deprived of the reward" means in whatever way he recites, he surely gets the reward, even if he becomes a little heedless, or it perhaps means that he shall surely enter Paradise.

Chapter 93. Another Number For The *Tasbîḥ*

(المعجم ٩٣) - نَوْعٌ آخَرُ مِنْ عَدَدِ التَّسْبِيحِ
(التحفة ٥٤٦)

1351. It was narrated that Zaid bin Thâbit said: "They were commanded to say the *Tasbîḥ* thirty-three times following the prayer, and to say the *Taḥmîd* thirty-three times, and to say the *Takbîr* thirty-four times, then a man from among the Anṣâr was told in a dream: 'Did the Messenger of Allâh ﷺ command you to say the *Tasbîḥ* thirty-three times following the prayer, and to say the *Taḥmîd* thirty-three times,

١٣٥١ - أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التِّرْمِذِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ إِدْرِيسَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ كَثِيرِ بْنِ أَفْلَحَ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: أُمِرُوا أَنْ يُسَبِّحُوا دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَيَحْمَدُوا ثَلَاثًا وَثَلَاثِينَ، وَيُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ فَأُتِيَ رَجُلٌ مِنَ الْأَنْصَارِ فِي مَنَامِهِ فَقِيلَ لَهُ: أَمَرَكُمْ رَسُولُ اللهِ ﷺ أَنْ

and to say the *Takbîr*[1] thirty-four times?' He said: 'Yes.' 'Instead of that, say each one twenty-five times, and include the *Tahlîl*[2] among them.' The next morning he came to the Messenger of Allâh ﷺ and told him about that, and he said: 'Do that.'" (*Hasan*)

تُسَبِّحُوا دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدُوا ثَلَاثًا وَثَلَاثِينَ، وَتُكَبِّرُوا أَرْبَعًا وَثَلَاثِينَ؟ قَالَ: نَعَمْ، قَالَ: فَاجْعَلُوهَا خَمْسًا وَعِشْرِينَ وَاجْعَلُوا فِيهَا التَّهْلِيلَ فَلَمَّا أَصْبَحَ أَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ: «اجْعَلُوهَا كَذٰلِكَ».

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب منه [في فضل التسبيح والتحميد ... الخ]، ح:٣٤١٣ من حديث هشام بن حسان به، وعنعن، وهو في الكبرى، ح:١٢٧٣، وقال الترمذي: "صحيح"، وصححه ابن خزيمة: ١/ ٣٧٠، ح:٧٥٢، وابن حبان، ح:٢٣٤٠، والحاكم: ١/ ٢٥٣، والذهبي، والحديث الآتي شاهد له.

Comments:

A dream cannot be considered a conclusive proof, because there is no certainty whether it is from Allâh, Most High, or from Satan, or it is merely a product of one's imagination. However, after its authentication by the Prophet ﷺ, it is conclusive evidence, because it has now been ascertained that it is from Allâh, Most High. Therefore, it is also now a command of the Messenger of Allâh ﷺ.

1352. It was narrated from Ibn 'Umar that a man saw in a dream that it was said to him: "What does your Prophet ﷺ command you to do?" He said: "He commanded us to say *Tasbîḥ* thirty-three times following the prayer, and to say the *Taḥmîd* thirty-three times, and to say the *Takbîr* thirty-four times, and that makes one hundred." He said: "Say the *Tasbîḥ* twenty-five times and say the *Taḥmîd* twenty-five times and say the *Takbîr* twenty-five times, and say the *Tahlîl* twenty-five times, and that will make one hundred." The

١٣٥٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْكَرِيمِ أَبُو زُرْعَةَ الرَّازِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْفُضَيْلِ ابْنِ عِيَاضٍ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا رَأَى فِيمَا يَرَى النَّائِمُ قِيلَ لَهُ: بِأَيِّ شَيْءٍ أَمَرَكُمْ نَبِيُّكُمْ ﷺ؟ قَالَ: أَمَرَنَا أَنْ نُسَبِّحَ ثَلَاثًا وثَلَاثِينَ وَنَحْمَدَ ثَلَاثًا وَثَلَاثِينَ وَنُكَبِّرَ أَرْبَعًا وَثَلَاثِينَ فَتِلْكَ مِائَةٌ قَالَ: سَبِّحُوا خَمْسًا وَعِشْرِينَ، وَاحْمَدُوا خَمْسًا وَعِشْرِينَ، وَكَبِّرُوا خَمْسًا

[1] *Takbîr*: magnifying Allâh by saying "*Allahu Akbar* (Allâh is Greatest)"

[2] *Tahlîl*: saying *Lâ ilâha illallâh* (there is none worthy of worship except Allâh)

following morning he told the Prophet ﷺ about that, and the Messenger of Allâh ﷺ said: "Do what the Anṣârî said." (*Ḥasan*)

وَعِشْرِينَ، وَهَلِّلُوا خَمْسًا وَعِشْرِينَ، فَتِلْكَ مِائَةٌ. فَلَمَّا أَصْبَحَ ذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «افْعَلُوا كَمَا قَالَ الْأَنْصَارِيُّ».

تخريج: [**إسناده حسن**] أخرجه أبونعيم الأصبهاني في حلية الأولياء:٨/٢٩٩، ٣٠٠ من حديث أحمد بن عبدالله بن يونس به، وهو في الكبرٰى، ح:١٢٧٤، والحديث السابق شاهد له.

Chapter 94. Another Number For The *Tasbîḥ*

(المعجم ٩٤) - نَوْعٌ آخَرُ مِنْ عَدَدِ التَّسْبِيحِ (التحفة ٥٤٧)

1353. It was narrated that Juwayriyah bint Al-Ḥâri<u>th</u> said that the Prophet ﷺ passed by her while she was in the *Masjid*, supplicating, then he passed by her again when it was almost midday. He said to her: "Are you still here?" She said: "Yes." He said: "Shall I not teach you some words which you can say? '*Subhân Allâh 'adada khalqihi, subhân Allâh 'adada khalqihi, subhân Allâh 'adada khalqihi; subhân Allâh riḍâ nafsihi, subhân Allâh riḍâ nafsihi, subhân Allâh riḍâ nafsihi; Subhân Allâh zinata 'arshihi, Subhân Allâh zinata 'arshihi, Subhân Allâh zinata 'arshihi; Subhân Allâh midâda kalamâtihi, Subhân Allâh midâda kalamâtihi, Subhân Allâh midâda kalamâtihi* (Glory be to Allâh the number of His creation, glory be to Allâh the number of His creation, glory be to Allâh the number of His creation: glory be to Allâh as much as pleases Him, glory be to Allâh as much as pleases Him, glory be to Allâh as much as pleases Him; glory be to Allâh the weight of His

١٣٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ مَوْلَى آلِ طَلْحَةَ قَالَ: سَمِعْتُ كُرَيْبًا عَنِ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ بِنْتِ الْحَارِثِ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَيْهَا وَهِيَ فِي الْمَسْجِدِ تَدْعُو ثُمَّ مَرَّ بِهَا قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَقَالَ لَهَا: «مَا زِلْتِ عَلَى حَالِكِ؟» قَالَتْ: نَعَمْ. قَالَ: «أَلَا أُعَلِّمُكِ - يَعْنِي - كَلِمَاتٍ تَقُولِينَهُنَّ: سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ سُبْحَانَ اللهِ عَدَدَ خَلْقِهِ، سُبْحَانَ اللهِ رِضَا نَفْسِهِ سُبْحَانَ اللهِ رِضَا نَفْسِهِ سُبْحَانَ اللهِ رِضَا نَفْسِهِ، سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ سُبْحَانَ اللهِ زِنَةَ عَرْشِهِ، سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللهِ مِدَادَ كَلِمَاتِهِ».

throne, glory be to Allâh the weight of His throne, glory be to Allâh the weight of His throne; glory be to Allâh the number of His words, glory be to Allâh the number of His words, glory be to Allâh the number of His words)." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الذكر والدعاء، باب التسبيح أول النهار وعند النوم، ح: ٢٧٢٦ من حديث محمد بن عبدالرحمٰن به، وهو في الكبرٰى، ح: ١٢٧٥ .

Chapter 95. Another Kind

(المعجم ٩٥) - نَوْعٌ آخَرُ (التحفة ٥٤٨)

1354. It was narrated that Ibn 'Abbâs said: "Some poor people came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, the rich pray as we pray, and they fast as we fast, but they have wealth that they give in charity and with which they free slaves.' The Prophet ﷺ said: 'If you pray and say *Subhân-Allâh* thirty-three times, *Al-ḥamdu lillâh* thirty-three times and *Allâh Abkar* thirty-four times, and *Lâ ilâha illallâh* ten times, they you will catch up with those who went ahead of you, and will go ahead of those who come after you." (*Ḍa'îf*)

١٣٥٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَتَّابٌ - هُوَ ابْنُ بَشِيرٍ - عَنْ خُصَيْفٍ عَنْ عِكْرِمَةَ وَمُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ الْفُقَرَاءُ إِلَى رَسُولِ اللهِ ﷺ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّ الْأَغْنِيَاءَ يُصَلُّونَ كَمَا نُصَلِّي وَيَصُومُونَ كَمَا نَصُومُ وَلَهُمْ أَمْوَالٌ يَتَصَدَّقُونَ بِهَا وَيُعْتِقُونَ، فَقَالَ النَّبِيُّ ﷺ: «إِذَا صَلَّيْتُمْ فَقُولُوا: سُبْحَانَ اللهِ ثَلَاثًا وَثَلَاثِينَ، وَالْحَمْدُ لِلَّهِ ثَلَاثًا وَثَلَاثِينَ، وَاللَّهُ أَكْبَرُ ثَلَاثًا وَثَلَاثِينَ، وَلَا إِلَهَ إِلَّا اللهُ عَشْرًا، فَإِنَّكُمْ تُدْرِكُونَ بِذٰلِكَ مَنْ سَبَقَكُمْ وَتَسْبِقُونَ مَنْ بَعْدَكُمْ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الصلٰوة، باب ماجاء في التسبيح في أدبار الصلٰوة، ح: ٤١٠ عن علي بن حجر به، وقال: "حسن غريب"، وهو في الكبرٰى، ح: ١٢٧٦ * خصيف بن عبدالرحمن ليس بالقوي كما قال النسائي في كتاب الضعفاء والمتروكين: ١٧٧، وأصل الحديث صحيح بدون التعشير والتهليل.

Chapter 96. Another Kind

(المعجم ٩٦) - نَوْعٌ آخَرُ (التحفة ٥٤٩)

1355. It was narrated that Abû Hurairah said: "The Messenger of

١٣٥٥ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنِي أَبِي

Allâh ﷺ said: 'Whoever says the *Tasbîḥ* one hundred times following the morning prayer, and the *Tahlîl* one hundred times, he will be forgiven his sins even if they are like the foam of the sea.'" (*Ḍa'îf*)

قَالَ: حَدَّثَنِي إِبْرَاهِيمُ - يَعْنِي ابْنَ طَهْمَانَ - عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي عَلْقَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَبَّحَ فِي دُبُرِ صَلَاةِ الْغَدَاةِ مِائَةَ تَسْبِيحَةٍ وَهَلَّلَ مِائَةَ تَهْلِيلَةٍ غُفِرَ لَهُ ذُنُوبُهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ».

تخريج: [**إسناده ضعيف**] وهو في الكبرى، ح:١٢٧٧ * أبوالزبير عنعن تقدم، ح:٥٩٤.

Comments:

This is the magnanimity and generosity of the Most Generous that He bestows such a great reward for a small act. It might also mean that one should abide by this practice forever, and that one should not at all abandon it. Now, it will be a very difficult task. Only one who possesses sincere and strong Faith can consistently do it.

Chapter 97. Counting The *Tasbîḥ* On One's Fingers

(المعجم ٩٧) - **بَابُ عَقْدِ التَّسْبِيحِ** (التحفة ٥٥٠)

1356. It was narrated that 'Abdullâh bin 'Amr said: "I saw the Messenger of Allâh ﷺ counting *Tasbîḥ* on his fingers." (*Ṣaḥîḥ*)

١٣٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ وَالْحُسَيْنُ بْنُ مُحَمَّدٍ [الذَّارِعُ] - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَعْقِدُ التَّسْبِيحَ.

تخريج: [**صحيح**] أخرجه الترمذي، الدعوات، باب منه [في فضل التسبيح والتحميد . . . الخ]، ح:٣٤١١ عن محمد بن عبدالأعلى به، وقال: "حسن غريب"، وهو في الكبرى، ح:١٢٧٨، ورواه شعبة عند الحاكم:١/٥٤٧ وغيره، وقال الذهبي: "صحيح"، وهو في نيل المقصود، ح:١٥٠٢.

Chapter 98. Not Wiping One's Forehead After Saying The *Taslîm*

(المعجم ٩٨) - **بَابُ تَرْكِ مَسْحِ الْجَبْهَةِ بَعْدَ التَّسْلِيمِ** (التحفة ٥٥١)

1357. It was narrated that Abû

١٣٥٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ:

حَدَّثَنَا بَكْرٌ - وَهُوَ ابْنُ مُضَرَ - عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُجَاوِرُ فِي الْعَشْرِ الَّذِي فِي وَسَطِ الشَّهْرِ فَإِذَا كَانَ مِنْ حِينَ يَمْضِي عِشْرُونَ لَيْلَةً وَيَسْتَقْبِلُ إِحْدَى وَعِشْرِينَ يَرْجِعُ إِلَى مَسْكَنِهِ وَيَرْجِعُ مَنْ كَانَ يُجَاوِرُ مَعَهُ، ثُمَّ أَنَّهُ أَقَامَ فِي شَهْرٍ جَاوَرَ فِيهِ تِلْكَ اللَّيْلَةَ الَّتِي كَانَ يَرْجِعُ فِيهَا، فَخَطَبَ النَّاسَ فَأَمَرَهُمْ بِمَا شَاءَ اللهُ ثُمَّ قَالَ: «إِنِّي كُنْتُ أُجَاوِرُ هٰذِهِ الْعَشْرَ ثُمَّ بَدَا لِي أَنْ أُجَاوِرَ هٰذِهِ الْعَشْرَ الْأَوَاخِرَ فَمَنْ كَانَ اعْتَكَفَ مَعِيَ فَلْيَثْبُتْ فِي مُعْتَكَفِهِ وَقَدْ رَأَيْتُ هٰذِهِ اللَّيْلَةَ فَأُنْسِيتُهَا فَالْتَمِسُوهَا فِي الْعَشْرِ الْأَوَاخِرِ فِي كُلِّ وِتْرٍ وَقَدْ رَأَيْتُنِي أَسْجُدُ فِي مَاءٍ وَطِينٍ» قَالَ أَبُو سَعِيدٍ: فَمُطِرْنَا لَيْلَةَ إِحْدَى وَعِشْرِينَ فَوَكَفَ الْمَسْجِدُ فِي مُصَلَّى رَسُولِ اللهِ ﷺ فَنَظَرْتُ إِلَيْهِ وَقَدِ انْصَرَفَ مِنْ صَلَاةِ الصُّبْحِ وَوَجْهُهُ مُبْتَلٌّ مِنْ مَاءٍ وطِينٍ.

Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ used to observe *I'tikâf* during the middle ten days of the month, and after the twentieth (day of the month), he would come out on the twenty-first and go back to his home, and those who were observing *I'tikâf* with him would go back like him. Then he stayed one month on the night when he used to go back home, and he addressed the people and enjoined upon them whatever Allâh willed. Then he said: 'I used to observe *I'tikâf* during these ten days, then I decided to spend the last ten days in *I'tikâf*. So whoever was observing *I'tikâf* with me, let him stay in his place of *I'tikâf*, for I was shown this night (*Lailatul Qadr*), then I was caused to forget it, so seek it during the last ten nights on the odd-numbered nights. And I saw myself prostrating in water and mud.'" Abû Sa'eed said: "It rained on the night of the twenty-first, and the roof of the *Masjid* leaked over the place where the Messenger of Allâh ﷺ used to pray. I looked at him when he had finished praying *Subh* and his face was wet with water and mud." (*Sahîh*)

تخريج: [**صحيح**] تقدم، ح:١٠٩٦، وهو في الكبرى، ح:١٢٧٩ .

Comments:

1. *Lailatul Qadr* - the Night of Divine Decree was shown to the Prophet ﷺ in a dream occurring on a specific night. But according to the other narrations, it slipped his mind due to some people's quarrelling, he ﷺ merely remembered one of its signs that "I had been prostrating in mud". But it should be remembered that this sign was only for that year and not forever. This is because Allâh's Messenger ﷺ has indicated some more signs, on other occasions. Therefore, this night shifts itself every year, but remains, invariably, among the last ten odd nights (of the month of Ramadan).

2. After finishing the prayer, one may wipe one's forehead, etc., if it is soiled with earth or any other thing during prostration to clean it. Consequently, the peril of hypocrisy will not remain. In the above-mentioned narrations, the Prophet ﷺ had just pronounced the final peace greeting.

Chapter 99. The *Imâm* Sitting In The Place Where He Prayed After The *Taslîm*

(المعجم ٩٩) - **بَابُ قُعُودِ الإِمَامِ فِي مُصَلَّاهُ بَعْدَ التَّسْلِيمِ** (التحفة ٥٥٢)

1358. It was narrated that Jâbir bin Samurah said: "When the Messenger of Allâh ﷺ prayed *Fajr*, he would sit in the place where he had prayed until the sun rose." (*Saḥîḥ*)

١٣٥٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ ابْنِ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى الْفَجْرَ قَعَدَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ.

تخريج: أخرجه مسلم، المساجد، باب فضل الجلوس في مصلاه بعد الصبح وفضل المساجد، ح: ٦٧٠/٢٨٧ عن قتيبة به، وهو في الكبرى، ح: ١٢٨٠.

1359. It was narrated that Simâk bin Ḥarb said: "I said to Jâbir bin Samurah: 'Did you use to sit with the Messenger of Allâh ﷺ?' He said: 'Yes. When the Messenger of Allâh ﷺ had prayed *Fajr*, he would sit in the place where he had prayed until the sun rose, and his Companions would talk and remember things from the time of *Jâhiliyyah* and recite poetry, and they would laugh and he would smile.'" (*Saḥîḥ*)

١٣٥٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا زُهَيْرٌ، وَذَكَرَ آخَرَ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لِجَابِرِ بْنِ سَمُرَةَ كُنْتَ تُجَالِسُ رَسُولَ اللهِ ﷺ؟ قَالَ: نَعَمْ، كَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى الْفَجْرَ جَلَسَ فِي مُصَلَّاهُ حَتَّى تَطْلُعَ الشَّمْسُ فَيَتَحَدَّثُ أَصْحَابُهُ يَذْكُرُونَ حَدِيثَ الْجَاهِلِيَّةِ وَيُنْشِدُونَ الشِّعْرَ وَيَضْحَكُونَ وَيَتَبَسَّمُ.

تخريج: أخرجه مسلم، ح: ٦٧٠ من حديث زهير به (انظر الحديث السابق)، وهو في الكبرى، ح: ١٢٨١.

Comments:

Sitting at the end of the ritual prayer for remembrance and invocations is an agreed upon issue. The prayer-leader should, however, abide by it more in comparison to other worshippers.

Chapter 100. Leaving After Finishing Prayer

(المعجم ١٠٠) - بَابُ الانْصِرَافِ مِنَ الصَّلَاةِ (التحفة ٥٥٣)

1360. It was narrated that As-Suddî said: "I asked Anas bin Mâlik: 'How should I leave after I have prayed – to the right or to the left?' He said: 'I usually saw the Messenger of Allâh ﷺ leave to the right.'" (*Ṣaḥîḥ*)

١٣٦٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ السُّدِّيِّ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ كَيْفَ أَنْصَرِفُ إِذَا صَلَّيْتُ عَنْ يَمِينِي أَوْ عَنْ يَسَارِي؟ قَالَ: أَمَّا أَنَا فَأَكْثَرُ مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَنْصَرِفُ عَنْ يَمِينِهِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز الانصراف من الصلوة عن اليمين والشمال، ح:٧٠٨ عن قتيبة به، وهو في الكبرٰى، ح:١٢٨٢ .

1361. It was narrated that Al-Aswad said: "Abdullâh said: 'No one among you should allow the *Shaiṭân* to give him wrong ideas by making him believe that he can only leave after praying by moving to his right, because I saw the Messenger of Allâh ﷺ usually departing to the left.'" (*Ṣaḥîḥ*)

١٣٦١ - أَخْبَرَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ، عَنِ الْأَسْوَدِ قَالَ: قَالَ عَبْدُ اللهِ: لَا يَجْعَلَنَّ أَحَدُكُمْ لِلشَّيْطَانِ مِنْ نَفْسِهِ جُزْءًا يَرَى أَنَّ حَقًّا عَلَيْهِ أَنْ لَا يَنْصَرِفَ إِلَّا عَنْ يَمِينِهِ، لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ أَكْثَرَ انْصِرَافِهِ عَنْ يَسَارِهِ.

تخريج: أخرجه البخاري، الأذان، باب الانفتال والانصراف عن اليمين الشمال، ح:٨٥٢، ومسلم، صلوة المسافرين، باب جواز الانصراف من الصلوة عن اليمين والشمال، ح:٧٠٧ من حديث الأعمش به، وهو في الكبرٰى، ح:١٢٨٣.

1362. It was narrated that 'Âishah said: "I saw the Messenger of Allâh ﷺ drink standing and sitting, and he prayed barefoot and with sandals, and he left (after prayer) to the right and to the left." (*Ṣaḥîḥ*)

١٣٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ، أَنَّ مَكْحُولًا حَدَّثَهُ، أَنَّ مَسْرُوقَ بْنَ الْأَجْدَعِ حَدَّثَهُ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَشْرَبُ قَائِمًا وَقَاعِدًا وَيُصَلِّي حَافِيًا وَمُنْتَعِلًا وَيَنْصَرِفُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ.

تخريج: [صحيح] أخرجه أحمد:٦/٨٧ من طريق آخر عن مكحول به، وهو في الكبرٰى، ح:١٢٨٤، وللحديث شواهد كثيرة.

Chapter 101. The Time When Women Should Depart After Praying

(المعجم ١٠١) - بَابُ الوَقْتِ الَّذِي يَنْصَرِفُ فِيهِ النِّسَاءُ مِنَ الصَّلَاةِ (التحفة ٥٥٤)

1363. It was narrated that 'Âishah said: "Women used to pray *Fajr* with the Messenger of Allâh ﷺ, and when he said the *Taslîm* they would leave, wrapped in their *Mirts*,[1] unrecognizable because of the darkness." (*Sahîh*)

١٣٦٣ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النِّسَاءُ يُصَلِّينَ مَعَ رَسُولِ اللهِ ﷺ الْفَجْرَ، فَكَانَ إِذَا سَلَّمَ انْصَرَفْنَ مُتَلَفِّعَاتٍ بِمُرُوطِهِنَّ فَلَا يُعْرَفْنَ مِنَ الْغَلَسِ.

تخريج: أخرجه البخاري، مواقيت الصلوٰة، باب وقت الفجر، ح:٥٧٨، ومسلم، المساجد، باب استحباب التبكير بالصبح في أول وقتها . . . إلخ، ح:٦٤٥/ ٢٣٠ من حديث الزهري به، وهو في الكبرٰى، ح:١٢٨٥.

Comments:

It follows from this narration that Allâh's Messenger ﷺ usually completed the *Fajr* prayer in lingering darkness (at the time called *Ghalas*). (According to the classical Arabic lexicographers, the term *Ghalas* is applied to the darkness of the last part of the night, when it becomes mixed with the light of dawn, or the beginning of the dawn, until it spreads in the tracts of the horizon). Although performing it in the time of *Asfâr*, when the light of daybreak is more clearly visible, is also permitted.

Chapter 102. The Prohibition Of Leaving Before The *Imâm* After The Prayer

(المعجم ١٠٢) - بَابُ النَّهْيِ عَنْ مُبَادَرَةِ الإِمَامِ بِالانصِرَافِ مِنَ الصَّلَاةِ (التحفة ٥٥٥)

1364. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ led us in prayer one day,

١٣٦٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْمُخْتَارِ بْنِ

[1] *Mirt* a cloaking garment, "Made of wool, sometimes of silk." *An-Nihâyah*

فُلْفُلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «إِنِّي إِمَامُكُمْ فَلَا تُبَادِرُونِي بِالرُّكُوعِ وَلَا بِالسُّجُودِ وَلَا بِالْقِيَامِ وَلَا بِالْانْصِرَافِ، فَإِنِّي أَرَاكُمْ مِنْ أَمَامِي وَمِنْ خَلْفِي» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ رَأَيْتُمْ مَا رَأَيْتُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قُلْنَا: مَا رَأَيْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «رَأَيْتُ الْجَنَّةَ وَالنَّارَ».

then he turned to face us and said: 'I am your *Imâm*, so do not hasten to bow or prostrate or stand or leave before I do. I can see you in front of me and behind me.' Then he said: 'By the One in Whose hand is my soul, if you had seen what I have seen, you would laugh little and weep much.' We said: 'What have you seen, O Messenger of Allâh?' He said: 'Paradise and Hell.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الصلوة، باب تحريم سبق الإمام بركوع أو سجود ونحوهما، ح:٤٢٦ عن علي بن حجر به، وهو في الكبرٰى، ح:١٢٨٦.

Comments:

The prayer-leader should also be a pragmatic and sensible person. He should not sit so long as to deprive people of their business and sustenance. He should be a practically-minded person. He should stay until the worshippers complete the prayers, so that he might not cause hindrance to the prayers of the worshippers.

Chapter 103. The Reward Of One Who Prays With The *Imâm* Until He Leaves

(المعجم ١٠٣) - **بَابُ** [ثَوَابِ] مَنْ صَلَّى مَعَ الإِمَامِ حَتَّى يَنْصَرِفَ

(التحفة ٥٥٦)

١٣٦٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللهِ ﷺ رَمَضَانَ فَلَمْ يَقُمْ بِنَا النَّبِيُّ ﷺ حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ، فَقَامَ بِنَا حَتَّى ذَهَبَ نَحْوٌ مِنْ ثُلُثِ اللَّيْلِ، ثُمَّ كَانَتْ سَادِسَةٌ فَلَمْ يَقُمْ فَلَمَّا كَانَتِ الْخَامِسَةُ

1365. It was narrated that Abû Dharr said: "We fasted Ramaḍân with the Messenger of Allâh ﷺ, and the Prophet ﷺ did not lead us in *Qiyâm* until there were seven days left of the month, then he led us in *Qiyâm* until one-third of the night had passed. Then, when there were six days left, he did not lead us in *Qiyâm*. When there were five days left, he led us in praying *Qiyâm* until half the night had

قَامَ بِنَا حَتَّى ذَهَبَ نَحْوٌ مِنْ شَطْرِ اللَّيْلِ، قُلْنَا: يَا رَسُولَ اللهِ! لَوْ نَفَّلْتَنَا قِيَامَ هٰذِهِ اللَّيْلَةَ قَالَ: «إِنَّ الرَّجُلَ إِذَا صَلَّى مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ حُسِبَ لَهُ قِيَامُ لَيْلَةٍ» قَالَ: ثُمَّ كَانَتِ الرَّابِعَةُ فَلَمْ يَقُمْ بِنَا فَلَمَّا بَقِيَ ثُلُثٌ مِنَ الشَّهْرِ أَرْسَلَ إِلَى بَنَاتِهِ وَنِسَائِهِ وَحَشَدَ النَّاسَ فَقَامَ بِنَا حَتَّى خَشِينَا أَنْ يَفُوتَنَا الْفَلَاحُ، ثُمَّ لَمْ يَقُمْ بِنَا شَيْئًا مِنَ الشَّهْرِ قَالَ دَاوُدُ: قُلْتُ: مَا الْفَلَاحُ؟ قَالَ: السَّحُورُ.

passed. We said: 'O Messenger of Allâh, why don't you lead us in praying *Qiyâm* for the rest of the night?' He said: 'If a man prays with the *Imâm* until he leaves, that will be counted for him as if he spent the whole night in prayer.' Then, when there were four days left, he did not lead us in praying *Qiyâm*. When there were three days left he sent for his daughters and women, and gathered the people, and he led us in praying *Qiyâm* until we feared that we would miss *Al-Falâh*. Then he did not lead us in praying *Qiyâm* for the rest of the month." Dâwûd (one of the narrators) said: I said; "What is *Al-Falâh?*" He said: "*Sahûr*." (*Sahîh*)

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الصلوة، باب: في قيام شهر رمضان، ح:١٣٧٥، والترمذي، الصوم، باب ماجاء في قيام شهر رمضان، ح:٨٠٦، وابن ماجه، إقامة الصلوات، باب ماجاء في قيام شهر رمضان، ح:١٣٢٧ من حديث داود به، وهو في الكبرٰى، ح:١٢٨٧، وقال الترمذي: "حسن صحيح"، وصححه ابن خزيمة، ح:٢٢٠٦، وابن حبان، ح:٩١٩.

Comments:

Allâh's Messenger's ﷺ not performing the *Tarawih* in the succeeding night was due to the fear of it becoming obligatory, as he himself has stated. After his demise, this fear did not remain. The venerable 'Umar ﷺ, therefore, established for it a specific congregation, upon which the entire nation stands agreed. Hence, it is a revived *Sunnah*.

(المعجم ١٠٤) - بَابُ الرُّخْصَةِ لِلْإِمَامِ فِي تَخَطِّي رِقَابِ النَّاسِ (التحفة ٥٥٧)

Chapter 104. Concession Allowing The *Imâm* To Step Over The Necks Of The People

١٣٦٦ - أَخْبَرَنَا أَحْمَدُ بْنُ بَكَّارٍ الْحَرَّانِيُّ

1366. It was narrated that 'Uqbah bin Al-Hârith said: "I prayed *'Asr*

قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ عَمْرِو بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ النَّوْفَلِيِّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعَصْرَ بِالْمَدِينَةِ ثُمَّ انْصَرَفَ يَتَخَطَّى رِقَابَ النَّاسِ سَرِيعًا حَتَّى تَعَجَّبَ النَّاسُ لِسُرْعَتِهِ، فَتَبِعَهُ بَعْضُ أَصْحَابِهِ فَدَخَلَ عَلَى بَعْضِ أَزْوَاجِهِ ثُمَّ خَرَجَ فَقَالَ: «إِنِّي ذَكَرْتُ وَأَنَا فِي الْعَصْرِ شَيْئًا مِنْ تِبْرٍ كَانَ عِنْدَنَا، فَكَرِهْتُ أَنْ يَبِيتَ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ».

with the Prophet ﷺ in Al-Madînah, then he left, stepping over the necks of the people, so quickly that the people were surprised at his haste. He entered unto one of his wives, then he came out and said: 'While I was praying *'Asr*, I remembered some gold that we had, and I did not want it to stay with us overnight, so I ordered that it be distributed.''' (*Sahîh*)

تخريج: أخرجه البخاري، الأذان، باب من صلى بالناس فذكر حاجةً فتخطاهم، ح:٨٥١ من حديث عمر بن سعيد به، وهو في الكبرٰى، ح:١٢٨٨ .

Comments:

This indicates the Prophet's ﷺ selflessness; he was not prepared to allow wealth to stay with him even for the period of a night. May Allâh reward him with the best of rewards. If some thought occurs or bestirs itself in the mind during the prayer, the prayer is not invalidated by it.

Chapter 105. If It Is Said To A Man "Have You Prayed?" Should He Say "No"?

(المعجم ١٠٥) - **بَابٌ**: إِذَا قِيلَ لِلرَّجُلِ هَلْ صَلَّيْتَ هَلْ يَقُولُ لَا؟ (التحفة ٥٥٨)

١٣٦٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ، - وَهُوَ ابْنُ الْحَارِثِ - عَنْ هِشَامٍ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ وَقَالَ: يَا رَسُولَ اللهِ! مَا كِدْتُ أَنْ أُصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ تَغْرُبُ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَوَاللَّهِ! مَا

1367. It was narrated from Jâbir bin 'Abdullâh that on the Day of Al-Khandaq, after the sun had set, 'Umar bin Al-Khattâb started cursing the disbelievers of the Quraish, and said: "O Messenger of Allâh, I was hardly able to pray until the sun set." The Messenger of Allâh ﷺ said: "By Allâh, I did not pray." So we went down with the Messenger of Allâh ﷺ to Buthân. He performed *Wudû'* for prayer and so did we, and he prayed *'Asr* after the sun had set, then he prayed *Maghrib* after that." (*Sahîh*)

صَلَّيْتُهَا» فَنَزَلْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَى بُطْحَانَ فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب من صلى بالناس جماعةً بعد ذهاب الوقت، ح:٥٩٦، ومسلم، المساجد، باب الدليل لمن قال: الصلٰوة الوسطى هي صلٰوة العصر، ح:٦٣١ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:١٢٨٩.

14. The Book Of *Jumu'ah* (Friday Prayer)

(المعجم ١٤) - كتاب الجمعة
(التحفة . . .)

Chapter 1. The Obligation Of *Jumu'ah*

(المعجم ١) - إِيجَابُ الجُمُعَةِ
(التحفة ٥٥٩)

1368. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'We are the last (to come) but will be the foremost on the Day of Resurrection, but they were given the Book before us and we were given it after them. They differed concerning this day which Allâh, the Mighty and Sublime, had prescribed for them and Allâh, the Mighty and Sublime, guided us to" – meaning Friday – "so the people follow us, the Jews the next day and the Christians the day after that.'" (*Sahîh*)

١٣٦٨ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ ح وَابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نَحْنُ الْآخِرُونَ السَّابِقُونَ بَيْدَ أَنَّهُمْ أُوتُوا الْكِتَابَ مِنْ قَبْلِنَا وَأُوتِينَاهُ مِنْ بَعْدِهِمْ، وَهٰذَا الْيَوْمُ الَّذِي كَتَبَ اللهُ عَزَّ وَجَلَّ عَلَيْهِمْ فَاخْتَلَفُوا فِيهِ فَهَدَانَا اللهُ عَزَّ وَجَلَّ لَهُ - يَعْنِي يَوْمَ الْجُمُعَةِ - فَالنَّاسُ لَنَا فِيهِ تَبَعٌ، الْيَهُودُ غَدًا وَالنَّصَارَى بَعْدَ غَدٍ».

تخريج: أخرجه مسلم، الجمعة، باب هداية هذه الأمة ليوم الجمعة، ح:٨٥٥ من حديث سفيان بن عيينة، والبخاري، الجمعة، باب: هل على من لم يشهد الجمعة غسل ... الخ، ح:٨٩٦ من حديث عبدالله بن طاوس عن أبيه به، وهو في الكبرٰى، ح:١٦٥٤ .

Comments:

Evidently, it seems Allâh, Most High, had prescribed the day of Friday for them, specifically for worship. But they did not accept or adopt it. They differed about it. Instead, the Jews chose Saturday and the Christians chose for themselves Sunday; whereas the day of Friday is the most superior.

1369. It was narrated that Hudhaifah said: "The Messenger of Allâh ﷺ said: 'Allâh sent astray from Friday those who came before us, so the Jews had Saturday and

١٣٦٩ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَن أَبِي مَالِكٍ الْأَشْجَعِيِّ، عنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ،

the Christians had Sunday. Then Allâh, the Mighty and Sublime, brought us and guided us to Friday, so there is Friday, Saturday and Sunday, and thus they will follow us on the Day of Resurrection. We are the last of the people of this world but the first on the Day of Resurrection for whom judgment will be passed before all other creatures.'" (*Sahîh*)

وعَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «أَضَلَّ اللهُ عَزَّ وَجَلَّ عَنِ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا، فَكَانَ لِلْيَهُودِ يَوْمُ السَّبْتِ وَكَانَ لِلنَّصَارَى يَوْمُ الْأَحَدِ فَجَاءَ اللهُ عَزَّ وَجَلَّ بِنَا فَهَدَانَا لِيَوْمِ الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسَّبْتَ وَالأَحَدَ وَكَذَلِكَ هُمْ لَنَا تَبَعٌ يَوْمَ الْقِيَامَةِ، وَنَحْنُ الْآخِرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأَوَّلُونَ يَوْمَ الْقِيَامَةِ الْمَقْضِيُّ لَهُمْ قَبْلَ الْخَلَائِقِ».

تخريج: أخرجه مسلم، ح:٨٥٦ (انظر الحديث السابق) عن واصل بن عبدالأعلى به، وهو في الكبرى، ح:١٦٥٢.

1369B . (It was narrated that Abû Hurairah said: "The first *Jumu'ah* to be held, after the *Jumu'ah* that was held with the Messenger of Allâh ﷺ in Makkah, was a *Jumu'ah* in Juwâthâ in Al-Bahrain, a village of 'Abdul-Qais.") (*Sahîh*)

١٣٦٩ب - [أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِنَّ أَوَّلَ جُمُعَةٍ جُمِّعَتْ، بَعْدَ جُمُعَةٍ جُمِّعَتْ مَعَ رَسُولِ اللهِ ﷺ، بِمَكَّةَ، جُمُعَةٌ بِجِوَاثَا بِالْبَحْرَيْنِ قَرْيَةٍ لِعَبْدِ الْقَيْسِ].

تخريج: [إسناده صحيح] وهو في الكبرى، ح:١٦٥٥، وله طريق آخر عند البخاري، ح:٨٩٢، وأبي داود، ح:١٠٦٨ وغيرهما.

Comments:

1. In this narration, instead of Makkah there should have been Madinah, because according to the more correct versions, the *Jumu'ah* (prayer) was started in Madinah. (See *Fath Al-Bârî* No. 892) Even so, the delegation of the tribe of Abd Al-Qais from Bahrain had arrived to meet the Prophet ﷺ in Madinah. Obviously, the *Jumu'ah* must have commenced after it only. And the *Jumu'ah* prayers used to take place in Madinah at that time.
2. Jiwâthâ was a village in Bahrain. This indicates that offering the Friday prayer in a village is permissible. That is to say, if a sizeable number of people are living together, they should perform the *Jumu'ah*. As for the restrictions imposed by the Hanafites (for the validity of the *Jumu'ah*) such as that it

should be a city, that the prescribed legal penalties should have been carried out there, that it should have a ruler in its correct sense, that there should be a judge, etc., - they have no evidence for support for any of them.

Chapter 2. Stern Warning Against Missing *Jumu'ah*

(المعجم ٢) - التَّشْدِيدُ فِي التَّخَلُّفِ عَنِ الْجُمُعَةِ (التحفة ٥٦٠)

1370. It was narrated from Abû Al-Ja'd Aḍ-Ḍamrî – who was a Companion of the Prophet ﷺ – that the Prophet ﷺ said: "Whoever misses three *Jumu'ahs* out of negligence, Allâh will place a seal over his heart." (***Ḥasan***)

١٣٧٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ عُبَيْدَةَ بْنِ سُفْيَانَ الْحَضْرَمِيِّ، عَنْ أَبِي الْجَعْدِ الضَّمْرِيِّ - وَكَانَتْ لَهُ صُحْبَةٌ - عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ ثَلَاثَ جُمَعٍ تَهَاوُنًا بِهَا طَبَعَ اللهُ عَلَى قَلْبِهِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب التشديد في ترك الجمعة، ح:١٠٥٢ من حديث يحيى القطان به، وهو في الكبرٰى، ح:١٦٥٦، وقال الترمذي، (ح:٥٠٠): "حسن"، وصححه ابن خزيمة، ح:١٨٥٧، وابن حبان، ح:٥٥٣،٦٥، ٥٥٤، والحاكم: ١/ ٢٨٠ علٰى شرط مسلم، ووافقه الذهبي.

1370B (It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: 'Whoever misses *Jumu'ah* three times with no cogent excuse, Allâh will place a seal on his heart.'") (***Ḥasan***)

١٣٧٠ب - [أَخْبَرَنَا عَمْرُو بْنُ سَوَّادٍ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ، قَالَ: أَنْبَأَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ أُسَيْدِ بْنِ أَبِي أُسَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَرَكَ الْجُمُعَةَ ثَلَاثًا مِنْ غَيْرِ ضَرُورَةٍ، طَبَعَ اللهُ عَلَى قَلْبِهِ»].

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب: فيمن ترك الجمعة من غير عذر، ح:١١٢٦ من حديث ابن وهب به، وهو في الكبرٰى، ح:١٦٥٧، وصححه البوصيري.

1371. It was narrated from Al-Ḥakam bin Mînâ' that he heard Ibn 'Abbâs and Ibn 'Umar narrate that while he was on the *Minbar*,

١٣٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا أَبَانٌ قَالَ: حَدَّثَنَا

يَحْيَى بْنُ أَبِي كَثِيرٍ عَنِ الْحَضْرَمِيِّ بْنِ لَاحِقٍ، عَنْ زَيْدٍ، عَنْ أَبِي سَلَّامٍ، عَنِ الْحَكَمِ بْنِ مِينَاءَ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ وَابْنَ عُمَرَ يُحَدِّثَانِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: وَهُوَ عَلَى أَعْوَادِ مِنْبَرِهِ: «لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ أَو لَيَخْتِمَنَّ اللهُ عَلَى قُلُوبِهِمْ وَلَيَكُونَنَّ مِنَ الْغَافِلِينَ».

the Messenger of Allâh ﷺ said: "People should stop neglecting *Jumu'ah* or Allâh will place a seal on their hearts and they will be deemed as being among the negligent." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد: ١/ ٢٥٤ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح: ١٦٥٨، وأخرجه مسلم، الجمعة، باب التغليظ في ترك الجمعة، ح: ٨٦٥ من حديث زيد عن أبي سلام عن الحكم بن ميناء عن عبدالله بن عمر وأبي هريرة به،.

Comments:

The one, who abandons the significant worship like *Jumu'ah* and abandons it frequently, would give no importance or significance to other acts of worship also, and one by one other worship would be deserted by him. Consequently, he would practically turn into a hypocrite. His heart will get rusted, which would overcome Allâh's love and love of the Messenger of Allâh ﷺ. Getting sealed also denotes very much the same. And Allâh knows best!

١٣٧٢ - **أَخْبَرَنِي** مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ النَّبِيَّ ﷺ قَالَ: «رَوَاحُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

1372. It was narrated from Ḥafṣah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "Going to *Jumu'ah* is obligatory for everyone who has reached the age of puberty." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أبو داود، الطهارة، باب: في الغسل للجمعة، ح: ٣٤٢ من حديث المفضل بن فضالة به، وهو في الكبرى، ح: ١٦٦٠، وصححه ابن خزيمة، وابن حبان.

Chapter 3. Expiation For Missing *Jumu'ah* With No Excuse

(المعجم ٣) - **بَابُ كَفَّارَةِ مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ** (التحفة ٥٦١)

١٣٧٣ - **أَخْبَرَنَا** أَحْمَدُ بْنُ سُلَيْمَانَ

1373. It was narrated that Samurah bin Jundub said: "The

قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ قُدَامَةَ بْنِ وَبَرَةَ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَرَكَ الْجُمُعَةَ مِنْ غَيْرِ عُذْرٍ فَلْيَتَصَدَّقْ بِدِينَارٍ، فَإِنْ لَمْ يَجِدْ فَبِنِصْفِ دِينَارٍ».

Messenger of Allâh ﷺ said: 'Whoever misses *Jumu'ah* with no excuse, let him give a *Dînâr* in charity, and if he cannot afford that, then half a *Dînâr*.'" (*Ḍa'îf*)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصلوة، باب كفارة من تركها، ح:١٠٥٣ من حديث يزيد بن هارون به، وهو في الكبرى، ح:١٦٦١، وصححه ابن خزيمة، ح:١٨٦١، وابن حبان، ح:٥٨٢، والحاكم:١/ ١٨٠، والذهبي * قتادة عنعن تقدم، ح:٣٤، وقدامة لم يصح سماعه من سمرة، وله شاهد ضعيف، انظر الحديث الآتي.

١٣٧٣ب - [أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا نُوحٌ عَنِ خَالِدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَكَ الْجُمُعَةَ مُتَعَمِّدًا فَعَلَيْهِ دِينَارٌ، فَإِن لَمْ يَجِدْ فَنِصْفُ دِينَارٍ» وَفِي مَوْضِعٍ آخَرَ، لَيْس فِيهِ: «مُتَعَمِّدًا»].

1373B (It was narrated from Samurah that the Prophet ﷺ said: "Whoever misses *Jumu'ah* deliberately, he has to give a *Dînâr*, and if he cannot afford that, then half a *Dînâr*." At another place, it is not mentioned: "Deliberately.") (*Ṣaḥîḥ*)

تخريج: [**إسناده ضعيف**] أخرجه ابن ماجه، إقامة الصلوات، باب: فيمن ترك الجمعة من غير عذر، ح:١١٢٨ عن نصر بن علي به، وهو في الكبرى، ح:١٦٦٢، وانظر الحديث السابق لعلته * قتادة عنعن تقدم، ح:٣٤.

Comments:

Shaikh Al-Albâni has deemed this narration weak.

Chapter 4. The Virtue Of Friday

(المعجم ٤) - **بَابُ** ذِكْرِ فَضْلِ يَوْمِ الْجُمُعَةِ (التحفة ٥٦٢)

١٣٧٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ

1374. 'Abdur-Raḥmân Al-A'raj narrated that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'The best day on which the sun rises is Friday. On this day Âdam, peace be upon him, was created, on this day he was

admitted to Paradise, and on this day he was taken out of it.'" (*Ṣaḥīḥ*)

عَلَيْهِ السَّلَامُ، وَفِيهِ أُدْخِلَ الْجَنَّةَ، وَفِيهِ أُخْرِجَ مِنْهَا».

تخريج: أخرجه مسلم، الجمعة، باب فضل يوم الجمعة، ح:٨٥٤ من حديث يونس الأيلي به، وهو في الكبرٰى، ح:١٦٦٣.

Comments:

In some narrations there is more description that Prophet Âdam ﷺ died on that very day and on that very day the Resurrection will occur. Are these events in any way related to the superiority of the day of Friday or are they just described? The scholars have adopted both views. If these events are related to its superiority, the expulsion of Prophet Âdam ﷺ becomes its merit because his exit became the cause of prophets and messengers being sent down, and their existence is human superiority. Likewise, the demotion of Adam and the occurrence of the Hour are causes of meeting with Allâh, admission to Paradise, and the achievement of nobleness.

Chapter 5. Saying *Ṣalâh* Upon The Prophet ﷺ Often On Friday

المعجم ٥) - إِكْثَارُ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ (التحفة ٥٦٣)

1375. It was narrated from Aws bin Aws that the Prophet ﷺ said: "One of the best of your days is Friday. On this day Âdam was created and on this day he died, on this day the Trumpet will be blown, and on this day all creatures will swoon. So send a great deal of *Ṣalâh* upon me on this day, for your *Ṣalâh* will be presented to me." They said: "O Messenger of Allâh, how will our *Ṣalâh* be presented to you when you have decomposed (after death)?" He said: "Allâh, the Mighty and Sublime, has forbidden the earth to consume the bodies of the prophets, peace be upon them." (*Ḍa'īf*)

١٣٧٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ، وَفِيهِ قُبِضَ، وَفِيهِ النَّفْخَةُ، وَفِيهِ الصَّعْقَةُ، فَأَكْثِرُوا عَلَيَّ مِنَ الصَّلَاةِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ» قَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ وَقَدْ أَرَمْتَ؟ أَيْ يَقُولُونَ! قَدْ بَلِيتَ؟ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ السَّلَامُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوة، باب فضل يوم الجمعة وليلة الجمعة، ح:١٠٤٧ وح:١٥٣١، وابن ماجه، ح:١٦٣٦ من حديث جسين بن علي الجعفي به، وهو في الكبرٰى، ح:١٦٦٦، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم، وضعفه أبوحاتم الرازي وغيره، وفيه علة قادحة * عبدالرحمٰن بن يزيد هذا ابن تميم كما حققه البخاري، وأبو داود وغيرهما، وهو ضعيف جدًا، وأخطأ من قال: ابن جابر راجع نيل المقصود، ق:١/ ٣٢٠ يسر الله لنا طبعه.

Comments:

1. That means, since the day of Friday is a superior day good acts performed on this day are superior too. And saying *Salâh* upon the Prophet ﷺ is the most superior way of getting closer (to Allâh); it becomes more meritorious on that day. Hence, saying *Ṣalâh* upon the Prophet ﷺ is a sort of gift, it is presented to him. What could make one understand its merit?
2. "It is forbidden to the earth": the objective of the askers was that after the demise the body does not remain the same. So to whom will the greeting be presented? The import of the Prophet's ﷺ statement is: it will be presented to my body, because the bodies of the Prophets ﷺ do not turn into earth or soil. Upon them be peace!

Chapter 6. The Command To Use *Siwâk* On Friday

(المعجم ٦) - **بَابُ الأَمْرِ بِالسِّوَاكِ يَوْمَ الْجُمُعَةِ** (التحفة ٥٦٤)

1376. It was narrated (through two chains) from 'Abdur-Raḥmân bin Abî Sa'eed, from his father, that the Messenger of Allâh ﷺ said: "*Ghusl* and using *Siwâk* on Fridays are obligatory for everyone who has reached the age of puberty, and he should put on whatever he can find of perfume." Except that Bukair (one of the narrators in one chain) did not mention 'Abdur-Raḥmân, and about the perfume he said: "Even if it is women's perfume." (*Ṣaḥîḥ*)

١٣٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ أَنَّ سَعِيدَ بْنَ أَبِي هِلَالٍ وَبُكَيْرَ بْنَ الْأَشَجِّ أَخْبَرَاهُ عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ، عَنْ عَمْرِو بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْغُسْلُ يَوْمَ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ، وَالسِّوَاكُ، وَيَمَسُّ مِنَ الطِّيبِ مَا قَدَرَ عَلَيْهِ»، إِلَّا أَنَّ بُكَيْرًا لَمْ يَذْكُرْ عَبْدَ الرَّحْمٰنِ، وَقَالَ فِي الطِّيبِ: «وَلَوْ مِنْ طِيبِ الْمَرْأَةِ».

تخريج: أخرجه مسلم، الجمعة، باب الطيب والسواك يوم الجمعة، ح:٨٤٦ من حديث ابن وهب به، وهو في الكبرٰى، ح:١٦٦٧، وله طريق آخر عند البخاري، ح:٨٨٠ من حديث سعيد بن أبي هلال به،، ليس فيه عن عبدالرحمٰن بن أبي سعيد.

Comments:

"It is compulsory" according to this narration, and according to the narrations pertaining to the command of taking a bath on Friday. Moreover, according to the narrations 1378 and 1379, a section of scholars considers taking the Friday bath compulsory, and there is no blemish on its evidence. Whereas, a large section of scholars does not consider it compulsory, and they interpret these narrations or reports. Variously, they argue that here compulsion means (something) stressed or emphasized, because from other narrations it follows that the bath (on Friday) is not compulsory and a narration cannot be given a singular meaning irrespective of other narrations. Hence, here are meant only men, because the *Jumu'ah* is compulsory upon them only.

Chapter 7. The Command To Perform *Ghusl* On Friday

(المعجم ٧) - **بَابُ** الأَمْرِ بِالْغُسْلِ يَوْمَ الْجُمُعَةِ (التحفة ٥٦٥)

1377. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "When any one of you wants to come to *Jumu'ah* prayer, let him perform *Ghusl*." (*Ṣaḥîḥ*)

١٣٧٧ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمُ الْجُمُعَةَ فَلْيَغْتَسِلْ».

تخريج: أخرجه البخاري، الجمعة، باب فضل الغسل يوم الجمعة ... إلخ، ح:٨٧٧ من حديث مالك، ومسلم، الجمعة، باب: كتاب الجمعة، ح:٨٤٤/١ من حديث نافع به، وهو في الموطأ (يحيى): ١/١٠٢، والكبرى، ح:١٦٧٨ .

Comments:

1. The discussion of the compulsoriness of taking the bath has already preceded under the afore-mentioned *Ḥadîth* that the command of taking the bath should be deemed as stressed because there is a report which states: "The one who performs ablution, it is sufficient; if he takes bath, then it is superior." (See No. 1381 and its chapter).
2. The Friday bath is performed like the bath taken after the major ritual impurity. The detailed description concerning the purificatory bath after major ritual impurity has preceded earlier.

Chapter 8. The Obligation Of Performing *Ghusl* On Friday

(المعجم ٨) - **بَابُ** إِيجَابِ الْغُسْلِ يَوْمَ الْجُمُعَةِ (التحفة ٥٦٦)

1378. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "*Ghusl* on Friday is obligatory for everyone who has

١٣٧٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ،

reached the age of puberty." (*Ṣaḥîḥ*)

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «غُسْلُ يَوْمِ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ».

تخريج: أخرجه البخاري، الجمعة، باب فضل الغسل يوم الجمعة ... إلخ، ح:٨٧٩، ومسلم، الجمعة باب وجوب غسل الجمعة على كل بالغ ... إلخ، ح:٨٤٦ من حديث مالك به، وهو في الموطأ (يحيى):١/ ١٠٢، والكبرى، ح:١٦٦٨.

1379. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Every Muslim man has to perform *Ghusl* one day in every seven, and that is on Friday.'" (*Ṣaḥîḥ*)

١٣٧٩ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَى كُلِّ رَجُلٍ مُسْلِمٍ فِي كُلِّ سَبْعَةِ أَيَّامٍ غُسْلُ يَوْمٍ، وَهُوَ يَوْمُ الْجُمُعَةِ».

تخريج: [صحيح] أخرجه أحمد:٣/ ٣٠٤ عن بشر بن المفضل به، وهو في الكبرى، ح:١٦٦٩، وصححه ابن خزيمة، ح:١٧٤٧، وابن حبان، ح:٥٥٨ * أبوالزبير عنعن، وللحديث شواهد كثيرة جدًا عند البخاري، ح:٨٩٧، ومسلم، ح:٨٤٩ وغيرهما.

Comments:

(For the discussion of bath on the day of Friday, see *Ḥadîth* 1376 and 1377).

Chapter 9. Concession Allowing One Not To Perform *Ghusl* On Friday

(المعجم ٩) - **بَابُ الرُّخْصَةِ فِي تَرْكِ الْغُسْلِ يَوْمَ الْجُمُعَةِ** (التحفة ٥٦٧)

1380. 'Abdullâh bin Al-'Ala' narrated that he heard Al-Qâsim bin Muḥammad bin Abî Bakr (say) that they mentioned *Ghusl* on Fridays in the presence of 'Âishah and she said: "Some people used to live in Al-'Âliyah[1] and they would come to *Jumu'ah* with dirt on them (because of their work). When a breeze came it would carry

١٣٨٠ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ عَنِ الْوَلِيدِ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ الْعَلَاءِ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدِ بْنِ أَبِي بَكْرٍ أَنَّهُمْ ذَكَرُوا غُسْلَ يَوْمِ الْجُمُعَةِ عِنْدَ عَائِشَةَ فَقَالَتْ: إِنَّمَا كَانَ النَّاسُ يَسْكُنُونَ الْعَالِيَةَ فَيَحْضُرُونَ الْجُمُعَةَ وَبِهِمْ وَسَخٌ، فَإِذَا أَصَابَهُمُ الرَّوْحُ

[1] A place outside Al-Madînah.

their smell to the people which annoyed them. Mention of that was made to the Messenger of Allâh ﷺ and he said: 'Why don't you perform *Ghusl*?'" (**Ṣaḥîḥ**)

سَطَعَتْ أَرْوَاحُهُمْ فَيَتَأَذَّى بِهَا النَّاسُ، فَذُكِرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «أَوَ لَا تَغْتَسِلُونَ»؟

تخريج: [**إسناده صحيح**] أخرجه الطبراني في مسند الشاميين: ١/٤٣٨، ح: ٧٧٢ من حديث الوليد بن مسلم به، وهو في الكبرٰى، ح: ١٦٨٣، ورواه شبابة بن سوار وغيره عن عبدالله بن العلاء بن زبر به، وله طرق كثيرة عند البخاري، ح: ٩٠٢، ومسلم، ح: ٨٤٧ وغيرهما عن عائشة رضي الله عنها.

Comments:

The purpose of this chapter is to demonstrate that the Friday bath had been or deed due to the above-mentioned excuse or reason. If such a situation does not exist, then the bath is not compulsory. They were coming forth traveling a long distance. Due to hard work, there used to be dirt and grime upon their bodies. While en route, they naturally perspired. Garments too used to be made of wool, etc. In the event of crowding, an unpleasant smell spread. That is why the command for taking the bath was pronounced. Hence, it is not compulsory.

1381. It was narrated that Samurah said: "The Messenger of Allâh ﷺ said: 'Whoever performs *Wuḍû'* on Friday, that is all well and good, but whoever performs *Ghusl*, the *Ghusl* is better.'" (**Ḥasan**)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Al-Ḥasan (written)[1] from Samurah. Al-Ḥasan did not hear from Samurah except for the *Ḥadîth* about *Al-'Aqîqah*, and Allâh, Most High knows best.

١٣٨١ - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدَ ابْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَوَضَّأَ يَوْمَ الْجُمُعَةِ فَبِهَا وَنِعْمَتْ، وَمَنِ اغْتَسَلَ فَالْغُسْلُ أَفْضَلُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الْحَسَنُ عَنْ سَمُرَةَ [كِتَابًا]، وَلَمْ يَسْمَعِ الْحَسَنُ مِنْ سَمُرَةَ إِلَّا حَدِيثَ الْعَقِيقَةِ، وَاللّٰهُ تَعَالَى أَعْلَمُ.

تخريج: [**حسن**] أخرجه الترمذي، الصلوة، باب ماجاء في الوضوء يوم الجمعة، ح: ٤٩٧ من حديث شعبة به، وقال: "حسن"، وهو في الكبرٰى، ح: ١٦٨٤، وصححه ابن خزيمة * الحسن عن سمرة صحيح لأنه رواية كتاب والرواية عن الكتاب صحيحة كما حققته في نيل المقصود، ح: ٣٥٤ ثم وجدت تصريح سماع الحسن البصري من سمرة في هذا الحديث، وأخرجه أبوعلي الحسن بن علي بن نصر الطوسي في مختصر الأحكام، مستخرج الطوسي على جامع الترمذي: ٣/ ١٠، ح: ٤٦٧/٣٣٤، والحمد لله، وللحديث شواهد.

[1] That is explaining the chain of narration: "Al-Ḥasan reported from" what Samurah had written.

Chapter 10. The Virtue Of Performing *Ghusl* On Friday

(المعجم ١٠) - فَضْلُ غُسْلِ يَوْمَ الْجُمُعَةِ (التحفة ٥٦٨)

1382. It was narrated from Aws bin Aws that the Prophet ﷺ said: "Whoever washes (*Ghassala*)[1] and performs *Ghusl*, comes early to the *Masjid* and sits near the *Imâm*, and does not engage in idle talk, he will have for every step he takes (the reward of) a year's worth of good deeds, fasting it and praying *Qiyâm* during it." (*Sahîh*)

١٣٨٢ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَهَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ يَحْيَى بْنِ الْحَارِثِ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ غَسَّلَ وَاغْتَسَلَ وَغَدَا وَابْتَكَرَ وَدَنَا مِنَ الْإِمَامِ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ صِيَامُهَا وَقِيَامُهَا».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الصلٰوة، باب ماجاء في فضل الغسل يوم الجمعة، ح:٤٩٦ من حديث يحيى بن الحارث به، وقال: "حسن"، وهو في الكبرٰى، ح:١٦٨٥، وصححه ابن حبان، والحاكم علٰى شرط الشيخين، ووافقه الذهبي، وحسنه البغوي، وله علة مردودة، راجع نيل المقصود، ح:٣٤٥، ٣٤٦، وانظر الحديث الآتي:(١٣٩٩).

Comments:

1. The recompense mentioned in the *Hadîth* is not merely upon one's taking a bath, but it is on account of several other deeds. But since, among those deeds the bath is also included, it, therefore, plays a role in it being virtuous and superior.
2. "Did not indulge in idle talk" - for instance talking, playing with one's garments or with pebbles etc.
3. "The reward of a year's fasting and praying at night": that means fasting during the day and standing in prayer continuously, without any break or laziness! This is such a strenuous task that no man can do it.

[1] Translated with the meaning: "Whoever washes and bathes." Scholars differ a great deal over the meaning of this statement, and some of the wordings are explanatory, like that in *Sunan Abû Dâwûd*: "Whoever washes his head on Friday, and performs *Ghusl*" and the comment of some of the narrators in *Sunan At-Tirmidhî*; either: "*Ightasal* refers to him, and *Ghassal* to his wife" as stated by Wakî', and they say, that is, he had intercourse that day, which helps him to lower his gaze when going out. They say other than this as well. See *An-Nihâyah*.

Chapter 11. How To Dress For *Jumu'ah*

(المعجم ١١) - بَابُ الْهَيْأَةِ لِلْجُمُعَةِ
(التحفة ٥٦٩)

1383. It was narrated from 'Abdullâh bin 'Umar that 'Umar bin Al-Khattâb saw a *Hullah*[1] and said: "O Messenger of Allâh, why don't you buy this and wear it on Fridays and when meeting the delegations when they come to you?" The Messenger of Allâh ﷺ said: "This is worn by one who has no share in the Hereafter." Then something similar was brought to the Messenger of Allâh ﷺ and he gave a *Hullah* to 'Umar from it. 'Umar said: "O Messenger of Allâh, have you given me this when you said what you said about the *Hullah* of 'Utârid?" The Messenger of Allâh ﷺ said: "I have not given it to you to wear it." So 'Umar gave it to an idolator brother of his in Makkah. (*Sahîh*)

١٣٨٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَأَى حُلَّةً فَقَالَ: يَا رَسُولَ اللهِ! لَوِ اشْتَرَيْتَ هٰذِهِ فَلَبِسْتَهَا يَوْمَ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ»، ثُمَّ جَاءَ رَسُولَ اللهِ ﷺ مِثْلُهَا فَأَعْطَى عُمَرَ مِنْهَا حُلَّةً، فَقَالَ عُمَرُ: يَا رَسُولَ اللهِ! كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِي حُلَّةِ عُطَارِدٍ مَا قُلْتَ، قَالَ رَسُولُ اللهِ ﷺ: «لَمْ أَكْسُكَهَا لِتَلْبَسَهَا» فَكَسَاهَا عُمَرُ أَخًا لَهُ مُشْرِكًا بِمَكَّةَ.

تخريج: أخرجه البخاري، الجمعة، باب: يلبس أحسن ما يجد، ح:٨٨٦، ومسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٨ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٩١٧، ٩١٨، والكبرٰى، ح:١٦٨٦.

Comments:

1. "One who has no share in the Hereafter" means that this type of garment is worn by unbelievers. Muslims do not wear it. That means a Muslim ought not put on such an attire, because he will be given silken clothing to wear in the Hereafter.
2. "An idolater brother": He was 'Umar's brother from the side of his mother or a foster brother.

1384. It was narrated from 'Abdur-Rahmân bin Abî Sa'eed, from his father, that the Messenger of Allâh

١٣٨٤ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا

[1] It normally refers to an upper and lower garment made of the same material.

ﷺ said: "*Ghusl* should be performed on Friday by everyone who has reached the age of puberty, and using the *Siwâk*, and he should put on whatever he is able of using perfume." (*Sahîh*)

اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ الْمُنْكَدِرِ أَنَّ عَمْرَو بْنَ سُلَيْمٍ أَخْبَرَهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ الْغُسْلَ يَوْمَ الْجُمُعَةِ عَلَى كُلِّ مُحْتَلِمٍ، وَالسِّوَاكَ، وَأَنْ يَمَسَّ مِنَ الطِّيبِ مَا يَقْدِرُ عَلَيْهِ».

تخريج: [صحيح] تقدم، ح:١٣٧٦، وهو في الكبرٰى، ح:١٦٨٨.

(المعجم ١٢) - **فَضْلُ الْمَشْيِ إِلَى الْجُمُعَةِ**
(التحفة ٥٧٠)

1385. Abû Al-Ash'ath narrated that he heard Aws bin Aws, the Companion of the Messenger of Allâh ﷺ, say: "The Messenger of Allâh ﷺ said: 'Whoever performs *Ghusl* on Friday and washes (*Ghassala*), and comes early to the *Masjid*, walking not riding, and sits close to the *Imâm* and listens attentively and does not engage in idle speech, for every step he takes he will have (the reward of) a year's worth of good deeds.''' (*Sahîh*)

١٣٨٥ - **أَخْبَرَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ أَنَّهُ سَمِعَ أَبَا الْأَشْعَثِ، حَدَّثَهُ أَنَّهُ سَمِعَ أَوْسَ بْنَ أَوْسٍ صَاحِبَ رَسُولِ اللهِ ﷺ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ وَغَسَّلَ وَغَدَا وَابْتَكَرَ وَمَشَى وَلَمْ يَرْكَبْ وَدَنَا مِنَ الْإِمَامِ وَأَنْصَتَ وَلَمْ يَلْغُ كَانَ لَهُ بِكُلِّ خُطْوَةٍ عَمَلُ سَنَةٍ».

تخريج: [إسناده صحيح] تقدم، ح:١٣٨٢، وهو في الكبرٰى، ح:١٦٩١ .

Chapter 13. Coming To *Jumu'ah* Prayers Early

(المعجم ١٣) - **بَابُ التَّبْكِيرِ إِلَى الْجُمُعَةِ**
(التحفة ٥٧١)

1386. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When Friday comes, the angels sit at the doors of the *Masjid* and record who comes to *Jumu'ah*

١٣٨٦ - **أَخْبَرَنَا** نَصْرُ بْنُ عَلِيِّ بْنِ نَصْرٍ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ الْأَغَرِّ أَبِي عَبْدِ اللهِ،

prayers. Then, when the *Imâm* comes out, the angels roll up their scrolls." The Messenger of Allâh ﷺ said: "The one who comes early to *Jumu'ah* prayers is like one who sacrifices a camel, then like one who sacrifices a cow, then like one who sacrifices a sheep, then like one who sacrifices a duck, then like one who sacrifices a chicken, then like one who sacrifices an egg." (***Ṣaḥîḥ***)

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ قَعَدَتِ الْمَلَائِكَةُ عَلَى أَبْوَابِ الْمَسْجِدِ فَكَتَبُوا مَنْ جَاءَ إِلَى الْجُمُعَةِ، فَإِذَا خَرَجَ الْإِمَامُ طَوَتِ الْمَلَائِكَةُ الصُّحُفَ». قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «الْمُهَجِّرُ إِلَى الْجُمُعَةِ كَالْمُهْدِي بَدَنَةً، ثُمَّ كَالْمُهْدِي بَقَرَةً، ثُمَّ كَالْمُهْدِي شَاةً، ثُمَّ كَالْمُهْدِي بَطَّةً، ثُمَّ كَالْمُهْدِي دَجَاجَةً، ثُمَّ كَالْمُهْدِي بَيْضَةً».

تخريج: أخرجه البخاري، الجمعة، باب الاستماع إلى الخطبة يوم الجمعة، ح:٩٢٩، ومسلم، الجمعة، باب فضل التهجير يوم الجمعة، ح:٨٥٠/ ٢٤ من حديث الزهري به، وهو في الكبرى، ح:١٦٩٣، وأخرجه أحمد: ٢/ ٢٥٩ عن عبدالأعلى بن عبدالأعلى به.

Comments:

"Sacrifice" here means giving.

1387. It was narrated from Abû Hurairah, who was attributing it to the Prophet ﷺ: "When Friday comes, at every gate of the *Masjid* there are angels who write down the people's names in the order in which they come, then when the *Imâm* comes out, they roll up the scrolls and listen to the ***Khuṭbah***. The one who comes early to the prayer is like the one who sacrifices a camel, then the one who comes after him is like the one who sacrifices a cow, then the one who comes after him is like the one who sacrifices a ram" until he mentioned a chicken and an egg. (***Ṣaḥîḥ***)

١٣٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ: «إِذَا كَانَ يَوْمُ الْجُمُعَةِ كَانَ عَلَى كُلِّ بَابٍ مِنْ أَبْوَابِ الْمَسْجِدِ مَلَائِكَةٌ يَكْتُبُونَ النَّاسَ عَلَى مَنَازِلِهِمُ الْأَوَّلَ فَالْأَوَّلَ، فَإِذَا خَرَجَ الْإِمَامُ طُوِيَتِ الصُّحُفُ فَاسْتَمَعُوا الْخُطْبَةَ، فَالْمُهَجِّرُ إِلَى الصَّلَاةِ كَالْمُهْدِي بَدَنَةً، ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي بَقَرَةً، ثُمَّ الَّذِي يَلِيهِ كَالْمُهْدِي كَبْشًا حَتَّى ذَكَرَ الدَّجَاجَةَ وَالْبَيْضَةَ».

تخريج: أخرجه مسلم، ح:٨٥٠/ ٢٤، انظر الحديث السابق من حديث سفيان بن عيينة به، وهو في الكبرى، ح:١٦٩٤.

Comments:

1. The purpose of this narration is to demonstrate that the difference of rewards given to worshippers is in accord with the timing of their arriving for *Salatul Jumu'ah*. As the delay of their arrival increases, the reward they receive decreases.
2. There is mention of a sparrow also in this report. Sheikh Nâsiruddin Al-Albâni states concerning it: "(the expression) 'the sparrow is *Munkar*' - (rejected, very weak *Hadîth* in which an unacceptable narrator relates something that contradicts what the acceptable sources state.) *Dujajah* (the hen) is *Mahfûz* or preserved." (*Sahîh Sunan An-Nasâ'î, Hadîth* 1386)

1388. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "On Fridays the angels sit at the gates of the *Masjid* writing down the peoples' names in the order in which they come. So the people are like a man who sacrifices a camel and like a man who sacrifices a camel, then like a man who sacrifices a cow and like a man who sacrifices a cow, then like a man who sacrifices a sheep and like a man who sacrifices a sheep, then like a man who sacrifices a chicken and like a man who sacrifices a chicken, then like a man who sacrifices a sparrow and like a man who sacrifices a sparrow, then like a man who sacrifices an egg and like a man who sacrifices an egg."[1] (*Da'îf*)

١٣٨٨ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابنِ عَجْلَانَ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «تَقْعُدُ الْمَلَائِكَةُ يَوْمَ الْجُمُعَةِ عَلَى أَبْوَابِ الْمَسْجِدِ يَكْتُبُونَ النَّاسَ عَلَى مَنَازِلِهِمْ، فَالنَّاسُ فِيهِ كَرَجُلٍ قَدَّمَ بَدَنَةً وَكَرَجُلٍ قَدَّمَ بَدَنَةً، وَكَرَجُلٍ قَدَّمَ بَقَرَةً وَكَرَجُلٍ قَدَّمَ بَقَرَةً، وَكَرَجُلٍ قَدَّمَ شَاةً وَكَرَجُلٍ قَدَّمَ شَاةً، وَكَرَجُلٍ قَدَّمَ دَجَاجَةً وَكَرَجُلٍ قَدَّمَ دَجَاجَةً، وَكَرَجُلٍ قَدَّمَ عُصْفُورًا، وَكَرَجُلٍ قَدَّمَ عُصْفُورًا وَكَرَجُلٍ قَدَّمَ بَيْضَةً وَكَرَجُلٍ قَدَّمَ بَيْضَةً».

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:١٦٩٥ * ابن عجلان عنعن تقدم، ح:١٢٧١، ولم أجد تصريح سماعه، وقوله "عصفور" غريب لم أجد له طريقًا صحيحًا.

Comments:

Meaning during the time for *Jumu'ah*.

[1] The reason why each is mentioned twice is that there is a "time-slot", as it were, for each degree mentioned; the one who comes at the beginning of that "time-slot" will be like the one who offered the sacrifice mentioned, and the one who comes at the end of the "time-slot" will also be like the one who offered that sacrifice, but they may differ in the quality of their sacrifice. (*Zahar Ar-Ruba 'Ala Sunan Al-Mujtaba* by As-Suyûtî)

Chapter 14. The Time Of *Jumu'ah*

(المعجم ١٤) - وَقْتُ الْجُمُعَةِ (التحفة ٥٧٢)

1389. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever performs *Ghusl* as from *Janâbah* on Friday, then comes (to the *Masjid*), it is as if he sacrificed a camel. Then the one who comes in the second hour, it is as if he sacrificed a cow. Then the one who comes in the third hour, it is as if he sacrificed a ram. Then the one who comes in the fourth hour, it is as if he sacrificed a chicken. Then the one who comes in the fifth hour, it is as if he sacrificed an egg. Then when the *Imâm* comes out, the angels attend to listen to the *Khuṭbah*." (*Ṣaḥîḥ*)

١٣٨٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اغْتَسَلَ يَوْمَ الْجُمُعَةِ غُسْلَ الْجَنَابَةِ ثُمَّ رَاحَ فَكَأَنَّمَا قَرَّبَ بَدَنَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّانِيَةِ فَكَأَنَّمَا قَرَّبَ بَقَرَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الثَّالِثَةِ فَكَأَنَّمَا قَرَّبَ كَبْشًا، وَمَنْ رَاحَ فِي السَّاعَةِ الرَّابِعَةِ فَكَأَنَّمَا قَرَّبَ دَجَاجَةً، وَمَنْ رَاحَ فِي السَّاعَةِ الْخَامِسَةِ فَكَأَنَّمَا قَرَّبَ بَيْضَةً، فَإِذَا خَرَجَ الْإِمَامُ حَضَرَتِ الْمَلَائِكَةُ يَسْتَمِعُونَ الذِّكْرَ».

تخريج: أخرجه مسلم، الجمعة، باب الطيب والسواك يوم الجمعة، ح:٨٥٠ عن قتيبة، والبخاري، الجمعة، باب فضل الجمعة، ح:٨٨١ من حديث مالك به، وهو في الموطأ (يحيى):١/ ١٠١، والكبرى، ح:١٦٩٦.

1390. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Friday is twelve hours in which there is no Muslim slave who asks Allâh for something but He will give it to him, so seek it in the last hour after *'Asr*." (*Ṣaḥîḥ*)

١٣٩٠ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ الْجُلَاحِ مَوْلَى عَبْدِ الْعَزِيزِ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «يَوْمُ الْجُمُعَةِ اثْنَتَا عَشْرَةَ سَاعَةً لَا يُوجَدُ فِيهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللهَ شَيْئًا إِلَّا آتَاهُ إِيَّاهُ فَالْتَمِسُوهَا آخِرَ سَاعَةٍ بَعْدَ الْعَصْرِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الإجابة أية ساعة هي في يوم الجمعة، ح:١٠٤٨ من حديث ابن وهب به، وهو في الكبرى، ح:١٦٩٧، وصححه الحاكم على شرط مسلم: ١/ ٢٧٩، ووافقه الذهبي.

Comments:

According to authentic and well-researched narrations, that time or hour occurs at any moment after the *'Asr* prayer. Although, there are various other statements also concerning it. And Allâh knows best!

1391. It was narrated that Ja'far bin Muhammad from his father, from Jâbir bin 'Abdullâh who said: "We used to pray *Jumu'ah* with the Messenger of Allâh ﷺ then we would go back and tend to our camels." I said: "At what time?" He said: "When the sun had passed its zenith." (***Sahîh***)

١٣٩١ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ فَنُرِيحُ نَوَاضِحَنَا. قُلْتُ: أَيَّةَ سَاعَةٍ؟ قَالَ: زَوَالُ الشَّمْسِ.

تخريج: أخرجه مسلم، الجمعة، باب صلوة الجمعة حين تزول الشمس، ح:٨٥٨ من حديث يحيى بن آدم به، وهو في الكبرى، ح:١٦٩٩ .

1392. Iyâs bin Salamah bin Al-Akwa' narrated that his father said: "We used to pray *Jumu'ah* with the Messenger of Allâh ﷺ then we would go back, and the walls had no shadow in which shade could be sought." (***Sahîh***)

١٣٩٢ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ يَعْلَى بْنِ الْحَارِثِ قَالَ: سَمِعْتُ إِيَاسَ بْنَ سَلَمَةَ بْنِ الْأَكْوَعِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللهِ ﷺ الْجُمُعَةَ ثُمَّ نَرْجِعُ وَلَيْسَ لِلْحِيطَانِ فَيْءٌ يُسْتَظَلُّ بِهِ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الحديبية، ح:٤١٦٨، ومسلم، ح:٨٦٠ (وانظر الحديث السابق) من حديث يعلى بن الحارث به، وهو في الكبرى، ح:١٦٩٨ .

Comments:

These, and like narrations are considered among the proofs that the Friday prayer may be performed prior to *Zuhr* time, according to those scholars who hold that view.

Chapter 15. The *Adhân* For *Jumu'ah*

(المعجم ١٥) - **بَابُ** الْأَذَانِ لِلْجُمُعَةِ (التحفة ٥٧٣)

1393. As-Sâ'ib bin Yazîd narrated

١٣٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ:

that the first *Adhân* used to be when the *Imâm* sat on the *Minbar* on Friday, at the time of the Messenger of Allâh ﷺ and Abû Bakr and 'Umar. During the caliphate of 'Uthmân, when the number of people increased, 'Uthmân commanded that a third *Adhân* be given on Friday, so that *Adhân* was given from the top of Az-Zawra',[1] and that is how it remained. (*Sahîh*)

حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: أَنَّ الْأَذَانَ كَانَ أَوَّلُ حِينَ يَجْلِسُ الْإِمَامُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فِي عَهْدِ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ، فَلَمَّا كَانَ فِي خِلَافَةِ عُثْمَانَ وَكَثُرَ النَّاسُ، أَمَرَ عُثْمَانُ يَوْمَ الْجُمُعَةِ بِالْأَذَانِ الثَّالِثِ فَأُذِّنَ بِهِ عَلَى الزَّوْرَاءِ فَثَبَتَ الْأَمْرُ عَلَى ذٰلِكَ.

تخريج: أخرجه البخاري، الجمعة، باب التأذين عند الخطبة، ح:٩١٦ من حديث يونس به، وهو في الكبرٰى، ح:١٧٠٠، وأخرج الطبراني في الكبير:١٤٧/٧ بإسناد صحيح عن سليمان التيمي عن الزهري به، وفيه: "كان النداء على عهد رسول الله ﷺ وأبي بكر وعمر رضي الله عنهما عند المنبر" الخ، وهذا يدل على ضعف حديث أبي داود، ح:١٠٨٨ فليتنبه.

Comments:

In this narration, the first *Adhan* denotes that *Adhan* which is pronounced before the commencement of the *Khutbah* or the sermon. The third *Adhan* means that *Adhan* which is pronounced a little before the *Adhan* of the sermon, so that people could prepare themselves. Nowadays, it is called the first *Adhan*. In this report, the *Iqâmah* (call to commence prayer) has also been referred to as *Adhan*; that is why the *Adhan* of the sermon has been termed as the first *Adhan*. That is to say that the *Iqâmah* was the second *Adhan*.

1394. As-Sâ'ib bin Yazîd said: "The third *Adhân* was ordered by 'Uthmân when the number of people in Al-Madînah increased. The Messenger of Allâh ﷺ only had one *Adhân*, and the *Adhân* on Friday was when the *Imâm* sat down." (*Sahîh*)

١٣٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ قَالَ: إِنَّمَا أَمَرَ بِالتَّأْذِينِ الثَّالِثِ عُثْمَانُ حِينَ كَثُرَ أَهْلُ الْمَدِينَةِ، وَلَمْ يَكُنْ لِرَسُولِ اللهِ ﷺ غَيْرَ أَذَانٍ وَاحِدٍ وَكَانَ التَّأْذِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٧٠٢.

[1] A dwelling area in the marketplace. (*Hâshiyah As-Sindî*).

1395. It was narrated that As-Sâ'ib bin Yazîd said: "Bilâl used to call the *Adhân* when the Messenger of Allâh ﷺ sat on the *Minbar* on Friday, and when he came down he would say the *Iqâmah*. It continued like that during the time of Abû Bakr and 'Umar, may Allâh be pleased with them." (*Sahîh*)

١٣٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ قَالَ: كَانَ بِلَالٌ يُؤَذِّنُ إِذَا جَلَسَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَإِذَا نَزَلَ أَقَامَ ثُمَّ كَانَ كَذَلِكَ فِي زَمَنِ أَبِي بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:١٧٠١.

Chapter 16. Prayer On Friday For One Who Comes When The *Imâm* Has Come Out

(المعجم ١٦) - بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ لِمَنْ جَاءَ وَقَدْ خَرَجَ الْإِمَامُ (التحفة ٥٧٤)

1396. It was narrated that 'Amr bin Dînâr said: "I heard Jâbir bin 'Abdullâh say: 'The Messenger of Allâh ﷺ said: If any one of you comes and the *Imâm* has appeared, let him pray two *Rak'ahs*. Shu'bah (one of the narrators) said: "On Friday."' (*Sahîh*)

١٣٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا جَاءَ أَحَدُكُمْ وَقَدْ خَرَجَ الْإِمَامُ فَلْيُصَلِّ رَكْعَتَيْنِ» قَالَ شُعْبَةُ: يَوْمَ الْجُمُعَةِ.

تخريج: أخرجه البخاري، التهجد، باب ماجاء في التطوع مثنٰى مثنٰى، ح:١١٦٦، ومسلم، الجمعة، باب التحية والإمام يخطب، ح:٨٧٥/٥٧ من حديث شعبة به، وهو في الكبرٰى، ح:١٧٠٣.

Comments:

This two-unit ritual prayer is commonly called *Tahiyyatul Masjid* - greeting the mosque; and it is the *Sunnah* whenever entering the *Masjid*. Even if the prayer-leader has commenced the sermon, these two units ought to be performed. Because numerous authentic narrations contain a command concerning that. Therefore, the statement of the Hanafites that prayer may not be commenced after the commencement of the *Khutbah* or the sermon is contrary to authentic traditions.

Chapter 17. Where The *Imâm* Should Stand During The *Khutbah*

(المعجم ١٧) - مَقَامُ الْإِمَامِ فِي الْخُطْبَةِ (التحفة ٥٧٥)

1397. Jâbir bin 'Abdullâh said:

١٣٩٧ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ

الْأَسْوَدِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ أَنَّ أَبَا الزُّبَيْرِ حَدَّثَهُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ إِذَا خَطَبَ يَسْتَنِدُ إِلَى جِذْعِ نَخْلَةٍ مِنْ سَوَارِي الْمَسْجِدِ، فَلَمَّا صُنِعَ الْمِنْبَرُ وَاسْتَوَى عَلَيْهِ اضْطَرَبَتْ تِلْكَ السَّارِيَةُ كَحَنِينِ النَّاقَةِ حَتَّى سَمِعَهَا أَهْلُ الْمَسْجِدِ، حَتَّى نَزَلَ إِلَيْهَا رَسُولُ اللهِ ﷺ فَاعْتَنَقَهَا فَسَكَتَتْ.

"When the Messenger of Allâh ﷺ delivered the *Khuṭbah*, he used to lead against a palm tree trunk that formed one of the pillars of the *Masjid*. When the *Minbar* was made and he sat down on it, that pillar made a sound like the groaning of a camel, which the people of the *Masjid* heard, until the Messenger of Allâh ﷺ came down and embraced it, then it fell silent." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٢٩٥، ٣٢٤ من حديث ابن جريج به، وهو في الكبرى، ح: ١٧١٠، وللحديث شواهد كثيرة جدًا، وهو في أعلام النبوة.

Comments:

1. "It was apparently the Prophet's ﷺ miracle, that from the trunk of a tree, the sound of crying like that of the pregnant she-camel, which was about to deliver its offspring, was emanating. All those people who were present heard it. Thereupon, the Prophet's ﷺ conducting himself to it affectionately calmed it down - this was another of the Prophet's ﷺ miracles.
2. To stand on the *Minbar* signifies the prayer-leader's merit, so he would be visible to every one. All would hear his voice. It would be convenient to sit down between the two sermons.

Chapter 18. The *Imâm* Should Stand During The *Khuṭbah*

(المعجم ١٨) - قِيَامُ الإِمَامِ فِي الخُطْبَةِ (التحفة ٥٧٦)

١٣٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: دَخَلَ الْمَسْجِدَ وعَبْدُ الرَّحْمٰنِ بْنُ أُمِّ الْحَكَمِ يَخْطُبُ قَاعِدًا، فَقَالَ: انْظُرُوا إِلَى هٰذَا يَخْطُبُ قَاعِدًا؟ وَقَدْ قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا﴾ [الجمعة: ١١].

1398. It was narrated that Ka'b bin 'Ujrah said that he entered the *Masjid* and 'Abdur-Raḥmân bin Umm Al-Ḥakam was delivering the *Khuṭbah* while seated. "He said: 'Look at this man who is delivering the *Khuṭbah* while seated when Allâh says: And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing.'"[1] (*Ṣaḥîḥ*)

[1] *Al-Jumu'ah* 64:11.

تخريج:أخرجه مسلم، الجمعة، باب في قوله تعالى: "وإذا رأوا تجارةً أو لهوًا"، ح:٨٦٤ من حديث محمد بن جعفر به، وهو في الكبرٰى، ح:١٧١٢.

Comments:

That is the last verse or *Ayah* of the *Suratul Jumu'ah*. It contains the description of *Jumu'ah* itself. Once the Prophet ﷺ was delivering the sermon; meanwhile the bells of a trading caravan began to ring. Some people slowly slid away for business. The Prophet ﷺ was delivering the sermon standing. Based upon it, it is argued that it is essential to closely follow the *Sunnah*. He ﷺ used to give sermons while standing.

Chapter 19. The Virtue Of Sitting Close To The *Imâm*

(المعجم ١٩) - **بَابُ** الفَضْلِ فِي الدُّنُوِّ مِنَ الإِمَامِ (التحفة ٥٧٧)

1399. It was narrated from Aws bin Aws Ath-Thaqafî that the Messenger of Allâh ﷺ said: "Whoever washes (*Ghassala*) and performs *Ghusl*, and comes early to the *Masjid* and sits near the *Imâm*, is attentive and does not engage in idle talk, for every step he takes he will have (the reward of) a year's worth of good deeds, its fasting and *Qiyâm* prayer." (*Sahîh*)

١٣٩٩ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: سَمِعْتُ يَحْيَى بْنَ الْحَارِثِ يُحَدِّثُ عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَوْسِ بْنِ أَوْسٍ الثَّقَفِيِّ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ غَسَّلَ وَاغْتَسَلَ وَابْتَكَرَ وَغَدَا وَدَنَا مِنَ الإِمَامِ وَأَنْصَتَ ثُمَّ لَمْ يَلْغُ، كَانَ لَهُ بِكُلِّ خُطْوَةٍ كَأَجْرِ سَنَةٍ صِيَامِهَا وَقِيَامِهَا».

تخريج: [إسناده صحيح] تقدم، ح:١٣٨٢، وهو في الكبرٰى، ح:١٧٠٧.

Comments:

See *Hadîth* 1382.

Chapter 20. The Prohibition Of Stepping Over People's Necks When The *Imâm* Is On The *Minbar* On Friday

(المعجم ٢٠) - النَّهْيُ عَنْ تَخَطِّي رِقَابِ النَّاسِ وَالإِمَامُ عَلَى المِنْبَرِ يَوْمَ الجُمُعَةِ (التحفة ٥٧٨)

1400. It was narrated from Abû Az-Zâhiriyah about 'Abdullâh bin Busr, he said: "I was sitting beside him on Friday and he said: 'A man came, stepping over the people's necks, and the Messenger of Allâh

١٤٠٠ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنِ صَالِحٍ عَنْ أَبِي الزَّاهِرِيَّةِ عَنْ عَبْدِ اللهِ بْنِ بُسْرٍ قَالَ: كُنْتُ جَالِسًا إِلَى جَانِبِهِ يَوْمَ

ﷺ said: Sit down, you are disturbing people." (*Sahîh*)

الْجُمُعَةِ فَقَالَ: جَاءَ رَجُلٌ يَتَخَطَّى رِقَابَ النَّاسِ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَيِ اجْلِسْ فَقَدْ آذَيْتَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب تخطى رقاب الناس يوم الجمعة، ح:١١١٨ من حديث معاوية بن صالح به، وهو في الكبرى، ح:١٧٠٦، وصححه ابن خزيمة، ح:١٨١١، وابن حبان، ح:٥٧٢، والحاكم على شرط مسلم:١/٢٨٨، ووافقه الذهبي.

Chapter 21. Prayer On Friday For One Who Comes While The *Imâm* Is Delivering The *Khutbah*

(المعجم ٢١) - بَابُ الصَّلَاةِ يَوْمَ الْجُمُعَةِ لِمَنْ جَاءَ وَالْإِمَامُ يَخْطُبُ (التحفة ٥٧٩)

1401. 'Amr bin Dînâr narrated that he heard Jâbir bin 'Abdullâh say: "A man came when the Prophet ﷺ was on the *Minbar* on a Friday. He said to him: 'Have you prayed two *Rak'ahs*?' He said: 'No.' He said: 'Pray.'" (*Sahîh*)

١٤٠١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: جَاءَ رَجُلٌ وَالنَّبِيُّ ﷺ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ، فَقَالَ لَهُ: «أَرَكَعْتَ رَكْعَتَيْنِ؟» قَالَ: لَا، قَالَ: «فَارْكَعْ».

تخريج: أخرجه مسلم، الجمعة، باب التحية والإمام يخطب، ح:٥٦/٨٧٥ من حديث ابن جريج، والبخاري، الجمعة، باب: إذا رأى الإمام رجلاً ... إلخ، ح:٩٣٠ من حديث عمرو بن دينار به، وهو في الكبرى، ح:١٧٠٤.

Comments:

In other narrations, there is distinct clarification that the Prophet ﷺ had been delivering the sermon. Therefore, the viewpoint of the Hanafites that the Prophet ﷺ had not yet commenced the sermon proves the ignorance of *Ahâdith* or reports. Even so, *Sahîh Muslim* has recorded a pronounced narration, which states the Prophet ﷺ as saying, "When any one of you comes and the *Imâm* is delivering the *Khutbah* then he should pray two *Rak'ahs* and be swift about them." (*Sahîh Muslim, Al-Jumu'ah, Hadîth* 875). This eliminates the possibility of every sort of interpretation. Therefore, it is incumbent upon the person who enters to perform two *Rak'ahs* before sitting down. (For more details, see *Hadîth* 1396).

Chapter 22. Listening Attentively To The *Khuṭbah* On Friday

(المعجم ٢٢) - **بَابُ** الإِنصَاتِ لِلخُطْبَةِ يَوْمَ الجُمُعَةِ (التحفة ٥٨٠)

1402. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever says to his companion on Friday, when the *Imâm* is delivering the *Khuṭbah*: 'Listen attentively,' has engaged in idle talk." (*Ṣaḥîḥ*)

١٤٠٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَالَ لِصَاحِبِهِ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ: أَنْصِتْ، فَقَدْ لَغَا».

تخريج: أخرجه مسلم، الجمعة، باب: في الإنصات يوم الجمعة في الخطبة، ح:٨٥١ عن قتيبة، والبخاري، الجمعة، باب الإنصات يوم الجمعة والإمام يخطب، ح:٩٣٤ من حديث الليث ابن سعد به، وهو في الكبرٰى، ح:١٧٢٨.

Comments:

1. Huge numbers of people gather for *Jumu'ah*. Had permission for even routine conversation been accorded, it would have created noise and uproar. Therefore, talking was absolutely forbidden, so much so that one may not ask someone to keep quiet, because the noise raised by people who try to make others be quiet often exceeds that of the people involved in talking.
2. "He has engaged in idle talk": Even so, the obligation was fulfilled, but one would be deprived of the merit of the *Jumu'ah*. In other words, he will be considered to have merely performed the *Ẓuhr* prayer.

1403. It was narrated from 'Abdullâh bin Ibrâhîm bin Qâriẓ and Sa'eed bin Al-Mûsâyyab that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'If you say to your companion: Listen attentively, on a Friday when the *Imâm* is delivering the *Khuṭbah*, then you have engaged in idle talk.'" (*Ṣaḥîḥ*)

١٤٠٣ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللهِ بْنِ إِبْرَاهِيمَ بْنِ قَارِظٍ، وَعَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُمَا حَدَّثَاهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَغَوْتَ».

تخريج: أخرجه مسلم، ح:٨٥١/١١ب عن عبدالملك بن شعيب به (انظر الحديث السابق)، وهو في الكبرٰى، ح:١٧٢٧.

Chapter 23. The Virtue Of Listening Attentively And Not Engaging In Idle Talk On Friday

(المعجم ٢٣) - **بَابُ** فَضْلِ الإِنصَاتِ وَتَرْكِ اللَّغْوِ يَوْمَ الجُمُعَةِ (التحفة ٥٨١)

1404. It was narrated that Salmân said: "The Messenger of Allâh ﷺ said to me: 'There is no man who purifies himself on Friday as he is commanded, then comes out of his house to the Friday prayer, and listens attentively until he finishes his prayer, but it will be an expiation for what came before it the week before." (*Ṣaḥîḥ*)

١٤٠٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي مَعْشَرٍ زِيَادِ ابْنِ كُلَيْبٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ الْقَرْثَعِ الضَّبِّيِّ - وَكَانَ مِنَ الْقُرَّاءِ الأَوَّلِينَ - عَنْ سَلْمَانَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «مَا مِنْ رَجُلٍ يَتَطَهَّرُ يَوْمَ الْجُمُعَةِ كَمَا أُمِرَ ثُمَّ يَخْرُجُ مِنْ بَيْتِهِ حَتَّى يَأْتِيَ الْجُمُعَةَ، وَيُنْصِتُ حَتَّى يَقْضِيَ صَلَاتَهُ إِلَّا كَانَ كَفَّارَةً لِمَا قَبْلَهُ مِنَ الْجُمُعَةِ».

تخريج: [صحيح] وهو في الكبرى، ح: ١٧٢٤، وصححه الحاكم: ١/ ٢٧٧، والذهبي، وأصله في صحيح البخاري، ح: ٨٨٣، ٩١٠ من طريق آخر عن سلمان الفارسي به، وللحديث شواهد.

Comments:

1. Ablution is obligatory for *Jumu'ah*, while taking a bath is emphasized or strongly recommended. Hence, if the expression has been commanded means compulsory, then in this it signifies ablution. And if it is taken to mean optional, then it would connote *Ghusl*.
2. The above-mentioned superiority is due to all those acts, which have been mentioned in this narration. Since remaining quiet also forms part of it, the superiority is ascribed to it.

Chapter 24. How The *Khuṭbah* Is Delivered

(المعجم ٢٤) - **بَابُ** كَيْفِيَّةِ الخُطْبَةِ (التحفة ٥٨٢)

1405. It was narrated from 'Abdullâh: "The Prophet ﷺ taught us *Khuṭbat Al-Hâjah*: *Al-ḥamdu lillâhi nasta'înahu wa nastaghfiruhu, wa na'ûdhu billâhi min shurûri anfusinâ wa sayi'âti a'mâlinâ. Man yahdihillâhu falâ muḍilla lahu wa man yuḍlil falâ hâdiya lahu. Wa ashhadu an lâ ilâha illallâhu wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu*. (Praise be to

١٤٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: عَلَّمَنَا خُطْبَةَ الْحَاجَةِ: الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ، وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا وَسَيِّئَاتِ أَعْمَالِنَا، مَنْ يَهْدِهِ اللهُ فَلَا

مُضِلَّ لَهُ وَمَنْ يُضْلِلْهُ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، ثُمَّ يَقْرَأُ ثَلَاثَ آيَاتٍ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ حَقَّ تُقَاتِهِۦ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ﴾ [آل عمران: ١٠٢] ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: ١] ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱتَّقُوا۟ ٱللَّهَ وَقُولُوا۟ قَوْلًا سَدِيدًا﴾ [الأحزاب: ٧٠].

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو عُبَيْدَةَ لَمْ يَسْمَعْ مِنْ أَبِيهِ شَيْئًا، وَلَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ مَسْعُودٍ، وَلَا عَبْدُ الْجَبَّارِ بْنُ وَائِلِ ابْنِ حُجْرٍ.

Allâh, we seek His help and His forgiveness. We seek refuge with Allâh from the evil of our own souls and from our bad deeds. Whomsoever Allâh guides will never be led astray, and whomsoever Allâh leaves astray, no one can guide. I bear witness that there is none worthy of worship except Allâh, and I bear witness that Muhammad is His slave and Messenger). Then he recited the following three verses: O you who believe! Fear Allâh as He should be feared, and die not except as Muslims;[1] O mankind! Be dutiful to your Lord, Who created you from a single person, and from him He created his wife, and from them He created many men and women, and fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you);[2] O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth)."[3]

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: (One of the narrators) Abû 'Ubaidah did not hear anything from his father, nor did 'Abdur-Raḥmân bin 'Abdullâh bin Mas'ûd, nor did 'Abdul-Jabbâr bin Wâ'il bin Ḥujr.[4]

تخريج: [إسناده ضعيف] أخرجه أبو داود، النكاح، باب: في خطبة النكاح، ح:٢١١٨ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:١٧٠٩، وله طريق آخر ضعيف فيه أبو إسحاق عنعن تقدم، ح: ٩٦.

[1] *Âl 'Imrân* 3:102.

[2] *An-Nisâ'* 4:1.

[3] *Al-Aḥzâb* 33:70.

[4] Abû 'Ubaidah is the son of 'Abdullâh bin Mas'ûd and the one narrating this from him. The meaning is that none of them heard anything from their fathers.

Comments:

1. "*Khuṭbat Al-Ḥâjah*" (the sermon of need): that means whenever there is a need to deliver a sermon, whether it be a discourse or wedding or anything else. That is why the honorable author has brought this narration in the chapter of the *Jumu'ah* sermon, because it is also a need or necessity. Some people have on account of the context of the above-mentioned Verses taken it to mean the need of marriage. These Verses contain command of piety, and piety is required in each and every act, not merely in marriage.
2. This narration from the point of view of the chain of transmitters is *Munqata* (in *Ḥadîth* terminology, a *Ḥadîth* whose chain has missing or broken links).

Chapter 25. The *Imâm* Urging *Ghusl* During His *Khuṭbah* On Friday

(المعجم ٢٥) - **بَابٌ** حَضِّ الإِمَامِ فِي خُطْبَتِهِ عَلَى الغُسْلِ يَوْمَ الجُمُعَةِ

(التحفة ٥٨٣)

1406. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ delivered a *Khuṭbah* and said: 'When any one of you wants to go to *Jumu'ah*, let him perform *Ghusl*.'" (*Ṣaḥîḥ*)

١٤٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ فَقَالَ: «إِذَا رَاحَ أَحَدُكُمْ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ».

تخريج: [صحيح] وهو في الكبرى، ح:١٦٧٧، وهو متفق عليه أخرجه البخاري، ح:٨٧٧، ومسلم، ح:٨٤٤ من حديث نافع به، وله طرق متواترة.

1407. It was narrated from Ibrâhîm bin Nashîṭ that he asked Ibn Shihâb about *Ghusl* on Friday. He said: "It is a *Sunnah*; Sâlim bin 'Abdullâh told me, narrating from his father, that the Messenger of Allâh ﷺ spoke about it from the *Minbar*." (*Ṣaḥîḥ*)

١٤٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ نَشِيطٍ: أَنَّهُ سَأَلَ ابْنَ شِهَابٍ عَنِ الْغُسْلِ يَوْمَ الْجُمُعَةِ فَقَالَ: سُنَّةٌ، وَقَدْ حَدَّثَنِي بِهِ سَالِمُ بْنُ عَبْدِ اللهِ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ تَكَلَّمَ بِهَا عَلَى الْمِنْبَرِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:١٧١٣، وأصله متفق عليه، البخاري، ح:٨٩٤،٩١٩، ومسلم، ح:٨٤٤.

1408. It was narrated from 'Abdullâh bin 'Abdullâh (from 'Abdullâh) Ibn 'Umar that while he

١٤٠٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ

was standing on the *Minbar*, the Messenger of Allâh ﷺ said,: "Whoever among you comes (to prayer) on a Friday, let him perform *Ghusl*."

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I do not know of anyone who followed Al-Laith in this chain, other than Ibn Juraij, while the companions of Az-*Zuhrî* said: "From Sâlim bin 'Abdullâh, from his father" instead of: "Abdullâh bin 'Abdullâh bin 'Umar." (*Saḥîḥ*)

[عَنْ عَبْدِ اللهِ] بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ وَهُوَ قَائِمٌ عَلَى الْمِنْبَرِ: «مَنْ جَاءَ مِنْكُم يَوْمَ الْجُمُعَةِ فَلْيَغْتَسِلْ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَا أَعْلَمُ أَحَدًا تَابَعَ اللَّيْثَ عَلَى هٰذَا الْإِسْنَادِ غَيْرَ ابْنِ جُرَيْجٍ وَأَصْحَابُ الزُّهْرِيِّ يَقُولُونَ: عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ بَدَلَ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ ابْنِ عُمَرَ.

تخريج: أخرجه مسلم، الجمعة، ح: ٨٤٤/ ٢، عن قتيبة به، وهو في الكبرٰى، ح: ١٦٧٥.

Comments:

Numerous transmitters have narrated this narration from *Zuhri*. All of them show Sâlim bin 'Abdullâh 'Umar as the mentor of *Zuhri*. Only Laith and Ibn Juraij say that 'Abdullâh bin 'Umar is his mentor. In this sort of situation, preference is given to the majority.

(For the discussion of *Ghusl* on Friday, see *Hadîth* 1376, 1377)

Chapter 26. The *Imâm* Encouraging The People To Give Charity On Friday During His *Khuṭbah*

(المعجم ٢٦) - **بَابُ** حَثِّ الإِمَامِ عَلَى الصَّدَقَةِ يَوْمَ الجُمُعَةِ فِي خُطْبَتِهِ

(التحفة ٥٨٤)

1409. It was narrated that 'Iyâd bin 'Abdullâh said: "I heard Abû Sa'eed Al-Khudrî say: 'A man who appeared shabbily came on a Friday, while the Prophet ﷺ was delivering the *Khuṭbah*. The Messenger of Allâh ﷺ said to him: Have you prayed? He said: No. He said: Pray two *Rak'ahs*. And he urged the people to give in charity. They gave clothes, and he gave him two garments. The following Friday, he came when the Messenger of Allâh ﷺ was

١٤٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجْلَانَ عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: جَاءَ رَجُلٌ يَوْمَ الْجُمُعَةِ - وَالنَّبِيُّ ﷺ يَخْطُبُ - بِهَيْئَةٍ بَذَّةٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَصَلَّيْتَ؟» قَالَ: لَا. قَالَ: «صَلِّ رَكْعَتَيْنِ» وَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ، فَأَلْقَوْا ثِيَابًا فَأَعْطَاهُ مِنْهَا ثَوْبَيْنِ فَلَمَّا كَانَتِ الْجُمُعَةُ الثَّانِيَةُ جَاءَ وَرَسُولُ اللهِ ﷺ يَخْطُبُ،

delivering the *Khuṭbah*, and he urged the people to give charity. (That man) gave one of his two garments and the Messenger of Allâh ﷺ said: This man came last Friday looking shabby, and I commanded the people to give charity and they gave clothes, and I said that he should be given two garments, and now he came and I commanded the people to give charity and he gave one of them. So he chided him and said: Take your garment." (*Ṣaḥîḥ*)

فَحَثَّ النَّاسَ عَلَى الصَّدَقَةِ قَالَ: فَأَلْقَى أَحَدَ ثَوْبَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «جَاءَ هٰذَا يَوْمَ الْجُمُعَةِ بِهَيْئَةٍ بَذَّةٍ فَأَمَرْتُ النَّاسَ بالصَّدَقَة فَأَلْقَوْا ثِيَابًا، فَأَمَرْتُ لَهُ مِنْهَا بِثَوْبَيْنِ، ثُمَّ جَاءَ الْآنَ فَأَمَرْتُ النَّاسَ بِالصَّدَقَةِ فَأَلْقَى أَحَدَهُمَا» فَانْتَهَرَهُ وَقَالَ: «خُذْ ثَوْبَكَ».

تخريج: [حسن] أخرجه الترمذي، الصلٰوة، باب ما جاء في الركعتين إذا جاء الرجل والإمام يخطب، ح:٥١١، وابن ماجه، إقامة الصلوات، باب ماجاء في من دخل المسجد والإمام يخطب، ح:١١١٣ من حديث سفيان بن عيينة به، وصرح بالسماع، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:١٧١٩ * وابن عجلان صرح بالسماع عند الحميدي.

Chapter 27. The *Imâm* Addressing His Followers When He Is On The *Minbar*

(المعجم ٢٧) - مُخَاطَبَةُ الإِمَامِ رَعِيَّتَهُ وَهُوَ عَلَى المِنْبَرِ (التحفة ٥٨٥)

1410. It was narrated from Jâbir bin 'Abdullâh who said: "While the Prophet ﷺ was delivering the *Khuṭbah* on Friday, a man came and the Prophet ﷺ said: 'Have you prayed?' He said: 'No.' He said: 'Stand up and pray.'" (*Ṣaḥîḥ*)

١٤١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَيْنَما النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِذْ جَاءَ رَجُلٌ فَقَالَ لَهُ النَّبِيُّ ﷺ: «صَلَّيْتَ؟» قَالَ: لَا، قَالَ: «قُمْ فَارْكَعْ».

تخريج: أخرجه مسلم، الجمعة، باب التحية والإمام يخطب، ح:٨٧٥ عن قتيبة، والبخاري، الجمعة، باب: إذا رأى الإمام رجلاً جاء ... إلخ، ح:٩٣٠ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:١٧١٧.

1411. Abû Bakrah said: "I saw the Messenger of Allâh ﷺ on the *Minbar*, and Al-Ḥasan was with him. He would turn to the people sometimes and turn to him (Al-

١٤١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو مُوسَى إِسْرَائِيلُ ابْنُ مُوسَى قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ:

Ḥasan) sometimes, and he said: 'This son of mine is a leader (*Sayyid*) and Allâh may make peace between two large groups of Muslims through him.'" (*Ṣaḥîḥ*)

سَمِعْتُ أَبَا بَكْرَةَ يَقُولُ: لَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ عَلَى الْمِنْبَرِ وَالْحَسَنُ مَعَهُ وَهُوَ يُقْبِلُ عَلَى النَّاسِ مَرَّةً وَعَلَيْهِ مَرَّةً وَيَقُولُ: «إِنَّ ابْنِي هٰذَا سَيِّدٌ، وَلَعَلَّ اللهَ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ عَظِيمَتَيْنِ».

تخريج: أخرجه البخاري، الصلح، باب قول النبي ﷺ للحسن بن علي رضي الله عنهما: "إن ابني هذا سيد . . ."، ح: ٢٧٠٤ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ١٧١٨ .

Comments:

Allâh's Messenger's ﷺ prediction was confirmed to the word. And Allâh be praised over it! Ḥasan ؓ was made the Caliph or the leader after the martyrdom of 'Alî ؓ. He was the ruler of half of the Islamic world. Tens of thousands of troops were with him.

Chapter 28. Reciting The Qur'ân During The *Khuṭbah*

(المعجم ٢٨) - **بَابُ** الْقِرَاءَةِ فِي الْخُطْبَةِ

(التحفة ٥٨٦)

1412. It was narrated from Muḥammad bin 'Abdur-Raḥmân that the daughter of Ḥârithah bin An-Nu'mân said: "I memorized "*Qâf. By the Glorious Qur'ân.*"[1] from the mouth of the Messenger of Allâh ﷺ when he was on the *Minbar* on Friday." (*Ṣaḥîḥ*)

١٤١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَلِيٌّ - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنِ ابْنَةِ حَارِثَةَ بْنِ النُّعْمَانِ قَالَتْ: حَفِظْتُ ﴿قٓ وَٱلْقُرْءَانِ ٱلْمَجِيدِ﴾ مِنْ فِي رَسُولِ اللهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ.

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلٰوة والخطبة، ح: ٨٧٢ من طريق آخر عن أم هشام بنت حارثة بن النعمان به، وهو في الكبرٰى، ح: ١٧٢٠ .

Comments:

1. It means Allâh's Messenger ﷺ used to always or often recite this *Surah* in its entirety during the Friday prayers. The reason is that in this *Surah*, resurrection after death, the description of death, discourse, and admonition have been narrated in a very effective manner. The Verses are very short, and if recited consciously, the heart changes altogether.
2. According to Imâm Ash-Shafi'î, each sermon of *Jumu'ah* should necessarily

[1] *Qâf* 50.

consist of five elements: Praise of Allâh, Most High, supplicating for blessings and salutations upon the Prophet ﷺ, recitation of the Qur'ân, exhortation, and supplication. Otherwise the sermon will remain deficient. The *Sunnah* of the Prophet ﷺ corroborates those elements.

Chapter 29. Pointing During The *Khuṭbah*

(المعجم ٢٩) - **بَابُ** الإِشَارَةِ فِي الخُطْبَةِ (التحفة ٥٨٧)

1413. It was narrated from Sufyân bin Ḥuṣain that Bishr bin Marwân raised his hands on Friday on the *Minbar*, and 'Umârah bin Ruwaibah condemned him and said: "The Messenger of Allâh ﷺ did no more than this," and he pointed with his forefinger. (*Ṣaḥîḥ*)

١٤١٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُصَيْنٍ: أَنَّ بِشْرَ بْنَ مَرْوَانَ رَفَعَ يَدَيْهِ يَوْمَ الْجُمُعَةِ عَلَى المِنْبَرِ فَسَبَّهُ عُمَارَةُ بْنُ رُوَيْبَةَ الثَّقَفِيُّ وَقَالَ: مَا زَادَ رَسُولُ اللهِ ﷺ عَلَى هٰذَا، وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ.

تخريج: أخرجه مسلم، ح:٨٧٤ (وانظر الحديث السابق) من حديث حصين به، وهو في الكبرى، ح:١٧١٥، وأخرجه أحمد:٤/١٣٦ عن وكيع به.

Comments:

The Friday sermon is a worship. Dignity is its requisite. The *Khatib* ought not to indulge in needless movements. Raising both hands is contrary to dignity. Therefore, it is not appropriate. In the sermon, gesticulation with one's hand or finger is enough. Some people have understood it to mean supplicating by lifting two hands. But, in some narrations there is a description of the Prophet's ﷺ supplicating by raising the hands, during the *Khutbah*, for rain. It could be stated that it should not be made a routine. If the hands are lifted for a significant matter once in a while, there is no harm in it.

Chapter 30. The *Imâm* Coming Down From The *Minbar* Before He Finishes The *Khuṭbah*, Interrupting Himself And Going Back To The *Minbar*

(المعجم ٣٠) - **بَابُ** نُزُولِ الإِمَامِ عَنِ المِنْبَرِ قَبْلَ فَرَاغِهِ مِنَ الخُطْبَةِ وَقَطْعِهِ كَلَامَهُ وَرُجُوعِهِ إِلَيْهِ يَوْمَ الجُمُعَةِ (التحفة ٥٨٨)

1414. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Prophet ﷺ was preaching, then Al-Ḥasan and Al-Ḥusain came, wearing red shirts and stumbling in them. The Prophet ﷺ came down,

١٤١٤ - أَخْبَرَنَا مُحَمَّدُ بْن عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ، فَجَاءَ الْحَسَنُ

interrupting himself, and picked them up, then he went back to the *Minbar* and said: 'Allâh has spoken the truth: Your wealth and your children are only a trial.[1] I saw these two stumbling in their shirts and I could not continue until I had interrupted myself and picked them up.'" (*Hasan*)

والْحُسَيْنُ رَضِيَ اللهُ عَنْهُمَا وعَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَعْثُرَانِ فِيهِمَا، فَنَزَلَ النَّبِيُّ ﷺ [فَقَطَعَ] كَلَامَهُ، فَحَمَلَهُمَا ثُمَّ عادَ إِلَى الْمِنْبَرِ ثُمَّ قَالَ: «صَدَقَ اللهُ ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَـٰدُكُمْ فِتْنَةٌ﴾ [التغابن: ١٥] رَأَيْتُ هٰذَيْنِ يَعْثُرَانِ فِي قَمِيصَيْهِمَا فَلَمْ أَصْبِرْ حَتَّى قَطَعْتُ كَلَامِي فَحَمَلْتُهُمَا».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب الإمام يقطع الخطبة للأمر يحدث، ح:١١٠٩، والترمذي، المناقب، باب [حلمه ووضعه ﷺ الحسن والحسين بين يديه ...]، ح:٣٧٧٤ من حديث حسين بن واقد به، وقال الترمذي: "حسن غريب"، وهو في الكبرٰى، ح:١٧٣١، وصححه الطبري في تفسيره:٢٨/ ٨١ .

Comments:

The command of keeping quiet concerns the worshippers or the followers. The prayer-leader may communicate or talk to someone during the Friday sermon, and also he may fulfill some needs. The purpose of reciting this noble Verse is to demonstrate that man should successfully fulfill this trial, and at the same time should not go astray. One should not remain deficient in fulfilling the rights of Allâh, nor should he show slothfulness in fulfilling the rights of a man, as the Messenger of Allâh ﷺ demonstrated an excellent model or specimen on this occasion.

Chapter 31. What Is Recommended Regarding Shortening The *Khutbah*

(المعجم ٣١) - **بَابُ مَا يُسْتَحَبُّ مِنْ تَقْصِيرِ الْخُطْبَةِ** (التحفة ٥٨٩)

1415. 'Abdullâh bin Abî Awfa said: "The Messenger of Allâh ﷺ used to recite a great deal of remembrance, engage little in idle talk, make the prayer long and keep the *Khutbah* short, and he would not refrain from walking with a widow or poor person and tending to their needs." (*Hasan*)

١٤١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ غَزْوَانَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ عُقَيْلٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ الذِّكْرَ، وَيُقِلُّ اللَّغْوَ، وَيُطِيلُ الصَّلَاةَ، وَيُقَصِّرُ الْخُطْبَةَ، وَلَا يَأْنَفُ أَنْ يَمْشِيَ مَعَ الْأَرْمَلَةِ وَالْمِسْكِينِ فَيَقْضِيَ لَهُ الْحَاجَةَ.

[1] *At-Taghâbun* 64:15.

تخريج: [إسناده حسن] أخرجه الدارمي: ١/ ٣٥، ح: ٧٥ من حديث الفضل بن موسى به، وهو في الكبرى، ح: ١٧١٦، وصححه ابن حبان، ح: ٢١٣٩، ٢١٣٠، والحاكم على شرط الشيخين: ٢/ ٦١٤، ووافقه الذهبي، وللحديث شواهد.

Comments:

Contest between the prayer and the sermon is not the purpose. Rather the objective is lengthy prayer and a brief sermon! The sermon should not be such that the listeners get bored and irritable. It should neither be too long that the people's ablutions become void frequently.

Chapter 32. How Many *Khuṭbahs* Should Be Delivered?

(المعجم ٣٢) - بَابٌ كَمْ يَخْطُبُ (التحفة ٥٩٠)

1416. It was narrated that Jâbir bin Samurah said: "I sat with the Prophet ﷺ and I did not see him deliver the *Khuṭbah* except standing, and he sat, then he stood up and delivered the second *Khuṭbah*." (*Ṣaḥîḥ*)

١٤١٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا [شَرِيكٌ] عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: جَالَسْتُ النَّبِيَّ ﷺ فَمَا رَأَيْتُهُ يَخْطُبُ إِلَّا قَائِمًا وَيَجْلِسُ ثُمَّ يَقُومُ وَيَخْطُبُ الْخُطْبَةَ الْآخِرَةَ.

تخريج: أخرجه مسلم، الجمعة، باب ذكر الخطبتين قبل الصلٰوة ... إلخ، ح: ٨٦٢/ ٣٤ من حديث سماك بن حرب به، وهو في الكبرٰى، ح: ١٧٣٠.

Comments:

Two sermons is the customary practice (*Masnûn*) of the Prophet ﷺ and it is an agreed upon issue.

Chapter 33. Separating The Two *Khuṭbahs* By Sitting

(المعجم ٣٣) - بَابٌ الفَصْلِ بَيْنَ الخُطْبَتَيْنِ بِالجُلُوسِ (التحفة ٥٩١)

1417. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ used to deliver two *Khuṭabhs* standing, and he would separate them by sitting. (*Ṣaḥîḥ*)

١٤١٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْطُبُ الْخُطْبَتَيْنِ وَهُوَ قَائِمٌ وَكَانَ يَفْصِلُ بَيْنَهُمَا بِجُلُوسٍ.

تخريج: أخرجه البخاري، الجمعة، باب القعدة بين الخطبتين يوم الجمعة، ح: ٩٢٨ من حديث بشر بن المفضل، ومسلم، الجمعة، باب ذكر الخطبتين قبل الصلٰوة ... إلخ، ح: ٨٦١ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح: ١٧٢٢ .

Chapter 34. Silence When Sitting Between The Two *Khuṭbahs*

(المعجم ٣٤) - بَابُ السُّكُوتِ فِي الْقَعْدَةِ بَيْنَ الْخُطْبَتَيْنِ (التحفة ٥٩٢)

1418. It was narrated that Jâbir bin Samurah said: "I saw the Messenger of Allâh ﷺ delivering the *Khuṭbah* on Friday standing, then he sat briefly and did not speak, then he stood up and delivered a second *Khuṭbah*. So whoever tells you that the Messenger of Allâh ﷺ used to deliver the *Khuṭbah* seated, he has lied." (*Ṣaḥîḥ*)

١٤١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - قَالَ: حَدَّثَنَا إِسْرَائِيلُ قَالَ: حَدَّثَنَا سِمَاكٌ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ قَائِمًا، ثُمَّ يَقْعُدُ قِعْدَةً لَا يَتَكَلَّمُ، ثُمَّ يَقُومُ فَيَخْطُبُ خُطْبَةً أُخْرَى، فَمَنْ حَدَّثَكُمْ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْطُبُ قَاعِدًا فَقَدْ كَذَبَ.

تخريج: [صحيح] تقدم، ح:١٤١٦، وهو في الكبرٰى، ح:١٧٢٣.

Comments:

The second sermon should be commenced separately; that means it should be started with the praise and glorification of Allâh, with supplication for peace upon the Prophet ﷺ, and with the recitation of the Qur'ân; thereafter, *Dhikr* (remembrance of Allâh) and supplication.

Chapter 35. Recitation Of The Qur'ân And Remembrance During The Second *Khuṭbah*

(المعجم ٣٥) - بَابُ الْقِرَاءَةِ فِي الْخُطْبَةِ الثَّانِيَةِ وَالذِّكْرِ فِيهَا (التحفة ٥٩٣)

1419. It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to deliver the *Khuṭbah* standing, then he would sit, then he would stand up and recite some Verses and remember Allâh, the Mighty and Sublime. His *Khuṭbah* was moderate in length and his prayer was moderate in length." (*Ṣaḥîḥ*)

١٤١٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ وَيَقْرَأُ آيَاتٍ وَيَذْكُرُ اللهَ عَزَّ وَجَلَّ، وَكَانَتْ خُطْبَتُهُ قَصْدًا وَصَلَاتُهُ قَصْدًا.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الخطبة يوم الجمعة، ح:١١٠٦ من حديث عبدالرحمن بن مهدي به، وانظر الحديث المتقدم:(١٤١٦).

Chapter 36. Speaking And Standing After Coming Down From The *Minbar*

(المعجم ٣٦) - الكَلَامُ وَالقِيَامُ بَعْدَ النُّزُولِ عَنِ المِنْبَرِ (التحفة ٥٩٤)

1420. It was narrated that Anas said: "The Messenger of Allâh ﷺ would come down from the *Minbar*, and a man would come to him and speak to him, then the Prophet ﷺ would listen to him until he gave him an answer, then he would go to his place of prayer and pray." (*Da'îf*)

١٤٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ ثَابِتٍ الْبُنَانِيِّ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَنْزِلُ عَنِ الْمِنْبَرِ، فَيَعْرِضُ لَهُ الرَّجُلُ فَيُكَلِّمُهُ، فَيَقُومُ مَعَهُ النَّبِيُّ ﷺ حَتَّى يَقْضِيَ حَاجَتَهُ، ثُمَّ يَتَقَدَّمُ إِلَى مُصَلَّاهُ فَيُصَلِّي.

تخريج: [ضعيف] أخرجه أبو داود، الصلوٰة، باب الإمام يتكلم بعد ما ينزل من المنبر، ح:١١٢٠، والترمذي، ح:٥١٧، وابن ماجه، ح:١١١٧ من حديث جرير بن حازم به، وصرح بالسماع عند البيهقي:٣/ ٢٢٤، وهو في الكبرٰى، ح:١٧٣٢، ومال العراقي إلى تصحيحه، وضعفه البخاري، وأبو داود وغيرهما، والقول قولهم، وله شاهد ضعيف.

Comments:

The purpose of this chapter is to show that if an interval occurs between the sermon and the prayer, there is no harm in that situation. But this should not occur needlessly; rather it ought to be for a significant matter. For instance, for clarification of some issue or for straightening of the ranks, etc. One could also resort to conversation, because speech is forbidden only during the course of the sermon and the prayer, and not in between.

Chapter 37. Number Of *Rak'ahs* In *Jumu'ah* Prayer

(المعجم ٣٧) - عَدَدُ صَلَاةِ الجُمُعَةِ (التحفة ٥٩٥)

1421. It was narrated from 'Abdur-Rahmân bin Abî Laila that 'Umar said: "*Jumu'ah* prayer is two *Rak'ahs*, and the prayer of *Al-Fitr* is two *Rak'ahs*, and the prayer of *Al-Adha* is two *Rak'ahs*, and the prayer when traveling is two *Rak'ahs*, complete and not shortened, on the tongue of Muhammad ﷺ." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: 'Abdur-Rahmân bin Abî Laila did not hear from 'Umar.

١٤٢١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ زُبَيْدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: قَالَ عُمَرُ: صَلَاةُ الْجُمُعَةِ رَكْعَتَانِ، وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ وَصَلَاةُ الْأَضْحَى رَكْعَتَانِ، وَصَلَاةُ السَّفَرِ رَكْعَتَانِ، تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ مُحَمَّدٍ ﷺ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى لَمْ يَسْمَعْ مِنْ عُمَرَ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب تقصير الصلوة في السفر، ح:١٠٦٣ من حديث شريك القاضي به، وتابعه شعبة وغيره، وهو في الكبرٰى، ح:١٧٣٣، وللحديث شواهد عند ابن ماجه، ح:١٠٦٤ وغيره.

Comments:

The prayer during travel is included in these other prayers because it is two *Rak'ahs* if it consists of four units, except the *Maghrib* prayer. The *Maghrib* prayer is three units only, whether one is traveling or at home. Whereas, during travel, the other prayers mentioned are two units each.

Chapter 38. Reciting *Sûrat Al-Jumu'ah* And *Al-Munâfiqîn* In *Jumu'ah* Prayer

(المعجم ٣٨) - الْقِرَاءَةُ فِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ (التحفة ٥٩٦)

1422. It was narrated from Ibn 'Abbâs that during the *Subh* prayer on Friday, the Messenger of Allâh ﷺ used to recite: "Alif-Lâm-Mîm. The Revelation"[1] and: "Has there not been over man",[2] and in *Jumu'ah* prayer he would recite *Al-Jumu'ah* (62) and *Al-Munâfiqîn* (63). (*Sahîh*)

١٤٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا مُخَوَّلٌ قَالَ: سَمِعْتُ مُسْلِمًا الْبَطِينَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ يَوْمَ الْجُمُعَةِ فِي صَلَاةِ الصُّبْحِ ﴿الٓمٓ تَنزِيلُ﴾ وَ ﴿هَلْ أَتَىٰ عَلَى ٱلْإِنسَٰنِ﴾ وَفِي صَلَاةِ الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ.

تخريج: أخرجه مسلم، الجمعة، باب ما يقرأ في يوم الجمعة، ح:٨٧٩ من حديث شعبة به، وهو في الكبرٰى، ح:١٧٣٦.

Chapter 39. Reciting "Glorify The Name Of Your Lord, The Most High"[3] And Has There Come To You The Narration Of The Overwhelming (I.E. The Day Of Resurrection)?"[4] In *Jumu'ah* Prayer

(المعجم ٣٩) - الْقِرَاءَةُ فِي صَلَاةِ الْجُمُعَةِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾ (التحفة ٥٩٧)

1423. It was narrated that

١٤٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

[1] *As-Sajdah* 32.

[2] *Al-Insân* 76.

[3] *Al-A'la* 87.

[4] *Al-Ghâshiyah* 88.

Samurah said: "The Messenger of Allâh ﷺ used to recite in *Jumu'ah* prayer: 'Glorify the Name of your Lord, the Most High'[1] and: 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?.'"[2] (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَعْبَدُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ عُقْبَةَ، عَنْ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوٰة، باب ما يقرأ به، في الجمعة، ح:١١٢٥ من حديث شعبة به، وهو في الكبرٰى، ح:١٧٣٩ .

Chapter 40. Mentioning The Differing Reports From An-Nu'mân Regarding Recitation During The *Jumu'ah* Prayer

(المعجم ٤٠) - ذِكْرُ الاخْتِلَافِ عَلَى النُّعْمَانِ ابْنِ بَشِيرٍ فِي الْقِرَاءَةِ فِي صَلَاةِ الْجُمُعَةِ (التحفة ٥٩٧)

1424. Aḍ-Ḍaḥḥâk bin Qais asked An-Nu'mân bin Bashîr: "What did the Messenger of Allâh ﷺ use to recite on Friday after *Sûrat Al-Jumu'ah*?" He said: "He used to recite: 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?'"[3] (*Ṣaḥîḥ*)

١٤٢٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ ضَمْرَةَ بْنِ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللَّهِ: أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ سَأَلَ النُّعْمَانَ بْنَ بَشِيرٍ مَاذَا كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ يَوْمَ الْجُمُعَةِ عَلَى إِثْرِ سُورَةِ الْجُمُعَةِ؟ قَالَ: كَانَ يَقْرَأُ ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾.

تخريج: أخرجه مسلم، الجمعة، باب ما يقرأ في صلوٰة الجمعة، ح:٨٧٨/ ٦٣ من حديث ضمرة بن سعيد به، وهو في الموطأ (يحيى): ١/ ١١١، والكبرٰى، ح:١٧٣٧ .

1425. It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ used to recite 'Glorify the Name of your Lord, the Most High'[4] and 'Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?.'[5] in

١٤٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ أَنَّ إِبْراهِيمَ بْنَ مُحَمَّدِ بْنِ الْمُنْتَشِرِ أَخْبَرَهُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي

[1] *Al-A'la* 87.
[2] *Al-Ghâshiyah* 88.
[3] *Al-Ghâshiyah* 88.
[4] *Al-A'la* 87.
[5] *Al-Ghâshiyah* 88.

the *Jumu'ah* prayer, and sometimes *'Eid* and *Jumu'ah* would fall on the same day, and he would recite them in both *'Eid* and *Jumu'ah* prayer." (*Ṣaḥîḥ*)

الْجُمُعَةِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾ وَرُبَّمَا اجْتَمَعَ الْعِيدُ وَالْجُمُعَةُ فَيَقْرَأُ بِهِمَا فِيهِمَا جَمِيعًا.

تخريج: أخرجه مسلم، ح:٨٧٨/ ٦٢ من حديث إبراهيم بن محمد بن المنتشر به (انظر الحديث السابق)، وهو في الكبرٰى، ح:١٧٤٠.

Chapter 41. Whoever Catches Up With A *Rak'ah* Of *Jumu'ah* Prayer

(المعجم ٤١) - مَنْ أَدْرَكَ رَكْعَةً مِنَ صَلَاةِ الْجُمُعَةِ (التحفة ٥٩٨)

1426. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever catches up with a *Rak'ah* of *Jumu'ah* prayer has caught up with it." (*Ṣaḥîḥ*)

١٤٢٦ - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنْ صَلَاةِ الْجُمُعَةِ رَكْعَةً فَقَدْ أَدْرَكَ».

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيمن أدرك من الجمعة ركعةً، ح:١١٢١ من طريق آخر عن الزهري به، وهو في الكبرٰى، ح:١٧٤١، وللحديث شاهد عند الدارقطني:٢/ ١٢، ح:١٥٩٢، وإسناده حسن لذاته، وأخرج البيهقي:٣/ ٢٠٤ وغيره بإسناد صحيح عن ابن عمر قال: "من أدرك من الجمعة ركعةً فقد أدركها، إلا أنه يقضى ما فاته"، وللحديث شواهد أخرٰى.

Comments:

We learn from this narration that if someone catches less than one *Rak'ah*, so to say if he joins the congregation in the final prostration and the *Tashahhud*, then instead of the *Jumu'ah* he should offer the *Ẓuhr* prayer. The vast majority of scholars - e.g. Imâm Mâlik, Imâm Ash-Shafi'î, Imâm Aḥmad, Imâm Ishâq and Imâm Muḥammad from among the Hanafites (May Allâh be pleased with them all) - hold this view.

Chapter 42. Number Of *Rak'ahs* To Be Prayed After *Jumu'ah* In The *Masjid*

(المعجم ٤٢) - عَدَدُ الصَّلَاةِ بَعْدَ الجُمُعَةِ فِي المَسْجِدِ (التحفة ٥٩٩)

1427. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When any one of you prays *Jumu'ah*, let him pray four (*Rak'ahs*) after that.'" (*Ṣaḥîḥ*)

١٤٢٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمُ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا».

تخريج: أخرجه مسلم، الجمعة، باب الصلوة بعد الجمعة، ح: ٨٨١/ ٦٩ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح: ١٧٤٣.

Chapter 43. The *Imâm's* Prayer After *Jumu'ah*

(المعجم ٤٣) - صَلَاةُ الْإِمَامِ بَعْدَ الْجُمُعَةِ (التحفة ٦٠٠)

1428. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ would not pray after *Jumu'ah* until he had left, then he would pray two *Rak'ahs*. (*Ṣaḥîḥ*)

١٤٢٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ لَا يُصَلِّي بَعْدَ الْجُمُعَةِ حَتَّى يَنْصَرِفَ فَيُصَلِّيَ رَكْعَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٨٧٤، وهو في الكبرى، ح: ١٧٤٥.

1429. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ used to pray two *Rak'ahs* in his house after *Jumu'ah*." (*Ṣaḥîḥ*)

١٤٢٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ فِي بَيْتِهِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب الصلوة بعد الجمعة، ح: ١١٣٢ من حديث عبدالرزاق به، وأخرجه البخاري، ومسلم وغيرهما من طرق عن الزهري به، مطولاً ومختصرًا * والزهري صرح بالسماع، وللحديث طرق كثيرة جدًا.

Comments:

This is another form of reconciliation, which Imâm An-Nasâ'î has adopted between these two narrations. The command for four units is for the followers (*Ṣaḥîḥ Muslim*: 881) and the mention of two *Rak'ahs* is specific to the Prophet ﷺ. In other words, the prayer-leader should pray two *Rak'ahs* at home, while the followers should pray four *Rak'ahs*. And Allâh knows best!

Chapter 44. Making The Two *Rak'ahs* After *Jumu'ah* Lengthy

(المعجم ٤٤) - **بَابُ** إِطَالَةِ الرَّكْعَتَيْنِ بَعْدَ الْجُمُعَةِ (التحفة ٦٠١)

1430. It was narrated from Ibn 'Umar that he used to pray two *Rak'ahs* after *Jumu'ah*, making them lengthy, and he said: "The

١٤٣٠ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ عَنْ يَزِيدَ، - وَهُوَ ابْنُ هَارُونَ - قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ:

أَنَّهُ كَانَ يُصَلِّي بَعْدَ الْجُمُعَةِ رَكْعَتَيْنِ يُطِيلُ فِيهِمَا وَيَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَفْعَلُهُ.

Messenger of Allâh ﷺ used to do this." (*Ṣaḥîḥ*)

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الصلوة، باب الصلوة بعد الجمعة، ح:١١٢٨ من حديث أيوب السختياني به، بألفاظ مختلفة، وهو في الكبرى، ح:١٧٤٧، وأعل بما لا يقدح.

(المعجم ٤٥) - ذِكْرُ السَّاعَةِ الَّتِي يُسْتَجَابُ فِيهَا الدُّعَاءُ يَوْمَ الْجُمُعَةِ (التحفة ٦٠٢)

Chapter 45. Mentioning The Time When It Is Recommended To Supplicate On Friday

١٤٣١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ - يَعْنِي ابْنَ مُضَرَ - عَنِ ابْنِ الْهَادِ عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَيْتُ الطُّورَ فَوَجَدْتُ ثَمَّ كَعْبًا فَمَكَثْتُ أَنَا وَهُوَ يَوْمًا أُحَدِّثُهُ عَنْ رَسُولِ اللهِ ﷺ وَيُحَدِّثُنِي عَنِ التَّوْرَاةِ فَقُلْتُ لَهُ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ أُهْبِطَ وَفِيهِ تِيبَ عَلَيْهِ وَفِيهِ قُبِضَ، وَفِيهِ تَقُومُ السَّاعَةُ، مَا عَلَى الْأَرْضِ مِنْ دَابَّةٍ إِلَّا وَهِيَ تُصْبِحُ يَوْمَ الْجُمُعَةِ مُصِيخَةً حَتَّى تَطْلُعَ الشَّمْسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا ابْنَ آدَمَ؛ وَفِيهِ سَاعَةٌ لَا يُوَافِقُهَا مُؤْمِنٌ وَهُوَ فِي الصَّلَاةِ يَسْأَلُ اللهَ فِيهَا شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ» فَقَالَ كَعْبٌ: ذَلِكَ يَوْمٌ فِي كُلِّ سَنَةٍ؟ فَقُلْتُ: بَلْ هِيَ فِي كُلِّ جُمُعَةٍ، فَقَرَأَ كَعْبٌ التَّوْرَاةَ ثُمَّ قَالَ: صَدَقَ رَسُولُ اللهِ ﷺ هُوَ فِي كُلِّ يَوْمِ جُمُعَةٍ. فَخَرَجْتُ فَلَقِيتُ بَصْرَةَ بْنَ أَبِي بَصْرَةَ الْغِفَارِيَّ فَقَالَ: مِنْ أَيْنَ جِئْتَ؟ قُلْتُ مِنَ الطُّورِ قَالَ: لَوْ لَقِيتُكَ مِنْ قَبْلِ أَنْ تَأْتِيَهُ لَمْ تَأْتِهِ، قُلْتُ لَهُ: وَلِمَ؟ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ

1431. It was narrated that Abû Hurairah said: "I went out to Aṭ-Ṭûr and met Ka'b. He and I spent a day together, when I narrated things to him from the Messenger of Allâh ﷺ and he narrated things to me from the *Tawrah*. I said to him: The Messenger of Allâh ﷺ said: The best day on which the sun rises is Friday. On this day Âdam was created, on this day he was sent down, on it his repentance was accepted, on this day he died, and on this day the Hour will begin. There is no living creature on Earth that does not listen out from Friday morning until the sun rises, fearing the onset of the Hour, except the son of Âdam. On (Friday) there is an hour in which, if a believer prays and asks Allâh for something, He will give it to him. Ka'b said: Is that one day in every year? I said: No, it is every Friday.' Then Ka'b read in the *Tawrah* and said: The Messenger of Allâh ﷺ spoke the truth; it is every Friday. Then I went out and met Baṣrah bin Abî Baṣrah Al-Ghifârî. He said: From where have you come? I said: From Aṭ-Ṭûr. He said: If I had met you before you went there, you would not have gone. I

said to him: Why? He said: I heard the Messenger of Allâh ﷺ say: Do not travel especially to visit any *Masjid* except three: Al-Masjid Al-Ḥarâm (in Makkah), my *Masjid* (in Al-Madînah) and the *Masjid* of Bait Al-Maqdis (in Jerusalem).

Then I met 'Abdullâh bin Salâm and said: 'If only you had seen me, I went to Aṭ-Ṭûr and met Ka'b, and he and I spent a day together, when I narrated things to him from the Messenger of Allâh ﷺ and he narrated things to me from the *Tawrah*. I said to him: The Messenger of Allâh ﷺ said: The best day on which the sun rises is Friday. On this day Âdam was created, on this day he was sent down, on this day his repentance was accepted, on this day he died, and on this day the Hour will begin. There is no living creature on Earth that does not listen out from Friday morning until the sun rises, fearing the onset of the Hour, except the son of Âdam. On (Friday) there is a hour in which, if a believer prays and asks Allâh for something, He will give it to him. Ka'b said: That is one day in every year. 'Abdullâh bin Salâm said: Ka'b is not telling the truth. I said: Then Ka'b read (in the *Tawrah*) and said: The Messenger of Allâh ﷺ spoke the truth, it is every Friday. 'Abdullâh said: Ka'b spoke the truth; I know when that time is. I said: O my brother, tell me about it. He said: It is the last hour of Friday, before the sun sets. I said: Did you not hear the Messenger of Allâh ﷺ say: If a believer prays, but that is

يَقُولُ: «لَا تُعْمَلُ الْمَطِيُّ إِلَّا إِلَى ثَلَاثَةِ مَسَاجِدَ: الْمَسْجِدِ الْحَرَامِ، وَمَسْجِدِي، وَمَسْجِدِ بَيْتِ الْمَقْدِسِ». فَلَقِيتُ عَبْدَ اللهِ بْنَ سَلَامٍ فَقُلْتُ: لَوْ رَأَيْتَنِي خَرَجْتُ إِلَى الطُّورِ فَلَقِيتُ كَعْبًا فَمَكَثْتُ أَنَا وَهُو يَوْمًا أُحَدِّثُهُ عَنْ رَسُولِ اللهِ ﷺ وَيُحَدِّثُنِي عَنِ التَّوْرَاةِ، فَقُلْتُ لَهُ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ يَوْمٍ طَلَعَتْ فِيهِ الشَّمْسُ يَوْمُ الْجُمُعَةِ، فِيهِ خُلِقَ آدَمُ وَفِيهِ أُهْبِطَ وَفِيهِ تِيبَ عَلَيْهِ وَفِيهِ قُبِضَ وَفِيهِ تَقُومُ السَّاعَةُ؛ مَا عَلَى الأَرْضِ مِنْ دَابَّةٍ إِلَّا وَهِيَ تُصْبِحُ يَوْمَ الْجُمُعَةِ مُصِيخَةً حَتَّى تَطْلُعَ الشَّمسُ شَفَقًا مِنَ السَّاعَةِ إِلَّا ابْنَ آدمَ؛ وَفِيهِ ساعَةٌ لَا يُصَادِفُها عَبْدٌ مُؤمِنٌ وَهُوَ فِي الصَّلَاةِ يَسْأَلُ اللهَ شَيْئًا إِلَّا أَعْطاهُ إِيَّاهُ» قَالَ كَعْبٌ: ذٰلِكَ يَوْمٌ فِي كُلِّ سَنَةٍ. فَقَالَ عَبْدُ اللهِ بْنُ سَلَامٍ: كَذَبَ كَعْبٌ، قُلْتُ: ثُمَّ قَرَأَ كَعْبٌ فَقَالَ: صَدَقَ رَسُولُ اللهِ ﷺ هُوَ فِي كُلِّ جُمُعَةٍ فَقَالَ عَبْدُ اللَّهِ: صَدَقَ كَعْبٌ، إِنِّي لَأَعْلَمُ تِلْكَ السَّاعَةَ فَقُلْتُ: يا أَخِي! حَدِّثْنِي بِهَا قَالَ: هِيَ آخِرُ سَاعَةٍ مِنْ يَوْمِ الْجُمُعَةِ قَبْلَ أَنْ تَغِيبَ الشَّمْسُ، فَقُلْتُ: أَلَيْسَ قَدْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقولُ: «لَا يُصَادِفُهَا مُؤمِنٌ وَهُوَ فِي الصَّلَاةِ» وَلَيْسَتْ تِلْكَ السَّاعَةَ صَلَاةٌ قَالَ: أَلَيْسَ قَد سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَلَّى وَجَلَسَ يَنْتَظِرُ الصَّلَاةَ فَهُوَ فِي صلاةٍ حَتَّى تَأْتِيَهُ الصَّلَاةُ الَّتي تَليها؟» قُلْتُ: بَلَى! قَالَ: فَهُوَ كَذٰلِكَ.

not a time for prayer. He said: Did you not hear the Messenger of Allâh ﷺ say: Whoever prays and sits waiting for the (next) prayer, is in a state of prayer until the next prayer comes? I said: Of course. He said: That is what it is." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلٰوة، باب فضل يوم الجمعة وليلة الجمعة، ح:١٠٤٦ من حديث يزيد بن عبدالله بن الهاد به، وهو في الكبرٰى، ح:١٧٥٤، وقال الترمذي، ح:٤٩١: "حسن صحيح"، وصححه ابن خزيمة، ح:١٧٣٨، وابن حبان، ح:١٠٢٤، والبغوي في شرح السنة، والحاكم:١/٢٧٨، ٢٧٩ علٰى شرط الشيخين، ووافقه الذهبي.

Comments:

"Do not travel" means do not embark on a journey with a view to gaining closeness and reward, considering that so and so place is sacred, except for three mosques. See No. 701.

1432. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "On Friday there is an hour when, if a Muslim slave asks Allâh for something at that time, He will give it to him." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: We do not know of anyone who narrated this *Ḥadîth* other than Rabâḥ from Ma'mar from Az-Zuhrî – except for Ayyûb bin Suwaid, was narrated it from Yûnus from Az-Zuhrî from Sa'eed and Abî Salamah, and Ayyûb bin Suwaid is Matrûk *Al-Ḥadîth*.

١٤٣٢ - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ خَالِدٍ عَنْ رَبَاحٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدٌ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُوافِقُهَا عَبْدٌ مُسْلِمٌ يَسْأَلُ اللهَ فِيهَا شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا نَعْلَمُ أَحَدًا حَدَّثَ بِهٰذَا الْحَدِيثِ غَيْرَ رَبَاحٍ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ إِلَّا أَيُّوبَ بْنَ سُوَيْدٍ فَإِنَّهُ حَدَّثَ بِهِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ عَن سَعِيدٍ وأَبِي سَلَمَةَ. وَأَيُّوبُ بْنُ سُوَيْدٍ مَتْرُوكُ الْحَدِيثِ.

تخريج: [إسناده صحيح] وهو في مسند الإمام أحمد بن حنبل:٢/ ٢٨٤، والسنن الكبرٰى للنسائي، ح:١٧٤٩ * رباح بن يزيد القرشي ثقة فاضل كما في التقريب وغيره.

1433. It was narrated that Abû Hurairah said: "Abû Al-Qâsim ﷺ said: 'On Friday there is an hour

١٤٣٣ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ

when, if a Muslim slave stands in prayer and asks Allâh for something at that time, He will give it to him.'" He was reducing it: lessening it.[1]

أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «إِنَّ فِي الْجُمُعَةِ سَاعَةً لَا يُوَافِقُهَا عَبْدٌ مُسْلِمٌ قَائِمٌ يُصَلِّي يَسْأَلُ اللهَ عَزَّ وَجَلَّ شَيْئًا إِلَّا أَعْطَاهُ إِيَّاهُ» يُقَلِّلُها: يُزَهِّدُها

تخريج: أخرجه البخاري، الدعوات، باب الدعاء في الساعة التي في يوم الجمعة، ح:٦٤٠٠، ومسلم، الجمعة، باب: في الساعة التي في يوم الجمعة، ح:٨٥٢/ ١٤ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:١٧٥٠.

Comments:

The thing which is immensely precious, extremely high-ranking and supremely meritorious is often very brief and little. This is the principle of nature. This time is also highly meritorious. It is, therefore, brief. Hence, such a thing is always kept concealed or hidden and its achievement entails great endeavor and efforts. Therefore, its time or hour was kept secret. Blessed are those who have the good fortune or catching these sorts of precious hours!

And this is the similitude. So let the workers work. And may Allâh help us to do what He loves and what He is pleased with!

[1] In other narrations of the same *Ḥadîth*, the Messenger ﷺ illustrated how brief the time lasts by placing his finger-tip at the middle of his small finger and "he was reducing it" and "lessening it". See *Fatḥ Al-Bârî.*

15. Book Of Shortening The Prayer When Traveling

(المعجم ١٥) - كِتَابُ تَقْصِيرِ الصَّلَاةِ فِي السَّفَرِ (التحفة . . .)

Chapter 1.

(المعجم ١) - [بَابٌ:] (التحفة ٦٠٣)

1434. It was narrated that Ya'la bin Umayyah said: "I said to 'Umar bin Al-Khaṭṭâb: 'There is no sin on you if you shorten *Ṣalâh* and if you fear that the disbelievers may put you in trial (attack you).[1] But now the people are safe.' 'Umar said: 'I wondered the same thing, so I asked the Messenger of Allâh about that and he said: This is a favor from Allâh to you, so accept His favor." (*Ṣaḥîḥ*)

١٤٣٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ أَبِي عَمَّارٍ، عَنْ عَبْدِ اللهِ بْنِ بَابَيْهِ، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قُلْتُ لِعُمَرَ بْنِ الْخَطَّابِ: ﴿فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَقْصُرُوا مِنَ الصَّلَوٰةِ إِنْ خِفْتُمْ أَن يَفْتِنَكُمُ الَّذِينَ كَفَرُوٓا﴾ [النساء: ١٠١] فَقَدْ أَمِنَ النَّاسُ فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: عَجِبْتُ مِمَّا عَجِبْتَ مِنْهُ فَسَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَقَالَ: «صَدَقَةٌ تَصَدَّقَ اللهُ بِهَا عَلَيْكُمْ فَاقْبَلُوا صَدَقَتَهُ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة المسافرين وقصرها، ح:٦٨٦ عن إسحاق بن إبراهيم به، وهو في الكبرٰى، ح:١٨٩١.

Comments:

In the above-mentioned Verse, apparently fear and traveling both have been deemed conditions for shortening the ritual prayer. Hence, this question is contextual. But, by the Prophet's ﷺ answer the matter becomes manifest that when the command for shortening the prayer descended, in that particular time they were still traveling and there was fear also. But later on, the condition of fear was repealed.

1435. It was narrated from Umayyah bin 'Abdullâh bin Khâlid that he said to 'Abdullâh bin 'Umar: "We find (mention of) prayer when one is at home (i.e., not traveling) and prayer at times

١٤٣٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمَيَّةَ بْنِ عَبْدِ اللّٰهِ بْنِ خَالِدٍ أَنَّهُ قَالَ لِعَبْدِ اللهِ بْنِ عُمَرَ: إِنَّا نَجِدُ صَلَاةَ

[1] *An-Nisâ'* 4:101.

of fear in the Qur'ân, but we do not find any mention in the Qur'ân of prayer when traveling. Ibn 'Umar said to him: 'O son of my brother, Allâh sent Muḥammad ﷺ to us when we did not know anything, and all we should do is to do that which we saw Muḥammad ﷺ doing.'" (*Ṣaḥîḥ*)

الْحَضَرِ وَصَلَاةَ الْخَوْفِ فِي الْقُرآنِ وَلَا نَجِدُ صَلَاةَ السَّفَرِ فِي الْقُرْآنِ؟ فَقَالَ لَهُ ابْنُ عُمَرَ: يا ابْنَ أَخِي! إِنَّ اللهَ عَزَّ وَجَلَّ بَعَثَ إِلَيْنَا مُحَمَّدًا ﷺ وَلَا نَعْلَمُ شَيْئًا وَإِنَّمَا نَفْعَلُ كَمَا رَأَيْنَا مُحَمَّدًا ﷺ يَفْعَلُ.

تخريج: [إسناده صحيح] تقدم، ح:٤٥٨، وهو في الكبرى، ح:١٨٩٢.

1436. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ set out from Makkah to Al-Madînah, fearing nothing but the Lord of the worlds, and praying two *Rak'ahs*.[1] (*Ṣaḥîḥ*)

١٤٣٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنِ ابْنِ سِيرِينَ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ لَا يَخَافُ إِلَّا رَبَّ الْعَالَمِينَ يُصَلِّي رَكْعَتَيْنِ.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في التقصير في السفر، ح:٥٤٧ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرى، ح:١٨٩٣، وانظر الحديث الآتي.

Comments:

Ibn 'Abbâs was alluding to the journey of the Farewell Pilgrimage. At that time all the enemies had been vanquished. There was no possibility of any kind of fear.

1437. It was narrated that Ibn 'Abbâs said: "We used to travel with the Messenger of Allâh ﷺ between Makkah and Al-Madînah, fearing nothing but Allâh, the Mighty and Sublime, and praying two *Rak'ahs*." (*Ṣaḥîḥ*)

١٤٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا نَسِيرُ مَعَ رَسُولِ اللهِ ﷺ بَيْنَ مَكَّةَ وَالْمَدِينَةِ لَا نَخَافُ إِلَّا اللهَ عَزَّ وَجَلَّ نُصَلِّي رَكْعَتَيْنِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:١٨٩٤، وانظر الحديث السابق.

1438. It was narrated that Ibn Al-Simṭ said: "I saw 'Umar bin Al-Khaṭṭâb praying two *Rak'ahs* in

١٤٣٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ

[1] Meaning, he shortened his prayer during this journey.

عَنْ يَزِيدَ بْنِ خُمَيْرٍ قَالَ: سَمِعْتُ حَبِيبَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ السِّمْطِ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ يُصَلِّي بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، فَسَأَلْتُهُ عَنْ ذٰلِكَ، فَقَالَ: إِنَّمَا أَفْعَلُ كَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ.

Dhul-Hulaifah, and I asked him about that. He said: 'I am simply doing that which I saw the Messenger of Allâh ﷺ doing.'" (*Sahîh*)

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة المسافرين وقصرها، ح:٦٩٢ من حديث شعبة به، وهو في الكبرٰى، ح:١٨٩٥.

١٤٣٩ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ عَنْ أَنَسٍ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ فَلَمْ يَزَلْ يَقْصُرُ حَتَّى رَجَعَ فَأَقَامَ بِهَا عَشْرًا.

1439. It was narrated that Anas said: "I went out with the Messenger of Allâh ﷺ from Al-Madînah to Makkah, and he continued to shorten his prayers, and he stayed there for ten days." (*Sahîh*)

تخريج: أخرجه مسلم، ح:٦٩٣/ ١٥ عن قتيبة،(انظر الحديث السابق)، والبخاري، التقصير، باب ماجاء في التقصير ... إلخ، ح:١٠٨١ من حديث يحيى بن أبي إسحاق به، وهو في الكبرٰى، ح:١٨٩٦ .

Comments:

This incident belongs to the event of the Farewell Pilgrimage. And the Prophet ﷺ had not stayed in Makkah during those ten days, but the stations of the Pilgrimage are also included in it: Mina, Arafât, Muzdalifah, which he visited. He ﷺ had reached Makkah on the fourth of the month of Dhul-Hijjah. After having performed all the pillars of the *Hajj* and the *Umrah*, he returned to Madinah on the fourteenth of the month of Dhul-Hijjah. He did not halt at any place for more than four days.

١٤٤٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَخْبَرَنِي أَبِي: أَخْبَرَنَا أَبُو حَمْزَةَ - وَهُوَ السُّكَّرِيُّ - عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ فِي السَّفَرِ رَكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَكْعَتَيْنِ وَمَعَ عُمَرَ رَكْعَتَيْنِ رَضِيَ اللهُ عَنْهُمَا.

1440. It was narrated that 'Abdullâh said: "I prayed two *Rak'ahs* with the Messenger of Allâh ﷺ on a journey, and two *Rak'ahs* with Abû Bakr, and two *Rak'ahs* with 'Umar, may Allâh be pleased with them both." (*Sahîh*)

تخريج: [صحيح] وهو في الكبرى، ح:١٨٩٧، وللحديث شواهد عند البخاري، ح:١٠٨٤ وغيره.

1441. It was narrated that 'Umar said: "The prayer for *Jumu'ah* is two *Rak'ahs*, and for *Al-Fitr* is two *Rak'ahs* and for *An-Nahr* is two *Rak'ahs*, and for traveling is two *Rak'ahs*, complete and not shortened, on the tongue of the Prophet ﷺ." (*Sahîh*)

١٤٤١ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ - وَهُوَ ابْنُ حَبِيبٍ - عَنْ شُعْبَةَ عَنْ زُبَيْدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى عَن عُمَرَ قَالَ: صَلَاةُ الْجُمُعَةِ رَكْعَتَانِ وَالْفِطْرِ رَكْعَتَانِ وَالنَّحْرِ رَكْعَتَانِ والسَّفَرِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ النَّبِيِّ ﷺ.

تخريج: [صحيح] تقدم، ح:١٤٢١، وهو في الكبرى، ح:١٨٩٨.

Comments:

"Not shortened" means there is no deficiency or lessening of (any reward) in it'. The rest of the ritual prayers have, in fact, been stipulated only two *Rak'ahs*. Therefore, the question of shortening them does not arise. However, the prayer which is four units at home and two units while traveling may create doubt in one's mind, that its recompense might be decreased. That is why it was explicitly stated that there would not be any decrease in the reward. On the contrary, two *Rak'ahs* performed while traveling would equal four *Rak'ahs* performed at home.

1442. It was narrated that Ibn 'Abbâs said: "The prayer of the resident was enjoined on the tongue of your Prophet ﷺ, four (*Rak'ahs*), and the prayer ot the traveler is two *Rak'ahs*, and the prayer of fear is one *Rak'ah*." (*Sahîh*)

١٤٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَيُّوبَ - وَهُوَ ابْنُ عَائِذٍ - عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ أَبِي الْحَجَّاجِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: فُرِضَتْ صَلَاةُ الْحَضَرِ عَلَى لِسانِ نَبِيِّكُمْ ﷺ أَرْبَعًا وصَلَاةُ السَّفَرِ رَكْعَتَيْنِ وَصلَاةُ الْخَوْفِ رَكْعَةً.

تخريج: [صحيح] تقدم، ح:٤٥٧، وهو في الكبرى، ح:١٨٩٩.

Comments:

Manifestly, it appears that the prayer during traveling is two *Rak'ahs* in itself; four *Rak'ahs* cannot be offered. But the understanding is completely erroneous in the face of the Qur'ân's noble Verses and other *Ahâdith* or narrations. Had it been so, it would not have been called a shortened version (of prayer). Hence, this understanding is not reliable.

1443. It was narrated that Ibn 'Abbâs said: "Allâh, the Mighty and Sublime, enjoined the prayer on the tongue of your Prophet ﷺ: While a resident four (*Rak'ahs*), while traveling two, and at times of fear one." (*Ṣaḥîḥ*)

١٤٤٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ مَاهَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَالِكٍ عَنْ أَيُّوبَ بْنِ عَائِذٍ، عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ فَرَضَ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً.

تخريج: [صحيح] تقدم، ح:٤٥٧، وهو في الكبرٰى، ح:١٩٠٠.

Chapter 2. Prayer In Makkah

(المعجم ٢) - **بَابُ** الصَّلَاةِ بِمَكَّةَ

(التحفة ٢٠٤)

1444. It was narrated that Qatâdah said: "I heard Mûsâ – bin Salamah – say: 'I said to Ibn 'Abbâs: How should I pray in Makkah if I do not pray in congregation? He said: Two *Rak'ahs*, the *Sunnah* of Abû Al-Qâsim ﷺ.'" (*Ṣaḥîḥ*)

١٤٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى فِي حَدِيثِهِ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ مُوسَى - وَهُوَ ابْنُ سَلَمَةَ - قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ كَيْفَ أُصَلِّي بِمَكَّةَ إِذَا لَمْ أُصَلِّ فِي جَمَاعَةٍ؟ قَالَ: رَكْعَتَيْنِ سُنَّةَ أَبِي الْقَاسِمِ ﷺ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة المسافرين وقصرها، ح:٦٨٨ من حديث شعبة به، وهو في الكبرٰى، ح:١٩٠١.

Comments:

The meaning is if a traveler performs the ritual prayer in congregation, he would obviously perform it in accord with the prayer-leader. Since the *Imâm* of the Inviolable House is usually resident, he would invariably perform four *Rak'ahs*. But if the traveler misses the congregational prayer, he would then perform two *Rak'ahs* only, providing he has stayed less than the period of time of halting. If he intends to stay longer than the minimal period of time of residency, then he would perform the prayer in full. There is no difference in this command be it Makkah or any place.

1445. Mûsâ bin Salamah narrated that he asked Ibn 'Abbâs: "I missed the prayer in congregation when I was in Al-Baṭḥâ'; how do you think I should pray?" He said: "Two

١٤٤٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ مُوسَى بْنَ سَلَمَةَ

حَدَّثَهُمْ: أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ، قُلْتُ: تَفُوتُنِي الصَّلَاةُ فِي جَمَاعَةٍ وَأَنَا بِالْبَطْحَاءِ مَا تَرَى أَنْ أُصَلِّيَ؟ قَالَ: رَكْعَتَيْنِ سُنَّةَ رَسُولِ اللهِ ﷺ.

Rak'ahs, the *Sunnah* of the Messenger of Allâh ﷺ." (**Ṣaḥîḥ**)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٩٠٢.

Chapter 3. Prayer In Mina

(المعجم ٣) - **بَابُ الصَّلَاةِ بِمِنًى**
(التحفة ٦٠٥)

١٤٤٦ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ وَهْبٍ الْخُزَاعِيِّ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى آمَنَ مَا كَانَ النَّاسُ وَأَكْثَرَهُ، رَكْعَتَيْنِ.

1446. It was narrated that Hârithah bin Wahb Al-Khuzâ'î said: "I prayed two *Rak'ahs* with the Prophet ﷺ in Mina when the people were more secure and greater in number." (**Ṣaḥîḥ**)

تخريج: أخرجه مسلم، صلوة المسافرين، باب قصر الصلوة بمنىً، ح:٦٩٦ عن قتيبة، والبخاري، التقصير، باب الصلوة بمنىً، ح:١٠٨٣ من حديث أبي إسحاق به، وهو في الكبرى، ح:١٩٠٣.

Comments:

Since all pilgrims in Mina are invariably travelers, all pilgrims would perform the shortened version of the prayer. According to the opinion of Imâm Aḥmad this shortening is on account of the *Ḥajj* and not due to traveling.

١٤٤٧ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ؛ ح وَأَخْبَرَنَا عَمْرُو ابْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي أَبُو إِسْحَاقَ عَنْ حَارِثَةَ بْنِ وَهْبٍ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ بِمِنًى أَكْثَرَ مَا كَانَ النَّاسُ وَآمَنَهُ، رَكْعَتَيْنِ.

1447. It was narrated that Hârithah bin Wahb said: "The Messenger of Allâh ﷺ led us in prayer in Mina, two *Rak'ahs*, when the people were greater in number and more secure." (**Ṣaḥîḥ**)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٩٠٤.

١٤٤٨ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ

1448. It was narrated from Anas

bin Mâlik that he said: "I prayed two *Rak'ahs* with the Messenger of Allâh ﷺ in Mina, and with Abû Bakr and 'Umar, and two *Rak'ahs* with 'Uthmân at the beginning of his Caliphate." (*Hasan*)

عَنْ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي سُلَيمٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ بِمِنًى وَمَعَ أَبِي بَكْرٍ وَعُمَرَ رَكْعَتَيْنِ وَمَعَ عُثْمَانَ رَكْعَتَيْنِ صَدْرًا مِنْ إِمَارَتِهِ.

تخريج: [**إسناده حسن**] أخرجه أحمد: ٣/ ١٤٤، ١٤٥ من حديث الليث بن سعد به، وهو في الكبرى، ح: ١٩٠٥.

Comments:

Because that action was different from the *Sunnah* of the Prophet ﷺ and the *Shaikhain* (Abû Bakr and 'Umar ﷺ), some Companions objected to it.

1449. It was narrated that 'Abdullâh ﷺ said: "I prayed two *Rak'ahs* in Mina with the Messenger of Allâh ﷺ." (*Sahîh*)

١٤٤٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَزِيدَ؛ ح وَأَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ قَالَ: صَلَّيْتُ بِمِنًى مَعَ رَسُولِ اللهِ ﷺ رَكْعَتَيْنِ.

تخريج: أخرجه البخاري، التقصير، باب الصلوٰة بمنىً، ح: ١٠٨٤، ومسلم، صلوٰة المسافرين، باب قصر الصلوٰة بمنىً، ح: ٦٩٥ عن قتيبة به، وهو في الكبرىٰ، ح: ١٩٠٦.

1450. It was narrated that 'Abdur-Rahmân bin Yazîd said: "Uthmân prayed four (*Rak'ahs*) in Mina until news of that reached 'Abdullâh, who said: 'I prayed two *Rak'ahs* with the Messenger of Allâh ﷺ.'" (*Sahîh*)

١٤٥٠ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: صَلَّى عُثْمَانُ بِمِنًى أَرْبَعًا حَتَّى بَلَغَ ذٰلِكَ عَبْدَ اللهِ فَقَالَ: لَقَدْ صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، ح: ٦٩٥(ب) عن علي بن خشرم به، (انظر الحديث السابق)، وهو في الكبرىٰ، ح: ١٩٠٧.

1451. It was narrated that Ibn 'Umar said: "I prayed two *Rak'ahs* with the Messenger of Allâh ﷺ in Mina, and two *Rak'ahs* with Abû Bakr, may Allâh be pleased with him, and two *Rak'ahs* with 'Umar, may Allâh be pleased with him." (*Ṣaḥîḥ*)

١٤٥١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ بِمِنًى رَكْعَتَيْنِ وَمَعَ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ رَكْعَتَيْنِ وَمَعَ عُمَرَ رَضِيَ اللهُ عَنْهُ رَكْعَتَيْنِ.

تخريج:أخرجه مسلم، صلٰوة المسافرين، باب قصر الصلٰوة بمنًى، ح:٦٩٤/١٧ب عن عبيدالله بن سعيد، والبخاري، التقصير، باب الصلٰوة بمنًى، ح:١٠٨٢ من حديث يحيى القطان به، وهو في الكبرٰى، ح:١٩٠٨.

1452. 'Ubaidullâh bin 'Abdullâh bin 'Umar narrated that his father said: "The Messenger of Allâh ﷺ prayed two *Rak'ahs* in Mina, and Abû Bakr prayed two *Rak'ahs*, and 'Umar prayed two *Rak'ahs*, and 'Uthmân prayed (two *Rak'ahs*) at the beginning of his *Khilâfah*." (*Ṣaḥîḥ*)

١٤٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ بِمِنًى رَكْعَتَيْنِ، وَصَلَّاهَا أَبُو بَكْرٍ رَكْعَتَيْنِ، وَصَلَّاهَا عُمَرُ رَكْعَتَيْنِ، وَصَلَّاهَا عُثْمَانُ صَدْرًا مِنْ خِلَافَتِهِ.

تخريج:أخرجه البخاري، الحج، باب الصلٰوة بمنًى، ح:١٦٥٥ من حديث ابن وهب به، وهو في الكبرٰى، ح:١٩٠٩.

Comments:

In all the above-mentioned narrations, the two-unit prayer signifies that prayer is in actuality *Rubâiyya* or a four-unit prayer. Otherwise, the sunset prayer invariably consists of three units, in all situations, and the daybreak prayer is always two units. And this matter is agreed upon.

Chapter 4. The Length Of Stay During Which Prayers May Be Shortened

(المعجم ٤) - **بَابُ المَقَامِ الَّذِي يَقْصُرُ بِمِثْلِهِ الصَّلَاةَ** (التحفة ٦٠٦)

1453. It was narrated from Yaḥya bin Abî Isḥâq that Anas bin Mâlik said: "We went out with the Messenger of Allâh ﷺ from Al-Madînah to Makkah, and he used to lead us in praying two *Rak'ahs*

١٤٥٣ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: أَخْبَرَنَا يَزِيدُ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ

until we came back." I (Yaḥya) said: "Did he stay in Makkah?" He (Anas) said: "Yes, we stayed there for ten days." (*Ṣaḥîḥ*)

يُصَلِّي بِنَا رَكْعَتَيْنِ حَتَّى رَجَعْنَا قُلْتُ: هَلْ أَقَامَ بِمَكَّةَ؟ قَالَ: نَعَمْ أَقَمْنَا بِهَا عَشْرًا.

تخريج: [صحيح] تقدم، ح:١٤٣٩، وهو في الكبرى، ح:١٩١٠.

Comments:

According to the opinion of the Imâm Aḥmad bin Hanbal ﷺ, if one intends to perform twenty-one prescribed prayers by making a halt in a place (in other words, if he intends to stay there or make a halt for that span of time, covering 21 prayers), he should offer them shortened. If he intends to halt longer, he must perform the prayer in full, from the very beginning. According to the viewpoint of the Imâm Ash-Shafi'î, if one intends to stay in somewhere for three days, not counting the day he arrives and the day he departs, he should pray the shortened version of the ritual prayer. If he intends to stay longer, he should then pray in full from the very beginning. Both these statements are identical, and their outcome is the same. And it is the most right thing.

1454. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ stayed in Makkah (for fifteen days), praying each prayer with two *Rak'ahs*. (***Ḥasan***)

١٤٥٤ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْأَسْوَدِ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ أَقَامَ بِمَكَّةَ [خَمْسَةَ عَشَرَ] يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ.

تخريج: [إسناده حسن] وهو في الكبرى، ح:١٩١١، وأخرجه أبو داود، ح:١٢٣١، وابن ماجه، ح:١٠٧٦ من حديث عبيدالله به،.

Comments:

Imâm Mâlik, Imâm Ash-Shafi'î and Imâm Aḥmad have attributed this narration to hesitation or wavering. That means, the Prophet ﷺ continued to shorten the prayers for so many days because his intention had not been to stay there for such a number of days. He was rather hesitant or undecided. He thought he would return "today, or tomorrow or perhaps the day after." But the delay occurred in the face of circumstances, because there was trepidation that a rebellion or uprising might raise its head. Therefore, according to them a wavering or hesitating person may shorten his prayer beyond these days. Whereas, someone with a firm intention decides to stay for three days, not counting the day he arrives and the day he departs, he should pray the shortened version of the ritual prayer. If he intends to stay longer, he should pray in full.

١٤٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجُويَه عَنْ عَبْدِ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مُحَمَّدِ بْنِ سَعْدٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ، أَنَّ السَّائِبَ بْنَ يَزِيدَ أَخْبَرَهُ، أَنَّهُ سَمِعَ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَمْكُثُ الْمُهَاجِرُ بَعْدَ قَضَاءِ نُسُكِهِ ثَلَاثًا».

1455. Al-'Ala' bin Al-Ḥaḍramî said: "The Messenger of Allâh ﷺ said: 'The *Muhâjir* may stay for three days after completing his rituals.'" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الحج، باب جواز الإقامة بمكة، للمهاجر منها ... إلخ، ح:١٣٥٢/ ٤٤٤ من حديث عبدالرزاق به، وهو في الكبرٰى، ح:١٩١٢، وأخرجه البخاري، مناقب الأنصار، باب إقامة المهاجر بمكة بعد قضاء نسكه، ح:٣٩٣٣ من حديث السائب بن يزيد به».

Comments:

This narration is a proof used by the three Imâms (Imâm Mâlik, Imâm Ash-Shafi'î, and Imâm Aḥmad) - that Allâh's Messenger ﷺ prevented the immigrants from staying in Makkah for more than three days, because if anyone of them stayed in Makkah for more than three days, he would become a resident. And it is not permissible for the immigrant to become resident in the place from where he has emigrated. Or else, the emigration would end!

١٤٥٦ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ: قَالَ الْحَارِثُ بْنُ مِسْكِينٍ، قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، فِي حَدِيثِهِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ حُمَيْدٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْعَلَاءِ [ابْنِ] الْحَضْرَمِيِّ قَالَ: قَالَ النَّبِيُّ ﷺ: «يَمْكُثُ الْمُهَاجِرُ بَعْدَ - يعني - نُسُكِهِ ثَلَاثًا».

1456. It was narrated that Al-'Ala' bin Al-Ḥaḍramî said: "The Prophet ﷺ said: 'The *Muhâjir* may stay for three days after his rituals.'" (***Ṣaḥîḥ***)

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:١٩١٣.

١٤٥٧ - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ زُهَيْرٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْأَسْوَدِ عَنْ عَائِشَةَ أَنَّهَا:

1457. It was narrated from 'Âishah that she performed *'Umrah* with the Messenger of Allâh ﷺ, traveling from Al-Madînah to Makkah. Then, when she came to Makkah she said: "O Messenger of

اعْتَمَرَتْ مَعَ رَسُولِ اللهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ حَتَّى إِذَا قَدِمَتْ مَكَّةَ قَالَتْ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي قَصَرْتَ وَأَتْمَمْتُ، وَأَفْطَرْتَ وَصُمْتُ، قَالَ: «أَحْسَنْتِ يَا عَائِشَةُ!» وَمَا عَابَ عَلَيَّ.

Allâh, may my father and mother be ransomed for you, you shortened your prayers and I offered them in full, you did not fast and I fasted. He said: 'Well done, O 'Âishah!' and he did not criticize me." (*Sahîh*)

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٢/١٨٧ من حديث العلاء بن زهير به، وهو في الكبرٰى، ح: ١٩١٤، وحسنه الدارقطني، وللحديث شواهد، ولم أر لمضعفه حجةً.

Comments:

The relation of this narration to the chapter is to demonstrate that however long a journey takes, or whatever period of time it requires, the prayer may be shortened. There is no restriction of the duration of the travel.

Chapter 5. Not Performing Voluntary Prayers While Traveling

(المعجم ٥) - بَابُ تَرْكِ التَّطَوُّعِ فِي السَّفَرِ (التحفة ٦٠٧)

١٤٥٨ - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ زُهَيْرٍ قَالَ: حَدَّثَنَا وَبَرَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: كَانَ ابْنُ عُمَرَ لَا يَزِيدُ فِي السَّفَرِ عَلَى رَكْعَتَيْنِ لَا يُصَلِّي قَبْلَهَا وَلَا بَعْدَهَا فَقِيلَ لَهُ: مَا هٰذَا؟ قَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَصْنَعُ.

1458. Wabarah bin 'Abdur-Rahmân said: "Ibn 'Umar did not offer more than two *Rak'ahs* when traveling, and he did not offer any prayer before or after that. It was said to him: 'What is this?' He said: 'This is what I saw the Messenger of Allâh ﷺ doing.'" (*Sahîh*)

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ١٩١٥.

Comments:

Performance of optional (*Nafl*) prayer is not at all forbidden. Conversely, its performance is proven by the Messenger of Allâh ﷺ and his noble Companions. Allâh's Messenger ﷺ and his noble Companions, while traveling, used to perform optional prayers (the *Witr* etc.) on their mounts. But if the prayer is shortened, the *Sunnah* prayers (the established customary observances *As-Sunan Ar-Râtiba* that are regularly offered in conjunction with the daily five prayers) would not be performed, because shortening is for reduction or abbreviation. By performing the *Sunnah* prayers this reduction ceases. While joining or combining the sunset prayer with that of the nightfall prayer, the *Sunnah* prayers would not be offered. While traveling, the *Tahajjud* may be performed. This is proven by the *Sunnah* of the Prophet ﷺ.

1459. 'Eîsa bin Ḥafṣ bin 'Âṣim said: "My father told me: 'I was with Ibn 'Umar on a journey, and he prayed *Ẓuhr* and *'Asr* with two *Rak'ahs* each, then he went and sat on his carpet. He saw some people offering voluntary prayers and said: What are these people doing? I said: They are offering voluntary prayers. He said: If I had wanted to pray before and after (the obligatory prayer) I would have offered it in full. I accompanied the Messenger of Allâh ﷺ and he did not pray more than two *Rak'ahs* when traveling, and Abû Bakr (did likewise) until he died, as did 'Umar and 'Uthmân, may Allâh be pleased with them all." (*Ṣaḥîḥ*)

١٤٥٩ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ حَفْصِ بْنِ عَاصِمٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: كُنْتُ مَعَ ابْنِ عُمَرَ فِي سَفَرٍ فَصَلَّى الظُّهْرَ وَالْعَصْرَ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ إِلَى طِنْفِسَةٍ لَهُ فَرَأَى قَوْمًا يُسَبِّحُونَ قَالَ: مَا يَصْنَعُ هٰؤُلَاءِ؟ قُلْتُ: يُسَبِّحُونَ، قَالَ: لَوْ كُنْتُ مُصَلِّيًا قَبْلَهَا أَوْ بَعْدَهَا لَأَتْمَمْتُهَا، صَحِبْتُ رَسُولَ اللهِ ﷺ فَكَانَ لَا يزِيدُ فِي السَّفَرِ عَلَى الرَّكْعَتَيْنِ، وَأَبَا بَكْرٍ حَتَّى قُبِضَ، وَعُمَرَ وَعُثْمَانَ رَضِيَ اللهُ عَنْهُمْ كَذٰلِكَ.

تخريج: أخرجه البخاري، التقصير، باب من لم يتطوع في السفر دبر الصلٰوة، ح:١١٠٢ من حديث يحيى، ومسلم، صلٰوة المسافرين، باب صلٰوة المسافرين وقصرها، ح:٦٨٩ من حديث عيسى بن حفص به، وهو في الكبرٰى، ح:١٩١٦ .

Comments:

While traveling, 'Abdullâh bin 'Umar ﷺ refused to offer the *Sunnah* prayers, putting forward the argument that if the *Sunnah* prayers have to be offered, then it was superior that the obligatory four units should have been performed. Because the obligatory (prayers) are more meritorious and rewarding than the optional, while the objective of Islamic law is to offer reduction to the traveler.

16. The Book Of Eclipses

(المعجم ١٦) - كِتَابُ الْكُسُوفِ
(التحفة . . .)

Chapter 1. Eclipses Of The Sun And The Moon

(المعجم ١) - كُسُوفُ الشَّمْسِ وَالْقَمَرِ
(التحفة ٦٠٨)

1460. It was narrated that Abû Bakrah said: "The Messenger of Allâh ﷺ said: 'The sun and moon are two of the signs of Allâh, the Most High, and they do not become eclipsed for the death or birth of anyone, rather Allâh, the Mighty and Sublime, strikes fear into His slaves through them.'" (*Sahîh*)

١٤٦٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ تَعَالَى لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلٰكِنَّ اللهَ عَزَّ وَجَلَّ يُخَوِّفُ بِهِمَا عِبَادَهُ».

تخريج: أخرجه البخاري، الكسوف، باب قول النبي ﷺ "يخوف الله عباده بالكسوف"، ح:١٠٤٨ عن قتيبة به، وهو في الكبرٰى، ح:١٨٤٠.

Chapter 2. *Tasbîh*, *Takbîr* And Supplication While The Sun Is Eclipsed

(المعجم ٢) - التَّسْبِيحُ وَالتَّكْبِيرُ وَالدُّعَاءُ عِنْدَ كُسُوفِ الشَّمْسِ (التحفة ٦٠٩)

1461. 'Abdur-Rahmân bin Samurah said: "While I was (practicing) shooting some arrows in Al-Madînah, the sun became eclipsed. I gathered up my arrows and said: 'I want to see what the Messenger of Allâh ﷺ will say about the eclipse of the sun.' So I came to him from behind when he was in the *Masjid*, and he started to say the *Tasbîh* and *Takbîr* and to supplicate until the eclipse was over. Then he stood up and prayed two *Rak'ahs* with four prostrations." (*Sahîh*)

١٤٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ - هُوَ الْمُغِيرَةُ ابْنُ سَلَمَةَ - قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ الْجُرَيْرِيُّ عَنْ حَيَّانَ بْنِ عُمَيْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ قَالَ: بَيْنَا أَنَا أَتَرَامَى بِأَسْهُمٍ لِي بِالْمَدِينَةِ إِذِ انْكَسَفَتِ الشَّمْسُ فَجَمَعْتُ أَسْهُمِي وَقُلْتُ: لَأَنْظُرَنَّ مَا أَحْدَثَهُ رَسُولُ اللهِ ﷺ فِي كُسُوفِ الشَّمْسِ، فَأَتَيْتُهُ مِمَّا يَلِي ظَهْرَهُ وَهُوَ فِي الْمَسْجِدِ فَجَعَلَ يُسَبِّحُ وَيُكَبِّرُ وَيَدْعُو حَتَّى حُسِرَ عَنْهَا، قَالَ: ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

تخريج: أخرجه مسلم، الكسوف، باب ذكر النداء بصلٰوة الكسوف "الصلٰوة جامعة"، ح:٩١٣ من حديث الجريري به، وهو في الكبرٰى، ح:١٨٤١.

Comments:

During the occurrence of the eclipse of the moon or the sun, a two-unit prayer would be offered, prolonged to whatever possible limit. Thereupon, glorification (*Tasbihât*) and the magnifications (*Takbirât*) would be recited, and supplications will be made until the eclipse ends.

Chapter 3. The Command To Pray When There Is A Solar Eclipse

(المعجم ٣) - الْأَمْرُ بِالصَّلَاةِ عِنْدَ كُسُوفِ الشَّمْسِ (التحفة ٦١٠)

1462. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The sun and moon do not become eclipsed for the death or birth of anyone, rather they are two of the signs of Allâh the Most High, so when you see that then pray." (*Ṣaḥîḥ*)

١٤٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ تَعَالَى فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

تخريج: أخرجه البخاري، الكسوف، باب الصلٰوة في كسوف الشمس، ح:١٠٤٢، ومسلم، الكسوف، باب ذكر النداء بصلٰوة الكسوف "الصلٰوة جامعة"، ح:٩١٤ من حديث ابن وهب به، وهو في الكبرٰى، ح:١٨٤٤.

Chapter 4. The Command To Pray When There Is A Lunar Eclipse

(المعجم ٤) - **بَابُ** الْأَمْرِ بِالصَّلَاةِ عِنْدَ كُسُوفِ الْقَمَرِ (التحفة ٦١١)

1463. It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ said: 'The sun and the moon do not become eclipsed for the death or birth of anyone, rather they are two of the signs of Allâh, the Mighty and Sublime, so when you see that then pray.'" (*Ṣaḥîḥ*)

١٤٦٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ عَزَّ وَجَلَّ فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا».

تخريج: أخرجه البخاري، الكسوف، باب: لا تنكسف الشمس لموت أحد ولا لحياته، ح:١٠٥٧ من حديث يحيى القطان، ومسلم، ح:٩١١ (انظر الحديث السابق) من حديث إسماعيل ابن أبي خالد عن قيس بن أبي حازم به، وهو في الكبرٰى، ح:١٨٤٥.

Chapter 5. The Command To Pray When There Is An Eclipse Until It Is Over

(المعجم ٥) - بَابُ الأَمْرِ بِالصَّلَاةِ عِنْدَ الكُسُوفِ حَتَّى تَنْجَلِيَ (التحفة ٦١٢)

1464. It was narrated that Abû Bakrah said: "The Messenger of Allâh ﷺ said: 'The sun and moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that then pray until it (the eclipse) is over.'" (*Ṣaḥîḥ*)

١٤٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ كَامِلٍ الْمَرْوَزِيُّ عَنْ هُشَيْمٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ عَزَّ وَجَلَّ وَإِنَّهُمَا لَا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا حَتَّى تَنْجَلِيَ».

تخريج: أخرجه البخاري، الكسوف، باب الصلوة في كسوف الشمس، ح:١٠٤٠ من حديث يونس بن عبيد به، وهو في الكبرٰى، ح:١٨٤٦.

1465. It was narrated that Abû Bakrah said: "We were sitting with the Prophet ﷺ when the sun became eclipsed. He leapt up, dragging his garment, and prayed two *Rak'ahs* until the eclipse was over." (*Ṣaḥîḥ*)

١٤٦٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ فَكَسَفَتِ الشَّمْسُ فَوَثَبَ يَجُرُّ ثَوْبَهُ فَصَلَّى رَكْعَتَيْنِ حَتَّى انْجَلَتْ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٨٤٧.

Chapter 6. The Command To Call People To The Eclipse Prayer

(المعجم ٦) - بَابُ الأَمْرِ بِالنِّدَاءِ لِصَلَاةِ الكُسُوفِ (التحفة ٦١٣)

1466. It was narrated that 'Âishah said: "The sun was eclipsed during the time of the Messenger of Allâh ﷺ, and the Prophet ﷺ commanded a caller to call out that prayer was about to begin in congregation. So they gathered and formed rows, and he led them in prayer, bowing four times in two *Rak'ahs* and prostrating four times." (*Ṣaḥîḥ*)

١٤٦٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَأَمَرَ النَّبِيُّ ﷺ مُنَادِيًا يُنَادِي أَنِ الصَّلَاةَ جَامِعَةً، فَاجْتَمَعُوا وَاصْطَفُّوا فَصَلَّى بِهِمْ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

تخريج: أخرجه البخاري، الكسوف، باب الجهر بالقراءة في الكسوف، ح:١٠٦٥، ١٠٦٦، ومسلم، الكسوف، باب صلوة الكسوف، ح:٩٠١/٤ من حديث الوليد بن مسلم به، وهو في الكبرى، ح:١٨٤٩.

Comments:

Before the institution or legislation of the call to prayer, people were summoned for prayer with these very words: *As-Salâtu Jâmi'a* (the ritual prayer is being convened!) Now, if the summon is to be made for any optional prayer, the announcement could be made in these words. The *Adhan* is specific to the obligatory prayers only.

Chapter 7. The Rows In The Eclipse Prayer

(المعجم ٧) - **بَابُ الصُّفُوفِ فِي صَلَاةِ الْكُسُوفِ** (التحفة ٦١٤)

1467. 'Urwah bin Az-Zubair narrated that 'Âishah the wife of the Prophet ﷺ said: "The sun was eclipsed during the life of the Prophet ﷺ. The Messenger of Allâh ﷺ went out to the *Masjid* and stood and said the *Takbîr*, and the people formed rows behind him. He bowed four times and prostrated four times, and the eclipse ended before he finished." (*Sahîh*)

١٤٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللهِ ﷺ، فَخَرَجَ رَسُولُ اللهِ ﷺ إِلَى الْمَسْجِدِ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ.

تخريج: أخرجه البخاري، الكسوف، باب خطبة الإمام في الكسوف، ح:١٠٤٦، ومسلم، ح:٩٠١/٣ (انظر الحديث السابق) من حديث الزهري به مطولاً، وهو في الكبرى، ح:١٨٥٠.

Chapter 8. How To Perform The Eclipse Prayer

(المعجم ٨) - **بَابٌ: كَيْفَ صَلَاةُ الْكُسُوفِ** (التحفة ٦١٥)

1468. It was narrated from Ṭâwûs from Ibn 'Abbâs, that the Messenger of Allâh ﷺ prayed when the sun was eclipsed, bowing eight times and prostrating four times. (*Sahîh*)

Something similar was also narrated from 'Aṭâ'.

١٤٦٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى لِكُسُوفِ الشَّمْسِ ثَمَانِي رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ. وَعَنْ عَطَاءٍ مِثْلُ ذٰلِكَ.

تخريج: أخرجه مسلم، الكسوف، باب ذكر من قال: إنه ركع ثمان ركعات في أربع سجدات، ح:٩٠٨ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:١٨٥١.

Comments:

In this narration, the narrator from Ibn 'Abbâs ﷺ is Tâwus. The purpose of Imâm An-Nasâ'î is to show that 'Atâ' also narrates the very same report on the authority of Ibn 'Abbâs ﷺ.

1469. It was narrated from Ṭâwûs from Ibn 'Abbâs that the Prophet ﷺ prayed when there was an eclipse. He recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he recited then he bowed, then he prostrated, and he did the second *Rak'ah* in same fashion. (*Ṣaḥîḥ*)

١٤٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى، عَنْ سُفْيَانَ قَالَ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى فِي كُسُوفٍ فَقَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ قَرَأَ ثُمَّ رَكَعَ ثُمَّ سَجَدَ وَالْأُخْرَى مِثْلُهَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٨٥٢.

Chapter 9. Another Version Of The Eclipse Prayer, Narrated From Ibn 'Abbâs

(المعجم ٩) - نَوْعٌ آخَرُ مِنْ صَلَاةِ الْكُسُوفِ عَنِ ابْنِ عَبَّاسٍ (التحفة ٦١٦)

1470. It was narrated from Kathîr bin 'Abbâs, from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ prayed on the day the sun was eclipsed, bowing four times in two *Rak'ahs* and prostrating four times. (*Ṣaḥîḥ*)

١٤٧٠ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ نَمِرٍ، وَهُوَ عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ عَنِ الزُّهْرِيِّ عَنْ كَثِيرِ بْنِ عَبَّاسٍ؛ ح وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي كَثِيرُ بْنُ عَبَّاسٍ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى يَوْمَ كَسَفَتِ الشَّمْسُ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

تخريج: أخرجه مسلم، الكسوف، باب صلٰوة الكسوف، ح:٩٠٢ من حديث الزهري، والبخاري، الكسوف، باب خطبة الإمام في الكسوف، ح:١٠٤٦ من حديث كثير بن عباس به، وهو في الكبرٰى، ح:١٨٥٣.

Chapter 10. Another Version Of The Eclipse Prayer

(المعجم ١٠) - نَوْعٌ آخَرُ مِنْ صَلَاةِ الْكُسُوفِ (التحفة ٦١٧)

1471. 'Aṭâ' said: "I heard 'Ubaid bin 'Umair say: "Someone whom I trust" – and I think he meant 'Âishah – told me: There was an eclipse of the sun during the time of the Messenger of Allâh ﷺ. He led the people in prayer and stood for a very long time, then he bowed, then he stood, then he bowed, then he stood, then he bowed. He prayed two *Rak'ahs*, bowing three times in each *Rak'ah*. After bowing for the third time he prostrated a long time. Some men fainted on that day and had to be revived by having buckets of water thrown over them, because of having stood for so long. When he bowed he said: *Allâhu Akbar*, and when he raised his head he said: *Sami' Allâhu liman ḥamidah*. He did not finish until the eclipse had ended. Then he stood and praised and glorified Allâh, and said: The sun and moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allâh with which He strikes fear into you. If they are eclipsed then turn to the remembrance of Allâh, the Mighty and Sublime, until it (the eclipse) is over."' (*Ṣaḥîḥ*)

١٤٧١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ عُمَيْرٍ يُحَدِّثُ قَالَ: حَدَّثَنِي مَنْ أُصَدِّقُ، فَظَنَنْتُ أَنَّهُ يُرِيدُ عَائِشَةَ أَنَّهَا قَالَتْ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَقَامَ بِالنَّاسِ قِيَامًا شَدِيدًا يَقُومُ بِالنَّاسِ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ ثُمَّ يَقُومُ ثُمَّ يَرْكَعُ، فَرَكَعَ رَكْعَتَيْنِ فِي كُلِّ رَكْعَةٍ ثَلَاثَ رَكَعَاتٍ، رَكَعَ الثَّالِثَةَ ثُمَّ سَجَدَ حَتَّى إِنَّ رِجالًا يَوْمَئِذٍ يُغْشَى عَلَيْهِمْ، حَتَّى إِنَّ سِجَالَ الْمَاءِ لَتُصَبُّ عَلَيْهِمْ مِمَّا قَامَ بِهِمْ يَقُولُ إِذَا رَكَعَ: اللهُ أَكْبَرُ، وإِذَا رَفَعَ رَأْسَهُ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، فَلَمْ يَنْصَرِفْ حَتَّى تَجَلَّتِ الشَّمْسُ، فَقَامَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلٰكِنْ آيَتَانِ مِنْ آيَاتِ اللهِ يُخَوِّفُكُمْ بِهِمَا، فَإِذَا كَسَفَا فَافْزَعُوا إِلَى ذِكْرِ اللهِ عَزَّ وَجَلَّ حَتَّى يَنْجَلِيَا».

تخريج: أخرجه مسلم، ح: ٩٠١/٦ (انظر الحديث السابق) من حديث ابن جريج به، وهو في الكبرٰى، ح: ١٨٥٤.

1472. It was narrated from 'Aṭâ' from Ibn 'Umair, from 'Âishah, that the Prophet ﷺ prayed, bowing

١٤٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ

six times and prostrating four times. "I said[1] to Mu'âdh: 'Is this from the Prophet ﷺ?' He said: 'Without a doubt.'" (*Sahîh*)

قَتَادَةَ فِي صَلَاةِ الْآيَاتِ، عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى سِتَّ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ قُلْتُ لِمُعَاذٍ: عَنِ النَّبِيِّ ﷺ؟ قَالَ: لَا شَكَّ وَلَا مِرْيَةَ.

تخريج: أخرجه مسلم، ح:٩٠١/٧ (انظر الحديث السابق) من حديث معاذ بن هشام به، وهو في الكبرى، ح:١٨٥٥.

Comments:

From *Hadîth* No. 1468 until here, there is a difference in the number of bowings in each *Rak'ah*: two, three, and four. The narrations consisting of three or four bowings are few. Numerous narrations (the preceding and the upcoming) are concerning two bowings.

Chapter 11. Another Version Narrated From 'Âishah

المعجم ١١) - نَوْعٌ آخَرُ مِنْهُ عَنْ عَائِشَةَ (التحفة ٦١٨)

1473. It was narrated from Ibn Shihâb from 'Urwah bin Az-Zubair, that 'Âishah said: "The sun was eclipsed during the lifetime of the Messenger of Allâh ﷺ. He stood and said the *Takbîr*, and the people formed rows behind him. The Messenger of Allâh ﷺ recited for a long time, then he said the *Takbîr* and bowed for a long time, then he raised his head and said: *Sami' Allâhu liman hamidah, Rabbana wa lakal-hamd*. Then he stood and recited for a long time, but it was a shorter recitation than the first recitation, then he said the *Takbîr* and bowed, but it was shorter than the first bowing. Then he said: *Sami' Allâhu liman*

١٤٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي حَيَاةِ رَسُولِ اللهِ ﷺ فَقَامَ فَكَبَّرَ وَصَفَّ النَّاسُ وَرَاءَهُ فَاقْتَرَأَ رَسُولُ اللهِ ﷺ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَه فَقَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ قَامَ فَاقْتَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا هُوَ أَدْنَى مِنَ الرُّكُوعِ الْأَوَّلِ ثُمَّ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ سَجَدَ ثُمَّ فَعَلَ فِي الرَّكْعَةِ

[1] The speaker is Ishâq bin Ibrâhîm, the Shaikh of An-Nasâ'î, and he is referring to Mu'âdh bin Hishâm, from whom he narrated it.

ḥamidah, then he prostrated. In this manner he bowed four times and prostrated four times, and the eclipse ended before he had finished. Then he stood and addressed the people. He praised and glorified Allâh, the Mighty and Sublime, as He deserves, then he said: The sun and moon are two of the signs of Allâh, Most High. They do not become eclipsed for the death or birth of anyone. If you see that (eclipsed) then pray until it ends. And the Messenger of Allâh ﷺ said: While I was standing just now I saw everything you have been promised. When you saw me moving forward, I wanted to take a cluster of fruit from Paradise. And I saw Hell; parts of it were consuming other parts when you saw me step backward. And I saw therein Ibn Luḥayy, who was the first one to establish the *Sâ'ibah*.'"[1] (*Ṣaḥîḥ*)

الْأُخْرَى مِثْلَ ذٰلِكَ فَاسْتَكْمَلَ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، وَانْجَلَتِ الشَّمْسُ قَبْلَ أَنْ يَنْصَرِفَ، ثُمَّ قَامَ فَخَطَبَ النَّاسَ فَأَثْنَى عَلَى اللهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ تَعَالَى لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَصَلُّوا حَتَّى يُفْرَجَ عَنْكُمْ» وَقَالَ رَسُولُ اللهِ ﷺ: «رَأَيْتُ فِي مَقَامِي هٰذَا كُلَّ شَيْءٍ وُعِدْتُمْ، لَقَدْ رَأَيْتُمُونِي أَرَدْتُ أَنْ آخُذَ قِطْفًا مِنَ الْجَنَّةِ حِينَ رَأَيْتُمُونِي جَعَلْتُ أَتَقَدَّمُ، وَلَقَدْ رَأَيْتُ جَهَنَّمَ يَحْطِمُ بَعْضُهَا بَعْضًا حِينَ رَأَيْتُمُونِي تَأَخَّرْتُ، وَرَأَيْتُ فِيهَا ابْنَ لُحَيٍّ وَهُوَ الَّذِي سَيَّبَ السَّوَائِبَ».

تخريج: أخرجه مسلم، الكسوف، باب صلوٰة الكسوف، ح:٩٠١/٣ عن محمد بن سلمة، والبخاري، الكسوف، باب خطبة الإمام في الكسوف، ح:١٠٤٦ من حديث يونس الأيلي به، وهو في الكبرٰى، ح:١٨٥٧.

Comments:

In this narration, there is mention of the Prophet's ﷺ sighting of some of the unseen spectacles of Paradise, of Hell, and of some other things during the course of the performance of the eclipse prayer. The Prophet's ﷺ sighting these had been in his state of wakefulness, and were specific to him only. That means the Companions could not see them.

1474. It was narrated from Az-Zuhrî, from 'Urwah, that 'Âishah said: "The sun was eclipsed during

١٤٧٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ

[1] A female camel let loose for free pasture for the idols, and one is not allowed to use it to carry anything. See the *Tafsîr of Ibn Kathîr*, *Sûrat Al-Mâ'idah* 4:103.

الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَنُودِيَ: الصَّلَاةُ جَامِعَةٌ، فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللهِ ﷺ أَرْبَعَ رَكَعَاتٍ فِي رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ.

the time of the Messenger of Allâh ﷺ and it was called out: '*Aṣ-ṣalâtu jâmi'ah* (prayer is about to begin in congregation).' So the people gathered and the Messenger of Allâh ﷺ led them in prayer, bowing four times in two *Rak'ahs* and prostrating four times." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:١٤٦٦، وهو في الكبرى، ح:١٨٥٨.

١٤٧٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ فِي عَهْدِ رَسُولِ اللهِ ﷺ فَصَلَّى رَسُولُ اللهِ ﷺ بِالنَّاسِ، فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَسَجَدَ ثُمَّ فَعَلَ ذٰلِكَ فِي الرَّكْعَةِ الْأُخْرَى مِثْلَ ذٰلِكَ، ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَادْعُوا اللهَ عَزَّ وَجَلَّ وَكَبِّرُوا وَتَصَدَّقُوا» ثُمَّ قَالَ: «يَا أُمَّةَ مُحَمَّدٍ! مَا مِنْ أَحَدٍ أَغْيَرُ مِنَ اللهِ عَزَّ وَجَلَّ أَنْ يَزْنِيَ عَبْدُهُ أَوْ تَزْنِيَ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ! وَاللّٰهِ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

1475. It was narrated from Hishâm bin 'Urwah, from his father, that 'Âishah said: "The sun was eclipsed during the time of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ led the people in prayer. He stood for a long time, then he bowed for a long time, then he stood for a long time, but it was shorter than the first standing, then he bowed for a long time but it was shorter than the first bowing. Then he stood up, then he prostrated, then he did the same in the second *Rak'ah*, and when he finished the eclipse had ended. Then he addressed the people; he praised and glorified Allâh, then he said: 'The sun and moon are two of the signs of Allâh. They do not become eclipsed for the death or birth of anyone. If you see that then call upon Allâh, the Mighty and Sublime, and magnify Him, and give charity.' Then he said: 'O *Ummah* of Muḥammad! There is no one more jealous than Allâh, the Mighty and Sublime, when His male or female slave commits *Zina*. O *Ummah* of Muḥammad! By Allâh, if you knew what I know,

you would laugh little and weep much.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الكسوف، باب صلوة الكسوف: ٩٠١ عن قتيبة، والبخاري، الكسوف، باب الصدقة في الكسوف، ح: ١٠٤٤ من حديث مالك به، وهو في الكبرى، ح: ١٨٥٩، والموطأ (يحيى): ١/ ١٨٦.

1476. It was narrated from Yaḥya bin Sa'eed that 'Amrah told him that 'Âishah told her that a Jewish woman came to her and said: "May Allâh protect you from the torment of the grave." 'Âishah said: "O Messenger of Allâh, will people be tormented in their graves?" The Messenger of Allâh ﷺ sought refuge with Allâh. 'Âishah said: "The Prophet ﷺ went out, and the sun became eclipsed. We went out to another room, and the women gathered with us. The Messenger of Allâh ﷺ came to us, and that was at the time of forenoon. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a shorter time than the first one, then he bowed for a shorter time than the first one. Then he prostrated, then he stood up for the second (*Rak'ah*) and did the same again, except that his bowing and prostrating were shorter than in the first *Rak'ah*. Then he prostrated, and the eclipse had ended. When he had finished, he sat on the *Minbar* and one of the things he said was: 'The people will be tried in their graves like the trial of the *Dajjâl*.' 'Âishah said: 'After that, we used to hear him seeking refuge with Allâh from the torment of the grave.'" (*Ṣaḥîḥ*)

١٤٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَحْيَى ابْنِ سَعِيدٍ، أَنَّ عَمْرَةَ حَدَّثَتْهُ، أَنَّ عَائِشَةَ حَدَّثَتْهَا: أَنَّ يَهُودِيَّةً أَتَتْهَا فَقَالَتْ: أَجَارَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ، قَالَتْ عَائِشَةُ: يَا رَسُولَ اللهِ! إِنَّ النَّاسَ لَيُعَذَّبُونَ فِي الْقُبُورِ؟ فَقَالَ رَسُولُ اللهِ ﷺ عَائِذًا بِاللَّهِ، قَالَتْ عَائِشَةُ: إِنَّ النَّبِيَّ ﷺ خَرَجَ مَخْرَجًا فَخَسَفَتِ الشَّمْسُ، فَخَرَجْنَا إِلَى الْحُجْرَةِ فَاجْتَمَعَ إِلَيْنَا نِسَاءٌ، وَأَقْبَلَ إِلَيْنَا رَسُولُ اللهِ ﷺ وَذٰلِكَ ضَحْوَةً، فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الْأَوَّلِ ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ، ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذٰلِكَ إِلَّا أَنَّ رُكُوعَهُ وَقِيَامَهُ دُونَ الرَّكْعَةِ الْأُولَى، ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا انْصَرَفَ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ فِيمَا يَقُولُ: «إِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ كَفِتْنَةِ الدَّجَّالِ» قَالَتْ عَائِشَةُ: كُنَّا نَسْمَعُهُ بَعْدَ ذٰلِكَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

تخريج: أخرجه البخاري، الكسوف، باب التعوذ من عذاب القبر في الكسوف، ح:١٠٤٩، ١٠٥٠، ومسلم، الكسوف، باب ذكر عذاب القبر في صلوة الخسوف، ح:٩٠٣ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرٰى، ح:١٨٦٠ .

Comments:

It is quite possible till then the Messenger of Allâh ﷺ had not been given details of the torment of the grave. And during the eclipse prayer, like other revelations, the torment of the grave might have been revealed to him. Since the trial of the *Dajjâl* is tremendous, it was likened to the torment of the grave; literally the questioning and answering of the grave.

Chapter 12. Another Version

(المعجم ١٢) - نَوْعٌ آخَرُ (التحفة ٦١٩)

1477. 'Amrah said: "I heard 'Âishah say: 'A Jewish woman came to me, begging, and said: May Allâh grant you protection from the torment of the grave.' When the Messenger of Allâh ﷺ came, I said: 'O Messenger of Allâh, will the people be tormented in their graves?' He sought refuge with Allâh and climbed onto his mount. The sun became eclipsed while I was between the apartments with some women. The Messenger of Allâh ﷺ came from his mount and came to his prayerplace, and led the people in prayer. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he bowed for a long time, then he raised his head and stood for a long time, then he prostrated for a long time. Then he stood for a shorter time than in the first (*Rak'ah*), then he bowed for a shorter time than the first, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the

١٤٧٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ - هُوَ الْأَنْصَارِيُّ - قَالَ: سَمِعْتُ عَمْرَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: جَاءَتْنِي يَهُودِيَّةٌ تَسْأَلُنِي فَقَالَتْ: أَعَاذَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ، فَلَمَّا جَاءَ رَسُولُ اللهِ ﷺ قُلْتُ: يَا رَسُولَ اللهِ! أَيُعَذَّبُ النَّاسُ فِي الْقُبُورِ؟ قَالَ: عَائِذًا بِاللَّهِ، فَرَكِبَ مَرْكَبًا - يَعْنِي - وَانْخَسَفَتِ الشَّمْسُ فَكُنْتُ بَيْنَ الْحُجَرِ مَعَ نِسْوَةٍ فَجَاءَ رَسُولُ اللهِ ﷺ مِنْ مَرْكَبِهِ، فَأَتَى مُصَلَّاهُ فَصَلَّى بِالنَّاسِ فَقَامَ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ قَامَ قِيَامًا أَيْسَرَ مِنْ قِيَامِهِ الْأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ مِنْ رُكُوعِهِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الْأَوَّلِ ثُمَّ رَكَعَ أَيْسَرَ مِنْ رُكُوعِهِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ أَيْسَرَ مِنْ قِيَامِهِ الْأَوَّلِ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ وَانْجَلَتِ

الشَّمْسُ فَقَالَ: «إِنَّكُم تُفْتَنُونَ فِي الْقُبُورِ كَفِتْنَةِ الدَّجَّالِ» قَالَتْ عَائِشَةُ: فَسَمِعْتُهُ بَعْدَ ذٰلِكَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ.

first, then he raised his head and stood for a shorter time than the first, so he bowed four times and prostrated four times, and the eclipse ended. He said: 'You will be tried in your graves like the trial of the *Dajjâl*.' 'Âishah said: 'I heard him after that seeking refuge with Allâh from the torment of the grave.'" (***Ṣaḥîḥ***)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٨٦١.

١٤٧٨ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى فِي كُسُوفٍ فِي صُفَّةِ زَمْزَمَ أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ.

1478. It was narrated from 'Âishah that the Messenger of Allâh ﷺ prayed during an eclipse in a shaded area near Zamzam, bowing four times and prostrating four times. (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الكسوف، باب ذكر عذاب القبر في صلٰوة الخسوف، ح:٩٠٣(ب) من حديث سفيان بن عيينة به مطولاً بدون ذكر "صفة زمزم"، وهو في الكبرٰى، ح:١٨٦٢ * ابن عيينة صرح بالسماع عند الحميدي في رواية مسلم، ولم أجد تصريح سماعه في رواية "صفة زمزم"، وهو مدلس كما قال النسائي (سير أعلام النبلاء:٧/ ٧٤) وغيره.

Comments:

The mention of "Zamzam" in this narration is considered an error of one of the narrators, because the eclipse prayer of the Messenger of Allâh ﷺ occurred in the city of Madinah.

١٤٧٩ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ قَالَ: حَدَّثَنَا هِشَامٌ صَاحِبُ الدَّسْتَوَائِيِّ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فِي يَوْمٍ شَدِيدِ الْحَرِّ فَصَلَّى رَسُولُ اللهِ ﷺ بِأَصْحَابِهِ، فَأَطَالَ الْقِيَامَ حَتَّى جَعَلُوا يَخِرُّونَ، ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ ثُمَّ رَكَعَ فَأَطَالَ ثُمَّ رَفَعَ فَأَطَالَ، ثُمَّ سَجَدَ سَجْدَتَيْنِ ثُمَّ قَامَ فَصَنَعَ نَحْوًا مِنْ ذٰلِكَ،

1479. It was narrated that Jâbir bin 'Abdullâh said: "The sun eclipsed during the time of the Messenger of Allâh ﷺ on a very hot day. The Messenger of Allâh ﷺ led his Companions in prayer, and he stood for so long that they started to fall over. Then he bowed for a long time, then he stood up and (remained standing) for a long time. Then he bowed again for a long time, then he stood up (again) and (remained standing) for a long

وَجَعَلَ يَتَقَدَّمُ ثُمَّ جَعَلَ يَتَأَخَّرُ فَكَانَتْ أَرْبَعَ رَكَعَاتٍ وَأَرْبَعَ سَجَدَاتٍ، كَانُوا يَقُولُونَ: إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَخْسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنْ عُظَمَائِهِمْ وَإِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ يُرِيكُمُوهُمَا، فَإِذَا انْخَسَفَتْ فَصَلُّوا حَتَّى تَنْجَلِيَ.

time. Then he prostrated twice, then he stood up and did the same again. He started to move forward, *then he started to step back*. He bowed four times and prostrated four times. They used to say that eclipses of the sun and moon only happened when one of their great men died, but they are two of the signs of Allâh that He shows to you, so when an eclipse happens, pray until it is over." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الكسوف، باب ما عرض على النبي ﷺ في صلٰوة الكسوف ... إلخ، ح:٩٠٤ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:١٨٦٣.

Chapter 13. Another Version

(المعجم ١٣) - نَوْعٌ آخَرُ (التحفة ٦٢٠)

١٤٨٠ - أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ عَنْ مَرْوَانَ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ سَلَّامٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَأَمَرَ فَنُودِيَ: الصَّلَاةُ جَامِعَةٌ، فَصَلَّى رَسُولُ اللهِ ﷺ بِالنَّاسِ رَكْعَتَيْنِ وَسَجْدَةً، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ وَسَجْدَةً. قَالَتْ عَائِشَةُ: فَمَا رَكَعْتُ رُكُوعًا قَطُّ وَلَا سَجَدْتُ سُجُودًا قَطُّ كَانَ أَطْوَلَ مِنْهُ. خَالَفَهُ مُحَمَّدُ بْنُ حِمْيَرَ.

1480. It was narrated that 'Abdullâh bin 'Amr said: "The sun was eclipsed during the time of the Messenger of Allâh ﷺ, so he issued orders that the call be given: *'Aṣ-ṣalâtu jâmi'ah'*. The Messenger of Allâh ﷺ led the people in prayer, bowing twice and prostrating twice. Then he stood and prayed, bowing twice and prostrating once. 'Âishah said: 'I never bowed or prostrated for so long as that.'" (*Ṣaḥîḥ*) Muḥammad bin Ḥimyar contradicted him.[1]

تخريج: أخرجه البخاري، الكسوف، باب النداء بـ "الصلٰوة جامعة" في الكسوف، ح:١٠٤٥ مختصرًا، ومسلم، الكسوف، باب ذكر النداء بصلٰوة الكسوف "الصلٰوة جامعة"، ح:٩١٠ من حديث معاوية بن سلام به، وهو في الكبرٰى، ح:١٨٦٤.

Comments:

This confliction exists in the chain of transmission, as well as in the text of the

[1] Meaning; His narration (which follows) from Mu'âwiyah bin Sallâm, contradicts this one from Mu'âwiyah, which Marwân bin Muḥammad narrated from him.

Hadîth; as is elucidated by the upcoming narration. The confliction in the chain of transmission is that Marwan has shown Abû Salamah to be the *Shaikh* of Yahya bin Abi Kathir, whereas Ibn Himyar mentioned Abû Tu'mah instead of Abû Salamah. And in the next, Marwan has stated *Sajda* - "prostrated, while Muhammad bin Himyar has said *Sajdatain* - two prostrations."

1481. It was narrated that 'Abdullâh bin 'Amr said: "The sun was eclipsed and the Messenger of Allâh ﷺ bowed twice and prostrated twice, then he stood up and bowed twice and prostrated twice. Then the eclipse ended. 'Âishah used to say: 'The Messenger of Allâh ﷺ never prostrated or bowed for so long as that.'" (***Hasan***)

١٤٨١ - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا ابْنُ حِمْيَرَ عَنْ مُعَاوِيَةَ بْنِ سَلَّامٍ، عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ، عَنْ أَبِي طُعْمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: كَسَفَتِ الشَّمْسُ فَرَكَعَ رَسُولُ اللهِ ﷺ رَكْعَتَيْنِ وَسَجْدَتَيْنِ، ثُمَّ قَامَ فَرَكَعَ رَكْعَتَيْنِ وَسَجْدَتَيْنِ، ثُمَّ جُلِّيَ عَنِ الشَّمْسِ وَكَانَتْ عَائِشَةُ تَقُولُ: مَا سَجَدَ رَسُولُ اللهِ ﷺ سُجُودًا وَلَا رَكَعَ رُكُوعًا أَطْوَلَ مِنْهُ. خَالَفَهُ عَلِيُّ بْنُ الْمُبَارَكِ.

تخريج: [حسن] وهو في الكبرى، ح:١٨٦٥، وللحديث شواهد، انظر الحديث الآتي.

1482. Abû Hafs, the freed slave of 'Âishah, narrated that 'Âishah told him: "When the sun was eclipsed during the time of the Messenger of Allâh ﷺ, he performed *Wudû'* and ordered that the call be given: '*As-salâtu jâmi'ah*.' He stood for a long time in prayer," and 'Âishah said: "I thought that he recited *Sûrah Al-Baqarah*. Then he bowed for a long time, then he said: *Sami' Allâhu liman hamidah*. Then he stood like he had stood before and he did not prostrate. Then he bowed, then prostrated. Then he stood up and did the same again, bowing twice and prostrating once. Then he sat and the eclipse ended." (***Hasan***)

١٤٨٢ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو حَفْصَةَ مَوْلَى عَائِشَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّهُ لَمَّا كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ تَوَضَّأَ وَأَمَرَ فَنُودِيَ: أَنَّ الصَّلَاةَ جَامِعَةٌ، فَقَامَ فَأَطَالَ الْقِيَامَ فِي صَلَاتِهِ، قَالَتْ عَائِشَةُ: فَحَسِبْتُ قَرَأَ سُورَةَ الْبَقَرَةِ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ، ثُمَّ قَامَ مِثْلَ مَا قَامَ وَلَمْ يَسْجُدْ ثُمَّ رَكَعَ فَسَجَدَ ثُمَّ قَامَ فَصَنَعَ مِثْلَ مَا صَنَعَ، رَكْعَتَيْنِ وَسَجْدَةً ثُمَّ جَلَسَ وَجُلِّيَ عَنِ الشَّمْسِ.

تخريج: [حسن] أخرجه أحمد: ٦/ ٩٨، ١٥٨ من حديث يحيى بن أبي كثير به * ويحيى لا يروي إلا عن ثقة (عنده)، وهو في الكبرى، ح: ١٨٦٦، وللحديث شواهد.

Comments:

"I thought": based upon this, it has been argued that the recitation in the eclipse prayer ought to be inaudible. Had the Prophet ﷺ recited it aloud, what was the need to guess or reckon? In narration 1495 it is clearly stated that the Prophet ﷺ conducted the recitation in a loud voice, and this report has also been transmitted by 'Âishah ؓ herself. And that narration is also recorded in the two Ṣaḥîḥs (*Ṣaḥîḥ Al-Bukhârî*, the Eclipse, *Ḥadîth* 1065 and *Ṣaḥîḥ Muslim*, the Eclipse, *Ḥadîth* 901).

Chapter 14. Another Version

(المعجم ١٤) - نَوْعٌ آخَرُ

(التحفة ٦٢١)

1483. 'Abdullâh bin 'Amr said: "The sun eclipsed during the time of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ got up to pray, and those who were with him also got up. He stood for a long time, then he bowed for a long time, then he raised his head and (then) prostrated for a long time. Then he raised his head and sat for a long time. Then he prostrated for a long time, then he raised his head and stood up, and he did in the second *Rak'ah* the same as he had done in the first, standing, bowing, prostrating and sitting. He started blowing and weep at the end of his prostration in the second *Rak'ah*, saying: 'You did not tell me that You would do that while I was still among them; You did not tell me that You would do that while we are asking You for forgiveness.' Then he raised his head and the eclipse ended. The Messenger of Allâh ﷺ stood and addressed the people. He praised

١٤٨٣ - أَخْبَرَنَا هِلَالُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ عَنْ عطَاءِ ابْنِ السَّائِبِ قَالَ: حَدَّثَنِي أَبِي السَّائِبُ أَنَّ عَبْدَ اللهِ بْنَ عَمْرٍو حَدَّثَهُ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَقَامَ رَسُولُ اللهِ ﷺ إِلَى الصَّلَاةِ وَقَامَ الَّذِينَ مَعَهُ، فَقَامَ قِيَامًا فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ رَأْسَهُ وَسَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَجَلَسَ فَأَطَالَ الْجُلُوسَ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَقَامَ، فَصَنَعَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ مَا صَنَعَ فِي الرَّكْعَةِ الْأُولَى مِنَ الْقِيَامِ وَالرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ، فَجَعَلَ يَنْفُخُ فِي آخِرِ سُجُودِهِ مِنَ الرَّكْعَةِ الثَّانِيَةِ وَيَبْكِي وَيَقُولُ: لَمْ تَعِدْنِي هٰذَا وَأَنَا فِيهِمْ، لَمْ تَعِدْنِي هٰذَا وَنَحْنُ نَسْتَغْفِرُكَ، ثُمَّ رَفَعَ رَأْسَهُ وَانْجَلَتِ الشَّمْسُ فَقَامَ رَسُولُ اللهِ ﷺ فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ

and glorified Allâh, then he said: "The sun and moon are two of the signs of Allâh, the Mighty and Sublime. If you see either of them being eclipsed, then hasten to remember Allâh, the Mighty and Sublime. By the One in Whose Hand is the soul of Muḥammad, Paradise was brought so near to me that if I had stretched out my hand I could have taken some of its fruits. And Hell was brought so near to me that I tried to ward it off for fear it may overwhelm you. I saw therein a woman from Ḥimyar who was being punished because of a cat that she tied up, not leaving it free to eat of the vermin of the earth, nor feeding it or giving it water, until it died. I saw it biting her when she came and biting her backside when she went. And I saw the owner of the *Sabtiyatain*,[1] the brother of Banu Ad-Da'da', being pushed with a two-pronged stick in the Fire. And I saw the owner of the stick with a crooked end, who used to steal from the *Ḥajj* pilgrims with that crooked stick, leaning on his stick in Hell and saying, 'I am the thief with the crooked stick.'" (***Ḥasan***)

ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ عَزَّ وَجَلَّ فإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَاسْعَوْا إِلَى ذِكْرِ اللهِ عَزَّ وَجَلَّ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَقَدْ أُدْنِيَتِ الْجَنَّةُ مِنِّي حَتَّى لَوْ بَسَطْتُ يَدِي لَتَعَاطَيْتُ مِنْ قُطُوفِهَا، وَلَقَدْ أُدْنِيَتِ النَّارُ مِنِّي حَتَّى لَقَدْ جَعَلْتُ أَتَّقِيهَا خَشْيَةَ أَنْ تَغْشَاكُمْ، حَتَّى رَأَيْتُ فِيهَا امْرَأَةً مِنْ حِمْيَرَ تُعَذَّبُ فِي هِرَّةٍ رَبَطَتْهَا، فَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ سَقَتْهَا حَتَّى مَاتَتْ فَلَقَدْ رَأَيْتُهَا تَنْهَشُهَا إِذَا أَقْبَلَتْ وَإِذَا وَلَّتْ تَنْهَشُ أَلْيَتَهَا، وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ السِّبْتِيَّتَيْنِ أَخَا بَنِي الدَّعْدَعِ، يُدْفَعُ بِعَصًا ذَاتِ شُعْبَتَيْنِ فِي النَّارِ، وَحَتَّى رَأَيْتُ فِيهَا صَاحِبَ الْمِحْجَنِ الَّذِي كَانَ يَسْرِقُ الْحَاجَّ بِمِحْجَنِهِ مُتَّكِئًا عَلَى مِحْجَنِهِ فِي النَّارِ يَقُولُ: أَنَا سَارِقُ الْمِحْجَنِ».

[1] Meaning "two hairless sandals" as it is used in Abû Dâwûd No. 3230, Aḥmad and others. *As-Sibtiyah* is a hairless sandal dyed with the leaves or pods of *Qarẓ* which is a species of the sant tree, making a reddish brown color. According to Ibn Al-Athîr (*An-Nihâyah*) the word here is *Sâ'ibatain* meaning two for *Sâ'ibah*. He mentioned this narration and said: "Two camels which Allâh's Messenger ﷺ sent as *Hadîs* to the House. A man among the idolators took them and went off with them. He called them *Sâ'ibatain* (the two *Sâ'ibahs*) because they were freed to roam for the sake of Allâh." See No. 1497.

تخريج: [إسناده حسن] أخرجه أبو داود، الكسوف، باب من قال يركع ركعتين، ح:١١٩٤ من حديث عطاء بن السائب به، وهو في الكبرٰى، ح:١٨٦٧ .

Comments:

This narration is also brief. It does not contain the detail concerning the two bowings. The transmitter of this *Ḥadîth*, 'Abdullâh bin Amr, has himself explicitly mentioned in *Ḥadîth* 1480 that in the eclipse prayer two bowings were performed in each *Rak'ah* .

1484. It was narrated that Abû Hurairah said: "The sun eclipsed during the time of the Messenger of Allâh ﷺ. He stood and led the people in prayer. He stood for a long time, then he bowed for a long time, then he stood for a long time that was shorter than the first time, then he bowed for a long time that was shorter than the first time. Then he prostrated for a long time, then he sat up, then he prostrated for a long time that was shorter than the first time. Then he stood up and bowed twice again, doing the same again. Then he prostrated twice, doing the same again, until he had finished his prayer. Then he said: 'The sun and moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see that then hasten to remember Allâh and to pray.'" (*Ḥasan*)

١٤٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ بْنِ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ سَبَلَانُ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ عَنْ مُحَمَّدِ ابْنِ عَمْرٍو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَقَامَ فَصَلَّى لِلنَّاسِ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ وَهُوَ دُونَ السُّجُودِ الْأَوَّلِ، ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ وَفَعَلَ فِيهِمَا مِثْلَ ذٰلِكَ ثُمَّ سَجَدَ سَجْدَتَيْنِ يَفْعَلُ فِيهِمَا مِثْلَ ذٰلِكَ حَتَّى فَرَغَ مِنْ صَلَاتِهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَافْزَعُوا إِلَى ذِكْرِ اللهِ عَزَّ وَجَلَّ وَإِلَى الصَّلَاةِ».

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:١٨٦٨ .

Chapter 15. Another Version

(المعجم ١٥) - نَوْعٌ آخَرُ (التحفة ٦٢٢)

1485. Tha'labah bin 'Abbâd Al-'Abdî from the people of Al-Baṣrah narrated that he attended a

١٤٨٥ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَيَّاشٍ قَالَ:

Khuṭbah one day that was delivered by Samurah bin Jundub. In his *Khuṭbah* he mentioned a *Hadîth* from the Messenger of Allâh ﷺ. Samurah bin Jundub said: "One day a boy from among the Anṣâr and I were shooting at two targets of ours, during the time of the Messenger of Allâh ﷺ, when the sun was at the height of two or three spears as it appears to one who is looking at the horizon. The sun turned black, and we said to one another, let us go to the *Masjid*, for by Allâh this must herald some event concerning the Messenger of Allâh ﷺ and his *Ummah*. We went to the *Masjid* and we saw the Messenger of Allâh ﷺ coming out to the people. He went forward and prayed. He stood for the longest time that he had ever stood in any prayer in which he led us, but we did not hear him saying anything. Then he bowed for the longest time that he had ever bowed in any prayer in which he led us, but we did not hear him saying anything. Then he prostrated for the longest time that he had ever prostrated in any prayer in which he led us, but we did not hear him saying anything. Then he did likewise in the second *Rak'ah*. And the eclipse ended as he was sitting at the end of the second *Rak'ah*. Then he said the *Salâm*, then he praised and glorified Allâh, and bore witness that there is none worthy of worship but Allâh and he bore witness that he was the slave and

حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنِي ثَعْلَبَةُ بْنُ عَبَّادٍ الْعَبْدِيُّ مِنْ أَهْلِ الْبَصْرَةِ: أَنَّهُ شَهِدَ خُطْبَةً يَوْمًا لِسَمُرَةَ بْنِ جُنْدُبٍ، فَذَكَرَ فِي خُطْبَتِهِ حَدِيثًا عَنْ رَسُولِ اللهِ ﷺ قَالَ سَمُرَةُ بْنُ جُنْدُبٍ: بَيْنَا أَنَا يَوْمًا وَغُلَامٌ مِنَ الْأَنْصَارِ نَرْمِي غَرَضَيْنِ لَنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، حَتَّى إِذَا كَانَتِ الشَّمْسُ قِيدَ رُمْحَيْنِ أَوْ ثَلَاثَةٍ فِي عَيْنِ النَّاظِرِ مِنَ الْأُفُقِ اسْوَدَّتْ فَقَالَ أَحَدُنَا لِصَاحِبِهِ: انْطَلِقْ بِنَا إِلَى الْمَسْجِدِ فَوَاللَّهِ! لَيُحْدِثَنَّ شَأْنُ هٰذِهِ الشَّمْسِ لِرَسُولِ اللهِ ﷺ فِي أُمَّتِهِ حَدَثًا قَالَ: فَدَفَعْنَا إِلَى الْمَسْجِدِ قَالَ: فَوَافَيْنَا رَسُولَ اللهِ ﷺ حِينَ خَرَجَ إِلَى النَّاسِ قَالَ: فَاسْتَقْدَمَ فَصَلَّى فَقَامَ كَأَطْوَلِ قِيَامٍ مَا قَامَ بِنَا فِي صَلَاةٍ قَطُّ، مَا نَسْمَعُ لَهُ صَوْتًا ثُمَّ رَكَعَ بِنَا كَأَطْوَلِ رُكُوعٍ مَا رَكَعَ بِنَا فِي صَلَاةٍ قَطُّ مَا نَسْمَعُ لَهُ صَوْتًا، ثُمَّ سَجَدَ بِنَا كَأَطْوَلِ سُجُودِهِ مَا سَجَدَ بِنَا فِي صَلَاةٍ قَطُّ لَا نَسْمَعُ لَهُ صَوْتًا، ثُمَّ فَعَلَ ذٰلِكَ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ، قَالَ: فَوَافَقَ تَجَلِّي الشَّمْسِ جُلُوسَهُ فِي الرَّكْعَةِ الثَّانِيَةِ، فَسَلَّمَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَشَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَشَهِدَ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ. مُخْتَصَرٌ.

Messenger of Allâh." Narrated in abridged form. (*Ḥasan*)

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلوة، باب من قال أربع ركعات، ح:١١٨٤ من حديث زهير به، وقال الترمذي، ح:٥٦٢ "حسن صحيح غريب"، وهو في الكبرٰى، ح:١٨٦٩، وصححه ابن خزيمة، ح:١٣٩٧، وابن حبان، ح:٥٩٧،٥٩٨، والحاكم علٰى شرط الشيخين:١/ ٣٢٩،٣٣١، ووافقه الذهبي، وصححه الحافظ في الإصابة:٤/ ٢٦ (ترجمة أبي يحيى).

Chapter 16. Another Version

(المعجم ١٦) - نَوْعٌ آخَرُ (التحفة ٦٢٣)

1486. It was narrated that An-Nu'mân bin Bashîr said: "The sun eclipsed during the time of the Messenger of Allâh ﷺ and he rushed out dragging his cloak until he came to the *Masjid*. He continued leading us in prayer until the eclipse ended. When it ended he said: 'People claim that the eclipse of the sun and the moon only happens when a great man dies, but that is not so. Eclipses of the sun and the moon do not happen for the death or birth of anyone, but they are signs from Allâh, the Mighty and Sublime. When Allâh, the Mighty and Sublime, manifests Himself to anything of His creation, it humbles itself before Him, so if you see that then pray like the last obligatory prayer you did before that.'" (*Ḍa'īf*)

١٤٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: انْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَخَرَجَ يَجُرُّ ثَوْبَهُ فَزِعًا حَتَّى أَتَى الْمَسْجِدَ فَلَمْ يَزَلْ يُصَلِّي بِنَا حَتَّى انْجَلَتْ، فَلَمَّا انْجَلَتْ قَالَ: «إِنَّ نَاسًا يَزْعُمُونَ أَنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنَ الْعُظَمَاءِ وَلَيْسَ كَذٰلِكَ، إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ عَزَّ وَجَلَّ، إِنَّ اللهَ عَزَّ وَجَلَّ إِذَا بَدَا لِشَيْءٍ مِنْ خَلْقِهِ خَشَعَ لَهُ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَصَلُّوا كَأَحْدَثِ صَلَاةٍ صَلَّيْتُمُوهَا مِنَ الْمَكْتُوبَةِ».

تخريج: [**إسناده ضعيف**] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلوٰة الكسوف، ح:١٢٦٢ من حديث عبدالوهاب الثقفي به، وهو في الكبرٰى، ح:١٨٧٠، وقال البيهقي:٣/ ٣٣٣ "هذا مرسل، أبو قلابة لم يسمعه من النعمان بن بشير، إنما رواه عن رجل عن النعمان" فالسند ضعيف من أجل جهالة الرجل.

1487. It was narrated that Qabîṣah bin Mukhâriq Al-Hilâlî said: "There was an eclipse of the sun and at that time we were with the

١٤٨٧ - وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ أَنَّ جَدَّهُ عُبَيْدَ اللهِ بْنَ الْوَازِعِ حَدَّثَهُ قَالَ: حَدَّثَنَا أَيُّوبُ

السَّخْتِيَانِيُّ عَنْ أَبِي قِلَابَةَ، عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ الْهِلَالِيِّ قَالَ: كَسَفَتِ الشَّمْسُ وَنَحْنُ إِذْ ذَاكَ مَعَ رَسُولِ اللهِ ﷺ بِالْمَدِينَةِ، فَخَرَجَ فَزِعًا يَجُرُّ ثَوْبَهُ فَصَلَّى رَكْعَتَيْنِ أَطَالَهُمَا فَوَافَقَ انْصِرَافُهُ انْجِلَاءَ الشَّمْسِ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ مِنْ ذٰلِكَ شَيْئًا فَصَلُّوا كَأَحْدَثِ صَلَاةٍ مَكْتُوبَةٍ صَلَّيْتُمُوهَا».

Messenger of Allâh ﷺ in Al-Madînah. He rushed out dragging his garment and prayed two *Rak'ahs*, which he made lengthy. The end of his prayer coincided with the end of the eclipse. He praised and glorified Allâh, then he said: 'The sun and the moon are two of the signs of Allâh, and they do not become eclipsed for the death or birth of anyone. If you see anything of that, then pray like the last obligatory prayer you did before that.'" ***(Da'îf)***

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلٰوة، باب من قال أربع ركعات، ح:١١٨٥ من حديث أيوب به، وهو في الكبرٰى، ح:١٨٧١، وقال البيهقي:٣/ ٣٣٤ "وهذا أيضًا" لم يسمعه أبوقلابة عن قبيصة، إنما رواه عن رجل عن قبيصة".

١٤٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ هِشَامٍ - قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلَابَةَ عَنْ قَبِيصَةَ الْهِلَالِيِّ: أَنَّ الشَّمْسَ انْخَسَفَتْ فَصَلَّى نَبِيُّ اللهِ ﷺ رَكْعَتَيْنِ رَكْعَتَيْنِ حَتَّى انْجَلَتْ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلٰكِنَّهُمَا خَلْقَانِ مِنْ خَلْقِهِ، وَإِنَّ اللهَ عَزَّ وَجَلَّ يُحْدِثُ فِي خَلْقِهِ مَا شَاءَ، وَإِنَّ اللهَ عَزَّ وَجَلَّ إِذَا تَجَلَّى لِشَيْءٍ مِنْ خَلْقِهِ يَخْشَعُ لَهُ، فَأَيُّهُمَا حَدَثَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحْدِثَ اللهُ أَمْرًا».

1488. It was narrated from Qabîṣah Al-Hilâlî that there was an eclipse of the sun and the Prophet of Allâh ﷺ prayed two *Rak'ahs* until it ended. Then he said: "The sun and the moon do not become eclipsed for the death of anyone, but they are two of His creations. Allâh, the Mighty and Sublime, causes whatever He wants to happen in His creation. If Allâh, the Mighty and Sublime, manifests Himself to any of His creation, it humbles itself before Him, so if either of them (solar or lunar eclipse) happens, pray until it is over or until Allâh causes something to happen." ***(Da'îf)***

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح:١٤٠٢ من حديث معاذ بن هشام الدستوائي به، وهو في الكبرٰى، ح:١٨٧٢، وصححه الحاكم علٰى شرط الشيخين:١/ ٣٣٣، ووافقه الذهبي، وانظر الحديث السابق لعلته.

1489. It was narrated from An-Nu'mân bin Bashîr that the Prophet ﷺ said: "If there is an eclipse of the sun or the moon, pray like the last obligatory prayer you did before that." (*Da'îf*)

١٤٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنْ أَبِي قِلَابَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا خَسَفَتِ الشَّمْسُ وَالْقَمَرُ فَصَلُّوا كَأَحْدَثِ صَلَاةٍ صَلَّيْتُمُوهَا».

تخريج: [إسناده ضعيف] تقدم، ح:١٤٨٦، وهو في الكبرى، ح:١٨٧٣.

1490. It was narrated from An-Nu'mân bin Bashîr that the Messenger of Allâh ﷺ prayed when there was an eclipse of the sun like our prayer, bowing and prostrating. (*Da'îf*)

١٤٩٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي قِلَابَةَ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى حِينَ انْكَسَفَتِ الشَّمْسُ مِثْلَ صَلَاتِنَا يَرْكَعُ وَيَسْجُدُ.

تخريج: [إسناده ضعيف] تقدم، ح:١٤٨٦، وهو في الكبرى، ح:١٨٧٤.

Comments:

Like our routine ritual prayer, it also contained bowing and prostration. It did not consist of only standing upright. In this narration, the discussion of the number of bowings does not occur.

1491. It was narrated from An-Nu'mân bin Bashîr that the Prophet ﷺ came rushing out to the *Masjid* one day when the sun eclipsed, and he prayed until the eclipse ended, then he said: "The people of the *Jâhiliyyah* used to say that eclipses of the sun and the moon only happened when some great man on Earth died. But eclipses of the sun and the moon do not happen for the death or birth of anyone. Rather they are two of the creations of Allâh and Allâh causes to happen in His

١٤٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ خَرَجَ يَوْمًا مُسْتَعْجِلًا إِلَى الْمَسْجِدِ وَقَدِ انْكَسَفَتِ الشَّمْسُ فَصَلَّى حَتَّى انْجَلَتْ ثُمَّ قَالَ: «إِنَّ أَهْلَ الْجَاهِلِيَّةِ كَانُوا يَقُولُونَ: إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ إِلَّا لِمَوْتِ عَظِيمٍ مِنْ عُظَمَاءِ أَهْلِ الْأَرْضِ، وَإِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلٰكِنَّهُمَا خَلِيقَتَانِ مِنْ خَلْقِهِ يُحْدِثُ اللهُ

creation what He wills. Whichever of them becomes eclipsed, pray until it is over or Allâh causes something to happen." (*Ḍa'îf*)

فِي خَلْقِهِ مَا يَشَاءُ، فَأَيُّهُمَا انْخَسَفَ فَصَلُّوا حَتَّى يَنْجَلِيَ أَوْ يُحْدِثَ اللهُ أَمْرًا».

تخريج: [**إسناده ضعيف**] وهو في الكبرى، ح:١٨٧٥ * الحسن البصري لم يسمع من النعمان بن بشير كما في جامع التحصيل للعلائي، ص:١٦٢.

1492. It was narrated that Abû Bakrah said: "We were with the Messenger of Allâh ﷺ when the sun became eclipsed. The Messenger of Allâh ﷺ went out dragging his garment, until he came to the *Masjid*, and the people gathered around him. He led us in praying two *Rak'ahs* and when (the eclipse) ended he said: 'The sun and the moon are two of the signs of Allâh, by means of which Allâh, the Mighty and Sublime, strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see that, they pray until Allâh relieves you of fear.' That was because his son named Ibrâhîm had died, and the people suggested to him that (the eclipse) happened because of that." (*Ṣaḥîḥ*)

١٤٩٢ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يونُسُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فَانْكَسَفَتِ الشَّمْسُ فَخَرَجَ رَسُولُ اللهِ ﷺ يَجُرُّ رِدَاءَهُ حَتَّى انْتَهَى إِلَى الْمَسْجِدِ وَثَابَ إِلَيْهِ النَّاسُ فَصَلَّى بِنَا رَكْعَتَيْنِ فَلَمَّا انْكَشَفَت قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ يُخَوِّفُ اللهُ عَزَّ وَجَلَّ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمْ ذٰلِكَ فَصَلُّوا حَتَّى يُكْشَفَ مَا بِكُمْ» وَذٰلِكَ أَنَّ ابْنًا لَهُ مَاتَ يُقَالُ لَهُ: إِبْرَاهِيمُ، فَقَالَ لَهُ نَاسٌ فِي ذٰلِكَ.

تخريج: أخرجه البخاري، الكسوف، باب الصلٰوة في كسوف القمر، ح:١٠٦٣ من حديث عبدالوارث به، وهو في الكبرٰى، ح:١٨٧٦.

Comments:

The demise of the beloved son of the Messenger of Allâh ﷺ took place on the 28th of Shawwal in the 10th year of *Hijrah* (corresponding to the 27th January 632).

1493. It was narrated from Abû Bakrah that the Messenger of Allâh ﷺ prayed two *Rak'ahs* like this prayer of yours, and he mentioned the eclipse of the sun. (*Ṣaḥîḥ*)

١٤٩٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى رَكْعَتَيْنِ مِثْلَ صَلَاتِكُمْ هٰذِهِ وَذَكَرَ كُسُوفَ الشَّمْسِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٨٧٧.

Comments:

By "this ritual prayer", some people have taken it to mean the common or the routine prayer, and have from it argued upon the eclipse prayer having one bowing or *Ruku'*. But, this argumentation is against clear and strong narrations. Action is based on the unequivocal proof and not on this sort of unclear phrasing.

Chapter 17. Length Of Recitation For The Eclipse Prayer

(المعجم ١٧) - قَدْرُ الْقِرَاءَةِ فِي صَلَاةِ الْكُسُوفِ (التحفة ٦٢٤)

1494. It was narrated that 'Abdullâh bin 'Abbâs said: "There was an eclipse of the sun and the Messenger of Allâh ﷺ prayed and the people with him. He stood for a long time, reciting something like *Sûrah Al-Baqarah*, then he bowed for a long time, then he raised (his head) and stood for a long time which was shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated. Then he got up and stood for a long time, which was shorter than the first time, then he bowed for a long time, which was shorter than the first time, then he raised (his head) and stood for a long time, which was shorter than the first time. Then he bowed for a long time, which was shorter than the first time, then he prostrated, then he finished (his prayer) and the sun had been clear. He said: 'The sun and the moon are two of the signs of Allâh and they do not become eclipsed for the death or birth of anyone. If you see that then remember Allâh the Mighty and Sublime.' They said: 'O Messenger

١٤٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنَا زَيْدُ ابْنُ أَسْلَمَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ ابْنِ عَبَّاسٍ قَالَ: خَسَفَتِ الشَّمْسُ فَصَلَّى رَسُولُ اللهِ ﷺ وَالنَّاسُ مَعَهُ، فَقَامَ قِيَامًا طَوِيلًا قَرَأَ نَحْوًا مِنْ سُورَةِ الْبَقَرَةِ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ ثُمَّ قَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَقَامَ قِيَامًا طَوِيلًا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ ثُمَّ انْصَرَفَ وَقَدْ تَجَلَّتِ الشَّمْسُ فَقَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ لَا يَخْسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذٰلِكَ فَاذْكُرُوا اللهَ عَزَّ وَجَلَّ» قَالُوا: يَا رَسُولَ اللهِ! رَأَيْنَاكَ تَنَاوَلْتَ شَيْئًا فِي مَقَامِكَ هٰذَا ثُمَّ رَأَيْنَاكَ تَكَعْكَعْتَ؟ قَالَ: «إِنِّي رَأَيْتُ الْجَنَّةَ»، أَوْ «أُرِيتُ الْجَنَّةَ

of Allâh, we saw you stretching out your hand when you were standing, then we saw you moving backward. He said: 'I saw Paradise – or it was shown to me – and I reached out to take a bunch of its fruits. If I had taken it you would have eaten from it for as long as this world lasts. And I saw Hell and I have never seen anything like it, and I saw that most of its inhabitants are women.' They said: 'Why, O Messenger of Allâh? He said: 'Because of their ingratitude.' It was said: 'Are they ungrateful to Allâh?' He said: 'They are ungrateful to their husbands and they are ungrateful for kind treatment. If you are kind to one of them for a lifetime then she sees one (bad) thing from you, she will say: I have never seen anything good from you.'" (*Sahîh*)

فَتَنَاوَلْتُ مِنْهَا عُنْقُودًا وَلَوْ أَخَذْتُهُ لَأَكَلْتُمْ مِنْهُ مَا بَقِيَتِ الدُّنْيَا، وَرَأَيْتُ النَّارَ فَلَمْ أَرَ كَالْيَوْمِ مَنْظَرًا قَطُّ وَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ». قالُوا: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «بِكُفْرِهِنَّ» قِيلَ: يَكْفُرْنَ بِاللَّهِ؟ قَالَ: «يَكْفُرْنَ الْعَشِيرَ وَيَكْفُرْنَ الْإِحْسَانَ، لَوْ أَحْسَنْتَ إِلَى إِحدَاهُنَّ الدَّهْرَ ثُمَّ رَأَتْ مِنْكَ شَيْئًا، قالَتْ: مَا رَأَيْتُ خَيْرًا مِنْكَ قَطُّ».

تخريج: أخرجه البخاري، الكسوف، باب صلوة الكسوف جماعةً، ح:١٠٥٢، ومسلم، الكسوف، باب ما عرض على النبي ﷺ في صلوة الكسوف ... إلخ، ح:٩٠٧ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٨٦، ١٨٧، والكبرٰى، ح:١٨٧٨ .

Comments:

Kufr denotes rejection as well as being ungrateful or thankless. Hence, the latter meaning is meant, and this admittance to the Hell is temporary, because the actual and abiding abode of the sinning believers is Paradise. The disbelievers are the abiding denizens of Hell, and Hell is their permanent abode.

Chapter 18. Reciting Out Loud During The Eclipse Prayer

(المعجم ١٨) - بَابُ الجَهْرِ بِالقِرَاءَةِ فِي صَلَاةِ الكُسُوفِ (التحفة ٦٢٥)

1495. It was narrated from 'Âishah that the Messenger of Allâh ﷺ prayed, bowing four times and prostrating four times, and he recited loudly, and every time he raised his head he said: "*Sami'*

١٤٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ نَمِرٍ أَنَّهُ سَمِعَ الزُّهْرِيَّ يُحَدِّثُ عَنْ عُرْوَةَ، عَنْ

عَائِشَةَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ صَلَّى أَرْبَعَ رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ وَجَهَرَ فِيهَا بِالْقِرَاءَةِ كُلَّمَا رَفَعَ رَأْسَهُ قَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ رَبَّنَا وَلَكَ الْحَمْدُ».

Allâhu liman ḥamidah. Rabbana wa lakal-ḥamd (Allâh hears those who praise Him. Our Lord to You be praise)." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الكسوف، باب الجهر بالقراءة في الكسوف، ح:١٠٦٥، ومسلم، الكسوف، باب صلوة الكسوف، ح:٩٠١/٥ من حديث الوليد بن مسلم به، وهو في الكبرٰى، ح:١٨٧٩.

Comments:

Even so, while rising from both the bowing postures *Sami' Allâhu liman hamidah* has to be uttered. From Imâm Ash-Shafi'î, pronouncement of *Allâhu Akbar* after the first bowing is narrated. But this is not correct.

Chapter 19. Not Reciting Out Loudly

(المعجم ١٩) - **تَرْكُ الجَهْرِ فِيهَا بِالقِرَاءَةِ** (التحفة ٦٢٦)

١٤٩٦ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَسْوَدِ ابْنِ قَيْسٍ عَنِ ابْنِ عَبَّادٍ، رَجُلٍ مِنْ [بَنِي] عَبْدِ الْقَيْسِ عَنْ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فِي كُسُوفِ الشَّمْسِ لَا نَسْمَعُ لَهُ صَوْتًا.

1496. It was narrated from Samurah that the Prophet ﷺ led them in prayer during an eclipse of the sun, and we did not hear him say anything. (*Ḥasan*)

تخريج: [**إسناده حسن**] تقدم، ح:١٤٨٥، وهو في الكبرٰى، ح:١٨٨٢.

Comments:

For detailed discussion, see *Ḥadîth* 1482, 1485.

Chapter 20. What To Say When Prostrating During The Eclipse Prayer

(المعجم ٢٠) - **بَابُ القَوْلِ فِي السُّجُودِ فِي صَلَاةِ الكُسُوفِ** (التحفة ٦٢٧)

١٤٩٧ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْمِسْوَرِ الزُّهْرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: كَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَصَلَّى

1497. It was narrated that 'Abdullâh bin 'Amr said: "The sun eclipsed during the time of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ prayed and stood for a long time, then he bowed for a long time, then he

stood up and (remained standing) for a long time." (One of the narrators) Shu'bah said: "I think he said something similar concerning prostration." – "He started weeping and blowing during his prostration and said: 'Lord, You did not tell me that You would do that while I am asking You for forgiveness; You did not tell me that You would do that while I was still among them.' When he finished praying he said: 'Paradise was shown to me, and if I had stretched forth my hand I could have taken some of its fruits. And Hell was shown to me, so I started blowing for fear that its heat might overwhelm you. I saw therein the thief who stole the two camels of the Messenger of Allâh ﷺ; and I saw therein the brother of Banu Ad-Du'du', the thief who stole from the pilgrims, and when he was caught he said: The crooked stick did it; and I saw therein a tall black woman who was being punished because of a cat that she tied up and did not feed or give it water, and she did not let it eat of the vermin of the earth, until it died. The sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allâh. If one of them becomes eclipsed' – or he said: 'if one of them does anything like that' – 'then hasten to remember Allâh, the Mighty and Sublime.'" (*Ṣaḥîḥ*)

رَسُولُ اللهِ ﷺ فَأَطَالَ الْقِيَامَ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ. قَالَ شُعْبَةُ: وَأَحْسَبُهُ قَالَ فِي السُّجُودِ نَحْوَ ذٰلِكَ، وَجَعَلَ يَبْكِي فِي سُجُودِهِ وَيَنْفُخ وَيَقُولُ: «رَبِّ! لَمْ تَعِدْنِي هٰذَا وَأَنَا أَسْتَغْفِرُكَ، لَمْ تَعِدْنِي هٰذَا وَأَنَا فِيهِمْ» فَلَمَّا صَلَّى قَالَ: «عُرِضَتْ عَلَيَّ الْجَنَّةُ حَتَّى لَوْ مَدَدْتُ يَدِي تَنَاوَلْتُ مِنْ قُطُوفِهَا، وَعُرِضَتْ عَلَيَّ النَّارُ فَجَعَلْتُ أَنْفُخُ خَشْيَةَ أَنْ يَغْشَاكُمْ حَرُّهَا، وَرَأَيْتُ فِيهَا سَارِقَ بَدَنَتَيْ رَسُولِ اللهِ ﷺ، وَرَأَيْتُ فِيهَا أَخَا بَنِي الدُّعْدُعِ سَارِقُ الْحَجِيجِ فَإِذَا فُطِنَ لَهُ قَالَ: هٰذَا عَمَلُ الْمِحْجَنِ، وَرَأَيْتُ فِيها امْرَأَةً طَوِيلَةً سَوْدَاءَ تُعَذَّبُ فِي هِرَّةٍ رَبَطَتْهَا، فَلَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ، وَإِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ فَإِذَا انْكَسَفَتْ إِحدَاهُمَا أَوْ قَالَ: فَعَلَ أَحَدُهُمَا شَيْئًا مِنْ ذٰلِكَ فَاسْعَوْا إِلَى ذِكْرِ اللهِ عَزَّ وَجَلَّ».

تخريج: [صحيح] تقدم، ح:١٤٨٣، وهو في الكبرٰى، ح:١٨٨٣ .

Chapter 21. The *Tashahhud* And *Taslîm* For The Eclipse Prayer

(المعجم ٢١) - بَابُ التَّشَهُّدِ وَالتَّسْلِيمِ فِي صَلَاةِ الْكُسُوفِ (التحفة ٦٢٨)

1498. It was narrated that 'Âishah said: "There was an eclipse of the sun and the Messenger of Allâh ﷺ ordered a man to call out: *Aṣ-ṣalâtu jâmi'ah* (prayer is about to begin in congregation). The people gathered and the Messenger of Allâh ﷺ led them in prayer. He said the *Takbîr*, then he recited at length. Then he said the *Takbîr* and bowed for a long time, as long as he had recited or longer. Then he raised his head and said: *Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him) Then he recited at length, but it was shorter than the first time, then he said the *Takbîr* and bowed for a long time, but it was shorter than the first time. Then he raised his head and said: *Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him). Then he said the *Takbîr* and prostrated for a long time, as long as he had bowed or longer. Then he said the *Takbîr* and raised his head, then he said the *Takbîr* and prostrated. Then he said the *Takbîr* and stood up, and recited for a long time that was shorter than the first time. Then he said the *Takbîr* and bowed for a long time that was shorter than the first time. Then he raised his head and said: *Sami' Allâhu liman ḥamidah*. (Allâh hears those who praise Him). Then he recited for a long time that was shorter than the first recitation in

١٤٩٨ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ عَنِ الْوَلِيدِ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ نَمِرٍ أَنَّهُ سَأَلَ الزُّهْرِيَّ عَنْ سُنَّةِ صَلَاةِ الْكُسُوفِ فَقَالَ: أَخْبَرَنِي عُرْوَةُ بنُ الزُّبَيْرِ عَنْ عَائِشَةَ قَالَتْ: كَسَفَتِ الشَّمْسُ فَأَمَرَ رَسُولُ اللهِ ﷺ رَجُلًا فَنَادَى: أَنِ الصَّلَاةَ جَامِعَةٌ، فَاجْتَمَعَ النَّاسُ فَصَلَّى بِهِمْ رَسُولُ اللهِ ﷺ فَكَبَّرَ ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا مِثْلَ قِيَامِهِ أَوْ أَطْوَلَ ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا هُوَ أَدْنَى مِنَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» ثُمَّ كَبَّرَ فَسَجَدَ سُجُودًا طَوِيلًا مِثْلَ رُكُوعِهِ أَوْ أَطْوَلَ، ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ ثُمَّ كَبَّرَ فَسَجَدَ ثُمَّ كَبَّرَ فَقَامَ فَقَرَأَ قِرَاءَةً طَوِيلَةً هِيَ أَدْنَى مِنَ الْأُولَى، ثُمَّ كَبَّرَ ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا هُوَ أَدْنَى مِنَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» ثُمَّ قَرَأَ قِرَاءَةً طَوِيلَةً وَهِيَ أَدْنَى مِنَ الْقِرَاءَةِ الْأُولَى فِي الْقِيَامِ الثَّانِي، ثُمَّ كَبَّرَ فَرَكَعَ رُكُوعًا طَوِيلًا دُونَ الرُّكُوعِ الْأَوَّلِ ثُمَّ كَبَّرَ فَرَفَعَ رَأْسَهُ فَقَالَ: «سَمِعَ اللهُ لِمَنْ حَمِدَهُ» ثُمَّ كَبَّرَ فَسَجَدَ أَدْنَى مِنْ سُجُودِهِ الْأَوَّلِ ثُمَّ تَشَهَّدَ ثُمَّ سَلَّمَ فَقَامَ

فِيهِمْ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُم قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْخَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلٰكِنَّهُمَا آيَتَانِ مِنْ آيَاتِ اللهِ فَأَيُّهُمَا خُسِفَ بِهِ أَوْ بِأَحَدِهِمَا فَافْزَعُوا إِلَى ذِكْرِ اللهِ عَزَّ وَجَلَّ بِذِكْرِ الصَّلَاةِ».

the second standing. Then he said the *Takbîr* and bowed for a long time that was shorter than the first time. Then he raised his head and said: *Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him). Then he said the *Takbîr* and prostrated for a long time that was shorter than the first time. Then he recited the *Tashahhud*, then he said the *Taslîm*. Then he stood before them and praised and glorified Allâh, then he said: 'The sun and the moon do not become eclipsed for the death or birth of anyone, but they are two of the signs of Allâh. Whichever of them becomes eclipsed, turn to Allâh, the Mighty and Sublime, and pray.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلٰوة، باب: ينادي فيها بالصلٰوة، ح:١١٩٠ عن عمرو بن عثمان به، وهو متفق عليه كما تقدم، ح:١٤٩٥، وهو في الكبرٰى، ح:١٨٨٤.

١٤٩٩ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: صَلَّى رَسُولُ اللهِ ﷺ فِي الْكُسُوفِ، فَقَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ، ثُمَّ قَامَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ، ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ سَجَدَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ ثُمَّ انْصَرَفَ.

1499. It was narrated that Asmâ' bint Abî Bakr said: "The Messenger of Allâh ﷺ prayed during an eclipse. He stood for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he sat up, then he prostrated for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up and (remained standing) for a long time, then he bowed for a long time, then he stood up, then he prostrated for a long time, then he

sat up, then he prostrated for a long time, then he sat up and then he finished." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب: (٩٠)، ح: ٧٤٥ من حديث نافع بن عمر به مطولاً، وهو في الكبرى، ح: ١٨٨٥.

Chapter 22. Sitting On The *Minbar* After The Eclipse Prayer

(المعجم ٢٢) - **بَابُ الْقُعُودِ عَلَى الْمِنبَرِ بَعْدَ صَلَاةِ الْكُسُوفِ** (التحفة ٦٢٩)

1500. 'Âishah said: "The Prophet ﷺ went out and the sun became eclipsed. We went out to the apartment and some women gathered around us. The Messenger of Allâh ﷺ turned to us, and that was at the time of the forenoon. He stood for a long time, then he bowed for a long time, then he raised his head and stood for a shorter time than the first, then he bowed for a shorter time than the first, then he prostrated. Then he stood up again and did the same, except that he stood and bowed for a shorter time than in the first *Rak'ah*. Then he prostrated and the eclipse ended. When he had finished he sat on the *Minbar* and among the things he said was: 'The people will be tried in their graves like the trial of the *Dajjâl*.'" (*Ṣaḥîḥ*)

١٥٠٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ عَنْ يَحْيَى بْنِ سَعِيدٍ أَنَّ عَمْرَةَ حَدَّثَتْهُ أَنَّ عَائِشَةَ قَالَتْ: إِنَّ النَّبِيَّ ﷺ خَرَجَ مَخْرَجًا فَخُسِفَ بِالشَّمْسِ، فَخَرَجْنَا إِلَى الْحُجْرَةِ فَاجْتَمَعَ إِلَيْنَا نِسَاءٌ وَأَقْبَلَ إِلَيْنَا رَسُولُ اللهِ ﷺ وَذٰلِكَ ضَحْوَةً، فَقَامَ قِيَامًا طَوِيلًا ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا ثُمَّ رَفَعَ رَأْسَهُ فَقَامَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ دُونَ رُكُوعِهِ ثُمَّ سَجَدَ ثُمَّ قَامَ الثَّانِيَةَ فَصَنَعَ مِثْلَ ذٰلِكَ إِلَّا أَنَّ قِيَامَهُ وَرُكُوعَهُ دُونَ الرَّكْعَةِ الْأُولَى، ثُمَّ سَجَدَ وَتَجَلَّتِ الشَّمْسُ فَلَمَّا انْصَرَفَ قَعَدَ عَلَى الْمِنْبَرِ فَقَالَ فِيمَا يَقُولُ: «إِنَّ النَّاسَ يُفْتَنُونَ فِي قُبُورِهِمْ كَفِتْنَةِ الدَّجَّالِ». مُخْتَصَرٌ.

تخريج: [صحيح] تقدم، ح: ١٤٧٦، وهو في الكبرى، ح: ١٨٨٦.

Comments:

The trial in the graves signifies the' interrogation by the angels, which is an extremely hard stage and on which depends one's redemption. After the Resurrection or the Gathering, its details will unfold. May Allâh make us triumphant.

Chapter 23. How Is The *Khuṭbah* Delivered During An Eclipse ?

(المعجم ٢٣) - **بَابٌ:** كَيْفَ الخُطْبَةُ فِي الكُسُوفِ (التحفة ٦٣٠)

1501. It was narrated that 'Âishah said: "There was an eclipse of the sun during the time of the Messenger of Allâh ﷺ. He stood and prayed, standing for a very long time, then he bowed for a very long time. Then he stood up and (remained standing) for a very long time, but shorter than the first time. Then he bowed for a very long time, but shorter than the first time. Then he prostrated, then he raised his head and stood for a long time, but it was shorter than the first time. Then he bowed for a long time but it was shorter than the first time. Then he stood up and (remained standing) for a long time, but it was shorter than the first time. Then he bowed for a long time but it was shorter than the first time. Then he prostrated, and when he finished his prayer, the eclipse had ended. He addressed the people and praised and glorified Allâh, then he said: 'The sun and the moon do not become eclipsed for the death or birth of anyone. If you see that then pray, give in charity and remember Allâh, the Mighty and Sublime.' And he said: 'O *Ummah* of Muḥammad! There is no one who is more jealous than Allâh when His male or female slave commits *Zina*. O *Ummah* of Muḥammad, if you knew what I know, you would laugh little and weep much.'" (*Ṣaḥîḥ*)

١٥٠١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَقَامَ فَصَلَّى فَأَطَالَ الْقِيَامَ جِدًّا ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ جِدًّا ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ جِدًّا وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ ثُمَّ رَفَعَ رَأْسَهُ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ فَأَطَالَ الْقِيَامَ وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ فَأَطَالَ الرُّكُوعَ وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ فَفَرَغَ مِنْ صَلَاتِهِ وَقَدْ جُلِّيَ عَنِ الشَّمْسِ، فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ الشَّمْسَ وَالْقَمَرَ لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ فَإِذَا رَأَيْتُمْ ذٰلِكَ فَصَلُّوا وَتَصَدَّقُوا وَاذْكُرُوا اللهَ عَزَّ وَجَلَّ» وَقَالَ: «يَا أُمَّةَ مُحَمَّدٍ! إِنَّهُ لَيْسَ أَحَدٌ أَغْيَرَ مِنَ اللهِ عَزَّ وَجَلَّ أَنْ يَزْنِيَ عَبْدُهُ أَوْ أَمَتُهُ، يَا أُمَّةَ مُحَمَّدٍ! لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

تخريج: أخرجه البخاري، الأيمان والنذور، باب: كيف كانت يمين النبي ﷺ؟، ح:٦٦٣١ من حديث عبدة به مختصرًا، والكسوف، باب الصدقة في الكسوف، ح:١٠٤٤ وغيره، ومسلم، الكسوف، باب صلوة الكسوف، ح:٩٠١ من حديث هشام به مختصرًا ومطولاً، وهو في الكبرٰى، ح:١٨٨٧.

1502. It was narrated from Samurah that the Prophet ﷺ delivered a *Khuṭbah* when the sun eclipsed and he said: "*Amma ba'd* (to proceed)." (***Ḥasan***)

١٥٠٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ ثَعْلَبَةَ بْنِ عَبَّادٍ، عَنْ سَمُرَةَ: أَنَّ النَّبِيَّ ﷺ خَطَبَ حِينَ انْكَسَفَتِ الشَّمْسُ فَقَالَ: «أَمَّا بَعْدُ».

تخريج: [حسن] تقدم طرفه، ح:١٤٨٥، وهو في الكبرٰى، ح:١٨٨٨.

Comments:

In the sermon, after extolling the Praise (of Allâh) and supplicating for salutations (upon the Prophet ﷺ) "*Amma ba'd*" is said. And its meaning is to proceed or after this.

Chapter 24. The Command To Supplicate During An Eclipse

(المعجم ٢٤) - الأَمْرُ بِالدُّعَاءِ فِي الْكُسُوفِ (التحفة ٦٣١)

1503. It was narrated that Abû Bakrah said: "We were with the Prophet ﷺ and the sun became eclipsed. He got up and went to the *Masjid*, dragging his garment in haste. The people stood with him and he prayed two *Rak'ahs* as they usually prayed. When the eclipse ended he addressed us and said: 'The sun and the moon are two of the signs of Allâh, with which He strikes fear into His slaves. They do not become eclipsed for the death or birth of anyone. If you see either of them being eclipsed, then pray and supplicate until it removed from you.'" (***Ṣaḥîḥ***)

١٥٠٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَانْكَسَفَتِ الشَّمْسُ، فَقَامَ إِلَى الْمَسْجِدِ يَجُرُّ رِدَاءَهُ مِنَ الْعَجَلَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلُّونَ، فَلَمَّا انْجَلَتْ خَطَبَنَا فَقَالَ: «إِنَّ الشَّمْسَ والْقَمَرَ آيَتَانِ مِنْ آيَاتِ اللهِ يُخَوِّفُ بِهِمَا عِبَادَهُ، وَإِنَّهُمَا لَا يَنْكَسِفَانِ لِمَوْتِ أَحَدٍ فَإِذَا رَأَيْتُمْ كُسُوفَ أَحَدِهِمَا فَصَلُّوا وَادْعُوا حَتَّى يَنْكَشِفَ مَا بِكُمْ».

تخريج: أخرجه البخاري، الكسوف، باب الصلوة في كسوف الشمس، ح:١٠٤٠ من حديث يونس بن عبيد به، وهو في الكبرٰى، ح:١٨٨٩.

Chapter 25. The Command To Seek Forgiveness During An Eclipse

(المعجم ٢٥) - الأَمْرُ بِالاسْتِغْفَارِ فِي الكُسُوفِ (التحفة ٦٣٢)

1504. It was narrated that Abû Mûsâ said: "There was an eclipse of the sun, and the Messenger of Allâh ﷺ got up in a rush, fearing that it may be the Hour. He went to the *Masjid*, where he stood and prayed, standing, bowing and prostrating for the longest time that I ever saw him do in prayer. Then he said: 'These signs that Allâh sends do not occur for the death or birth of anyone, but Allâh sends them to strike fear into His slaves. If you see any of these things, then hasten to remember Him, call upon Him supplicate and ask for His forgiveness.'" (*Ṣaḥîḥ*)

١٥٠٤ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ الْمَسْرُوقِيُّ عَنْ أَبِي أُسَامَةَ، عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: خَسَفَتِ الشَّمْسُ فَقَامَ النَّبِيُّ ﷺ فَزِعًا يَخْشَى أَنْ تَكُونَ السَّاعَةُ، فَقَامَ حَتَّى أَتَى الْمَسْجِدَ فَقَامَ يُصَلِّي بِأَطْوَلِ قِيَامٍ وَرُكُوعٍ وَسُجُودٍ مَا رَأَيْتُهُ يَفْعَلُهُ فِي صَلَاةٍ قَطُّ ثُمَّ قَالَ: «إِنَّ هٰذِهِ الْآيَاتِ الَّتِي يُرْسِلُ اللهُ لَا تَكُونُ لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلٰكِنَّ اللهَ يُرْسِلُهَا يُخَوِّفُ بِهَا عِبَادَهُ فَإِذَا رَأَيْتُمْ مِنْهَا شَيْئًا فَافْزَعُوا إِلَى ذِكْرِهِ وَدُعَائِهِ وَاسْتِغْفَارِهِ».

تخريج: أخرجه البخاري، الكسوف، باب الذكر في الكسوف، ح:١٠٥٩، ومسلم، الكسوف، باب ذكر النداء بصلوة الكسوف "الصلوة جامعة"، ح:٩١٢ من حديث أبي أسامة حماد ابن أسامة به، وهو في الكبرى، ح:١٨٩٠.

Comments:

No occurrence of the eclipse of the moon has been transmitted in *Ahâdith* or Traditions. Therefore, at the time of the occurrence of the eclipse of the moon also, the eclipse prayer shall be performed in the same way, and other rulings or commands shall also be applied.

17. The Book Of Praying For Rain (*Al-Istisqâ'*)

(المعجم ١٧) - كِتَابُ الاسْتِسْقَاءِ
(التحفة . . .)

Chapter 1. When Should The *Imâm* Pray For Rain?

(المعجم ١) - مَتَى يَسْتَسْقِي الإِمَامُ
(التحفة ٦٣٣)

1505. It was narrated that Anas bin Mâlik said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, the livestock have died and the routes have been cut off; pray to Allâh, the Mighty and Sublime.' So the Messenger of Allâh ﷺ prayed to Allâh and it rained from that Friday until the next. Then a man came to the Messenger of Allâh ﷺ and said: 'The houses have been destroyed, the routes have been cut off and the livestock have died.' He said: 'O Allâh, on the tops of the mountains and hills, in the bottom of the valleys and where the trees grow.' So (the rain) was lifted from Al-Madînah like a garment being removed." (*Sahîh*)

١٥٠٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! هَلَكَتِ الْمَوَاشِي وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللهَ عَزَّ وَجَلَّ، فَدَعَا رَسُولُ اللهِ ﷺ فَمُطِرْنَا مِنَ الْجُمُعَةِ إِلَى الْجُمُعَةِ، فَجَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! تَهَدَّمَتِ الْبُيُوتُ وَانْقَطَعَتِ السُّبُلُ وَهَلَكَتِ الْمَوَاشِي فَقَالَ: «اللَّهُمَّ! عَلَى رُؤُوسِ الْجِبَالِ وَالْآكَامِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ الشَّجَرِ»، فَانْجَابَتْ عَنِ الْمَدِينَةِ انْجِيَابَ الثَّوْبِ.

تخريج: أخرجه البخاري، الاستسقاء، باب الدعاء إذا انقطعت السبل من كثرة المطر، ح:١٠٧٧ من حديث مالك، ومسلم، صلوة الاستسقاء، باب الدعاء في الاستسقاء، ح:٨٩٧ من حديث شريك به، وهو في الموطأ (يحيى): ١/١٩١، والكبرى، ح:١٨٠٥ .

Comments:

1. The instantaneous acceptance or response to both supplications is from the signs of the Prophethood.
2. The purpose of the chapter is that supplication for rain should be made when the drought causes harm. Otherwise, neither does it rain every time (when the land is parched or the water is cut off), nor could one supplicate each and every time it becomes dry outside.

Chapter 2. The *Imâm* Going Out To The Prayer Place To Pray For Rain

(المعجم ٢) - خُرُوجُ الإمَامِ إِلَى الْمُصَلَّى لِلاِسْتِسْقَاءِ (التحفة ٦٣٤)

1506. It was narrated from 'Abbâd bin Tamîm: "Sufyân said: 'I asked 'Abdullâh bin Abî Bakr who said: "I heard it from 'Abbâd bin Tamîm who narrated it from his father, that 'Abdullâh bin Zaid, who was shown the call to prayer (in a dream), said: 'The Messenger of Allâh ﷺ went out to the prayer place to pray for rain. He faced the *Qiblah* and turned his cloak around, and prayed two *Rak'ahs*.'"

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake on the part of Ibn 'Uyaynah. 'Abdullâh bin Zaid who was shown the call to prayer was 'Abdullâh bin Zaid bin 'Abdur-Rabbih, and this is 'Abdullâh bin Zaid bin 'Âṣim. (*Ṣaḥîḥ*)

١٥٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ أَبِي بَكْرِ ابْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، قَالَ سُفْيَانُ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي بَكْرٍ قَالَ: سَمِعْتُهُ مِنْ عَبَّادِ بْنِ تَمِيمٍ يُحَدِّثُ [عَنْ] أَبِي، أَنَّ عَبْدَ اللهِ بْنَ زَيْدٍ الَّذِي أُرِيَ النِّدَاءَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى الْمُصَلَّى يَسْتَسْقِي فَاسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ رِدَاءَهُ وَصَلَّى رَكْعَتَيْنِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا غَلَطٌ مِنِ ابْنِ عُيَيْنَةَ وَعَبْدُ اللهِ بْنُ زَيْدٍ الَّذِي أُرِيَ النِّدَاءَ هُوَ عَبْدُ اللهِ بْنُ زَيْدِ بْنِ عَبْدِ رَبِّهِ، وَهٰذَا عَبْدُ اللهِ ابْنُ زَيْدِ بْنِ عَاصِمٍ.

تخريج: أخرجه البخاري، الاستسقاء، باب تحويل الرداء في الاستسقاء، ح:١٠١٢، ومسلم، الاستسقاء، باب: "كتاب صلوة الاستسقاء، ح:٨٩٤/٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٨٠٦.

Comments:

Going out of town for the prayer for relief from drought is a *Sunnah* of the Prophet ﷺ; but it is not compulsory. According to the preceding narration (1505), the Prophet ﷺ himself made supplication in the mosque. Depending upon circumstances, either option could be adopted.

Chapter 3. The Recommended Condition For The *Imâm* To Be In If He Goes Out

(المعجم ٣) - بَابُ الحَالِ الَّتِي يُسْتَحَبُّ لِلإِمَامِ أَنْ يَكُونَ عَلَيْهَا إِذَا خَرَجَ (التحفة ٦٣٥)

1507. It was narrated from Hishâm bin Isḥâq bin 'Abdullâh bin Kinânah that his father said: "So and so sent me to Ibn 'Abbâs to ask him how the Messenger of

١٥٠٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: أَرْسَلَنِي فُلَانٌ إِلَى ابْنِ

Allâh ﷺ prayed for rain (*Istisqâ'*). He said: 'The Messenger of Allâh ﷺ went out beseeching and humble, (dressed) in a state of humility. He did not give a *Khuṭbah* like this *Khuṭbah* of yours, and he prayed two *Rak'ahs*.'" (*Ḥasan*)

عَبَّاسٍ أَسْأَلُهُ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فِي الْاسْتِسْقَاءِ فَقَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مُتَضَرِّعًا مُتَوَاضِعًا مُتَبَذِّلًا، فَلَمْ يَخْطُبْ نَحْوَ خُطْبَتِكُمْ هٰذِهِ فَصَلَّى رَكْعَتَيْنِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلٰوة الاستسقاء، ح:١٢٦٦ من حديث سفيان الثوري، وأبو داود، ح:١١٦٥، والترمذي، ح:٥٥٨، ٥٥٩ من حديث هشام بن إسحاق به، وهو حسن الحديث، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:١٨٠٨، وصححه ابن خزيمة، ح:١٤٠٥، وابن حبان، ح:٦٠٣ وغيرهما.

Comments:

"He did not deliver the sermon as you usually deliver": means the Prophet ﷺ did deliver the sermon, but it was not like your sermons. Rather, it consisted of asking forgiveness and the display of humbleness. It was not a discourse.

1508. It was narrated from 'Abdullâh bin Zaid that the Messenger of Allâh ﷺ prayed for rain wearing a black *Khamîṣah*. (*Ṣaḥîḥ*)

١٥٠٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ: أَنَّ رَسُولَ اللهِ ﷺ اسْتَسْقَى وَعَلَيْهِ خَمِيصَةٌ سَوْدَاءُ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلٰوة، باب جماع أبواب صلٰوة الاستسقاء وتفريعها، ح:١١٦٤ عن قتيبة به، وهو في الكبرٰى، ح:١٨٠٩، وصححه ابن الملقن في تحفة المحتاج، ح:٧٣٤، والحاكم على شرط مسلم:١/٣٢٧، ووافقه الذهبي.

Comments:

The black *Khamîṣah* also indicates humbleness. It also happened to be inexpensive.

Chapter 4. The *Imâm* Sitting On The *Minbar* To Pray For Rain

(المعجم ٤) - **بَابُ** جُلُوسِ الإِمَامِ عَلَى المِنْبَرِ لِلاسْتِسْقَاءِ (التحفة ٦٣٦)

1509. It was narrated from Hishâm bin Isḥâq bin 'Abdullâh bin

١٥٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ

Kinânah that his father said: "I asked Ibn 'Abbâs how the Messenger of Allâh ﷺ prayed for rain. He said: 'The Messenger of Allâh ﷺ went out (dressed) in a state of humility, beseeching and humble. He sat on the *Minbar* but he did not deliver a *Khuṭbah* like this *Khuṭbah* of yours, rather he kept supplicating, beseeching and saying the *Takbîr*, and he prayed two *Rak'ahs* as he used to do during the two *'Eîds*.'" (*Ḥasan*)

مُحَمَّدٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ هِشَامِ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فِي الْاسْتِسْقَاءِ فَقَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مُتَبَذِّلًا مُتَوَاضِعًا مُتَضَرِّعًا، فَجَلَسَ عَلَى الْمِنْبَرِ فَلَمْ يَخْطُبْ خُطْبَتَكُمْ هٰذِهِ وَلٰكِنْ لَمْ يَزَلْ فِي الدُّعَاءِ وَالتَّضَرُّعِ وَالتَّكْبِيرِ وَصَلَّى رَكْعَتَيْنِ كَمَا كَانَ يُصَلِّي فِي الْعِيدَيْنِ.

تخريج: [حسن] تقدم، ح:١٥٠٧، وهو في الكبرى، ح:١٨٠٧ .

Comments:

Its resemblance to the the *'Eîd* prayers consists in its number of *Rak'ahs* and the congregation, not in its entirety. The additional *Takbîrât* could be presented as corroborative evidence, because there is no mention of additional *Takbîrât* in other related narrations.

Chapter 5. The *Imâm* Turning His Back To The People When Supplicating During Prayers For Rain

(المعجم ٥) - تَحْوِيلُ الإِمَامِ ظَهْرَهُ إِلَى النَّاسِ عِنْدَ الدُّعَاءِ فِي الاسْتِسْقَاءِ

(التحفة ٦٣٧)

1510. It was narrated from 'Abbâd bin Tamîm that his paternal uncle had told him that he went out with the Messenger of Allâh ﷺ to pray for rain. He turned his *Ridâ'* around, and turned his back to the people, then he prayed two *Rak'ahs* and recited loudly. (*Ṣaḥîḥ*)

١٥١٠ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ أَنَّ عَمَّهُ حَدَّثَهُ: أَنَّهُ خَرَجَ مَعَ رَسُولِ اللهِ ﷺ يَسْتَسْقِي فَحَوَّلَ رِدَاءَهُ وَحَوَّلَ لِلنَّاسِ ظَهْرَهُ وَدَعَا ثُمَّ صَلَّى رَكْعَتَيْنِ فَقَرَأَ فَجَهَرَ.

تخريج: أخرجه البخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء، ح:١٠٢٤ من حديث ابن أبي ذئب، ومسلم، صلوة الاستسقاء، باب: كتاب صلوة الاستسقاء، ح:٨٩٤/ ٤ من حديث الزهري به، وهو في الكبرى، ح:١٨١٢ .

Comments:

While supplicating, the prayer-leader should stand with his face toward the *Qiblah*. The rest of the people or worshippers normally face the *Qiblah* even in common supplications, so that they may not face each other. In this way, humility and tranquillity would ensue of the highest order. By looking at each other, humility and tranquillity are likely to be diminished.

Chapter 6. The *Imâm* Turning His *Ridâ'* Around When Praying For Rain

(المعجم ٦) - **بَابٌ** تَقْلِيبِ الإِمَامِ الرِّدَاءَ عِنْدَ الاِسْتِسْقَاءِ (التحفة ٦٣٨)

1511. It was narrated from 'Abbâd bin Tamîm, from his paternal uncle, that the Prophet ﷺ prayed for rain, and prayed two *Rak'ahs*, and turned his *Ridâ'* around. (*Ṣaḥîḥ*)

١٥١١ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى وَصَلَّى رَكْعَتَيْنِ وَقَلَبَ رِدَاءَهُ.

تخريج: [صحيح] تقدم، ح:١٥٠٦، وهو في الكبرى، ح:١٨١٣.

Chapter 7. When Should The *Imâm* Turn His *Ridâ'* Around?

(المعجم ٧) - مَتَى يُحَوِّلُ الإِمَامُ رِدَاءَهُ (التحفة ٦٣٩)

1512. It was narrated from 'Abdullâh bin Abî Bakr that he heard 'Abbâd bin Tamîm say: "The Messenger of Allâh ﷺ went out and prayed for rain, and he turned his *Ridâ'* around when he turned to face the *Qiblah*." (*Ṣaḥîḥ*)

١٥١٢ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ أَنَّهُ سَمِعَ عَبَّادَ بْنَ تَمِيمٍ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ زَيْدٍ يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ فَاسْتَسْقَى وَحَوَّلَ رِدَاءَهُ حِينَ اسْتَقْبَلَ الْقِبْلَةَ.

تخريج: [صحيح] تقدم، ح:١٥٠٦، وهو في الموطأ (يحيى): ١/ ١٩٠، والكبرى، ح:١٨١٥.

Chapter 8. The *Imâm* Raising His Hands

(المعجم ٨) - رَفْعُ الإِمَامِ يَدَهُ (التحفة ٦٤٠)

1513. It was narrated from 'Abbâd bin Tamîm, from his paternal uncle, that he saw the Messenger of Allâh ﷺ, when he prayed for rain, turn to face the *Qiblah*, turning his cloak around and raising his hands. (*Ṣaḥîḥ*)

١٥١٣ - **أَخْبَرَنَا** هِشَامُ بْنُ عَبْدِ الْمَلِكِ أَبُو تَقِيٍّ الْحِمْصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَمِّهِ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ فِي الاِسْتِسْقَاءِ اسْتَقْبَلَ الْقِبْلَةَ وَقَلَبَ الرِّدَاءَ وَرَفَعَ يَدَيْهِ.

تخريج: أخرجه البخاري، الاستسقاء، باب الدعاء في الاستسقاء قائمًا، ح:١٠٢٣ من حديث شعيب بن أبي حمزة، ومسلم، صلٰوة الاستسقاء، باب: كتاب صلٰوة الاستسقاء، ح:٨٩٤/٤ من حديث الزهري به، وهو في الكبرٰى، ح:١٨١٦.

Chapter 9. How To Raise The Hands

(المعجم ٩) - كَيْفَ يَرْفَعُ (التحفة ٦٤١)

1514. It was narrated that Anas said: "The Messenger of Allâh ﷺ did not raise his hands during any supplication except when praying for rain, when he used to raise his hands so high that the whiteness of his armpits could be seen." (*Ṣaḥîḥ*)

١٥١٤ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنَ الدُّعَاءِ إِلَّا فِي الْاسْتِسْقَاءِ، فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ.

تخريج: أخرجه البخاري، الاستسقاء، باب رفع الإمام يده في الاستسقاء، ح:١٠٣١، ومسلم، صلٰوة الاستسقاء، باب رفع اليدين بالدعاء في الاستسقاء، ح:٨٩٦/٧ من حديث يحيى القطان به، وهو في الكبرٰى، ح:١٨١٧.

1515. It was narrated from Âbi Al-Laḥm that he saw the Messenger of Allâh ﷺ at Aḥjâr Az-Zait, praying for rain and raising his hands, making supplications. (*Ṣaḥîḥ*)

١٥١٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ، عن عُمَيْرٍ مَوْلَى آبِي اللَّحْمِ، عَنْ آبِي اللَّحْمِ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ عِنْدَ أَحْجَارِ الزَّيْتِ يَسْتَسْقِي وَهُوَ مُقْنِعٌ بِكَفَّيْهِ يَدْعُو.

تخريج: [صحيح] أخرجه الترمذي، الصلٰوة، باب ماجاء في صلٰوة الاستسقاء، ح:٥٥٧ عن قتيبة به، وهو في الكبرٰى، ح:١٨٢٠، وصححه الحاكم:٥٣٥/١، والذهبي، وله شواهد عند أبي داود، ح:١١٦٨، ١١٧٢، وابن حبان، ح:٦٠١، ٦٠٢ وغيرهما * يزيد هو ابن عبدالله ابن الهاد.

Comments:

1. Âbi Al-Lahm is not a name; it is a surname, because he did not use to eat meat. (Âbi Al-Lahm literally disliker of or abstainer from meat). His name was 'Abdullâh bin Abdul Malik. May Allâh be pleased with him.
2. Ahjâr Az-Zayt is the name of a place in the vicinity of Madinah, because the stones of that place were black and glistening, as if they were anointed - with oil.

1516. It was narrated from Anas bin Mâlik that he said: "While we were in the *Masjid* one Friday and the Messenger of Allâh ﷺ was addressing the people, a man stood up and said: 'O Messenger of Allâh, the routes have been cut off, our wealth has been destroyed and prices have gone up. Pray to Allâh to give us rain.' So the Messenger of Allâh ﷺ raised his hands in level with his face and said: 'O Allâh, give us rain.' By Allâh, the Messenger of Allâh ﷺ had not come down from the *Minbar* before it started to pour with rain, and it rained from that day until the following Friday. Then a man stood up – I do not know if he was the same man who had asked the Messenger of Allâh ﷺ to pray for rain for us or not – and said: 'O Messenger of Allâh, the routes have been cut off, and our wealth has been destroyed because there is too much water. Pray to Allâh to stop the rain for us.' The Messenger of Allâh ﷺ said: 'O Allâh, around us and not on us, rather on the mountains and places where trees grow.' By Allâh, hardly had the Messenger of Allâh ﷺ spoken these words than the clouds split apart (and vanished) until we could not see anything of them." (*Ṣaḥîḥ*)

١٥١٦ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ - وَهُوَ الْمَقْبُرِيُّ - عَنْ شَرِيكِ بْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ: بَيْنَا نَحْنُ فِي الْمَسْجِدِ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللهِ ﷺ يَخْطُبُ النَّاسَ فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! تَقَطَّعَتِ السُّبُلُ وَهَلَكَتِ الْأَمْوَالُ وَأَجْدَبَ الْبِلَادُ فَادْعُ اللهَ أَنْ يَسْقِيَنَا فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ حِذَاءَ وَجْهِهِ فَقَالَ: «اللَّهُمَّ! اسْقِنَا» فَوَاللَّهِ! مَا نَزَلَ رَسُولُ اللهِ ﷺ عَنِ الْمِنْبَرِ حَتَّى أُوسِعْنَا مَطَرًا وَأُمْطِرْنَا ذٰلِكَ الْيَوْمَ إِلَى الْجُمُعَةِ الْأُخْرَى، فَقَامَ رَجُلٌ، لَا أَدْرِي هُوَ الَّذِي قَالَ لِرَسُولِ اللهِ ﷺ اسْتَسْقِ لَنَا أَمْ لَا، فَقَالَ: يَا رَسُولَ اللَّهِ! انْقَطَعَتِ السُّبُلُ وَهَلَكَتِ الْأَمْوَالُ مِنْ كَثْرَةِ الْمَاءِ فَادْعُ اللهَ أَنْ يُمْسِكَ عَنَّا الْمَاءَ فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا، وَلٰكِنْ عَلَى الْجِبَالِ وَمَنَابِتِ الشَّجَرِ» قَالَ: وَاللَّهِ! مَا هُوَ إِلَّا أَنْ تَكَلَّمَ رَسُولُ اللهِ ﷺ بِذٰلِكَ تَمَزَّقَ السَّحَابُ حَتَّى مَا نَرَى مِنْهُ شَيْئًا.

تخريج: [صحيح] تقدم، ح:١٥٠٥، وهو في الكبرٰى، ح:١٨١٨.

Chapter 10. The Supplication

(المعجم ١٠) - ذِكْرُ الدُّعَاءِ

(التحفة ٦٤٢)

1517. It was narrated from Anas

١٥١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:

حَدَّثَنِي أَبُو هِشَامٍ الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي وُهَيْبٌ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ! اسْقِنَا».

bin Mâlik that the Prophet ﷺ said: "*Allâhumma asqinâ* (O Allâh, give us rain)." (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح:١٤١٧ عن محمد بن بشار به، وهو في الكبرى، ح:١٨٢٣، وأصله في صحيح البخاري، ح:١٠٢٩ وغيره.

١٥١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَاللهِ ابْنَ عُمَرَ، - وَهُوَ الْعُمَرِيُّ - عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ فَقَامَ إِلَيْهِ النَّاسُ فَصَاحُوا، فَقَالُوا: يَا نَبِيَّ اللهِ! قَحَطَتِ الْمَطَرُ وَهَلَكَتِ الْبَهَائِمُ فَادْعُ اللهَ أَنْ يَسْقِيَنَا، قَالَ: «اللَّهُمَّ! اسْقِنا، اللَّهُمَّ! اسْقِنَا»، قَالَ: وايْمُ اللهِ! ما نَرَىٰ في السَّمَاءِ قَزَعَةً مِنْ سَحَابٍ، قَالَ: فَانْشَأَتْ سَحَابَةٌ فَانْتَشَرَتْ ثُمَّ أَنَّهَا أُمْطِرَتْ، وَنَزَلَ رَسُولُ اللهِ ﷺ فَصَلَّى وَانْصَرَفَ النَّاسُ فَلَمْ تَزَلْ تَمْطُرُ إِلَى الْجُمُعَةِ الْأُخْرَى، فَلَمَّا قَامَ رَسُولُ اللهِ ﷺ يَخْطُبُ صَاحُوا إِلَيْهِ، فَقَالُوا: يَا نَبِيَّ اللهِ! تهَدَّمَتِ الْبُيُوتُ وتَقَطَّعَتِ السُّبُلُ فادْعُ اللهَ يَحْبِسَهَا عَنَّا فَتَبَسَّمَ رَسُولُ اللهِ ﷺ وَقَالَ: «اللَّهُمَّ! حَوَالَيْنَا ولَا عَلَيْنَا. فَتَقَشَّعَتْ عَنِ الْمَدِينَةِ فَجَعَلَتْ تَمْطُرُ حَوْلَهَا وَمَا تَمْطُرُ بِالْمَدِينَةِ قَطْرَةً فَنَظَرْتُ إِلَى الْمَدِينَةِ وإِنَّها لَفِي مِثْلِ الْإِكْلِيلِ.

1518. It was narrated from Thâbit that Anas said: "The Prophet ﷺ was delivering the *Khuṭbah* one Friday when the people stood up and shouted: 'O Prophet of Allâh! There has been no rain and the animals have died. Pray to Allâh to send us rain.' He said: 'O Allâh, send us rain; O Allâh, send us rain.' By Allâh, we could not see even a wisp of a cloud in the sky, then a cloud appeared and grew, and it rained. The Messenger of Allâh ﷺ came down and prayed, and the people departed, and it continued to rain until the following Friday. When the Messenger of Allâh ﷺ stood up to deliver the *Khuṭbah*, they called out to him and said: 'O Prophet of Allâh, the houses are destroyed and the routes are cut off. Pray to Allâh to take it away from us.' The Messenger of Allâh ﷺ smiled and said: 'O Allâh, around us and not on us!' Then it dispersed from Al-Madînah and rain fell around Al-Madînah but not a single drop fell on Al-Madînah. I looked, and it was in something like a ring." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، الاستسقاء، باب الدعاء إذا كثر المطر: حوالينا ولا علينا،

ح:١٠٢١ ومسلم، صلوٰة الاستسقاء، باب الدعاء في الاستسقاء، ح:٨٩٧/ ١٠ من حديث المعتمر ابن سليمان به، وهو في الكبرٰى، ح:١٨٢٢.

Comments:

There were no clouds over the city of Madinah at all; there were clouds around. In between, in the shape of a round canopy, the blue firmament was visible. The crown also looks the same; round and wrapped around the head. It is an excellent poetic imagery that radiates Anas' ﷺ strong attachment and affection for Madinah. He depicted the picturesque spectacle in such lovely words. May Allâh be pleased with him and may he too be pleased!

1519. It was narrated from Anas bin Mâlik that a man entered the *Masjid* when the Messenger of Allâh ﷺ was standing and delivering the *Khuṭbah*. He turned to face the Messenger of Allâh ﷺ standing and said: "O Messenger of Allâh, our wealth has been destroyed and the routes have been cut off. Pray to Allâh to send us rain." The Messenger of Allâh ﷺ raised his hands then said: "O Allâh, send us rain; O Allâh, send us rain." Anas said: "By Allâh, we had not seen even a wisp of a cloud in the sky and there were no houses or buildings between us and (the mountain of) Sal'. Then a cloud like a shield appeared, and when it reached the middle of the sky it spread and it began to rain." Anas said: "By Allâh, we did not see the sun for a week. Then a man entered through that door on the following Friday, when the Messenger of Allâh ﷺ was standing and delivering the *Khuṭbah*. He turned to face him standing and said: 'O Messenger of Allâh ﷺ, may Allâh send blessings upon you. Our wealth has been

١٥١٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شَرِيكُ ابْنُ عَبْدِ اللهِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَ رَسُولَ اللهِ ﷺ قَائِمًا وَقَالَ: يَا رَسُولَ اللهِ! هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللهَ أَنْ يُغِيثَنَا فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُمَّ! أَغِثْنَا اللَّهُمَّ! أَغِثْنَا» قَالَ أَنَسٌ: وَلَا وَاللَّهِ! مَا نَرَى فِي السَّمَاءِ مِنْ سَحَابَةٍ وَلَا قَزَعَةٍ وَمَا بَيْنَنَا وَبَيْنَ سَلْعٍ مِنْ بَيْتٍ وَلَا دَارٍ، فَطَلَعَتْ سَحَابَةٌ مِثْلُ التُّرْسِ فَلَمَّا تَوَسَّطَتِ السَّمَاءَ انْتَشَرَتْ وَأَمْطَرَتْ، قَالَ أَنَسٌ: فَلَا وَاللَّهِ! مَا رَأَيْنَا الشَّمْسَ سَبْتًا قَالَ: ثُمَّ دَخَلَ رَجُلٌ مِنْ ذٰلِكَ الْبَابِ فِي الْجُمُعَةِ الْمُقْبِلَةِ وَرَسُولُ اللهِ ﷺ قَائِمٌ يَخْطُبُ، فَاسْتَقْبَلَهُ قَائِمًا فَقَالَ: يَا رَسُولَ اللهِ! صَلَّى اللهُ عَلَيْكَ هَلَكَتِ الْأَمْوَالُ وَانْقَطَعَتِ السُّبُلُ فَادْعُ اللهَ أَنْ يُمْسِكَهَا عَنَّا فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ فَقَالَ: «اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا اللَّهُمَّ! عَلَى الْآكَامِ وَالظِّرَابِ وَبُطُونِ الْأَوْدِيَةِ وَمَنَابِتِ

destroyed and the routes have been cut off. Pray to Allâh to withhold (the rain) from us.' The Messenger of Allâh ﷺ raised his hands and said: 'O Allâh, around us and not on us; O Allâh, on the hills and mountains, the bottoms of the valleys and where trees grow.' Then it stopped raining and we went out walking in the sun." Sharîk said: "I asked Anas: 'Was he the same man?' He said: 'No.'" (*Sahîh*)

الشَّجَرِ» قَالَ: فَأَقْلَعَتْ وَخَرَجْنَا نَمْشِي فِي الشَّمْسِ قَالَ شَرِيكٌ: سَأَلْتُ أَنَسًا أَهُوَ الرَّجُلُ الْأَوَّلُ قَالَ: لَا.

تخريج: أخرجه مسلم، صلوة الاستسقاء، باب الدعاء في الاستسقاء، ح:٨٩٧ عن علي بن حجر، والبخاري، الاستسقاء، باب الاستسقاء في خطبة الجمعة غير مستقبل القبلة، ح:١٠١٤ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح:١٨٢٤.

Chapter 11. Prayer After The Supplication

(المعجم ١١) - بَابُ الصَّلَاةِ بَعْدَ الدُّعَاءِ (التحفة ٦٤٣)

1520. It was narrated that Ibn Shihâb said: 'Abbâd bin Tamîm told me that he heard his paternal uncle, who was one of the Companions of the Messenger of Allâh ﷺ, say: "The Messenger of Allâh ﷺ went out one day to pray for rain. He turned his back toward the people, praying to Allâh, and he turned to face the *Qiblah*. He turned his *Ridâ'* around, then he prayed two *Rak'ahs*." (One of the narrators) Ibn Abî Dhi'b said in the *Hadîth*: "And he recited in them both." (*Sahîh*)

١٥٢٠ - قال: الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنِ ابْنِ أَبِي ذِئْبٍ وَيُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبَّادُ بْنُ تَمِيمٍ أَنَّهُ سَمِعَ عَمَّهُ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ يَوْمًا يَسْتَسْقِي فَحَوَّلَ إِلَى النَّاسِ ظَهْرَهُ يَدْعُو اللهَ وَيَسْتَقْبِلُ إِلَى الْقِبْلَةِ وَحَوَّلَ رِدَاءَهُ ثُمَّ صَلَّى رَكْعَتَيْنِ. قَالَ ابْنُ أَبِي ذِئْبٍ فِي الْحَدِيثِ: وَقَرَأَ فِيهِمَا.

تخريج: أخرجه مسلم، صلوة الاستسقاء، باب: كتاب صلوة الاستسقاء، ح:٨٩٤/٤ من حديث ابن وهب عن يونس، والبخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء، ح:١٠٢٤ من حديث الزهري به، وهو في الكبرٰى: ١٨١٠.

Chapter 12. How Many (*Rak'ahs*) Are There In The Prayer For Rain (*Salât Al-Istisqâ'*) ?

(المعجم ١٢) - كَمْ صَلَاةُ الإِسْتِسْقَاءِ (التحفة ٦٤٤)

1521. It was narrated from 'Abdullâh bin Zaid that the Prophet ﷺ went out to pray for rain, and he prayed two *Rak'ahs* facing the *Qiblah*. (*Sahîh*)

١٥٢١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَبَّادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللهِ بْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَسْتَسْقِي فَصَلَّى رَكْعَتَيْنِ وَاسْتَقْبَلَ الْقِبْلَةَ.

تخريج: [صحيح] تقدم، ح:١٥٠٦، وهو في الكبرٰى، ح:١٨٢٥.

Chapter 13. How Is The Prayer For Rain Performed?

(المعجم ١٣) - كَيْفَ صَلَاةُ الإِسْتِسْقَاءِ (التحفة ٦٤٥)

1522. It was narrated from Hishâm bin Ishâq bin 'Abdullâh bin Kinânah that his father said: "One of the governors sent me to Ibn 'Abbâs to ask him about the prayer for rain. He said: 'What kept him from asking me? The Messenger of Allâh ﷺ went out humbly, (dressed) in a state of humility, submissiveness and beseeching, and he prayed two *Rak'ahs* as in the *'Eîd* prayer, but he did not deliver a *Khutbah* like this *Khutbah* of yours.'" (*Hasan*)

١٥٢٢ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بنِ إِسْحَاقَ ابْنِ عَبْدِاللهِ بْنِ كِنَانَةَ عَنْ أَبِيهِ قَالَ: أَرْسَلَنِي أَمِيرٌ مِنَ الْأُمَرَاءِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الْاسْتِسْقَاءِ فَقَالَ ابْنُ عَبَّاسٍ: مَا مَنَعَهُ أَنْ يَسْأَلَنِي؟ خَرَجَ رَسُولُ اللهِ ﷺ مُتَوَاضِعًا مُتَبَذِّلًا مُتَخَشِّعًا مُتَضَرِّعًا فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدَيْنِ وَلَمْ يَخْطُبْ خُطْبَتَكُمْ هٰذِهِ.

تخريج: [حسن] تقدم، ح:١٥٠٧، ١٥٠٩، وأخرجه ابن ماجه، ح:١٢٦٦ من حديث وكيع به، وهو في الكبرٰى، ح:١٨٢٦.

Chapter 14. Reciting Qur'ân Loudly For The Prayer For Rain

(المعجم ١٤) - بَابُ الجَهْرِ بِالقِرَاءَةِ فِي صَلَاةِ الإِسْتِسْقَاءِ (التحفة ٦٤٦)

1523. It was narrated from 'Abbâd bin Tamîm from his paternal uncle

١٥٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ:

that the Prophet ﷺ went out and prayed for rain, then he prayed two *Rak'ahs* in which he recited loudly. (*Ṣaḥîḥ*)

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ عَنْ عَبَّادِ ابْنِ تَمِيمٍ عَنْ عَمِّهِ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فَاسْتَسْقَى فَصَلَّى رَكْعَتَيْنِ جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

تخريج: أخرجه البخاري، الاستسقاء، باب الجهر بالقراءة في الاستسقاء، ح:١٠٢٤ من حديث محمد بن عبدالرحمن بن أبي ذئب به، وتقدمت أطرافه، ح:١٥٠٦، ١٥٠٨، ١٥١١، ١٥١٣، ١٥٢١، وهو في الكبرى، ح:١٨٢٧.

Comments:

Regarding the specific or occasional prayers (other than the obligatory ones), which are performed in congregation, whether they be during the daylight, recitation of the Qur'ân in them is invariably aloud or *Jahran*, for instance, the *Jumu'ah*, the prayer of the two Festivals (*Eîdain*), the drought prayer, etc. And this view is more appropriate.

Chapter 15. What To Say When It Rains

(المعجم ١٥) - القَوْلُ عِنْدَ المَطَرِ (التحفة ٦٤٧)

1524. It was narrated from 'Âishah that when it rained the Messenger of Allâh ﷺ would say: "*Allâhummaj'alhu ṣayyiban-nâfi'a.* (O Allâh, make it beneficial rain)." (*Ṣaḥîḥ*)

١٥٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، عَنِ الْمِقْدَامِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أُمْطِرَ قَالَ: «اللَّهُمَّ! اجْعَلْهُ صَيِّبًا نَافِعًا».

تخريج: [**إسناده صحيح**] أخرجه الحميدي، (ح:٧١ ظاهرية بتحقيقي) عن سفيان بن عيينة ثنا مسعر به، وهو في الكبرى، ح:١٨٢٨، وأخرجه أبو داود، ح:٥٠٩٩، وابن ماجه، ح:٣٨٨٩ وغيرهما من حديث المقدام به،.

Chapter 16. It Is *Makrûh* To Attribute Rain To The Stars

(المعجم ١٦) - كَرَاهِيَةُ الاسْتِمْطَارِ بِالْكَوْكَبِ (التحفة ٦٤٨)

1525. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, said: I have never sent down My favor to My slaves but a group of them became

١٥٢٥ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ

عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ عَزَّ وَجَلَّ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ فَرِيقٌ مِنْهُمْ بِهَا كَافِرِينَ يَقُولُونَ: الْكَوْكَبُ وَبِالْكَوْكَبِ».

disbelievers who say: "The Stars and by stars.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الإيمان، باب بيان كفر من قال مطرنا بالنوء، ح:٧٢ عن عمرو بن سواد به، وهو في الكبرٰى، ح:١٨٣٥ .

١٥٢٦ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: مُطِرَ النَّاسُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَقَالَ: «أَلَمْ تَسْمَعُوا مَاذَا قَالَ رَبُّكُمُ اللَّيْلَةَ؟ قَالَ: مَا أَنْعَمْتُ عَلَى عِبَادِي مِنْ نِعْمَةٍ إِلَّا أَصْبَحَ طَائِفَةٌ مِنْهُمْ بِهَا كَافِرِينَ يَقُولُونَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا، فَأَمَّا مَنْ آمَنَ بِي وَحَمِدَنِي عَلَى سُقْيَايَ فَذَاكَ الَّذِي آمَنَ بِي وَكَفَرَ بِالْكَوْكَبِ، وَمَنْ قَالَ مُطِرْنَا بِنَوْءِ كَذَا وَكَذَا فَذَاكَ الَّذِي كَفَرَ بِي وَآمَنَ بِالْكَوْكَبِ».

1526. It was narrated that Zaid bin Khâlid Al-Juhani said: "It rained during the time of the Prophet ﷺ and he said: 'Have you not heard what your Lord said this night? He said: I have never sent down any blessing upon My slaves but some of them become disbelievers thereby, saying: 'We have been given rain by such and such a star.' As for the one who believes in Me and praises Me for giving rain, that is the one who believes in Me and disbelieves in the stars. But the one who says: 'We have been given rain by such and such a star' he has disbelieved in Me and believed in the stars." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب: يستقبل الإمام الناس إذا سلّم، ح:٨٤٦، ومسلم، الإيمان، ح:٧١، وانظر الحديث السابق من حديث صالح بن كيسان به، وهو في الكبرٰى، ح:١٨٣٤ * سفيان هو ابن عيينة ومن طريقه أخرجه أحمد:٤/١١٦، وصرح بالسماع عنده.

Comments:

It is essential to offer thanks to Allâh upon receiving every bounty. The right of the bounty will also be fulfilled and one's faith will also deepen and become strong.

١٥٢٧ - **أَخْبَرَنَا** عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ عَتَّابِ بْنِ

1527. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If Allâh were to

حُنَيْنٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ أَمْسَكَ اللهُ عَزَّ وَجَلَّ الْمَطَرَ عَنْ عِبَادِهِ خَمْسَ سِنِينَ ثُمَّ أَرْسَلَهُ لَأَصْبَحَتْ طَائِفَةٌ مِنَ النَّاسِ كَافِرِينَ يَقُولُونَ: سُقِينَا بِنَوْءِ الْمِجْدَحِ».

withhold rain from His slaves for five years and then send it, some of the people would become disbelievers, saying: "We have been given rain by the star of *Al-Mijdah*."[1] **(*Da'if*)**

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ٧ عن سفيان بن عيينة به، وقال سفيان عنه: "لا أدري من عتاب"، وهو في الكبرى، ح: ١٨٣٦، وصححه ابن حبان، ح: ٦٠٦ على قاعدته * عمرو هو ابن دينار، وعتاب لم يوثقه غير ابن حبان.

Comments:

Mijdah is a collection of two or three stars, which in the view of the Arabs caused the rainfall.

Chapter 17. *Imâm* Asking For Rain To Be Stopped If He Fears That It May Cause Harm

(المعجم ١٧) - مَسْأَلَةُ الإِمَامِ رَفْعَ المَطَرِ إِذَا خَافَ ضَرَرَهُ (التحفة ٦٤٩)

1528. It was narrated that Anas said: "There was no rain for a year, so some of the Muslims went to the Prophet ﷺ one Friday and said: 'O Messenger of Allâh, there has been no rain; the land has become bare and our wealth has been destroyed.' He raised his hands, and we did not see any cloud in the sky. He stretched forth his hands until I could see the whiteness of his armpits, praying to Allâh for rain. When we finished praying *Jumu'ah*, even a young man whose house was nearby was worried about how he would get home.

١٥٢٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَحَطَ الْمَطَرُ عَامًا فَقَامَ بَعْضُ الْمُسْلِمِينَ إِلَى النَّبِيِّ ﷺ فِي يَوْمِ جُمُعَةٍ فَقَالَ: يَا رَسُولَ اللهِ! قَحَطَ الْمَطَرُ وَأَجْدَبَتِ الْأَرْضُ وَهَلَكَ الْمَالُ، قَالَ: فَرَفَعَ يَدَيْهِ وَمَا نَرَى فِي السَّمَاءِ سَحَابَةً، فَمَدَّ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ يَسْتَسْقِي اللهَ عَزَّ وَجَلَّ، قَالَ: فَمَا صَلَّيْنَا الْجُمُعَةَ حَتَّى أَهَمَّ الشَّابَّ الْقَرِيبَ الدَّارِ الرُّجُوعُ إِلَى أَهْلِهِ فَدَامَتْ جُمُعَةٌ فَلَمَّا كَانَتِ

[1] *Al-Mijdah*: A name used to refer to a star or stars which were considered related to rain according to the beliefs of the pre-Islamic Arabs. Some of them say it was Aldebaran (Alpha Tauri); a red giant star, one of the brightest stars in the Northern Hemisphere. See *An-Nihâyah*.

That lasted for a week, then on the following Friday they said: 'O Messenger of Allâh, houses have been destroyed and all travel has ceased.' The Messenger of Allâh ﷺ smiled at how quickly the sons of Âdam become weary, and he said with his hands raised: 'O Allâh, around us and not on us,' and it dispersed from Al-Madînah." (*Sahîh*)

الْجُمُعَةُ الَّتِي تَلِيهَا قَالُوا: يَا رَسُولَ اللهِ! تَهَدَّمَتِ الْبُيُوتُ وَاحْتَبَسَ الرُّكْبَانُ قَالَ: فَتَبَسَّمَ رَسُولُ اللهِ ﷺ لِسُرْعَةِ مَلَالَةِ ابْنِ آدَمَ وَقَالَ بِيَدَيْهِ: «اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا» فَتَكَشَّطَتْ عَنِ الْمَدِينَةِ.

تخريج: [صحيح] أخرجه ابن خزيمة، ح:١٧٨٩ عن علي بن حجر به، وهو في الكبرى، ح:١٨٣٨، وله شواهد كثيرة، انظر الحديث الآتي.

Chapter 18. *Imâm* Raising His Hands When Asking For Rain To Stop

(المعجم ١٨) - بَابُ رَفْعِ الإِمَامِ يَدَيْهِ عِنْدَ مَسْأَلَةِ إِمْسَاكِ الْمَطَرِ (التحفة ٦٥٠)

1529. It was narrated that Anas bin Mâlik said: "There was a drought during the time of the Messenger of Allâh ﷺ. While the Messenger of Allâh ﷺ was delivering the *Khutbah* on the *Minbar* one Friday, a Bedouin stood up and said: 'O Messenger of Allâh, wealth has been destroyed and our children are hungry; pray to Allâh for us.' The Messenger of Allâh ﷺ raised his hands, and we could not see even a wisp of a cloud in the sky, but by the One in Whose hand is my soul, he did not lower (his hands) before clouds like mountains appeared, and he did not come down from his *Minbar* before we saw the rain dripping from his beard. It rained that day and the next day, and the day after, until the following Friday. Then that Bedouin" – or he said,

١٥٢٩ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حدثنا أَبُو عَمْرٍو الْأَوْزَاعِيُّ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: أَصَابَ النَّاسَ سَنَةٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَبَيْنَا رَسُولُ اللهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَوْمَ الْجُمُعَةِ فَقَامَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللهِ! هَلَكَ الْمَالُ وَجَاعَ الْعِيَالُ فَادْعُ اللهَ لَنَا، فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ وَمَا نَرَى فِي السَّمَاءِ قَزَعَةً، وَالَّذِي نَفْسِي بِيَدِهِ! مَا وَضَعَهَا حَتَّى ثَارَ سَحَابٌ أَمْثَالُ الْجِبَالِ ثُمَّ لَمْ يَنْزِلْ عَنْ مِنْبَرِهِ حَتَّى رَأَيْتُ الْمَطَرَ يَتَحَادَرُ عَلَى لِحْيَتِهِ فَمُطِرْنَا يَوْمَنَا ذٰلِكَ وَمِنَ الْغَدِ وَالَّذِي يَلِيهِ حَتَّى الْجُمُعَةِ الْأُخْرَى فَقَامَ ذٰلِكَ الْأَعْرَابِيُّ أَوْ قَالَ غَيْرُهُ فَقَالَ: يَا رَسُولَ اللهِ! تَهَدَّمَ الْبِنَاءُ وَغَرِقَ الْمَالُ فَادْعُ اللهَ لَنَا فَرَفَعَ

"someone else" – "stood up and said: 'O Messenger of Allâh, buildings have been destroyed and wealth has drowned; pray to Allâh for us. The Messenger of Allâh ﷺ raised his hands and said: 'O Allâh, around us and not on us.' He did not point in any direction but the clouds dispersed, until Al-Madînah became like a hole. And the valleys ran with water and no one came from any direction but he told us of the heavy rains." (*Ṣaḥîḥ*)

رَسُولُ اللهِ ﷺ يَدَيْهِ فَقَالَ: «اللَّهُمَّ! حَوَالَيْنَا وَلَا عَلَيْنَا» فَمَا يُشِيرُ بِيَدِهِ إِلَى نَاحِيَةٍ مِنَ السَّحَابِ إِلَّا انْفَرَجَتْ حَتَّى صَارَتِ الْمَدِينَةُ مِثْلَ الْجَوْبَةِ وَسَالَ الْوَادِي وَلَمْ يَجِيءْ أَحَدٌ مِنْ نَاحِيَته إِلَّا أَخْبَرَ بِالْجَوْدِ.

تخريج: أخرجه البخاري، الجمعة، باب الاستسقاء في الخطبة يوم الجمعة، ح:٩٣٣، ومسلم، صلوٰة الاستسقاء، باب الدعاء في الاستسقاء، ح:٨٩٧/ ٩ من حديث الوليد بن مسلم به، وهو في الكبرٰى، ح:١٨٣٩.

Comments:

In this incident, there are a few things worthy of contemplation. For one full year, the Prophet ﷺ and his Companions endured the affliction of famine, but never grumbled or showed displeasure. Great people often possess immense patience, and they remain ever blessed and content with the pleasure of Allâh, Most High! The syllable of complaint is something very remote for them; they do not even consider it.

18. The Book Of The Fear Prayer

(المعجم ١٨) - كِتَابُ صَلَاةِ الْخَوْفِ (التحفة . . .)

1530. It was narrated that Tha'labah bin Zahdam said: "We were with Sa'eed bin Al-'Âṣî in Ṭabaristân, and Ḥudhaifah bin Al-Yamân was with us. He said: 'Which of you offered the fear prayer with the Messenger of Allâh ﷺ?' Ḥudhaifah said: 'I did,' and he described it. He said: 'The Messenger of Allâh ﷺ offered the fear prayer, leading one group who had formed rows behind him in praying one *Rak'ah*, while the other group was between him and the enemy. So he led the group that was near him in praying one *Rak'ah*, then they left and took the place of the others, and the others came and he led them in praying one *Rak'ah*.'" (*Ṣaḥîḥ*)

١٥٣٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَشْعَثِ ابْنِ أَبِي الشَّعْثَاءِ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِي بِطَبَرِسْتَانَ وَمَعَنَا حُذَيْفَةُ بْنُ الْيَمَانِ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْخَوْفِ فَقَالَ حُذَيْفَةُ: أَنَا، فَوَصَفَ فَقَالَ: صَلَّى رَسُولُ اللهِ ﷺ صَلَاةَ الْخَوْفِ بِطَائِفَةٍ رَكْعَةً صَفٌّ خَلْفَهُ، وَطَائِفَةٍ أُخْرَى بَيْنَهُ وَبَيْنَ الْعَدُوِّ فَصَلَّى بِالطَّائِفَةِ الَّتِي تَلِيهِ رَكْعَةً، ثُمَّ نَكَصَ هٰؤُلَاءِ إِلَى مَصَافِّ أُولٰئِكَ وَجَاءَ أُولٰئِكَ فَصَلَّى بِهِمْ رَكْعَةً.

تخريج: [صحيح] أخرجه أبو داود، الصلٰوة، باب من قال يصلي بكل طائفة ركعةً ولا يقضون، ح:١٢٤٦ من حديث سفيان الثوري به، وصرح بالسماع، وهو في الكبرٰى، ح:١٩١٧، وصححه ابن خزيمة، ح:١٣٤٣، وابن حبان، ح:٥٨٦، والحاكم:١/ ٣٣٥، ووافقه الذهبي.

1531. It was narrated that Tha'labah bin Zahdam said: "We were with Sa'eed bin Al-'Âṣî in Ṭabaristân and he said: 'Which of you offered the fear prayer with the Messenger of Allâh ﷺ?' Ḥudhaifah said: 'I did.' So Ḥudhaifah stood and the people formed two rows behind him, one row behind him and one row facing the enemy. He led those who were behind him in praying one *Rak'ah*, then they went and took the place

١٥٣١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَشْعَثُ بْنُ سُلَيْمٍ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: كُنَّا مَعَ سَعِيدِ بْنِ الْعَاصِي بِطَبَرِسْتَانَ فَقَالَ: أَيُّكُمْ صَلَّى مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْخَوْفِ فَقَالَ حُذَيْفَةُ: أَنَا، فَقَامَ حُذَيْفَةُ وَصَفَّ النَّاسُ خَلْفَهُ صَفَّيْنِ صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَ الْعَدُوِّ، فَصَلَّى

of the others, and the others came and he led them in praying one *Rak'ah*, and they did not make it up." (*Ṣaḥîḥ*)

بِالَّذِي خَلْفَهُ رَكْعَةً ثُمَّ انْصَرَفَ هٰؤُلَاءِ إِلَى مَكَانِ هٰؤُلَاءِ وَجَاءَ أُولٰئِكَ فَصَلَّى بِهِمْ رَكْعَةً وَلَمْ يَقْضُوا.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، ح:١٢٤٦ من حديث يحيى القطان به (انظر الحديث السابق)، وهو في الكبرى، ح:١٩١٨.

Comments:

The legislation of the ritual prayer in time of danger or the *Salâtul Khawf* is corroborated by the Glorious Qur'ân itself. Rather, it is the one and only prayer whose manner of performance is shown in a fair summation in the Qur'ân itself.

1532. A prayer like that of Ḥudhaifah was narrated from Zaid bin Thâbit from the Prophet ﷺ. (*Ṣaḥîḥ*)

١٥٣٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي الرُّكَيْنُ بْنُ الرَّبِيعِ عَنِ الْقَاسِمِ بْنِ حَسَّانٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ عَنِ النَّبِيِّ ﷺ مِثْلَ صَلَاةِ حُذَيْفَةَ.

تخريج: [**إسناده صحيح**] أخرجه أحمد:٥/١٨٣ من حديث سفيان الثوري به، وهو في الكبرى، ح:١٩١٩، وصححه ابن خزيمة:٢/٢٩٤، ح:١٣٤٥ وابن حبان، ح:٥٩٠، والحديث السابق شاهد له * القاسم بن حسان ثقة وثقه العجلي المعتدل، وأحمد بن صالح، وابن شاهين وغيرهم، وصرح بالسماع من زيد.

1533. It was narrated that Ibn 'Abbâs said: "Allâh enjoined the prayer on the tongue of your Prophet ﷺ: four (*Rak'ahs*) while a resident, two *Rak'ahs* while traveling, and one *Rak'ah* during times of fear." (*Ṣaḥîḥ*)

١٥٣٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ بُكَيْرِ بْنِ الْأَخْنَسِ، عَنْ مُجَاهِدٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: فَرَضَ اللهُ الصَّلَاةَ عَلَى لِسَانِ نَبِيِّكُمْ ﷺ فِي الْحَضَرِ أَرْبَعًا وَفِي السَّفَرِ رَكْعَتَيْنِ وَفِي الْخَوْفِ رَكْعَةً.

تخريج: [**صحيح**] تقدم، ح:٤٥٧، وهو في الكبرى، ح:١٩٢٠.

1534. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ prayed at Dhi Qarad and the people formed two rows behind him, one row behind him and one row facing the enemy. He led those who were behind him in praying

١٥٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي الْجَهْمِ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ

one *Rak'ah*, then they went and took the place of the others, and the others came and he led them in praying one *Rak'ah*, and they did not make it up. (***Sahîh***)

صَلَّى بِذِي قَرَدٍ وَصَفَّ النَّاسُ خَلْفَهُ صَفَّيْنِ صَفًّا خَلْفَهُ وَصَفًّا مُوَازِيَ الْعَدُوِّ، فَصَلَّى بِالَّذِي خَلْفَهُ رَكْعَةً ثُمَّ انْصَرَفَ هٰؤُلَاءِ إِلَى مَكَانِ هٰؤُلَاءِ وَجَاءَ أُولٰئِكَ فَصَلَّى بِهِمْ رَكْعَةً وَلَمْ يَقْضُوا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/١٨٣ من حديث سفيان الثوري به، وهو في الكبرٰى، ح: ١٩٢١، وصححه ابن خزيمة، ح: ١٣٤٤ رواه عن محمد بن بشار به، .

1535. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ stood and the people stood with him, and he said the *Takbîr* and they said the *Takbîr*. Then he bowed, and some of them bowed, then he prostrated and they prostrated, then he stood up for the second *Rak'ah* and those who had prostrated with him moved back and guarded their brothers, and the other group came and bowed and prostrated with the Prophet ﷺ. All the people were praying and saying the *Takbîr*, but they were guarding one another." (***Sahîh***)

١٥٣٥ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللهِ ﷺ وَقَامَ النَّاسُ مَعَهُ فَكَبَّرَ وَكَبَّرُوا ثُمَّ رَكَعَ وَرَكَعَ أُنَاسٌ مِنْهُمْ ثُمَّ سَجَدَ وَسَجَدُوا، ثُمَّ قَامَ إِلَى الرَّكْعَةِ الثَّانِيَةِ فَتَأَخَّرَ الَّذِينَ سَجَدُوا مَعَهُ وَحَرَسُوا إِخْوَانَهُمْ وَأَتَتِ الطَّائِفَةُ الْأُخْرَى فَرَكَعُوا مَعَ النَّبِيِّ ﷺ وَسَجَدُوا، وَالنَّاسُ كُلُّهُمْ فِي صَلَاةٍ يُكَبِّرُونَ وَلَكِنْ يَحْرُسُ بَعْضُهُمْ بَعْضًا.

تخريج: أخرجه البخاري، صلٰوة الخوف، باب: يحرس بعضهم بعضًا في صلٰوة الخوف، ح: ٩٤٤ من حديث محمد بن حرب به، وهو في الكبرٰى، ح: ١٩٢٢ .

1536. It was narrated that Ibn 'Abbâs said: "The fear prayer was no more than two prostrations like the prayer of these guards of yours today behind these *Imâms* of yours, except that it was one group after another. One group stood, although they were all behind the Messenger of Allâh ﷺ, and one

١٥٣٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ الْحُصَيْنِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَا كَانَتْ صَلَاةُ الْخَوْفِ إِلَّا سَجْدَتَيْنِ كَصَلَاةِ أَحْرَاسِكُمْ هٰؤُلَاءِ الْيَوْمَ خَلْفَ أَئِمَّتِكُمْ هٰؤُلَاءِ،

إِلَّا أَنَّهَا كَانَتْ عُقَبًا قَامَتْ طَائِفَةٌ مِنْهُمْ وَهُمْ جَمِيعًا مَعَ رَسُولِ اللهِ ﷺ وَسَجَدَتْ مَعَهُ طَائِفَةٌ مِنْهُمْ، ثُمَّ قَامَ رَسُولُ اللهِ ﷺ وَقَامُوا مَعَهُ جَمِيعًا، ثُمَّ رَكَعَ وَرَكَعُوا مَعَهُ جَمِيعًا، ثُمَّ سَجَدَ فَسَجَدَ مَعَهُ الَّذِينَ كَانُوا قِيَامًا أَوَّلَ مَرَّةٍ، فَلَمَّا جَلَسَ رَسُولُ اللهِ ﷺ وَالَّذِينَ سَجَدُوا مَعَهُ فِي آخِرِ صَلَاتِهِمْ سَجَدَ الَّذِينَ كَانُوا قِيَامًا لِأَنْفُسِهِمْ، ثُمَّ جَلَسُوا فَجَمَعَهُمْ رَسُولُ اللهِ ﷺ بِالتَّسْلِيمِ.

group prostrated with him, then the Messenger of Allâh ﷺ stood up and they all stood with him. Then he bowed and they all bowed with him, then he prostrated and those who had been standing the first time prostrated with him. When the Messenger of Allâh ﷺ and those who had prostrated with him at the end of their prayer sat, those who had been standing prostrated by themselves, then they sat and the Messenger of Allâh ﷺ said the *Taslîm* with all of them." (***Hasan***)

تخريج: [حسن] أخرجه أحمد: ١/ ٢٦٥ من حديث إبراهيم بن سعد عن ابن إسحاق به، وهو في الكبرٰى، ح: ١٩٢٣، فيه علة قادحة، وله شاهد حسن عند أبي داود، ح: ١٢٤٢ وغيره، وصححه ابن خزيمة، ح: ١٣٦٣، وابن حبان، ح: ٥٨٩، والحاكم: ١/ ٣٣٦، والذهبي.

Comments:

This narration is related by way of Ibn 'Abbâs ﷺ and in it are evident two units of fear prayer. Probably, the narration of a one-unit prayer transmitted by Ibn 'Abbâs denotes the prayer performed during extremely perilous and hard situations.

١٥٣٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى بِهِمْ صَلَاةَ الْخَوْفِ فَصَفَّ صَفًّا خَلْفَهُ وَصَفًّا مُصَافُّو الْعَدُوِّ فَصَلَّى بِهِمْ رَكْعَةً، ثُمَّ ذَهَبَ هٰؤُلَاءِ وَجَاءَ أُولٰئِكَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ قَامُوا فَقَضَوا رَكْعَةً رَكْعَةً.

1537. It was narrated from Sâliḥ bin Khawwât, from Sahl bin Abî Ḥathmah that the Messenger of Allâh ﷺ led them in offering the fear prayer. Some formed a row behind him and some formed a row facing the enemy. He led them in praying one *Rak'ah*, then they moved away and the others came, and he led them in praying one *Rak'ah*, then they got up and each (group) made up the other *Rak'ah*. (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح: ٤١٣١ من حديث يحيى القطان، ومسلم، صلوٰة المسافرين، باب صلوٰة الخوف، ح: ٨٤١ من حديث شعبة به، وهو في الكبرٰى، ح: ١٩٢٤.

Comments:

In this narration, there is no detail concerning the performance of one unit of the prayer severally on their own. One way to perform it is that after the prayer-leader's final greeting, the second contingent should perform one unit of the prayer by themselves, and then conduct the final salutation. Thereupon, they should station themselves in the direction of the enemy to counter them. And the first contingent should return and they should perform their (remaining) one unit by themselves. And this mode will be more adequate, because in this way, both the units of the second contingent would come to pass together. Another manner is that the second contingent should offer one unit (with the prayer-leader) and thereupon they should depart, and the former contingent should return and perform one unit by themselves. Thereupon they should depart, and the second contingent should return and offer (their remaining) prayer. This form has also been described in some narrations.

١٥٣٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ بْنِ خَوَّاتٍ عَمَّنْ صَلَّى مَعَ رَسُولِ اللهِ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ وِجَاهَ الْعَدُوِّ فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ثَبَتَ قَائِمًا وَأَتَمُّوا لِأَنْفُسِهِمْ ثُمَّ انْصَرَفُوا فَصَفُّوا وِجَاهَ الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمُ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ، ثُمَّ ثَبَتَ جَالِسًا وَأَتَمُّوا لأَنْفُسِهِمْ ثُمَّ سَلَّمَ بِهِمْ.

1538. It was narrated from Sâliḥ bin Khawwât from one who had prayed the fear prayer with the Messenger of Allâh ﷺ on the day of Dhât Ar-Riqâ' that one group had formed a row behind him and another group faced the enemy. He led those who were with him in praying one *Rak'ah*, then he remained standing and they completed the prayer by themselves. Then they moved away and formed a row facing the enemy, and the other group came and he led them in praying the *Rak'ah* that was left for him, then he remained sitting while they completed the prayer by themselves, then he said the *Taslîm* with them. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، ح: ٤١٢٩ عن قتيبة، ومسلم، ح: ٨٤٢ (انظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٨٣، والكبرى، ح: ١٩٢٥.

Comments:

This is yet another form of the fear prayer, in which each contingent performs two units of prayer together, one with the Prophet ﷺ and one separately. This mode will be better from the point of view that the worshippers will not have to go and come forth during the process of the prayer. Instead both the units would be performed together.

1539. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ led one of the two groups in praying one *Rak'ah* while the other group was facing the enemy, then they moved away and took the place of the others, and the others came and he led them in praying the other *Rak'ah*, then he said the *Salâm* and they stood up and made up the other *Rak'ah*, and the others stood up and made up the other *Rak'ah*. (*Sahîh*)

١٥٣٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى بِإِحْدَى الطَّائِفَتَيْنِ رَكْعَةً وَالطَّائِفَةُ الْأُخْرَى مُوَاجِهَةُ الْعَدُوِّ، ثُمَّ انْطَلَقُوا فَقَامُوا فِي مَقَامِ أُولٰئِكَ وَجَاءَ أُولٰئِكَ فَصَلَّى بِهِمْ رَكْعَةً أُخْرَى، ثُمَّ سَلَّمَ عَلَيْهِمْ فَقَامَ هٰؤُلَاءِ فَقَضَوا رَكْعَتَهُمْ وَقَامَ هٰؤُلَاءِ فَقَضَوا رَكْعَتَهُمْ.

تخريج: أخرجه البخاري، المغازي، باب غزوة ذات الرقاع، ح:٤١٣٣ من حديث يزيد بن زريع، ومسلم، صلوة المسافرين، باب صلوة الخوف، ح:٨٣٩ من حديث معمر به، وهو في الكبرٰى، ح:١٩٢٨.

Comments:

This narration consists of the same form mentioned in *Hadîth* No. 1537. However, in the performance of one's individual *Rak'ah* separately, both the forms mentioned could be adopted.

1540. Sâlim bin 'Abdullâh narrated that his father said: "I went out on a campaign with the Messenger of Allâh ﷺ toward Najd. We confronted the enemy and formed ranks facing them. The Messenger of Allâh ﷺ stood up and led us in prayer. Some of us stood with him and some of us faced the enemy. The Messenger of Allâh ﷺ bowed and those who were with him bowed, and prostrated twice. Then they moved away and took the place of the others, and the other group who had not prayed came and he led them in bowing once and prostrating twice. Then the Messenger of Allâh ﷺ said the *Salâm* and each of the Muslims stood up and bowed once, and

١٥٤٠ - أَخْبَرَنِي كَثِيرُ بْنُ عُبَيْدٍ عَنْ بَقِيَّةَ، عَنْ شُعَيْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ قِبَلَ نَجْدٍ فَوَازَيْنَا الْعَدُوَّ وَصَافَفْنَاهُمْ، فَقَامَ رَسُولُ اللهِ ﷺ يُصَلِّي بِنَا فَقَامَتْ طَائِفَةٌ مِنَّا مَعَهُ وَأَقْبَلَ طَائِفَةٌ عَلَى الْعَدُوِّ، فَرَكَعَ رَسُولُ اللهِ ﷺ وَمَنْ مَعَهُ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا فَكَانُوا مَكَانَ أُولٰئِكَ الَّذِينَ لَمْ يُصَلُّوا وَجَاءَتِ الطَّائِفَةُ الَّتِي لَمْ تُصَلِّ فَرَكَعَ بِهِمْ رَكْعَةً وَسَجْدَتَيْنِ، ثُمَّ سَلَّمَ رَسُولُ اللهِ ﷺ فَقَامَ كُلُّ رَجُلٍ مِنَ الْمُسْلِمِينَ فَرَكَعَ لِنَفْسِهِ رَكْعَةً وَسَجْدَتَيْنِ.

prostrated twice individually."
(*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، صلوٰة الخوف، باب صلوٰة الخوف، ح:٩٤٢ من حديث شعيب بن أبي حمزة به، وهو في الكبرٰى، ح:١٩٢٩.

Comments:

This narration too is in accord with narrations 1537 and 1539.

1541. *It was narrated that Az-Zuhrî* said: "Abdullâh bin 'Umar used to narrate that he offered the fear prayer with the Messenger of Allâh ﷺ. He said: 'The Prophet ﷺ said the *Takbîr*, and one group of us formed a row behind him while the other group faced the enemy. The Prophet ﷺ led them in bowing once and prostrating twice, then they moved away and faced the enemy, and the other group came and prayed with the Prophet ﷺ, doing likewise. Then he said the *Taslîm*, then each man of both groups stood and prayed by himself, bowing once and prostrating twice."' (*Ṣaḥîḥ*)

١٥٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ عَنْ عَبْدِ اللهِ بْنِ يُوسُفَ قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ الزُّهْرِيِّ قَالَ: كَانَ عَبْدُ اللهِ بْنُ عُمَرَ يُحَدِّثُ: أَنَّهُ صَلَّى صَلَاةَ الْخَوْفِ مَعَ رَسُولِ اللهِ ﷺ قَالَ: كَبَّرَ النَّبِيُّ ﷺ وَصَفَّ خَلْفَهُ طَائِفَةٌ مِنَّا وَأَقْبَلَتْ طَائِفَةٌ عَلَى الْعَدُوِّ فَرَكَعَ بِهِمُ النَّبِيُّ ﷺ رَكْعَةً وَسَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا وَأَقْبَلُوا عَلَى الْعَدُوِّ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلُّوا مَعَ النَّبِيِّ ﷺ فَفَعَلَ مِثْلَ ذٰلِكَ، ثُمَّ سَلَّمَ ثُمَّ قَامَ كُلُّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ فَصَلَّى لِنَفْسِهِ رَكْعَةً وَسَجْدَتَيْنِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٩٢٦، والحديث السابق شاهد له.

1542. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ offered the fear prayer. He stood and said the *Takbîr*, and a group of us prayed behind him while another group was facing the enemy. The Messenger of Allâh ﷺ bowed once and prostrated twice with them, then they moved away but did not say the *Taslîm*. They went to face the enemy and lined up in their places, and the other group came and formed a row behind the

١٥٤٢ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْهَيْثَمُ ابْنُ حُمَيْدٍ عَنِ الْعَلَاءِ وَأَبِي أَيُّوبَ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ صَلَاةَ الْخَوْفِ قَامَ فَكَبَّرَ فَصَلَّى خَلْفَهُ طَائِفَةٌ مِنَّا وَطَائِفَةٌ مُوَاجِهَةَ الْعَدُوِّ فَرَكَعَ بِهِمْ رَسُولُ اللهِ ﷺ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا وَلَمْ يُسَلِّمُوا وَأَقْبَلُوا عَلَى الْعَدُوِّ فَصَفُّوا مَكَانَهُمْ وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى

Messenger of Allâh ﷺ, and he led them in praying, bowing once and prostrating twice. Then the Messenger of Allâh ﷺ said the *Taslîm* and he had bowed twice and prostrated four times. Then the two groups stood up and each man prayed by himself, bowing once and prostrating twice."

فَصَفُّوا خَلْفَ رَسُولِ اللهِ ﷺ فَصَلَّى بِهِمْ رَكْعَةً وَسَجْدَتَيْنِ، ثُمَّ سَلَّمَ رَسُولُ اللهِ ﷺ وَقَدْ أَتَمَّ رَكْعَتَيْنِ وَأَرْبَعَ سَجَدَاتٍ، ثُمَّ قَامَتِ الطَّائِفَتَانِ فَصَلَّى كُلُّ إِنْسَانٍ مِنْهُمْ لِنَفْسِهِ رَكْعَةً وَسَجْدَتَيْنِ.

Abû Bakr Ibn As-Sunnî said:[1] "Az-*Zuhrî* heard two *Hadîths* from Ibn 'Umar, and he did not hear this from him." (*Sahîh*)

قَالَ أَبُو بَكْرِ بْنُ السُّنِّيِّ: الزُّهْرِيُّ سَمِعَ مِنِ ابْنِ عُمَرَ حَدِيثَيْنِ وَلَمْ يَسْمَعْ هٰذَا مِنْهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٩٢٧.

Comments:

This is the view of Ibn Sunnî. 'Alî bin Al-Madînî also has made a similar statement. But according to Imâm Ahmad bin Hanbal and Yahya bin Ma'în, Az-Zuhrî heard no report at all from 'Abdullâh bin 'Umar ﷺ. In these reports also there is mention of the link of Sâlim. And Allâh knows best!

1543. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ offered the fear prayer during one of his battles. One group stood with him and another group faced the enemy. He led those who were with him in praying one *Rak'ah*, then they went away and the others came, and he led them in praying one *Rak'ah*. Then each group made up one *Rak'ah*." (*Sahîh*)

١٥٤٣ - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ ابْنِ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ صَلَاةَ الْخَوْفِ فِي بَعْضِ أَيَّامِهِ فَقَامَتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ بِإِزَاءِ الْعَدُوِّ فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ ذَهَبُوا وَجَاءَ الْآخَرُونَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ قَضَتِ الطَّائِفَتَانِ رَكْعَةً رَكْعَةً.

تخريج: [صحيح] أخرجه مسلم، صلوٰة المسافرين، باب صلوٰة الخوف، ح:٨٣٩/ ٣٠٦ من حديث يحيى بن آدم به، وهو في الكبرٰى، ح:١٩٣٠.

Comments:

In these narrations, coming and going forth during the Salâh, each of the following things are the characteristics of the fear prayer: facing the enemy irrespective of whichever direction they might have to turn their faces to, and the prayer-leader's pausing and waiting for the people to come and go forth.

[1] He is the famous Ibn As-Sunnî, who reported this book from the author.

1544. It was narrated from Marwân bin Al-Ḥakam that he asked Abû Hurairah: "Did you offer the fear prayer with the Messenger of Allâh ﷺ?" Abû Hurairah said: "Yes." He asked: "When?" He said: "In the year of the campaign to Najd. The Messenger of Allâh ﷺ stood up to pray *'Asr* and a group stood with him, and another group was facing the enemy, with their backs toward the *Qiblah*. The Messenger of Allâh ﷺ said the *Takbîr*, and they all said the *Takbîr*, those who were with him and those who were facing the enemy. Then the Messenger of Allâh ﷺ bowed once and the group that was with him bowed, then he and the group that was with him prostrated twice, while the others were standing facing the enemy. Then the Messenger of Allâh ﷺ stood up and the group that was with him stood and went to face the enemy, and the group that had been facing the enemy came and bowed and prostrated while the Messenger of Allâh ﷺ was standing there. Then they stood up, and the Messenger of Allâh ﷺ bowed again, and they bowed and prostrated with him. Then the group that had been facing the enemy came and bowed and prostrated, while the Messenger of Allâh ﷺ and those who were with him were sitting. Then the Messenger of Allâh ﷺ said the *Taslîm* and they all said the *Taslîm*. So the Messenger of Allâh ﷺ had prayed two *Rak'ahs*

١٥٤٤ - أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيْوَةُ وَذَكَرَ آخَرَ قَالَا: حَدَّثَنَا أَبُو الْأَسْوَدِ أَنَّهُ سَمِعَ عُرْوَةَ ابْنَ الزُّبَيْرِ يُحَدِّثُ عَنْ مَرْوَانَ بْنِ الْحَكَمِ: أَنَّهُ سَأَلَ أَبَا هُرَيْرَةَ: هَلْ صَلَّيْتَ مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْخَوْفِ؟ فَقَالَ أَبُو هُرَيْرَةَ: نَعَمْ. قَالَ: مَتَى؟ قَالَ: عَامَ غَزْوَةِ نَجْدٍ قَامَ رَسُولُ اللهِ ﷺ لِصَلَاةِ الْعَصْرِ وَقَامَتْ مَعَهُ طَائِفَةٌ وَطَائِفَةٌ أُخْرَى مُقَابِلَ الْعَدُوِّ وَظُهُورُهُمْ إِلَى الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللهِ ﷺ فَكَبَّرُوا جَمِيعًا الَّذِينَ مَعَهُ وَالَّذِينَ يُقَابِلُونَ الْعَدُوَّ، ثُمَّ رَكَعَ رَسُولُ اللهِ ﷺ رَكْعَةً وَاحِدَةً وَرَكَعَتْ مَعَهُ الطَّائِفَةُ الَّتِي تَلِيهِ، ثُمَّ سَجَدَ وَسَجَدَتِ الطَّائِفَةُ الَّتِي تَلِيهِ وَالْآخَرُونَ قِيَامٌ مُقَابِلَ الْعَدُوِّ، ثُمَّ قَامَ رَسُولُ اللهِ ﷺ وَقَامَتِ الطَّائِفَةُ الَّتِي مَعَهُ فَذَهَبُوا إِلَى الْعَدُوِّ فَقَابَلُوهُمْ وَأَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَةَ الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللهِ ﷺ قَائِمٌ كَمَا هُوَ، ثُمَّ قَامُوا فَرَكَعَ رَسُولُ اللهِ ﷺ رَكْعَةً أُخْرَى وَرَكَعُوا مَعَهُ وَسَجَدَ وَسَجَدُوا مَعَهُ، ثُمَّ أَقْبَلَتِ الطَّائِفَةُ الَّتِي كَانَتْ مُقَابِلَ الْعَدُوِّ فَرَكَعُوا وَسَجَدُوا وَرَسُولُ اللهِ ﷺ قَاعِدٌ وَمَنْ مَعَهُ، ثُمَّ كَانَ السَّلَامُ فَسَلَّمَ رَسُولُ اللهِ ﷺ وَسَلَّمُوا جَمِيعًا، فَكَانَ لِرَسُولِ اللهِ ﷺ رَكْعَتَانِ وَلِكُلِّ رَجُلٍ مِنَ الطَّائِفَتَيْنِ رَكْعَتَانِ رَكْعَتَانِ.

and each of the two groups had prayed two *Rak'ahs*." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب من قال يكبرون جميعًا، ح:١٢٤٠ من حديث حيوة بن شريح به، وهو في الكبرى، ح:١٩٣١، وصححه ابن خزيمة، ح:١٣٦١، ١٣٦٢، وابن حبان، ح:٥٨٥ من طريق آخر، والحاكم:١/٣٣٨، ٣٣٩ على شرط الشيخين، ووافقه الذهبي.

1545. Abû Hurairah said: "The Messenger of Allâh ﷺ was camping between Ḍajnân and 'Usfân, besieging the idolators. The idolators said: 'These people have a prayer that is dearer to them than their sons and daughters. Plan it, then strike them with a single heavy blow.' Jibrîl, peace be upon him, came and told the Messenger of Allâh (ﷺ) to divide his Companions into two groups, then lead one group in prayer while the others faced the enemy, on guard and with weapons at the ready. So he led them in praying one *Rak'ah*, then they moved back and the others moved forward, and he led them in praying one *Rak'ah*, so that each one of them had prayed one *Rak'ah* with the Prophet ﷺ and the Prophet ﷺ had prayed two *Rak'ahs*." (*Ṣaḥîḥ*)

١٥٤٥ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عُبَيْدٍ الْهُنَائِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ شَقِيقٍ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ نَازِلًا بَيْنَ ضَجْنَانَ وَعُسْفَانَ مُحَاصِرَ الْمُشْرِكِينَ فَقَالَ الْمُشْرِكُونَ: إِنَّ لِهٰؤُلَاءِ صَلَاةً هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَبْنَائِهِمْ وَأَبْكَارِهِمْ أَجْمِعُوا أَمْرَكُمْ ثُمَّ مِيلُوا عَلَيْهِمْ مَيْلَةً وَاحِدَةً، فَجَاءَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَأَمَرَهُ أَنْ يَقْسِمَ أَصْحَابَهُ نِصْفَيْنِ فَيُصَلِّي بِطَائِفَةٍ مِنْهُمْ وَطَائِفَةٌ مُقْبِلُونَ عَلَى عَدُوِّهِمْ قَدْ أَخَذُوا حِذْرَهُمْ وَأَسْلِحَتَهُمْ فَيُصَلِّي بِهِمْ رَكْعَةً، ثُمَّ يَتَأَخَّرَ هٰؤُلَاءِ وَيَتَقَدَّمَ أُولٰئِكَ فَيُصَلِّي بِهِمْ رَكْعَةً تَكُونُ لَهُمْ مَعَ النَّبِيِّ ﷺ رَكْعَةً رَكْعَةً وَلِلنَّبِيِّ ﷺ رَكْعَتَانِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة النساء، ح:٣٠٣٥ من حديث عبدالصمد به، وقال: "حسن صحيح غريب"، وهو في الكبرى، ح:١٩٣٢، وصححه ابن حبان، ح:٥٨٤.

Comments:

There is brevity in this *Ḥadîth*. That is to say, both these contingents performed one *Rak'ah* each by themselves. Collectively, they offered two units of prayer, one with the Prophet ﷺ, and one separately. The wording of the narration "with the Prophet ﷺ" also points to this.

1546. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ led them in offering the fear prayer. One row stood in front of him and another row stood behind him. He led those who were behind in prayer, bowing once and prostrating twice, then they moved forward until they took the place of their companions, and the others came and took their place, and the Messenger of Allâh ﷺ led them in prayer, bowing once and prostrating twice, then he said the *Taslîm*, so the Prophet ﷺ had prayed two *Rak'ahs* and they had prayed one. **(*Ṣaḥîḥ*)**

١٥٤٦ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ يَزِيدَ الْفَقِيرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى بِهِمْ صَلَاةَ الْخَوْفِ فَقَامَ صَفٌّ بَيْنَ يَدَيْهِ وَصَفٌّ خَلْفَهُ صَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَةً وَسَجْدَتَيْنِ ثُمَّ تَقَدَّمَ هٰؤُلَاءِ حَتَّى قَامُوا فِي مَقَامِ أَصْحَابِهِمْ وَجَاءَ أُولٰئِكَ فَقَامُوا مَقَامَ هٰؤُلَاءِ وَصَلَّى بِهِمْ رَسُولُ اللهِ ﷺ رَكْعَةً وَسَجْدَتَيْنِ ثُمَّ سَلَّمَ فَكَانَتْ لِلنَّبِيِّ ﷺ رَكْعَتَانِ وَلَهُمْ رَكْعَةٌ.

تخريج: [صحيح] أخرجه أحمد: ٣/ ٢٩٨ من حديث شعبة به، وهو في الكبرى، ح: ١٩٣٣، وصححه ابن خزيمة، ح: ١٣٤٧، ١٣٤٨، وله شواهد كثيرة * الحكم بن عتيبة تابعه مسعر بن كدام عند ابن خزيمة.

1547. Jâbir bin 'Abdullâh said: "We were with the Messenger of Allâh ﷺ and the *Iqâmah* for prayer was said. The Messenger of Allâh ﷺ stood up and one group stood behind him while another group faced the enemy. He led those who were behind him in prayer, bowing once and prostrating twice. Then they went and took the place of those who had been facing the enemy, and that group came and the Messenger of Allâh ﷺ led them in prayer, bowing once and prostrating twice. Then the Messenger of Allâh ﷺ said the *Taslîm* and those who were behind him said the *Taslîm*, as did the other group." **(*Ṣaḥîḥ*)**

١٥٤٧ - أَخْبَرَنَا أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ الْمَسْعُودِيُّ قَالَ: أَنْبَأَنِي يَزِيدُ الْفَقِيرُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَأُقِيمَتِ الصَّلَاةُ فَقَامَ رَسُولُ اللهِ ﷺ وَقَامَتْ خَلْفَهُ طَائِفَةٌ وَطَائِفَةٌ مُوَاجِهَةَ الْعَدُوِّ، فَصَلَّى بِالَّذِينَ خَلْفَهُ رَكْعَةً وَسَجَدَ بِهِمْ سَجْدَتَيْنِ، ثُمَّ إِنَّهُمُ انْطَلَقُوا فَقَامُوا مَقَامَ أُولٰئِكَ الَّذِينَ كَانُوا فِي وَجْهِ الْعَدُوِّ وَجَاءَتْ تِلْكَ الطَّائِفَةُ فَصَلَّى بِهِمْ رَسُولُ اللهِ ﷺ رَكْعَةً وَسَجَدَ بِهِمْ سَجْدَتَيْنِ، ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ سَلَّمَ فَسَلَّمَ الَّذِينَ خَلْفَهُ وَسَلَّمَ أُولٰئِكَ.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح:١٣٦٤ عن أحمد بن المقدام به، وهو في الكبرٰى، ح:١٩٣٤، وانظر الحديث السابق، وهذا طرف منه * سماع يزيد بن زريع من المسعودي قبل اختلاطه كما في الكواكب النيرات، ص:٥٧.

1548. It was narrated that Jâbir said: "We witnessed the fear prayer with the Messenger of Allâh ﷺ. We stood behind him in two rows, and the enemy was between us and the *Qiblah*. The Messenger of Allâh ﷺ said the *Takbîr* and we said the *Takbîr*. He bowed and we bowed, and he stood up again and we stood up. When he went down in prostration, the Messenger of Allâh ﷺ and those who were closest to him prostrated, and the second row remained standing until the Messenger of Allâh ﷺ and the row closest to him stood up. Then the second row prostrated when the Messenger of Allâh ﷺ had stood up, where they were. Then the row that had been closest to the Prophet ﷺ moved back and the second row moved forward, each standing in the place where the other had been. The Prophet ﷺ bowed and we bowed, then he stood up and we stood up, and when he went down in prostration, those who were closest to him prostrated and the others remained standing. When the Messenger of Allâh ﷺ and those who were closest to him sat up, the others prostrated, then he said the *Taslîm*." (*Ṣaḥîḥ*)

١٥٤٨ - **أَخْبَرَنَا** عَلِيُّ بْنُ الْحُسَيْنِ الدِّرْهَمِيُّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: شَهِدْنَا مَعَ رَسُولِ اللهِ ﷺ صَلَاةَ الْخَوْفِ، فَقُمْنَا خَلْفَهُ صَفَّيْنِ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللهِ ﷺ وَكَبَّرْنَا وَرَكَعَ وَرَكَعْنَا وَرَفَعَ وَرَفَعْنَا، فَلَمَّا انْحَدَرَ لِلسُّجُودِ سَجَدَ رَسُولُ اللهِ ﷺ وَالَّذِينَ يَلُونَهُ وَقَامَ الصَّفُّ الثَّانِي حِينَ رَفَعَ رَسُولُ اللهِ ﷺ وَالصَّفُّ الَّذِينَ يَلُونَهُ، ثُمَّ سَجَدَ الصَّفُّ الثَّانِي حِينَ رَفَعَ رَسُولُ اللهِ ﷺ فِي أَمْكِنَتِهِمْ، ثُمَّ تَأَخَّرَ الصَّفُّ الَّذِينَ كَانُوا يَلُونَ النَّبِيَّ ﷺ وَتَقَدَّمَ الصَّفُّ الْآخَرُ فَقَامُوا فِي مَقَامِهِمْ وَقَامَ هٰؤُلَاءِ فِي مَقَامِ الْآخَرِينَ قِيَامًا وَرَكَعَ النَّبِيُّ ﷺ وَرَكَعْنَا، ثُمَّ رَفَعَ وَرَفَعْنَا فَلَمَّا انْحَدَرَ لِلسُّجُودِ سَجَدَ الَّذِينَ يَلُونَهُ وَالْآخَرُونَ قِيَامٌ، فَلَمَّا رَفَعَ رَسُولُ اللهِ ﷺ وَالَّذِينَ يَلُونَهُ سَجَدَ الْآخَرُونَ ثُمَّ سَلَّمَ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الخوف، ح:٨٤٠ من حديث عبدالملك به، وهو في الكبرٰى، ح:١٩٣٥.

1549. It was narrated that Jâbir said: "We were with the Prophet ﷺ in a palm grove and the enemy was between us and the *Qiblah*. The Messenger of Allâh ﷺ said the *Takbîr* and we all said the *Takbîr*. Then he bowed and we all bowed. Then the Prophet ﷺ and the row that was closest to him prostrated, while the others remained standing, guarding us. When we stood up, the others prostrated where we were, then they moved forward and he bowed and they all bowed, then he stood up and they all stood up. Then the Prophet ﷺ and the row that was closest to him prostrated, and the others remained standing, guarding them. When they had prostrated and were sitting, the others prostrated where they were, then he said the *Salâm*." Jâbir said: "As your leaders do." (*Ṣaḥîḥ*)

١٥٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِنَخْلٍ وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ فَكَبَّرَ رَسُولُ اللهِ ﷺ فَكَبَّرُوا جَمِيعًا، ثُمَّ رَكَعَ فَرَكَعُوا جَمِيعًا، ثُمَّ سَجَدَ النَّبِيُّ ﷺ وَالصَّفُّ الَّذِي يَلِيهِ وَالْآخَرُونَ قِيَامٌ يَحْرُسُونَهُمْ فَلَمَّا قَامُوا سَجَدَ الْآخَرُونَ مَكَانَهُمُ الَّذِي كَانُوا فِيهِ، ثُمَّ تَقَدَّمَ هٰؤُلَاءِ إِلَى مَصَافِّ هٰؤُلَاءِ فَرَكَع فَرَكَعُوا جَمِيعًا، ثُمَّ رَفَعَ فَرَفَعُوا جَمِيعًا، ثُمَّ سَجَدَ النَّبِيُّ ﷺ وَالصَّفُّ الَّذِينَ يَلُونَهُ وَالْآخَرُونَ قِيَامٌ يَحْرُسُونَهُمْ فَلَمَّا سَجَدُوا وَجَلَسُوا سَجَدَ الْآخَرُونَ مَكَانَهُمْ، ثُمَّ سَلَّم قَالَ جَابِرٌ: كَمَا يَفْعَلُ أُمَرَاؤُكُمْ.

تخريج: أخرجه مسلم، ح: ٨٤٠/٣٠٨، (انظر الحديث السابق) من حديث أبي الزبير به، وهو في الكبرى، ح: ١٩٣٦.

1550. Shu'bah narrated from Manṣûr who said: "I heard Mujâhid narrating from Abû 'Ayyâsh Az-Zuraqî" – Shu'bah said: "He had written it for me, and I read it before him, and I heard him narrating it; rather, I even memorized it." Ibn Bashshâr said: "I memorized it from the book"[1] – "The Prophet ﷺ was

١٥٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ، قَالَ شُعْبَةُ: كَتَبَ بِهِ إِلَيَّ وَقَرَأْتُهُ عَلَيْهِ وَسَمِعْتُهُ مِنْهُ يُحَدِّثُ وَلٰكِنِّي حَفِظْتُهُ، قَالَ ابْنُ بَشَّارٍ فِي حَدِيثِهِ: حِفْظِي مِنَ

[1] An-Nasâ'î narrated it from two Shaikhs: Muḥammad bin Bashshâr, and Muḥammad bin Al-Muthanna, both of them from Muḥammad (he is Ghundar), from Shu'bah, from Manṣûr who said: "I heard Mujâhid." So the first wording: "Shu'bah said" is from Al-Muthanna, and the second as he mentioned, is from Ibn Bashshâr, meaning "Shu'bah said." This is how it appears to be, and Allâh knows best. And in *Tuḥfat Al-Ashrâf*, Al-Mizzî listed this narration under "Zaid bin Aṣ-Ṣâmiṭ" and in *Tahdhîb Al-Kamâl* he indicated that Zaid bin Aṣ-Ṣâmiṭ is Abû 'Ayyâsh's name.

drawing up ranks facing the enemy in 'Usfân, when the idolators were led by Khâlid bin Al-Walîd. The Prophet ﷺ led them in praying *Ẓuhr*. The idolators said: 'They have a prayer after this that is dearer to them than their wealth and sons.' Then the Messenger of Allâh ﷺ led them in praying *'Asr*. He divided them into two rows, behind him. He led them all in bowing, then when they raised their heads he led the row that was closest to him in prostrating, while the others remained standing. When they raised their heads from prostration, the second row prostrated, as they had already bowed with the Messenger of Allâh ﷺ. Then the front row moved back and the back row moved forward, so each of them took the place of his companion. Then the Messenger of Allâh ﷺ led them all in bowing, then when they raised their heads from bowing, the row that was closest to him prostrated while the others remained standing, then when they had finished prostrating the others prostrated, then the Prophet ﷺ said the *Taslîm* for all of them together." **(*Ṣaḥîḥ*)**

الْكِتَابِ: أَنَّ النَّبِيَّ ﷺ كَانَ مُصَافَّ الْعَدُوِّ بِعُسْفَانَ وعَلَى الْمُشْرِكِينَ خَالِدُ بْنُ الْوَلِيدِ، فَصَلَّى بِهِمُ النَّبِيُّ ﷺ الظُّهْرَ، قَالَ الْمُشْرِكُونَ: إِنَّهم لَهُمْ صَلَاةٌ بَعْدَ هَذِهِ هِيَ أَحَبُّ إِلَيْهِمْ مِنْ أَمْوَالِهِمْ وَأَبْنَائِهِمْ فَصَلَّى بِهِمْ رَسُولُ اللهِ ﷺ الْعَصْرَ فَصَفَّهُمْ صَفَّيْنِ خَلْفَهُ فَرَكَعَ بِهِمْ رَسُولُ اللهِ ﷺ جَمِيعًا، فَلَمَّا رَفَعُوا رُءُوسَهُمْ سَجَدَ بِالصَّفِّ الَّذِي يَلِيهِ وَقَامَ الآخَرُونَ، فَلَمَّا رَفَعُوا رُءُوسَهُمْ مِنَ السُّجُودِ سَجَدَ الصَّفُّ الْمُؤَخَّرُ بِرُكُوعِهِمْ مَعَ رَسُولِ اللهِ ﷺ، ثُمَّ تَأَخَّرَ الصَّفُّ الْمُقَدَّمُ وَتَقَدَّمَ الصَّفُّ الْمُؤَخَّرُ فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ فِي مَقَامِ صَاحِبِهِ، ثُمَّ رَكَعَ بِهِمْ رَسُولُ اللهِ ﷺ جَمِيعًا فَلَمَّا رَفَعُوا رُءُوسَهُمْ مِنَ الرُّكُوعِ سَجَدَ الصَّفُّ الَّذِي يَلِيهِ وَقَامَ الآخَرُونَ، فَلَمَّا فَرَغُوا مِنْ سُجُودِهِمْ سَجَدَ الآخَرُونَ ثُمَّ سَلَّمَ النَّبِيُّ ﷺ عَلَيْهِمْ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوٰة، باب صلوٰة الخوف، ح:١٢٣٦ من حديث منصور به، وهو في الكبرٰى، ح:١٩٣٧، وصححه ابن حبان، ح:٥٨٧، ٥٨٨، والبيهقي:٣/ ٢٥٧، والبغوي في شرح السنة، ح:١٠٩٦، والحاكم علٰى شرط الشيخين:١/ ٣٣٧، ٣٣٨، ووافقه الذهبي.

1551. It was narrated that Abû 'Ayyâsh Al-Zuraqî said: "We were with the Messenger of Allâh ﷺ in 'Usfân and the Messenger of Allâh ﷺ led us in praying *Ẓuhr*. The

١٥٥١ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ

idolators were led that day by Khâlid bin Al-Walîd, and the idolators said: 'We have caught them unawares.' Then the fear prayer was revealed between *Zuhr* and *'Asr*. The Messenger of Allâh ﷺ led us in praying *'Asr* and divided us into two groups, a group that prayed with the Prophet ﷺ and a group that guarded him. He said *Takbîr* with those who were closest to him and those who were guarding them, then he bowed and both groups bowed with him. Then those who were closest to him prostrated. Then they moved back and the others moved forward and prostrated. Then he stood and led them all in bowing, those who were closest to him and those who were guarding him. Then he led those who were closest to him in prostrating, then they moved back and took the place of their companions and the others came forward and prostrated. Then he said the *Taslîm* so each group had prayed two *Rak'ahs* with their *Imâm*. And he offered the fear prayer once in the land of Banu Sulaym." (***Sahîh***)

قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِعُسْفَانَ فَصَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلَاةَ الظُّهْرِ وَعَلَى الْمُشْرِكِينَ يَوْمَئِذٍ خَالِدُ بْنُ الْوَلِيدِ، فَقَالَ الْمُشْرِكُونَ: لَقَدْ أَصَبْنَا مِنْهُمْ غِرَّةً وَلَقَدْ أَصَبْنَا مِنْهُمْ غَفْلَةً فَنَزَلَتْ - يَعْنِي صَلَاةَ الْخَوْفِ - بَيْنَ الظُّهْرِ وَالْعَصْرِ فَصَلَّى بِنَا رَسُولُ اللهِ ﷺ صَلَاةَ الْعَصْرِ فَفَرَّقَنَا فِرْقَتَيْنِ: فِرْقَةٌ تُصَلِّي مَعَ النَّبِيِّ ﷺ وَفِرْقَةٌ يَحْرُسُونَهُ، فَكَبَّرَ بِالَّذِينَ يَلُونَهُ وَالَّذِينَ يَحْرُسُونَهُمْ، ثُمَّ رَكَعَ فَرَكَعَ هٰؤُلَاءِ وَأُولٰئِكَ جَمِيعًا، ثُمَّ سَجَدَ الَّذِينَ يَلُونَهُ وَتَأَخَّرَ هٰؤُلَاءِ وَالَّذِينَ يَلُونَهُ وَتَقَدَّمَ الْآخَرُونَ فَسَجَدُوا، ثُمَّ قَامَ فَرَكَعَ بِهِمْ جَمِيعًا الثَّانِيَةَ بِالَّذِينَ - يعنى - يَلُونَهُ وَبِالَّذِينَ يَحْرُسُونَهُ، ثُمَّ سَجَدَ بِالَّذِينَ - يعني - يَلُونَهُ ثُمَّ تَأَخَّرُوا فَقَامُوا فِي مَصَافِّ أَصْحَابِهِمْ وَتَقَدَّمَ الْآخَرُونَ فَسَجَدُوا ثُمَّ سَلَّمَ عَلَيْهِمْ فَكَانَتْ لِكُلِّهِمْ رَكْعَتَانِ رَكْعَتَانِ مَعَ إِمَامِهِمْ وَصَلَّى مَرَّةً بِأَرْضِ بَنِي سُلَيْمٍ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٩٣٨.

Comments:

This narration differs from the preceding narrations in substance that the worshippers of the back row come forward in the front row after performing prostration in their place, while in this narration, the occupants of the back row completed their prostrations after coming forward in the front row. If this is not a mistake of the transmitter, this would constitute one more form of the fear prayer.

1552. It was narrated from Abû Bakrah that the Messenger of Allâh ﷺ led the people in offering

١٥٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ - وَاللَّفْظُ لَهُ - قَالَا:

the fear prayer, two *Rak'ahs*. Then he said the *Taslîm* and led others in offering the fear prayer, then he said the *Taslîm*. So the Prophet ﷺ had prayed four *Rak'ahs*. (***Ṣaḥîḥ***)

حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ أَنَّ رَسُولَ اللهِ ﷺ صَلَّى بِالْقَوْمِ فِي الْخَوْفِ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ ثُمَّ صَلَّى بِالْقَوْمِ الآخَرِينَ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَصَلَّى النَّبِيُّ ﷺ أَرْبَعًا.

تخريج: [صحيح] تقدم، ح:٨٣٧، وهو في الكبرٰى، ح:١٩٣٩.

Comments:

This is yet another form of the fear prayer, which is simple and easy. But according to the Hanafites, this form is not permissible, because the latter two units of the prayer-leader would be optional (*Nafl*), and for the other contingent obligatory.

1553. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ led a group of his Companions in praying two *Rak'ahs*, then he said the *Taslîm*, then he led some others in praying two *Rak'ahs*, then he said the *Taslîm*. (***Ṣaḥîḥ***)

١٥٥٣ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِطَائِفَةٍ مِنْ أَصْحَابِهِ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ ثُمَّ صَلَّى بِآخَرِينَ أَيْضًا رَكْعَتَيْنِ ثُمَّ سَلَّمَ.

تخريج: [صحيح] أخرجه ابن خزيمة، ح:١٣٥٣ من طريق آخر عن الحسن به، وأعلّه، وهو في الكبرٰى، ح:١٩٤٠، وانظر الحديث السابق فإنه شاهد له، وانظر الحديث الآتي برقم:(١٥٥٥).

1554. It was narrated that Sahl bin Abî Ḥathmah said concerning the fear prayer: "The *Imâm* should stand up facing the *Qiblah* and some of them should stand with him while the others stand facing the enemy. Then he should pray one *Rak'ah* with them and they should pray another *Rak'ah* by themselves, and prostrate twice where they are. Then they should go to where the others are and the others should come and he should lead them in bowing once and prostrating twice, so it will be two *Rak'ahs* for him and one for them. Then they should bow once and

١٥٥٤ - أَخْبَرَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ فِي صَلَاةِ الْخَوْفِ قَالَ: يَقُومُ الإِمَامُ مُسْتَقْبِلَ الْقِبْلَةِ وَتَقُومُ طَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ قِبَلَ الْعَدُوِّ وُجُوهُهُمْ إِلَى الْعَدُوِّ، فَيَرْكَعُ بِهِمْ رَكْعَةً وَيَرْكَعُونَ لأَنْفُسِهِمْ وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ وَيَذْهَبُونَ إِلَى مَقَامِ أُولَئِكَ وَيَجِيءُ أُولَئِكَ فَيَرْكَعُ بِهِمْ وَيَسْجُدُ بِهِمْ سَجْدَتَيْنِ فَهِيَ لَهُ ثِنْتَانِ وَلَهُمْ وَاحِدَةٌ ثُمَّ يَرْكَعُونَ رَكْعَةً رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ.

prostrate twice (by themselves, to make up the other *Rak'ah*)." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:١٥٣٧، وهو في الكبرى، ح:١٩٤١.

Comments:

This form of prayer has preceded in summation. see *Hadîth* 1537 and 1538.

1555. Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ led his Companions in offering the fear prayer. One group prayed with him while the other was facing the enemy. He led them in praying two *Rak'ahs*, then they went and took the place of the others, and the others came and he led them in praying two *Rak'ahs*, then he said the *Taslîm*. (*Ṣaḥîḥ*)

١٥٥٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ قَالَ: حَدَّثَ جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى بِأَصْحَابِهِ صَلَاةَ الْخَوْفِ، فَصَلَّتْ طَائِفَةٌ مَعَهُ وَطَائِفَةٌ وُجُوهُهُمْ قِبَلَ الْعَدُوِّ فَصَلَّى بِهِمْ رَكْعَتَيْنِ، ثُمَّ قَامُوا مَقَامَ الْآخَرِينَ وَجَاءَ الْآخَرُونَ فَصَلَّى بِهِم رَكْعَتَيْنِ، ثُمَّ سَلَّمَ.

تخريج: [صحيح] أخرجه ابن خزيمة من حديث يونس بن عبيد به، انظر الحديث المتقدم:١٥٥٣، وهو في الكبرى، ح:١٩٤٢ * الحسن لم يصرح بالسماع، وله شاهد عند مسلم، ح:٨٤٣/ ٣١٢ وغيره.

1556. It was narrated from Abû Bakrah that the Prophet ﷺ offered the fear prayer with those who were behind him, praying two *Rak'ahs* (with them) and two *Rak'ahs* with those who came after them, so the Prophet ﷺ prayed four *Rak'ahs* and the others each prayed two *Rak'ahs*. (*Ṣaḥîḥ*)

١٥٥٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْأَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ صَلَّى صَلَاةَ الْخَوْفِ بِالَّذِينَ خَلْفَهُ رَكْعَتَيْنِ وَالَّذِينَ جَاؤُوا بَعْدُ رَكْعَتَيْنِ فَكَانَتْ لِلنَّبِيِّ ﷺ أَرْبَعَ رَكَعَاتٍ وَلِهٰؤُلَاءِ رَكْعَتَيْنِ رَكْعَتَيْنِ.

تخريج: [صحيح] تقدم، ح:٨٣٧و١٥٥٢، وهو في الكبرى، ح:١٩٤٣.

Comments:

In these narrations, there is no mention of conducting salutation after the first *Rak'ah*, while in *Ahâdîth* 1552 and 1553, there is mention of separate salutations, and those narrations are also transmitted by these very personages. Therefore, here too the salutation would be deemed after every two units. Even so, the Prophet's ﷺ four units of prayer were with two salutations.

19. Book Of The Prayer For The Two *'Eids*

(المعجم ١٩) - كِتَابُ صَلَاةِ الْعِيدَيْنِ (التحفة . . .)

Chapter 1.

(المعجم ١) -

1557. It was narrated that Anas bin Mâlik said: "The people of the *Jâhiliyyah* had two days each year when they would play. When the Messenger of Allâh ﷺ came to Al-Madînah he said: 'You had two days when you would play, but Allâh has given Muslims something instead that is better than them: the day of *Al-Fiṭr* and the day of *Al-Adhḥa*.'" (*Ṣaḥîḥ*)

١٥٥٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسِ ابْنِ مَالِكٍ: قَالَ: كَانَ لِأَهْلِ الْجَاهِلِيَّةِ يَوْمَانِ فِي كُلِّ سَنَةٍ يَلْعَبُونَ فِيهِمَا فَلَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ قَالَ «كَانَ لَكُمْ يَوْمانِ تَلْعَبُونَ فِيهِمَا وَقَدْ أَبْدَلَكُمُ اللهُ بِهِمَا خَيْرًا مِنْهُمَا يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب صلوة العيدين، ح:١١٣٤ من حديث حميد الطويل به، وصرح بالسماع عند أحمد:٣/ ٢٥٠، وهو في الكبرى، ح:١٧٥٥، وصححه الحاكم على شرط مسلم:١/ ٢٩٤، ووافقه الذهبي.

Comments:

1. "Two days" denotes *Nawrûz* and *Mehrjan*. The *Nawrûz* used to be the first day of the New Year. The *Mehrjan* was celebrated like a carnival during the springtime. Both these days were in fact the festivals of the Persians or the Iranians. The Arabs celebrated these two days in imitation of them.
2. The term *'Eid'* is a derivative of *Awd*, which signifies an occurrence that betides frequently. The *'Eid* occurs again and again. Besides, everyone desires to rejoice in it time and again. And people also supplicate for each other for numerous *'Eids* (in their lives).

Chapter 2. Going Out For The Two *'Eids* The (Morning Of The) Following Day

(المعجم ٢) - بَابُ الخُرُوجِ إِلَى العِيدَيْنِ مِنَ الغَدِ (التحفة ٦٥٣)

1558. It was narrated from Abû 'Umair bin Anas from his paternal uncles, that some people saw the crescent moon and came to the Prophet ﷺ, and he told them to break their fast after the sun has

١٥٥٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُومَةٍ لَهُ: أَنَّ قَوْمًا رَأَوُا الْهِلَالَ فَأَتَوُا النَّبِيَّ ﷺ

risen and to go out for *'Eid* the (morning of the) the following day. (*Ṣaḥîḥ*)

فَأَمَرَهُمْ أَنْ يُفْطِرُوا بَعْدَ مَا ارْتَفَعَ النَّهَارُ وَأَنْ يَخْرُجُوا إِلَى الْعِيدِ مِنَ الْغَدِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الصيام، باب ماجاء في الشهادة علٰى رؤية الهلال، ح:١٦٥٣ من حديث أبي بشر جعفر بن أبي وحشية به، وهو في الكبرٰى، ح:١٧٥٦، وصححه البيهقي:٣/٣١٦، وابن حزم (المحلى:٥/٩٢)، وابن حبان، والنووي في الخلاصة، وحسنه الدارقطني:٢/ ١٧٠.

Comments:

1. "Commanded the people to break the fast": Even so, it is not necessary that all the people or the people of every city or town should sight the crescent. Instead, if a few people sight the crescent, it becomes enough for other people and cities.
2. 'To go out (to a large space in the open air, literally in the desert or *Sahrâ*)": The main thing is that the *'Eid* prayer should be performed in a large open space outside of the habitation or population, because it reflects its significance and grandeur.

Chapter 3. Adolescent Girls And Women In Seclusion Going Out For The Two *'Eids*

(المعجم ٣) - خُرُوجُ العَوَاتِقِ وَذَوَاتِ الخُدُورِ فِي العِيدَيْنِ (التحفة ٦٥٤)

1559. It was narrated that Ḥafṣah said: "Umm 'Aṭiyyah would never mention the Messenger of Allâh ﷺ without saying: 'May my father be ransomed for him.' I said: 'Did you hear the Messenger of Allâh ﷺ say such-and-such?' And she said: 'Yes, may my father be ransomed for him.' He said: Let the adolescent girls, women in seclusion and menstruating women come out and attend the *'Eid* and supplications of the Muslims, but let the menstruating women keep away from the prayer place." (*Ṣaḥîḥ*)

١٥٥٩ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ حَفْصَةَ قَالَتْ: كَانَتْ أُمُّ عَطِيَّةَ لَا تَذْكُرُ رَسُولَ اللهِ ﷺ إِلَّا قَالَتْ: بِأَبَا. فَقُلْتُ: أَسَمِعْتِ رَسُولَ اللهِ ﷺ يَذْكُرُ كَذَا وَكَذَا؟ فَقَالَتْ: نَعَمْ، بِأَبَا، قَالَ: «لِيَخْرُجَ الْعَوَاتِقُ وَذَوَاتُ الْخُدُورِ وَالْحُيَّضُ وَيَشْهَدْنَ الْعِيدَ وَدَعْوَةَ الْمُسْلِمِينَ وَلْيَعْتَزِلِ الْحُيَّضُ الْمُصَلَّى».

تخريج: [صحيح] تقدم، ح:٣٩٠، وهو في الكبرٰى، ح:١٧٥٧ .

Comments:

The 'Eid is the occasion of rejoicing and great significance and grandeur. Moreover, it is the special event of gratefulness and supplications. Therefore, all men and women were commanded to participate in it, so much so that those women who could not perform the prayer, their presence was also insisted, so that other objectives of the *'Eid* festival could be fulfilled.

Chapter 4. Menstruating Women Keeping Away From The Place Where The People Pray

(المعجم ٤) - اعْتِزَالُ الْحُيَّضِ مُصَلَّى النَّاسِ
(التحفة ٦٥٥)

1560. It was narrated that Muhammad said: "I met Umm 'Atiyyah and said to her: 'Did you hear the Messenger of Allâh ﷺ say (anything)?' When she mentioned him, she would say: 'May my father be ransomed for him.' (He said:) 'Bring out the adolescent girls and the women in seclusion, and let them witness goodness and the supplication of the Muslims, but let the menstruating women keep away from the place where the people pray.'" (*Sahîh*)

١٥٦٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: لَقِيتُ أُمَّ عَطِيَّةَ فَقُلْتُ لَهَا: هَلْ سَمِعْتِ مِنَ النَّبِيِّ ﷺ؟ وَكَانَتْ إِذَا ذَكَرَتْهُ قَالَتْ: بِأَبَا قَالَ: «أَخْرِجُوا الْعَوَاتِقَ وَذَوَاتِ الْخُدُورِ فَيَشْهَدْنَ الْخَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ وَلْيَعْتَزِلِ الْحُيَّضُ مُصَلَّى النَّاسِ».

تخريج: أخرجه البخاري، العيدين، باب خروج النساء والحيض إلى المصلى، ح:٩٧٤، ومسلم، صلوة العيدين، باب ذكر إباحة خروج النساء في العيدين إلى المصلى ... إلخ، ح:٨٩٠ من حديث أيوب السختياني به، وهو في الكبرى، ح:١٧٥٨.

Comments:

One can comprehend clearly from the command to the young women to go forth for the *'Eid*, that other women would, first and foremost, be included in it.

Chapter 5. Adorning Oneself For The Two *'Eids*

(المعجم ٥) - **بَابُ** الزِّينَةِ لِلْعِيدَيْنِ
(التحفة ٦٥٦)

1561. It was narrated from Sâlim that his father said: "Umar bin Al-Khattâb, may Allâh be pleased with him, found a *Hullah*[1] of *Istibraq*[2] in the market. He took it and brought it to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, why don't you buy this and adorn yourself with it for the two *'Eids* and when (meeting) the

١٥٦١ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ وَعَمْرُو ابْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: وَجَدَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ تَعَالَى عَنْهُ حُلَّةً مِنِ اسْتَبْرَقٍ بِالسُّوقِ فَأَخَذَهَا فَأَتَى بِهَا رَسُولَ اللهِ ﷺ فَقَالَ: يَا

[1] Normally used to refer to an upper and lower garment made of the same material.

[2] See No. 5301 and 5302.

delegations?' The Messenger of Allâh ﷺ said: 'This is the clothing of one who has no share in the Hereafter,' or: 'This is worn by one who has no share in the Hereafter.' Then as much time passed as Allâh willed, then the Messenger of Allâh ﷺ sent to 'Umar a garment made of *Dîbâj*.[1] He brought it to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, you said that this is the clothing of one who has no share in the Hereafter, then you sent this to me?' The Messenger of Allâh ﷺ said: 'Sell it and use the money for whatever you need.'" (*Sahîh*)

رَسُولَ اللهِ! ابْتَعْ هٰذِهِ فَتَجَمَّلْ بِهَا لِلْعِيدِ وَالْوَفْدِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا هٰذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ» أَوْ «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لَا خَلَاقَ لَهُ»، فَلَبِثَ عُمَرُ مَا شَاءَ اللَّهُ، ثُمَّ أَرْسَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ بِجُبَّةِ دِيبَاجٍ فَأَقْبَلَ بِهَا حَتَّى جَاءَ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! قُلْتَ: «إِنَّما هٰذِهِ لِبَاسُ مَنْ لَا خَلَاقَ لَهُ»، ثُمَّ أَرْسَلْتَ إِلَيَّ بِهٰذِهِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «بِعْهَا وَتُصِبْ بِهَا حَاجَتَكَ».

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٨/٨ من حديث ابن وهب به، وهو في الكبرٰى، ح:١٧٦٠، وأخرجه البخاري، ح:٩٤٨، ٣٠٥٤ من حديث ابن شهاب به،.

Comments:

Clothing which one individual may not wear could be given as a gift, because if he could not wear it himself, he could give it to someone else, or sell it. Trading of such things is also allowed, for instance silk, etc. However, the thing which is absolutely forbidden cannot be given as a gift to anyone, nor may one trade in it, for e.g., wine, pork, etc.

Chapter 6. Praying Before The *Imâm* On The Day Of *'Eid*

(المعجم ٦) - **الصَّلَاةُ قَبْلَ الإِمَامِ يَوْمَ العِيدِ** (التحفة ٦٥٧)

1562. It was narrated from Tha'labah bin Zahdam that 'Alî appointed Abû Mas'ûd over the people, then went out on the day of *'Eid* and said: 'O people, it is not part of the *Sunnah* to pray before the *Imâm*.'" (*Hasan*)

١٥٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنِ الْأَشْعَثِ عَنِ الْأَسْوَدِ بْنِ هِلَالٍ عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ: أَنَّ عَلِيًّا اسْتَخْلَفَ أَبَا مَسْعُودٍ عَلَى النَّاسِ فَخَرَجَ يَوْمَ عِيدٍ فَقَالَ: يَا أَيُّهَا النَّاسُ! إِنَّهُ لَيْسَ مِنَ السُّنَّةِ أَنْ يُصَلَّى قَبْلَ الْإِمَامِ.

[1] See No. 5301 and 5302.

تخريج: [حسن] وهو في الكبرٰى، ح:١٧٦١، ولأصل الحديث شواهد * سفيان الثوري عنعن هاهنا، وصرح في حديث آخر(تقدم، ح:١٥٣١)، وتابعه شعبة عند الطبراني عن الأشعث بن سليم به، ولكنه أسقط ثعلبة بن زهدم (الكبير:١٧/ ٢٤٨، ح:٦٩٢).

Comments:

Performing optional prayers (*Nawâfil*) before the 'Eid prayer is forbidden, according to all scholars.

Chapter 7. Not Saying The *Adhân* For The Two *'Eids*

(المعجم ٧) - تَرْكُ الأَذَانِ لِلعِيدَيْنِ

(التحفة ٦٥٨)

1563. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ led us in praying on *'Eid* before the *Khuṭbah*, with no *Adhân* and no *Iqâmah*." (*Ṣaḥîḥ*)

١٥٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ عَنْ جَابِرٍ قَالَ: صَلَّى بِنَا رَسُولُ اللهِ ﷺ فِي عِيدٍ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ.

تخريج: أخرجه مسلم، صلٰوة العيدين، باب: كتاب صلٰوة العيدين، ح:٨٨٥/ ٤ من حديث عبدالملك به، وهو في الكبرٰى، ح:١٧٦٢ .

Comments:

The *Adhan* and the *Iqâmah* are legislated for the obligatory prayers; they are not appropriate for the *'Eid*. This is because the *'Eid* prayer is optional. Moreover, the *'Eid* occurs occasionally. It is the occasion of rejoicing and to be full of joy. Everyone ought to go forth for it on his own and arrive at the place of prayer with zeal and fervor, without having any need for the *Adhan* to be pronounced for it.

Chapter 8. The *Khuṭbah* On The Day Of *'Eid*

(المعجم ٨) - الخُطْبَةُ يَوْمَ العِيدِ

(التحفة ٦٥٩)

1564. Al-Barâ' bin 'Âzib narrated to us by one of the pillars of the *Masjid*: "The Prophet ﷺ delivered a *Khuṭbah* on the day of *An-Naḥr* and said: 'The first thing we start with on this day of ours is the prayer, then we offer the sacrifice. Whoever does that, he has followed our *Sunnah*, but whoever slaughtered (his sacrifice) before

١٥٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي زُبَيْدٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ عِنْدَ سَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ قَالَ: خَطَبَ النَّبِيُّ ﷺ يَوْمَ النَّحْرِ فَقَالَ: «إِنَّ أَوَّلَ مَا نَبْدَأُ بِهِ فِي يَوْمِنَا هٰذَا أَنْ

the (prayer), that is just meat that he gave to his family.' Abû Burdah bin Niyâr had slaughtered his sacrifice and he said: 'O Messenger of Allâh, I have a *Jadha'ah*[1] that is better than a *Musinnah*.'[2] He said: 'Slaughter it (as a sacrifice), but that will not be sufficient for anyone else (as a sacrifice) after you.'" (*Sahîh*)

نُصَلِّيَ ثُمَّ نَذْبَحَ فَمَنْ فَعَلَ ذٰلِكَ فَقَدْ أَصَابَ سُنَّتَنَا، وَمَنْ ذَبَحَ قَبْلَ ذٰلِكَ فَإِنَّمَا هُوَ لَحْمٌ يُقَدِّمُهُ لِأَهْلِهِ» فَذَبَحَ أَبُو بُرْدَةَ بْنُ نِيَارٍ فَقَالَ: يَا رَسُولَ اللهِ! عِنْدِي جَذَعَةٌ خَيْرٌ مِنْ مُسِنَّةٍ، قَالَ: «اذْبَحْهَا وَلَنْ تُوفِيَ عَنْ أَحَدٍ بَعْدَكَ».

تخريج: أخرجه البخاري، العيدين، باب سنة العيدين لأهل الإسلام، ح: ٩٥١، ومسلم، الأضاحي، باب وقتها: ١٩٦١/٧ من حديث شعبة به، وهو في الكبرٰى، ح: ١٧٦٤.

Comments:

"Shall not be sufficient": Because it is essential for the billy-goat, the cow, and the camel that they be toothed (whose two frontal teeth have fallen already) for being eligible to be sacrificed.

Chapter 9. *'Eid* Prayer Before The *Khutbah*

(المعجم ٩) - **بَابُ** صَلَاةِ العِيدَيْنِ قَبْلَ الخُطْبَةِ (التحفة ٦٦٠)

1565. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ, Abû Bakr, and 'Umar, may Allâh be pleased with them, used to offer the *'Eid* prayer before the *Khutbah*. (*Sahîh*)

١٥٦٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا كَانُوا يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ.

تخريج: أخرجه مسلم، صلٰوة العيدين، باب: كتاب صلٰوة العيدين، ح: ٨٨٨ من حديث عبدة، والبخاري، العيدين، باب الخطبة بعد العيد، ح: ٩٦٣ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح: ١٧٦٧.

Chapter 10. Offer The *'Eid* Prayer Facing An *'Anazah* (A Short Spear)

(المعجم ١٠) - **بَابُ** صَلَاةِ العِيدَيْنِ إِلَى العَنَزَةِ (التحفة ٦٦١)

1566. It was narrated from Ibn

١٥٦٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

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[1] See No. 2449.

[2] See No. 2449.

'Umar that the Messenger of Allâh ﷺ used to take out an *'Anazah* (a short spear) on the day of *Al-Fitr* and the day of *Al-Adhha*, plant it in the ground, and pray facing toward it. (*Sahîh*)

أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُخْرِجُ الْعَنَزَةَ يَوْمَ الْفِطْرِ وَيَوْمَ الْأَضْحَى يُرْكِزُهَا فَيُصَلِّي إِلَيْهَا.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:١٧٦٩، وله طرق عند البخاري، ح:٤٩٤، ٤٩٨، ٩٧٢، ٩٧٣، ومسلم، ح:٥٠١ وغيرهما من حديث نافع به.

Comments:

The other purpose of this chapter is to demonstrate that in the open space, a barrier is necessary in front of the prayer-leader. And a spear could be carried with a view to using it as a barrier.

Chapter 11. The Number (Of *Rak'ahs*) In *'Eid* Prayer

(المعجم ١١) - عَدَدُ صَلَاةِ الْعِيدَيْنِ (التحفة ٦٦٢)

1567. It was narrated that 'Umar bin Al-Khattâb said: "The prayer of *Al-Adhha* is two *Rak'ahs*, the prayer of *Al-Fitr* is two *Rak'ahs*, the prayer of the traveler is two *Rak'ahs* and the *Jumu'ah* prayer is two *Rak'ahs*, complete and not shortened, upon the tongue of the Prophet ﷺ. (*Sahîh*)

١٥٦٧ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ عَنْ زُبَيْدٍ الْأَيَامِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، ذَكَرَهُ عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: صَلَاةُ الْأَضْحَى رَكْعَتَانِ وَصَلَاةُ الْفِطْرِ رَكْعَتَانِ وَصَلَاةُ الْمُسَافِرِ رَكْعَتَانِ وَصَلَاةُ الْجُمُعَةِ رَكْعَتَانِ تَمَامٌ غَيْرُ قَصْرٍ عَلَى لِسَانِ النَّبِيِّ ﷺ.

تخريج: [صحيح] تقدم، ح:١٤٢١، وهو في الكبرى، ح:١٧٧١.

Comments:

This issue is also agreed upon. There is no disagreement regarding it. Even so, if one misses *Salâtul Jumu'ah* with congregation, he should perform four *Rak'ahs*. The two *'Eid* prayers (the *'Eidain*), however, invariably consist of two *Rak'ahs* only.

Chapter 12. Reciting "*Qâf*"[1] And "(The Hour) Has Drawn Near."[2] In The *'Eid* Prayer

(المعجم ١٢) - بَابُ الْقِرَاءَةِ فِي الْعِيدَيْنِ بِـ﴿قٓ﴾ و﴿ٱقْتَرَبَتِ﴾ (التحفة ٦٦٣)

1568. It was narrated that

١٥٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ:

[1] *Sûrah Qâf* (50).

[2] *Sûrah Al-Qamar* (54).

'Ubaidullâh bin 'Abdullâh said: "Umar, may Allâh be pleased with him, went out on the day of *'Eid* and asked Abû Wâqid Al-Laithî: 'What did the Prophet ﷺ recite on this day?' He said: *'Qâf'*[1] and '(The Hour) has drawn near.'"[2] (*Ṣaḥîḥ*)

حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ضَمْرَةُ بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ قَالَ: خَرَجَ عُمَرُ رَضِيَ اللهُ عَنْهُ يَوْمَ عِيدٍ، فَسَأَلَ أَبَا وَاقِدٍ اللَّيْثِيَّ: بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي هٰذَا الْيَوْمِ؟ فَقَالَ: بِـ ﴿قٓ﴾ وَ﴿ٱقْتَرَبَتِ﴾.

تخريج: أخرجه مسلم، صلٰوة العيدين، باب ما يقرأ في صلٰوة العيدين، ح:٨٩١ من حديث ضمرة به، وهو في الكبرٰى، ح:١٧٧٣.

Chapter 13. Reciting "Glorify The Name Of Your Lord The Most High"[3] And: "Has There Come To You The Narration Of The Overwhelming?"[4] On The Two *'Eids*

(المعجم ١٣) - **بَابُ** القِرَاءَةِ فِي العِيدَيْنِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾ (التحفة ٦٦٤)

1569. It was narrated from An-Nu'mân bin Bashîr that the Messenger of Allâh ﷺ used to recite on the two *'Eids* and on Friday: "Glorify The Name Of Your Lord, the Most High"[5] and "Has There Come To You The Narration of the Overwhelming?."[6] Sometimes the two (*'Eid* and *Jumu'ah*) occurred on the same day, and he would recite them (these two *Sûrahs*). (*Ṣaḥîḥ*)

١٥٦٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَيَوْمِ الْجُمُعَةِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾ وَرُبَّمَا اجْتَمَعَا فِي يَوْمٍ وَاحِدٍ فَيَقْرَأُ بِهِمَا.

تخريج: [**صحيح**] تقدم، ح:١٤٢٥، وهو في الكبرٰى، ح:١٧٣٨.

Comments:

Ensuring the well-being of those behind him, the prayer-leader may bring into practice any of these two narrations, according to the situation. And this is superior.

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[1] *Sûrah Qâf* (50).
[2] *Sûrah Al-Qamar* (54).
[3] *Sûrah Al-A'la* (87).
[4] *Sûrah Al-Ghâshiyah* (88).
[5] *Sûrah Al-A'la* (87).
[6] *Sûrah Al-Ghâshiyah* (88).

Chapter 14. The *Khuṭbah* On *'Eid* After The Prayer

(المعجم ١٤) - بَابُ الخُطْبَةِ فِي العِيدَيْنِ بَعْدَ الصَّلَاةِ (التحفة ٦٦٥)

1570. It was narrated that 'Aṭâ' said: "I heard Ibn 'Abbâs say: 'I bear witness that I attended *'Eid* with the Messenger of Allâh ﷺ; he started with the prayer before the *Khuṭbah*, then he delivered the *Khuṭbah*.'" (*Ṣaḥîḥ*)

١٥٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ أَيُّوبَ يُخْبِرُ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَشْهَدُ أَنِّي شَهِدْتُ الْعِيدَ مَعَ رَسُولِ اللهِ ﷺ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ خَطَبَ.

تخريج: أخرجه مسلم، صلوة العيدين، باب: كتاب صلوة العيدين، ح:٨٨٤/ ٢ من حديث سفيان بن عيينة، والبخاري، الزكاة، باب العرض في الزكوة، ح:١٤٤٩ من حديث أيوب السختياني به، وهو في الكبرى، ح:١٧٧٨.

1571. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ addressed us on the day of *An-Naḥr* after the prayer." (*Ṣaḥîḥ*)

١٥٧١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ.

تخريج: [صحيح] تقدم، ح:١٥٦٤، وهو في الكبرى، ح:١٧٧٧.

Chapter 15. Giving People The Choice Whether To Sit And Listen To The *'Eid Khuṭbah*

(المعجم ١٥) - التَّخْيِيرُ بَيْنَ الجُلُوسِ فِي الخُطْبَةِ لِلعِيدَيْنِ (التحفة ٦٦٦)

1572. It was narrated from 'Abdullâh bin As-Sâ'ib that the Prophet ﷺ offered the *'Eid* prayer and said: "Whoever would like to leave, let him leave, and whoever would like to stay for the *Khuṭbah*, let him stay." (*Ḥasan*)

١٥٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ السَّائِبِ: أَنَّ النَّبِيَّ ﷺ صَلَّى الْعِيدَ قَالَ: مَنْ أَحَبَّ أَنْ يَنْصَرِفَ فَلْيَنْصَرِفْ وَمَنْ أَحَبَّ أَنْ يُقِيمَ لِلْخُطْبَةِ فَلْيُقِمْ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب الجلوس للخطبة، ح:١١٥٥، وابن ماجه، إقامة الصلوات، باب ماجاء في انتظار الخطبة بعد الصلوة، ح:١٢٩٠ من حديث الفضل بن موسى به، وهو في الكبرى، ح:١٧٧٩، وصححه ابن خزيمة، ح:١٤٦٢، والحاكم على شرط الشيخين:١/ ٢٩٥، ووافقه الذهبي، وراجع نيل المقصود.

Comments:

Listening to the *'Eid* sermon is not obligatory; it is recommended or desirable. It is perhaps for this reason that the sermon has been made to occur after the prayer; so that one who wants to depart may do so, unlike the Friday sermon, where the one who arrives before the prayer, shall requisitely listen to the sermon.

Chapter 16. Adorning Oneself For The *'Eid Khuṭbah*

(المعجم ١٦) - الزِّينَةُ لِلخُطْبَةِ لِلعِيدَيْنِ

(التحفة ٦٦٧)

1573. It was narrated that Abû Rimthah said: "I saw the Prophet ﷺ delivering the *Khuṭbah*, wearing two green *Burds*." (*Ṣaḥîḥ*)

١٥٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ إِيَادٍ عَنْ أَبِيهِ، عَنْ أَبِي رِمْثَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ وَعَلَيْهِ بُرْدَانِ أَخْضَرَانِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الأدب، باب ماجاء في الثوب الأخضر، ح:٢٨١٢ عن محمد بن بشار به، وقال الترمذي: "حسن غريب"، وهو في الكبرٰى، ح:١٧٨١، وصححه ابن حبان، ح:١٥٢٢، وابن خزيمة (الإصابة:٤/ ٧٠)، والحاكم:٢/ ٤٢٦، ٦٠٧، ووافقه الذهبي، وراجع نيل المقصود، ح:٤٠٦٥، ٤٢٠٦، ٤٢٠٧، ٤٤٩٥.

Comments:

The prayer-leader ought to wear elegant clothes, so that his personage may instil a wholesome effect upon the worshippers. Inner purity coupled with outer beautification works wonders. However, the layer of elegant attire upon inner evilness is like putting a pearl necklace around the neck of a swine. (We seek Allâh's refuge from such an evil similitude).

Chapter 17. Delivering The *Khuṭbah* From Atop A Camel

(المعجم ١٧) - الخُطْبَةُ عَلَى البَعِيرِ

(التحفة ٦٦٨)

1574. It was narrated that Abû Kâhil Al-Aḥmasî said: "I saw the Prophet ﷺ delivering the *Khuṭbah* atop a she-camel and an Ethiopian was holding on to the camel's reins." (*Ḥasan*)

١٥٧٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: أَخْبَرَنِي إِسْمَاعِيلُ ابْنُ أَبِي خَالِدٍ عَنْ أَخِيهِ، عَنْ أَبِي كَاهِلٍ الْأَحْمَسِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يَخْطُبُ عَلَى نَاقَةٍ وَحَبَشِيٌّ آخِذٌ بِخِطَامِ النَّاقَةِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الخطبة في العيدين، ح:١٢٨٤ من حديث إسماعيل به، وهو في الكبرٰى، ح:١٧٨٢.

Comments:

If worshippers are in their multitudes and the voice does not reach everyone, or if the the *Khatîb* is not discernible, the sermon could be delivered mounted on an animal, or from an elevated platform. However, carrying the *Minbar* to the site of the prayer is not appropriate.

Chapter 18. *Imâm* Standing During The *Khuṭbah*

(المعجم ١٨) - قِيَامُ الإِمَامِ فِي الخُطْبَةِ (التحفة ٦٦٩)

1575. It was narrated that Simâk said: "I asked Jâbir: 'Did the Messenger of Allâh ﷺ deliver the *Khuṭbah* standing?' He said: 'The Messenger of Allâh ﷺ used to deliver the *Khuṭbah* standing, then he would sit for a while, then stand up again.'" (*Ṣaḥîḥ*)

١٥٧٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَأَلْتُ جَابِرًا أَكَانَ رَسُولُ اللهِ ﷺ يَخْطُبُ قَائِمًا؟ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ قَعْدَةً ثُمَّ يَقُومُ.

تخريج: أخرجه مسلم، الجمعة، باب ذكر الخطبتين قبل الصلٰوة ... إلخ، ح:٨٦٢ من حديث سماك به، وهو في الكبرٰى، ح:١٧٨٣.

Comments:

In this narration too, there is no mention of the 'Eid. But it appears that the author considers the 'Eid sermon equal to the Friday sermon.

Chapter 19. *Imâm* Standing During The *Khuṭbah*, Leaning On Another Person

(المعجم ١٩) - قِيَامُ الإِمَامِ فِي الخُطْبَةِ مُتَوَكِّئًا عَلَى إِنسَانٍ (التحفة ٦٧٠)

1576. It was narrated that Jâbir said: "I attended the prayer with the Messenger of Allâh ﷺ on the day of *'Eid*. He started with the prayer before the *Khuṭbah*, with no *Adhân* and no *Iqâmah*. When he finished the prayer, he stood leaning on Bilâl, and he praised and glorified Allâh and exhorted the people, reminding them and urging them to obey Allâh. Then he moved away and went to the women, and Bilâl was with him. He commanded them to fear Allâh, and exhorted them and reminded

١٥٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ [قَالَ]: حَدَّثَنَا عَطَاءٌ عَنْ جَابِرٍ قَالَ: شَهِدْتُ الصَّلَاةَ مَعَ رَسُولِ اللهِ ﷺ فِي يَوْمِ عِيدٍ فَبَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ، فَلَمَّا قَضَى الصَّلَاةَ قَامَ مُتَوَكِّئًا عَلَى بِلَالٍ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَوَعَظَ النَّاسَ وَذَكَّرَهُمْ وَحَثَّهُمْ عَلَى طَاعَتِهِ ثُمَّ مَالَ وَمَضَى إِلَى النِّسَاءِ وَمَعَهُ بِلَالٌ، فَأَمَرَهُنَّ بِتَقْوَى اللهِ

them. He praised and glorified Allâh, then he urged them to obey Allâh, then he said: 'Give charity, for most of you are the fuel of Hell.' A lowly woman with dark cheeks said: 'Why, O Messenger of Allâh?' He said: 'You complain a great deal and are ungrateful to your husbands.' They started taking off their necklaces, earrings and rings, throwing them into Bilâl's garment, giving them in charity." (*Ṣaḥîḥ*)

وَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ حَثَّهُنَّ عَلَى طَاعَتِهِ ثُمَّ قَالَ: «تَصَدَّقْنَ فَإِنَّ أَكْثَرَكُنَّ حَطَبُ جَهَنَّمَ» فَقَالَتِ امْرَأَةٌ مِنْ سَفِلَةِ النِّسَاءِ سَفْعَاءُ الْخَدَّيْنِ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «تُكْثِرْنَ الشَّكَاةَ وَتَكْفُرْنَ الْعَشِيرَ» فَجَعَلْنَ يَنْزِعْنَ قَلَائِدَهُنَّ وَأَقْرُطَهُنَّ وَخَوَاتِيمَهُنَّ يَقْذِفْنَهُ فِي ثَوْبِ بِلَالٍ يَتَصَدَّقْنَ بِهِ.

تخريج: أخرجه مسلم، صلٰوة العيدين، باب: كتاب صلٰوة العيدين، ح:٨٨٥/٤ من حديث عبدالملك به، وهو في الكبرٰى، ح:١٧٨٤.

Comments:

1. Although the Messenger of Allâh ﷺ had addressed the female Companions, all women in general are meant.
2. According to the vast majority of scholars, addressing women separately had been specific to the Messenger of Allâh ﷺ. After him, the rightly-guided Caliphs did not do thus, though they passionately loved the *Sunnah* of the Prophet ﷺ. Moreover, in so doing, multiplicity of sermons and their curtailment is imminent. And both these extremes are inappropriate.

Chapter 20. *Imâm* Turning To Face The People During The *Khuṭbah*

(المعجم ٢٠) - اسْتِقْبَالُ الإِمَامِ النَّاسَ بِوَجْهِهِ فِي الخُطْبَةِ (التحفة ١٧١)

1577. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ used to go out to the prayer place on the day of *Al-Fiṭr* and the day of *Al-Adhḥa* and lead the people in prayer. When he sat during the second *Rak'ah* and said the *Taslîm*, he stood up and turned to face the people while the people were sitting. If he needed to mention something concerning the dispatch of an army he would tell the people, otherwise he would enjoin the people to give charity. He said:

١٥٧٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ دَاوُدَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْفِطْرِ وَيَوْمَ الأَضْحَى إِلَى الْمُصَلَّى فَيُصَلِّي بِالنَّاسِ، فَإِذَا جَلَسَ فِي الثَّانِيَةِ وَسَلَّمَ قَامَ فَاسْتَقْبَلَ النَّاسَ بِوَجْهِهِ وَالنَّاسُ جُلُوسٌ، فَإِنْ كَانَتْ لَهُ حَاجَةٌ يُرِيدُ أَنْ يَبْعَثَ بَعْثًا ذَكَرَهُ لِلنَّاسِ وَإِلَّا أَمَرَ النَّاسَ بِالصَّدَقَةِ، قَالَ: «تَصَدَّقُوا»، ثَلَاثَ مَرَّاتٍ فَكَانَ مِنْ أَكْثَرِ مَنْ يَتَصَدَّقُ النِّسَاءُ.

"Give charity" three times, and among those who gave the most charity were the women. (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، صلٰوة العيدين، باب: كتاب صلٰوة العيدين، ح:٨٨٩/ ٩ من حديث داود بن قيس، والبخاري، العيدين، باب الخروج إلى المصلى بغير منبر، ح:٩٥٦ من حديث عياض به، وهو في الكبرٰى، ح:١٧٨٥ * عبدالعزيز وهو ابن محمد الدراوردي.

Chapter 21. Listening Attentively To The *Khuṭbah*

(المعجم ٢١) - الْإِنْصَاتُ لِلْخُطْبَةِ (التحفة ٦٧٢)

1578. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If you say to your companion: 'Be quiet and listen' when the *Imâm* is delivering the *Khuṭbah*, you have engaged in idle speech." (*Ṣaḥîḥ*)

١٥٧٨ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا قُلْتَ لِصَاحِبِكَ أَنْصِتْ وَالْإِمَامُ يَخْطُبُ فَقَدْ لَغَوْتَ».

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الصلٰوة، باب الكلام والإمام يخطب، ح:١١١٢ من حديث مالك به، وهو في الموطأ (رواية ابن القاسم)، ح:١٣، والكبرٰى، ح:١٧٨٠، وأخرجه البخاري، ح:٩٣٤، ومسلم، ح:٨٥١ وغيرهما من طريق عقيل بن خالد عن الزهري به، وصرح بالسماع.

Comments:

This narration concerns the Friday sermon. But since, the 'Eid sermon is similar to the Friday sermon, the argumentation is plausible.

Chapter 22. How The *Khuṭbah* Is To Be Delivered

(المعجم ٢٢) - كَيْفَ الْخُطْبَةُ (التحفة ٦٧٣)

1579. It was narrated that Jâbir bin 'Abdullâh said: "In his *Khuṭbah* the Messenger of Allâh ﷺ used to praise Allâh as He deserves to be praised, then he would say: 'Whomsoever Allâh guides, none can lead him astray, and whomsoever Allâh sends astray, none can guide. The truest of word is the Book of Allâh and best

١٥٧٩ - **أَخْبَرَنَا** عُتْبَةُ بْنُ عَبْدِ اللهِ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ فِي خُطْبَتِهِ يَحْمَدُ اللهَ وَيُثْنِي عَلَيْهِ بِمَا هُوَ أَهْلُهُ ثُمَّ يَقُولُ: «مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ وَمَنْ يُضْلِلْهُ فَلَا

of guidance is the guidance of Muḥammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going-astray is in the Fire.' Then he said: 'The Hour and I have been sent *like these two*.' Whenever he mentioned the Hour, his cheeks would turn red, and he would raise his voice and become angry, as if he were warning of an approaching army and saying: 'An army is coming to attack *you in the morning, or in the evening!*' (Then he said:) 'Whoever leaves behind wealth, it is for his family, and whoever leaves behind a debt or dependents, then these are my responsibility, and I am the most entitled to take care of the believers.'" (*Ṣaḥîḥ*)

هَادِيَ لَهُ، إِنَّ أَصْدَقَ الْحَدِيثِ كِتَابُ اللهِ وَأَحْسَنَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرَّ الْأُمُورِ مُحْدَثَاتُهَا وَكُلَّ مُحْدَثَةٍ بِدْعَةٌ وَكُلَّ بِدْعَةٍ ضَلَالَةٌ وَكُلَّ ضَلَالَةٍ فِي النَّارِ» ثُمَّ يَقُولُ: «بُعِثْتُ أَنَا وَالسَّاعَةُ كَهَاتَيْنِ» وَكَانَ إِذَا ذَكَرَ السَّاعَةَ احْمَرَّتْ وَجْنَتَاهُ وَعَلَا صَوْتُهُ وَاشْتَدَّ غَضَبُهُ كَأَنَّهُ نَذِيرُ جَيْشٍ يَقُولُ: صَبَّحَكُمْ مَسَّاكُمْ [ثُمَّ قَالَ:] «مَنْ تَرَكَ مَالًا فَلِأَهْلِهِ وَمَنْ تَرَكَ دَيْنًا أَوْ ضِيَاعًا فَإِلَيَّ أَوْ عَلَيَّ وَأَنَا أَوْلَى بِالْمُؤْمِنِينَ».

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلوٰة والخطبة، ح:٨٦٧/ ٤٥ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:١٧٨٦.

Chapter 23. *Imâm* Urging (The People) To Give Charity

(المعجم ٢٣) - حَثُّ الإِمَامِ عَلَى الصَّدَقَةِ فِي الخُطْبَةِ (التحفة ٦٧٤)

1580. It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ used to go out on the day of *'Eid* and pray two *Rak'ahs*, then he would deliver the *Khuṭbah* and enjoin giving charity, and the ones who gave most charity were the women. If he had any exigency or he needed to send an army he would speak of that, if not, then he would go back. (*Ṣaḥîḥ*)

١٥٨٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحيَى قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنِي عِيَاضٌ عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَخْرُجُ يَوْمَ الْعِيدِ فَيُصَلِّي رَكْعَتَيْنِ ثُمَّ يَخْطُبُ فَيَأْمُرُ بِالصَّدَقَةِ فَيَكُونُ أَكْثَرُ مَنْ يَتَصَدَّقُ النِّسَاءُ، فَإِنْ كَانَتْ لَهُ حَاجَةٌ أَوْ أَرَادَ أَنْ يَبْعَثَ بَعْثًا تَكَلَّمَ وَإِلَّا رَجَعَ.

تخريج: [صحيح] تقدم، ح:١٥٧٧، وهو في الكبرٰى، ح:١٧٧٢، و١٨٠١.

1581. It was narrated from Al-Ḥasan that Ibn 'Abbâs gave a *Khuṭbah* in Al-Baṣrah and said: "Pay the *Zakâh* of your fasting." The people started looking at one another. He said: "Whoever there is here from the people of Al-Madînah, get up and teach your brothers, for they do not know that the Messenger of Allâh ﷺ enjoined *Ṣadaqat Al-Fiṭr* on the young and the old, the free and the slave, the male and the female; half a *Ṣâ'* of wheat or a *Ṣâ'* of dried dates or barley.'" ***(Ḍa'îf)***

١٥٨١ - **أَخْبَرَنَا** عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ هَارُونَ - قَالَ: أَخْبَرَنَا حُمَيْدٌ عَنِ الْحَسَنِ أَنَّ ابْنَ عَبَّاسٍ خَطَبَ بِالْبَصْرَةِ فَقَالَ: أَدُّوا زَكَاةَ صَوْمِكُمْ فَجَعَلَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ: مَنْ هٰهُنَا مِنْ أَهْلِ الْمَدِينَةِ قُومُوا إِلَى إِخْوَانِكُمْ فَعَلِّمُوهُمْ فَإِنَّهُمْ لَا يَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ فَرَضَ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالْأُنْثَى، نِصْفَ صَاعٍ مِنْ بُرٍّ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ شَعِيرٍ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكٰوة، باب من روى نصف صاع من قمح، ح:١٦٢٢ من حديث حميد الطويل به، وهو في الكبرٰى، ح:١٨٠٢، وقال النسائي: "الحسن لم يسمع من ابن عباس".

1582. It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ addressed us on the day of *An-Naḥr* after the prayer, then he said: 'Whoever prays and offers the sacrifice as we do, his ritual is complete, and whoever offers the sacrifice before the prayer, that is just ordinary meat.' Abû Burdah bin Niyâr said: 'O Messenger of Allâh, by Allâh we offered the sacrifice before I came out to the prayer, because I knew that today is the day of eating and drinking, so I hastened to do it and I ate of it and fed it to my family and neighbors.' The Messenger of Allâh ﷺ said: 'That is just a sheep for meat.' He said: 'I have a *Jadha'ah* that is better than two meaty sheep, will that be sufficient (as a

١٥٨٢ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ عَنِ الْبَرَاءِ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ ثُمَّ قَالَ: «مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَتِلْكَ شَاةُ لَحْمٍ» فَقَالَ أَبُو بُرْدَةَ ابْنُ نِيَارٍ: يَا رَسُولَ اللهِ! وَاللهِ! لَقَدْ نَسَكْتُ قَبْلَ أَنْ أَخْرُجَ إِلَى الصَّلَاةِ عَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ فَتَعَجَّلْتُ فَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي فَقَالَ رَسُولُ اللهِ ﷺ: «تِلْكَ شَاةُ لَحْمٍ» قَالَ: فَإِنَّ عِنْدِي جَذَعَةً، خَيْرٌ مِنْ شَاتَيْ لَحْمٍ فَهَلْ تُجْزِىءُ عَنِّي؟ قَالَ: «نَعَمْ، وَلَنْ تُجْزِىءَ عَنْ أَحَدٍ بَعْدَكَ».

sacrifice) for me?' He said: 'Yes, but it will not be sufficient for anyone after you.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ١٥٦٤، وهو في الكبرٰى، ح: ١٨٠٣.

Comments:
For details, see *Ḥadîth* 1564.

Chapter 24. Moderation In The *Khuṭbah*

(المعجم ٢٤) - الْقَصْدُ فِي الْخُطْبَةِ (التحفة ٦٧٥)

1583. It was narrated that Jâbir bin Samurah said: "I used to pray with the Prophet ﷺ and his prayer was moderate in length and his *Khuṭbah* was moderate in length." (*Ṣaḥîḥ*)

١٥٨٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كُنْتُ أُصَلِّي مَعَ النَّبِيِّ ﷺ فَكَانَتْ صَلَاتُهُ قَصْدًا وَخُطْبَتُهُ قَصْدًا.

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلٰوة والخطبة، ح: ٨٦٦ من حديث أبي الأحوص به، وهو في الكبرٰى، ح: ١٧٨٧.

Comments:
Neither too lengthy that people begin to loathe it, nor too short that people may not be able to join it. It does not mean that the prayer and the sermon used to be equal, because both are distinct from each other in the matter of their essence and form. Hence, different parameters govern them.

Chapter 25. Sitting Between The Two *Khuṭbahs* And Remaining Silent While Sitting

(المعجم ٢٥) - الْجُلُوسُ بَيْنَ الْخُطْبَتَيْنِ وَالسُّكُوتُ فِيهِ (التحفة ٦٧٦)

1584. It was narrated that Jâbir bin Samurah said: "I saw the Messenger of Allâh ﷺ delivering the *Khuṭbah* standing up, then he sat down for a while and did not speak, then he stood up and delivered another *Khuṭbah*. Whoever tells you that the Prophet ﷺ delivered a *Khuṭbah* sitting do not believe him." (*Ṣaḥîḥ*)

١٥٨٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَقْعُدُ قَعْدَةً لَا يَتَكَلَّمُ فِيهَا، ثُمَّ قَامَ فَخَطَبَ خُطْبَةً أُخْرَى فَمَنْ خَبَّرَكَ أَنَّ النَّبِيَّ ﷺ خَطَبَ قَاعِدًا فَلَا تُصَدِّقْهُ.

تخريج: [صحيح] أخرجه أبوداود، الصلٰوة، باب الخطبة قائمًا، ح: ١٠٩٥ من حديث أبي عوانة الوضاح به، وهو في الكبرٰى، ح: ١٧٨٨.

Comments:

Similar thing preceded, and it appears the author is using such narrations which refer to the Friday *Khutbah* for *'Eid Khutbah* as well.

Chapter 26. Recitation And Remembrance During The Second *Khutbah*

(المعجم ٢٦) - القِرَاءَةُ فِي الخُطْبَةِ الثَّانِيَةِ وَالذِّكْرِ فِيهَا (التحفة ٦٧٧)

1585. It was narrated that Jâbir bin Samurah said: "The Prophet ﷺ used to deliver the *Khutbah* standing, then he would sit down, then he would stand up and recite some Verses and remember Allâh. And his *Khutbah* was moderate in length, and his prayer was moderate in length." (***Sahîh***)

١٥٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُومُ وَيَقْرَأُ آيَاتٍ وَيَذْكُرُ اللهَ وَكَانَتْ خُطْبَتُهُ قَصْدًا وَصَلَاتُهُ قَصْدًا.

تخريج: [صحيح] تقدم، ح:١٤١٩، وهو في الكبرٰى، ح:١٧٨٩.

Comments:

"Remember Allâh" meaning he expressed matters concerning Allâh'. (See also *Hadîth* 1583).

Chapter 27. *Imâm* Coming Down From The *Minbar* Before Finishing The *Khutbah*

(المعجم ٢٧) - نُزُولُ الإِمَامِ عَنِ المِنْبَرِ قَبْلَ فَرَاغِهِ مِنَ الخُطْبَةِ (التحفة ٦٧٨)

1586. It was narrated from Ibn Buraidah that his father said: "While the Messenger of Allâh ﷺ was on the *Minbar*, Al-Hasan and Al-Husain came, wearing red shirts, walking and stumbling. He came down and picked them up, then said: 'Allâh has spoken the truth: Your wealth and your children are only a trial.'[1] I saw these two walking and stumbling in their shirts, and I could not be patient until I went down and picked them up.'" (***Hasan***)

١٥٨٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو تُمَيْلَةَ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: بَيْنَا رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ يَخْطُبُ إِذْ أَقْبَلَ الْحَسَنُ وَالْحُسَيْنُ عَلَيْهِمَا قَمِيصَانِ أَحْمَرَانِ يَمْشِيَانِ وَيَعْثُرَانِ فَنَزَلَ وَحَمَلَهُمَا فَقَالَ: «صَدَقَ اللهُ ﴿إِنَّمَآ أَمْوَٰلُكُمْ وَأَوْلَـٰدُكُمْ فِتْنَةٌ﴾ [التغابن: ١٥] رَأَيْتُ هٰذَيْنِ يَمْشِيَانِ وَيَعْثُرَانِ فِي قَمِيصَيْهِمَا، فَلَمْ أَصْبِرْ حَتَّى نَزَلْتُ فَحَمَلْتُهُمَا».

[1] *At-Taghâbun* 64:15.

تخريج: [إسناده حسن] تقدم، ح:١٤١٤، وهو في الكبرى، ح:١٧٩٠.

Comments:

Love of children and affection for them is the demand of pure nature. Hence, to pause the sermon in order to show them affection, and to save them from any hardship, to alight them from the *Minbar*, and to lift them up, etc., is the very demand of man's inherent nature. Although, it temporarily distracts one's attention from worship, man is obligated to fulfill other commands also. And it is not possible to ignore them.

Chapter 28. *Imâm* Exhorting The Women After Finishing His *Khuṭbah*, And Encouraging Them To Give Charity

(المعجم ٢٨) - مَوْعِظَةُ الْإِمَامِ النِّسَاءَ بَعْدَ الْفَرَاغِ مِنَ الْخُطْبَةِ وَحَثِّهِنَّ عَلَى الصَّدَقَةِ (التحفة ٦٧٩)

1587. 'Abdur-Raḥmân bin 'Abbâs said: "I heard Ibn 'Abbâs when a man said to him: 'Did you go out (to the *'Eid* prayer) with the Messenger of Allâh ﷺ?' He said: 'Yes, and were it not for my kinship (position) with him I would not have done so'" – meaning due to him being so young – "He (the Prophet ﷺ) went to the mark near the house of Kathîr bin Aṣ-Ṣalt and prayed, then delivered a *Khuṭbah*. Then he went to the women. He exhorted them and reminded them and told them to give charity. So a woman would bring her hand near her neck and take off her necklace and put it in the garment of Bilâl." (*Ṣaḥîḥ*)

١٥٨٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَابِسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، قَالَ لَهُ رَجُلٌ: شَهِدْتَ الْخُرُوجَ مَعَ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ، وَلَوْلَا مَكَانِي مِنْهُ مَا شَهِدْتُهُ - يَعْنِي مِنْ صِغَرِهِ - أَتَى الْعَلَمَ الَّذِي عِنْدَ دَارِ كَثِيرِ بْنِ الصَّلْتِ فَصَلَّى ثُمَّ خَطَبَ، ثُمَّ أَتَى النِّسَاءَ فَوَعَظَهُنَّ وَذَكَّرَهُنَّ وَأَمَرَهُنَّ أَنْ يَتَصَدَّقْنَ، فَجَعَلَتِ الْمَرْأَةُ تُهْوِي بِيَدِهَا إِلَى - يَعْنِي - حَلَقِهَا تُلْقِي فِي ثَوْبِ بِلَالٍ.

تخريج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل ... إلخ، ح:٨٦٣ عن عمرو بن علي الفلاس به، وهو في الكبرى، ح:١٧٧٦.

Comments:

This question was put to Ibn 'Abbâs ﷺ only because he was not mature at that time. And children generally take more interest in games and sports rather than worship, at this age, although they might be participating in the acts of worship. Hence, they usually occupy the back rows behind the *Imâm*. But the case of Ibn 'Abbâs was entirely different.

Chapter 29. Praying Before And After The *'Eid* Prayer

(المعجم ٢٩) - الصَّلَاةُ قَبْلَ العِيدَيْنِ وَبَعْدَهَا (التحفة ٦٨٠)

1588. It was narrated from Ibn 'Abbâs that the Prophet ﷺ went out on the day of *'Eid* and prayed two *Rak'ahs*, and he did not pray before or after them. **(*Ṣaḥîḥ*)**

١٥٨٨ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ الأَشَجُّ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَدِيٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْعِيدِ فَصَلَّى رَكْعَتَيْنِ لَمْ يُصَلِّ قَبْلَهَا وَلَا بَعْدَهَا.

تخريج: أخرجه مسلم، صلٰوة العيدين، باب ترك الصلٰوة، قبل العيد وبعدها، في المصلى، ح:٨٨٤، بعد، ح:٨٩٠ من حديث عبدالله بن إدريس، والبخاري، العيدين، باب الخطبة بعد العيد، ح:٩٦٤ من حديث شعبة به، وهو في الكبرٰى، ح:١٧٩٢.

Comments:

(See *Ḥadîth* 1562).

Chapter 30. *Imâm* Offering A Sacrifice On The Day Of *'Eid* And The Number (Of Animals) He May Slaughter

(المعجم ٣٠) - ذَبْحُ الإِمَامِ يَوْمَ العِيدِ وَعَدَدِ مَا يَذْبَحُ (التحفة ٦٨١)

1589. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ addressed us on the day of *Al-Aḍha* and went to two black and white rams and slaughtered them." **(*Ṣaḥîḥ*)**

١٥٨٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمَ أَضْحَى وَانْكَفَأَ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا.

تخريج: أخرجه مسلم، الأضاحي، باب وقتها، ح:١٩٦٢/١٢ من حديث حاتم، والبخاري، الأضاحي، باب ما يشتهي من اللحم يوم النحر، ح:٥٥٤٩ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٤٤٧٨.

1590. It was narrated from Nâfi' that 'Abdullâh (bin 'Umar) told him that the Messenger of Allâh ﷺ used to offer the sacrifice in the prayer place. **(*Ṣaḥîḥ*)**

١٥٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، عَنْ كَثِيرِ بْنِ فَرْقَدٍ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ [بْنَ عُمَرَ] أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَذْبَحُ أَوْ يَنْحَرُ بِالْمُصَلَّى.

تخريج: أخرجه البخاري، العيدين، باب النحر والذبح بالمصلى يوم النحر، ح:٩٨٢ من حديث الليث بن سعد به، وهو في الكبرى، ح:٤٤٥٦.

Comments:

The benefit of offering sacrifices in front of the people or at the site of the *'Eid* prayer is to encourage them to sacrifice. It is acting after saying something! It is, however, desirable and not compulsory. In the same way, it is not necessary to sacrifice two animals; one is sufficient.

Chapter 31. When Two *'Eids* Come Together (When *'Eid* Falls On A Friday) And Attending Them Both

(المعجم ٣١) - اجْتِمَاعُ العِيدَيْنِ وَشُهُودُهُمَا (التحفة ٦٨٢)

1591. It was narrated that An-Nu'mân bin Bashîr said: "The Messenger of Allâh ﷺ used to recite: 'Glorify the Name of your Lord, the Most High'[1] and 'Has there come to you the narration of the Overwhelming?,'[2] on Friday and on *'Eid*, and when Friday and *'Eid* converged, he would recite them both." *(Sahîh)*

١٥٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، قُلْتُ: عَنْ أَبِيهِ؟ قَالَ: نَعَمْ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الْجُمُعَةِ وَالْعِيدِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿هَلْ أَتَىٰكَ حَدِيثُ ٱلْغَٰشِيَةِ﴾ وَإِذَا اجْتَمَعَ الْجُمُعَةُ وَالْعِيدُ فِي يَوْمٍ قَرَأَ بِهِمَا.

تخريج: [صحيح] تقدم، ح:١٤٢٥، وهو في الكبرى، ح:١٧٧٥.

Chapter 32. Concession Allowing Those Who Attended *'Eid* Prayer Not To Attend *Jumu'ah*

(المعجم ٣٢) - الرُّخْصَةُ فِي التَّخَلُّفِ عَنِ الجُمُعَةِ لِمَنْ شَهِدَ العِيدَ (التحفة ٦٨٣)

1592. It was narrated that Iyâs bin Abî Ramlah said: "I heard Mu'âwiyah asking Zaid bin Arqam: 'Did you attend two *'Eids* with the Messenger of Allâh ﷺ?'[3] He said: 'Yes; he

١٥٩٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ عُثْمَانَ بْنِ الْمُغِيرَةِ، عَنْ إِيَاسِ

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[1] *Sûrah Al-A'la* (87).

[2] *Sûrah Al-Ghâshiyah* (88).

[3] Meaning, did *'Eîd* fall on a Friday?

ابْنِ أَبِي رَمْلَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَسْأَلُ زَيْدَ ابْنَ أَرْقَمَ: أَشَهِدْتَ مَعَ رَسُولِ اللهِ ﷺ عِيدَيْنِ؟ قَالَ: نَعَمْ، صَلَّى الْعِيدَ مِنْ أَوَّلِ النَّهَارِ ثُمَّ رَخَّصَ فِي الْجُمُعَةِ.

prayed *'Eid* at the beginning of the day then he granted a concession with regard to *Jumu'ah*." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوٰة، باب: إذا وافق يوم الجمعة يوم عيد، ح:١٠٧٠، وابن ماجه، إقامة الصلوات، باب ماجاء فيما إذا اجتمع العيدان في يوم، ح:١٣١٠ من حديث إسرائيل به، وهو في الكبرٰى، ح:١٨٩٣، وصححه ابن خزيمة، ح:١٤٦٤، والحاكم:١/٢٨٨، والذهبي، وابن المديني، (التلخيص الحبير:٢/٨٨) وغيرهم، وللحديث شواهد كثيرة.

١٥٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ قَالَ: اجْتَمَعَ عِيدَانِ عَلَى عَهْدِ ابْنِ الزُّبَيْرِ، فَأَخَّرَ الْخُرُوجَ حَتَّى تَعَالَى النَّهَارُ، ثُمَّ خَرَجَ فَخَطَبَ فَأَطَالَ الْخُطْبَةَ، ثُمَّ نَزَلَ فَصَلَّى وَلَمْ يُصَلِّ لِلنَّاسِ يَوْمَئِذٍ الْجُمُعَةَ فَذُكِرَ ذٰلِكَ لابْنِ عَبَّاسٍ فَقَالَ: أَصَابَ السُّنَّةَ.

1593. Wahb bin Kaisân said: "*'Eid* and *Jumu'ah* fell on the same day during the time of Ibn Az-Zubair, so he delayed going out until the sun had risen quite high. Then he went out and delivered a *Khutbah*, and he made the *Khutbah* lengthy. Then he came down and prayed, and he did not lead the people in praying *Jumu'ah* that day. Mention of that was made to Ibn 'Abbâs and he said: 'He has followed the *Sunnah*.'" (***Sahîh***)

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح:١٤٦٥ من حديث يحيى القطان، وابن أبي شيبة:٢/١٨٦ من حديث عبدالحميد به، وهو في الكبرٰى، ح:١٧٩٤، وصححه الحاكم:١/٢٩٦ علٰى شرط الشيخين، ووافقه الذهبي، وله شواهد عند أبي داود، ح:١٠٧١، ١٠٧٢ وغيره.

Chapter 33. Beating The *Duff* On The Day Of *'Eid*

(المعجم ٣٣) - ضَرْبُ الدُّفِّ يَوْمَ الْعِيدِ (التحفة ٦٨٤)

١٥٩٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا

1594. It was narrated from 'Âishah that the Messenger of Allâh ﷺ entered upon her and there were two girls with her who were beating the *Duff*. Abû Bakr scolded them, but the Prophet ﷺ said: "Leave them, for every people has an *'Eid*." (***Sahîh***)

جَارِيَتَانِ تَضْرِبَانِ بِدُفَّيْنِ فَانْتَهَرَهُمَا أَبُو بَكْرٍ فَقَالَ النَّبِيُّ ﷺ: «دَعْهُنَّ فَإِنَّ لِكُلِّ قَوْمٍ عِيدًا».

تخريج: أخرجه البخاري، العيدين، باب: إذا فاته العيد يصلي ركعتين، ح:٩٨٧، ٣٥٢٩، ومسلم، العيدين، باب الرخصة في اللعب الذي لا معصية فيه ... إلخ، ح:٨٩٢ من حديث الزهري به مطولاً ومختصرًا، وهو في الكبرى، ح:١٧٩٥ .

Chapter 34. Playing In Front Of The *Imâm* On The Day Of *'Eid*

(المعجم ٣٤) - **اللَّعْبُ بَيْنَ يَدَيِ الإِمَامِ يَوْمَ الْعِيدِ** (التحفة ٦٨٥)

1595. It was narrated that 'Âishah said: "The black people came and played in front of the Prophet ﷺ on the day of *'Eid*. He called me and I watched them from over his shoulder, and I continued to watch them until I was the one who moved away." (*Sahîh*)

١٥٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: جَاءَ السُّودَانُ يَلْعَبُونَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ فِي يَوْمِ عِيدٍ فَدَعَانِي فَكُنْتُ أَطَّلِعُ إِلَيْهِمْ مِنْ فَوْقِ عَاتِقِهِ فَمَا زِلْتُ أَنْظُرُ إِلَيْهِمْ حَتَّى كُنْتُ أَنَا الَّتِي انْصَرَفْتُ.

تخريج: أخرجه مسلم، ح:٨٩٢ (انظر الحديث السابق) من حديث هشام به، وهو في الكبرى، ح:١٧٩٨.

Comments:

Playing games, or sports are not all offensive. On the day of 'Eid, they are allowable. Here the objective was to watch the sport and not the men, although they also came into view naturally. For instance, while walking on roads, women see men around them, in spite of their being in *Hijab*.

Chapter 35. Playing In The *Masjid* On The Day Of *'Eid* And Women Watching That

(المعجم ٣٥) - **اللَّعْبُ فِي الْمَسْجِدِ يَوْمَ الْعِيدِ وَنَظَرِ النِّسَاءِ إِلَى ذَلِكَ** (التحفة ٦٨٦)

1596. It was narrated that 'Âishah said: "I remember the Messenger of Allâh ﷺ covering me with his *Ridâ'* while I was watching the Ethiopians playing in the *Masjid*, until I got bored. So you should understand the keenness of young girls to play." (*Sahîh*)

١٥٩٦ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قال: حَدَّثَنَا الْوَلِيدُ قال: حَدَّثَنَا الأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتُرُنِي بِرِدَائِهِ وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ فِي الْمَسْجِدِ حَتَّى أَكُونَ

أَنَا أَسْأَمُ، فَاقْدُرُوا قَدْرَ الْجَارِيَةِ الْحَدِيثَةِ السِّنِّ
الْحَرِيصَةِ عَلَى اللَّهْوِ.

تخريج: أخرجه البخاري، النكاح، باب نظر المرأة إلى الجيش ونحوهم من غير ريبة، ح:٥٢٣٦ من حديث الأوزاعي، ومسلم، ح:١٧/٨٩٢، انظر الحديثين السابقين من حديث الزهري به، وهو في الكبرٰى، ح:١٨٠٠.

Comments:

The incident demonstrates the Prophet's ﷺ character and his excellent treatment of his wife. How he cared for the feelings of his wife!

1597. It was narrated that Abû Hurairah said: "Umar came in when the Ethiopians were playing in the *Masjid*. 'Umar, may Allâh be pleased with him, rebuked them, but the Messenger of Allâh ﷺ said: 'Let them be there, O 'Umar, for they are Banu Arfidah.'" (*Ṣaḥîḥ*)

١٥٩٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: دَخَلَ عُمَرُ وَالْحَبَشَةُ يَلْعَبُونَ فِي الْمَسْجِدِ فَزَجَرَهُمْ عُمَرُ رَضِيَ اللهُ عَنْهُ فَقَالَ رَسُولُ اللهِ ﷺ: «دَعْهُمْ يَا عُمَرُ! فَإِنَّمَا هُمْ»، يَعْنِي بَنِي أَرْفِدَةَ».

تخريج: أخرجه البخاري، الجهاد والسير، باب اللهو بالحراب ونحوها، ح:٢٩٠١، ومسلم، العيدين، باب الرخصة في اللعب، ح:٢٢/٨٩٣ من حديث الزهري به، وهو في الكبرٰى، ح:١٧٩٩.

Comments:

The mosque is not meant for games and sports. But since this game was not futile, and they were rather playing with spears and daggers, which are the sources of the Muslims' combating energy - it was, therefore, allowed in the mosque.

Chapter 36. Concession Allowing Listening To Singing And Beating The *Duff* On The Day Of *'Eid*

(المعجم ٣٦) - الرُّخْصَةُ فِي الاِسْتِمَاعِ إِلَى الْغِنَاءِ وَضَرْبُ الدُّفِّ يَوْمَ الْعِيدِ (التحفة ٦٨٧)

1598. It was narrated from 'Urwah that he narrated from 'Âishah that Abû Bakr Aṣ-Ṣiddîq entered upon her and there were two girls with her who were beating the *Duff* and

١٥٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الزُّهْرِيِّ،

عَنْ عُرْوَةَ أَنَّهُ حَدَّثَهُ أَنَّ عَائِشَةَ حَدَّثَتْهُ: أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ تَضْرِبَانِ بِالدُّفِّ وَتُغَنِّيَانِ وَرَسُولُ اللهِ ﷺ مُسَجًّى بِثَوْبِهِ، وَقَالَ مَرَّةً أُخْرَى: مُتَسَجٍّ ثَوْبَهُ فَكَشَفَ عَنْ وَجْهِهِ فَقَالَ: «دَعْهُمَا يَا أَبَا بَكْرٍ! إِنَّهَا أَيَّامُ عِيدٍ» وَهُنَّ أَيَّامُ مِنًى وَرَسُولُ اللهِ ﷺ يَوْمَئِذٍ بِالْمَدِينَةِ.

singing, and the Messenger of Allâh ﷺ was covered with his garment. He uncovered his face and said: "Let them be there, O Abû Bakr, for these are the days of *'Eid*." Those were the days of Mina and the Messenger of Allâh ﷺ was in Al-Madînah on that day. (***Sahîh***)

تخريج: [**صحيح**] من حديث الزهري به، كما تقدم، ح:١٥٩٤.

20. Book Of *Qiyâm Al-Lail* (The Night Prayer) And Voluntary Prayers During The Day

(المعجم ٢٠) - كِتَابُ قِيَامِ اللَّيْلِ وَتَطَوُّعِ النَّهَارِ (التحفة . . .)

Chapter 1. Encouragement To Pray In Houses And The Virtue Of Doing So

(المعجم ١) - بَابُ الحَثِّ عَلَى الصَّلَاةِ فِي البُيُوتِ وَالفَضْلِ فِي ذَلِكَ (التحفة ٦٨٨)

1599. It was narrated from Nâfi' that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Pray in your houses and do not make them like graves.'" (*Sahîh*)

١٥٩٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صَلُّوا فِي بُيُوتِكُمْ وَلَا تَتَّخِذُوهَا قُبُورًا».

تخريج: أخرجه البخاري، الصلوة، باب كراهية الصلوة في المقابر، ح:٤٣٢، ١١٨٧، ومسلم، صلوة المسافرين، باب استحباب صلوة النافلة في بيته وجوازها في المسجد . . . إلخ، ح:٧٧٧ من حديث نافع به، وهو في الكبرى، ح:١٢٩٠.

Comments:

1. The obligatory ritual prayers keep the mosque alive and populated. Homes can be animated only with the optional prayers. Hence, performing optional prayers at home is better and superior.
2. Implicit in this narration is the suggestion that a ritual prayer cannot be performed in the graveyard, except for the funeral prayer, which contains neither bowing nor prostration.

1600. It was narrated from Zaid bin Thâbit that the Prophet ﷺ used some palm-fiber mats to section off a small area in the *Masjid*. And the Messenger of Allâh ﷺ prayed in it for several nights until the people gathered around him. Then, one night they did not hear his voice, and they thought that he was sleeping, so they cleared their throats to make him come out to them. He said:

١٦٠٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: سَمِعْتُ مُوسَى بْنَ عُقْبَةَ قَالَ: سَمِعْتُ أَبَا النَّضْرِ يُحَدِّثُ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ ابْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ حُجْرَةً فِي الْمَسْجِدِ مِنْ حَصِيرٍ فَصَلَّى رَسُولُ اللهِ ﷺ فِيهَا لَيَالِيَ حَتَّى اجْتَمَعَ إِلَيْهِ النَّاسُ، ثُمَّ فَقَدُوا صَوْتَهُ لَيْلَةً فَظَنُّوا أَنَّهُ نَائِمٌ فَجَعَلَ بَعْضُهُمْ

'You kept doing that until I feared that it would be made obligatory for you, and if it were made obligatory, you would not be able to do it. O people, pray in your houses, for the best prayer a person offers is in his house, apart from the prescribed (obligatory) prayers.'" (*Sahîh*)

يَتَنَحْنَحُ لِيَخْرُجَ إِلَيْهِمْ، فَقَالَ: «مَا زَالَ بِكُمُ الَّذِي رَأَيْتُ مِنْ صُنْعِكُمْ حَتَّى خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمْ وَلَوْ كُتِبَ عَلَيْكُمْ مَا قُمْتُمْ بِهِ، فَصَلُّوا أَيُّهَا النَّاسُ! فِي بُيُوتِكُمْ فَإِنَّ أَفْضَلَ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ إِلَّا الصَّلَاةَ الْمَكْتُوبَةَ».

تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما يكره من كثرة السؤال ... إلخ، ح: ٧٢٩٠ من حديث عفان، ومسلم، صلوة المسافرين، باب استحباب صلوة النافلة في بيته ... إلخ، ح: ٢١٤/٧٨١ من حديث وهيب بن خالد به، وهو في الكبرى، ح: ١٢٩١، ١٢٩٢.

Comments:

There is elucidation in other narrations that this incident took place in the blessed month of Ramadan, and the night prayer here connotes the *Tarâwih* (the group prayer in each night of Ramadan). He made an enclosure for himself; it follows from this that he would make spiritual retreat (*I'tikâf*); otherwise the Prophet ﷺ used to perform the night prayer at home. It is also probable that due to paucity of space in the apartment, the Prophet ﷺ erected the mat chamber in order to offer the prayer in isolation.

1601. It was narrated from Sa'd bin Ishâq bin Ka'b bin 'Ujrah, from his father, that his grandfather said: "The Messenger of Allâh ﷺ prayed *Maghrib* in the *Masjid* of Banu 'Abdul-Ashhal, and when he finished praying, some people stood up and offered *Nâfl* prayers. The Prophet ﷺ said: 'You should offer this prayer in your houses.'" (*Hasan*)

١٦٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْفِطْرِيُّ عَنْ سَعْدِ بْنِ إِسْحَاقَ بْنِ كَعْبِ بْنِ عُجْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ صَلَاةَ الْمَغْرِبِ فِي مَسْجِدِ بَنِي عَبْدِ الْأَشْهَلِ، فَلَمَّا صَلَّى قَامَ نَاسٌ يَتَنَفَّلُونَ فَقَالَ النَّبِيُّ ﷺ: «عَلَيْكُمْ بِهٰذِهِ الصَّلَاةِ فِي الْبُيُوتِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ما ذكر في الصلوة بعد المغرب ... إلخ، ح: ٦٠٤ عن محمد بن بشار به، وقال الترمذي: "غريب"، وصححه ابن خزيمة، ح: ١٢٠١، وله شواهد، وراجع النيل، ح: ١٣٠٠ .

Comments:

"This prayer" refers to *Sunan* of the sunset prayer or the *Sunan* and optional prayers in general. This command comprises a recommendation and not a command, because, the performance of the optional prayer by the Prophet ﷺ himself in the mosque after the sunset prayer is proven.

Chapter 2. *Qiyâm Al-Lail* (Voluntary Prayers At Night)

(المعجم ٢) - **بَابٌ** قِيَامِ اللَّيْلِ
(التحفة ٦٨٩)

1602. It was narrated from Sa'd bin Hishâm that he met Ibn 'Abbâs and asked him about *Witr*. He said: "Shall I not lead you to one who knows best among the people of the world about the *Witr* of the Messenger of Allâh ﷺ?" He said: "Yes." (Ibn 'Abbâs) said: "It is 'Âishah. So go to her and ask her (about *Witr*) and then come back to me and tell me the answer that she gives you." So I went to Hakîm bin Aflah and asked him to go accompany me to her. He said: "I shall not go to her, for I told her not to say anything about these two (conflicting) groups, but she refused (to accept my advice) and went on (to participate in the conflict)." I swore an oath, beseeching him (to take me to her). So he came with me and went unto her. She said to Hakîm: "Who is this with you?" He said: "He is Sa'd bin Hishâm." She said: "Which Hishâm?" He said: "Ibn 'Âmir." She supplicated for mercy for him and said: "What a good man 'Âmir was." He said: "O Mother of the Believers, tell me about the character of the Messenger of Allâh." She said: "Don't you read the Qur'ân?" I said: "Yes." She said: "The character of the Messenger of Allâh ﷺ was the Qur'ân." He said: "I wanted to get up (and leave), then I thought of the *Qiyâm* (night prayer) of the Messenger of Allâh ﷺ and

١٦٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهُ لَقِيَ ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنِ الْوِتْرِ فَقَالَ: أَلَا أُنَبِّئُكَ بِأَعْلَمِ أَهْلِ الْأَرْضِ بِوِتْرِ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ، قَالَ: عَائِشَةُ. ائْتِهَا فَسَلْهَا ثُمَّ ارْجِعْ إِلَيَّ فَأَخْبِرْنِي بِرَدِّهَا عَلَيْكَ، فَأَتَيْتُ عَلَى حَكِيمِ بْنِ أَفْلَحَ فَاسْتَلْحَقْتُهُ إِلَيْهَا فَقَالَ: مَا أَنَا بِقَارِبِهَا، إِنِّي نَهَيْتُهَا أَنْ تَقُولَ فِي هَاتَيْنِ الشِّيعَتَيْنِ شَيْئًا فَأَبَتْ فِيهَا إِلَّا مُضِيًّا، فَأَقْسَمْتُ عَلَيْهِ، فَجَاءَ مَعِي فَدَخَلَ عَلَيْهَا فَقَالَتْ لِحَكِيمٍ: مَنْ هٰذَا مَعَكَ؟ قُلْتُ: سَعْدُ بْنُ هِشَامٍ قَالَتْ: مَنْ هِشَامٌ؟ قُلْتُ: ابْنُ عَامِرٍ فَتَرَحَّمَتْ عَلَيْهِ وَقَالَتْ: نِعْمَ الْمَرْءُ كَانَ عَامِرٌ، قَالَ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْبِئِينِي عَنْ خُلُقِ رَسُولِ اللهِ ﷺ. قَالَتْ: أَلَيْسَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: قُلْتُ: بَلَى، قَالَتْ: فَإِنَّ خُلُقَ نَبِيِّ اللهِ ﷺ الْقُرْآنُ، فَهَمَمْتُ أَنْ أَقُومَ فَبَدَا لِي قِيَامُ رَسُولِ اللهِ ﷺ فَقَالَ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْبِئِينِي عَنْ قِيَامِ نَبِيِّ اللهِ ﷺ، قَالَتْ: أَلَيْسَ تَقْرَأُ هٰذِهِ السُّورَةَ، ﴿يَٰٓأَيُّهَا ٱلْمُزَّمِّلُ﴾؟ قُلْتُ: بَلَى. قَالَتْ: فَإِنَّ اللهَ عَزَّ وَجَلَّ افْتَرَضَ قِيَامَ اللَّيْلِ فِي أَوَّلِ هٰذِهِ السُّورَةِ، فَقَامَ نَبِيُّ اللهِ ﷺ وَأَصْحَابُهُ حَوْلًا حَتَّى انْتَفَخَتْ أَقْدَامُهُمْ وَأَمْسَكَ اللهُ عَزَّ وَجَلَّ خَاتِمَتَهَا اثْنَي عَشَرَ شَهْرًا ثُمَّ أَنْزَلَ اللهُ

said: "Tell me about the *Qiyâm* of the Messenger of Allâh ﷺ." She said: "Do you not recite this *Sûrah*: *"O you wrapped in garments?"*[1] I said: "Yes." She said: "Allâh, the Mighty and Sublime, made *Qiyâm Al-Lail* obligatory at the beginning of this *Sûrah*, so the Messenger of Allâh ﷺ and his Companions prayed *Qiyâm Al-Lail* for one year. Allâh withheld the latter part of this *Sûrah* for twelve months, then He revealed the lessening (of this duty) at the end of this *Sûrah*, so *Qiyâm Al-Lail* became voluntary after it had been obligatory." I felt inclined to stand up (and not ask anything further), then I thought of the *Witr* of the Messenger of Allâh ﷺ. I said: "O Mother of the Believers, tell me about the *Witr* of the Messenger of Allâh ﷺ." She said: "We used to prepare his *Siwâk* and water for his ablution, and Allâh would wake him when He wished during the night. He would use the *Siwâk*, perform ablution, and then pray eight *Rak'ahs* in which he would not sit until he reached the eighth one. Then he would sit and remember Allâh and supplicate, then he would say a *Taslîm* that we could hear. Then he would pray two *Rak'ahs* sitting after uttering the *Taslîm*, then he would pray one *Rak'ah*, and that made eleven *Rak'ahs*, O my son! When the Messenger of Allâh ﷺ grew older and put on weight, he prayed *Witr* with seven *Rak'ahs*, then he prayed

عَزَّ وَجَلَّ التَّخْفِيفَ فِي آخِرِ هٰذِهِ السُّورَةِ فَصَارَ قِيَامُ اللَّيْلِ تَطَوُّعًا بَعْدَ أَنْ كَانَ فَرِيضَةً، فَهَمَمْتُ أَنْ أَقُومَ فَبَدَا لِي وِتْرُ رَسُولِ اللهِ ﷺ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ! أَنْبِئِينِي عَنْ وِتْرِ رَسُولِ اللهِ ﷺ؟ قَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللهُ عَزَّ وَجَلَّ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ وَيُصَلِّي ثَمَانِيَ رَكَعَاتٍ لَا يَجْلِسُ فِيهِنَّ إِلَّا عِنْدَ الثَّامِنَةِ، يَجْلِسُ فَيَذْكُرُ اللهَ عَزَّ وَجَلَّ وَيَدْعُو ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ ثُمَّ يُصَلِّي رَكْعَةً فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَيَّ! فَلَمَّا أَسَنَّ رَسُولُ اللهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ وَصَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا سَلَّمَ فَتِلْكَ تِسْعُ رَكَعَاتٍ يَا بُنَيَّ! وَكَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يَدُومَ عَلَيْهَا وَكَانَ إِذَا شَغَلَهُ عَنْ قِيَامِ اللَّيْلِ نَوْمٌ أَوْ مَرَضٌ أَوْ وَجَعٌ صَلَّى مِنَ النَّهَارِ اثْنَتَيْ عَشْرَةَ رَكْعَةً وَلَا أَعْلَمُ أَنَّ نَبِيَّ اللهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلَا قَامَ لَيْلَةً كَامِلَةً حَتَّى الصَّبَاحَ وَلَا صَامَ شَهْرًا كَامِلًا غَيْرَ رَمَضَانَ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَحَدَّثْتُهُ بِحَدِيثِهَا فَقَالَ: صَدَقَتْ أَمَا إِنِّي لَوْ كُنْتُ أَدْخُلُ عَلَيْهَا لَأَتَيْتُهَا حَتَّى تُشَافِهَنِي مُشَافَهَةً.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كَذَا وَقَعَ فِي كِتَابِي وَلَا أَدْرِي مِمَّنِ الْخَطَأُ فِي مَوْضِعِ وِتْرِهِ عَلَيْهِ السَّلَامُ.

[1] *Al-Muzzammil* 73.

two *Rak'ahs* sitting down after saying the *Taslîm*, and that made nine *Rak'ahs*. O my son, when the Messenger of Allâh ﷺ offered a prayer, he liked to continue to offer it, and when sleep, sickness, or pain distracted him from praying *Qiyâm Al-Lail*, he would pray twelve *Rak'ahs* during the day. I am not aware of the Prophet of Allâh ﷺ having recited the whole Qur'ân during a single night, or praying through the whole night until morning, or fasting a complete month, except Ramaḍân." I went to Ibn 'Abbâs and told him what she had said, and he said: "She has spoken the truth. If I could go to her (and meet her face to face) I would so that she could tell me all of that verbally." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is what occurs in my book, and I do not know who is mistaken in the description of his *Witr*, peace be upon him.[1]

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب جامع صلٰوة الليل ومن نام عنه أو مرض، ح:٧٤٦ من حديث سعيد بن أبي عروبة، وأبو داود، الصلٰوة، باب: في صلٰوة الليل، ح:١٣٤٣ عن محمد بن بشار به، وهو في الكبرٰى، ح:١٢٩٤ بالاختصار إلٰى "أن كان فريضة".

Comments:

1. "His character was the Qur'ân itself" means that the exalted and the supremely excellent conduct, and the probity or the good character of all the Prophets and the righteous men depicted in the Glorious Qur'ân, were found in the sacred personage of the Prophet ﷺ in their most perfect form and rank; on the other hand, regarding the things which the Qur'ân forbids, not one iota of them was found in him.

[1] Meaning that it differs from the versions recorded in No. 1652, 1720, 1721 and 1722, in which nine were prayed, followed by the *Taslîm*, and the two while sitting after that.

2. The *Qiyâm Al-Lail* and the *Witr* prayer are not two separate prayers. Instead, the same prayer, because of its time was called the night vigil prayer, while because of its number of *Rak'ahs*, it was called the *Witr* prayer. During the blessed month of Ramadan, this very prayer is called the *Tarâwih*, and in normal days it is called *Tahajjud*. Because on normal days, this prayer is performed after waking from sleep, and the term *Tahajjud* denotes rising from sleep. *Salâtut Tarâwih* takes its name from the gradual pauses for rest which occur during its performance; that means to offer it gradually with intermittent pauses for rest.
3. "If I could go to her": actually, during that period disagreement had appeared among some of the Companions, which had distanced some among them from others among them. The Battle of the Camel and the Battle of the Siffin are the bitter, painful memories of that period. 'Âishah, 'Alî, and 'Abdullâh bin 'Abbâs also had become victims of this discord. They were, however, all extremely sincere in intentions. May His Mercy and Forgiveness be bestowed upon them.

Chapter 3. The Reward Of One Who Prays *Qiyâm* During Ramaḍân Out Of Faith And In The Hope Of Reward

(المعجم ٣) - **بَابٌ** ثَوَابِ مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا (التحفة ٦٩٠)

1603. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever prays *Qiyâm* during Ramaḍân out of faith and in the hope of reward, he will be forgiven his previous sins." (*Saḥîḥ*)

١٦٠٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، صلوة التراويح، باب فضل من قام رمضان، ح:٢٠٠٩، وح:٣٧، ومسلم، صلوة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح:٧٥٩ من حديث مالك به، وهو في الكبرى، ح:١٢٩٥، والموطأ (رواية أبي مصعب الزهري):١/١٠٩، ح:٢٧٨.

1604. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever prays *Qiyâm* during Ramaḍân out of faith and in the hope of reward, he will be forgiven his previous sins." (*Saḥîḥ*)

١٦٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ قَالَ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا واحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٥٢٩ من حديث مالك به، وليس فيه حميد بن عبدالرحمٰن، ونحوه في الموطأ (يحيى): ١/ ١١٣، وصححه ابن خزيمة، ح: ٢٢٠٢، وأخرجه البخاري، ح: ٢٠٠٨، ومسلم، ح: ٧٥٩، انظر الحديث السابق من حديث الزهري به، أخرجه مسلم، (ح: أيضًا) من حديث مالك عن الزهري عن حميد بن عبدالرحمٰن به، .

Comments:

"Hoping for its reward" means one's intention should be to gain reward. Ostentation or showiness, desire for self-praise or any other worldly motive, (for instance, health, etc.) should not be the objective. In short, Faith should be its foundation, and recompense its objective.

Chapter 4. *Qiyâm* During The Month Of Ramaḍân

(المعجم ٤) - **بَابُ** قِيَامِ شَهْرِ رَمَضَانَ (التحفة ٦٩١)

1605. It was narrated from 'Âishah that the Messenger of Allâh ﷺ prayed in the *Masjid* one night, and some people followed his prayer. Then he prayed the following night and more people came. Then they gathered on the third or fourth night and the Messenger of Allâh ﷺ did not come out to them. When morning came he said: "I saw what you did, and nothing prevented me from coming out to you but the fact that I feared that this would be made obligatory for you," and that was in Ramaḍân. (*Ṣaḥîḥ*)

١٦٠٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى فِي الْمَسْجِدِ ذَاتَ لَيْلَةٍ وَصَلَّى بِصَلَاتِهِ نَاسٌ، ثُمَّ صَلَّى مِنَ الْقَابِلَةِ وَكَثُرَ النَّاسُ ثُمَّ اجْتَمَعُوا مِنَ اللَّيْلَةِ الثَّالِثَةِ أَوِ الرَّابِعَةِ فَلَمْ يَخْرُجْ إِلَيْهِمْ رَسُولُ اللهِ ﷺ فَلَمَّا أَصْبَحَ قَالَ: «قَدْ رَأَيْتُ الَّذِي صَنَعْتُمْ، فَلَمْ يَمْنَعْنِي مِنَ الْخُرُوجِ إِلَيْكُمْ إِلَّا أَنِّي خَشِيتُ أَنْ يُفْرَضَ عَلَيْكُمْ وَذٰلِكَ فِي رَمَضَانَ».

تخريج: أخرجه البخاري، التهجد، باب تحريض النبي ﷺ علٰى قيام الليل ... إلخ، ح: ١١٢٩، ومسلم، صلٰوة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح: ٧٦١ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١١٣، والكبرٰى، ح: ١٢٩٧ .

Comments:

This demonstrates that people's fondness, ardent longing (*Shawq*), and insistence on doing some voluntary deeds, etc. could become one of the causes for rendering it an obligatory religious duty. There are other numerous corresponding causes also. If Allâh's Command follows, that thing becomes mandatory. Otherwise, in spite of persistence and tenacity, it remains optional or voluntary.

1606. It was narrated that Abû

١٦٠٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ:

حَدَّثَنَا مُحَمَّدُ بْنُ الْفُضَيْلِ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِي ذَرٍّ قَالَ: صُمْنَا مَعَ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ فَلَمْ يَقُمْ بِنَا حَتَّى بَقِيَ سَبْعٌ مِنَ الشَّهْرِ، فَقَامَ بِنَا حَتَّى ذَهَبَ ثُلُثُ اللَّيْلِ، ثُمَّ لَمْ يَقُمْ بِنَا فِي السَّادِسَةِ فَقَامَ بِنَا [فِي] الْخَامِسَةِ حَتَّى ذَهَبَ شَطْرُ اللَّيْلِ، فَقُلْتُ: يَا رَسُولَ اللهِ! لَوْ نَفَّلْتَنَا بَقِيَّةَ لَيْلَتِنَا هٰذِهِ قَالَ: «إِنَّهُ مَنْ قَامَ مَعَ الْإِمَامِ حَتَّى يَنْصَرِفَ كَتَبَ اللهُ لَهُ قِيَامَ لَيْلَةٍ» ثُمَّ لَمْ يُصَلِّ بِنَا وَلَمْ يَقُمْ حَتَّى بَقِيَ ثَلَاثٌ مِنَ الشَّهْرِ فَقَامَ بِنَا فِي الثَّالِثَةِ وَجَمَعَ أَهْلَهُ وَنِسَاءَهُ حَتَّى تَخَوَّفْنَا أَنْ يَفُوتَنَا الْفَلَاحُ، قُلْتُ: وَمَا الْفَلَاحُ؟ قَالَ: السُّحُورُ.

Dharr said: "We fasted with the Messenger of Allâh ﷺ in Ramaḍân and he did not lead us in praying *Qiyâm* until there were seven days left in the month, when he led us in praying *Qiyâm* until one-third of the night had passed. Then he did not lead us praying *Qiyâm* when there were six days left. Then he led us praying *Qiyâm* when there were five days left until one half of the night had passed. I said: "O Messenger of Allâh! What if we spend the rest of this night praying *Nâfl*?" He said: "Whoever prays *Qiyâm* with the *Imâm* until he finishes, Allâh will record for him the *Qiyâm* of a (whole) night." Then he did not lead us in prayer or pray *Qiyâm* until there were three days of the month left. Then he led us in praying *Qiyâm* when there were three days left. He gathered his family and wives (and led us in prayer) until we feared that we would miss *Al-Falâḥ*. I (one of the narrators) said: "What is *Al-Falâḥ*?" He said: "The *Suhûr*." (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] تقدم، ح: ١٣٦٥، وهو في الكبرى، ح: ١٢٩٨ .

Comments:

1. Outwardly, this *Hadîth* appears to be the explanation of the preceding *Hadîth*. Hence, the number of *Rak'ahs* during all three nights was eleven only. But they were prolonged by making the recitation lengthier on the second night in comparison with the first, and on the third night lengthier still in comparison with the second.
2. "With the *Imâm*": this demonstrates performing the night vigil prayer with the *Imâm* is more meritorious than performing it solitarily. There was a compelling situation during his lifetime.

١٦٠٧ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ

1607. Nu'aim bin Ziyâd Abû Ṭalḥah said: "I heard An-Nu'mân

bin Bashîr on the *Minbar* in Ḥimṣ saying: 'We prayed *Qiyâm* with the Messenger of Allâh ﷺ during Ramaḍân on the night of the twenty-third until one-third of the night had passed, then we prayed *Qiyâm* with him on the night of the twenty-fifth until one half of the night had passed, then we prayed *Qiyâm* with him on the night of the twenty-seventh until we thought that we would miss *Al-Falâḥ*' – that is what they used to call *Suḥûr*." (*Ḥasan*)

قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي نُعَيْمُ بْنُ زِيَادٍ أَبُو طَلْحَةَ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ عَلَى مِنْبَرِ حِمْصَ يَقُولُ: قُمْنَا مَعَ رَسُولِ اللهِ ﷺ فِي شَهْرِ رَمَضَانَ لَيْلَةَ ثَلَاثٍ وَعِشْرِينَ إِلَى ثُلُثِ اللَّيْلِ الْأَوَّلِ، ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ خَمْسٍ وَعِشْرِينَ إِلَى نِصْفِ اللَّيْلِ، ثُمَّ قُمْنَا مَعَهُ لَيْلَةَ سَبْعٍ وَعِشْرِينَ حَتَّى ظَنَنَّا أَنْ لَا نُدْرِكَ الْفَلَاحَ - وَكَانُوا يُسَمُّونَهُ السُّحُورَ -.

تخريج: [**إسناده حسن**] أخرجه أحمد: ٤/٢٧٢ عن زيد بن حباب به، وهو في الكبرٰى، ح: ١٢٩٩، وصححه ابن خزيمة، ح: ٢٢٠٤، والحديث السابق شاهد له.

Chapter 5. Encouragement To Pray *Qiyâm Al-Lail*

(المعجم ٥) - **بَابُ التَّرْغِيبِ فِي قِيَامِ اللَّيْلِ** (التحفة ٦٩٢)

1608. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When any one of you goes to sleep, the Shaiṭân ties three knots on his head, saying each time: "(Sleep) a long night." If he wakes up and remembers Allâh, one knot is undone. If he performs *Wuḍû'*, another knot is undone. If he prays, all the knots are undone and he starts his day in a good mood and feeling energetic. Otherwise he starts his day in a bad mood and feeling lethargic.'" (*Ṣaḥîḥ*)

١٦٠٨ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا نَامَ أَحَدُكُمْ عَقَدَ الشَّيْطَانُ عَلَى رَأْسِهِ ثَلَاثَ عُقَدٍ يَضْرِبُ عَلَى كُلِّ عُقْدَةٍ لَيْلًا طَوِيلًا أَيِ ارْقُدْ، فَإِنِ اسْتَيْقَظَ فَذَكَرَ اللهَ انْحَلَّتْ عُقْدَةٌ، فَإِنْ تَوَضَّأَ انْحَلَّتْ عُقْدَةٌ أُخْرَى، فَإِنْ صَلَّى انْحَلَّتِ الْعُقَدُ كُلُّهَا فَيُصْبِحُ طَيِّبَ النَّفْسِ نَشِيطًا وَإِلَّا أَصْبَحَ خَبِيثَ النَّفْسِ كَسْلَانَ».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب الحث على صلٰوة الليل وإن قلت، ح: ٧٧٦ من حديث سفيان بن عيينة، والبخاري، التهجد، باب عقد الشيطان على قافية الرأس إذا لم يصل بالليل، ح: ١١٤٢ من حديث أبي الزناد به، وهو في الكبرٰى، ح: ١٣٠١.

1609. It was narrated that 'Abdullâh said: "Mention was made in the presence of the Messenger of Allâh ﷺ about a man who slept all night until morning. He said: 'That is a man in whose ear the *Shaiṭân* has urinated.'" (*Ṣaḥîḥ*)

١٦٠٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: ذُكِرَ عِنْدَ رَسُولِ اللهِ ﷺ رَجُلٌ نَامَ لَيْلَةً حَتَّى أَصْبَحَ قَالَ: «ذَاكَ رَجُلٌ بَالَ الشَّيْطَانُ فِي أُذُنَيْهِ».

تخريج: أخرجه مسلم، ح:٧٧٤ (انظر الحديث السابق)، عن إسحاق بن إبراهيم، والبخاري، بدء الخلق، باب صفة إبليس وجنوده، ح:٣٢٧٠ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح:١٣٠٢.

1610. It was narrated that 'Abdullâh said: "A man said: 'O Messenger of Allâh. So-and-so slept and missed the prayer yesterday until morning came.' He said: 'The *Shaiṭân* urinated in that one's ears.'" (*Ṣaḥîḥ*)

١٦١٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! إِنَّ فُلَانًا نَامَ عَنِ الصَّلَاةِ الْبَارِحَةَ حَتَّى أَصْبَحَ قَالَ: «ذَاكَ شَيْطَانٌ بَالَ فِي أُذُنَيْهِ».

تخريج: [صحيح] انظر الحديث السابق، وهذا طرف منه.

1611. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'May Allâh have mercy on a man who gets up at night and prays, then he wakes his wife and she prays, and if she refuses he sprinkles water in her face. And may Allâh have mercy on a woman who gets up at night and prays, then she wakes her husband and he prays, and if he refuses she sprinkles water in his face.'" (*Ḥasan*)

١٦١١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثنا الْقَعْقَاعُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَحِمَ اللهُ رَجُلًا قَامَ مِنَ اللَّيْلِ فَصَلَّى ثُمَّ أَيْقَظَ امْرَأَتَهُ فَصَلَّتْ، فَإِن أَبَتْ نَضَحَ فِي وَجْهِهَا الْمَاءَ، وَرَحِمَ اللهُ امْرَأَةً قَامَتْ مِنَ اللَّيْلِ فَصَلَّتْ ثُمَّ أَيْقَظَتْ زَوْجَهَا فَصَلَّى، فَإِنْ أَبَى نَضَحَتْ فِي وَجْهِهِ الْمَاءَ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوٰة، باب قيام الليل، ح:١٣٠٨، وابن ماجه، إقامة الصلوات، باب ماجاء فيمن أيقظ أهله من الليل، ح:١٣٣٦ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:١٣٠٠، وصححه ابن خزيمة، ح:١١٤٨، وابن حبان، ح:٦٤٦، والحاكم على شرط مسلم:١/٣٠٩، ووافقه الذهبي * القعقاع هو ابن حكيم.

1612. It was narrated from 'Alî bin Abî Ṭâlib that the Prophet ﷺ came to him and Fâṭimah at night and said: "Won't you pray?" I said: "O Messenger of Allâh, our souls are in the hand of Allâh and if He wants to make us get up, He will make us get up." The Messenger of Allâh ﷺ went away when I said that to him. Then, as he was leaving I heard him striking his thigh and saying: But, man is ever more quarrelsome than anything.[1] (*Ṣaḥîḥ*)

١٦١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ أَنَّ الْحُسَيْنَ بْنَ عَلِيٍّ حَدَّثَهُ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ طَرَقَهُ وَفَاطِمَةَ فَقَالَ: «أَلَا تُصَلُّونَ؟» قُلْتُ: يَا رَسُولَ اللهِ! إِنَّمَا أَنْفُسُنَا بِيَدِ اللهِ فَإِذَا شَاءَ أَنْ يَبْعَثَهَا بَعَثَنَا، فَانْصَرَفَ رَسُولُ اللهِ ﷺ حِينَ قُلْتُ لَهُ ذٰلِكَ، ثُمَّ سَمِعْتُهُ وَهُوَ مُدْبِرٌ يَضْرِبُ فَخِذَهُ وَيَقُولُ: ﴿وَكَانَ ٱلْإِنسَٰنُ أَكْثَرَ شَىْءٍ جَدَلًا﴾. [الكهف: ٥٤]

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب الحث علٰى صلٰوة الليل وإن قلت، ح: ٧٧٥ عن قتيبة، والبخاري، التهجد، باب تحريض النبي ﷺ علٰى قيام الليل ... إلخ، ح: ١١٢٧ من حديث الزهري به، وهو في الكبرٰى، ح: ١٣١١.

Comments:

"Our souls": this expression is based on the fact that in sleep the soul completely departs from man and it goes forth according to the command of Allâh, Most High, as is mentioned in the Qur'ân, "Allâh takes the souls at the time of their death and which has not yet died in its sleep." (*Az-Zumar* 39: 42). Hence, one awakens only when his soul is returned.

1613. It was narrated from 'Alî bin Ḥusain, from his father, that his grandfather 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ came in to Fâṭimah and I, one night and woke us up to pray, then he went back to his house and prayed for part of the night, and he did not hear any movement from us. He came back to us and woke us up, and said: 'Get up and pray.' I sat up, rubbing my eyes, and said: 'By Allâh, we will only pray that which Allâh has decreed for us; our souls are in the

١٦١٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي حَكِيمُ بْنُ حَكِيمِ بْنِ عَبَّادِ بْنِ حُنَيْفٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمِ بْنِ شِهَابٍ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَعَلَى فَاطِمَةَ مِنَ اللَّيْلِ فَأَيْقَظَنَا لِلصَّلَاةِ، ثُمَّ رَجَعَ إِلَى بَيْتِهِ فَصَلَّى هَوِيًّا مِنَ اللَّيْلِ فَلَمْ يَسْمَعْ لَنَا حِسًّا،

[1] *Al-Kahf* 18:54.

hand of Allâh and if He wants to make us get up, He will make us get up.' The Messenger of Allâh ﷺ turned away, striking his hand on his thigh, and saying: 'We will only pray that which Allâh has decreed for us! "But, man is ever more quarrelsome than anything."'[1] (*Ṣaḥîḥ*)

فَرَجَعَ إِلَيْنَا فَأَيْقَظَنَا فَقَالَ: «قُومَا فَصَلِّيَا» قَالَ: فَجَلَسْتُ وَأَنَا أَعْرُكُ عَيْنِي وَأَقُولُ: إِنَّا وَاللَّهِ! مَا نُصَلِّي إِلَّا مَا كَتَبَ اللهُ عَلَيْنَا، إِنَّمَا أَنْفُسُنَا بِيَدِ اللهِ فَإِنْ شَاءَ أَنْ يَبْعَثَنَا بَعَثَنَا قَالَ: فَوَلَّى رَسُولُ اللهِ ﷺ وَهُوَ يَقُولُ وَيَضْرِبُ بِيَدِهِ عَلَى فَخِذِهِ: «مَا نُصَلِّي إِلَّا مَا كَتَبَ اللهُ لَنَا كَانَ الْإِنسَانُ أَكْثَرَ شَيْءٍ جَدَلًا».

تخريج: [**صحيح**] انظر الحديث السابق، وهذا طرف منه.

Chapter 6. The Virtue Of Night Prayer

(المعجم ٦) - **بَابُ** فَضْلِ صَلَاةِ اللَّيْلِ
(التحفة ٦٩٣)

1614. It was narrated from Ḥumaid bin 'Abdur-Raḥmân – that is Ibn 'Awf, that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best fasting after the month of Ramaḍân is the month of Allâh, Al-Muḥarram, and the best prayer after the obligatory prayer is prayer at night.'" (*Ṣaḥîḥ*)

١٦١٤ - **أَخْبَرَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ حُمَيْدِ ابْنِ عَبْدِ الرَّحْمٰنِ - هُوَ ابْنُ عَوْفٍ - عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصِّيَامِ بَعْدَ شَهْرِ رَمَضَانَ شَهْرُ اللهِ الْمُحَرَّمُ وَأَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ صَلَاةُ اللَّيْلِ».

تخريج: أخرجه مسلم، الصيام، باب فضل صوم المحرم، ح: ١١٦٣ عن قتيبة به، وهو في الكبرى، ح: ١٣١٢.

Comments:

The attribution of the month of the inviolable Muharram to Allâh, Most High, was due to the fact that it is the first month of the year and it is the month of inviolability. Its fast means the fast of *'Ashura*. Some people have understood it to mean fast in general.

1615. It was narrated from Abû Bishr Ja'far bin Abî Waḥshiyyah that he heard Ḥumaid bin 'Abdur-

١٦١٥ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي

[1] *Al-Kahf* 18:54.

بِشْرٍ جَعْفَرِ بْنِ أَبِي وَحْشِيَّةَ أَنَّهُ سَمِعَ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ قِيَامُ اللَّيْلِ وَأَفْضَلُ الصِّيَامِ بَعْدَ رَمَضَانَ الْمُحَرَّمُ» أَرْسَلَهُ شُعْبَةُ بْنُ الْحَجَّاجِ.

Raḥmân say: "The Messenger of Allâh ﷺ said: 'The best prayer after the obligatory prayer is prayer at night and the best fasting after the month of Ramaḍân is Al-Muḥarram.'"

Shu'bah bin Al-Ḥajjaj narrated it in *Mursal* form. (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٣١٣ .

Comments:

The *Ahâdith* 1614 and 1615 are identical. The only distinction is that in *Ḥadîth* 1614 the chain of transmitters is unbroken or continuous, whereas in the *Ḥadîth* 1615, there is no mention of the Prophet's Companion Abû Hurairah ﷺ. In *Ḥadîth* principles, such a narration is called *Mursal* (a *Ḥadîth* in which only the name of the Companion who originally narrated the *Ḥadîth* is missing from the chain). The transmitter of this *Ḥadîth* is Shu'bah bin *Ḥajjaj*.

Chapter 7. The Virtue Of Night Prayer While Traveling

(المعجم ٧) - **بَابُ** فَضْلِ صَلَاةِ اللَّيْلِ فِي السَّفَرِ (التحفة ٦٩٤)

1616. It was narrated from Zaid bin Ẓabyân who attributed it to Abû Dharr that the Prophet ﷺ said: "There are three whom Allâh loves: A man who comes to some people and asks (to be given something) for the sake of Allâh and not for the sake of their relationship, but they do not give him, so a man stayed behind and gave to him in secret, and no one knew of his giving except Allâh and the one to whom he gave it. People who travel all night until sleep becomes dearer to them than anything that may be equated with it, so they lay down their heads (and slept), then a man among them got up and started praying to Me and beseeching Me, reciting

١٦١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ رِبْعِيًّا: عَنْ زَيْدِ بْنِ ظَبْيَانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ يُحِبُّهُمُ اللهُ عَزَّ وَجَلَّ، رَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللّٰهِ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنَعُوهُ فَتَخَلَّفَهُمْ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللهُ عَزَّ وَجَلَّ وَالَّذِي أَعْطَاهُ، وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ نَزَلُوا فَوَضَعُوا رُؤُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقُوا الْعَدُوَّ فَانْهَزَمُوا فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ».

My Verses. And a man who was on a campaign and met the enemy and they fled, but he went forward (pursuing them) until he was killed or victory was granted." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه الترمذي، صفة الجنة، باب أحاديث في صفة الثلاثة الذين يحبهم الله، ح:٢٥٦٨ عن محمد بن المثنٰى به، وقال: "صحيح"، وهو في الكبرٰى، ح:١٣١٤، وقال النسائي: "خالفه سفيان (يعني الثوري)"، وصححه ابن حبان، ح:٨١٣،١٦٠٢،١٦٠٣، والحاكم: ٢/ ١١٣، ووافقه الذهبي، حديث سفيان أخرجه أحمد: ٥/ ١٥٣ عنه عن منصور عن ربعي ابن حراش عن أبي ذر(وهذا تدليس) وعن ربعي عن رجل عن أبي ذر به * والرجل هو زيد بن ظبيان، منصور هو ابن المعتمر، ومحمد هو ابن جعفر غندر عن شعبة.

Comments:

Three persons means three types of people; those types might consist of tens or hundreds of thousands in number.

Chapter 8. The Time For *Qiyâm*

(المعجم ٨) - **بَابُ** وَقْتِ الْقِيَامِ (التحفة ٦٩٥)

1617. It was narrated that Masrûq said: "I said to 'Âishah: 'Which deed was most beloved to the Messenger of Allâh ﷺ?' She said: 'That which was done persistently.' I said: 'At what part of the night did he pray *Qiyâm*?' She said: 'When he heard the rooster.'" (*Ṣaḥîḥ*)

١٦١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ الْبَصْرِيُّ عَنْ بِشْرٍ - هُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ بْنِ سُلَيْمٍ عَنْ أَبِيهِ عَنْ مَسْرُوقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَيُّ الْأَعْمَالِ أَحَبُّ إِلَى رَسُولِ اللهِ ﷺ؟ قَالَتْ: الدَّائِمُ. قُلْتُ: فَأَيُّ اللَّيْلِ كَانَ يَقُومُ؟ قَالَتْ: إِذَا سَمِعَ الصَّارِخَ.

تخريج: أخرجه البخاري، التهجد، باب من نام عند السحر، ح:١١٣٢ من حديث شعبة، ومسلم، صلٰوة المسافرين، باب صلٰوة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح:٧٤١ من حديث أشعث بن سليم به، وهو في الكبرٰى، ح:١٣١٦.

Comments:

Shortly before dawn.

Chapter 9. With What *Qiyâm* Should Begin

(المعجم ٩) - **بَابُ** ذِكْرِ مَا يُسْتَفْتَحُ بِهِ الْقِيَامُ (التحفة ٦٩٦)

1618. It was narrated that 'Âṣim bin Ḥumaid said: "I asked 'Âishah

١٦١٨ - أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ قَالَ:

حَدَّثَني زَيْدُ بْنُ الْحُبَابِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ قَالَ: حَدَّثَنِي الْأَزْهَرُ بْنُ سَعِيدٍ عَنْ عَاصِمِ ابْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ بِمَا كَانَ يَسْتَفْتِحُ قِيَامَ اللَّيْلِ؟ - يَعْنِي النَّبِيَّ ﷺ - قَالَتْ: لَقَدْ سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ، كَانَ رَسُولُ اللهِ ﷺ يُكَبِّرُ عَشْرًا وَيَحْمَدُ عَشْرًا وَيُسَبِّحُ عَشْرًا وَيُهَلِّلُ عَشْرًا وَيَسْتَغْفِرُ عَشْرًا وَيَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي، أَعُوذُ بِاللَّهِ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ».

with what did he – meaning the Prophet ﷺ – start *Qiyâm Al-Lail*? She said: 'You have asked me something which no one before you has asked. The Messenger of Allâh ﷺ used to say the *Takbîr* ten times, the *Tahmîd* ten times, the *Tasbîh* ten times and the *Tahlîl* ten times, and pray for forgiveness ten times, and say: *Allâhummaghfirlî, wâhdinî, wârzuqnî wa 'âfinî. A'ûdhu billâhi min dîqil-maqâmi yawmal-qiyâmah* (O Allâh, forgive me, guide me, grant me provision and good health. I seek refuge with Allâh from the difficulty of standing on the Day of Resurrection.)" (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوٰة، باب ما يستفتح به، الصلوٰة من الدعاء، ح:٧٦٦، وابن ماجه، إقامة الصلوات، باب ماجاء في الدعاء إذا قام الرجل من الليل، ح:١٣٥٦ من حديث زيد به، وهو في الكبرٰى، ح:١٣١٧.

١٦١٩ - **أَخْبَرَنَا** سُوَيْد بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ وَالْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ رَبِيعَةَ بْنِ كَعْبٍ الْأَسْلَمِيِّ قَالَ: كُنْتُ أَبِيتُ عِنْدَ حُجْرَةِ النَّبِيِّ ﷺ فَكُنْتُ أَسْمَعُهُ إِذَا قَامَ مِنَ اللَّيْلِ يَقُولُ: «سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ»، الْهَوِيَّ ثُمَّ يَقُولُ: «سُبْحَانَ اللهِ وَبِحَمْدِهِ» الْهَوِيَّ.

1619. It was narrated that Rabî'ah bin Ka'b Al-Aslamî said: "I used to stay overnight at the Prophet's apartment and I used to hear him when he prayed *Qiyâm* at night saying: '*Subhân Allâhi Rabbil-'Âlamîn* (Glory be to Allâh, the Lord of the worlds)' for a long time, then he said: '*Subhân Allâh wa bi hamdih* (Glory and praise be to Allâh)' for a long time." (***Sahîh***)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الدعاء، باب ما يدعو به، إذا انتبه، من الليل، ح:٣٨٧٩ من حديث يحيى بن أبي كثير به مختصرًا، وهو في الكبرٰى، ح:١٣١٨، وأصله في صحيح مسلم، الصلوٰة، باب فضل السجود والحث عليه، ح:٤٨٩/٢٢٦ من حديث الأوزاعي به، بغير هذا اللفظ، وهذا طرف منه، وللحديث أطراف عند أبي داود، ح:١٣٢٠، والترمذي، ح:٣٤١٦ وغيرهما، وتقدم طرفه، ح:١١٣٩.

1620. It was narrated that Ibn 'Abbâs said: "When the Prophet ﷺ got up at night to pray *Tahajjud*, he said: '*Allâhumma, lakal-ḥamdu anta nûrus-samâwâti wal-arḍi wa man fîhinna wa lakal-ḥamdu anta qayyâmus-samâwâti wal-arḍi wa man fîhinna wa lakal-ḥamdu anta malikus-samâwâti wal-arḍi wa man fîhinna, wa lakal-ḥamdu, anta ḥaqqun wa wa'duka haqqun wal jannatu haqqun wan-nâru haqqun wan-nabiyyûna ḥaqqun wa Muḥammadun ḥaqqun, laka aslamtu wa 'alaika tawakkaltu wa bika âmant.* (O Allâh, to You be praise, You are the Light of the heavens and the Earth and whoever is in them. To You be praise, You are the Sustainer of the heavens and the Earth and whoever is in them. To You be praise, You are the Sovereign of the heavens and the Earth and whoever is in them. To You be praise; You are True, Your promise is true, Paradise is true, Hell is true, the Hour is true, the Prophets are true and Muḥammad is true. To You have I submitted, in You I put my trust and in You I have believed.'" Then (One of the narrators) Qutaibah mentioned some words the meaning of which was: "*Wa bika khâṣamtu wa ilaika ḥâkamtu, ighfirlî mâ qaddamtu wa mâ akhkhartu wa mâ a'lantu antal-muqaddimu wa antal-mu'khkhir, lâ ilâha illâ anta wa lâ ḥawla wa lâ quwwata illâ billâh* (And with Your help I argue [with my opponents, the non-believers], and I take You

١٦٢٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَحْوَلِ - يَعْنِي سُلَيْمَانَ بْنَ أَبِي مُسْلِمٍ - عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَامَ مِنَ اللَّيْلِ يَتَهَجَّدُ قَالَ: «اللَّهُمَّ! لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمٰوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ قَيَّامُ السَّمٰوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ مَلِكُ السَّمٰوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ أَنْتَ حَقٌّ وَوَعْدُكَ حَقٌّ وَالْجَنَّةُ حَقٌّ وَالنَّارُ حَقٌّ وَالسَّاعَةُ حَقٌّ وَالنَّبِيُّونَ حَقٌّ وَمُحَمَّدٌ حَقٌّ، لَكَ أَسْلَمْتُ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ آمَنْتُ»، ثُمَّ ذَكَرَ قُتَيْبَةُ كَلِمَةً مَعْنَاهَا: «وَبِكَ خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ، اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ وَمَا أَعْلَنْتُ أَنْتَ الْمُقَدِّمُ وَأَنْتَ الْمُؤَخِّرُ، لَا إِلٰهَ إِلَّا أَنْتَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ».

as a judge [to judge between us]. Forgive me my past and future sins and those that I commit openly. You are the One who puts [some people] back and bring [others] forward. There is no god but You and there is no power and no strength except with Allâh).''' (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة النبي ﷺ ودعائه بالليل، ح:٧٦٩ عن قتيبة، والبخاري، التهجد، باب التهجد بالليل، ح:١١٢٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٣١٩.

Comments:

Concerning the attributes of Allâh, this *Ḥadîth* is extremely comprehensive, because no attribute of Allâh falls outside of these attributes.

١٦٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ سُلَيْمَانَ عَنْ كُرَيْبٍ أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّهُ بَاتَ عِنْدَ مَيْمُونَةَ أُمِّ الْمُؤْمِنِينَ، وَهِيَ خَالَتُهُ فَاضْطَجَعْتُ فِي عَرْضِ الْوِسَادَةِ وَاضْطَجَعَ رَسُولُ اللهِ ﷺ وَأَهْلُهُ فِي طُولِهَا، فَنَامَ رَسُولُ اللهِ ﷺ حَتَّى إِذَا انْتَصَفَ اللَّيْلُ أَوْ قَبْلَهُ قَلِيلًا أَوْ بَعْدَهُ قَلِيلًا اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَجَلَسَ يَمْسَحُ النَّوْمَ عَنْ وَجْهِهِ بِيَدِهِ ثُمَّ قَرَأَ الْعَشْرَ الْآيَاتِ الْخَوَاتِيمَ مِنْ سُورَةِ آلِ عِمْرَانَ ثُمَّ قَامَ إِلَى شَنٍّ مُعَلَّقَةٍ فَتَوَضَّأَ مِنْهَا فَأَحْسَنَ وُضُوءَهُ، ثُمَّ قَامَ يُصَلِّي قَالَ عَبْدُ اللهِ ابْنُ عَبَّاسٍ: فَقُمْتُ فَصَنَعْتُ مِثْلَ مَا صَنَعَ ثُمَّ ذَهَبْتُ فَقُمْتُ إِلَى جَنْبِهِ فَوَضَعَ رَسُولُ اللهِ ﷺ يَدَهُ الْيُمْنَى عَلَى رَأْسِي وَأَخَذَ بِأُذُنِي الْيُمْنَى يَفْتِلُهَا، فَصَلَّى رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ

1621. It was narrated from Kuraib that 'Abdullâh bin 'Abbâs told him, he slept at the house of Maimûnah the wife of the Prophet ﷺ, who was his maternal aunt. He said: "I laid down across the mattress and the Messenger of Allâh ﷺ and his wife lay along it. The Prophet ﷺ slept until midnight, or a little before or a little after. The Prophet ﷺ woke up and began to rub the sleep from his face with his hand. Then he recited the last ten Verses of *Sûrah Âl 'Imrân*. Then he got up and went to a water skin that was hanging up and performed *Wuḍû'* from it, and he performed *Wuḍû'* well, then he stood up and prayed." 'Abdullâh bin 'Abbâs said: "I stood up and did what he had done, then I went and stood beside him. The Messenger of Allâh ﷺ put his right hand on my head, took hold of my right ear and tweaked it. Then he prayed two *Rak'ahs*, then two

Rak'ahs, then two *Rak'ahs*, then two *Rak'ahs*, then two *Rak'ahs*, then two *Rak'ahs*, then he prayed *Witr*. Then he lay down until the *Mu'adhdhin* came to him and he prayed two brief *Rak'ahs*." (*Sahîh*)

ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ رَكْعَتَيْنِ ثُمَّ أَوْتَرَ ثُمَّ اضْطَجَعَ حَتَّى جَاءَهُ الْمُؤَذِّنُ، فَصَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: أخرجه البخاري، الوضوء، باب قراءة القرآن بعد الحدث وغيره، ح:١٨٣ وغيره، ومسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح:٧٦٣/ ١٨٢ من حديث مالك به، وهو في الموطأ (يحيى):١/ ١٢١ـ١٢٢ .

Chapter 10. Using *Siwâk* When Getting Up To Pray At Night

(المعجم ١٠) - **بَابٌ** مَا يَفْعَلُ إِذَا قَامَ مِنَ اللَّيْلِ مِنَ السِّوَاكِ (التحفة ٦٩٧)

1622. It was narrated from Hudhaifah that when the Prophet ﷺ got up to pray at night, he would brush his teeth with the *Siwâk*. (*Sahîh*)

١٦٢٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ، عن سُفْيَانَ، عَنْ مَنْصُورٍ وَالْأَعْمَشِ وَحُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

تخريج: [صحيح] تقدم، ح:٢، وهو في الكبرٰى، ح:١٣٢١.

1623. It was narrated that Hudhaifah said: "When the Messenger of Allâh ﷺ got up to pray *Tahajjud* at night, he would brush his teeth with the *Siwâk*." (*Sahîh*)

١٦٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ حُذَيْفَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا قَامَ يَتَهَجَّدُ مِنَ اللَّيْلِ يَشُوصُ فَاهُ بِالسِّوَاكِ.

تخريج: [صحيح] تقدم، ح:٢، وانظر الحديث السابق * خالد هو ابن الحارث.

Chapter 11. Mentioning The Discrepancies Reported From Abû Hasîn 'Uthmân Bin 'Âsim In This *Hadîth*

(المعجم ١١) - ذِكْرُ الاخْتِلَافِ عَلَى أَبِي حَصِينٍ عُثْمَانَ بْنِ عَاصِمٍ فِي هَذَا الْحَدِيثِ (التحفة ٦٩٧) - ألف

1624. It was narrated that Hudhaifah said: "We were commanded to use the

١٦٢٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ

Siwâk when we got up to pray at night." (*Ṣaḥîḥ*)

عَنْ إِسْحَاقَ بْنِ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ، عَنْ أَبِي حَصِينٍ، عَنْ شَقِيقٍ، عَنْ حُذَيْفَةَ قَالَ: كُنَّا نُؤْمَرُ بِالسِّوَاكِ إِذَا قُمْنَا مِنَ اللَّيْلِ.

تخريج: [صحيح موقوف] تقدم، ح:٢ * أبوسفيان هو سعيد بن سنان البرجمي الشيباني الأصغر، وأبوحصين هو عثمان بن عاصم الأسدي.

Comments:

The purpose of Imâm An-Nasâ'î is to demonstrate that the narrator Abû Ḥaṣîn reported it from Shaqîq from Ḥudhaifah in No. 1624, and from Shaqîq, as his own saying, in No. 1625.

1625. It was narrated that Shaqîq said: "We were commanded, when we got up to pray at night, to clean our mouths with the *Siwâk*." (*Ṣaḥîḥ*)

١٦٢٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ عَنْ شَقِيقٍ قَالَ: كُنَّا نُؤْمَرُ إِذَا قُمْنَا مِنَ اللَّيْلِ أَنْ نَشُوصَ أَفْوَاهَنَا بِالسِّوَاكِ.

تخريج: [صحيح مقطوع] وتقدم، ح:٢ * عبيدالله هو ابن موسى، وقال الحافظ في النكت الظراف:٣٣٣٦: "وسقط ذكر حذيفة عند النسائي من رواية إسرائيل وحده".

Comments:

The purpose of Imâm An-Nasâ'î is to demonstrate that the use of *Siwâk* had been the excellent practice of the Prophet ﷺ and it was his Command also.

Chapter 12. With What Should Prayer At Night Begin?

(المعجم ١٢) - بَابٌ: بِأَيِّ شَيْءٍ تُسْتَفْتَحُ صَلَاةُ اللَّيْلِ (التحفة ٦٩٨)

1626. Abû Salamah bin 'Abdur-Raḥmân said: "I asked 'Âishah: 'With what did the Prophet ﷺ start his prayer?' She said: 'When he got up to pray at night he would start his prayer with the words: *Allâhumma Rabba Jibr'îl wa Mikâ'îl wa Isrâfîl; Fâtiras-samâwâti wal-arḍ, 'âlim al-ghaybi wash-shahâdah, anta taḥkumu bayna 'ibâdika fîmâ kânu fîhi yakhtalifûn, Allâhumma ihdhinî limâkhtulifa fîhi min al-ḥaqq innaka tahdi man tashâ' ila ṣirâṭinm mustaqîm*

١٦٢٦ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ: قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: سَأَلْتُ عَائِشَةَ بِأَيِّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَفْتَتِحُ صَلَاتَهُ؟ قَالَتْ: كَانَ إِذَا قَامَ مِنَ اللَّيْلِ افْتَتَحَ صَلَاتَهُ قَالَ: «اللَّهُمَّ! رَبَّ جِبْرِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ، فَاطِرَ السَّمَوَاتِ

(O Allâh, Lord of Jibr'îl, Mikâ'îl and Israfîl, Creator of the heavens and the Earth, Knower of the unseen and the seen, You judge between Your slaves concerning that wherein they differ. O Allâh, Guide me to the disputed matters of truth, for You are the One Who guides to the Straight Path)." (*Ṣaḥîḥ*)

وَالْأَرْضِ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ، اللَّهُمَّ اهْدِنِي لِمَا اخْتُلِفَ فِيهِ مِنَ الْحَقِّ إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح: ٧٧٠ من حديث عمر بن يونس به، وهو في الكبرى، ح: ١٣٢٢.

1627. It was narrated that Ibn Shihaâb said: "Ḥumaid bin 'Abdur-Raḥmân bin 'Awf told me that a man from among the Companions of the Prophet ﷺ said: 'I said, when I was on a journey with the Messenger of Allâh ﷺ: By Allâh, I am going to watch the prayer of Messenger of Allâh ﷺ and see what he does. When he prayed *'Ishâ'*, he lay down for a long time. Then he woke up and looked toward the horizon and said: "Our Lord! You have not created (all) this without purpose" until he reached: "for You never break (Your) Promise."[1] Then the Messenger of Allâh ﷺ reached across his bed and took a *Siwâk* from it, then he poured water from a vessel and cleaned his teeth. Then he stood and prayed until I said: "He has prayed for as long as he slept." Then he lay down until I said: "He has slept as long as he prayed." Then he woke up and did the same as he had done the first time and said the same as he had said. The

١٦٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ بنِ عَوْفٍ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قُلْتُ وَأَنَا فِي سَفَرٍ مَعَ رَسُولِ اللهِ ﷺ وَاللهِ! لَأَرْقُبَنَّ رَسُولَ اللهِ ﷺ لِصَلَاةٍ حَتَّى أَرَى فِعْلَهُ، فَلَمَّا صَلَّى صَلَاةَ الْعِشَاءِ وَهِيَ الْعَتَمَةُ اضْطَجَعَ هَوِيًّا مِنَ اللَّيْلِ ثُمَّ اسْتَيْقَظَ فَنَظَرَ فِي الْأُفُقِ فَقَالَ: ﴿رَبَّنَا مَا خَلَقْتَ هَٰذَا بَاطِلًا﴾ حَتَّى بَلَغَ ﴿إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ﴾ [آل عمران: ١٩١-١٩٤] ثُمَّ أَهْوَى رَسُولُ اللهِ ﷺ إِلَى فِرَاشِهِ فَاسْتَلَّ مِنْهُ سِوَاكًا، ثُمَّ أَفْرَغَ فِي قَدَحٍ مِنْ إِدَاوَةٍ عِنْدَهُ مَاءً فَاسْتَنَّ، ثُمَّ قَامَ فَصَلَّى حَتَّى قُلْتُ: قَدْ صَلَّى قَدْرَ مَا نَامَ ثُمَّ اضْطَجَعَ حَتَّى قُلْتُ: قَدْ نَامَ قَدْرَ مَا صَلَّى ثُمَّ اسْتَيْقَظَ فَفَعَلَ كَمَا فَعَلَ أَوَّلَ مَرَّةٍ وَقَالَ: مِثْلَ مَا قَالَ فَفَعَلَ رَسُولُ اللهِ ﷺ ثَلَاثَ مَرَّاتٍ قَبْلَ الْفَجْرِ.

[1] *Âl 'Imrân* 3:191-194.

Messenger of Allâh ﷺ did that three times before *Fajr*.'" (*Sahîh*)

تخريج: [إسناده صحيح] أخرجه أبوالشيخ في "أخلاق النبي ﷺ"، ص: ١٧٤، ١٧٥ من حديث ابن شهاب الزهري به، وهو في الكبرٰى، ح: ١٣٢٠.

Comments:

A chapter in this category has preceded earlier also. There, too, some supplications have been described. Any of these supplications could be made.

Chapter 13. Mentioning The Prayer Of The Messenger Of Allâh ﷺ At Night

(المعجم ١٣) - بَابُ ذِكْرِ صَلَاةِ رَسُولِ اللهِ ﷺ بِاللَّيْلِ (التحفة ٦٩٩)

1628. It was narrated that Anas said: "Every time we wanted to see the Messenger of Allâh ﷺ praying at night we saw him, and every time we wanted to see him sleeping, we saw him." (*Sahîh*)

١٦٢٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: مَا كُنَّا نَشَاءُ أَنْ نَرَى رَسُولَ اللهِ ﷺ فِي اللَّيْلِ مُصَلِّيًا إِلَّا رَأَيْنَاهُ وَلَا نَشَاءُ أَنْ نَرَاهُ نَائِمًا إِلَّا رَأَيْنَاهُ.

تخريج: أخرجه البخاري، التهجد، باب قيام النبي ﷺ بالليل من نومه . . . إلخ، ح: ١١٤١، وح: ١٩٧٢، ١٩٧٣ من حديث حميد الطويل به مطولاً، وهو في الكبرٰى، ح: ١٣٢٣.

Comments:

The objective is to signify that Allâh's Messenger ﷺ had not prescribed one particular period of time for the performance of his night vigil prayer. Instead, if he had been praying at a particular watch, the following night he would be sleeping in that particular hour. Likewise, if he was offering prayer the previous night at a particular time, at the same hour the next night, he would sleep. However, one may fix a particular time for one's convenience, since doing so is not forbidden.

1629. Ya'la bin Mamlak said that he asked Umm Salamah about the prayer of the Messenger of Allâh ﷺ, and she said: "He used to pray *'Ishâ'*, then he would recite *Tasbîh*, then after that he would pray whatever Allâh willed (he should pray) of night prayer. Then he would go and sleep for as long as he had prayed. Then he would get up from sleep and pray for as long as he had slept, and this last prayer

١٦٢٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ عَنْ أَبِيهِ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ يَعْلَى بْنَ مَمْلَكٍ أَخْبَرَهُ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فَقَالَتْ: كَانَ يُصَلِّي الْعَتَمَةَ ثُمَّ يُسَبِّحُ ثُمَّ يُصَلِّي بَعْدَهَا مَا شَاءَ اللهُ مِنَ اللَّيْلِ، ثُمَّ يَنْصَرِفُ فَيَرْقُدُ مِثْلَ مَا صَلَّى ثُمَّ يَسْتَيْقِظُ مِنْ

of his would continue until dawn." (*Ḥasan*)

نَوْمِهِ ذٰلِكَ فَيُصَلِّي مِثْلَ مَا نَامَ وَصَلَاتُهُ تِلْكَ الْآخِرَةُ تَكُونُ إِلَى الصُّبْحِ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:١٣٢٤، وانظر الحديث الآتي.

1630. It was narrated from Ya'la bin Mamlak that he asked Umm Salamah, the wife of the Prophet ﷺ, about the recitation and prayer of the Messenger of Allâh ﷺ. She said: "What do you want to know about his prayer (i.e., you can never match it)? He used to pray, then sleep for as long as he had prayed, then he would pray as long as he had slept, then he would sleep as long as he had prayed, until dawn came." Then she described to him his recitation, and she described a clear recitation in which every letter was distinct. (*Ḥasan*)

١٦٣٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ اللهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ: أَنَّهُ سَأَلَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ عَنْ قِرَاءَةِ رَسُولِ اللهِ ﷺ وَعَنْ صَلَاتِهِ فَقَالَتْ: مَا لَكُمْ وَصَلَاتَهُ، كَانَ يُصَلِّي ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى ثُمَّ يُصَلِّي قَدْرَ مَا نَامَ، ثُمَّ يَنَامُ قَدْرَ مَا صَلَّى حَتَّى يُصْبِحَ ثُمَّ نَعَتَتْ لَهُ قِرَاءَتَهُ فَإِذَا هِيَ تَنْعَتُ قِرَاءَةً مُفَسَّرَةً حَرْفًا حَرْفًا.

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب ماجاء كيف كانت قراءة النبي ﷺ، ح:٢٩٢٣ عن قتيبة، وأبو داود، الصلوة، باب: كيف يستحب الترتيل في القراءة، ح:١٤٦٦ من حديث الليث بن سعد به، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:١٣٧٥ * يعلى بن مملك حسن الحديث، وثقه ابن حبان، والترمذي.

Comments:

To get up again and again and offer the prayer is pretty hard, when the duration of sleep and praying is also equal. That is why it was stated that you cannot pray the prayer as he ﷺ prayed. May Allâh's Greetings and Peace be upon him.

Chapter 14. Mentioning The Prayer Of Prophet Dâwûd, Peace Be Upon Him, At Night

(المعجم ١٤) - ذِكْرُ صَلَاةِ نَبِيِّ اللهِ دَاوُدَ عَلَيْهِ السَّلَامُ بِاللَّيْلِ (التحفة ٧٠٠)

1631. It was narrated from 'Amr bin Aws that he heard 'Abdullâh bin 'Amr bin Al-'Âṣ say: "The Messenger of Allâh ﷺ said: 'The most beloved of fasting to Allâh is the fasting of Dâwûd, peace be

١٦٣١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ:

upon him. He used to fast one day and not the next. And the most beloved of prayer to Allâh is the prayer of Dâwûd. He used to sleep half the night, spend one-third of the night in prayer and sleep for one-sixth of it.'" (*Ṣaḥîḥ*)

قَالَ رَسُولُ اللهِ ﷺ: «أَحَبُّ الصِّيَامِ إِلَى اللهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَأَحَبُّ الصَّلَاةِ إِلَى اللهِ صَلَاةُ دَاوُدَ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب أحب الصلٰوة إلى الله صلٰوة داود . . . إلخ، ح:٣٤٢٠، عن قتيبة، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به، . . . إلخ، ح:١١٥٩/١٨٩ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٣٢٧.

Comments:

(See commentary to *Ḥadîth* 1617)

Chapter 15. Mentioning The Prayer Of Prophet Mûsâ And The Different Reports From Sulaimân At-Taimî About It

(المعجم ١٥) - ذِكْرُ صَلَاةِ نَبِيِّ اللهِ مُوسَى عَلَيْهِ السَّلَامُ وَذِكْرُ الاخْتِلَافِ عَلَى سُلَيْمَانَ التَّيْمِيِّ فِيهِ (التحفة ٧٠١)

1632. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "On the night on which I was taken on the Night Journey (*Al-Isrâ'*) I came to Mûsâ, peace be upon him, at the red dune, and he was standing, praying in his grave." (*Ḥasan*)

١٦٣٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ خَالِدٍ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ ثَابِتٍ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتَيْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ عِنْدَ الْكَثِيبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:١٣٢٨ .

1633. It was narrated from Anas that the Messenger of Allâh ﷺ said: "I came to Mûsâ at the red dune and he was standing and praying."

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is more correct in our view, than the *Ḥadîth* of Mu'âdh bin Khâlid. Allâh, the Most High, knows best. (*Ṣaḥîḥ*)

١٦٣٣ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَثَابِتٍ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَتَيْتُ عَلَى مُوسَى عَلَيْهِ السَّلَامُ عِنْدَ الْكَثِيبِ الْأَحْمَرِ وَهُوَ قَائِمٌ يُصَلِّي».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَوْلَى بِالصَّوَابِ عِنْدَنَا مِنْ حَدِيثِ مُعَاذِ بْنِ خَالِدٍ، وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: أخرجه مسلم، الفضائل، باب من فضائل موسٰى عليه السلام، ح:٢٣٧٥ من حديث حماد بن سلمة به،.

Comments:

Mu'âdh's narration has it from Thâbit from Anas, while Yunus bin Muhammad (No. 1633) narrated it as "from Sulaiman At-Taimî and Thâbit from Anas."

١٦٣٤ - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ثَابِتٌ وَسُلَيْمَانُ التَّيْمِيُّ عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَرَرْتُ عَلَى قَبْرِ مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ».

1634. It was narrated from Anas that the Prophet ﷺ said: "I passed by the grave of Mûsâ, peace be upon him, and he was praying in his grave." (***Ṣaḥîḥ***)

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:١٣٢٩.

١٦٣٥ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنِي عِيسَى عَنْ سُلَيْمَانَ التَّيْمِيِّ عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَرَرْتُ لَيْلَةَ أُسْرِيَ بِي عَلَى مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ».

1635. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'On the night on which I was taken on the Night Journey I passed by Mûsâ, peace be upon him, and he was praying in his grave.'" (***Ṣaḥîḥ***)

تخريج: [**صحيح**] انظر الحديثين السابقين، وأخرجه مسلم، ح:٢٣٧٥/ ١٦٥ عن علي بن خشرم عن عيسى بن يونس به،.

١٦٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ مَرَّ عَلَى مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ.

1636. It was narrated from Anas that on the night on which he was taken on the Night Journey, the Prophet ﷺ passed by Mûsâ, peace be upon him, and he was praying in his grave. (***Ṣaḥîḥ***)

تخريج: [**صحيح**] انظر، ح:١٦٣٣ واللذين بعده.

١٦٣٧ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ

1637. Mu'tamir said: "I heard my

father say: I heard Anas say: 'One of the Companions of the Prophet ﷺ told me that on the night on which he was taken on the Night Journey, the Prophet ﷺ passed by Mûsâ, peace be upon him, and he was praying in his grave.''' (*Ṣaḥîḥ*)

عَرَبِيٌّ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: حَدَّثَنِي بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ لَيْلَةَ أُسْرِيَ بِهِ مَرَّ عَلَى مُوسَى عَلَيْهِ السَّلَامُ وَهُوَ يُصَلِّي فِي قَبْرِهِ.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح: ١٣٣٠.

1638. It was narrated from Anas, from one of the Companions of the Prophet ﷺ, that the Prophet ﷺ said: 'On the night on which I was taken on the Night Journey, I passed by Mûsâ and he was praying in his grave." (*Ṣaḥîḥ*)

١٦٣٨ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنْ أَنَسٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْلَةَ أُسْرِيَ بِي مَرَرْتُ عَلَى مُوسَى وَهُوَ يُصَلِّي فِي قَبْرِهِ».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرى، ح: ١٣٣١.

Chapter 16. Staying Up At Night (In Prayer)

(المعجم ١٦) - **بَابُ إِحْيَاءِ اللَّيْلِ**

(التحفة ٧٠٢)

1639. It was narrated from 'Abdullâh bin Khabbâb bin Al-Aratt, from his father, who had been present at Badr with the Messenger of Allâh ﷺ, that he watched the Messenger of Allâh ﷺ one night when he prayed all night until *Fajr* time. When the Messenger of Allâh ﷺ said the *Taslîm* at the end of his prayer, Khabbâb said to him: "May my father and mother be ransomed for you O Messenger of Allâh, last night you offered a prayer the like of which I have never seen you offer." The Messenger of Allâh ﷺ said: "Yes indeed. This is a prayer of hope and fear in which I asked my Lord, the Mighty and Sublime,

١٦٣٩ - **أَخْبَرَنَا** عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبِي وَبَقِيَّةُ قَالَا: حَدَّثَنَا ابْنُ أَبِي حَمْزَةَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عَبْدُاللهِ بْنُ عَبْدِ اللهِ بْنِ الْحَارِثِ ابْنِ نَوْفَلٍ عَنْ عَبْدِ اللهِ بْنِ خَبَّابِ بْنِ الْأَرَتِّ عَنْ أَبِيهِ وَكَانَ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ: أَنَّهُ رَاقَبَ رَسُولَ اللهِ ﷺ فِي لَيْلَةٍ صَلَّاهَا رَسُولُ اللهِ ﷺ كُلَّهَا حَتَّى كَانَ مَعَ الْفَجْرِ فَلَمَّا سَلَّمَ رَسُولُ اللهِ ﷺ مِنْ صَلَاتِهِ جَاءَهُ خَبَّابٌ فَقَالَ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي لَقَدْ صَلَّيْتَ اللَّيْلَةَ صَلَاةً مَا رَأَيْتُكَ صَلَّيْتَ نَحْوَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَجَلْ!

إِنَّهَا صَلَاةُ رَغْبَةٍ وَرَهْبَةٍ، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ فِيهَا ثَلَاثَ خِصَالٍ فَأَعْطَانِي اثْنَتَيْنِ وَمَنَعَنِي وَاحِدَةً، سَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُهْلِكَنَا بِمَا أَهْلَكَ بِهِ الْأُمَمَ قَبْلَنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي عَزَّ وَجَلَّ أَنْ لَا يُظْهِرَ عَلَيْنَا عَدُوًّا مِنْ غَيْرِنَا فَأَعْطَانِيهَا، وَسَأَلْتُ رَبِّي أَنْ لَا يَلْبِسَنَا شِيَعًا فَمَنَعَنِيهَا».

for three things, of which He gave me two and did not grant me one. I asked my Lord not to destroy us with that with which he destroyed the nations before us, and He granted me that. And I asked my Lord not to let an enemy from without prevail over us, and He granted me that. And I asked my Lord not to divide us into warring factions and He did not grant me that." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد:٥/١٠٨، ١٠٩ وغيره من حديث شعيب بن أبي حمزة به، وهو في الكبرى، ح:١٣٣٢، وقال الترمذي، (الفتن، باب [ماجاء] في سؤال النبي ﷺ ثلاثًا في أمته، ح:٢١٧٥) في حديث الزهري: "حسن غريب صحيح"، وصححه ابن حبان، ح:١٨٣٠، وله طرق عند الترمذي، ح:٢١٧٦ وغيره.

Comments:

One should generally not keep vigil for the whole night, because this would produce physical weakness or enfeeble the body. Thereupon, he might not remain capable of performing his obligatory observances. However, one may remain awake for the whole night during specific blessed nights.

Chapter 17. The Differing Narrations From 'Âishah Regarding Staying Up At Night (In Prayer)

(المعجم ١٧) - **الِاخْتِلَافُ عَلَى عَائِشَةَ فِي إِحْيَاءِ اللَّيْلِ** (التحفة ٧٠٢) - ألف

Comments:

In the upcoming narrations, conflicting words have been transmitted from 'Âishah ﵂. In some it occurs that in the final part of his life, the Prophet ﷺ used to keep vigil for the whole night. Whereas, in some narrations, there is negation of his whole night vigil, and in one report it is rather denounced (narration 1243). For the reconciliation between various narrations, see the commentary to the *Ḥadîth* 1642.

١٦٤٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي يَعْفُورٍ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: كَانَ إِذَا دَخَلَتِ الْعَشْرُ أَحْيَا رَسُولُ اللهِ ﷺ اللَّيْلَ وَأَيْقَظَ أَهْلَهُ وَشَدَّ الْمِئْزَرَ.

1640. It was narrated that Masrûq said: "Âishah, may Allâh be pleased with her, said: 'When the last ten nights of Ramaḍân began, the Messenger of Allâh ﷺ stayed up at night (for prayer) and he woke his family up and tightened his waist-wrap.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، فضل ليلة القدر، باب العمل في العشر الأواخر من رمضان، ح:٢٠٢٤، ومسلم، الاعتكاف، باب الاجتهاد في العشر الأواخر من شهر رمضان، ح:١١٧٤ من حديث سفيان بن عيينة به».

Comments:

"He would fasten his waist-wrapper tightly": the purpose is to display that he would fully prepare himself for worship, because the person who has to carry out long and strenuous work, normally girds up his loins, in order to ensure that it does not fail him in the process.

1641. It was narrated that Abû Isḥâq said: "I came to Al-Aswad bin Yazîd, who was a close friend of mine, and said: 'O Abû 'Amr, tell me what the Mother of the Believers told you about the prayer of the Messenger of Allâh ﷺ.' He said: She said: 'He used to sleep for the first part of the night and stay up for the latter part.'" (***Ṣaḥîḥ***)

١٦٤١ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: أَتَيْتُ الْأَسْوَدَ بْنَ يَزِيدَ وَكَانَ لِي أَخًا صَدِيقًا فَقُلْتُ: يَا أَبَا عَمْرٍو! حَدِّثْنِي مَا حَدَّثَتْكَ بِهِ أُمُّ الْمُؤْمِنِينَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ قَالَ: قَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ وَيُحْيِي آخِرَهُ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح:٧٣٩ من حديث زهير بن إسحاق، والبخاري، التهجد، باب من نام أول الليل وأحيا آخره، ح:١١٤٦ من حديث أبي إسحاق به، وهو في الكبرٰى، ح:١٣٠٩.

1642. It was narrated that 'Âishah, may Allâh be pleased with her, said: "I do not know that the Messenger of Allâh ﷺ recited the whole Qur'ân in one night, or spent a whole night in worship until dawn, or that he ever fasted an entire month apart from Ramaḍân." (***Ṣaḥîḥ***)

١٦٤٢ - **أَخْبَرَنَا** هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: لَا أَعْلَمُ رَسُولَ اللهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ وَلَا قَامَ لَيْلَةً حَتَّى الصَّبَاحَ وَلَا صَامَ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ.

تخريج: [**صحيح**] أخرجه ابن ماجه، إقامة الصلوات، باب: في كم يستحب يختم القرآن، ح:١٣٤٨ من حديث سعيد بن أبي عروبة به، وصرح بالسماع انظر الحديث الآتي، ح:٢٣٥٠ * قتادة عنعن، وللحديث شواهد كثيرة.

1643. It was narrated from 'Âishah that the Prophet ﷺ came in to her and there was a woman with her.

١٦٤٣ - **أَخْبَرَنَا** شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى، عَنْ هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ

He said: "Who is this?" She said: "So-and-so, and she does not sleep." And she told him about how she prayed a great deal. He said: "Stop praising her. You should do what you can, for by Allâh, Allâh never gets tired (of giving reward) until you get tired. And the most beloved of religious actions to him is that in which a person persists." (*Ṣaḥîḥ*)

عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ فَقَالَ: «مَنْ هٰذِهِ؟» قَالَتْ: فُلَانَةُ لَا تَنَامُ فَذَكَرَتْ مِنْ صَلَاتِهَا فَقَالَ: «مَهْ عَلَيْكُمْ بِمَا تُطِيقُونَ فَوَاللّٰهِ! لَا يَمَلُّ اللهُ عَزَّ وَجَلَّ حَتَّى تَمَلُّوا وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ صَاحِبُهُ».

تخريج: أخرجه البخاري، الإيمان، باب: أحب الدين إلى الله أدومه، ح:٤٣، ومسلم، صلوة المسافرين، باب فضيلة العمل الدائم ... إلخ، ح:٧٨٥/ ٢٢١ من حديث يحيى القطان به، وهو في الكبرٰى، ح:١٣٠٧ .

1644. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ entered the *Masjid* and saw a rope tied between two pillars. He said: "What is this rope?" They said: "It is for Zainab when she prays; if she gets tired she holds on to it." The Prophet ﷺ said: "Untie it. Let anyone of you pray as long as he has energy, and if he gets tired let him sit down." (*Ṣaḥîḥ*)

١٦٤٤ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ الْمَسْجِدَ فَرَأَى حَبْلًا مَمْدُودًا بَيْنَ سَارِيَتَيْنِ فَقَالَ: «مَا هٰذَا الْحَبْلُ؟» فَقَالُوا: لِزَيْنَبَ تُصَلِّي، إِذَا فَتَرَتْ تَعَلَّقَتْ بِهِ، فَقَالَ النَّبِيُّ ﷺ: «حُلُّوهُ لِيُصَلِّ أَحَدُكُمْ نَشَاطَهُ، فَإِذَا فَتَرَ فَلْيَقْعُدْ».

تخريج: أخرجه البخاري، التهجد، باب ما يكره من التشديد في العبادة، ح:١١٥٠، ومسلم، صلوة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره ... إلخ، ح:٧٨٤ من حديث عبدالوارث بن سعيد به، .

Comments:

"If he gets tired": in the state of languidness during the prayer, humility and tranquillity do not remain. And the prayer is humility and serenity.

1645. It was narrated that Ziyâd bin 'Ilâqah said: "I heard Al-Mughîrah bin Shu'bah say: 'The Prophet ﷺ stood (in prayer at night) until his feet swelled up, and it was said to him: Allâh has forgiven your past and future sins.

١٦٤٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ ابْنُ مَنْصُورٍ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ يَقُولُ: قَامَ النَّبِيُّ ﷺ حَتَّى تَوَرَّمَتْ قَدَمَاهُ

He said: 'Should I not be a thankful slave?'" (*Ṣaḥîḥ*)

فَقِيلَ لَهُ: قَدْ غَفَرَ اللهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ قَالَ: «أَفَلَا أَكُونُ عَبْدًا شَكُورًا».

تخريج: أخرجه البخاري، التفسير، باب قوله: "ليغفر لك الله ما تقدم من ذنبك ... إلخ"، ح:٤٨٣٦، ومسلم، صفات المنافقين، باب إكثار الأعمال والاجتهاد في العبادة، ح:٢٨١٩ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٣٢٥.

1646. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to pray until he developed fissures in his feet." (*Ṣaḥîḥ*)

١٦٤٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ مِهْرَانَ وَكَانَ ثِقَةً قَالَ: حَدَّثَنَا النُّعْمَانُ بْنُ عَبْدِ السَّلَامِ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي حَتَّى تَزْلَعَ - يَعْنِي تَشَقَّقُ - قَدَمَاهُ.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٣٢٦، ومن طريق النسائي أخرجه الدولابي في الكنٰى:١/ ٢٠٠، ولم يقل: حدثنا أحمد بن شعيب النسائي بل قال: حدثنا عمرو بن علي يعني الفلاس ... إلخ * وسفيان هو الثوري أو ابن عيينة، وقال العراقي، إسناده جيد، وللحديث شواهد كثيرة، منها الحديث السابق.

Comments:

After swelling up, the state of cracking or breaking of the skin was imminent. But there was no question of slothfulness or pain finding its way into the bearing of the Prophet ﷺ.

Chapter 18. What Is Done When One Begins The Prayer Standing, And Mentioning The Differences With Those Who Reported From 'Âishah Concerning That

(المعجم ١٨) - كَيْفَ يَفْعَلُ إِذَا افْتَتَحَ الصَّلَاةَ قَائِمًا وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ عَنْ عَائِشَةَ فِي ذَلِكَ (التحفة ٧٠٣)

1647. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray for a long time at night. If he started to pray standing, he would bow standing and if he started to pray sitting, he would bow sitting." (*Ṣaḥîḥ*)

١٦٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ بُدَيْلٍ وَأَيُّوبُ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي لَيْلًا طَوِيلًا فَإِذَا صَلَّى قَائِمًا رَكَعَ قَائِمًا وَإِذَا صَلَّى قَاعِدًا رَكَعَ قَاعِدًا.

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح:٧٣٠/١٠٦ عن قتيبة به، وهو في الكبرٰى، ح:١٣٥٥.

1648. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray standing and sitting. If he started his prayer standing, he would bow standing, and if he started his prayer sitting, he would bow sitting." (***Sahîh***)

١٦٤٨ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنِي يزِيدُ بْنُ إبْراهيمَ عَنِ ابنِ سِيرينَ، عَنْ عَبدِ اللهِ بنِ شَقِيقٍ، عَن عَائِشَة قالَتْ: كانَ رَسولُ اللهِ ﷺ يُصَلِّي قَائِمًا وَقَاعِدًا فإِذَا افْتَتَحَ الصَّلَاةَ قَائِمًا رَكَع قَائِمًا، وإِذَا افْتَتَحَ الصَّلَاةَ قَاعِدًا رَكَعَ قَاعِدًا.

تخريج: أخرجه مسلم، ح: ٧٣٠/ ١١٠ (انظر الحديث السابق) من حديث محمد بن سيرين به.

1649. It was narrated from 'Âishah that the Prophet ﷺ used to pray when he was sitting. He would recite while sitting, then when there were thirty or forty verses left, he would stand up and recite while standing, then he bowed and prostrated, then he would do likewise in the second *Rak'ah*. (***Sahîh***)

١٦٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ يَزِيدَ وَأَبُو النَّضْرِ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي وَهُوَ جَالِسٌ فَيَقْرَأُ وَهُوَ جَالِسٌ، فَإِذَا بَقِيَ مِنْ قِرَاءَتِهِ قَدْرَ مَا يَكُونُ ثَلَاثِينَ أَوْ أَرْبَعِينَ آيَةً قَامَ فَقَرَأَ وَهُوَ قَائِمٌ، ثُمَّ رَكَعَ ثُمَّ سَجَدَ ثُمَّ يَفْعَلُ فِي الرَّكْعَةِ الثَّانِيَةِ مِثْلَ ذٰلِكَ.

تخريج: أخرجه البخاري، التقصير، باب: إذا صلى قاعدًا ثم صح أو وجد خفةً تمم ما بقي، ح: ١١١٩، ومسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح: ٧٣١/ ١١٢ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٣٨.

1650. It was narrated that 'Âishah said: "I never saw the Messenger of Allâh ﷺ pray sitting down until he grew old. Then he would pray sitting down and when there were thirty or forty verses left, he would stand up and recite them, then bow." (***Sahîh***)

١٦٥٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَلَّى جَالِسًا حَتَّى دَخَلَ فِي السِّنِّ فَكَانَ يُصَلِّي وَهُوَ جَالِسٌ يَقْرَأُ فإِذا غَبَرَ مِنَ السُّورَةِ ثَلَاثُونَ أَوْ أَرْبَعُونَ آيَةً قَامَ فَقَرَأَ بِهَا ثُمَّ رَكَعَ.

تخريج: أخرجه البخاري، التهجد، باب: إذا صلى قاعدًا ثم صح ... إلخ، ح:١١١٨، ومسلم، صلٰوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح:٧٣١ من حديث هشام به، وهو في الكبرٰى، ح:١٣٥٦ .

Comments:

The method described in these two narrations belongs to the period of time of his old age, as is elucidated in another *Ḥadîth*. In the two former narrations, the modality described belongs to the earlier period. Hence, there is no conflict in them. The purpose of Imâm An-Nasâ'î is to demonstrate the same.

1651. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to recite sitting, and when he wanted to bow he would stand up for as long as it takes a person to recite forty verses." (*Ṣaḥîḥ*)

١٦٥١ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي هِشَامٍ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ وَهُوَ قَاعِدٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ قَدْرَ مَا يَقْرَأُ إِنْسَانٌ أَرْبَعِينَ آيَةً.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح:٧٣١/١١٣ من حديث إسماعيل ابن علية به.

1652. It was narrated that Sa'd bin Hishâm bin 'Âmir said: "I came to Al-Madînah and entered upon 'Âishah, may Allâh be pleased with her. She said: "Who are you?" I said: "I am Sa'd bin Hishâm bin 'Âmir." She said: "May Allâh have mercy on your father." I said: "Tell me about the prayer of the Messenger of Allâh ﷺ." She said: "The Messenger of Allâh ﷺ did such and such." I said: "Yes indeed." She said: "The Messenger of Allâh ﷺ used to pray *'Ishâ'* at night, then he would go to his bed and sleep. In the middle of the night, he would get up to relieve himself and go to his water for purification and perform *Wuḍû'*.

١٦٥٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ قَالَ: قَدِمْتُ الْمَدِينَةَ فَدَخَلْتُ عَلَى عَائِشَةَ رَضِيَ اللهُ عَنْهَا، قَالَتْ: مَنْ أَنْتَ؟ قُلْتُ: أَنَا سَعْدُ بْنُ هِشَامِ بْنِ عَامِرٍ، قَالَتْ: رَحِمَ اللهُ أَبَاكَ. قُلْتُ: أَخْبِرِينِي عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ؟ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ وَكَانَ، قُلْتُ: أَجَلْ! قَالَتْ، إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي بِاللَّيْلِ صَلَاةَ الْعِشَاءِ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ فَيَنَامُ فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى حَاجَتِهِ وَإِلَى طَهُورِهِ فَتَوَضَّأَ ثُمَّ دَخَلَ الْمَسْجِدَ فَيُصَلِّي ثَمَانِيَ

Then he went into the *Masjid* and prayed eight *Rak'ahs*. I think he made the recitation, bowing and prostration equal in length. Then he prayed one *Rak'ah* of *Witr*, then he prayed two *Rak'ahs* sitting down. Then he lay down on his side. Sometimes Bilâl would come and tell him that it was time to pray before he napped, and sometimes he napped. And sometimes I was not sure if he had napped or not before he told him that it was time to pray. This is how the Messenger of Allâh ﷺ used to pray until he grew older and gained weight" – and she mentioned whatever Allâh willed about his gaining weight. She said: "And the Prophet ﷺ used to lead the people in praying *Witr*, then he would go to his bed. In the middle of the night, he would get up and go to water for purification, and to relieve himself, then he would perform *Wuḍû'*. Then he would go into the *Masjid* and pray six *Rak'ahs*, and I think he made the recitation, bowing and prostration equal in length. Then he prayed one *Rak'ah* of *Witr*, then he prayed two *Rak'ahs* sitting down. Then he lay down on his side. Sometimes Bilâl would come and tell him that it was time to pray before he napped, and sometimes he napped. And sometimes I was not sure if he had napped or not before he told him that it was time to pray." She said: "And this is how the Messenger of Allâh ﷺ continued to pray." (***Ḍa'îf***)

رَكَعَاتٍ يُخَيَّلُ إِلَيَّ أَنَّهُ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ وَيُوتِرُ بِرَكْعَةٍ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضعُ جَنْبَهُ فَرُبَّما جَاءَ بِلَالٌ فَآذَنَهُ بِالصَّلَاةِ قَبْلَ أَنْ يُغْفِيَ وَرُبَّمَا يُغْفِي وَرُبَّمَا شَكَكْتُ أَغفَى أَوْ لَمْ يُغْفِ حَتَّى يُؤْذِنَهُ بِالصَّلَاةِ فَكَانَتْ تِلْكَ صَلَاةُ رَسُولِ اللهِ ﷺ حَتَّى أَسَنَّ وَلَحُمَ فَذَكَرَتْ مِنْ لحْمِهِ مَا شَاءَ اللهُ، قَالَتْ: وَكَانَ النَّبِيُّ ﷺ يُصَلِّي بِالنَّاسِ الْعِشَاءَ ثُمَّ يَأْوِي إِلَى فِرَاشِهِ، فَإِذَا كَانَ جَوْفُ اللَّيْلِ قَامَ إِلَى طَهُورِهِ وَإِلَى حَاجَتِهِ فَتَوَضَّأَ ثُمَّ يَدْخُلُ الْمَسْجِدَ فَيُصَلِّي سِتَّ رَكَعَاتٍ يُخَيَّلُ إِلَيَّ أَنَّهُ يُسَوِّي بَيْنَهُنَّ فِي الْقِرَاءَةِ وَالرُّكُوعِ وَالسُّجُودِ، ثُمَّ يُوتِرُ بِرَكْعَةٍ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، ثُمَّ يَضَعُ جَنْبَهُ وَرُبَّمَا جَاءَ بِلَالٌ فَآذَنَهُ بِالصَّلَاةِ قَبْلَ أَنْ يُغْفِيَ وَرُبَّمَا أَغْفَى وَرُبَّمَا شَكَكْتُ أَغفَى أَمْ لَا حَتَّى يُؤْذِنَهُ بِالصَّلَاةِ، قَالَتْ: فَمَا زَالَتْ تِلْكَ صَلَاةُ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلٰوة، باب: في صلٰوة الليل، ح:١٣٥٢ من حديث عبدالأعلى بن عبدالأعلى به، وهو في الكبرٰى، ح:١٤١٦ * الحسن عنعن، وحديث البيهقي: ٢/ ٥٠١، ٥٠٢ يغني عنه.

Comments:

It is quite possible he performed these two Rak'ahs in a sitting posture, due to becoming tired as a result of offering long and lengthy Tahajjud. Otherwise, the recompense of the Prophet's ﷺ praying in a sitting posture was equal to his praying standing (*Ṣaḥîḥ Muslim*, Prayer of Travelers, *Ḥadîth* 735). We should pray in the standing posture in order to achieve a full reward. Although, offering it in the sitting posture is also allowed.

Chapter 19. Sitting While Performing Voluntary Prayers, And Mentioning The Differences Reported From Abû Isḥâq Regarding That

(المعجم ١٩) - **بَابُ** صَلَاةِ الْقَاعِدِ فِي النَّافِلَةِ وَذِكْرِ الاخْتِلَافِ عَلَى أَبِي إِسْحَاقَ فِي ذَٰلِكَ (التحفة ٧٠٤)

1653. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not refrain from (kissing) my forehead when he was fasting, and he did not die until most of his prayers were offered sitting down." Then she said something to the effect that (referred to the prayers) *other than the obligatory prayers.* "And the dearest of actions to him was that in which a person persists, even if it is little." (*Ṣaḥîḥ*)

Yûnus contradicted him,[1] he reported it from Abû Isḥâq, from Al-Aswad, from Umm Salamah.

١٦٥٣ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ عَنْ حَدِيثِ أَبِي عَاصِمٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَمْتَنِعُ مِنْ وَجْهِي وَهُوَ صَائِمٌ وَمَا مَاتَ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ قَاعِدًا ثُمَّ ذَكَرَتْ كَلِمَةً مَعْنَاهَا إِلَّا الْمَكْتُوبَةَ، وَكَانَ أَحَبُّ الْعَمَلِ إِلَيْهِ مَا دَامَ عَلَيْهِ الْإِنْسَانُ وَإِنْ كَانَ يَسِيرًا. خَالَفَهُ يُونُسُ رَوَاهُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ أُمِّ سَلَمَةَ.

تخريج: [صحيح] أخرجه أحمد :٦/ ٢٥٠ من حديث عمر بن أبي زائدة به، وهو في الكبرٰى، ح:١٣٥٧، وللحديث شواهد كثيرة، انظر الحديث الآتي، ح:(١٦٥٥).

Comments:

The optional ritual prayer may be performed sitting. If it is without a plausible excuse, its recompense shall be half. If there is, however, any excuse (for instance, disease, old age, etc.), the reward will be complete, providing one had customarily offered it standing during the time of his good health

[1] That is, 'Umar bin Abî Zâ'idah, who narrated this from Abû Isḥâq.

and youth. However, the obligatory prayer may not be performed sitting, unless one has a valid excuse to do so. With a valid excuse, it is permissible to offer it sitting. The recompense too shall be complete.

1654. It was narrated from Al-Aswad, that Umm Salamah said: "The Messenger of Allâh ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers." Shu'bah and Sufyân contradicted him, they said: "From Abû Isḥâq, from Abû Salamah, from Umm Salamah:" (*Ṣaḥîḥ*)

١٦٥٤ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: أَخْبَرَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ عَنْ أُمِّ سَلَمَةَ قَالَتْ: مَا قُبِضَ رَسُولُ اللهِ ﷺ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ جَالِسًا إِلَّا الْمَكْتُوبَةَ. خَالَفَهُ شُعْبَةُ وَسُفْيَانُ وَقَالَا عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ.

تخريج: [صحيح] أخرجه أحمد: ٦/ ٢٩٧ من حديث يونس بن أبي إسحاق به مختصرًا، وهو في الكبرى، ح: ١٣٥٨، وانظر الحديث الآتي.

1655. It was narrated from Abû Salamah, that Umm Salamah said: "The Messenger of Allâh ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers, and the dearest of actions to him were those which were done persistently, even if they were few." (*Ṣaḥîḥ*)

١٦٥٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: مَا مَاتَ رَسُولُ اللهِ ﷺ حَتَّى كَانَ مِنْ أَكْثَرِ صَلَاتِهِ قَاعِدًا إِلَّا الْفَرِيضَةَ، وَكَانَ أَحَبُّ الْعَمَلِ إِلَيْهِ أَدْوَمَهُ وَإِنْ قَلَّ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب: في صلوة النافلة قاعدًا، ح: ١٢٢٥، ٤٢٣٧ من حديث أبي إسحاق به، وهو في الكبرى، ح: ١٣٥٩.

1656. It was narrated from Abû Salamah, that Umm Salamah said: "By the One in Whose hand is my soul. The Messenger of Allâh ﷺ did not pass away until most of his prayers were offered sitting down, except for the obligatory prayers, and the dearest of actions to him were those which were done persistently, even if they were few." (*Ṣaḥîḥ*)

١٦٥٦ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: وَالَّذِي نَفْسِي بِيَدِهِ! ما مَاتَ رَسُولُ اللهِ ﷺ حَتَّى كَانَ أَكْثَرُ صَلَاتِهِ قَاعِدًا إِلَّا الْمَكْتُوبَةَ، وَكَانَ أَحَبُّ الْعَمَلِ إِلَيْهِ مَا دَاوَمَ عَلَيْهِ وَإِنْ قَلَّ. خَالَفَهُ عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ فَرَوَاهُ عَنْ أَبِي سَلَمَةَ عَنْ عَائِشَةَ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:

"Most cherished or loved deed": This is in fact the justification of the Prophet's ﷺ offering the prayer in a sitting posture. This raises a question: he could have offered it briefly, instead of offering it sitting. The answer is: he ﷺ wanted to continue this deed, as it was started. Therefore, instead of deserting it, he prayed sitting.

1657. Abû Salamah narrated that 'Âishah told him: "The Prophet ﷺ did not die until most of his prayers were offered sitting down." ***(Sahîh)***

١٦٥٧ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ حَجَّاجٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُثْمَانُ ابْنُ أَبِي سُلَيْمَانَ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ لَمْ يَمُتْ حَتَّى كَانَ يُصَلِّي كَثِيرًا مِنْ صَلَاتِهِ وَهُوَ جَالِسٌ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح: ١١٦/٧٣٢ من حديث حجاج بن محمد به، وهو في الكبرٰى، ح: ١٣٦٠.

1658. It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah: 'Did the Messenger of Allâh ﷺ pray sitting down?' She said: 'Yes, after the people had worn him out.'"[1] ***(Sahîh)***

١٦٥٨ - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ يَزِيدَ ابْنِ زُرَيْعٍ قَالَ: أَخْبَرَنِي الْجُرَيْرِيُّ عَنْ عَبْدِ اللهِ ابْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: هَلْ كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي وَهُوَ قَاعِدٌ؟ قَالَتْ: نَعَمْ، بَعْدَ مَا حَطَمَهُ النَّاسُ.

تخريج: أخرجه مسلم، ح: ١١٥/٧٣٢ (انظر الحديث السابق) من حديث يزيد بن زريع به.

Comments:

Imâm An-Nasâ'î's frequently bringing this narration (as many as six times) is in order to display that some transmitters have transmitted this report in the name of 'Âishah ﷺ and some have reported it in the name of Umm Salamah ﷺ. This could be an error on the part of a transmitter, and it is also possible it is reported by both of them. Below, there is conflict in the chain of transmitters also, which could be well comprehended by looking at the chain carefully.

1659. It was narrated that Hafsah said: "I never saw the Messenger of Allâh ﷺ offer his voluntary prayers

١٦٥٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنِ الْمُطَّلِبِ

[1] Because of his responsibility and care for them.

sitting down until one year before his death. Then he used to pray sitting down, reciting the *Sûrah* so slowly that it seemed to be longer than a *Sûrah* that is longer." (*Ṣaḥîḥ*)

ابْنِ أَبِي وَدَاعَةَ، عَنْ حَفْصَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَلَّى فِي سُبْحَتِهِ قَاعِدًا قَطُّ حَتَّى كَانَ قَبْلَ وَفَاتِهِ بِعَامٍ فَكَانَ يُصَلِّي قَاعِدًا يَقْرَأُ بِالسُّورَةِ فَيُرَتِّلُهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلَ مِنْهَا.

تخريج: أخرجه مسلم، ح:٧٣٣ (انظر الحديثين السابقين) من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١٣٧، والكبرى، ح: ١٣٧٦.

Chapter 20. The Superiority Of Prayer Standing Up Over Prayer Sitting Down

(المعجم ٢٠) - **بَابُ** فَضْلِ صَلَاةِ الْقَائِمِ عَلَى صَلَاةِ الْقَاعِدِ (التحفة ٧٠٥)

1660. It was narrated that 'Abdullâh bin 'Amr said: "I saw the Prophet ﷺ praying sitting down and I said: 'I was told that you said that the prayer of one who is sitting down is worth half of the prayer of one who is standing up.' He said: 'Yes indeed, but I am not like any one of you.'" (*Ṣaḥîḥ*)

١٦٦٠ - **أَخْبَرَنَا** عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ أَبِي يَحْيَى، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي جَالِسًا فَقُلْتُ: حُدِّثْتُ أَنَّكَ قُلْتَ: إِنَّ صَلَاةَ الْقَاعِدِ عَلَى النِّصْفِ مِنْ صَلَاةِ الْقَائِمِ وَأَنْتَ تُصَلِّي قَاعِدًا، قَالَ: أَجَلْ وَلٰكِنِّي لَسْتُ كَأَحَدٍ مِنْكُمْ.

تخريج: أخرجه مسلم، ح: ٧٣٥/ ١٢٠ب (انظر الحديث السابق) من حديث يحيى القطان به، وهو في الكبرى، ح: ١٣٦١.

Comments:

"I am not like anyone amongst you" means in the sitting posture also, it means I get the full reward, and this is a special station of the Prophet ﷺ.

Chapter 21. The Superiority Of Prayer Sitting Down Over Prayer Lying Down

(المعجم ٢١) - فَضْلُ صَلَاةِ الْقَاعِدِ عَلَى صَلَاةِ النَّائِمِ (التحفة ٧٠٦)

1661. It was narrated that 'Imrân bin Ḥuṣain said: "I asked the Prophet ﷺ about one who prays sitting down. He said: 'Whoever prays standing up is better, and one

١٦٦١ - **أَخْبَرَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ

قَالَ: سَأَلْتُ النَّبِيَّ ﷺ عَنِ الَّذِي يُصَلِّي قَاعِدًا؟ قَالَ: «مَنْ صَلَّى قَائِمًا فَهُوَ أَفْضَلُ وَمَنْ صَلَّى قَاعِدًا فَلَهُ نِصْفُ أَجْرِ الْقَائِمِ، وَمَنْ صَلَّى نَائِمًا فَلَهُ نِصْفُ أَجْرِ الْقَاعِدِ».

who prays sitting down will have half the reward of one who prays standing up. And whoever prays lying down will have half the reward of one who prays sitting down.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التقصير، باب صلوة القاعد، ح:١١١٥ من حديث حسين المعلم به، وهو في الكبرٰى، ح:١٣٦٢ .

Comments:

This *Ḥadîth* demonstrates that one may perform the optional prayer reclining also, even without any excuse. But the dominant majority of scholars have disapproved it. Performance of optional prayer in the reclining posture, without any excuse, has not been recorded during the period of the Companions or during the time of the followers (*Tâbiûn*). Moreover, it is also not transmitted from the Messenger of Allâh ﷺ.

Chapter 22. How Should One Who Is Sitting Pray?

(المعجم ٢٢) - **بَابٌ**: كَيْفَ صَلَاةُ الْقَاعِدِ

(التحفة ٧٠٧)

١٦٦٢ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ حَفْصٍ، عَنْ حُمَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ يُصلِّي مُتَرَبِّعًا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا رَوَى هٰذَا الْحَدِيثَ غَيْرَ أَبِي دَاوُدَ وَهُوَ ثِقَةٌ وَلَا أَحْسِبُ هٰذَا الْحَدِيثَ إِلَّا خَطَأً، واللّٰهُ تَعَالَى أَعْلَمُ.

1662. It was narrated that 'Âishah said: "I saw the Prophet ﷺ praying while sitting cross-legged." (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I do not know of anyone who reported this *Ḥadîth* other than Abû Dâwûd,[1] and he is trustworthy, and I do not consider this *Ḥadîth* to be but a mistake, and Allâh knows best.

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة، ح:٩٧٨، ١٢٣٨ من حديث أبي داود عمر بن سعد الحفري به، وهو في الكبرٰى، ح:١٣٦٣، وصححه الحاكم علٰى شرط الشيخين: ١/ ٢٥٨، ٢٧٥، ٢٧٦، ووافقه الذهبي * حميد هو ابن قيس، وحفص بن غياث عنعن، ووصفه أحمد بن حنبل، والدارقطني وغيرهما بالتدليس، وحديث البخاري، ح:٨٢٧ يخالفه، ولو صح فمحمول على العذر.

[1] That is Abû Dâwûd Al-Ḥafarî, who reported it from Ḥafṣ, from Ḥumaid, from 'Abdullâh in Shaqîq, from 'Âishah.

Comments:

Although Imâm An-Nasâ'î has considered this *Ḥadîth* an error, there are also other narrations that support this *Ḥadîth*. Therefore, it is sound.

Chapter 23. How To Recite At Night

(المعجم ٢٣) - **بَابٌ: كَيْفَ الْقِرَاءَةُ بِاللَّيْلِ**

(التحفة ٧٠٨)

1663. It was narrated that 'Abdullâh bin Abî Qais said: "I asked 'Âishah: 'How did the Messenger of Allâh ﷺ recite at night – did he recite loudly or silently?' She said: 'He used to do both; sometimes he recited loudly and sometimes he recited silently.'" (*Ṣaḥîḥ*)

١٦٦٣ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَيْسٍ قَالَ: سَأَلْتُ عَائِشَةَ: كَيْفَ كَانَتْ قِرَاءَةُ رَسُولِ اللهِ ﷺ بِاللَّيْلِ أَيَجْهَرُ أَمْ يُسِرُّ؟ قَالَتْ: كُلُّ ذٰلِكَ قَدْ كَانَ يَفْعَلُ، رُبَّمَا جَهَرَ وَرُبَّمَا أَسَرَّ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الوتر، باب: في وقت الوتر، ح:١٤٣٧، والترمذي، الصلوة، باب ماجاء في القراءة بالليل، ح:٤٤٩ من حديث معاوية بن صالح به، وهو في الكبرٰى، ح:١٣٧٣، وقال الترمذي "[حسن] صحيح غريب"، وأصله في صحيح مسلم، الطهارة، باب جواز نوم الجنب واستحباب الوضوء له ... إلخ، ح:٣٠٧/٢٦ .

Chapter 24. The Superiority Of Reciting Silently Over Reciting Loudly

(المعجم ٢٤) - **فَضْلُ السِّرِّ عَلَى الجَهْرِ**

(التحفة ٧٠٩)

1664. It was narrated from Kathîr bin Murrah that 'Uqbah bin 'Âmir told them that the Messenger of Allâh ﷺ said: 'The one who recites the Qur'ân loudly is like one who gives charity openly, and the one who recites the Qur'ân silently is like one who gives charity in secret.'" (*Ḥasan*)

١٦٦٤ - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ سُمَيْعٍ - قَالَ: حَدَّثَنَا زَيْدٌ - يَعْنِي ابْنَ وَاقِدٍ - عَنْ كَثِيرِ بْنِ مُرَّةَ أَنَّ عُقْبَةَ بْنَ عَامِرٍ حَدَّثَهُمْ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ الَّذِي يَجْهَرُ بِالْقُرْآنِ كَالَّذِي يَجْهَرُ بِالصَّدَقَةِ وَالَّذِي يُسِرُّ بِالْقُرْآنِ كَالَّذِي يُسِرُّ بِالصَّدَقَةِ».

تخريج: [حسن] أخرجه أبو داود، الصلوة، باب رفع الصوت بالقراءة في صلوة الليل، ح:١٣٣٣، والترمذي، فضائل القرآن، باب [من قرأ القرآن فليسأل الله به، ...]، ح:٢٩١٩ من حديث كثير به، وهو في الكبرٰى، ح:١٣٧٤، وقال الترمذي: "حسن غريب"، وصححه ابن حبان، ح:٦٥٨،١٧٩١، وللحديث شواهد كثيرة، ويأتي، ح:٢٥٦٢.

Comments:

Manifestly, it follows from this *Ḥadîth* that it is more meritorious to recite the Qur'ân in a low voice, because the giving of charity secretly is noble and superior.

Chapter 25. Making The Standing, Bowing, Standing After Bowing, Prostrating And Sitting Between The Two Prostrations, Equal In Length When Praying *Qiyâm Al-Lail*

(المعجم ٢٥) - **بَابُ** تَسْوِيَةِ الْقِيَامِ وَالرُّكُوعِ وَالْقِيَامِ بَعْدَ الرُّكُوعِ وَالسُّجُودِ وَالْجُلُوسِ بَيْنَ السَّجْدَتَيْنِ فِي قِيَامِ اللَّيْلِ (التحفة ٧١٠)

1665. It was narrated that Ḥudhaifah said: "I prayed with the Prophet ﷺ one night. He started to recite *Al-Baqarah* and I thought, 'he will bow when he reaches one hundred,' but he carried on. I thought, 'he is going to recite the whole *Sûrah* in one *Rak'ah*,' but he carried on. He started to recite *An-Nisâ'* and recited (the whole *Sûrah*), then he started to recite *Âl 'Imrân* and recited (the whole *Sûrah*), reciting slowly. When he reached a Verse that spoke of glorifying Allâh, he glorified Him. When he reached a Verse that spoke of supplication, he made supplicated. When he reached a Verse that spoke of seeking refuge with Allâh, he sought refuge with Him. Then he bowed and said: '*Subḥâna Rabbiyal-'Aẓîm* (Glory be to my Lord Almighty),' and he bowed for almost as long as he had stood. Then he raised his head and said: '*Sami' Allâhu liman ḥamidah* (Allâh hears those who praise Him),' and he stood for almost as long as he had bowed. Then he prostrated and started to say:

١٦٦٥ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْمُسْتَوْرِدِ بْنِ الْأَحْنَفِ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةً فَافْتَتَحَ الْبَقَرَةَ فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَةِ فَمَضَى، فَقُلْتُ: يَرْكَعُ عِنْدَ الْمِائَتَيْنِ فَمَضَى، فَقُلْتُ: يُصَلِّي بِهَا فِي رَكْعَةٍ فَمَضَى، فَافْتَتَحَ النِّسَاءَ فَقَرأَهَا ثُمَّ افْتَتَحَ آلَ عِمْرَانَ فَقَرَأَهَا، يَقْرَأُ مُتَرَسِّلًا إِذَا مَرَّ بِآيَةٍ فِيهَا تَسْبِيحٌ سَبَّحَ وَإِذَا مَرَّ بِسُؤَالٍ سَأَلَ وَإِذَا مَرَّ بِتَعَوُّذٍ تَعَوَّذَ، ثُمَّ رَكَعَ فَقَالَ: سُبْحَانَ رَبِّيَ الْعَظِيمِ، فَكَانَ رُكُوعُهُ نَحْوًا مِنْ قِيَامِهِ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: سَمِعَ اللهُ لِمَنْ حَمِدَهُ فَكَانَ قِيَامُهُ قَرِيبًا مِنْ رُكُوعِهِ ثُمَّ سَجَدَ فَجَعَلَ يَقُولُ: سُبْحَانَ رَبِّيَ الْأَعْلَى فَكَانَ سُجُودُهُ قَرِيبًا مِنْ رُكُوعِهِ.

'*Subḥâna Rabbiyal-A'la* (Glory be to my Lord Most High),' and he prostrated for almost as long as he had bowed." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب استحباب تطويل القراءة في صلٰوة الليل، ح: ٧٧٢ من حديث ابن نمير به، وهو في الكبرٰى، ح: ١٣٧٧.

Comments:

As it is desirable to prostrate upon reciting the prostration *Ayah*, in the same way, according to the place and occasion one should pronounce the *Tasbih*, supplication, and the *Ta'awwudh* (seeking refuge in Allâh). Likewise, one may recite one and the same *Ayah* or the Verse of the Glorious Qur'ân or the *Tasbih* or, a supplication repeatedly in the ritual prayer.

1666. It was narrated from Hudhaifah that he prayed with the Messenger of Allâh ﷺ during Ramaḍân. He bowed and said: "*Subḥâna Rabbiyal-'Aẓîm*" while bowing, for as long as he had stood. Then he sat down and said: "*Rabbighfirlî, Rabbighfirlî* (Lord forgive me, Lord forgive me)," for as long as he had stood. Then he prostrated and said: "*Subḥâna Rabbiyal-A'la*" for as long as he had stood. And he prayed no more than four *Rak'ahs* when Bilâl came for *Al-Ghadah*.[1] (*Ṣaḥîḥ*)

١٦٦٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ ثِقَةٌ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمُسَيَّبِ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ طَلْحَةَ بْنِ يَزِيدَ الْأَنْصَارِيِّ عَنْ حُذَيْفَةَ: أَنَّهُ صَلَّى مَعَ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ فَرَكَعَ فَقَالَ فِي رُكُوعِهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ، مِثْلَ مَا كَانَ قَائِمًا، ثُمَّ جَلَسَ يَقُولُ: رَبِّ اغْفِرْ لِي رَبِّ اغْفِرْ لِي، مِثْلَ مَا كَانَ قَائِمًا، ثُمَّ سَجَدَ فَقَالَ: سُبْحَانَ رَبِّيَ الْأَعْلَى، مِثْلَ مَا كَانَ قَائِمًا، فَمَا صَلَّى إِلَّا أَرْبَعَ رَكَعَاتٍ حَتَّى جَاءَ بِلَالٌ إِلَى الْغَدَاةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ عِنْدِي مُرْسَلٌ وَطَلْحَةُ بْنُ يَزِيدَ لَا أَعْلَمُهُ سَمِعَ مِنْ حُذَيْفَةَ شَيْئًا وَغَيْرُ الْعَلَاءِ بْنِ الْمُسَيَّبِ قَالَ فِي هٰذَا الْحَدِيثِ عَنْ طَلْحَةَ عَنْ رَجُلٍ عَنْ حُذَيْفَةَ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ما يقول بين السجدتين، ح: ٨٩٧ من حديث العلاء بن المسيب به، وهو في الكبرٰى، ح: ١٣٧٨، والحديث السابق شاهد له.

[1] *Fajr*.

Chapter 26. How To Pray At Night

(المعجم ٢٦) - **بَابٌ:** كَيْفَ صَلَاةُ اللَّيْلِ

(التحفة ٧١١)

1667. It was narrated from Ya'la bin 'Aṭâ' that he heard 'Alî Al-Azdî (say) that he heard Ibn 'Umar narrate that the Prophet ﷺ said: "The prayers of the night and day are two by two." (*Ḥasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This *Ḥadîth*, to me, is a mistake,[1] and Allâh, Most High, knows best.

١٦٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وعَبْدُ الرَّحْمٰنِ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ أَنَّهُ سَمِعَ عَلِيًّا الْأَزْدِيَّ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ عِنْدِي خَطَأٌ وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: [حسن] أخرجه الترمذي، الصلوة، باب ماجاء أن صلوة الليل والنهار مثنى مثنى، ح:٥٩٧، وابن ماجه، إقامة الصلوات، باب ماجاء في صلوة الليل والنهار مثنى مثنى، ح:١٣٢٢ عن محمد بن بشار به، وهو في الكبرى، ح:٤٧٢، وصححه ابن خزيمة، ح:١٢٠١، وابن حبان، ح:٦٣٦، والبخاري، والبيهقي وغيرهم، وله شاهد قوي عند الحاكم في علوم الحديث، انظر نيل المقصود، ح:١٢٩٥.

1668. It was narrated that Ṭâwûs said: "Ibn 'Umar said: "A man asked the Messenger of Allâh ﷺ about prayer at night. He said: 'Two by two, and if you fear that dawn will come, then one.''' (*Ṣaḥîḥ*)

١٦٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ حَبِيبٍ، عَنْ طَاوُسٍ قَالَ: قَالَ ابْنُ عُمَرَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ: «مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَوَاحِدَةٌ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة الليل مثنى مثنى، والوتر ركعة من آخر الليل، ح:٧٤٩/١٤٦ من حديث طاوس، وأحمد:٢/ ١٤١ عن جرير بن عبدالحميد به * حبيب هو ابن أبي ثابت، ومنصور هو ابن المعتمر.

Comments:

1. This is a well-known Tradition in which there is mention of the night prayer only.
2. According to some scholars, this narration demonstrates that the number of

[1] He intends by this the inclusion of the word "day." See *Hâshiyah As-Sindî.*

the night prayer's *Rak'ahs* is not fixed. But one may increase or decrease them in accordance with the abundance or paucity of time.

1669. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "prayers at night are two by two, then if you fear that dawn will come, pray *Witr* with one *Rak'ah*." (*Ṣaḥîḥ*)

١٦٦٩ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ وَمُحَمَّدُ بْنُ صَدَقَةَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

تخريج: أخرجه البخاري، ح:١١٣٧، ومسلم، ح:٧٤٩/١٤٦ من حديث الزهري به، (انظر الحديث الآتي، ح:١٦٧٣)، وهو في الكبرٰى، ح:٤٧٣.

1670. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ on the *Minbar*, when he was asked about prayers at night, say: 'Two by two, then if you fear that dawn will come, pray *Witr* with one *Rak'ah*.'" (*Ṣaḥîḥ*)

١٦٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ عَلَى الْمِنْبَرِ يُسْأَلُ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ: «مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ.

تخريج: [**صحيح**] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في صلٰوة الليل ركعتين، ح:١٣٢٠ من حديث سفيان بن عيينة به، وللحديث شواهد كثيرة جدًا.

1671. Ibn 'Umar told them that a man asked the Messenger of Allâh ﷺ about prayers at night, and he said: "Two by two, then if one of you fears that dawn will come, let him pray *Witr* with one." (*Ṣaḥîḥ*)

١٦٧١ - أَخْبَرَنَا مُوسَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الْحُرِّ قَالَ: حَدَّثَنَا نَافِعٌ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُمْ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ قَالَ: «مَثْنَى مَثْنَى فَإِنْ خَشِيَ أَحَدُكُمُ الصُّبْحَ فَلْيُوتِرْ بِوَاحِدَةٍ».

تخريج: أخرجه البخاري، ح:٤٧٢، ومسلم، ح:٧٥١، انظر الحديث الآتي * زهير هو ابن معاوية الجعفى أبوخيثمة.

1672. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "prayers at night are (offered) two by two, then if you fear that dawn will come, pray *Witr* with one." (*Ṣaḥîḥ*)

١٦٧٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

تخريج: أخرجه البخاري، الصلوة، باب الحلق والجلوس في المسجد، ح:٤٧٢، ٩٩٠، ومسلم، صلوة المسافرين، باب صلوة الليل مثنى مثنى، ح:٧٥١/ ١٥٠ من حديث نافع به، وأخرجه الترمذي، ح:٤٣٧ عن قتيبة به، وقال: "حسن صحيح".

1673. It was narrated that Ibn 'Umar said: "A man from among the Muslims asked the Messenger of Allâh ﷺ: 'How are prayers at night to be done?' He said: 'prayers at night are (offered) two by two, then if you fear that dawn will come, pray *Witr* with one.'" (*Ṣaḥîḥ*)

١٦٧٣ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَأَلَ رَجُلٌ مِنَ الْمُسْلِمِينَ رَسُولَ اللهِ ﷺ: كَيْفَ صَلَاةُ اللَّيْلِ؟ فَقَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

تخريج: أخرجه البخاري، التهجد، باب: كيف صلوة النبي ﷺ؟ ... إلخ، ح:١١٣٧ من حديث شعيب بن أبي حمزة، ومسلم، ح:٧٤٩/ ١٤٦ (انظر الحديث السابق) من حديث الزهري به.

1674. It was narrated that 'Abdullâh bin 'Umar said that a man asked the Messenger of Allâh ﷺ about prayers at night. The Messenger of Allâh ﷺ said: "prayers at night are (offered) two by two, then if you fear that dawn will come, pray *Witr* with one." (*Ṣaḥîḥ*)

١٦٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ أَخْبَرَهُ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ، فَقَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

تخريج: أخرجه مسلم، ح:٧٤٩/ ١٤٦ من حديث الزهري به (انظر الحديث الآتي)، وهو في الكبرٰى، ح:١٣٨١.

1675. It was narrated that 'Abdullâh bin 'Umar said: "A man stood up and said: 'O Messenger of

١٦٧٥ - أَخْبَرَنَا أَحْمَدُ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا حَرْمَلَةُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ:

أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ أَنَّ سَالِمَ بْنَ عَبْدِ اللهِ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَاهُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ صَلَاةُ اللَّيْلِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خِفْتَ الصُّبْحَ فَأَوْتِرْ بِوَاحِدَةٍ».

Allâh, how are prayers at night to be done?' The Messenger of Allâh ﷺ said: 'Prayers at night are (offered) two by two, then if you fear that dawn will come, pray *Witr* with one.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح:٧٤٩/١٤٧ (انظر الحديث المتقدم: ١٦٧٣) من حديث حرملة بن يحيى به».

Comments:

This is the way of the majority of scholars. To perform these units together is also permissible, particularly so when it is performed immediately after the *'Isha'*. It is then better to offer three units together.

Chapter 27. The Command To Pray *Witr*

(المعجم ٢٧) - **بَابُ الأَمْرِ بِالوِتْرِ** (التحفة ٧١٢)

١٦٧٦ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمٍ - وَهُوَ ابْنُ ضَمْرَةَ - عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: أَوْتَرَ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ: «يَا أَهْلَ الْقُرْآنِ! أَوْتِرُوا، فَإِنَّ اللهَ عَزَّ وَجَلَّ وِتْرٌ يُحِبُّ الْوِتْرَ».

1676. It was narrated that 'Alî, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ prayed *Witr*, then he said: 'O people of the Qur'ân, pray *Witr*, for Allâh, the Mighty and Sublime, is *Witr* (One) and loves *Al-Witr* (the odd numbered).'" (*Ḍa'îf*)

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء أن الوتر ليس بحتم، ح:٤٥٣، وابن ماجه، ح:١١٦٩ من حديث أبي بكر بن عياش، وأبو داود، الصلوة، باب استحباب الوتر، ح:١٤١٦ من طريق آخر عن أبي إسحاق السبيلي به، وقال الترمذي: "حسن"، وهو في الكبرٰى، ح:١٣٨٤، وللحديث شواهد، انظر الحديث الآتي.

Comments:

1. *Al-Witr*; the Arabic term denotes an odd number, which cannot be divided by two. In the terminology of Islamic law, it is used for the night prayer, because there is a command concerning it that it be offered odd-numbered collectively.
2. The night prayer is not obligatory; it is rather optional. Therefore, the *Witr* or the odd-numbered prayer is neither obligatory nor compulsory. It is an insisted or stressed optional prayer.

1677. It was narrated that 'Alî, may Allâh be pleased with him, said: "*Witr* is not essential like the obligatory prayers, but it is the *Sunnah* of the Messenger of Allâh ﷺ." (*Sahîh*)

١٦٧٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: الْوِتْرُ لَيْسَ بِحَتْمٍ كَهَيْئَةِ الْمَكْتُوبَةِ وَلٰكِنَّهُ سُنَّةٌ سَنَّهَا رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] أخرجه أحمد: ١/١٠٧ بإسناد صحيح عن أبي إسحاق: سمعت عاصم بن ضمرة به إلخ، وهو في الكبرٰى، ح: ١٣٨٥ .

Comments:

Since *Witr* is a *Sunnah* - a customary observance of the Messenger of Allâh ﷺ, which he ﷺ never abandoned - it is not appropriate to forsake it without an excuse.

Chapter 28. Encouragement To Pray *Witr* Before Sleeping

(المعجم ٢٨) - **بَابُ** الحَثِّ عَلَى الوِتْرِ قَبْلَ النَّوْمِ (التحفة ٧١٣)

1678. It was narrated that Abû Hurairah said: "My dearest friend advised me (to do) three things: 'To sleep after praying *Witr*, to fast three days each month, and to pray two *Rak'ahs* of *Fajr*.'" (*Sahîh*)

١٦٧٨ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ وَمُحَمَّدُ ابْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ عَنِ النَّضْرِ بْنِ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي شِمْرٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ، النَّوْمِ عَلَى وِتْرٍ وَصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَرَكْعَتَيِ الْفَجْرِ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب استحباب صلٰوة الضحى ... إلخ، ح: ٧٢١ من حديث شعبة، والبخاري، التهجد، باب صلٰوة الضحى في الحضر، ح: ١١٧٨ من حديث أبي عثمان النهدي عبدالرحمٰن بن مل به، وهو في الكبرٰى، ح: ١٣٨٦ * أبوشمر هو الضبعي.

Comments:

1. Allâh's Messenger ﷺ made no one his very close, intimate friend, but the Companions were able to make the Prophet ﷺ their very close, intimate friend.
2. "After performing the *Witr* prayer": Abû Hurairah ﷺ was a scholarly erudite person. The early performance of the *Witr* is recommended, especially in the case of students who are engaged in the pursuit of learning, etc. They are likely to not wake up until after the coming of dawn. Hence, the best course for them is to sleep after performing *Witr*, so that the *Witr* prayer is not missed.

1679. It was narrated that Abû Hurairah said: "My close friend advised me to do three things: 'To pray *Witr* at the beginning of the night, to pray two *Rak'ahs* of *Fajr* and to fast three days of each month.'" (*Sahîh*)

١٦٧٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ، ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَبَّاسٍ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَوْصَانِي خَلِيلِي ﷺ بِثَلَاثٍ، الْوِتْرِ أَوَّلَ اللَّيْلِ وَرَكْعَتَيِ الْفَجْرِ وَصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.

تخريج: أخرجه مسلم، ح: ٧٢١ (انظر الحديث السابق) عن محمد بن بشار، والبخاري، ح: ١١٧٨ من حديث شعبة به، وهو في الكبرٰى، ح: ١٣٨٧.

Chapter 29. The Prophet's Prohibition Of Praying *Witr* Twice In One Night

(المعجم ٢٩) - **بَابُ** نَهْيِ النَّبِيِّ ﷺ عَنِ الوِتْرَيْنِ فِي لَيْلَةٍ (التحفة ٧١٤)

1680. It was narrated that Qais bin Ṭalq said: "My father, Ṭalq bin 'Alî visited me one day in Ramaḍân and stayed with us till evening. He led us in praying *Qiyâm* that night and prayed *Witr* with us. Then he went down to a *Masjid* and led his companions in prayer until only *Witr* was left. Then he told a man to go forward and said to him: 'Lead them in praying *Witr*, for I heard the Messenger of Allâh ﷺ say: There should not be two *Witr*s in one night.'" (*Sahîh*)

١٦٨٠ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ مُلَازِمِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بَدْرٍ عَنْ قَيْسِ بْنِ طَلْقٍ قَالَ: زَارَنَا أَبِي طَلْقُ بْنُ عَلِيٍّ فِي يَوْمٍ مِنْ رَمَضَانَ، فَأَمْسَى بِنَا وَقَامَ بِنَا تِلْكَ اللَّيْلَةَ وَأَوْتَرَ بِنَا ثُمَّ انْحَدَرَ إِلَى مَسْجِدٍ فَصَلَّى بِأَصْحَابِهِ حَتَّى بَقِيَ الْوِتْرُ ثُمَّ قَدَّمَ رَجُلًا فَقَالَ [لَهُ] أَوْتِرْ بِهِمْ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا وِتْرَانِ فِي لَيْلَةٍ».

تخريج: **[إسناده صحيح]** أخرجه الترمذي، الصلٰوة، باب ماجاء لا وتران في ليلة، ح: ٤٧٠ عن هناد به، وقال: "حسن غريب"، وهو في الكبرٰى، ح: ١٣٨٨، وصححه ابن خزيمة، ح: ١١٠١، وابن حبان، ح: ٦٧١، وحسنه الحافظ في الفتح: ٢/ ٤٨١.

Comments:

In the opinion of the vast majority of the people of knowledge, this view is most sound - that if one performs the *Witr* in the early part of the night, he ought not to perform the *Witr* together with the *Tahajjud*.

Chapter 30. The Time For *Witr*

(المعجم ٣٠) - وَقْتُ الوِتْرِ (التحفة ٧١٥)

1681. It was narrated that Al-Aswad bin Yazîd said: "I asked 'Âishah about the prayer of the Messenger of Allâh ﷺ. She said: 'He used to sleep during the first part of the night, then get up during the time before dawn and pray *Witr*. Then he would go to his bed and if he needed to be intimate he would go to his wife. Then when he heard the *Adhân* he would get up, and if he was *Junub* he would pour water over himself, otherwise he would perform *Wuḍû'*, then he would go out to the prayer.'" (*Ṣaḥîḥ*)

١٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الْأَسْوَدِ بْنِ يَزِيدَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فَقَالَتْ: كَانَ يَنَامُ أَوَّلَ اللَّيْلِ ثُمَّ يَقُومُ فَإِذَا كَانَ مِنَ السَّحَرِ أَوْتَرَ ثُمَّ أَتَى فِرَاشَهُ فَإِذَا كَانَ لَهُ حَاجَةٌ أَلَمَّ بِأَهْلِهِ فَإِذَا سَمِعَ الْأَذَانَ وَثَبَ فَإِنْ كَانَ جُنُبًا أَفَاضَ عَلَيْهِ مِنَ الْمَاءِ وَإِلَّا تَوَضَّأَ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

تخريج: أخرجه البخاري، التهجد، باب من نام أول الليل وأحيا آخره، ح:١١٤٦ من حديث شعبة، ومسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح:٧٣٩ من حديث أبي إسحاق به، وهو في الكبرى، ح:١٣٨٩.

1682. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ prayed *Witr* at the beginning (of the night) and at the end, and in the middle. And toward the end of his life, he settled on performing *Witr* at the end of the night." (*Ṣaḥîḥ*)

١٦٨٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: أَوْتَرَ رَسُولُ اللهِ ﷺ مِنْ أَوَّلِهِ وَآخِرِهِ وَأَوْسَطِهِ وَانْتَهَى وِتْرُهُ إِلَى السَّحَرِ.

تخريج: أخرجه مسلم، ح:١٣٧/٧٤٥ من حديث سفيان الثوري، والبخاري، الوتر، باب ساعات الوتر، ح:٩٩٦ من حديث مسروق به، وهو في الكبرى، ح:١٣٩٠.

1683. It was narrated that Ibn 'Umar said: "Whoever prays during the night, let him make the last of his prayers at night *Witr*, because the Messenger of Allâh ﷺ used to enjoin that." (*Ṣaḥîḥ*)

١٦٨٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَنْ صَلَّى مِنَ اللَّيْلِ فَلْيَجْعَلْ آخِرَ صَلَاتِهِ بِاللَّيْلِ وِتْرًا فَإِنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ بِذٰلِكَ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل مثنٰى مثنٰى . . . إلخ، ح:٧٥١ عن قتيبة، والبخاري، الوتر، باب: ليجعل آخر صلٰوته وترًا، ح:٩٩٨ من حديث نافع به، وهو في الكبرٰى، ح:١٣٩١ * والليث هو ابن سعد.

Comments:

It becomes known from these narrations that the *Witr* may be performed after performing the *'Isha'* prayer until the crack of dawn. However, if one wants to offer *Tarâwih* or *Tahajjud*, he should offer *Witr* at the end of his optional prayer. He should not offer it in the beginning or midway.

Chapter 31. The Command To Pray *Witr* Before Dawn

(المعجم ٣١) - **بَابُ الأَمْرِ بِالوِتْرِ قَبْلَ الصُّبْحِ** (التحفة ٧١٦)

1684. Abû Naḍrah Al-'Awaqî narrated that he heard Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ was asked about *Witr* and he said: 'Pray *Witr* before dawn (*Ṣubḥ*).'" (*Ṣaḥîḥ*)

١٦٨٤ - **أَخْبَرَنَا** عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدٌ، وَهُوَ ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ، وَهُوَ ابْنُ سَلَّامِ بْنِ أَبِي سَلَّامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو نَضْرَةَ الْعَوَقِيُّ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْوِتْرِ فَقَالَ: «أَوْتِرُوا قَبْلَ الصُّبْحِ».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل مثنٰى مثنٰى . . .إلخ، ح:٧٥٤/ ١٦١ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح:١٣٩٢م.

1685. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "Pray *Witr* before dawn (*Fajr*)." (*Ṣaḥîḥ*)

١٦٨٥ - **أَخْبَرَنَا** يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْقَنَّادُ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ أَبِي كَثِيرٍ - عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَوْتِرُوا قَبْلَ الْفَجْرِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٣٩٢ .

Chapter 32. *Witr* After The *Adhân*

(المعجم ٣٢) - **الوِتْرِ بَعْدَ الأَذَانِ** (التحفة ٧١٧)

1686. It was narrated from Ibrâhîm bin Muḥammad bin Al-Muntashir,

١٦٨٦ - **أَخْبَرَنَا** يَحْيَى بْنُ حَكِيمٍ قَالَ:

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ إِبْرَاهِيمَ ابْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي مَسْجِدِ عَمْرِو بْنِ شُرَحْبِيلَ فَأُقِيمَتِ الصَّلَاةُ فَجَعَلُوا يَنْتَظِرُونَهُ فَجَاءَ فَقَالَ: إِنِّي كُنْتُ أُوتِرُ قَالَ، وَسُئِلَ عَبْدُ اللهِ هَلْ بَعْدَ الْأَذَانِ وِتْرٌ؟ قَالَ: نَعَمْ، وَبَعْدَ الْإِقَامَةِ، وَحَدَّثَ عَنِ النَّبِيِّ ﷺ أَنَّهُ نَامَ عَنِ الصَّلَاةِ حَتَّى طَلَعَتِ الشَّمْسُ ثُمَّ صَلَّى.

from his father, that he was in the *Masjid* of 'Amr bin Shuraḥbîl and the *Iqâmah* for prayer was said, and they were waiting. He came and said: "I was praying *Witr*." 'Abdullâh was asked: "Is there any *Witr* after the *Adhân*?" He said: "Yes, and after the *Iqâmah*." And he narrated that the Prophet ﷺ once slept and missed the prayer until the sun had risen, then he prayed. (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] تقدم، ح:٦١٣، وهو في الكبرٰى، ح:١٣٩٣ .

Comments:

It has come in *Ahâdith* that if Allâh's Messenger ﷺ missed the *Tahajjud*, he would offer twelve units during the daytime. Thus he ﷺ did not make up *Witr* after the dawn prayer.

Chapter 33. *Witr* On One's Mount

(المعجم ٣٣) - **بَابُ الوِتْرِ عَلَى الرَّاحِلَةِ** (التحفة ٧١٨)

١٦٨٧ - **أَخْبَرَنَا** عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عُبَيْدِ اللهِ بْنِ الْأَخْنَسِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ عَلَى الرَّاحِلَةِ.

1687. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to pray *Witr* on his mount. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الوتر، باب الوتر في السفر، ح:١٠٠٠ وح:١٠٩٥، ومسلم، صلٰوة المسافرين، باب جواز صلٰوة النافلة على الدابة في السفر حيث توجهت، ح:٧٠٠ من حديث نافع به، نحو المعنى.

Comments:

Adopting the standing posture, bowing, and prostration are not done in their original modes while one is seated on one's mount; therefore, performance of obligatory prayer is not permitted while riding. However, there is leeway and latitude in the matter of optional prayer; hence optional prayer may be offered while seated on a riding animal. *Witr* prayer is also optional, and hence may be offered on a riding animal.

١٦٨٨ - **أَخْبَرَنَا** إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ:

1688. It was narrated from Nâfi' that Ibn 'Umar used to pray *Witr* on his camel and he mentioned

that the Prophet ﷺ used to do that. (*Ṣaḥîḥ*)

حَدَّثَنَا زُهَيْرٌ عَنِ الْحَسَنِ بْنِ الْحُرِّ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ يُوتِرُ عَلَى بَعِيرِهِ وَيَذْكُرُ أَنَّ النَّبِيَّ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

تخريج: [إسناده صحيح] انظر الحديث السابق.

1689. It was narrated that Sa'eed bin Yasâr said: "Ibn 'Umar said to me that the Messenger of Allâh ﷺ used to pray *Witr* on a camel." (*Ṣaḥîḥ*)

١٦٨٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي بَكْرِ بْنِ عُمَرَ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ سَعِيدِ بْنِ يَسَارٍ قَالَ: قَالَ لِي ابْنُ عُمَرَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ عَلَى الْبَعِيرِ.

تخريج: أخرجه البخاري، الوتر، باب الوتر على الدابة، ح:٩٩٩، ومسلم، صلٰوة المسافرين، باب جواز صلٰوة النافلة على الدابة ... الخ، ح:٧٠٠/٣٦ من حديث مالك به، وهو في الموطأ (يحيى):١/١٢٤، والكبرٰى، ح:١٣٩٥ .

Comments:

The Hanafites consider the *Witr* as *Wâjib* or compulsory. They do not, therefore, advocate its performance on a mount. But their view is manifestly opposed to unequivocal and authentic *Ahâdith*.

Chapter 34. How Many (*Rak'ahs*) Is *Witr*?

(المعجم ٣٤) - **بَابٌ:** كَمِ الْوِتْرُ (التحفة ٧١٩)

1690. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "*Witr* is one *Rak'ah* at the end of the night." (*Ṣaḥîḥ*)

١٦٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِي مِجْلَزٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل مثنٰى مثنٰى ... الخ، ح:٧٥٢/ ١٥٣ من حديث أبي التياح يزيد بن حميد به، وهو في الكبرٰى، ح:١٣٩٦.

1691. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "*Witr* is one *Rak'ah* at the end of the night." (*Ṣaḥîḥ*)

١٦٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَمُحَمَّدٌ قَالَا: حَدَّثَنَا، ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا، شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي

مِجْلَزٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

تخريج: أخرجه مسلم، ح:٧٥٢/١٥٤ عن محمد بن بشار به، (انظر الحديث السابق)، وهو في الكبرٰى، ح:١٣٩٧.

1692. It was narrated from Ibn 'Umar that a man from among the people of the desert asked the Messenger of Allâh ﷺ about prayer at night. He said: "(It is) two by two, and *Witr* is one *Rak'ah* at the end of the night." (*Sahîh*)

١٦٩٢ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ عَفَّانَ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا مِنْ أَهْلِ الْبَادِيَةِ سَأَلَ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ قَالَ: «مَثْنَى مَثْنَى وَالْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ».

تخريج: أخرجه مسلم، ح:٧٤٩/١٤٨ (انظر الحديثين السابقين) من حديث عبدالله بن شقيق، وأبو داود، ح:١٤٢١ من حديث همام بن يحيى به، وهو في الكبرٰى، ح:١٣٩٨ .

Comments:

In actuality, the *Witr* is one *Rak'ah* only, but prior to it, there ought to be some minimal optional units.

Chapter 35. How To Pray *Witr* With One (*Rak'ah*)

(المعجم ٣٥) - **بَابٌ: كَيْفَ الوِتْرُ بِوَاحِدَةٍ** (التحفة ٧٢٠)

1693. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Prayer at night is two by two, then when you want to finish, pray one *Rak'ah* which will make the total number that you prayed odd." (*Sahîh*)

١٦٩٣ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ حَدَّثَهُ عَنْ أَبِيهِ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا أَرَدْتَ أَنْ تَنْصَرِفَ فَارْكَعْ بِوَاحِدَةٍ تُوتِرُ لَكَ مَا قَدْ صَلَّيْتَ».

تخريج: أخرجه البخاري، الوتر، باب ماجاء في الوتر، ح:٩٩٣ من حديث ابن وهب به، وهو في الكبرٰى، ح:٤٤٤.

1694. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Prayer at night is

١٦٩٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَالِدُ ابْنُ زِيَادٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ

two by two, and *Witr* is one *Rak'ah*."' (*Ṣaḥîḥ*)

رَسُولُ اللهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى وَالْوِتْرُ رَكْعَةٌ وَاحِدَةٌ».

تخريج: [إسناده صحيح] وهو متفق عليه كما تقدم، ح:١٦٧٢، وهو في الكبرى، ح:٤٧٤.

1695. It was narrated from 'Abdullâh bin 'Umar that a man asked the Messenger of Allâh ﷺ about prayer at night and the Messenger of Allâh ﷺ said: "Prayer at night is two by two, then if one of you fears that dawn will break, pray one *Rak'ah* to make the total number that he prayed odd." (*Ṣaḥîḥ*)

١٦٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ وَعَبْدِاللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ رَسُولُ اللهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمُ الصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً تُوتِرُ لَهُ مَا قَدْ صَلَّى».

تخريج: أخرجه البخاري، الوتر، باب ماجاء في الوتر، ح:٩٩٠، ومسلم، صلوة المسافرين، باب صلوة الليل مثنى مثنى ... إلخ، ح:٧٤٩ من حديث مالك به، وهو في الموطأ (يحيى):١/ ١٢٣، والكبرى، ح:١٣٩٩.

1696. It was narrated from Ibn 'Umar that he heard the Messenger of Allâh ﷺ say: "Prayer at night is two *Rak'ahs* by two *Rak'ahs*, then when you fear that dawn will break, pray *Witr* with one *Rak'ah*." (*Ṣaḥîḥ*)

١٦٩٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ الْمُبَارَكِ - قَالَ: حَدَّثَنَا مُعَاوِيَةُ - وَهُوَ ابْنُ سَلَّامٍ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَنَافِعٌ عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ سَمِعَهُ يَقُولُ: «صَلَاةُ اللَّيْلِ رَكْعَتَيْنِ رَكْعَتَيْنِ فَإِذَا خِفْتُمُ الصُّبْحَ فَأَوْتِرُوا بِوَاحِدَةٍ».

تخريج: [صحيح] تقدم، ح:١٦٧٠.

1697. It was narrated from 'Âishah that the Prophet ﷺ used to pray eleven *Rak'ahs* at night, ending them with one *Rak'ah* of *Witr*, then he would lie down on his right side. (*Ṣaḥîḥ*)

١٦٩٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ

ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً يُوتِرُ مِنْهَا بِوَاحِدَةٍ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح:٧٣٦ من حديث مالك به، وهو في الموطأ (يحيى):١/ ١٢٠، والكبرٰى، ح:٤٤٥، وأخرجه البخاري، الوتر، باب ماجاء في الوتر، ح:٩٩٤ من حديث الزهري به، بلفظ: "ويركع ركعتين قبل صلٰوة الفجر، ثم يضطجع علٰى شقه الأيمن حتى يأتيه المؤذن للصلٰوة"، والمتنان صحيحان محفوظان.

Comments:

From this and the upcoming narrations, it clearly shows that the Night prayer itself is called Witr. Whatever number of units it might consist of, when one *Rak'ah* would be performed at its end, it would all turn into an odd-numbered prayer. Even so, from the aspect of its number of units, the night prayer is called the *Witr* prayer. The *Witr* or the odd-numbered prayer is not a separate prayer.

Chapter 36. How To Pray *Witr* With Three *Rak'ahs*

(المعجم ٣٦) - **بَابٌ:** كَيْفَ الْوِتْرُ بِثَلَاثٍ

(التحفة ٧٢١)

1698. It was narrated from Abû Salamah bin 'Abdur-Raḥmân that he asked 'Âishah, the Mother of the Believers, about how the Messenger of Allâh ﷺ used to pray in Ramaḍân. She said: "The Messenger of Allâh ﷺ did not pray more than eleven *Rak'ahs* during Ramaḍân or at any other time. He would pray four, and do not ask how beautiful or how long they were. Then he would pray four, and do not ask how beautiful or how long they were. Then he would pray three." 'Âishah said: "I said: 'O Messenger of Allâh, do you sleep before you pray *Witr*?' He said: 'O 'Âishah, my eyes sleep but my heart does not.'" (***Ṣaḥîḥ***)

١٦٩٨ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ سَعِيدِ ابْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَأَلَ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللهِ ﷺ فِي رَمَضَانَ؟ قَالَتْ: مَا كَانَ رَسُولُ اللهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رَكْعَةً، يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلْ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ ثُمَّ يُصَلِّي ثَلَاثًا قَالَتْ عَائِشَةُ: فَقُلْتُ يَا رَسُولَ اللّٰهِ! أَتَنَامُ قَبْلَ أَنْ تُوتِرَ؟ قَالَ: «يَا عَائِشَةُ! إِنَّ عَيْنَيَّ تَنَامُ وَلَا يَنَامُ قَلْبِي».

تخريج: [صحيح]أخرجه البخاري، التهجد، باب قيام النبي ﷺ بالليل في رمضان وغيره، ح:١١٤٧، ومسلم، ح:٧٣٨ (انظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى):١/ ١٢٠، والكبرى، ح:٣٩٣ (رواية الحارث بن مسكين فقط).

Comments:

"Heart does not sleep" is the characteristic of all the Prophets and the Messengers. This is the reason why the dreams of the Prophets happen to be true and are Revelations or *Wahy*. Since the heart of the Messenger of Allâh ﷺ remained invariably awake, he used to realize the occurrence of impurity, etc. Conversely, sleep invalidates a person's ablution simply on account of fear of one's breaking wind.

1699. It was narrated from Sa'd bin Hishâm, that 'Âishah told him: "The Messenger of Allâh ﷺ would not say the *Taslîm* for two *Rak'ahs* during *Witr*." (*Da'îf*)

١٦٩٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ حَدَّثَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ لَا يُسَلِّمُ فِي رَكْعَتَيِ الْوِتْرِ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:١٤٠٠، وصححه ابن الملقن في تحفة المحتاج:١/ ٤٠٥، ح:٤٤٧) * قتادة عنعن تقدم، ح:٣٤.

Comments:

Even so, he would perform three *Witr* together. In this form, he would sit at the end of the third unit, because the Prophet ﷺ has forbidden the performance of the *Witr* that is identical to the *Maghrib* prayer.

Chapter 37. Mentioning The Different Wordings In The Reports From Ubayy Bin Ka'b Concerning *Witr*

(المعجم ٣٧) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ أُبَيِّ بْنِ كَعْبٍ فِي الوِتْرِ

(التحفة ٧٢١) - ألف

1700. It was narrated from Ubayy bin Ka'b that the Messenger of Allâh ﷺ used to pray *Witr* with three *Rak'ahs*. In the first he would recite: "Glorify the Name of your Lord, the Most High"[1] in the second: "Say: O you disbelievers!";[2] and in the third: "Say: He is Allâh, (the) One".[3] And he would say the

١٧٠٠ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ بِثَلَاثِ رَكَعَاتٍ كَانَ يَقْرَأُ فِي الْأُولَى بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِـ﴿قُلْ

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâs* 112.

يَتَأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَفِي الثَّالِثَةِ بِـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَيَقْنُتُ قَبْلَ الرُّكُوعِ فَإِذَا فَرَغَ قَالَ عِنْدَ فَرَاغِهِ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ يُطِيلُ فِي آخِرِهِنَّ.

Qunût before bowing, and when he finished he would say: *Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times, elongating the words the last time. (***Ṣaḥîḥ***)

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في القنوت قبل الركوع وبعده، ح:١١٨٢ عن علي بن ميمون به، وهو في الكبرٰى، ح:١٤٣٢، وأورده الضياء في المختارة * سفيان الثوري تابعه فطر بن خليفة عند الدارقطني: ٢/ ٣١، ح: ١٦٤٤.

١٧٠١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى مِنَ الْوَتْرِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِـ ﴿قُلْ يَتَأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَفِي الثَّالِثَةِ بِـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

1701. It was narrated that Ubayy bin Ka'b said: "In the first *Rak'ah* of *Witr* the Messenger of Allâh ﷺ used to recite: "Glorify the Name of your Lord, the Most Hight;" in the second: "Say: O you disbelievers!" and in the third: "Say: He is Allâh, (the) One." (***Ṣaḥîḥ***)

تخريج: [صحيح] * قتادة عنعن، والحديث السابق شاهد له.

١٧٠٢ - **أَخْبَرَنَا** يَحْيَى بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ ابْنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الْوَتْرِ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَفِي الرَّكْعَةِ الثَّانِيَةِ بِـ﴿قُلْ يَتَأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَفِي الثَّالِثَةِ بِـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَلَا يُسَلِّمُ إِلَّا فِي آخِرِهِنَّ وَيَقُولُ يَعْنِي بَعْدَ التَّسْلِيمِ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلَاثًا.

1702. It was narrated that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ used to recite: "Glorify the Name of your Lord, the Most High;"[1] in *Witr*; in the second *Rak'ah* he would recite: "Say: O you disbelievers!";[2] and in the third "Say: He is Allâh, (the) One".[3] And he only said the *Taslîm* at the end, and he would say - meaning after the *Taslîm*: '*Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times." (***Ḍa'îf***)

تخريج: [إسناده ضعيف] * قتادة عنعن تقدم، ح: ٣٤.

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâṣ* 112.

Comments:

It is also a form of offering the *Witr* that three *Rak'ahs* be prayed with one salutation. (For more detail, see *Hadîth* 1699).

Chapter 38. The Differing Narrations From Abû Ishâq In The *Hadîth* Of Sa'eed Bin Jubair From Ibn 'Abbâs Concerning *Witr*

(المعجم ٣٨) - الاِخْتِلَافُ عَلَى أَبِي إِسْحَاقَ فِي حَدِيثِ سَعِيدِ بْنِ جُبَيرٍ عَنِ ابْنِ عَبَّاسٍ فِي الوِتْرِ (التحفة ٧٢١) - ب

1703. Zakariyyâ bin Abî Zâ'idah narrated from Abû Ishâq, from Sa'id bin Jubair, that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to pray *Witr* with three *Rak'ahs*. In the first he would recite: "Glorify the Name of your Lord, the Most High;"[1] in the second: "Say: O you disbelievers!";[2] and in the third: "Say: He is Allâh, (the) One."'"[3] (***Sahîh***) Zuhair narrated it in *Mawqûf* form.

١٧٠٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِثَلَاثٍ: يَقْرَأُ فِي الْأُولَى بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَفِي الثَّانِيَةِ بِـ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَفِي الثَّالِثَةِ بِـ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. أَوْقَفَهُ زُهَيْرٌ.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء فيما يقرأ به في الوتر، ح:٤٦٢، وابن ماجه، إقامة الصلوات، باب ماجاء فيما يقرأ في الوتر، ح:١١٧٢ من حديث أبي إسحاق به، وهو في الكبرى، ح:١٤٢٧، وتقدم شاهده، ح:١٧٠٠.

1704. Zuhair narrated from Abû Ishâq, from Sa'eed bin Jubair, that Ibn 'Abbâs used to pray *Witr* with three: (Reciting): "Glorify the Name of your Lord, the Most High;"[4] "Say: O you disbelievers!";[5] and: "Say: He is Allâh, (the) One."'"[6] (***Sahîh***)

١٧٠٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ يُوتِرُ بِثَلَاثٍ: بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٤٢٨.

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâs* 112.
[4] *Al-A'la* 87.
[5] *Al-Kâfirûn* 109.
[6] *Al-Ikhlâs* 112.

Comments:

The conflict between these two narrations is that in the former narration, the three *Witr* units have been shown to be the blessed act of the Prophet ﷺ; and in the latter *Ḥadîth*, the act of Ibn 'Abbâs. The purpose of the author is to demonstrate this very conflict.

Chapter 39. Mentioning The Discrepancies In The Narration From Ḥabîb Bin Abî Thâbit In The *Ḥadîth* Of Ibn 'Abbâs Concerning *Witr*

(المعجم ٣٩) - ذِكْرُ الاِخْتِلَافِ عَلَى حَبِيبِ ابْنِ أَبِي ثَابِتٍ فِي حَدِيثِ ابْنِ عَبَّاسٍ فِي الوِتْرِ (التحفة ٧٢١) - ج

1705. Sufyân narrated from Ḥabîb bin Abî Thâbit, from from Muḥammad bin 'Alî, from his father, from his grandfather, that the Prophet ﷺ got up at night and cleaned his teeth, then he prayed two *Rak'ahs*, then he slept. Then he got up and cleaned his teeth, then he performed *Wuḍû'* and prayed two *Rak'ahs*, until he had prayed six. Then he prayed *Witr* with three *Rak'ahs*, and prayed two *Rak'ahs*. (*Ṣaḥîḥ*)

١٧٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ قَامَ مِنَ اللَّيْلِ فَاسْتَنَّ، ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نَامَ ثُمَّ قَامَ فَاسْتَنَّ، ثُمَّ تَوَضَّأَ فَصَلَّى رَكْعَتَيْنِ حَتَّى صَلَّى سِتًّا ثُمَّ أَوْتَرَ بِثَلَاثٍ وَصَلَّى رَكْعَتَيْنِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب صلوة النبي ﷺ ودعائه بالليل، ح:٧٦٣/ ١٩١ من حديث حبيب به، وهو في الكبرى، ح:١٣٤٤.

1706. Ḥuṣain narrated from Ḥabîb bin Abî Thâbit, from Muḥammad bin 'Alî bin 'Abdullâh bin 'Abbâs, from his father, that his grandfather said: "I was with the Prophet ﷺ and he got up and performed *Wuḍû'* and cleaned his teeth while reciting this Verse until he finished: 'Verily, in the creation of the heavens and the Earth, and in the alternation of night and day, there are indeed signs for men of understanding.'[1] Then he prayed

١٧٠٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ حُصَيْنٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ فَقَامَ فَتَوَضَّأَ وَاسْتَاكَ وَهُوَ يَقْرَأُ هٰذِهِ الْآيَةَ حَتَّى فَرَغَ مِنْهَا ﴿إِنَّ فِي خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ وَٱخْتِلَٰفِ ٱلَّيْلِ وَٱلنَّهَارِ لَأٓيَٰتٍ لِّأُو۟لِى ٱلْأَلْبَٰبِ﴾ ثُمَّ صَلَّى رَكْعَتَيْنِ، ثُمَّ عَادَ

[1] *Âl 'Imrân* 3:190.

two *Rak'ahs*, then he went back and slept until I heard him breathing deeply. Then he got up and performed *Wuḍû'* and cleaned his teeth. Then he prayed two *Rak'ahs*, then he slept, then he got up and performed *Wuḍû'* and cleaned his teeth and prayed two *Rak'ahs* and prayed *Witr* with three *Rak'ahs*." (***Ṣaḥîḥ***)

فَنَامَ حَتَّى سَمِعْتُ نَفْخَهُ ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَاكَ، ثُمَّ صَلَّى رَكْعَتَيْنِ ثُمَّ نَامَ ثُمَّ قَامَ فَتَوَضَّأَ وَاسْتَاكَ وَصَلَّى رَكْعَتَيْنِ وَأَوْتَرَ بِثَلَاثٍ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرى، ح:٤٠٣ * حصين هو ابن عبدالرحمٰن.

1707. 'Ubaidullâh bin 'Amr bin Zaid narrated from Ḥabîb bin Abî Thâbit, from Muḥammad bin 'Alî that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ woke up and cleaned his teeth;" and he quoted the *Ḥadîth*. (***Ṣaḥîḥ***)

١٧٠٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ مَخْلَدٍ ثِقَةٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ زَيْدٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اسْتَيْقَظَ رَسُولُ اللهِ ﷺ فَاسْتَنَّ. وَسَاقَ الْحَدِيثَ.

تخريج: [**صحيح**] وهو في الكبرى، ح:٤٠٤ وح:١٧٠٥ شاهد له.

1708. Abû Bakr An-Nahshalî narrated from Ḥabîb bin Abî Thâbit, from Yaḥya bin Al-Jazzâr, that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ used to pray eight *Rak'ahs* at night and pray *Witr* with three, and pray two *Rak'ahs* before *Fajr*." (***Ṣaḥîḥ***) 'Amr bin Murrah contradicted him; he reported it from Yaḥya bin Al-Jazzâr, from Umm Salamah, from Allâh's Messenger ﷺ.

١٧٠٨ - **أَخْبَرَنَا** هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِ رَكَعَاتٍ وَيُوتِرُ بِثَلَاثٍ وَيُصَلِّي رَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ. خَالَفَهُ عَمْرُو بْنُ مُرَّةَ فَرَوَاهُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ أُمِّ سَلَمَةَ عَنْ رَسُولِ اللهِ ﷺ.

تخريج: [**صحيح**] أخرجه أحمد: ١/ ٤٢٦ عن يحيى بن آدم به، وللحديث شواهد متواترة.

1709. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ used to pray *Witr* with thirteen *Rak'ahs*, and when he grew older and weaker he prayed *Witr* with nine." (***Sahîh***) 'Umârah bin 'Umair contradicted him; for he reported it from Yahya bin Al-Jazzâr, from 'Âishah:

١٧٠٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِثَلَاثَ عَشْرَةَ رَكْعَةً فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِتِسْعٍ. خَالَفَهُ عُمَارَةُ بْنُ عُمَيْرٍ فَرَوَاهُ عَنْ يَحْيَى بْنِ الْجَزَّارِ عَنْ عَائِشَةَ.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب ماجاء في الوتر بسبع، ح:٤٥٧ من حديث أبي معاوية الضرير به، وقال: "حسن"، وللحديث شواهد كثيرة.

1710. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray nine (*Rak'ahs*) at night, then when he grew older and put on weight he prayed seven." (***Sahîh***)

١٧١٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ سُلَيْمَانَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعًا فَلَمَّا أَسَنَّ وَثَقُلَ صَلَّى سَبْعًا.

تخريج: [صحيح] أخرجه أحمد:٦/ ٢٢٥،٣٢ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:١٣٤٨، وللحديث شواهد.

Comments:

Allâh's Messenger's ﷺ more frequent practice had been to offer eleven units. Sometimes he offered thirteen. When he grew a little older, he began to offer nine. When he advanced in age further, he began to perform seven. There is no conflict here.

Chapter 40. Mentioning The Different Narrations From Az-Zuhrî, For The *Hadîth* Of Abû Ayyûb Concerning *Witr*

(المعجم ٤٠) - بَابُ ذِكْرِ الاِخْتِلَافِ عَلَى الزُّهْرِيِّ فِي حَدِيثِ أَبِي أَيُّوبَ فِي الوِتْرِ (التحفة ٧٢١) - د

1711. Duwaid bin Nâfi' said: "Ibn Shihâb informed me, saying: 'Atâ' bin Yazîd narrated to me from Abû Ayyûb: That the Prophet ﷺ said: '*Witr* is a duty, and whoever wants to pray *Witr* with seven (*Rak'ahs*), let him do so; whoever

١٧١١ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي ضُبَارَةُ بْنُ أَبِي السُّلَيْكِ قَالَ: حَدَّثَنِي دُوَيْدُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ أَبِي أَيُّوبَ: أَنَّ النَّبِيَّ ﷺ قَالَ:

wants to pray *Witr* with five, let him do so; whoever wants to pray *Witr* with three, let him do so; and whoever wants to pray *Witr* with one, let him do so.'" (***Ṣaḥîḥ***)

الْوِتْرُ حَقٌّ فَمَنْ شَاءَ أَوْتَرَ بِسَبْعٍ وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ.

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب كم الوتر؟، ح:١٤٢٢، وابن ماجه، إقامة الصلوات، باب ماجاء الوتر بثلاث وخمس وسبع وتسع، ح:١١٩٠ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح:٤٤٢، وصححه ابن حبان، والحاكم، والذهبي وغيرهم، والحديث صحيح مرفوعًا وموقوفًا * عطاء بن يزيد هو الليثي.

1712. Al-Awzâ'î said: "Az-Zuhrî narrated to me, he said: 'Aṭâ' bin Yazîd, from Abû Ayyûb: The Messenger of Allâh ﷺ said: '*Witr* is a duty, so whoever wants to pray *Witr* with five, let him do so; whoever wants to pray *Witr* with three, let him do so; and whoever wants to pray *Witr* with one, let him do so.'" (***Ṣaḥîḥ***)

١٧١٢ - **أَخْبَرَنَا** الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ عَنْ أَبِي أَيُّوبَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْوِتْرُ حَقٌّ فَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ».

تخريج: [صحيح] انظر الحديث السابق.

1713. Abû Mu'aid narrated from Az-Zuhrî, who said: "Aṭâ' bin Yazîd narrated to me, that he heard Abû Ayyûb Al-Anṣârî say: '*Witr* is a duty, so whoever wants to pray *Witr* with five *Rak'ahs*, let him do so; whoever wants to pray *Witr* with three, let him do so; and whoever wants to pray *Witr* with one, let him do so.'" (***Ṣaḥîḥ***)

١٧١٣ - **أَخْبَرَنَا** الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: حَدَّثَنِي أَبُو مُعَيْدٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ يَقُولُ: الْوِتْرُ حَقٌّ فَمَنْ أَحَبَّ أَنْ يُوتِرَ بِخَمْسِ رَكَعَاتٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِثَلَاثٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُوتِرَ بِوَاحِدَةٍ فَلْيَفْعَلْ.

تخريج: [إسناده صحيح موقوف] وهو في الكبرى، ح:٤٤٣ (انظر الحديثين السابقين).

1714. Sufyân narrated from Az-Zuhrî, from 'Aṭâ bin Yazîd, from

١٧١٤ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ،

Abû Ayyûb, who said: "Whoever wants to pray *Witr* with seven (*Rak'ahs*) let him do so, and whoever wants to pray *Witr* with five (*Rak'ahs*) let him do so, and whoever wants to pray *Witr* with three *Rak'ahs* let him do so, and whoever wants to pray *Witr* with one *Rak'ah* let him do so, and wants to do so gesturing, let him do so." ***(Sahîh)***

عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ قَالَ: مَنْ شَاءَ أَوْتَرَ بِسَبْعٍ وَمَنْ شَاءَ أَوْتَرَ بِخَمْسٍ وَمَنْ شَاءَ أَوْتَرَ بِثَلَاثٍ وَمَنْ شَاءَ أَوْتَرَ بِوَاحِدَةٍ وَمَنْ شَاءَ أَوْمَأَ إِيمَاءً.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٤٠٢.

Comments:

"*Haqq* (duty)": the Hanafites argue for the compulsoriness of the *Witr* from this term, whereas the term *Haqq* or duty also signifies something stressed or insisted. And here the very same meaning is appropriate contextually.

Chapter 41. How To Pray *Witr* With Five *Rak'ahs*, And The Differences Reported From Al-Hakam In The *Hadîth* About *Witr*

(المعجم ٤١) - **بَابٌ: كَيْفَ الْوِتْرُ بِخَمْسٍ وَذِكْرِ الِاخْتِلَافِ عَلَى الْحُكْمِ فِي حَدِيثِ الْوِتْرِ** (التحفة ٧٢٢)

1715. Manṣûr reported from Al-Ḥakam, from Miqsam, that Umm Salamah said: "The Messenger of Allâh ﷺ used to pray *Witr* with five and seven *Rak'ahs* which he did not separate with any *Taslîm* nor talk." ***(Sahîh)***

١٧١٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِخَمْسٍ وَبِسَبْعٍ لَا يَفْصِلُ بَيْنَهَا بِسَلَامٍ وَلَا بِكَلَامٍ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الوتر بثلاث وخمس وسبع وتسع، ح:١١٩٢ من حديث منصور به، وهو في الكبرٰى، ح:١٤٠٣ * الحكم بن عتيبة عنعن وهو مدلس كما قال النسائي،(سير أعلام النبلاء:٧/ ٧٤)، وللحديث شواهد كثيرة راجع تسهيل الحاجة وغيره.

1716. Manṣur reported from Al-Ḥakam, from Miqsam, from Ibn 'Abbâs that Umm Salamah said: "The Messenger of Allâh ﷺ used to pray *Witr* with seven or five (*Rak'ahs*), not separating between them with the *Taslîm*." ***(Sahîh)***

١٧١٦ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِسَبْعٍ أَوْ بِخَمْسٍ لَا يَفْصِلُ بَيْنَهُنَّ بِتَسْلِيمٍ.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٤٠٤، وقال: "خالفه سفيان" يعني ابن حسين، وانظر الحديث السابق.

1717. Sufyân bin Al-Ḥusain narrated from Al-Ḥakam that Miqsam said: "*Witr* is seven and no less than five." I mentioned that to Ibrâhîm and he said: "From whom did he quote that?" I said: "I do not know." Al-Ḥakam said: "Then I performed *Ḥajj* and I met Miqsam and said to him: 'From whom (did you narrated that)?' He said: 'From the trustworthy one, from 'Âishah and from Maimûnah.'" (*Ḍa'îf*)

١٧١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ الْحُسَيْنِ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ قَالَ: الْوَتْرُ سَبْعٌ فَلَا أَقَلَّ مِنْ خَمْسٍ، فَذَكَرْتُ ذٰلِكَ لِإِبْرَاهِيمَ فَقَالَ: عَمَّنْ ذَكَرَهُ؟ قُلْتُ: لَا أَدْرِي قَالَ الْحَكَمُ: فَحَجَجْتُ فَلَقِيتُ مِقْسَمًا فَقُلْتُ لَهُ: عَمَّنْ؟ قَالَ: عَنِ الثِّقَةِ، عَنْ عَائِشَةَ وَعَنْ مَيْمُونَةَ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:١٤٠٥ * الثقة لم أعرفه، وله لون آخر عند النسائي في السنن الكبرٰى، ح:١٤٠٦.

1718. Hishâm bin 'Urwah narrated from his father, from 'Âishah, that the Prophet ﷺ used to pray *Witr* with five and he did not sit except in the last (*Rak'ah*) of them. (*Ṣaḥîḥ*)

١٧١٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ بِخَمْسٍ وَلَا يَجْلِسُ إِلَّا فِي آخِرِهِنَّ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح:٧٣٧/ ١٢٣ من حديث هشام به، وهو في الكبرٰى، ح:١٤٠٧.

Comments:

It follows from the narrations of the chapter that if five units of *Witr* are performed together serially, one should not sit for the *Tashahhud* except at the end of the fifth unit.

Chapter 42. How To Pray *Witr* With Seven

(المعجم ٤٢) - بَابٌ: كَيْفَ الوِتْرُ بِسَبْعٍ (التحفة ٧٢٣)

1719. Shu'bah narrated from Qatâdah, from Zurârah bin Awfa, from Sa'd bin Hishâm, that 'Âishah said: "When the Messenger of Allâh ﷺ grew old and put on

١٧١٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ

weight, he prayed seven *Rak'ahs* and only sat in the last of them, and he prayed two *Rak'ahs* while sitting after saying the *Taslîm*, and that was nine, O my son! And when the Messenger of Allâh ﷺ offered any prayer he liked to persist in doing so." (*Hasan*) This is abridged, and Hishâm Ad-Dastawâ'î contradicted him.

هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَسَنَّ رَسُولُ اللهِ ﷺ وَأَخَذَ اللَّحْمَ صَلَّى سَبْعَ رَكَعَاتٍ لَا يَقْعُدُ إِلَّا فِي آخِرِهِنَّ وَصَلَّى رَكْعَتَيْنِ وَهُوَ قَاعِدٌ بَعْدَمَا يُسَلِّمُ، فَتِلْكَ تِسْعٌ يَا بُنَيَّ! وَكَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا. مُخْتَصَرٌ. خَالَفَهُ هِشَامٌ الدَّسْتَوَائِيُّ.

تخريج: [حسن] وهو في الكبرى، ح:١٤٠٨، وللحديث شواهد * وقع في الأصل: شعبة، والصواب: "سعيد" كما في السنن الكبرى للنسائي، ح:١٤٠٨، وتحفة الأشراف:١١/ ٤٠٧.

1720. Mu'âdh bin Hishâm said: "My father narrated to me, from Qatâdah, from Zurârah bin Awfa, from Sa'd bin Hishâm, that 'Âishah said: 'When the Messenger of Allâh ﷺ prayed *Witr* with nine *Rak'ahs*, he did not sit until the eight *Rak'ah*. Then he would praise Allâh and remember Him and supplicate, then he would get up and he won't say the *Taslîm*, then he prayed the ninth, then he sat and remembered Allâh and supplicated. Then he said a *Taslîm* that we could hear. Then he prayed two *Rak'ahs* sitting down. When he grew older and weaker, he prayed *Witr* with seven *Rak'ahs* and did not sit until the sixth. Then he got up and did not say the *Taslîm*, and prayed the seventh, then he said the *Taslîm*, then he prayed two *Rak'ahs* sitting down.'" (*Sahîh*)

١٧٢٠ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَوْتَرَ بِتِسْعِ رَكَعَاتٍ لَمْ يَقْعُدْ إِلَّا فِي الثَّامِنَةِ فَيَحْمَدُ اللهَ وَيَذْكُرُهُ وَيَدْعُو، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ ثُمَّ يُصَلِّي التَّاسِعَةَ فَيَجْلِسُ فَيَذْكُرُ اللهَ عَزَّ وَجَلَّ وَيَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمَةً يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ لَا يَقْعُدُ إِلَّا فِي السَّادِسَةِ، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ فَيُصَلِّي السَّابِعَةَ، ثُمَّ يُسَلِّمُ تَسْلِيمَةً ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ.

تخريج: [صحيح] وهو في الكبرى، ح:١٤٠٩، وقال: "خالفهما حماد بن سلمة"، وانظر الحديث الآتي.

Comments:

It becomes known that there are two distinct forms of offering seven for *Witr*. One may continue rising after each unit, and sit at the end of the seventh unit, or one may sit at the end of both the sixth and the seventh units, but conduct salutation at the end of the seventh unit only. Both forms are permissible, and this is the reconciliation between the two narrations: Allâh's Messenger ﷺ sometimes adopted the former form and sometimes the latter.

Chapter 53. How To Pray *Witr* With Nine *Rak'ahs*

(المعجم ٤٣) - كَيْفَ الوِتْرُ بِتِسْعٍ
(التحفة ٧٢٤)

1721. It was narrated from Sa'd bin Hishâm that 'Âishah said: "We used to prepare *Siwâk* and water for *Wuḍû'* for the Messenger of Allâh ﷺ. Allâh would wake him when He willed to wake him at night, then he would clean his teeth and make *Wuḍû'*, and pray nine *Rak'ahs*, not sitting during them until the eighth, when he would praise Allâh and send blessings upon His Prophet and supplicate between them, but he did not say the *Taslîm*. Then he prayed the ninth and sat, and said something similar, praising Allâh and sending blessings upon His Prophet ﷺ, then he said a *Taslîm* that we could hear, then he prayed two *Rak'ahs* sitting down." (*Ṣaḥîḥ*)

١٧٢١ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ عَنْ عَبْدَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ قَالَتْ: كُنَّا نُعِدُّ لِرَسُولِ اللهِ ﷺ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللهُ عَزَّ وَجَلَّ لِمَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ، فَيَسْتَاكُ وَيَتَوَضَّأُ وَيُصَلِّي تِسْعَ رَكَعَاتٍ لَا يَجْلِسُ بَيْنَهُنَّ إِلَّا عِنْدَ الثَّامِنَةِ، وَيَحْمَدُ اللهَ وَيُصَلِّي عَلَى النَّبِيِّ ﷺ وَيَدْعُو بَيْنَهُنَّ وَلَا يُسَلِّمُ تَسْلِيمًا ثُمَّ يُصَلِّي التَّاسِعَةَ وَيَقْعُدُ، وَذَكَرَ كَلِمَةً نَحْوَهَا وَيَحْمَدُ اللهَ وَيُصَلِّي عَلَى نَبِيِّهِ ﷺ وَيَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ قَاعِدٌ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في الوتر بثلاث وخمس وسبع وتسع، ح:١١٩١ من حديث سعيد به، كما تقدم، ح:١٣١٦.

1722. It was narrated from Zurârah bin Awfa: "When Sa'd bin Hishâm bin 'Âmir came to visit us, he told us that he came to Ibn 'Abbâs and asked him about the *Witr* of the Messenger of Allâh ﷺ. He said: 'Shall I not tell you of the

١٧٢٢ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى أَنَّ سَعْدَ بْنَ هِشَامِ بْنِ عَامِرٍ لَمَّا أَنْ قَدِمَ عَلَيْنَا

أَخْبَرَنَا: أَنَّهُ أَتَى ابْنَ عَبَّاسٍ فَسَأَلَهُ عَنْ وِتْرِ رَسُولِ اللهِ ﷺ قَالَ: أَلَا أَدُلُّكَ أَوْ أَلَا أُنَبِّئُكَ بِأَعْلَمِ أَهْلِ الْأَرْضِ بِوِتْرِ رَسُولِ اللهِ ﷺ؟ قُلْتُ: مَنْ؟ قَالَ: عَائِشَةُ، فَأَتَيْنَاهَا فَسَلَّمْنَا عَلَيْهَا وَدَخَلْنَا فَسَأَلْنَاهَا فَقُلْتُ: أَنْبِئِينِي عَنْ وَتْرِ رَسُولِ اللهِ ﷺ قَالَتْ: كُنَّا نُعِدُّ لَهُ سِوَاكَهُ وَطَهُورَهُ فَيَبْعَثُهُ اللهُ عَزَّ وجَلَّ مَا شَاءَ أَنْ يَبْعَثَهُ مِنَ اللَّيْلِ فَيَتَسَوَّكُ وَيَتَوَضَّأُ ثُمَّ يُصَلِّي تِسْعَ رَكَعَاتٍ لَا يَقْعُدُ فِيهِنَّ إِلَّا فِي الثَّامِنَةِ، فَيَحْمَدُ اللهَ وَيَذْكُرُهُ وَيَدْعُو، ثُمَّ يَنْهَضُ وَلَا يُسَلِّمُ فَيُصَلِّي التَّاسِعَةَ فَيَجْلِسُ فَيَحْمَدُ اللهَ وَيَذْكُرُهُ وَيَدْعُو، ثُمَّ يُسَلِّمُ تَسْلِيمًا يُسْمِعُنَا ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَتِلْكَ إِحْدَى عَشْرَةَ رَكْعَةً يَا بُنَيَّ! فَلَمَّا أَسَنَّ رَسُولُ اللهِ ﷺ وَأَخَذَ اللَّحْمَ أَوْتَرَ بِسَبْعٍ، ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ مَا يُسَلِّمُ فَتِلْكَ تِسْعًا أَيْ بُنَيَّ! وَكَانَ رَسُولُ اللهِ ﷺ إِذَا صَلَّى صَلَاةً أَحَبَّ أَنْ يُدَاوِمَ عَلَيْهَا.

most knowledgeable person on Earth about the *Witr* of the Messenger of Allâh ﷺ?' I said: 'Who?' He said: "Âishah.' So we went to her and greeted her with *Salâm* and entered and asked her. I said: 'Tell me about the *Witr* of the Messenger of Allâh ﷺ.' She said: 'We used to prepare for him his *Siwâk* and water for *Wuḍû'*, then Allâh would wake him when He willed to wake him at night. He would clean his teeth and perform *Wuḍû'*, then he would pray nine *Rak'ahs*, during which he would not sit until the eighth. Then he would praise Allâh and remember Him and supplicate, then he would get up and not say the *Taslîm*. Then he would pray the ninth, then sit and praise Allâh and remember Him and supplicate, then he would say a *Taslîm* that we could hear. Then he prayed two *Rak'ahs* sitting, and that were eleven *Rak'ahs*, O my son. When the Messenger of Allâh ﷺ grew older and put on weight, he prayed *Witr* with seven, then he prayed two *Rak'ahs* sitting after saying the *Taslîm*, and that were nine, O my son. And when the Messenger of Allâh ﷺ offered a prayer, he liked to persist in offering it.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٤٨، ومصنف عبدالرزاق: ٣/ ٤١،٣٩، ح: ٤٧١٤ بطوله، وحديث النسائي مختصر منه.

Comments:

1. We learn here that there is only one form of performing nine *Witr* units together: one should sit for the *Tashahhud* at the end of the eighth unit. Thereupon, one should rise for the ninth unit. After offering it, one should sit and then pronounce the final greeting.
2. In the previous narration, there is mention of calling down of blessings upon

the Prophet ﷺ in the *Tashahhud* of the eighth unit. So to say, blessings could be called down upon the Prophet ﷺ in the optional prayer even in mid-*Tashahhud*. More details have preceded.

1723. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray *Witr* with nine *Rak'ahs*, then he would pray two *Rak'ahs* sitting down. When he grew weaker he prayed *Witr* with seven *Rak'ahs*, then he prayed two *Rak'ahs* sitting down." (*Sahîh*)

١٧٢٣ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ قَالَ: أَخْبَرَنِي سَعْدُ بْنُ هِشَامٍ، عَنْ عَائِشَةَ أَنَّهُ سَمِعَهَا تَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ بِتِسْعِ رَكَعَاتٍ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ، فَلَمَّا ضَعُفَ أَوْتَرَ بِسَبْعِ رَكَعَاتٍ ثُمَّ صَلَّى رَكْعَتَيْنِ وَهُوَ جَالِسٌ.

تخريج: [صحيح] تقدم، ح:١٦٥٢، وهو في الكبرٰى، ح:٤٤٩، ومصنف عبدالرزاق:٣/ ٣٩، ح:٤٧١٣.

1724. It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to pray *Witr* with nine and pray two *Rak'ahs* sitting down. Abridged. (*Sahîh*)

١٧٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ بِتِسْعٍ وَيَرْكَعُ رَكْعَتَيْنِ وَهُوَ جَالِسٌ.

تخريج: [صحيح] تقدم، ح:١٦٥٢، وهو في الكبرٰى، ح:١٤١٠.

1725. It was narrated from Sa'd bin Hishâm that he came to the Mother of the Believers 'Âishah and asked her about the prayer of the Messenger of Allâh ﷺ. She said: "He used to pray eight *Rak'ahs* at night and pray *Witr* with the ninth, then he would pray two *Rak'ahs* sitting down." (*Sahîh*)

١٧٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْخَلَنْجِيُّ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ - يَعْنِي مَوْلَى بَنِي هَاشِمٍ - قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا الْحَسَنُ عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهُ وَفَدَ عَلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ فَسَأَلَهَا عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ فَقَالَتْ: كَانَ يُصَلِّي مِنَ اللَّيْلِ ثَمَانِ رَكَعَاتٍ وَيُوتِرُ بِالتَّاسِعَةِ، وَيُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ. مُخْتَصَرٌ.

تخريج: [صحيح] تقدم، ح:١٦٥٢.

1726. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray nine *Rak'ahs* at night." (*Sahîh*)

١٧٢٦ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنِ الْأَعْمَشِ أُرَاهُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ تِسْعَ رَكَعَاتٍ.

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب منه، ح:٤٤٣ عن هناد به، وقال: "حسن [صحيح] غريب"، وهو في الكبرٰى، ح:٤٢٧، وله شواهد عند مسلم، صلوة المسافرين، باب جواز النافلة قائمًا وقاعدًا ... إلخ، ح:٧٣٠ وغيره.

Chapter 44. How To Pray *Witr* With Eleven *Rak'ahs*

(المعجم ٤٤) - **بَابٌ:** كَيْفَ الوِتْرُ بِإِحْدَى عَشَرَةَ رَكْعَةً (التحفة ٧٢٥)

1727. It was narrated from 'Âishah that the Prophet ﷺ used to pray eleven *Rak'ahs* at night, of which one was *Witr*, then he would lie down on his right side. (*Sahîh*)

١٧٢٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُصَلِّي مِنَ اللَّيْلِ إِحْدَى عَشْرَةَ رَكْعَةً وَيُوتِرُ مِنْهَا بِوَاحِدَةٍ، ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الْأَيْمَنِ.

تخريج: [صحيح] تقدم، ح:١٦٩٧ .

Comments:

The mode of performing eleven *Witr* units is that one should finish with *Salâm* after every pair and offer one unit at the end. All of them would be transmuted into *Witr*.

Chapter 45. *Witr* With Thirteen *Rak'ahs*

(المعجم ٤٥) - **بَابُ** الوِتْرِ بِثَلَاثَ عَشَرَةَ رَكْعَةً (التحفة ٧٢٦)

1728. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ used to pray *Witr* with thirteen *Rak'ahs*, but when he grew older and weaker he prayed *Witr* with nine." (*Sahîh*)

١٧٢٨ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ أُمِّ سَلَمَةَ قَالَت: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِثَلَاثِ عَشْرَةَ رَكْعَةً فَلَمَّا كَبِرَ وَضَعُفَ أَوْتَرَ بِتِسْعٍ.

تخريج: [صحيح] تقدم، ح:١٧٠٩.

Chapter 46. Recitation In *Witr*

(المعجم ٤٦) - بَابُ القِرَاءَةِ فِي الوِتْرِ (التحفة ٧٢٧)

1729. It was narrated from Abû Mijlaz that Abû Mûsâ was between Makkah and Al-Madînah. He prayed *'Ishâ'* with two *Rak'ahs*, then he stood and prayed one *Rak'ah* of *Witr*, in which he recited one hundred Verses from *An-Nisâ'*. Then he said: "I tried my best to place my feet where the Messenger of Allâh ﷺ placed his, and to recite what the Messenger of Allâh ﷺ recited." (***Da'îf***)

١٧٢٩ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَبِي مِجْلَزٍ: أَنَّ أَبَا مُوسَى كَانَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ، ثُمَّ قَامَ فَصَلَّى رَكْعَةً أَوْتَرَ بِهَا فَقَرَأَ فِيهَا بِمِائَةِ آيَةٍ مِنَ النِّسَاءِ، ثُمَّ قَالَ: مَا أَلَوْتُ أَنْ أَضَعَ قَدَمَيَّ حَيْثُ وَضَعَ رَسُولُ اللهِ ﷺ قَدَمَيْهِ وَأَنْ أَقْرَأَ بِمَا قَرَأَ بِهِ رَسُولُ اللهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٤١٩ من حديث عاصم الأحول به، وهو في الكبرى، ح: ١٤٢٤ * في سماع أبي مجلز من أبي موسى نظر كما قال الحافظ ابن حجر العسقلاني.

Chapter 47. Another Case Of Recitation In *Witr*

(المعجم ٤٧) - نَوْعٌ آخَرُ مِنَ القِرَاءَةِ فِي الوِتْرِ (التحفة ٧٢٨)

1730. Sa'eed bin 'Abdur-Raḥmân bin Abza narrated from his father, that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ used to recite in *Witr*: "Glorify the Name of your Lord, the Most High;"[1] and: 'Say: O you disbelievers!;'[2] and: 'Say: He is Allâh, (the) One.'[3] And when he said the *Salam*, he would say: *Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times." (***Ṣaḥîḥ***)

١٧٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ أَشْكَابَ النَّسَائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ طَلْحَةَ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الْوِتْرِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. فَإِذَا

[1] *Al-A'la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâṣ* 112.

سَلَّمَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ ثَلَاثَ مَرَّاتٍ.

تخريج: [صحيح] تقدم، ح:١٧٠٠، وهو في الكبرى، ح:١٤٢٩، وقال النسائي: "خالفه حصين".

1731. Sa'eed bin 'Abdur-Raḥmân bin Abza narrated from his father, that Ubayy bin Ka'b said: "The Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[1] and: 'Say: O you disbelievers!;'[2] and: 'Say: He is Allâh, (the) One.'"[3] (*Ṣaḥîḥ*) Ḥuṣain contradicted him;[4] he reported it from Dharr, from Ibn 'Abdur-Raḥmân bin Abza, from his father, from the Prophet ﷺ.

١٧٣١ - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنِ الْأَعْمَشِ، عَنْ زُبَيْدٍ وَطَلْحَةَ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ و ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. خَالَفَهُمَا حُصَيْنٌ فَرَوَاهُ عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] تقدم، ح:١٧٠٠.

1732. It was narrated from Ibn 'Abdur-Raḥmân bin Abza from his father that the Messenger of Allâh ﷺ used to recite in *Witr*: "Glorify the Name of your Lord, the Most High;"[5] and: "Say: O you disbelievers!;"[6] and: "Say: He is Allâh, (the) One."[7] (*Ḍa'îf*)

١٧٣٢ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ حُصَيْنِ بْنِ نُمَيْرٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي الْوِتْرِ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâṣ* 112.
[4] That is, he contradicted Ṭalḥah, who narrated the previous narration from Dharr, and he contradicted him by narrating it without the mention of Ubayy bin Ka'b.
[5] *Al-A'la* 87.
[6] *Al-Kâfirûn* 109.
[7] *Al-Ikhlâṣ* 112.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/٤٠٦ من حديث ذر به، وهو في الكبرى، ح: ١٤٣٠.

Chapter 48. Mentioning The Differences Reported From Shu'bah About That Report

(المعجم ٤٨) - ذِكْرُ الاخْتِلَافِ عَلَى شُعْبَةَ فِيهِ (التحفة ٧٢٨) - ألف

1733. Bahz bin Asad, said: "Shu'bah narrated to us, from Salamah and Zubaid, from Dharr, from Ibn 'Abdur-Raḥmân bin Abza from his father that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[1] and: 'Say: O you disbelievers!;'[2] and: 'Say: He is Allâh, (the) One.'[3] And when he said the *Taslîm* he would say: *Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times, raising his voice the third time." (*Ṣaḥîḥ*)

١٧٣٣ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ وَزُبَيْدٍ، عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبْزَى، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. وَكَانَ يَقُولُ إِذَا سَلَّمَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا وَيَرْفَعُ صَوْتَهُ بِالثَّالِثَةِ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه أحمد: ٣/٤٠٦ من حديث شعبة به، وهو في الكبرى، ح: ١٤٣٥.

Comments:

Nevertheless, the Prophet ﷺ recited audibly all three times, only then the Companions used to realize that threefold recitation has taken place. But on the occasion of the third recitation, Allâh's Messenger ﷺ used to raise and elevate his melodious voice a little more! (See *Ḥadîth* 1700, 1751)

1734. Khâlid said: "Shu'bah narrated to us, he said: Salamah and Zubaid informed me, from Dharr, from Ibn 'Abdur-Raḥmân bin Abza, from 'Abdur-Raḥmân, that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most

١٧٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَلَمَةُ وَزُبَيْدٌ عَنْ ذَرٍّ، عَنِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ عَبْدِ الرَّحْمٰنِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي الْوِتْرِ بِـ﴿سَبِّحِ ٱسْمَ

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[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâṣ* 112.

High;'[1] and: 'Say: O you disbelievers!;'[2] and: 'Say: He is Allâh, (the) One.'[3] Then when he said the *Taslîm* he would say: *Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times, raising his voice with: *Subḥânal-Malikil-Quddûs* the third time." (***Ṣaḥîḥ***)

Manṣûr reported it from Salamah bin Kuhail, but he did not mention Dharr in it.

رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾، ثُمَّ يَقُولُ إِذَا سَلَّمَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ وَيَرْفَعُ بِسُبْحَانَ الْمَلِكِ الْقُدُّوسِ صَوْتَهُ بِالثَّالِثَةِ. رَوَاهُ مَنْصُورٌ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ وَلَمْ يَذْكُرْ ذَرًّا.

تخريج: [صحيح] انظر الحديثين السابقين.

1735. Manṣur reported from Salamah bin Kuhail, from Sa'eed bin 'Abdur-Raḥmân bin Abza, from his father, who said: "The Messenger of Allâh ﷺ used to recite in *Witr*: Glorify the Name of your Lord, the Most High;[4] and: Say: "O you disbelievers!";[5] and: Say: "He is Allâh, (the) One".[6] And when he had said the *Taslîm* he would say: '*Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times, elongating the words the third time." (***Ṣaḥîḥ***)

And 'Abdul-Malik bin Abî Sulaimân reported it from Zubaid, and he did not mention Dharr in it.

١٧٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. وكَانَ إِذَا سَلَّمَ وَفَرَغَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا طَوَّلَ فِي الثَّالِثَةِ. وَرَوَاهُ عبدُ الْمَلِكِ بْنُ أَبِي سُلَيْمانَ عَنْ زُبَيْدٍ وَلَمْ يَذْكُرْ ذَرًّا.

تخريج: [صحيح] انظر الحديث السابق واللذين قبله.

1736. 'Abdul-Malik bin Abî Sulaimân reported from Zubaid,

١٧٣٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâṣ* 112.
[4] *Al-A'la* 87.
[5] *Al-Kâfirûn* 109.
[6] *Al-Ikhlâṣ* 112.

from Sa'eed bin 'Abdur-Raḥmân bin Abza, from his father, who said: "The Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[1] and: 'Say: O you disbelievers!;'[2] and: 'Say: He is Allâh, (the) One.'"[3] (*Ṣaḥîḥ*)

And Muḥammad bin Juḥâdah reported it from Zubaid, and he did not mention Dharr in it.

الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ زُبَيْدٍ، عَنْ سَعِيدِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. وَرَوَاهُ مُحَمَّدُ بْنُ جُحَادَةَ عَنْ زُبَيْدٍ وَلَمْ يَذْكُرْ ذَرًّا.

تخريج: [صحيح] انظر، ح: ١٧٣٢ والذي بعده، وهو في الكبرٰى، ح: ١٤٣٣ .

1737. Muḥammad bin Juḥâdah reported from Zubaid, Sa'eed bin 'Abdur-Raḥmân bin Abza, from his father, who said: "The Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[4] and: 'Say: O you disbelievers!;'[5] and: 'Say: He is Allâh, (the) One.'[6] And when he had finished praying, he said: *Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy) three times." (*Ṣaḥîḥ*)

١٧٣٧ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنْ زُبَيْدٍ، عَنِ ابْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾. فَإِذَا فَرَغَ مِنَ الصَّلَاةِ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ.

تخريج: [صحيح] تقدم، ح: ١٧٣٢، وهو في الكبرٰى، ح: ١٤٣٤.

Chapter 49. Mentioning The Differences Reported From Mâlik Bin Mighwal About That

(المعجم ٤٩) - ذِكْرُ الِاخْتِلَافِ عَلَى مَالِكِ ابْنِ مِغْوَلٍ فِيهِ (التحفة ٧٢٨) - ب

1738. Shu'aib bin Ḥarb reported from Mâlik, from Zubaid, from Ibn Abza, from his father, who said:

١٧٣٨ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâṣ* 112.
[4] *Al-A'la* 87.
[5] *Al-Kâfirûn* 109.
[6] *Al-Ikhlâṣ* 112.

"The Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[1] and: 'Say: O you disbelievers!;'[2] and: 'Say: He is Allâh, (the) One.'"[3] (*Ṣaḥîḥ*)

عَنْ مَالِكٍ، عَنْ زُبَيْدٍ، عَنِ ابْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الْوِتْرِ بِ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

تخريج: [صحيح] تقدم، ح:١٧٣٢.

1739. Aḥmad bin Sulaimân informed us, he said: "Yaḥya bin Âdam narrated to us, he said: 'Mâlik narrated to us from Zubaid, from Dharr, from Ibn Abza.'" (*Ṣaḥîḥ*) In *Mursal* form, 'Aṭâ' bin As-Sâ'ib reported it from Sa'eed bin 'Abdur-Raḥmân bin Abza, from his father.

١٧٣٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زُبَيْدٍ، عَنْ ذَرٍّ، عَنِ ابْنِ أَبْزَى، مُرْسَلٌ وَقَدْ رَوَاهُ عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ أَبِيهِ.

تخريج: [صحيح] تقدم، ح:١٧٣٢.

1740. 'Aṭâ' bin As-Sâ'ib reported from Sa'eed bin 'Abdur-Raḥmân bin Abza, from his father, that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[4] and: 'Say: O you disbelievers!;'[5] and: 'Say: He is Allâh, (the) One.'"[6] (*Ṣaḥîḥ*)

١٧٤٠ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ الْقَاسِمِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقْرَأُ فِي الْوِتْرِ بِ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾.

تخريج: [صحيح] تقدم، ح:١٧٣٢، وهو في الكبرٰى، ح:١٤٣١.

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâṣ* 112.
[4] *Al-A'la* 87.
[5] *Al-Kâfirûn* 109.
[6] *Al-Ikhlâṣ* 112.

Chapter 50. Mentioning The Differences From Shu'bah From Qatâdah About That

(المعجم ٥٠) - ذِكْرُ الِاخْتِلَافِ عَلَى شُعْبَةَ عَنْ قَتَادَةَ فِي هَذَا الحَدِيثِ (التحفة ٧٢٨) - ج

1741. Muhammad bin Bashshâr informed us, he said: "Abû Dâwûd narrated to us from Shu'bah, from Qatâdah, who said: I heard 'Azarah narrating from Sa'eed bin 'Abdur-Rahmân Ibn Abza, from his father, that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[1] and: 'Say: O you disbelievers!;'[2] and: 'Say: He is Allâh, (the) One.'[3] And when he finished, he would say: '*Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times." ***(Sahîh)***

١٧٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَزْرَةَ يُحَدِّثُ عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا.

تخريج: [صحيح] تقدم،ح: ١٧٣٢، وهو في الكبرٰى، ح: ١٤٤٦.

1742. Ishâq bin Mansûr informed us, he said: "Abû Dâwûd narrated to us, he said: Shu'bah narrated to us, from Qatâdah, from 'Abdur-Rahmân bin Abza, that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[4] and: 'Say: O you disbelievers!;'[5] and: 'Say: He is Allâh, (the) One.'[6] And when he finished he would say: '*Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times, elongating the words the third time." ***(Sahîh)***

١٧٤٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى عَنْ رَسُولِ اللهِ ﷺ: كَانَ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا وَيَمُدُّ فِي الثَّالِثَةِ.

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâs* 112.
[4] *Al-A'la* 87.
[5] *Al-Kâfirûn* 109.
[6] *Al-Ikhlâs* 112.

تخريج: [صحيح] تقدم، ح:١٧٣٢، وهو في الكبرى، ح:١٤٤٧.

1743. Muḥammad bin Al-Muthanna informed us, he said: "Muḥammad said: Shu'bah narrated to us, he said: I heard Qatâdah narrating from Zurârah, from 'Abdur-Raḥmân bin Abza, that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High.'[1] **(*Ṣaḥîḥ*)** Shabâbah contradicted them, he reported it from Shu'bah, from Qatâdah, from Zurârah bin Awfa, from 'Imrân bin Ḥuṣain.

١٧٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ زُرَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ بِـ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾ خَالَفَهُمَا شَبَابَةُ فَرَوَاهُ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ.

تخريج: [صحيح] تقدم، ح:١٧٣٢.

1744. (With that chain) from 'Imrân bin Ḥuṣain that the Prophet ﷺ recited in *Witr*: Glorify the Name of your Lord, the Most High.[2] **(*Ṣaḥîḥ*)**

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I do not know anyone who followed Shabâbah in narrating this *Ḥadîth*, Yaḥya bin Sa 'îd contradicted him.

١٧٤٤ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: أَخْبَرَنَا شَبَابَةُ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ أَوْتَرَ بِـ ﴿سَبِّحِ اسْمَ رَبِّكَ الْأَعْلَى﴾.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا تَابَعَ شَبَابَةَ عَلَى هٰذَا الْحَدِيثِ خَالَفَهُ يَحْيَى بْنُ سَعِيدٍ.

تخريج: [صحيح] انظر الحديث: ١٧٣٢

Comments:

In some narrations, after threefold recitation of "*Sub'hânal Malikil Quddus*" (Glory be to the Holy King)' there is addition of the expression "*Rabbul Malâikati war Rûh*" (Lord of the Angels and the Spirit) also. (*Sunan Dâraquṭnî Al-Witr - Ḥadîth* 1644)

1745. Muḥammad bin Al-Muthanna informed us, he said: "Yaḥya bin

١٧٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ:

[1] *Al-A'la* 87.
[2] *Al-A'la* 87.

Sa'eed narrated to us from Shu'bah, from Qatâdah, from Zurârah, from 'Imrân bin Ḥuṣain, who said: The Messenger of Allâh ﷺ prayed *Ẓuhr*, and a man recited 'Glorify the Name of your Lord, the Most High.'[1] When he finished praying, he said: 'Who recited: 'Glorify the Name of your Lord, the Most High?'[2] A man said: 'I did.' He said: 'I knew that someone was competing with me in it.'" (*Ṣaḥîḥ*)

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الظُّهْرَ فَقَرَأَ رَجُلٌ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ فَلَمَّا صَلَّى قَالَ: مَنْ قَرَأَ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾؟ قَالَ رَجُلٌ: أَنَا. قَالَ: قَدْ عَلِمْتُ أَنَّ بَعْضَهُمْ خَالَجَنِيهَا.

تخريج: [صحيح] تقدم، ح:٩١٨.

Comments:

Recitation behind the *Imâm* is forbidden, except for *Surat Al-Fâtihah*, in the audible prayer. In the inaudible prayer, however, one may do additional recitation. But it should not be overheard by anyone. Otherwise, it would render the atmosphere of the congregation noisy.

Chapter 51. Supplicating During *Witr*

(المعجم ٥١) - **بَابُ** الدُّعَاءِ فِي الوِتْرِ (التحفة ٧٢٩)

1746. It was narrated that Abû Al-Jawzâ' said: "Al-Ḥasan said: 'The Messenger of Allâh ﷺ taught me some words to say in *Witr* in *Qunût*: *Allâhumma ihdinî fîman hadayta wa 'âfinî fîman 'âfayta wa tawallanî fîman tawallayta wa bârik lî fîma a'ṭayta, wa qinî sharra mâ qaḍayta, fa innaka taqḍi wa lâ yuqḍa 'alayk, wa innahu lâ yadhillu man wâlayta, tabârakta Rabbanâ wa ta'âlayt* (O Allâh, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and

١٧٤٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدٍ، عَنْ أَبِي الجَوْزَاءِ قَالَ: قَالَ الْحَسَنُ: عَلَّمَنِي رَسُولُ اللهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي الْوِتْرِ فِي الْقُنُوتِ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، إِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ».

[1] *Al-A'la* 87.
[2] *Al-A'la* 87.

save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted).'" (***Ṣaḥîḥ***)

تخريج: [صحيح] أخرجه أبو داود، الصلٰوة، باب القنوت في الوتر، ح:١٤٢٥، والترمذي، الصلٰوة، باب ماجاء في القنوت في الوتر، ح:٤٦٤ عن قتيبة به، وهو في الكبرٰى، ح:١٤٤٢، وقال الترمذي: "حسن"، وصححه ابن خزيمة، والنووي في الأذكار.

١٧٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ سَالِمٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ بْنِ عَلِيٍّ قَالَ: عَلَّمَنِي رَسُولُ اللهِ ﷺ هٰؤُلَاءِ الْكَلِمَاتِ فِي الْوِتْرِ قَالَ: «قُلْ: اللَّهُمَّ! اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَى عَلَيْكَ، وَإِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ، وَصَلَّى اللهُ عَلَى النَّبِيِّ مُحَمَّدٍ».

1747 It was narrated that Al-Ḥasan bin 'Alî said: "The Messenger of Allâh ﷺ taught me these words in *Witr*. He said: Say: *Allâhumma ihdinî fîman hadayta wa 'âfinî fîman 'âfayta wa tawallanî fîman tawallayta wa bârik lî fîma a'ṭayta, wa qinî sharra mâ qaḍayta, fa innaka taqḍi wa lâ yuqḍa 'alayk, wa innahu lâ yadhillu man wâlayta, tabârakta Rabbanâ wa ta'âlayt. Wa ṣalla Allâhu 'ala al-Nabî Muḥammad* (O Allâh, guide me among those whom You have guided, pardon me among those whom You have pardoned, turn to me in friendship among those on whom You have turned in friendship, and bless me in what You have bestowed, and save me from the evil of what You have decreed. For verily You decree and none can influence You; and he is not humiliated whom You have befriended. Blessed are You, O Lord, and Exalted. And may Allâh send *Ṣalâh* upon the Prophet Muḥammad)." (***Ḍa'îf***)

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:١٤٤٣ * عبد الله بن علي لم يدرك الحسن

ابن علي كما في التهذيب:٥/٢٨٤، وأخرج ابن خزيمة، ح:١١٠٠ بإسناد صحيح عن أبي بن كعب: كان يقنت في قيام رمضان بأمر عمر رضي الله عنهما، ثم يصلي على النبي ﷺ . . . إلخ

1748. It was narrated from 'Alî bin Abî Ṭâlib that the Prophet ﷺ used to say at the end of his *Witr*: *Allâhumma innî a'ûdhu bi riḍâka min sakhatika wa bi mu'âfâtika min 'uqûbatika, wa a'ûdhu bika minka, lâ uḥṣî thanâ'an 'alayka, anta kamâ athnayta 'ala nafsik* (O Allâh, I seek refuge in Your pleasure from Your wrath and in Your forgiveness from Your punishment. And I seek refuge in You from You; I cannot praise You enough; You are as You have praised Yourself)." (*Ṣaḥîḥ*)

١٧٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ وَهِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عَمْرٍو الْفَزَارِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي آخِرِ وِتْرِهِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ، وَأَعُوذُ بِكَ مِنْكَ لَا أُحْصِي ثَنَاءً عَلَيْكَ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصلوة، باب القنوت في الوتر، ح:١٤٢٧، والترمذي، الدعوات، باب: في دعاء الوتر، ح:٣٥٦٦ من حديث حماد بن سلمة به، وهو في الكبرى، ح:١٤٤٤، وقال الترمذي: "حسن غريب"، وصححه الحاكم:١/٣٠٦، ووافقه الذهبي.

Comments:

It is evident from narrations that one should recite the *Qunût* supplication in *Witr* throughout the year. (The term *Qunût* primarily signifies being constantly obedient. *Qunût Al-Witr* means supplication of standing). But if one forgets, there is no need to offer the prostration of forgetfulness. Nonetheless, it is commended and is the symbol of *Witr* prayer. It, therefore, should not be abandoned intentionally.

Chapter 52. Not Raising The Hands While Supplicating During *Witr*

(المعجم ٥٢) - تَرْكُ رَفْعِ الْيَدَيْنِ فِي الدُّعَاءِ فِي الْوِتْرِ (التحفة ٧٣٠)

1749. It was narrated that Anas said: "The Prophet ﷺ would not raise his hands in any of his supplications except when praying for rain (*Al-Istisqâ'*)." (One of the narrators) Shu'bah said: "I said to Thâbit: 'Did you hear it from

١٧٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الْاسْتِسْقَاءِ. قَالَ شُعْبَةُ: فَقُلْتُ لِثَابِتٍ: أَنْتَ

Anas?' He said: '*Subḥân Allâh!*' I said: 'Did you hear it?' He said: '*Subḥân Allâh!*'" (*Ṣaḥîḥ*)

سَمِعْتَهُ مِنْ أَنَسٍ؟ قَالَ: سُبْحَانَ اللهِ! قُلْتُ سَمِعْتَهُ؟ قَالَ: سُبْحَانَ اللّٰهِ!

تخريج: أخرجه مسلم، صلوة الاستسقاء، باب رفع اليدين بالدعاء في الاستسقاء، ح:٨٩٥ من حديث شعبة به، وهو في الكبرٰى، ح:١٤٣٦، وقال النسائي: "خالفه وهب بن جرير".

Comments:

Raising hands at the time of reciting the *Qunût* supplication is related from Ibn Mas'ûd, 'Umar, Anas, and Abû Hurairah, as their action (May Allâh be pleased with them all).

Chapter 53. The Length Of Prostration After *Witr*

(المعجم ٥٣) - **بَابُ** قَدْرِ السَّجْدَةِ بَعْدَ الوِتْرِ (التحفة ٧٣١)

1750. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to pray eleven *Rak'ahs* at night between finishing *'Ishâ'* prayer and *Fajr*, apart from the two *Rak'ahs* of *Fajr*, and he would prostrate for as long as it takes one of you to recite fifty verses. (*Ṣaḥîḥ*)

١٧٥٠ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا لَيْثٌ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُصَلِّي إِحْدَى عَشْرَةَ رَكْعَةً فِيمَا بَيْنَ أَنْ يَفْرُغَ مِنْ صَلَاةِ الْعِشَاءِ إِلَى الْفَجْرِ بِاللَّيْلِ سِوَى رَكْعَتَي الْفَجْرِ، وَيَسْجُدُ قَدْرَ مَا يَقْرَأُ أَحَدُكُمْ خَمْسِينَ آيَةً.

تخريج: أخرجه البخاري، التهجد، باب طول السجود في قيام الليل، ح:١١٢٣، ومسلم، صلوٰة المسافرين، باب صلوٰة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح:٧٣٦ من حديث الزهري به مطولاً ومختصرًا، وهو في الكبرٰى، ح:١٤٤٥.

Comments:

There is no elucidation in the *Ḥadîth* whether this prostration occurred after the performance of the *Witr* prayer, as is understood by the author. On the contrary, the reality that appears is that the intention is to underscore the prolongation of the prostrations performed in the process of the night vigil prayer. And Allâh knows best!

Chapter 54. The *Tasbîḥ* After Finishing *Witr* And The Variance Reported From Sufyân About That

(المعجم ٥٤) - التَّسْبِيحُ بَعْدَ الفَرَاغِ مِنَ الوِتْرِ وَذِكْرِ الاخْتِلافِ عَلَى سُفْيَانَ فِيهِ (التحفة ٧٣٢)

1751. It was narrated from Ibn

١٧٥١ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ:

'Abdur-Raḥmân bin Abza from his father that the Messenger of Allâh ﷺ used to recite in *Witr*: "Glorify the Name of your Lord, the Most High;"[1] and: "Say: O you disbelievers!;"[2] and: "Say: He is Allâh, (the) One."[3] And after he had said the *Salâm*, he would say: '*Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times, raising his voice with it the third time. (*Ṣaḥîḥ*)

1752. It was narrated from Sa'eed bin 'Abdur-Raḥmân bin Abza that his father said: "The Messenger of 'Allâh ﷺ used to recite in *Witr*: Glorify the Name of your Lord, the Most High;'[4] and: 'Say: O you disbelievers!;'[5] and: 'Say: He is Allâh, (the) One.'[6] And when he had the *Taslîm* he would say: '*Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times, raising his voice with it."(*Ṣaḥîḥ*

Nu'aim contradicted them;[7] he reported it from Sufyân, from Zubaid, from Dharr, from Sa'eed.

1753. It was narrated from Ibn 'Abdur-Raḥmân bin Abza that his father said: "The Messenger of Allâh ﷺ used to recite in *Witr*:

حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَيَقُولُ بَعْدَ مَا يُسَلِّمُ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ يَرْفَعُ بِهَا صَوْتَهُ.

تخريج: [صحيح] تقدم، ح: ١٧٣٢، ١٧٣٣.

١٧٥٢ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ وَعَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ زُبَيْدٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَـٰٓأَيُّهَا ٱلْكَـٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ وَيَقُولُ بَعْدَ مَا يُسَلِّمُ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ، يَرْفَعُ بِهَا صَوْتَهُ. خَالَفَهُمَا أَبُو نُعَيْمٍ فَرَوَاهُ عَنْ سُفْيَانَ، عَنْ زُبَيْدٍ، عَنْ ذَرٍّ، عَنْ سَعِيدٍ.

تخريج: [صحيح] انظر الحديث السابق.

١٧٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي نُعَيْمٍ، عَنْ سُفْيَانَ، عَنْ

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâṣ* 112.
[4] *Al-A'la* 87.
[5] *Al-Kâfirûn* 109.
[6] *Al-Ikhlâṣ* 112.
[7] That is, those that narrated the previous two versions of the *Ḥadîth*.

'Glorify the Name of your Lord, the Most High;'[1] and: 'Say: O you disbelievers!;'[2] and: 'Say: He is Allâh, (the) One.'[3] And when he wanted to finish he would say: '*Subḥânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times, raising his voice with it." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Abû Nu'aim is more reliable in our view than Muḥammad bin 'Ubaid and Qâsim bin Yazîd. And the most reliable of the companions of Sufyân – in our view, and Allâh knows best – is Yaḥya bin Sa'eed Al-Qaṭṭân, then 'Abdullâh bin Al-Mubârak, then Wakî' bin Al-Jarrâḥ, then 'Abdur-Raḥmân bin Mahdî, then Abû Nu'aim, then Al-Aswad, for this *Ḥadîth*. Jarîr bin Ḥâzim reported it from Zubaid, so he said: "He elongated his voice the third time, and raised it."

1754. It was narrated from Sa'eed bin 'Abdur-Raḥmân bin Abza that his father said: "The Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[4] and: 'Say: O you disbelievers!;'[5] and: 'Say: He is Allâh, (the) One.'[6] And after he said the *Salâm*, he would say:

زُبَيْدٍ، عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِـ ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَإِذَا أَرَادَ أَنْ يَنْصَرِفَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثًا يَرْفَعُ بِهَا صَوْتَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو نُعَيْمٍ أَثْبَتُ عِنْدَنَا مِنْ مُحَمَّدِ بْنِ عُبَيْدٍ وَمِنْ قَاسِمِ بْنِ يَزِيدَ، وَأَثْبَتُ أَصْحَابِ سُفْيَانَ عِنْدَنَا - وَاللَّهُ أَعْلَمُ - يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، ثُمَّ عَبْدُ اللهِ ابْنُ الْمُبَارَكِ، ثُمَّ وَكِيعُ بْنُ الْجَرَّاحِ، ثُمَّ عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ ثُمَّ أَبُو نُعَيْمٍ، ثُمَّ الْأَسْوَدُ فِي هٰذَا الْحَدِيثِ. وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ عَنْ زُبَيْدٍ فَقَالَ: يَمُدُّ صَوْتَهُ فِي الثَّالِثَةِ وَيَرْفَعُ.

تخريج: [صحيح] انظر الحديثين السابقين.

١٧٥٤ - أَخْبَرَنَا حَرَمِيُّ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جَرِيرٌ قَالَ: سَمِعْتُ زُبَيْدًا يُحَدِّثُ عَنْ ذَرٍّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُوتِرُ بِـ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ

[1] *Al-A'la* 87.
[2] *Al-Kâfirûn* 109.
[3] *Al-Ikhlâṣ* 112.
[4] *Al-A'la* 87.
[5] *Al-Kâfirûn* 109.
[6] *Al-Ikhlâṣ* 112.

'*Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy)' three times, elongating the words the third time, then raising it." (*Ṣaḥîḥ*)

هُوَ ٱللَّهُ أَحَدٌ﴾ وإذَا سَلَّمَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ، ثَلَاثَ مَرَّاتٍ، يَمُدُّ صَوْتَهُ فِي الثَّالِثَةِ ثُمَّ يَرْفَعُ.

تخريج: [صحيح] تقدم، ح:١٧٥١ وغيره، وهو في الكبرٰى، ح:١٤٤٨ .

1755. It was narrated from Ibn 'Abdur-Raḥmân bin Abza from his father that the Messenger of Allâh ﷺ used to recite in *Witr*: 'Glorify the Name of your Lord, the Most High;'[1] and: 'Say: O you disbelievers!;'[2] and: 'Say: He is Allâh, (the) One.'[3] And when he finished he said: *Subhânal-Malikil-Quddûs* (Glory be to the Sovereign, the Most Holy). (*Ṣaḥîḥ*)
Hishâm narrated it in *Mursal* form.

١٧٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُوتِرُ بِ﴿سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى﴾ وَ ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَإِذَا فَرَغَ قَالَ: سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. أَرْسَلَهُ هِشَامٌ.

تخريج: [صحيح] تقدم، ح:١٧٥١، وهو في الكبرٰى، ح:٤٤٧.

1756. It was narrated from Sa'eed bin 'Abdur-Raḥmân bin Abza that the Prophet ﷺ used to recite in *Witr*, and he quoted the same *Ḥadîth*. (*Ṣaḥîḥ*)

١٧٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ أَبِي عَامِرٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ ابْنِ أَبْزَى: أَنَّ النَّبِيَّ ﷺ كَانَ يُوتِرُ. وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] انظر، ح:١٧٥١ والتي بعده.

Chapter 55. It Is Permissible To Pray Between *Witr* And The Two *Rak'ahs* Of *Fajr*

(المعجم ٥٥) - بَابُ إِبَاحَةِ الصَّلَاةِ بَيْنَ الوِتْرِ وَبَيْنَ رَكْعَتَي الفَجْرِ (التحفة ٧٣٣)

1757. Abû Salamah bin 'Abdur-Raḥmân narrated that he asked

١٧٥٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ

[1] *Al-A'la* 87.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâṣ* 112.

'Âishah about the prayer of the Messenger of Allâh ﷺ at night. She said: "He used to pray thirteen *Rak'ahs*: Nine *Rak'ahs* standing, one of which was *Witr*, and two *Rak'ahs* sitting. When he wanted to bow he would stand up, and bow and prostrate, and he did that after *Witr*. Then when he heard the call for *Subh*, he stood up and prayed two brief *Rak'ahs*. (*Sahîh*)

إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ الْمُبَارَكِ الصُّورِيَّ - قَالَ: حَدَّثَنَا مُعَاوِيَةُ - يَعْنِي ابْنَ سَلَّامٍ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ مِنَ اللَّيْلِ فَقَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً، تِسْعَ رَكَعَاتٍ قَائِمًا يُوتِرُ فِيهَا وَرَكْعَتَيْنِ جَالِسًا، فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ وَسَجَدَ وَيَفْعَلُ ذٰلِكَ بَعْدَ الْوَتْرِ، فَإِذَا سَمِعَ نِدَاءَ الصُّبْحِ قَامَ فَرَكَع رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب صلٰوة الليل وعدد ركعات النبي ﷺ في الليل ... إلخ، ح:٧٣٨/١٢٦ من حديث معاوية بن سلام به، وهو في الكبرٰى، ح:١٤٤٩، وأخرجه البخاري، ح:٦١٩ من حديث يحيى بن أبي كثير به مختصرًا جدًا.

Chapter 56. Regularly Praying The Two *Rak'ahs* Before *Fajr*

(المعجم ٥٦) - الْمُحَافَظَةُ عَلَى الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ (التحفة ٧٣٤)

1758. It was narrated from 'Âishah that the Prophet ﷺ would not omit four *Rak'ahs* before *Zuhr* and two *Rak'ahs* before *Fajr*. (*Sahîh*) In general, the companions of Shu'bah who reported this *Hadîth* contradicted him;[1] they did not mention Masrûq in it.

١٧٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدَعُ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ. خَالَفَهُ عَامَّةُ أَصْحَابِ شُعْبَةَ مِمَّنْ رَوَى هٰذَا الْحَدِيثَ فَلَمْ يَذْكُرُوا مَسْرُوقًا.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٤٥٠، وانظر الحديث الآتي، وقال النسائي: "هذا الحديث لم يتابعه أحد علٰى قوله عن مسروق".

[1] That is, 'Uthmân bin 'Umar who reported this from him.

Comments:

It was the *Sunnah* of the Prophet ﷺ to offer four *Rak'ahs* before the *Ẓuhr* prayer. In some narrations, there is mention of two *Rak'ahs*. This explanation is for permissibility. And Allâh Knows best!

1759. It was narrated from Ibrâhîm bin Muḥammad that he heard his father narrating that he heard 'Âishah say: "The Messenger of Allâh ﷺ would not omit four *Rak'ahs* before *Ẓuhr* and two *Rak'ahs* before *Fajr*. (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is what is correct, in our view, and the narration of 'Uthmân bin 'Umar is a mistake, and Allâh, Most High knows best.

١٧٥٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ أَنَّهُ سَمِعَ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ لَا يَدَعُ أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ قَبْلَ الصُّبْحِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ عِنْدَنَا وَحَدِيثُ عُثْمَانَ بْنِ عُمَرَ خَطَأٌ وَاللَّهُ [تَعَالَى] أَعْلَمُ.

تخريج: أخرجه البخاري، التهجد، باب الركعتين قبل الظهر، ح:١١٨٢ من حديث شعبة به، وهو في الكبرٰى، ح:١٤٥١ * إبراهيم هو ابن محمد بن المنتشر.

1760. It was narrated from 'Âishah that the Prophet ﷺ said: "The two *Rak'ahs* (before) *Fajr* are better than this world and everything in it." (*Ṣaḥîḥ*)

١٧٦٠ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدَةُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ ابْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب استحباب ركعتي سنة الفجر ... إلخ، ح:٧٢٥ من حديث قتادة به، وهو في الكبرٰى، ح:١٤٥٢.

Comments:

The world is temporary, while the recompense of the Afterlife is everlasting! Hence, there is no comparison at all between the two. That means the reward of the two *Sunnah Rak'ahs* is greater than what one could have by being given the whole world. Therefore, those two units of prayer should not be abandoned even while one is traveling.

Chapter 57. The Time For The Two *Rak'ahs* Of *Fajr*

(المعجم ٥٧) - **بَابُ** وَقْتِ رَكْعَتَيِ الفَجْرِ (التحفة ٧٣٥)

1761. It was narrated from Ḥafṣah

١٧٦١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ:

حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ كَانَ إِذَا نُودِيَ لِصَلَاةِ الصُّبْحِ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ يَقُومَ إِلَى الصَّلَاةِ.

تخريج: [صحيح] تقدم، ح:٥٨٤.

that when the call for *Subḥ* prayer was given, the Messenger of Allâh ﷺ would pray two brief *Rak'ahs* before going to the prayer. (***Sahîh***)

Comments:

Its real time (the time of its performance) is this only. If, however, one misses it, one may perform it after the dawn prayer.

١٧٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَمْرٌو عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَخْبَرَتْنِي حَفْصَةُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ.

تخريج: [صحيح] تقدم، ح:٥٨٤.

1762. It was narrated that Ibn 'Umar said: "Ḥafṣah told me that when dawn glowed, the Prophet ﷺ would pray two *Rak'ahs*." (***Sahîh***)

Chapter 58. Lying Down On One's Right Side After The Two *Rak'ahs* Of *Fajr*

(المعجم ٥٨) - الاضْطِجَاعُ بَعْدَ رَكْعَتَيِ الْفَجْرِ عَلَى الشِّقِّ الأَيْمَنِ (التحفة ٧٣٦)

١٧٦٣ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَكَتَ الْمُؤَذِّنُ بِالْأُولَى مِنْ صَلَاةِ الْفَجْرِ قَامَ فَرَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ بَعْدَ أَنْ يَتَبَيَّنَ الْفَجْرُ ثُمَّ يَضْطَجِعُ عَلَى شِقِّهِ الأَيْمَنِ.

1763. It was narrated that 'Âishah said: "When the *Mu'adhdhin* fell silent after the *Adhân* for the beginning of *Fajr*, he would pray two brief *Rak'ahs*, then he would lie down on his right side." (***Sahîh***)

تخريج: أخرجه البخاري، الأذان، باب من انتظر الإقامة، ح:٦٢٦ من حديث شعيب بن أبي حمزة، ومسلم، صلوة المسافرين، باب صلوة الليل وعدد ركعات النبي ﷺ في الليل . . . إلخ، ح:٧٣٦/ ١٢٢ من حديث الزهري به، وهو في الكبرٰى، ح:١٤٥٥ .

Chapter 59. Criticism Of One Who Stops Praying *Qiyâm Al-Lail*

(المعجم ٥٩) - **بَابُ** ذَمِّ مَنْ تَرَكَ قِيَامَ اللَّيْلِ (التحفة ٧٣٧)

1764. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said to me: 'Do not be like so-and-so; he used to pray *Qiyâm Al-Lail* then he stopped.'" (*Ṣaḥîḥ*)

١٧٦٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «لَا تَكُنْ مِثْلَ فُلَانٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

تخريج: أخرجه البخاري، التهجد، باب ما يكره من ترك قيام الليل لمن كان يقومه، ح: ١١٥٢ من حديث عبدالله بن المبارك، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به، ... إلخ، ح: ١١٥٩/ ١٨٢ من حديث يحيى بن أبي كثير به.

Comments:

It is blameworthy to abandon a righteous act after having it begun. Better than that, is the kind of optional worship which one diligently and consistently performs, even if it does not seem to be very much.

1765. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said to me: 'O 'Abdullâh, do not be like so-and-so; he used to pray *Qiyâm Al-Lail* then he stopped.'" (*Ṣaḥîḥ*)

١٧٦٥ - أَخْبَرَنَا الْحَارِثُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عُمَرَ ابْنِ الْحَكَمِ بْنِ ثَوْبَانَ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَكُنْ يَا عَبْدَ اللهِ! مِثْلَ فُلَانٍ كَانَ يَقُومُ اللَّيْلَ فَتَرَكَ قِيَامَ اللَّيْلِ».

تخريج: أخرجه مسلم، ح: ١١٥٩/ ١٨٥ من حديث الأوزاعي به، (انظر الحديث السابق).

Chapter 60. The Time For The Two *Rak'ahs* Of *Fajr*, And Mentioning The Differences Reported From Nâfi'

(المعجم ٦٠) - **بَابُ** وَقْتِ رَكْعَتَيِ الْفَجْرِ وَذِكْرِ الِاخْتِلَافِ عَلَى نَافِعٍ (التحفة ٧٣٨)

1766. It was narrated from Ḥafṣah

١٧٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ

الْبَصْرِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: قَرَأْتُ عَلَى عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ عَنْ نَافِعٍ، عَنْ صَفِيَّةَ، عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يُصَلِّي رَكْعَتَيِ الْفَجْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

that the Prophet ﷺ used to pray the two *Rak'ahs* of *Fajr*, two brief *Rak'ahs*. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأذان، باب الأذان بعد الفجر، ح:٦١٨ من حديث مالك عن نافع به، ومسلم، صلوة المسافرين، باب استحباب ركعتي سنة الفجر، ح:٧٢٣/ ٨٧ من حديث نافع به.

١٧٦٧ - **أَخْبَرَنَا** شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي نَافِعٌ قَالَ: حَدَّثَنِي ابْنُ عُمَرَ قَالَ: حَدَّثَتْنِي حَفْصَةُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَرْكَعُ رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الْفَجْرِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كِلَا الْحَدِيثَيْنِ عِنْدَنَا خَطَأٌ، وَاللَّهُ [تَعَالَى] أَعْلَمُ.

تخريج: [صحيح] تقدم، ح:٥٨٤.

1767. Ibn 'Umar said: "Ḥafṣah told me that the Messenger of Allâh ﷺ used to pray two brief *Rak'ahs* between the call (the *Adhân*) and the *Iqâmah* for *Fajr* prayer." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Both of these *Ḥadîths* are mistakes, in our view. And Allâh, Most High knows best.

١٧٦٨ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَرْكَعُ بَيْنَ النِّدَاءِ وَالصَّلَاةِ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: [صحيح] تقدم، ح:٥٨٤.

1768. It was narrated from Ibn 'Umar that Ḥafṣah said: "The Messenger of Allâh ﷺ used to pray two brief *Rak'ahs* between the call (the *Adhân*) and the prayer." (*Ṣaḥîḥ*)

١٧٦٩ - **أَخْبَرَنَا** هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ حَمْزَةَ - قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ. قَالَ هُوَ وَنَافِعٌ عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ: أَنَّ

1769. It was narrated from Abû Salamah and Nâfi', from Ibn 'Umar, from Ḥafṣah, that the Prophet ﷺ used to pray two brief *Rak'ahs* between the call (the *Adhân*) and the *Iqâmah*, the two *Rak'ahs* of *Fajr*. (*Ṣaḥîḥ*)

النَّبِيَّ ﷺ كَانَ يُصَلِّي بَيْنَ النِّدَاءِ وَالْإِقَامَةِ رَكْعَتَيْنِ خَفِيفَتَيْنِ رَكْعَتَيِ الْفَجْرِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1770. Ibn 'Umar narrated that Ḥafṣah had told him that the Messenger of Allâh ﷺ used to pray two brief *Rak'ahs* between the *Adhân* and the *Iqâmah* of *Ṣubḥ* prayer. (***Ṣaḥîḥ***)

١٧٧٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ حَدَّثَهُ أَنَّ حَفْصَةَ حَدَّثَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ النِّدَاءِ وَالْإِقَامَةِ مِنْ صَلَاةِ الصُّبْحِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1771. It was narrated that Ibn 'Umar said: "Ḥafṣah told me that the Messenger of Allâh ﷺ used to pray two *Rak'ahs* before *Ṣubḥ*." (***Ṣaḥîḥ***)

١٧٧١ - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ: إِسْمَاعِيلُ حَدَّثَنَا عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: أَخْبَرَتْنِي حَفْصَةُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي قَبْلَ الصُّبْحِ رَكْعَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1772. It was narrated from Ibn 'Umar that Ḥafṣah told him: "When he was called to *Ṣubḥ* prayer, the Messenger of Allâh ﷺ would do two prostrations before *Ṣubḥ* prayer." (***Ṣaḥîḥ***)

١٧٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: أَخْبَرَنَا إِسْحَاقُ بنُ الْفُرَاتِ عَنْ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ أَنَّهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا نُودِيَ لِصَلَاةِ الصُّبْحِ سَجَدَ سَجْدَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1773. It was narrated from Ibn 'Umar that Ḥafṣah, the Mother of the Believers, told him that the

١٧٧٣ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ عَنْ أَبِي عَاصِمٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي

when the *Mu'adhdhin* fell silent, Allâh's Messenger ﷺ would pray two brief *Rak'ahs*. (*Ṣaḥîḥ*)

مُوسَى بْنُ عُقْبَةَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ أُمِّ الْمُؤْمِنِينَ أَنَّهَا أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَكَتَ الْمُؤَذِّنُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: [صحيح] تقدم، ح:٥٨٤.

1774. It was narrated from 'Abdullâh bin 'Umar that Ḥafṣah, the Mother of the Believers, told him that when the *Mu'adhdhin* fell silent following the call to *Ṣubḥ* prayer and dawn had broken, he would pray two brief *Rak'ahs* before getting up to pray. (*Ṣaḥîḥ*)

١٧٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ حَفْصَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَكَتَ الْمُؤَذِّنُ مِنَ الْأَذَانِ لِصَلَاةِ الصُّبْحِ وَبَدَا الصُّبْحُ صَلَّى رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ تُقَامَ الصَّلَاةُ.

تخريج: [صحيح] تقدم، ح:٥٨٤، وهو في الكبرٰى، ح:١٤٥٤.

1775. It was narrated that 'Abdullâh said: "My sister Ḥafṣah told me that he used to pray two brief *Rak'ahs* before *Fajr*." (*Ṣaḥîḥ*)

١٧٧٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ قَالَ: حَدَّثَتْنِي أُخْتِي حَفْصَةُ: أَنَّهُ كَانَ يُصَلِّي قَبْلَ الْفَجْرِ رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: [صحيح] تقدم، ح:٥٨٤.

1776. It was narrated from 'Abdullâh bin 'Umar, from Ḥafṣah, that the Messenger of Allâh ﷺ used to pray two *Rak'ah* when dawn had broken. (*Ṣaḥîḥ*)

١٧٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ إِذَا طَلَعَ الْفَجْرُ.

تخريج: [صحيح] تقدم، ح:٥٨٤.

1777. It was narrated from Ibn 'Umar that Ḥafṣah said: "When

١٧٧٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ

dawn came, the Messenger of Allâh ﷺ would not pray anything but two brief *Rak'ahs*." (*Ṣaḥîḥ*)

الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زَيْدِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ نَافِعًا عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا طَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ خَفِيفَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

Comments:

Common optional ritual prayers are forbidden after the break of dawn until after the sun has risen high. Only the two (*Rak'ahs*) *Sunnah* are legitimate. If they are missed before the obligatory prayer, they might also be offered after it. No other voluntary ritual prayer is permissible at that time.

1778. It was narrated from Ibn 'Umar, from Ḥafṣah, that when the call to *Ṣubḥ* prayer was given, the Messenger of Allâh ﷺ would pray two brief *Rak'ahs* before going to pray. (*Ṣaḥîḥ*)

Sâlim reported it from Ibn 'Umar from Ḥafṣah.

١٧٧٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ حَفْصَةَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ كَانَ إِذَا نُودِيَ لِصَلَاةِ الصُّبْحِ رَكَعَ رَكْعَتَيْنِ خَفِيفَتَيْنِ قَبْلَ أَنْ يَقُومَ إِلَى الصَّلَاةِ. ورَوَى سَالِمٌ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1779. Ibn 'Umar said: "Ḥafṣah told me that the Messenger of Allâh ﷺ used to pray two brief *Rak'ahs* before *Fajr*, and that was after dawn had broken." (*Ṣaḥîḥ*)

١٧٧٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ: قَالَ ابْنُ عُمَرَ: أَخْبَرَتْنِي حَفْصَةُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَرْكَعُ رَكْعَتَيْنِ قَبْلَ الْفَجْرِ وَذٰلِكَ بَعْدَ مَا يَطْلُعُ الْفَجْرُ.

تخريج: [صحيح] تقدم، ح: ٥٨٤.

1780. It was narrated from Sâlim that his father said: "Ḥafṣah told me that when dawn glowed, the Messenger of Allâh ﷺ would pray two *Rak'ahs*." (*Ṣaḥîḥ*)

١٧٨٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: أَخْبَرَتْنِي حَفْصَةُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا أَضَاءَ لَهُ الْفَجْرُ صَلَّى رَكْعَتَيْنِ.

تخريج: [صحيح] تقدم، ح: ٥٨٤ .

1781. It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to pray two brief *Rak'ahs* between the *Adhân* and *Iqâmah* for *Fajr* prayer. (*Ṣaḥîḥ*)

١٧٨١ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ أَبِي عَمْرٍو عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي رَكْعَتَيْنِ خَفِيفَتَيْنِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ مِنْ صَلَاةِ الْفَجْرِ.

تخريج: [صحيح] تقدم، ح: ١٧٥٧.

Comments:

After the long and prolonged *Rak'ahs* of the *Tahajjud*, these *Rak'ahs* really appear light. Although Allâh's Messenger ﷺ used to also perform them tranquilly, serenely, and steadily; he would keep the recitation brief. For instance, he would recite *Surat Al-Kâfirûn* and *Surat Al-Ikhlâṣ*.

1782. It was narrated from Abû Salamah that he asked 'Âishah about the prayer of the Messenger of Allâh ﷺ at night. She said: "He used to pray thirteen *Rak'ahs*. He would pray eight *Rak'ahs* then pray *Witr*, then pray two *Rak'ahs* sitting down. When he wanted to bow he would stand and bow, and he prayed two *Rak'ahs* between the *Adhân* and *Iqâmah* of *Ṣubḥ* prayer." (*Ṣaḥîḥ*)

١٧٨٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي سَلَمَةَ أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صَلَاةِ رَسُولِ اللهِ ﷺ بِاللَّيْلِ قَالَتْ: كَانَ يُصَلِّي ثَلَاثَ عَشْرَةَ رَكْعَةً يُصَلِّي ثَمَانِ رَكَعَاتٍ ثُمَّ يُوتِرُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ وَهُوَ جَالِسٌ فَإِذَا أَرَادَ أَنْ يَرْكَعَ قَامَ فَرَكَعَ وَيُصَلِّي رَكْعَتَيْنِ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ فِي صَلَاةِ الصُّبْحِ.

تخريج: [صحيح] تقدم، ح: ١٧٥٧.

1783. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ used to pray two *Rak'ahs* of *Fajr* when he heard the *Adhân*, and he made them brief." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: this *Ḥadîth* is *Munkar*.

١٧٨٣ - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَثَّامُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي رَكْعَتَيِ الْفَجْرِ إِذَا سَمِعَ الْأَذَانَ وَيُخَفِّفُهُمَا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا حَدِيثٌ مُنْكَرٌ.

تخريج: [صحيح] وللحديث شواهد عند مسلم، ح: ٧٢٣/ ٨٧ وغيره.

1784. It was narrated that Az-Zuhrî said: "As-Sâ'ib bin Yazîd told me that Shuraiḥ Al-Ḥaḍramî was mentioned in the presence of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: "He does not sleep on the Qur'ân." (*Ṣaḥîḥ*)

١٧٨٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ: أَنَّ شُرَيْحًا الْحَضْرَمِيَّ ذُكِرَ عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَوَسَّدُ الْقُرْآنَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٤٤٩ من حديث عبدالله بن المبارك به، وهو في الكبرى، ح: ١٣٠٥، وصححه الحافظ ابن حجر في الإصابة.

Comments:

These words could mean both praise as well as dispraise. Praise in the sense that he does not neglect the Qur'ân. Rather he recites it during the night in prayer or if it is dispraise; it means he sleeps without doing that.

Chapter 61. One Who Has The Habit Of Praying At Night, Then Sleep Overwhelms Him

(المعجم ٦١) - بَابٌ مَنْ كَانَ لَهُ صَلَاةٌ بِاللَّيْلِ فَغَلَبَهُ عَلَيهَا النَّوْمُ (التحفة ٧٣٩)

1785. It was narrated from Sa'eed bin Jubair, from a man who he thought was good, that 'Âishah, may Allâh be pleased with her, told him that the Messenger of Allâh ﷺ said: "There is no man who habitually prays at night, then sleep overwhelms him, but Allâh will record for him the reward of his prayer, and his sleep is a charity given to him." (*Ṣaḥîḥ*)

١٧٨٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ رَجُلٍ عِنْدَهُ رِضًى أَخْبَرَهُ أَنَّ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنِ امْرِئٍ تَكُونُ لَهُ صَلَاةٌ بِلَيْلٍ فَغَلَبَهُ عَلَيْهَا نَوْمٌ إِلَّا كَتَبَ اللهُ لَهُ أَجْرَ صَلَاتِهِ وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ».

تخريج: [صحيح] أخرجه أبو داود، الصلوة، باب من نوى القيام فنام، ح: ١٣١٤ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ١١٧، والكبرى، ح: ١٤٥٧ * قوله: "عن رجل عنده رضىً" يعني الأسود بن يزيد، انظر الحديث الآتي.

Comments:

"A man he thought was good" mentioned in the chain of transmission is Aswad bin Yazid, as is elucidated in the upcoming narration.

Chapter 62. The Name Of That Good Man

(المعجم ٦٢) - اسْمُ الرَّجُلِ الرِّضَى
(التحفة ٧٤٠)

1786. It was narrated from Sa'd bin Jubair, from Al-Aswad bin Yazîd, that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Whoever has the habit of praying at night, but he sleeps and misses it, that is a charity that Allâh has given to him, and the reward of his prayer will be recorded for him.'" (*Sahîh*)

١٧٨٦ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ صَلَاةٌ صَلَّاهَا مِنَ اللَّيْلِ فَنَامَ عَنْهَا كَانَ ذٰلِكَ صَدَقَةً تَصَدَّقَ اللهُ عَزَّ وَجَلَّ عَلَيْهِ وَكَتَبَ لَهُ أَجْرَ صَلَاتِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٤٥٨ .

Comments:

In the preceding narration between Sa'eed bin Jubayr and 'Âishah, there was a link of a person. Instead of him being named, he was merely called "a pleasant person." In this *Hadîth* that person is named; hence the title of the chapter.

1787. It was narrated from Sa'eed bin Jubair, from 'Âishah, that the Messenger of Allâh ﷺ said: and he mentioned something similar. (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: Abû Ja'far Ar-Râzî is not that strong in *Hadîth*.

١٧٨٧ - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: فَذَكَرَ نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو جَعْفَرٍ الرَّازِيُّ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

تخريج: [صحيح] انظر الحديثين السابقين.

Chapter 63. One Who Goes To Bed Intending To Get Up And Pray *Qiyâm* But He Falls Asleep

(المعجم ٦٣) - بَابٌ مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي الْقِيَامَ فَنَامَ (التحفة ٧٤١)

1788. It was narrated from Abû Ad-Dardâ' who attributed it to the Prophet ﷺ: "Whoever goes to his

١٧٨٨ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ

bed intending to get up and pray *Qiyâm* at night, then sleep overwhelms him until morning, will have recorded that which he intended, and his sleep is a charity given to him by his Lord, the Mighty and Sublime." Sufyân contradicted him. (*Ṣaḥîḥ*)

سُلَيْمَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَبْدَةَ ابْنِ أَبِي لُبَابَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ أَبِي الدَّرْدَاءِ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «مَنْ أَتَى فِرَاشَهُ وَهُوَ يَنْوِي أَنْ يَقُومَ، يُصَلِّي مِنَ اللَّيْلِ فَغَلَبَتْهُ عَيْنَاهُ حَتَّى أَصْبَحَ، كُتِبَ لَهُ مَا نَوَى وَكَانَ نَوْمُهُ صَدَقَةً عَلَيْهِ مِنْ رَبِّهِ عَزَّ وَجَلَّ». خَالَفَهُ سُفْيَانُ.

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء فيمن نام عن حزبه، من الليل، ح:١٣٤٤ عن هارون بن عبدالله الحمّال به، وهو في الكبرٰى، ح:١٤٥٩، وصححه الحاكم على شرط الشيخين:١/٣١١، ووافقه الذهبي * سليمان هو الأعمش، وتلميذه هو الجعفي.

Comments:

Habîb had narrated this *Ḥadîth* in *Marfu'* form, whereas Sufyan narrates it *Mawquf*.

1789. It was narrated from Sufyân, that 'Abdah said: "I heard Suwaid bin Ghafalah (narrate it) from Abû Dharr and Abû Ad-Dardâ.'" (*Ṣaḥîḥ*) in *Mawqûf* form.

١٧٨٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدَةَ قَالَ: سَمِعْتُ سُوَيْدَ بْنَ غَفَلَةَ عَنْ أَبِي ذَرٍّ وَأَبِي الدَّرْدَاءِ مَوْقُوفًا.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٤٧٠، انظر الحديث السابق.

Chapter 64. How Many *Rak'ahs* Should A Person Pray Who Slept And Missed (Praying *Qiyâm Al-Lail*) Or Was Prevented From Doing So By Pain

(المعجم ٦٤) - **بَابٌ: كَمْ يُصَلِّي مَنْ نَامَ عَنْ صَلَاةٍ أَوْ مَنَعَهُ وَجَعٌ** (التحفة ٧٤٢)

1790. It was narrated from 'Âishah that when the Messenger of Allâh ﷺ did not pray at night because he was prevented from doing so by sleep – meaning, sleep overwhelmed him – or by pain, he would pray

١٧٩٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا لَمْ يُصَلِّ مِنَ اللَّيْلِ مَنَعَهُ مِنْ ذٰلِكَ

تخريج: [إسناده صحيح] مقطوع (يعني من قول التابعي)، وهو في الكبرٰى، ح:١٤٦٦، (انظر الحديث المتقدم، ح:١٧٩١).

Chapter 66. The Reward Of One Who Prays Twelve *Rak'ahs* Apart From The Prescribed Prayers During The Day And Night

(المعجم ٦٦) - ثَوَابُ مَنْ صَلَّى فِي الْيَوْمِ وَاللَّيْلَةِ ثِنْتَي عَشَرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ وَذِكْرِ اخْتِلَافِ النَّاقِلِينَ فِيهِ لِخَبَرِ أُمِّ حَبِيبَةَ فِي ذَلِكَ وَالِاخْتِلَافِ عَلَى عَطَاءٍ (التحفة ٧٤٤)

Comments:

The venerable 'Atâ has narrated this report in one place from 'Âishah and in another place from Umm Habibah. Moreover, sometimes, he keeps anonymous the link between himself and Umm Habibah, and at other times he names his name. This conflict, in reality, is among his pupils. One of them has transmitted this narration in one way, while the other has done so in another way.

1795. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Whoever persists in praying twelve *Rak'ahs* each day and night will enter Paradise: Four before *Zuhr* and two after, two *Rak'ahs* after *Maghrib*, two *Rak'ahs* after *'Ishâ'* and two *Rak'ahs* before *Fajr*.'" (***Hasan***)

١٧٩٥ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُغِيرَةُ بْنُ زِيَادٍ عَنْ عَطَاءٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ ثَابَرَ عَلَى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ دَخَلَ الْجَنَّةَ: أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ، وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الصلوة، باب ماجاء فيمن صلى في يوم وليلة ثنتي عشرة ركعةً ... إلخ، ح:٤١٤، وابن ماجه، إقامة الصلوات، باب ماجاء في ثنتي عشرة ركعةً من السنة، ح:١١٤٠ من حديث إسحاق بن سليمان به، وهو في الكبرٰى، ح:١٤٦٧، وقال الترمذي: "غريب"، وله شواهد عند مسلم وغيره * مغيرة بن زياد حسن الحديث وثقه الجمهور.

Comments:

These prayers are called the confirmed or the stressed *Sunnah* - proven by the excellent example of the Prophet ﷺ. Allâh's Messenger ﷺ used to offer them regularly and persistently. Even if he missed some of them, he would make up for them. Hence, one should guard against abandoning them on account of slothfulness.

1796. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever persists in praying

١٧٩٦ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا أَبُو يَحْيَى

twelve *Rak'ahs* each day and night, Allâh, the Mighty and Sublime, will build for him a house in Paradise: Four before *Ẓuhr* and two after *Ẓuhr*, two *Rak'ahs* after *Maghrib*, two *Rak'ahs* after *'Ishâ'* and two *Rak'ahs* before *Fajr*." (*Ḥasan*)

إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ عَنِ الْمُغِيرَةِ بْنِ زِيَادٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ ثَابَرَ [عَلَى] اثْنَتَيْ عَشْرَةَ رَكْعَةً بَنَى اللهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ، أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ الْفَجْرِ».

تخريج: [إسناده حسن] انظر الحديث السابق.

1797. It was narrated that 'Aṭâ' said: "I was told that Umm Ḥabîbah bint Abî Sufyân said: 'I heard the Messenger of Allâh ﷺ say: Whoever prays twelve *Rak'ahs* during the day and night, apart from the prescribed prayers, Allâh will build for him a house in Paradise.'" (*Ṣaḥîḥ*)

١٧٩٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنْ عَطَاءٍ قَالَ: أُخْبِرْتُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَكَعَ ثِنْتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمِهِ وَلَيْلَتِهِ سِوَى الْمَكْتُوبَةِ، بَنَى اللهُ لَهُ بِهَا بَيْتًا فِي الْجَنَّةِ».

تخريج: [صحيح] وللحديث شواهد، انظر، ح:(١٨٠٢) يأتي بعد قليل، إن شاء الله تعالى.

1798. Ibn Juraij said: "I said to 'Aṭâ': 'I heard that you pray twelve *Rak'ahs* before *Jumu'ah*. What did you hear concerning that?' He said: 'I was told that Umm Ḥabîbah bint Abî Sufyân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever prays twelve *Rak'ahs* during the day and night apart from the prescribed prayers, Allâh, the Mighty and Sublime, will build for him a house in Paradise.'" (*Ṣaḥîḥ*)

١٧٩٨ - **أَخْبَرَنَا** إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: قُلْتُ لِعَطَاءٍ: بَلَغَنِي أَنَّكَ تَرْكَعُ قَبْلَ الْجُمُعَةِ اثْنَتَيْ عَشْرَةَ رَكْعَةً، مَا بَلَغَكَ فِي ذٰلِكَ؟ قَالَ: أُخْبِرْتُ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْ عَنْبَسَةَ بْنَ أَبِي سُفْيَانَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ رَكَعَ اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي الْيَوْمِ وَاللَّيْلَةِ سِوَى الْمَكْتُوبَةِ بَنَى اللهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: [صحيح] وهو في الكبرى، ح:١٤٦٨، وانظر الحديث السابق.

1799. It was narrated from 'Aṭâ', from 'Anbasah bin Abî Sufyân, that Umm Ḥabîbah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever prays twelve *Rak'ahs* a day, Allâh, the Mighty and Sublime, will build for him a house in Paradise.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Aṭâ' did not hear from 'Anbasah.

١٧٩٩ - أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا مُعَمَّرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حِبَّانَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ عَنْبَسَةَ ابْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى اللهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَطَاءٌ لَمْ يَسْمَعْهُ مِنْ عَنْبَسَةَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٤٦٩.

1800. It was narrated that Ya'la bin Umayyah said: "I came to Aṭ-Ṭâ'if and entered upon 'Anbasah bin Abî Sufyân when he was dying. I saw that he was afraid so I said: 'You will be fine.' He said: 'My sister Umm Ḥabîbah told me that the Messenger of Allâh ﷺ said: Whoever prays twelve *Rak'ahs* by day or by night, Allâh, the Mighty and Sublime, will build for him a house in Paradise.'" (*Ṣaḥîḥ*) Abû Yûnus Al-Qushairî contradicted him.

١٨٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنِي مُحَمَّدُ ابْنُ سَعِيدٍ الطَّائِفِيُّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: قَدِمْتُ الطَّائِفَ فَدَخَلْتُ عَلَى عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ وَهُوَ بِالْمَوْتِ، فَرَأَيْتُ مِنْهُ جَزَعًا فَقُلْتُ: إِنَّكَ عَلَى خَيْرٍ فَقَالَ: أَخْبَرَتْنِي أُخْتِي أُمُّ حَبِيبَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً بِالنَّهَارِ أَوْ بِاللَّيْلِ بَنَى اللهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ». خَالَفَهُمْ أَبُو يُونُسَ الْقُشَيْرِيُّ.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٤٧٠، وانظر الحديث الآتي، ح:١٨٠٢.

Comments:

Abû Yûnus is the pupil of the venerable 'Atâ. He has disagreed with the other pupils of 'Atâ by mentioning Shahr bin Hawshab as the mentor of 'Atâ bin Abî Rabah, whose narration has just preceded. Another difference is that Abû Yûnus made no mention of the Messenger of Allâh ﷺ in the report. Instead of the *Marfu'* narration, he narrated the *Mawquf* report, whereas the other disciples classify it as a *Marfu'* report.

1801. It was narrated that Umm Ḥabîbah bint Abî Sufyân said: "Whoever prays twelve *Rak'ahs* in a day and prays before *Ẓuhr*, Allâh will build for him a house in Paradise." (***Ṣaḥîḥ***)

١٨٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: حَدَّثَنَا حِبَّانُ وَمُحَمَّدُ بْنُ مَكِّيٍّ قَالَا: حَدَّثَنَا عَبْدُ اللهِ عَنْ أَبِي يُونُسَ الْقُشَيْرِيِّ، عَنِ ابْنِ أَبِي رَبَاحٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ حَدَّثَهُ عَنْ أُمِّ حَبِيبَةَ بِنْتِ أَبِي سُفْيَانَ قَالَتْ: مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ فَصَلَّى قَبْلَ الظُّهْرِ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

تخريج: [صحيح] وهو في الكبرى، ح:١٤٧١ * عبدالله هو ابن المبارك، وأبو يونس هو حاكم بن أبي صغيرة، وشيخه عطاء بن أبي رباح، وانظر الحديث الآتي فإنه شاهد له.

1802. It was narrated from Umm Ḥabîbah that the Messenger of Allâh ﷺ said: "Twelve *Rak'ahs*, whoever prays them Allâh will build for him a house in Paradise: four *Rak'ahs* before *Ẓuhr* and two *Rak'ahs* after *Ẓuhr*, two *Rak'ahs* before *'Asr*, two *Rak'ahs* after *Maghrib* and two *Rak'ahs* before *Ṣubḥ* prayer." (***Ṣaḥîḥ***)

١٨٠٢ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا أَبُو الْأَسْوَدِ قَالَ: حَدَّثَنِي بَكْرُ بْنُ مُضَرَ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي إِسْحَاقَ الْهَمْدَانِيِّ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «ثِنْتَا عَشْرَةَ رَكْعَةً مَنْ صَلَّاهُنَّ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ الْعَصْرِ، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ».

تخريج: أخرجه مسلم، صلوة المسافرين، باب فضل السنن الراتبة قبل الفرائض وبعدهن وبيان عددهن، ح:٧٢٨ من حديث عمرو بن أوس به مختصرًا، وهو في الكبرى، ح:١٤٧٢، وقال النسائي: "خالفه زهير، فرواه عن أبي إسحاق عن المسيب بن رافع ولم يرفع الحديث"، وهذه العلة ليست بقادحة، وللحديث شواهد.

1803. It was narrated that Umm Ḥabîbah said: "The Messenger of Allâh ﷺ said: 'Whoever prays twelve *Rak'ahs*, Allâh will build for him a house in paradise: Four before *Ẓuhr* and two after, two before *'Asr*, two after *Maghrib*, and two before *Ṣubḥ*.'" (***Ḍa'îf***)

١٨٠٣ - أَخْبَرَنَا أَبُو الْأَزْهَرِ أَحْمَدُ بْنُ الْأَزْهَرِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا فُلَيْحٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْمُسَيَّبِ، عَنْ عَنْبَسَةَ بنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ

قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ، وَاثْنَتَيْنِ بَعْدَهَا، وَاثْنَتَيْنِ قَبْلَ الْعَصْرِ، وَاثْنَتَيْنِ بَعْدَ الْمَغْرِبِ، وَاثْنَتَيْنِ قَبْلَ الصُّبْحِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: فُلَيْحُ بْنُ سُلَيْمَانَ لَيْسَ بِالْقَوِيِّ.

Abû 'Abdur-Raḥman (An-Nasâ'î) said: Fulaiḥ bin Sulaimân is not strong (as a narrator).

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلٰوة، باب ماجاء فيمن صلى في يوم وليلة ثنتي عشرة ركعةً ... إلخ، ح:٤١٥ من حديث أبي إسحاق به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:١٤٧٩، وللحديث شواهد ضعيفة عند ابن ماجه، ح:١١٤٢ وغيره، وأصل الحديث صحيح دون قوله: "واثنتين قبل العصر" ❊ المسيب هو ابن رافع، وفليح بن سليمان حسن الحديث وثقه الجمهور، وأبو إسحاق عنعن تقدم، ح:٩٦.

١٨٠٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَن عَنْبَسَةَ أَخِي أُمِّ حَبِيبَةَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: مَنْ صَلَّى فِي الْيَوْمِ وَاللَّيْلَةِ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ: أَرْبَعًا قَبْلَ الظُّهْرِ وَرَكْعَتَيْنِ بَعْدَهَا وَثِنْتَيْنِ قَبْلَ الْعَصْرِ وَثِنْتَيْنِ بَعْدَ الْمَغْرِبِ وَثِنْتَيْنِ قَبْلَ الْفَجْرِ.

1804. It was narrated that Umm Ḥabîbah said: "Whoever prays twelve *Rak'ahs* during the night and day other than the prescribed prayers, a house will be built for him in Paradise: four before *Ẓuhr* and two *Rak'ahs* afterward, two before *'Asr*, two after *Maghrib* and two before *Fajr*." **(*Ḍa'îf*)**

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:١٤٧٣.

(المعجم ٦٧) - الِاخْتِلَافُ عَلَى إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ (التحفة ٧٤٤) - ألف

Chapter 67. The Difference In The Reports From Ismâ'îl Bin Abî Khâlid

١٨٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ

1805. It was narrated from Umm Ḥabîbah that the Prophet ﷺ said: "Whoever prays twelve *Rak'ahs* during the day and night, a house

will be built for him in Paradise." (*Ṣaḥîḥ*)

عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى فِي الْيَوْمِ وَاللَّيْلَةِ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

تخريج: [صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في ثنتي عشرة ركعة من السنة، ح:١١٤١ من حديث يزيد بن هارون به، وهو في الكبرٰى، ح:١٤٧٤، وقال النسائي: "خالفه يعلى بن عبيد: فوقف الحديث"، وله شواهد عند مسلم:٧٢٨ وغيره.

Comments:

Ismâil's disciple Yazid bin Hâroon has narrated this *Ḥadîth* as *Marfu'*. Whereas Ya'la and 'Abdullâh have reported it as *Mawquf*, as is evident from the three upcoming narrations.

1806. It was narrated that Umm Ḥabîbah said: "Whoever prays twelve *Rak'ahs* during the night and day apart from the prescribed prayers, a house will be built for him in Paradise." (***Ṣaḥîḥ***)

١٨٠٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: مَنْ صَلَّى فِي اللَّيْلِ وَالنَّهَارِ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:١٤٧٥، وقال النسائي "أدخل حصين بن عبدالرحمٰن بين المسيب بن رافع وبين عنبسة ذكوان ولم يرفع الحديث"، وانظر الحديث السابق * إسماعيل هو ابن أبي خالد.

1807. It was narrated that Umm Ḥabîbah said: "Whoever prays twelve *Rak'ahs* during the night and day apart from the prescribed prayers, Allâh, The Mighty and Sublime, will build for him a house in Paradise." (***Ṣaḥîḥ***)

Ḥuṣain did not narrate it in *Marfû'* form, and he put Dhakwân between 'Anbasah and Al-Mûsâyyab.

١٨٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَكِّيٍّ وَحِبَّانُ قَالَا: حَدَّثَنَا عَبْدُ اللهِ عَنْ إِسْمَاعِيلَ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: مَنْ صَلَّى فِي يَوْمٍ وَلَيْلَةٍ اثْنَتَيْ عَشْرَةَ رَكْعَةً سِوَى الْمَكْتُوبَةِ بَنَى اللهُ عَزَّ وَجَلَّ لَهُ بَيْتًا فِي الْجَنَّةِ. لَمْ يَرْفَعْهُ حُصَيْنٌ وَأَدْخَلَ بَيْنَ عَنْبَسَةَ وَبَيْنَ الْمُسَيَّبِ ذَكْوَانَ.

تخريج: [صحيح] انظر الحديث الآتي.

1808. 'Anbasah bin Abî Sufyân narrated that Umm Ḥabîbah told him: "Whoever prays twelve *Rak'ahs*, a house will be built for him in Paradise." **(*Ṣaḥîḥ*)**

١٨٠٨ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا وَهْبٌ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُصَيْنٍ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ قَالَ: حَدَّثَنِي عَنْبَسَةُ بْنُ أَبِي سُفْيَانَ أَنَّ أُمَّ حَبِيبَةَ حَدَّثَتْهُ: أَنَّهُ مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:١٤٧٦ * وهب هو ابن بقية، وخالد هو ابن عبدالله، وحصين هو ابن عبدالرحمٰن.

1809. It was narrated that Umm Ḥabîbah said: "The Messenger of Allâh ﷺ said: 'Whoever prays twelve *Rak'ahs* in a day apart from the obligatory prayers, Allâh will build for him, or there will be built for him, a house in Paradise.'" **(*Ṣaḥîḥ*)**

١٨٠٩ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْفَرِيضَةِ بَنَى اللهُ لَهُ أَوْ بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

تخريج: [صحيح] أخرجه أحمد:٦/٣٢٦ من حديث عاصم بن بهدلة به، (وهو ابن أبي النجود)، والحديث في الكبرٰى، ح:١٤٧٧ * حماد هو ابن زيد، وأبوصالح هو ذكوان السمان.

1810. It was narrated from Umm Ḥabîbah that the Messenger of Allâh ﷺ said: "Whoever prays twelve *Rak'ahs* in a day and night, Allâh will build for him a house in Paradise." **(*Ṣaḥîḥ*)**

١٨١٠ - أَخْبَرَنَا عَلِيُّ بْنُ الْمُثَنَّى عَنْ سُوَيْدِ بْنِ عَمْرٍو قَالَ: حَدَّثَنِي حَمَّادٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أُمِّ حَبِيبَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ صَلَّى ثِنْتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

تخريج: [صحيح] انظر الحديث السابق * حماد هو ابن سلمة.

1811. It was narrated that Umm Ḥabîbah said: "Whoever prays twelve *Rak'ahs* in a day, a house will be built for him in Paradise." **(*Ṣaḥîḥ*)**

١٨١١ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ، عَنْ أَبِي

صَالِحٍ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: «مَنْ صَلَّى فِي يَوْمٍ اثْنَتَيْ عَشْرَةَ رَكْعَةً بُنِيَ لَهُ بَيْتٌ فِي الْجَنَّةِ».

تخريج: [**صحيح**] انظر الحديثين السابقين * حماد هو ابن سلمة، والنضر هو ابن شميل، وإسحاق هو ابن راهويه.

1812. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever prays twelve *Rak'ahs* in a day apart from the obligatory prayers, Allâh will build for him a house in Paradise." ***(Da'îf)***

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and Muḥammad bin Sulaimân is weak, he is Ibn Al-Aṣbahânî. This *Ḥadîth* has been related through routes other than this route, without the wording previously mentioned.

١٨١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى فِي يَوْمٍ ثِنْتَيْ عَشْرَةَ رَكْعَةً سِوَى الْفَرِيضَةِ بَنَى اللهُ لَهُ بَيْتًا فِي الْجَنَّةِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ. وَمُحَمَّدُ بْنُ سُلَيْمَانَ ضَعِيفٌ، هُوَ ابنُ الْأَصْبَهَانِيِّ، وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ مِنْ أَوْجُهٍ سِوَى هٰذَا الْوَجْهِ بِغَيْرِ اللَّفْظِ الَّذِي تَقَدَّمَ ذِكْرُهُ.

تخريج: [**إسناده ضعيف**] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في ثنتي عشرة ركعةً من السنة، ح:١١٤٢ من حديث محمد بن سليمان الأصبهاني به، وهو في الكبرٰى، ح:١٤٧٨.

1813. It was narrated that Ḥassân bin 'Aṭiyyah said: "When 'Anbasah was dying, he started to groan in pain. The people spoke to him and he said: 'I heard Umm Ḥabîbah, the wife of the Prophet ﷺ, narrating that the Prophet ﷺ said: Whoever prays four *Rak'ahs* before *Ẓuhr* and four after, Allâh, the Mighty and Sublime, will forbid his flesh for the Fire. And I never stopped praying them from the time I heard that.'" ***(Ḥasan)***

١٨١٣ - أَخْبَرَنَا يَزِيدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامٌ الْعَطَّارُ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ بْنِ سَمَاعَةَ عَنْ مُوسَى بْنِ أَعْيَنَ، عَنْ أَبِي عَمْرٍو الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ قَالَ: لَمَّا نُزِلَ بِعَنْبَسَةَ جَعَلَ يَتَضَوَّرُ فَقِيلَ لَهُ: فَقَالَ: أَمَا أَنِي سَمِعْتُ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ تُحَدِّثُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ:

«مَنْ رَكَعَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَ اللهُ عَزَّ وَجَلَّ لَحْمَهُ عَلَى النَّارِ». فَمَا تَرَكْتُهُنَّ مُنْذُ سَمِعْتُهُنَّ.

تخريج: **[حسن]** أخرجه أحمد:٦/٣٢٥ من حديث الأوزاعي به، وهو في الكبرٰى، ح:١٤٨٠ * هشام العطار هو ابن إسماعيل.

١٨١٤ - **أَخْبَرَنَا** هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ قَالَ: حَدَّثَنِي أَيُّوبُ رَجُلٌ مِنْ أَهْلِ الشَّامِ عَنِ الْقَاسِمِ الدِّمَشْقِيِّ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ قَالَ: أَخْبَرَتْنِي أُخْتِي أُمُّ حَبِيبَةَ زَوْجُ النَّبِيِّ ﷺ أَنَّ حَبِيبَهَا أَبَا الْقَاسِمِ ﷺ أَخْبَرَهَا قَالَ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يُصَلِّي أَرْبَعَ رَكَعَاتٍ بَعْدَ الظُّهْرِ فَتَمَسُّ وَجْهَهُ النَّارُ أَبَدًا إِنْ شَاءَ اللهُ عَزَّ وَجَلَّ».

1814. It was narrated that 'Anbasah bin Abî Sufyân said: "My sister Umm Ḥabîbah, the wife of the Prophet ﷺ, told me that her beloved Abû Al-Qâsim ﷺ told her: 'There is no believing slave who prays four *Rak'ahs* after *Ẓuhr* whose face will ever be touched by the Fire, if Allâh, the Mighty and Sublime, wills.'" (***Ṣaḥîḥ***)

تخريج: **[صحيح]** أخرجه الترمذي، الصلٰوة، باب [منه] آخر، ح:٤٢٨ من حديث القاسم ابن عبدالرحمٰن به، وقال "حسن صحيح غريب"، وانظر الحديث الآتي.

١٨١٥ - **أَخْبَرَنَا** أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَهُ اللهُ عَزَّ وَجَلَّ عَلَى النَّارِ».

1815. It was narrated from Umm Ḥabîbah that the Messenger of Allâh ﷺ used to say: "Whoever prays four *Rak'ahs* before *Ẓuhr* and four after, Allâh, the Mighty and Sublime, will forbid him for the Fire." (***Ṣaḥîḥ***)

تخريج: **[صحيح]** أخرجه أبو داود، الصلٰوة، باب الأربع قبل الظهر وبعدها، ح:١٢٦٩ من حديث سليمان بن موسٰى به، وللحديث طرق كثيرة جدًا.

1816. It was narrated from Umm Ḥabîbah – and when this was narrated to Sa'eed from Umm Ḥabîbah from the Prophet ﷺ, he would approve it and not deny it, but when he narrated it to us, he did not attribute it to the Prophet ﷺ – she said: "Whoever prays four *Rak'ahs* before *Ẓuhr* and four after it, Allâh will forbid him for the Fire." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Makḥûl did not hear anything from 'Anbasah.

١٨١٦ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ عَنْ مَرْوَانَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ عَنْبَسَةَ بْنِ أَبِي سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ قَالَ مَرْوَانُ: وَكَانَ سَعِيدٌ إِذَا قُرِىءَ عَلَيْهِ عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ أَقَرَّ بِذلِكَ وَلَمْ يُنْكِرْهُ وَإِذَا حَدَّثَنَا بِهِ هُوَ لَمْ يَرْفَعْهُ قَالَتْ: مَنْ رَكَعَ أَرْبَعَ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا حَرَّمَهُ اللهُ عَلَى النَّارِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَكْحُولٌ لَمْ يَسْمَعْ مِنْ عَنْبَسَةَ شَيْئًا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٤٨١، وقال "خالفه أبوعاصم في إسناده".

1817. Sulaimân bin Mûsâ narrated that when Muḥammad bin Abî Sufyân was dying, he was greatly distressed and said: "My sister Umm Ḥabîbah bint Abî Sufyân said: 'The Messenger of Allâh ﷺ said: Whoever maintains four *Rak'ahs* before *Ẓuhr* and four after, Allâh will forbid him for the Fire.'" (***Ṣaḥîḥ***)

١٨١٧ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ مُوسَى يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ أَبِي سُفْيَانَ قَالَ: لَمَّا نَزَلَ بِهِ الْمَوْتُ أَخَذَهُ أَمْرٌ شَدِيدٌ فَقَالَ: حَدَّثَتْنِي أُخْتِي أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَافَظَ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعٍ بَعْدَهَا حَرَّمَهُ اللهُ تَعَالَى عَلَى النَّارِ».

تخريج: [صحيح] أخرجه ابن خزيمة، ح:١١٩٠ من حديث أبي عاصم النبيل الضحاك بن مخلد به، وهو في الكبرٰى، ح:١٤٨٢.

1818. It was narrated from Umm Ḥabîbah that the Prophet ﷺ said: "Whoever prays four *Rak'ahs* before *Ẓuhr* and four after, the Fire will not touch him." (***Ṣaḥîḥ***)

١٨١٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الشُّعَيْثِيُّ عَنْ أَبِيهِ، عَنْ عَنْبَسَةَ بْنِ أَبِي

سُفْيَانَ، عَنْ أُمِّ حَبِيبَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَلَّى أَرْبَعًا قَبْلَ الظُّهْرِ وَأَرْبَعًا بَعْدَهَا لَمْ تَمَسَّهُ النَّارُ»

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ حَدِيثُ مَرْوَانَ مِنْ حَدِيثِ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ.

Abû 'Abdur-Raḥman said: This is a mistake, and the correct narration of Marwân is from Sa'eed bin 'Abdul-'Azîz.[1]

تخريج: [صحيح] أخرجه الترمذي، الصلوة، باب [منه] آخر، ح:٤٢٧، وابن ماجه، إقامة الصلوات، باب ماجاء فيمن صلى قبل الظهر أربعًا وبعدها أربعًا، ح:١١٦٠ من حديث محمد بن عبدالله الشعيثي به، وقال الترمذي "حسن غريب".

Comments:

1. Imâm An-Nasâ'î has recorded several different chains of transmission (as many as twenty-four) of the narration of Umm Habibah ؓ. He had to resort to such lengthy repetitions in order to reveal some transmitters' errors.
2. In some narrations, there is mention of four *Rak'ahs* before the *'Isha'* and the *'Asr* prayers; and their merits have also been stated. But they are not established or insisted customary observances (*Sunan Al-Mu'akkada*) because Allâh's Messenger ﷺ did not perform them regularly. It has, however, been encouraged. These units, therefore, are commendable.
3. Imâm An-Nasâ'î, here, has recorded only those narrations which consist of twelve units. In some narrations, instead of twelve units, the very same recompense has been described upon the performance of ten units. In them, before the noon prayer, instead of four, two units have been stated. Even so, if one resorts to occasionally offering two units, there is no harm in doing so. But the usual practice should be of four units.

[1] That is No. 1815 and 1816.

English Translation of Sunan An-Nasâ'i

English
Translation of
Sunan An-Nasâ'i

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Imâm Hâfiz Abû Abdur Rahmân Ahmad bin Shu'aib bin 'Ali An-Nasâ'i

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Contents

21. The Book Of Funerals

22. The Book Of Fasting

23. The Book Of *Zakâh*

24. The Book Of The Rites Of *Ḥajj*

In the Name of Allâh,
the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

21. The Book Of Funerals

(المعجم ٢١) - كِتَابُ الْجَنَائِزِ
(التحفة ٣)

Chapter 1. Wishing For Death

(المعجم ١) - بَابُ تَمَنِّي الْمَوْتِ
(التحفة ١)

1819. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should wish for death. Either he is a doer of good, so perhaps he may do more good, or he is an evildoer but perhaps he will give up his evil ways." (*Ṣaḥîḥ*)

١٨١٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدٌ مِنْكُمُ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَزْدَادَ خَيْرًا وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ».

تخريج: [صحيح] أخرجه أحمد: ٢/ ٢٦٣ من حديث إبراهيم بن سعد به، وهو في الكبرٰى، ح: ١٩٤٤، وصححه ابن حبان * معن هو ابن عيسى القزاز.

Comments:

The term *Janâiz* is the plural form of *Janâza*. Lexically, the expression *Janâza* signifies everything that is veiled, hidden, or concealed. In the common knowledge or usage, it signifies the deceased, which has been covered with a shroud. It is correct to pronounce the Arabic term *Janâza* or *Jinâza*. The purpose of the author is to delineate the issues concerning the deceased.

1820. It was narrated from Abû 'Ubaid the freed slave of 'Abdur-Raḥmân bin 'Awf that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ said: 'None of you should wish for death. Either he is a doer of good, so if he lives he will do more good, or he is a doer of evil but perhaps he will give up his evil ways.'" (*Ṣaḥîḥ*)

١٨٢٠ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي الزُّبَيْدِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَتَمَنَّيَنَّ أَحَدٌ مِنْكُمُ الْمَوْتَ إِمَّا مُحْسِنًا فَلَعَلَّهُ أَنْ يَعِيشَ يَزْدَادُ خَيْرًا وَهُوَ خَيْرٌ لَهُ وَإِمَّا مُسِيئًا فَلَعَلَّهُ أَنْ يَسْتَعْتِبَ».

تخريج: أخرجه البخاري، المرض، باب تمني المريض الموت، ح:٥٦٧٣ من حديث الزهري به، وصرح بالسماع، وهو في الكبرٰى، ح:١٩٤٥ * أبوعبيد هو سعد بن عبيد.

Comments:

Death is under Allâh's Command. Death does not get postponed or expedited by someone asking or trying to stop it. Then what is the benefit of asking such a thing, which cannot be achieved by supplicating. In reality, the time of death is appointed or fixed.

1821. It was narrated from Anas that the Messenger of Allâh ﷺ said: "None of you should wish for death because of some harm that befalls him, rather he should say: '*Allâhumma aḥînî mâ kânatil-ḥayâtu khairanlî wa tawaffanî idhâ kânatil-wafâtu khairanlî* (O Allâh, keep me alive so long as life is good for me, and cause me to die when death is good for me.)'" (*Ṣaḥîḥ*)

١٨٢١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ عَنْ حُمَيْدٍ عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَمَنَّيَنَّ أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ فِي الدُّنْيَا وَلٰكِنْ لِيَقُلِ: اللَّهُمَّ! أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوفَاةُ خَيْرًا لِي».

تخريج: [إسناده صحيح] أخرجه أحمد:٣/ ١٠٤ من حديث حميد الطويل به، وصرح بالسماع عند ابن حبان في صحيحه، ح:٢٤٦٢، والحديث في الكبرٰى، ح:١٩٤٦.

1822. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'None of you should wish for death because of some harm that befalls him. If he must wish for death, let him say: *Allâhumma aḥînî mâ kânatil-ḥayâtu khairanlî wa tawaffanî idhâ kânatil-wafâtu khairanlî* (O Allâh, keep me alive so long as life is good for me, and cause me to die when death is good for me.)" (*Ṣaḥîḥ*)

١٨٢٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ عَبْدِ الْعَزِيزِ؛ ح وَأَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَلَا لَا يَتَمَنَّى أَحَدُكُمُ الْمَوْتَ لِضُرٍّ نَزَلَ بِهِ فَإِنْ كَانَ لَا بُدَّ مُتَمَنِّيًا الْمَوْتَ فَلْيَقُلِ: اللَّهُمَّ! أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي مَا كَانَتِ الْوَفَاةُ خَيْرًا لِي».

تخريج: أخرجه البخاري، الدعوات، باب الدعاء بالموت والحياة، ح:٦٣٥١، ومسلم، الذكر والدعاء، باب كراهة تمني الموت لضر نزل به، ح:٢٦٨٠ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:١٩٤٧.

Chapter 2. Praying For Death

(المعجم ٢) - الدُّعَاءُ بِالمَوْتِ (التحفة ٢)

1823. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Do not pray for death or wish for it. Whoever insists on praying for it let him say: *Allâhumma aḥînî mâ kânatil-ḥayâtu khairanlî wa tawaffanî idhâ kânatil-wafâtu khairanlî* (O Allâh, keep me alive so long as life is good for me, and cause me to die when death is good for me.)'" (*Ṣaḥîḥ*)

١٨٢٣ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ ابْنُ طَهْمَانَ عَنِ الْحَجَّاجِ - وَهُوَ الْبَصْرِيُّ - عَنْ يُونُسَ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَدْعُوا بِالْمَوْتِ وَلَا تَتَمَنَّوْهُ فَمَنْ كَانَ دَاعِيًا لَا بُدَّ فَلْيَقُلِ: اللَّهُمَّ! أَحْيِنِي مَا كَانَتِ الْحَيَاةُ خَيْرًا لِي وَتَوَفَّنِي إِذَا كَانَتِ الْوَفَاةُ خَيْرًا لِي».

تخريج: أخرجه البخاري، المرض، باب تمني المريض الموت، ح:٥٦٧١، ٦٣٥١، ومسلم، الذكر والدعاء، باب كراهة تمني الموت لضر نزل به، ح:٢٦٨٠/ ١٠ من حديث ثابت البناني به، وهو في الكبرى، ح:١٩٤٨ * يونس هو ابن عبيد.

1824. Qais said: "I entered upon Khabbâb when he had been cauterized on his stomach seven times. He said: 'Were it not that the Messenger of Allâh ﷺ forbade us to pray for death, I would have prayed for it.'" (*Ṣaḥîḥ*)

١٨٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: دَخَلْتُ عَلَى خَبَّابٍ وَقَدِ اكْتَوَى فِي بَطْنِهِ سَبْعًا وَقَالَ لَوْلَا أَنَّ رَسُولَ اللهِ ﷺ نَهَانَا أَنْ نَدْعُوَ بِالْمَوْتِ دَعَوْتُ بِهِ.

تخريج: أخرجه البخاري، الدعوات، باب الدعاء بالموت والحياة، ح:٦٣٤٩ من حديث يحي القطان، ومسلم، ح:٢٦٨١ (انظر الحديث السابق) من حديث إسماعيل بن أبي خالد به، وهو في الكبرى، ح:١٩٤٩.

Comments:

In that period of time, cauterization (with fire) was considered a remedy of some diseases. But Allâh's Messenger ﷺ did not like it, because it is extremely painful. It is permissible only when there is an overwhelmingly dire need. The venerable Khabbab must have probably become overwhelmed, or he might not have come to know of narrations indicating its prohibition.

Chapter 3. Remembering Death Often

(المعجم ٣) - كَثْرَةُ ذِكْرِ المَوْتِ (التحفة ٣)

1825. It was narrated that Abû

١٨٢٥ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ:

Hurairah said: "The Messenger of Allâh ﷺ said: 'Remember often the destroyer of pleasures.'" (*Ḥasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Muḥammad bin Ibrâhîm (one of the narrators) is the father of Abû Bakr Ibn Abî Shaibah.

أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو؛ ح وَأَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَكْثِرُوا ذِكْرَ هَاذِمِ اللَّذَّاتِ».

قال أَبُو عَبْدِ الرَّحْمٰنِ: مُحَمَّدُ بْنُ إِبْرَاهِيمَ وَالِدُ أَبِي بَكْرِ بْنِ أَبِي شَيْبَةَ

تخريج: [**إسناده حسن**] أخرجه الترمذي، الزهد، باب ماجاء في ذكر الموت، ح:٢٣٠٧، وابن ماجه، الزهد، باب ذكر الموت والاستعداد له، ح:٤٢٥٨ من حديث الفضل بن موسٰى به، وقال الترمذي: "غريب حسن"، وهو في الكبرٰى، ح:١٩٥٠، وصححه ابن حبان، ح:٢٥٥٩،٢٥٦٢، وحسنه المنذري.

1826. It was narrated that Umm Salamah said: "I heard the Messenger of Allâh ﷺ say: 'When you see the dead, say something good, for the angels say *Âmîn* to whatever you say.' When Abû Salamah died, I said: 'O Messenger of Allâh, what should I say?' He said: 'Say: *Allâhummaghfirlanaâ wa lahu wa a 'qibnî minhu 'uqbaî ḥasanah* (O Allâh, forgive us and him, and compensate me well for this loss.)'" Then Allâh, the Mighty and Sublime, compensated me with Muḥammad ﷺ." (*Ṣaḥîḥ*)

١٨٢٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى، عَنِ الْأَعْمَشِ قَالَ: حَدَّثَنِي شَقِيقٌ عَنْ أُمِّ سَلَمَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا حَضَرْتُمُ الْمَيِّتَ فَقُولُوا: خَيْرًا فَإِنَّ الْمَلَائِكَةَ يُؤَمِّنُونَ عَلَى مَا تَقُولُونَ» فَلَمَّا مَاتَ أَبُو سَلَمَةَ قُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ أَقُولُ؟ قَالَ: «قُولِي: اللَّهُمَّ! اغْفِرْ لَنَا وَلَهُ وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً». فَأَعْقَبَنِي اللهُ عَزَّ وَجَلَّ مِنْهُ مُحَمَّدًا ﷺ.

تخريج: أخرجه مسلم، الجنائز، باب ما يقال عند المريض والميت، ح:٩١٩ من حديث الأعمش به، وهو في الكبرٰى، ح:١٩٥١ .

Comments:

Special angels arrive at the person whose death is imminent or near, who pronounce *Âmîn*; meaning if you visit the place of a deceased, you should not bewail the dead or lament in a raised voice as a display of grief, nor curse you own selves. Rather you should supplicate for the deceased's well-being.

Chapter 4. Prompting The Dying Person *Talqîn*

(المعجم ٤) - بَابُ تَلْقِينِ الْمَيِّتِ

(التحفة ٤)

1827. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'Prompt your dying ones to say *Lâ ilâha illallâh* (there is none worthy of worship except Allâh).'" (*Sahîh*)

١٨٢٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ غَزِيَّةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عُمَارَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ؛ ح وَأَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ».

تخريج: [صحيح] أخرجه مسلم، الجنائز، باب تلقين الموتى: لا إله إلا الله، ح:٩١٦ عن قتيبة به، وهو في الكبرى، ح:١٩٥٢، وأخرجه مسلم أيضًا من حديث بشر بن المفضل به * عبدالعزيز هو ابن محمد الدراوردي.

Comments:

Talqîn means sitting beside him (the dying) and reciting the Testimony of faith (*lâ ilâhâ illallâh*) so that he may also heed it and be encouraged to recite it for himself.

1828. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Prompt your dying ones to say *Lâ ilâha illallâh* (there is none worthy of worship except Allâh).'" (*Sahîh*)

١٨٢٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ صَفِيَّةَ عَنْ أُمِّهِ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَقِّنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:١٩٥٣.

Chapter 5. The Sign Of The Death Of A Believer

(المعجم ٥) - بَابُ عَلَامَةِ مَوْتِ الْمُؤْمِنِ

(التحفة ٥)

1829. It was narrated from 'Abdullâh bin Buraidah, from his father, that the Messenger of Allâh ﷺ said: "The believer dies with sweat on his forehead." (*Sahîh*)

١٨٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَوْتُ الْمُؤْمِنِ بِعَرَقِ الْجَبِينِ».

تخريج: [**صحيح**] أخرجه الترمذي، الجنائز، باب ماجاء أن المؤمن يموت بعرق الجبين، ح:٩٨٢ عن محمد بن بشار به، وقال: "حسن"، وصححه الحاكم على شرط الشيخين: ١/ ٣٦١، ووافقه الذهبي، وهو في الكبرى، ح:١٩٥٤ * يحيى هو القطان، وانظر الحديث الآتي.

1830. It was narrated from (Ibn Buraidah) that his father said: "I heard the Messenger of Allâh ﷺ say: 'The believer dies with sweat on his forehead.'" (***Sahîh***)

١٨٣٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا كَهْمَسٌ عَنِ [ابْنِ بُرَيْدَةَ]، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْمُومِنُ يَمُوتُ بِعَرَقِ الْجَبِينِ».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، ح:٩٨٢، وابن ماجه، الجنائز، باب ماجاء في المؤمن يؤجر في النزع، ح:١٤٥٢ من حديث عبدالله بن بريدة به، وهو في الكبرى، ح:١٩٥٥، وانظر الحديث الآتي برقم:١٩٣٧.

Chapter 6. The Hardship Of Death

(المعجم ٦) - **شِدَّةُ الْمَوْتِ** (التحفة ٦)

1831. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ died while he was between my chest and my chin, and I never disliked the agony of death for anyone after I saw the Messenger of Allâh ﷺ."

١٨٣١ - **أَخْبَرَنَا** عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَاتَ رَسُولُ اللهِ ﷺ وَإِنَّهُ لَبَيْنَ حَاقِنَتِي وَذَاقِنَتِي فَلَا أَكْرَهُ شِدَّةَ الْمَوْتِ لأَحَدٍ أَبَدًا بَعْدَ مَا رَأَيْتُ رَسُولَ اللهِ ﷺ.

تخريج: أخرجه البخاري، المغازي، باب مرض النبي ﷺ ووفاته، ح:٤٤٤٦ عن عبدالله بن يوسف به، وهو في الكبرى، ح:١٩٥٦ * الليث هو ابن سعد، وشيخه يزيد بن عبدالله بن الهاد.

Comments:

Death in itself is a very painful phenomenon. Other hardships, compared to it are trivial. A believer is given the reward of this hardship also, and his sins are forgiven on account of it.

Chapter 7. Dying On A Monday

(المعجم ٧) - **الْمَوْتُ يَوْمَ الاِثْنَيْنِ** (التحفة ٧)

1832. It was narrated that Anas

١٨٣٢ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ

said: "The last time I saw the Messenger of Allâh ﷺ, he drew back the curtain when the people were in rows behind Abû Bakr, may Allâh be pleased with him. Abû Bakr wanted to step back, but he gestured to them to stay as they were, and let the curtain drop. He died at the end of that day, and that was a Monday." (*Ṣaḥîḥ*)

عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: آخِرُ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللهِ ﷺ كَشْفُ السِّتَارَةِ وَالنَّاسُ صُفُوفٌ خَلْفَ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ، فَأَرَادَ أَبُو بَكْرٍ أَنْ يَرْتَدَّ، فَأَشَارَ إِلَيْهِمْ أَنِ امْكُثُوا وَأَلْقَى السِّجْفَ، وَتُوُفِّيَ مِنْ آخِرِ ذٰلِكَ الْيَوْمِ، وَذٰلِكَ يَوْمُ الإِثْنَيْنِ.

تخريج: أخرجه مسلم، الصلوة، باب استخلاف الإمام . إذا عرض له عذر من مرض وسفر وغيرهما . من يصلي بالناس ... إلخ، ح:٤١٩/٩٩ من حديث سفيان بن عيينة، والبخاري، الأذان، باب هل: يلتفت لأمر ينزل به؟ ... إلخ، ح:٧٥٤ من حديث الزهري به، وهو في الكبرٰى، ح:١٩٥٧ .

Chapter 8. Dying Somewhere Other Than The Place Where One Was Born

(المعجم ٨) - **المَوْتُ بِغَيْرِ مَوْلِدِهِ** (التحفة ٨)

1833. It was narrated that 'Abdullâh bin 'Amr said: "A man who had been born in Al-Madînah died there, and the Messenger of Allâh ﷺ prayed for him, then he said: 'Would that he had died somewhere other than the place where he was born.' They said: 'Why is that, O Messenger of Allâh?' He said: 'If a man dies somewhere other than the place where he was born, a space in Paradise will be measured out for him equal to the distance between the place where he was born and the place where he died.'" (*Ḥasan*)

١٨٣٣ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حُيَيُّ ابْنُ عَبْدِ اللهِ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: مَاتَ رَجُلٌ بِالْمَدِينَةِ مِمَّنْ وُلِدَ بِهَا فَصَلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ: «يَا لَيْتَهُ مَاتَ بِغَيْرِ مَوْلِدِهِ». قَالُوا: وَلِمَ ذَاكَ يَا رَسُولَ اللّٰهِ؟ قَالَ: «إِنَّ الرَّجُلَ إِذَا مَاتَ بِغَيْرِ مَوْلِدِهِ قِيسَ لَهُ مِنْ مَوْلِدِهِ إِلَى مُنْقَطَعِ أَثَرِهِ فِي الْجَنَّةِ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الجنائز، باب ماجاء فيمن مات غريبًا، ح:١٦١٤ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:١٩٥٨، وصححه ابن حبان (موارد)، ح:٧٢٩.

Comments:

The intent of the Prophet ﷺ is not that had the man died outside of the city of Madînah, but it signifies that lest he had not been from Madînah by birth, but born in some other place and emigrated to Madînah, because the merits of dying in Madînah are to be found in *Aḥâdîth*.

Chapter 9. The Honor With Which The Believer Is Met When His Soul Comes Out

(المعجم ٩) - **بَابٌ** مَا يَلْقَى بِهِ الْمُؤْمِنُ مِنَ الكَرَامَةِ عِنْدَ خُرُوجِ نَفْسِهِ (التحفة ٩)

1834. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the believer is dying, the angels of mercy come to him with white silk and say: 'Come out content and with the pleasure of Allâh upon you to the mercy of Allâh, fragrance and a Lord Who is not angry.' So it comes out like the best fragrance of musk. They pass him from one to another until they bring him to the gate of heaven, where they say: 'How good is this fragrance that has come to you from the Earth!' Then the souls of the believers come to him and they rejoice more over him than any one of you rejoices when his absent loved one comes to him. They ask him: 'What happened to so-and-so, what happened to so-and-so?' They say: 'Let him be, for he was in the hardship of the world. When he says, 'Did he not come here?' They say: 'He was taken to the pit (of Hell).' When the disbeliever is dying, the angels of punishment come to him with sackcloth and say: 'Come out discontent, subject of Divine wrath, to the punishment of Allâh, the Mighty and Sublime.' So it comes out like the foulest stench of a corpse. They bring him to the gates of the Earth, where they say: 'How foul is this stench!' Then they bring him to the souls of the disbelievers." (*Ṣaḥîḥ*)

١٨٣٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ قُسَامَةَ بْنِ زُهَيْرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا حُضِرَ الْمُؤْمِنُ أَتَتْهُ مَلَائِكَةُ الرَّحْمَةِ بِحَرِيرَةٍ بَيْضَاءَ فَيَقُولُونَ: اخْرُجِي رَاضِيَةً مَرْضِيَّةً عَنْكِ إِلَى رَوْحِ اللهِ وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ، فَتَخْرُجُ كَأَطْيَبِ رِيحِ الْمِسْكِ، حَتَّى أَنَّهُ لَيُنَاوِلُهُ بَعْضُهُمْ بَعْضًا حَتَّى يَأْتُونَ بِهِ بَابَ السَّمَاءِ فَيَقُولُونَ مَا أَطْيَبَ هٰذِهِ الرِّيحَ الَّتِي جَاءَتْكُمْ مِنَ الْأَرْضِ فَيَأْتُونَ بِهِ أَرْوَاحَ الْمُؤْمِنِينَ فَلَهُمْ أَشَدُّ فَرَحًا بِهِ مِنْ أَحَدِكُمْ بِغَائِبِهِ يَقْدُمُ عَلَيْهِ فَيَسْأَلُونَهُ: مَاذَا فَعَلَ فُلَانٌ؟ مَاذَا فَعَلَ فُلَانٌ؟ فَيَقُولُونَ: دَعُوهُ، فَإِنَّهُ كَانَ فِي غَمِّ الدُّنْيَا فَإِذَا قَالَ: أَمَا أَتَاكُمْ؟ قَالُوا: ذُهِبَ بِهِ إِلَى أُمِّهِ الْهَاوِيَةِ وَإِنَّ الْكَافِرَ إِذَا حُضِرَ أَتَتْهُ مَلَائِكَةُ الْعَذَابِ بِمِسْحٍ فَيَقُولُونَ: اخْرُجِي سَاخِطَةً مَسْخُوطًا عَلَيْكِ إِلَى عَذَابِ اللهِ عَزَّ وَجَلَّ فَتَخْرُجُ كَأَنْتَنِ رِيحِ جِيفَةٍ، حَتَّى يَأْتُونَ بِهِ بَابَ الْأَرْضِ فَيَقُولُونَ: مَا أَنْتَنَ هٰذِهِ الرِّيحَ! حَتَّى يَأْتُونَ بِهِ أَرْوَاحَ الْكُفَّارِ».

تخريج: [صحيح] أخرجه البيهقي في إثبات عذاب القبر، ح:٣٤ (بتحقيقي) من حديث معاذ ابن هشام به، وهو في الكبرٰى، ح:١٩٥٩، وصححه ابن حبان، ح:٧٣٣، والحاكم:١/ ٣٥٢،٣٥٣، ووافقه الذهبي، وله شواهد عند مسلم، ح:٢٨٧٢/٧٥، والبيهقي في إثبات عذاب القبر، ح:١٩، ٣٣ وغيرهما.

Comments:

"They pass him from one to another" like a newborn baby whose kith and kin joyfully hold and view him.

Chapter 10. One Who Loves To Meet Allâh

(المعجم ١٠) - فِيمَنْ أَحَبَّ لِقَاءَ اللهِ (التحفة ١٠)

1835. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.'" (One of the narrators) Shuraiḥ said: 'I went to 'Âishah and said: O mother of the believers! I heard Abû Hurairah narrate from the Messenger of Allâh ﷺ a *Ḥadîth* which, if that is the case, we are all doomed. She said: 'What is that?' He said: 'The Messenger of Allâh ﷺ said: Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him. But there is no one among us who does not hate death.' She said: 'The Messenger of Allâh ﷺ did say that, but it is not what you think. When the eyes begin to stare, the death rattle sounds in the chest and the flesh shiver, at that point, whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.'" (*Ṣaḥîḥ*)

١٨٣٥ - أَخْبَرَنَا هَنَّادٌ عَنْ أَبِي الزُّبَيْدِ - وَهُوَ عَبْثَرُ بْنُ الْقَاسِمِ - عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ شُرَيْحِ بْنِ هَانِئٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ» قَالَ شُرَيْحٌ: فَأَتَيْتُ عَائِشَةَ فَقُلْتُ: يَا أُمَّ الْمُؤْمِنِينَ سَمِعْتُ أَبَا هُرَيْرَةَ يَذْكُرُ عَنْ رَسُولِ اللهِ ﷺ حَدِيثًا إِنْ كَانَ كَذٰلِكَ فَقَدْ هَلَكْنَا قَالَتْ: وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ» وَلٰكِنْ لَيْسَ مِنَّا أَحَدٌ إِلَّا وَهُوَ يَكْرَهُ الْمَوْتَ؟ قَالَتْ: قَدْ قَالَهُ رَسُولُ اللهِ ﷺ وَلَيْسَ بِالَّذِي تَذْهَبُ إِلَيْهِ وَلٰكِنْ إِذَا طَمَحَ الْبَصَرُ وَحَشْرَجَ الصَّدْرُ وَاقْشَعَرَّ الْجِلْدُ، فَعِنْدَ ذٰلِكَ مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ.

تخريج: أخرجه مسلم، الذكر والدعاء، باب من أحب لقاء الله، أحب الله لقاءه . . . إلخ، ح:٢٦٨٥ من حديث أبي زبيد به، وهو في الكبرى، ح:١٩٦٠.

Comments:

When the moment of death draws near, and the angels become discernible and they commence their work, the believer at that moment becomes glad that he would be meeting his Lord. And the disbelieving hypocrite dreads the meeting with Allâh, Most High, at that moment, because of his past deeds. Otherwise everyone dislikes death during one's lifetime.

1836. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Most High, said: If My slave loves to meet Me, I love to meet him, and if he hates to meet Me, I hate to meet him.'" (*Ṣaḥîḥ*)

١٨٣٦ - أَخْبَرَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ؛ ح وَأَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُغِيرَةُ عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ تَعَالَى: إِذَا أَحَبَّ عَبْدِي لِقَائِي أَحْبَبْتُ لِقَاءَهُ، وَإِذَا كَرِهَ لِقَائِي كَرِهْتُ لِقَاءَهُ».

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى: (يريدون أن يبدلوا كلام الله)، ح:٧٥٠٤ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٢٤٠، والكبرى، ح:١٩٦١.

1837. It was narrated from 'Ubâdah that the Prophet ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him." (*Ṣaḥîḥ*)

١٨٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ عُبَادَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب من أحب لقاء الله أحب الله لقاءه . . . إلخ، ح:٢٦٨٣ عن محمد بن المثنى، والبخاري، الرقاق، باب من أحب لقاء الله أحب الله لقاءه، ح:٦٥٠٧ من حديث قتادة به، وهو في الكبرى، ح:١٩٦٢.

1838. It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "The Messenger of Allâh ﷺ said: 'Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him.'" (*Ṣaḥîḥ*)

١٨٣٨ - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ

أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ».

تخريج: انظر الحديث السابق، وهو في الكبرى، ح: ١٩٦٣، وأخرجه الترمذي، الجنائز، باب ماجاء فيمن أحب لقاء الله أحب الله لقاءه، ح: ١٠٦٦ عن أبي الأشعث (أحمد بن المقدام العجلي) به.

1839. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever loves to meet Allâh, Allâh loves to meet him, and whoever hates to meet Allâh, Allâh hates to meet him." 'Amr (one of the narrators) added in his narration: "It was said: 'O Messenger of Allâh, does hating to meet Allâh mean hating death? For all of us hate death.' He said: 'That is when he is dying; if he is given the glad tidings of the mercy and forgiveness of Allâh, he loves to meet Allâh and Allâh loves to meet him. But if he is given the tidings of the punishment of Allâh, he hates to meet Allâh and Allâh hates to meet him.'" (*Sahîh*)

١٨٣٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ؛ ح وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللهِ أَحَبَّ اللهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللهِ كَرِهَ اللهُ لِقَاءَهُ» زَادَ عَمْرٌو فِي حَدِيثِهِ فَقِيلَ: يَا رَسُولَ اللهِ! كَرَاهِيَةُ لِقَاءِ اللهِ كَرَاهِيَةُ الْمَوْتِ؟ كُلُّنَا يَكْرَهُ الْمَوْتَ قَالَ: «ذَاكَ عِنْدَ مَوْتِهِ إِذَا بُشِّرَ بِرَحْمَةِ اللهِ وَمَغْفِرَتِهِ أَحَبَّ لِقَاءَ اللهِ وَأَحَبَّ اللهُ لِقَاءَهُ، وَإِذَا بُشِّرَ بِعَذَابِ اللهِ كَرِهَ لِقَاءَ اللهِ وَكَرِهَ اللهُ لِقَاءَهُ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب من أحب لقاء الله أحب الله لقاءه ... إلخ، ح: ٢٦٨٤ من حديث خالد بن الحارث، والبخاري، الرقاق، باب من أحب لقاء الله أحب الله لقاءه، ح: ٦٥٠٧ تعليقًا من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح: ١٩٦٤.

Comments:

Although, death is a painful thing, the believer's longing to see Allâh, Most High, and meet Him, and the glad tiding of His forgiveness and mercy overwhelm the severity of death. And for the disbeliever, apart from the pain and severity of death, the perception of punishment and chastisement becomes formidable. Therefore, he does not want to die even at the time of death.

Chapter 11. Kissing The Deceased

(المعجم ١١) - تَقْبِيلُ الْمَيِّتِ (التحفة ١١)

1840. It was narrated from 'Âishah that Abû Bakr kissed the Prophet

١٨٤٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو قَالَ:

ﷺ between the eyes when he had died. (*Sahîh*)

أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ قَبَّلَ بَيْنَ عَيْنَيِ النَّبِيِّ ﷺ وَهُوَ مَيِّتٌ.

تخريج: [**صحيح**] وهو في الكبرٰى، ح:١٩٦٥، والحديث الآتي شاهد له.

1841 It was narrated from Ibn 'Abbâs and 'Âishah that Abû Bakr kissed the Prophet ﷺ when he had died. (*Sahîh*)

١٨٤١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، وَعَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ قَبَّلَ النَّبِيَّ ﷺ وَهُوَ مَيِّتٌ.

تخريج: أخرجه البخاري، المغازي، باب مرض النبي ﷺ ووفاته، ح:٤٤٥٥ من حديث يحيى القطان به، وهو في الكبرٰى، ح:١٩٦٦.

1842. It was narrated that 'Âishah said that Abû Bakr came riding a horse from his home in As-Sunuh, then he dismounted and entered the *Masjid*. He did not speak to the people until he met 'Âishah and the Messenger of Allâh ﷺ was covered with a *Hibrah Burd*.[1] He uncovered his face, bent over him and kissed him, and wept. Then he said: "May my father be ransomed for you. By Allâh! Allâh will never cause you to die twice; the death that was decreed for you, you have died." (*Sahîh*)

١٨٤٢ - أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ قَالَ: حَدَّثَنَا مَعْمَرٌ وَيُونُسُ: قَالَ الزُّهْرِيُّ: وَأَخْبَرَنِي أَبُو سَلَمَةَ أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ أَبَا بَكْرٍ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكَنِهِ بِالسُّنُحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ، فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ وَرَسُولُ اللهِ ﷺ مُسَجًّى بِبُرْدٍ حِبَرَةٍ، فَكَشَفَ عَنْ وَجْهِهِ، ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ فَبَكَى، ثُمَّ قَالَ: بِأَبِي أَنْتَ وَاللّٰهِ! لَا يَجْمَعُ اللهُ عَلَيْكَ مَوْتَتَيْنِ أَبَدًا أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مِتَّهَا.

تخريج: أخرجه البخاري، الجنائز، باب الدخول على الميت بعد الموت ... إلخ، ح:١٢٤١ من حديث عبدالله بن المبارك به، وهو في الكبرٰى، ح:١٩٦٨.

[1] A type of cloth from Yemen, some of them say that the *Hibrah* is green.

Comments:

The import of these words was to caution these people, who due to the severity of grief, thought that Allâh's Messenger ﷺ had not died, or had merely fainted.

Chapter 12. Covering The Deceased

(المعجم ١٢) - تَسْجِيَةُ الْمَيِّتِ (التحفة ١٢)

1843. Jâbir said: "My father was brought on the day of Uḥud and he had been mutilated. He was placed in front of the Messenger of Allâh ﷺ, covered with a cloth. I wanted to uncover him but my people forbade me to do so. The Prophet ﷺ ordered that he be lifted up, and when he was lifted up, he heard the voice of a woman weeping. He said: 'Who is this?' They said: 'This is the daughter of 'Amr, or the sister of 'Amr.' He said: 'Do not weep,' or 'She should not weep, for the angels kept on shading him with their wings until he was lifted up.'" (*Ṣaḥîḥ*)

١٨٤٣ - أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرًا يَقُولُ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ وَقَدْ مُثِّلَ بِهِ فَوُضِعَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَقَدْ سُجِّيَ بِثَوْبٍ فَجَعَلْتُ أُرِيدُ أَنْ أَكْشِفَ عَنْهُ فَنَهَانِي قَوْمِي فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُفِعَ فَلَمَّا رُفِعَ سَمِعَ صَوْتَ بَاكِيَةٍ فَقَالَ: «مَنْ هٰذِهِ؟» فَقَالُوا: هٰذِهِ بِنْتُ عَمْرٍو أَوْ أُخْتُ عَمْرٍو قَالَ: «فَلَا تَبْكِي»، أَوْ: «فَلِمَ تَبْكِي مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ».

تخريج: أخرجه البخاري، الجنائز، باب:(٣٤)، ح:١٢٩٣، ومسلم، فضائل الصحابة، باب من فضائل عبدالله بن عمرو بن حرام والد جابر رضي الله تعالى عنهما، ح:٢٤٧١ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:١٩٦٩.

Comments:

The deceased should be covered with a piece of cloth after death, so that if any change in his face, etc., has taken place due to the severity of death, it could be concealed from people's view.

Chapter 13. Weeping For The Deceased

(المعجم ١٣) - فِي الْبُكَاءِ عَلَى الْمَيِّتِ (التحفة ١٣)

1844. It was narrated that Ibn 'Abbâs said: "When a young daughter of the Messenger of Allâh ﷺ was dying, the Messenger of Allâh ﷺ picked her up and held her to his chest, then he put his hand on her, and she died in front

١٨٤٤ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا حُضِرَتْ بِنْتٌ لِرَسُولِ اللهِ ﷺ صَغِيرَةٌ فَأَخَذَهَا

of the Messenger of Allâh ﷺ. Umm Ayman wept and the Messenger of Allâh ﷺ said to her: 'O Umm Ayman, are you weeping when the Messenger of Allâh ﷺ is with you?' She said: 'Why shouldn't I weep when the Messenger of Allâh ﷺ is weeping?' He said: 'I am not weeping, rather it is compassion.' Then the Messenger of Allâh ﷺ said: 'The believer is fine whatever the situation; even when his soul is being pulled from his body and he praises Allâh, the Mighty and Sublime '" (*Hasan*)

رَسُولُ اللهِ ﷺ فَضَمَّهَا إِلَى صَدْرِهِ، ثُمَّ وَضَعَ يَدَهُ عَلَيْهَا فَقَضَتْ وَهِيَ بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ فَبَكَتْ أُمُّ أَيْمَنَ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «يَا أُمَّ أَيْمَنَ! أَتَبْكِينَ وَرَسُولُ اللهِ ﷺ عِنْدَكِ؟» فَقَالَتْ: مَا لِي لَا أَبْكِي وَرَسُولُ اللهِ ﷺ يَبْكِي؟ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَسْتُ أَبْكِي وَلٰكِنَّهَا رَحْمَةٌ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ بِخَيْرٍ عَلَى كُلِّ حَالٍ تُنْزَعُ نَفْسُهُ مِنْ بَيْنِ جَنْبَيْهِ وَهُوَ يَحْمَدُ اللهَ عَزَّ وَجَلَّ».

تخريج: [**حسن**] أخرجه أحمد: ١/ ٢٧٣، والترمذي في الشمائل، ح: ٣٢٥، ٣٠٨ من حديث عطاء به، وهو في الكبرٰى، ح: ١٩٧٠ * أبو الأحوص تابعه سفيان الثوري، وأبو إسحاق (أحمد: ١/ ٢٦٨)، وإسرائيل (أحمد: ١/ ٢٩٧).

Comments:

In fact, Allâh's Messenger ﷺ wept, but Umm Ayman was crying audibly. Therefore, Allâh's Messenger ﷺ stopped her. As far as weeping is concerned, it is a natural, inevitable reaction.

1845. It was narrated from Anas that Fâṭimah wept for the Messenger of Allâh ﷺ when he died. She said: "O my father, how close he is now to his Lord! O my father, we announce the news (of his death) to Jibrîl! O my father, *Jannat Al-Firdaws* is now his abode!" (*Ṣaḥîḥ*)

١٨٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ فَاطِمَةَ بَكَتْ عَلَى رَسُولِ اللهِ ﷺ حِينَ مَاتَ فَقَالَتْ: يَا أَبَتَاهُ! مِنْ رَبِّهِ مَا أَدْنَاهُ! يَا أَبَتَاهُ! إِلَى جِبْرِيلَ نَنْعَاهُ يَا أَبَتَاهُ! جَنَّةُ الْفِرْدَوْسِ مَأْوَاهُ.

تخريج: أخرجه البخاري، المغازي، باب مرض النبي ﷺ ووفاته، ح: ٤٤٦٢ من حديث ثابت ابن أسلم البناني به مطولاً، وهو في الكبرٰى، ح: ١٩٧١.

Comments:

Crying loudly is something different, and speaking well while weeping is something else. The former is forbidden; the latter is desirable, and it is proven from the excellent example of the Prophet ﷺ himself.

1846. It was narrated from Jâbir that his father was killed on the day of Uḥud. He said: "I started to

١٨٤٦ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ

مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ: أَنَّ أَبَاهُ قُتِلَ يَوْمَ أُحُدٍ قَالَ: فَجَعَلْتُ أَكْشِفُ عَنْ وَجْهِهِ وَأَبْكِي وَالنَّاسُ يَنْهَوْنِي وَرَسُولُ اللهِ ﷺ لَا يَنْهَانِي، وَجَعَلَتْ عَمَّتِي تَبْكِيهِ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَبْكِيهِ مَا زَالَتِ الْمَلَائِكَةُ تُظِلُّهُ بِأَجْنِحَتِهَا حَتَّى رَفَعْتُمُوهُ».

uncover his face, weeping. The people told me not to do that but the Messenger of Allâh ﷺ did not forbid me. My paternal aunt started to weep, and the Messenger of Allâh ﷺ said: 'Do not weep, for angels kept on shading him with their wings until you lifted him up.'" (*Sahîh*)

تخريج: أخرجه البخاري، الجنائز، باب الدخول على الميت بعد الموت ... إلخ، ح:١٢٤٤، ومسلم، فضائل الصحابة، باب: من فضائل عبدالله بن عمرو بن حرام والد جابر رضي الله تعالى عنهما، ح:٢٤٧١/ ١٣٠ من حديث شعبة بن الحجاج به، وهو في الكبرى، ح:١٩٧٢.

Chapter 14. Prohibition Of Weeping For The Dead

(المعجم ١٤) - النَّهْيُ عَنِ الْبُكَاءِ عَلَى الْمَيِّتِ (التحفة ١٤)

١٨٤٧ - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ جَابِرِ بْنِ عَتِيكٍ أَنَّ عَتِيكَ بْنَ الْحَارِثِ - وَهُوَ جَدُّ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ، أَبُو أُمِّهِ - أَخْبَرَهُ أَنَّ جَابِرَ بْنَ عَتِيكٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ جَاءَ يَعُودُ عَبْدَ اللهِ بْنَ ثَابِتٍ فَوَجَدَهُ قَدْ غُلِبَ عَلَيْهِ فَصَاحَ بِهِ فَلَمْ يُجِبْهُ، فَاسْتَرْجَعَ رَسُولُ اللهِ ﷺ وَقَالَ: «قَدْ غُلِبْنَا عَلَيْكَ أَبَا الرَّبِيعِ» فَصِحْنَ النِّسَاءُ وَبَكَيْنَ فَجَعَلَ ابْنُ عَتِيكٍ يُسَكِّتُهُنَّ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعْهُنَّ فَإِذَا وَجَبَ فَلَا تَبْكِيَنَّ بَاكِيَةٌ» قَالُوا: وَمَا الْوُجُوبُ يا رَسُولَ اللَّهِ؟ قَالَ: «الْمَوْتُ»، قَالَتِ ابْنَتُهُ: إِنْ كُنْتُ لَأَرْجُو أَنْ تَكُونَ شَهِيدًا قَدْ كُنْتَ قَضَيْتَ جِهَازَكَ، قَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّ اللهَ عَزَّ وَجَلَّ قَدْ أَوْقَعَ أَجْرَهُ عَلَيْهِ عَلَى قَدْرِ نِيَّتِهِ وَمَا تَعُدُّونَ الشَّهَادَةَ؟» قَالُوا: الْقَتْلُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ، قَالَ

1847. It was narrated from Jâbir bin 'Abdullâh bin 'Atîk that 'Atîk bin Al-Hârith – who was the grandfather of 'Abdullâh bin 'Abdullâh, his mother's father – told him that Jâbir bin 'Atîk told him that the Prophet ﷺ came to visit 'Abdullâh bin Thâbit (when he was sick) and found him very close to death. He called out to him and he did not respond, so the Messenger of Allâh ﷺ said: "Truly, to Allâh we belong and truly, to Him we shall return," and said: "We wanted you to live but we were overtaken by the decree of Allâh, O Abû Ar-Rabî'." The women screamed and wept, and Ibn 'Atîk started telling them to be quiet. The Messenger of Allâh ﷺ said: "Leave them; when the inevitable comes, no one should weep." They said: "What is the inevitable, O Messenger of Allâh?"

He said: "Death." His daughter said: "I had hoped that you would become a martyr, for you had prepared yourself for it." The Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, has rewarded him according to his intention. What do you think martyrdom is?" They said: "Being killed for the sake of Allâh." The Messenger of Allâh ﷺ said: "Martyrdom is of seven types besides being killed for the sake of Allâh. The one who dies of the plague is a martyr; the one who dies of an abdominal illness is a martyr; the one who drowns is a martyr; the one who is crushed by a falling building is a martyr; the one who dies of pleurisy is a martyr; the one who is burned to death is a martyr, and the woman who dies in pregnancy is a martyr." (*Ṣaḥîḥ*)

رَسُولُ اللهِ ﷺ: «الشَّهَادَةُ سَبْعٌ سِوَى الْقَتْلِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ: الْمَطْعُونُ شَهِيدٌ، وَالْمَبْطُونُ شَهِيدٌ، وَالْغَرِيقُ شَهِيدٌ، وَصَاحِبُ الْهَدَمِ شَهِيدٌ، وَصَاحِبُ ذَاتِ الْجَنْبِ شَهِيدٌ، وَصَاحِبُ الْحَرَقِ شَهِيدٌ، وَالْمَرْأَةُ تَمُوتُ بِجُمْعٍ شَهِيدَةٌ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الجنائز، باب: في فضل من مات في الطاعون، ح:٣١١١ من حديث مالك به، وهو في الموطأ (يحيى):١/٢٣٣، ٢٣٤، والكبرٰى، ح:١٩٧٣، وصححه ابن حبان، ح:١٦١٦، والحاكم:١/٣٥٢، ٣٥٣، ووافقه الذهبي، وقال النووي "وهو صحيح باتفاق، وإن لم يخرجه الشيخان".

Comments:

"The martyrs are seven or there are seven kinds of martyrdom": in some narrations several other types of martyrdom are mentioned.

1848. It was narrated that 'Âishah said: "When news of the death of Zaid bin Ḥârithah, Ja'far bin Abî Ṭâlib and 'Abdullâh bin Rawâḥah was announced, the Messenger of Allâh ﷺ sat down and it could be seen that he was grieving. I was looking through a crack in the door, and a man came and said: 'Ja'far's womenfolk are weeping.' The Messenger of Allâh ﷺ said:

١٨٤٨ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: قَالَ مُعَاوِيَةُ بْنُ صَالِحٍ وَحَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا أَتَى نَعْيُ زَيْدِ بْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللهِ بْنِ رَوَاحَةَ، جَلَسَ رَسُولُ اللهِ ﷺ يُعْرَفُ فِيهِ الْحُزْنُ وَأَنَا أَنْظُرُ مِنْ صِئْرِ الْبَابِ، فَجَاءَهُ

'Go and prevent them.' He went away, then he came back, and said: 'I *told them not to do that, but* they refused to stop.' He said: 'Go and prevent them.' He went away, then he came back, and said: 'I told them not to do that, but they refused to stop. He said: "Throw dust in their mouths."'" 'Âishah *said*: "I *said*: 'May Allâh rub his nose in the dust, the one who is over there! You did not leave the Messenger of Allâh ﷺ alone but you were not going to do (what he told you to do).'" (***Ṣaḥîḥ***)

رَجُلٌ فَقَالَ: إِنَّ نِسَاءَ جَعْفَرٍ يَبْكِينَ فَقَالَ رَسُولُ اللهِ ﷺ: «انْطَلِقْ فَانْهَهُنَّ» فَانْطَلَقَ ثُمَّ جَاءَ فَقَالَ: قَدْ نَهَيْتُهُنَّ فَأَبَيْنَ أَنْ يَنْتَهِينَ. فَقَالَ: «انْطَلِقْ فَانْهَهُنَّ»، فَانْطَلَقَ ثُمَّ جَاءَ فَقَالَ: قَدْ نَهَيْتُهُنَّ، فَأَبَيْنَ أَنْ يَنْتَهِينَ. فَقَالَ: «فَاحْثُ فِي أَفْوَاهِهِنَّ التُّرَابَ». فَقَالَتْ عَائِشَةُ: فَقُلْتُ: أَرْغَمَ اللهُ أَنْفَ الْأَبْعَدِ، إِنَّكَ وَاللهِ! مَا تَرَكْتَ رَسُولَ اللهِ ﷺ وَمَا أَنْتَ بِفَاعِلٍ.

تخريج: أخرجه مسلم، الجنائز، باب التشديد في النياحة، ح: ٩٣٥ من حديث ابن وهب، والبخاري، الجنائز، باب ما ينهى من النوح والبكاء والزجر عن ذلك، ح: ١٣٠٥ من حديث يحيى ابن سعيد الأنصاري به، وهو في الكبرٰى، ح: ١٩٧٤.

Comments:

This corroborates that it is not permissible to cry or wail loudly over the dead. That is why the Prophet ﷺ commanded to stop them (from wailing aloud).

1849. It was narrated from Ibn 'Umar, from 'Umar, that the Prophet ﷺ said: "The deceased is punished due to the weeping of his family for him." (***Ṣaḥîḥ***)

١٨٤٩ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

تخريج: أخرجه مسلم، الجنائز، باب الميت يعذب ببكاء أهله عليه، ح: ٩٢٧ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح: ١٩٧٦.

1850. It was narrated that 'Abdullâh bin Subaiḥ said: "I heard Muḥammad bin Sîrîn say: 'It was mentioned in the presence of 'Imrân bin Ḥuṣain that the deceased is punished due to the weeping of the living.' 'Imrân said: "The Messenger of Allâh ﷺ said it." (***Ṣaḥîḥ***)

١٨٥٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ صُبَيْحٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: ذُكِرَ عِنْدَ عِمْرَانَ بْنِ حُصَيْنٍ: الْمَيِّتُ يُعَذَّبُ بِبُكَاءِ الْحَيِّ، فَقَالَ عِمْرَانُ: قَالَهُ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] أخرجه أحمد: ٤/٤٣٧ من حديث شعبة به، وهو في مسند أبي داود الطيالسي، ح: ٨٥٥ مختصر، والكبرٰى، ح: ١٩٧٥، وصححه ابن حبان، ح: ٧٤٢، والحديث السابق شاهد له.

1851. It was narrated that Ibn Shihâb said: "Sâlim said: 'I heard 'Abdullâh bin 'Umar say: 'Umar said: The Messenger of Allâh ﷺ said: The deceased is punished due to his family's weeping for him.'" (*Sahîh*)

١٨٥١ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ سَالِمٌ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَالَ عُمَرُ: قَالَ رَسُولُ اللهِ ﷺ: «يُعَذَّبُ الْمَيِّتُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

تخريج: [صحيح] أخرجه الترمذي، الجنائز، باب ماجاء في كراهية البكاء على الميت، ح: ١٠٠٢ من حديث يعقوب بن إبراهيم بن سعد به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح: ١٩٧٧ * وصالح هو ابن كيسان، وأخرجه مسلم، ح: ٩٢٧ من حديث ابن عمر به.

Comments:

The deceased person is punished who dies commanding his household to wail over him, or who does not forbid their wailing, when there is a custom to do so; or when the deceased considered it good to wail during his life and encouraged it.

Chapter 15. Wailing Over The Dead

(المعجم ١٥) - النِّيَاحَةُ عَلَى الْمَيِّتِ (التحفة ١٥)

1852. It was narrated from Hakîm bin Qais, that Qais bin 'Âsim said: "Do not wail over me, for no one wailed over the Messenger of Allâh ﷺ." This is an abridgment. (*Sahîh*)

١٨٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ حَكِيمِ بْنِ قَيْسٍ أَنَّ قَيْسَ بْنَ عَاصِمٍ قَالَ: لَا تَنُوحُوا عَلَيَّ فَإِنَّ رَسُولَ اللهِ ﷺ لَمْ يُنَحْ عَلَيْهِ. مُخْتَصَرٌ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/٦١ من حديث شعبة به مطولاً، وهو في الكبرٰى، ح: ١٩٧٨، وصححه الحاكم: ١/٣٨٢، والذهبي * قتادة صرح بالسماع عند البخاري في الأدب المفرد، ح: ٣٦١، مطرف هو ابن الشخير، وحكيم بن قيس بن عاصم ثقة.

Comments:

"Wailing" denotes wailing loudly and describing the deceased person's qualities (whether true or false). This is forbidden, because generally in such a situation, people resort to exaggeration.

1853. It was narrated from Anas that when the Messenger of Allâh ﷺ accepted the women's oath of allegiance, he accepted their pledge that they would not wail (over the death). They said: "O Messenger of Allâh, there are women who helped us to mourn during the *Jâhiliyyah*; should we help them to mourn?" The Messenger of Allâh ﷺ said: "There is no helping to mourn in Islam." (*Ṣaḥîḥ*)

١٨٥٣ - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ أَخَذَ عَلَى النِّسَاءِ حِينَ بَايَعَهُنَّ أَنْ لَا يَنُحْنَ فَقُلْنَ: يَا رَسُولَ اللهِ! إِنَّ نِسَاءً أَسْعَدْنَنَا فِي الْجَاهِلِيَّةِ أَفَنُسْعِدُهُنَّ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا إِسْعَادَ فِي الْإِسْلَامِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/١٩٧ عن عبدالرزاق، وأبو داود، ح: ٣٢٢٢، والترمذي، ح: ١٦٠١، وابن ماجه، ح: ١٨٨٥ من حديث عبدالرزاق بن همام به مختصرًا ومطولاً، وهو في الكبرى، ح: ١٩٧٩، ومصنف عبدالرزاق، ح: ٦٦٩٠ مطولاً، وصححه ابن حبان، والترمذي وغيرهما، وزاد ابن حبان: ٧٣٨ "ولا جلب ولا جنب ومن انتهب نهبةً فليس منا ولا شغار في الإسلام ولا عقر في الإسلام"، وأعل بعلة غير قادحة.

Comments:

This sort of cooperation was common during the period of ignorance. It was not for the reason of expressing grief. The women rather would go forth to bewail the dead, because the female kith and kin of a deceased person would go to other's household when one of their family members died. It is forbidden to offer such requitals.

1854. It was narrated that 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'The deceased is punished in his grave due to the wailing over him.'" (*Ṣaḥîḥ*)

١٨٥٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْمَيِّتُ يُعَذَّبُ فِي قَبْرِهِ بِالنِّيَاحَةِ عَلَيْهِ».

تخريج: أخرجه البخاري، الجنائز، باب ما يكره من النياحة على الميت، ح: ١٢٩٢، ومسلم، الجنائز، باب الميت يعذب ببكاء أهله عليه، ح: ٩٢٧/١٧ من حديث شعبة به، وهو في الكبرى، ح: ١٩٨٠ * يحيى هو القطان.

1855. It was narrated that 'Imrân bin Ḥuṣain said: "The deceased is punished due to his family's wailing for him." A man said to him: "A man died in Khurâsân and his

١٨٥٥ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ - هُوَ ابْنُ زَاذَانَ - عَنِ

الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: الْمَيِّتُ يُعَذَّبُ بِنِيَاحَةِ أَهْلِهِ عَلَيْهِ، فَقَالَ لَهُ رَجُلٌ: أَرَأَيْتَ رَجُلًا مَاتَ بِخُرَاسَانَ وَنَاحَ أَهْلُهُ عَلَيْهِ، هٰهُنَا، أَكَانَ يُعَذَّبُ بِنِيَاحَةِ أَهْلِهِ؟ قَالَ: صَدَقَ رَسُولُ اللهِ ﷺ وَكَذَبْتَ أَنْتَ.

family wailed for him here; will he be punished due to his family's wailing?" He said: "The Messenger of Allâh ﷺ spoke the truth and you are a liar." (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرى، ح:١٩٨١ * الحسن عنعن تقدم، ح:٣٦، ولأصل الحديث شواهد كثيرة، منها الحديث السابق.

١٨٥٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ أَهْلِهِ عَلَيْهِ»، فَذُكِرَ ذٰلِكَ لِعَائِشَةَ فَقَالَتْ: وَهِلَ، إِنَّمَا مَرَّ النَّبِيُّ ﷺ عَلَى قَبْرٍ فَقَالَ: «إِنَّ صَاحِبَ هٰذَا الْقَبْرِ لَيُعَذَّبُ وَإِنَّ أَهْلَهُ يَبْكُونَ عَلَيْهِ» ثُمَّ قَرَأَتْ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾ [فاطر: ١٨].

1856. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'The deceased is punished due to his family's weeping over him.' Mention of that was made to 'Âishah and she said: 'He is wrong; rather the Prophet ﷺ passed by a grave and said: The occupant of this grave is being punished and his family are weeping for him.'' Then she recited: And no bearer of burdens shall bear another's burden.[1] (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، المغازي، باب قتل أبي جهل، ح:٣٩٧٨، ومسلم، الجنائز، باب الميت يعذب ببكاء أهله عليه، ح:٩٣١ من حديث هشام بن عروة به، وهو في الكبرى، ح:١٩٨٢.

١٨٥٧ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ أَنَّهَا أَخْبَرَتْهُ: أَنَّهَا سَمِعَتْ عَائِشَةَ وَذُكِرَ لَهَا أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبُكَاءِ الْحَيِّ عَلَيْهِ، قَالَتْ عَائِشَةُ: يَغْفِرُ اللهُ لِأَبِي عَبْدِ الرَّحْمٰنِ أَمَا إِنَّهُ لَمْ يَكْذِبْ وَلٰكِنْ نَسِيَ أَوْ أَخْطَأَ، إِنَّمَا مَرَّ

1857. It was narrated from 'Amrah that she heard 'Âishah say, when she was told that Ibn 'Umar said that the deceased is punished due to the weeping of the living for him, 'Âishah said: "May Allâh forgive Abû 'Abdur-Raḥmân; he is not lying, but he has forgotten or made a mistake. The Messenger of Allâh ﷺ passed by a (deceased)

[1] *Fāṭir* 35:18.

Jewish woman for whom people were weeping and he said: 'They are weeping for her and she is being punished.'" (*Ṣaḥîḥ*)

رَسُولُ اللهِ ﷺ عَلَى يَهُودِيَّةٍ يُبْكَى عَلَيْهَا فَقَالَ: «إِنَّهُمْ لَيَبْكُونَ عَلَيْهَا وَإِنَّهَا لَتُعَذَّبُ».

تخريج: أخرجه مسلم، ح:٩٣٢/ ٢٧ (انظر الحديث السابق) عن قتيبة، والبخاري، الجنائز، باب قول النبي ﷺ: يعذب الميت ببعض بكاء أهله عليه ... إلخ، ح:١٢٨٩ من حديث مالك به، وهو في الموطأ (يحيى):١/ ٢٣٤، والكبرٰى، ح:١٩٨٣.

1858. Ibn 'Abbâs said: "Âishah said: Rather the Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, increases the punishment of the disbeliever due to some of his family's weeping for him.'" (*Ṣaḥîḥ*)

١٨٥٨ - **أَخْبَرَنَا** عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ قَالَ: قَصَّهُ لَنَا عَمْرُو ابْنُ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: قَالَ ابْنُ عَبَّاسٍ: قَالَتْ عَائِشَةُ: إِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَزِيدُ الْكَافِرَ عَذَابًا بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ».

تخريج: أخرجه مسلم، ح:٩٢٨ بعد، ح:٩٢٩ (انظر الحديث السابق) من سفيان بن عيينة، والبخاري، ح:١٢٨٦ (انظر الحديث السابق) من حديث عبدالله بن عبيدالله بن أبي مليكة به، وهو في الكبرٰى، ح:١٩٨٤.

1859. 'Abdul-Jabbâr bin Al-Ward narrated: "I heard Ibn Abî Mulaîkah say: 'When Umm Abân died, I attended with the people. I sat in front of 'Abdullâh bin 'Umar and Ibn 'Abbâs, and the women wept. Ibn 'Umar said: 'Why don't you tell them not to weep? For I heard the Messenger of Allâh ﷺ say: The deceased is punished due to some of his family's weeping for him.'" Ibn 'Abbâs said: "Umar used to narrate something like that. I went out with 'Umar and when we got to on uninhabited area, he saw a caravan beneath a tree. He said: 'See whose caravan this is.' I went and I found Ṣuhaib and his family. I came back to him and

١٨٥٩ - **أَخْبَرَنَا** سُلَيْمَانُ بْنُ مَنْصُورٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْوَرْدِ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يَقُولُ: لَمَّا هَلَكَتْ أُمُّ أَبَانَ حَضَرْتُ مَعَ النَّاسِ، فَجَلَسْتُ بَيْنَ يَدَيْ عَبْدِ اللهِ بْنِ عُمَرَ وَابْنِ عَبَّاسٍ، فَبَكَيْنَ النِّسَاءُ فَقَالَ ابْنُ عُمَرَ: أَلَا تَنْهَى هٰؤُلَاءِ عَنِ الْبُكَاءِ؟ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ» فَقَالَ ابْنُ عَبَّاسٍ: قَد كَانَ عُمَرُ يَقُولُ بَعْضَ ذٰلِكَ، خَرَجْتُ مَعَ عُمَرَ حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ رَأَى رَكْبًا تَحْتَ شَجَرَةٍ فَقَالَ: انْظُرْ مَنِ الرَّكْبُ؟ فَذَهَبْتُ فَإِذَا صُهَيْبٌ وَأَهْلُهُ فَرَجَعْتُ إِلَيْهِ

said: 'O Commander of the Believers! This is Ṣuhaib and his *family.' He said: 'Bring Ṣuhaib to* me.' When we entered Al-Madînah, 'Umar was attacked and Ṣuhaib sat by him, weeping and saying, 'O my brother, O my brother.' 'Umar said: 'O Ṣuhaib, do not weep, for I heard the Messenger of Allâh ﷺ say: The deceased is punished due to some of the weeping of his family for him. He said: I mentioned that to 'Âishah and she said: 'By Allâh you are not narrating this *Ḥadîth* from two liars who have disbelieved, but sometimes you mishear. And in the Qur'ân you have that which gives you the answer: And no bearer of burdens shall bear another's burden.[1] And the Messenger of Allâh ﷺ said: 'Allâh increases the punishment of the disbeliever because of his family's weeping for him.'" (*Ṣaḥîḥ*)

فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! هٰذَا صُهَيْبٌ وَأَهْلُهُ فَقَالَ: عَلَيَّ بِصُهَيْبٍ فَلَمَّا دَخَلْنَا الْمَدِينَةَ أُصِيبَ عُمَرُ فَجَلَسَ صُهَيْبٌ يَبْكِي عِنْدَهُ يَقُولُ: وَاأُخَيَّاهُ! وَاأُخَيَّاهُ! فَقَالَ عُمَرُ: يَا صُهَيْبُ! لَا تَبْكِ فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ بِبَعْضِ بُكَاءِ أَهْلِهِ عَلَيْهِ» قَالَ: فَذَكَرْتُ ذٰلِكَ لِعَائِشَةَ فَقَالَتْ: أَمَا وَاللهِ! مَا تُحَدِّثُونَ هٰذَا الْحَدِيثَ عَنْ كَاذِبَيْنِ مُكَذَّبَيْنِ وَلٰكِنَّ السَّمْعَ يُخْطِىءُ وَإِنَّ لَكُمْ فِي الْقُرْآنِ لَمَا يَشْفِيكُمْ ﴿وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ﴾. وَلٰكِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ لَيَزِيدُ الْكَافِرَ عَذَابًا بِبُكَاءِ أَهْلِهِ عَلَيْهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:١٩٨٥.

Chapter 16. Concession Allowing Weeping For The Deceased

(المعجم ١٦) - بَابُ الرُّخْصَةِ فِي الْبُكَاءِ عَلَى الْمَيِّتِ (التحفة ١٦)

1860. It was narrated from Muḥammad bin 'Amr bin 'Aṭâ' that Salamah bin Al-Azraq said: "I heard Abû Hurairah say: 'Someone from the family of the Messenger of Allâh ﷺ died, and the women gathered, weeping for him. 'Umar stood up and told them not to do that, and threw them out, but the

١٨٦٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - هُوَ ابْنُ جَعْفَرٍ - عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ أَنَّ سَلَمَةَ بْنَ الْأَزْرَقِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: مَاتَ مَيِّتٌ مِنْ آلِ رَسُولِ اللهِ ﷺ فَاجْتَمَعَ النِّسَاءُ يَبْكِينَ عَلَيْهِ،

[1] *Fāṭir* 35:18.

Messenger of Allâh ﷺ said: "Let them be there, O 'Umar, for the eye weeps and the heart grieves, but soon we will join them." (*Da'if*)

فَقَامَ عُمَرُ يَنْهَاهُنَّ وَيَطْرُدُهُنَّ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعْهُنَّ يَا عُمَرُ! فَإِنَّ الْعَيْنَ دَامِعَةٌ وَالْقَلْبَ مُصَابٌ وَالْعَهْدَ قَرِيبٌ».

تخريج: **[إسناده ضعيف]** أخرجه ابن ماجه، الجنائز، باب ماجاء في البكاء على الميت، ح:١٥٨٧ من حديث محمد بن عمرو بن عطاء به، وهو في الكبرٰى، ح:١٩٨٦، وصححه ابن حبان، ح:٧٤٧ * سلمة مستور لم أجد من وثقه غير ابن حبان، وقال السندي: "قال (الحافظ ابن حجر) في الفتح: رجاله ثقات".

Chapter 17. The Calls Of The *Jâhiliyyah*

(المعجم ١٧) - **دَعْوَى الْجَاهِلِيَّةِ** (التحفة ١٧)

1861. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'He is not one of us who strikes his cheeks, rends his garment, calls out the calls of the *Jâhiliyyah*.'" (*Sahîh*)

١٨٦١ - **أَخْبَرَنَا** عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى عَنِ الْأَعْمَشِ؛ ح وَأَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدعَا بِدُعَاءِ الْجَاهِلِيَّةِ». وَاللَّفْظُ لِعَلِيٍّ، وَقَالَ الْحَسَنُ: بِدَعْوَى.

تخريج: أخرجه مسلم، الإيمان، باب تحريم ضرب الخدود وشق الجيوب والدعاء بدعوى الجاهلية، ح:١٠٣/١٦٦ عن علي بن خشرم، والبخاري، الجنائز، باب: ليس منا من ضرب الخدود، ح:١٢٩٧ من حديث الأعمش به، وهو في الكبرٰى، ح:١٩٨٧.

Comments:

"He is not one of us" means he does not adhere to the *Sunnah*, rather he is like unbelievers in this particular act, not that he becomes an unbeliever.

Chapter 18. Raising The Voice In Lamentation

(المعجم ١٨) - **السِّلْقُ** (التحفة ١٨)

1862. It was narrated that Safwân bin Muhriz said: "Abû Mûsa fell unconscious and they wept for him. He said: 'I say to you the words of disavowal that the Messenger of Allâh ﷺ said: He is not one of us

١٨٦٢ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَوْفٍ عَنْ خَالِدٍ الْأَحْدَبِ عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: أُغْمِيَ عَلَى أَبِي مُوسَى فَبَكَوْا

عَلَيْهِ فَقَالَ: أَبْرَأُ إِلَيْكُمْ كَمَا بَرِىءَ إِلَيْنَا رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ حَلَقَ وَلَا خَرَقَ وَلَا سَلَقَ».

who shaves his head (as a sign of mourning), rends his garments, or raises his voice in lamentation.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح:١٠٤ (انظر الحديث السابق) من حديث صفوان، وأحمد:٤/٣٩٦ من حديث شعبة به، وهو في الكبرٰى، ح:١٩٨٨ * عوف هو الأعرابي.

Comments:

Some have understood the term "*Salaq*" (raising the voice in lamentation) to mean slapping or lashing the cheeks.

Chapter 19. Striking The Cheeks

(المعجم ١٩) - ضَرْبُ الخُدُودِ (التحفة ١٩)

1863. It was narrated from 'Abdullâh that the Prophet ﷺ said: "He is not one of us who strikes his cheeks, rends his garment, and calls the calls of the *Jâhiliyyah*." (*Ṣaḥîḥ*)

١٨٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي زُبَيْدٌ عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ، وَشَقَّ الْجُيُوبَ، وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

تخريج: أخرجه البخاري، الجنائز، باب: ليس منا من شق الجيوب، ح:١٢٩٤ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:١٩٨٩ * يحيى هو ابن سعيد القطان.

Chapter 20. Shaving (As A Sign Of Mourning)

(المعجم ٢٠) - الحَلْقُ (التحفة ٢٠)

1864. It was narrated from Abû Sakhrah, that 'Abdur-Raḥmân bin Yazîd and Abû Burdah said: "When Abû Mûsâ was close to death, his wife started to scream." They said: "He woke up and said: 'Did I not tell you that I am free from what the Messenger of Allâh ﷺ is free?'" They said: "He used to narrate that the Messenger of Allâh ﷺ said: 'I am free from the one who shaves his head, rends his garments or raises his voice in lamentation.'" (*Ṣaḥîḥ*)

١٨٦٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ أَبِي صَخْرَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ وَأَبِي بُرْدَةَ قَالَا: لَمَّا ثَقُلَ أَبُو مُوسَى أَقْبَلَتِ امْرَأَتُهُ تَصِيحُ قَالَا: فَأَفَاقَ فَقَالَ: [أَلَمْ] أُخْبِرْكِ أَنِّي بَرِيءٌ مِمَّنْ بَرِىءَ مِنْهُ رَسُولُ اللهِ ﷺ؟ قَالَا: وَكَانَ يُحَدِّثُهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَنَا بَرِيءٌ مِمَّنْ حَلَقَ وَخَرَقَ وَسَلَقَ».

تخريج: أخرجه مسلم، الإيمان، باب تحريم ضرب الخدود وشق الجيوب والدعاء بدعوى الجاهلية، ح:١٠٤ من حديث جعفر بن عون به، وهو في الكبرٰى، ح:١٩٩٠ * أبوصخرة هو جامع بن شداد، وأبوالعميس هو عتبة بن عبدالله المسعودي.

Chapter 21. Rending One's Garment

(المعجم ٢١) - شَقُّ الْجُيُوبِ (التحفة ٢١)

1865. It was narrated from 'Abdullâh that the Prophet ﷺ said: "He is not one of us who strikes his cheeks, rends his garment, and calls the calls of the *Jâhiliyyah*." (*Saḥîḥ*)

١٨٦٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ ضَرَبَ الْخُدُودَ وَشَقَّ الْجُيُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ».

تخريج: [صحيح] تقدم، ح:١٨٦٣، وهو في الكبرٰى، ح:١٩٩١.

1866. It was narrated from Yazîd bin Aws, that Abû Mûsâ said he fell unconscious and an *Umm Walad*[1] of his wept. When he woke up, he asked her: "Have you not heard what the Messenger of Allâh ﷺ said?" She said: "He said: 'He is not one of us who raises his voice in lamentation, shaves his head, or rends his garments.'" (*Saḥîḥ*)

١٨٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ يَزِيدَ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى: أَنَّهُ أُغْمِيَ عَلَيْهِ فَبَكَتْ أُمُّ وَلَدٍ لَهُ فَلَمَّا أَفَاقَ قَالَ لَهَا: أَمَا بَلَغَكِ مَا قَالَ رَسُولُ اللهِ ﷺ؟ فَسَأَلْنَاهَا فَقَالَتْ: قَالَ: «لَيْسَ مِنَّا مَنْ سَلَقَ وَحَلَقَ وَخَرَقَ».

تخريج: [صحيح] أخرجه أحمد: ٣٩٦/٤ عن محمد بن جعفر غندر، وأبو داود، الجنائز، باب: في النوح، ح:٣١٣٠ من حديث منصور به، وهو في الكبرٰى، ح:١٩٩٢، وله شاهد متفق عليه، البخاري، ح:١٢٩٦، ومسلم، ح:١٠٤.

1867. It was narrated from Umm 'Abdullâh, the wife of Abû Mûsâ, that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'He is not one of us who shaves his head, raises his voice in lamentation or rends his garments.'" (*Saḥîḥ*)

١٨٦٧ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ يَزِيدَ بْنِ أَوْسٍ، عَنْ أُمِّ عَبْدِ اللهِ امْرَأَةِ أَبِي مُوسَى، عَنْ أَبِي

[1] *Umm Walad*: A concubine who has borne her master a child.

مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَّا مَنْ حَلَقَ وَسَلَقَ وَخَرَقَ».

تخريج: أخرجه مسلم، ح: ١٠٤ (انظر الحديث المتقدم: ١٨٦٤) من طريق آخر عن أم عبدالله به، وهو في الكبرٰى، ح: ١٩٩٣.

1868. It was narrated that Al-Qartha' said: "When Abû Mûsâ was close to death, his wife screamed and he said: 'Do you not know what the Messenger of Allâh ﷺ said?' She said: 'Yes.' Then she fell silent and it was said to her after that: 'What did the Messenger of Allâh ﷺ say?' She said: 'The Messenger of Allâh ﷺ cursed the one who shaves his head, raises his voice in lamentation or rends his garment.'" (*Sahîh*)

١٨٦٨ - أَخْبَرَنَا هَنَّادٌ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ سَهْمِ بْنِ مِنْجَابٍ عَنِ الْقَرْثَعِ قَالَ: لَمَّا ثَقُلَ أَبُو مُوسَى صَاحَتِ امْرَأَتُهُ فَقَالَ: أَمَا عَلِمْتِ مَا قَالَ رَسُولُ اللهِ ﷺ؟ قَالَتْ: بَلَى. ثُمَّ سَكَتَتْ فَقِيلَ لَهَا بَعْدَ ذٰلِكَ: أَيُّ شَيْءٍ قَالَ رَسُولُ اللهِ ﷺ؟ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ لَعَنَ مَنْ حَلَقَ أَوْ سَلَقَ أَوْ خَرَقَ.

تخريج: [صحيح] أخرجه أحمد: ٤/٤٠٥ عن أبي معاوية الضرير به، وهو في الكبرٰى، ح: ١٩٩٤، وله شاهد تقدم، ح: ١٨٦٦ .

Chapter 22. The Command To Seek Reward And Be Patient At The Time Of Calamity

(المعجم ٢٢) - الْأَمْرُ بِالاحْتِسَابِ وَالصَّبْرِ عِنْدَ [نُزُولِ] الْمُصِيبَةِ (التحفة ٢٢)

1869. It was narrated that Abû 'Uthmân said: "Usâmah bin Zaid told me: 'The daughter[1] of the Prophet ﷺ sent word to him telling him: A son of mine is dying, come to us. He sent word to her, conveying his greeting of *Salâm* and saying: "To Allâh belongs that which He takes and that which He gives, and everything has an appointed time with Allâh. Let her be patient and seek reward." She sent word to him adjuring him to

١٨٦٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: أَرْسَلَتْ بِنْتُ النَّبِيِّ ﷺ إِلَيْهِ أَنَّ ابْنًا لِي قُبِضَ فَأْتِنَا، فَأَرْسَلَ يَقْرَأُ السَّلَامَ وَيَقُولُ: «إِنَّ لِلَّهِ مَا أَخَذَ وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَ اللهِ بِأَجَلٍ مُسَمًّى فَلْتَصْبِرْ وَلْتَحْتَسِبْ»، فَأَرْسَلَتْ إِلَيْهِ تُقْسِمُ عَلَيْهِ لَيَأْتِيَنَّهَا، فَقَامَ وَمَعَهُ سَعْدُ بْنُ عُبَادَةَ

[1] She was Zainab ؓ as is explicit in other reports.

go to her. So he got up and went, accompanied by Sa'd bin 'Ubâdah, Mu'âdh bin Jabal, Ubayy bin Ka'b, Zaid bin Thâbit and some other men. The boy was lifted up to the Messenger of Allâh ﷺ, with the death rattle sounding in him, and his eyes filled with tears. Sa'd said: "O Messenger of Allâh, what is this?" He said: "This is compassion which Allâh has created in the hearts of His slaves. Allâh has mercy on His compassionate slaves." (*Ṣaḥîḥ*)

وَمُعَاذُ بْنُ جَبَلٍ وَأُبَيُّ ابْنُ كَعْبٍ وَزَيْدُ بْنُ ثَابِتٍ وَرِجالٌ، فَرُفِعَ إِلَى رَسُولِ اللهِ ﷺ الصَّبِيُّ وَنَفْسُهُ تَتَقَعْقَعُ فَفَاضَتْ عَيْنَاهُ، فَقَالَ سَعْدٌ: يَا رَسُولَ اللهِ! مَا هٰذَا؟ قَالَ: «هٰذَا رَحْمَةٌ يَجْعَلُهَا اللهُ فِي قُلُوبِ عِبَادِهِ وَإِنَّمَا يَرْحَمُ اللهُ مِنْ عِبَادِهِ الرُّحَمَاءَ».

تخريج:أخرجه البخاري، الجنائز، باب قول النبي ﷺ: "يعذب الميت ببعض بكاء أهله عليه ... " إلخ، ح:١٢٨٤ من حديث عبدالله بن المبارك، ومسلم، الجنائز، باب البكاء على الميت، ح:٩٢٣ من حديث عاصم به، وهو في الكبرى، ح:١٩٩٥ * أبو عثمان هو عبدالرحمٰن بن مل النهدي.

Comments:

"Patience" signifies adherence to the rulings of the Divine law, not that one should not grieve or shed tears. That is natural and inherently instinctive.

1870. It was narrated that Thâbit said: "I heard Anas say: 'The Messenger of Allâh ﷺ said: True patience is that which comes at the first blow.'" (*Ṣaḥîḥ*)

١٨٧٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الصَّبْرُ عِنْدَ الصَّدْمَةِ الْأُولَى».

تخريج:أخرجه البخاري، الجنائز، باب: الصبر عند الصدمة الأولى، ح:١٣٠٢، ومسلم، الجنائز، باب في الصبر على المصيبة عند الصدمة الأولى، ح:٩٢٦ من حديث محمد بن جعفر غندر به، وهو في الكبرى، ح:١٩٩٦.

Comments:

Meaning that the reward for patience only comes when it is valid, and this is a condition of its validity. See No. 1283 of *Al-Bukhârî* and its explanation in *Fatḥ Al-Bârî*. As for the reward, see the following chapter.

1871. Abû Iyâs – Mu'âwiyah bin Qurrah – narrated from his father that a man came to the Prophet ﷺ

١٨٧١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا

accompanied by a son of his. He said to him: "Do you love him?" He said: "May Allâh love you as I love him." Then he (the son) died and he noticed his absence and asked about him. He said: "Will it not make you happy to know that you will not come to any of the gates of Paradise but you will find him there, trying to open it for you?" (*Saḥîḥ*)

أَبُو إِيَاسٍ - وَهُوَ مُعَاوِيَةُ بْنُ قُرَّةَ - عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَمَعَهُ ابْنٌ لَهُ فَقَالَ لَهُ: «أَتُحِبُّهُ؟» فَقَالَ: أَحَبَّكَ اللهُ كَمَا أُحِبُّهُ فَمَاتَ فَفَقَدَهُ فَسَأَلَ عَنْهُ فَقَالَ: «مَا يَسُرُّكَ أَنْ لَا تَأْتِيَ بَابًا مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ عِنْدَهُ يَسْعَى يَفْتَحُ لَكَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٤٣٦، ٥/ ٣٤، ٣٥ من حديث شعبة به، وهو في الكبرى، ح: ١٩٩٧، وصححه ابن حبان، ح: ٧٢٥، والحاكم: ١/ ٣٨٤، والذهبي.

Chapter 23. The Reward Of One Who Is Patient And Seeks Reward

(المعجم ٢٣) - ثَوَابُ مَنْ صَبَرَ وَاحْتَسَبَ (التحفة ٢٣)

1872. 'Amr bin Sa'eed bin Abî Ḥuṣain told us that 'Amr bin Shu'aib wrote to 'Abdullâh bin 'Abdur-Raḥmân bin Abî Ḥusain to offer condolences for a son of his who had died. In his letter he mentioned that he had heard his father narrate, that his grandfather, 'Abdullâh bin 'Amr bin Al-'Âṣ said: "The Messenger of Allâh ﷺ said: 'Allâh does not approve for His believing slave, if He takes away his loved one from among the people of the Earth, and he bears that with patience and seeks reward, and says that which he is commanded – any reward less than Paradise.'" (*Saḥîḥ*)

١٨٧٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ سَعِيدِ ابْنِ أَبِي حُسَيْنٍ أَنَّ عَمْرَو بْنَ شُعَيْبٍ كَتَبَ إِلَى عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي حُسَيْنٍ يُعَزِّيهِ بِابْنٍ لَهُ هَلَكَ فَذَكَرَ فِي كِتَابِهِ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ لَا يَرْضَى لِعَبْدِهِ الْمُؤْمِنِ، إِذَا ذَهَبَ بِصَفِيِّهِ مِنْ أَهْلِ الْأَرْضِ فَصَبَرَ وَاحْتَسَبَ وَقَالَ مَا أُمِرَ بِهِ بِثَوَابٍ، دُونَ الْجَنَّةِ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ١٩٩٨، والزهد لابن المبارك (رواية نعيم بن حماد: ٢/ ٢٧، ح: ١٠٦) * شيخ سويد بن نصر.

Comments:

Obviously, the sins will surely be forgiven because the forgiveness of sins is essential before entering the Paradise.

Chapter 24. The Reward Of One Who Seeks Reward For (The Loss Of) Three Of His Own Children

(المعجم ٢٤) - **بَابٌ** ثَوَابِ مَنْ احْتَسَبَ ثَلَاثَةً مِنْ صُلْبِهِ (التحفة ٢٤)

1873. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Whoever seeks reward for (the loss of) three of his own children, he will enter Paradise." A woman stood up and said: "Or two?" He said: "Or two." The woman said: "I wish that I had said, 'or one.'" (*Ṣaḥîḥ*)

١٨٧٣ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرٌو قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللهِ عَنْ عِمْرَانَ بْنِ نَافِعٍ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللهِ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ احْتَسَبَ ثَلَاثَةً مِنْ صُلْبِهِ دَخَلَ الْجَنَّةَ» فَقَامَتِ امْرَأَةٌ فَقَالَتْ: أَوِ اثْنَانِ؟ قَالَ: «أَوِ اثْنَانِ». قَالَتِ الْمَرْأَةُ: يَا لَيْتَنِي قُلْتُ وَاحِدًا.

تخريج: **[إسناده صحيح]** أخرجه البخاري في التاريخ الكبير:٦/ ٤٢١ من حديث ابن وهب به، ومن طريقه صححه ابن حبان، ح:٧٢١، وهو في الكبرٰى، ح:١٩٩٩ * عمرو هو ابن الحارث أو عمران ثقة وثقه النسائي، وابن حبان.

Comments:

In reality, the reward is for patience, whether it is upon the death of one child, or two or three children, though, there would be decrease or increase in the magnitude of the reward. In any case, in order to be admitted into Paradise, to supplicate for patience and recompense upon the death of one child would suffice, as has preceded in Ḥadîth 1872!

Chapter 25. One Who Loses Three

(المعجم ٢٥) - مَنْ يَتَوَفَّى لَهُ ثَلَاثَةٌ (التحفة ٢٥)

1874. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'There is no Muslim, three of whose children die before reaching puberty, but Allâh will admit him to Paradise by virtue of His mercy towards them.'" (*Ṣaḥîḥ*)

١٨٧٤ - **أَخْبَرَنَا** يُوسُفُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمٍ يُتَوَفَّى لَهُ ثَلَاثَةٌ مِنَ الْوَلَدِ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَدْخَلَهُ اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

تخريج: أخرجه البخاري، الجنائز، باب فضل من مات له ولد فاحتسب، ح:١٢٤٨ من حديث عبدالوارث بن سعيد عن عبدالعزيز بن صهيب به، وهو في الكبرٰى، ح:٢٠٠١.

Comments:

This reward is specific to a minor child, because he is apparently sinless.

Affection for him also happens to be tremendous, and grief over his passing away also happens to be very great.

1875. It was narrated that Ṣa'ṣa'ah bin Mu'âwiyah said: "I met Abû Dharr and said: 'Tell me a *Ḥadîth*.' He said: the Messenger of Allâh ﷺ said: There are no two Muslims, three of whose children die before reaching puberty, but Allâh will forgive them by virtue of His mercy towards them.'" (*Ṣaḥîḥ*)

١٨٧٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ صَعْصَعَةَ بْنِ مُعَاوِيَةَ قَالَ: لَقِيتُ أَبَا ذَرٍّ قُلْتُ: حَدِّثْنِي قَالَ: نَعَمْ، قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلَاثَةُ أَوْلَادٍ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا غَفَرَ اللهُ لَهُمَا بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ».

تخريج: [**صحيح**]أخرجه أحمد:٥/١٥١ من حديث يونس بن عبيد به، وتابعه جرير بن حازم: ثنا الحسن به، صحيح ابن حبان (موارد)، ح:١٦٤٩ وأخرجه مطولاً، وهو في الكبرٰى، ح:٢٠٠٢ * والحسن البصري صرح بالسماع عند أحمد:٥/١٥٩.

1876. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No Muslim, three of whose children die, will be touched by the Fire, except in fulfillment of the (Divine) oath."[1] (*Ṣaḥîḥ*)

١٨٧٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَمَسَّهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ».

تخريج: أخرجه البخاري، الأيمان والنذور، باب قول الله تعالى:(وأقسموا بالله جهد أيمانهم)، ح:٦٦٥٦، ومسلم، البر والصلة، باب فضل من يموت له ولد فيحتسبه، ح:٢٦٣٢ من حديث مالك به، وهو في الموطأ (يحيى):١/٢٣٥، والكبرٰى، ح:٢٠٠٣.

Comments:

Since man is inherently a wrongdoer, everyone's traversing the bridge (*As-Sirât*) is inevitably rational. It is altogether a different thing that sinless beings, for instance the Prophet ﷺ, would traverse it with the speed of lightning.

1877. It was narrated from Abû Hurairah that the Prophet ﷺ said: "There are no two Muslims, three of whose children die before reaching puberty, but Allâh will

١٨٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ، ابْنِ عُلَيَّةَ وَعَبْدُالرَّحْمٰنِ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا إِسْحَاقُ - وَهُوَ الْأَزْرَقُ - عَنْ

[1] "There is not one of you but will pass over it (Hell); this is with your Lord, a Decree which must be accomplished." (*Maryam* 19:71).

عَوْفٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مُسْلِمَيْنِ يَمُوتُ بَيْنَهُمَا ثَلَاثَةُ أَوْلَادٍ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَدْخَلَهُمَا اللهُ الْجَنَّةَ بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ قَالَ: يُقَالُ لَهُمْ: ادْخُلُوا الْجَنَّةَ فَيَقُولُونَ: حَتَّى يَدْخُلَ آبَاؤُنَا فَيُقَالُ: ادْخُلُوا الْجَنَّةَ أَنتُمْ وَآبَاؤُكُمْ».

admit them to Paradise by virtue of His mercy toward them. It will be said to them: 'Enter Paradise.' They will say: 'Not until our parents enter.' So it will be said: 'Enter Paradise, you and your parents.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٥١٠ عن إسحاق بن يوسف الأزرق به، وهو في الكبرى، ح: ٢٠٠٤ * عوف هو ابن أبي جميلة الأعرابي، ومحمد هو ابن سيرين.

Comments:

This distinct privilege shall be bestowed upon those parents, who beside *giving proof of patience and acceptance (of the Divine decree)* would have lived a life of faith and piety.

(المعجم ٢٦) - مَنْ قَدَّمَ ثَلَاثَةً (التحفة ٢٦)

Chapter 26. One Whose Three Children Precede (In Death)

١٨٧٨ - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا جَرِيرٌ قَالَ: حَدَّثَنِي طَلْقُ بْنُ مُعَاوِيَةَ وَحَفْصُ ابْنُ غِيَاثٍ قَالَ: حَدَّثَنِي جَدِّي طَلْقُ بْنُ مُعَاوِيَةَ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ ﷺ بِابْنٍ لَهَا يَشْتَكِي فَقَالَتْ: يَا رَسُولَ اللهِ! أَخَافُ عَلَيْهِ وَقَدْ قَدَّمْتُ ثَلَاثَةً، فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدِ احْتَظَرْتِ بِحِظَارٍ شَدِيدٍ مِنَ النَّارِ».

1878. It was narrated that Abû Hurairah said: "A woman came to the Messenger of Allâh ﷺ with a son of hers who was ill and said: 'O Messenger of Allâh, I fear for him, and I have already lost three.' The Messenger of Allâh ﷺ said: "You have a great protection against the Hellfire." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، البر والصلة، باب فضل من يموت له ولد فيحتسبه، ح: ٢٦٣٦ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح: ٢٠٠٠.

(المعجم ٢٧) - بَابُ النَّعْيِ (التحفة ٢٧)

Chapter 27. Announcement Of Death

١٨٧٩ - أَخْبَرَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ أَنَسٍ: أَنَّ

1879. It was narrated from Anas that the Messenger of Allâh ﷺ announced the news of the death of Zaid and Ja'far before news of

them came. He announced their death and his eyes were overflowing with tears. (*Sahîh*)

رَسُولَ اللهِ ﷺ نَعَى زَيْدًا وَجَعْفَرًا قَبْلَ أَنْ يَجِيءَ خَبَرُهُمْ فَنَعَاهُمْ وَعَيْنَاهُ تَذْرِفَانِ.

تخريج: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح: ٣٦٣٠ عن سليمان ابن حرب به، وهو في الكبرٰى، ح: ٢٠٠٥ .

Comments:

Giving intimation of death is appropriate. In one *Hadîth*, *Na'a* is forbidden (*Musnad Ahmad* 385/5), but in fact that (*Na'a*) signifies the manner of announcement of death that was prevalent during the period of ignorance. It was done by making use of lofty, false and true appellations, merely for the sake of false vanity and pride.

1880. Abû Salamah and Ibn Al-Musayyab narrated that Abû Hurairah told them, that the Messenger of Allâh ﷺ had told them of the death of An-Najâshî, the ruler of Ethiopia, on the day that he died, and he said: "Pray for forgiveness for your brother." (*Sahîh*)

١٨٨٠ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ وَابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللهِ ﷺ نَعَى لَهُمُ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ الْيَوْمَ الَّذِي مَاتَ فِيهِ وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ».

تخريج: أخرجه البخاري، مناقب الأنصار، باب موت النجاشي، ح: ٣٨٨٠، ومسلم، الجنائز، باب: في التكبير على الجنازة، ح: ٩٥١/ ٦٣ من حديث يعقوب بن إبراهيم بن سعد به، وهو في الكبرٰى، ح: ٢٠٠٦.

Comments:

Najashi was his agnomen or title. His name was As'hamah. Allâh's Messenger ﷺ had systematically conducted his funeral prayer, forming rows of worshippers.

1881. Rabî'ah bin Saif Al-Mu'âfirî narrated from Abû 'Abdur-Rahmân Al-Hubulî, from 'Abdullâh bin 'Amr, who said: "While we were traveling with the Messenger of Allâh ﷺ, he saw a woman, and did not think that he knew her. When she was halfway to him, he stopped until she reached him, and it was Fâtimah, the daughter of the Messenger of Allâh ﷺ. He said to her: 'What brought you out of your

١٨٨١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ - هُوَ ابْنُ يَزِيدَ الْمُقْرِئُ -؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ يَزِيدَ الْمُقْرِئُ قَالَ: حَدَّثَنَا أَبِي قَالَ سَعِيدٌ: حَدَّثَنِي رَبِيعَةُ بْنُ سَيْفٍ الْمُعَافِرِيُّ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: بَيْنَمَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللهِ ﷺ إِذْ بَصُرَ بِامْرَأَةٍ لَا تَظُنُّ أَنَّهُ عَرَفَهَا، فَلَمَّا

house, O Fâṭimah?' She said: 'I came to the people of this deceased one to pray for mercy for them, and to offer my condolences to them.' He said: 'Perhaps you went with them to *Al-Kuda*?'[1] She said: 'Allâh forbid that I should go there. I heard what you said about that.' He said: 'If you had gone there with them, you would never have seen Paradise until the grandfather of your father saw it.'" (***Hasan***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Rabî'ah is (a) weak (narrator).

تَوَسَّطَ الطَّرِيقَ وَقَفَ حَتَّى انْتَهَتْ إِلَيْهِ فَإِذَا فَاطِمَةُ بِنْتُ رَسُولِ اللهِ ﷺ قَالَ لَهَا: «مَا أَخْرَجَكِ مِنْ بَيْتِكِ يَا فَاطِمَةُ؟» قَالَتْ: أَتَيْتُ أَهْلَ هٰذَا الْمَيِّتِ فَتَرَحَّمْتُ إِلَيْهِمْ وَعَزَّيْتُهُمْ بِمَيِّتِهِمْ قَالَ: «لَعَلَّكِ بَلَغْتِ مَعَهُمُ الْكُدَى؟» قَالَتْ: مَعَاذَ اللهِ أَنْ أَكُونَ بَلَغْتُهَا، وَقَدْ سَمِعْتُكَ تَذْكُرُ فِي ذٰلِكَ مَا تَذْكُرُ فَقَالَ: «لَوْ بَلَغْتِهَا مَعَهُمْ مَا رَأَيْتِ الْجَنَّةَ حَتَّى يَرَاهَا جَدُّ أَبِيكِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: رَبِيعَةُ ضَعِيفٌ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الجنائز، باب: في التعزية، ح:٣١٢٣ من طريق آخر عن ربيعة بن سيف به، ووثقه الجمهور، وتعديله راجح كما حققته في نيل المقصود:ق٢/ ٧١٤، ح:٣١٢٣ فهو حسن الحديث، وهو في الكبرٰى، ح:٢٠٠٧، وصححه الحاكم علٰى شرط الشيخين:١/ ٣٧٣، ٣٧٤، ووافقه الذهبي، وحسنه المنذري، والهيثمي.

Chapter 28. Washing The Deceased With Water And Lote Leaves

(المعجم ٢٨) - غُسْلُ الْمَيِّتِ بِالْمَاءِ وَالسِّدْرِ (التحفة ٢٨)

1882. It was narrated from Muḥammad bin Sîrîn that Umm 'Aṭiyyah Al-Anṣâriyyah said: "The Messenger of Allâh ﷺ entered upon us when his daughter died, and said: 'Wash her three times or five, or more if you think (that is needed), with water and lote leaves, and put some camphor in it the last time, and when you have finished call me.' When we finished we called him and he gave us his waist-wrap, and said: 'Shroud her in it.'" (***Sahîh***)

١٨٨٢ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ عَنْ أَيُّوبَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ: أَنَّ أُمَّ عَطِيَّةَ الْأَنْصَارِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ حِينَ تُوُفِّيَتِ ابْنَتُهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي، فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَعْطَانَا حَقْوَهُ وَقَالَ: أَشْعِرْنَهَا إِيَّاهُ».

[1] Meaning: "the graveyard."

تخريج: أخرجه مسلم، الجنائز، باب: في غسل الميت، ح:٣٨/٩٣٩ عن قتيبة، والبخاري، الجنائز، باب غسل الميت ووضوئه بالماء والسدر، ح:١٢٥٣ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٢٢٢، والكبرى، ح:٢٠٠٨.

Comments:

She was his daughter Zainab ﷺ. Though, some commentators have stated her to be Umm Kulthum also.

Chapter 29. Washing The Deceased With Warm Water

(المعجم ٢٩) - غُسْلُ الْمَيِّتِ بِالْحَمِيمِ (التحفة ٢٩)

1883. It was narrated from Abû Al-Ḥasan, the freed slave of Umm Qais bint Miḥsan, that Umm Qais said: "My son died, and I felt very sad. I said to the one who was washing him: 'Do not wash my son with cold water and kill him.'" 'Ukâshah bin Miḥsan went to the Messenger of Allâh ﷺ and told him what she had said, and he smiled then said: "What did she say, may Allâh give her long life?" And we do not know of any woman who lived as long as she lived. (*Da'if*)

١٨٨٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحَسَنِ مَوْلَى أُمِّ قَيْسٍ بِنْتِ مِحْصَنٍ، عَنْ أُمِّ قَيْسٍ قَالَتْ: تُوُفِّيَ ابْنِي فَجَزِعْتُ عَلَيْهِ، فَقُلْتُ لِلَّذِي يَغْسِلُهُ: لَا تَغْسِلِ ابْنِي بِالْمَاءِ الْبَارِدِ فَتَقْتُلَهُ فَانْطَلَقَ عُكَّاشَةُ بْنُ مِحْصَنٍ إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرَهُ بِقَوْلِهَا، فَتَبَسَّمَ ثُمَّ قَالَ: «مَا قَالَتْ طَالَ عُمْرُهَا» فَلَا نَعْلَمُ امْرَأَةً عُمِّرَتْ مَا عُمِّرَتْ.

تخريج: [إسناده ضعيف] أخرجه البخاري في الأدب المفرد، ح:٦٥٢ عن قتيبة به، وهو في الكبرى، ح:٢٠٠٩ * والليث هو ابن سعد، وأبوالحسن لم أجد من وثقه فهو مستور، وجهله ابن القطان الفاسي.

Chapter 30. Undoing The Hair Of The Deceased

(المعجم ٣٠) - نَقْضُ رَأْسِ الْمَيِّتِ (التحفة ٣٠)

1884. It was narrated from Ayyûb: "I heard Ḥafṣah saying: 'Umm 'Aṭiyyah said: They tied the hair of the daughter of the Prophet ﷺ in three braids.'" 'I said: Did they undo it, then make three braids? She[1] said: 'Yes.'" (*Ṣaḥîḥ*)

١٨٨٤ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ: قَالَ أَيُّوبُ: سَمِعْتُ حَفْصَةَ تَقُولُ: حَدَّثَتْنَا أُمُّ عَطِيَّةَ: أَنَّهُنَّ جَعَلْنَ رَأْسَ ابْنَةِ النَّبِيِّ ﷺ ثَلَاثَةَ قُرُونٍ قُلْتُ: نَقَضْنَهُ وَجَعَلْنَهُ ثَلَاثَةَ قُرُونٍ؟ قَالَتْ: نَعَمْ.

[1] That is Umm 'Aṭiyyah according to Ibn Ḥajar in *Fatḥ Al-Bārī* No. 1260.

تخريج: أخرجه البخاري، الجنائز، باب نقض شعر المرأة، ح:١٢٦٠ من حديث ابن جريج، ومسلم، الجنائز، باب: في غسل الميت، ح:٩٣٩/٣٩ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٢٠١٠.

Comments:

The Hanafites are of the view of parting the hair into two parts, instead of plaiting the hair. Thereupon, both the parts should be placed on the breast. But there is mention of three plaits in *Aḥâdîth*.

Chapter 31. Starting On The Right And With The Parts Washed In *Wuḍû'* (When Washing) The Deceased

(المعجم ٣١) - مَيَامِنُ الْمَيِّتِ وَمَوَاضِعُ الْوُضُوءِ مِنْهُ (التحفة ٣١)

1885. It was narrated from Umm 'Aṭiyyah that the Messenger of Allâh ﷺ said concerning the washing of his daughter: "Start on the right and the parts that were washed in *Wuḍû'*." (*Ṣaḥîḥ*)

١٨٨٥ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي غُسْلِ ابْنَتِهِ: «ابْدَأْنَ بِمَيَامِنِهَا وَمَوَاضِعِ الْوُضُوءِ مِنْهَا».

تخريج: أخرجه البخاري، الوضوء، باب التيمن في الوضوء والغسل، ح:١٦٧، ومسلم، الجنائز، باب: في غسل الميت، ح:٩٣٩/٤٣ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:٢٠١١، والمسند لأحمد:٦/٤٠٨ * حفصة هي بنت سيرين، وخالد هو الحذاء.

Chapter 32. Washing The Deceased An Odd Number Of Times

(المعجم ٣٢) - غُسْلُ الْمَيِّتِ وِتْرًا (التحفة ٣٢)

1886. It was narrated that Umm 'Aṭiyyah said: "One of the daughters of the Prophet ﷺ died, and he sent word to us saying: 'Wash her with water and lotus leaves, and wash her an odd number of times, three, or five, or seven if you think (that is needed), and put some camphor in it the last time. And when you have finished, inform me.' When we finished, we informed him, and he threw his waist-wrap to us, and said: 'Shroud

١٨٨٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَتْنَا حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: مَاتَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَأَرْسَلَ إِلَيْنَا فَقَالَ: «اغْسِلْنَهَا بِمَاءٍ وَسِدْرٍ وَاغْسِلْنَهَا وِتْرًا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا إِنْ رَأَيْتُنَّ ذٰلِكَ، وَاجْعَلْنَ فِي الْآخِرَةِ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ وَقَالَ: أَشْعِرْنَهَا إِيَّاهُ». وَمَشَطْنَاهَا ثَلَاثَةَ قُرُونٍ، وَأَلْقَيْنَاهَا مِنْ خَلْفِهَا.

her in it.' And we combed her hair and put it in three braids, and put it behind her." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجنائز، باب: يُلقى شعر المرأة خلفها، ح:١٢٦٣ من حديث يحيى القطان، ومسلم، الجنائز، باب: في غسل الميت، ح:٩٣٩/٤١ من حديث هشام بن حسان به، وهو في الكبرٰى، ح:٢٠١٢.

Chapter 33. Washing The Deceased More Than Five Times

(المعجم ٣٣) - **غُسْلُ الْمَيِّتِ أَكْثَرَ مِنْ خَمْسٍ** (التحفة ٣٣)

1887. It was narrated that Umm 'Aṭiyyah said: "The Messenger of Allâh ﷺ entered upon us when we were washing his daughter and said: 'Wash her three times or five, or more if you think (that is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.' When we finished, we informed him, and he threw his waist-wrap to us and said: 'Shroud her in it.'" (*Ṣaḥîḥ*)

١٨٨٧ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي»، فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٠١٣ * يزيد هو ابن زريع.

Chapter 34. Washing The Deceased More Than Seven Times

(المعجم ٣٤) - **غُسْلُ الْمَيِّتِ أَكْثَرَ مِنْ سَبْعَةٍ** (التحفة ٣٤)

1888. It was narrated that Umm 'Aṭiyyah said: "The Messenger of Allâh ﷺ entered upon us while we were washing his daughter and said: 'Wash her three times, or five, or more if you think (that is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me.' When we finished, we informed him, and he threw his

١٨٨٨ - **أَخْبَرَنَا** قُتَيْبَةُ [قَالَ]: حَدَّثَنَا [حَمَّادٌ] قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَتْ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَأَرْسَلَ إِلَيْنَا فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي». فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

waist-wrap to us, and said: 'Shroud her in it.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٠١٤ * حماد هو ابن زيد، ومحمد هو ابن سيرين.

1889. Something similar was narrated from Umm 'Aṭiyyah except, that he (the narrator) said: "Three times or five, or seven, or more than that, if you think that (is necessary)." (*Ṣaḥîḥ*)

١٨٨٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ نَحْوَهُ غَيْرَ أَنَّهُ قَالَ: ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ، إِنْ رَأَيْتُنَّ ذٰلِكَ.

تخريج: أخرجه مسلم، الجنائز، باب: في غسل الميت، ح:٩٣٩/٣٩ عن قتيبة، والبخاري، الجنائز، باب: يجعل الكافور في الأخيرة، ح:١٢٥٨ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٢٠١٥، انظر الحديث المتقدم:١٨٨٥.

1890. It was narrated that Umm 'Aṭiyyah said: "A daughter of the Messenger of Allâh ﷺ died and he told us to wash her. He said: 'Three times, or five, or seven, or more than that, if you think that (is necessary).' I said: 'An odd number?' He said: 'Yes, and put camphor, or some camphor, in (the water) the last time. And when you have finished, inform me.' So when we finished, we informed him, and then gave us his waist-wrap and said: 'Shroud her in it.'" (*Ṣaḥîḥ*)

١٨٩٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنْ مُحَمَّدٍ، عَنْ بَعْضِ إِخْوَتِهِ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَتِ ابْنَةٌ لِرَسُولِ اللهِ ﷺ فَأَمَرَنَا بِغَسْلِهَا فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أو سَبْعًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّهُ» [قَالَتْ:] قُلْتُ وِتْرًا؟ قَالَ: «نَعَمْ، وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَعْطَانَا حَقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٠١٦ * محمد هو ابن سيرين، وبعض إخوته هو حفصة بنت سيرين كما سيأتي، ح:١٨٩٢، وابن سيرين سمع من أم عطية نسيبة أيضًا كما سيأتي، ح:١٨٩٤.

Chapter 35. Camphor For Washing The Deceased

(المعجم ٣٥) - الكَافُورُ فِي غُسْلِ المَيِّتِ (التحفة ٣٥)

1891. It was narrated from Ayyûb, from Muḥammad, that Umm 'Aṭiyyah said: "The Messenger of

١٨٩١ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ

أُمِّ عَطِيَّةَ قَالَتْ: «أَتَانَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» فَلَمَّا فَرَغْنَا آذَنَّاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ». قَالَ: وَقَالَتْ حَفْصَةُ: اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ سَبْعًا، قَالَ: وَقَالَتْ أُمُّ عَطِيَّةَ: مَشَطْنَاهَا ثَلَاثَةَ قُرُونٍ.

Allâh ﷺ came to us when we were washing his daughter. He said: 'Wash her three times, or five, or more than that if you think that (is necessary), with water and lotus leaves, and put camphor, or some camphor in (the water) the last time. And when you have finished, inform me.' When we finished, we informed him and he threw his waist-wrap to us and said: 'Shroud her in it.'" He said: "Ḥafṣah said:[1] 'We washed her three, or five, or seven times.' Umm 'Aṭiyyah said: 'We combed her hair into three braids.'" (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح: ١٨٨٢، وهو في الكبرٰى، ح: ٢٠١٧ * إسماعيل هو ابن علية.

١٨٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ قَالَ: أَخْبَرَتْنِي حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ قَالَتْ: وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ.

1892. Ayyûb narrated from Muḥammad, who said: "Ḥafṣah informed me that Umm 'Aṭiyyah said: 'We put her hair in three braids.'" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الجنائز، باب في غسل الميت، ح: ٩٣٩/ ٣٧ من حديث أيوب السختياني به، وهو في الكبرٰى، ح: ٢٠١٩.

١٨٩٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ: وَقَالَتْ حَفْصَةُ عَنْ أُمِّ عَطِيَّةَ: وَجَعَلْنَا رَأْسَهَا ثَلَاثَةَ قُرُونٍ.

1893. Ḥammâd reported from Ayyûb: "And Ḥafṣah said, from Umm 'Aṭiyyah: 'We put her hair in three braids.'" (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح: ١٨٨٤، وهو في الكبرٰى، ح: ٢٠١٨.

Comments:

The repetition of the same narration under the same chapter is with an objective of displaying some of the subtleties of the chains of narrations, as has preceded a number of times. To perceive these subtleties, careful study of the chain of transmission is essential.

[1] That is, in her version of the narration, Umm 'Aṭiyyah said that.

Chapter 36. Shrouding

(المعجم ٣٦) - الإِشْعَارُ (التحفة ٣٦)

1894. Muḥammad bin Sîrîn said: "Umm 'Aṭiyyah was a woman from among the Anṣâr who told us: 'The Prophet ﷺ entered upon us while we were washing his daughter and said: "Wash her three times, or five, or more than that if you think that (is necessary), with water and lotus leaves, and put camphor, or some camphor in it the last time. And when you have finished, inform me." So when we finished we informed him, and he threw his waist-wrap to us and said: "Shroud her in it." And he did not add to that. He (the narrator) said: "I do not know which of his daughters that was." I said: "What did he mean by: 'Shroud her in it?' Did he mean to put it on like an *Izâr*?" He said: "No, I think he meant to wrap her completely." (*Ṣaḥîḥ*)

١٨٩٤ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَيُّوبُ بْنُ أَبِي تَمِيمَةَ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ سِيرِينَ يَقُولُ: كَانَتْ أُمُّ عَطِيَّةَ امْرَأَةً مِنَ الْأَنْصَارِ قَدِمَتْ تُبَادِرُ ابْنًا لَهَا فَلَمْ تُدْرِكْهُ حَدَّثَتْنَا قَالَتْ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا وَنَحْنُ نَغْسِلُ ابْنَتَهُ فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ بِمَاءٍ وَسِدْرٍ، وَاجْعَلْنَ فِي الْآخِرَةِ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» فَلَمَّا فَرَغْنَا أَلْقَى إِلَيْنَا حَقْوَهُ وَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ» وَلَمْ يَزِدْ عَلَى ذٰلِكَ. قَالَ: لَا أَدْرِي أَيُّ بَنَاتِهِ هِيَ؟ قَالَ قُلْتُ: مَا قَوْلُهُ أَشْعِرْنَهَا إِيَّاهُ أَتُؤَزَّرُ بِهِ؟ قَالَ: لَا أُرَاهُ إِلَّا أَنْ يَقُولَ الْفُفْنَهَا فِيهِ.

تخريج: [صحيح] تقدم، ح: ١٨٨٤، وهو في الكبرٰى، ح: ٢٠٢٠.

1895. It was narrated that Umm 'Aṭiyyah said: "One of the daughters of the Prophet ﷺ died and he said: 'Wash her three times, or five, or more than that if you think that (is necessary). Wash her with water and lotus leaves and put camphor, or some camphor in it the last time. And when you have finished inform me.' We informed him, and he threw his waist-wrapper to us and said: 'Shroud her in it.'" (*Ṣaḥîḥ*)

١٨٩٥ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ النَّسَائِيُّ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: تُوُفِّيَ إِحْدَى بَنَاتِ النَّبِيِّ ﷺ فَقَالَ: «اغْسِلْنَهَا ثَلَاثًا أَوْ خَمْسًا أَوْ أَكْثَرَ مِنْ ذٰلِكَ إِنْ رَأَيْتُنَّ ذٰلِكَ، وَاغْسِلْنَهَا بِالسِّدْرِ وَالْمَاءِ وَاجْعَلْنَ فِي آخِرِ ذٰلِكَ كَافُورًا أَوْ شَيْئًا مِنْ كَافُورٍ، فَإِذَا فَرَغْتُنَّ فَآذِنَّنِي» قَالَتْ: فَآذَنَّاهُ فَأَلْقَى إِلَيْنَا حَقْوَهُ فَقَالَ: «أَشْعِرْنَهَا إِيَّاهُ».

تخريج: أخرجه البخاري، الجنائز، باب: هل تكفن المرأة في إزار الرجل؟، ح: ١٢٥٧ من حديث عبدالله بن عون به، وهو في الكبرى، ح: ٢٠٢١ * يزيد هو ابن هارون.

Comments:

"He threw it", so to say he did not hand it out or pass it, this was because Allâh's Messenger's ﷺ hand did not touch any marriageable woman throughout his life. This is the precaution of the highest order, which he ﷺ adopted with a view to teaching his nation.

Chapter 37. The Command To Shroud Well

(المعجم ٣٧) - الْأَمْرُ بِتَحْسِينِ الْكَفَنِ (التحفة ٣٧)

1896. It was narrated that Ibn Juraij said: "Abû Az-Zubair told me that he heard Jâbir say: 'The Messenger of Allâh ﷺ delivered a speech and mentioned a man among his Companions who had died. He had been buried at night and wrapped in a shroud that was not sufficient. The Messenger of Allâh ﷺ rebuked (them) and said that no one should be buried at night unless constrained to do that. And the Messenger of Allâh ﷺ said: When one of you wants to takes care of his brother, let him shroud him well.'" (*Ṣaḥîḥ*)

١٨٩٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ الرَّقِّيُّ الْقَطَّانُ وَيُوسُفُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - قَالَا: أَخْبَرَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: خَطَبَ رَسُولُ اللهِ ﷺ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ مَاتَ فَقُبِرَ لَيْلًا، وَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ، فَزَجَرَ رَسُولُ اللهِ ﷺ أَنْ يُقْبَرَ إِنْسَانٌ لَيْلًا إِلَّا أَنْ يُضْطَرَّ إِلَى ذٰلِكَ وَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا وَلِيَ أَحَدُكُمْ أَخَاهُ فَلْيُحَسِّنْ كَفَنَهُ».

تخريج: أخرجه مسلم، الجنائز، باب: في تحسين كفن الميت، ح: ٩٤٣ من حديث حجاج بن محمد به، وهو في الكبرى، ح: ٢٠٢٢ .

Comments:

"Shroud him well" denotes that cloth ought to be clean and tidy, not unclean and dirty. It should be of some moderate price, and should not appear inadequate to the look. And the common people should have been customarily using it. It should be plain, not decorative.

Chapter 38. Which Shroud Is Better?

(المعجم ٣٨) - أَيُّ الْكَفَنِ خَيْرٌ (التحفة ٣٨)

1897. It was narrated from Samurah that the Prophet ﷺ said: "Wear white clothes for they are purer and better, and shroud your dead in them." (*Ṣaḥîḥ*)

١٨٩٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي عَرُوبَةَ يُحَدِّثُ عَنْ أَيُّوبَ، عَنْ أَبِي

قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَسُوا مِنْ ثِيَابِكُمُ الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ، وَكَفِّنُوا فِيهَا مَوْتَاكُمْ».

تخريج: [صحيح] أخرجه أحمد:٥/ ٢٠ من حديث سعيد بن أبي عروبة به، وتابعه معمر عند أحمد، والحديث في الكبرٰى، ح:٢٠٢٣، وله شاهد عند الترمذي، ح:٢٨١٠، وابن ماجه، ح:٣٥٦٧، وصححه الترمذي، والحاكم على شرط الشيخين:٤/ ١٨٥، ووافقه الذهبي.

Comments:

Even slight dirt and filth becomes evident in white cloth. It is, therefore, cleaned soon, and it stays clean and tidy. Dirt is not easily noticed in colored cloths.

Chapter 39. The Shroud Of The Prophet ﷺ

(المعجم ٣٩) - كَفَنُ النَّبِيِّ ﷺ (التحفة ٣٩)

1898. It was narrated that 'Âishah said: "The Prophet ﷺ was shrouded in three white *Suhûlî*[1] garments." (*Sahîh*)

١٨٩٨ - أَخْبَرَنَا إِسْحَاقُ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُفِّنَ النَّبِيُّ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ سُحُولِيَّةٍ بِيضٍ.

تخريج: [صحيح] أخرجه أحمد:٦/ ٢٣١ عن عبدالرزاق به، وهو في الكبرٰى، ح:٢٠٢٤، ومصنف عبدالرزاق، ح:٦١٧١، وأخرجه البخاري، ومسلم من حديث هشام بن عروة عن أبيه به، انظر الحديثين الآتيين، ورواه مكحول: حدثنا عروة به، (أحمد:٦/ ٢٦٤).

1899. It was narrated from 'Âishah that the Messenger of Allâh ﷺ was shrouded in three white *Suhûlî*, garments, among which was no shirt and no turban. (*Sahîh*)

١٨٩٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كُفِّنَ فِي ثَلَاثَةِ أَثْوَابٍ بِيضٍ سُحُولِيَّةٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ.

تخريج: أخرجه البخاري، الجنائز، باب الكفن بلا عمامة، ح:١٢٧٣ من حديث مالك، ومسلم (انظر الحديث الآتي) من حديث هشام به، وهو في الكبرٰى، ح:٢٠٢٥، والموطأ(يحيى):١/ ٢٢٣.

1900. Hishâm narrated from his father, from 'Âishah that the

١٩٠٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَفْصٌ

[1] Named after a city in Yemen, more description follows.

Messenger of Allâh ﷺ was shrouded in three white Yemeni garments of cotton, among which was no shirt and no turban. It was mentioned to 'Âishah that they said: "He was buried in two garments and a *Burd* made of *Hibrah*." She said: "A *Burd* was brought, but they sent it back and did not shroud him in it." (*Sahîh*)

عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: كُفِّنَ رَسُولُ اللهِ ﷺ فِي ثَلَاثَةِ أَثْوَابٍ بِيضٍ يَمَانِيَةٍ كُرْسُفٍ لَيْسَ فِيهَا قَمِيصٌ وَلَا عِمَامَةٌ، فَذُكِرَ لِعَائِشَةَ قَوْلُهُمْ: فِي ثَوْبَيْنِ وَبُرْدٍ مِنْ حِبَرَةٍ فَقَالَتْ: قَدْ أُتِيَ بِالْبُرْدِ وَلٰكِنَّهُمْ رَدُّوهُ وَلَمْ يُكَفِّنُوهُ فِيهِ.

تخريج: أخرجه مسلم، الجنائز، باب: في كفن الميت، ح:٩٤١/٤٦ من حديث حفص بن غياث، والبخاري، انظر الحديث السابق من حديث هشام به، وهو في الكبرٰى، ح:٢٠٢٦.

Comments:

For men, three cloths are *Masnûn* or established as the *Sunnah* of the Prophet ﷺ. Two also could serve the purpose. If unavailable, one could also suffice, as some martyrs of the Battle of Uhud were shrouded in one.

Chapter 40. A Shirt As A Shroud

(المعجم ٤٠) - الْقَمِيصُ فِي الْكَفَنِ

(التحفة ٤٠)

1901. It was narrated that 'Abdullâh bin 'Umar said: "When 'Abdullâh bin Ubayy died, his son came to the Prophet ﷺ and said: 'Give me your shirt so that I may shroud him in it, and (come and) offer the (funeral) prayer for him, and pray for forgiveness for him.' So he gave him his shirt then he said: 'When you have finished, inform me and I will offer the (funeral) prayer for him.' But 'Umar stopped him and said: 'Hasn't Allâh forbidden you to offer the (funeral) prayer for the hypocrites?' He said: 'I have two options. Whether you ask forgiveness for them (hypocrites) or ask no forgiveness for them."[1] So he offered the (funeral) prayer

١٩٠١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: لَمَّا مَاتَ عَبْدُ اللهِ بْنُ أُبَيٍّ جَاءَ ابْنُهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَعْطِنِي قَمِيصَكَ حَتَّى أُكَفِّنَهُ فِيهِ وَصَلِّ عَلَيْهِ وَاسْتَغْفِرْ لَهُ، فَأَعْطَاهُ قَمِيصَهُ ثُمَّ قَالَ: «إِذَا فَرَغْتُمْ فَآذِنُونِي أُصَلِّي عَلَيْهِ» فَجَذَبَهُ عُمَرُ وَقَالَ: قَدْ نَهَاكَ اللهُ أَنْ تُصَلِّيَ عَلَى الْمُنَافِقِينَ؟ فَقَالَ: «أَنَا بَيْنَ خِيرَتَيْنِ» قَالَ: ﴿ٱسْتَغْفِرْ لَهُمْ أَوْ لَا تَسْتَغْفِرْ لَهُمْ﴾ [التوبة: ٨٠] فَصَلَّى عَلَيْهِ، فَأَنْزَلَ اللهُ تَعَالَى ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ﴾ [التوبة: ٨٤] فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

[1] *At-Tawbah* 9:80.

for him. Then Allâh, Most High, revealed: 'And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave.'[1] So he stopped offering the (funeral) prayer for them." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجنائز، باب الكفن في القميص الذي يكف أو لا يكف، ح:١٢٦٩، ومسلم، صفات المنافقين، باب صفات المنافقين وأحكامهم، ح:٢٧٧٤ من حديث يحيى بن سعيد القطان عن عبيدالله بن عمر به، وهو في الكبرٰى، ح:٢٠٢٧.

Comments:

"He gave him his ﷺ shirt": it is said that this shirt, in fact, was in return for that shirt which 'Abdullâh bin Ubayy had given to the Prophet's ﷺ uncle Abbâs ﷺ as a captive of the Battle of Badr.

1902. It was narrated from Sufyân, from 'Amr who said he heard Jâbir say: "The Prophet ﷺ came to the grave of 'Abdullâh bin Ubayy when he had been placed in his grave and stood over it. He commanded that he be brought out to him and placed on his knees, and he dressed him in his shirt and blew on him (for blessing). And Allâh knows best." (*Ṣaḥîḥ*)

١٩٠٢ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ، عَنْ عَمْرٍو قَالَ: سَمِعَ جَابِرًا يَقُولُ: أَتَى النَّبِيُّ ﷺ قَبْرَ عَبْدِ اللهِ ابْنِ أُبَيٍّ وَقَدْ وُضِعَ فِي حُفْرَتِهِ فَوَقَفَ عَلَيْهِ، فَأَمَرَ بِهِ فَأُخْرِجَ لَهُ فَوَضَعَهُ عَلَى رُكْبَتَيْهِ، وَأَلْبَسَهُ قَمِيصَهُ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ. وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: أخرجه البخاري، ح:١٢٧٠، ومسلم، ح:٢٧٧٣ (انظر الحديث السابق) من حديث سفيان بن عيينة عن عمرو بن دينار به، وهو في الكبرٰى، ح:٢٠٢٨.

1903. It was narrated that 'Amr heard Jâbir say: "And Al-'Abbâs was in Al-Madînah, and he asked the Anṣâr for a garment to clothe him in, but they could not find a shirt that would fit him except the shirt of 'Abdullâh bin Ubayy, so they clothed him in it." (*Ṣaḥîḥ*)

١٩٠٣ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ الزُّهْرِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو سَمِعَ جَابِرًا يَقُولُ: وَكَانَ الْعَبَّاسُ بِالْمَدِينَةِ فَطَلَبَتِ الْأَنْصَارُ ثَوْبًا يَكْسُونَهُ فَلَمْ يَجِدُوا قَمِيصًا يَصْلُحُ عَلَيْهِ إِلَّا قَمِيصَ عَبْدِ اللهِ بْنِ أُبَيٍّ فَكَسَوْهُ إِيَّاهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٠٢٩.

[1] *At-Tawbah* 9:84.

1904. Khabbâb said: "We emigrated with the Messenger of Allâh ﷺ, seeking the Face of Allâh, the Most High, so our reward became due from Allâh. Some of us died without enjoying anything of his reward (in this world) among them is Mus'ab bin Umair. He was matyred on the day of Uhud and we could not find anything to shroud him in except a *Namirah*;[1] if we covered his head with it, his feet were uncovered, and if we covered his feet with it, his head became uncovered. The Messenger of Allâh ﷺ told us to cover his head with it and to put *Idhkhir*[2] over his feet. And for some of us, the fruits of our labor have ripened and we are gathering them." This is the wording of Ismâ'îl (*Sahîh*) [3]

١٩٠٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْأَعْمَشِ؛ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ قَالَ: سَمِعْتُ الْأَعْمَشَ قَالَ: سَمِعْتُ شَقِيقًا قَالَ: حَدَّثَنَا خَبَّابٌ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللهِ ﷺ نَبْتَغِي وَجْهَ اللهِ تَعَالَى، فَوَجَبَ أَجْرُنَا عَلَى اللهِ، فَمِنَّا مَنْ مَاتَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا مِنْهُم مُصْعَبُ ابْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئًا نُكَفِّنُهُ فِيهِ إِلَّا نَمِرَةً، كُنَّا إِذَا غَطَّيْنَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ وَإِذَا غَطَّيْنَا بِهَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نُغَطِّيَ بِهَا رَأْسَهُ، وَنَجْعَلَ عَلَى رِجْلَيْهِ إِذْخِرًا وَمِنَّا مَنْ أَيْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِبُهَا. وَاللَّفْظُ لِإِسْمَاعِيلَ.

تخريج: أخرجه البخاري، مناقب الأنصار، باب هجرة النبي ﷺ وأصحابه، إلى المدينة، ح: ٣٩١٤ من حديث يحيى القطان، ومسلم، الجنائز، باب: في كفن الميت، ح: ٩٤٠ من حديث الأعمش به، وهو في الكبرٰى، ح: ٢٠٣٠ .

Comments:

These words do not signify that they would not receive reward in the Hereafter. On the contrary, the objective is to stress that they gained some fruit of their emigration in this world also. They shall get the reward in the life to come, in any case. But the station and rank of Companions like Mus'ab would be immensely high.

Chapter 41. How Should The Pilgrim In *Ihrâm* Be Shrouded If He Dies ?

(المعجم ٤١) - كَيْفَ يُكَفَّنُ الْمُحْرِمُ إِذَا مَاتَ (التحفة ٤١)

1905. It was narrated that Ibn

١٩٠٥ - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللهِ قَالَ:

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[1] A cloak with stripes, or markings, made of wool, and mention of it preceded.

[2] Lemon grass.

[3] Imâm An-Nasâ'î had reported the *Hadîth* from 'Ubaidullâh bin Sa'eed and Ismâ'îl bin Mas'ûd.

'Abbâs said: "The Messenger of Allâh ﷺ said: 'Wash the *Muḥrim* in the two garments in which he entered *Iḥrâm*, and wash him with water and lotus leaves, and shroud him in his two garments, and do not put perfume on him nor cover his head, for he will be raised on the Day of Resurrection in *Iḥrâm*.'" (*Ṣaḥîḥ*)

حَدَّثَنَا يُونُسُ بْنُ نَافِعٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوا الْمُحْرِمَ فِي ثَوْبَيْهِ اللَّذَيْنِ أَحْرَمَ فِيهِمَا، وَاغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَكَفِّنُوهُ فِي ثَوْبَيْهِ وَلَا تَمَسُّوهُ بِطِيبٍ، وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُحْرِمًا».

تخريج: أخرجه البخاري، الجنائز، باب: كيف يكفن المحرم، ح:١٢٦٨، ومسلم، الحج، باب ما يفعل بالمحرم إذا مات، ح:١٢٠٦ من حديث عمرو بن دينار به، وهو في الكبرى، ح:٢٠٣١.

Comments:

It clearly transpires from this *Ḥadîth* that if the *Muhrim* dies, the state of his *Ihrâm* should be maintained; it means perfume should not be applied nor his head be covered.

Chapter 42. Musk

(المعجم ٤٢) - المِسْكُ (التحفة ٤٢)

1906. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'The best of perfume is musk.'" (*Ṣaḥîḥ*)

١٩٠٦ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ وَشَبَابَةُ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ سَمِعَ أَبَا نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَطْيَبُ الطِّيبِ الْمِسْكُ».

تخريج: أخرجه مسلم، الألفاظ من الأدب، باب استعمال المسك وأنه أطيب الطيب . . . إلخ، ح:٢٢٥٢ من حديث شعبة به، وهو في مسند أبي داود الطيالسي، ح:٢١٦٩، والسنن الكبرى، ح:٢٠٣٢.

1907. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'One of the best of your perfumes is musk.'" (*Ṣaḥîḥ*)

١٩٠٧ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدِّرْهَمِيُّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ عَنِ الْمُسْتَمِرِ بْنِ الرَّيَّانِ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مِنْ خَيْرِ طِيبِكُمُ الْمِسْكُ».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الجنائز، باب: في المسك للميت، ح:٣١٥٨ من حديث المستمر به، وهو في الكبرى، ح:٢٠٣٣، وأخرجه مسلم، ح:٢٢٥٢ من طريق آخر عن أبي نضرة به (انظر الحديث السابق).

Chapter 43. Notification Of Funerals

(المعجم ٤٣) - الإِذْنُ بِالجَنَازَةِ (التحفة ٤٣)

1908. It was narrated from Abû Umâmah bin Sahl bin Hunaif that a poor woman fell sick and the Messenger of Allâh ﷺ was informed of her sickness. The Messenger of Allâh ﷺ used to visit the poor when they were sick and ask about them. The Messenger of Allâh ﷺ said: "If she dies, then inform me." Then her funeral took place at night and they did not like to wake the Messenger of Allâh ﷺ. When morning came, the Messenger of Allâh ﷺ was told what had happened to her. He said: "Did I not tell you to inform me?" They said: "O Messenger of Allâh, we did not like to wake you up at night." The Messenger of Allâh ﷺ went out and the people lined up by her grave and he said four *Takbîrs*. (***Sahîh***)

١٩٠٨ - أَخْبَرَنَا قُتَيْبَةُ فِي حَدِيثِهِ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ ابْنِ حُنَيْفٍ أَنَّهُ أَخْبَرَهُ: أَنَّ مِسْكِينَةً مَرِضَتْ فَأُخْبِرَ رَسُولُ اللهِ ﷺ بِمَرَضِهَا، وَكَانَ رَسُولُ اللهِ ﷺ يَعُودُ الْمَسَاكِينَ وَيَسْأَلُ عَنْهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِذَا مَاتَتْ فَآذِنُونِي» فَأُخْرِجَ بِجَنَازَتِهَا لَيْلًا وَكَرِهُوا أَنْ يُوقِظُوا رَسُولَ اللهِ ﷺ، فَلَمَّا أَصْبَحَ رَسُولُ اللهِ ﷺ أُخْبِرَ بِالَّذِي كَانَ مِنْهَا فَقَالَ: «أَلَمْ آمُرْكُمْ أَنْ تُؤْذِنُونِي بِهَا؟» قَالُوا: يَا رَسُولَ اللهِ! كَرِهْنَا أَنْ نُوقِظَكَ لَيْلًا، فَخَرَجَ رَسُولُ اللهِ ﷺ حَتَّى صَفَّ بِالنَّاسِ عَلَى قَبْرِهَا وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

تخريج: [إسناده صحيح] أخرجه الإمام الشافعي في مسنده، ص:٣٥٨ عن مالك به، وهو في الموطأ (يحيى): ١/٢٢٧، والكبرى، ح:٢٠٣٤ * أبو أمامة صحابي فالحديث ليس بالمرسل.

Comments:

Besides corroborating the issue of the chapter, it is also proven that the funeral prayer could be performed again, at the grave.

Chapter 44. Hastening With The *Janâzah*

(المعجم ٤٤) - السُّرْعَةُ بِالجَنَازَةِ (التحفة ٤٤)

1909. It was narrated from 'Abdullâh bin Mihrân that Abû Huraiyrah said: "I heard the Messenger of Allâh ﷺ say: 'When the righteous man is placed on his bier, he says: Take me quickly, take me quickly. And when the bad man

١٩٠٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مِهْرَانَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا وُضِعَ الرَّجُلُ الصَّالِحُ عَلَى سَرِيرِهِ قَالَ:

is placed on his bier he said: Woe to me! Where are you taking me?'" (*Hasan*)

قَدِّمُونِي قَدِّمُونِي، وَإِذَا وُضِعَ الرَّجُلُ - يَعْنِي السُّوءَ - عَلَى سَرِيرِهِ قَالَ: يَا وَيْلَتِي! أَيْنَ تَذْهَبُونَ بِي؟».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ٢٩٢، ٤٧٤، ٥٠٠ من حديث محمد بن عبدالرحمن ابن أبي ذئب به، وهو في الكبرى، ح: ٢٠٣٥، وصححه ابن حبان، ح: ٧٦٤ * عبدالله هو ابن المبارك.

Comments:

After death, the dead enters the intermediate realm or the *Barzakh*, (the period of time or the state from the day of death to the Resurrection). Upon him are applied the commands of the intermediate realm, which are different from those of the world. Hence, this utterance of the deceased does not relate to our world. Therefore, we are not able to hear it.

1910. Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'When the *Janâzah* (prepared body) is placed (on the bier) and the men lift it onto their shoulders, if it was a righteous person it says: Take me quickly, take me quickly. And if it was not a righteous person it says: Woe to me! Where are you taking me! And everything hears its voice except man, and if man heard it he would faint.'" (*Sahîh*)

١٩١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا وُضِعَتِ الْجَنَازَةُ فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ فَإِنْ كَانَتْ صَالِحَةً قَالَتْ: قَدِّمُونِي قَدِّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ: يَا وَيْلَهَا! إِلَى أَيْنَ تَذْهَبُونَ بِهَا يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَعِقَ».

تخريج: أخرجه البخاري، الجنائز، باب كلام الميت على الجنازة، ح: ١٣٨٠ عن قتيبة به، وهو في الكبرى، ح: ٢٠٣٦ * الليث هو ابن سعد.

Comments:

It is not inconceivable that the animals comprehend that which humans cannot. This is because Allâh, Most High, has gifted animals with powerful faculties. For example, the dog's sense of smell is far greater than that of man, to an amazing limit. He can reach a person by merely sniffing the clothes worn by him.

1911. It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: "Hasten with the *Janâzah*, for if it was righteous then

١٩١١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ يَبْلُغُ بِهِ النَّبِيَّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ فَإِنْ تَكُ

you are taking it toward something good, and if it was otherwise, then it is an evil of which you are relieving yourselves." (*Saḥîḥ*)

صَالِحَةً فَخَيْرٌ تُقَدِّمُونَهَا إِلَيْهِ وإِنْ تَكُ غَيْرَ ذٰلِكَ فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ».

تخريج: أخرجه البخاري، الجنائز، باب السرعة بالجنازة، ح:١٣١٥، ومسلم، الجنائز، باب الإسراع بالجنازة، ح:٩٤٤ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٠٣٧.

Comments:

Walking briskly while carrying the deceased could denote two things:

1. Do not keep the deceased long inside the house; rather make haste in enshrouding and preparing the deceased for burial.
2. Walk at a fast pace when carrying the deceased.

1912. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Hasten with the *Janâzah*, for if it was righteous then you are taking it toward something good, and if it was otherwise, then it is an evil of which you are relieving yourselves.'" (*Saḥîḥ*)

١٩١٢ - أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ كَانَتْ صَالِحَةً قَدَّمْتُمُوهَا إِلَى الْخَيْرِ، وَإِنْ كَانَتْ غَيْرَ ذٰلِكَ كَانَتْ شَرًّا تَضَعُونَهُ عَنْ رِقَابِكُمْ».

تخريج: أخرجه مسلم، ح:٩٤٤/٥١ من حديث يونس بن يزيد الأيلي به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٢٠٣٨ * عبدالله هو ابن المبارك.

1913. 'Uyaynah bin 'Abdur-Raḥmân bin Jawsh said: "My father told me: I witnessed the funeral of 'Abdur-Raḥmân bin Samurah. Ziyâd came out, walking in front of the bier, and some men from the family of 'Abdur-Raḥmân and their freed slaves came out, facing the bier and walking backward, saying: 'Slow down, slow down, may Allâh bless you.' And they were walking slowly. Then when they were partway to Al-Mirbad,[1] Abû Bakrah joined us

١٩١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عُيَيْنَةُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ جَوْشَنٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: شَهِدْتُ جَنَازَةَ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ وَخَرَجَ زِيَادٌ يَمْشِي بَيْنَ يَدَيِ السَّرِيرِ، فَجَعَلَ رِجَالٌ مِنْ أَهْلِ عَبْدِ الرَّحْمٰنِ وَمَوَالِيهِمْ يَسْتَقْبِلُونَ السَّرِيرَ وَيَمْشُونَ عَلَى أَعْقَابِهِمْ وَيَقُولُونَ: رُوَيْدًا رُوَيْدًا! بَارَكَ اللهُ فِيكُمْ، فَكَانُوا يَدِبُّونَ دَبِيبًا حَتَّى إِذَا كُنَّا بِبَعْضِ طَرِيقِ الْمِرْبَدِ لَحِقَنَا

[1] A place in Al-Baṣrah.

on his mule. When he saw what they were doing, he rushed to them on his mule, brandishing his whip, and said: 'Move on, for by the One Who honored the face of Abû Al-Qâsim ﷺ, I remember when we were with the Messenger of Allâh ﷺ, we were walking fast, so the people speeded up.'" (*Sahîh*)

أَبُو بَكَرَةَ عَلَى بَغْلَةٍ، فَلَمَّا رَأَى الَّذِي يَصْنَعُونَ حَمَلَ عَلَيْهِمْ بِبَغْلَتِهِ وَأَهْوَى إِلَيْهِمْ بِالسَّوْطِ وَقَالَ: خَلُّوا فَوَالَّذِي أَكْرَمَ وَجْهَ أَبِي الْقَاسِمِ ﷺ! لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللهِ ﷺ وَإِنَّا لَنَكَادُ نَرْمُلُ بِهَا رَمَلًا فَانْبَسَطَ الْقَوْمُ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الجنائز، باب الإسراع بالجنازة، ح:٣١٨٢ من حديث عيينة بن عبدالرحمٰن به، وهو في الكبرى، ح:٢٠٣٩، وصححه الحاكم:١/ ٣٥٥، والذهبي، والنووي.

1914. It was narrated that Abû Bakrah said: "I remember when we were with the Messenger of Allâh ﷺ, and we were walking fast with it (the *Janâzah*)." This is the wording of Hushaim.[1] (*Sahîh*)

١٩١٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ وَهُشَيْمٍ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: لَقَدْ رَأَيْتُنَا مَعَ رَسُولِ اللهِ ﷺ وَإِنَّا لَنَكَادُ نَرْمُلُ بِهَا رَمَلًا. وَاللَّفْظُ حَدِيثُ هُشَيْمٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٠٤٠.

1915. It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ said: "When a funeral passes by you, stand up, and whoever follows it, let him not sit down until it is put down (in the grave)."[2] (*Sahîh*)

١٩١٥ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ عَنْ يَحْيَى أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ، عَنْ أَبِي سَعِيدٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا مَرَّتْ بِكُمْ جَنَازَةٌ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتَّى تُوضَعَ».

[1] One of the narrators.

[2] The author later mentions the chapter: "Concession Allowing One To Not Stand Up" in which is the narration of 'Alî rejecting it. It is apparent that the author's view is that it is recommended to stand, but not required. Similar to this narration (1915) Ash-Shawkânî (*Ad-Darârî Al-Mudiyah*) said that there is a distinction between one who follows the funeral – he does not sit until the burial – and one that a funeral passes by, in which case his view is that the order to stand is abrogated. In *Ar-Rawdat An-Nadiyah*, Sîddîq Hasan Khan contradicted Ash-Shawkânî, considering the proofs not sufficient to claim abrogation. Shaikh Al-Albânî holds the view of abrogation (see Ahkâm Al-Jazâ'iz), as do many others. Others hold that to stand is only recommended, as appears to be the view of the author, and Imâm Ahmad said that there is no harm in standing or not. The view expressed in the comments is also a popular view.

تخريج:أخرجه البخاري، الجنائز، باب من تبع جنازةً فلا يقعد حتى توضع ... إلخ، ح:١٣١٠، ومسلم، الجنائز، القيام للجنازة، ح:٧٧/٩٥٩ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح:٢٠٤٤ * أبوسلمة هو ابن عبدالرحمن، وأبو إسماعيل هو إبراهيم بن عبدالملك القناد.

Comments:

One's death reminds others of their imminent death. Hence, if one notices a deceased person being carried away, one should rise to his feet. In some narrations, it is mentioned that standing up is due to showing reverence to the angels accompanying the deceased.

Chapter 45. The Command To Stand Up For A Funeral

(المعجم ٤٥) - **بَابُ الأَمْرِ بِالْقِيَامِ لِلْجَنَازَةِ** (التحفة ٤٥)

1916. It was narrated from 'Âmir bin Rabî'ah that the Prophet ﷺ said: "When any one of you sees a funeral and is not walking with it, let him stand up until it has passed him, or until (the body) is placed (in the grave) before it passes him." (*Ṣaḥîḥ*)

١٩١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عَامِرِ بْنِ رَبِيعَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا رَأَى أَحَدُكُمُ الْجَنَازَةَ فَلَمْ يَكُنْ مَاشِيًا مَعَهَا، فَلْيَقُمْ حَتَّى تُخَلِّفَهُ أَوْ تُوضَعَ مِنْ قَبْلِ أَنْ تُخَلِّفَهُ».

تخريج:أخرجه مسلم، ح:٧٤/٩٥٨ (وانظر الحديث السابق)، والبخاري، ح:١٣٠٨ (انظر الحديث الآتي) كلاهما عن قتيبة به، وهو في الكبرٰى، ح:٢٠٤١.

1917. It was narrated from 'Âmir bin Rabî'ah Al-'Adawî that the Messenger of Allâh ﷺ said: "When you see a funeral, stand up until it has passed you, or (the body) is placed (in the grave)." (*Ṣaḥîḥ*)

١٩١٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنْ أَبِيهِ عَنْ عَامِرِ ابْنِ رَبِيعَةَ الْعَدَوِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا حَتَّى تُخَلِّفَكُمْ أَوْ تُوضَعَ».

تخريج:أخرجه مسلم، ح:٩٥٨ من حديث الليث بن سعد (انظر الحديث السابق)، والبخاري، الجنائز، باب القيام للجنازة، ح:١٣٠٧ من حديث الزهري به، وهو في الكبرٰى، ح:٢٠٤٢.

1918. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'When you see a funeral, stand up, and whoever follows it, let him not sit down until (the body) is placed (in the grave).'" (*Ṣaḥîḥ*)

١٩١٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ هِشَامٍ؛ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ

أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا، فَمَنْ تَبِعَهَا فَلَا يَقْعُدْ حَتَّى تُوضَعَ».

تخريج: [صحيح] تقدم، ح:١٩١٥، وهو في الكبرٰى، ح:٢٠٤٣.

1919. It was narrated that Abû Hurairah and Abû Sa'eed said: "We never saw the Messenger of Allâh ﷺ attend any funeral where he sat down until (the body) was placed (in the grave)." (*Sahîh*)

١٩١٩ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ قَالَا: مَا رَأَيْنَا رَسُولَ اللهِ ﷺ شَهِدَ جَنَازَةً قَطُّ فَجَلَسَ حَتَّى تُوضَعَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٠٤٥، وله شواهد عند البخاري، ح:١٣٠٩، ١٣١٠ وغيره.

1920. It was narrated from Abû Sa'eed that a funeral passed by the Messenger of Allâh ﷺ and he stood up. (One of the narrators) 'Amr said: "If a funeral passed by the Messenger of Allâh ﷺ he would stand up." (*Sahîh*)

١٩٢٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا زَكَرِيَّا عَنِ الشَّعْبِيِّ قَالَ: قَالَ أَبُو سَعِيدٍ؛ ح وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللهِ ﷺ مَرُّوا عَلَيْهِ بِجَنَازَةٍ فَقَامَ. وَقَالَ عَمْرٌو: إِنَّ رَسُولَ اللهِ ﷺ مَرَّتْ بِهِ جَنَازَةٌ فَقَامَ.

تخريج: أخرجه أحمد:٣/٥٣ من حديث زكريا بن أبي زائدة، وأيضًا:٣/٤٧ من حديث شعبة به، وهو في الكبرٰى، ح:٢٠٤٦.

1921. It was narrated from Yazîd bin Thâbit that they were sitting with the Messenger of Allâh ﷺ when a funeral appeared. The Messenger of Allâh ﷺ stood up, and those who were with him stood up, until it had passed by. (*Sahîh*)

١٩٢١ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ قَالَ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ بْنِ ثَابِتٍ عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ أَنَّهُمْ: كَانُوا جُلُوسًا

مَعَ رَسُولِ اللهِ ﷺ فَطَلَعَتْ جَنَازَةٌ فَقَامَ رَسُولُ اللهِ ﷺ وَقَامَ مَنْ مَعَهُ فَلَمْ يَزَالُوا قِيَامًا حَتَّى نَفَذَتْ.

تخريج: [إسناده صحيح] أخرجه أحمد:٤/٣٨٨ من حديث عثمان بن حكيم به، وهو في الكبرٰى، ح:٢٠٤٧ ✽ مروان هو ابن معاوية الفزاري.

Chapter 46. Standing Up For The Funerals Of The People Of *Shirk*

(المعجم ٤٦) - الْقِيَامُ لِجَنَازَةِ أَهْلِ الشِّرْكِ (التحفة ٤٦)

1922. It was narrated that 'Abdur-Raḥmân bin Abî Laila said: "Sahl bin Ḥunaif and Qais bin Sa'd bin 'Ubâdah were in Al-Qâdisiyyah when a funeral passed by them, so they stood up and it was said to them: 'It is one of the local people.' They said: 'A funeral passed the Messenger of Allâh ﷺ and he stood up, and it was said to him: It is a Jew. He said: 'Is it not a soul?'" (*Ṣaḥîḥ*)

١٩٢٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى قَالَ: كَانَ سَهْلُ بْنُ حُنَيْفٍ وَقَيْسُ بْنُ سَعْدِ بْنِ عُبَادَةَ بِالْقَادِسِيَّةِ فَمُرَّ عَلَيْهِمَا بِجَنَازَةٍ فَقَامَا فَقِيلَ لَهُمَا: إِنَّها مِنْ أَهْلِ الْأَرْضِ فَقَالَا: مُرَّ عَلَى رَسُولِ اللهِ ﷺ بِجَنَازَةٍ فَقَامَ فَقِيلَ لَه: إِنَّهُ يَهُودِيٌّ فَقَالَ: «أَلَيْسَتْ نَفْسًا»؟.

تخريج: أخرجه البخاري، الجنائز، باب من قام لجنازة يهودي، ح:١٣١٢، ومسلم، الجنائز، باب القيام للجنازة، ح:٩٦١ من حديث شعبة به، وهو في الكبرٰى، ح:٢٠٤٨ ✽ خالد هو ابن الحارث.

Comments:

Irrespective of the religion, humanity should also be respected.

1923. It was narrated that Jâbir bin 'Abdullâh said: "A funeral passed by us and the Messenger of Allâh ﷺ stood up and we stood with him. I said: 'O Messenger of Allâh, it is a Jewish funeral.' He said: 'Death is something terrifying, so if you see a funeral, stand up.'" This is the wording of Khâlid. (*Ṣaḥîḥ*)

١٩٢٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ هِشَامٍ؛ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: عَنْ هِشَامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: مَرَّتْ بِنَا جَنَازَةٌ فَقَامَ رَسُولُ اللهِ ﷺ وَقُمْنَا مَعَهُ فَقُلْتُ: يَا رَسُولَ اللهِ إِنَّمَا هِيَ جَنَازَةُ

يَهُودِيَّةٍ فَقَالَ: «إِنَّ لِلْمَوْتِ فَزَعًا فَإِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا». اللَّفْظُ لِخَالِدٍ.

تخريج: أخرجه مسلم، ح:٩٦٠ عن علي بن حجر، والبخاري، الجنائز، باب من قام لجنازة يهودي، ح:١٣١١ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٢٠٤٩ * إسماعيل هو ابن علية.

Chapter 47. Concession Allowing One To Not Stand Up

(المعجم ٤٧) - الرُّخْصَةُ فِي تَرْكِ الْقِيَامِ (التحفة ٤٧)

1924. It was narrated that Abû Ma'mar said: "We were with 'Alî and a funeral passed by him, and they stood up for it. 'Alî said: 'What is this?' They said: 'The command of Abû Mûsâ.' He said: 'Rather the Messenger of Allâh ﷺ stood up for a Jewish funeral but he did not do it again.'" (*Sahîh*)

١٩٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: كُنَّا عِنْدَ عَلِيٍّ فَمَرَّتْ بِهِ جَنَازَةٌ فَقَامُوا لَهَا فَقَالَ عَلِيٌّ: مَا هٰذَا؟ قَالُوا: أَمْرُ أَبِي مُوسَى فَقَالَ: إِنَّمَا قَامَ رَسُولُ اللهِ ﷺ لِجَنَازَةِ يَهُودِيَّةٍ وَلَمْ يَعُدْ بَعْدَ ذٰلِكَ.

تخريج: [صحيح] أخرجه أحمد:١/١٤١، ٤/٤١٣ وغيره من حديث مجاهد به، وهو في الكبرٰى، ح:٢٠٥٠، وله شاهد صحيح، انظر الحديث الآتي:٢٠٠١.

Comments:

The venerable 'Alî ﷺ is talking about his own knowledge and his personal visual experience. Otherwise narrations containing the mention of Allâh's Messenger's ﷺ standing up (at the sight of a *Janazah*) have explicitly been handed down from the Companions. The verbal narrations are in addition to it, which include every sort of *Janazah*. These narrations are given preference. The most that can be derived from the narration of 'Alî, and Ibn 'Abbâs (which follows) and the like, is that standing up is not compulsory.

1925. It was narrated from Muhammad that a funeral passed by Al-Hasan bin 'Alî and Ibn 'Abbâs. Al-Hasan stood up but Ibn 'Abbâs did not. Al-Hasan said: 'Didn't the Messenger of Allâh ﷺ stand up for the funeral of a Jew?' Ibn 'Abbâs said: 'Yes, then he sat down.'" (*Sahîh*)

١٩٢٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ أَنَّ جَنَازَةً مَرَّتْ بِالْحَسَنِ بْنِ عَلِيٍّ وَابْنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمِ ابْنُ عَبَّاسٍ فَقَالَ الْحَسَنُ: أَلَيْسَ قَدْ قَامَ رَسُولُ اللهِ ﷺ لِجَنَازَةِ يَهُودِيٍّ؟ قَالَ ابْنُ عَبَّاسٍ: نَعَمْ، ثُمَّ جَلَسَ.

تخريج: [صحيح] أخرجه أحمد:١/٢٠١ من حديث أيوب السختياني عن محمد بن سيرين به، وهو في الكبرٰى، ح:٢٠٥١.

Comments:

The gist of the statement of Ibn 'Abbâs ﷺ is that the same thing happened later. Someone's *Janazah* passed by, but he stayed sitting. Even so, to keep sitting is also permitted. But the verbal narrations could only be abrogated by a verbal *Ḥadîth*.

1926. It was narrated that Ibn Sîrîn said: "A funeral passed by Al-Ḥasan bin 'Alî and Ibn 'Abbâs. Al-Ḥasan stood up but Ibn 'Abbâs did not. Al-Ḥasan said to Ibn 'Abbâs: 'Didn't the Messenger of Allâh ﷺ stand up for it?' Ibn 'Abbâs said: 'He stood up for it then he sat.'" (*Ṣaḥîḥ*)

١٩٢٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ عَنِ ابْنِ سِيرِينَ قَالَ: مُرَّ بِجَنَازَةٍ عَلَى الْحَسَنِ بْنِ عَلِيٍّ وَابنِ عَبَّاسٍ فَقَامَ الْحَسَنُ وَلَمْ يَقُمِ ابْنُ عَبَّاسٍ، فَقَالَ الْحَسَنُ لِابْنِ عَبَّاسٍ: أَمَا قَامَ لَهَا رَسُولُ اللهِ ﷺ؟ قَالَ ابْنُ عَبَّاسٍ: قَامَ لَهَا ثُمَّ قَعَدَ.

تخريج: [صحيح] انظر الحديث السابق، وأخرجه أحمد: ١/ ٣٣٧ عن هشيم به، وهو في الكبرى، ح: ٢٠٥٢.

1927. It was narrated from Ibn 'Abbâs and Al-Ḥasan bin 'Alî that a funeral passed by them and one of them stood and the other sat. The one who stood up said: "By Allâh, I know that the Messenger of Allâh ﷺ stood up." The one who was sitting said: "I know that the Messenger of Allâh ﷺ sat." (*Ṣaḥîḥ*)

١٩٢٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُلَيَّةَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنِ ابْنِ عَبَّاسٍ وَالْحَسَنِ بْنِ عَلِيٍّ: مَرَّتْ بِهِمَا جَنَازَةٌ فَقَامَ أَحَدُهُمَا وَقَعَدَ الْآخَرُ فَقَالَ الَّذِي قَامَ: أَمَا وَاللَّهِ! لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ قَامَ، قَالَ لَهُ الَّذِي جَلَسَ: لَقَدْ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ جَلَسَ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٠٥٣.

1928. It was narrated from Ja'far bin Muḥammad from his father that Al-Ḥasan bin 'Alî was sitting when a funeral passed by. The people stood until the funeral had passed, and Al-Ḥasan said: "The funeral of a Jew passed by when the Messenger of Allâh ﷺ was sitting in its path, and he did not want the funeral of a Jew to pass over his head, so he stood up." (*Ṣaḥîḥ*)

١٩٢٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ الْبَلْخِيُّ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ أَنَّ الْحَسَنَ بْنَ عَلِيٍّ كَانَ جَالِسًا فَمُرَّ عَلَيْهِ بِجِنَازَةٍ فَقَامَ النَّاسُ حَتَّى جَاوَزَتِ الْجَنَازَةُ فَقَالَ الْحَسَنُ: إِنَّمَا مُرَّ بِجَنَازَةِ يَهُودِيٍّ وَكَانَ رَسُولُ اللهِ ﷺ عَلَى طَرِيقِهَا جَالِسًا، فَكَرِهَ أَنْ تَعْلُوَ رَأْسَهُ جَنَازَةُ يَهُودِيٍّ فَقَامَ.

تخريج: [صحيح] انظر الحديث السابق واللذين قبله، وأخرجه أحمد: ١/ ٢٠٠ من حديث محمد بن علي بن الحسين به، وهو في الكبرى، ح: ٢٠٥٤.

1929. Abû Az-Zubair narrated that he heard Jâbir say: "The Prophet ﷺ and his Companions stood up for the funeral of a Jew that passed by him, until it disappeared." (*Ṣaḥîḥ*)

١٩٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَامَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِجَنَازَةِ يَهُودِيٍّ مَرَّتْ بِهِ حَتَّى تَوَارَتْ.

تخريج: أخرجه مسلم، الجنائز، باب القيام للجنازة، ح: ٩٦٠/ ٨٠ عن محمد بن رافع به، وهو في الكبرى، ح: ٢٠٥٦.

1930. Jâbir ﷺ said: "The Prophet ﷺ and his Companions stood up for the funeral of a Jew until it disappeared." (*Ṣaḥîḥ*)

١٩٣٠ - وَأَخْبَرَنَا أَبُو الزُّبَيْرِ أَيْضًا أَنَّهُ سَمِعَ جَابِرًا رَضِيَ اللهُ عَنْهُ يَقُولُ: قَامَ النَّبِيُّ ﷺ وَأَصْحَابُهُ لِجَنَازَةِ يَهُودِيٍّ حَتَّى تَوَارَتْ.

تخريج: أخرجه مسلم، انظر الحديث السابق، وهو في الكبرى، ح: ٢٠٥٦.

1931. It was narrated from Anas that a funeral passed by the Messenger of Allâh ﷺ and he stood up. It was said: "It is the funeral of a Jew." He said: "We stood up for the angels." (*Ḥasan*)

١٩٣١ - أَخْبَرَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ جَنَازَةً مَرَّتْ بِرَسُولِ اللهِ ﷺ فَقَامَ فَقِيلَ: إِنَّهَا جَنَازَةُ يَهُودِيٍّ فَقَالَ: «إِنَّمَا قُمْنَا لِلْمَلَائِكَةِ».

تخريج: [حسن] وهو في الكبرى، ح: ٢٠٥٥ * قتادة عنعن، ولحديثه شاهد عند أحمد: ٤/ ٤١٣ (انظر الحديث المتقدم: ١٩٢٤)، إسحاق هو ابن إبراهيم يعني ابن راهويه، والنضر هو ابن شميل.

Comments:

Three reasons have been mentioned in authentic Traditions for standing up on witnessing a *Janazah*. All these three reasons are still valid. Therefore, the command for standing up is still abiding.

Chapter 48. The Believer Finds Relief In Death

(المعجم ٤٨) - اسْتِرَاحَةُ الْمُؤْمِنِ بِالْمَوْتِ (التحفة ٤٨)

1932. It was narrated from Abû

١٩٣٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ

Qatâdah bin Rib'î that he used to narrate: "A funeral passed by the Messenger of Allâh ﷺ and he said: 'He is relieved and others are relieved of him.' They said: 'What does relieved mean and what does relieved of him mean? He said: 'The believing slave is relieved of the hardships and troubles of this world, and the people, the land, the trees and the animals are relieved of the immoral slave.'" (*Ṣaḥîḥ*)

مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ، عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ بْنِ رِبْعِيٍّ أَنَّهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ مُرَّ عَلَيْهِ بِجَنَازَةٍ فَقَالَ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ» فَقَالُوا: مَا الْمُسْتَرِيحُ وَمَا الْمُسْتَرَاحُ مِنْهُ؟ قَالَ: «الْعَبْدُ الْمُؤْمِنُ يَسْتَرِيحُ مِنْ نَصَبِ الدُّنْيَا وَأَذَاهَا، وَالْعَبْدُ الْفَاجِرُ يَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ».

تخريج: أخرجه مسلم، الجنائز، باب ماجاء في مستريح ومستراح منه، ح:٩٥٠ عن قتيبة، والبخاري، الرقاق، باب سكرات الموت، ح:٦٥١٢ من حديث محمد بن عمرو بن حلحلة به، وهو في الكبرٰى، ح:٢٠٥٧.

Comments:

1. "A believing slave": means a person who is Allâh-conscious, who does not harm people, or tyrannize fellow creatures.
2. "An evil-doer" denotes not only a disbeliever but it includes those people also who tyrannize others, harm fellow creatures and animals, and destroy habitations. Beside all these, they pay no heed to the rights of Allâh.

Chapter 49. Being Relieved Of The Disbelievers

(المعجم ٤٩) - الإِسْتِرَاحَةُ مِنَ الْكُفَّارِ (التحفة ٤٩)

1933. It was narrated that Abû Qatâdah said: "We were sitting with the Messenger of Allâh ﷺ when a funeral appeared. The Messenger of Allâh ﷺ said: 'He is relieved and others are relieved of him. When the believer dies he is relieved of the calamities, hardships and troubles of this world, and when the evildoer dies, the people, the land, the trees and the animals are relieved of him.'" (*Ṣaḥîḥ*)

١٩٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبِ بْنِ أَبِي كَرِيمَةَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، - وَهُوَ الْحَرَّانِيُّ - عَنْ أَبِي عَبْدِ الرَّحِيمِ: حَدَّثَنِي زَيْدٌ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ مَعْبَدِ بْنِ كَعْبٍ عَنْ أَبِي قَتَادَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللهِ ﷺ إِذْ طَلَعَتْ جَنَازَةٌ فَقَالَ رَسُولُ اللهِ ﷺ: «مُسْتَرِيحٌ وَمُسْتَرَاحٌ مِنْهُ، الْمُؤْمِنُ يَمُوتُ فَيَسْتَرِيحُ مِنْ أَوْصَابِ الدُّنْيَا وَنَصَبِهَا وَأَذَاهَا، وَالْفَاجِرُ يَمُوتُ فَيَسْتَرِيحُ مِنْهُ الْعِبَادُ وَالْبِلَادُ وَالشَّجَرُ وَالدَّوَابُّ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٠٥٨ * زيد هو ابن أبي أنيسة، وأبو عبد الرحيم المراني اسمه خالد بن أبي يزيد.

Comments:

In the chapter the term used is *Kâfir* or disbeliever; whereas in the text of the *Ḥadîth*, the term *Fâjir* or libertine is used. The indication is that the term libertine or the *Fâjir* connotes a disbeliever or like disbelievers.

Chapter 50. Praising The Deceased

(المعجم ٥٠) - بَابُ الثَّنَاءِ (التحفة ٥٠)

1934. It was narrated that Anas said: "A funeral passed by and the deceased was praised." The Prophet ﷺ said: "It is granted." Another funeral passed by and the deceased was criticized. The Prophet ﷺ said: "It is granted." 'Umar said: "May my father and mother be *ransomed* for you. One funeral passed by and the deceased was praised, and you said, 'It is granted,' then another funeral passed by and the deceased was criticized and you said, 'It is granted?'" He said: "Whoever is praised will be granted Paradise, and whoever is criticized will be granted Hell, You are the witnesses of Allâh on Earth." (*Ṣaḥîḥ*)

١٩٣٤ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ»، وَمُرَّ بِجَنَازَةٍ أُخْرَى فَأُثْنِيَ عَلَيْهَا شَرًّا فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ»، فَقَالَ عُمَرُ: فِدَاكَ أَبِي وَأُمِّي مُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا خَيْرًا فَقُلْتَ: وَجَبَتْ وَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَيْهَا شَرًّا فَقُلْتَ: وَجَبَتْ؟ فَقَالَ: «مَنْ أَثْنَيْتُمْ عَلَيْهِ خَيْرًا وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ أَثْنَيْتُمْ عَلَيْهِ شَرًّا وَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ».

تخريج: أخرجه مسلم، الجنائز، باب: فيمن يثنى عليه خير أو شر من الموتى، ح:٩٤٩ من حديث إسماعيل ابن علية، والبخاري، الجنائز، باب ثناء الناس على الميت، ح:١٣٦٧ من حديث عبدالعزيز بن صهيب به، وهو في الكبرٰى، ح:٢٠٥٩.

Comments:

"You are Allâh's witnesses on the Earth": as the verdict is pronounced in the judicial court based on witnesses, Allâh, Most High, shall also judge according to peoples' witnesses. The saying goes: As you sow, so shall you reap. Sow the wind and reap the whirlwind, because awareness about man's character comes through dealings.

1935. It was narrated that Abû Hurairah said: "A funeral passed by the Prophet ﷺ and they praised (the deceased). The Prophet ﷺ

١٩٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ عَامِرٍ، وَجَدُّهُ

said: 'It is granted.' Then another funeral passed by and they criticized (the deceased). The Prophet ﷺ said: 'It is granted.' They said: 'O Messenger of Allâh, you said in both cases, 'It is granted?' The Prophet ﷺ said: 'The angels are the witnesses of Allâh in heaven, and you are the witnesses of Allâh on Earth.''' (*Sahîh*)

أُمَيَّةُ بْنُ خَلَفٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَرُّوا بِجَنَازَةٍ عَلَى النَّبِيِّ ﷺ فَأَثْنَوْا عَلَيْهَا خَيْرًا فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ»، ثُمَّ مَرُّوا بِجَنَازَةٍ أُخْرَى فَأَثْنَوْا عَلَيْهَا شَرًّا، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ»، قَالُوا: يَا رَسُولَ اللهِ! قَوْلُكَ الْأُولَى وَالْأُخْرَى «وَجَبَتْ»؟ فَقَالَ النَّبِيُّ ﷺ: «الْمَلَائِكَةُ شُهَدَاءُ اللهِ فِي السَّمَاءِ، وَأَنْتُمْ شُهَدَاءُ اللهِ فِي الْأَرْضِ».

تخريج: [صحيح] أخرجه أبو داود، الجنائز، باب: في الثناء على الميت، ح:٣٢٣٣ من حديث شعبة به، وهو في الكبرى، ح:٢٠٦٠، وسنده حسن، وله شاهد متفق عليه، البخاري، ح:٢٦٤٢، ومسلم، ح:٩٤٩/ ٦٠ب من حديث ثابت عن أنس رضي الله عنه به.

Comments:

The angels would present the written record of deeds and humans would describe their own experiences and transactions. Based on these both, the verdict will be pronounced.

1936. It was narrated that Abû Aswad Ad-Dîlî said: "I came to Al-Madînah and sat with 'Umar bin Al-Khaṭṭâb. A funeral passed by and the deceased was praised, and 'Umar said: 'It is granted.' Then another passed by and the deceased was praised, and 'Umar said: 'It is granted.' Then a third passed by, and the deceased was criticized, and 'Umar said: 'It is granted.' I said: 'What is granted, O commander of the believers?' He said: 'I said what the Messenger of Allâh ﷺ said: Any Muslim for whom four people bear witness and say good things, Allâh will admit him to Paradise.' We said: 'Or three?' He said: 'Or three.' We

١٩٣٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ وعَبْدُ اللهِ بْنُ يَزِيدَ قَالَا: حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفُرَاتِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ قَالَ: أَتَيْتُ الْمَدِينَةَ فَجَلَسْتُ إِلَى عُمَرَ ابْنِ الْخَطَّابِ، فَمُرَّ بِجَنَازَةٍ فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرَّ بِأُخْرَى فَأُثْنِيَ عَلَى صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مُرَّ بِالثَّالِثِ فَأُثْنِي عَلَى صَاحِبِهَا شَرًّا، فَقَالَ عُمَرُ: وَجَبَتْ، فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ

said: 'Or two?' He said: 'Or two.'" (*Saḥîḥ*)

أَرْبَعَةٌ قَالُوا خَيْرًا أَدْخَلَهُ اللهُ الْجَنَّةَ»، قُلْنَا: «أَوْ ثَلَاثَةٌ؟» قَالَ: «أَوْ ثَلَاثَةٌ»، قُلْنَا: أَوِ اثْنَانِ؟ قَالَ: «أَوِ اثْنَانِ!».

تخريج: أخرجه البخاري، الجنائز، باب ثناء الناس على الميت، ح:١٣٦٨ من حديث داود به، وهو في الكبرى، ح:٢٠٦١.

Comments:

It is essential that the preconditions of giving witness be found in them. That means they should be just believers. The just means they should be abiding by the obligatory observances prescribed by the Divine law and be protected from enormities or major sins. Obviously, witnesses of this type would give true testimony.

Chapter 51. The Prohibition Of Saying Anything But Good About The Deceased

(المعجم ٥١) - النَّهْيُ عَنْ ذِكْرِ الهَلْكَى إِلَّا بِخَيْرٍ (التحفة ٥١)

1937. It was narrated that 'Âishah said: "Something bad was said in the presence of the Prophet ﷺ about a person who had died. He said: 'Do not say anything but good about your dead.'" (*Saḥîḥ*)

١٩٣٧ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي وُهَيْبٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أُمِّهِ، عَنْ عَائِشَةَ قَالَتْ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ هَالِكٌ بِسُوءٍ فَقَالَ: «لَا تَذْكُرُوا هَلْكَاكُمْ إِلَّا بِخَيْرٍ».

تخريج: [إسناده صحيح] تقدم طرفه، ح:١٨٢٨، وهو في الكبرى، ح:٢٠٦٢.

Comments:

Disparaging someone behind his back in his lifetime also constitutes slander, which is strictly forbidden, although the possibility of his defending himself exists. How could slandering a deceased person be permissible, when he can no more rise to his defence?

Chapter 52. Prohibition Of Verbally Abusing The Dead

(المعجم ٥٢) - النَّهْيُ عَنْ سَبِّ الأَمْوَاتِ (التحفة ٥٢)

1938. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Do not verbally abuse the dead, for they have reached the consequences of what they did.'" (*Saḥîḥ*)

١٩٣٨ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ - وَهُوَ ابْنُ الْمُفَضَّلِ - عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا».

تخريج: أخرجه البخاري، الجنائز، باب ما ينهى من سب الأموات، ح:١٣٩٣ من حديث شعبة به، وهو في الكبرى، ح:٢٠٦٣.

Comments:

The affairs of the dead should be entrusted to Allâh, Most High, because only the verdict of Allâh is right. If we call a person evil who is good before Allâh, then this is a matter of great sin. Therefore, the reasonable thing is to remain silent. However, those unbelievers, hypocrites or libertines who are openly known to common folks by their vices, and die with their wicked qualities, they could be mentioned with their evils, so that people may not behave like them.

1939. It was narrated that 'Abdullâh bin Abî Bakr said: "I heard Anas bin Mâlik say: The Messenger of Allâh ﷺ said: 'The dead person is followed by three: His family, his wealth and his deeds. Then two of them come back: His family and his wealth, and there remain only his deeds.'" (*Sahîh*)

١٩٣٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ اثْنَانِ أَهْلُهُ وَمَالُهُ وَيَبْقَى وَاحِدٌ عَمَلُهُ».

تخريج: أخرجه البخاري، الرقاق، باب سكرات الموت، ح:٦٥١٤، ومسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر" ح:٢٩٦٠/٥ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٢٠٦٤.

Comments:

"His wealth" demotes slaves, etc. During the period of ignorance, people used to take the horses and weapons of the deceased along with his *Janazah* for pride.

1940. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The believer owes six duties toward his fellow believer: To visit him when he is sick, to attend his funeral when he dies, to accept his invitation, to greet him with *Salâm* when he meets him, to reply to him (say: *Yarhamuk Allâh,* may Allâh have mercy on you) when he sneezes and to be sincere to him, whether he is absent or present."(*Hasan*)

١٩٤٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ مُوسَى عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لِلْمُؤْمِنِ عَلَى الْمُؤْمِنِ سِتُّ خِصَالٍ: يَعُودُهُ إِذَا مَرِضَ، وَيَشْهَدُهُ إِذَا مَاتَ، وَيُجِيبُهُ إِذَا دَعَاهُ، وَيُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ، وَيُشَمِّتُهُ إِذَا عَطَسَ، وَيَنْصَحُ لَهُ إِذَا غَابَ أَوْ شَهِدَ».

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ماجاء في تشميت العاطس، ح:٢٧٣٧ عن قتيبة بن سعيد به، وقال"حسن صحيح"، وهو في الكبرى، ح:٢٠٦٥، وللحديث شواهد، راجع مجمع الزوائد:٨/ ١٨٥ وغيره * محمد بن موسى هو ابن أبي عبدالله الفطري، أبوعبدالله المدني حسن الحديث

Chapter 53. The Command To Attend Funerals

(المعجم ٥٣) - الْأَمْرُ بِاتِّبَاعِ الْجَنَائِزِ (التحفة ٥٣)

1941. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ commanded us to do seven things, and forbade us from seven things. He commanded us to visit the sick, to reply (say: *Yarḥamuk Allâh,* may Allâh have mercy on you) to one who sneezes, to fulfill our oaths, to support the oppressed, to spread the greeting of *Salâm*, to accept invitations, and to attend funerals. And he forbade us from using gold rings, silver vessels, *Mayâthir*,[1] the *Qasiyyah*,[2] *Al-Istabraq*, silk and *Ad-Dîbâj*."[3] (*Ṣaḥîḥ*)

١٩٤١ - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ؛ ح وَأَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَشْعَثَ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، قَالَ هَنَّادٌ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ: وَقَالَ سُلَيْمَانُ: عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِسَبْعٍ، وَنَهَانَا عَنْ سَبْعٍ: أَمَرَنَا بِعِيَادَةِ الْمَرِيضِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ الْقَسَمِ، وَنَصْرِ الْمَظْلُومِ، وَإِفْشَاءِ السَّلَامِ، وَإِجَابَةِ الدَّاعِي، وَاتِّبَاعِ الْجَنَائِزِ، وَنَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنْ آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ وَالْقَسِّيَّةِ وَالْإِسْتَبْرَقِ وَالْحَرِيرِ وَالدِّيبَاجِ.

تخريج: أخرجه البخاري، النكاح، باب حق إجابة الوليمة والدعوة . . . إلخ، ح:٥١٧٥ من حديث أبي الأحوص سلام بن سليم الحنفي، ومسلم، اللباس، باب تحريم استعمال إناء الذهب والفضة على الرجال والنساء . . . إلخ ح:٢٠٦٦ من حديث أشعث بن أبي الشعثاء سليم بن أسود به، وهو في الكبرى، ح:٢٠٦٦.

Chapter 54. The Virtue Of Following The *Janâzah*

(المعجم ٥٤) - فَضْلُ مَنْ تَبِعَ جَنَازَةً (التحفة ٥٤)

1942. It was narrated that Al-

١٩٤٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ

[1] Silk cushions stuffed with cotton that were placed under the rider on the saddle.
[2] Linen clothes containing silk brought from an Egyptian town.
[3] See No. 1561.

Musayyab bin Râfi' said: "I heard Al-Barâ' bin 'Âzib say: The Messenger of Allâh ﷺ said: 'whoever follows a *Janâzah* until the prayer is offered, he will have one *Qîrâṭ* of reward and whoever walks with the funeral until (the body) is buried will have two *Qîrâṭs* of reward, and a *Qîrâṭ* is like Uḥud.'" (*Ṣaḥîḥ*)

عَنْ بُرْدٍ أَخِي يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنِ الْمُسَيَّبِ ابْنِ رَافِعٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَبِعَ جَنَازَةً حَتَّى يُصَلَّى عَلَيْهَا كَانَ لَهُ مِنَ الْأَجْرِ قِيرَاطٌ، وَمَنْ مَشَى مَعَ الْجَنَازَةِ حَتَّى تُدْفَنَ كَانَ لَهُ مِنَ الْأَجْرِ قِيرَاطَانِ، وَالْقِيرَاطُ مِثْلُ أُحُدٍ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٢٩٤ عن قتيبة به، وهو في الكبرى، ح: ٢٠٦٧، وللحديث شواهد كثيرة * عبثر هو ابن القاسم.

Comments:

"Each *Qirât* being equivalent to Uhud": the reason for this specification was that the popular weight of a *Qirât* happens to be very insignificant. (The *Qirât* is a small weight, a twentieth or twenty-fourth of a *Dinar* - a gold coin).

1943. It was narrated that 'Abdullâh bin Al-Mughaffal said: "The Messenger of Allâh ﷺ said: 'Whoever follows a *Janâzah* until it is finished, he will have two *Qîrâṭs*, and whoever goes back before it is finished, he will have one *Qîrâṭ*.'" (*Ṣaḥîḥ*)

١٩٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ الْمُغَفَّلِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَبِعَ جَنَازَةً حَتَّى يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطَانِ، فَإِنْ رَجَعَ قَبْلَ أَنْ يُفْرَغَ مِنْهَا فَلَهُ قِيرَاطٌ».

تخريج: [صحيح] أخرجه أحمد: ٥/ ٥٧ من حديث أشعث بن عبدالملك الحمراني به، وهو في الكبرى، ح: ٢٠٦٨، والحديث السابق شاهد له ومعنى "حتى يفرغ منها" حتى يدفن، انظر المسند: ٤/ ٨٦ وغيره * خالد هو ابن الحارث، والحسن البصري تقدم، ح: ٣٦.

Chapter 55. The Place For Riders When Following The *Janâzah*

(المعجم ٥٥) - مَكَانُ الرَّاكِبِ مِنَ الجَنَازَةِ (التحفة ٥٥)

1944. It was narrated that Al-Mughîrah bin Shu'bah said: "The Messenger of Allâh ﷺ said: 'The riders should move behind the *Janâzah* and the pedestrain may walk wherever he wishes, and the (funeral) prayer should be offered for a child.'" (*Ḥasan*)

١٩٤٤ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللهِ وَأَخُوهُ الْمُغِيرَةُ جَمِيعًا عَنْ زِيَادِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرَّاكِبُ

خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا، وَالطِّفْلُ يُصَلَّى عَلَيْهِ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الجنائز، باب ماجاء في شهود الجنائز، ح:١٤٨١، ١٥٠٧ من حديث سعيد بن عبيدالله بن جبير بن حيّة به، وهو في الكبرٰى، ح:٢٠٦٩ وصححه الترمذي، ح:١٠٣١ من حديث زياد بن جبير، وابن حبان، والحاكم، والذهبي، انظر الحديث في نيل المقصود، ح:٣١٨٠ من حديث زياد بن جبير، إن شئت.

Comments:

"The funeral of a child": Imam Aḥmad bin Hanbal has understood it to be general, whether the baby is born alive or dead. This is because the deceased had once been living, unless the period of conception is less than four months. In that case, the fetus would not have been in the shape of a human being, and would not yet have received a soul. The majority of jurists acknowledge the funeral of a baby which is born alive and later dies. There is an authentic explicit *Ḥadîth* found of this import. Hence, this course of action is strong.

Chapter 56. The Place For Pedestrians When Following *Janâzah*

(المعجم ٥٦) - مَكَانُ المَاشِي مِنَ الجَنَازَةِ (التحفة ٥٦)

1945. It was narrated that Al-Mughîrah bin Shu'bah said: "The Messenger of Allâh ﷺ said: 'The rider should travel behind the *Janâzah* and the pedestrain may travel wherever he wishes, and the (funeral) prayer should be offered for a child.'" (*Ḥasan*)

١٩٤٥ - أَخْبَرَنَا أَحْمَدُ بْنُ بَكَّارٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ سَعِيدٍ الثَّقَفِيِّ، عَنْ عَمِّهِ زِيَادِ بْنِ جُبَيْرِ بْنِ حَيَّةَ، عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرَّاكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا وَالطِّفْلُ يُصَلَّى عَلَيْهِ».

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٢٠٧٠، وانظر الحديث السابق.

1946. It was narrated from Sâlim that his father saw the Messenger of Allâh ﷺ, Abû Bakr and 'Umar, may Allâh be pleased with them, walking in front of the *Janâzah*. (*Ḥasan*)

١٩٤٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ وَقُتَيْبَةُ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ رَضِيَ اللهُ عَنْهُمَا يَمْشُونَ أَمَامَ الْجَنَازَةِ.

تخريج: [حسن] أخرجه أبو داود، الجنائز، باب المشي أمام الجنازة، ح:٣١٧٩، والترمذي، ح:١٠٠٧، وابن ماجه، ح:١٤٨٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٠٧١، وانظر الحديث الآتي.

1947. Sâlim narrated that his father told him that he saw the Prophet ﷺ, Abû Bakr, 'Umar and 'Uthmân walking in front of the *Janâzah*. (***Hasan***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, what is correct is that it is *Mursal*.[1]

١٩٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا سُفْيَانُ وَمَنْصُورٌ وَزِيَادٌ وَبَكْرٌ - هُوَ ابْنُ وَائِلٍ - كُلُّهُمْ ذَكَرُوا أَنَّهُمْ سَمِعُوا مِنَ الزُّهْرِيِّ يُحَدِّثُ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ: رَأَى النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَعُثْمَانَ يَمْشُونَ بَيْنَ يَدَيِ الْجَنَازَةِ. بَكْرٌ وَحْدَهُ لَمْ يَذْكُرْ عُثْمَانَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ مُرْسَلٌ.

تخريج: [إسناده حسن] أخرجه الترمذي، ح:١٠٠٧ من حديث همام بن يحيى به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٢٠٧٢، وللحديث شواهد، وتعليل الحافظ النسائي رحمه الله مرجوح، وليست بعلة قادحة.

Comments:

The Hanafites do not consider walking in front of the *Janâzah* appropriate. Their argumentation is based on the *Ḥadîth*: "The *Janâzah* is followed, it follows no one. The one, who precedes it, is not with it." Although this signifies that one should go along with the *Janâzah* so that if a need to carry *Janâzah* arises, he could cooperate. One should not arrive at the graveyard ahead of the *Janâzah*, separately. Otherwise, he would not receive the reward of accompanying the *Janâzah*.

Chapter 57. The Command To Pray For The Deceased

(المعجم ٥٧) - الأَمْرُ بِالصَّلَاةِ عَلَى المَيِّتِ (التحفة ٥٧)

1948. It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said: 'Your brother has died, so get up and pray for him.'" (***Ṣaḥîḥ***)

١٩٤٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَعَمْرُو بْنُ زُرَارَةَ النَّيْسَابُورِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَخَاكُمْ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ».

[1] Meaning that in this narration, what is correct is that it is a report of Sâlim, rather than a report of 'Abdullâh bin 'Umar, attributed to the Messenger ﷺ.

تخريج: أخرجه مسلم، الجنائز، باب: في التكبير على الجنازة، ح:٩٥٣ عن علي بن حجر به، وهو في الكبرٰى، ح:٢٠٧٣ .

Comments:

The purpose of Imâm An-Nasâ'î is to demonstrate that to offer the funeral prayer is a communally obligatory (*Fard Kifâyah*), which means that it is necessary to perform the funeral prayer over every deceased Muslim, whether some people perform it or a large number of people. Otherwise, all will be guilty of a serious sin for neglecting the obligation. This *Hadîth* also corroborates the performance of the funeral prayer over someone whose deceased body is absent, as a natural corollary.

Chapter 58. (Funeral) Prayer For Boys

(المعجم ٥٨) - الصَّلَاةُ عَلَى الصِّبْيَانِ (التحفة ٥٨)

1949. The mother of the believers, 'Âishah, said: "One of the children of the *Ansâr* (who had died) was brought to the Messenger of Allâh ﷺ so he prayed for him." 'Âishah said: "How fortunate he is, one of the little birds of Paradise. He never did any evil or reached the age of puberty." He said: "It is better not to say anything, O 'Âishah. Allâh, the Mighty and Sublime, created Paradise and created people for it, He created them in the loins of their fathers. And He created Hell and created people for it, and He created them in the loins of their fathers." (*Sahîh*)

١٩٤٩ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ خَالَتِهَا أُمِّ الْمُؤْمِنِينَ عَائِشَةَ قَالَتْ: أُتِيَ رَسُولُ اللهِ ﷺ بِصَبِيٍّ مِنْ صِبْيَانِ الْأَنْصَارِ فَصَلَّى عَلَيْهِ قَالَتْ عَائِشَةُ: فَقُلْتُ طُوبَى لِهٰذَا، عُصْفُورٌ مِنْ عَصَافِيرِ الْجَنَّةِ، لَمْ يَعْمَلْ سُوءًا وَلَمْ يُدْرِكْهُ، قَالَ: «أَوَ غَيْرُ ذٰلِكَ يَا عَائِشَةُ؟ خَلَقَ اللهُ عَزَّ وَجَلَّ الْجَنَّةَ وَخَلَقَ لَهَا أَهْلًا وَخَلَقَهُمْ فِي أَصْلَابِ آبَائِهِمْ وَخَلَقَ النَّارَ وَخَلَقَ لَهَا أَهْلًا، وَخَلَقَهُمْ فِي أَصْلَابِ آبَائِهِمْ».

تخريج: أخرجه مسلم، القدر، باب معنى كل مولود يولد على الفطرة ... إلخ، ح:٢٦٦٢/ ٣١ من حديث طلحة بن يحيى به، وهو في الكبرٰى، ح:٢٠٧٤ * سفيان هو ابن عيينة، وأخرجه مسلم من حديث سفيان الثوري به، وقع في الأصول: "عمرو بن منصور"، والصواب: "محمد بن منصور" كما في السنن الكبرٰى وتحفة الأشراف: ١٢/ ٤٠٣، ١٧٨٧٣ .

Chapter 59. (Funeral) Prayer For Children

(المعجم ٥٩) - الصَّلَاةُ عَلَى الأَطْفَالِ (التحفة ٥٩)

1950. It was narrated from Al-

١٩٥٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ

قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدِ اللهِ قَالَ: سَمِعْتُ زِيَادَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ أَنَّهُ ذَكَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الرَّاكِبُ خَلْفَ الْجَنَازَةِ وَالْمَاشِي حَيْثُ شَاءَ مِنْهَا، وَالطِّفْلُ يُصَلَّى عَلَيْهِ».

Mughîrah bin Shu'bah that the Messenger of Allâh ﷺ said: "The rider should move behind the *Janâzah* and the pedestrain may walk wherever he wishes, and the (funeral) prayer should be offered for a child." (*Hasan*)

تخريج: [**إسناده حسن**] تقدم، ح:١٩٤٤، وهو في الكبرٰى، ح:٢٠٧٥.

Chapter 60. The Children Of The Idolaters

(المعجم ٦٠) - أَوْلَادُ الْمُشْرِكِينَ

(التحفة ٦٠)

١٩٥١ - أَخْبَرَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

1951. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ was asked about the children of the idolators and he said: 'Allâh knows best what they would have done.'" (*Sahîh*)

تخريج: أخرجه البخاري، الجنائز، باب ما قيل في أولاد المشركين، ح:١٣٨٤، ومسلم، القدر، باب معنى كل مولود يولد على الفطرة . . . إلخ، ح:٢٦٥٩ من حديث الزهري به، وهو في الكبرٰى، ح:٢٠٧٦ * إسحاق هو ابن إبراهيم بن مخلد، وسفيان هو ابن عيينة.

١٩٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسٍ - هُوَ ابْنُ سَعْدٍ - عَنْ طَاوُسٍ عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

1952. It was narrated from Abû Hurairah that the Prophet ﷺ was asked about the children of the idolators, and he said: "Allâh knows best what they would have done." (*Sahîh*)

تخريج: [**إسناده صحيح**] أخرجه أحمد:٢/٣٤٦ من حديث حماد بن سلمة به مطولاً، وهو في الكبرٰى، ح:٢٠٧٧ .

١٩٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ

1953. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was asked about the

children of the idolators and he said: 'Allâh created them when He created them, and He knows best what they would have done.'" (*Ṣaḥîḥ*)

أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ أَوْلَادِ الْمُشْرِكِينَ فَقَالَ: «خَلَقَهُمُ اللهُ حِينَ خَلَقَهُمْ وَهُوَ يَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

تخريج: أخرجه البخاري، الجنائز، باب ما قيل في أولاد المشركين، ح:١٣٨٣ من حديث شعبة، ومسلم، القدر، باب معنى كل مولود يولد على الفطرة ... إلخ، ح:٢٦٦٠ من حديث أبي بشر جعفر بن أبي وحشية به، وهو في الكبرٰى، ح:٢٠٧٨.

1954. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was asked about the children of the idolators and he said: 'Allâh knows best what they would have done.'" (*Ṣaḥîḥ*)

١٩٥٤ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ ذَرَارِي الْمُشْرِكِينَ فَقَالَ: «اللهُ أَعْلَمُ بِمَا كَانُوا عَامِلِينَ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٠٧٩.

Chapter 61. Offering The Funeral Prayer For Martyrs

(المعجم ٦١) - الصَّلَاةُ عَلَى الشُّهَدَاءِ (التحفة ٦١)

1955. It was narrated from Shaddâd bin Al-Hâd that a man from among the Bedouins came to the Prophet ﷺ and believed in him and followed him, then he said: "I will emigrate with you." The Prophet ﷺ told one of his Companions to look after him. During one battle the Prophet ﷺ got some prisoners as spoils of war, and he distributed them, giving him (that Bedouin) a share. His Companions gave him what had been allocated to him. He had been looking after some livestock for them, and when he came they gave him his share. He said: "What is this?" They said: "A share that

١٩٥٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عِكْرِمَةُ بْنُ خَالِدٍ أَنَّ ابْنَ أَبِي عَمَّارٍ أَخْبَرَهُ عَنْ شَدَّادِ بْنِ الْهَادِ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ جَاءَ إِلَى النَّبِيِّ ﷺ فَآمَنَ بِهِ وَاتَّبَعَهُ ثُمَّ قَالَ: أُهَاجِرُ مَعَكَ، فَأَوْصَى بِهِ النَّبِيُّ ﷺ بَعْضَ أَصْحَابِهِ، فَلَمَّا كَانَتْ غَزْوَةٌ غَنِمَ النَّبِيُّ ﷺ سَبْيًا فَقَسَمَ وَقَسَمَ لَهُ، فَأَعْطَى أَصْحَابَهُ مَا قَسَمَ لَهُ وَكَانَ يَرْعَى ظَهْرَهُمْ فَلَمَّا جَاءَ دَفَعُوهُ إِلَيْهِ فَقَالَ: مَا هٰذَا؟ قَالُوا: قِسْمٌ قَسَمَهُ لَكَ النَّبِيُّ ﷺ فَأَخَذَهُ فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا هٰذَا؟ قَالَ: «قَسَمْتُهُ لَكَ» قَالَ: مَا عَلَى هٰذَا اتَّبَعْتُكَ

the Prophet ﷺ has allocated to you." He took it and brought it to the Prophet ﷺ and said: "What is this?" He said: "I allocated it to you." He said: "It is not for this that I followed you. Rather I followed you so that I might be shot here – and he pointed to his throat – with an arrow and die and enter Paradise." He said: "If you are sincere toward Allâh, Allâh will fulfill your wish." Shortly after that they got up to fight the enemy, then he was brought to the Prophet ﷺ; he had been shot by an arrow in the place he had pointed to. The Prophet ﷺ said: "Is it him?" They said: "Yes." He said: "He was sincere toward Allâh and Allâh fulfilled his wish." Then the Prophet ﷺ shrouded him in his own cloak and put him in front of him and offered the (funeral) prayer for him. During his supplication he said: "O Allâh, this is Your slave who went out as a emigrant (*Muhâjir*) for Your sake and was killed as a martyr; I am a witness to that." (*Sahîh*)

وَلٰكِنِّي اتَّبَعْتُكَ عَلَى أَنْ أُرْمَى إِلَى هٰهُنَا – وَأَشَارَ إِلَى حَلْقِهِ – بِسَهْمٍ فَأَمُوتَ فَأَدْخُلَ الجَنَّةَ فَقَالَ: «إِنْ تَصْدُقِ اللهَ يَصْدُقْكَ» فَلَبِثُوا قَلِيلًا ثُمَّ نَهَضُوا فِي قِتَالِ الْعَدُوِّ فَأُتِيَ بِهِ النَّبِيُّ ﷺ يُحْمَلُ قَدْ أَصَابَهُ سَهْمٌ حَيْثُ أَشَارَ، فَقَالَ النَّبِيُّ ﷺ: «أَهُوَ هُوَ؟» قَالُوا: نَعَمْ. قَالَ: «صَدَقَ اللهَ فَصَدَقَهُ»، ثُمَّ كَفَّنَهُ النَّبِيُّ ﷺ فِي جُبَّةِ النَّبِيِّ ﷺ ثُمَّ قَدَّمَهُ فَصَلَّى عَلَيْهِ فَكَانَ مِمَّا ظَهَرَ مِنْ صَلَاتِهِ: «اللَّهُمَّ! هٰذَا عَبْدُكَ خَرَجَ مُهَاجِرًا فِي سَبِيلِكَ، فَقُتِلَ شَهِيدًا أَنَا شَهِيدٌ عَلَى ذٰلِكَ».

تخريج: [إسناده صحيح] أخرجه عبدالرزاق في المصنف:٣/٥٤٥، ٥٤٦، ح:٦٦٥١ عن ابن جريج به، نحو رواية عبدالله بن المبارك:٥/٢٧٦، ح:٩٥٩٧، وهو في الكبرٰى، ح:٢٠٨٠، وأعله النسائي بتفرد ابن المبارك * وتعليله مرجوح، والله أعلم.

Comments:

1. What a lofty rank the Bedouin received! Allâh's Messenger ﷺ himself is giving vehement testimony in favor of this man. May Allâh be pleased with him, and he may also be pleased!
2. "Performed prayer": Some people of knowledge have instead understood it to mean to have supplicated. Or we may state in accord with Imam Ahmad that a funeral prayer may be conducted over a martyr. But it is not essential.

1956. It was narrated from 'Uqbah that the Messenger of Allâh ﷺ went out one day and offered the

١٩٥٦ – أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ: أَنَّ

funeral prayer for the people of Uḥud, then he went to the *Minbar* and said: "I am your predecessor and I am a witness over you." (*Ṣaḥîḥ*)

رَسُولَ اللهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: «إِنِّي فَرَطٌ لَكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ».

تخريج: أخرجه البخاري، الرقاق، باب ما يحذر من زهرة الدنيا والتنافس فيها، ح:٦٤٢٦، ومسلم، الفضائل، باب إثبات حوض نبينا ﷺ وصفاته، ح:٢٢٩٦ عن قتيبة به، وهو في الكبرٰى، ح:٢٠٨١.

Comments:

1. "Your preceder": there is an implicit hint here of the Prophet's ﷺ departure from this world. The preceder signifies the one who preceds or goes first; goes before the people or the caravan for the purpose of making arrangements (for instance, residence, water, and other basic necessities, etc.); and he is appointed for this task.
2. Witness or testimony: Allâh, Most High, Himself, is All-Aware of everything. But the testimony of the Messenger of Allâh ﷺ will be sought in favor of the Companions, and that will be in order to exalt and honor them; this testimony will be heard by each and every nation or *Ummah*. May Allâh be pleased with them and they be pleased also.

Chapter 62. Not Offering The Funeral Prayer For Them (Matyrs)

(المعجم ٦٢) - تَرْكُ الصَّلَاةِ عَلَيهِمْ (التحفة ٦٢)

1957. It was narrated from 'Abdur-Raḥmân bin Ka'b bin Mâlik that Jâbir bin 'Abdullâh told him that the Messenger of Allâh ﷺ put two men from those who had been slain in Uḥud in one shroud, then he would ask which of them had learned more Qur'ân and when one of them was pointed out, he would put him in the *Laḥd* (grave) first. He said: "I am a witness to these." And he ordered that they be buried with their blood, and that the funeral prayer should not be offered, and they should not be washed. (*Ṣaḥîḥ*)

١٩٥٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبِ ابْنِ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أُحُدٍ فِي ثَوْبٍ وَاحِدٍ ثُمَّ يَقُولُ أَيُّهُمَا أَكْثَرُ أَخْذًا لِلْقُرْآنِ فَإِذَا أُشِيرَ إِلَى أَحَدِهِمَا قَدَّمَهُ فِي اللَّحْدِ قَالَ: «أَنَا شَهِيدٌ عَلَى هٰؤُلَاءِ»، وَأَمَرَ بِدَفْنِهِمْ فِي دِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسَّلُوا.

تخريج: أخرجه البخاري، الجنائز، باب الصلوٰة على الشهيد، ح:١٣٤٣ من حديث الليث بن سعد، والمغازي، باب من قتل من المسلمين يوم أحد، ح:٤٠٧٩ عن قتيبة به، وهو في الكبرٰى، ح:٢٠٨٢.

Comments:

Burying the martyr, without ritually washing his body or without performing a funeral prayer over him, is his distinctive grand rank.

Chapter 63. Not Offering The Funeral Prayer For One Who Has Been Stoned To Death

(المعجم ٦٣) - **بَابُ** تَرْكِ الصَّلَاةِ عَلَى الْمَرْجُومِ (التحفة ٦٣)

1958. It was narrated from Jâbir bin 'Abdullâh that a man from Aslam came to the Prophet ﷺ and confessed to committing *Zina*, and he ﷺ turned away from him. He admitted it again, and he turned away from him. He admitted it again, and he turned away from him. Then when he had testified against himself four times, the Prophet ﷺ said: "Are you crazy?" He said: "No." He said: "Have you been married?" He said: "Yes." So the Prophet ﷺ ordered that he be stoned. When the stones struck him, he ran away, but they caught up with him and stoned him and he died. Then the Prophet ﷺ spoke well of him but he did not pray for him. (*Ṣaḥîḥ*)

١٩٥٨ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ يَحْيَى وَنُوحُ ابْنُ حَبِيبٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللّٰهِ: أَنَّ رَجُلًا مِنْ أَسْلَمَ جَاءَ إِلَى النَّبِيِّ ﷺ فَاعْتَرَفَ بِالزِّنَا فَأَعْرَضَ عَنْهُ، ثُمَّ اعْتَرَفَ فَأَعْرَضَ عَنْهُ، ثُمَّ اعْتَرَفَ فَأَعْرَضَ، عَنْهُ حَتَّى شَهِدَ عَلَى نَفْسِهِ أَرْبَعَ مَرَّاتٍ، فَقَالَ النَّبِيُّ ﷺ: «أَبِكَ جُنُونٌ؟» قَالَ: لَا. قَالَ: «أَحْصَنْتَ؟» قَالَ: نَعَمْ. فَأَمَرَ بِهِ النَّبِيُّ ﷺ فَرُجِمَ فَلَمَّا أَذْلَقَتْهُ الْحِجَارَةُ فَرَّ فَأُدْرِكَ فَرُجِمَ فَمَاتَ فَقَالَ لَهُ النَّبِيُّ ﷺ خَيْرًا وَلَمْ يُصَلِّ عَلَيْهِ.

تخريج: أخرجه البخاري، الحدود، باب الرجم بالمصلى، ح:٦٨٢٠، ومسلم، الحدود، باب من اعترف على نفسه بالزنا، ح:١٦٩١/١٦ من حديث عبدالرزاق به، وهو في الكبرٰى، ح:٢٠٨٣، ومصنف عبدالرزاق:٧/ ٣٢٠، ح:١٣٣٣٧، قوله "ولم يصل عليه"، أي لم يصل عليه ذلك الوقت ثم صلى عليه كما يدل عليه لفظ البخاري: "وصلى عليه" وأدلة أخرى، فتخطيئة رواية البخاري خطأ.

Comments:

1. He was Mâiz Aslami ﷺ.
2. "He turned away from him": in it there is an implicit hint that if someone commits sin and there do not exist any witnesses, one should seek Allâh's forgiveness instead of confessing the sin. Thereupon one should sincerely repent. The repentance also effaces the sin. The prescribed legal penalty

(*Hadd*) is for the one who so brazenly commits the sin or the crime, that he is witnessed by as many as four people, in the very brazen act of adultery.

Chapter 64. Offering The Funeral Prayer For One Who Was Stoned To Death

(المعجم ٦٤) - الصَّلَاةُ عَلَى الْمَرْجُومِ (التحفة ٦٤)

1959. It was narrated from 'Imrân bin Ḥuṣain that a woman from Juhainah came to the Messenger of Allâh ﷺ and said: "I have committed *Zina*." And she was pregnant. He handed her over to her guardian and said: "Look after her, and when she has given birth, bring her to me." When she gave birth, he brought her to him. He ordered that her garment be wrapped around her, then he stoned her, then he offered the funeral prayer for her. 'Umar said to him: "Are you praying for her even though she committed *Zina*?" He said: "She has repented in a manner that, if it were to be shared among seventy of the people of Al-Madînah it would suffice them. Have you ever seen repentance better than the one who sacrificed herself for the sake of Allâh, the Mighty and Sublime?" (*Ṣaḥîḥ*)

١٩٥٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: إِنِّي زَنَيْتُ، وَهِيَ حُبْلَى، فَدَفَعَهَا إِلَى وَلِيِّهَا فَقَالَ: «أَحْسِنْ إِلَيْهَا فَإِذَا وَضَعَتْ فَائْتِنِي بِهَا» فَلَمَّا وَضَعَتْ جَاءَ بِهَا، فَأَمَرَ بِهَا فَشُكَّتْ عَلَيْهَا ثِيَابُهَا ثُمَّ رَجَمَهَا ثُمَّ صَلَّى عَلَيْهَا، فَقَالَ لَهُ عُمَرُ: أَتُصَلِّي عَلَيْهَا وَقَدْ زَنَتْ؟ فَقَالَ: «لَقَدْ تَابَتْ تَوْبَةً لَوْ قُسِمَتْ عَلَى سَبْعِينَ مِنْ أَهْلِ الْمَدِينَةِ لَوَسِعَتْهُمْ وَهَلْ وَجَدْتَ تَوْبَةً أَفْضَلَ مِنْ أَنْ جَادَتْ بِنَفْسِهَا لِلَّهِ عَزَّ وَجَلَّ».

تخريج: أخرجه مسلم، الحدود، باب من اعترف على نفسه بالزنا، ح:١٦٩٦ من حديث هشام الدستوائي به، وهو في الكبرى، ح:٢٠٨٤ * خالد هو ابن الحارث.

Comments:

"Handed her over to her guardian", because the baby born out of adultery is innocent.

Chapter 65. Offering The Funeral Prayer For One Who Was Unjust In His Bequests

(المعجم ٦٥) - الصَّلَاةُ عَلَى مَنْ يَحِيفُ فِي وَصِيَّتِهِ (التحفة ٦٥)

1960. It was narrated from 'Imrân bin Ḥuṣain that a man freed six slaves of his when he was dying,

١٩٦٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ - وَهُوَ ابْنُ زَاذَانَ -

عَنِ الْحَسَنِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا أَعْتَقَ سِتَّةً، مَمْلُوكِينَ لَهُ عِنْدَ مَوْتِهِ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرَهُمْ فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَغَضِبَ مِنْ ذٰلِكَ وَقَالَ: «لَقَدْ هَمَمْتُ أَنْ لَا أُصَلِّيَ عَلَيْهِ» ثُمَّ دَعَا مَمْلُوكِيهِ فَجَزَّأَهُمْ ثَلَاثَةَ أَجْزَاءٍ، ثُمَّ أَقْرَعَ بَيْنَهُمْ، فَأَعْتَقَ اثْنَيْنِ وَأَرَقَّ أَرْبَعَةً.

and he did not have any wealth apart from them. News of that reached the Prophet ﷺ and he was angry about that. He said: "I was thinking of not offering the funeral prayer for him." Then he called the slaves and divided them into three groups. He cast lots among them, then freed two and left four as slaves. (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد: ٤/ ٤٣٠ عن هشيم به * والحسن صرح بالسماع عنده: ٤/ ٤٤٠، وهو في الكبرٰى، ح: ٢٠٨٥، وله طريق آخر عند مسلم، الأيمان، باب من أعتق شركًا له في عبد، ح: ١٦٦٨.

Comments:

The funeral prayer over such a person shall be performed, but his bequest or will (*wasiyya*) shall be amended according to the Divine law.

Chapter 66. Offering The Funeral Prayer For The One Who Stole From The Spoils Of War

(المعجم ٦٦) - **الصَّلَاةُ عَلَى مَنْ غَلَّ** (التحفة ٦٦)

١٩٦١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَبِي عَمْرَةَ، عَنْ زَيْدِ بْنِ خَالِدٍ قَالَ: مَاتَ رَجُلٌ بِخَيْبَرَ فَقَالَ رَسُولُ اللهِ ﷺ: «صَلُّوا عَلَى صَاحِبِكُمْ إِنَّهُ غَلَّ فِي سَبِيلِ اللهِ» فَفَتَّشْنَا مَتَاعَهُ فَوَجَدْنَا فِيهِ خَرَزًا مِنْ خَرَزِ يَهُودَ مَا يُسَاوِي دِرْهَمَيْنِ.

1961. It was narrated that Zaid bin Khâlid said: "A man died at Khaibar and the Messenger of Allâh ﷺ said: 'Pray for your companion; he stole from the spoils war.' We inspected his luggage and found some of the beads of the Jews that were not even worth two *Dirhams*." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الجهاد، باب: في تعظيم الغلول، ح: ٢٧١٠، وابن ماجه، الجهاد، باب الغلول، ح: ٢٨٤٨ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح: ٢٠٨٦، وصححه ابن حبان(الإحسان)، ح: ٤٨٣٣، وابن الجارود، ح: ١٠٨١، والحاكم على شرط الشيخين: ٢/ ١٢٧، ووافقه الذهبي * أبوعمرة صدوق كما قال الذهبي: "وثقه ابن حبان، والحاكم وغيرهما".

Comments:

Even so, a few individuals should perform the funeral prayer over such people; special concern or anxiety ought not to be displayed. And prominent

personalities should not participate in the funeral, so that it should serve as deterrence to such criminals and they may dread it.

Chapter 67. Offering The Funeral Prayer For The One Who Owes A Debt

(المعجم ٦٧) - الصَّلَاةُ عَلَى مَنْ عَلَيْهِ دَيْنٌ (التحفة ٦٧)

1962. 'Abdullâh bin Abî Qatadâh narrated from his father that a man was brought to the Prophet ﷺ for him to offer the funeral prayer, and he said: "Pray for your companion, for he owes a debt." Abû Qatâdah said: "I will pay it." The Prophet ﷺ said: "In full?" He said: "In full." So he prayed for him. (*Ṣaḥîḥ*)

١٩٦٢ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُثْمَانَ ابْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي قَتَادَةَ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِرَجُلٍ مِنَ الْأَنْصَارِ لِيُصَلِّيَ عَلَيْهِ فَقَالَ النَّبِيُّ ﷺ: «صَلُّوا عَلَى صَاحِبِكُمْ فَإِنَّ عَلَيْهِ دَيْنًا»، قَالَ أَبُو قَتَادَةَ: هُوَ عَلَيَّ. قَالَ النَّبِيُّ ﷺ: «بِالْوَفَاءِ»، قَالَ: بِالْوَفَاءِ، فَصَلَّى عَلَيْهِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الجنائز، باب ماجاء في الصلٰوة على المديون، ح:١٠٦٩ عن محمود بن غيلان به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٢٠٨٧، وصححه ابن حبان (موارد)، ح:١١٦١.

Comments:

Earlier it used to be the Prophet's ﷺ practice that he would not perform the funeral prayer over the deceased who had not left sufficient wealth for paying back of his debt. However, if someone had sincerely intended to defray the debt but was not capable of doing so, such an overwhelmed person shall not be sinful. Later on, when there was abundance in the Bait Al-Mâl, the Prophet ﷺ would perform the funeral prayer, and the debt of the deceased was defrayed from the wealth of the Bait Al-Mâl.

1963. Salamah – meaning, bin Al-Akwa' – said: "A *Janâzah* was brought to the Prophet ﷺ and they said: 'O Prophet of Allâh, pray for him.' He said: 'Did he leave any debt behind?' They said: 'Yes.' He said: 'Did he leave anything?' They said: 'No.' He said: 'Pray for your companion.' A man among the *Ansâr* who was called Abû Qatâdah said: 'Pray for him, and I will pay

١٩٦٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا يَزِيدُ هُوَ يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ الْأَكْوَعِ - قَالَ: أُتِيَ النَّبِيُّ ﷺ بِجَنَازَةٍ فَقَالُوا: يَا نَبِيَّ اللهِ! صَلِّ عَلَيْهَا. قَالَ: «هَلْ تَرَكَ عَلَيْهِ دَيْنًا؟» قَالُوا: نَعَمْ. قَالَ: «هَلْ تَرَكَ مِنْ شَيْءٍ؟» قَالُوا: لَا. قَالَ:

off his debt.' So he prayed for him." (*Ṣaḥîḥ*)

«صَلُّوا عَلَى صَاحِبِكُمْ» قَالَ رَجُلٌ مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو قَتَادَةَ: صَلِّ عَلَيْهِ وَعَلَيَّ دَيْنُهُ فَصَلَّى عَلَيْهِ.

تخريج: أخرجه البخاري، الحوالات، باب: إذا أحال دين الميت على رجل جاز، ح:٢٢٨٩ من حديث يزيد بن أبي عبيد به، وهو في الكبرٰى، ح:٢٠٨٨ * يحيى هو القطان.

1964. It was narrated that Jâbir said: "The Prophet ﷺ would not pray for a man who owed a debt. A deceased person was brought to him and he said: 'Does he owe any debt?' They said: 'Yes, he owes two *Dînârs*.' He said: 'Pray for your companion.' Abû Qatâdah said: 'I will pay them, O Messenger of Allâh.' So he prayed for him. Then, when Allâh made His Messenger ﷺ rich through conquest, he said: 'I am closer to each believer than his own self. Whoever leaves behind a debt, I will pay it, and whoever leaves behind wealth, it is for his heirs.'" (*Ṣaḥîḥ*)

١٩٦٤ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ الْقُومِسِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يُصَلِّي عَلَى رَجُلٍ عَلَيْهِ دَيْنٌ فَأُتِيَ بِمَيِّتٍ فَسَأَلَ: «أَعَلَيْهِ دَيْنٌ؟» قَالُوا: نَعَمْ، عَلَيْهِ دِينَارَانِ، قَالَ: «صَلُّوا عَلَى صَاحِبِكُمْ»، قَالَ أَبُو قَتَادَةَ: هُمَا عَلَيَّ يَا رَسُولَ اللهِ! فَصَلَّى عَلَيْهِ فَلَمَّا فَتَحَ اللهُ عَلَى رَسُولِهِ ﷺ قَالَ: «أَنَا أَوْلَى بِكُلِّ مُؤْمِنٍ مِنْ نَفْسِهِ، مَنْ تَرَكَ دَيْنًا فَعَلَيَّ وَمَنْ تَرَكَ مَالًا فَلِوَرَثَتِهِ».

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في التشديد في الدين، ح:٣٣٤٣ من حديث عبدالرزاق به، وهو في المصنف له، ح:١٥٢٥٧، والكبرٰى، ح:٢٠٨٩، وصححه ابن حبان، ح:١١٦٢، وابن الجارود، ح:١١١١، وله شواهد عند أحمد:٣/ ٣٣٠، ومسلم وغيرهما.

1965. It was narrated from Abû Hurairah that if a believer died with debts outstanding, the Messenger of Allâh ﷺ would ask whether he had left behind anything to pay off his debts. If they said yes, he would pray for him, but if they said no, he would say: "Pray for your companion." Then, when Allâh made His Messenger ﷺ rich through conquest, he said: "I am closer to

١٩٦٥ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ وَابْنُ أَبِي ذِئْبٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا تُوُفِّيَ الْمُؤْمِنُ وَعَلَيْهِ دَيْنٌ فَيَسْأَلُ: هَلْ تَرَكَ لِدَيْنِهِ مِنْ قَضَاءٍ؟ فَإِنْ قَالُوا: نَعَمْ، صَلَّى عَلَيْهِ وَإِنْ قَالُوا: لَا. قَالَ: «صَلُّوا علَى صَاحِبِكُمْ» فَلَمَّا فَتَحَ اللهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ

ﷺ قَالَ: «أَنَا أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، فَمَنْ تُوُفِّيَ وَعَلَيْهِ دَيْنٌ فَعَلَيَّ قَضَاؤُهُ، وَمَنْ تَرَكَ مَالًا فَهُوَ لِوَرَثَتِهِ».

the believers than their own selves. Whoever dies and leaves behind a debt, I will pay it, and whoever leaves behind wealth, it is for his heirs." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الفرائض، باب من ترك مالاً فلورثته، ح:١٦١٩ من حديث عبدالله بن وهب، والبخاري، الفرائض، باب قول النبي ﷺ: من ترك مالاً فلأهله، ح:٦٧٣١ من حديث يونس بن يزيد به مختصرًا ومطولاً، وهو في الكبرى، ح:٢٠٩٠.

Comments:

In the early period of Islam only Allâh's Messenger ﷺ used to refuse to offer the funeral prayer over the dead laden with debt so that people may not grow slothful in the paying back of their debts. Other people used to perform the funeral. However, there is no such instance when a single sinning Muslim was buried without praying the funeral prayer over him.

Chapter 68. Not Offering The Funeral Prayer For The One Who Killed Himself

(المعجم ٦٨) - تَرْكُ الصَّلَاةِ عَلَى مَنْ قَتَلَ نَفْسَهُ (التحفة ٦٨)

١٩٦٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرٌ قَالَ: حَدَّثَنَا سِمَاكٌ عَنْ جَابِرِ بْنِ سَمُرَةَ: أَنَّ رَجُلًا قَتَلَ نَفْسَهُ بِمَشَاقِصَ فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَنَا فَلَا أُصَلِّي عَلَيْهِ».

1966. It was narrated from Jâbir bin Samurah that a man killed himself with an arrowhead and the Messenger of Allâh ﷺ said: "As for me, I will not pray for him." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الجنائز، باب ترك الصلوة على القاتل نفسه، ح:٩٧٨ من حديث زهير ابن معاوية به، وهو في الكبرى، ح:٢٠٩١.

١٩٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ: سَمِعْتُ ذَكْوَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سُمًّا فَقَتَلَ نَفْسَهُ فَسُمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ

1967. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever throws himself down from a mountain and kills himself, he will be in the Fire of Hell, throwing himself down forever and ever. Whoever sips poison and kills himself, he will be in the Fire of Hell with his poison in his hand, sipping it forever and ever. And whoever kills himself with a piece of iron" – then I missed something,

(one of the narrators) Khâlid said – "will have his piece of iron in his hand, stabbing himself in the stomach in the Fire of Hell, forever and ever." (*Sahîh*)

بِحَدِيدَةٍ - ثُمَّ انْقَطَعَ عَلَيَّ شَيْءٌ، خَالِدٌ يَقُولُ - كَانَتْ حَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا».

تخريج: أخرجه البخاري، الطب، باب شرب السم والدواء به، وما يخاف منه والخبيث، ح:٥٧٧٨، ومسلم، الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه ... إلخ، ح:١٠٩ من حديث خالد بن الحارث به، وهو في الكبرى، ح:٢٠٩٢ * سليمان هو ابن مهران الأعمش.

Comments:

Man is not the real owner of his body or life. Hence, if he harms himself, so he harms the thing which belongs to Allâh, Most High. Killing one's self is a crime like killing others. Therefore, suicide is forbidden and is an enormity or a major sin.

Chapter 69. Offering The Funeral Prayer For The Hypocrites

(المعجم ٦٩) - بَابُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ (التحفة ٦٩)

1968. It was narrated that 'Umar bin Al-Khattâb said: "When 'Abdullâh bin Ubayy bin Salûl died, the Messenger of Allâh ﷺ was called upon to offer the funeral prayer for him. When the Messenger of Allâh ﷺ stood up (to offer the prayer), I got up quickly and said: 'O Messenger of Allâh! Are you going to pray for Ibn Ubayy when he said such-and-such on such-and-such an occasion?' And I started to list all the things that he had said. The Messenger of Allâh ﷺ smiled and said: 'Leave me alone, O 'Umar.' When I spoke too much he said: 'I have been given the choice and I have chosen (to offer the prayer for him). If I knew that he could be forgiven by asking Allâh's forgiveness more than seventy times, I would have done so.' The Messenger of Allâh ﷺ offered the funeral prayer for

١٩٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: «لَمَّا مَاتَ عَبْدُ اللهِ بْنُ أُبَيٍّ ابْنُ سَلُولَ دُعِيَ لَهُ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَلَمَّا قَامَ رَسُولُ اللهِ ﷺ وَثَبْتُ إِلَيْهِ، فَقُلْتُ: يَا رَسُولَ اللهِ! تُصَلِّي عَلَى ابْنِ أُبَيٍّ وَقَدْ قَالَ يَوْمَ كَذَا وَكَذَا، وَكَذَا أُعَدِّدُ عَلَيْهِ، فَتَبَسَّمَ رَسُولُ اللهِ ﷺ وَقَالَ: «أَخِّرْ عَنِّي يَا عُمَرُ!» فَلَمَّا أَكْثَرْتُ عَلَيْهِ قَالَ: «إِنِّي قَدْ خُيِّرْتُ فَاخْتَرْتُ فَلَوْ عَلِمْتُ أَنِّي لَوْ زِدْتُ عَلَى السَّبْعِينَ غُفِرَ لَهُ لَزِدْتُ عَلَيْهَا» فَصَلَّى عَلَيْهِ رَسُولُ اللهِ ﷺ ثُمَّ انْصَرَفَ فَلَمْ يَمْكُثْ إِلَّا يَسِيرًا حَتَّى نَزَلَتِ الْآيَتَانِ مِنْ

him, then left. A short while later, the two Verses from *Sûrah Barâ'* were revealed: 'And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave. Certainly they disbelieved in Allâh and His Messenger, and died while they were rebellious.'[1] Later I was astonished by my audacity toward the Messenger of Allâh ﷺ on that day. And Allâh and His Messenger know best." (*Ṣaḥîḥ*)

بَرَاءَةَ ﴿وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَـٰسِقُونَ﴾ [التوبة: ٨٤] فَعَجِبْتُ بَعْدُ مِنْ جُرْأَتِي عَلَى رَسُولِ اللهِ ﷺ يَوْمَئِذٍ، وَاللهُ وَرَسُولُهُ أَعْلَمُ.

تخريج: أخرجه البخاري، الجنائز، باب ما يكره من الصلوة على المنافقين والاستغفار للمشركين، ح: ١٣٦٦ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٢٠٩٣.

Comments:

1. "Never pray for any of them who dies": here by the hypocrite is meant the hypocrite in belief. That means one who has not come to believe from the depth of his heart or sincerely; he in whose heart disbelief resides, and the one who has merely recited the *Kalimah* (the testimony of faith or *Tawhîd*), with a view to deceiving.
2. "Was astonished": in actuality, this courage was also bestowed upon him by Allâh the Almighty and the Glorified. Otherwise, 'Umar could not utter a word before the Prophet ﷺ. Several incidents posit this fact, and in the display of this courage there was much wisdom.

Chapter 70. Offering The Funeral Prayer In The *Masjid*

(المعجم ٧٠) - الصَّلَاةُ عَلَى الجَنَازَةِ فِي المَسْجِدِ (التحفة ٧٠)

1969. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not offer the funeral prayer for Suhail bin Baiḍâ' anywhere but in the *Masjid*." (*Ṣaḥîḥ*)

١٩٦٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ، عَنْ عَبَّادِ ابْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: مَا صَلَّى رَسُولُ اللهِ ﷺ عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ إِلَّا فِي الْمَسْجِدِ.

تخريج: أخرجه مسلم، الجنائز، باب الصلوة على الجنازة في المسجد، ح: ٩٧٣ عن إسحاق ابن ابراهيم، وعلي بن حجر به، وهو في الكبرٰى، ح: ٢٠٩٤.

[1] *At-Tawbah* 9:84.

Comments:

1. Suhail bin Baydâ: Baydâ was the name of his mother. They were three brothers: Suhail, Sahl, and Safwân. Suhail died in the year 9AH.
2. "In the *Masjid*": the common practice of the Prophet ﷺ had been to perform the funeral service outside of the mosque, but occasionally he performed it inside the mosque also. Later, the funerals of Abû Bakr and 'Umar ﷺ were also performed inside the Prophet's ﷺ mosque.

1970. It was narrated from 'Abdul-Wâhid bin Hamzah that 'Abbâd bin 'Abdullâh bin Az-Zubair told him that 'Âishah said: "The Messenger of Allâh ﷺ did not offer the funeral prayer for Suhail bin Baidâ' anywhere but inside the *Masjid*." (*Sahîh*)

١٩٧٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ الْوَاحِدِ بْنِ حَمْزَةَ أَنَّ عَبَّادَ بْنَ عَبْدِ اللهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ أَنَّ عَائِشَةَ قَالَتْ: مَا صَلَّى رَسُولُ اللهِ ﷺ عَلَى سُهَيْلِ ابْنِ بَيْضَاءَ إِلَّا فِي جَوْفِ الْمَسْجِدِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٠٩٥.

Chapter 71. Offering The Funeral Prayer At Night

(المعجم ٧١) - الصَّلَاةُ عَلَى الجَنَازَةِ بِاللَّيْلِ (التحفة ٧١)

1971. Abû Umâmah bin Sahl bin Hunaif said: "A poor woman in Al-'Awâlî fell sick and the Prophet ﷺ used to ask them about her. He said: 'If she dies, do not bury her until I have offered the funeral prayer for her.' She died and they brought her to Al-Madînah after dark, and they found that the Messenger of Allâh ﷺ had gone to sleep. They did not like to wake him up, so they offered the funeral prayer for her and buried her in Baqî' Al-Gharqad. The next morning they came and the Messenger of Allâh ﷺ asked them about her. They said: 'She has been buried, O Messenger of Allâh. We came to you and found you sleeping, and we did not like to

١٩٧١ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ أَنَّهُ قَالَ: اشْتَكَتِ امْرَأَةٌ بِالْعَوَالِي مِسْكِينَةٌ، فَكَانَ النَّبِيُّ ﷺ يَسْأَلُهُمْ عَنْهَا وَقَالَ: «إِنْ مَاتَتْ فَلَا تَدْفِنُوهَا حَتَّى أُصَلِّيَ عَلَيْهَا» فَتُوُفِّيَتْ فَجَاؤُوا بِهَا إِلَى الْمَدِينَةِ بَعْدَ الْعَتَمَةِ فَوَجَدُوا رَسُولَ اللهِ ﷺ قَدْ نَامَ فَكَرِهُوا أَنْ يُوقِظُوهُ، فَصَلَّوا عَلَيْهَا وَدَفَنُوهَا بِبَقِيعِ الْغَرْقَدِ، فَلَمَّا أَصْبَحَ رَسُولُ اللهِ ﷺ جَاءُوا فَسَأَلَهُمْ عَنْهَا فَقَالُوا: قَدْ دُفِنَتْ يَا رَسُولَ اللهِ! وَقَدْ جِئْنَاكَ فَوَجَدْنَاكَ نَائِمًا فَكَرِهْنَا أَنْ نُوقِظَكَ، قَالَ: «فَانْطَلِقُوا» فَانْطَلَقَ

wake you up.' He said: 'Let's go.' He set out walking and they went with him and showed him her grave. The Messenger of Allâh ﷺ stood and they formed rows behind him, and he offered the funeral prayer for her, saying the *Takbîr* four times." (*Ṣaḥîḥ*)

يَمْشِي وَمَشَوْا مَعَهُ حَتَّى أَرَوْهُ قَبْرَهَا فَقَامَ رَسُولُ اللهِ ﷺ وَصَفُّوا وَرَاءَهُ فَصَلَّى عَلَيْهَا وَكَبَّرَ أَرْبَعًا.

تخريج: [إسناده صحيح] تقدم، ح:١٩٠٨، وهو في الكبرى، ح:٢٠٩٦.

Comments:

It transpires from this *Ḥadîth* that the funeral prayer might be conducted over the grave; even if the deceased has been already buried, providing there exists a reasonable cause. Moreover, in the second funeral, the people who had participated in the earlier funeral may also join! Thus we come to learn that re-performance of the funeral service was not the attribute or the specialty of the Prophet ﷺ.

Chapter 72. Forming Rows To Offer The Funeral Prayer

(المعجم ٧٢) - الصُّفُوفُ عَلَى الْجَنَازَةِ (التحفة ٧٢)

1972. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Your brother An-Najâshî has died, so get up and offer the funeral prayer for him." He stood up and put us in rows as is done for the funeral prayer, and we prayed for him. (*Ṣaḥîḥ*)

١٩٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ». فَقَامَ فَصَفَّ بِنَا كَمَا يُصَفُّ عَلَى الْجَنَازَةِ، وَصَلَّى عَلَيْهِ.

تخريج: أخرجه البخاري، الجنائز، باب: الصفوف على الجنازة، ح:١٣٢٠، ومسلم، الجنائز، باب في التكبير على الجنازة، ح:٩٥٢/ ٦٥ من حديث ابن جريج عن عطاء بن أبي رباح به، وهو في الكبرى، ح:٢٠٩٧.

1973. It was narrated from Abû Hurairah that the Prophet ﷺ announced the death of An-Najâshî to the people on the day that he died, then he took them out to the prayer place and put them in rows and offered the funeral prayer for him, saying the *Takbîr* four times. (*Ṣaḥîḥ*)

١٩٧٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ الْيَوْمَ الَّذِي مَاتَ فِيهِ ثُمَّ خَرَجَ بِهِمْ إِلَى الْمُصَلَّى فَصَفَّ بِهِمْ فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

تخريج: أخرجه البخاري، الجنائز، باب الرجل ينعى إلى أهل الميت بنفسه، ح:١٢٤٥، ومسلم، ح:٩٥١ (انظر الحديث السابق) من حديث مالك به، وهو في الكبرى، ح:٢٠٩٨، والموطأ (يحيى):١/٢٢٦.

1974. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ announced the death of An-Najâshî to his Companions in Al-Madînah, so they formed rows behind him and he offered the funeral prayer for him, saying the *Takbîr* four times." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I did not understand "Ibn Al-Musayyab" as I wanted to.[1]

١٩٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ، قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَعَى رَسُولُ اللهِ ﷺ النَّجَاشِيَّ لأَصْحَابِهِ بِالْمَدِينَةِ، فَصَفُّوا خَلْفَهُ فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعًا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: ابْنُ الْمُسَيَّبِ [إِنِّي] لَمْ أَفْهَمْهُ كَمَا أَرَدْتُ.

تخريج: أخرجه البخاري، الجنائز، باب الصفوف على الجنازة، ح:١٣١٨ من حديث معمر ابن راشد به، وهو في الكبرى، ح:٢٠٩٩

1975. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Your brother has died, so get up and offer the funeral prayer for him." So we formed two rows to pray for him. (***Ṣaḥîḥ***)

١٩٧٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَخَاكُمْ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ» فَصَفَفْنَا عَلَيْهِ صَفَّيْنِ.

تخريج: أخرجه مسلم، الجنائز، باب: في التكبير على الجنازة، ح:٦٦/٩٥٢ من حديث إسماعيل ابن علية به، وهو في الكبرى، ح:٢١٠٠.

1976. It was narrated that Jâbir said: "I was in the second row on the day the Messenger of Allâh ﷺ offered the funeral prayer for An-Najâshî." (***Ṣaḥîḥ***)

١٩٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ: سَمِعْتُ شُعْبَةَ يَقُولُ: السَّاعَةَ يَخْرُجُ السَّاعَةَ يَخْرُجُ، حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: كُنْتُ فِي الصَّفِّ الثَّانِي يَوْمَ صَلَّى رَسُولُ اللهِ ﷺ عَلَى النَّجَاشِيِّ.

[1] Who was one of the two who narrated it from Abâ Hurairah. And the meaning is that when it was narrated to An-Nasâ'î, he did not hear it clearly of was not sure that his *Shaikh* said "Ibn Al-Musayyab."

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢١٠١، وعلقه البخاري في صحيحه، ح:١٣٢٠ * أبو داود هو الطيالسي، وقوله "الساعة يخرج" أي كنا عند باب أبي الزبير منتظرين بخروجه، ونقول: "الساعة يخرج أبوالزبير من البيت"، والله أعلم هكذا في حاشية السندي على سنن النسائي.

1977. It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said to us: 'Your brother An-Najâshî has died, so get up and offer the funeral prayer for him.' So we got up and formed rows to pray for him, as rows are formed to pray for the dead, and he led us in praying for him as people pray for the dead." (*Ṣaḥîḥ*)

١٩٧٧ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا يُونُسُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «إِنَّ أَخَاكُمُ النَّجَاشِيَّ قَدْ مَاتَ فَقُومُوا فَصَلُّوا عَلَيْهِ» قَالَ: فَقُمْنَا فَصَفَفْنَا عَلَيْهِ كَمَا يُصَفُّ عَلَى الْمَيِّتِ، وَصَلَّيْنَا عَلَيْهِ كَمَا يُصَلَّى عَلَى الْمَيِّتِ.

تخريج: أخرجه مسلم، الجنائز، باب في التكبير على الجنازة، ح:٩٥٣ من حديث أبي المهلب، والترمذي، ح:١٠٣٩، وابن ماجه، ح:١٥٣٥ من حديث بشر بن المفضل به، وهو في الكبرى، ح:٢١٠٢.

Comments:

"As people pray for the dead": Formation of ranks for the performance of funeral prayer is a popular and undisputed issue. The usage of the term *Ṣalâh* for the funeral service itself provides evidence that besides compliance to the specific commands for the funerals, the entire set of rules concerning the ritual prayer would be applied to it, for instance, facing the *Qiblah*, performing ablution, straightening of the ranks, and the recitation of *Al-Fâtihah*, etc.

Chapter 73. Offering The Funeral Prayer While Standing

(المعجم ٧٣) - **الصَّلَاةُ عَلَى الجَنَازَةِ قَائِمًا** (التحفة ٧٣)

1978. It was narrated that Samurah said: "I offered the funeral prayer with the Messenger of Allâh ﷺ for Umm Ka'b who had died in childbirth, and the Messenger of Allâh ﷺ stood in line at her mid-section to pray." (*Ṣaḥîḥ*)

١٩٧٨ - **أَخْبَرَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنِ ابْنِ بُرَيْدَةَ، عَنْ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللهِ ﷺ عَلَى أُمِّ كَعْبٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ رَسُولُ اللهِ ﷺ فِي الصَّلَاةِ فِي وَسَطِهَا.

تخريج: [صحيح] تقدم، ح:٣٩٣، وهو في الكبرى، ح:٢١٠٣.

Comments:

1. Inclusively we get to learn that in the funeral service of a woman, the prayer-leader would stand at the waist of the deceased.
2. The theme of the chapter is corroborated by the apparent wording, that the Messenger of Allâh ﷺ stood... So to say, it was the practice of the Prophet ﷺ.

Chapter 74. Combining The Funerals Of A Boy And A Woman

(المعجم ٧٤) - اجْتِمَاعُ جَنَازَةِ صَبِيٍّ وَامْرَأَةٍ (التحفة ٧٤)

1979. It was narrated that 'Ammâr said: "The *Janâzah* of a boy and a woman were brought. The boy was placed closer to the people and the woman was placed beyond him, and the funeral prayer was offered for them. Among the people were Abû Sa'eed Al-Khudrî, Ibn 'Abbâs, Abû Qatâdah and Abû Hurairah. I asked them about that and they said: '(It is) *Sunnah*.'" (*Hasan*)

١٩٧٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ عَطَاءِ ابْنِ أَبِي رَبَاحٍ، عَنْ عَمَّارٍ قَالَ: حَضَرَتْ جَنَازَةُ صَبِيٍّ وَامْرَأَةٍ، فَقُدِّمَ الصَّبِيُّ مِمَّا يَلِي الْقَوْمَ وَوُضِعَتِ الْمَرْأَةُ وَرَاءَهُ، فَصَلَّى عَلَيْهِمَا وَفِي الْقَوْمِ أَبُو سَعِيدٍ الْخُدْرِيُّ وَابْنُ عَبَّاسٍ وَأَبُو قَتَادَةَ وَأَبُو هُرَيْرَةَ فَسَأَلْتُهُمْ عَنْ ذٰلِكَ فَقَالُوا: السُّنَّةُ.

تخريج: [إسناده حسن] أخرجه أبوداود، الجنائز، باب إذا حضر جنائز رجال ونساء من يقدم، ح:٣١٩٣ من حديث عمار بن أبي عمار، مولى الحارث بن نوفل به، وهو في الكبرٰى، ح:٢١٠٤ * سعيد هو ابن أبي أيوب.

Comments:

If there is more than one deceased, a single funeral prayer may be offered for all of them, irrespective of whether they be of one gender or more, young or old. Although, the males shall be placed closer to the *Imâm* and the females, shall be placed away from the males. If the general supplication for prayer is invoked, that would suffice all.

Chapter 75. Combining The Funerals Of Men And Women

(المعجم ٧٥) - **بَابُ** اجْتِمَاعِ جَنَائِزِ الرِّجَالِ وَالنِّسَاءِ (التحفة ٧٥)

1980. Ibn Juraij said: "I heard Nâfi' claim that Ibn 'Umar offered the funeral prayer for nine together. He put the men closer to the *Imâm* and the women closer to the *Qiblah*, and he placed them (the women) in one row. And the

١٩٨٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ نَافِعًا يَزْعُمُ أَنَّ ابْنَ عُمَرَ صَلَّى عَلَى تِسْعِ جَنَائِزَ جَمِيعًا، فَجَعَلَ الرِّجَالُ يَلُونَ

body of Umm Kulthûm bint 'Alî the wife of 'Umar bin Al-Khaṭṭâb, and a son of hers called Zaid were placed together. The *Imâm* that day was Sa'eed bin Al-'Âṣ and among the people were Ibn 'Umar, Abû Hurairah, Abû Sa'eed and Abû Qatâdah. The boy was placed closer to the *Imâm*. A man said something objecting to that, so I looked at Ibn 'Abbâs, Abû Hurairah, Abû Sa'eed and Abû Qatâdah and said: 'What is this?' They said: 'It is the *Sunnah*.'" (*Ṣaḥîḥ*)

الْإِمَامَ وَالنِّسَاءُ يَلِينَ الْقِبْلَةَ فَصَفَّهُنَّ صَفًّا وَاحِدًا وَوُضِعَتْ جَنَازَةُ أُمِّ كُلْثُومٍ بِنْتِ عَلِيٍّ امْرَأَةِ عُمَرَ بْنِ الْخَطَّابِ وَابْنٍ لَهَا يُقَالُ لَهُ زَيْدٌ، وُضِعَا جَمِيعًا وَالْإِمَامُ يَوْمَئِذٍ سَعِيدُ بْنُ الْعَاصِ، وَفِي النَّاسِ ابْنُ عُمَرَ وَأَبُو هُرَيْرَةَ وَأَبُو سَعِيدٍ وَأَبُو قَتَادَةَ، فَوُضِعَ الْغُلَامُ مِمَّا يَلِي الْإِمَامَ فَقَالَ رَجُلٌ فَأَنْكَرْتُ ذٰلِكَ فَنَظَرْتُ إِلَى ابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَبِي قَتَادَةَ فَقُلْتُ: مَا هٰذَا؟ قَالُوا: هِيَ السُّنَّةُ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٢١٠٥، ومصنف عبدالرزاق:٣/ ٤٦٥، ح:٦٣٣٧ باختلاف يسير، وعنده: "ابن عباس" بدل ابن عمر * أم كلثوم بنت علي توفيت بعد الخمسين ٥٤هـ، فالحديث يدل على خطأ قول من زعم أن أبا قتادة توفي ٣٨هـ، بل الحق أنه توفي ٥٤هـ كما حققته في نور العينين، ص:٨٠، ٨١ عن ابن معين، والبيهقي وغيرهما.

Comments:

When a Companion designates any act as the *Sunnah*, it would in reality be taken to signify, invariably, the *Sunnah* of the Prophet ﷺ.

1981. It was narrated from Samurah bin Jundab that the Messenger of Allâh ﷺ offered the funeral prayer for a mother who had died in childbirth, and he stood in line with her middle. (*Ṣaḥîḥ*)

١٩٨١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ وَالْفَضْلُ بْنُ مُوسَى؛ ح وَأَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حُسَيْنٍ الْمُكْتِبِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى عَلَى أُمِّ فُلَانٍ مَاتَتْ فِي نِفَاسِهَا فَقَامَ فِي وَسَطِهَا.

تخريج: [صحيح] تقدم مطولاً، ح:٣٩٣، وهو في الكبرٰى، ح:٢١٠٦.

Comments:

There is no mention of more than one deceased in this narration. This report might probably have been brought under this chapter, reckoning the full-term baby in the mother's womb, as an entirely separate person.

Chapter 76. The Number Of *Takbîrs* In The Funeral Prayer

(المعجم ٧٦) - عَدَدَ التَّكْبِيرِ عَلَى الْجَنَازَةِ (التحفة ٧٦)

1982. It was narrated from Abû

١٩٨٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ

Hurairah that the Messenger of Allâh ﷺ announced the death of An-Najâshî to the people, and he led them out and arranged them in rows, and said the *Takbîr* four times. (*Ṣaḥîḥ*)

شِهَابٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَعَى لِلنَّاسِ النَّجَاشِيَّ وَخَرَجَ بِهِمْ فَصَفَّ بِهِمْ وَكَبَّرَ أَرْبَعَ تَكْبِيرَاتٍ.

تخريج: [صحيح] تقدم، ح:١٩٧٣، وهو في الكبرٰى، ح:٢١٠٧.

1983. It was narrated that Abû Umâmah bin Sahl said: "A woman from among the people of Al-'Awâli fell sick and the Prophet ﷺ was the best in visiting the sick. He said: 'When she dies, inform me.' She died at night and they buried her without telling the Prophet ﷺ. The following morning he asked about her and they said: 'We did not like to wake you, O Messenger of Allâh ﷺ.' So he went to her grave and offered the funeral prayer for her and said the *Takbîr* four times.'" (*Ṣaḥîḥ*)

١٩٨٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: مَرِضَتِ امْرَأَةٌ مِنْ أَهْلِ الْعَوَالِي، وَكَانَ النَّبِيُّ ﷺ أَحْسَنَ شَيْءٍ عِيَادَةً لِلْمَرِيضِ فَقَالَ: «إِذَا مَاتَتْ فَآذِنُونِي». فَمَاتَتْ لَيْلًا فَدَفَنُوهَا وَلَمْ يُعْلِمُوا النَّبِيَّ ﷺ فَلَمَّا أَصْبَحَ سَأَلَ عَنْهَا فَقَالُوا: كَرِهْنَا أَنْ نُوقِظَكَ يَا رَسُولَ اللهِ! فَأَتَى قَبْرَهَا فَصَلَّى عَلَيْهَا وَكَبَّرَ أَرْبَعًا.

تخريج: [إسناده صحيح] تقدم، ح:١٩٠٨، وهو في الكبرٰى، ح:٢١٠٨.

Comments:

"When she dies, inform me": Thus, by way of Revelation (*Wahiyy*) or in view of her condition, the Prophet ﷺ had become certain of her imminent death. This is why the Prophet ﷺ made use of the phrase "when" instead of "if", which posits certainty. Further details have preceded in *Hadîth* 1971.

1984. It was narrated from Abû Laila that Zaid bin Arqam offered the funeral prayer and said the *Takbîr* five times, and said that the Messenger of Allâh ﷺ had said the *Takbîr* like this. (*Ṣaḥîḥ*)

١٩٨٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مُرَّةَ عَنِ ابْنِ أَبِي لَيْلَى: أَنَّ زَيْدَ بْنَ أَرْقَمَ صَلَّى عَلَى جَنَازَةٍ فَكَبَّرَ عَلَيْهَا خَمْسًا وَقَالَ كَبَّرَهَا رَسُولُ اللهِ ﷺ.

تخريج: أخرجه مسلم، الجنائز، باب الصلوٰة على القبر، ح:٩٥٧ من حديث شعبة به، وهو في الكبرٰى، ح:٢١٠٩.

Chapter 77. Supplication

(المعجم ٧٧) - **الدُّعَاءُ** (التحفة ٧٧)

1985. It was narrated that 'Awf bin

١٩٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ

السَّرْحِ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ أَبِي حَمْزَةَ بْنِ سُلَيْمٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ صَلَّى عَلَى جَنَازَةٍ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ، وَاعْفُ عَنْهُ وَعَافِهِ، وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِمَاءٍ وَثَلْجٍ وَبَرَدٍ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَقِهِ عَذَابَ الْقَبْرِ وَعَذَابَ النَّارِ». قَالَ عَوْفٌ: فَتَمَنَّيْتُ أَنْ لَوْ كُنْتُ الْمَيِّتَ لِدُعَاءِ رَسُولِ اللهِ ﷺ لِذٰلِكَ الْمَيِّتِ.

Mâlik said: "I heard the Messenger of Allâh ﷺ offer the funeral prayer and say: *Allâhumma ighfir lahu warḥamhu wa a'fu 'anhu wa 'âfihi, wa akrim nuzulahu wa wassi' mudkhalahu waghsilhu bi-mâ' wath-thalin wa-barad, wa naqqihi min al-khaṭâyâ kamâ yunaqqa ath-thawb al-abyaḍ min ad-danas. Wa abdilhu dâran khairan min dârihi wa ahlan khayran min ahlihi, wa zawjan khayran min zawjihi. Wa qihi 'adhâb al-qabri wa 'adhâb an-nâr* (O Allâh, forgive him and have mercy on him, forgive him and keep him safe and sound, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of his sin as a white garment is cleansed of dirt. Give him a house better than his house and a family better than his family and a wife better than his wife. Protect him from the torment of the grave and the torment of Hell-fire)." 'Awf said: "I wished that I was that deceased person because of the supplication that the Messenger of Allâh ﷺ said for that deceased person." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٦٢، وهو في الكبرٰى، ح:٢١١٠.

Comments:

1. "I heard": the expression signifies that Allâh's Messenger ﷺ was conducting the funeral service aloud. Therefore, audible or loud recitation in the funeral service is permissible. Outwardly, it seems evident that the entire funeral service was conducted aloud. But it can also be stated that this *Ḥadîth* corroborates mere loud recitation of the supplication of prayer.
2. According to the majority of scholars, after the first *Takbîr* the *Thana* (the laudatory praise) and the *Al-Fâtihah* be said; after the second *Takbîr*, Allâh's blessings and peace should be invoked upon the Messenger of Allâh ﷺ; after

the third *Takbîr*, prayers of supplication for the deceased; and after the fourth affirmation, the salutation would be pronounced.

1986. It was narrated that Jubair bin Nufair Al-Ḥaḍramî said: "I heard 'Awf bin Mâlik say: 'I heard the Messenger of Allâh ﷺ offering the funeral prayer for one who had died, and I heard him say in his supplication: *Allâhummaghfir lahu warḥamhu wa 'âfihi, wa a'fu 'anhu, wa akrim nuzulahu wa wassi' mudkhalahu waghsilhu bil-mâ' wath-thalji wal-barad, wa naqqihi min al-khaṭâyâ kamâ naqqaita-thawb al-abyaḍ min ad-danas. Wa abdilhu dâran khairan min dârihi, wa ahlan khayran min ahlihi, wa zawjan khayran min zawjihi. Wa adkhilahul-jannah wa najjihi min an-nâr*" (O Allâh, forgive him and have mercy on him, keep him safe and sound and forgive him, honor the place where he settles and make his entrance wide; wash him with water and snow and hail, and cleanse him of his sin as you cleanse a white garment of dirt. O Allâh, give him a house better than his house and a family better than his family and a wife better than his wife, and admit him to Paradise and save him from Hellfire).'" Or he said: "*Wa a'idhhu min 'adhâb al-qabr* (And protect him from the torment of the grave.)" (*Ṣaḥîḥ*)

١٩٨٦ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ حَبِيبِ بْنِ عُبَيْدٍ الْكُلَاعِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ قَالَ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُصَلِّي عَلَى مَيِّتٍ، فَسَمِعْتُ فِي دُعَائِهِ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دارًا خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ، وَأَدْخِلْهُ الْجَنَّةَ وَنَجِّهِ مِنَ النَّارِ». أَوْ قَالَ: «وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ».

تخريج: [صحيح] تقدم، ح:٦٢، وهو في الكبرٰى، ح:٢١١١.

Comments:

"As you have cleansed the white cloth of the stain of dirt": because the white substance of the cloth has been created by Allâh Himself, which is protected from every sort of stain.

1987. It was narrated from 'Amr bin Maimûn from 'Abdullâh bin

١٩٨٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

أَخْبَرَنَا عَبْدُ اللهِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ مُرَّةَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ رُبَيِّعَةَ السُّلَمِيِّ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ عَنْ عُبَيْدِ بْنِ خَالِدٍ السُّلَمِيِّ: أَنَّ رَسُولَ اللهِ ﷺ آخَى بَيْنَ رَجُلَيْنِ فَقُتِلَ أَحَدُهُمَا وَمَاتَ الْآخَرُ بَعْدَهُ فَصَلَّيْنَا عَلَيْهِ فَقَالَ النَّبِيُّ ﷺ: «مَا قُلْتُمْ؟» قَالُوا: دَعَوْنَا لَهُ اللَّهُمَّ! اغْفِرْ لَهُ اللَّهُمَّ! ارْحَمْهُ اللَّهُمَّ! أَلْحِقْهُ بِصَاحِبِهِ. فَقَالَ النَّبِيُّ ﷺ: «فَأَيْنَ صَلَاتُهُ بَعْدَ صَلَاتِهِ وَأَيْنَ عَمَلُهُ بَعْدَ عَمَلِهِ؟ فَلَمَا بَيْنَهُمَا كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ». قَالَ عَمْرُو بْنُ مَيْمُونٍ: أَعْجَبَنِي لِأَنَّهُ أَسْنَدَ لِي.

Rubayy'ah As-Sulamî, who was also one of the Companions of Allâh's Messenger ﷺ, from 'Ubaid bin Khâlid As-Sulamî, that the Messenger of Allâh ﷺ established the bond of brotherhood between two men. One of them was killed and the other died after him. We offered the funeral prayer for him, and the Prophet ﷺ said: "What did you say?" They said: "O Allâh, forgive him; O Allâh, have mercy on him; O Allâh, join him with his companion." The Prophet ﷺ said: "Where is his *Salâh* in comparison to his companion's *Salâh*? Where are his deeds in comparison to his companion's deeds? Indeed the difference between them is as great as that between heaven and Earth." *(One of the narrators)* 'Amr bin Maimûn said: "I was happy with that because he raised it for me."[1] ***(Hasan)***

تخريج: [إسناده حسن] أخرجه أبو داود، الجهاد، باب: في النور يرى عند قبر الشهيد، ح:٢٥٢٤ من حديث شعبة به، وهو في الكبرى، ح:٢١١٢، وللحديث شواهد كثيرة، وقال الطحاوي في مشكل الآثار:٣/١٠٢، ١٠٣ "وكان الرجلان المهاجران المذكوران في الآثار التي رويناها، هاجرا إلى رسول الله ﷺ معًا فتساويا في ذلك وأقاما عنده باذلين لأنفسهما فيما يصرفهما فيه من جهاد ومن غيره من الأشياء التي يتقرب به، إلى الله عزوجل ويصرف المقتول منهما في الجهاد حتى قيل فيه ولم يكن تصرفه ذلك إلا بتصرف رسول الله ﷺ إياه وعسٰى أن يكون صاحبه، قد كان معه فساواه فيه وزاد الآخر عليه الشهادة التي قد بذل نفسه بمثلها فكان بذلك في معنى الشهيد وإن كان الشهيد يفضله فيما حل به، من القتل فإنه بذل نفسه لذلك ثم عاش بعده حولاً من هجرته إلى رسول الله ﷺ كذلك من الفضل ماله فيفوق بذلك على صاحبه، وكان في ذلك مصليًا صلوات مدته تلك وصائمًا شهر رمضان الذي مر عليه وكذلك من التصدق بماله فلم يكن في ذلك ما يجب أن ينكر تجاوزه لصاحبه، في المنزلة في الثواب عليه وفي استحقاق سبقه إياه إلى الجنة ولقد قال رسول الله ﷺ فيمن هو دون مثله" ... إلخ.

[1] It appears that he means, the one whom he narrated it from was a Companion, so he was pleased that he heard it from a Companion. And Allâh knows best.

Comments:

In the narration, the mentor of 'Amr bin Maimûn is a Companion, and he is transmitting from yet another Companion. Even if one Companion does not mention the link of another Companion, the chain of transmission rank of the narration does not become weak. The mentor of the link is commendable. That is why Imrân bin Husain expressed his delight upon this narration.

1988. It was narrated from Abû Ibrâhîm Al-Anṣârî, from his father, that he heard the Prophet ﷺ say, when offering the funeral prayer for one who had died: *Allâhummighfir lihâyyinâ wa mayyitinâ wa shâhidinâ wa ghâ'ibinâ wa dhakarinâ wa unthânâ wa ṣaghîrinâ wa kabîrinâ* (O Allâh, forgive our living and our dead, those who are present among us and those who are absent, our males and our females, our young and our old). (***Ṣaḥîḥ***)

١٩٨٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا هِشَامُ بْنُ أَبِي عَبْدِ اللهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي إِبْرَاهِيمَ الأَنْصَارِيِّ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ فِي الصَّلَاةِ عَلَى الْمَيِّتِ: «اللَّهُمَّ! اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا وَذَكَرِنَا وَأُنْثَانَا وَصَغِيرِنَا وَكَبِيرِنَا».

تخريج: [صحيح] أخرجه الترمذي، الجنائز، باب ما يقول في الصلوة على الميت، ح:١٠٢٤ من حديث يحيى بن أبي كثير به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٢١١٣، وصححه ابن الجارود، ح:٥٤١، وله شواهد عند أبي داود، ح:٣٢٠١، وأحمد:٥/٢٩٩، ٣٠٨، وغيرهما.

1989. It was narrated that Ṭalḥah bin 'Abdullâh bin 'Awf said: "I offered the funeral prayer behind Ibn 'Abbâs. He recited *Fâtiḥat Al-Kitâb* and a *Sûrah*, which he recited loudly, such that we could hear him. When he finished I took him by the hand and asked him. He said: '(It is) *Sunnah* and the truth.'" (***Ṣaḥîḥ***)

١٩٨٩ - أَخْبَرَنَا الْهَيْثَمُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ - وَهُوَ ابْنُ سَعْدٍ - قَالَ: حَدَّثَنَا أَبِي عَنْ طَلْحَةَ بْنِ عَبْدِ اللهِ بْنِ عَوْفٍ قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَقَرَأَ بِفَاتِحَةِ الْكِتَابِ وَسُورَةٍ وَجَهَرَ حَتَّى أَسْمَعَنَا فَلَمَّا فَرَغَ أَخَذْتُ بِيَدِهِ فَسَأَلْتُهُ فَقَالَ: سُنَّةٌ وَحَقٌّ.

تخريج: أخرجه البخاري، الجنائز، باب قراءة فاتحة الكتاب على الجنازة، ح:١٣٣٥ من حديث سعد بن إبراهيم به، وهو في الكبرى، ح:٢١١٤.

Comments:

This corroborates that even in the funeral service, recitation (of the Qur'ân) is essential.

1990. It was narrated that Țalḥah bin 'Abdullâh said: "I offered the funeral prayer behind Ibn 'Abbâs and I heard him reciting *Fâtiḥat Al-Kitâb*. When he finished I took him by the hand and asked him: 'Did you recite?' He said: 'Yes, it is the truth and the *Sunnah*.'" (*Ṣaḥîḥ*)

١٩٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللهِ قَالَ: صَلَّيْتُ خَلْفَ ابْنِ عَبَّاسٍ عَلَى جَنَازَةٍ فَسَمِعْتُهُ يَقْرَأُ بِفَاتِحَةِ الْكِتَابِ فَلَمَّا انْصَرَفَ أَخَذْتُ بِيَدِهِ فَسَأَلْتُهُ فَقُلْتُ: تَقْرَأُ؟ قَالَ: نَعَمْ، إِنَّهُ حَقٌّ وَسُنَّةٌ.

تخريج: أخرجه البخاري، ح:١٣٣٥ عن محمد بن بشارٍ به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٢١١٥.

1991. It was narrated that Abû Umâmah said: "The *Sunnah*, when offering the funeral prayer, is to recite *Umm Al-Qur'ân* (the Essence of the Qur'ân) quietly in the first *Takbîr*, then to say three (more) *Takbîrs* and to say the *Taslîm* after the last one." (*Ṣaḥîḥ*)

١٩٩١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ عَنْ أَبِي أُمَامَةَ [أَنَّهُ] قَالَ: السُّنَّةُ فِي الصَّلَاةِ عَلَى الْجَنَازَةِ أَنْ يَقْرَأَ فِي التَّكْبِيرَةِ الْأُولَى بِأُمِّ الْقُرْآنِ مُخَافَتَةً، ثُمَّ يُكَبِّرَ ثَلَاثًا وَالتَّسْلِيمُ عِنْدَ الْآخِرَةِ.

تخريج: [صحيح] أخرجه ابن الجارود، ح:٥٤٠ من حديث ابن شهاب الزهري به مطولاً، وهو في الكبرٰى، ح:٢١١٦ * والزهري صرح بالسماع، وصححه ابن الملقن في تحفة المحتاج، ح:٧٨٨، والحافظ ابن حجر وغيرهما، وله طريق آخر عند الطحاوي في معاني الآثار:١/ ٥٠٠ من حديث أبي أمامة عن رجل من أصحاب النبي ﷺ، وصححه الحاكم:١/ ٣٦٠ علٰى شرط الشيخين، ووافقه الذهبي، وأخرجه من حديث حبيب بن سلمة نحوه.

Comments:

"Inaudibly": in the preceding *Ḥadîth* 1989, there is explicit mention of audibility. Therefore, both of these forms are permissible, whether one recites audibly or inaudibly.

1992. A similar report was narrated from Aḍ-Ḍaḥḥâk bin Qais Ad-Dimashqî. (*Ṣaḥîḥ*)

١٩٩٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ سُوَيْدٍ الدِّمَشْقِيِّ الْفِهْرِيِّ، عَنِ الضَّحَّاكِ بْنِ قَيْسٍ الدِّمَشْقِيِّ بِنَحْوِ ذٰلِكَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢١١٧.

Chapter 78. The Virtue Of The One For Whom One Hundred People Offer The Funeral Prayer

(المعجم ٧٨) - فَضْلُ مَنْ صَلَّى عَلَيْهِ مِائَةٌ (التحفة ٧٨)

1993. It was narrated from 'Âishah that the Prophet ﷺ said: "There is no deceased person for whom a group of Muslims whose number reaches one hundred, offers the funeral prayer, interceding for him; but their intercession for him will be accepted." (One of the narrators) Sallâm said: "I narrated it to Shu'aib bin Al-Ḥabḥâb and he said: 'Anas bin Mâlik narrated it to me from the Prophet ﷺ.'" (*Ṣaḥîḥ*)

١٩٩٣ - أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ سَلَّامِ بْنِ أَبِي مُطِيعٍ الدِّمَشْقِيِّ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ رَضِيعِ عَائِشَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ أَنْ يَكُونُوا مِائَةً يَشْفَعُونَ إِلَّا شُفِّعُوا فِيهِ». قَالَ سَلَّامٌ: فَحَدَّثْتُ بِهِ شُعَيْبَ ابْنَ الْحَبْحَابِ فَقَالَ: حَدَّثَنِي بِهِ أَنَسُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

تخريج: أخرجه مسلم، الجنائز، باب من صلى عليه مائة، شفعوا فيه، ح:٩٤٧ من حديث عبدالله بن المبارك به، وهو في الكبرى، ح:٢١١٨.

Comments:

This narration is transmitted by 'Âishah ﷺ, and also by Anas ﷺ.

1994. It was narrated from 'Âishah that the Prophet ﷺ said: "No Muslim dies and a group of people whose number reaches one hundred offers the funeral prayer for him, interceding for him, but their intercession for him will be accepted." (*Ṣaḥîḥ*)

١٩٩٤ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ رَضِيعِ لِعَائِشَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ أَحَدٌ مِنَ الْمُسْلِمِينَ فَيُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ فَيَبْلُغُوا أَنْ يَكُونُوا مِائَةً، فَيَشْفَعُوا إِلَّا شُفِّعُوا فِيهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢١١٩.

1995. Abû Bakkâr Al-Ḥakam bin Farrûkh said: "Abû Al-Malîḥ led us in offering the funeral prayer and we thought that he had said the *Takbîr*, but he turned to us and said: 'Make your rows straight and intercede properly.' Abû Al-Malîḥ said:

١٩٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ سَوَاءٍ أَبُو الْخَطَّابِ قَالَ: حَدَّثَنَا أَبُو بَكَّارٍ الْحَكَمُ بْنُ فَرُّوخٍ قَالَ: صَلَّى بِنَا أَبُو الْمَلِيحِ عَلَى جَنَازَةٍ فَظَنَنَّا أَنَّهُ قَدْ كَبَّرَ

Abdullâh – meaning Ibn Salîṭ – narrated to me that one of the Mothers of the believers, Maimûnah the wife of the Prophet ﷺ, said: The Prophet ﷺ told me: 'There is no deceased person for whom a group of people offers the funeral prayer, but their intercession for him will be accepted.' I asked Abû Al-Malîḥ about the (number of that) group and he said: 'Forty.'" (*Hasan*)

فَأَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: أَقِيمُوا صُفُوفَكُمْ وَلْتَحْسُنْ شَفَاعَتُكُمْ.

قَالَ أَبُو الْمَلِيحِ: حَدَّثَنِي عَبْدُ اللهِ - وَهُوَ ابْنُ سَلِيطٍ - عَنْ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ وَهِيَ مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ قَالَتْ: أَخْبَرَنِي النَّبِيُّ ﷺ قَالَ: «مَا مِنْ مَيِّتٍ يُصَلِّي عَلَيْهِ أُمَّةٌ مِنَ النَّاسِ إِلَّا شُفِّعُوا فِيهِ». فَسَأَلْتُ أَبَا الْمَلِيحِ عَنِ الْأُمَّةِ فَقَالَ: أَرْبَعُونَ.

تخريج: [إسناده حسن] أخرجه أحمد: ٦/ ٣٣١، ٣٣٤ من حديث أبي بكار به، باختلاف يسير، وهو في الكبرٰى، ح: ٢١٢٠ * وابن سليط روى عنه اثنان، ووثقه ابن حبان، وذكره بعضهم في الصحابة فحديثه لا ينزل عن درجة الحسن، وللحديث شواهد.

Comments:

In some of the narrations, from Allâh's Messenger ﷺ, an equivocal mention of forty persons occurs. (*Ṣaḥîḥ Muslim: Al-Janâiz, Ḥadîth* 948). Therefore, in this narration too, Abû Al-Malîh interpreted the expression "*Ummah*" or the as comprising forty individuals.

Chapter 79. The Reward Of The One Who Offers The Funeral Prayer

(المعجم ٧٩) - **بَابُ** ثَوَابِ مَنْ صَلَّى عَلَى جَنَازَةٍ (التحفة ٧٩)

1996. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever offers the funeral prayer will have one *Qîrâṭ* and whoever stays until (the body) is placed in the *Laḥd* will have two *Qîrâṭs*, and the two *Qîrâṭs* are like two great mountains.'" (*Ṣaḥîḥ*)

١٩٩٦ - **أَخْبَرَنَا** نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُالرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى عَلَى جَنَازَةٍ فَلَهُ قِيرَاطٌ وَمَنِ انْتَظَرَهَا حَتَّى تُوضَعَ فِي اللَّحْدِ فَلَهُ قِيرَاطَانِ، وَالْقِيرَاطَانِ مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».

تخريج: أخرجه مسلم، الجنائز، باب فضل الصلٰوة على الجنازة واتباعها، ح: ٩٤٥ من حديث عبدالرزاق، والبخاري: ١/ ١٧٧ النسخة الهندية، وتحفة الأشراف: ١٠/ ٢٤٨ من حديث معمر به، وهو في الكبرٰى، ح: ٢١٢١.

Comments:

(For details see *Ḥadîth* 1942)

1997. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever attends a funeral until the prayer is offered will have one *Qîrâṭ* and whoever attends until (the body) is buried will have two *Qîrâṭs*.'" It was said: "What are the two *Qîrâṭs*, O Messenger of Allâh?" He said: "Like two great mountains." (***Ṣaḥîḥ***)

١٩٩٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَهِدَ جَنَازَةً حَتَّى يُصَلَّى عَلَيْهَا فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَ حَتَّى تُدْفَنَ فَلَهُ قِيرَاطَانِ، قِيلَ: وَمَا الْقِيرَاطَانِ يَا رَسُولَ اللَّهِ؟ قَالَ: مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ».

تخريج: أخرجه البخاري، الجنائز، باب من انتظر حتى تدفن، ح:١٣٢٥، ومسلم، الجنائز، باب فضل الصلٰوة على الجنازة واتباعها، ح:٩٤٥ من حديث يونس بن يزيد الأيلي به، وهو في الكبرٰى، ح:٢١٢٢.

1998. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever follows the funeral of a Muslim man, seeking reward, and offers the prayer and buries him, will have two *Qîrâṭs*. And whoever offers the funeral prayer then goes back before the burial, then he returns with one *Qîrâṭ* of reward." (***Ṣaḥîḥ***)

١٩٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَوْفٍ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ تَبِعَ جَنَازَةَ رَجُلٍ مُسْلِمٍ احْتِسَابًا فَصَلَّى عَلَيْهَا وَدَفَنَهَا فَلَهُ قِيرَاطَانِ، وَمَنْ صَلَّى عَلَيْهَا ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ مِنَ الْأَجْرِ».

تخريج: أخرجه البخاري، الإيمان، باب اتباع الجنائز من الإيمان، ح:٤٧ من حديث عوف الأعرابي به، وهو في الكبرٰى، ح:٢١٢٣.

1999. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever follows a funeral and offers the funeral prayer then leaves, will have one *Qîrâṭ* of reward. And whoever follows it and offers the funeral prayer then stays until the burial is completed will have two *Qîrâṭs* of reward, both of which are greater than Uḥud.'" (***Ṣaḥîḥ***)

١٩٩٩ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَبِعَ جَنَازَةً فَصَلَّى عَلَيْهَا ثُمَّ انْصَرَفَ فَلَهُ قِيرَاطٌ مِنَ الْأَجْرِ، وَمَنْ تَبِعَهَا فَصَلَّى عَلَيْهَا ثُمَّ قَعَدَ حَتَّى يُفْرَغَ مِنْ دَفْنِهَا فَلَهُ قِيرَاطَانِ مِنَ الْأَجْرِ، كُلُّ وَاحِدٍ مِنْهُما أَعْظَمُ مِنْ أُحُدٍ».

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٢١٢٤ .

Chapter 80. Sitting Before The Body Is Placed In The Grave

(المعجم ٨٠) - الجُلُوسُ قَبْلَ أَنْ تُوْضَعَ الجَنَازَةُ (التحفة ٨٠)

2000. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'If you see a funeral, then stand up, and whoever follows it, then let him not sit down until (the body) is placed in the grave.'" (*Ṣaḥîḥ*)

٢٠٠٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ هِشَامٍ وَالْأَوْزَاعِيِّ، عَنْ يَحْيَى بنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الْجَنَازَةَ فَقُومُوا وَمَنْ تَبِعَهَا فَلَا يَقْعُدَنَّ حَتَّى تُوضَعَ».

تخريج: [صحيح] تقدم، ح:١٩١٨، وهو في الكبرى، ح:٢١٢٥.

Chapter 81. Standing For Funerals

(المعجم ٨١) - الوُقُوفُ لِلجَنَائِزِ (التحفة ٨١)

2001. It was narrated from 'Alî bin Abî Ṭâlib that mention was made of standing at the funeral until the body is placed in the grave. 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ stood, then he sat down." (*Ṣaḥîḥ*)

٢٠٠١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحيَى، عَنْ وَاقِدٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّهُ ذُكِرَ الْقِيَامُ عَلَى الْجَنَازَةِ حَتَّى تُوضَعَ فَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ: قَامَ رَسُولُ اللهِ ﷺ ثُمَّ قَعَدَ.

تخريج: أخرجه مسلم، الجنائز، باب نسخ القيام للجنازة، ح:٩٦٢ عن قتيبة به، وهو في الكبرى، ح:٢١٢٦.

2002. It was narrated that 'Alî said: "I saw the Messenger of Allâh ﷺ stand so we stood, and we saw him sit, so we sat." (*Ṣaḥîḥ*)

٢٠٠٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مَسْعُودِ بْنِ الْحَكَمِ، عَنْ عَلِيٍّ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ قَامَ فَقُمْنَا وَرَأَيْنَاهُ قَعَدَ فَقَعَدْنَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢١٢٧.

2003. It was narrated that Al-Barâ' said: "We went out with the Messenger of Allâh ﷺ for a

٢٠٠٣ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ عَمْرِو بْنِ قَيْسٍ،

funeral, and when we reached the grave the *Lahd* had not yet been prepared. He sat, and we sat around him, as if there were birds on our heads."[1] (***Hasan***)

عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ زَاذَانَ، عَنِ الْبَرَاءِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي جَنَازَةٍ، فَلَمَّا انْتَهَيْنَا إِلَى الْقَبْرِ وَلَمْ يُلْحَدْ، فَجَلَسَ وَجَلَسْنَا حَوْلَهُ كَأَنَّ عَلَى رُؤُوسِنَا الطَّيْرَ.

تخريج: [حسن] أخرجه أبوداود، الجنائز، باب كيف يجلس عند القبر، ح:٣٢١٢ وغيره، وابن ماجه، الجنائز، باب ماجاء في الجلوس في المقابر، ح:١٥٤٨ وغيرهما من حديث المنهال به مطولاً ومختصرًا، وهو في الكبرٰى، ح:٢١٢٨، وصححه البيهقي في إثبات عذاب القبر، وشعب الإيمان.

Chapter 82. Burying The Martyr In His Blood

(المعجم ٨٢) - مُوَارَاةُ الشَّهِيدِ فِي دَمِهِ (التحفة ٨٢)

2004. It was narrated that 'Abdullâh bin Tha'labah said: "The Messenger of Allâh ﷺ said, concerning those who had been slain at Uhud: 'Wrap them up in their clothes that are stained with blood, for there is no wound that is sustained for the sake of Allâh, but it will come bleeding on the Day of Resurrection; its color will be the color of blood, but its fragrance will be the fragrance of musk.'" (***Sahîh***)

٢٠٠٤ - أَخْبَرَنَا هَنَّادٌ عَنِ ابْنِ الْمُبَارَكِ عَنْ مَعْمَرٍ عَنِ الزُّهْرِيِّ عَنْ عَبْدِاللهِ بْنِ ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِقَتْلَى أُحُدٍ: «زَمِّلُوهُمْ بِدِمَائِهِمْ فَإِنَّهُ لَيْسَ كَلْمٌ يُكْلَمُ فِي اللهِ إِلَّا يَأْتِي يَوْمَ الْقِيَامَةِ يَدْمٰى، لَوْنُهُ لَوْنُ الدَّمِ وَرِيحُهُ رِيحُ الْمِسْكِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٥/٤٣١ من حديث الزهري به، وصرح بالسماع عنده، وهو في الكبرٰى، ح:٢١٢٩ * عبدالله بن ثعلبة صحابي، له رؤية، ولم يثبت له سماع، ولحديثه شواهد، انظر الحديثين الآتيين، ورواه عبدالله بن ثعلبة بن أبي صعير عن جابر بن عبدالله، انظر مسند الإمام أحمد:٥/٤٣١ .

Comments:

It is agreed upon that the martyr shall not be given the ritual bath. He would rather be enshrouded in appropriate garments; he would be given a burial in the same blood-stained garments.

[1] Still, and in a reverent state. See *An-Nihâyah*.

Chapter 83. Where Should The Martyr Be Buried?

(المعجم ٨٣) - أَيْنَ يُدْفَنُ الشَّهِيدُ
(التحفة ٨٣)

2005. It was narrated that a man called 'Ubaidullâh bin Mu'ayyah said: "Two Muslim men were killed on the day of Aṭ-Ṭâ'if, and they were taken to the Messenger of Allâh ﷺ. He commanded that they be buried where they were killed." Ibn Mu'ayyah was born during the time of the Messenger of Allâh ﷺ. (*Ḥasan*)

٢٠٠٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ السَّائِبِ عَنْ رَجُلٍ يُقَالُ لَهُ عُبَيْدُ اللهِ بْنُ مُعَيَّةَ قَالَ: أُصِيبَ رَجُلَانِ مِنَ الْمُسْلِمِينَ يَوْمَ الطَّائِفِ، فَحُمِلَا إِلَى رَسُولِ اللهِ ﷺ فَأَمَرَ أَنْ يُدْفَنَا حَيْثُ أُصِيبَا، وَكَانَ ابْنُ مُعَيَّةَ وُلِدَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: [حسن] وهو في الكبرٰى، ح: ٢١٣٠، وله شواهد.

Comments:

Generally, Islam does not encourage the transportation of the deceased from one place to another. But, if there is a dire need or overwhelming circumstance, the deceased could be transported.

2006. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ commanded that those who had been killed at Uḥud should be taken back to the place where they fell; they had been brought to Al-Madînah. (*Ṣaḥîḥ*)

٢٠٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلَى أُحُدٍ أَنْ يُرَدُّوا إِلَى مَصَارِعِهِمْ، وَكَانُوا قَدْ نُقِلُوا إِلَى الْمَدِينَةِ.

تخريج: [صحيح] أخرجه أبو داود، الجنائز، باب: في الميت يحمل من أرض إلى أرض وكراهة ذلك، ح: ٣١٦٥، وابن ماجه، الجنائز، باب ماجاء في الصلٰوة على الشهداء ودفنهم، ح: ١٥١٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ٢١٣١، وصححه الترمذي، ح: ١٧١٧، وابن خزيمة، وابن حبان وغيرهم.

2007. It was narrated from Jâbir that the Prophet ﷺ said: "Bury the slain where they fell." (*Ṣaḥîḥ*)

٢٠٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ الْعَنَزِيِّ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «ادْفِنُوا الْقَتْلَى فِي مَصَارِعِهِمْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٢١٣٢.

Comments:

Allâh's Messenger ﷺ had learned that some people had taken the bodies of their closely-related martyrs to Madînah, and there was still further possibility of so doing. Hence, the Prophet ﷺ issued this command.

Chapter 84. Burying An Idolater

(المعجم ٨٤) - **بَابُ** مُوَارَاةِ الْمُشْرِكِ (التحفة ٨٤)

2008. It was narrated that 'Alî said: "I said to the Prophet ﷺ: 'Your paternal uncle, the old misguided man has died. Who will bury him?' He said: 'Go and bury your father, then do not do anything until you come to me.' So I buried him then I came, and he told me to perform *Ghusl* and he prayed for me, and he mentioned a supplication that I do not remember.'" (***Hasan***)

٢٠٠٨ - **أَخْبَرَنَا** عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ نَاجِيَةَ بْنِ كَعْبٍ، عَنْ عَلِيٍّ قَالَ: قُلْتُ لِلنَّبِيِّ ﷺ إِنَّ عَمَّكَ الشَّيْخَ الضَّالَّ قَدْ مَاتَ فَمَنْ يُوَارِيهِ؟ قَالَ: «اذْهَبْ فَوَارِ أَبَاكَ، وَلَا تُحْدِثَنَّ حَدَثًا حَتَّى تَأْتِيَنِي». فَوَارَيْتُهُ ثُمَّ جِئْتُ فَأَمَرَنِي فَاغْتَسَلْتُ وَدَعَا لِي وَذَكَرَ دُعَاءً لَمْ أَحْفَظْهُ.

تخريج: [إسناده حسن] تقدم، ح: ١٩٠، وهو في الكبرى، ح: ٢١٣٣.

Comments:

"A disbelieving relative shall also be buried, particularly so when the deceased is someone's father, then he would be buried respectfully. (And bear them company in this world's life with kindness - 31:15). However, the enshrouding and the burial according to the *Sunnah*, would be conducted for Muslims only. Moreover, the grave of an unbeliever should be apart in a place farther than the graves of the Muslims.

Chapter 85. The *Lahd* (Niche) And The Ditch

(المعجم ٨٥) - **اللَّحْدُ وَالشَّقُّ** (التحفة ٨٥)

2009. It was narrated that Sa'd said: "Make a niche for me in the side of the grave and set up (bricks) over me as was done for the Messenger of Allâh ﷺ." (***Sahîh***)

٢٠٠٩ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ قَالَ: الْحِدُوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ نَصَبًا كَمَا فُعِلَ بِرَسُولِ اللهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ١٦٩، ١٧٣ عن عبدالرحمٰن بن مهدي به، وهو في الكبرى، ح: ٢١٣٤ * عبدالله بن جعفر هو الزهري، وله طريق آخر، انظر الحديث الآتي.

Comments:

A *Lahd* is a grave with a lateral hollow large enough for the body, dug into the side of the bottom of the grave that is toward the direction of the *Qiblah*. The *Shaqq* means a simple trench dug down into the middle of the floor of the grave with low block walls raised along the trench sides in which the deceased is placed before the walls are ceilinged with blocks, and the earth is shovelled back into the grave on top of them. Both these methods are permissible, but the *Lahd* is superior.

2010. It was narrated from 'Âmir bin Sa'd that when Sa'd was dying he said: "Make a niche for me in the side of the grave and set up (bricks) over me as was done for the Messenger of Allâh ﷺ." (*Sahîh*)

٢٠١٠ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ، عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدٍ، عَنْ عَامِرِ بْنِ سَعْدٍ؛ أَنَّ سَعْدًا لَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ: الْحِدُوا لِي لَحْدًا وَانْصِبُوا عَلَيَّ نَصبًا كَما فُعِلَ بِرَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الجنائز، باب: في اللحد، ونصب اللبن على الميت، ح:٩٦٦ من حديث عبدالله بن جعفر الزهري به، وهو في الكبرٰى، ح:٢١٣٥.

2011. It was narrated from Sa'eed bin Jubair that Ibn 'Abbâs said: The Messenger of Allâh ﷺ said: "The niche is for us and the ditch is for others." (*Da'îf*)

٢٠١١ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ، أَبُو عَبْدِ الرَّحْمٰنِ الْأَذْرَمِيُّ عَنْ حَكَّامِ بْنِ سَلْمٍ الرَّازِيِّ، عَنْ عَلِيِّ بْنِ عَبْدِ الْأَعْلَى، عَنْ أَبِيهِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّحْدُ لَنَا وَالشَّقُّ لِغَيْرِنَا».

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الجنائز، باب: في اللحد، ح:٣٢٠٨، والترمذي، ح:١٠٤٥، وابن ماجه، ح:١٥٥٤ من حديث حكام به، وقال الترمذي: "حسن غريب"، وهو في الكبرٰى، ح:٢١٣٦.

Comments:

"For others": it comes in *Musnad Ahmad* that the Shaqq kind of grave is for the People of the Book. But it does not denote that Shaqq is impermissible for Muslims. In some regions, the *Lahd* kind of graves are impossible to dig.

Chapter 86. It Is Recommended To Make The Grave Deep

((المعجم ٨٦) - **بَابُ** مَا يُسْتَحَبُّ مِنْ إِعْمَاقِ الْقَبْرِ (التحفة ٨٦)

2012. It was narrated that Hishâm

٢٠١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ:

bin 'Âmir said: "We complained to the Messenger of Allâh ﷺ on the day of Uhud, saying: 'O Messenger of Allâh ﷺ, it is too difficult for us to dig a grave for each person.' The Messenger of Allâh ﷺ said: 'Dig graves and make them good and deep, and bury two or three in one grave.' They said: 'Who should we put in first, O Messenger of Allâh ﷺ?' He said: 'Put in first the one who knew more Qur'ân.'" He said: "My father was the third of three in one grave." (*Sahîh*)

حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ يَوْمَ أُحُدٍ فَقُلْنَا: يَا رَسُولَ اللهِ! الْحَفْرُ عَلَيْنَا لِكُلِّ إِنْسَانٍ شَدِيدٌ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «احْفِرُوا وَأَعْمِقُوا وَأَحْسِنُوا وَادْفِنُوا الاثْنَيْنِ وَالثَّلَاثَةَ فِي قَبْرٍ وَاحِدٍ»، قَالُوا: فَمَنْ نُقَدِّمُ يَا رَسُولَ اللهِ؟ قَالَ: «قَدِّمُوا أَكْثَرَهُمْ قُرْآنًا». قَالَ: فَكَانَ أَبِي ثَالِثَ ثَلَاثَةٍ فِي قَبْرٍ وَاحِدٍ.

تخريج: [صحيح] أخرجه أبو داود، الجنائز، باب: في تعميق القبر، ح:٣٢١٦ من حديث سفيان الثوري، والترمذي، ح:١٧١٣، وابن ماجه، ح:١٥٦٠ من حديث أيوب به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٢١٣٧، وانظر الحديث الآتي.

Comments:

If necessity demands, more than one person may also be buried in a single grave. But it is essential that the shrouds should be separate for each one of them. However, a woman should not be buried along with a marriageable person.

Chapter 87. It Is Recommended To Make The Grave Wide

(المعجم ٨٧) - **بَابُ** مَا يُسْتَحَبُّ مِنْ تَوْسِيعِ الْقَبْرِ (التحفة ٨٧)

2013. It was narrated from Sa'eed bin Hishâm bin 'Âmir that his father said: "On the day of Uhud some of the people among the Muslims were killed, and people were wounded. The Messenger of Allâh ﷺ said: 'Dig graves and make them wide, and bury two or three in a grave, and put the one who knew more Qur'ân in first.'" (*Sahîh*)

٢٠١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ حُمَيْدَ بْنَ هِلَالٍ عَنْ سَعْدِ بْنِ هِشَامِ ابْنِ عَامِرٍ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ أُصِيبَ مَنْ أُصِيبَ مِنَ الْمُسْلِمِينَ، وَأَصَابَ النَّاسَ جِرَاحَاتٌ فَقَالَ رَسُولُ اللهِ ﷺ: «احْفِرُوا وَأَوْسِعُوا وَادْفِنُوا الْاثْنَيْنِ وَالثَّلَاثَةَ فِي الْقَبْرِ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٢٠ عن وهب بن جرير به، وهو في الكبرٰى، ح:٢١٣٨، وانظر الحديث السابق.

Comments:

Burying in a spacious or wide grave would be relatively easier, and the body would remain protected from being desecrated and from earth falling down. This is, therefore, commendable.

Chapter 88. Placing A Cloth In The *Laḥd*

(المعجم ٨٨) - وَضْعُ الثَّوْبِ فِي اللَّحْدِ (التحفة ٨٨)

2014. It was narrated that Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ was buried, a red velvet cloak was placed beneath him." (*Ṣaḥîḥ*)

٢٠١٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جُعِلَ تَحْتَ رَسُولِ اللهِ ﷺ حِينَ دُفِنَ قَطِيفَةٌ حَمْرَاءُ.

تخريج: أخرجه مسلم، الجنائز، باب جعل القطيفة في القبر، ح:٩٦٧ من حديث شعبة به، وهو في الكبرٰى، ح:٢١٣٩، وقال الإمام مسلم: "أبوجمرة، اسمه نصر بن عمران".

Comments:

This outer wrapping garment or mantle (*Qatifah*) remained with the Prophet ﷺ in use. One of his freed slaves Shaqrân thought it is appropriate that this garment should not fall into the hands of others for use. He, therefore, spread it additionally beneath the sacred body of the Prophet ﷺ without telling other Companions.

Chapter 89. The Times During Which It Is Prohibited To Bury The Dead

(المعجم ٨٩) - السَّاعَاتُ الَّتِي نُهِيَ عَنْ إِقْبَارِ الْمَوْتَى فِيهِنَّ (التحفة ٨٩)

2015. 'Uqbah bin 'Âmir Al-Juhanî said: "There are three times at which the Messenger of Allâh ﷺ forbade us to pray or to bury our dead: When the sun has risen fully until it is higher, when it reaches its zenith until it has passed the zenith, and when the sun starts to set." (*Ṣaḥîḥ*)

٢٠١٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُلَيِّ بْنِ رَبَاحٍ قَالَ: سَمِعْتُ أَبِي قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ قَالَ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ أَوْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَازِغَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهِيرَةِ حَتَّى تَزُولَ الشَّمْسُ، وَحِينَ تَضَيَّفُ الشَّمْسُ لِلْغُرُوبِ.

تخريج: [صحيح] تقدم، ح:٥٦١، وهو في الكبرٰى، ح:٢١٤٠.

Comments:

From the outward phrasing of this *Hadîth*, the prohibition of praying during these three times and burying the dead is proven.

2016. Jâbir said: "The Messenger of Allâh ﷺ delivered a *Khutbah* and mentioned a man among his Companions who had died and had been buried at night in a shroud that was not sufficient. The Messenger of Allâh ﷺ reprimanded them, telling them not to bury a person at night except in cases of emergency." (*Sahîh*)

٢٠١٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ الْقَطَّانُ الرَّقِّيُّ قَال: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: خَطَبَ رَسُولُ اللهِ ﷺ فَذَكَرَ رَجُلًا مِنْ أَصْحَابِهِ مَاتَ فَقُبِرَ لَيْلًا وَكُفِّنَ فِي كَفَنٍ غَيْرِ طَائِلٍ فَزَجَرَ رَسُولُ اللهِ ﷺ أَنْ يُقْبَرَ إِنْسَانٌ لَيْلًا إِلَّا أَنْ يُضْطَرَّ إِلَى ذٰلِكَ.

تخريج: [صحيح] تقدم،ح:١٨٩٦، وهو في الكبرٰى، ح:٢١٤١.

Chapter 90. Burying A Number Of People In One Grave

(المعجم ٩٠) - دَفْنُ الجَمَاعَةِ فِي القَبْرِ الوَاحِدِ (التحفة ٩٠)

2017. It was narrated that Hishâm bin 'Âmir said: "On the day of Uhud the people were exhausted. The Prophet ﷺ said: 'Dig graves and make them wide, and bury two or three in a grave.' They said: 'O Messenger of Allâh ﷺ, who should we 'put in first?' He said: 'Put in first the one who knew the Qur'ân most.'" (*Sahîh*)

٢٠١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ عَنْ حُمَيْدِ بْنِ هِلَالٍ عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ أَصَابَ النَّاسَ جَهْدٌ شَدِيدٌ فَقَالَ النَّبِيُّ ﷺ: «احْفِرُوا وَأَوْسِعُوا وَادْفِنُوا الاثْنَيْنِ وَالثَّلَاثَةَ فِي قَبْرٍ» فَقَالُوا: يَا رَسُولَ اللهِ! فَمَنْ نُقَدِّمُ؟ قَالَ: «قَدِّمُوا أَكْثَرَهُمْ قُرْآنًا».

تخريج: [صحيح] تقدم، ح:٢٠١٢، وأخرجه أحمد:٤/١٩ عن وكيع به، وهو في الكبرٰى، ح:٢١٤٢، وأخرجه أبو داود، ح:٣٢١٥ من حديث سليمان بن المغيرة به.

Comments:

(See *Hadîth* 2012 for details)

2018. It was narrated from Sa'd bin Hishâm bin 'Âmir that his father said: "Many people were wounded on the day of Uhud and

٢٠١٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ

زَيْدٍ عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ سَعْدِ بْنِ هِشَامِ بْنِ عَامِرٍ، عَنْ أَبِيهِ قَالَ: اشْتَدَّ الْجِرَاحُ يَوْمَ أُحُدٍ فَشُكِيَ ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «احْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا وَادْفِنُوا فِي الْقَبْرِ الاثْنَيْنِ وَالثَّلَاثَةَ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا».

complaints were made to the Messenger of Allâh ﷺ about that. He said: 'Dig graves and make them good and wide, and bury two or three in a grave, and put in first the one who knew the Qur'ân most.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٢٠١٢، وهو في الكبرٰى، ح:٢١٤٣.

٢٠١٩ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي الدَّهْمَاءِ، عَنْ هِشَامِ بْنِ عَامِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «احْفِرُوا وَأَحْسِنُوا وَادْفِنُوا الاثْنَيْنِ وَالثَّلَاثَةَ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا».

2019. It was narrated from Hishâm bin 'Âmir that the Messenger of Allâh ﷺ said: "Dig graves and dig them well, and bury two or three (together), and put in first the one who knew the Qur'ân most." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الجنائز، باب ماجاء في حفر القبر، ح:١٥٦٠ من حديث عبدالوارث به، كما تقدم، ح:٢٠١٢، وهو في الكبرٰى، ح:٢١٤٤.

(المعجم ٩١) - مَنْ يُقَدَّمُ (التحفة ٩١)

Chapter 91. Who Should Be Put In First?

٢٠٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَيُّوبُ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ هِشَامِ بْنِ عَامِرٍ قَالَ: قُتِلَ أَبِي يَوْمَ أُحُدٍ فَقَالَ النَّبِيُّ ﷺ: «احْفِرُوا وَأَوْسِعُوا وَأَحْسِنُوا وَادْفِنُوا الاثْنَيْنِ وَالثَّلَاثَةَ فِي الْقَبْرِ وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا»، فَكَانَ أَبِي ثَالِثَ ثَلَاثَةٍ وَكَانَ أَكْثَرَهُمْ قُرْآنًا فَقُدِّمَ.

2020. It was narrated that Hishâm bin 'Âmir said: "My father was killed on the day of Uḥud, and the Prophet ﷺ said: 'Dig graves and make them good and wide, and bury two or three in a grave, and put in first the one who knew the Qur'ân most.' My father was the third of three, and the one who knew the Qur'ân most was placed (in the grave) first." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٢٠١٢، وهو في الكبرٰى، ح:٢١٤٥.

Comments:

Knowledge is the special attribute of a man. Hence, it is the basis of merit or

excellence among men. And the Glorious Qur'ân, in actuality, is the real Fount of Knowledge. That is why Allâh's Messenger ﷺ made it the standard of meritorious excellence.

Chapter 92. Bringing The Deceased Out Of The *Lahd* After He Has Been Placed Therein

(المعجم ٩٢) - إِخْرَاجُ المَيِّتِ مِنَ اللَّحْدِ بَعْدَ أَنْ يُوضَعَ فِيهِ (التحفة ٩٢)

2021. Jâbir said: "The Prophet ﷺ came to 'Abdullâh bin Ubayy after he had been placed in his grave, and commanded that he be brought out. He placed him on his knees and blew on him and clothed him in his shirt. And Allâh knows best." (*Sahîh*)

٢٠٢١ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ قَالَ: سَمِعَ عَمْرٌو جَابِرًا يَقُولُ: أَتَى النَّبِيُّ ﷺ عَبْدَ اللهِ بْنَ أُبَيٍّ بَعْدَ مَا أُدْخِلَ فِي قَبْرِهِ فَأَمَرَ بِهِ فَأُخْرِجَ، فَوَضَعَهُ عَلَى رُكْبَتَيْهِ وَنَفَثَ عَلَيْهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ وَاللَّهُ أَعْلَمُ.

تخريج: [صحيح] تقدم، ح:١٩٠٢، وهو في الكبرى، ح:٢١٤٦ * سفيان هو ابن عيينة.

2022. Jâbir said: "The Prophet ﷺ commanded that 'Abdullâh bin Ubayy be brought out of his grave, then he placed his head on his knees and blew on him and put his shirt on him." Jâbir said: "And he prayed for him. And Allâh knows best." (*Sahîh*)

٢٠٢٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: إِنَّ النَّبِيَّ ﷺ أَمَرَ بِعَبْدِ اللهِ بْنِ أُبَيٍّ فَأَخْرَجَهُ مِنْ قَبْرِهِ فَوَضَعَ رَأْسَهُ عَلَى رُكْبَتَيْهِ فَتَفَلَ فِيهِ مِنْ رِيقِهِ وَأَلْبَسَهُ قَمِيصَهُ. قَالَ جَابِرٌ: وَصَلَّى عَلَيْهِ. وَاللَّهُ أَعْلَمُ.

تخريج: أخرجه البخاري، ح:١٢٧٠، ١٣٥٠، ومسلم، ح:٢٧٧٣ من حديث عمرو بن دينار به (انظر الحديث السابق)، وهو في الكبرى، ح:٢١٤٧.

Comments:

(See *Hadîth* 1901, 1902, 1968 for details)

Chapter 93. Bringing The Deceased Out Of The Grave After He Has Been Buried Therein

(المعجم ٩٣) - **بَابُ** إِخْرَاجُ المَيِّتِ مِنَ القَبْرِ بَعْدَ أَنْ يُدْفَنَ فِيهِ (التحفة ٩٣)

2023. It was narrated that Jâbir said: "A man was buried with my father in the same grave, and I felt

٢٠٢٣ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ عَنْ سَعِيدِ بْنِ عَامِرٍ، عَنْ شُعْبَةَ، عَنِ ابْنِ أَبِي

نُجَيْحٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: دُفِنَ مَعَ أَبِي رَجُلٌ فِي الْقَبْرِ فَلَمْ يَطِبْ قَلْبِي حَتَّى أَخْرَجْتُهُ وَدَفَنْتُهُ عَلَى حِدَةٍ.

restless until I brought him out and buried him on his own." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجنائز، باب: هل يخرج الميت من القبر واللحد لعلة؟، ح:١٣٥٢ من حديث سعيد بن عامر به، وهو في الكبرٰى، ح:٢١٤٨.

Comments:

This happened six months after the burial, and his body was in the same condition as it was laid before. May Allâh be pleased with him, and may he be pleased with Allâh.

Chapter 94. Praying At The Grave

(المعجم ٩٤) - الصَّلَاةُ عَلَى الْقَبْرِ (التحفة ٩٤)

٢٠٢٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ خَارِجَةَ بْنِ زَيْدِ بْنِ ثَابِتٍ، عَنْ عَمِّهِ يَزِيدَ بْنِ ثَابِتٍ: أَنَّهُمْ خَرَجُوا مَعَ رَسُولِ اللهِ ﷺ ذَاتَ يَوْمٍ فَرَأَى قَبْرًا جَدِيدًا فَقَالَ: «مَا هٰذَا؟» قَالُوا: هٰذِهِ فُلَانَةُ مَوْلَاةُ بَنِي فُلَانٍ - فَعَرَفَهَا رَسُولُ اللهِ ﷺ - مَاتَتْ ظُهْرًا وَأَنْتَ صَائِمٌ قَائِلٌ فَلَمْ نُحِبَّ أَنْ نُوقِظَكَ بِهَا فَقَامَ رَسُولُ اللهِ ﷺ وَصَفَّ النَّاسَ خَلْفَهُ وَكَبَّرَ عَلَيْهَا أَرْبَعًا ثُمَّ قَالَ: «لَا يَمُوتُ فِيكُمْ مَيِّتٌ مَا دُمْتُ بَيْنَ أَظْهُرِكُمْ إِلَّا - يَعْنِي - آذَنْتُمُونِي بِهِ فَإِنَّ صَلَاتِي لَهُ رَحْمَةٌ».

2024. It was narrated from Yazîd bin Thâbit that they went out with the Messenger of Allâh ﷺ one day and he saw a new grave. He said: "What is this?" They said: "This is so-and-so, the freed slave woman of Banu so-and-so" – whom Messenger of Allâh ﷺ knew – "she died at midday and we did not like to wake you up when you were fasting and taking a nap." The Messenger of Allâh ﷺ stood (for prayer) and the people formed rows behind him. He said four *Takbîrs* over her then he said: "If anyone among you dies while I am still among you, inform me, for my prayer for him is a mercy." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الجنائز، باب ماجاء في الصلٰوة على القبر، ح:١٥٢٨ من حديث عثمان بن حكيم به، وهو في الكبرٰى، ح:٢١٤٩، وصححه ابن حبان، ح:٧٥٩، ٧٦١ وانظر الحديث المتقدم، ح:١٩٢١.

Comments:

If someone is buried without having the funeral prayer performed over him; offering funeral service over his grave is an agreed upon issue.

٢٠٢٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ:

2025. It was narrated from Sulaimân Ash-Shaibânî from Ash-

Sha'bî: "Some people passed by an isolated grave with the Messenger of Allâh ﷺ and he led them in prayer and they formed rows behind him." I said: "Who was that O Abû 'Amr?" He said: "Ibn 'Abbâs." (*Ṣaḥîḥ*)

حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ عَنِ الشَّعْبِيِّ: أَخْبَرَنِي مَنْ مَرَّ مَعَ رَسُولِ اللهِ ﷺ عَلَى قَبْرٍ مُنْتَبِذٍ، فَأَمَّهُمْ وَصَفَّ خَلْفَهُ قُلْتُ: مَنْ هُوَ يا أَبَا عَمْرٍو؟ قَالَ ابْنُ عَبَّاسٍ.

تخريج: أخرجه البخاري، الأذان، باب وضوء الصبيان ومتى يجب عليهم الغسل والطهور ... الخ، ح:٨٥٧، ومسلم، الجنائز، باب الصلوٰة على القبر، ح:٩٥٤ من حديث شعبة به، وهو في الكبرٰى، ح:٢١٥٠ * خالد هو ابن الحارث.

2026. Ash-Shaibânî narrated that Ash-Sha'bî said: "Someone who saw the Prophet ﷺ pass by an isolated grave told me that he offered the funeral prayer there and his Companions formed rows behind him." It was said: "Who told you this?" He said: "Ibn 'Abbâs." (*Ṣaḥîḥ*)

٢٠٢٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ قَالَ: الشَّيْبَانِيُّ أَخْبَرَنَا عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي مَنْ رَأَى النَّبِيَّ ﷺ مَرَّ بِقَبْرٍ مُنْتَبِذٍ فَصَلَّى عَلَيْهِ وَصَفَّ أَصْحَابُهُ خَلْفَهُ، قِيلَ: مَنْ حَدَّثَكَ؟ قَالَ: ابْنُ عَبَّاسٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢١٥١ .

2027. It was narrated from Jâbir that the Prophet ﷺ prayed at the grave of a woman after she had been buried. (*Ṣaḥîḥ*)

٢٠٢٧ - أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا زَيْدُ بْنُ عَلِيٍّ - وَهُوَ أَبُو أُسَامَةَ - قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ حَبِيبِ بْنِ أَبِي مَرْزُوقٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى قَبْرِ امْرَأَةٍ بَعْدَمَا دُفِنَتْ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٢١٥٢، وإسناده حسن، وللحديث شواهد.

Chapter 95. Riding After Finishing The Funeral

(المعجم ٩٥) - الرُّكُوبُ بَعْدَ الفَرَاغِ مِنَ الجَنَازَةِ (التحفة ٩٥)

2028. It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ went out to the funeral of Ibn Ad-Daḥdâḥ, and when he

٢٠٢٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا أَبُو نُعَيْمٍ وَيَحْيَى بْنُ آدَمَ قَالَا: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ

came back an unsaddled horse was brought to him, so he rode and we walked with him." (*Ṣaḥîḥ*)

سَمُرَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ عَلَى جَنَازَةِ ابْنِ الدَّحْدَاحِ فَلَمَّا رَجَعَ أُتِيَ بِفَرَسٍ مُعْرَوْرًى، فَرَكِبَ وَمَشَيْنَا مَعَهُ.

تخريج: أخرجه مسلم، الجنائز، باب ركوب المصلي على الجنازة إذا انصرف، ح:٩٦٥ من حديث مالك بن مغول به، وهو في الكبرى، ح:٢١٥٣.

Comments:

The person accompanying the *Janâzah* should walk along with it. Angels also accompany the *Janâzah*. Their veneration is also essential. However, while returning, there remains no cause for walking; hence, there is no harm in returning on a mount.

Chapter 96. Making The Grave Larger

(المعجم ٩٦) - الزِّيَادَةُ عَلَى القَبْرِ (التحفة ٩٦)

2029. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade building over graves, making them larger or plastering over them." (One of two narrators) Sulaimân bin Mûsâ added: "Or writing on them." (*Ṣaḥîḥ*)

٢٠٢٩ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنَا حَفْصٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى وَأَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُبْنَى عَلَى الْقَبْرِ أَوْ يُزَادَ عَلَيْهِ أَوْ يُجَصَّصَ، زَادَ سُلَيْمَانُ بْنُ مُوسَى: أَوْ يُكْتَبَ عَلَيْهِ.

تخريج: أخرجه مسلم، الجنائز، باب النهي عن تجصيص القبر والبناء عليه، ح:٩٧٠/ ٩٤ من حديث حفص بن غياث به، ولم يذكر سليمان بن موسى، وهو في الكبرى، ح:٢١٥٤، وصححه الترمذي، ح:١٠٥٢.

Comments:

Meaning to raise the grave high like an edifice or building, or constructing an edifice around the grave, whether it be for the protection of the grave or for the convenience of visitors, is forbidden in any form. This is because in this way, the grave will remain for a long time. It would cause discomfort to those arriving after it. Moreover, it is the cause of grave worship. Nowadays, such graves have become the rendezvous of drug-addicts and criminals.

Chapter 97. Building Over Graves

(المعجم ٩٧) - البِنَاءُ عَلَى القَبْرِ (التحفة ٩٧)

2030. Jâbir said: "The Messenger of Allâh ﷺ forbade plastering over graves, building over them or sitting on them." (*Ṣaḥîḥ*)

٢٠٣٠ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: نَهَى رَسُولُ اللهِ

ﷺ عَنْ تَقْصِيصِ الْقُبُورِ، أَوْ يُبْنَى عَلَيْهَا، أَوْ يَجْلِسَ عَلَيْهَا أَحَدٌ.

تخريج: أخرجه مسلم، انظر الحديث السابق، وهو في الكبرى، ح: ٢١٥٥.

Comments:

"It is forbidden to sit upon a grave" because it is the desecration of the occupant of the grave, or it may have been prohibited to sit by the grave mournfully, or it may denote staying there like the grave's neighbour.

Chapter 98. Plastering Over Graves

(المعجم ٩٨) - **تَجْصِيصُ الْقُبُورِ** (التحفة ٩٨)

2031. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade plastering over graves." (*Ṣaḥîḥ*)

٢٠٣١ - **أَخْبَرَنَا** عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ تَجْصِيصِ الْقُبُورِ.

تخريج: أخرجه مسلم، ح: ٩٧٠/ ٩٥ من حديث أيوب به،، انظر الحديثين السابقين، وهو في الكبرى، ح: ٢١٥٦ * عبدالوارث هو ابن سعيد.

Comments:

During that period of time, lime was used, which has now been replaced by the cement. Hence, the use of cement in graves is also forbidden. (For further details, see *Ḥadîth* 2029)

Chapter 99. Leveling Graves If They Have Been Made High

(المعجم ٩٩) - **بَابُ** تَسْوِيَةِ الْقُبُورِ إِذَا رُفِعَتْ (التحفة ٩٩)

2032. Thumâmah bin Shufa narrated: "We were with Faḍâlah bin 'Ubaid in the land of the Romans, and a companion of ours died. Faḍâlah ordered that his grave be made level, then he said: 'I heard the Messenger of Allâh ﷺ commanding that it be made level.'" (*Ṣaḥîḥ*)

٢٠٣٢ - **أَخْبَرَنَا** سُلَيْمَانُ بْنُ دَاوُدَ قال: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ ثُمَامَةَ بْنَ شُفَيٍّ حَدَّثَهُ قَالَ: كُنَّا مَعَ فَضَالَةَ بْنِ عُبَيْدٍ بِأَرْضِ الرُّومِ فَتُوُفِّيَ صَاحِبٌ لَنَا، فَأَمَرَ فَضَالَةُ بِقَبْرِهِ فَسُوِّيَ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَأْمُرُ بِتَسْوِيَتِهَا.

تخريج: أخرجه مسلم، الجنائز، باب الأمر بتسوية القبر، ح: ٩٦٨ من حديث عبدالله بن وهب به، وهو في الكبرى، ح: ٢١٥٧.

Comments:

The meaning of the *Hadîth* is not that the grave be completely leveled to the ground, because it would thus become impossible to distinguish between a grave and the ground which is not a grave.

2033. 'Alî ﷺ said: "Shall I not send you on the same mission as the Messenger of Allâh ﷺ sent me? Do not leave any raised grave without leveling it, or any image in a house without erasing it." (*Sahîh*)

٢٠٣٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي الْهَيَّاجِ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: أَلَا أَبْعَثُكَ عَلَى مَا بَعَثَنِي عَلَيْهِ رَسُولُ اللهِ ﷺ، لَا تَدَعَنَّ قَبْرًا مُشْرِفًا إِلَّا سَوَّيْتَهُ، وَلَا صُورَةً فِي بَيْتٍ إِلَّا طَمَسْتَهَا.

تخريج: أخرجه مسلم، ح:٩٦٩ (انظر الحديث السابق) من حديث يحيى القطان به، وهو في الكبرٰى، ح:٢١٥٨.

Chapter 100. Visiting Graves

(المعجم ١٠٠) - زِيَارَةُ الْقُبُورِ (التحفة ١٠٠)

2034. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I forbade you to visit graves but now visit them; and I forbade you to eat the sacrificial meat after three days, but now keep it as long as you want; and I forbade you to make *Nabîdh* in anything but a water-skin but now drink it from any kind of container, but do not drink intoxicants.'" (*Sahîh*)

٢٠٣٤ - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنِ ابْنِ فُضَيْلٍ عَنْ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثَةِ أَيَّامٍ فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا وَلَا تَشْرَبُوا مُسْكِرًا».

تخريج: أخرجه مسلم، الجنائز، باب استئذان النبي ﷺ ربه . عزوجل . في زيارة قبر أمه، ح:٩٧٧ من حديث محمد بن فضيل بن غزوان به، وهو في الكبرٰى، ح:٢١٥٩.

2035. 'Abdullâh bin Buraidah narrated from his father that he was in a gathering where the Messenger of Allâh ﷺ was present and he said: "I used to forbid you to eat the sacrificial meat for more than three days, but now eat it, give it to others and store it for as long

٢٠٣٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنْ أَبِي فَرْوَةَ، عَنِ الْمُغِيرَةِ بْنِ سُبَيْعٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّهُ كَانَ فِي مَجْلِسٍ فِيهِ رَسُولُ اللهِ ﷺ فَقَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ أَنْ تَأْكُلُوا لُحُومَ الْأَضَاحِيِّ إِلَّا

as you want. And I told you not to make *Nabîdh* in these containers: *Ad-Dubbâ'*, *Al-Muzaqqat*, *An-Naqîr*, and *Al-Ḥantam*.[1] But now make *Nabîdh* in whatever you want, but avoid everything that intoxicates. And I forbade you to visit graves, but now whoever wants to visit them, let him do so, but do not utter anything which is not suitable." (*Ṣaḥîḥ*)

ثَلَاثًا، فَكُلُوا وَأَطْعِمُوا وَادَّخِرُوا مَا بَدَا لَكُمْ، وَذَكَرْتُ لَكُمْ أَنْ لَا تَنْتَبِذُوا فِي الظُّرُوفِ: الدُّبَّاءِ وَالْمُزَفَّتِ وَالنَّقِيرِ وَالْحَنْتَمِ، انْتَبِذُوا فِيمَا رَأَيْتُمْ وَاجْتَنِبُوا كُلَّ مُسْكِرٍ، وَنَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَمَنْ أَرَادَ أَنْ يَزُورَ فَلْيَزُرْ وَلَا تَقُولُوا هُجْرًا».

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح: ٢١٦٠، وانظر الحديث السابق * جرير هو ابن عبدالحميد.

Comments:

"Do not utter anything which is not suitable": for instance, polytheistic gesture, wailing, lamenting, and crying, etc.

Chapter 101. Visiting The Grave Of An Idolater

(المعجم ١٠١) - **زِيَارَةُ قَبْرِ الْمُشْرِكِ** (التحفة ١٠١)

2036. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ visited the grave of his mother and wept, and caused those around him to weep. He said: 'I asked my Lord for permission to pray for forgiveness for her and He did not give me permission, and I asked Him for permission to visit her grave and He gave me permission, so visit the graves, for they will remind you of death.'" (*Ṣaḥîḥ*)

٢٠٣٦ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: زَارَ رَسُولُ اللهِ ﷺ قَبْرَ أُمِّهِ فَبَكَى وَأَبْكَى مَنْ حَوْلَهُ وَقَالَ: «اسْتَأْذَنْتُ رَبِّي عَزَّ وَجَلَّ فِي أَنْ أَسْتَغْفِرَ لَهَا فَلَمْ يُؤْذَنْ لِي، وَاسْتَأْذَنْتُ فِي أَنْ أَزُورَ قَبْرَهَا فَأَذِنَ لِي، فَزُورُوا الْقُبُورَ فَإِنَّهَا تُذَكِّرُكُمُ الْمَوْتَ».

تخريج: أخرجه مسلم، ح: ٩٧٦/١٠٨ (انظر الحديث المتقدم، ح: ٢٠٣٤) من حديث محمد ابن عبيد به، وهو في الكبرى، ح: ٢١٦١.

Chapter 102. The Prohibition Of Asking For Forgiveness For The Idolaters

(المعجم ١٠٢) - **النَّهْيُ عَنِ الِاسْتِغْفَارِ لِلْمُشْرِكِينَ** (التحفة ١٠٢)

2037. It was narrated from Sa'eed

٢٠٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى :

[1] *Ad-Dubbâ'* is the gourd container, *Al-Muzaffat* is a bowl coated with pitch, *Al-Ḥantam* is a type of earthenware whose description is obscure, and *An-Naqîr* is a piece of date-palm trunk hollowed into a bowl. See No. 1868 in *Sunan At-Tirmidhî*.

bin Al-Musayyab that his father said: "When Abû Ṭâlib was dying, the Prophet ﷺ came to him and found Abû Jahl and 'Abdullâh bin Abî Umayyah with him. He said: 'O uncle, say *Lâ ilâha illallâh* (there is none worthy of worship except Allâh), a word with which I will defend you before Allâh.' Abû Jahl and 'Abdullâh bin Abî Umayyah said: 'O Abû Ṭâlib, are you turning away from the religion of 'Abdul-Muṭṭalib?' They kept on speaking to him until the last thing that he said was: 'The religion of 'Abdul-Muṭṭalib.' Then the Prophet ﷺ said: 'I will keep on asking for Allâh's forgiveness for you unless I am forbidden to do so.' Then the following was revealed: It is not (proper) for the Prophet and those who believe to ask Allâh's forgiveness for the idolators..[1] And the following was revealed: Verily, you (O Muḥammad) guide not whom you like."[2] (*Ṣaḥîḥ*)

حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ ثَوْرٍ - عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَمَّا حَضَرَتْ أَبَا طَالِبٍ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْدَهُ أَبُو جَهْلٍ وعَبْدُ اللهِ بْنُ أَبِي أُمَيَّةَ فَقَالَ: «أَيْ عَمِّ قُلْ: لَا إِلٰهَ إِلَّا اللهُ كَلِمَةً أُحَاجُّ لَكَ بِهَا عِنْدَ اللهِ عَزَّ وَجَلَّ» فَقَالَ لَهُ أَبُو جَهْلٍ وعَبْدُ اللهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ أَتَرْغَبُ عَنْ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَالَا يُكَلِّمَانِهِ حَتَّى كَانَ آخِرَ شَيْءٍ كَلَّمَهُمْ بِهِ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أُنْهَ عَنْكَ، فَنَزَلَتْ ﴿مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوٓا۟ أَن يَسْتَغْفِرُوا۟ لِلْمُشْرِكِينَ﴾ [التوبة: ١١٣] وَنَزَلَتْ ﴿إِنَّكَ لَا تَهْدِى مَنْ أَحْبَبْتَ﴾ [القصص: ٥٦].

تخريج: أخرجه البخاري، مناقب الأنصار، باب قصة أبي طالب، ح:٣٨٨٤، ومسلم، الإيمان، باب الدليل على صحة إسلام من حضره الموت . . . إلخ، ح:٢٤/ ٤٠ من حديث معمر بن راشد به، وهو في الكبرى، ح:٢١٦٢.

Comments:

It is proven that Abû Ṭâlib did not accept Islam, and he died upon disbelief. It is altogether a different thing that Allâh, Most High, will grant him some alleviation in his punishment, because of the Messenger of Allâh ﷺ. And his punishment shall be the lightest of all.

2038. It was narrated that 'Alî said: "I heard a man praying for forgiveness for his parents who were idolators, and I said: 'Are you

٢٠٣٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلِيٍّ قَالَ:

[1] *At-Tawbah* 9:113.

[2] *Al-Qaṣaṣ* 28:56.

praying for forgiveness for them even though they are idolators?' He said: 'Didn't Ibrâhîm pray for forgiveness for his father?' I went to the Prophet ﷺ and told him about that, then the following was revealed: And Ibrâhîm's (Abraham) invoking (of Allâh) for his father's forgiveness was only because of a promise he (Ibrâhîm) had made to him (his father)."[1] *(Da'if)*

سَمِعْتُ رَجُلًا يَسْتَغْفِرُ لأَبَوَيْهِ وَهُمَا مُشْرِكَانِ فَقُلْتُ: أَتَسْتَغْفِرُ لَهُمَا وَهُمَا مُشْرِكَانِ؟ فَقَالَ: أَوَ لَمْ يَسْتَغْفِرْ إِبْرَاهِيمُ لأَبِيهِ؟ فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ فَنَزَلَتْ ﴿وَمَا كَانَ ٱسْتِغْفَارُ إِبْرَٰهِيمَ لِأَبِيهِ إِلَّا عَن مَّوْعِدَةٍ وَعَدَهَآ إِيَّاهُ﴾ [التوبة: ١١٤].

تخريج: **[إسناده ضعيف]** أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة التوبة، ح:٣١٠١ من حديث سفيان الثوري به، قال: "حسن"، وهو في الكبرى، ح:٢١٦٣، والثوري صرح بالسماع عند أبي يعلى: ١/ ٢٨٠، ح:٣٣٥، وصححه الحاكم: ٢/ ٣٣٥، ووافقه الذهبي، أبوالخليل هو عبدالله بن خليل الكوفي، وعبدالرحمٰن هو ابن مهدي، أبو إسحاق عنعن، ولبعض الحديث شواهد عند الحاكم: ١/ ٣٣٥ وغيره * وصححه الحاكم، ووافقه الذهبي.

Comments:

One may supplicate for a polytheist or make *Du'â* for his guidance during his lifetime, but not upon his dying as a polytheist.

Chapter 103. The Order To Seek Forgiveness For The Believers

(المعجم ١٠٣) - **الأَمْرُ بِالاسْتِغْفَارِ لِلْمُؤْمِنِينَ** (التحفة ١٠٣)

2039. Muḥammad bin Qais bin Makhramah said: "Âishah said: 'Shall I not tell you about me and about the Prophet ﷺ?' We said: 'Yes.' *She said:* 'When *it* was my night when he was with me' – meaning the Prophet ﷺ – 'he came back (from *'Ishâ'* prayer), put his sandals by his feet and spread the edge of his *Izâr* on his bed. He stayed until he thought that I had gone to sleep. Then he put his sandals on slowly, picked up his

٢٠٣٩ - **أَخْبَرَنَا** يُوسُفُ بْنُ سَعِيدٍ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ ابْنُ أَبِي مُلَيْكَةَ أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسِ بْنِ مَخْرَمَةَ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ قَالَتْ: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنِ النَّبِيِّ ﷺ؟ قُلْنَا: بَلَى قَالَتْ، لَمَّا كَانَتْ لَيْلَتِي الَّتِي هُوَ عِنْدِي - تَعْنِي النَّبِيَّ ﷺ - انْقَلَبَ فَوَضَعَ نَعْلَيْهِ عِنْدَ رِجْلَيْهِ وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ، فَلَمْ

[1] *At-Tawbah* 9:114.
[2] See No. 1483.

cloak slowly, then opened the door slowly and went out slowly. I covered my head, put on my veil and tightened my waist wrapper, then I followed his steps until he came to Al-Baqî'. He raised his hands three times, and stood there for a long time, then he left and I left. He hastened and I also hastened; he ran and I also ran. He came (to the house) and I also came, but I got there first and entered, and as I lay down he came in. He said: 'Why are you out of breath?' I said: '(It is) nothing.' He said: 'Tell me, or the Subtle, the All-Aware will tell me.' I said: 'O Messenger of Allâh, may my father and mother be ransomed for you,' and I told him (the whole story). He said: 'So you were the black shape that I saw in front of me?' I said, 'Yes.' He struck me on the chest, which caused me pain, then he said: 'Did you think that Allâh and His Messenger would deal unjustly with you?' I said: 'Whatever the people conceal, Allâh knows it.' He said: 'Jibrîl came to me when I saw you, but he did not enter upon me because you were not fully dressed. He called me but he concealed that from you, and I answered him, but I concealed that from you too. I thought that you had gone to sleep and I did not want to wake you up, and I was afraid that you would be frightened. He told me to go to Al-Baqî' and pray for forgiveness for them.' I said: 'What should I say, O Messenger of Allâh?' He said: 'Say:

يَلْبَثْ إِلَّا رَيْثَمَا ظَنَّ أَنِّي قَدْ رَقَدْتُ، ثُمَّ انْتَعَلَ رُوَيْدًا وَأَخَذَ رِدَاءَهُ رُوَيْدًا، ثُمَّ فَتَحَ الْبَابَ رُوَيْدًا وَخَرَجَ رُوَيْدًا، وَجَعَلْتُ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي، وَانْطَلَقْتُ فِي إِثْرِهِ حَتَّى جَاءَ الْبَقِيعَ، فَرَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ فَأَطَالَ ثُمَّ انْحَرَفَ فَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ فَهَرْوَلَ فَهَرْوَلْتُ، فَأَحْضَرَ فَأَحْضَرْتُ وَسَبَقْتُهُ فَدَخَلْتُ، فَلَيْسَ إِلَّا أَنِ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَا لَكِ يَا عَائِشَةُ حَشْيَا رَابِيَةً؟» قَالَتْ: لَا. قَالَ: «لَتُخْبِرِنِّي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ» قُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي، فَأَخْبَرْتُهُ الْخَبَرَ قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي؟» قَالَتْ: نَعَمْ فَلَهَزَنِي فِي صَدْرِي لَهْزَةً أَوْجَعَتْنِي ثُمَّ قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللهُ عَلَيْكِ وَرَسُولُهُ؟!» قُلْتُ: مَهْمَا يَكْتُمِ النَّاسُ فَقَدْ عَلِمَهُ اللَّهُ؟ قَالَ: «فَإِنَّ جِبْرِيلَ أَتَانِي حِينَ رَأَيْتِ، وَلَمْ يَدْخُلْ عَلَيَّ وَقَدْ وَضَعْتِ ثِيَابَكِ، فَنَادَانِي فَأَخْفَى مِنْكِ فَأَجَبْتُهُ فَأَخْفَيْتُهُ مِنْكِ، فَظَنَنْتُ أَنْ قَدْ رَقَدْتِ وَكَرِهْتُ أَنْ أُوقِظَكِ، وَخَشِيتُ أَنْ تَسْتَوْحِشِي فَأَمَرَنِي أَنْ آتِيَ الْبَقِيعَ فَأَسْتَغْفِرَ لَهُمْ»، قُلْتُ: كَيْفَ أَقُولُ يَا رَسُولَ اللهِ! قَالَ: «قُولِي السَّلَامُ عَلَى أَهْلِ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، يَرْحَمُ اللهُ الْمُسْتَقْدِمِينَ مِنَّا وَالْمُسْتَأْخِرِينَ وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ».

Peace be upon the inhabitants of this place among the believers and Muslims. May Allâh have mercy upon those who have gone on ahead of us and those who come later on, and we will join you, if Allâh wills.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الجنائز، باب ما يقال عند دخول القبور والدعاء لأهلها، ح: ٩٧٤/ ١٠٢ من حديث محمد بن قيس به، وهو في الكبرٰى، ح: ٢١٦٤.

2040. It was narrated that 'Alqamah bin Abî 'Alqamah, from his mother, that she heard 'Âishah say: "The Messenger of Allâh ﷺ got up one night and got dressed, then he went out. I told my slave girl Barîrah to follow him, so she followed him until he came to Al-Baqî'. Then he stood near it for as long as Allâh willed that he should stand, then he left. Barîrah came back before he did and told me, but I did not mention anything until morning came, then I mentioned that to him. He said: 'I was sent to the people of Al-Baqî' to pray for them.'" (*Ḥasan*)

٢٠٤٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَلْقَمَةَ بْنِ أَبِي عَلْقَمَةَ، عَنْ أُمِّهِ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: قَامَ رَسُولُ اللهِ ﷺ ذَاتَ لَيْلَةٍ فَلَبِسَ ثِيَابَهُ ثُمَّ خَرَجَ قَالَتْ: فَأَمَرْتُ جَارِيَتِي بَرِيرَةَ تَتْبَعُهُ، فَتَبِعَتْهُ حَتَّى جَاءَ الْبَقِيعَ، فَوَقَفَ فِي أَدْنَاهُ مَا شَاءَ اللهُ أَنْ يَقِفَ ثُمَّ انْصَرَفَ، فَسَبَقَتْهُ بَرِيرَةُ فَأَخْبَرَتْنِي فَلَمْ أَذْكُرْ لَهُ شَيْئًا حَتَّى أَصْبَحْتُ ثُمَّ ذَكَرْتُ ذٰلِكَ لَهُ فَقَالَ: «إِنِّي بُعِثْتُ إِلَى أَهْلِ الْبَقِيعِ لِأُصَلِّيَ عَلَيْهِمْ».

تخريج: **[إسناده حسن]** أخرجه أحمد: ٦/ ٩٢ من حديث علقمة به، وهو في الكبرٰى، ح: ٢١٦٥، والموطأ(يحيى): ١/ ٢٤٢، ص: ٤١٦، ح: ٤٠٥ رواية عبدالرحمٰن بن القاسم، وصححه الحاكم: ١/ ٤٨٨، ووافقه الذهبي، رجاله ثقات، ولم أر لمضعفه حجةً قويةً.

Comments:

This incident is different from the incident of the preceding *Ḥadîth*, as is clearly evident.

2041. It was narrated that 'Âishah said that every time it was her night for the Messenger of Allâh ﷺ to stay with her, he would go out at the end of the night to Al-Baqî' and say: "*As-salâmu 'alaykum dâra qawmin mu'minîn, wa innâ wa*

٢٠٤١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا شَرِيكٌ - وَهُوَ ابْنُ أَبِي نَمِرٍ - عَنْ عَطَاءٍ - عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ كُلَّمَا كَانَتْ لَيْلَتُهَا مِنْ رَسُولِ اللهِ ﷺ يَخْرُجُ فِي آخِرِ اللَّيْلِ إِلَى الْبَقِيعِ

فَيَقُولُ: «السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَإِنَّا وَإِيَّاكُمْ مُتَوَاعِدُونَ غَدًا ومُتَوَاكِلُونَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ، اللَّهُمَّ! اغْفِرْ لِأَهْلِ بَقِيعِ الْغَرْقَدِ».

iyyâkum mutawâ'idûn ghadan wa mutawâkilûn, wa innâ in shâ' Allâhu bikum lâḥiqûn. Allâhummaghfir li ahli baqî'il-gharqad. (Peace be upon you, O abode of believing people. You and we used to remind one another about the Day of Resurrection and we are relying on one another (with regard to intercession and bearing witness).[1] Soon we will join you, if Allâh willing. O Allâh, forgive the people of Baqî' Al-Gharqad.)" (**Ṣaḥîḥ**)

تخريج: أخرجه مسلم، الجنائز، باب ما يقال عند دخول القبور والدعاء لأهلها، ح:٩٧٤ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح:٢١٦٦.

Comments:

"Each other's support": meaning on the Day of Resurrection, the prophets, the martyrs, the learned scholars and the righteous would intercede.

٢٠٤٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كانَ إِذَا أَتَى عَلَى الْمَقَابِرِ فَقَالَ: «السَّلَامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ، وَإِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ، أَنْتُمْ لَنَا فَرَطٌ وَنَحْنُ لَكُمْ تَبَعٌ أَسْأَلُ اللهَ الْعَافِيَةَ لَنَا وَلَكُمْ».

2042. It was narrated from Sulaimân bin Buraidah, from his father, that when the Messenger of Allâh ﷺ came to the graveyard he would say: "*As-salâmu 'alaykum ahli ad-diyâri min al-mu'minîn wal-muslimîn wa innâ in shâ' Allâhu bikum lâḥiqûn. Antum lanâ faraṭun wa naḥnu lakum taba'un, as'alullâhal-'âfiyata lanâ wa lakum.* (Peace be upon the inhabitants of this place among the believers and Muslims. Soon we will join you, if Allâh willing. You have gone on ahead of us and we will follow you. I ask Allâh to keep us and you safe and sound.)" (**Ṣaḥîḥ**)

تخريج: أخرجه مسلم، ح:٩٧٥ (انظر الحديث السابق) من حديث علقمة به، وهو في الكبرٰى، ح:٢١٦٧.

[1] See the wording of *Muslim*; No. 2255; "What you were promised will come to you soon, after some delay..." which is the more popularly reported and preserved wording.

2043. It was narrated that Abû Hurairah said: "When An-Najâshî died, the Prophet ﷺ said: 'Pray for forgiveness for him.'" (*Sahîh*)

٢٠٤٣ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا مَاتَ النَّجَاشِيُّ قَالَ النَّبِيُّ ﷺ: «اسْتَغْفِرُوا لَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد:٢/٢٤١، والحميدي، ح:١٠٢٩ عن سفيان بن عيينة عن الزهري به، وصرحا بالسماع عند الحميدي، وهو في الكبرى، ح:٢١٦٨.

Comments:

We learn here that on being informed about someone's death with the utterance of "we belong to Allâh", one should also supplicate for his forgiveness, so that Allâh may forgive us as well.

2044. It was narrated that Abû Hurairah said that the Messenger of Allâh ﷺ announced the death of An-Najâshî, the ruler of Ethiopia, to them on the day that he died, and said: "Pray for forgiveness for your brother." (*Sahîh*)

٢٠٤٤ - أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ وَابْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللهِ ﷺ نَعَى لَهُمُ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ فَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ».

تخريج: [صحيح] تقدم، ح:١٨٨٠، وهو في الكبرى، ح:٢١٦٩.

Chapter 104. The Stern Warning Against Putting Lamps On Graves

(المعجم ١٠٤) - التَّغْلِيظُ فِي اتِّخَاذِ السُّرُجِ عَلَى الْقُبُورِ (التحفة ١٠٤)

2045. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ cursed women who visit graves, and those who take them as *Masjids*[1] and put lamps on them." (*Da'îf*)

٢٠٤٥ - أَخْبَرَنَا قُتَيْبَةُ [قَالَ]: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ زَائِرَاتِ الْقُبُورِ وَالْمُتَّخِذِينَ عَلَيْهَا الْمَسَاجِدَ وَالسُّرُجَ.

[1] The chain of the narration is weak. As for taking graves as *Masjids*, see chapter No. 106; as for women visting graves - and that the curse is mentioned, it is narrated by other Companions, see *Ibn Mâjah* Nos. 1574 and 1576, and No. 1056 of *At-Tirmidhî*, see No. 225 of *Ad-Da'îfah* for details.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصلوة، باب ماجاء في كراهية أن يتخذ على القبر مسجدًا، ح: ٣٢٠ عن قتيبة به، وقال: "حسن"، وهو في الكبرٰى، ح: ٢١٧٠، وأخرجه ابن ماجه، ح: ١٥٧٥ من حديث عبدالوارث، وأبو داود، ح: ٣٢٣٦ من حديث محمد بن جحادة به * أبوصالح باذام مولٰى أم هانى ضعيف مدلس (تقريب)، وحدث به، بعد اختلاطه.

Comments:

1. Women are not absolutely prohibited from visiting the graveyards; rather frequent visitation by women is not permitted, as is explicitly borne out by another *Ḥadîth*.
2. Lighting a lamp over the grave could be for veneration, so such display of veneration is forbidden. It amounts to rather placing offerings upon the grave; besides it (lighting) would be futile and profitless. Graves do not need light upon them. They need light within them and that light is related to the righteous actions. If the objective of the lighting is the convenience of the visitors, then instead of graves, some other objects could be chosen to place lamps upon them. In this way, the suspicion of veneration for the graves would not remain, and the violation of the *Ḥadîth* too would not occur.

Chapter 105. The Stern Warning Concerning Sitting On Graves

(المعجم ١٠٥) - التَّشْدِيدُ فِي الجُلُوسِ عَلَى القُبُورِ (التحفة ١٠٥)

2046. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If any one of you were to sit on a live coal until it burns his garment, that would be better for him than sitting on a grave.'" (*Ṣaḥîḥ*)

٢٠٤٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَجْلِسَ أَحَدُكُمْ عَلَى جَمْرَةٍ حَتَّى تَحْرِقَ ثِيَابَهُ، خَيْرٌ لَهُ مِنْ أَنْ يَجْلِسَ عَلَى قَبْرٍ».

تخريج: أخرجه مسلم، الجنائز، باب النهي عن الجلوس على القبر والصلوة عليه، ح: ٩٧١ من حديث سفيان الثوري به، وهو في الكبرٰى، ح: ٢١٧١ .

Comments:

(See *Ḥadîth* 2030 for details)

2047. It was narrated from 'Amr bin Ḥazm that the Messenger of Allâh ﷺ said: "Do not sit on graves." (*Ḥasan*)

٢٠٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنِ النَّضْرِ بْنِ عَبْدِ اللهِ السَّلَمِيِّ، عَنْ عَمْرِو بْنِ حَزْمٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تَقْعُدُوا عَلَى الْقُبُورِ».

تخريج: [حسن] أخرجه أحمد من حديث سعيد بن أبي هلال به، كما في جامع المسانيد لابن كثير: ٩/ ٥٥٩، ٥٦٠، وهو في الكبرى، ح: ٢١٧٢، وللحديث شواهد، منها الحديث السابق * شعيب هو ابن الليث، والليث هو ابن سعد، وخالد هو ابن يزيد، والنضر بن عبد الله السلمي مجهول كما في التقريب وغيره.

Chapter 106. Taking Graves As *Masjids*

(المعجم ١٠٦) - اتِّخَاذُ الْقُبُورِ مَسَاجِدَ (التحفة ١٠٦)

2048. It was narrated from 'Âishah that the Prophet ﷺ said: "May Allâh curse people who take the graves of their prophets as *Masjids*." (***Sahîh***)

٢٠٤٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَعَنَ اللهُ قَوْمًا اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

تخريج: [صحيح] أخرجه أحمد: ٦/ ١٤٦، ٢٥٢ من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح: ٢١٧٣، وانظر الحديث الآتي * وقع في الأصول: "شعبة" والصواب سعيد كما في السنن الكبرى للنسائي، وتحفة الأشراف للمزي: ١١/ ٤١٢.

2049. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "May Allâh curse the Jews and Christians who took the graves of their prophets as *Masjids*." (***Sahîh***)

٢٠٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ أَبُو يَحْيَى صَاعِقَةُ: حَدَّثَنَا أَبُو سَلَمَةَ الْخُزَاعِيُّ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَعَنَ اللهُ الْيَهُودَ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ».

تخريج: أخرجه البخاري، الصلوة، باب: (٥٥)، ح: ٤٣٧، ومسلم، المساجد، باب النهي عن بناء المسجد على القبور .... إلخ، ح: ٥٣٠ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح: ٢١٧٤.

Chapter 107. It Is Disliked To Walk Between Graves Wearing *Sibtiyah* Sandals[1]

(المعجم ١٠٧) - كَرَاهِيَةُ الْمَشْيِ بَيْنَ الْقُبُورِ فِي النِّعَالِ السِّبْتِيَّةِ (التحفة ١٠٧)

2050. It was narrated that Bashîr

٢٠٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

[1] See No. 1483.

bin Al-Khaṣâṣiyyah said: "I was walking with the Messenger of Allâh ﷺ and he passed by the graves of the Muslims and said: 'They died before a great deal of evil came to them.' Then he passed by the graves of the idolators and said: 'They died before a great deal of good came to them.' Then he turned, and he saw a man walking between the graves in his sandals and he said: 'O you with the *Sibtiyah* sandals, take them off.'" (*Ṣaḥîḥ*)

الْمُبَارَكِ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَسْوَدِ بْنِ شَيْبَانَ - وَكَانَ ثِقَةً - عَنْ خَالِدِ بْنِ سُمَيْرٍ، عَنْ بَشِيرِ ابْنِ نَهِيكٍ أَنَّ بَشِيرَ ابْنَ الْخَصَاصِيَةِ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ فَمَرَّ عَلَى قُبُورِ الْمُسْلِمِينَ فَقَالَ: «لَقَدْ سَبَقَ هٰؤُلَاءِ شَرًّا كَثِيرًا»، ثُمَّ مَرَّ على قُبُورِ الْمُشْرِكِينَ فَقَالَ: لَقَدْ سَبَقَ هٰؤُلَاءِ خَيْرًا كَثِيرًا» فَحَانَتْ مِنْهُ الْتِفَاتَةٌ فَرَأَى رَجُلًا يَمْشِي بَيْنَ الْقُبُورِ فِي نَعْلَيْهِ فَقَالَ: «يَا صَاحِبَ السِّبْتِيَّتَيْنِ! أَلْقِهِمَا».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الجنائز، باب ماجاء في خلع النعلين في المقابر، ح:١٥٦٨ من حديث وكيع ابن الجراح به، وهو في الكبرٰى، ح:٢١٧٥، وصححه ابن حبان، والحاكم، والذهبي، أخرجه أبوداود، ح:٣٢٣٠ من حديث الأسود بن شيبان به.

Comments:

With this, and the following chapter, Imâm An-Nasâ'î argues that it is permissible to walk in the graveyard wearing shoes, but not *Sibtiyah*, or shoes of untanned leather. And this argumentation is strong.

Chapter 108. Leniency With Regard To Footwear Other Than *Sibtiyah* Sandals

(المعجم ١٠٨) - التَّسْهِيلُ فِي غَيْرِ السِّبْتِيَّةِ

(التحفة ١٠٨)

2051. It was narrated from Anas that the Prophet ﷺ said: "When a person is placed in his grave and his companions depart from him, he hears the sound of their sandals." (*Ṣaḥîḥ*)

٢٠٥١ - أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدِ اللهِ الْوَرَّاقِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ».

تخريج: أخرجه البخاري، الجنائز، باب الميت يسمع خفق النعال، ح:١٣٣٨، ومسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه ... إلخ، ح:٢٨٧٠/ ٧١ من حديث يزيد بن زريع به، وهو في الكبرٰى، ح:٢١٧٦.

Chapter 109. The Questioning In The Grave

(المعجم ١٠٩) - الْمَسْأَلَةُ فِي الْقَبْرِ

(التحفة ١٠٩)

2052. Anas bin Mâlik said: "The

٢٠٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

Prophet of Allâh ﷺ said: 'When a person is placed in his grave and his companions depart from him, he hears the sound of their sandals. Then two angels come to him and make him sit up, and they say to him: What did you say about this man? As for the believer, he says: "I bear witness that he is the slave of Allâh and His Messenger. Then it is said to him: Look at your place in Hell, which Allâh has replaced for you with a place in Paradise. The Prophet ﷺ said: 'And he sees them both."' (*Ṣaḥîḥ*)

الْمُبَارَكِ وَإِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَا: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ شَيْبَانَ، عَنْ قَتَادَةَ: أَخْبَرَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: قَالَ نَبِيُّ اللهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ أَنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ قَالَ: فَيَأْتِيهِ مَلَكَانِ [فَيُقْعِدَانِهِ] فَيَقُولَانِ لَهُ مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ، فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ» قَالَ النَّبِيُّ ﷺ: «فَيَرَاهُمَا جَمِيعًا».

تخريج: أخرجه مسلم، ح: ٢٨٧٠/ ٧٠ من حديث يونس بن محمد به (انظر الحديث السابق)، وهو في الكبرٰى، ح: ٢١٧٧.

Comments:

1. The arrival of the angels, making him sit, and his interrogation and other matters are conditions that belong to the state of *Al-Barzakh*. The life of *Al-Barzakh* or the intermediate period, is beyond our intellect and perception.

2. "About this person" denotes the Messenger of Allâh ﷺ.

Chapter 110. The Questioning Of The Disbeliever

(المعجم ١١٠) - مَسْأَلَةُ الكَافِرِ (التحفة ١١٠)

2053. It was narrated from Anas that the Prophet ﷺ said: "When a person is put in his grave and his companions leave him, he hears the sound of their sandals. Two angels come to him, making him sit up, and say to him: 'What did you say about this man (Muḥammad ﷺ)?' As for the believer, he says: 'I bear witness that he is the slave of Allâh and His Messenger.' It is said to him: 'Look at your place in Hell; Allâh has replaced it for you with a place better than it."' The Messenger of

٢٠٥٣ - أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي عُبَيْدِ اللهِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ أَتَاهُ مَلَكَانِ يُقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ، [مُحَمَّدٍ ﷺ؟] فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللهِ وَرَسُولُهُ، فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا خَيْرًا مِنْهُ،

Allâh ﷺ said: "Then he sees them both." As for the disbeliever or the hypocrite, *it is said to him*: 'What did you say about this man?' He says: 'I do not know; I used to say what the people said.' It is said to him: 'You did not understand and you did not follow those who had understanding.' Then he is dealt a blow between his ears and the man utters a scream which everything near him hears, except for the two races.'"[1] (*Ṣaḥîḥ*)

قَالَ رَسُولُ اللهِ ﷺ: فَيَرَاهُمَا جَمِيعًا، وَأَمَّا الْكَافِرُ أَوِ الْمُنَافِقُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هٰذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي كُنْتُ أَقُولُ كَمَا يَقُولُ النَّاسُ فَيُقَالُ لَهُ: لَا دَرَيْتَ وَلَا تَلَيْتَ ثُمَّ يُضْرَبُ ضَرْبَةً بَيْنَ أُذُنَيْهِ فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مَنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ».

تخريج: [صحيح] تقدم، ح:٢٠٥١، وهو في الكبرٰى، ح:٢١٧٨.

Comments:

"What *the people used to say*", *means he did not have faith of his own.* The effect of the true faith lasts long. Mere verbal statements disperse in the air. Nothing would, therefore, fall into his hand and he would understand nothing.

Chapter 111. One Who Dies From An Abdominal Illness

(المعجم ١١١) - مَنْ قَتَلَهُ بَطْنُهُ

(التحفة ١١١)

2054. 'Abdullâh bin Yasâr said: "I was sitting with Sulaimân bin Ṣard and Khâlid bin 'Urfuṭah, and they said that a man had died as a result of abdominal illness. They wanted to attend his funeral, and one of them said to the other: 'Didn't the Messenger of Allâh ﷺ say: Whoever is killed by an abdominal illness, he will not be punished in his grave? The other said: 'Yes.'" (*Ṣaḥîḥ*)

٢٠٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي جَامِعُ ابْنُ شَدَّادٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَسَارٍ قَالَ: كُنْتُ جَالِسًا وَسُلَيْمَانُ بْنُ صُرَدٍ وخَالِدُ ابْنُ عُرْفُطَةَ فَذَكَرُوا أَنَّ رَجُلًا تُوُفِّيَ، مَاتَ بِبَطْنِهِ فَإِذَا هُمَا يَشْتَهِيَانِ أَنْ يَكُونَا شُهَدَاءَ جَنَازَتِهِ، فَقَالَ أَحَدُهُمَا لِلْآخَرِ: أَلَمْ يَقُلْ رَسُولُ اللهِ ﷺ: «مَنْ يَقْتُلْهُ بَطْنُهُ لَمْ يُعَذَّبْ فِي قَبْرِهِ؟» فَقَالَ الْآخَرُ: بَلَى.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٢١٧٩، وأخرجه الترمذي، الجنائز، باب ماجاء في الشهداء من هم، ح:١٠٦٤ من طريق آخر عن سليمان بن صرد به، وقال: "حسن غريب" * عبدالله بن يسار هو الجهني الكوفي.

[1] Meaning *Jinns* and humans.

Comments:

The disease of the stomach refers to diarrhea or cholera. Accidental death was deemed martyrdom and diarrhoea or cholera were shown as preventions of the punishment of the grave.

Chapter 112. The Martyr

(المعجم ١١٢) - الشَّهِيدُ (التحفة ١١٢)

2055. It was narrated from Râshid bin Sa'd, that a man among the Companions of the Prophet ﷺ said: "O Messenger of Allâh, why will the believers be tested in their graves except the martyr?" He said: "The flashing of the swords above his head is trial enough." (*Sahîh*)

٢٠٥٥ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ: حَدَّثَنَا حَجَّاجٌ عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ أَنَّ صَفْوَانَ بْنَ عَمْرٍو حَدَّثَهُ عَنْ رَاشِدِ بْنِ سَعْدٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! مَا بَالُ الْمُؤْمِنِينَ يُفْتَنُونَ فِي قُبُورِهِمْ إِلَّا الشَّهِيدَ؟ قَالَ: «كَفَى بِبَارِقَةِ السُّيُوفِ عَلَى رَأْسِهِ فِتْنَةً».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٢١٨٠ * حجاج هو ابن محمد.

Comments:

So to say, the recompense of fighting in the way of Allâh and martyrdom is so immense that all sins are forgiven.

2056. It was narrated that Safwân bin Umayyah said: "The plague, abdominal illness, drowning and dying in childbirth are martyrdom." (One of the narrators) said: Abû 'Uthmân narrated this to us several times, and on one occasion he attributed it to the Prophet ﷺ. (*Sahîh*)

٢٠٥٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنْ عَامِرِ بْنِ مَالِكٍ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: الطَّاعُونُ وَالْبَطَنُ وَالْغَرَقُ وَالنُّفَسَاءُ شَهَادَةٌ قَالَ: وَحَدَّثَنَا أَبُو عُثْمَانَ مِرَارًا وَرَفَعَهُ مَرَّةً إِلَى النَّبِيِّ ﷺ.

تخريج: [صحيح] أخرجه أحمد: ٦/ ٤٦٥ عن يحيى بن سعيد القطان به، وهو في الكبرٰى، ح: ٢١٨١، وللحديث شواهد عن النسائي، يأتي، ح: ٣١٦٥، والبخاري، ح: ٦٥٣، ومسلم، ح: ١٩١٤/ ١٦٤ وغيرهم * التيمي هو سليمان بن طرخان، وأبو عثمان هو النهدي عبدالرحمٰن بن مل.

Comments:

Death by such afflictions is like death that results on account of killing. That is why it was also appended to martyrdom.

Chapter 113. The Squeezing Of The Grave

(المعجم ١١٣) - ضَمَّةُ القَبْرِ وَضَغْطَتُهُ (التحفة ١١٣)

2057. It was narrated from Ibn 'Umar *that the* Messenger of Allâh ﷺ said: "This[1] is the one at whose death the Throne shook, the gates of heaven were opened for him and seventy thousand angels attended *his* funeral. It squeezed him once then released him." (*Ṣaḥîḥ*)

٢٠٥٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَنْقَزِيُّ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «هٰذَا الَّذِي تَحَرَّكَ لَهُ الْعَرْشُ، وَفُتِحَتْ لَهُ أَبْوَابُ السَّمَاءِ، وَشَهِدَهُ سَبْعُونَ أَلْفًا مِنَ الْمَلَائِكَةِ لَقَدْ ضُمَّ ضَمَّةً ثُمَّ فُرِّجَ عَنْهُ».

تخريج: [إسناده صحيح] أخرجه البيهقي في دلائل النبوة: ٤/٢٨ من حديث إسحاق (بن راهويه) به، وهو في الكبرٰى، ح: ٢١٨٢، وللحديث شواهد كثيرة * عبيدالله هو ابن عمر، وابن إدريس هو عبدالله.

Comments:

"The Throne shook": that means in the delight of his welcome. This posits his grandeur and rank.

Chapter 114. The Punishment In The Grave

(المعجم ١١٤) - عَذَابُ القَبْرِ (التحفة ١١٤)

2058. It was narrated that Al-Barâ' said about Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter[2] "It was revealed concerning the torment of the grave." (*Ṣaḥîḥ*)

٢٠٥٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ أَبِيهِ عَنْ خَيْثَمَةَ عَنِ الْبَرَاءِ قَالَ: ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ [إبراهيم: ٢٧] قَالَ: نَزَلَتْ فِي عَذَابِ الْقَبْرِ.

تخريج: أخرجه مسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه ... إلخ، ح: ٢٨٧١/ ٧٤ من حديث عبدالرحمٰن بن مهدي به، وهو في الكبرٰى، ح: ٢١٨٣.

2059. It was narrated from Al-Barâ' bin 'Âzib that the Prophet ﷺ

٢٠٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ،

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[1] Sa'd bin Mu'âdh ﷺ.

[2] *Ibrâhîm* 14:27.

عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾ قَالَ: نَزَلَتْ فِي عَذَابِ الْقَبْرِ يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ رَبِّيَ اللهُ وَنَبِيِّي مُحَمَّدٌ ﷺ فَذٰلِكَ قَوْلُهُ ﴿يُثَبِّتُ ٱللَّهُ ٱلَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ ٱلثَّابِتِ فِى ٱلْحَيَوٰةِ ٱلدُّنْيَا وَفِى ٱلْءَاخِرَةِ﴾».

said: "Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.[1] This was revealed concerning the torment in the grave. It will be said to him (the deceased): 'Who is your Lord?' And he will say: 'My Lord is Allâh and my Prophet is Muḥammad ﷺ.' That is what is (the meaning of) His saying: Allâh will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح:٢٨٧١،(انظر الحديث السابق)، عن محمد بن بشار، والبخاري، الجنائز، باب ماجاء في عذاب القبر، ح:١٣٦٩ من حديث شعبة به، ومن حديث محمد بن بشار تعليقًا، وهو في الكبرٰى، ح:٢١٨٤.

٢٠٦٠ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللهِ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ سَمِعَ صَوْتًا مِنْ قَبْرٍ فَقَالَ: «مَتَى مَاتَ هٰذَا؟» قَالُوا: مَاتَ فِي الْجَاهِلِيَّةِ فَسُرَّ بِذٰلِكَ وَقَالَ: «لَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللهَ أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ».

2060. It was narrated from Anas that the Prophet ﷺ heard a sound from a grave and said: "When did this man die?" They said: "He died during the *Jâhiliyyah*." So he was delighted and said: "Were it not that you would not bury one another, I would have prayed to Allâh to make you hear the torment of the grave." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد:٣/١٠٣، ١١٤، ٢٠١ من حديث حميد الطويل به، وصرح بالسماع عنده في الرواية الثانية وتابعه ثابت البناني عنده:٣/ ١٥٣، وصححه ابن حبان، ح:٢٠٠، وهو في الكبرٰى، ح:٢١٨٥ ٭ عبدالله هو ابن المبارك، وللحديث شواهد كثيرة عند مسلم، ح:٢٨٦٨ وغيره.

Comments:

"Was delighted" that the occupant of that grave was not a Muslim.

٢٠٦١ - **أَخْبَرَنَا** عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي عَوْنُ بْنُ أَبِي جُحَيْفَةَ عَنْ أَبِيهِ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ،

2061. It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ went out after the sun had set, and heard a sound. He

[1] *Ibrâhîm* 14:27.

عَنْ أَبِي أَيُّوبَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ بَعْدَ مَا غَرَبَتِ الشَّمْسُ فَسَمِعَ صَوْتًا فَقَالَ: «يَهُودُ تُعَذَّبُ فِي قُبُورِهَا».

said: '(It is) Jews being tormented in their graves.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجنائز، باب التعوذ من عذاب القبر، ح:١٣٧٥، ومسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه ... إلخ، ح:٢٨٦٩ من حديث يحيى بن سعيد القطان به، وهو في الكبرى، ح:٢١٨٦ .

Chapter 115. Seeking Refuge With Allâh From The Torment Of The Grave

(المعجم ١١٥) - التَّعَوُّذُ مِنَ عَذَابِ القَبْرِ (التحفة ١١٥)

٢٠٦٢ - أَخْبَرَنِي يَحْيَى بْنُ دُرُسْتَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

2062. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "*Allâhumma innî a'ûdhu bika min 'adhâbil-qabrî wa a'ûdhu bika min 'adhâbin-nâr, wa a'ûdhu bika min fitnatil-maḥyâ wal-mamât, wa a'ûdhu bika min fitnatil-masîḥid-dajjâl* (O Allâh, I seek refuge with you from the torment of the grave, and I seek refuge with You from the torment of the Fire, and I seek refuge with You from the trials of life and death, and I seek refuge with You from the trial of the Dajjâl)." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجنائز، باب التعوذ من عذاب القبر، ح:١٣٧٧، ومسلم، (انظر الحديث الآتي برقم:٥٥٢٠) من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح:٢١٨٧ .

Comments:

"From the trial death": it may signify Satan's tempting or misguiding at the moment of death, or not being able to answer correctly at the time of the interrogation in the grave.

٢٠٦٣ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ

2063. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ after that seeking refuge with Allâh from the torment of the grave." (*Ṣaḥîḥ*)

بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ بَعْدَ ذٰلِكَ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التعوذ من عذاب القبر ... إلخ، ح:٥٨٥ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:٢١٨٨.

Comments:

After this, there is an allusion to the talk of a Jewess who had spoken about the torment of the grave. Its detail is coming in the upcoming *Ḥadîth* 2066, below.

2064. 'Urwah bin Az-Zubair (narrated) that he heard Asmâ' bint Abî Bakr say: "The Messenger of Allâh ﷺ stood up and mentioned the trial with which a person will be tested in his grave. When he mentioned that the people became restless, which prevented me from understanding what the Messenger of Allâh ﷺ had said. When they settled down, I said to a man who was near me: 'May Allâh bless you, what did the Messenger of Allâh ﷺ say at the end?' He said: 'It has been revealed to me that you will be tested in your graves with a trial close to that of the Dajjâl.'" (*Ṣaḥîḥ*)

٢٠٦٤ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ قال: قال ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّهُ سَمِعَ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ تَقُولُ: قَامَ رَسُولُ اللهِ ﷺ فَذَكَرَ الْفِتْنَةَ الَّتِي يُفْتَنُ بِهَا الْمَرْءُ فِي قَبْرِهِ، فَلَمَّا ذَكَرَ ذٰلِكَ ضَجَّ الْمُسْلِمُونَ ضَجَّةً حَالَتْ بَيْنِي وَبَيْنَ أَنْ أَفْهَمَ كَلَامَ رَسُولِ اللهِ ﷺ، فَلَمَّا سَكَنَتْ ضَجَّتُهُمْ قُلْتُ لِرَجُلٍ قَرِيبٍ مِنِّي: أَيْ بَارَكَ اللهُ لَكَ مَاذَا قَالَ رَسُولُ اللهِ ﷺ فِي آخِرِ قَوْلِهِ؟ قَالَ: «قَدْ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ قَرِيبًا مِنْ فِتْنَةِ الدَّجَّالِ».

تخريج: أخرجه البخاري، الجنائز، باب ماجاء في عذاب القبر، ح:١٣٧٣ من حديث عبدالله ابن وهب به، وهو في الكبرٰى، ح:٢١٨٩.

Comments:

"The trial close to that of the Dajjal" signifies interrogation in the grave. It has been likened to the trial of the Dajjal, because both are formidable. To abide or cling to the word of truth in the face of terror, domination and powers of the Dajjal is synonymous to walking on the sharp edge of the sword.

2065. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ used to teach them this supplication as he

٢٠٦٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُعَلِّمُهُمْ هٰذَا

taught them *Sûrahs* of the Qur'ân: *Allâhumma innâ na'ûdhu bika min 'adhâbil-jahannam wa a'ûdhu bika min 'adhâbil-qabrî wa a'ûdhu bika min fitnatil-masîhid-dajjâl, wa a'ûdhu bika min fitnatil-mahyâ wal-mamât* (O Allâh, I seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the trial of Al-Masîhid-Dajjâl, and I seek refuge with You from the trials of life and death)." (*Sahîh*)

الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ، قُولُوا: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح:٥٩٠ عن قتيبة به، وهو في الموطأ (يحيى): ١/ ٢١٥، والكبرى، ح:٢١٩٠.

Comments:

The Dajjal or the impostor has been called the Messiah (lit. *Al-Masîh* or the anointed one) because the Jews will follow him, and have been awaiting him. However, the real Messiah was Prophet 'Eîsa ﷺ, who has already arrived.

2066. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came to me and there was a Jewish woman with me who was saying: 'You will be tested in your graves.' The Messenger of Allâh ﷺ got upset and said: 'Rather the Jews will be tested.'" 'Âishah said: "A few nights later, the Messenger of Allâh ﷺ said: 'It has been revealed to me that you will be tested in your graves.'" 'Âishah said: "Afterward I heard the Messenger of Allâh ﷺ seeking refuge with Allâh from the torment of the grave." (*Sahîh*)

٢٠٦٦ - **أَخْبَرَنَا** سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ: أَنَّ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَعِنْدِي امْرَأَةٌ مِنَ الْيَهُودِ وَهِيَ تَقُولُ: إِنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ، فَارْتَاعَ رَسُولُ اللهِ ﷺ وَقَالَ: «إِنَّمَا تُفْتَنُ يَهُودُ» وَقَالَتْ عَائِشَةُ: فَلَبِثْنَا لَيَالِيَ ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ أُوحِيَ إِلَيَّ أَنَّكُمْ تُفْتَنُونَ فِي الْقُبُورِ» قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللهِ ﷺ بَعْدُ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ.

تخريج: أخرجه مسلم، المساجد، باب استحباب التعوذ من عذاب القبر . . . إلخ، ح:٥٨٤ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:٢١٩١.

Comments:

In this narration, the test and the torment of the grave mean one and the same thing. Seeking refuge in Allâh means asking for Allâh's help to enable

one to remain steadfast and asking for Divine help (*Tawfiq*) to be able to give the right answers.

2067. It was narrated from 'Âishah that the Prophet ﷺ used to seek refuge with Allâh from the torment of the grave and the trial of the Dajjâl, and he said: "You will be tested in your graves." (*Ṣaḥîḥ*)

٢٠٦٧ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيذُ مِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الدَّجَّالِ وَقَالَ: «إِنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ».

تخريج: [صحيح] أخرجه البيهقي في إثبات عذاب القبر، ح:١٧٦ من حديث يحيى بن سعيد الأنصاري به مطولاً، وهو في الكبرى، ح:٢١٩٢، وصححه ابن خزيمة، ح:٨٥١ من حديث يحيى، وهذا طرف من حديث البخاري، ح:١٠٤٩، ١٠٥٠ * سفيان هو ابن عيينة.

2068. It was narrated from 'Âishah that a Jewish woman came to her and asked her to give her something, so 'Âishah gave her something, and she said: "May Allâh protect you from the torment of the grave." 'Âishah said: "She made me worried, until the Messenger of Allâh ﷺ came and I mentioned that to him. He said: 'They are tormented in their graves with a torment that the animals hear.'" (*Ṣaḥîḥ*)

٢٠٦٨ - أَخْبَرَنَا هَنَّادٌ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ: دَخَلَتْ يَهُودِيَّةٌ عَلَيْهَا فَاسْتَوْهَبَتْهَا شَيْئًا فَوَهَبَتْ لَهَا عَائِشَةُ فَقَالَتْ: أَجَارَكِ اللهُ مِنْ عَذَابِ الْقَبْرِ، قَالَتْ عَائِشَةُ: فَوَقَعَ فِي نَفْسِي مِنْ ذٰلِكَ حَتَّى جَاءَ رَسُولُ اللهِ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «إِنَّهُمْ لَيُعَذَّبُونَ فِي قُبُورِهِمْ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ».

تخريج: أخرجه البخاري، الدعوات، باب التعوذ من عذاب القبر، ح:٦٣٦٦، ومسلم، المساجد، باب استحباب التعوذ من عذاب القبر ... إلخ، ح:٥٨٦ من حديث شقيق به، وهو في الكبرى، ح:٢١٩٣.

2069. It was narrated that 'Âishah said: "Two of the old Jewish women of Al-Madînah came to me and said: 'The people of the graves are tormented in their graves.' But I did not believe them, and I did not want to believe them. They left and the Messenger of Allâh ﷺ entered upon me, and I said: 'O Messenger of Allâh, two of the old Jewish women of Al-Madînah said that the people of the graves are

٢٠٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ عَلَيَّ عَجُوزَتَانِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبونَ فِي قُبُورِهِمْ فَكَذَّبْتُهُمَا وَلَمْ أَنْعَمْ أَنْ أُصَدِّقَهُمَا، فَخَرَجَتَا وَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ عَجُوزَتَيْنِ مِنْ عُجُزِ يَهُودِ الْمَدِينَةِ قَالَتَا: إِنَّ

tormented in their graves.' He said: 'They spoke the truth. They are tormented in a manner that all the animals can hear.' And I never saw him offer any *Ṣalâh* but he sought refuge with Allâh from the torment of the grave." (*Ṣaḥîḥ*)

أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، قَالَ: «صَدَقَتَا إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا» فَمَا رَأَيْتُهُ صَلَّى صَلَاةً إِلَّا تَعَوَّذَ مِنْ عَذَابِ الْقَبْرِ.

تخريج: [صحيح]من حديث جرير بن عبدالحميد به (انظر الحديث السابق)، وهو في الكبرى، ح: ٢١٩٤ * أبو وائل هو شقيق.

Chapter 116. Placing Palm Stalks On The Grave

(المعجم ١١٦) - **وَضْعُ الْجَرِيدَةِ عَلَى الْقَبْرِ** (التحفة ١١٦)

2070. The Messenger of Allâh ﷺ passed by one of the gardens of Makkah or Al-Madînah and heard the sound of two men being tormented in their graves. The Messenger of Allâh ﷺ said: "They are being punished but they are not being punished for anything that was difficult to avoid." Then he said: "Indeed, one of them used not to take care to avoid getting urine on his body or clothes, and the other used to walk around spreading gossip." Then he called for a palm stalk which he broke in two and placed a piece of it on each grave. It was said to him: "O Messenger of Allâh, why did you do that?" He said: "May it be reduced for them so long as this does not dry out" or: "until this dries out." (*Ṣaḥîḥ*)

٢٠٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِحَائِطٍ مِنْ حِيطَانِ مَكَّةَ أَوِ الْمَدِينَةِ سَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا، فَقَالَ رَسُولُ اللهِ ﷺ: «يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ» ثُمَّ قَالَ: «بَلَى! كَانَ أَحَدُهُمَا لَا يَسْتَبْرِىءُ مِنْ بَوْلِهِ وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ». ثُمَّ دَعَا بِجَرِيدَةٍ فَكَسَرَهَا كَسْرَتَيْنِ فَوَضَعَ عَلَى كُلِّ قَبْرٍ مِنْهُمَا كَسْرَةً فَقِيلَ لَهُ: يَا رَسُولَ اللهِ! لِمَ فَعَلْتَ هٰذَا؟ قَالَ: «لَعَلَّهُ أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا» أَوْ: «إِلَى أَنْ يَيْبَسَا».

تخريج: [صحيح] تقدم، ح: ٣١، وهو في الكبرى، ح: ٢١٩٥.

Comments:

"That was difficult to avoid": it denotes that for them it was not difficult to avoid, while committing it will be a tremendous burden upon them.

2071. It was narrated that Ibn 'Abbâs said: "The Messenger of

٢٠٧١ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي

Allâh ﷺ passed by two graves and said: 'They are being punished but they are not being punished for anything that was difficult to avoid. One of them used not to take care to avoid getting urine on his body or clothes, and the other used to walk about spreading gossip.' Then he took a fresh palm stalk and broke it in half, and planted one half on each grave. They said: 'O Messenger of Allâh, why did you do that?' He said: 'May it be reduced for them so long as this does not dry out.'" (*Ṣaḥîḥ*)

حَدِيثِهِ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِقَبْرَيْنِ فَقَالَ: «إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا أَحَدُهُمَا فَكَانَ لَا يَسْتَبْرِىءُ مِنْ بَوْلِهِ، وأَمَّا الآخَرُ فَكَانَ يَمْشِي بِالنَّمِيمَةِ» ثُمَّ أَخَذَ جَرِيدَةً رَطْبَةً فَشَقَّهَا بِنِصْفَيْنِ ثُمَّ غَرَزَ فِي كُلِّ قَبْرٍ وَاحِدَةً فَقَالُوا: يَا رَسُولَ اللهِ! لِمَ صَنَعْتَ هٰذَا؟ فَقَالَ: «لَعَلَّهُمَا أَنْ يُخَفَّفَ عَنْهُمَا مَا لَمْ يَيْبَسَا».

تخريج: [صحيح] تقدم، ح:٣١، وهو في الكبرى، ح:٢١٩٦، وقال النسائي: "بعض حروف أبي معاوية لم أفهمه كما أردت".

2072. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "When one of you dies he is shown his place morning and evening. If he is one of the people of Paradise then he is one of the people of Paradise, and if he is one of the people of Hell, then he is one of the people of Hell, until Allâh, the Mighty and Sublime, raises him up on the Day of Resurrection." (*Ṣaḥîḥ*)

٢٠٧٢ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَلَا إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ حَتَّى يَبْعَثَهُ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، بدء الخلق، باب ماجاء في صفة الجنة وأنها مخلوقة، ح:٣٢٤٠ من حديث الليث بن سعد، ومسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه ... إلخ، ح:٢٨٦٦ من حديث نافع به، وهو في الكبرى، ح:٢١٩٧.

2073. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "When one of you dies, he is shown his place morning and evening. If he is one of the people of Hell it is said: 'This is your place, until Allâh, the Mighty and

٢٠٧٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ يُحَدِّثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «يُعْرَضُ عَلَى أَحَدِكُمْ إِذَا مَاتَ مَقْعَدُهُ

Sublime, raises you up on the Day of Resurrection.'" (*Ṣaḥîḥ*)

مِنَ الْغَدَاةِ وَالْعَشِيِّ، فَإِنْ كَانَ مِنْ أَهْلِ النَّارِ قِيلَ: هٰذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الجنائز، باب ماجاء في عذاب القبر، ح:١٠٧٢، وابن ماجه، الزهد، باب ذكر القبر والبلٰى، ح:٤٢٧٠ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٢١٩٨، وهو متفق عليه، انظر الحديث السابق.

Comments:

This matter of the abode shall be conveyed to every inhabitant of the Paradise and every denizen of Hell.

2074. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "When one of you dies, he is shown his place morning and evening. If he is one of the people of Paradise then he is one of the people of Paradise, and if he is one of the people of Hell then he is one of the people of Hell. It is said: 'This is your place, until Allâh, the Mighty and Sublime, raises you up on the Day of Resurrection.'" (*Ṣaḥîḥ*)

٢٠٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَيْهِ مَقْعَدُهُ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، يُقَالُ: هٰذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، الجنائز، باب الميت يعرض عليه مقعده بالغداة والعشي، ح:١٣٧٩، ومسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه . . . إلخ، ح:٢٨٦٦ من حديث مالك به، وهو في الموطأ (يحيى):١/ ٢٣٩، والكبرٰى، ح:٢١٩٩ .

Comments:

"This is your place" alludes to the actual or ultimate dwelling place. That means your actual abode is this one which is being shown to you but, at the moment you cannot enter it.

Chapter 117. The Souls Of The Believers

(المعجم ١١٧) - أَرْوَاحُ الْمُؤْمِنِينَ

(التحفة ١١٧)

2075. Ka'b bin Mâlik used to narrate that the Messenger of Allâh ﷺ said: "The soul of the believer is (like a bird) flying among the trees of Paradise, until

٢٠٧٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ كَعْبٍ، أَنَّهُ أَخْبَرَهُ، أَنَّ أَبَاهُ كَعْبَ بْنَ مَالِكٍ كَانَ يُحَدِّثُ

عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ فِي شَجَرِ الْجَنَّةِ حَتَّى يَبْعَثَهُ اللهُ عَزَّ وَجَلَّ إِلَى جَسَدِهِ يَوْمَ الْقِيَامَةِ».

Allâh, the Mighty and Sublime, sends it back to his body on the Day of Resurrection." (*Da'if*)

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، فضائل الجهاد، باب ماجاء في ثواب الشهيد، ح:١٦٤١، وابن ماجه، الجنائز، باب ماجاء فيما يقال عند المريض إذا حضر، ح:١٤٤٩، ح:٤٢٧١ من حديث ابن شهاب الزهري به، وقال الترمذي: "حسن صحيح"، وهو في الموطأ (يحيى): ١/ ٢٤٠، والكبرٰى، ح:٢٢٠٠، وصححه ابن حبان، ح:٧٣٤ * شيخ الزهري: عبدالرحمٰن بن عبدالله بن كعب، وينسب إلٰى جده، لم يسمع هذا الحديث من جده، انظر النهاية بتحقيقي:١٧٠٧، وله شواهد ضعيفة عند أحمد:٦/ ٤٢٤، ٤٢٥ وغيره.

٢٠٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا سُلَيْمَانُ - وَهُوَ ابْنُ الْمُغِيرَةِ -: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كُنَّا مَعَ عُمَرَ بَيْنَ مَكَّةَ وَالْمَدِينَةِ أَخَذَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ لَيُرِينَا مَصَارِعَهُمْ بِالْأَمْسِ قَالَ: «هٰذَا مَصْرَعُ فُلَانٍ إِنْ شَاءَ اللهُ غَدًا»، قَالَ عُمَرُ: وَالَّذِي بَعَثَهُ بِالْحَقِّ! مَا أَخْطَأُوا تِيكَ فَجُعِلُوا فِي بِئْرٍ، فَأَتَاهُمُ النَّبِيُّ ﷺ فَنَادَى: «يَا فُلَانُ بْنَ فُلَانٍ! يَا فُلَانُ بْنَ فُلَانٍ هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي اللهُ حَقًّا»، فَقَالَ عُمَرُ: تُكَلِّمُ أَجْسَادًا لَا أَرْوَاحَ فِيهَا؟ فَقَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ».

2076. It was narrated that Anas said: "We were with 'Umar between Makkah and Al-Madînah, when he started to tell us about the people of Badr. He said: 'The Messenger of Allâh ﷺ showed us the day before where they (the disbelievers) would fall. He said: This is the place where so-and-so will fall tomorrow, if Allâh wills.' 'Umar said: 'By the One Who sent him with the truth! They did not miss those places. They were placed in a well and the Prophet ﷺ came to them and called out: O so-and-so, son of so-and-so! O so-and-so, son of so-and-so! Have you found what your Lord promised to be true? For I have found what Allâh promised me to be true.' 'Umar said: 'Are you speaking to bodies in which there are no souls?' He said: 'You do not hear what I say any better than they do.'"[1] (*Sahîh*)

[1] Meaning; this is part of their torment, as being questioned about him ﷺ occurs to everyone in their grave.

تخريج: أخرجه مسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه ... الخ، ح:٢٨٧٣، ١٧٧٩ من حديث ثابت البناني به مطولاً، وهو في الكبرى، ح:٢٢٠١

Comments:

The Prophet's ﷺ exact fixing of the unbelievers' places of slaughter was revealed to him, therefore, every slain unbeliever fell exactly in the same place described by the Prophet ﷺ.

2077. It was narrated that Anas said: "During the night, the Muslims heard the Messenger of Allâh ﷺ standing and calling out at the well of Badr: 'O Abû Jahl bin Hishâm! O Shaibah bin Rabî'ah! O 'Utbah bin Rabî'ah! O Umayyah bin Khalaf! Have you found what your Lord promised to be true? For I have found what my Lord promised me to be true.' They said: 'O Messenger of Allâh, are you calling out to people who have turned into rotten corpses?' He said: 'You do not hear what I say any better than they do, but they cannot answer.'" (*Sahîh*)

٢٠٧٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: سَمِعَ الْمُسْلِمُونَ مِنَ اللَّيْلِ بِبِئْرِ بَدْرٍ وَرَسُولُ اللهِ ﷺ قَائِمٌ يُنَادِي: «يَا أَبَا جَهْلِ بْنَ هِشَامٍ! وَيَا شَيْبَةَ بْنَ رَبِيعَةَ! وَيَا عُتْبَةَ بْنَ رَبِيعَةَ! وَيَا أُمَيَّةَ بْنَ خَلَفٍ! هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ فَإِنِّي وَجَدْتُ مَا وَعَدَنِي رَبِّي حَقًّا»، قَالُوا: يَا رَسُولَ اللهِ! أَوَ تُنَادِي قَوْمًا قَدْ جَيَّفُوا؟ فَقَالَ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ وَلٰكِنَّهُمْ لَا يَسْتَطِيعُونَ أَنْ يُجِيبُوا».

تخريج: [صحيح] أخرجه أحمد:٣/ ١٠٤، ١٨٢، ٢٦٣ من حديث حميد الطويل به، وهو في الكبرى، ح:٢٢٠٢، وللحديث شواهد، منها الحديث السابق ٭ عبدالله هو ابن المبارك.

2078. It was narrated from Ibn 'Umar that the Prophet ﷺ stood at the well of Badr and said: "Have you found what your Lord promised to be true?" He said: "They can hear what I am saying to them now." Mention of that was made to 'Âishah and she said: "Ibn 'Umar is mistaken. Rather the Messenger of Allâh ﷺ said: 'Now they know that what I used to say to them is the truth.' Then she recited: So verily, you (O Muhammad) cannot make the

٢٠٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ وَقَفَ عَلَى قَلِيبِ بَدْرٍ فَقَالَ: «هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟» قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ الْآنَ مَا أَقُولُ لَهُمْ» فَذُكِرَ ذٰلِكَ لِعَائِشَةَ فَقَالَتْ: وَهِلَ ابْنُ عُمَرَ إِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُمُ الْآنَ يَعْلَمُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الْحَقُّ»، ثُمَّ قَرَأَتْ قَوْلَهُ ﴿إِنَّكَ لَا تُسْمِعُ الْمَوْتَىٰ﴾ [الروم: ٥٢] حَتَّى قَرَأَتِ الْآيَةَ.

dead to hear., until she recited the verse."[1] (*Sahîh*)

تخريج: أخرجه البخاري، المغازي، باب قتل أبي جهل، ح:٣٩٨٠ من حديث عبدة بن سليمان، ومسلم، الجنائز، باب الميت يعذب ببكاء أهله عليه، ح:٩٣٢ من حديث هشام بن عروة به، وهو في الكبرٰى، ح:٢٢٠٣.

2079. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The whole of the son of Âdam will be consumed by the earth, except for the tailbone, from which he was created and from which he will be created anew.'" (*Sahîh*)

٢٠٧٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ وَمُغِيرَةَ، عَنْ أَبِي الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ بَنِي آدَمَ»، وَفِي حَدِيثِ مُغِيرَةَ: «كُلُّ ابْنِ آدَمَ يَأْكُلُهُ التُّرَابُ إِلَّا عَجْبَ الذَّنَبِ مِنْهُ خُلِقَ وَفِيهِ يُرَكَّبُ».

تخريج: أخرجه مسلم، الفتن، باب مابين النفختين، ح:٢٩٥٥/١٤٢ عن قتيبة عن مغيرة به، وهو في الكبرٰى، ح:٢٢٠٤، وهو في الموطأ (يحيى):١/٢٣٩ .

Comments:

"Consumed by the earth" means that all the parts of the body turn into soil, but this is not essentially so for everyone, because there is an evident elucidation concerning the prophets that the earth cannot consume them.

2080. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, says: 'The son of Âdam denied Me and he had no right to do so. And the son of Âdam reviled Me and he had no right to do so. As for his denying Me, it is his saying that I will not resurrect him as I created him in the beginning, but resurrecting him is not more difficult for Me than creating him in the first place. And as for his reviling Me, it is his saying that Allâh has taken a son, but I am Allâh, the One, the Self-Sufficient Master, I beget not nor was I begotten, and there is none

٢٠٨٠ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ: قَالَ: «قَالَ اللهُ عَزَّ وَجَلَّ: كَذَّبَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ يَنْبَغِي لَهُ أَنْ يُكَذِّبَنِي، وَشَتَمَنِي ابْنُ آدَمَ وَلَمْ يَكُنْ يَنْبَغِي لَهُ أَنْ يَشْتِمَنِي، أَمَّا تَكْذِيبُهُ إِيَّايَ فَقَوْلُهُ: إِنِّي لَا أُعِيدُهُ كَمَا بَدَأْتُهُ وَلَيْسَ آخِرُ الْخَلْقِ بِأَعَزَّ عَلَيَّ مِنْ أَوَّلِهِ، وَأَمَّا شَتْمُهُ إِيَّايَ فَقَوْلُهُ اتَّخَذَ اللهُ وَلَدًا وَأَنَا اللهُ الْأَحَدُ الصَّمَدُ لَمْ أَلِدْ وَلَمْ أُولَدْ وَلَمْ يَكُنْ لِي كُفُوًا أَحَدٌ».

[1] *Ar-Rum* 30:52.

co-equal or comparable unto Me.'"
(*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، بدء الخلق، باب ماجاء في قول الله تعالى: (وهو الذي يبدأ الخلق ...) الخ": ٣١٩٣، ح: ٤٩٧٤ من حديث أبي الزناد به، وهو في الكبرى، ح: ٢٢٠٥

Comments:

"The son of Adam": This expression was used to remind man of his origin. He should feel ashamed that he, having been himself created from dust, is denying the Omnipotence of Allâh, or that he likens Allâh, Most High, to himself.

2081. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'There was a man who wronged himself greatly, and when he was dying he said to his family: When I am dead, burn my body then grind my bones and scatter me in the wind and at sea, for by Allâh, if Allâh gets hold of me, He will punish me in a way that He will not punish anyone else. So his family did that, but Allâh, the Mighty and Sublime, said to everything that had taken any part of him to give up what it had taken. Then there he was, standing. Allâh, the Mighty and Sublime, said: What made you do what you did? He said: Fear of You. So Allâh forgave him.'"
(*Ṣaḥîḥ*)

٢٠٨١ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَسْرَفَ عَبْدٌ عَلَى نَفْسِهِ حَتَّى حَضَرَتْهُ الْوَفَاةُ قَالَ لِأَهْلِهِ: إِذَا أَنَا مُتُّ فَأَحْرِقُونِي ثُمَّ اسْحَقُونِي ثُمَّ اذْرُونِي فِي الرِّيحِ فِي الْبَحْرِ، فَوَاللّٰهِ! لَئِنْ قَدَرَ اللهُ عَلَيَّ لَيُعَذِّبَنِّي عَذَابًا لَا يُعَذِّبُهُ أَحَدًا مِنْ خَلْقِهِ، قَالَ: فَفَعَلَ أَهْلُهُ ذٰلِكَ، قَالَ اللهُ عَزَّ وَجَلَّ: لِكُلِّ شَيْءٍ أَخَذَ مِنْهُ شَيْئًا أَدِّ مَا أَخَذْتَ فَإِذَا هُوَ قَائِمٌ، قَالَ اللهُ عَزَّ وَجَلَّ: مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟ قَالَ: خَشْيَتُكَ، فَغَفَرَ اللهُ لَهُ».

تخريج: أخرجه مسلم، التوبة، باب: في سعة رحمة الله تعالى وأنها سبقت غضبه، ح: ٢٧٥٦ من حديث محمد بن حرب، والبخاري، أحاديث الأنبياء، باب: (٥٤)، ح: ٣٤٨١ من حديث الزهري به، وهو في الكبرى، ح: ٢٢٠٦.

Comments:

"If my Lord gets hold of me": He thought that after having his body annihilated thusly, Allâh, Most High, would not be able to reach him. But this was his ignorance, because in this way, the body's appearance and form could undergo a change; his flesh and bones turned into ashes, but it cannot be completely destroyed or annihilated.

2082. It was narrated from

٢٠٨٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:

Hudhaifah that the Messenger of Allâh ﷺ said: "There was a man among those who came before you who thought badly of his deeds, so when death was approaching he said to his family: 'When I am dead, burn my body and grind up my bones, then scatter me in the sea, for if Allâh gets hold of me, He will never forgive me.' But Allâh commanded the angels to seize his soul. He said to him: 'What made you do what you did?' He said: 'O Lord, I only did it because I feared You.' So Allâh forgave him." (*Ṣaḥîḥ*)

حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ حُذَيْفَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «كَانَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ يُسِيءُ الظَّنَّ بِعَمَلِهِ فَلَمَّا حَضَرَتْهُ الْوَفَاةُ قَالَ لأَهْلِهِ: إِذَا أَنَا مُتُّ فَأَحْرِقُونِي ثُمَّ اطْحَنُونِي ثُمَّ اذْرُونِي فِي الْبَحْرِ فَإِنَّ اللهَ إِنْ يَقْدِرْ عَلَيَّ لَمْ يَغْفِرْ لِي قَالَ: فَأَمَرَ اللهُ عَزَّ وَجَلَّ الْمَلَائِكَةَ فَتَلَقَّتْ رُوحَهُ قَالَ لَهُ: مَا حَمَلَكَ عَلَى مَا فَعَلْتَ؟ قَالَ: يَا رَبِّ! مَا فَعَلْتُ إِلَّا مِنْ مَخَافَتِكَ فَغَفَرَ اللهُ لَهُ».

تخريج: أخرجه البخاري، الرقاق، باب الخوف من الله عزوجل، ح:٦٤٨٠ من حديث جرير ابن عبدالحميد به، وهو في الكبرٰى، ح:٢٢٠٧

Chapter 118. The Resurrection

(المعجم ١١٨) - **الْبَعْثُ** (التحفة ١١٨)

2083. It was narrated that Ibn 'Abbâs said: "I heard the Messenger of Allâh ﷺ delivering a *Khuṭbah* from the *Minbar* and he said: 'You will meet Allâh barefoot, naked and uncircumcised.'" (*Ṣaḥîḥ*)

٢٠٨٣ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَخْطُبُ عَلَى الْمِنْبَرِ يَقُولُ: «إِنَّكُمْ مُلَاقُو اللهِ عَزَّ وَجَلَّ حُفَاةً عُرَاةً غُرْلًا».

تخريج: أخرجه البخاري، الرقاق، باب الحشر، ح:٦٥٢٥ عن قتيبة، ومسلم، الجنة ونعيمها، باب فناء الدنيا وبيان الحشر يوم القيامة، ح:٢٨٦٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٢٠٨ .

Comments:

This means all mankind will be returned to the same condition as they had come forth into this world, and they will be resurrected into the Afterlife. Nothing of this temporal world shall accompany, except one's deeds.

2084. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The people will be gathered on the Day of Resurrection naked and uncircumcised. The first one to be clothed will be Ibrâhîm ﷺ." Then he recited: As We began the first

٢٠٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ النُّعْمَانِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْشَرُ النَّاسُ يَوْمَ

creation, We shall repeat it[1] (*Ṣaḥîḥ*)

الْقِيَامَةِ عُرَاةً غُرْلًا وَأَوَّلُ الْخَلَائِقِ يُكْسَى إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، ثُمَّ قَرَأَ ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾» [الأنبياء: ١٠٤].

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً ...﴾ الخ، ح: ٣٣٤٩ من حديث سفيان الثوري، ومسلم، الجنة ونعيمها، باب فناء الدنيا وبيان الحشر يوم القيامة، ح: ٢٨٦٠/٥٨ من حديث المغيرة بن النعمان به، وهو في الكبرى، ح: ٢٢٠٩ .

Comments:

1. It is said that Prophet Ibrâhîm ﷺ attained this excellence because before casting him into the blazing fire, he was stripped naked; and he bore patiently the ordeal for the immense pleasure of Allâh, and hoped to receive the recompense (in the Afterlife).

2. "As We began the first creation, We shall repeat it." It means all the limbs and organs of the body will be in the original state.

2085. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "The people will be raised up on the Day of Resurrection barefoot, naked and uncircumcised." 'Âishah said: "What about their *'Awrahs*?" He said: "Every man that day will have enough to make him careless of others."[2] (*Ṣaḥîḥ*)

٢٠٨٥ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةُ قَالَ: أَخْبَرَنِي الزُّبَيْدِيُّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُبْعَثُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرْلًا»، فَقَالَتْ عَائِشَةُ: فَكَيْفَ بِالْعَوْرَاتِ؟ قَالَ: ﴿لِكُلِّ ٱمْرِيٍٕ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ﴾ [عبس: ٣٧].

تخريج: [**صحيح**] أخرجه أحمد: ٦/ ٨٩، ٩٠ من حديث بقية به، وهو في الكبرى، ح: ٢٢١٠، وصححه الحاكم: ٤/ ٥٦٤ على شرط مسلم، وللحديث شواهد كثيرة، منها الحديث السابق ﷺ الزهري عنعن، وعروة هو ابن الزبير.

Comments:

That means the terror and fright would be to such a degree that no one would possess the awareness to glance hither and thither, as it happens during times of calamities and disasters. And the Day of Rising is an immensely tremendous event! None can envision it in the life of this world.

2086. It was narrated from 'Âishah that the Prophet ﷺ said: "You will be gathered (on the Day of

٢٠٨٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ حَدَّثَنَا يَحْيَى: حَدَّثَنَا أَبُو يُونُسَ الْقُشَيْرِيُّ قَالَ:

[1] *Al-Anbiya'* 21:104.
[2] *'Abasa* 80:37.

Resurrection) barefoot and naked." I said: "Men and women looking at one another?" He said: "The matter will be too difficult for people to pay attention to that." (*Sahîh*)

حَدَّثَنِي ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ تُحْشَرُونَ حُفَاةً عُرَاةً» قُلْتُ: الرِّجَالُ وَالنِّسَاءُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ؟ قَالَ: «إِنَّ الْأَمْرَ أَشَدُّ مِنْ أَنْ يُهِمَّهُمْ ذٰلِكَ».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا وبيان الحشر يوم القيامة، ح:٢٨٥٩ من حديث يحيى القطان، والبخاري، الرقاق، باب الحشر، ح:٦٥٢٧ من حديث أبي يونس حاتم ابن أبي صغيرة القشيري به، وهو في الكبرٰى، ح:٢٢١١.

2087. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The people will be gathered on the Day of Resurrection in three ways. (The first will be) those who have the hope (of Paradise) and the fear (of punishment). (The second will be) those who come riding two on a camel, or three on a camel, or four on a camel, or ten on a camel. And the rest of them will be gathered by the Fire which will accompany them, stopping with them where they rest in the afternoon, and staying with them where they stop overnight, and staying with them wherever they are in the morning, and in the evening.'" (*Sahîh*)

٢٠٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ: حَدَّثَنَا أَبُو هِشَامٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ أَبُو بَكْرٍ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى ثَلَاثِ طَرَائِقَ رَاغِبِينَ رَاهِبِينَ، اثْنَانِ عَلَى بَعِيرٍ وَثَلَاثَةٌ عَلَى بَعِيرٍ وَأَرْبَعَةٌ عَلَى بَعِيرٍ وَعَشْرَةٌ عَلَى بَعِيرٍ، وَتَحْشُرُ بَقِيَّتَهُمُ النَّارُ تَقِيلُ مَعَهُمْ حَيْثُ قَالُوا وَتَبِيتُ مَعَهُمْ حَيْثُ بَاتُوا، وَتُصْبِحُ مَعَهُمْ حَيْثُ أَصْبَحُوا وَتُمْسِي مَعَهُمْ حَيْثُ أَمْسَوْا».

تخريج: أخرجه البخاري، الرقاق، باب الحشر، ح:٦٥٢٢، ومسلم، الجنة ونعيمها، باب فناء الدنيا وبيان الحشر يوم القيامة، ح:٢٨٦١ من حديث وهيب بن خالد به، وهو في الكبرٰى، ح:٢٢١٢ * أبوهشام هو المغيرة بن سلمة المخزومي.

Comments:

1. "In three ways" means some purely righteous, some possessing mixed deeds; some absolute unbelievers or this denotes three various stages of the gathering.
2. This fire will emerge from the shore of Aden before the Day of Resurrection.

2088. It was narrated that Abû Dharr said: "The truthful one whom people believe ﷺ told me: 'The people will be gathered in three groups: A group who will be riding, well fed and well clothed; a group whom the angels will drag on their faces and whom the fire will drive; and a group who will be walking with difficulty. Allâh will send a disease to kill all the riding beasts and none will remain, until a man would give a garden for a she-camel but he will not be able to have it.'" (*Hasan*)

٢٠٨٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ قَالَ: حَدَّثَنَا أَبُو الطُّفَيْلِ عَنْ حُذَيْفَةَ بْنِ أَسِيدٍ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ الصَّادِقَ الْمَصْدُوقَ ﷺ حَدَّثَنِي: «أَنَّ النَّاسَ يُحْشَرُونَ ثَلَاثَةَ أَفْوَاجٍ: فَوْجٌ رَاكِبِينَ طَاعِمِينَ كَاسِينَ، وَفَوْجٌ تَسْحَبُهُمُ الْمَلَائِكَةُ عَلَى وُجُوهِهِمْ وَتَحْشُرُهُمُ النَّارُ، وَفَوْجٌ يَمْشُونَ وَيَسْعَوْنَ يُلْقِي اللهُ الْآفَةَ عَلَى الظَّهْرِ فَلَا يَبْقَى، حَتَّى أَنَّ الرَّجُلَ لَتَكُونُ لَهُ الْحَدِيقَةُ يُعْطِيهَا بِذَاتِ الْقَتَبِ لَا يَقْدِرُ عَلَيْهَا».

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ١٦٤، والحاكم: ٤/ ٥٦٤ من حديث الوليد بن جميع به، وهو حسن الحديث وثقه الجمهور، والحديث في الكبرىٰ، ح: ٢٢١٣ * ويحيٰ هو القطان.

Comments:

"*Sâdiq* and *Masdûq*": the expression *Sâdiq* signifies oneself truthful or the veracious, while *Masdûq* means the one to whom only the truth has been told (from Allâh, Most High). Thus, in his affair there is no possibility of any falsehood, because neither does he tell lies, nor does the Revelation that comes to him contain any falsehood. From where would falsehood then creep in?

Chapter 119. The First One To Be Clothed

(المعجم ١١٩) - ذِكْرُ أَوَّلِ مَنْ يُكْسَى (التحفة ١١٩)

2089. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ stood up to give an admonition and he said: 'O people, you will be gathered to Allâh naked.'" (One of the narrators) Abû Dâwûd said: "Barefoot and uncircumcised." (The narrators) Wakî' and Wahb said: "Naked and uncircumcised: As We began the first creation, We shall repeat it."[1]

٢٠٨٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: أَخْبَرَنَا وَكِيعٌ وَوَهْبُ بْنُ جَرِيرٍ وَأَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَامَ رَسُولُ اللهِ ﷺ بِالْمَوْعِظَةِ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّكُمْ مَحْشُورُونَ إِلَى اللهِ عَزَّ وَجَلَّ عُرَاةً»، قَالَ أَبُو دَاوُدَ: «حُفَاةً غُرْلًا». وَقَالَ وَكِيعٌ وَوَهْبٌ:

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[1] *Al-Anbiyâ'* 21:104.

The first one to be clothed on the Day of Resurrection will be Ibrâhîm, peace be upon him. Then some men from among my *Ummah* will be brought and will be taken toward the left.[1] I will say: 'O Lord, my companions.' It will be said: 'You do not know what they innovated after you were gone.' And I shall say what the righteous slave said: 'And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. If You punish them, they are Your slaves, and if You forgive them, verily, You, only You, are the All-Mighty, the All-Wise.'[2] And it will be said: 'These people kept turning away since you left them.'" (*Ṣaḥîḥ*)

«عُرَاةً غُرْلًا ﴿كَمَا بَدَأْنَآ أَوَّلَ خَلْقٍ نُّعِيدُهُۥ﴾ [الأنبياء: ١٠٤] قَالَ: «أَوَّلُ مَنْ يُكْسَى يَوْمَ الْقِيَامَةِ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ، وَإِنَّهُ سَيُؤْتَى»، قَالَ أَبُو دَاوُدَ: «يُجَاءُ» وَقَالَ وَهْبٌ وَوَكِيعٌ: «سَيُؤْتَى بِرِجَالٍ مِنْ أُمَّتِي فَيُؤْخَذُ بِهِمْ ذَاتَ الشِّمَالِ فَأَقُولُ: رَبِّ أَصْحَابِي؟ فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ؟ فَأَقُولُ: كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿وَكُنتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي﴾ إِلَى قَوْلِهِ ﴿وَإِن تَغْفِرْ لَهُمْ﴾ [المائدة: ١١٧، ١١٨] الْآيَةَ، فَيُقَالُ: «إِنَّ هٰؤُلَاءِ لَمْ يَزَالُوا مُدْبِرِينَ»، قَالَ أَبُو دَاوُدَ: «مُرْتَدِّينَ عَلَى أَعْقَابِهِمْ مُنْذُ فَارَقْتَهُمْ».

تخريج: [صحيح] تقدم، ح: ٢٠٨٤، وهو في الكبرى، ح: ٢٢١٤.

Comments:

"To the left" means they will be driven toward Hell. The denizens of Hell have been called the *As'hâbush Shimâl*: the people of the left.

Chapter 120. Condolences

(المعجم ١٢٠) - فِي التَّعْزِيَةِ (التحفة ١٢٠)

2090. Mu'âwiyah bin Qurrah narrated that his father said: "When the Prophet of Allâh ﷺ sat, some of his Companions would sit with him. Among them was a man who had a little son who used to come to him from behind, and he would make him sit in front of him. He (the child) died, and the man stopped attending the circle because it reminded him of his son,

٢٠٩٠ - أَخْبَرَنَا هَارُونُ بْنُ زَيْدٍ - وَهُوَ ابْنُ أَبِي الزَّرْقَاءِ - قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَيْسَرَةَ قَالَ: سَمِعْتُ مُعَاوِيَةَ ابْنَ قُرَّةَ عَنْ أَبِيهِ قَالَ: كَانَ نَبِيُّ اللهِ ﷺ إِذَا جَلَسَ يَجْلِسُ إِلَيْهِ نَفَرٌ مِنْ أَصْحَابِهِ، وَفِيهِمْ رَجُلٌ لَهُ ابْنٌ صَغِيرٌ يَأْتِيهِ مِنْ خَلْفِ ظَهْرِهِ فَيُقْعِدُهُ بَيْنَ يَدَيْهِ فَهَلَكَ، فَامْتَنَعَ الرَّجُلُ أَنْ

[1] Meaning, toward Hell.

[2] *Al-Mâ'idah* 5:117, 118.

and made him feel sad. The Prophet ﷺ missed him and said: 'Why do I not see so-and-so?' They said: 'O Messenger of Allâh, his son whom you saw has died.' The Prophet ﷺ met him and asked him about his son, and he told him that he had died. He offered his condolences and said: 'O so-and-so, which would you like better, to enjoy his company all your life, or to come to any of the gates of Paradise on the Day of Resurrection, and find that he arrived there before you, and he is opening the gate for you?' He said: 'O Prophet of Allâh! For him to get to the gate of Paradise before me and open it for me is dearer to me.' He said: 'You will have that.'" (*Ṣaḥîḥ*)

يَحْضُرَ الْحَلْقَةَ لِذِكْرِ ابْنِهِ، فَحَزِنَ عَلَيْهِ فَفَقَدَهُ النَّبِيُّ ﷺ فَقَالَ: «مَا لِي لَا أَرَى فُلَانًا؟» قَالُوا: يَا رَسُولَ اللهِ! بُنَيُّهُ الَّذِي رَأَيْتَهُ هَلَكَ، فَلَقِيَهُ النَّبِيُّ ﷺ فَسَأَلَهُ عَنْ بُنَيِّهِ فَأَخْبَرَهُ أَنَّهُ هَلَكَ فَعَزَّاهُ عَلَيْهِ ثُمَّ قَالَ: «يَا فُلَانُ! أَيُّمَا كَانَ أَحَبُّ إِلَيْكَ أَنْ تَمَتَّعَ بِهِ عُمْرَكَ أَوْ لَا تَأْتِي غَدًا إِلَى بَابٍ مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا وَجَدْتَهُ قَدْ سَبَقَكَ إِلَيْهِ يَفْتَحُهُ لَكَ؟» قَالَ: يَا نَبِيَّ اللهِ! بَلْ يَسْبِقُنِي إِلَى بَابِ الْجَنَّةِ فَيَفْتَحُهَا لِي لَهُوَ أَحَبُّ إِلَيَّ قَالَ: «فَذَاكَ لَكَ».

تخريج: [إسناده صحيح] تقدم، ح: ١٨٧١.

Comments:

This is in the event when one remains patient upon the death of his non-adult child and seeks reward over it.

Chapter 121. Another Kind (Of Condolence)

(المعجم ١٢١) - نَوْعٌ آخَرُ (التحفة ١٢١)

2091. It was narrated that Abû Hurairah said: "The angel of death was sent to Mûsâ, peace be upon him, and when he came to him, he slapped him and put his eye out. He went back to his Lord and said: 'You sent me to a slave who does not want death.' Allâh, the Mighty and Sublime, restored his eye and said: 'Go back to him and tell him to put his hand on the back of a bull, and for every hair that his hand covers he will have one year.' He said: 'O Lord, then what?' He

٢٠٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَلَمَّا جَاءَهُ صَكَّهُ فَفَقَأَ عَيْنَهُ، فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أَرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ؟ فَرَدَّ اللهُ عَزَّ وَجَلَّ إِلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ إِلَيْهِ فَقُلْ لَهُ يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ بِكُلِّ مَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ سَنَةٌ. قَالَ: أَيْ رَبِّ! ثُمَّ مَهْ؟ قَالَ:

said: 'Death.' He said: 'Let me go now.' And he (Mûsâ) asked his Lord to bring him within a stone's throw of the Holy Land, the distance of a stone's throw. The Messenger of Allâh ﷺ said: 'If I were there, I would show you his grave, beside the road beneath a red dune.'" (*Ṣaḥîḥ*)

الْمَوْتُ، قَالَ: فَالْآنَ، فَسَأَلَ اللهَ عَزَّ وَجَلَّ أَنْ يُدْنِيَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمْيَةَ الْحَجَرِ. قَالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ ثَمَّ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ تَحْتَ الْكَثِيبِ الْأَحْمَرِ».

تخريج: أخرجه مسلم، الفضائل، باب: من فضائل موسٰى ﷺ، ح:٢٣٧٢ عن محمد بن رافع، والبخاري، الجنائز، باب من أحب الدفن في الأرض المقدسة أو نحوها، ح:١٣٣٩ من حديث عبدالرزاق به، وهو في المصنف:١١/ ٢٧٤، ح:٢٠٥٣٠، وزاد:(ح:٣٤١٧) "عن النبي ﷺ"، والحديث صحيح مرفوعًا وموقوفًا.

Comments:

"Bring him within a stone's throw of the Holy Land": this demonstrates that to wish to be buried in sacred land is adequate, because the vicinity or the neighborhood has its own effects. Abû Bakr As-Siddiq, 'Umar Al-Farûq and 'Âishah (May Allâh be pleased with them) preferred to be buried in the vicinity of the Messenger of Allâh ﷺ. They sought permission for the fulfillment of this desire.

22. The Book Of Fasting

(المعجم ٢٢) - كِتَابُ الصِّيَامِ
(التحفة ٤)

Chapter 1. The Obligation Of Fasting

(المعجم ١) - بَابٌ وجُوبِ الصِّيَامِ
(التحفة ١)

2092. It was narrated from Talhah bin 'Ubaidullâh that a Bedouin came to the Messenger of Allâh ﷺ with unkempt hair and said: "O Messenger of Allâh, tell me what Allâh has enjoined upon me of *Salâh*." He said: "The five daily prayers, unless you do any more voluntarily." He said: "Tell me what Allâh has enjoined upon me of fasting." He said: "Fasting the month of Ramadân, unless you do any more voluntarily." He said: "Tell me what Allâh has enjoined upon me of *Zakâh*." The Messenger of Allâh ﷺ told him of the laws of Islam. He said: "By the One Who has honored you, I will not do anything voluntarily, and I will not do less than that which Allâh has enjoined upon me." The Messenger of Allâh ﷺ said: "He will succeed if he is sincere," or, "He will enter Paradise if he is sincere." (*Sahîh*)

٢٠٩٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قال: حَدَّثَنَا إِسْمَاعِيلُ - وهُوَ ابْنُ جَعْفَرٍ -: حَدَّثَنَا أَبُو سُهَيْلٍ عَنْ أَبِيهِ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ: أَنَّ أَعْرَابِيًّا جَاءَ إِلَى رَسُولِ اللهِ ﷺ ثَائِرَ الرَّأْسِ فَقَالَ: يَا رَسُولَ اللهِ! أَخْبِرْنِي مَاذَا فَرَضَ اللهُ عَلَيَّ مِنَ الصَّلَاةِ؟ قَالَ: «الصَّلَوَاتُ الْخَمْسُ إِلَّا أَنْ تَطَوَّعَ شَيْئًا» قَالَ: أَخْبِرْنِي بِمَا افْتَرَضَ اللهُ عَلَيَّ مِنَ الصِّيَامِ؟ قَالَ: «صِيَامُ شَهْرِ رَمضَانَ إِلَّا أَنْ تَطَوَّعَ شَيْئًا». قَالَ: أَخْبِرْنِي بِمَا افْتَرَضَ اللهُ عَلَيَّ مِنَ الزَّكَاةِ؟ فَأَخْبَرَهُ رَسُولُ اللهِ ﷺ بِشَرَائِعِ الْإِسْلَامِ فَقَالَ: وَالَّذِي أَكْرَمَكَ! لَا أَتَطَوَّعُ شَيْئًا وَلَا أَنْقُصُ مِمَّا فَرَضَ اللهُ عَلَيَّ شَيْئًا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ» أَوْ «دَخَلَ الْجَنَّةَ إِنْ صَدَقَ».

تخريج: [صحيح] تقدم، ح:٤٥٩، وهو في الكبرى، ح:٢٤٠٠ .

Comments:

"If he is sincere" means if he does not diminish his obligatory duties.

2093. It was narrated that Anas said: "We were forbidden in the Qur'ân to ask the Prophet ﷺ about anything not imperative, so we liked it when a wise man from

٢٠٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: نُهِينَا فِي الْقُرْآنِ

among the people of the desert came and asked him. A man from among the desert people came and said: 'O Muḥammad, your messenger came to us and told us that you say that Allâh, the Mighty and Sublime, has sent you.' He said: 'He spoke the truth.' He said: 'Who created the heavens?' He said: 'Allâh.' He said: 'Who created the Earth?' He said: 'Allâh.' He said: 'Who set up the mountains in it?' He said: 'Allâh.' He said: 'Who created beneficial things in them?' He said: 'Allâh.' He said: 'By the One Who created the heavens and the Earth, and set up the mountains therein, and created beneficial things in them, has Allâh sent you?' He said: 'Yes.' He said: 'Your messenger said that we have to offer five prayers each day and night.' He said: 'He spoke the truth.' He said: 'By the One Who sent You, has Allâh commanded you to do this?' He said: 'Yes.' He said: 'Your messenger said that we have to pay *Zakâh* on our wealth.' He said: 'He spoke the truth.' He said: 'By the One Who sent You, has Allâh commanded you to do this?' He said: 'Yes.' He said: 'Your messenger said that we have to fast the month of Ramaḍân each year.' He said: 'He spoke the truth.' He said: 'By the One Who sent You, has Allâh commanded you to do this?' He said: 'Yes.' He said: 'Your messenger said that we have to perform *Ḥajj*, those who can afford it.' He said: 'He spoke the truth.' He said: 'By the One

أَنْ نَسْأَلَ النَّبِيَّ ﷺ عَنْ شَيْءٍ، فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ الْعَاقِلُ مِنْ أَهْلِ الْبَادِيَةِ فَيَسْأَلَهُ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ: يَا مُحَمَّدُ! أَتَانَا رَسُولُكَ فَأَخْبَرَنَا أَنَّكَ تَزْعُمُ أَنَّ اللهَ عَزَّ وَجَلَّ أَرْسَلَكَ، قَالَ: «صَدَقَ»، قَالَ: فَمَنْ خَلَقَ السَّمَاءَ؟ قَالَ: «اللَّهُ»، قَالَ: فَمَنْ خَلَقَ الْأَرْضَ؟ قَالَ: «اللَّهُ»، قَالَ: فَمَنْ نَصَبَ فِيهَا الْجِبَالَ؟ قَالَ: «اللَّهُ»، قَالَ: فَمَنْ جَعَلَ فِيهَا الْمَنَافِعَ؟ قَالَ: «اللَّهُ»، قَالَ: فَبِالَّذِي خَلَقَ السَّمَاءَ وَالْأَرْضَ وَنَصَبَ فِيهَا الْجِبَالَ وَجَعَلَ فِيهَا الْمَنَافِعَ آللَّهُ أَرْسَلَكَ؟ قَالَ: «نَعَمْ»، قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ قَالَ: «صَدَقَ»، قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا زَكَاةَ أَمْوَالِنَا. قَالَ: «صَدَقَ»، قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ»، قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي كُلِّ سَنَةٍ، قَالَ: «صَدَقَ»، قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: وَزَعَمَ رَسُولُكَ أَنَّ عَلَيْنَا الْحَجَّ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، قَالَ: «صَدَقَ». قَالَ: فَبِالَّذِي أَرْسَلَكَ آللَّهُ أَمَرَكَ بِهٰذَا؟ قَالَ: «نَعَمْ». قَالَ: فَوَالَّذِي بَعَثَكَ بِالْحَقِّ! لَا أَزِيدَنَّ عَلَيْهِنَّ شَيْئًا وَلَا أَنْقُصُ، فَلَمَّا وَلَّى قَالَ النَّبِيُّ ﷺ: «لَئِنْ صَدَقَ لَيَدْخُلَنَّ الْجَنَّةَ».

Who sent You, has Allâh commanded you to do this?' He said: 'Yes.' He said: 'By the One Who sent you with the truth, I will not do more than this or less.' When he left, the Prophet ﷺ said: 'If he is sincere, he will certainly enter Paradise.'" (*Sahîh*)

تخريج: أخرجه البخاري، العلم، باب ماجاء في العلم، ح:٦٣ تعليقًا، ومسلم، الإيمان، باب السؤال عن أركان الإسلام، ح:١٢ من حديث سليمان بن المغيرة به، وهو في الكبرٰى، ح:٢٤٠١.

Comments:

It transpires from the incident that the venerable Dhimâm bin Tha'labah (so named in No. 2094) was a very sensible person. He arrived in the presence of the Prophet ﷺ and he did not hurry to announce his faith. He serenely set his camel, tied its hamstring, scrutinized and explored thoroughly; he showed no consideration whatsoever to anyone. When he gained deep certainty, then only did he pronounce his faith, and then disclosed his own identity. He was the leader of his tribe. (May Allâh be pleased with him).

2094. It was narrated that Anas bin Mâlik said: "While we were sitting in the *Masjid*, a man came on a camel and made it kneel in the *Masjid*, then he hobbled it and said to them: 'Which of you is Muhammad?' The Messenger of Allâh ﷺ was reclining amid his Companions, and we said to him: 'This white man who is reclining.' The man said to him: 'O son of 'Abdul-Muttalib.' The Messenger of Allâh ﷺ said: 'I have answered you.' The man said: 'O Muhammad, I am going to ask you questions, and I will be harsh in asking; do not get upset.' He said: 'Ask whatever you like.' The man said: 'I adjure you by your Lord and the Lord of those who came before you, has Allâh sent you to

٢٠٩٤ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ عَنِ اللَّيْثِ، عَنْ سَعِيدٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِرٍ أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَيْنَا نَحْنُ جُلُوسٌ فِي الْمَسْجِدِ جَاءَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ فَقَالَ لَهُمْ: أَيُّكُمْ مُحَمَّدٌ؟ وَرَسُولُ اللهِ ﷺ مُتَّكِيءٌ بَيْنَ ظَهْرَانَيْهِمْ، قُلْنَا لَهُ: هٰذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِيءُ، فَقَالَ لَهُ الرَّجُلُ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ! فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «قَدْ أَجَبْتُكَ». فَقَالَ الرَّجُلُ: إِنِّي سَائِلُكَ يَا مُحَمَّدُ! فَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ، فَلَا تَجِدَنَّ فِي نَفْسِكَ قَالَ: «سَلْ عَمَّا بَدَا لَكَ». فَقَالَ الرَّجُلُ: أَنْشُدُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ

all the people?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He said: 'I adjure you by Allâh, has Allâh commanded you to offer five prayers each day and night?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He said: 'I adjure you by Allâh, has Allâh commanded you to fast this month each year?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He said: 'I adjure you by Allâh, has Allâh commanded you to take this charity from our rich and distribute it among our poor?' The Messenger of Allâh ﷺ said, 'By Allâh, yes.' The man said: 'I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Ḍimâm bin Tha'labah, the brother of Banu Sa'd bin Bakr.'" Ya'qûb bin Ibrâhîm contradicted him. (*Ṣaḥîḥ*)

آللهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ نَعَمْ!» قَالَ: فَأَنْشُدُكَ اللهَ آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ الصَّلَوَاتِ الْخَمْسَ فِي الْيَوْمِ وَاللَّيْلَةِ؟ قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ نَعَمْ!» قَالَ: فَأَنْشُدُكَ اللهَ آللَّهُ أَمَرَكَ أَن تَصُومَ هٰذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ نَعَمْ!» قَالَ: فَأَنْشُدُكَ اللهَ آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هٰذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ نَعَمْ!» فَقَالَ الرَّجُلُ: آمَنْتُ بِمَا جِئْتَ بِهِ وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي، وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ بْنِ بَكْرٍ. خَالَفَهُ يَعْقُوبُ بْنُ إِبْرَاهِيمَ.

تخريج: أخرجه البخاري، ح: ٦٣ (انظر الحديث السابق) من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٢٤٠٢.

2095. Anas bin Mâlik said: "While we were with the Messenger of Allâh ﷺ, sitting in the *Masjid*, a man entered on a camel. He made it kneel in the *Masjid*, then he hobbled it. Then he said: 'Which of you is Muḥammad?' He ﷺ was reclining among them, and we said to him: 'This white man who is reclining.' The man said to him: 'O son of 'Abdul-Muṭṭalib.' The Messenger of Allâh ﷺ said to him: 'I have answered you.' The man said: 'O Muḥammad, I am going to ask you questions and I will be

٢٠٩٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ مِنْ كِتَابِهِ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ وَغَيْرُهُ مِنْ إِخْوَانِنَا عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ شَرِيكِ ابْنِ عَبْدِ اللهِ بْنِ أَبِي نَمِرٍ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ جُلُوسٌ فِي الْمَسْجِدِ، دَخَلَ رَجُلٌ عَلَى جَمَلٍ فَأَنَاخَهُ فِي الْمَسْجِدِ ثُمَّ عَقَلَهُ ثُمَّ قَالَ: أَيُّكُمْ مُحَمَّدٌ؟ وَهُوَ مُتَّكِيءٌ بَيْنَ ظَهْرَانَيْهِمْ، فَقُلْنَا لَهُ: هٰذَا الرَّجُلُ الْأَبْيَضُ الْمُتَّكِيءُ فَقَالَ لَهُ

harsh in asking.' He said: 'Ask whatever you like.' The man said: 'I adjure you by your Lord, and the Lord of those who came before you, has Allâh sent you to all the people?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He said: 'I adjure you by Allâh, has Allâh commanded you to fast this month each year?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' He said: 'I adjure you by Allâh, has Allâh commanded you to take this charity from our rich and divide it among our poor?' The Messenger of Allâh ﷺ said: 'By Allâh, yes.' The man said: 'I believe in that which you have brought, and I am the envoy of my people who are coming after me. I am Ḍimâm bin Tha'labah, the brother of Banu Sa'd bin Bakr.'" (*Ṣaḥîḥ*) 'Ubaidullâh bin 'Umar contradictetd him.

الرَّجُلُ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ! فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «قَدْ أَجَبْتُكَ»، قَالَ الرَّجُلُ: يَا مُحَمَّدُ إِنِّي سَائِلُكَ فَمُشَدِّدٌ عَلَيْكَ فِي الْمَسْأَلَةِ، قَالَ: «سَلْ عَمَّا بَدَا لَكَ»، قَالَ: أَنْشُدُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ آللَّهُ أَرْسَلَكَ إِلَى النَّاسِ كُلِّهِمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ نَعَمْ!» قَالَ: فَأَنْشُدُكَ اللهَ، آللَّهُ أَمَرَكَ أَنْ تَصُومَ هٰذَا الشَّهْرَ مِنَ السَّنَةِ؟ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ نَعَمْ!» قَالَ: فَأَنْشُدُكَ اللهَ آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ هٰذِهِ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَتَقْسِمَهَا عَلَى فُقَرَائِنَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ نَعَمْ!» فَقَالَ الرَّجُل: إِنِّي آمَنْتُ بِمَا جِئْتَ بِهِ وَأَنَا رَسُولُ مَنْ وَرَائِي مِنْ قَوْمِي، وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ أَخُو بَنِي سَعْدِ ابْنِ بَكْرٍ. خَالَفَهُ عُبَيْدُ اللهِ بْنُ عُمَرَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٤٠٣.

2096. It was narrated that Abû Hurairah said: "While the Prophet ﷺ was with his Companions a man from among the desert people came and said: 'Which of you is the son of 'Abdul-Muṭṭalib?' They said: 'This *Amghar* man who is reclining on a pillow.' – (One of the narrators) Ḥamzah said: "*Amghar* means white with a reddish complexion.' – The man said: 'I am going to ask you questions and I will be harsh in asking.' He said: 'Ask whatever you like.' He said: 'I ask you by your Lord and the Lord of those who came before you, and

٢٠٩٦ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا أَبُو عُمَارَةَ حَمْزَةُ ابْنُ الْحَارِثِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا النَّبِيُّ ﷺ مَعَ أَصْحَابِهِ جَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ قَالَ: أَيُّكُمُ ابْنُ عَبْدِ الْمُطَّلِبِ؟ قَالُوا: هٰذَا الْأَمْغَرُ الْمُرْتَفِقُ، قَالَ حَمْزَةُ: الْأَمْغَرُ: الْأَبْيَضُ مُشْرَبٌ حُمْرَةً، فَقَالَ: إِنِّي سَائِلُكَ فَمُشْتَدٌّ عَلَيْكَ فِي الْمَسْأَلَةِ قَالَ: «سَلْ

the Lord of those who will come after you; has Allâh sent you?' He said: 'By Allâh, yes.' He said: 'I adjure you by Him, has Allâh commanded you to offer five prayers each day and night?' He said: 'By Allâh, yes.' He said: 'I adjure you by Him, has Allâh commanded you to take from the wealth of our rich and give it to our poor?' He said: 'By Allâh, yes.' He said: 'I adjure you by Allâh, has Allâh commanded you to fast this month out of the twelve months?' He said: 'By Allâh, yes.' He said: 'I adjure you by Him, has Allâh commanded you to go on pilgrimage to this House, whoever can afford it?' He said: 'By Allâh, yes.' He said: 'I believe, and I am Ḍimâm bin Tha'labah.'" (*Ṣaḥîḥ*)

عَمَّا بَدَا لَكَ». قَالَ: أَسْأَلُكَ بِرَبِّكَ وَرَبِّ مَنْ قَبْلَكَ وَرَبِّ مَنْ بَعْدَكَ آللَّهُ أَرْسَلَكَ؟ قَالَ: «اللَّهُمَّ نَعَمْ!» قَالَ: فَأَنْشُدُكَ بِهِ آللَّهُ أَمَرَكَ أَنْ تُصَلِّيَ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ؟ قَالَ: «اللَّهُمَّ نَعَمْ» قَالَ: فَأَنْشُدُكَ بِهِ آللَّهُ أَمَرَكَ أَنْ تَأْخُذَ مِنْ أَمْوَالِ أَغْنِيَائِنَا فَتَرُدَّهُ عَلَى فُقَرَائِنَا؟ قَالَ: «اللَّهُمَّ نَعَمْ!» قَالَ: فَأَنْشُدُكَ بِهِ آللَّهُ أَمَرَكَ أَن تَصُومَ هٰذَا الشَّهْرَ مِنَ اثْنَيْ عَشَرَ شَهْرًا؟ قَالَ: «اللَّهُمَّ نَعَمْ!» قَالَ: فَأَنْشُدُكَ بِهِ آللَّهُ أَمَرَكَ أَن يَحُجَّ هٰذَا الْبَيْتَ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا؟ قَالَ: «اللَّهُمَّ نَعَمْ!» قَالَ: فَإِنِّي آمَنْتُ وَصَدَّقْتُ وَأَنَا ضِمَامُ بْنُ ثَعْلَبَةَ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٢٤٠٤ * إسحاق هو ابن أبي إسرائيل، واسمه إبراهيم بن كامجرا، وتلميذه أبوبكر أحمد بن علي بن سعيد المروزي القاضي.

Comments:

Both these reports present the description of the previous *Ḥadîth* 2094. The purpose of the author in mentioning them is to bring out the conflict among the transmitters, which became apparent by looking closely at the chain of transmission. For instance, the third *Ḥadîth* is from Anas instead of Abû Hurairah, etc.

Chapter 2. Generosity During The Month Of Ramaḍân

(المعجم ٢) - بَابُ الفَضْلِ وَالجُوْدِ فِي شَهْرِ رَمَضَانَ (التحفة ٢)

2097. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that 'Abdullâh bin 'Abbâs used to say: "The Messenger of Allâh ﷺ was the most generous of people, and he was most generous in Ramaḍân when Jibrîl met him. Jibrîl used to meet him every night

٢٠٩٧ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ أَنَّ عَبْدَ اللهِ ابْنَ عَبَّاسٍ كَانَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ أَجْوَدَ النَّاسِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي

during the month of Ramaḍân and study Qur'ân with him." And he said: "When Jibrîl met him, the Messenger of Allâh ﷺ was more generous in doing good than the blowing wind." (*Ṣaḥîḥ*)

رَمَضَانَ حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ فَيُدَارِسُهُ الْقُرْآنَ، قَالَ: كَانَ رَسُولُ اللهِ ﷺ حِينَ يَلْقَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

تخريج: أخرجه البخاري، بدء الوحي، باب: كيف كان بدء الوحي إلى رسول الله ﷺ ... إلخ، ح:٦، ومسلم، الفضائل، باب كان النبي ﷺ أجود الناس بالخير من الريح المرسلة، ح:٢٣٠٨ من حديث يونس بن يزيد الأيلي به، وهو في الكبرٰى، ح:٢٤٠٥.

Comments:

"More gererous": the recompense of each deed done during the blessed month of Ramaḍân increases manifold. That is why the Prophet ﷺ was generous to the utmost in the month of Ramaḍân.

2098. It was narrated that 'Âishah said: "Hardly anyone ever remembered the Messenger of Allâh ﷺ cursing anyone, and if he had recently met with Jibrîl and studied the Qur'ân with him, he was more generous in doing good than the blowing wind." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and what is correct is the (previous) narration of Yûnus bin Yazîd, he put this narration in that *Ḥadîth*.[1]

٢٠٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ قَالَ: حَدَّثَنِي حَفْصُ بْنُ عُمَرَ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا مَعْمَرٌ وَالنُّعْمَانُ بْنُ رَاشِدٍ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا لَعَنَ رَسُولُ اللهِ ﷺ مِنْ لَعْنَةٍ تُذْكَرُ، وَكَانَ إِذَا كَانَ قَرِيبَ عَهْدٍ بِجِبْرِيلَ عَلَيْهِ السَّلَامُ يُدَارِسُهُ كَانَ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ حَدِيثُ يُونُسَ بْنِ يَزِيدَ وَأَدْخَلَ هٰذَا حَدِيثًا فِي حَدِيثٍ.

تخريج: [صحيح] أخرجه أحمد:٦/١٣٠ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٢٤٠٦، وللحديث شواهد، منها الحديث السابق.

Comments:

What Imâm An-Nasâ'î means to say is to demonstrate that the mention of cursing is an error. The transmitter erroneously mentioned the wording

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[1] That is, the mention of the cursing was added to the previous narration by another narrator.

consisting of the expression cursing in this *Ḥadîth*. In the narration of Yûnus bin Yazid, the mention of "cursing" does not occur.

Chapter 3. The Virtue Of The Month Of Ramaḍân

(المعجم ٣) - **بَابُ** فَضْلِ شَهْرِ رَمَضَانَ (التحفة ٣)

2099. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When the month of Ramaḍân begins, the gates of Paradise are opened and the gates of Hell are shut, and the devils are fettered." *(Ṣaḥîḥ)*

٢٠٩٩ - **أَخْبَرَنَا** عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَبُو سُهَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ».

تخريج: أخرجه مسلم، الصيام، باب فضل شهر رمضان، ح:١٠٧٩ عن علي بن حجر، والبخاري، الصوم، باب: هل يقال: رمضان، أو شهر رمضان؟، ومن رأى كله واسعًا، ح:١٨٩٨ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح:٢٤٠٧ * أبوسهيل هو نافع بن مالك بن أبي عامر الأصبحي.

2100. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When Ramaḍân begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are fettered." (*Ṣaḥîḥ*)

٢١٠٠ - **أَخْبَرَنِي** إِبْرَاهِيمُ بْنُ يَعْقُوبَ الْجُوزَجَانِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا نَافِعُ بْنُ يَزِيدَ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سُهَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَصُفِّدَتِ الشَّيَاطِينُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٤٠٨.

Comments:

The actual Satan or the occasions of misguidance almost come to an end. During the month of Ramaḍân, the atmosphere is permeated with religious piety and evil doing becomes hard. But all this is for the people of real faith. If the true faith is absent, it is equal whether there is Ramaḍân or no Ramaḍân.

Chapter 4. Mentioning Different Reports From Az-Zuhrî Concerning That

(المعجم ٤) - **بَابُ** ذِكْرِ الاخْتِلَافِ عَلَى الزُّهْرِيِّ فِيهِ (التحفة ٣) - ألف

2101. Abû Hurairah said: "The

٢١٠١ - **أَخْبَرَنَا** عُبَيْدُاللهِ بْنُ سَعْدِ بْنِ

Messenger of Allâh ﷺ said: 'When Ramaḍân begins, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up." (*Ṣaḥîḥ*)

إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي نَافِعُ بْنُ أَبِي أَنَسٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرىٰ، ح:٢٤٠٩.

2102. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When Ramaḍân comes, the gates of mercy are opened, the gates of Hell are closed, and the devils are chained up.'" (*Ṣaḥîḥ*)

٢١٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا ابْنُ أَبِي أَنَسٍ مَوْلَى التَّيْمِيِّينَ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا جَاءَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الرَّحْمَةِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

تخريج: [صحيح] تقدم، ح:٢٠٩٩، وهو الكبرىٰ، ح:٢٤١٣.

2103. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When it is Ramaḍân, the gates of Paradise are opened, the gates of Hell are closed, and the devils are chained up.'" It was narrated by Ibn Ishâq from Az-Zuhrî. (*Ṣaḥîḥ*)

٢١٠٣ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ فِي حَدِيثِهِ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ أَبِي أَنَسٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كَانَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ». رَوَاهُ ابْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ.

تخريج: [صحيح] تقدم، ح:٢٠٩٩، وهو في الكبرىٰ، ح:٢٤١٠.

2104. It was narrated from Abû Hurairah that the Prophet ﷺ said: "When the month of Ramaḍân begins, the gates of Paradise are

٢١٠٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنِ ابْنِ أَبِي أَنَسٍ،

عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ شَهْرُ رَمَضَانَ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، وَسُلْسِلَتِ الشَّيَاطِينُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا - يَعْنِي حَدِيثَ ابْنِ إِسْحَاقَ - خَطأٌ وَلَمْ يَسْمَعْهُ ابْنُ إِسْحَاقَ مِنَ الزُّهْرِيِّ، وَالصَّوَابُ مَا تَقَدَّمَ ذِكْرُنَا لَهُ.

opened. The gates of the Fire are closed and the devils are chained up." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This – meaning, the narration of Ibn Isḥâq – is a mistake. Ibn Isḥâq did not hear from Az-Zuhrî. What is correct is what we mentioned it previously.

تخريج: [صحيح] تقدم، ح:٢٠٩٩، وهو في الكبرى، ح:٢٤١١ .

٢١٠٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: وَذَكَرَ مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ أُوَيْسِ بْنِ أَبِي أُوَيْسٍ عَدِيدِ بَنِي تَيْمٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «هٰذَا رَمَضَانُ قَدْ جَاءَكُمْ تُفَتَّحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغَلَّقُ فِيهِ أَبْوَابُ النَّارِ، وَتُسَلْسَلُ فِيهِ الشَّيَاطِينُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ خَطَأٌ.

2105. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "There has come to you Ramaḍân in which the gates of Paradise are opened, the gates of the Fire are closed and the devils are chained up." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân said: This narration is a mistake.

تخريج: [صحيح] تقدم، ح:٢٠٩٩، وهو في الكبرى، ح:٢٤١٢ * عمه يعقوب بن إبراهيم، وعنه رواه أحمد: ٣/ ٢٣٦.

(المعجم ٥) - ذِكْرُ الاخْتِلَافِ عَلَى مَعْمَرٍ فِيهِ (التحفة ٣) - ب

Chapter 5. Mentioning Different Reports From Ma'mar Concerning That

٢١٠٦ - أَخْبَرَنَا أَبو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ عَزِيمَةٍ وَقَالَ: «إِذَا دَخَلَ رَمَضَانُ فُتِّحَتْ أَبْوَابُ الْجَنَّةِ،

2106. It was narrated from Az-Zuhrî, from Abû Salamah, from Abû Hurairah that the Prophet ﷺ used to encourage praying *Qiyâm Al-Lail* in Ramaḍân, but not forecibly. And he said: "When Ramaḍân begins, the gates of Paradise are opened and the gates of Hell are closed, and the devils

are chained up." Ibn Al-Mubârak narrated it in *Mursal* form: **(*Sahîh*)**

وَغُلِّقَتْ أَبْوَابُ الْجَحِيمِ، وَسُلْسِلَتْ فِيهِ الشَّيَاطِينُ»، أَرْسَلَهُ ابْنُ الْمُبَارَكِ.

تخريج: أخرجه مسلم، صلوة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح:٧٥٩/ ١٧٤ من حديث معمر بن راشد به، وهو في الكبرٰى، ح:٢٤١٤.

2107. It was narrated Az-Zuhrî, from Abû Hurairah that the Prophet ﷺ said: "When Ramadân begins, the gates of mercy are opened and the gates of Hell are closed, and the devils are chained up." **(*Sahîh*)**

٢١٠٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ بْنُ مُوسَى خُرَاسَانِيٌّ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ رَمَضَانُ فُتِحَتْ أَبْوَابُ الرَّحْمَةِ، وَغُلِّقَتْ أَبْوَابُ جَهَنَّمَ، وَسُلْسِلَتِ الشَّيَاطِينُ».

تخريج: **[صحيح]** وهو في الكبرٰى، ح:٢٤١٥، والحديث السابق شاهد له * عبدالله هو ابن المبارك.

2108. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There has come to you Ramadân, a blessed month, which Allâh, the Mighty and Sublime, has enjoined you to fast. In it the gates of heavens are opened and the gates of Hell are closed, and every devil is chained up. In it Allâh has a night which is better than a thousand months; whoever is deprived of its goodness is indeed deprived.'" **(*Da'îf*)**

٢١٠٨ - **أَخْبَرَنَا** بِشْرُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَتَاكُمْ رَمَضَانُ شَهْرٌ مُبَارَكٌ، فَرَضَ اللهُ عَزَّ وَجَلَّ عَلَيْكُمْ صِيَامَهُ، تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ، وَتُغْلَقُ فِيهِ أَبْوَابُ الْجَحِيمِ، وَتُغَلُّ فِيهِ مَرَدَةُ الشَّيَاطِينِ، لِلَّهِ فِيهِ لَيْلَةٌ خَيْرٌ مِنْ أَلْفِ شَهْرٍ، مَنْ حُرِمَ خَيْرَهَا فَقَدْ حُرِمَ».

تخريج: **[إسناده ضعيف]** أخرجه أحمد:٢/ ٢٣٠، ٣٨٥، ٤٢٥ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٢٤١٦، وقال العلائي في رواية أبي قلابة عن أبى هريرة "والظاهر في ذلك كله الإرسال" (جامع التحصيل، ص:٢١١).

2109. It was narrated that 'Arfajah said: "We visited 'Utbah bin Farqad (when he was ill) and we talked about the month of Ramadân. He said: 'What are you

٢١٠٩ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَرْفَجَةَ قَالَ: عُدْنَا عُتْبَةَ بْنَ فَرْقَدٍ فَتَذَاكَرْنَا

شَهْرَ رَمَضَانَ فَقَالَ: مَا تَذْكُرُونَ؟ قُلْنَا: شَهْرَ رَمَضَانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تُفْتَحُ فِيهِ أَبْوَابُ الْجَنَّةِ، وَتُغْلَقُ فِيهِ أَبْوَابُ النَّارِ، وَتُغَلُّ فِيهِ الشَّيَاطِينُ، وَيُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ: يَا بَاغِيَ الْخَيْرِ هَلُمَّ، وَيَا بَاغِيَ الشَّرِّ! أَقْصِرِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ.

talking about?' We said: 'The month of Ramaḍân.' He said: 'I heard the Messenger of Allâh ﷺ say: In it the gates of Paradise are opened and the gates of the Fire are closed, and the devils are chained up, and a caller calls out every night: O doer of good, proceed; O doer of evil, desist!'" (*Ḥasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake.

تخريج: [حسن] أخرجه عبدالرزاق في المصنف، ح:٧٣٨٦ عن سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٤١٧، وللحديث شواهد، انظر الحديث الآتي.

Comments:

"*Calls out*": The governance of Allâh's universe is done according to Allâh's Commands and Guidance; and the angels execute these plans. Therefore, whether we hear the call made or do not hear, it matters little, and makes no difference.

٢١١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَرْفَجَةَ قَالَ: كُنْتُ فِي بَيْتٍ فِيهِ عُتْبَةُ بْنُ فَرْقَدٍ، فَأَرَدْتُ أَنْ أُحَدِّثَ بِحَدِيثٍ وَكَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ كَأَنَّهُ أَوْلَى بِالْحَدِيثِ مِنِّي، فَحَدَّثَ الرَّجُلُ عَنِ النَّبِيِّ ﷺ قَالَ فِي رَمَضَانَ: «تُفْتَحُ فِيهِ أَبْوَابُ السَّمَاءِ، وَتُغْلَقُ فِيهِ أَبْوَابُ النَّارِ، وَيُصَفَّدُ فِيهِ كُلُّ شَيْطَانٍ مَرِيدٍ، وَيُنَادِي مُنَادٍ كُلَّ لَيْلَةٍ: يَا طَالِبَ الْخَيْرِ! هَلُمَّ وَيَا طَالِبَ الشَّرِّ! أَمْسِكْ».

2110. It was narrated that 'Arfajah said: "I was in a house with 'Utbah bin Farqad, and I wanted to narrate a *Ḥadîth*, but there was a man from among the Companions of the Prophet ﷺ there, and I felt it was more appropriate for him to narrate the *Ḥadîth* than I. The man narrated that the Prophet ﷺ said, concerning Ramaḍân: 'In it the gates of heavens are opened and the gates of the Fire are shut, and every devil is fettered. A caller calls out every night: O seeker of good, proceed; O seeker of evil, desist!'" (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ٣١٢، ٣١٣ عن محمد بن جعفر غندر به، وهو في الكبرٰى، ح:٢٤١٨، وقال النسائي: "حديث شعبة هذا أولٰى بالصواب" * والرجل هو صحابي بدليل رواية أحمد: ٤/ ٣١٢.

Comments:

Here proceed means to do righteous deeds, because this is the springtime of doing righteous actions and in it one could earn abundant rewards.

Chapter 6. Concession Allowing The Month Of Ramaḍân To Be Called (Merely) Ramaḍân

(المعجم ٦) - الرُّخْصَةُ فِي أَنْ يُقَالَ لِشَهْرِ رَمَضَانَ رَمَضَانُ (التحفة ٤)

2111. It was narrated from Abû Bakrah that the Prophet ﷺ said: "None of you should say: 'I fasted Ramaḍân' or 'I prayed *Qiyâm* throughout the whole month.'" I do not know whether he disliked self-praise or he said: "Inevitably there will be heedlessness and sleep." (***Da'if***)

٢١١١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا الْمُهَلَّبُ ابْنُ أَبِي حَبِيبَةَ؛ ح وَأَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْمُهَلَّبِ بْنِ أَبِي حَبِيبَةَ قَالَ: أَخْبَرَنِي الْحَسَنُ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ صُمْتُ رَمَضَانَ وَلَا قُمْتُهُ كُلَّهُ» وَلَا أَدْرِي كَرِهَ التَّزْكِيَةَ أَوْ قَالَ: «لَا بُدَّ مِنْ غَفْلَةٍ وَرَقْدَةٍ» اللَّفْظُ لِعُبَيْدِ اللَّهِ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الصيام، باب من يقول صمت رمضان كله، ح:٢٤١٥ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٢٤١٩، وصححه ابن حبان، ح:٩١٥، وابن خزيمة، ح:٢٠٧٥ * الحسن البصري عنعن.

Comments:

So to say, it is not appropriate to attribute righteousness to one's own self; rather it ought to be attributed to the Divine help. Moreover, one should not make needless pronouncements of one's righteous deeds.

2112. Ibn 'Abbâs told us: "The Messenger of Allâh ﷺ said to a woman from among the Anṣâr: 'When it is Ramaḍân, perform *'Umrah* then, for *'Umrah* during it is equivalent to *Ḥajj*.'" (***Ṣaḥîḥ***)

٢١١٢ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُخْبِرُنَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِامْرَأَةٍ مِنَ الْأَنْصَارِ: «إِذَا كَانَ رَمَضَانُ فَاعْتَمِرِي فِيهِ فَإِنَّ عُمْرَةً فِيهِ تَعْدِلُ حَجَّةً».

تخريج: أخرجه البخاري، العمرة، باب عمرة في رمضان، ح:١٧٨٢، ومسلم، الحج، باب فضل العمرة في رمضان، ح:١٢٥٦ من حديث ابن جريج به، وهو في الكبرٰى، ح:٢٤٢٠ * شعيب هو ابن إسحاق، وعمران بن يزيد بن خالد هو عمران بن خالد بن يزيد.

Comments:

"Equivalent of *Hajj*": means it equals the recompense of the Pilgrimage, and not the recompense of the pilgrim, or the one who performs the *Hajj*. This is because the recompense bestowed upon the pilgrim comprises rewards of his sincerity, endurance of hardship, and expenditures also, which varies from one pilgrim to another.

Chapter 7. The People Of Different Lands Differing In Sighting (The Moon)

(المعجم ٧) - اخْتِلَافُ أَهْلِ الآفَاقِ فِي الرُّؤْيَةِ (التحفة ٥)

2113. Kuraib narrated that Umm Al-Faḍl sent him to Mu'âwiyah in Ash-Shâm. He said: "I came to Ash-Shâm and completed her errand. Then the new crescent of Ramaḍân was sighted while I was in Ash-Shâm. I saw the new crescent on the night of Friday, then I came to Al-Madînah at the end of the month. 'Abdullâh bin 'Abbâs asked me about the sighting of the moon and said: 'When did you see it?' I said: 'We saw it on the night of Friday.' He said: 'You saw it on the night of Friday?' I said: 'Yes, and the people saw it and started fasting, and so did Mu'âwiyah.' He said: 'But we saw it on the night of Saturday, so we will continue fasting until we have completed thirty days or we see it.' I said: 'Will you not be content with the sighting of Mu'âwiyah and his companions?' He said: 'No; this is what the Messenger of Allâh ﷺ enjoined upon us.'" (*Ṣaḥîḥ*)

٢١١٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ أَبِي حَرْمَلَةَ - قَالَ: أَخْبَرَنِي كُرَيْبٌ أَنَّ أُمَّ الْفَضْلِ بَعَثَتْهُ إِلَى مُعَاوِيَةَ بِالشَّامِ قَالَ: فَقَدِمْتُ الشَّامَ فَقَضَيْتُ حَاجَتَهَا وَاسْتَهَلَّ عَلَيَّ هِلَالُ رَمَضَانَ وَأَنَا بِالشَّامِ، فَرَأَيْتُ الْهِلَالَ لَيْلَةَ الْجُمُعَةِ ثُمَّ قَدِمْتُ الْمَدِينَةَ فِي آخِرِ الشَّهْرِ، فَسَأَلَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ ثُمَّ ذَكَرَ الْهِلَالَ فَقَالَ: مَتَى رَأَيْتُمْ؟ فَقُلْتُ: رَأَيْنَاهُ لَيْلَةَ الْجُمُعَةِ قَالَ: أَنْتَ رَأَيْتَهُ لَيْلَةَ الْجُمُعَةِ؟ قُلْتُ: نَعَمْ وَرَآهُ النَّاسُ فَصَامُوا وَصَامَ مُعَاوِيَةُ قَالَ: لٰكِنْ رَأَيْنَاهُ لَيْلَةَ السَّبْتِ فَلَا نَزَالُ نَصُومُ حَتَّى نُكْمِلَ ثَلَاثِينَ يَوْمًا أَوْ نَرَاهُ فَقُلْتُ: أَوَ لَا تَكْتَفِي بِرُؤْيَةِ مُعَاوِيَةَ وَأَصْحَابِهِ؟ قَالَ: لَا، هٰكَذَا أَمَرَنَا رَسُولُ اللهِ ﷺ.

تخريج: أخرجه مسلم، الصيام، باب بيان أن لكل بلد رؤيتهم . . . إلخ، ح:١٠٨٧ عن علي ابن حجر به، وهو في الكبرٰى، ح:٢٤٢١ .

Comments:

"This is what the Messenger of Allâh ﷺ has enjoined upon us" means fasting in Ramaḍân should be commenced with the sighting of the crescent, and celebration of *Eid* with the sighting of the crescent. This does not signify

everyone should attempt to sight the moon; if some reliable persons sight the crescent, all the people of that region would commence fasting or would celebrate *Eid*.

Chapter 8. Accepting The Testimony Of One Man Concerning The Crescent Moon Of Ramadân

(المعجم ٨) - **بَابُ** قُبُولِ شَهَادَةِ الرَّجُلِ الْوَاحِدِ عَلَى هِلَالِ شَهْرِ رَمَضَانَ وَذِكْرِ الاخْتِلَافِ فِيهِ عَلَى سُفْيَانَ فِي حَدِيثِ سِمَاكٍ (التحفة ٦)

2114. It was narrated that Ibn 'Abbâs said: "A Bedouin came to the Prophet ﷺ and said: 'I have sighted the crescent.' He said: 'Do you bear witness that there is none worthy of worship except Allâh, and that Muhammad is His slave and Messenger?' He said: 'Yes.' So the Prophet ﷺ gave the call, saying: 'Fast.'" (*Da'îf*)

٢١١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: رَأَيْتُ الْهِلَالَ فَقَالَ: «أَتَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ: نَعَمْ. فَنَادَى النَّبِيُّ ﷺ أَنْ: «صُومُوا».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصيام، باب: في شهادة الواحد علٰى رؤية هلال رمضان، ح:٢٣٤٠، والترمذي، ح:٦٩١، وابن ماجه، ح:١٦٥٢ من حديث سماك به، وهو في الكبرٰى، ح:٢٤٢٣، وصححه ابن خزيمة، وابن حبان، والحاكم * سماك عن عكرمة ضعيف وتقدم، ح:٣٢٦ كما حققته في نيل المقصود، ح:٦٨ يسر الله لنا طبعه.

2115. It was narrated that Ibn 'Abbâs said: "A Bedouin came to the Prophet ﷺ and said: 'I have sighted the crescent tonight.' He said: 'Do you bear witness that there is none worthy of worship except Allâh, and that Muhammad is His slave and Messenger?' He said: 'Yes.' He said: 'O Bilâl, announce to the people that they should fast tomorrow.'" (*Da'îf*)

٢١١٥ - أَخْبَرَنَا مُوسَى بنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَبْصَرْتُ الْهِلَالَ اللَّيْلَةَ. قَالَ: أَتَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» قَالَ: نَعَمْ. قَالَ: «يَا بِلَالُ! أَذِّنْ فِي النَّاسِ فَلْيَصُومُوا غَدًا.

تخريج: [ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٤٢٢.

2116. A similar, *Mursal*, report was narrated from 'Ikrimah. (*Da'îf*)

٢١١٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ عَنْ أَبِي دَاوُدَ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ مُرْسَلٌ.

تخريج: [ضعيف] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٤٢٤.

2117. A similar, *Mursal*, report was narrated from 'Ikrimah. (*Ḍa'îf*)

٢١١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ مِصِّيصِيٌّ قَالَ: أَخْبَرَنَا حِبَّانُ بْنُ مُوسَى الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ. مُرْسَلٌ.

تخريج: [ضعيف] انظر الحديث السابق، وهو في الكبرى، ح: ٢٤٢٥.

2118. It was narrated that 'Abdur-Raḥmân bin Zaid bin Al-Khaṭṭâb addressed the people on the day concerning which there was doubt (as to whether the month had begun) and said: "I sat with the Companions of the Messenger of Allâh ﷺ and asked them, and they narrated that the Messenger of Allâh ﷺ said: 'Fast when you see it and stop fasting when you see it, and perform the rites on that basis. If it is obscured,[1] then complete thirty days, and if two witnesses testify then fast and stop fasting." (*Ṣaḥîḥ*)

٢١١٨ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ شَبِيبٍ، أَبُو عُثْمَانَ - وَكَانَ شَيْخًا صَالِحًا بِطَرَسُوسَ - قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ حُسَيْنِ بْنِ الْحَارِثِ الْجَدَلِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ: أَنَّهُ خَطَبَ النَّاسَ فِي الْيَوْمِ الَّذِي يُشَكُّ فِيهِ فَقَالَ: أَلَا إِنِّي جَالَسْتُ أَصْحَابَ رَسُولِ اللهِ ﷺ وَسَاءَلْتُهُمْ وَأَنَّهُمْ حَدَّثُونِي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، وَانْسُكُوا لَهَا فَإِنْ غُمَّ عَلَيْكُمْ فَأَتِمُّوا ثَلَاثِينَ، وَإِنْ شَهِدَ شَاهِدَانِ فَصُومُوا وَأَفْطِرُوا».

تخريج: [صحيح] وهو في الكبرى، ح: ٢٤٢٦، وله علة قادحة عند أحمد: ٤/ ٣٢١، وللحديث شواهد كثيرة جدًا * يحيى بن زكريا بن أبي زائدة رواه عن الحجاج (بن أرطاة) عن الحسين بن الحارث به، .

Comments:

The day of doubt or uncertainty (as to whether it is the first day of Ramaḍân) means the thirtieth day of the month of Sha'ban, because there are both possibilities: it might either be the thirtieth day of Sha'ban or the first day of Ramaḍân. This is particularly so in the event that there was a possibility of the appearance of the crescent, but the sky was overcast and the crescent could not be sighted.

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[1] Meaning too cloudy so that you cannot see the new crescent.

Chapter 9. Completing Thirty Days Of Sha'bân If It Is Obscured (Cloudy) And Mentioning The Differences Reported By The Narrators From Abû Hurairah

(المعجم ٩) - إِكْمَالُ شَعْبَانَ ثَلَاثِينَ إِذَا كَانَ غَيْمٌ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ عَنْ أَبِي هُرَيْرَةَ (التحفة ٧)

2119. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then count it as thirty (days).'" (*Ṣaḥîḥ*)

٢١١٩ - أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ عَنْ إِسْمَاعِيلَ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ، وأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمَّ عَلَيْكُمُ الشَّهْرُ فَعُدُّوا ثَلَاثِينَ».

تخريج: أخرجه البخاري، الصوم، باب قول النبي ﷺ "إذا رأيتم الهلال فصوموا وإذا رأيتموه فأفطروا"، ح:١٩٠٩، ومسلم، الصيام، باب وجوب صوم رمضان لرؤية هلال ... إلخ، ح:١٠٨١/١٩ من حديث شعبة به، وهو في الكبرٰى، ح:٢٤٢٧ * إسماعيل هو ابن علية.

2120. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then count it as thirty (days).'" (*Ṣaḥîḥ*)

٢١٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا وَرْقَاءُ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا ثَلَاثِينَ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٤٢٨.

Chapter 10. Mentioning The Differences In Reports From Az-Zuhrî

(المعجم ١٠) - ذِكْرُ الِاخْتِلَافِ عَلَى الزُّهْرِيِّ فِي هَذَا الْحَدِيثِ (التحفة ٧) - ألف

2121. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When you see the crescent then fast, and when you see it, stop fasting. If it is obscured from you (too cloudy), then fast thirty days." (*Ṣaḥîḥ*)

٢١٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا رَأَيْتُمُ الْهِلَالَ

فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَصُومُوا ثَلَاثِينَ يَوْمًا».

تخريج: أخرجه مسلم، الصيام، باب وجوب صوم رمضان لرؤية الهلال ... إلخ، ح:١٠٨١ من حديث إبراهيم بن سعد عن محمد بن مسلم الزهري به، وهو في الكبرى، ح:٢٤٢٩.

2122. 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'When you see the crescent then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then work it out (from the beginning of the month, to complete thirty days).'" (*Sahîh*)

٢١٢٢ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ».

تخريج: أخرجه مسلم، ح:١٠٨٠/٨ انظر الحديث السابق، من حديث عبدالله بن وهب، والبخاري، الصوم، باب: هل يقال: رمضان، أو شهر رمضان؟ ومن رأى كله واسعًا، ح:١٩٠٠ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح:٢٤٣٠.

2123. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ mentioned Ramadân and said: "Do not fast until you see the crescent, and do not stop fasting until you see it, and if it is obscured from you (too cloudy), then work it out."[1] (*Sahîh*)

٢١٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ ذَكَرَ رَمَضَانَ فَقَالَ: «لَا تَصُومُوا حَتَّى تَرَوُا الْهِلَالَ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ».

تخريج: أخرجه البخاري، الصوم، باب قول النبي ﷺ: "إذا رأيتم الهلال فصوموا وإذا رأيتموه فأفطروا"، ح:١٩٠٦، ومسلم، الصيام، باب وجوب صوم رمضان لرؤية الهلال ... إلخ، ح:١٠٨٠/٣ من حديث مالك به، وهو في الموطأ (يحيى): ١/٢٨٦، والكبرى، ح:٢٤٣١.

Chapter 11. Mentioning The Differences Reported From 'Ubaidullâh Bin 'Umar

(المعجم ١١) - ذِكْرُ الِاخْتِلَافِ عَلَى عُبَيْدِ اللهِ ابْنِ عُمَرَ فِي هَذَا الْحَدِيثِ (التحفة ٧) - ب

2124. It was narrated from Ibn

٢١٢٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ:

[1] Complete the count, from the beginning of the month to thirty days.

'Umar that the Prophet ﷺ said: "Do not fast until you see it, and do not stop fasting until you see it, and if it is obscured from you (too cloudy), then work it out." (*Ṣaḥîḥ*)

حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَصُومُوا حَتَّى تَرَوْهُ وَلَا تُفْطِرُوا حَتَّى تَرَوْهُ، فَإِنْ غُمَّ عَلَيْكُمْ فَاقْدُرُوا لَهُ».

تخريج: [**إسناده صحيح**] أخرجه أحمد:٢/١٣ عن يحيى القطان به، ومسلم، الصيام، باب وجوب صوم رمضان لرؤية الهلال ... إلخ، ح:١٠٨٠ من حديث عبيدالله بن عمر به، بألفاظ أخرٰى نحو المعنى، والبخاري، ح:١٩٠٦ (انظر الحديث السابق) من طريق آخر عن نافع به.

2125. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ mentioned the crescent and said: 'When you see it, fast, and when you see it, stop fasting, and if it is obscured from you (too cloudy), then count thirty days.'" (*Ṣaḥîḥ*)

٢١٢٥ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ صَاحِبُ حِمْصَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ الْهِلَالَ فَقَالَ: «إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَعُدُّوا ثَلَاثِينَ».

تخريج: أخرجه مسلم، الصيام، باب وجوب صوم رمضان لرؤية الهلال ... إلخ، ح:١٠٨١/ ٢٠ عن أبي بكر بن أبي شيبة به، وهو في الكبرٰى، ح:٢٤٣٣.

Chapter 12. Mentioning The Differences Reported From 'Amr Bin Dînâr In The *Ḥadîth* Of Ibn 'Abbâs About That

(المعجم ١٢) - ذكر الاختلاف على عمرو بن دينار في حديث ابن عباس فيه (التحفة ٧) - ج

2126. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Fast when you see it and stop fasting when you see it, and if it is obscured from you (too cloudy), then complete thirty (days).'" (*Ṣaḥîḥ*)

٢١٢٦ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ أَبُو الْجَوْزَاءِ، وَهُوَ ثِقَةٌ بَصْرِيٌّ أَخُو أَبِي الْعَالِيَةِ قَالَ: أَخْبَرَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ، وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ».

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٢٤٣٤.

2127. It was narrated that Ibn 'Abbâs said: "I am surprised at those who anticipate the month,[1] when the Messenger of Allâh ﷺ said: 'When you see the new crescent then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then complete thirty days.'" (*Sahîh*)

٢١٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَجِبْتُ مِمَّنْ يَتَقَدَّمُ الشَّهْرَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ ثَلَاثِينَ».

تخريج: [صحيح] أخرجه أحمد: ١/ ٢٢١، والحميدي، ح: ٥١٤ عن سفيان بن عيينة به، وهو في الكبرٰى، ح: ٢٤٣٥، وفي المسند: ١/ ٣٦٧ وغيره * محمد بن جبير يعني ابن مطعم وهو المرجوح، وللحديث شواهد كثيرة جدًا.

Comments:

"I am suprised" means before sighting of the crescent of the month of Ramadân, one should not fast on the thirtieth doubtful day of Sha'bân; it is clearly an affectation and sternness. In the authentic narrations, fasting on this day has been termed disobedience of the Messenger of Allâh ﷺ.

Chapter 13. Mentioning The Differences Reported From Mansûr In The *Hadîth* Of Rib'î

(المعجم ١٣) - ذِكْرُ الاخْتِلَافِ عَلَى منصور فِي حَدِيثِ ربعي فِيهِ (التحفة ٧) - د

2128. It was narrated from Ribi'î bin Hirâsh, from Hudhaifah bin Al-Yamân, that the Messenger of Allâh ﷺ said: "Do not anticipate the month[2] until you see the crescent before it, or you complete the number of days. Then fast until you see the new moon, or you complete the number of days." (*Sahîh*)

٢١٢٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تَقَدَّمُوا الشَّهْرَ حَتَّى تَرَوُا الْهِلَالَ قَبْلَهُ أَوْ تُكْمِلُوا الْعِدَّةَ، ثُمَّ صُومُوا حَتَّى تَرَوُا الْهِلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ قَبْلَهُ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الصيام، باب: إذا أغمي الشهر، ح: ٢٣٢٦ من حديث جرير بن عبدالحميد الضبي به، وهو في الكبرٰى، ح: ٢٤٣٦، وصححه ابن خزيمة، ح: ١٩١١، وابن حبان، ح: ٨٧٥.

[1] By fasting a day or two before it begins out of doubt.

[2] By fasting a day or two before it begins out of doubt.

Comments:

In this narration, commencing fasting before sighting the new moon has been explicitly forbidden.

2129. It was narrated from Rib'î that one of the Companions of the Prophet ﷺ said: "The Messenger of Allâh ﷺ said: 'Do not anticipate the month until you complete the number, or you see the crescent. Then fast, and do not stop fasting until you see the crescent, or your complete thirty days.'" (*Ṣaḥîḥ*) Al-Hajjaj bin Artâh reported it in a *Mursal* from.

٢١٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقَدَّمُوا الشَّهْرَ حَتَّى تُكْمِلُوا الْعِدَّةَ أَوْ تَرَوُا الْهِلَالَ، ثُمَّ صُومُوا وَلَا تُفْطِرُوا حَتَّى تَرَوُا الْهِلَالَ أَوْ تُكْمِلُوا الْعِدَّةَ ثَلَاثِينَ» أَرْسَلَهُ الْحَجَّاجُ بْنُ أَرْطَاةَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٤٣٧ * سفيان هو الثوري، وعبدالرحمٰن هو ابن مهدي.

2130. It was narrated that Rib'î said: "The Messenger of Allâh ﷺ said: 'When you see the crescent then fast, and when you see it, then stop fasting. If it is too cloudy then complete Sha'bân as thirty days, unless you see the crescent before that, then fast Ramaḍân as thirty days, unless you see the new crescent before that.'" (*Ṣaḥîḥ*)

٢١٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنِ الْحَجَّاجِ بْنِ أَرْطَاةَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا رَأَيْتُمُ الْهِلَالَ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَأَتِمُّوا شَعْبَانَ ثَلَاثِينَ إِلَّا أَنْ تَرَوُا الْهِلَالَ قَبْلَ ذٰلِكَ، ثُمَّ صُومُوا رَمَضَانَ ثَلَاثِينَ إِلَّا أَنْ تَرَوُا الْهِلَالَ قَبْلَ ذٰلِكَ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٤٣٨ * عبدالله هو ابن المبارك، وحبان هو ابن موسى، ومحمد بن حاتم هو ابن نعيم المروزي.

2131. Ibn 'Abbâs narrated that the Messenger of Allâh ﷺ said: "Fast when you see it, and stop fasting when you see it, and if clouds prevent you from seeing it, then complete the number, and do not fast ahead of Ramaḍân." (*Ḍa'îf*)

٢١٣١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قال: حَدَّثَنَا حَاتِمُ ابْنُ أَبِي صَغِيرَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عِكْرِمَةَ قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ فَإِنْ

حَالَ بَيْنَكُمْ وَبَيْنَهُ سَحَابٌ، فَأَكْمِلُوا الْعِدَّةَ وَلَا تَسْتَقْبِلُوا الشَّهْرَ اسْتِقْبَالًا».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصيام، باب من قال فإن غم عليكم فصوموا ثلاثين، ح:٢٣٢٧ من حديث سماك به، وهو في الكبرٰى، ح:٢٤٣٩، وصححه الترمذي، انظر، ح:٣٢٦.

2132. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Do not fast before Ramaḍân. Fast when you see it and stop fasting when you see it, and if clouds prevent you from seeing it, then complete thirty (days).'" (*Ṣaḥîḥ*)

٢١٣٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَصُومُوا قَبْلَ رَمَضَانَ، صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ حَالَتْ دُونَهُ غَيَايَةٌ فَأَكْمِلُوا ثَلَاثِينَ».

تخريج: [صحيح] أخرجه الترمذي، الصوم، باب ماجاء أن الصوم لرؤية الهلال والإفطار له، ح:٦٨٨ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٢٤٤٠، وسنده ضعيف، وللحديث شواهد صحيحة.

Chapter 14. How Long Is The Month? And Mentioning The Differences Reported From Az-Zuhrî In the Narration Of 'Âishah

(المعجم ١٤) - كَمِ الشَّهْرُ وَذِكْرُ الاِخْتِلَافِ عَلَى الزُّهْرِيِّ فِي الْخَبَرِ عَنْ عَائِشَةَ (التحفة ٨)

2133. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ swore not to come to his wives for a month, and twenty-nine days passed. I said: 'Did you not vow to keep away from your wives for a month? I have counted twenty-nine days.' The Messenger of Allâh ﷺ said: 'The month is twenty-nine days.'"[1] (*Ṣaḥîḥ*)

٢١٣٣ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ عَنْ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أَقْسَمَ رَسُولُ اللهِ ﷺ أَنْ لَا يَدْخُلَ عَلَى نِسَائِهِ شَهْرًا، فَلَبِثَ تِسْعًا وَعِشْرِينَ فَقُلْتُ: أَلَيْسَ قَدْ كُنْتَ آلَيْتَ شَهْرًا فَعَدَدْتُ الْأَيَّامَ تِسْعًا وَعِشْرِينَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

[1] Regarding the matter of this vow, see Nos. 3485 and 3486, as well as the following narration.

تخريج: أخرجه مسلم، الصيام، باب الشهر يكون تسعًا وعشرين، ح:١٠٨٣ من حديث معمر ابن راشد به، وهو في الكبرٰى، ح:٢٤٤١.

2134. It was narrated that Ibn 'Abbâs said: "I was very keen to ask 'Umar bin Al-Khattâb about the two wives of the Messenger of Allâh ﷺ to whom Allâh said: If you two turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined."[1] And he quoted the *Hadîth*. He said concerning it: "The Messenger of Allâh ﷺ withdrew from his wives for twenty-nine days because of that, when Hafsah had made her disclosure to 'Âishah. He had said: 'I will not enter upon them for a month,' because he was so upset with them when Allâh, the Mighty and Sublime, informed him of what they had said. When twenty-nine days had passed, he entered upon 'Âishah, so he started with her. 'Âishah said to him: 'O Messenger of Allâh, you swore not to enter upon us for a month, and now twenty-nine days have passed; we have been counting them.' The Messenger of Allâh ﷺ said: 'The month is twenty-nine days.'" (*Sahîh*)

٢١٣٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ بْنِ أَبِي ثَوْرٍ حَدَّثَهُ؛ ح وَأَخْبَرَنَا عَمْرُو ابْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ أَبِي ثَوْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمْ أَزَلْ حَرِيصًا أَنْ أَسْأَلَ عُمَرَ بْنَ الْخَطَّابِ عَنِ الْمَرْأَتَيْنِ مِنْ أَزْوَاجِ رَسُولِ اللهِ ﷺ اللَّتَيْنِ قَالَ اللهُ لَهُمَا: ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا﴾ [التحريم: ٤] وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: فَاعْتَزَلَ رَسُولُ اللهِ ﷺ نِسَاءَهُ مِنْ أَجْلِ ذٰلِكَ حِينَ أَفْشَتْهُ حَفْصَةُ إِلَى عَائِشَةَ تِسْعًا وَعِشْرِينَ لَيْلَةً قَالَتْ عَائِشَةُ: وَكَانَ قَدْ قَالَ «مَا أَنَا بِدَاخِلٍ عَلَيْهِنَّ شَهْرًا» مِنْ شِدَّةِ مَوْجِدَتِهِ عَلَيْهِنَّ حِينَ حَدَّثَهُ اللهُ عَزَّ وَجَلَّ حَدِيثَهُنَّ فَلَمَّا مَضَتْ تِسْعٌ وَعِشْرُونَ لَيْلَةً دَخَلَ عَلَى عَائِشَةَ فَبَدَأَ بِهَا فَقَالَتْ لَهُ عَائِشَةُ: إِنَّكَ قَدْ كُنْتَ آلَيْتَ يَا رَسُولَ اللهِ! أَنْ لَا تَدْخُلَ عَلَيْنَا شَهْرًا وَإِنَّا أَصْبَحْنَا مِنْ تِسْعٍ وَعِشْرِينَ لَيْلَةً نَعُدُّهَا عَدَدًا فَقَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ لَيْلَةً».

[1] *At-Tahrîm* 66:4.

تخريج: أخرجه البخاري، العلم، باب التناوب في العلم، ح:٨٩ من حديث شعيب بن أبي حمزة، ومسلم، الطلاق، باب: في الإيلاء واعتزال النساء وتخييرهن ... إلخ، ح:١٤٧٩/ ٣٤ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح:٢٤٤٢.

Chapter 15. Mentioning The Report Of Ibn 'Abbâs About That

(المعجم ١٥) - ذِكْرُ خَبَرِ ابْنِ عَبَّاسٍ فِيهِ

(التحفة ٨) - ألف

2135. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Jibrîl, peace be upon him, came to me and said: 'The month is twenty-nine days.'" (*Ṣaḥîḥ*)

٢١٣٥ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ - هُوَ أَبُو بُرَيْدٍ الْجَرْمِيُّ بَصْرِيٌّ - عَنْ بَهْزٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، عَنْ أَبِي الْحَكَمِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَانِي جِبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: الشَّهْرُ تِسْعٌ وَعِشْرُونَ يَوْمًا».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٢١٨، ٣٤٠ من حديث شعبة عن سلمة بن كهيل عن أبي الحكم عمران بن الحارث به، وهو في الكبرى، ح:٢٤٤٣، وهو حديث مختصر.

2136. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'The month is twenty-nine days.'" (*Ṣaḥîḥ*)

٢١٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ، قَالَ [سَلَمَةُ]: سَمِعْتُ أَبَا الْحَكَمِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ يَوْمًا».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٤٤٤ * محمد هو ابن جعفر غندر.

Chapter 16. Mentioning The Differences Reported From Ismâ'îl In The Narration Of Sa'd Bin Mâlik About That

(المعجم ١٦) - ذِكْرُ الِاخْتِلَافِ عَلَى إِسْمَاعِيلَ فِي خَبَرِ سَعْدِ بْنِ مَالِكٍ فِيهِ

(التحفة ٨) - ب

2137. It was narrated from Muḥammad bin Sa'd bin Abî Waqqâṣ, from his father, that the Prophet ﷺ struck one hand with the other and said: "The month is like this and like this and like this,"

٢١٣٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ ضَرَبَ بِيَدِهِ عَلَى

retaining one finger the third time.[1] (*Sahîh*)

الْأُخْرَى وقَالَ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذا» وَنَقَصَ فِي الثَّالِثَةِ إِصْبَعًا.

تخريج: أخرجه مسلم، الصيام، باب الشهر يكون تسعًا وعشرين، ح:١٠٨٩ من حديث محمد ابن بشر به، وهو في الكبرٰى، ح:٢٤٤٥.

2138. It was narrated from Muhammad bin Sa'd that his father said: "The Messenger of Allâh ﷺ said: 'The month is like this and like this and like this,'" meaning twenty-nine. Yahya bin Sa'eed and others narrated it from Ismâ'îl, from Muhammad bin Sa'd, from the Prophet ﷺ. (*Sahîh*)

٢١٣٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ إسمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ هٰكَذَا وَهٰكذَا وَهٰكَذَا» يَعْنِي تِسْعَةً وَعِشْرِينَ. رَوَاهُ يَحْيَى بْنُ سَعِيدٍ وَغَيْرُهُ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٤٤٦.

2139. It was narrated that Muhammad bin Sa'd bin Abî Waqqâs said: "The Messenger of Allâh ﷺ said: 'The month is like this and like this and like this.'" (One of the narrators) Muhammad bin 'Ubaid clapped his hands three times to demonstrate it, then he withheld his left thumb the third time. Yahya bin Sa'eed said to Ismâ'îl (one of the narrators): "From his father?" He said: "No."[2] (*Sahîh*)

٢١٣٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» وَصَفَّقَ مُحَمَّدُ بْنُ عُبَيْدٍ بِيَدَيْهِ يَنْعَتُهَا ثَلَاثًا ثُمَّ قَبَضَ فِي الثَّالِثَةِ الْإِبْهَامَ في الْيُسْرَى قَالَ يَحْيَى بْنُ سَعِيدٍ: قُلْتُ لِإسْمَاعِيلَ: عَنْ أَبِيهِ؟ قَالَ: لَا.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٤٤٧

Chapter 17. Mentioning The Differences Reported From Yahya Bin Abî Kathîr In The Narration Of Abû Salamah About That

(المعجم ١٧) - ذِكْرُ الاخْتِلَافِ عَلَى يَحْيَى بْنِ أَبِي كَثِيرٍ فِي خَبَرِ أَبِي سَلِمَةَ فِيهِ (التحفة ٨)-ج

Comments:

Some have reported it from Abû Salamah, from Abû Hurairah. And some have reported it fram Abû Salamah, from 'Abdullâh bin 'Umar. Both are authentic.

[1] Displaying twenty-nine with his fingers.

[2] Meaning: did Muhammad bin Sa'd report this from his father?

2140. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The month may be twenty-nine days or it may be thirty. When you see it, then fast, and when you see it, then stop fasting, and if it is obscured from you (too cloudy), then complete the count.'" (*Ṣaḥîḥ*)

٢١٤٠ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ قَالَ: حَدَّثَنَا عَلِيٌّ - هُوَ ابْنُ الْمُبَارَكِ - قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ يَكُونُ تِسْعَةً وَعِشْرِينَ، وَيَكُونُ ثَلَاثِينَ، فَإِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا، فَإِنْ غُمَّ عَلَيْكُمْ فَأَكْمِلُوا الْعِدَّةَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الصوم، باب ماجاء لا تتقدموا الشهر بصوم، ح:٦٨٤ من حديث أبي سلمة به، وهو في الكبرٰى، ح:٢٤٤٨، وصححه ابن خزيمة، ح:١٩٠٨
* هارون هو ابن إسماعيل الخزاز البصري، وأبو داود هو سليمان بن سيف الحراني، ويحيى هو ابن أبي كثير.

2141. 'Abdullâh Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'The month is twenty-nine days.'" (*Ṣaḥîḥ*)

٢١٤١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ مُعَاوِيَةَ - وَاللَّفْظُ لَهُ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ عَبْدَ اللهِ - وَهُوَ ابْنُ عُمَرَ - يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

تخريج: أخرجه مسلم، الصيام، باب وجوب صوم رمضان لرؤية الهلال ... إلخ، ح:١١/١٠٨٠ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح:٢٤٤٩.

2142. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "We are an unlettered *Ummah*, we do not use astronomical counting or computation. The month is like this, and this, and this," he did three times, showing it as twenty-nine. (*Ṣaḥîḥ*)

٢١٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنِ الْأَسْوَدِ ابْنِ قَيْسٍ، عَنْ سَعِيدِ بْنِ عَمْرٍو، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ وَلَا نَحْسِبُ، الشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا»، ثَلَاثًا حَتَّى ذَكَرَ تِسْعًا وَعِشْرِينَ.

تخريج: أخرجه مسلم، ح: ١٠٨٠/ ١٥ب، (انظر الحديث السابق) من حديث عبدالرحمٰن بن مهدي عن سفيان الثوري، والبخاري، الصوم، باب قول النبي ﷺ: "لا نكتب ولا نحسب"، ح: ١٩١٣ من حديث الأسود بن قيس به، وهو في الكبرٰى، ح: ٢٤٥٠.

Comments:

"Unlettered *Ummah*": In other words, I and my community are simple folk without much formal education (*Ummiyya*). We do not make a written record of the month, like so and so, in order to arrive at the total of thirty. We do not need such calculations and written record, Of course, the beginning and end of the period of fasting is determined by the appearance of the crescent, rather than by human arithmetic, astronomy and the like.

2143. It was narrated from Sa'eed bin 'Amr bin Sa'eed bin Abî Al-'Âṣ, that he heard Ibn 'Umar narrate that the Prophet ﷺ said: "We are an unlettered *Ummah;* we do not use computation or astronomical calculations. The month is like this, and this, and this," and he held down his thumb the last time. "And the month is like this, and this, and this," completing thirty. (***Ṣaḥîḥ***)

٢١٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ عَنْ مُحَمَّدٍ، عَنْ شُعْبَةَ عَنِ الْأَسْوَدِ ابْنِ قَيْسٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ عَمْرِو بْنِ سَعِيدِ بْنِ أَبِي الْعَاصِ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَحْسِبُ وَلَا نَكْتُبُ، وَالشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» وَعَقَدَ الْإِبْهَامَ فِي الثَّالِثَةِ «وَالشَّهْرُ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» تَمَامَ الثَّلَاثِينَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٢٤٥١ * محمد هو ابن جعفر غندر.

Comments:

A lunar month is complete in itself, whether it consists of twenty-nine or thirty days, from the aspect of the rule of laws and the reward.

2144. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The month is like this," and (one of the narrators) Shu'bah did the same gesture as Jabalah had done, copying, Ibn 'Umar: "It is twenty-nine, as he gestured twice with all fingers of both hands, and putting down one of his fingers the third time." (***Ṣaḥîḥ***)

٢١٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ جَبَلَةَ بْنِ سُحَيْمٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الشَّهْرُ هٰكَذَا» وَوَصَفَ شُعْبَةُ عَنْ صِفَةِ جَبَلَةَ عَنْ صِفَةِ ابْنِ عُمَرَ: أَنَّهُ تِسْعٌ وَعِشْرُونَ فِيمَا حَكَى مِنْ صَنِيعِهِ مَرَّتَيْنِ بِأَصَابِعِ يَدَيْهِ وَنَقَصَ فِي الثَّالِثَةِ إِصْبَعًا مِنْ أَصَابِعِ يَدَيْهِ.

تخريج: أخرجه البخاري، الصوم، باب: قول النبي ﷺ "إذا رأيتم الهلال فصوموا وإذا رأيتموه فأفطروا"، ح:١٩٠٨، ومسلم، الصيام، باب وجوب صوم رمضان لرؤية الهلال ... إلخ، ح:١٠٨٠/١٣ من حدبث شعبة به، وهو في الكبرٰى، ح:٢٤٥٢.

2145. Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'The month is twenty-nine (days).'" (*Ṣaḥîḥ*)

٢١٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُقْبَةَ - يَعْنِي ابْنَ حُرَيْثٍ - قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

تخريج: أخرجه مسلم، ح:١٠٨٠/١٤ عن محمد بن المثنٰى به، (انظر الحديث السابق)، وهو في الكبرٰى، ح:٢٤٥٣.

Chapter 18. Encouraging The *Saḥûr*

(المعجم ١٨) - **الحَثُّ عَلَى السُّحُورِ** (التحفة ٩)

2146. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Take *Saḥûr*, for in *Saḥûr* there is blessing.'" 'Ubaidullâh bin Sa'eed narrated it in *Mawqûf* form. (*Ṣaḥîḥ*)

٢١٤٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً». وَقَفَهُ عُبَيْدُ اللهِ بْنُ سَعِيدٍ.

تخريج: [صحيح] أخرجه الطبراني في الكبير:١٠/١٧٠، ح:١٠٢٣٥ من حديث أبي بكر بن عياش به، وهو في الكبرٰى، ح:٢٤٥٤، وصححه ابن خزيمة، ح:١٩٣٦ عن محمد بن بشار به، وله شواهد، منها الحديث الآتي:٢١٤٨.

Comments:

1. To partake of a predawn meal (*Saḥûr*) is recommended or desirable, because this would make it easy for one to sustain the fast. Physical energy would remain. Moreover, one would get the reward for having taken it with the intention of fasting.
2. From the expression *Barakah* or blessedness, it transpires that the predawn meal is not compulsory.

2147. It was narrated that 'Abdullâh said: "Take *Saḥûr*." 'Ubaidullâh said: "I do not know how he said it." (*Ṣaḥîḥ*)

٢١٤٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ قَالَ: «تَسَحَّرُوا». قَالَ عُبَيْدُ اللهِ: لَا أَدْرِي كَيْفَ لَفْظُهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٤٥٥ * عبدالرحمٰن هو ابن مهدي.

2148. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Take *Sahûr*, for in *Sahûr* there is blessing.'" (*Sahîh*)

٢١٤٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً».

تخريج: أخرجه مسلم، الصيام، باب فضل السحور ... إلخ، ح:١٠٩٥ عن قتيبة، والبخاري، الصوم، باب بركة السحور من غير إيجاب، ح:١٩٢٣ من حديث عبدالعزيز بن صهيب به، وهو في الكبرى، ح:٢٤٥٦.

Chapter 19. Mentioning The Differences In The Reports From 'Abdul-Malik Bin Abî Sulaimân For This *Hadîth*

(المعجم ١٩) - ذِكْرُ الِاخْتِلَافِ عَلَى عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ فِي هَذَا الْحَدِيثِ (التحفة ٩) - ألف

2149. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Take *Sahûr*, for in *Sahûr* there is blessing.'" (*Hasan*)

٢١٤٩ - أَخْبَرَنَا عَلِيُّ بنُ سَعِيدِ بْنِ جَرِيرٍ نَسَائِيٌّ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي الْأَسْوَدِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً».

تخريج: [إسناده حسن] أخرجه أحمد:٢/ ٣٧٧، ٤٧٧ من حديث عطاء بن أبي رباح به، وهو في الكبرى، ح:٢٤٥٧ * أبوالربيع هو الزهراني.

2150. It was narrated that Abû Hurairah said: "Eat *Sahûr*, for in *Sahûr* there is blessing." (*Sahîh Mawquf*) While Ibn Abî Laila narrated it in *Marfû'* form:

٢١٥٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ عطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً» رَفَعَهُ ابْنُ أَبِي لَيْلَى.

تخريج: [إسناده صحيح، موقوف] انظر الحديث السابق، وهو في الكبرى، ح:٢٤٥٨ * يزيد هو ابن هارون.

Comments:

So to say, this narration comes from Abû Hurairah, in the *Mawqûf* form also, but it would cause no deficiency for the *Marfu* report. A Companion may recapitulate the Prophet's ﷺ command. It is not uncommon.

2151. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Take *Saḥûr*, for in *Saḥûr* there is blessing." (***Ḥasan***)

٢١٥١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً».

تخريج: [حسن] أخرجه أحمد: ٢/ ٤٧٧ من حديث محمد بن عبدالرحمن بن أبي ليلى به، ولم ينفرد به، انظر، ح: ٢١٤٩، وهو في الكبرى، ح: ٢٤٥٩.

2152. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Eat *Saḥûr*, for in *Saḥûr* there is blessing.'" (***Ḥasan***)

٢١٥٢ - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ ابْنِ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي لَيْلَى عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً».

تخريج: [حسن] أخرجه أحمد: ٢/ ٣٧٧ من حديث سفيان الثوري به، وهو في الكبرى، ح: ٢٤٦٠، وانظر الحديث السابق.

2153. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Take *Saḥûr*, for in *Saḥûr* there is blessing.'" (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: In this narration of Yaḥya bin Sa'eed, its chain is *Ḥasan* but it is *Munkar*, and I fear that the error is from Muḥammad bin Fuḍail.

٢١٥٣ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ خَلَّادٍ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَسَحَّرُوا فَإِنَّ فِي السَّحُورِ بَرَكَةً».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ يَحْيَى بْنِ سَعِيدٍ هٰذَا، إِسْنَادُهُ حَسَنٌ وَهُوَ مُنْكَرٌ، وَأَخَافُ أَنْ يَكُونَ الْغَلَطُ مِنْ مُحَمَّدِ بْنِ فُضَيْلٍ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٢٤٦١، وقول النسائي هو المرجوح ٭ أبوبكر بن خلاد اسمه محمد وهو الباهلي البصري

Comments:

Here what Imâm An-Nasâ'î wants to say is that in this narration "Atâ from Abû Hurairah" is appropriate only, not Abû Salamah from Abû Hurairah.

Chapter 20. Delaying *Saḥûr* And Mentioning The Differences Reported From Zirr About That

(المعجم ٢٠) - تَأْخِيرُ السُّحُورِ وَذِكْرُ الِاخْتِلَافِ عَلَى زِرٍّ فِيهِ (التحفة ١٠)

2154. It was narrated that Zirr said: "We said to Ḥudhaifah: 'At what time did you take *Saḥûr* with the Messenger of Allâh ﷺ?' He said: 'It was daytime, but before the sun had risen.'" (*Ḍa'îf*)

٢١٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ زِرٍّ قَالَ: قُلْنَا لِحُذَيْفَةَ أَيَّ سَاعَةٍ تَسَحَّرْتَ مَعَ رَسُولِ اللهِ ﷺ؟ قَالَ: «هُوَ النَّهَارُ إِلَّا أَنَّ الشَّمْسَ لَمْ تَطْلُعْ».

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٢٤٦٢، عاصم هو ابن أبي النجود * سفيان الثوري عنعن تقدم، ح:١٠٢٧، وتابعه أبوبكر بن عياش عند ابن ماجه، ح:١٦٩٥، وتقدم حاله، ح:٧٨٠.

Comments:

It means close to the breaking of dawn, so that the purposes of the predawn meal are fully realized.

2155. Zirr bin Ḥubaish said: "I had *Saḥûr* with Ḥudhaifah, then we went out to pray. When we came to the *Masjid* we prayed two *Rak'ahs*, then the *Iqâmah* for prayer was said, and there was only a short time between them." (*Ṣaḥîḥ*)

٢١٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ قَالَ: سَمِعْتُ زِرَّ بْنَ حُبَيْشٍ قَالَ: تَسَحَّرْتُ مَعَ حُذَيْفَةَ ثُمَّ خَرَجْنَا إِلَى الصَّلَاةِ فَلَمَّا أَتَيْنَا الْمَسْجِدَ صَلَّيْنَا رَكْعَتَيْنِ وَأُقِيمَتِ الصَّلَاةُ وَلَيْسَ بَيْنَهُمَا إِلَّا هُنَيْهَةٌ.

تخريج: [إسناده صحيح موقوف] وهو في الكبرى، ح:٢٤٦٣ * محمد هو ابن جعفر غندر، وعدي هو ابن ثابت.

2156. It was narrated that Ṣilah bin Zufar said: "I had *Saḥûr* with Ḥudhaifah, then we went out to the *Masjid*. We prayed the two *Rak'ahs* of *Fajr*, then the *Iqâmah* for prayer was made, and we prayed." (*Ṣaḥîḥ*)

٢١٥٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا أَبُو يَعْفُورٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ صِلَةَ بْنِ زُفَرَ قَالَ: تَسَحَّرْتُ مَعَ حُذَيْفَةَ، ثُمَّ خَرَجْنَا إِلَى

الْمَسْجِدِ فَصَلَّيْنَا رَكْعَتَيِ الْفَجْرِ، ثُمَّ أُقِيمَتِ الصَّلَاةُ فَصَلَّيْنَا.

تخريج: [صحيح موقوف] وهو في الكبرى، ح:٢٤٦٤، وانظر الحديث السابق.

Chapter 21. The Length Of Time Between *Sahûr* And The *Subh* Prayer

(المعجم ٢١) - قَدْرَ مَا بَيْنَ السُّحُورِ وَبَيْنَ صَلَاةِ الصُّبْحِ (التحفة ١١)

2157. Hisâm reported from Qatâdah, from Anas, that Zaid bin Thâbit said: "We took *Sahûr* with the Messenger of Allâh ﷺ then we went to pray." I said: "How long was there between them?" He said: "As long as it takes a man to recite fifty verses." (*Sahîh*)

٢١٥٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ، قُلْتُ: كَمْ كَانَ بَيْنَهُمَا؟ قَالَ: قَدْرَ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

تخريج: أخرجه مسلم، الصيام، باب فضل السحور وتأكيد استحبابه، ... إلخ، ح:١٠٩٧ من حديث وكيع بن الجراح، والبخاري، الصوم، باب قدر كم بين السحور وصلوة الفجر؟، ح:١٩٢١ من حديث هشام الدستوائي به.

Comments:

For a serene recitation of fifty Verses of the Glorious Qur'ân, ten minutes, at the most, should be enough. And Allâh knows best.

Chapter 22. Mentioning The Different Reports From Hishâm And Sa'eed From Qatâdah About That

(المعجم ٢٢) - ذِكْرُ اخْتِلَافِ هِشَامٍ وَسَعِيدٍ عَلَى قَتَادَةَ فِيهِ (التحفة ١١) - ألف

2158. It was narrated from Anas that Zaid bin Thâbit said: "We had *Sahûr* with the Messenger of Allâh ﷺ then we went to pray." I (one of the narrators) said: "It is claimed that Anas said: 'How long was there between them?' He said: 'As long as it takes a man to recite fifty verses.'" (*Sahîh*)

٢١٥٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: تَسَحَّرْنَا مَعَ رَسُولِ اللهِ ﷺ ثُمَّ قُمْنَا إِلَى الصَّلَاةِ قُلْتُ: زُعِمَ أَنَّ أَنَسًا الْقَائِلُ: مَا كَانَ بَيْنَ ذٰلِكَ؟ قَالَ: قَدْرَ مَا يَقْرَأُ الرَّجُلُ خَمْسِينَ آيَةً.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٤٦٦ * خالد هو ابن الحارث.

2159. It was narrated that Anas said: "The Messenger of Allâh ﷺ and Zaid bin Thâbit had *Saḥûr*, then they went and started to pray *Subḥ*." We said to Anas: "How long was there between their finishing (*Saḥûr*) and their starting to pray?" He said: "As long as it takes a man to recite fifty Verses." (*Ṣaḥîḥ*)

٢١٥٩ - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: تَسَحَّرَ رَسُولُ اللهِ ﷺ وَزَيْدُ بْنُ ثَابِتٍ ثُمَّ قَامَا فَدَخَلَا فِي صَلَاةِ الصُّبْحِ فَقُلْنَا لِأَنَسٍ: كَمْ كَانَ بَيْنَ فَرَاغِهِمَا وَدُخُولِهِمَا فِي الصَّلَاةِ؟ قَالَ: قَدْرَ مَا يَقْرَأُ الْإِنْسَانُ خَمْسِينَ آيَةً.

تخريج: أخرجه البخاري، مواقيت الصلٰوة، باب وقت الفجر، ح:٥٧٦ من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح:٢٤٦٧، وانظر الحديثين السابقين.

Chapter 23. Mentioning The Differences Reported From Sulaimân Bin Mihrân In The *Ḥadîth* Of 'Âishah About Delaying *Saḥûr*, And The Different Wordings

(المعجم ٢٣) - ذِكْرُ الِاخْتِلَافِ عَلَى سُلَيْمَانَ ابْنِ مِهْرَانَ فِي حَدِيثِ عَائِشَةَ فِي تَأْخِيرِ السُّحُورِ وَاخْتِلَافِ أَلْفَاظِهِمْ (التحفة ١١) - ب

2160. It was narrated that Abû 'Aṭiyyah said: "I said to 'Âishah: 'Among us there are two of the Companions of the Prophet ﷺ, one of whom hastens *Ifṭâr* and delays *Saḥûr*, and the other delays *Ifṭâr* and hastens *Saḥûr*.' She said: 'Which of them is the one who hastens *Ifṭâr* and delays *Saḥûr*?' I said: "Abdullâh bin Mas'ûd.' She said: 'That is what the Messenger of Allâh ﷺ used to do.'" (*Ṣaḥîḥ*)

٢١٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ خَيْثَمَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: قُلْتُ لِعَائِشَةَ: فِينَا رَجُلَانِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُؤَخِّرُ السَّحُورَ وَالْآخَرُ يؤَخِّرُ الْإِفْطَارَ وَيُعَجِّلُ السَّحُورَ قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الْإِفْطَارَ وَيُؤَخِّرُ السَّحُورَ؟ قُلْتُ: عَبْدُ اللهِ بْنُ مَسْعُودٍ، قَالَتْ: هٰكَذَا كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ.

تخريج: **[إسناده صحيح]** أخرجه أحمد:٦/٤٨ من حديث شعبة عن سليمان الأعمش، ومسلم، الصيام، باب فضل السحور، وتأكيد استحبابه، . . . إلخ، ح:١٠٩٩ من حديث أبي عطية الوادعي الهمداني به، واسمه مالك بن عامر، وهو في الكبرٰى، ح:٢٤٦٨ * وخيثمة هو ابن عبدالرحمٰن.

Comments:

The other Companion was Abû Mûsâ Al-Ash'ari. By way of vigilant caution, he used to practice slight delay in breaking his fast and he ate *Sahûr* a little ahead of time. But the caution should not degenerate into making alteration in the customary practice of the Prophet ﷺ.

2161. It was narrated that Abû 'Aṭiyyah said: "I said to 'Âishah: 'Among us there are two men, one of whom hastens *Ifṭâr* and delays *Saḥûr*, and the other delays *Ifṭâr* and hastens *Saḥûr*.' She said: 'Which of them is the one who hastens *Ifṭâr* and delays *Saḥûr*?' I said: "Abdullâh bin Mas'ûd.' She said: 'This is what the Messenger of Allâh ﷺ used to do.'" (*Ṣaḥîḥ*)

٢١٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: قُلْتُ لِعَائِشَةَ: فِينَا رَجُلَانِ أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُؤَخِّرُ السَّحُورَ وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُعَجِّلُ السَّحُورَ. قَالَتْ: أَيُّهُمَا الَّذِي يُعَجِّلُ الْإِفْطَارَ وَيُؤَخِّرُ السَّحُورَ؟ قُلْتُ: عَبْدُ اللهِ بْنُ مَسْعُودٍ، قَالَتْ: هٰكَذَا كَانَ رَسُولُ اللهِ ﷺ يَصْنَعُ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٤٦٩ * عبدالرحمٰن هو ابن مهدي وسفيان هو الثوري.

2162. It was narrated that Abû 'Aṭiyyah said: "Masrûq and I came to 'Âishah, and Masrûq said to her: 'There are two men from among the Companions of the Messenger of Allâh ﷺ, both of whom are good; one of them delays the prayer and *Ifṭâr*, and the other hastens the prayer and *Ifṭâr*.' 'Âishah said: 'Which of them is the one who hastens the prayer and *Ifṭâr*?' Masrûq said: 'Abdullâh bin Mas'ûd.' 'Âishah said: 'That is what the Messenger of Allâh ﷺ used to do.'" (*Ṣaḥîḥ*)

٢١٦٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ، فَقَالَ لَهَا مَسْرُوقٌ: رَجُلَانِ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ كِلَاهُمَا لَا يَأْلُو عَنِ الْخَيْرِ أَحَدُهُمَا يُؤَخِّرُ الصَّلَاةَ وَالْفِطْرَ وَالْآخَرُ يُعَجِّلُ الصَّلَاةَ وَالْفِطْرَ فَقَالَتْ عَائِشَةُ: أَيُّهُمَا الَّذِي يُعَجِّلُ الصَّلَاةَ وَالْفِطْرَ؟ قَالَ مَسْرُوقٌ: عَبْدُ اللهِ بْنُ مَسْعُودٍ، فَقَالَتْ عَائِشَةُ: هٰكَذَا كَانَ يَصْنَعُ رَسُولُ اللهِ ﷺ.

تخريج: [إسناده صحيح] انظر الحديثين السابقين، هو في الكبرى، ح:٢٤٧٠ * وحسين هو ابن علي الجعفي.

2163. It was narrated that Abû 'Aṭiyyah said: "Masrûq and I came to 'Âishah and we said to her: 'O Mother of the Believers, two men from among the Companions of Muḥammad ﷺ; one of them hastens the *Iftâr* and hastens the prayer, and the other delays *Iftâr* and delays the prayer.' She said: 'Which one of them hastens *Iftâr* and hastens the prayer?' We said: 'Abdullâh bin Mas'ûd.' She said: 'That is what the Messenger of Allâh ﷺ used to do.'" And the other was Abû Mûsâ. (*Ṣaḥîḥ*)

٢١٦٣ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ أَبِي عَطِيَّةَ قَالَ: دَخَلْتُ أَنَا وَمَسْرُوقٌ عَلَى عَائِشَةَ فَقُلْنَا لَهَا: يَا أُمَّ الْمُؤْمِنِينَ! رَجُلَانِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، أَحَدُهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ، وَالْآخَرُ يُؤَخِّرُ الْإِفْطَارَ وَيُؤَخِّرُ الصَّلَاةَ، فَقَالَتْ: أَيُّهُمَا يُعَجِّلُ الْإِفْطَارَ وَيُعَجِّلُ الصَّلَاةَ؟ قُلْنَا: عَبْدُ اللهِ بْنُ مَسْعُودٍ قَالَتْ: هٰكَذَا كَانَ يَصْنَعُ رَسُولُ اللهِ ﷺ. وَالْآخَرُ أَبُو مُوسَى.

تخريج: [إسناده صحيح] تقدم، ح:٢١٦٠، وأخرجه مسلم، ح:١٠٩٩ من حديث أبي معاوية محمد بن خازم الضرير به، وهو في الكبرٰى، ح:٢٤٧١.

Chapter 24. The Virtue Of *Saḥûr*

(المعجم ٢٤) - فَضْلُ السُّحُورِ (التحفة ١٢)

2164. 'Abdullâh bin Al-Ḥârith narrated that a man from among the Companions of the Prophet ﷺ said: "I entered upon the Prophet ﷺ when he was having *Saḥûr*. He said: 'It is a blessing that Allâh has given to you, so do not neglect it.'" (*Ṣaḥîḥ*)

٢١٦٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْحَمِيدِ صَاحِبِ الزِّيَادِيِّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الْحَارِثِ يُحَدِّثُ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يَتَسَحَّرُ فَقَالَ: «إِنَّهَا بَرَكَةٌ أَعْطَاكُمُ اللهُ إِيَّاهَا فَلَا تَدَعُوهُ».

تخريج: [إسناده صحيح] أخرجه أحمد:٥/٣٦٧، ٣٧٠ من حديث شعبة عن عبدالحميد بن دينار الزيادي به، وهو في الكبرٰى، ح:٢٤٧٢ * عبدالله بن الحارث هو الأنصاري، أبوالوليد البصري، وعبدالرحمٰن هو ابن مهدي.

Comments:

This indicates that it is a special favor granted to you; the Jews and the Christians were deprived of this bounty. Therefore, adopt it considering it a distinction.

Chapter 25. Invitation To *Sahûr*

(المعجم ٢٥) - دَعْوَةُ السُّحُورِ (التحفة ١٣)

2165. It was narrated that Al-'Irbâḍ bin Sâriyah said: "I heard the Messenger of Allâh ﷺ inviting people to have *Sahûr* in Ramaḍân. He said: 'Come to the blessed breakfast.'"[1] (*Hasan*)

٢١٦٥ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ بَصْرِيٌّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ يُونُسَ بْنِ سَيْفٍ، عَنِ الْحَارِثِ بْنِ زِيَادٍ، عَنْ أَبِي رُهْمٍ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ يَدْعُو إِلَى السَّحُورِ فِي شَهْرِ رَمَضَانَ قَالَ: «هَلُمُّوا إِلَى الْغَدَاءِ الْمُبَارَكِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصيام، باب من سمى السحور الغداء، ح:٢٣٤٤ من حديث معاوية به، وهو في الكبرٰى، ح:٢٤٧٣، وصححه ابن خزيمة:٤/ ٢١٤، ح:١٩٣٨، وابن حبان، ح:٨٨٢، وللحديث شواهد عند ابن حبان، ح:٨٨١ وغيره * عبدالرحمٰن هو ابن مهدي، والحارث بن زياد حسن الحديث، مختلف في صحبته، وتجهيله مرجوح.

Chapter 26. Calling *Sahûr* "*Ghadâ*" (Breakfast)[2]

(المعجم ٢٦) - تَسْمِيَةُ السُّحُورِ غَدَاءً (التحفة ١٤)

2166. It was narrated from Al-Miqdâm bin Ma'dîkarib that the Prophet ﷺ said: "You should take *Sahûr* for it is the blessed breakfast." (*Sahîh*)

٢١٦٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ بَقِيَّةَ بْنِ الْوَلِيدِ قَالَ: أَخْبَرَنِي بَحِيرُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَيْكُمْ بِغَدَاءِ السَّحُورِ فَإِنَّهُ هُوَ الْغَدَاءُ الْمُبَارَكُ».

تخريج: [صحيح] أخرجه أحمد:٤/ ١٣٢ من حديث عبدالله بن المبارك به، وهو في الكبرٰى، ح:٢٤٧٤، والحديث السابق شاهد له.

Comments:

The term *Ghadâ* means meal or breakfast, which is eaten in the beginning of the day. Since the predawn meal for the faster is synonymous to the daytime

[1] *Iftâr* is that which is taken to "break fast"; here breakfast is used to refer to *Ghadâ'* or the morning meal.

[2] See the previous note.

meal. In the blessed *Ḥadîth*, it is called the breakfast or the *Ghadâ*. We could term the *Sahûr*, in our common usage, breakfast.
(For further elucidation, sse *Ḥadîth* 2146).

2167. It was narrated that Khâlid bin Ma'dân said: "The Messenger of Allâh ﷺ said to a man: 'Come to the blessed breakfast' – meaning *Saḥûr*." (*Ṣaḥîḥ*)

٢١٦٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ: «هَلُمَّ إِلَى الْغَدَاءِ الْمُبَارَكِ - يَعْنِي - السَّحُورَ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٤٧٥.

Chapter 27. The Difference Between Our Fasting And The Fasting Of The People Of The Book

(المعجم ٢٧) - فَصْلُ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الكِتَابِ (التحفة ١٥)

2168. It was narrated that 'Amr bin Al-'Âṣ said: "The Messenger of Allâh ﷺ said: 'The difference between our fasting and the fasting of the people of the Book, is eating *Saḥûr*.'" (*Ṣaḥîḥ*)

٢١٦٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُوسَى بْنِ عُلَيٍّ، عَنْ أَبِيهِ عَنْ أَبِي قَيْسٍ، عَنْ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فَصْلَ مَا بَيْنَ صِيَامِنَا وَصِيَامِ أَهْلِ الْكِتَابِ أَكْلَةُ السَّحُورِ».

تخريج: أخرجه مسلم، الصيام، باب فضل السحور وتأكيد استحبابه ... إلخ، ح:١٠٩٦ عن قتيبة به، وهو في الكبرٰى، ح:٢٤٧٦ * الليث هو ابن سعد، وموسى بن عُلَي بن رباح ثقة، وأبوقيس هو مولى عمرو بن العاص ثقة.

Comments:
(See *Ḥadîth* 2164).

Chapter 28. *Saḥûr* Of *Sawîq* And Dates

(المعجم ٢٨) - السُّحُورُ بِالسَّوِيقِ وَالتَّمْرِ (التحفة ١٦)

2169. It was narrated that Anas said: "The Messenger of Allâh ﷺ said, at the time of *Saḥûr*: 'O Anas, I want to fast, so give me something to eat.' So I brought him some dates and a vessel of water. That was after the *Adhân* of Bilâl.

٢١٦٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ وَذَلِكَ عِنْدَ السَّحُورِ: «يَا أَنَسُ! إِنِّي أُرِيدُ

He said: 'O Anas, find a man to come and eat with me.' So I called Zaid bin Thâbit, who came and said: 'I drank some *Sawîq* and I want to fast.' The Messenger of Allâh ﷺ said: 'I also want to fast.' So he ate *Saḥûr* with him, then he got up and prayed two *Rak'ahs*, then he went out to the prayer." (*Ḍa'îf*)

الصِّيَامَ أَطْعِمْنِي شَيْئًا» فَأَتَيْتُهُ بِتَمْرٍ وَإِنَاءٍ فِيهِ مَاءٌ، وَذَلِكَ بَعْدَ مَا أَذَّنَ بِلَالٌ، فَقَالَ: «يَا أَنَسُ! انْظُرْ رَجُلًا يَأْكُلُ مَعِي» فَدَعَوْتُ زَيْدَ بْنَ ثَابِتٍ، فَجَاءَ فَقَالَ: إِنِّي قَدْ شَرِبْتُ شَرْبَةَ سَوِيقٍ وَأَنَا أُرِيدُ الصِّيَامَ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَأَنَا أُرِيدُ الصِّيَامَ» فَتَسَحَّرَ مَعَهُ ثُمَّ قَامَ فَصَلَّى رَكْعَتَيْنِ ثُمَّ خَرَجَ إِلَى الصَّلَاةِ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/١٩٧ عن عبدالرزاق به، وهو في الكبرٰى، ح: ٢٤٧٧ * قتادة عنعن، تقدم، ح: ٣٤.

Comments:

Bilal used to pronounce the *Adhân* or the call to prayer a few minutes before the crack of dawn. The *Adhân* for the *Fajr* prayer was pronounced by 'Abdullâh bin Umm Maktum, as has been elucidated in other narrations. It, therefore, should not be imagined that Allâh's Messenger ﷺ partook of the predawn meal after the pronouncement of the *Adhân* for the dawn prayer.

Chapter 29. The Meaning Of Allâh, The Most High's Saying: "And Eat And Drink Until The White Thread (Light) Of Dawn Appears To You Distinct From The Black Thread (Darkness Of Night)"[1]

(المعجم ٢٩) - تَأْوِيلُ قَوْلِ اللهِ تَعَالَى: ﴿وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ﴾ [البقرة: ١٨٧] (التحفة ١٧)

2170. It was narrated from Al-Barâ' bin 'Âzib that if one of them went to sleep before eating supper, it was not permissible for him to eat or drink anything that night or the following day, until the sun had set. (That continued) until this Verse was revealed: "And eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)."[2] He said: "This was

٢١٧٠ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَيَّاشٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْبَرَاءِ بْنِ عَازِبٍ: أَنَّ أَحَدَهُمْ كَانَ إِذَا نَامَ قَبْلَ أَنْ يَتَعَشَّى، لَمْ يَحِلَّ لَهُ أَنْ يَأْكُلَ شَيْئًا وَلَا يَشْرَبَ لَيْلَتَهُ وَيَوْمَهُ مِنَ الْغَدِ حَتَّى تَغْرُبَ الشَّمْسُ، حَتَّى نَزَلَتْ هٰذِهِ الْآيَةُ ﴿وَكُلُوا وَاشْرَبُوا﴾ إِلَى

[1] *Al-Baqarah* 2:187.

[2] *Al-Baqarah* 2:187.

﴿ٱلْخَيْطِ ٱلْأَسْوَدِ﴾ قَالَ: ونَزَلَتْ فِي أَبِي قَيْسِ بْنِ عَمْرٍو أَتَى أَهْلَهُ وَهُوَ صَائِمٌ بَعْدَ الْمَغْرِبِ، فَقَالَ: هَلْ مِنْ شَيْءٍ؟ فَقَالَتِ امْرَأَتُهُ مَا عِنْدَنَا شَيْءٌ وَلَكِنْ أَخْرُجُ أَلْتَمِس لَكَ عَشَاءً فَخَرَجَتْ وَوَضَعَ رَأْسَهُ فَنَامَ، فَرَجَعَتْ إِلَيْهِ فَوَجَدَتْهُ نَائِمًا، وَأَيْقَظَتْهُ، فَلَمْ يَطْعَمْ شَيْئًا، وَبَاتَ وَأَصْبَحَ صَائِمًا حَتَّى انْتَصَفَ النَّهَارُ فَغُشِيَ عَلَيْهِ، وَذٰلِكَ قَبْلَ أَنْ تَنْزِلَ هٰذِهِ الْآيَةُ فَأَنْزَلَ اللهُ فِيهِ.

revealed concerning Abû Qais bin 'Amr who came to his family after *Maghrib* when he was fasting, and said: 'Is there anything to eat?' His wife said: 'No, but I will go out and try to find something for you to eat.' So she went out, and he lay down and slept. She came back and found him sleeping, so she woke him up, but he did not eat anything. He spent the night fasting and woke up the next day fasting, until he passed out at midday. That was before this Verse was revealed, and Allâh revealed it concerning him." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الصوم، باب قول الله تعالى: ﴿أحل لكم ليلة الصيام الرفث إلى نسائكم ...﴾ إلخ، ح:١٩١٥ من حديث أبي إسحاق به، وصرح بالسماع عنده، ح:٤٥٠٨، وهو في الكبرى، ح:٢٤٧٨ * زهير هو ابن معاوية.

٢١٧١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ عَنْ قَوْلِهِ تَعَالَى: ﴿حَتَّىٰ يَتَبَيَّنَ لَكُمُ ٱلْخَيْطُ ٱلْأَبْيَضُ مِنَ ٱلْخَيْطِ ٱلْأَسْوَدِ﴾ قَالَ: «هُوَ سَوَادُ اللَّيْلِ وَبَيَاضُ النَّهَارِ».

2171. It was narrated from 'Adiyy bin Ḥâtim that he asked the Messenger of Allâh ﷺ about the Verse "Until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night)."[1] He said: "It is the blackness of the night and the whiteness of the day." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التفسير، باب: ﴿كلوا واشربوا حتى يتبين لكم ...﴾ إلخ، ح:٤٥١٠ من حديث جرير بن عبدالحميد، ومسلم، الصيام، باب بيان أن الدخول في الصوم يحصل بطلوع الفجر ... إلخ، ح:١٠٩٠ من حديث الشعبي به، وهو في الكبرى، ح:٢٤٧٩.

Comments:

The expression *Khayt* signifies thread or string. But here its literal meaning is not intended.

Chapter 30. What Is Dawn

(المعجم ٣٠) - كَيْفَ الْفَجْرُ (التحفة ١٨)

٢١٧٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ:

2172. It was narrated from Ibn

[1] *Al-Baqarah* 2:187.

Mas'ûd that the Prophet ﷺ said: "Bilâl calls the Adhân at night to awaken those of you who are asleep, and so that those who are praying *Qiyâm* can return. Dawn is not when the light appears like this" – and he gestured with his hand – "rather dawn is when it appears like this" – and he gestured with his two forefingers. (*Ṣaḥîḥ*)

حَدَّثَنَا يَحْيَىٰ قَالَ: حَدَّثَنَا التَّيْمِيُّ عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ بِلَالًا يُؤَذِّنُ بِاللَّيْلِ لِيُنَبِّهَ نَائِمَكُمْ وَيُرْجِعَ قَائِمَكُمْ وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هٰكَذَا» - وَأَشَارَ بِكَفِّهِ - «وَلٰكِنِ الْفَجْرُ أَنْ يَقُولَ هٰكَذَا» وَأَشَارَ بِالسَّبَّابَتَيْنِ.

تخريج: [صحيح] تقدم، ح:٦٤٢، وهو في الكبرٰى، ح:٢٤٨٠ * يحيى هو القطان، التيمي هو سليمان بن طرخان، أبوعثمان هو النهدي.

Comments:

1. Bilal used to call the Adhân a little before dawn, so that people might stand forth and become free doing their chores, and be able to catch the congregational prayer. This is because it happens to be the time for relieving oneself, taking bath, etc.
2. "So that those praying *Qiyâm* can return." means that the man who is engaged in offering the night vigil prayer may shorten it and take rest for a little while, so that sluggishness may not engulf him while performing the dawn prayer.

2173. Samurah said: "The Messenger of Allâh ﷺ said: 'Do not be confused by the Adhân of Bilâl, or by this whiteness, until dawn appears like this" – meaning horizontally. (One of the narrators) Abû Dâwûd said: "And he spread out his hands gesturing to the right and left." (*Ṣaḥîḥ*)

٢١٧٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ قال: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا سَوَّادَةُ بْنُ حَنْظَلَةَ قَالَ: سَمِعْتُ سَمُرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَغُرَّنَّكُمْ أَذَانُ بِلَالٍ وَلَا هٰذَا الْبَيَاضُ، حَتَّى يَنْفَجِرَ الْفَجْرُ هٰكَذَا وَهٰكَذَا» - يَعْنِي مُعْتَرِضًا - قَالَ أَبُو دَاوُدَ: وَبَسَطَ بِيَدَيْهِ يَمِينًا وَشِمَالًا مَادًّا يَدَيْهِ.

تخريج: أخرجه مسلم، الصيام، باب بيان أن الدخول في الصوم ... إلخ، ح:١٠٩٤/٤٢ من حديث أبي داود الطيالسي به، وهو في الكبرٰى، ح:٢٤٨١، ومسند الطيالسي، ح:٨٩٧.

Comments:

Nonetheless, the Adhân pronounced by Bilal was not for the night vigil prayer or the *Tahajjud*, because there is no Adhân for the optional accretional prayer; It is invariably for the dawn prayer, but a little ahead of its time.

Chapter 31. Fasting Ahead Of Ramaḍân

(المعجم ٣١) - التَّقَدُّمُ قَبْلَ شَهْرِ رَمَضَانَ (التحفة ١٩)

2174. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not fast ahead of the month, except for a man who habitually fasts, and that day happens to be one of his regular fasts." (*Ṣaḥîḥ*)

٢١٧٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تَقَدَّمُوا قَبْلَ الشَّهْرِ بِصِيَامٍ إِلَّا رَجُلٌ كَانَ يَصُومُ صِيَامًا أَتَى ذٰلِكَ الْيَوْمُ عَلَى صِيَامِهِ».

تخريج: أخرجه البخاري، الصوم، باب: لا يتقدم رمضان بصوم يوم ولا يومين، ح:١٩١٤، ومسلم، الصيام، باب: "لا تقدموا رمضان بصوم يوم ولا يومين"، ح:١٠٨٢ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح:٢٤٨٢، وانظر الحديث الآتي * الوليد هو ابن مسلم.

Chapter 32. Mentioning The Differences Reported From Yaḥya Bin Abî Kat͟hîr And Muḥammad Bin 'Amr From Abû Salamah About That

(المعجم ٣٢) - ذِكْرُ الاخْتِلَافِ عَلَى يَحْيَى بْنِ أَبِي كَثِيرٍ وَمُحَمَّدِ بْنِ عَمْرٍو عَلَى أَبِي سَلَمَةَ فِيهِ (التحفة ١٩) - ألف

2175. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "None should fast one or two days ahead of the month except, someone who had a prior habit for fasting, in which case let him fast." (*Ṣaḥîḥ*)

٢١٧٥ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَىٰ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: أَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَتَقَدَّمَنَّ أَحَدٌ الشَّهْرَ بِيَوْمٍ وَلَا يَوْمَيْنِ إِلَّا أَحَدٌ كَانَ يَصُومُ صِيَامًا قَبْلَه، فَلْيَصُمْهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٤٨٣، وأخرجه ابن ماجه، ح:١٦٥٠ من حديث الأوزاعي به.

2176. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Do not fast one or two days ahead of the month, unless that happens to be a day that one of you habitually fasts.'"

٢١٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَتَقَدَّمُوا الشَّهْرَ بِصِيَامِ يَوْمٍ وَلَا

يَوْمَيْنِ إِلَّا أَنْ يُوَافِقَ ذٰلِكَ يَوْمًا كَانَ يَصُومُهُ أَحَدُكُمْ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ.

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is a mistake. (*Sahîh*)

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٤٨٤، والحديث السابق شاهد له * أبوخالد هو سليمان بن حيان الأحمر.

Comments:

Imâm An-Nasâ'î stated that the mention of Ibn 'Abbâs instead of Abû Hurairah in this narration is an error on the part of the transmitter.

Chapter 33. Mentioning The Narration Of Abû Salamah About That

(المعجم ٣٣) - ذِكْرُ حَدِيثِ أَبِي سَلِمَةَ فِي ذٰلِكَ (التحفة ١٩) - ب

2177. It was narrated from Abû Salamah that Umm Salamah said: "I never saw the Messenger of Allâh ﷺ fast two consecutive months, but he used to join Sha'bân to Ramadân." (*Sahîh*)

٢١٧٧ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلَّا أَنَّهُ كَانَ يَصِلُ شَعْبَانَ بِرَمَضَانَ.

تخريج: [صحيح] أخرجه الترمذي، الصوم، باب ماجاء في وصال شعبان برمضان، ح:٧٣٦ عن محمد بن بشار عن عبدالرحمٰن بن مهدي عن سفيان الثوري به، وقال: "حسن"، وهو في الكبرٰى، ح:٢٤٨٥، وله شواهد صحيحة، انظر الحديث الآتي.

Comments:

Outwardly, from this narration it appears that Allâh's Messenger ﷺ fasted the month of Sha'bân in its entirety, but this is clarified in following narrations.

Chapter 34. The Different Reports From Muhammad Bin Ibrâhîm About That

(المعجم ٣٤) - الِاخْتِلَافُ عَلَى مُحَمَّدِ بْنِ إِبْرَاهِيمَ فِيهِ (التحفة ١٩) - ج

2178. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ used to join Sha'bân to Ramadân." (*Sahîh*)

٢١٧٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصِلُ شَعْبَانَ بِرَمَضَانَ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصيام، باب: فيمن يصل شعبان برمضان، ح:٢٣٣٦ من حديث شعبة به، وهو في الكبرٰى، ح:٢٤٨٦ * النضر هو ابن شميل.

2179. It was narrated from Abû Salamah bin 'Abdur-Raḥmân that he asked 'Âishah about the fasting of the Messenger of Allâh ﷺ. She said: "The Messenger of Allâh ﷺ used to fast until we said: 'He will not stop fasting,' and he used not to fast until we said: 'He will not fast.' And he used to fast Sha'bân, or most of Sha'bân." (*Ṣaḥîḥ*)

٢١٧٩ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ، أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ صِيَامِ رَسُولِ اللهِ ﷺ فَقَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: لَا يَصُومُ، وَكَانَ يَصُومُ شَعْبَانَ أَوْ عَامَّةَ شَعْبَانَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٤٨٧ وسنده حسن، وصححه ابن خزيمة، ح:٢١٣٣ عن الربيع بن سليمان به، أخرجه أحمد:٦/٢٦٨ من حديث محمد بن إبراهيم التيمي به، وأخرجه البخاري، ح:١٩٦٩، ومسلم، ح:١١٥٦ من حديث أبي سلمة به.

Comments:

1. A precise standard or scheme cannot be laid down for the observance of the optional fasting; it is rather governed by man's agility or vitality. When one feels like fasting, he may fast and fast as many days as he could. When he feels sluggish, he may stop fasting, or he may punctuate it with intervals. (For further details see *Ḥadîth* 2359).

2180. It was narrated that 'Âishah said: "One of us (women) would miss some fasts in Ramaḍân and she would not be able to make it up until Sha'bân began, and the Messenger of Allâh ﷺ did not fast in any month as he fasted in Sha'bân; he used to fast all of it, except a little, he used to fast all of it." (*Ṣaḥîḥ*)

٢١٨٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعْدِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ، أَنَّ ابْنَ الْهَادِ حَدَّثَه، أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ - يَعْنِي ابْنَ عَبْدِ الرَّحْمٰنِ - عَنْ عَائِشَةَ قَالَتْ: لَقَدْ كَانَتْ إِحْدَانَا تُفْطِرُ فِي رَمَضَانَ، فَمَا تَقْدِرُ عَلَى أَنْ تَقْضِيَ حَتَّى يَدْخُلَ شَعْبَانُ، وَمَا كَانَ رَسُولُ اللهِ ﷺ يَصُومُ فِي شَهْرٍ مَا يَصُومُ فِي شَعْبَانَ، كَانَ يَصُومُهُ كُلَّهُ إِلَّا قَلِيلًا، بَلْ كَانَ يَصُومُهُ كُلَّهُ.

تخريج: أخرجه مسلم، الصيام، باب جواز تأخير قضاء رمضان ... إلخ، ح:١١٤٦/١٥٢ من حديث يزيد بن عبدالله بن الهاد به، وهو في الكبرٰى، ح:٢٤٨٨ * عمه سعيد بن الحكم بن أبي مريم.

Chapter 35. Mentioning The Different Wordings Used By Those Who Reported The Narration Of 'Âishah About That

(المعجم ٣٥) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ عَائِشَةَ فِيهِ (التحفة ١٩) - د

2181. It was narrated that Abû Salamah said: "I asked 'Âishah: 'Tell me about the fasting of the Messenger of Allâh ﷺ.' She said: 'He used to fast until we said: He is going to fast (continually), and he used not to fast until we said: He is not going to fast. He never fasted any month more than Sha'bân. He used to fast (all) of Sha'bân except a little, he used to fast all of Sha'bân.'" (***Ṣaḥîḥ***)

٢١٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ أَبِي لَبِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ فَقُلْتُ: أَخْبِرِينِي عَنْ صِيَامِ رَسُولِ اللهِ ﷺ قَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ، وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ، وَلَمْ يَكُنْ يَصُومُ شَهْرًا أَكْثَرَ مِنْ شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا، كَانَ يَصُومُ شَعْبَانَ كُلَّهُ.

تخريج: أخرجه مسلم، الصيام، باب صيام النبي ﷺ في غير رمضان ... إلخ، ح:١١٥٦/١٧٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٤٨٩.

2182. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not fast in any month of the year more than he did in Sha'bân. He used to fast all of Sha'bân." (***Ṣaḥîḥ***)

٢١٨٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ قَالَتْ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ فِي شَهْرٍ مِنَ السَّنَةِ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ، كَانَ يَصُومُ شَعْبَانَ، كُلَّهُ.

تخريج: أخرجه مسلم، ح:٧٨٢ بعد، ح:١١٥٦ عن إسحاق بن إبراهيم (انظر الحديث السابق)، والبخاري، الصوم، باب صوم شعبان، ح:١٩٧٠ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٢٤٩٠.

2183. It was narrated that 'Âishah said: "The Prophet ﷺ used to fast Sha'bân." (***Ṣaḥîḥ***)

٢١٨٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ خَالِدِ بْنِ سَعْدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَصُومُ شَعْبَانَ.

تخريج: [صحيح] وهو في الكبرى، ح:٢٤٩١ * وأبو داود هو الطيالسي، وللحديث شواهد كثيرة، منها الحديث السابق.

2184. It was narrated that 'Âishah said: "I do not know that the Messenger of Allâh ﷺ recited the whole Qur'ân in one night, or prayed *Qiyâm* until morning, or ever fasted an entire month except Ramadân." (*Sahîh*)

٢١٨٤ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ عَنْ عَبْدَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: لَا أَعْلَمُ رَسُولَ اللهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ، وَلَا قَامَ لَيْلَةً حَتَّى الصَّبَاحِ، وَلَا صَامَ شَهْرًا كَامِلًا قَطُّ غَيْرَ رَمَضَانَ.

تخريج: [صحيح] تقدم، ح:١٦٤٢، وهو في الكبرى:٢٤٩٢ .

Comments:

The right way and the *Sunnah* of the Prophet ﷺ is very much the same, because along with worship, it is essential to take care of one's physical body and other related matters. Complete adherence to the observance of the obligatory duties and comfort and agility in the observance of the optional acts of worship, and the heedfulness of other obligations consist of the real Religion or *Dîn*.

2185. It was narrated that 'Abdullâh bin Shaqîq said: "I asked 'Âishah about the fasting of the Messenger of Allâh ﷺ. She said: 'The Messenger of Allâh ﷺ used to fast until we said that he is going to fast (continually), and he used not to fast until we said: He is not going to fast. And he did not fast for a whole month from the time he came to Al-Madînah, apart from Ramadân.'" (*Sahîh*)

٢١٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي يُوسُفَ الصَّيْدَلَانِيُّ حَرَّانِيٌّ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ سَلَمَةَ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَ: سَأَلْتُهَا عَنْ صِيَامِ رَسُولِ اللهِ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ قَدْ صَامَ، وَيُفْطِرُ حَتَّى نَقُولَ قَدْ أَفْطَرَ، وَلَمْ يَصُمْ شَهْرًا تَامًّا مُنْذُ أَتَى الْمَدِينَةَ إِلَّا أَنْ يَكُونَ رَمَضَانُ.

تخريج: أخرجه مسلم، الصيام، باب صيام النبي ﷺ في غير رمضان ... إلخ، ح:١١٥٦/ ١٧٤ من حديث هشام بن حسان به، وهو في الكبرى، ح:٢٤٩٣.

2186. It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah: 'Did the Messenger of Allâh ﷺ offer *Duha* prayer?' She said: 'No, unless he was returning from a journey.' I said: 'Did the

٢١٨٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ - عَنْ كَهْمَسٍ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي صَلَاةَ

Messenger of Allâh ﷺ fast an entire month?' She said: 'No, I do not remember him fasting any month in full apart from Ramadân, and he did not break his fast for a whole month, rather he would fast some of (each month) until he passed away.'" (*Sahîh*)

الضُّحَى؟ قَالَتْ: لَا. إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبَةٍ قُلْتُ: هَلْ كَانَ رَسُولُ اللهِ ﷺ يَصُومُ شَهْرًا كُلَّهُ؟ قَالَتْ: لَا مَا عَلِمْتُ صَامَ شَهْرًا كُلَّهُ إِلَّا رَمَضَانَ، وَلَا أَفْطَرَ حَتَّى يَصُومَ مِنْهُ، حَتَّى مَضَىٰ لِسَبِيلِهِ.

تخريج: أخرجه مسلم، صلوٰة المسافرين، باب استحباب صلوٰة الضحى ... إلخ، ح:٧١٧، والصيام، باب صيام النبي ﷺ في غير رمضان ... إلخ، ح:١١٥٦/١٧٣ من حديث كهمس به، وهو في الكبرٰى، ح:٢٤٩٤

2187. It was narrated that 'Abdullâh bin Shaqîq said: "I said to 'Âishah: 'Did the Messenger of Allâh ﷺ offer *Duha* prayer?' She said: 'No, unless he was returning from a journey.' I said: 'Was the Messenger of Allâh ﷺ known to observe any fast regularly apart from Ramadân?' She said: 'By Allâh, he did not observe any fast regularly apart from Ramadân until he passed away, and he did not break his fast for a whole month, rather he would fast some of it (each month).'" (*Sahîh*)

٢١٨٧ - **أَخْبَرَنَا** أَبُو الْأَشْعَثِ عَنْ يَزِيدَ، - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: قُلْتُ لِعَائِشَةَ: أَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي صَلَاةَ الضُّحَىٰ؟ قَالَتْ: لَا. إِلَّا أَنْ يَجِيءَ مِنْ مَغِيبَةٍ، قُلْتُ: هَلْ كَانَ رَسُولُ اللهِ ﷺ لَهُ صَوْمٌ مَعْلُومٌ سِوَىٰ رَمَضَانَ؟ قَالَتْ: وَاللّٰهِ! إِنْ صَامَ شَهْرًا مَعْلُومًا سِوَىٰ رَمَضَانَ، حَتَّى مَضَى لِوَجْهِهِ، وَلَا أَفْطَرَ حَتَّى يَصُومَ مِنْهُ.

تخريج: أخرجه مسلم، ح:١١٥٦/١٧٢ من حديث يزيد بن زريع به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٢٤٩٥.

Comments:

"Returning from a journey": Allâh's Messenger ﷺ generally entered Madînah when the day had advanced a little, or in the bright morning hours when the sun was well up. Then he would, first of all, proceed to the mosque and would perform a two-unit prayer. It way have been *Salâtut Dhuha* - the midmorning prayer or the prayer of the bright morning hours (considering the time); or prayer of greeting the mosque - *Tahiyyatul Masjid* (considering the occasion).

Chapter 36. Mentioning The Differences Reported From Khâlid Bin Ma'dân In This *Hadîth*

(المعجم ٣٦) - **ذِكْرُ الاِخْتِلَافِ عَلَى خَالِدِ بْنِ مَعْدَانَ فِي هَذَا الْحَدِيثِ** (التحفة ١٩) - هـ

2188. It was narrated from Jubair bin Nufair that a man asked

٢١٨٨ - **أَخْبَرَنَا** عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدٍ، عَنْ جُبَيْرِ بْنِ

'Âishah about fasting and she said: "The Messenger of Allâh ﷺ used to fast all of Sha'bân, and he made sure to fast on Mondays and Thursdays." (*Ṣaḥîḥ*)

نُفَيْرٍ: أَنَّ رَجُلًا سَأَلَ عَائِشَةَ عَنِ الصِّيَامِ فَقَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ، وَيَتَحَرَّى صِيَامَ الإِثْنَيْنِ وَالْخَمِيسِ.

تخريج: [**صحيح**] أخرجه أحمد: ٦/ ٨٩ من حديث بقية به، وهو في الكبرٰى، ح: ٢٤٩٦، والحديث الآتي شاهد له.

Comments:

In other narrations, Allâh's Messenger ﷺ has clearly pointed out the reason for fasting on Mondays and Thursdays; the deeds of the worshipper are presented to Allâh, Most High, on these two days. Allâh's Messenger ﷺ, therefore, said: "I like that my deeds be taken up when I am fasting." (See No. 2359)

2189. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to fast Sha'bân and Ramaḍân, and he made sure to fast on Mondays and Thursdays." (*Ṣaḥîḥ*)

٢١٨٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا ثَوْرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ شَعْبَانَ وَرَمَضانَ وَيَتَحَرَّى الإِثْنَيْنِ وَالْخَمِيسَ.

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الصوم، باب ماجاء في صوم يوم الإثنين والخميس، ح: ٧٤٥ من حديث عبدالله بن داود به، وقال: "حسن غريب"، وهو في الكبرٰى، ح: ٢٤٩٧ * ثور هو ابن يزيد.

Chapter 37. Fasting On The Day Of Doubt

(المعجم ٣٧) - صِيَامُ يَوْمِ الشَّكِّ (التحفة ٢٠)

2190. It was narrated that Ṣilah said: "We were with 'Ammâr and a roast sheep was brought and he said: 'Eat.' One of the people turned away and said: 'I am fasting. 'Ammâr said: Whoever fasts on the day concerning which there is doubt,[1] has disobeyed Abû Al-Qâsim ﷺ.'" (*Ḍa'îf*)

٢١٩٠ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ الأَشَجُّ عَنْ أَبِي خَالِدٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ قَالَ: كُنَّا عِنْدَ عَمَّارٍ فَأُتِيَ بِشَاةٍ مَصْلِيَّةٍ فَقَالَ: كُلُوا. فَتَنَحَّى بَعْضُ الْقَوْمِ قَالَ: إِنِّي صَائِمٌ، فَقَالَ عَمَّارٌ: مَنْ صَامَ الْيَوْمَ الَّذِي يُشَكُّ فِيهِ فَقَدْ عَصَى أَبَا الْقَاسِمِ ﷺ.

[1] As to whether Ramaḍân has begun.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الصوم، باب ماجاء في كراهية صوم يوم الشك، ح:٦٨٦ عن الأشج به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٢٤٩٨، وصححه ابن خزيمة، وابن حبان وغيرهما، وعلقه البخاري في صحيحه قبل، ح:١٩٠٦، وللحديث شواهد ضعيفة.

Comments:

This indicates the thirtieth day of the month of Sha'bân, because it is the day when the possibility occurs it might have been the first day of the month of Ramaḍân, or the Ramaḍân might have possibly commenced. Some people used to fast without having sighted the crescent, out of extreme caution, thinking the crescent might probably have appeared. But this sort of caution is a sheer violation of the veracious Divine law - the *Shariah*.

2191. It was narrated that Simâk said: "I entered upon 'Ikrimah on the day concerning which there was doubt as to whether it was Ramaḍân or Sha'bân, and he was eating bread, vegetables and milk. He said: 'Come and eat.' I said: 'I am fasting.' He adjured me by Allâh to break my fast. I said *Subhân-Allâh* twice. When I saw that he was insisting, I went forward and said: 'Give me what you have.' He said: 'I heard Ibn 'Abbâs say: The Messenger of Allâh ﷺ said: 'Fast when you see it (the crescent) and stop fasting when you see it, and if clouds or darkness prevent you from seeing it, then complete the number of days of Sha'bân, and do not fast ahead of the month, and do not join Ramaḍân to a day of Sha'bân.''" (*Ṣaḥîḥ*)

٢١٩١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ أَبِي يُونُسَ، عَنْ سِمَاكٍ قَالَ: دَخَلْتُ عَلَى عِكْرِمَةَ فِي يَوْمٍ قَدْ أُشْكِلَ، مِنْ رَمَضَانَ هُوَ أَمْ مِنْ شَعْبَانَ؟ وَهُوَ يَأْكُلُ خُبْزًا وَبَقْلًا وَلَبَنًا فَقَالَ لِي: هَلُمَّ. فَقُلْتُ: إِنِّي صَائِمٌ. قَالَ وَحَلَفَ بِاللهِ: لَتُفْطِرَنَّ قُلْتُ: سُبْحَانَ اللهِ! مَرَّتَيْنِ، فَلَمَّا رَأَيْتُهُ يَحْلِفُ لَا يَسْتَثْنِي تَقَدَّمْتُ قُلْتُ: هَاتِ الْآنَ مَا عِنْدَكَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «صُومُوا لِرُؤْيَتِهِ وَأَفْطِرُوا لِرُؤْيَتِهِ، فَإِنْ حَالَ بَيْنَكُمْ وَبَيْنَهُ سَحَابَةٌ أَوْ ظُلْمَةٌ فَأَكْمِلُوا الْعِدَّةَ عِدَّةَ شَعْبَانَ، وَلَا تَسْتَقْبِلُوا الشَّهْرَ اسْتِقْبَالًا وَلَا تَصِلُوا رَمَضَانَ بِيَوْمٍ مِنْ شَعْبَانَ».

تخريج: [صحيح] تقدم، ح:٢١٣١، وهو في الكبرٰى، ح:٢٤٩٩.

Comments:

"Give me what you have": More appropriate is that when he saw Ikrimah partaking of food with such certainty and assertion, he felt inclined to eat, because he became quite certain that fasting that day is actually inappropriate. He, therefore, said, bring forward the food. Another connotation is also possible that when you are taking an oath with such affirmation and authoritative certitude, then bring forth conclusive evidence. And Allâh knows best!

Chapter 38. Lenience Concerning Fasting The Day Of Doubt

(المعجم ٣٨) - التَّسْهِيلُ فِي صِيَامِ يَوْمِ الشَّكِّ (التحفة ٢١)

2192. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "Do not fast one or two days ahead of the month, unless the one who used to observe a regular fast. In that case let him fast." (*Ṣaḥîḥ*)

٢١٩٢ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ جَدِّي قَالَ: أَخْبَرَنِي شُعَيْبُ بْنُ إِسْحَاقَ، عَنِ الْأَوْزَاعِيِّ وَابْنِ أَبِي عَرُوبَةَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «أَلَا لَا تَقَدَّمُوا الشَّهْرَ بِيَوْمٍ أَوِ اثْنَيْنِ إِلَّا رَجُلٌ كَانَ يَصُومُ صِيَامًا فَلْيَصُمْهُ».

تخريج: [صحيح] تقدم، ح:٢١٧٤، وهو في الكبرى، ح:٢٥٠٠.

Chapter 39. The Reward Of One Who Prays *Qiyâm* In Ramaḍân And Fasts The Month Out Of Faith And Hope For Reward

(المعجم ٣٩) - ثَوَابُ مَنْ قَامَ رَمَضَانَ وَصَامَهُ إِيمَانًا وَاحْتِسَابًا وَالاخْتِلَافُ عَلَى الزُّهْرِيِّ فِي الْخَبَرِ فِي ذَلِكَ (التحفة ٢٢)

2193. It was narrated from Sa'eed bin Al-Mûsâyyab that the Messenger of Allâh ﷺ said: "Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins." (*Ṣaḥîḥ*)

٢١٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: أَخْبَرَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] وهو في الكبرى، ح:٢٥٠١، وللحديث شواهد كثيرة جدًا (انظر الحديث الآتي) * شعيب هو ابن الليث بن سعد، وخالد هو ابن يزيد، وابن أبي هلال هو سعيد.

2194. 'Urwah bin Az-Zubair narrated that 'Âishah told him that the Messenger of Allâh ﷺ used to encourage the people to pray

٢١٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: حَدَّثَنَا الْمُعَافَى قَالَ: حَدَّثَنَا مُوسَى عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي

عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُرَغِّبُ النَّاسَ فِي قِيَامِ رَمَضَانَ، مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةِ أَمْرٍ فِيهِ، فَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

Qiyâm in Ramaḍân, without insisting on that. He said: "Whoever spends the nights of Ramaḍân in prayer out of faith and in the hope of reward, he will be forgiven his previous sins." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، ح:٩٢٤، ومسلم، ح:٧٦١ من حديث الزهري به بغير هذا اللفظ، وهو في الكبرٰى، ح:٢٥٠٢، وللحديث شواهد * موسٰى هو ابن أعين.

Comments:

1. "Faith and hope of reward" means the purpose or the foundation of fasting ought to be faith and not that most people fast. So seeing them fasting, one fasts along with them, or as a matter of habit or custom, and not as an act of worship (*Ibada*), or for the achievement of health.
2. "All his previous sins:" provided they are forgivable. That means they should not have been affiliated to the rights of worshippers of Allâh nor to polytheism (*Shirk*), etc.

٢١٩٥ - **أَخْبَرَنَا** زَكَرِيَّا بْنُ يَحْيَى قَالَ: أَخْبَرَنَا إِسْحَاقُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ عَنْ يُونُسَ الْأَيْلِيِّ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ فِي جَوْفِ اللَّيْلِ يُصَلِّي فِي الْمَسْجِدِ فَصَلَّى بِالنَّاسِ. وَسَاقَ الْحَدِيثَ وَفِيهِ قَالَتْ: فَكَانَ يُرَغِّبُهُمْ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ وَيَقُولُ: «مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ» قَالَ: فَتُوُفِّيَ رَسُولُ اللهِ ﷺ وَالْأَمْرُ عَلَى ذٰلِكَ.

2195. It was narrated that Az-Zuhrî said: "Urwah bin Az-Zubair told me that 'Âishah told him: 'The Messenger of Allâh ﷺ went out in the middle of the night to pray in the *Masjid*, and he led the people in prayer,' and he quoted the same *Ḥadîth*, in which she said: 'He used to encourage the people to pray *Qiyâm* in Ramaḍân, without insisting on that.' He said: 'Whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.' He said: 'And the Messenger of Allâh ﷺ passed away when this was the state of affairs."' (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، صلٰوة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح:١٧٨/٧٦١ من حديث يونس بن يزيد به، وهو في الكبرٰى، ح:٢٥٠٣ * إسحاق هو ابن راهويه عن المخزومي، وتلميذه زكريا السنة * قوله"فتوفى ... إلخ"، مدرج من قول الزهري كما في المدرج إلى المدرج للسيوطي، ص:٢٢، ح:٨ وغيره.

2196. Abû Salamah bin 'Abdur-Raḥmân narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say concerning Ramaḍân: 'Whoever spends its night in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins.'" (*Ṣaḥîḥ*)

٢١٩٦ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي رَمَضَانَ: «مَنْ قَامَهُ إِيمَانًا وَاحْتِسابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٢٥٠٤، وأخرجه البخاري، ح:٢٠٠٨، ٢٠١٤، ومسلم، ح:٧٥٩/١٧٤ من حديث الزهري به.

2197. 'Urwah bin Az-Zubair narrated that 'Âishah told him: "The Messenger of Allâh ﷺ went out in the middle of the night and prayed in the *Masjid*," and he quoted the same *Ḥadîth*, in which he said: "And he encouraged them to pray *Qiyâm* in Ramaḍân, without insisting on that, and he said: 'Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins.'" (*Ṣaḥîḥ*)

٢١٩٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ مِنْ جَوْفِ اللَّيْلِ فَصَلَّى فِي الْمَسْجِدِ: وَسَاقَ الْحَدِيثَ، وَقَالَ فِيهِ: وَكَانَ رَسُولُ اللهِ ﷺ يُرَغِّبُهُمْ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةِ أَمْرٍ فِيهِ فَيَقُولُ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:٢١٩٥، وهو في الكبرى، ح:٢٥٠٥.

2198. Abû Salamah bin 'Abdur-Raḥmân narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say concerning Ramaḍân: 'Whoever spends its nights in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins.'" (*Ṣaḥîḥ*)

٢١٩٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لِرَمَضَانَ: «مَنْ قَامَهُ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [إسناده صحيح] وتقدم، ح:٢١٩٦، وهو في الكبرى، ح:٢٥٠٦.

2199. It was narrated from Ibn Shihâb that Abû Salamah told him that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins.'" (***Ṣaḥîḥ***)

٢١٩٩ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:٢١٩٦، وهو في الكبرٰى، ح:٢٥٠٧.

2200. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to encourage (us) to pray *Qiyâm* during Ramaḍân, without insisting on that, and he said: 'Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins.'" (***Ṣaḥîḥ***)

٢٢٠٠ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُرَغِّبُ فِي قِيَامِ رَمَضَانَ مِنْ غَيْرِ أَنْ يَأْمُرَهُمْ بِعَزِيمَةٍ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:٢١٩٦، وأخرجه مسلم، صلٰوة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح:٧٥٩/ ١٧٤ من حديث عبدالرزاق به، وهو في الكبرٰى، ح:٢٥٠٨.

2201. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins." (***Ṣaḥîḥ***)

٢٢٠١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:١٦٠٣، وهو في الكبرٰى، ح:١٢٩٥، ٢٥٠٩.

2202. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins." (***Ṣaḥîḥ***)

٢٢٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ

رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] انظر الحديث السابق وهو في الكبرى، ح:٢٥١٠.

2203. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins." (*Ṣaḥîḥ*)

٢٢٠٣ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ قال: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٢٥١١.

2204. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever fasts during Ramaḍân" – and according to the *Ḥadîth* of Qutaibah, the Prophet ﷺ said: "Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, he will be forgiven his previous sins." (*Ṣaḥîḥ*)

٢٢٠٤ - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ يَزِيدَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ»، وَفِي حَدِيثِ قُتَيْبَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَامَ شَهْرَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إيمانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، فضل ليلة القدر، باب فضل ليلة القدر، ح:٢٠١٤ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٢٥١٢، وزاد: "وما تأخر".

2205. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever fasts in Ramaḍân out of faith and in the hope of reward, he will be forgiven his previous sins." (*Ṣaḥîḥ*)

٢٢٠٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٥١٣.

2206. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever fasts Ramadân out of faith and in the hope of reward, he will be forgiven his previous sins.'" (*Sahîh*)

٢٢٠٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٢٥١٤.

2207. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever fasts Ramadân out of faith and in the hope of reward, he will be forgiven his previous sins.'" (*Sahîh*)

٢٢٠٧ - أَخْبَرَنَا عَلِيُّ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قال: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الإيمان، باب صوم رمضان احتسابًا من الإيمان، ح:٣٨ من حديث محمد بن فضيل بن غزوان به، وهو في الكبرى، ح:٢٥١٥.

Chapter 40. Mentioning The Differences In The Reports From Yahya Bin Abî Kathîr And An-Nadr Bin Shaibân

(المعجم ٤٠) - ذِكْرُ اخْتِلَافِ يَحْيَى بْنِ أَبِي كَثِيرٍ وَالنَّضْرِ بْنِ شَيْبَانَ فِيهِ (التحفة ٢٢) - ألف

2208. It was narrated that Abû Salamah bin 'Abdur-Rahmân said: "Abû Hurairah told me that the Messenger of Allâh ﷺ said: 'Whoever spends the nights of Ramadân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.'" (*Sahîh*)

٢٢٠٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَمُحَمَّدُ بْنُ هِشَامٍ وَأَبُو الْأَشْعَثِ - وَاللَّفْظُ لَهُ - قَالُوا: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا واحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: أخرجه البخاري، الصوم، باب من صام رمضان إيمانًا واحتسابًا ونيةً، ح:١٩٠١، ومسلم، صلوة المسافرين، باب الترغيب في قيام رمضان وهو التراويح، ح:٧٦٠ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٢٥١٦.

٢٢٠٩ - أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ عَنْ مَرْوَانَ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَامَ شَهْرَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

2209. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will be forgiven his previous sins, and whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, he will be forgiven his previous sins.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥١٧.

٢٢١٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَيْبَانَ: أَنَّهُ لَقِيَ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ فَقَالَ لَهُ: حَدِّثْنِي بِأَفْضَلِ شَيْءٍ سَمِعْتَهُ يُذْكَرُ فِي شَهْرِ رَمَضَانَ فَقَالَ أَبُو سَلَمَةَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ ذَكَرَ شَهْرَ رَمَضَانَ فَفَضَّلَهُ عَلَى الشُّهُورِ وَقَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ.

2210. An-Naḍr bin Shaibân narrated that he met Abû Salamah bin 'Abdur-Raḥmân and said to him: "Tell me of the best thing you heard about the month of Ramaḍân." Abû Salamah said: "Abdur-Raḥmân bin 'Awf told me that the Messenger of Allâh ﷺ mentioned Ramaḍân and said that it is superior to other months, and he said: 'Whoever spends the nights of Ramaḍân in prayer (*Qiyâm*) out of faith and in the hope of reward, he will emerge from his sins as on the day his mother bore him.'" (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and what is correct is "Abû Salamah, from Abû Hurairah."

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في قيام شهر رمضان، ح:١٣٢٨ من حديث نصر بن علي الجهضمي به، وهو في الكبرٰى، ح:٢٥١٨ * النضر ابن شيبان لين الحديث (تقريب)، وقال ابن معين: "ليس حديثه بشيء".

2211. A similar report was narrated from Abû Salamah and he said: "Whoever fasts it and spends its nights in prayer out of faith and in the hope of reward." (***Da'îf***)

٢٢١١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا الْقَاسِمُ ابْنُ الْفَضْلِ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَيْبَانَ عَنْ أَبِي سَلَمَةَ فَذَكَرَ مِثْلَهُ وَقَالَ: «مَنْ صَامَهُ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا».

تخريج: [**إسناده ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥١٩.

2212. An-Nadr bin Shaibân said: "I said to Abû Salamah bin 'Abdur-Rahmân: 'Tell me of something – that you heard from your father, that he heard from the Messenger of Allâh ﷺ, with no one in between your father and the Messenger of Allâh ﷺ – concerning the month of Ramadân.' He said: 'Yes; my father said: The Messenger of Allâh ﷺ said: Allâh, may He be blessed and exalted, enjoined the fast of Ramadân upon you, and I have made it *Sunnah* for you to spend its nights in prayer. Whoever fasts it and spends its nights in prayer out of faith and in the hope of reward, he will emerge from his sins as on the day his mother bore him.'" (***Da'îf***)

٢٢١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شَيْبَانَ قَالَ: قُلْتُ لِأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ: حَدِّثْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ أَبِيكَ سَمِعَهُ أَبُوكَ مِنْ رَسُولِ اللهِ ﷺ لَيْسَ بَيْنَ أَبِيكَ وَبَيْنَ رَسُولِ اللهِ ﷺ أَحَدٌ، فِي شَهْرِ رَمَضَانَ قَالَ: نَعَمْ حَدَّثَنِي أَبِي قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى فَرَضَ صِيَامَ رَمَضَانَ عَلَيْكُمْ وَسَنَنْتُ لَكُمْ قِيَامَهُ، فَمَنْ صَامَهُ وَقَامَهُ إِيمَانًا وَاحْتِسَابًا خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمَ وَلَدَتْهُ أُمُّهُ».

تخريج: [**إسناده ضعيف**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٥٢٠ .

Comments:

The obligation of fasting during the blessed month of Ramadân is an entirely agreed upon issue. However, the night's vigil prayer is optional. But this optional prayer is emphasized or confirmed.

Chapter 41. The Virtue Of Fasting, And The Different Reports From Abû Ishâq In The *Hadîth* Of 'Alî Bin Abî Tâlib About That

(المعجم ٤١) - فَضْلُ الصِّيَامِ وَالاِخْتِلَافِ عَلَى أَبِي إِسْحَاقَ فِي حَدِيثِ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي ذَٰلِكَ (التحفة ٢٣)

Comments:

A close look at the chains of transmission of the two upcoming narrations, shows that the conflict appears to be that one pupil of Abû Ishâq has

attributed this report to them whereas another pupil Shu'ba has attributed it to 'Abdullâh ibn Mas'ud. It seems Imâm An-Nasâ'î considers the narration transmitted from 'Alî authentic. And Allâh knows best!

2213. It was narrated from 'Alî bin Abî Ṭâlib that the Messenger of Allâh ﷺ said: "Allâh, may He be blessed and exalted, says: 'Fasting is for Me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord.' By the One in Whose hand is my soul, the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk."(*Saḥîḥ*)

٢٢١٣ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ زَيْدٍ - عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ: الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ، وَلِلصَّائِمِ فَرْحَتَانِ: حِينَ يُفْطِرُ وَحِينَ يَلْقَى رَبَّهُ، وَالَّذِي نَفْسِي بِيَدِهِ! لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: [صحيح] أخرجه البزار في البحر الزخار:٣/ ١٢٩، ح:٩١٥ عن هلال بن العلاء بن هلال بن عمر به، وهو في الكبرى، ح:٢٥٢١، وللحديث شواهد كثيرة، انظر، ح:٢٢١٥،٢٢١٦ وغيرهما * زيد هو ابن أبي أنيسة، وعبيدالله هو ابن عمرو الرقي، وتكلم النسائي في هذا الحديث وكلامه مرجوح.

Comments:

"Fasting is for Me": all the worshipful observances are for the sake of Allâh only, but the specification of fasting bears some rationale.

1. Ostentation (*Ar-Riyâ*) is not possible in the act of fasting, because it does contain an outward symbol, which one could perceive.
2. In fasting, there is nearness to Allâh, Most High,.

2214. It was narrated from Abû Al-Aḥwaṣ that 'Abdullâh said: "Allâh, may He be exalted, said: 'Fasting is for Me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk.'" (*Saḥîḥ*)

٢٢١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ، قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ: قَالَ عَبْدُ اللَّهِ: «قَالَ اللهُ عَزَّ وَجَلَّ: الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ، وَلِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ حِينَ يَلْقَى رَبَّهُ وَفَرْحَةٌ عِنْدَ فِطْرِهِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٢٥٢٢، وأخرجه الطبراني في الكبير:١٠/ ١٢٠، ح:١٠٠٧٨ بإسناد صحيح عن شعبة به مرفوعًا، فالحديث صحيح مرفوعًا وموقوفًا، وانظر الحديث السابق.

Chapter 42. Mentioning The Different Reports From Abû Sâlih In This Narration

(المعجم ٤٢) - ذِكْرُ الاِخْتِلَافِ عَلَى أَبِي صَالِحٍ فِي هَذَا الحَدِيثِ (التحفة ٢٣) - ألف

Comments:

Some narrated it from Abû Sâlih, Abû Sa'eed Al-Khudri, and some from Abû Hurairah the upcoming *Ahâdîth*.

2215. It was narrated that Abû Sa'eed said: "The Prophet ﷺ said: 'Allâh, may He be blessed and exalted, says: Fasting is for Me and I shall reward for it. The fasting person has two moments of joy: When he breaks his fast and when he meets his Lord. By the One in Whose hand is the soul of Muhammad, the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk." (*Sahîh*)

٢٢١٥ - أَخْبَرَنَا عَلِيُّ بْنُ حَرْبٍ قال: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا أَبُو سِنَانٍ ضِرَارُ بْنُ مُرَّةَ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ اللهَ تَبَارَكَ وَتَعَالَى يَقُولُ: الصَّوْمُ لِي وَأَنَا أَجْزِي بِهِ، وَلِلصَّائِمِ فَرْحَتَانِ: إِذَا أَفْطَرَ فَرِحَ وَإِذَا لَقِيَ اللهَ فَجَزَاهُ فَرِحَ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: أخرجه مسلم، الصيام، باب فضل الصيام، ح:١١٥١/١٦٥ من حديث محمد بن فضيل بن غزوان به، وهو في الكبرى، ح:٢٥٢٣ .

2216. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "(Allâh says) fasting is for Me and I shall reward for it. The fasting person rejoices twice: When he breaks his fast and the day when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk." (*Sahîh*)

٢٢١٦ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو أَنَّ الْمُنْذِرَ بْنَ عُبَيْدٍ حَدَّثَهُ عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الصِّيَامُ لِي وَأَنَا أَجْزِي بِهِ وَالصَّائِمُ يَفْرَحُ مَرَّتَيْنِ: عِنْدَ فِطْرِهِ وَيَوْمَ يَلْقَى اللهَ، وَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: [صحيح] وهو في الكبرى، ح:٢٥٢٤ * عمرو هو ابن الحارث، وللحديث طرق كثيرة، انظر الحديث السابق والآتي.

2217. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no good

٢٢١٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،

deed that the son of Âdam does, but between ten and seven hundred *Ḥasanahs*[1] will be recorded for him. Allâh, the Mighty and Sublime, said: 'Except fasting, for it is for Me and I shall reward for it. He gives up his desires and his food for My sake. Fasting is a shield, and the fasting person has two moments of joy. One when he breaks his fast and another when he meets his Lord. And the smell that comes from the mouth of the fasting person is better before Allâh than the fragrance of musk." (*Ṣaḥîḥ*)

عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَا مِنْ حَسَنَةٍ عَمَلَهَا ابْنُ آدَمَ إِلَّا كُتِبَ لَهُ عَشْرُ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ قَالَ اللهُ عَزَّ وَجَلَّ: إِلَّا الصِّيَامَ فَإِنَّهُ لِي وَأَنَا أَجْزِي بِهِ يَدَعُ شَهْوَتَهُ وَطَعَامَهُ مِنْ أَجْلِي، الصِّيَامُ جُنَّةٌ، لِلصَّائِمِ فَرْحَتَانِ: فَرْحَةٌ عِنْدَ فِطْرِهِ وَفَرْحَةٌ عِنْدَ لِقَاءِ رَبِّهِ، وَلَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: أخرجه مسلم، الصيام، باب فضل الصيام، ح:١١٥١/١٦٤ من حديث جرير بن عبدالحميد، والبخاري، التوحيد، باب قول الله تعالى: ﴿يريدون أن يبدلوا كلام الله﴾، ح:٧٤٩٢ من حديث الأعمش به، وهو في الكبرٰى، ح:٢٥٢٥ .

Comments:

"Ten to seven hunderd": the minimal tenfold is in accordance with the promise set forth by Allâh, Most High. "Whoever shall come (before Allâh) with a good deed, will gain ten times the like thereof." (*Al-An'âm* 6: 160) And the abundant increase will be bestowed in proportion to one's sincerity, as well as other factors.

2218. Abû Hurairah said: "The Messenger of Allâh ﷺ said: '(Allâh says) Every deed of the son of Âdam is for him, except fasting; it is for Me and I shall reward for it. Fasting is a shield. If any one of you is fasting, let him not utter obscene talk or raise his voice in anger, and if anyone insults him or wants to fight, let him say: I am fasting. By the One in Whose Hand is the soul of Muḥammad, the smell coming from the mouth of the fasting person is better before Allâh than the fragrance of musk.

٢٢١٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ أَبِي صَالِحٍ الزَّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ وَالصِّيَامُ جُنَّةٌ، إِذَا كَانَ يَوْمُ صِيَامِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ، فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي صَائِمٌ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ مِنْ رِيحِ الْمِسْكِ، لِلصَّائِمِ فَرْحَتَانِ يَفْرَحُهُمَا:

[1] *Ḥasanah*: a good merit.

The fasting person has two moments of joy: When he breaks his fast he rejoices at breaking his fast and when he meets his Lord, the Mighty and Sublime, he will rejoice at having fasted.'" (*Ṣaḥîḥ*)

إِذَا أَفْطَرَ فَرِحَ بِفِطْرِهِ وَإِذَا لَقِيَ رَبَّهُ عَزَّ وَجَلَّ فَرِحَ بِصَوْمِهِ».

تخريج: أخرجه البخاري، الصوم، باب هل يقول: إني صائم إذا شتم، ح:١٩٠٤، ومسلم، ح:١١٥١/١٦٣ (انظر الحديث السابق) من حديث ابن جريج به، وهو في الكبرٰى، ح:٢٥٢٦.

Comments:

"Every deed of the son of Âdam is for him" means he may conduct himself with sincerity in his every deed, or may eliminate sincerity altogether if he wishes. But the fast is perceptible to Allâh, Most High, alone. Therefore, its fullest reward shall be given by Allâh alone.

2219. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, said: Every deed of the son of Âdam is for him, except fasting; it is for Me and I shall reward for it. Fasting is a shield. If any one of you is observing a fast, let him not utter obscene talk or raise his voice in anger, and if anyone insults him or wants to fight, let him say: I am a person who is fasting. By the One in Whose hand is the soul of Muḥammad, the smell coming from the mouth of the fasting person is better before Allâh than the fragrance of musk.'" (*Ṣaḥîḥ*) This *Ḥadîth* was narrated from Abû Hurairah by Sa'eed bin Al-Mûsâyyab.

٢٢١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً عَلَيْهِ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: أَخْبَرَنَا عَطَاءٌ الزَّيَّاتُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «قَالَ اللهُ عَزَّ وَجَلَّ: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ الصِّيَامُ جُنَّةٌ، فَإِذَا كَانَ يَوْمُ صَوْمِ أَحَدِكُمْ فَلَا يَرْفُثْ وَلَا يَصْخَبْ، فَإِنْ شَاتَمَهُ أَحَدٌ أَوْ قَاتَلَهُ فَلْيَقُلْ: إِنِّي امْرُؤٌ صَائِمٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ» وَقَدْ رَوَى هٰذَا الْحَدِيثَ عَنْ أَبِي هُرَيْرَةَ سَعِيدُ بْنُ الْمُسَيَّبِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٢٧.

2220. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, the Mighty and Sublime, said: Every deed of the son of Âdam is for him, except fasting; it

٢٢٢٠ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ

is for Me and I shall reward for it.' By the One in Whose hand is the soul of Muḥammad, the smell coming from the mouth of the fasting person is better before Allâh than the fragrance of musk." (*Ṣaḥîḥ*)

يَقُولُ: «قَالَ اللهُ عَزَّ وَجَل: كُلُّ عَمَلِ ابْنِ آدَمَ لَهُ إِلَّا الصِّيَامَ هُوَ لِي وَأَنَا أَجْزِي بِهِ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَخِلْفَةُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: أخرجه مسلم، ح:١١٥١/١٦١ (انظر الحديث المتقدم، ح:٢٢١٧) من حديث عبدالله ابن وهب، والبخاري، اللباس، باب ما يذكر في المسك، ح:٥٩٢٧ من حديث ابن شهاب الزهري به، وهو في الكبرٰى، ح:٢٥٢٨.

2221. It was narrated from Abû Hurairah that the Prophet ﷺ said (that Allâh said): "For every good deed that the son of Âdam does, he will have (the reward of) ten the like thereof, except for fasting. It is for Me and I shall reward for it." (*Ṣaḥîḥ*)

٢٢٢١ - أَخْبَرَنَا أَحْمَدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ عَمْرٍو، عَنْ بُكَيْرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ حَسَنَةٍ يَعْمَلُهَا ابْنُ آدَمَ فَلَهُ عَشْرُ أَمْثَالِهَا إِلَّا الصِّيَامَ لِي وَأَنَا أَجْزِي بِهِ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٢٥٢٩، وللحديث طرق أخرى (انظر الحديث السابق) * أحمد بن عيسى هو المصري، عمرو هو ابن الحارث، بكير هو ابن عبدالله بن الأشج.

Chapter 43. Mentioning The Differences In The Reports From Muḥammad Bin Abî Ya'qûb In The *Ḥadîth* Of Abû Umâmah About The Virtue Of Fasting

(المعجم ٤٣) - ذِكْرُ الِاخْتِلَافِ عَلَى مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ فِي حَدِيثِ أَبِي أُمَامَةَ فِي فَضْلِ الصَّائِمِ (التحفة ٢٣) - ب

2222. Muḥammad bin 'Abdullâh bin Abî Ya'qûb said: "Rajâ' bin Ḥaiwah narrated that Abû Umâmah said: 'I came to the Messenger of Allâh ﷺ and said: Tell me of something that I may take (learn) from you. He said: "Take to fasting, for there is nothing like it."' (*Ṣaḥîḥ*)

٢٢٢٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ أَبِي يَعْقُوبَ قَالَ: أَخْبَرَنَا رَجَاءُ بْنُ حَيْوَةَ عَنْ أَبِي أُمَامَةَ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: مُرْنِي بِأَمْرٍ آخُذُهُ عَنْكَ قَالَ: «عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا مِثْلَ لَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد:٢٤٩/٥، ٢٥٥، ٢٥٨ من حديث مهدي به، وهو في الكبرٰى، ح:٢٥٣٠، وصححه ابن حبان، ح:٩٢٩، والحافظ ابن حجر في الفتح:١٠٤/٤.

Comments:

"There is nothing like": It means either from the dimension of reward and recompense or from the aspect of shielding oneself against sins. And perhaps it refers to both.

2223. It was narrated that Rajâ' bin Ḥaiwah said: "Abû Umâmah Al-Bâhilî narrated to me: 'I said: O Messenger of Allâh, tell me of something by which Allâh will benefit me. He said: Take to fasting, for there is nothing like it.''' (*Ṣaḥîḥ*)

٢٢٢٣ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ أَنَّ مُحَمَّدَ بْنَ عَبْدِ اللهِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيَّ حَدَّثَهُ عَنْ رَجَاءِ بْنِ حَيْوَةَ قَالَ: حَدَّثَنَا أَبُو أُمَامَةَ الْبَاهِلِيُّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مُرْنِي بِأَمْرٍ يَنْفَعُنِي اللهُ بِهِ، قَالَ: «عَلَيْكَ بِالصِّيَامِ فَإِنَّهُ لَا مِثْلَ لَهُ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٢٥٣١.

2224. It was narrated from Abû Umâmah that he asked the Messenger of Allâh ﷺ: "Which deed is best?" He said: "Take to fasting, for there is nothing equal to it." (*Ṣaḥîḥ*)

٢٢٢٤ - أَخْبَرَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ الضَّعِيفُ - شَيْخٌ صَالِحٌ وَالضَّعِيفُ لَقَبٌ لِكَثْرَةِ عِبَادَتِهِ - قَالَ: حَدَّثَنَا يَعْقُوبُ الْحَضْرَمِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ أَبِي يَعْقُوبَ، عَنْ أَبِي نَصْرٍ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ أَبِي أُمَامَةَ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: «عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا عِدْلَ لَهُ».

تخريج: [صحيح] أخرجه ابن حبان، ح: ٩٣٠، وابن خزيمة، ح: ١٨٩٣ في صحيحيهما من حديث شعبة به، وهو في الكبرٰى، ح: ٢٥٣٢، وصححه الحاكم: ١/ ٤٢١، والذهبي، وقال: "أبونصر الهلالي هو حميد بن هلال العدوي"، وسنده حسن فقط * أبونصر ليس بالمجهول، وثقه ابن خزيمة، والحاكم وغيرهما ولم ينفرد به، ولحديثه شواهد.

2225. It was narrated that Abû Umâmah said: "I said: 'O Messenger of Allâh, tell me of an action (I should do).' He said: 'Take to fasting, for there is nothing equal to it.''' (*Ṣaḥîḥ*)

٢٢٢٥ - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ - هُوَ ابْنُ السَّكَنِ أَبُو عُبَيْدِ اللهِ -: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ الضَّبِّيِّ، عَنْ أَبِي نَصْرٍ الْهِلَالِيِّ، عَنْ

رَجَاءِ بْنِ حَيْوَةَ، عَنْ أَبِي أُمَامَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مُرْنِي بِعَمَلٍ قَالَ: «عَلَيْكَ بِالصَّومِ فَإِنَّهُ لَا عِدْلَ لَهُ» قُلْتُ: يَا رَسُولَ اللهِ! مُرْنِي بِعَمَلٍ قَالَ: «عَلَيْكَ بِالصَّوْمِ فَإِنَّهُ لَا عِدْلَ لَهُ».

تخريج: انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٣٣.

2226. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ said: 'Fasting is a shield.'" (*Ṣaḥîḥ*)

٢٢٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ فِطْرٍ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الصَّوْمُ جُنَّةٌ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٥٣٤، وللحديث شواهد كثيرة، منها الحديث المتقدم، ح:٢٢١٨.

2227. It was narrated that Mu'âdh bin Jabal said: "The Messenger of Allâh ﷺ said: 'Fasting is a shield.'" (*Ṣaḥîḥ*)

٢٢٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ وَالْحَكَمِ، عَنْ مَيْمُونِ بْنِ أَبِي شَبِيبٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الصَّوْمُ جُنَّةٌ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٣٥.

2228. It was narrated that Mu'âdh said: "The Messenger of Allâh ﷺ said: 'Fasting is a shield.'" (*Ṣaḥîḥ*)

٢٢٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ النَّزَّالِ يُحَدِّثُ عَنْ مُعَاذٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الصَّوْمُ جُنَّةٌ».

تخريج: [صحيح] أخرجه أحمد: ٥/٢٣٧ عن محمد بن جعفر غندر به مطولاً، وهو في الكبرى، ح: ٢٥٣٦، وللحديث شواهد كثيرة.

2229. It was narrated from Shu'bah: "Al-Ḥakam said to me: 'I heard it from him forty years ago.' Then Al-Ḥakam said: 'And Maimûn bin Abî Shabîb narrated it to me from Mu'âdh bin Jabal.'" (*Ṣaḥîḥ*)

٢٢٢٩ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ عَنْ شُعْبَةَ قَالَ لِيَ الْحَكَمُ: سَمِعْتُهُ مِنْهُ مُنْذُ أَرْبَعِينَ سَنَةً، ثُمَّ قَالَ الْحَكَمُ: وَحَدَّثَنِي بِهِ مَيْمُونُ بْنُ أَبِي شَبِيبٍ عَنْ مُعَاذِ ابْنِ جَبَلٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٢٥٣٧.

2230. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Fasting is a shield.'" (*Ṣaḥîḥ*)

٢٢٣٠ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ أَبِي صَالِحٍ الزَّيَّاتِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الصِّيَامُ جُنَّةٌ».

تخريج: [صحيح] تقدم، ح: ٢٢١٨، وهو في الكبرى، ح: ٢٥٣٧.

2231. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Fasting is a shield.'" (*Ṣaḥîḥ*)

٢٢٣١ - وَأَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ: أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً، عَنْ عَطَاءٍ قَالَ: أَخْبَرَنَا أَبُو صَالِحٍ الزَّيَّاتُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الصِّيَامُ جُنَّةٌ».

تخريج: [صحيح] تقدم، ح: ٢٢١٨، وهو في الكبرى، ح: ٢٥٣٨.

2232. It was narrated from Sa'eed bin Abî Hind that Muṭarrif – a man from Banu 'Âmir bin Ṣa'ṣa'ah – told him that 'Uthmân bin Abî Al-'Âṣ called for milk to be given to him (Muṭarrif) to drink. Muṭarrif said: "I am fasting." 'Uthmân said: "I heard the Messenger of Allâh ﷺ say: 'Fasting is a shield like the shield of any one of you in battle.'" (*Ṣaḥîḥ*)

٢٢٣٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ: أَنَّ مُطَرِّفًا - رَجُلًا مِنْ بَنِي عَامِرِ بْنِ صَعْصَعَةَ - حَدَّثَهُ: أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ دَعَا لَهُ بِلَبَنٍ لِيَسْقِيَهُ فَقَالَ مُطَرِّفٌ: إِنِّي صَائِمٌ فَقَالَ عُثْمَانُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الصِّيَامُ جُنَّةٌ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الصيام، باب ماجاء في فضل الصيام، ح:١٦٣٩ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٢٥٣٩، وصححه ابن خزيمة، ح:٢١٢٥، وابن حبان، ح:٩٣١.

2233. It was narrated that Muṭarrif said: "I entered upon 'Uthmân bin Abî Al-'Âṣ and he called for milk. I said: 'I am fasting.' He said: 'I heard the Messenger of Allâh ﷺ say: 'Fasting is a shield like the of any one of you in battle.''" (*Ṣaḥîḥ*)

٢٢٣٣ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُطَرِّفٍ قَالَ: دَخَلْتُ عَلَى عُثْمَانَ بْنِ أَبِي الْعَاصِ فَدَعَا بِلَبَنٍ فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الصَّوْمُ جُنَّةٌ مِنَ النَّارِ كَجُنَّةِ أَحَدِكُمْ مِنَ الْقِتَالِ».

تخريج: [صحيح] أخرجه أحمد:٤/٢١ من حديث محمد بن إسحاق بن يسار به، وصححه ابن خزيمة، ح:١٨٩١، وابن إسحاق صرح بالسماع عنده، والحديث في الكبرٰى، ح:٢٥٤٠، وانظر الحديث السابق.

2234. It was narrated that Sa'eed bin Abî Hind said: "Muṭarrif entered upon 'Uthmân" and he narrated something similar in *Mursal* form. (*Ṣaḥîḥ*)

٢٢٣٤ - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو مُصْعَبٍ عَنِ الْمُغِيرَةِ، عَنْ عَبْدِ اللهِ ابْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بنِ أَبِي هِنْدٍ قَالَ: دَخَلَ مُطَرِّفٌ عَلَى عُثْمَانَ نَحْوَهُ مُرْسَلٌ.

تخريج: انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٤١.

2235. Abû 'Ubaidah said: "I heard the Messenger of Allâh ﷺ say: 'Fasting is a shield, so long as you do not damage it.'" (*Hasan*)

٢٢٣٥ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا وَاصِلٌ عَنْ بَشَّارِ بْنِ أَبِي سَيْفٍ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عِيَاضِ بْنِ غُطَيْفٍ، قَالَ أَبُو عُبَيْدَةَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الصَّوْمُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا».

تخريج: [إسناده حسن] أخرجه أحمد:١/١٩٥ من حديث واصل مولٰى أبي عيينة به، ولم يذكر الوليد بن عبدالرحمٰن، وهو في الكبرٰى، ح:٢٥٤٢، وصححه ابن خزيمة، وحسنه المنذري في الترغيب والترهيب:٢/١٤٧، وزاد الدارمي: "بالغيبة"، وفي رواية ضعيفة: "بكذب أو بغيبة"

مجمع الزوائد للهيثمي: ٣/ ١٧١ * أبوعبيدة هو ابن الجراح، وبشار هو الجرمي، وحماد هو ابن زيد.

2236. It was narrated that 'Âishah said that the Prophet ﷺ said: "Fasting is a shield against the Fire. Whoever starts the day of fasting, let him not act in an ignorant manner during that day. If anyone treats him in an ignorant manner, let him not insult him or curse him, rather let him say: 'I am fasting.' By the One in Whose hand is the soul of Muhammad, the smell that comes from the mouth of a fasting person is better before Allâh than the fragrance of musk." (***Hasan***)

٢٢٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ الْآدَمِيُّ قَالَ: حَدَّثَنَا مَعْنٌ عَنْ خَارِجَةَ بْنِ سُلَيْمَانَ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الصِّيَامُ جُنَّةٌ مِنَ النَّارِ فَمَنْ أَصْبَحَ صَائِمًا فَلَا يَجْهَلْ يَوْمَئِذٍ، وَإِنِ امْرُؤٌ جَهِلَ عَلَيْهِ فَلَا يَشْتِمْهُ وَلَا يَسُبَّهُ وَلْيَقُلْ: إِنِّي صَائِمٌ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَخُلُوفُ فَمِ الصَّائِمِ أَطْيَبُ عِنْدَ اللهِ مِنْ رِيحِ الْمِسْكِ».

تخريج: [إسناده حسن] وهو في الكبرى، ح: ٣٢٥٨، وللحديث شواهد كثيرة جدًّا.

2237. It was narrated that Al-Walîd bin Abî Mâlik said: "Our companions narrated to us that Abû 'Ubaidah said: 'Fasting is a shield, so long as you do not damage it.'" (***Hasan***)

٢٢٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مِسْعَرٍ، عَنِ الْوَلِيدِ بْنِ أَبِي مَالِكٍ قَالَ: حَدَّثَنَا أَصْحَابُنَا عَنْ أَبِي عُبَيْدَةَ قَالَ: «الصِّيَامُ جُنَّةٌ مَا لَمْ يَخْرِقْهَا».

تخريج: [حسن] وهو في الكبرى، ح: ٢٥٤٣، وتقدم من طريق آخر، ح: ٢٢٣٥.

2238. It was narrated from Sahl bin Sa'd that the Prophet ﷺ said: "For those who fast there is a gate in Paradise called *Ar-Rayyân*, through which no one but they will enter. When the last of them has entered it, it will be closed. Whoever enters through it will drink, and whoever drinks will never thirst again." (***Sahîh***)

٢٢٣٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لِلصَّائِمِينَ بَابٌ فِي الْجَنَّةِ يُقَالُ لَهُ الرَّيَّانُ لَا يَدْخُلُ فِيهِ أَحَدٌ غَيْرُهُمْ فَإِذَا دَخَلَ آخِرُهُمْ أُغْلِقَ، مَنْ دَخَلَ فِيهِ شَرِبَ وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا».

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/ ٣٣٥ من حديث سعيد بن عبدالرحمن به، وهو في الكبرى، ح: ٢٥٤٤، وأخرجه البخاري، ح: ١٨٩٦، ومسلم، ح: ١١٥٢ من حديث أبي حازم به.

2239. Sahl narrated that in Paradise there is a gate called *Ar-Rayyân*, it will be said on the Day of Resurrection: "Where are those who used to fast? Would you like to enter through *Ar-Rayyân*?" Whoever enters through it will never thirst again. Then when they have entered it will be closed behind them, and no one but they will enter through it. (*Ṣaḥîḥ*)

٢٢٣٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ قَالَ: حَدَّثَنِي سَهْلٌ: أَنَّ فِي الْجَنَّةِ بَابًا يُقَالُ لَهُ: الرَّيَّانُ يُقَالُ يَوْمَ الْقِيَامَةِ: أَيْنَ الصَّائِمُونَ؟ هَلْ لَكُمْ إِلَى الرَّيَّانِ مَنْ دَخَلَهُ لَمْ يَظْمَأْ أَبَدًا فَإِذَا دَخَلُوا أُغْلِقَ عَلَيْهِمْ فَلَمْ يَدْخُلْ فِيهِ أَحَدٌ غَيْرُهُمْ».

تخريج: انظر الحديث السابق، وهو في الكبرى، ح:٢٥٤٥.

Comments:

For this good work or action, there is a particular gate (among the gateways of the Garden of Paradise), through which the doers of that good deed will be invited to enter with honor.

2240. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever spends on a pair (of things) in the cause of Allâh, the Mighty and Sublime, he will be called in Paradise: 'O slave of Allâh, here is prosperity. Whoever is one of the people of *Ṣalâh*, he will be called from the gate of *Ṣalâh*. Whoever is one of the people of *Jihad*, he will be called from the gate of *Jihâd*. Whoever is one of the people of charity, he will be called from the gate of charity. Whoever is one of the people of fasting, he will be called from the gate of *Ar-Rayyân*.' Abû Bakr Aṣ-Ṣiddîq said: 'O Messenger of Allâh, no distress or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates?' The Messenger of Allâh ﷺ said: 'Yes, and I hope that you will be one of them.'" (*Ṣaḥîḥ*)

٢٢٤٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَيُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ نُودِيَ فِي الْجَنَّةِ: يَا عَبْدَ اللهِ! هٰذَا خَيْرٌ فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ يُدْعَى مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ يُدْعَى مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ يُدْعَى مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ» قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: يَا رَسُولَ اللّٰهِ! مَا عَلَى أَحَدٍ يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

تخريج: أخرجه مسلم، الزكوة، باب فضل من ضم إلى الصدقة غيرها من أنواع البر، ح:١٠٢٧ من حديث ابن وهب عن يونس به، والبخاري، الصوم، باب: الريان للصائمين، ح:١٨٩٧ من حديث مالك عن ابن شهاب الزهري به، وهو في الكبرى، ح:٢٥٤٦.

٢٢٤١ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ وَنَحْنُ شَبَابٌ لَا نَقْدِرُ عَلَى شَيْءٍ قَالَ: «يَا مَعْشَرَ الشَّبَابِ! عَلَيْكُمْ بِالْبَاءَةِ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ».

2241. It was narrated that 'Abdullâh said: "We went out with the Messenger of Allâh ﷺ and we were young men who could not afford anything.[1] He said: 'O young men, you should get married, for it is more effective in lowering the gaze and protecting one's chastity. Whoever cannot afford it should fast, for it will be a restraint *Wijâ'* for him.'" (***Sahîh***)

تخريج: أخرجه البخاري، النكاح، باب من لم يستطع الباءة فليصم، ح:٥٠٦٦، ومسلم، النكاح، باب استحباب النكاح لمن تاقت نفسه إليه ... الخ، ح:١٤٠٠/٣ من حديث الأعمش، والترمذي، ح:١٠٨١ عن محمود بن غيلان به، وهو في الكبرى، ح:٢٥٤٧.

Comments:

The Arabic term used in the text of the *Hadîth* means restraint is *Wijâ'*. The expression *Wijâ'* denotes castration. It signifies the contusion of the testicles of a stallion to take away its virility; here it is used to means that fasting – like the *Wijâ'* – curbs sexual desire.

٢٢٤٢ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّ ابْنَ مَسْعُودٍ لَقِيَ عُثْمَانَ بِعَرَفَاتٍ فَخَلَا بِهِ فَحَدَّثَهُ وَأَنَّ عُثْمَانَ قَالَ لِابْنِ مَسْعُودٍ: هَلْ لَكَ فِي فَتَاةٍ أُزَوِّجُكَهَا؟ فَدَعَا عَبْدُ اللهِ عَلْقَمَةَ فَحَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ».

2242. It was narrated from 'Alqamah that Ibn Mas'ûd met 'Uthmân at 'Arafât and spoke to him in private. 'Uthmân said to Ibn Mas'ûd: "Are you interested in a girl so that I marry her to you?" 'Abdullâh called 'Alqamah and he told him that the Prophet ﷺ said: 'Whoever among you can afford to get married, let him do so. Whoever cannot afford it, let him fast, for fasting will be a restraint (*Wijâ'*) for him.'" (***Sahîh***)

[1] Meaning, to get married.

تخريج: أخرجه البخاري، الصوم، باب الصوم لمن خاف على نفسه العزبة، ح:١٩٠٥، ومسلم، ح:١٤٠٠/١، انظر الحديث السابق، من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:٢٥٤٨.

Comments:

From this *Hadîth* we come to know that marriage is required or is necessary for one who feels the need for it. Marriage is not vital for the one who does not feel the need for it, for instance, an old man.

2243. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever among you can afford to get married, let him do so, and whoever cannot afford it should fast, for it will be a restraint (*Wijâ'*) for him.'" (*Sahîh*)

٢٢٤٣ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا الْمُحَارِبِيُّ عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَجِدْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٤٩.

2244. It was narrated that 'Abdur-Rahmân bin Yazîd said: "We entered upon 'Abdullâh along with 'Alqamah, Al-Aswad and a group (of others). He told us a *Hadîth* which he only narrated to the people because of me, as I was the youngest of them. The Messenger of Allâh ﷺ said: 'O young men, whoever among you can afford to get married let him do so, for it is more effective in lowering the gaze and guarding one's chastity.'" (*Sahîh*) (One of the narrators) 'Alî said: "Al-'Amash was asked about the narration of Ibrâhîm, so he (the questioner) said: 'From Ibrâhîm, from 'Alqamah, from 'Abdullâh; similarly?. To which he (Al-'Amash) replied: 'Yes.'[1] (*Sahîh*)

٢٢٤٤ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللهِ وَمَعَنَا عَلْقَمَةُ وَالْأَسْوَدُ وَجَمَاعَةٌ فَحَدَّثَنَا بِحَدِيثٍ مَا رَأَيْتُهُ حَدَّثَ بِهِ الْقَوْمَ إِلَّا مِنْ أَجْلِي لِأَنِّي كُنْتُ أَحْدَثَهُمْ سِنًّا، قَالَ رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ». قَالَ عَلِيٌّ: وَسُئِلَ الْأَعْمَشُ عَنْ حَدِيثِ إِبْرَاهِيمَ فَقَالَ: عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ مِثْلَهُ قَالَ: نَعَمْ.

تخريج: [صحيح] تقدم، ح:٢٢٤١، وهو في الكبرٰى، ح:٢٥٥٠.

[1] Al-'Amash was asked if Ibrâhîim also narrated the *Hadîth* similarly, from 'Alqamah, from Ibn Mas'ûd, and such versions preceded in Nos. 2242 and 2243.

٢٢٤٥ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ مَعَ ابْنِ مَسْعُودٍ وَهُوَ عِنْدَ عُثْمَانَ فَقَالَ عُثْمَانُ: خَرَجَ رَسُولُ اللهِ ﷺ عَلَى - يَعْنِي - فِتْيَةٍ فَقَالَ: «مَنْ كَانَ مِنْكُمْ ذَا طَوْلٍ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَا فَالصَّوْمُ لَهُ وِجَاءٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو مَعْشَرٍ هٰذَا اسْمُهُ زِيَادُ بْنُ كُلَيْبٍ وَهُوَ ثِقَةٌ، وَهُوَ صَاحِبُ إِبْرَاهِيمَ رَوَى عَنْهُ مَنْصُورٌ وَمُغِيرَةُ وَشُعْبَةُ، وَأَبُو مَعْشَرٍ الْمَدِينِيُّ اسْمُهُ نَجِيحٌ وَهُوَ ضَعِيفٌ وَمَعَ ضَعْفِهِ أَيْضًا كَانَ قَدِ اخْتَلَطَ، عِنْدَهُ أَحَادِيثُ مَنَاكِيرُ، مِنْهَا: مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ» وَمِنْهَا: هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ: «لَا تَقْطَعُوا اللَّحْمَ بِالسِّكِّينِ وَلٰكِنِ انْهَسُوا نَهْسًا».

2245. It was narrated that 'Alqamah said: "I was with Ibn Mas'ûd when he was with 'Uthmân, and 'Uthmân said: 'Whoever among you has the means, let him get married, for it is more effective in lowering the gaze and guarding one's chastity. And whoever cannot, then fasting will be a shield for him.'" (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This (narrator) is Abû Ma'shar, his name is Ziyâd bin Kulaib, and he is trustworthy. He was a companion of Ibrâhîm. Mansûr, Mughîrah, and Shu'bah reported from him. (As for) Abû Ma'shar Al-Madînî; his name is Najîh and he is weak, and with his weakness, he also became confused, he narrated *Munkar* narrations, among them: Muhammad bin 'Amr from Abû Salamah, from Abû Hurairah, from the Prophet ﷺ, who said: "What is between the east and the west is the *Qiblah*."[1] And among them: Hishâm bin 'Urwah, from his father, from 'Âishah, from the Prophet ﷺ: "Do not cut meat with the knife, rather gnaw at it."[2]

تخريج: [صحيح] تقدم، ح:٢٢٤٢، وهو في الكبرى، ح:٢٥٥١، وأخرجه أحمد:١/٥٨ عن إسماعيل بن علية به * يونس هو ابن عبيد.

(المعجم ٤٤) - بَابُ ثَوَابِ مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ وَذِكْرُ الِاخْتِلَافِ عَلَى سُهَيْلِ ابْنِ أَبِي صَالِحٍ فِي الْخَبَرِ فِي ذَلِكَ (التحفة ٢٤)

Chapter 44. The Reward Of One Who Fasts One Day In The Cause Of Allâh, The Mighty And Sublime, And Mentioning The Differences Reported From Suhail Bin Abî Sâlih In The Narration About That

٢٢٤٦ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى

2246. It was narrated from Abû

[1] See *At-Tirmidhî*, No. 342.
[2] See *Abû Dâwûd*, No. 3778

Hurairah that the Messenger of Allâh ﷺ said: "Whoever fasts one day in the cause of Allâh, the Mighty and Sublime, Allâh will remove his face away from the Fire in return for the day (the distance of) seventy autumns." (*Ṣaḥîḥ*)

قَالَ: أَخْبَرَنِي أَنَسٌ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ زَحْزَحَ اللهُ وَجْهَهُ عَنِ النَّارِ بِذٰلِكَ الْيَوْمِ سَبْعِينَ خَرِيفًا».

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٣٠٠ عن أنس بن عياض به، وهو في الكبرٰى، ح:٢٥٥٢.

2247. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Whoever fasts one day in the cause of Allâh, Allâh will separate between his face and the Fire by (a distance of) seventy autumns in return for that day.'" (*Ṣaḥîḥ*)

٢٢٤٧ - أَخْبَرَنَا دَاوُدُ بْنُ سُلَيْمَانَ بْنِ حَفْصٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ عَنْ سُهَيْلٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ بَاعَدَ اللهُ بَيْنَهُ وَبَيْنَ النَّارِ بِذٰلِكَ الْيَوْمِ سَبْعِينَ خَرِيفًا».

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٥٥٤، وقال النسائي: "لا نعلم أحدا تابع أبا معاوية (الضرير) على هذا الإسناد"، والحديث السابق شاهد له.

2248. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever fasts one day in the cause of Allâh, Allâh, the Mighty and Sublime, will separate his face from the fire by (a distance of) seventy autumns.'" (*Ṣaḥîḥ*)

٢٢٤٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: أَخْبَرَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ بَاعَدَ اللهُ عَزَّ وَجَلَّ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

تخريج: [إسناده صحيح] تقدم، ح:٢٢٤٦، وهو في الكبرٰى، ح:٢٥٥٣.

2249. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "Whoever fasts one day in the cause of Allâh, the Mighty and Sublime, Allâh will separate his face from the fire by (a distance of) seventy years.." (*Ṣaḥîḥ*)

٢٢٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُهَيْلٍ، عَنْ صَفْوَانَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ بَاعَدَ اللهُ وَجْهَهُ مِنْ جَهَنَّمَ سَبْعِينَ عَامًا».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٤٥ عن محمد بن جعفر غندر به، وهو في الكبرٰى، ح: ٢٥٥٥.

2250. It was narrated from Abû Sa'eed that he heard the Messenger of Allâh ﷺ say: "There is no worshipper who fasts a day in the cause of Allâh, the Mighty and Sublime, but Allâh the Mighty and Sublime, will separate his face from the Fire by (a distance of) seventy autumns in return for that day." (*Ṣaḥîḥ*)

٢٢٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ سُهَيْلٍ، عَنِ ابْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ يَصُومُ يَوْمًا فِي سَبِيلِ اللهِ عَزَّ وجَلَّ إِلَّا بَعَّدَ اللهُ عَزَّ وَجَلَّ بِذٰلِكَ الْيَوْمِ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

تخريج: أخرجه مسلم، الصيام، باب فضل الصيام في سبيل الله لمن يطيقه ... إلخ، ح: ١١٥٣ من حديث الليث بن سعد، والبخاري، الجهاد والسير، باب فضل الصوم في سبيل الله، ح: ٢٨٤٠ من حديث سهيل بن أبي صالح به، وهو في الكبرٰى، ح: ٢٥٥٦، وانظر الحديث الآتي.

2251. It was narrated that An-Nu'mân bin Abî 'Ayyâsh said: "I heard Abû Sa'eed Al-Khudrî say: 'The Messenger of Allâh ﷺ said: Whoever fasts one day in the cause of Allâh, the Mighty and Sublime, Allâh will separate his face from the Fire by (a distance of) seventy autumns.'" (*Ṣaḥîḥ*)

٢٢٥١ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ حُمَيْدِ بْنِ الْأَسْوَدِ قَالَ: حَدَّثَنَا سُهَيْلٌ عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ بَاعَدَهُ اللهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٢٥٥٧.

2252. Abû Sa'eed Al-Khudrî said: "I heard the Messenger of Allâh ﷺ say: 'Whoever fasts one day in the cause of Allâh, Allâh will separate his face from the Fire by (a distance of) seventy autumns.'" (*Ṣaḥîḥ*)

٢٢٥٢ - أَخْبَرَنَا مُؤَمَّلُ بْنُ إِهَابٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ، وَسُهَيْلُ بْنُ أَبِي صَالِحٍ سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ تَبَارَكَ وَتَعَالَى بَاعَدَ اللهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ خَرِيفًا».

تخريج: [صحيح] تقدم، ح:٢٢٥٠، وهو في الكبرى، ح:٢٥٥٨، وأخرجه البخاري، ح:٢٨٤٠، ومسلم، ح:١١٥٣ من حديث عبدالرزاق به.

Chapter 45. Mentioning The Differences Reported From Sufyân Ath-Thawrî

(المعجم ٤٥) - ذِكْرُ الاِخْتِلَافِ عَلَى سُفْيَانَ الثَّوْرِيِّ فِيهِ (التحفة ٢٤) - ألف

Comments:

Clarification as to whether in this narration, Sufyân Ath-Thawrî heard it from Suhayl or Sumiyy? Even if it happens to be both, there is no ambiguity in it when the transmitter is trustworthy.

2253. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There is no worshipper who fasts a day in the cause of Allâh, but Allâh, the Most High, will separate (a distance of) seventy autumns between his face and the Fire in return for that day.'" (*Sahîh*)

٢٢٥٣ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُنِيرٍ نَيْسَابُورِيٌّ قَالَ: حَدَّثَنَا يَزِيدُ الْعَدَنِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَصُومُ عَبْدٌ يَوْمًا فِي سَبِيلِ اللهِ إِلَّا بَاعَدَ اللهُ تَعَالَى بِذٰلِكَ الْيَوْمِ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفًا».

تخريج: [صحيح] تقدم، ح:٢٢٥٠، وهو في الكبرى، ح:٢٥٥٩.

2254. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "Whoever fasts a day in the cause of Allâh, Allâh will separate his face from the heat of Hell (a distance of) seventy autumns." (*Sahîh*)

٢٢٥٤ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ بَاعَدَ اللهُ بِذٰلِكَ الْيَوْمِ حَرَّ جَهَنَّمَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفًا».

تخريج: [صحيح] تقدم، ح:٢٢٥٠، وهو في الكبرى، ح:٢٥٦٠.

2255. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: Whoever fasts a day in the cause of Allâh,

٢٢٥٥ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَنْبَلٍ قَالَ: قَرَأْتُ عَلَى أَبِي: حَدَّثَكُمُ ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ

سُمَيٍّ، عَنِ النُّعْمَانِ بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ بَاعَدَ اللهُ بِذٰلِكَ الْيَوْمِ النَّارَ عَنْ وَجْهِهِ سَبْعِينَ خَرِيفًا».

Allâh will separate his face (a distance of) seventy autumns from the Fire in return for that day." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٢٢٥٠، وهو في الكبرٰى، ح:٢٥٦١.

٢٢٥٦ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ الْحَارِثِ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمٰنِ: أَنَّهُ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ بَاعَدَ اللهُ مِنْهُ جَهَنَّمَ مَسِيرَةَ مِائَةِ عَامٍ».

2256. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: "Whoever fasts one day in the cause of Allâh, the Mighty and Sublime, Allâh will seperate him the distance of one hundred years from the Fire." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير:١٧/٣٣٥، ح:٩٢٧ من حديث محمد ابن شعيب به، وهو في الكبرٰى، ح:٢٥٦٢، وللحديث شواهد * القاسم أبوعبدالرحمٰن ثبت سماعه من عقبة كما في السنن الكبرٰى للنسائي، ح:١٠٧٢٥ .

Comments:

"A hundred years": in all the previous narrations, there is mention of "seventy years". It seems that both of these figures are not indicative of any particular fixed number. Rather it denotes numerousness or plenty of it.

(المعجم ٤٦) - مَا يُكْرَهُ مِنَ الصِّيَامِ فِي السَّفَرِ (التحفة ٢٥)

Chapter 46. It Is Disliked To Fast When Traveling

٢٢٥٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ صَفْوَانَ بْنِ عَبْدِاللهِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ كَعْبِ بْنِ عَاصِمٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

2257. It was narrated that Ka'b bin 'Âṣim said: "I heard the Messenger of Allâh ﷺ say: 'It is not righteousness to fast when traveling.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه ابن ماجه، الصيام، باب ماجاء في الإفطار في السفر، ح:١٦٦٤ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٥٦٣، وصححه الحاكم:١/٤٣٣، والذهبي، وله شواهد كثيرة، انظر الحديث الآتي:٢٢٥٩.

2258. It was narrated that Sa'eed bin Al-Mûsâyyab said: "The Messenger of Allâh ﷺ said: 'It is not righteousness to fast when traveling.'" (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is a mistake, and what is correct is the one that is before it. We do not know of anyone who followed up Ibn Kathîr.

٢٢٥٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوابُ الَّذِي قَبْلَهُ لَا نَعْلَمُ أَحَدًا تَابَعَ ابْنَ كَثِيرٍ عَلَيْهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٢٥٦٤ .

Comments:

1. *In this narration, there is an error in the chain of transmission. The mention of* Sa'eed bin Mûsâyyab without a Companion is the error on the part of the transmitter.

2. If the traveler is capable of enduring the fast, is able to carry out his own work independently, does not become a source of anxiety and burden for others, then, fasting while traveling would not only be appropriate but superior. In the upcoming chapter and narrations, there is an allusion to that.

Chapter 47. The Reason Why That Was Said, And Mentioning The Differences Reported From Muhammad Bin 'Abdur-Rahmân In The *Hadîth* Of Jâbir Bin 'Abdullâh About That

(المعجم ٤٧) - **العِلَّةُ الَّتِي مِنْ أَجْلِهَا قِيلَ ذٰلِكَ وَذِكْرُ الاخْتِلَافِ عَلَى مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ فِي حَدِيثِ جَابِرِ بْنِ عَبْدِ اللهِ فِي ذٰلِكَ** (التحفة ٢٦)

Comments:

Some of those narrating it from Muhammad 'Abdur-Rahmân do not mention any medium between him and Jâbir bin 'Abdullâh in the transmission of this *Hadîth*; whereas some do. For example, the narrations 2261 and 2262.

2259. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ saw some people gathered around a man, so he asked (what was happening) and they said: "It is a man who is exhausted because of fasting." The Messenger of Allâh ﷺ said: "It is not righteousness to fast when traveling." (*Sahîh*)

٢٢٥٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: «أَنَّ رَسُولَ اللهِ ﷺ رَأَى نَاسًا مُجْتَمِعِينَ عَلَى رَجُلٍ فَسَأَلَ فَقَالُوا: رَجُلٌ أَجْهَدَهُ الصَّوْمُ، قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٣/٣٥٢ من حديث بكر بن مضر به، وهو في الكبرٰى، ح:٢٥٦٥، وأصله متفق عليه كما يأتي، ح:٢٢٦٤ * محمد بن عبدالرحمٰن هو ابن أسعد ابن زرارة.

٢٢٦٠ - أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: أَخْبَرَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِرَجُلٍ فِي ظِلِّ شَجَرَةٍ يُرَشُّ عَلَيْهِ الْمَاءُ قَالَ: «مَا بَالُ صَاحِبِكُمْ هٰذَا؟» قَالُوا: يَا رَسُولَ اللهِ! صَائِمٌ قَالَ: «إِنَّهُ لَيْسَ مِنَ الْبِرِّ أَنْ تَصُومُوا فِي السَّفَرِ وَعَلَيْكُمْ بِرُخْصَةِ اللهِ الَّتِي رَخَّصَ لَكُمْ فَاقْبَلُوهَا».

2260. Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ passed by a man in the shade of a tree on whom water was being sprinkled. He said: "What is the matter with your companion?" They said: "O Messenger of Allâh, he is fasting." He said: "It is not righteousness to fast when traveling. Take to the concession which Allâh has granted you, accept it." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٢٥٦٦، وأعله النسائي بعلة غير قادحة * محمد بن عبدالرحمٰن هو ابن ثوبان.

٢٢٦١ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ: حَدَّثَنِي مَنْ سَمِعَ جَابِرًا نَحْوَهُ.

2261. Muḥammad bin 'Abdur-Raḥmân said: "Someone who heard it from Jâbir told me something similar." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٦٧ * محمد بن عبدالرحمٰن بن ثوبان سمعه من جابر وسمع من رجل وهو محمد بن عمرو بن الحسن عن جابر فالطريقان محفوظان.

(المعجم ٤٨) - ذِكْرُ الِاخْتِلَافِ عَلَى عَلِيِّ بْنِ الْمُبَارَكِ (التحفة ٢٦) - ألف

Chapter 48. Mentioning The Different Reports From 'Alî Bin Al-Mubârak

Comments:

Meaning, his reports from Muḥammad bin 'Abdur-Raḥmân..

٢٢٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

2262. It was narrated from Jâbir

bin 'Abdullâh that the Messenger of Allâh ﷺ said: "It is not righteousness to fast when traveling. Take to the concession which Allâh, the Mighty and Sublime, has granted you, accept it." (*Ṣaḥîḥ*)

أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ عَلَيْكُمْ بِرُخْصَةِ اللهِ عَزَّ وَجَلَّ فَاقْبَلُوهَا».

تخريج: [إسناده صحيح] تقدم، ح:٢٢٥٩، وهو في الكبرٰى، ح:٢٥٦٨.

2263. It was narrated from a man, from Jâbir that the Messenger of Allâh ﷺ said: "It is not righteousness to fast when traveling." (*Ṣaḥîḥ*)

٢٢٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عُثْمَانَ بْنِ عُمَرَ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ رَجُلٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

تخريج: انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٦٩ .

Chapter 49. The Name Of That Man

(المعجم ٤٩) - ذِكْرُ اسْمِ الرَّجُلِ (التحفة ٢٧)

Comments:

The upcoming narration corroborates that the "man" mentioned in the last narration is Muḥammad bin 'Amr bin Ḥasan.

2264. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ saw a man who was being shaded on a journey. He said: "It is not righteousness to fast when traveling." (*Ṣaḥîḥ*)

٢٢٦٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَخَالِدُ بْنُ الْحَارِثِ عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَسَنٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلًا قَدْ ظُلِّلَ عَلَيْهِ فِي السَّفَرِ فَقَالَ: «لَيْسَ مِنَ الْبِرِّ الصِّيَامُ فِي السَّفَرِ».

تخريج: أخرجه البخاري، الصوم، باب قول النبي ﷺ لمن ظلل عليه ... إلخ، ح:١٩٤٦، ومسلم، الصيام، باب جواز الصوم والفطر في شهر رمضان للمسافر في غير معصية ... إلخ،

ح:١١١٥ من حديث شعبة به، وهو في الكبرى، ح:٢٥٧٠، وقال النسائي: "حديث شعبة هذا هو الصحيح".

Comments:

"It is not righteousness to fast when traveling": this type of fasting may cause hardship to others – someone removes some of the clothes of the fasting person, while the other sprinkles water on him, etc.

2265. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ went out to Makkah in the year of the Conquest in Ramaḍân. He fasted until he reached Kurâ' Al-Ghamîm, and the people fasted. Then he heard that it was too difficult for the people to fast, so he called for a vessel of water after *'Aṣr* and drank it while the people were looking on. Then some of the people broke their fast and some continued to fast. He heard that some people were still fasting and he said: 'Those are the disobedient ones.'" (***Ṣaḥîḥ***)

٢٢٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ إِلَى مَكَّةَ عَامَ الْفَتْحِ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ كُرَاعَ الْغَمِيمِ فَصَامَ النَّاسُ، فَبَلَغَهُ أَنَّ النَّاسَ قَدْ شَقَّ عَلَيْهِمُ الصِّيَامُ فَدَعَا بِقَدَحٍ مَاءٍ بَعْدَ الْعَصْرِ فَشَرِبَ وَالنَّاسُ يَنْظُرُونَ، فَأَفْطَرَ بَعْضُ النَّاسِ وَصَامَ بَعْضٌ فَبَلَغَهُ أَنَّ نَاسًا صَامُوا فَقَالَ: «أُولٰئِكَ الْعُصَاةُ».

تخريج: أخرجه مسلم، الصيام، باب جواز الصوم والفطر في شهر رمضان، ح:١١١٤ من حديث جعفر به.

Comments:

"Those people are the disobedient ones": Allâh's Messenger ﷺ felt that day's fast was strenuous, and an arduous fast is not legitimate while traveling. He, therefore, broke the fast.

2266. It was narrated that Abû Hurairah said: "Some food was brought to the Messenger of Allâh ﷺ at Marr Aẓ-Ẓahrân, and he said to Abû Bakr and 'Umar: 'Come and eat.' They said: 'We are fasting.' He said: 'Saddle the camels for your companions, and help your companions.'" (***Da'îf***)

٢٢٦٦ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ وَعَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلَّامٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِطَعَامٍ بِمَرِّ الظَّهْرَانِ فَقَالَ لِأَبِي بَكْرٍ وَعُمَرَ: «أَدْنِيَا فَكُلَا» فَقَالَا: إِنَّا صَائِمَانِ فَقَالَ: «ارْحَلُوا لِصَاحِبَيْكُمُ اعْمَلُوا لِصَاحِبَيْكُمْ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/ ٣٣٦ عن أبي داود عمر بن سعد الحضري به، وتفرد به كما قال البيهقي: ٤/ ٢٤٦، وهو في الكبرى، ح: ٢٥٧٢، وصححه ابن حبان، ح: ٩١١، والحاكم على شرط الشيخين: ١/ ٤٣٣، ووافقه الذهبي، والصحيح أنه مرسل، انظر الحديث الآتي
* سفيان هو الثوري تقدم، ح: ١٠٢٧، ولم أجد تصريح سماعه.

2267. It was narrated that Abû Salamah said: "When the Messenger of Allâh ﷺ was eating breakfast in Marr Aẓ-Ẓahrân, and Abû Bakr and 'Umar were with him, he said: '(Come and eat) breakfast.'" (*Ḍa'īf*) He narrated it in *Mursal* form.

٢٢٦٧ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى، أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَلَمَةَ قَالَ: بَيْنَمَا رَسُولُ اللهِ ﷺ يَتَغَدَّى بِمَرِّ الظَّهْرَانِ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ فَقَالَ: «الْغَدَاءَ»، مُرْسَلٌ.

تخريج: [إسناده ضعيف لإرساله] انظر الحديث السابق، وهو في الكبرى، ح: ٢٥٧٣.

2268. It was narrated from Abû Salamah that the Messenger of Allâh ﷺ, Abû Bakr and 'Umar were in Marr Aẓ-Ẓahrân. He narrated it in *Mursal* form. (*Ḍa'īf*)

٢٢٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَلِيٌّ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا بِمَرِّ الظَّهْرَانِ. مُرْسَلٌ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ٢٥٧٥.

Chapter 50. Fasting Is Waived From The Traveler And The Differences Reported From Al-Awzâ'î In The Narration Of 'Amr Bin 'Umayyah About That

(المعجم ٥٠) - ذِكْرُ وَضْعِ الصِّيَامِ عَنِ الْمُسَافِرِ وَالِاخْتِلَافِ عَلَى الْأَوْزَاعِيِّ فِي خَبَرِ عَمْرِو بْنِ أُمَيَّةَ فِيهِ (التحفة ٢٨)

2269. 'Amr bin Umayyah Aḍ-Ḍamrî said: "I came to the Messenger of Allâh ﷺ from a journey and he said: 'Stay and have a meal to break the fast, O Abû Umayyah.' I said: 'I am fasting.' He said: 'Come close to me and I will tell you about the traveler. Allâh, the Mighty and Sublime, has waived fasting and half of the prayer for him.'" (*Ṣaḥīḥ*)

٢٢٦٩ - أَخْبَرَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ مِنْ سَفَرٍ فَقَالَ: «انْتَظِرِ الْغَدَاءَ يَا أَبَا أُمَيَّةَ!» فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: «تَعَالَ ادْنُ مِنِّي حَتَّى أُخْبِرَكَ عَنِ الْمُسَافِرِ، إِنَّ اللهَ عَزَّ وَجَلَّ وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلَاةِ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٥٧٦، وسنده حسن، وله شواهد عند أبي داود، ح:٢٤٠٨ وغيره.

Comments:

Meaning Allâh, Most High, has remitted even the obligatory fast in this circumstance. Where does an optional fast stand? Therefore, you may partake of this meal. It does not at all mean one should not observe optional fast while traveling.

2270. Ja'far bin 'Amr bin Umayyah Aḍ-Ḍamrî narrated that his father said: "I came to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said to me: 'Stay and have a meal for breakfast, O Abû Umayyah.' I said: 'I am fasting.' He said: 'Come and I will tell you about the traveler. Allâh has waived – meaning the fasting – and half the prayer for him.'" (*Ṣaḥîḥ*)

٢٢٧٠ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ: حَدَّثَنِي جَعْفَرُ بْنُ عَمْرِو بْنِ أُمَيَّةَ الضَّمْرِيُّ عَنْ أَبِيهِ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ لِي رَسُولُ اللهِ ﷺ: «أَلَا تَنْتَظِرُ الْغَدَاءَ يَا أَبَا أُمَيَّةَ!» قُلْتُ: إِنِّي صَائِمٌ فَقَالَ: «تَعَالَ أُخْبِرْكَ عَنِ الْمُسَافِرِ إِنَّ اللهَ وَضَعَ عَنْهُ - يَعْنِي - الصِّيَامَ وَنِصْفَ الصَّلَاةِ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٥٧٧، وفيه عمرو بن قتيبة بدل عمرو بن عثمان، وهو الصواب كما في تحفة الأشراف، وتهذيب الكمال، وانظر الحديث السابق * الوليد هو ابن مسلم، وصرح بالسماع المسلسل عند النسائي في الكبرٰى.

2271. It was narrated that Abû Umayyah Aḍ-Ḍamrî said: "I came to the Messenger of Allâh ﷺ from a journey and greeted him with *Salâm*. When I was going to leave he said: 'Stay and have meal for breakfast, O Abû Umayyah.' I said: 'I am fasting, O Prophet of Allâh.' He said: 'Come and I will tell about the traveler. Allâh, Most High, has waived fasting and of the prayer for him.'" (*Ṣaḥîḥ*)

٢٢٧١ - أَخْبَرَنَا إِسحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَاجِرِ، عَنْ أَبِي أُمَيَّةَ الضَّمْرِيِّ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ مِنْ سَفَرٍ فَسَلَّمْتُ عَلَيْهِ فَلَمَّا ذَهَبْتُ لِأَخْرُجَ قَالَ: «انْتَظِرِ الْغَدَاءَ يَا أَبَا أُمَيَّةَ!» قُلْتُ: إِنِّي صَائِمٌ يَا نَبِيَّ اللهِ! قَالَ: «تَعَالَ أُخْبِرْكَ عَنِ الْمُسَافِرِ، إِنَّ اللهَ تَعَالَى وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلَاةِ».

تخريج: [صحيح] أخرجه الدارمي: ٢/ ١٠، ح: ١٧١٩ من حديث الأوزاعي به، وهو في الكبرى، ح: ٢٥٧٨ (وانظر الحديث المتقدم، ح: ٢٢٦٩.

2272. Abû Umayyah Aḍ-Ḍamrî narrated that he came to the Prophet ﷺ, and he mentioned something similar. (*Ṣaḥîḥ*)

٢٢٧٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ مَرْوَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ حَرْبٍ عَنِ الْأَوْزَاعِيِّ قَالَ: أَخْبَرَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ قَالَ: حَدَّثَنِي أَبُو الْمُهَاجِرِ قَالَ: حَدَّثَنِي أَبُو أُمَيَّةَ يَعْنِي الضَّمْرِيَّ: أَنَّهُ قَدِمَ عَلَى النَّبِيِّ ﷺ فَذَكَرَ نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق، هو في الكبرى، ح: ٢٥٧٩.

2273. Abû Qilâbah Al-Jarmî narrated that Abû Umayyah Aḍ-Ḍamrî told them that he came to the Messenger of Allâh ﷺ from a journey and he said: "Come and have a meal for breakfast, O Abû Umayyah." "I said: 'I am fasting.' He said: 'Come close and I will tell you about the traveler. Allâh, Most High, has waived fasting and half of the prayer for him.'" (*Ṣaḥîḥ*)

٢٢٧٣ - أَخْبَرَنَا شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ الْجَرْمِيُّ أَنَّ أَبَا أُمَيَّةَ الضَّمْرِيَّ حَدَّثَهُمْ: أَنَّهُ قَدِمَ عَلَى رَسُولِ اللهِ ﷺ مِنْ سَفَرٍ فَقَالَ: «انْتَظِرِ الْغَدَاءَ يَا أَبَا أُمَيَّةَ!» قُلْتُ: إِنِّي صَائِمٌ قَالَ: «ادْنُ أُخْبِرْكَ عَنِ الْمُسَافِرِ إِنَّ اللهَ تَعَالَى وَضَعَ عَنْهُ الصِّيَامَ وَنِصْفَ الصَّلَاةِ».

تخريج: [إسناده صحيح] أخرجه الطبراني في مسند الشاميين: ٤/ ٩٢، ح: ٢٨١٩ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح: ٢٥٨٠.

Chapter 51. Mentioning The Differences In The Reports From Mu'âwiyah Bin Salâm And 'Alî Bin Al-Mubârak In This Narration

(المعجم ٥١) - ذِكْرُ اخْتِلَافِ مُعَاوِيَةَ بْنِ سَلَّامٍ وَعَلِيِّ بْنِ الْمُبَارَكِ فِي هَذَا الْحَدِيثِ (التحفة ٢٨) - ألف

2274. It was narrated from Abû Qilâbah that Abû Umayyah Aḍ-Ḍamrî told him that he came to

٢٢٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ بْنِ يَزِيدَ بْنِ إِبْرَاهِيمَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ

قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي قِلَابَةَ أَنَّ أَبَا أُمَيَّةَ الضَّمْرِيَّ أَخْبَرَهُ: أَنَّهُ أَتَى رَسُولَ اللهِ ﷺ مِنْ سَفَرٍ وَهُوَ صَائِمٌ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَلَا تَنْتَظِرِ الْغَدَاءَ؟» قَالَ: إِنِّي صَائِمٌ فَقَالَ رَسُولُ اللهِ ﷺ: «تَعَالَ أُخْبِرْكَ عَنِ الصِّيَامِ إِنَّ اللهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ الصِّيَامَ وَنِصْفَ الصَّلَاةِ».

the Messenger of Allâh ﷺ from a journey and he was fasting. The Messenger of Allâh ﷺ said to him, "Won't you come and have meal for the breakfast?" He said: "I am fasting." The Messenger of Allâh ﷺ said: "Come and I will tell you about fasting. Allâh, the Mighty and Sublime, has waived fasting and half of the prayer from the traveler." (*Ḥasan*)

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٨١.

٢٢٧٥ - **أَخْبَرَنَا** مُحَمَّدُ بنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا عَلِيٌّ عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ: أَنَّ أَبَا أُمَيَّةَ أَخْبَرَهُ أَنَّهُ أَتَى النَّبِيَّ ﷺ مِنْ سَفَرٍ نَحْوَهُ.

2275. It was narrated from Abû Qilâbah, from a man, that Abû Umayyah told him that he came to the Prophet ﷺ from a journey, and he narrated something similar. (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٨٢.

٢٢٧٦ - **أَخْبَرَنَا** عُمَرُ بْنُ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ التَّلِّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ وَضَعَ عَنِ الْمُسَافِرِ - يَعْنِي - نِصْفَ الصَّلَاةِ وَالصَّوْمَ وَعَنِ الْحُبْلَى وَالْمُرْضِعِ».

2276. It was narrated from Anas that the Prophet ﷺ said: "Allâh has waived – meaning – half of the prayer and fasting for the traveler, and from pregnant women and the sick." (*Ḥasan*)

تخريج: [**حسن**] وهو في الكبرٰى، ح:٢٥٨٣، وأخرجه أبو داود، ح:٢٤٠٨، والترمذي، ح:٧١٥، وابن ماجه، ح:١٦٦٧، ٣٢٩٩ من طرق عن أنس بن مالك به، وحسنه الترمذي، وصححه ابن خزيمة، ح:٢٠٤٤، وله شاهد حسن يأتي، ح:٢٣١٧.

Comments:

The woman who is pregnant and the woman who is breastfeeding her young, may abandon fasting if she apprehends harm coming to her child, and this is mentioned again in chapters 62 and 63.

٢٢٧٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ

2277. It was narrated from Ayyûb, from a *Shaikh* of Qushair, from his paternal uncle; then we met him

عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ شَيْخٍ مِنْ قُشَيْرٍ، عَنْ عَمِّهِ، حَدَّثَنَا ثُمَّ أَلْفَيْنَاهُ فِي إِبِلٍ لَهُ فَقَالَ لَهُ أَبُو قِلَابَةَ: حَدِّثْهُ فَقَالَ الشَّيْخُ: حَدَّثَنِي عَمِّي أَنَّهُ ذَهَبَ فِي إِبِلٍ لَهُ فَانْتَهَى إِلَى النَّبِيِّ ﷺ وَهُوَ يَأْكُلُ أَوْ قَالَ: يَطْعَمُ فَقَالَ: «ادْنُ فَكُلْ» أَوْ قَالَ: «ادْنُ فَاطْعَمْ» فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ شَطْرَ الصَّلَاةِ وَالصِّيَامَ وَعَنِ الْحَامِلِ وَالْمُرْضِعِ».

concerning some camels of his, and Abû Qilâbah said to him: "Tell it to us." The old man said: "My paternal uncle told me that he went to the Prophet ﷺ, concerning some camels of his, while he was eating. He said: 'Come and eat.' I said: 'I am fasting.' He said: 'Allâh, the Mighty and Sublime, has waived half of the prayer and fasting for the traveler, the pregnant woman and the sick.'" (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٢٥٨٤.

٢٢٧٨ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ هٰذَا الْحَدِيثَ ثُمَّ قَالَ: هَلْ لَكَ فِي صَاحِبِ الْحَدِيثِ؟ فَدَلَّنِي عَلَيْهِ فَلَقِيتُهُ فَقَالَ: حَدَّثَنِي قَرِيبٌ لِي يُقَالُ لَهُ أَنَسُ بْنُ مَالِكٍ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فِي إِبِلٍ كَانَتْ لِي أُخِذَتْ فَوَافَقْتُهُ وَهُوَ يَأْكُلُ فَدَعَانِي إِلَى طَعَامِهِ فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: «ادْنُ أُخْبِرْكَ عَنْ ذٰلِكَ إِنَّ اللهَ وَضَعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلَاةِ».

2278. It was narrated that Ayyûb said: "Abû Qilâbah narrated this *Hadîth* to us, then he said: 'Do you want to meet the one who narrated this *Hadîth*?' He directed me to him and I met him and he said: 'A relative of mine who was called Anas bin Mâlik said: I came to the Messenger of Allâh ﷺ concerning some camels of mine that had been taken away. When I saw him he was eating, and he called me to eat with him, but I said: 'I am fasting.' He said: 'Come close and I will tell you about that. Allâh has waived fasting and half of the prayer for the traveler.'" (*Sahîh*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٥٨٥.

Comments:

This is Anas bin Mâlik Qushayri, not the well-known attendant of the Prophet ﷺ Anas bin Mâlik.

٢٢٧٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ رَجُلٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ

2279. It was narrated from Abû Qilâbah that a man said: "I came to the Prophet ﷺ to discuss something and he was eating breakfast. He said: 'Come and eat.'

I said: 'I am fasting.' He said: 'Come and I will tell you about fasting. Allâh has waived half of prayer and fasting from the traveler, and He has granted a concession to pregnant women and the sick.'" (*Ṣaḥîḥ*)

لِحَاجَةٍ فَإِذَا هُوَ يَتَغَدَّى قَالَ: «هَلُمَّ إِلَى الْغَدَاءِ» فَقُلْتُ: إِنِّي صَائِمٌ قَالَ: «هَلُمَّ أُخْبِرْكَ عَنِ الصَّوْمِ، إِنَّ اللهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلَاةِ وَالصَّوْمَ وَرَخَّصَ لِلْحُبْلَى وَالْمُرْضِعِ».

تخريج: [صحيح] تقدم، ح:٢٢٧٦، وهو في الكبرٰى، ح:٢٥٨٦.

2280. A similar report was narrated from Abû Al-'Ala bin Ash-Shikhkhîr, from a man. (*Ṣaḥîḥ*)

٢٢٨٠ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي الْعَلَاءِ بْنِ الشِّخِّيرِ، عَنْ رَجُلٍ نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٨٧.

2281. It was narrated from Hâni' bin Ash-Shikhkhîr, from a man from Balḥarîsh, that his father said: "I was traveling and I came to the Prophet ﷺ when I was fasting, and he was eating. He said: 'Come (and eat).' I said: 'I am fasting.' He said: 'Come here; do you not know what Allâh has waived for the traveler?' I said: 'What has Allâh waived for the traveler?' He said: 'Fasting and half of the prayer.'" (*Ṣaḥîḥ*)

٢٢٨١ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ هَانِئِ بْنِ الشِّخِّيرِ، عَنْ رَجُلٍ مِنْ بَلْحَرِيشٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ ﷺ وَأَنَا صَائِمٌ وَهُوَ يَأْكُلُ قَالَ: «هَلُمَّ» قُلْتُ: إِنِّي صَائِمٌ قَالَ: «تَعَالَ أَلَمْ تَعْلَمْ مَا وَضَعَ اللهُ عَنِ الْمُسَافِرِ؟» قُلْتُ: وَمَا وَضَعَ عَنِ الْمُسَافِرِ؟ قَالَ: «الصَّوْمَ وَنِصْفَ الصَّلَاةِ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٥٨٨، وللحديث شواهد كثيرة.

2282. It was narrated from Hâni' bin 'Abdullâh bin Ash-Shikhkhîr from a man from Balḥarîsh, that his father said: "We had been traveling for as long as Allâh willed, then we came to the Messenger of Allâh ﷺ and he was eating. He said: 'Come and eat.' I said: 'I am fasting.' The Messenger of Allâh ﷺ said: 'I will tell you about fasting. Allâh has waived

٢٢٨٢ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ هَانِئِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ رَجُلٍ مِنْ بَلْحَرِيشٍ، عَنْ أَبِيهِ قَالَ: كُنَّا نُسَافِرُ مَا شَاءَ اللهُ فَأَتَيْنَا رَسُولَ اللهِ ﷺ وَهُوَ يُطْعِمُ فَقَالَ: «هَلُمَّ فَاطْعَمْ» فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ رَسُولُ اللهِ ﷺ:

fasting and half of the prayer for the traveler.'" (*Ṣaḥîḥ*)

أُحَدِّثُكُمْ عَنِ الصِّيَامِ «إِنَّ اللهَ وَضَعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلَاةِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٨٩.

2283. It was narrated from Hâni' bin 'Abdullâh bin Shikhkhîr that his father said: "I was traveling and I came to the Prophet ﷺ when he was eating and I was fasting. He said: 'Come and eat.' I said: 'I am fasting.' He said: 'Do you know what Allâh has waived for the traveler?' I said: 'What has Allâh waived for the traveler?' He said: 'Fasting and half of the prayer.'" (*Ṣaḥîḥ*)

٢٢٨٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْكَرِيمِ قَالَ: حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ هَانِئِ بْنِ عَبْدِ اللهِ ابْنِ الشِّخِّيرِ، عَنْ أَبِيهِ قَالَ: كُنْتُ مُسَافِرًا فَأَتَيْتُ النَّبِيَّ ﷺ وهُوَ يَأْكُلُ وَأَنَا صَائِمٌ فَقَالَ: «هَلُمَّ» قُلْتُ: إِنِّي صَائِمٌ قَالَ: «أَتَدْرِي مَا وَضَعَ اللهُ عَنِ الْمُسَافِرِ؟» قُلْتُ: وَمَا وَضَعَ اللهُ عَنِ الْمُسَافِرِ؟ قَالَ: «الصَّوْمَ وَشَطْرَ الصَّلَاةِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٥٩٠.

2284. It was narrated that Ghailân said: "I went out with Abû Qilâbah on a journey and he brought some food. I said: 'I am fasting.' He said: 'The Messenger of Allâh ﷺ went out on a journey and brought some food, and said to a man: Come and eat. He said: I am fasting. He said: Allâh has waived for the traveler half of the prayer and fasting when traveling, so come and eat. So I came close and ate.'" (*Ṣaḥîḥ*)

٢٢٨٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مُوسَى - هُوَ ابْنُ أَبِي عَائِشَةَ - عَنْ غَيْلَانَ قَالَ: خَرَجْتُ مَعَ أَبِي قِلَابَةَ فِي سَفَرٍ فَقَرَّبَ طَعَامًا، فَقُلْتُ: إِنِّي صَائِمٌ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ خَرَجَ فِي سَفَرٍ فَقَرَّبَ طَعَامًا فَقَالَ لِرَجُلٍ: «ادْنُ فَاطْعَمْ» قَالَ: إِنِّي صَائِمٌ قَالَ: «إِنَّ اللهَ وَضَعَ عَنِ الْمُسَافِرِ نِصْفَ الصَّلَاةِ وَالصِّيَامَ فِي السَّفَرِ فَادْنُ فَاطْعَمْ» فَدَنَوْتُ فَطَعِمْتُ.

تخريج: [صحيح] تقدم، ح:٢٢٧٦، وهو في الكبرٰى، ح:٢٥٩١.

Comments:

From the narration it transpires that more than one Companion encountered the above-mentioned incident, and there is nothing odd about that.

Chapter 52. The Superiority Of Not Fasting While Traveling, Over Fasting

(المعجم ٥٢) - فَضْلُ الإِفْطَارِ فِي السَّفَرِ عَلَى الصَّوْمِ (التحفة ٢٩)

2285. It was narrated that Anas bin Mâlik said: "We were with the Messenger of Allâh ﷺ on a journey, and some of us were fasting and some of us were not. We made a stop on a hot day and looked for shade. Those who were fasting fell to the ground, but those who were not fasting got up and watered the animals. The Messenger of Allâh ﷺ said: 'Those who were not fasting today have taken the reward.'" (*Ṣaḥîḥ*)

٢٢٨٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ مُوَرِّقٍ الْعِجْلِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي السَّفَرِ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ فَنَزَلْنَا فِي يَوْمٍ حَارٍّ وَاتَّخَذْنَا ظِلَالًا فَسَقَطَ الصُّوَّامُ وَقَامَ الْمُفْطِرُونَ فَسَقُوا الرِّكَابَ فَقَالَ رَسُولُ اللهِ ﷺ: «ذَهَبَ الْمُفْطِرُونَ الْيَوْمَ بِالْأَجْرِ».

تخريج: أخرجه مسلم، الصيام، باب أجر المفطر في السفر إذا تولى العمل، ح:١١١٩ من حديث أبي معاوية الضرير، والبخاري، الجهاد، باب فضل الخدمة في الغزو، ح:٢٨٩٠ من حديث عاصم الأحول به، وهو في الكبرٰى، ح:٢٥٩٢.

Comments:

Observing fast while traveling is superior when the fasting person does not become overwhelmed (with fatigue, thirst, or hunger), and does not become a burden on his fellow travelers.

Chapter 53. Mentioning The Saying: "The One Who Fasts While Traveling Is Like The One Who Does Not Fast While A Resident"

(المعجم ٥٣) - ذِكْرُ قَوْلِهِ الصَّائِمُ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ (التحفة ٣٠)

2286. It was narrated that 'Abdur-Raḥmân bin 'Awf said: "It is said that fasting while traveling is like not fasting while a resident." (*Ḍa'îf*)

٢٢٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ قَالَ: حَدَّثَنَا مَعْنٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: يُقَالُ: الصِّيَامُ فِي السَّفَرِ كَالْإِفْطَارِ فِي الْحَضَرِ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الصيام، باب ماجاء في الإفطار في السفر، ح:١٦٦٦ من حديث الزهري به، وهو في الكبرٰى، ح:٢٥٩٣ * أبوسلمة لم يسمع من أبيه كما قال أحمد، وابن معين وغيرهما، وفي الحديث علة أخرى.

2287. It was narrated that 'Abdur-Raḥmân bin 'Awf said: "The one who fasts while traveling is like one who does not fast while a resident." (*Ḍa'îf*)

٢٢٨٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ الْخَيَّاطِ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَوْفٍ قَالَ: الصَّائِمُ فِي السَّفَرِ كَالْإِفْطَارِ فِي الْحَضَرِ.

تخريج: [**إسناده ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٥٩٤.

2288. It was narrated from Ḥumaid bin 'Abdur-Raḥmân bin 'Awf that his father said: "The one who fasts while traveling is like one who does not fast while a resident.' (*Ḍa'îf*)

٢٢٨٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ قَالَ: الصَّائِمُ فِي السَّفَرِ كَالْمُفْطِرِ فِي الْحَضَرِ.

تخريج: [**إسناده ضعيف**] وهو في الكبرٰى، ح:٢٥٩٥ * الزهري عنعن تقدم، ح:١٢٠٧ .

Chapter 54. Fasting While Traveling, And Mentioning The Differences Reported In The Narration Of Ibn 'Abbâs About It

(المعجم ٥٤) - **الصِّيَامُ فِي السَّفَرِ وَذِكْرُ اخْتِلَافِ خَبَرِ ابْنِ عَبَّاسٍ فِيهِ** (التحفة ٣١)

Comments:

Meaning: It is reported from Ibn 'Abbâs by Miqsam, Mujahid, and Tawus.

2289. It was narrated from Ibn 'Abbâs that the Prophet ﷺ went out in Ramaḍân and fasted until he came to Qudaid, then a cup of milk was brought to him and he drank and broke his fast; he and his Companions. (*Ṣaḥîḥ*)

٢٢٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ فَصَامَ حَتَّى أَتَى قُدَيْدًا ثُمَّ أُتِيَ بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَ وَأَفْطَرَ هُوَ وَأَصْحَابُهُ.

تخريج: [**صحيح**] أخرجه أحمد:١/ ٢٤٤، ٣٤١، ٣٤٤ من حديث شعبة به، وهو في الكبرٰى، ح:٢٥٩٦، وللحديث شواهد كثيرة، منها الحديث الآتي:٢٣١٥.

٢٢٩٠ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَامَ رَسُولُ اللهِ ﷺ مِنَ الْمَدِينَةِ حَتَّى أَتَى قُدَيْدًا ثُمَّ أَفْطَرَ حَتَّى أَتَى مَكَّةَ.

2290. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ fasted from Al-Madînah until he came to Qudaid, then he broke his fast until he reached Makkah." (***Ṣaḥîḥ***)

تخريج: [صحيح] أخرجه ابن ماجه، الصيام، باب ماجاء في الصوم في السفر، ح:١٦٦١ من حديث مجاهد به، انظر الحديث الآتي:٢٢٩٢، وهو في الكبرٰى، ح:٢٥٩٧.

٢٢٩١ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ صَامَ فِي السَّفَرِ حَتَّى أَتَى قُدَيْدًا ثُمَّ دَعَا بِقَدَحٍ مِنْ لَبَنٍ فَشَرِبَ فَأَفْطَرَ هُوَ وَأَصْحَابُهُ.

2291. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ fasted while traveling until he reached Qudaid, then he called for a cup of milk and drank and broke his fast; he and his Companions. (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح:٢٢٨٩.

Comments:

There was likelihood of armed encounter with the Makkans in Makkah, the Blessed. The Prophet ﷺ, therefore, considered it appropriate that the people should gather physical energy. They were, hence, commanded to refrain from fasting.

Chapter 55. Mentioning The Differences Reported From Manṣûr

(المعجم ٥٥) - ذِكْرُ الِاخْتِلَافِ عَلَى مَنْصُورٍ (التحفة ٣١) - ألف

Comments:

Meaning: It is reported from Manṣûr, from Mujâhid, from Ibn 'Abbâs, and also from Mujâhid, from Ṭawûs, from Ibn 'Abbâs; while it has also been reported by others as Mujâhid's statements.

٢٢٩٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ

2292. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ went out to Makkah, and he fasted until he came to 'Usfân. Then he called for a cup and

drank." (One of the narrators) Shu'bah said: "(That was) in Ramadân. Ibn 'Abbâs used to say: 'Whoever wants to fast, may fast, and whoever wants to break may break his fast.'" (*Sahîh*)

رَسُولُ اللهِ ﷺ إِلَى مَكَّةَ فَصَامَ حَتَّى أَتَى عُسْفَانَ فَدَعَا بِقَدَحٍ فَشَرِبَ، قَالَ شُعْبَةُ: فِي رَمَضَانَ فَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: مَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ.

تخريج: [صحيح] أخرجه ابن ماجه، الصيام، باب ماجاء في الصوم في السفر، ح:١٦٦١ من حديث منصور به، وهو في الكبرى، ح:٢٥٩٨، وانظر الحديث الآتي وهو المحفوظ.

Comments:

In the preceding narrations Qudaid has been mentioned, whereas here the allusion is to 'Usfân. There is no contradiction in it. It is possible the Prophet ﷺ might have drunk water, for the announcement of breaking the fasts, at both these places.

2293. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ traveled during Ramadân and fasted until he reached 'Usfân. Then he called for a vessel and drank during the day when the people could see him, then he did not fast." (*Sahîh*)

٢٢٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللهِ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ فَشَرِبَ نَهَارًا يَرَاهُ النَّاسُ ثُمَّ أَفْطَرَ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الفتح في رمضان، ح:٤٢٧٩، ومسلم، الصيام، باب جواز الصوم والفطر في شهر رمضان للمسافر ... إلخ، ح:١١١٣ من حديث جرير ابن عبد الحميد به، وهو في الكبرى، ح:٢٥٩٩.

Comments:

We learn from this that if one is faced with unbearable hardship during travel, the fast may be broken, and the fast shall have to be made up for later.

2294. It was narrated that Al-'Awwâm bin Hawshab said: "I said to Mujâhid: 'What about fasting while traveling?' He said: 'The Messenger of Allâh ﷺ used to fast (sometimes) and not fast (sometimes).'" (*Sahîh*)

٢٢٩٤ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْعَوَّامِ بْنِ حَوْشَبٍ قَالَ: قُلْتُ لِمُجَاهِدٍ: الصَّوْمُ فِي السَّفَرِ؟ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ وَيُفْطِرُ.

تخريج: [صحيح] انظر الحديث السابق والآتي، وهو في الكبرى، ح:٢٦٠٠ .

2295. Mujâhid narrated that the Messenger of Allâh ﷺ fasted

٢٢٩٥ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ:

during Ramaḍân and broke his fast when traveling. (*Ṣaḥîḥ*)

حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قال: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: أَخْبَرَنِي مُجَاهِدٌ: أَنَّ رَسُولَ اللهِ ﷺ صَامَ فِي شَهْرِ رَمَضَانَ وَأَفْطَرَ فِي السَّفَرِ.

تخريج: [صحيح] وانظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٦٠١ * زهير هو ابن معاوية، ولم ينفرد به، وحسين هو ابن علي الجعفي، وأبو إسحاق هو السبيعي.

Chapter 56. Mention Of The Different Report From Sulaimân Bin Yasâr In The Narration Of Ḥamzah Bin 'Amr About That

(المعجم ٥٦) - ذِكْرُ الاخْتِلَافِ عَلَى سُلَيْمَانَ ابْنِ يَسَارٍ فِي حَدِيثِ حَمْزَةَ بْنِ عَمْرٍو فِيهِ (التحفة ٣١) - ب

2296. It was narrated from Ḥamzah bin 'Amr Al-Aslamî that he asked the Messenger of Allâh ﷺ about fasting while traveling. He said: "If," then he said something to the effect that: "If you want, then fast, and if you want, then do not fast." (*Ṣaḥîḥ*)

٢٢٩٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَزْهَرُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ حَمْزَةَ بْنِ عَمْرٍو الْأَسْلَمِيِّ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ، قَالَ: «إِنْ»، ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: أخرجه مسلم، الصيام، باب التخيير في الصوم والفطر في السفر، ح:١١٢١/ ١٠٤ من طريق آخر عن حمزة به، وهو في الكبرٰى، ح:٢٦٠٢.

2297. It was narrated from Sulaimân bin Yasâr that Ḥamzah bin 'Amr said: "O Messenger of Allâh." (And he narrated) something similar, in *Mursal* form. (*Ṣaḥîḥ*)

٢٢٩٧ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ حَمْزَةَ بْنَ عَمْرٍو قَالَ: يَا رَسُولَ اللهِ! مِثْلَهُ. مُرْسَلٌ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٦٠٤.

2298. It was narrated that Ḥamzah said: "I asked the Messenger of Allâh ﷺ about fasting while traveling. He said: 'If you wish to

٢٢٩٨ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ سُلَيْمَانَ بْنِ

fast then fast, and if you wish not to fast then do not fast.'" (*Sahîh*)

يَسَارٍ، عَنْ حَمْزَةَ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ قَالَ: «إِنْ شِئْتَ أَنْ تَصُومَ فَصُمْ وَإِنْ شِئْتَ أَنْ تُفْطِرَ فَأَفْطِرْ».

تخريج: [صحيح] انظر الحديثين السابقين.

2299. It was narrated that Hamzah bin 'Amr said: "I asked the Messenger of Allâh ﷺ about fasting while traveling. He said: 'If you wish to fast then fast, and if you wish not to fast then do not fast.'" (*Sahîh*)

٢٢٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ حَمْزَةَ بْنِ عَمْرٍو قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ فَقَالَ: «إِنْ شِئْتَ أَنْ تَصُومَ فَصُمْ وَإِنْ شِئْتَ أَنْ تُفْطِرَ فَأَفْطِرْ».

تخريج: [صحيح] تقدم، ح:٢٢٩٦، وهو في الكبرى، ح:٢٦٠٦.

2300. It was narrated that Hamzah bin 'Amr Al-Aslamî said: "O Messenger of Allâh, I feel able to fast while traveling." He said: "If you wish then fast and if you wish then do not fast." (*Sahîh*)

٢٣٠٠ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ فَذَكَرَ آخَرَ عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ حَمْزَةَ بْنِ عَمْرٍو الْأَسْلَمِيِّ قَالَ: يَا رَسُولَ اللهِ! إِنِّي أَجِدُ قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ قَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: [صحيح] تقدم، ح:٢٢٩٦، وهو في الكبرى، ح:٢٦٠٣.

2301. It was narrated from Hamzah bin 'Amr that he asked the Messenger of Allâh ﷺ about fasting while traveling. He said: "If you wish to fast then fast, and if you wish not to fast then do not fast." (*Sahîh*)

٢٣٠١ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي عِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَمْزَةَ بْنِ عَمْرٍو: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ

عَنِ الصَّوْمِ فِي السَّفَرِ قَالَ: «إِنْ شِئْتَ أَنْ تَصُومَ فَصُمْ وَإِنْ شِئْتَ أَنْ تُفْطِرَ فَأَفْطِرْ».

تخريج: [**صحيح**] تقدم، ح:٢٢٩٦، وهو في الكبرٰى، ح:٢٦١٠ .

2302. It was narrated that Ḥamzah bin 'Amr said: "I used to fast continually at the time of the Messenger of Allâh ﷺ. I said: 'O Messenger of Allâh, I fast continually while traveling.' He said: 'If you wish then fast, and if you wish then do not fast.'" (*Ṣaḥîḥ*)

٢٣٠٢ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ أَبِي أَنَسٍ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ وَحَنْظَلَةَ بْنِ عَلِيٍّ قَالَ: حَدَّثَانِي جَمِيعًا عَنْ حَمْزَةَ بْنِ عَمْرٍو قَالَ: كُنْتُ أَسْرُدُ الصِّيَامَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَسْرُدُ الصِّيَامَ فِي السَّفَرِ، فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: [**صحيح**] تقدم، ح:٢٢٩٦، وهو في الكبرٰى، ح:٢٦٠٧.

2303. It was narrated that Ḥamzah said: "I said: 'O Prophet of Allâh, I am a man who fasts continually, so should I fast while traveling?' He said: 'If you wish then fast, and if you wish then do not fast.'" (*Ṣaḥîḥ*)

٢٣٠٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ عَلِيٍّ، عَنْ حَمْزَةَ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ! إِنِّي رَجُلٌ أَسْرُدُ الصِّيَامَ أَفَأَصُومُ فِي السَّفَرِ قَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: [**صحيح**] تقدم، ح:٢٢٩٦، وهو في الكبرٰى، ح:٢٦٠٨.

2304. Ḥamzah bin 'Amr narrated that he asked the Messenger of Allâh ﷺ, and he was a man who used to fast while traveling. He said: "If you wish then fast, and if you wish then do not fast." (*Ṣaḥîḥ*)

٢٣٠٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عِمْرَانُ بْنُ أَبِي أَنَسٍ أَنَّ سُلَيْمَانَ ابْنَ يَسَارٍ حَدَّثَهُ أَنَّ أَبَا مُرَاوِحٍ حَدَّثَهُ أَنَّ حَمْزَةَ ابْنَ عَمْرٍو حَدَّثَهُ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ وَكَانَ رَجُلًا يَصُومُ فِي السَّفَرِ فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: [صحيح] تقدم، ح:٢٢٩٦، وهو في الكبرٰى، ح:٢٦٠٩.

Chapter 57. Mentioning The Differences Reported From 'Urwah In The Narration Of Ḥamzah About It

(المعجم ٥٧) - ذِكْرُ الاخْتِلَافِ عَلَى عُرْوَةَ فِي حَدِيثِ حَمْزَةَ فِيهِ (التحفة ٣١) - ج

2305. It was narrated from Ḥamzah bin 'Amr that he said to the Messenger of Allâh ﷺ: "I feel able to fast while traveling; is there any sin on me?" He said: "It is a concession from Allâh, the Mighty and Sublime, so whoever accepts it has done well, and whoever wants to fast, there is no sin on him." (*Ṣaḥîḥ*)

٢٣٠٥ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرٌو وَذَكَرَ آخَرَ عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ أَبِي مُرَاوِحٍ، عَنْ حَمْزَةَ بْنِ عَمْرٍو: أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ أَجِدُ فِيَّ قُوَّةً عَلَى الصِّيَامِ فِي السَّفَرِ فَهَلْ عَلَيَّ جُنَاحٌ؟ قَالَ: «هِيَ رُخْصَةٌ مِنَ اللهِ عَزَّ وَجَلَّ فَمَنْ أَخَذَ بِهَا فَحَسَنٌ وَمَنْ أَحَبَّ أَنْ يَصُومَ فَلَا جُنَاحَ عَلَيْهِ».

تخريج: [صحيح] تقدم، ح:٢٢٩٦، وهو في الكبرٰى، ح:٢٦١١، وأخرجه مسلم، الصيام، باب التخيير في الصوم والفطر في السفر، ح:١١٢١/١٠٧ من حديث عبدالله بن وهب به.

Comments:

From the above-mentioned narration, it is clearly proven that fasting while traveling and not fasting (while traveling) are both equal. The traveler may practice either of the two options, considering his condition.

Chapter 58. Mentioning The Differences In The Report From Hishâm bin 'Urwah About It

(المعجم ٥٨) - ذِكْرُ الاخْتِلَافِ عَلَى هِشَامِ بْنِ عُرْوَةَ فِيهِ (التحفة ٣١) - د

Comments:

Meaning: Some of them reported it from Hishām from his father, from Ḥamzah; and others from 'Âishah, from Ḥamzah.

2306. It was narrated from Ḥamzah bin 'Amr Al-Aslamî that he asked the Messenger of Allâh ﷺ: "Should I fast while traveling?" He said: "If you wish then fast, and if you wish then do not fast." (*Ṣaḥîḥ*)

٢٣٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ حَمْزَةَ بْنِ عَمْرٍو الْأَسْلَمِيِّ أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ أَصُومُ فِي السَّفَرِ؟ قَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: [صحيح] تقدم، ح:٢٢٩٦، وهو في الكبرٰى، ح:٢٦١٢.

2307. It was narrated from 'Âishah that Ḥamzah bin 'Amr said: O Messenger of Allâh, I am a man who fasts, so should I fast while traveling? He said: "If you wish then fast, and if you wish then do not fast." (*Ṣaḥîḥ*)

٢٣٠٧ - أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ اللَّانِيُّ بِالْكُوفَةِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ الرَّازِيُّ عَنْ هِشَامٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنْ حَمْزَةَ بْنِ عَمْرٍو: أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! إِنِّي رَجُلٌ أَصُومُ أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: [صحيح] تقدم، ح:٢٢٩٦، وهو في الكبرٰى، ح:٢٦١٣.

2308. It was narrated that 'Âishah said: "Ḥamzah said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, should I fast while traveling?' He used to fast a great deal. The Messenger of Allâh ﷺ said to him: 'If you wish then fast and if you wish then do not fast.'" (*Ṣaḥîḥ*)

٢٣٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ حَمْزَةَ قَالَ لِرَسُولِ اللهِ ﷺ: يَارَسُولَ اللهِ! أَصُومُ فِي السَّفَرِ؟ وَكَانَ كَثِيرَ الصِّيَامِ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: أخرجه البخاري، الصوم، باب الصوم في السفر والإفطار، ح:١٩٤٣ من حديث مالك به، وهو في الكبرٰى، ح:٢٦١٤، والموطأ (رواية عبدالرحمٰن بن القاسم، ح:٤٦٥)، وللحديث لون آخر في الموطأ (رواية يحيى بن يحيى:١/ ٢٩٥) رواه عن هشام عن أبيه عن حمزة به.

2309. It was narrated that 'Âishah said: "Ḥamzah asked the Messenger of Allâh ﷺ: 'O Messenger of Allâh, should I fast while traveling?' He said: 'If you wish then fast and if you wish then do not fast.'" (*Ṣaḥîḥ*)

٢٣٠٩ - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ عَجْلَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ حَمْزَةَ سَأَلَ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَصُومُ فِي السَّفَرِ؟ فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٦١٥.

2310. It was narrated from 'Âishah that Ḥamzah Al-Aslamî asked the Messenger of Allâh ﷺ about

٢٣١٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هِشَامُ

fasting while traveling – as he was a man who used to fast continually. He said: "If you wish then fast and if you wish then do not fast." (*Ṣaḥîḥ*)

ابْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنْ حَمْزَةَ الْأَسْلَمِيَّ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّوْمِ فِي السَّفَرِ وَكَانَ رَجُلًا يَسْرُدُ الصَّومَ فَقَالَ: «إِنْ شِئْتَ فَصُمْ وَإِنْ شِئْتَ فَأَفْطِرْ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٦١٦، وأخرجه الترمذي، الصوم، باب ماجاء في الرخصة في الصوم في السفر، ح:٧١١ من حديث عبدة به، وقال: "حسن صحيح".

Chapter 59. Mentioning The Differences Reported From Abû Naḍrah Al-Mundhir Bin Mâlik Bin Qaṭ'ah About It

(المعجم ٥٩) - ذِكْرُ الاخْتِلَافِ عَلَى أَبِي نَضْرَةَ الْمُنْذِرِ بْنِ مَالِكِ بْنِ قِطْعَةَ فِيهِ (التحفة ٣١) - هـ

2311. Abû Sa'eed said: "We were traveling in Ramaḍân and among us were some who were fasting and some who were not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were." (*Ṣaḥîḥ*)

٢٣١١ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ سَعِيدٍ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ قَالَ: كُنَّا نُسَافِرُ فِي رَمَضَانَ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، لَا يَعِيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا يَعِيبُ الْمُفْطِرُ عَلَى الصَّائِمِ.

تخريج: أخرجه مسلم، الصيام، باب جواز الصوم والفطر في شهر رمضان للمسافر . . . إلخ، ح:٩٦/١١١٦ من حديث سعيد الجريري به، وهو في الكبرٰى، ح:٢٦١٨ * حماد هو ابن زيد.

2312. It was narrated that Abû Sa'eed said: "We were traveling with the Prophet ﷺ and among us were some who were fasting and some who were not. Those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were." (*Ṣaḥîḥ*)

٢٣١٢ - أَخْبَرَنَا سَعِيدُ بْنُ يَعْقُوبَ الطَّالَقَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ عَبْدِ اللهِ الْوَاسِطِيُّ - عَنْ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كُنَّا نُسَافِرُ مَعَ النَّبِيِّ ﷺ فَمِنَّا الصَّائِمُ وَمِنَّا الْمُفْطِرُ، وَلَا يَعِيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا يَعِيبُ الْمُفْطِرُ عَلَى الصَّائِمِ.

تخريج: أخرجه مسلم، ح:٩٥/١١١٦ من حديث أبي مسلمة به، وهو في الكبرٰى، ح:٢٦١٩ انظر الحديث السابق.

2313. It was narrated that Jâbir said: "We traveled with the Messenger of Allâh ﷺ and some of us fasted and some of us did not." (*Ṣaḥîḥ*)

٢٣١٣ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنْ عَاصِمٍ الْأَحْوَلِ عَنْ أَبِي نَضْرَةَ عَنْ جَابِرٍ قَالَ: سَافَرْنَا مَعَ رَسُولِ اللهِ ﷺ فَصَامَ بَعْضُنَا وَأَفْطَرَ بَعْضُنَا.

تخريج: أخرجه مسلم، ح:١١١٧ من حديث عاصم الأحول به، انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٦٢٠.

2314. It was narrated from Abû Sa'eed and Jâbir bin 'Abdullâh that they traveled with the Messenger of Allâh ﷺ. Some fasted and some did not, and those who were fasting did not criticize those who were not, and those who were not fasting did not criticize those who were. (*Ṣaḥîḥ*)

٢٣١٤ - أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ أَبِي نَضْرَةَ الْمُنْذِرِ، عَنْ أَبِي سَعِيدٍ وَجَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّهُمَا سَافَرَا مَعَ رَسُولِ اللهِ ﷺ فَيَصُومُ الصَّائِمُ وَيُفْطِرُ الْمُفْطِرُ، وَلَا يَعِيبُ الصَّائِمُ عَلَى الْمُفْطِرِ وَلَا الْمُفْطِرُ عَلَى الصَّائِمِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٦٢١.

Chapter 60. Concession Allowing A Traveler To Fast For Part Of The Journey And Not To Fast For Part Of It

(المعجم ٦٠) - الرُّخْصَةُ لِلْمُسَافِرِ أَنْ يَصُومَ بَعْضًا وَيُفْطِرُ بَعْضًا (التحفة ٣٢)

2315. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ went out in the year of the Conquest, fasting during Ramaḍân. Then when he was in Al-Kadîd, he broke his fast." (*Ṣaḥîḥ*)

٢٣١٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ عَامَ الْفَتْحِ صَائِمًا فِي رَمَضَانَ حَتَّى إِذَا كَانَ بِالْكَدِيدِ أَفْطَرَ.

تخريج: أخرجه مسلم، ح:١١١٣ (انظر الحديث المتقدم، ح:٢٣١١) عن قتيبة، والبخاري، الجهاد، باب الخروج في رمضان، ح:٢٩٥٣ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٦٢٢.

Comments:

1. The narration has preceded along with its commentary. (See *Ḥadîth* 2291).
2. Kadîd is situated between 'Usfân and Qudaid.

Chapter 61. Concession Allowing One Who Starts Fasting In Ramaḍân, Then Travels To Break His Fast

(المعجم ٦١) - الرُّخْصَةِ فِي الإِفْطَارِ لِمَنْ حَضَرَ شَهْرَ رَمَضَانَ فَصَامَ ثُمَّ سَافَرَ (التحفة ٣٣)

2316. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ traveled and fasted until he reached 'Usfân, then he called for a cup and drank during the day when the people could see him. Then he did not fast until he reached Makkah, and he conquered Makkah during Ramaḍân." Ibn 'Abbâs said: "And the Messenger of Allâh ﷺ fasted and broke his fast while traveling, so whoever wishes may fast, and whoever wishes may not fast." (*Ṣaḥîḥ*)

٢٣١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللهِ ﷺ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ، ثُمَّ دَعَا بِإِنَاءٍ، فَشَرِبَ نَهَارًا لِيَرَاهُ النَّاسُ، ثُمَّ أَفْطَرَ حَتَّى دَخَلَ مَكَّةَ فَافْتَتَحَ مَكَّةَ فِي رَمَضَانَ. قَالَ ابْنُ عَبَّاسٍ: فَصَامَ رَسُولُ اللهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ.

تخريج: [صحيح] تقدم، ح:٢٢٩٣، وهو في الكبرٰى، ح:٢٦٢٣.

Chapter 62. Fasting Is Waived For Pregnant And Breastfeeding Women

(المعجم ٦٢) - وَضْعُ الصِّيَامِ عَنِ الْحُبْلَى وَالْمُرْضِعِ (التحفة ٣٤)

2317. It was narrated from Anas bin Mâlik that he came to the Prophet ﷺ in Al-Madînah when he was eating breakfast. The Prophet ﷺ said to him: "Come and eat the breakfast." He said: "I am fasting." The Prophet ﷺ said to him: "Allâh, the Mighty and Sublime, has waived fasting and half of the prayer for the traveler and for pregnant and breastfeeding women." (*Ṣaḥîḥ*)

٢٣١٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ عَنْ وُهَيْبِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ سَوَادَةَ الْقُشَيْرِيُّ عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَجُلٍ مِنْهُمْ: أَنَّهُ أَتَى النَّبِيَّ ﷺ بِالْمَدِينَةِ وَهُوَ يَتَغَدَّى، فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلُمَّ إِلَى الْغَدَاءِ» فَقَالَ: إِنِّي صَائِمٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ وَضَعَ عَنِ الْمُسَافِرِ الصَّوْمَ وَشَطْرَ الصَّلَاةِ وَعَنِ الْحُبْلَى وَالْمُرْضِعِ».

تخريج: [صحيح] تقدم، ح:٢٢٧٦، وسنده حسن، وهو في الكبرٰى، ح:٢٦٢٤ .

Comments:

See Nos. 2269, 2276.

Chapter 63. Interpreting The Saying Of Allâh, The Mighty And Sublime: "And As For Those Who Can Fast With Difficulty, (E.G. An Old Man), They Have (A Choice Either To Fast Or) To Feed A *Miskîn* (Poor Person) (For Every Day)"[1]

(المعجم ٦٣) - تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ (التحفة ٣٥)

2318. It was narrated that Salamah bin Al-Akwa' said: "When this Verse was revealed – 'And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day).[2] – those among us who did not want to fast would pay the *Fidyah*, until the Verse after it was revealed and abrogated this." (*Ṣaḥîḥ*)

٢٣١٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا بَكْرٌ - وَهُوَ ابْنُ مُضَرَ - عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بُكَيْرٍ، عَنْ يَزِيدَ مَوْلَى سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ [البقرة: ١٨٤] كَانَ مَنْ أَرَادَ مِنَّا أَنْ يُفْطِرَ وَيَفْتَدِيَ حَتَّى نَزَلَتِ الْآيَةُ الَّتِي بَعْدَهَا فَنَسَخَتْهَا.

تخريج: أخرجه البخاري، التفسير، باب: ﴿فمن شهد منكم الشهر فليصمه﴾، ح: ٤٥٠٧، ومسلم، الصيام، باب بيان نسخ قول الله تعالى: ﴿وعلى الذين يطيقونه فدية ...﴾ إلخ"، ح: ١١٤٥ عن قتيبة به، وهو في الكبرى، ح: ٢٦٢٥.

Comments:

During the early period of the obligation of fasting, the fasting had of course been obligatory, but if someone wanted to abandon the fast even without a plausible excuse, he was permitted to not fast. He was, however, required to offer the expiation (*Fidyâh*).

2319. It was narrated from 'Aṭâ' from Ibn 'Abbâs concerning this Verse – "And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (poor person) (for every day)."[3] – that for those who can fast with difficulty means they find it hard; to feed a *Miskîn* means

٢٣١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا وَرْقَاءُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَطَاءٍ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَعَلَى ٱلَّذِينَ يُطِيقُونَهُۥ فِدْيَةٌ طَعَامُ مِسْكِينٍ﴾ يُطِيقُونَهُ: يُكَلَّفُونَهُ، فِدْيَةٌ طَعَامُ مِسْكِينٍ وَاحِدٍ، فَمَنْ

[1] *Al-Baqarah* 2:184.
[2] *Al-Baqarah* 2:184.
[3] *Al-Baqarah* 2:184.

feeding one poor person for each day. But whoever does good of his own accord means feeding another poor person. This is not abrogated, and it is better for him. And: that "you fast is better for you" means there is no concession regarding this except for those who are not able to fast, or who are incurably sick. (*Ṣaḥîḥ*)

تَطَوَّعَ خَيْرًا طَعَامَ مِسْكِينٍ آخَرَ لَيْسَتْ بِمَنْسُوخَةٍ فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ، لَا يُرَخَّصُ فِي هٰذَا إِلَّا لِلَّذِي لَا يُطِيقُ الصِّيَامَ أَوْ مَرِيضٌ لَا يُشْفَى.

تخريج: أخرجه البخاري، ح:٤٥٠٥ من حديث عمرو بن دينار به، انظر الحديث السابق، وهو في الكبرٰى، ح:٢٦٢٦.

Chapter 64. Fasting Is Waived For Menstruating Women

(المعجم ٦٤) - وَضْعُ الصِّيَامِ عَنِ الحَائِضِ (التحفة ٣٦)

2320. It was narrated from Mu'â<u>dh</u>ah Al-'Adawiyyah that a woman asked 'Âi<u>sh</u>ah: "Should a menstruating woman make up the prayers when she becomes pure?" She said: "Are you a Ḥarûrî? We used to menstruate at the time of the Messenger of Allâh ﷺ then we would become pure. He told us to make up the fast, but he did not tell us to make up the prayers." (*Ṣaḥîḥ*)

٢٣٢٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عَلِيٌّ - يَعْنِي ابْنَ مُسْهِرٍ - عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مُعَاذَةَ الْعَدَوِيَّةِ: أَنَّ امْرَأَةً سَأَلَتْ عَائِشَةَ أَتَقْضِي الْحَائِضُ الصَّلَاةَ إِذَا طَهُرَتْ قَالَتْ: أَحَرُورِيَّةٌ أَنْتِ؟ كُنَّا نَحِيضُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ ثُمَّ نَطْهُرُ فَيَأْمُرُنَا بِقَضَاءِ الصَّوْمِ وَلَا يَأْمُرُنَا بِقَضَاءِ الصَّلَاةِ.

تخريج: [صحيح] تقدم، ح:٣٨٢، وهو في الكبرٰى، ح:٢٦٢٧، وأخرجه البخاري، ح:٣٢١ من حديث قتادة، ومسلم، ح:٣٣٥ من حديث معاذة به.

Comments:

The Kharijites or the deserters were called Harûrî, because the beginning of their tribulation took place in a habitation called Harûrâ', near Kufa. It became common to refer to any group of Khawajrij by the term Harûrî,

2321. It was narrated that 'Âi<u>sh</u>ah said: "I would owe fasts from Ramaḍân and I would not make them up until <u>Sh</u>a'bân came." (*Ṣaḥîḥ*)

٢٣٢١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ لَيَكُونُ عَلَيَّ الصِّيَامُ مِنْ رَمَضَانَ فَمَا أَقْضِيهِ حَتَّى يَجِيءَ شَعْبَانُ.

تخريج: أخرجه البخاري، الصوم، باب: متى يقضى قضاء رمضان؟، ح:١٩٥٠، ومسلم، الصيام، باب جواز تأخير قضاء رمضان . . . إلخ، ح:١١٤٦ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرى، ح:٢٦٢٨ * يحيى بن سعيد هو القطان وهو يروي عن يحيى بن سعيد الأنصاري تلميذ أبي سلمة بن عبدالرحمٰن.

Comments:

Even so, she used to make up for the missed fasts of the previous blessed Ramaḍân, in the month of Sha'bân, after an interval of ten whole months. It transpires from this *Ḥadîth* that it is not necessary to restitute the missed obligatory fasts successively. They could be restituted at any time during the course of the whole year.

Chapter 65. If A Menstruating Woman Becomes Pure Or A Traveler Returns During Ramaḍân, Should They Fast For The Rest Of That Day?

(المعجم ٦٥) - **إِذَا طَهُرَتِ الحَائِضِ أَوَ قَدِمَ المُسَافِرُ فِي رَمَضَانَ هَلْ يَصُومُ بَقِيَّةَ يَوْمِهِ** (التحفة ٣٧)

2322. It was narrated that Muḥammad bin Ṣaifî said: "The Messenger of Allâh ﷺ said on the day of 'Âshûrâ': 'Is there anyone among you who has eaten today?' They said: 'Some of us are fasting and some of us are not.' He said: 'Do not eat for the rest of the day, and send word to the people of Al-Al-'Arûḍ telling them not to eat for the rest of the day.'" (*Ṣaḥîḥ*)

٢٣٢٢ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ عَبْدِ اللهِ بْنِ يُونُسَ أَبُو حَصِينٍ قَالَ: حَدَّثَنَا عَبْثَرٌ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَيْفِيٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ، يَوْمَ عَاشُورَاءَ: «أَمِنْكُمْ أَحَدٌ أَكَلَ الْيَوْمَ» فَقَالُوا: مِنَّا مَنْ صَامَ وَمِنَّا مَنْ لَمْ يَصُمْ قَالَ: «فَأَتِمُّوا بَقِيَّةَ يَوْمِكُمْ وَابْعَثُوا إِلَى أَهْلِ الْعَرُوضِ فَلْيُتِمُّوا بَقِيَّةَ يَوْمِهِمْ».

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، الصيام، باب صيام يوم عاشوراء، ح:١٧٣٥ من حديث حصين به، وهو في الكبرى، ح:٢٦٢٩، وصححه ابن خزيمة:٣/ ٢٨٩، ح:٢٠٩١، وابن حبان، ح:٩٣٢، والبوصيري.

Comments:

Al-'Arûḍ signifies the entire province of Makkah, Madînah and the Yemen.

Chapter 66. If A Person Did Not Form The Intention Of Fasting From The Night Before, Can He Observe A Voluntary Fast That Day?

(المعجم ٦٦) - **إِذَا لَمْ يَجْمَعْ مِنَ اللَّيْلِ هَلْ يَصُومُ ذَلِكَ اليَوْمَ مِنَ التَّطَوُّعِ؟** (التحفة ٣٨)

2323. It was narrated that Yazîd

٢٣٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ:

said: "Salamah told us that the Messenger of Allâh ﷺ said to a man: 'Announce the day of 'Âshûrâ'. Whoever has eaten let him not eat for the rest of the day, and whoever has not eaten, let him fast.'" (*Sahîh*)

حَدَّثَنَا يَحْيَى عَنْ يَزِيدَ قَالَ: حَدَّثَنَا سَلَمَةُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِرَجُلٍ: «أَذِّنْ - يَوْمَ عَاشُورَاءَ - مَنْ كَانَ أَكَلَ فَلْيُتِمَّ بَقِيَّةَ يَوْمِهِ وَمَنْ لَمْ يَكُنْ أَكَلَ فَلْيَصُمْ».

تخريج: أخرجه البخاري، أخبار الآحاد، باب ما كان يبعث النبي ﷺ من الأمراء . . . إلخ، ح:٧٢٦٥ من حديث يحيى القطان، ومسلم، الصيام، باب من أكل في عاشوراء فليكف بقية يومه، ح:١١٣٥ من حديث يزيد بن أبي عبيد به، وهو في الكبرى، ح:٢٦٣٠ * سلمة هو ابن الأكوع رضي الله عنه.

Comments:

For a voluntary fast, the intention could be formulated during the daylight hours and the fast could be commenced, providing one has refrained from eating and drinking since the crack of dawn.

Chapter 67. The Intention To Fast, And The Differences Reported From Talhah Bin Yahya In The Narration Of 'Âishah About It

(المعجم ٦٧) - النِّيَّةُ فِي الصِّيَامِ وَالاِخْتِلَافِ عَلَى طَلْحَةَ بْنِ يَحْيَى بْنِ طَلْحَةَ فِي خَبَرِ عَائِشَةَ فِيهِ (التحفة ٣٩)

Comments:

It has been reported from Talhah, from various narrators, from 'Âishah.

2324. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came to me one day and said: 'Do you have anything (to eat)?' I said: 'No.' He said: 'Then I am fasting.' Then he came to me after that day, and I had been given some *Hais*.[1] I had kept some for him as he liked *Hais*. She said: 'O Messenger of Allâh, we have been given some *Hais* and I kept some for you.' He said: 'Bring it here. I started the day fasting.' Then he ate some of it, then he said: 'The likeness of a voluntary fast is that of a man who allocated some of his wealth to give

٢٣٢٤ - أَخْبَرَنَا عَمْرو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ طَلْحَةَ بْنِ يَحْيَى بْنِ طَلْحَةَ، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ يَوْمًا فَقَالَ: «هَلْ عِنْدَكُمْ مِنْ شَيْءٍ؟» فَقُلْتُ: لَا قَالَ: «فَإِنِّي صَائِمٌ» ثُمَّ مَرَّ بِي بَعْدَ ذٰلِكَ الْيَوْمِ وَقَدْ أُهْدِيَ إِلَيَّ حَيْسٌ فَخَبَّأْتُ لَهُ مِنْهُ وَكَانَ يُحِبُّ الْحَيْسَ قَالَتْ: يَا رَسُولَ اللهِ! إِنَّهُ أُهْدِيَ لَنَا حَيْسٌ فَخَبَّأْتُ لَكَ مِنْهُ، قَالَ: «أَدْنِيهِ أَمَا إِنِّي قَدْ أَصْبَحْتُ وَأَنَا

[1] A dish made of dates and ghee, etc.

صَائِمٌ» فَأَكَلَ مِنْهُ ثُمَّ قَالَ: «إِنَّمَا مَثَلُ صَوْمِ التَّطَوُّعِ مَثَلُ الرَّجُلِ يُخْرِجُ مِنْ مَالِهِ الصَّدَقَةَ، فَإِنْ شَاءَ أَمْضَاهَا وَإِنْ شَاءَ حَبَسَهَا».

in charity; if he wishes he may go ahead and give it, and if he wishes he may keep it.'" (***Hasan***)

تخريج: [**إسناده حسن**] وهو في الكبرى، ح: ٢٦٣١، وانظر الحديث الآتي.

Comments:

Hais was a popular dish among the Arabs. It was prepared from ground dates, mixed with clarified butter and the preparation of dried curd.

٢٣٢٥ - **أَخْبَرَنَا** أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَزِيدُ: أَخْبَرَنَا شَرِيكٌ عَنْ طَلْحَةَ بْنِ يَحْيَى بْنِ طَلْحَةَ عَنْ مُجَاهِدٍ عَنْ عَائِشَةَ قَالَتْ: دَارَ عَلَيَّ رَسُولُ اللهِ ﷺ دَوْرَةً قَالَ: «أَعِنْدَكِ شَيْءٌ؟» قَالَتْ: لَيْسَ عِنْدِي شَيْءٌ قَالَ: «فَأَنَا صَائِمٌ» قَالَتْ: ثُمَّ دَارَ عَلَيَّ الثَّانِيَةَ وَقَدْ أُهْدِيَ لَنَا حَيْسٌ فَجِئْتُ بِهِ فَأَكَلَ فَعَجِبْتُ مِنْهُ فَقُلْتُ: يَا رَسُولَ اللهِ! دَخَلْتَ عَلَيَّ وَأَنْتَ صَائِمٌ ثُمَّ أَكَلْتَ حَيْسًا قَالَ: «نَعَمْ يَا عَائِشَةُ! إِنَّمَا مَنْزِلَةُ مَنْ صَامَ فِي غَيْرِ رَمَضَانَ أَوْ غَيْرِ قَضَاءِ رَمَضَانَ أَوْ فِي التَّطَوُّعِ بِمَنْزِلَةِ رَجُلٍ أَخْرَجَ صَدَقَةَ مَالِهِ فَجَادَ مِنْهَا بِمَا شَاءَ فَأَمْضَاهُ، وَبَخِلَ مِنْهَا بِمَا بَقِيَ فَأَمْسَكَهُ».

2325. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ passed by my door. He said: 'Do you have anything (to eat)?' I said: 'I do not have anything.' He said: 'Then I am fasting.'" She said: "Then he passed by my door a second time and we had been given some *Hais*. I brought it to him and he ate, and I was surprised. I said: 'O Messenger of Allâh, you entered upon me and you were fasting, then you ate *Hais*.' He said: 'Yes, O 'Âishah. The one who observes a fast other than in Ramadân, or making up a missed Ramadân fast, is like a man who allocated some of his wealth to give in charity; if he wishes he may go ahead and give it, and if he wishes he may keep it.'" (***Hasan***)

تخريج: [**حسن**] أخرجه ابن ماجه، الصيام، باب ماجاء في فرض الصوم من الليل . . . إلخ، ح: ١٧٠١ من حديث شريك بن عبدالله القاضي به، وهو في الكبرى، ح: ٢٦٣٢.

٢٣٢٦ - **أَخْبَرَنَا** عَبْدُ اللهِ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُجَاهِدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَجِيءُ وَيَقُولُ: «هَلْ عِنْدَكُمْ غَدَاءٌ؟» فَنَقُولُ: لَا،

2326. It was narrated that 'Âishah said the Messenger of Allâh ﷺ would come and say: "Do you have any food for breakfast?" and we would say no, so he would say: "I am fasting." One day he came to us and we had been given some

Hais. He said: "Do you have anything (to eat)?" and we said: "Yes, we have been given some *Hais*." He said: "I started the day wanting to fast," but then he ate. (***Hasan***)

Qâsim bin Yazîd contradicted him:

فَيَقُولُ: «إِنِّي صَائِمٌ» فَأَتَانَا يَوْمًا وَقَدْ أُهْدِيَ لَنَا حَيْسٌ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قُلْنَا: نَعَمْ أُهْدِيَ لَنَا حَيْسٌ قَالَ: «أَمَا إِنِّي قَدْ أَصْبَحْتُ أُرِيدُ الصَّوْمَ فَأَكَلَ». خَالَفَهُ قَاسِمُ بْنُ يَزِيدَ.

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرى، ح:٢٦٣٣.

2327. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came to us one day and we said: 'We have been given some *Hais* and we set aside some for you.' He said: 'I am fasting,' but he broke his fast. (***Sahîh***)

٢٣٢٧ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ طَلْحَةَ ابْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَتَانَا رَسُولُ اللهِ ﷺ يَوْمًا فَقُلْنَا: أُهْدِيَ لَنَا حَيْسٌ قَدْ جَعَلْنَا لَكَ مِنْهُ نَصِيبًا فَقَالَ: «إِنِّي صَائِمٌ» فَأَفْطَرَ.

تخريج: أخرجه مسلم، الصيام، باب جواز صوم النافلة بنية من النهار قبل الزوال ... إلخ، ح:١١٥٤ من حديث طلحة بن يحيى به، وهو في الكبرى، ح:٢٦٣٤.

2328. It was narrated from 'Âishah, the Mother of the Believers, that the Prophet ﷺ used to come to her when he was fasting and say: "Do you have anything this morning that you can give me to eat?" We would say no, and he would say: "I am fasting." Then after that he came and she said: "I have been given a gift." He said: "What is it?" She said: "*Hais*." He said: "I started the day fasting," but then he ate. (***Sahîh***)

٢٣٢٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى قَالَ: حَدَّثَتْنِي عَائِشَةُ بِنْتُ طَلْحَةَ عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِيهَا وَهُوَ صَائِمٌ فَقَالَ: «أَصْبَحَ عِنْدَكُمْ شَيْءٌ تُطْعِمِينِيهِ؟» فَنَقُولُ: لَا فَيَقُولُ: «إِنِّي صَائِمٌ» ثُمَّ جَاءَهَا بَعْدَ ذٰلِكَ فَقَالَتْ: أُهْدِيَتْ لَنَا هَدِيَّةٌ فَقَالَ: مَا هِيَ؟ قَالَتْ: حَيْسٌ. قَالَ: «قَدْ أَصْبَحْتُ صَائِمًا» فَأَكَلَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٦٣٥.

2329. It was narrated that 'Âishah, the Mother of the Believers, said: "The Messenger of Allâh ﷺ came to me one day and said: 'Do you

٢٣٢٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ

have anything (to eat)?' We said: 'No.' He said: 'Then I am fasting.'" (*Ṣaḥîḥ*)

عَمَّتِهِ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ فَقَالَ: «هَلْ عِنْدَكُمْ شَيْءٌ؟» قُلْنَا: لَا قَالَ: «فَإِنِّي صَائِمٌ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٢٦٣٦.

2330. It was narrated from 'Âishah that the Messenger of Allâh ﷺ came to her and said: "Do you have any food?" We said: "No." He said: "I am fasting." Then he came on another day, and 'Âishah said: "O Messenger of Allâh, we have been given some *Ḥais*." So he called for it, and said: "I started the day fasting," then he ate. (*Ṣaḥîḥ*)

٢٣٣٠ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي أَبِي عَنِ الْقَاسِمِ بْنِ مَعْنٍ، عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ وَمُجَاهِدٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَتَاهَا فَقَالَ: «هَلْ عِنْدَكُمْ طَعَامٌ؟» فَقُلْنَا: لَا، قَالَ: «إِنِّي صَائِمٌ» ثُمَّ جَاءَ يَوْمًا آخَرَ فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! إِنَّا قَدْ أُهْدِيَ لَنَا حَيْسٌ فَدَعَا بِهِ فَقَالَ: «أَمَا إِنِّي قَدْ أَصْبَحْتُ صَائِمًا»، فَأَكَلَ.

تخريج: [صحيح] تقدم، ح: ٢٣٢٤ وغيره، وهو في الكبرٰى، ح: ٢٦٣٧.

2331. It was narrated from Mujâhid and Umm Kulthûm that the Messenger of Allâh ﷺ entered upon 'Âishah and said: "Do you have any food?" a similar report. (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Simâk bin Ḥarb reported it, he said: "A man narrated to me, from 'Âishah bint Ṭalḥah."

٢٣٣١ - أَخْبَرَنِي عَمْرُو بْنُ يَحْيَى بْنِ الْحارِثِ قَالَ: حَدَّثَنَا الْمُعَافَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْقَاسِمُ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُجَاهِدٍ وَ أُمِّ كُلْثُومٍ: أَنَّ رَسُولَ ٱللَّهِ ﷺ دَخَلَ عَلَى عَائِشَةَ فَقَالَ: «هَلْ عِنْدَكُمْ طَعَامٌ؟». نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَاهُ سِمَاكُ ابْنُ حَرْبٍ قَالَ: حَدَّثَنِي رَجُلٌ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ.

تخريج: [صحيح] انظر الحديث السابق والآتي، وهو في الكبرٰى، ح: ٢٦٣٨.

2332. It was narrated that 'Âishah,

٢٣٣٢ - أَخْبَرَنِي صَفْوَانُ بْنُ عَمْرٍو قَالَ:

the Mother of the Believers, said: "The Messenger of Allâh ﷺ came one day and said: 'Do you have any food?' I said: 'No.' He said: 'Then I will fast.' She said: 'He came in to me on another occasion, and I said: 'O Messenger of Allâh, we have been given some *Hais*.' He said: 'Then I will break my fast today, although I had started my day fasting.'" (***Sahîh***)

حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: حَدَّثَنِي رَجُلٌ عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: جَاءَ رَسُولُ اللهِ ﷺ يَوْمًا فَقَالَ: «هَلْ عِنْدَكُمْ مِنْ طَعَامٍ؟» قُلْتُ: لَا. قَالَ: «إِذًا أَصُومُ» قَالَتْ: وَدَخَلَ عَلَيَّ مَرَّةً أُخْرَى فَقُلْتُ: يَا رَسُولَ اللهِ! قَدْ أُهْدِيَ لَنَا حَيْسٌ فَقَالَ: «إِذًا أُفْطِرَ الْيَوْمَ وَقَدْ فَرَضْتُ الصَّوْمَ».

تخريج: [صحيح] وهو في الكبرى، ح:٢٦٣٩ * رجل هو طلحة بن يحيى كما في تقريب التهذيب وغيره.

Chapter 68. Mentioning The Differences Narrated By Those Who Reported The Narration From Ḥafṣah Concerning That

(المعجم ٦٨) - ذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِخَبَرِ حَفْصَةَ فِي ذَلِكَ (التحفة ٣٩) - ألف

2333. It was narrated from Ḥafṣah that the Prophet ﷺ said: "Whoever does not have the intention of fasting before dawn, then there is no fast for him." (***Ḍa'îf***)

٢٣٣٣ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ شُرَحْبِيلَ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الصيام، باب ماجاء في فرض الصوم من الليل ... إلخ، ح:١٧٠٠ من حديث عبدالله بن أبي بكر به، ولم يسمعه من سالم، انظر الحديث الآتي، وهو في الكبرى، ح:٢٦٤٠.

Comments:

If the realization dawns upon them that Ramaḍân has already commenced, the fast could be started at once, providing no food or drink has been consumed since the crack of dawn.

2334. It was narrated from Ḥafṣah that the Prophet ﷺ said: "Whoever does not have the intention of

٢٣٣٤ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي

fasting before dawn, then there is no fast for him." (*Ḍa'īf*)

قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَيُّوبَ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللهِ، عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يُبَيِّتِ الصِّيَامَ قَبْلَ الْفَجْرِ فَلَا صِيَامَ لَهُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصيام، النية في الصوم، ح:٢٤٥٤ من حديث يحيى بن أيوب به، وهو في الكبرٰى، ح:٢٦٤١ * الزهري عنعن تقدم، ح:١٢٠٧.

2335. It was narrated from Ḥafṣah that the Prophet ﷺ said: "Whoever does not intend to fast before dawn comes, should not fast." (*Ḍa'īf*)

٢٣٣٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ أَشْهَبَ قَالَ: أَخْبَرَنِي يَحْيَى ابْنُ أَيُّوبَ وَذَكَرَ آخَرَ أَنَّ عَبْدَ اللهِ بْنَ أَبِي بَكْرِ ابْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ حَدَّثَهُمَا عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ طُلُوعِ الْفَجْرِ فَلَا يَصُومُ».

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٦٤٢ * آخر هو ابن لهيعة كما في سنن أبي داود، ح:٢٤٥٤.

2336. It was narrated from Ḥafṣah that the Prophet ﷺ said: "Whoever does not have the intention of fasting from the night before, then there is no fast for him." (*Ḍa'īf*)

٢٣٣٦ - أَخْبَرَنَا أَحْمَدُ بْنُ الْأَزْهَرِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ عَنِ ابْنِ عُمَرَ عَنْ حَفْصَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَمْ يُبَيِّتِ الصِّيَامَ مِنَ اللَّيْلِ فَلَا صِيَامَ لَهُ».

تخريج: [إسناده ضعيف] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٦٤٣.

2337. It was narrated from Ḥafṣah that she used to say: "Whoever does not intend to fast from the night before, should not fast." (*Ḍa'īf*)

٢٣٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللهِ، عَنْ حَفْصَةَ: أَنَّهَا كَانَتْ تَقُولُ: مَنْ لَمْ يُجْمِعِ الصِّيَامَ مِنَ اللَّيْلِ فَلَا يَصُومُ.

تخريج: [إسناده ضعيف] تقدم، ح:٢٣٣٤، وهو في الكبرٰى، ح:٢٦٤٤.

Comments:

There should be absolutely no wavering in the intention, rather there should be resoluteness. The intention tinged with wavering is not reliable.

2338. Ḥamzah bin 'Abdullâh bin 'Umar narrated that his father said: "Ḥafṣah, the wife of the Prophet ﷺ, said: 'There is no fast for the one who does not intend (to fast) before dawn.'" (*Ṣaḥîḥ*)

٢٣٣٨ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي حَمْزَةُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ أَبِيهِ قَالَ: قَالَتْ حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: لَا صِيَامَ لِمَنْ لَمْ يُجْمِعْ قَبْلَ الْفَجْرِ.

تخريج: [إسناده صحيح موقوف] هو في الكبرٰى، ح:٢٦٤٥.

2339. It was narrated from Ḥafṣah that "There is no fast for one who does not intend (to fast) before dawn." (*Ṣaḥîḥ*)

٢٣٣٩ - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ قَالَتْ: لَا صِيَامَ لِمَنْ لَمْ يُجْمِعْ قَبْلَ الْفَجْرِ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٦٤٦ .

2340. It was narrated that Ḥafṣah that, "There is no fast for the one who does not intend to fast before dawn." (*Ṣaḥîḥ*)

٢٣٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ ابْنِ عُيَيْنَةَ وَمَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ ابْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، عَنْ حَفْصَةَ قَالَتْ: لَا صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ.

تخريج: [إسناده صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٦٤٧.

2341. It was narrated that Ḥafṣah said: "There is no fast for the one who does not intend to fast before dawn."[1] (*Ṣaḥîḥ*)

٢٣٤١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ قَالَتْ: لَا صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ.

[1] It is also *Mawqûf*.

تخريج: [إسناده صحيح] تقدم، ح:٢٣٣٨، وهو في الكبرى، ح:٢٦٤٨.

2342. It was narrated that Ḥafṣah said: "There is no fast for the one who does not intend to fast before dawn." Mâlik bin Anas narrated it in *Mursal* form. (***Ṣaḥîḥ***)

٢٣٤٢ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللهِ، عَنْ حَفْصَةَ قَالَتْ: لَا صِيَامَ لِمَنْ لَمْ يُجْمِعِ الصِّيَامَ قَبْلَ الْفَجْرِ. أَرْسَلَهُ مَالِكُ بْنُ أَنَسٍ.

تخريج: [إسناده صحيح] تقدم، ح:٢٣٣٨، وهو في الكبرى، ح:٢٦٤٩.

2343. Something similar was narrated from 'Âishah and Ḥafṣah: "There is no fast except for one who intends to fast before dawn." (***Ḍa'îf***)

٢٣٤٣ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عَائِشَةَ وَحَفْصَةَ مِثْلَهُ: لَا يَصُومُ إِلَّا مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ الْفَجْرِ.

تخريج: [إسناده ضعيف لانقطاعه] وهو في الكبرى، ح:٢٦٥٠، وتقدم أصله، ح:٢٣٣٨ .

2344. It was narrated that Ibn 'Umar said: "If a man does not intend to fast from the night before, he should not fast." (***Ṣaḥîḥ***)

٢٣٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: إِذَا لَمْ يُجْمِعِ الرَّجُلُ الصَّوْمَ مِنَ اللَّيْلِ فَلَا يَصُمْ.

تخريج: [إسناده صحيح موقوف] وهو في الكبرى، ح:٢٦٥٢ * عبيدالله هو ابن عمر، والمعتمر هو ابن سليمان.

2345. It was narrated from Ibn 'Umar that he used to say: "None should fast except the one who intended to fast before dawn." (***Ṣaḥîḥ***)

٢٣٤٥ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَقُولُ: لَا يَصُومُ إِلَّا مَنْ أَجْمَعَ الصِّيَامَ قَبْلَ الْفَجْرِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٢٦٥١، والموطأ(يحيٰ): ١/٢٨٨، وانظر الحديث السابق.

Chapter 69. The Fast Of Prophet Dâwûd, Peace Be Upon Him

(المعجم ٦٩) - صَوْمُ نَبِيِّ اللهِ دَاوُدَ عَلَيْهِ السَّلَامُ (التحفة ٤٠)

2346. 'Abdullâh bin 'Amr bin Al-'Âṣ said: "The Messenger of Allâh ﷺ said: 'The most beloved fasting to Allâh, the Mighty and Sublime, is the fast of Dâwûd, peace be upon him. He used to fast one day and not the next. And the most beloved prayer to Allâh, the Mighty and Sublime, is the prayer of Dâwûd, peace be upon him. He used to sleep half the night, stand for one-third of it (in prayer), and sleep for one-sixth of it.'" (*Ṣaḥîḥ*)

٢٣٤٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ عَمْرِو بْنِ أَوْسٍ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَحَبُّ الصِّيَامِ إِلَى اللهِ عَزَّ وَجَلَّ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ؛ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا، وَأَحَبُّ الصَّلَاةِ إِلَى اللهِ عَزَّ وَجَلَّ صَلَاةُ دَاوُدَ عَلَيْهِ السَّلَامُ؛ كَانَ يَنَامُ نِصْفَ اللَّيْلِ وَيَقُومُ ثُلُثَهُ وَيَنَامُ سُدُسَهُ».

تخريج: [صحيح] تقدم، ح:١٦٣١، وهو في الكبرٰى، ح:٢٦٥٣.

Comments:

The prayers and fasts of Prophet Dâwûd were replete with moderation. They were the most temperate. It permitted no imbalance to creep into the fulfillment of the rights of Allâh, along with the fulfillment of the rights of human beings.

Chapter 70. The Fast Of The Prophet ﷺ

(المعجم ٧٠) - صَوْمُ النَّبِيِّ ﷺ بِأَبِي هُوَ وَأُمِّي وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِلْخَبَرِ فِي ذَلِكَ (التحفة ٤١)

2347. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ would not break fast on the days of *Al-Bîḍ* whether he was a resident or traveling." (*Ḥasan*)

٢٣٤٧ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ جَعْفَرٍ، عَنْ سَعِيدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ لَا يُفْطِرُ أَيَّامَ الْبِيضِ فِي حَضَرٍ وَلَا سَفَرٍ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٢٦٥٤، وأورده الضياء المقدسي في المختارة له، وحسنه النووي في رياض الصالحين، ح:١٢٦٥ * عبيدالله هو ابن موسٰى، يعقوب هو ابن عبدالله القمي، جعفر هو ابن أبي المغيرة القمي، سعيد هو ابن جبير.

Comments:

"*Al-Ayyâm Al-Beedh*" or the white days signifies the full moon days of every lunar month, which are the thirteenth, fourteenth and the fifteenth. They are so called because their nights are brightly illuminated throughout by the moon which is then full.

2348. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ would fast until we said he would not break his fast, and he would not fast until we said he does not want to fast. And he never fasted any month in full apart from Ramaḍân, from the time he came to Al-Madînah." (*Ṣaḥîḥ*)

٢٣٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ: لَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: مَا يُرِيدُ أَنْ يَصُومَ، وَمَا صَامَ شَهْرًا مُتَتَابِعًا غَيْرَ رَمَضَانَ مُنْذُ قَدِمَ الْمَدِينَةَ.

تخريج: أخرجه مسلم، الصيام، باب صيام النبي ﷺ في غير رمضان ... إلخ، ح:١١٥٧ عن محمد بن بشار بندار، والبخاري، الصوم، باب ما يذكر من صوم النبي ﷺ وإفطاره، ح:١٩٧١ من حديث أبي بشر جعفر بن أبي وحشية به، وهو في الكبرٰى، ح:٢٦٥٥.

2349. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to fast until we said: 'He does not want to break his fast.' And he used not to fast until we said: 'He does not want to fast.'" (*Ḥasan*)

٢٣٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ مَرْوَانَ أَبِي لُبَابَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ: مَا يُرِيدُ أَنْ يُفْطِرَ، وَيُفْطِرُ حَتَّى نَقُولَ: مَا يُرِيدُ أَنْ يَصُومَ.

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل القرآن، باب [قراءة سورة بني إسرائيل والزمر قبل النوم ...]، ح:٢٩٢٠، ٣٤٠٥ من حديث حماد بن زيد به، وقال: "حسن غريب"، وهو في الكبرٰى، ح:٢٦٥٦، وصححه ابن خزيمة، ح:١١٦٣.

2350. It was narrated that 'Âishah said: "I do not know that the Messenger of Allâh ﷺ recited the whole Qur'ân in one night, or prayed *Qiyâm* until morning, or ever fasted an entire month, except Ramaḍân." (*Ṣaḥîḥ*)

٢٣٥٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: لَا أَعْلَمُ نَبِيَّ اللهِ ﷺ قَرَأَ الْقُرْآنَ كُلَّهُ فِي لَيْلَةٍ، وَلَا قَامَ لَيْلَةً حَتَّى الصَّبَاحِ وَلَا صَامَ شَهْرًا قَطُّ كَامِلًا غَيْرَ رَمَضَانَ.

تخريج: [صحيح] تقدم، ح:١٦٤٢، وهو في الكبرٰى، ح:٢٦٥٧.

2351. It was narrated that 'Abdullâh bin Shaqîq said: "I asked 'Âishah about the fasting of the Messenger of Allâh ﷺ. She said: 'The Messenger of Allâh ﷺ used to fast until we said: He is going to (*continue to*) fast, and he used not to fast until we said: He is not going to. And he did not fast for a whole *month from the time* he came to Al-Madînah, apart from Ramaḍân.'" (*Ṣaḥîḥ*)

٢٣٥١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: سُئِلَتْ عَائِشَةُ عَنْ صِيَامِ النَّبِيِّ ﷺ قَالَتْ: كَانَ يَصُومُ حَتَّى نَقُولَ: قَدْ صَامَ، وَيُفْطِرُ حَتَّى نَقُولَ: قَدْ أَفْطَرَ، وَمَا صَامَ رَسُولُ اللهِ ﷺ شَهْرًا كَامِلًا مُنْذُ قَدِمَ الْمَدِينَةَ إِلَّا رَمَضَانَ.

تخريج: أخرجه مسلم، الصيام، باب صيام النبي ﷺ في غير رمضان ... إلخ، ح:١١٥٦/ ١٧٤ عن قتيبة به، وهو في الكبرٰى، ح:٢٦٥٨.

2352. 'Âishah said: "The month which the Messenger of Allâh ﷺ most liked to fast was Sha'bân; indeed he used to join it to Ramaḍân." (*Ṣaḥîḥ*)

٢٣٥٢ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، أَنَّ عَبْدَ اللهِ بْنَ أَبِي قَيْسٍ حَدَّثَهُ، أَنَّهُ سَمِعَ عَائِشَةَ تَقُولُ: كَانَ أَحَبَّ الشُّهُورِ إِلَى رَسُولِ اللهِ ﷺ أَنْ يَصُومَهُ شَعْبَانُ، بَلْ كَانَ يَصِلُهُ بِرَمَضَانَ.

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الصيام، باب: في صوم شعبان، ح:٢٤٣١ من حديث معاوية به، وهو في الكبرٰى، ح:٢٦٥٩.

2353. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to fast until we said: 'He will not break his fast.' And he used not to fast until we said: 'He will not fast.' And I never saw the Messenger of Allâh ﷺ fast more in any month than in Sha'bân." (*Ṣaḥîḥ*)

٢٣٥٣ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَعَمْرُو بْنُ الْحَارِثِ وَذَكَرَ آخَرَ قَبْلَهُمَا، أَنَّ أَبَا النَّضْرِ حَدَّثَهُمْ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ حَتَّى نَقُولَ: مَا يُفْطِرُ، وَيُفْطِرُ حَتَّى نَقُولَ: مَا يَصُومُ، وَمَا رَأَيْتُ رَسُولَ اللهِ ﷺ فِي شَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ فِي شَعْبَانَ.

تخريج: أخرجه البخاري، الصوم، باب صوم شعبان، ح:١٩٦٩، ومسلم، الصيام، باب صيام النبي ﷺ في غير رمضان، ح:١١٥٦/ ١٧٥ من حديث مالك به، وهو في الكبرٰى،

ح: ٢٦٦٠، والموطأ: ١/٣٠٩ * أبوالنضر هو مولى عمر بن عبيدالله، وآخر قبلهما: "أظنه ابن لهيعة".

2354. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ would not fast any two consecutive months except Sha'bân and Ramadân. (*Sahîh*)

٢٣٥٤ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ سَالِمَ بْنَ أَبِي الْجَعْدِ عَنْ أَبِي سَلَمَةَ عَنْ أُمِّ سَلَمَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ لَا يَصُومُ شَهْرَيْنِ مُتَتَابِعَيْنِ إِلَّا شَعْبَانَ وَرَمَضَانَ.

تخريج: [صحيح] تقدم، ح: ٢١٧٧، وهو في الكبرٰى، ح: ٢٦٦١.

2355. It was narrated from Umm Salamah that the Prophet ﷺ would not fast any month of the year in full except Sha'bân and he used to join it to Ramadân. (*Sahîh*)

٢٣٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ لَمْ يَكُنْ يَصُومُ مِنَ السَّنَةِ شَهْرًا تَامًّا إِلَّا شَعْبَانَ وَيَصِلُ بِهِ رَمَضَانَ.

تخريج: [إسناده صحيح] تقدم، ح: ٢١٧٨، وهو في الكبرٰى، ح: ٢٦٦٢.

2356. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not fast any month more than Sha'bân; he used to fast (all of) it, or most of it." (*Sahîh*)

٢٣٥٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ صَامَ لِشَهْرٍ أَكْثَرَ صِيَامًا مِنْهُ لِشَعْبَانَ كَانَ يَصُومُهُ أَوْ عَامَّتَهُ.

تخريج: [إسناده حسن والحديث صحيح] وهو في الكبرٰى، ح: ٢٦٦٣ * عمه يعقوب بن إبراهيم، وعنه رواه أحمد: ٦/٢٦٨ به».

2357. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to fast (all of) Sha'bân except a little." (*Sahîh*)

٢٣٥٧ - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ إِسْحَاقَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ شَعْبَانَ إِلَّا قَلِيلًا.

تخريج: [صحيح] وهو في الكبرٰى، ح: ٢٦٦٤، وانظر الحديث السابق.

2358. It was narrated from Jubair bin Nufair that 'Âishah said: "The Messenger of Allâh ﷺ used to fast all of Sha'bân." (*Sahîh*)

٢٣٥٨ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: أَنَّ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَصُومُ شَعْبَانَ كُلَّهُ.

تخريج: [صحيح] أخرجه أحمد:٦/ ٨٩ من حديث بقية به، وهو في الكبرى، ح:٢٦٦٥، وللحديث شواهد كثيرة * بحير هو ابن سعد.

2359. Usâmah bin Zaid said: "I said: 'O Messenger of Allâh, I do not see you fasting any month as much as Sha'bân.' He said: 'That is a month to which people do not pay much attention, between Rajab and Ramadân. It is a month in which the deeds are taken up to the Lord of the worlds, and I like that my deeds to be taken up when I am fasting.'" (*Hasan*)

٢٣٥٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ قَيْسٍ أَبُو الْغُصْنِ - شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ - قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْمَقْبُرِيُّ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! لَمْ أَرَكَ تَصُومُ شَهْرًا مِنَ الشُّهُورِ مَا تَصُومُ مِنْ شَعْبَانَ، قَالَ: «ذٰلِكَ شَهْرٌ يَغْفُلُ النَّاسُ عَنْهُ بَيْنَ رَجَبٍ وَرَمَضَانَ، وَهُوَ شَهْرٌ تُرْفَعُ فِيهِ الْأَعْمَالُ إِلَى رَبِّ الْعَالَمِينَ فَأُحِبُّ أَنْ يُرْفَعَ عَمَلِي وَأَنَا صَائِمٌ».

تخريج: [إسناده حسن] أخرجه أحمد:٥/ ٢٠١ عن عبدالرحمٰن بن مهدي به، وهو في الكبرى، ح:٢٦٦٦.

Comments:

"When I am fasting" because fasting is the most meritorious form of worship. This is the reason why the Messenger of Allâh ﷺ used to fast on Mondays and Thursdays.

2360. Usâmah bin Zaid said: "I said: 'O Messenger of Allâh, sometimes you fast, and you hardly ever break your fast, and sometimes you do not fast and your hardly ever fast, except two days which, if you are fasting, you include them in your fast, and if you are not fasting, then you fast them on your own.' He said: 'Which two days?' I said: 'Monday and Thursday.' He said: 'Those are

٢٣٦٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ قَيْسٍ أَبُو الْغُصْنِ - شَيْخٌ مِنْ أَهْلِ الْمَدِينَةِ - قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْمَقْبُرِيُّ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّكَ تَصُومُ حَتَّى لَا تَكَادَ تُفْطِرُ، وَتُفْطِرُ حَتَّى لَا تَكَادَ أَنْ تَصُومَ إِلَّا يَوْمَيْنِ إِنْ دَخَلَا فِي صِيَامِكَ وَإِلَّا صُمْتَهُمَا، قَالَ: «أَيُّ يَوْمَيْنِ؟» قُلْتُ: يَوْمَ الِاثْنَيْنِ وَيَوْمَ

two days in which deeds are shown to the Lord of the worlds, and I like my deeds to be shown (to Him) when I am fasting.'" (*Hasan*)

الْخَمِيسِ قَالَ: «ذَانِكَ يَوْمَانِ تُعْرَضُ فِيهِمَا الْأَعْمَالُ عَلَى رَبِّ الْعَالَمِينَ فَأُحِبُّ أَنْ يُعْرَضَ عَمَلِي وَأَنَا صَائِمٌ».

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الكبرى، ح:٢٦٦٧.

2361. It was narrated from Usâmah bin Zaid that the Messenger of Allâh ﷺ used to fast continually and it was said that he would not break his fast, and he used not to fast and it was said that he would not fast. (*Hasan*)

٢٣٦١ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: أَخْبَرَنِي ثَابِتُ بْنُ قَيْسٍ الْغِفَارِيُّ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْمَقْبُرِيُّ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ عَنْ أُسَامَةَ بْنِ زَيْدٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَسْرُدُ الصَّوْمَ فَيُقَالُ: لَا يُفْطِرُ وَيُفْطِرُ فَيُقَالُ: لَا يَصُومُ.

تخريج: [**إسناده حسن**] وهو في الكبرى، ح:٢٦٦٨، وانظر الحديثين السابقين.

2362. It was narrated from Jubair bin Nufair that 'Âishah said: "The Messenger of Allâh ﷺ used to be keen to fast on Mondays and Thursdays." (*Hasan*)

٢٣٦٢ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ: أَنَّ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَحَرَّى صِيَامَ الْإِثْنَيْنِ وَالْخَمِيسِ.

تخريج: [**حسن**] انظر الحديث المتقدم، ح:٢٣٥٨ والآتي، وهو في الكبرى، ح:٢٦٦٩.

2363. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to be keen to fast on Mondays and Thursdays." (*Hasan*)

٢٣٦٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ قَالَ: أَخْبَرَنِي ثَوْرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ رَبِيعَةَ الْجُرَشِيِّ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَحَرَّى يَوْمَ الْإِثْنَيْنِ وَالْخَمِيسِ.

تخريج: [**حسن**] وهو في الكبرى، ح:٢٦٧٠، وانظر الحديث السابق * ثور هو ابن يزيد.

2364. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to be keen to fast on Mondays and Thursdays." (*Sahîh*)

٢٣٦٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ الْأُمَوِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَحَرَّى الْإِثْنَيْنِ وَالْخَمِيسَ.

تخريج: [صحيح] أخرجه أحمد:٦/ ١٠٦،٨٠ من حديث سفيان الثوري عن ثور بن يزيد به، وهو في الكبرٰى، ح:٢٦٧١ * خالد لم يسمع من عائشة، وللحديث شواهد كثيرة جدًا.

2365. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to be keen to fast on Mondays and Thursdays." (*Sahîh*)

٢٣٦٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَتَحَرَّى يَوْمَ الاثْنَيْنِ وَالْخَمِيسِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٦٧٢، وانظر الحديث السابق، واللذين قبله.

2366. It was narrated that 'Âishah said: "The Prophet ﷺ used to fast on Mondays and Thursdays." (*Sahîh*)

٢٣٦٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ عَنْ سُفْيَانَ عَنْ عَاصِمٍ عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ عَنْ سَوَاءٍ الْخُزَاعِيِّ عَن عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَصُومُ الإِثْنَيْنِ وَالْخَمِيسَ.

تخريج: [صحيح] أخرجه ابن خزيمة، ح:٢١١٦ عن إسحاق به، وهو في الكبرٰى، ح:٢٦٧٣.

2367. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ used to fast three days of every month: the Monday and Thursday of the first week and the Monday of the following week." (*Sahîh*)

٢٣٦٧ - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو نَصْرٍ التَّمَّارُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَاصِمٍ، عَنْ سَوَاءٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ: الإِثْنَيْنِ وَالْخَمِيسَ مِنْ هٰذِهِ الْجُمُعَةِ وَالاِثْنَيْنِ مِنَ الْمُقْبِلَةِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٦٧٤، وانظر الحديث الآتي * أبو نصر التمار هو عبدالملك بن عبدالعزيز.

2368. It was narrated that Hafsah said: "The Messenger of Allâh ﷺ used to fast Thursday and Monday of each month, and Monday of the following week." (*Hasan*)

٢٣٦٨ - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: أَنْبَأَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ سَوَاءٍ، عَنْ حَفْصَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ يَوْمَ الْخَمِيسِ وَيَوْمَ الإِثْنَيْنِ، وَمِنَ الْجُمُعَةِ الثَّانِيَةِ يَوْمَ الإِثْنَيْنِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصيام، باب من قال الإثنين والخميس، ح:٢٤٥١ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٢٦٧٥ * النضر هو ابن شميل.

2369. It was narrated that Ḥafṣah said: "When the Messenger of Allâh ﷺ would lie down, he would place his right hand under his right cheek, and he used to fast on Mondays and Thursdays." (*Ṣaḥîḥ*)

٢٣٦٩ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ عَاصِمٍ، عَنِ الْمُسَيَّبِ، عَنْ حَفْصَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَخَذَ مَضْجَعَهُ جَعَلَ كَفَّهُ الْيُمْنَى تَحْتَ خَدِّهِ الْأَيْمَنِ وَكَانَ يَصُومُ الاثْنَيْنِ وَالْخَمِيسَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٢٦٧٦ * المسيب بن رافع سمعه من سواء الخزاعي كما في السنن الكبرٰى للنسائي، ح:١٠٥٩٩.

2370. It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ used to fast three days in the middle of every month, and he rarely did not fast on Fridays." (*Ḥasan*)

٢٣٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ ابْنِ شَقِيقٍ: قَالَ أَبِي: أَخْبَرَنَا أَبُو حَمْزَةَ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ غُرَّةِ كُلِّ شَهْرٍ وَقَلَّمَا يُفْطِرُ يَوْمَ الْجُمُعَةِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصيام، باب: في صوم الثلاث من كل شهر، ح:٢٤٥٠، والترمذي، الصوم، باب ماجاء في صوم يوم الجمعة، ح:٧٤٢، وابن ماجه، الصيام، باب: في صيام يوم الجمعة، ح:١٧٢٥ من حديث عاصم بن أبي النجود به، وقال: الترمذي: "حسن غريب"، وهو في الكبرٰى، ح:٢٦٧٧.

Comments:

"*Gurrah*": they say it is from the beginning but the implication is the "white days" as proceded.

2371. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ commanded me to pray two *Rak'ahs* of *Ḍuḥa*, and not to sleep until I had prayed *Witr*, and to fast three days each month." (*Ṣaḥîḥ*)

٢٣٧١ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ رَجُلٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ بِرَكْعَتَيِ الضُّحَى وَأَنْ لَا أَنَامَ إِلَّا عَلَى وِتْرٍ وَصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ.

تخريج: [صحيح] وهو في الكبرى، ح:٢٦٧٨، ويأتي شاهده، ح:٢٤٠٦ .

Comments:

This command is a preferential one, not compelling, because all the three tasks mentioned hereunder are desirable or preferential, according to the majority of scholars.

2372. It was narrated from 'Ubaidullâh that he heard Ibn 'Abbâs, when he was asked about the fast of 'Âshûrâ', say: "I do not know that the Prophet ﷺ fasted any day because of its virtue, except this day" – meaning the month of Ramadân and the day of 'Âshûrâ'. (*Sahîh*)

٢٣٧٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللهِ أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ وَسُئِلَ عَنْ صِيَامِ عَاشُورَاءَ قَالَ: مَا عَلِمْتُ النَّبِيَّ ﷺ صَامَ يَوْمًا يَتَحَرَّى فَضْلَهُ عَلَى الْأَيَّامِ إِلَّا هٰذَا الْيَوْمَ - يَعْنِي شَهْرَ رَمَضَانَ وَيَوْمَ عَاشُورَاءَ -.

تخريج: أخرجه البخاري، الصوم، باب صوم يوم عاشوراء، ح:٢٠٠٦، ومسلم، الصيام، باب صوم يوم عاشوراء، ح:١١٣٢ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٢٦٧٩ * عبيدالله هو ابن أبي يزيد.

Comments:

As far as the merits of the blessed month of Ramadân are concerned, there is no question about it. After Ramadân, the best fast, or the most meritorious fast is that of 'Âshûrâ'. 'Âshûrâ' signifies the tenth day of the month of Muharram.

2373. It was narrated that Humaid bin 'Abdur-Rahmân bin 'Awf said: "I heard Mu'âwiyah say on the day of 'Âshûrâ' when he was on the *Minbar*: O people of Al-Madînah, where are your scholars? I heard the Messenger of Allâh ﷺ say on this day: "I am fasting, so whoever wants to fast let him do so." (*Sahîh*)

٢٣٧٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَوْمَ عَاشُورَاءَ وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي هٰذَا الْيَوْمِ: «إِنِّي صَائِمٌ فَمَنْ شَاءَ أَنْ يَصُومَ فَلْيَصُمْ».

تخريج: أخرجه مسلم، الصيام، باب صوم يوم عاشوراء، ح:١١٢٩ من حديث سفيان بن عيينة، والبخاري، الصوم، باب صوم يوم عاشوراء، ح:٢٠٠٣ من حديث الزهري به، وهو في الكبرى، ح:٢٦٨٠ .

Comments:

The purpose of the Imâm An-Nasâ'î is to demonstrate that Allâh's Messenger ﷺ used to fast the day of 'Âshûrâ' also. But the singular fast of the day of 'Âshûrâ' is inappropriate. An additional day should be fixed along with it, either as a prefix or a suffix.

2374. It was narrated from Hunaidah bin Khâlid that his wife said: "One of the wives of the Prophet ﷺ said: 'The Prophet ﷺ used to fast on the day of 'Âshûrâ', nine days of Dhûl-Ḥijjah and three days each month: The first Monday of the month, and two Thursdays.'" (*Ṣaḥîḥ*)

٢٣٧٤ - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا شَيْبَانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْحُرِّ ابْنِ الصَّيَّاحِ، عَنْ هُنَيْدَةَ بْنِ خَالِدٍ عَنِ امْرَأَتِهِ قَالَتْ: حَدَّثَتْنِي بَعْضُ نِسَاءِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَصُومُ يَوْمَ عَاشُورَاءَ وَتِسْعًا مِنْ ذِي الْحِجَّةِ وَثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ وَخَمِيسَيْنِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الصيام، باب: في صوم العشر، ح:٢٤٣٧ من حديث أبي عوانة الوضاح به، وهو في الكبرٰى، ح:٢٦٨١ * هنيدة صحابي، وامرأته صحابية كما في فصل المبهمات من النسوة (تقريب التهذيب).

Comments:

In the foregoing twenty-eight reports, various modalities or states of the optional fasts of the Messenger of Allâh ﷺ have been described. It should be kept clearly in mind that there is no conflict in them at all. The crucial point is that at times, he would fast in a particular manner, and at other times he would fast in another fashion. And this is exactly the most appropriate thing.

Chapter 71. Mentioning The Differences Reported From 'Aṭâ' In The Narrations About That

(المعجم ٧١) - ذِكْرُ الِاخْتِلَافِ عَلَى عَطَاءٍ فِي الْخَبَرِ فِيهِ (التحفة ٤١) - ألف

2375. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever fasts every day of his life, then he has not fasted.'" (*Ṣaḥîḥ*)

٢٣٧٥ - أَخْبَرَنِي حَاجِبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ عَطِيَّةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٢٦٨٧.

Comments:

When the monthlong perpetual observance of optional fast is forbidden, how could it be legitimate to fast perpetually for the whole year? What is the benefit of such fasting which causes rigorous hardship, and Allâh, Most High, also gets displeased with him?

2376. It was narrated that 'Abdullâh bin 'Umar said: "The

٢٣٧٦ - أَخْبَرَنَا عِيسَى بْنُ مُسَاوِرٍ عَنِ الْوَلِيدِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ

Messenger of Allâh ﷺ said: 'Whoever fasts every day of his life, then he has neither fasted, nor broken the fast.'" (*Ṣaḥîḥ*)

عَبْدِ اللهِ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ وَلَا أَفْطَرَ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٦٨٨ .

Comments:

This signifies that he gains no reward for any of his fasts. This demonstrates that indulgence in extremities in matters of worship or overstepping its bounds, renders one's worshipful acts bereft of reward or recompense.

2377. 'Aṭâ' said: "Someone who heard him, told me that Ibn 'Umar said: 'The Prophet ﷺ said: "Whoever fasts every day of his life, then he has not fasted."'" (*Ṣaḥîḥ*)

٢٣٧٧ - أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا أَبِي وَعُقْبَةُ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي عَطَاءٌ قَالَ: حَدَّثَنِي مَنْ سَمِعَ ابْنَ عُمَرَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ».

تخريج: [إسناده صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٢٦٨٩.

2378. 'Aṭâ' said: "Someone who heard him told me that Ibn 'Umar (said) that the Prophet ﷺ said: 'Whoever fasts every day of his life, then he has not fasted.'" (*Ṣaḥîḥ*)

٢٣٧٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ قَالَ: حَدَّثَنِي مَنْ سَمِعَ ابْنَ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ».

تخريج: [صحيح] تقدم، ح:٢٣٧٥، وهو في الكبرى، ح:٢٦٩٠.

2379. It was narrated from 'Aṭâ' that he narrated that someone who heard *him said that* 'Abdullâh bin 'Amr bin Al-'Âṣ said: "The Messenger of Allâh ﷺ said: 'The one who fasts every day of his life has neither fasted, nor broken the fast.'" (*Ṣaḥîḥ*)

٢٣٧٩ - أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا ابْنُ عَائِذٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْأَوْزَاعِيِّ، عَنْ عَطَاءٍ أَنَّهُ حَدَّثَهُ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ الْأَبَدَ فَلَا صَامَ وَلَا أَفْطَرَ».

تخريج: [صحيح] انظر الحديث الآتي، وهو في الكبرى، ح:٢٦٩٠ * ومحدثه أبوالعباس الشاعر.

2380. 'Abdullâh bin 'Amr bin Al-'Âṣ said: "The Prophet ﷺ heard that I was fasting continually," and he quoted this *Ḥadîth*. 'Aṭâ' said: "I am not sure how he put it, but I think he said: 'There is no fast for one who fasts continually.'" (*Ṣaḥîḥ*)

٢٣٨٠ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: سَمِعْتُ عَطَاءً أَنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: بَلَغَ النَّبِيَّ ﷺ أَنِّي أَصُومُ أَسْرُدُ الصَّوْمَ وَسَاقَ الْحَدِيثَ، قَالَ: قَالَ عَطَاءٌ: لَا أَدْرِي كَيْفَ ذَكَرَ صِيَامَ الْأَبَدِ: لَا صَامَ مَنْ صَامَ الْأَبَدَ.

تخريج: أخرجه البخاري، الصوم، باب حق الأهل في الصوم، ح:١٩٧٧، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به ... إلخ، ح:١٨٦/١١٥٩ من حديث ابن جريج به، وهو في الكبرى، ح:٢٦٩١.

Chapter 72. The Prohibition Of Fasting For A Lifetime, And Mentioning The Differences Reported From Muṭarrif Bin 'Abdullâh In The Narrations About It

(المعجم ٧٢) - النَّهْيُ عَنْ صِيَامِ الدَّهْرِ وَذِكْرُ الِاخْتِلَافِ عَلَى مُطَرِّفِ بْنِ عَبْدِ اللهِ فِي الْخَبَرِ فِيهِ (التحفة ٤٢)

2381. It was narrated that 'Imrân said: "It was said: 'O Messenger of Allâh, so-and-so never broke his fast, even for one day for the rest of his life.' He said: 'He has neither fasted nor broken his fast.'" (*Ṣaḥîḥ*)

٢٣٨١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنِ الْجُرَيْرِيِّ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ، عَنْ أَخِيهِ مُطَرِّفٍ، عَنْ عِمْرَانَ قَالَ: قِيلَ: يَا رَسُولَ اللهِ! إِنَّ فُلَانًا لَا يُفْطِرُ نَهَارًا الدَّهْرَ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ».

تخريج: [إسناده صحيح] أخرجه أحمد:٤/٤٢٦ عن إسماعيل ابن علية به، وهو في الكبرى، ح:٢٦٨٢، وصححه ابن خزيمة:٣/٣١١، ح:٢١٥١، وابن حبان، ح:٩٣٧، والحاكم:١/٤٣٥، والذهبي.

Comments:

Fasting perpetually is against inherent human nature, because it would detrimentally undermine one's fulfillment of the rights of human beings. Besides, it would cause undeserved physical weakness, it would spoil the means of livelihood. Hence, continued fasting is not allowed.

2382. It was narrated from Muṭarrif bin 'Abdullâh bin Ash-Shikhkhîr: "My father told me that he heard the Messenger of Allâh

٢٣٨٢ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنِ الْأَوْزَاعِيِّ، عَنْ قَتَادَةَ عَنْ

ﷺ say, when mention was made in his presence of a man who fasted for the rest of his life: 'He neither fasted nor broke his fast.'" (*Ṣaḥîḥ*)

مُطَرِّفِ بْنِ عَبْدِ اللهِ بْنِ الشِّخِّيرِ: أَخْبَرَنِي أَبِي: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ وَذُكِرَ عِنْدَهُ رَجُلٌ يَصُومُ الدَّهْرَ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ».

تخريج: [**صحيح**] أخرجه ابن ماجه، الصيام، باب ماجاء في صيام الدهر، ح:١٧٠٥ من حديث قتادة به، وهو في الكبرٰى، ح:٢٦٨٣، وانظر الحديث الآتي.

2383. Muṭarrif bin 'Abdullâh bin Ash-Shikhkhîr narrated from his father that the Messenger of Allâh ﷺ said, concerning one who fasted for the rest of his life: "He neither fasted nor broke his fast." (*Ṣaḥîḥ*)

٢٣٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللهِ بْنِ الشِّخِّيرِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي صَوْمِ الدَّهْرِ: «لَا صَامَ وَلَا أَفْطَرَ».

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، ح:١٧٠٥ من حديث أبي داود الطيالسي به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٢٦٨٤، ومسند الطيالسي، ح:١١٤٧، وصححه ابن خزيمة، ح:٢١٥٠، وابن حبان، ح:٩٣٨.

Chapter 73. Mentioning The Different Reports From Ghaylân Bin Jarîr About It

(المعجم ٧٣) - ذِكْرُ الاخْتِلَافِ عَلَى غَيْلَانَ بْنِ جَرِيرٍ فِيهِ (التحفة ٤٢) - ألف

2384. It was narrated that 'Umar said: "We were with the Messenger of Allâh ﷺ and we passed by a man. They said: 'O Prophet of Allâh, this man has not broken his fast for such and such a time.' He said: 'He has neither fasted nor broken his fast.'" (*Ṣaḥîḥ*)

٢٣٨٤ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبُو هِلَالٍ قَالَ: حَدَّثَنَا غَيْلَانُ - وَهوَ ابْنُ جَرِيرٍ - قَالَ: حَدَّثَنَا عَبْدُ اللهِ - وَهُوَ ابْنُ مَعْبَدٍ الزِّمَّانِيُّ - عَنْ أَبِي قَتَادَةَ، عَنْ عُمَرَ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فَمَرَرْنَا بِرَجُلٍ فَقَالُوا: يَا نَبِيَّ اللهِ! هٰذَا لَا يُفْطِرُ مُنْذُ كَذَا وَكَذَا فَقَالَ: «لَا صَامَ وَلَا أَفْطَرَ».

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٢٦٨٥، وأخرجه أبو يعلٰى في مسنده:١/١٣٣، ١٣٤ من حديث أبي هلال به، إلا أنه سقط من السند: "عن أبي قتادة"، وانظر الحديث الآتي.

2385. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ was asked about his

٢٣٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ غَيْلَانَ:

fasting and he got angry. 'Umar said: "We are content with Allâh as our Lord, Islam as our religion and Muḥammad as our Prophet." And he was asked about someone who fasted for the rest of his life and said: "He neither fasted nor broke his fast." (*Ṣaḥîḥ*)

سَمِعَ عَبْدَ اللهِ بْنَ مَعْبَدٍ الزِّمَّانِيَّ عَنْ أَبِي قَتَادَةَ: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنْ صَوْمِهِ فَغَضِبَ، فَقَالَ عُمَرُ: رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا، وَسُئِلَ عَمَّنْ صَامَ الدَّهْرَ فَقَالَ: «لَا صَامَ وَلَا أَفْطَرَ» أَوْ: «مَا صَامَ وَمَا أَفْطَرَ».

تخريج: أخرجه مسلم، الصيام، باب استحباب صيام ثلاثة أيام من كل شهر ... الخ، ح:١١٦٢/١٩٧ عن محمد بن بشار به، وهو في الكبرى، ح:٢٦٨٦.

Comments:

"We are content," means we adhere to the religion which has been revealed to you by Allâh, Most High. Forgive, therefore, our mistake.

Chapter 74. Fasting Continually

(المعجم ٧٤) - **سَرْدُ الصِّيَامِ** (التحفة ٤٣)

2386. It was narrated from 'Âishah that Ḥamzah bin 'Amr Al-Aslamî asked the Messenger of Allâh ﷺ: "O Messenger of Allâh, I am a man who fasts continually; should I fast when traveling?" He said: "Fast if you wish and break your fast if you wish." (*Ṣaḥîḥ*)

٢٣٨٦ - **أَخْبَرَنَا** يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ هِشَامٍ عَنْ أَبِيهِ عَنْ عَائِشَةَ: أَنَّ حَمْزَةَ بْنَ عَمْرٍو الْأَسْلَمِيَّ سَأَلَ رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي رَجُلٌ أَسْرُدُ الصَّوْمَ أَفَأَصُومُ فِي السَّفَرِ؟ قَالَ: «صُمْ إِنْ شِئْتَ، أَوْ أَفْطِرْ إِنْ شِئْتَ».

تخريج: أخرجه مسلم، ح:١١٢١ من حديث حماد بن زيد به، كما تقدم، ح:٢٣٠٨، وهو في الكبرى، ح:٢٦٩٢.

Comments:

If uninterrupted optional fasts do not reach the period of a month, there is no harm. But monthlong continuous fasting or in excess of it, is sheer violation of the *Sunnah* of the Messenger of Allâh ﷺ. However, there is no harm in fasting uninterruptedly for ten to fifteen days.

Chapter 75. Fasting For Two-Thirds Of One's Lifetime

(المعجم ٧٥) - **صَوْمُ ثُلُثَيِ الدَّهْرِ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِلْخَبَرِ فِي ذَلِكَ** (التحفة ٤٤)

2387. It was narrated from 'Amr bin Shuraḥbîl that a man from among the Companions of the Prophet ﷺ said: "It was said to the

٢٣٨٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ

Prophet ﷺ that a man fasted for the rest of his life. He said: 'I wish that he had never eaten.' They said: 'Two-thirds (of a lifetime)?' He said: 'That is too much.' They said: 'Half?' He said: 'That is too much.' Then he said: 'Shall I not tell you of that which will take away impurity from the heart? Fasting three days each month.'" (*Ṣaḥîḥ*)

الْأَعْمَشِ عَنْ أَبِي عَمَّارٍ عَنْ عَمْرِو بْنِ شُرَحْبِيلَ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: رَجُلٌ يَصُومُ الدَّهْرَ قَالَ: «وَدِدْتُ أَنَّهُ لَمْ يَطْعَمِ الدَّهْرَ؟» قَالُوا: فَثُلُثَيْهِ؟ قَالَ: «أَكْثَرَ» قَالُوا: فَنِصْفَهُ؟ قَالَ: «أَكْثَرَ» ثُمَّ قَالَ: «أَلَا أُخْبِرُكُمْ بِمَا يُذْهِبُ وَحَرَ الصَّدْرِ؟ صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

تخريج: [صحيح] أخرجه عبدالرزاق في المصنف:٤/٢٩٦، ح:٨٧٦٧ عن سفيان الثوري عن الأعمش به، وعنعنا، وللحديث شواهد كثيرة، منها الحديث الآتي، ح:٢٣٨٩، والحديث في الكبرٰى، ح:٢٦٩٣ * أبوعمار هو الهمداني.

Comments:

"I wished that he had never eaten": This is an imprecation uttered by the Prophet ﷺ. Why did he do like this? Instead, it would have been better if he had not ever eaten anything at all, and died sooner. The literal meaning of the phrase is not meant, chiding or admonition is the objective; that fasting perpetually is forbidden.

2388. It was narrated that 'Amr bin Shuraḥbîl said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what do you say about a man who fasted for the rest of his life?' The Messenger of Allâh ﷺ said: 'I wish that he would never eat for the rest of his life.' He said: 'Two-thirds (of a lifetime)?' He said: 'That is too much.' He said: 'Half?' He said: 'That is too much.' He said: 'Shall I not tell you of that which will take away impurity from the heart?' He said: 'Yes.' He said: 'Fasting for three days each month.'" (*Ṣaḥîḥ*)

٢٣٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي عَمَّارٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ قَالَ: أَتَى رَسُولَ اللهِ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! مَا تَقُولُ فِي رَجُلٍ صَامَ الدَّهْرَ كُلَّهُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «وَدِدْتُ أَنَّهُ لَمْ يَطْعَمِ الدَّهْرَ شَيْئًا» قَالَ: فَثُلُثَيْهِ قَالَ: «أَكْثَرَ» قَالَ: فَنِصْفَهُ قَالَ: «أَكْثَرَ» قَالَ: «أَفَلَا أُخْبِرُكُمْ بِمَا يُذْهِبُ وَحَرَ الصَّدْرِ؟» قَالُوا: بَلَى قَالَ: «صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٦٩٤.

Comments:

"Impurity of the heart (literally the breast)": Some scholars have understood it to mean the restlessness or the agitation of heart.

2389. It was narrated that Abû Qatâdah said: "Umar said: 'O Messenger of Allâh, what about a person who fasted for an entire lifetime?' He said: 'He neither fasted nor broke his fast.' He said: 'O Messenger of Allâh, what about a person who fasted for two days, and broke his fast for one day?' He said: 'Can anyone do that?' He said: 'What about a person who fasted for one day, and broke his fast for one day?' He said: 'That is the fast of Dâwûd, peace be upon him.' He said: 'What about a person who fasted for one day, and broke his fast for two days?' He said: 'I wish that I could do that.' Then he said: 'Three days of each month, and from Ramaḍân to Ramaḍân, this is fasting for an entire lifetime.'" (*Ṣaḥîḥ*)

٢٣٨٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ غَيْلَانَ بْنِ جَرِيرٍ عَنْ عَبْدِ اللهِ بْنِ مَعْبَدٍ الزِّمَّانِيِّ عَنْ أَبِي قَتَادَةَ قَالَ: قَالَ عُمَرُ: يَا رَسُولَ اللهِ! كَيْفَ بِمَنْ يَصُومُ الدَّهْرَ كُلَّهُ؟ قَالَ: «لَا صَامَ وَلَا أَفْطَرَ» أَوْ «لَمْ يَصُمْ وَلَمْ يُفْطِرْ» قَالَ: يَا رَسُولَ اللهِ! كَيْفَ بِمَنْ يَصُومُ يَوْمَيْنِ وَيُفْطِرُ يَوْمًا؟ قَالَ: «أَوَ يُطِيقُ ذٰلِكَ أَحَدٌ؟» قَالَ: كَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا؟ قَالَ: «ذٰلِكَ صَوْمُ دَاوُدَ عَلَيْهِ السَّلَامُ» قَالَ: كَيْفَ بِمَنْ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمَيْنِ؟ قَالَ: «وَدِدْتُ أَنِّي أُطِيقُ ذٰلِكَ» قَالَ: ثُمَّ قَالَ: ثَلَاثٌ مِنْ كُلِّ شَهْرٍ وَرَمَضَانُ إِلَى رَمَضَانَ هٰذَا صِيَامُ الدَّهْرِ كُلِّهِ».

تخريج: أخرجه مسلم، ح:١١٦٢ عن قتيبة بن سعيد عن حماد بن زيد به (انظر الحديث المتقدم، ح:٢٣٨٥)، وهو في الكبرٰى، ح:٢٦٩٥.

Comments:

"Can anyone do that?" The purpose is to express its undesirability or reprehensibility: that one would not be capable of. Ultimately, it will have to be abandoned; hence, it is not appropriate.

Chapter 76. Fasting One Day, And Not Fasting One Day, And The Difference In The Wording Of The Transmitters Of The Narration Of 'Abdullâh Bin 'Amr About It

(المعجم ٧٦) - صَوْمُ يَوْمٍ وَإِفْطَارُ يَوْمٍ وَذِكْرُ الاخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ فِي ذَلِكَ لِخَبَرِ عَبْدِ اللهِ بْنِ عَمْرٍو فِيهِ (التحفة ٤٥)

Comments:

The purpose here is not to exhibit any conflict in the chain of transmission; rather the objective is to demonstrate that some transmitter has narrated this report briefly, whereas some have in detail. It is apparent the brief narration would be understood in consonance to the detailed narration.

2390. It was narrated that 'Abdullâh bin 'Amr said: "The

٢٣٩٠ - قَالَ وَفِيمَا قَرَأَ عَلَيْنَا أَحْمَدُ بْنُ

Messenger of Allâh ﷺ said: 'The best of fasting is the fast of Dâwûd, peace be upon him. He used to fast for one day and break his fast for one day.'" (*Sahîh*)

مَنِيعٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُصَيْنٌ وَمُغِيرَةُ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصِّيَامِ صِيَامُ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

تخريج: أخرجه البخاري، الصوم، باب صوم يوم وإفطار يوم، ح:١٩٧٨ من حديث مغيرة به، وهو في الكبرٰى، ح:٢٦٩٦ .

Comments:

It has been said that from the aspect of adherence, they are the most rigorous fasts, but Prophet Dâwûd ﷺ possessed proficient capability.

2391. It was narrated that Muhâjid said: "Abdullâh bin 'Amr said to me: My father got me married to a woman from a noble family, and he used to come to her and ask her about her husband. She said: What a wonderful man he is! He never comes to my bed, and he has never approached me since he married me. He mentioned that to the Prophet ﷺ and he said: Bring him to me. So he brought him with him and (the Prophet ﷺ) said: How do you fast? I said: "Every day." He said: "Fast three days of every month." I said: "I am able to do better than that." He said: "Fast for two days, and break your fast for one day." He said: "I am able to do better than that". He said: "Observe the best of fasts, the fast of Dâwûd, peace be upon him: Fasting for one day and breaking the fast for one day." (*Sahîh*)

٢٣٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ، عَنْ مُجَاهِدٍ قَالَ: قَالَ لِي عَبْدُ اللهِ بْنُ عَمْرٍو أَنْكَحَنِي أَبِي امْرَأَةً ذَاتَ حَسَبٍ فَكَانَ يَأْتِيهَا فَيَسْأَلُهَا عَنْ بَعْلِهَا فَقَالَتْ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَمْ يَطَأْ لَنَا فِرَاشًا وَلَمْ يُفَتِّشْ لَنَا كَنَفًا مُنْذُ أَتَيْنَاهُ فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «ائْتِنِي بِهِ» فَأَتَيْتُهُ مَعَهُ فَقَالَ: «كَيْفَ تَصُومُ؟» قُلْتُ: كُلَّ يَوْمٍ قَالَ: «صُمْ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةَ أَيَّامٍ» قُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ: «صُمْ يَوْمَيْنِ وَأَفْطِرْ يَوْمًا» قَالَ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ: «صُمْ أَفْضَلَ الصِّيَامِ صِيَامَ دَاوُدَ عَلَيْهِ السَّلَامُ صَوْمُ يَوْمٍ وَفِطْرُ يَوْمٍ».

تخريج: أخرجه البخاري، فضائل القرآن، باب: في كم يقرأ القرآن؟، ح:٥٠٥٢ من حديث أبي عوانة به، وهو في الكبرٰى، ح:٢٦٩٧.

Comments:

"Approached me": He never consummated the marriage. 'Abdullâh was diligently mindful of piety and righteousness. His attention, therefore, remained undrawn toward his wife. His father, instead of calling his attention directly, went forth to the Messenger of Allâh ﷺ.

2392. It was narrated that 'Abdullâh bin 'Amr said: "My father got me married to a woman and he came to visit her and said: 'What do you think of your husband?' She said: 'What a wonderful man he is. He does not sleep at night and he does not break his fast during the day.' He got upset with me and said: 'I got you married to a woman from among the Muslims and you have neglected her.' I did not pay attention to what he said because of my energy and love of worship. News of that reached the Prophet ﷺ and he said: 'But I stand (in prayer) and I sleep, I fast and I break my fast. So stand (in prayer) and sleep, fast and break your fast.' He said: 'Fast three days of every month.' I said: 'I am able to do more than that.' He said: 'Observe the fast of Dâwûd, peace be upon him: fast one day and break your fast one day.' I said: 'I am able to do more than that.' He said: 'Read the Qur'ân (once) every month.' Then it ended up being every fifteen days, and I still said: 'I am able to do more than that.'" (*Sahîh*)

٢٣٩٢ - أَخْبَرَنَا أَبُو حَصِينٍ عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ عَبْدِ اللهِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا عَبْثَرٌ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو قَالَ: زَوَّجَنِي أَبِي امْرَأَةً فَجَاءَ يَزُورُهَا فَقَالَ: كَيْفَ تَرِينَ بَعْلَكِ؟ فَقَالَتْ: نِعْمَ الرَّجُلُ مِنْ رَجُلٍ لَا يَنَامُ اللَّيْلَ وَلَا يُفْطِرُ النَّهَارَ فَوَقَعَ بِي وَقَالَ: زَوَّجْتُكَ امْرَأَةً مِنَ الْمُسْلِمِينَ فَعَضَلْتَهَا قَالَ: فَجَعَلْتُ لَا أَلْتَفِتُ إِلَى قَوْلِهِ مِمَّا أَرَى عِنْدِي مِنَ الْقُوَّةِ وَالِاجْتِهَادِ فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «لَكِنِّي أَنَا أَقُومُ وأَنَامُ وَأَصُومُ وَأُفْطِرُ فَقُمْ وَنَمْ وَصُمْ وَأَفْطِرْ» قَالَ: «صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ» فَقُلْتُ: أَنَا أَقْوَى مِنْ ذٰلِكَ، قَالَ: «صُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا» فَقُلْتُ: أَنَا أَقْوَى مِنْ ذٰلِكَ، قَالَ: «اقْرَإِ الْقُرْآنَ فِي كُلِّ شَهْرٍ» ثُمَّ انْتَهَى إِلَى خَمْسِ عَشْرَةَ وَأَنَا أَقُولُ: أَنَا أَقْوَى مِنْ ذٰلِكَ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٦٩٨.

Comments:

It transpires from this narration that one ought not to complete the recitation of the entire Glorious Qur'ân in less than three days.

2393. It was narrated that 'Abdullâh said: "The Messenger of

٢٣٩٣ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ:

Allâh ﷺ entered my apartment and said: 'I have been told that you stand all night (in prayer) and fast all day.' I said: 'Yes (I do).' He said: 'Do not do that. Sleep and stand (in prayer); fast and break your fast. For your eyes have a right over you, your body has a right over you, your wife has a right over you, your guest has a right over you, and your friend has a right over you. I hope that you will have a long life and that it will be sufficient for you to fast three days of each month. That is fasting for a lifetime, because a good deed is equal to ten like it.' I said: 'I feel able to do more.' I was strict, so I was dealt with strictly. He said: 'Fast three days each week.' I said: 'I am able to do more than that.' I was strict, so I was dealt with strictly. He said: 'Observe the fast of the Prophet of Allâh, Dâwûd, peace be upon him.' I said: 'What was the fast of Dâwûd?' He said: 'Half of a lifetime.'" (*Ṣaḥîḥ*)

حَدَّثَنَا أَبو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ أَنَّ عَبْدَ اللهِ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ حُجْرَتِي فَقَالَ: «أَلَمْ أُخْبَرْ أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ؟» قَالَ: بَلَى، قَالَ: «فَلَا تَفْعَلَنَّ نَمْ وَقُمْ وَصُمْ وَأَفْطِرْ، فَإِنَّ لِعَيْنَيْكَ عَلَيْكَ حَقًّا، وَإِنَّ لِجَسَدِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِزَوْجَتِكَ عَلَيْكَ حَقًّا، وَإِنَّ لِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ لِصَدِيقِكَ عَلَيْكَ حَقًّا وَأَنَّهُ عَسَى أَنْ يَطُولَ بِكَ عُمُرٌ وَإِنَّهُ حَسْبُكَ أَنْ تَصُومَ مِنْ كُلِّ شَهْرٍ ثَلَاثًا فَذٰلِكَ صِيَامُ الدَّهْرِ كُلِّهِ وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا» قُلْتُ: إِنِّي أَجِدُ قُوَّةً فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ، قَالَ: «صُمْ مِنْ كُلِّ جُمُعَةٍ ثَلَاثَةَ أَيَّامٍ» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ، فَشَدَّدْتُ فَشُدِّدَ عَلَيَّ قَالَ: «صُمْ صَوْمَ نَبِيِّ اللهِ دَاوُدَ عَلَيْهِ السَّلَامُ» قُلْتُ: وَمَا كَانَ صَوْمُ دَاوُدَ؟ قَالَ: «نِصْفُ الدَّهْرِ».

تخريج: أخرجه البخاري، الصوم، باب حق الضيف في الصوم، ح:١٩٧٤، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به . . . إلخ، ح:١١٥٩ من حديث يحيى به، وهو في الكبرى، ح:٢٦٩٩ * أبو اسماعيل هو القناد.

Comments:

"Has a right upon you," therefore, give to everyone to whom belongs a share or portion; his share or portion, that is appointed or assigned to him. The right of the eyes is sleep, the right of the body is rest and food, the right of the wife is spending the night with her, the right of the guest is his hospitality and partaking food with him, and the right of the friend is to spend time with him, sharing food with him, etc.

2394. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that it was mentioned to the Messenger of Allâh ﷺ that he had said: "I will certainly stand all night (in prayer)

٢٣٩٤ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو

سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ: أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو ابْنِ الْعَاصِ قَالَ: ذُكِرَ لِرَسُولِ اللهِ ﷺ أَنَّهُ يَقُولُ: لَأَقُومَنَّ اللَّيْلَ وَلَأَصُومَنَّ النَّهَارَ مَا عِشْتُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَنْتَ الَّذِي تَقُولُ ذٰلِكَ؟» فَقُلْتُ لَهُ: قَدْ قُلْتُهُ يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّكَ لَا تَسْتَطِيعُ ذٰلِكَ، فَصُمْ وَأَفْطِرْ وَنَمْ وَقُمْ وَصُمْ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامٍ، فَإِنَّ الْحَسَنَةَ بِعَشْرِ أَمْثَالِهَا وَذٰلِكَ مِثْلُ صِيَامِ الدَّهْرِ» قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمَيْنِ» فَقُلْتُ: إِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ يَا رَسُولَ اللهِ! قَالَ: «فَصُمْ يَوْمًا وَأَفْطِرْ يَوْمًا وَذٰلِكَ صِيَامُ دَاوُدَ وَهُوَ أَعْدَلُ الصِّيَامِ» قُلْتُ: فَإِنِّي أُطِيقُ أَفْضَلَ مِنْ ذٰلِكَ قَالَ رَسُولُ اللهِ ﷺ: «لَا أَفْضَلَ مِنْ ذٰلِكَ»، قَالَ عَبْدُ اللهِ بْنِ عَمْرٍو: لَأَنْ أَكُونَ قَبِلْتُ الثَّلَاثَةَ الْأَيَّامَ الَّتِي قَالَ رَسُولُ اللهِ ﷺ أَحَبَّ إِلَيَّ مِنْ أَهْلِي وَمَالِي.

and fast every day for as long as I live." The Messenger of Allâh ﷺ said: "Are you the one who said that?" "I said: 'I said it, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'You cannot do that. Fast and break your fast, sleep and stand (in prayer), and fast three days of each month. For a good deed is equal to ten like it, and that is like fasting for a lifetime.' I said: 'But I am able to do better than that.' He said: 'Fast for one day and break your fast for two days.' I said: 'I am able to do better than that, O Messenger of Allâh.' He said: 'Then fast for one day and break your fast for one day, and that is the fast of Dâwûd and it is the best kind of fasting.' I said: 'I am able to do better than that.' The Messenger of Allâh ﷺ said: 'There is nothing better than that.'" 'Abdullâh said: "If I had accepted the three days that the Messenger of Allâh ﷺ said, that would be dearer to me than my family and my wealth." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح:١١٥٩ (انظر الحديث السابق) من حديث ابن وهب، والبخاري، ح:١٩٧٦ من حديث الزهري به، وهو في الكبرٰى، ح:٢٧٠٠.

Comments:

"If I had accepted three days": this perception dawned upon him in his old age, when it became hard to endure such strenuous worship.

٢٣٩٥ - أَخْبَرَنِي أَحْمَدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ سَلَمَةَ - عَنِ ابْنِ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللهِ بْنِ عَمْرٍو قُلْتُ: أَيْ عَمِّ حَدِّثْنِي عَمَّا قَالَ

2395. It was narrated that Abû Salamah bin 'Abdur-Raḥmân said: "I entered upon 'Abdullâh bin 'Amr and said: O uncle, tell me what the Messenger of Allâh ﷺ said to you. He said: O son of my brother, I had resolved to strive

very hard until I said: I will fast for the rest of my life and I will read the whole Qur'ân every day and night. The Messenger of Allâh ﷺ heard about that, and came in to me in my house, and said: I have heard that you said, I will fast for a lifetime and will read the Qur'ân. I said: I did say that, O Messenger of Allâh. He said: Do not do that. Fast three days of each month. I said: I am able to do more than that. He said: fast two days of each week, Monday and Thursday. I said: I am able to do more than that. He said: Observe the fast of Dâwûd, peace be upon him, for it is the best kind of fasting before Allâh; one day fasting, and one day not fasting. And when he made a promise he did not break it, and when he met (the enemy in battle) he did not flee." (*Ṣaḥîḥ*)

لَكَ رَسُولُ اللهِ ﷺ، قَالَ: يَا ابْنَ أَخِي! إِنِّي قَدْ كُنْتُ أَجْمَعْتُ عَلَى أَنْ أَجْتَهِدَ اجْتِهَادًا شَدِيدًا حَتَّى قُلْتُ: لَأَصُومَنَّ الدَّهْرَ وَلَأَقْرَأَنَّ الْقُرْآنَ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَسَمِعَ بِذٰلِكَ رَسُولُ اللهِ ﷺ فَأَتَانِي حَتَّى دَخَلَ عَلَيَّ فِي دَارِي فَقَالَ: «بَلَغَنِي أَنَّكَ قُلْتَ لَأَصُومَنَّ الدَّهْرَ وَلَأَقْرَأَنَّ الْقُرْآنَ» فَقُلْتُ: قَدْ قُلْتُ ذٰلِكَ يَا رَسُولَ اللهِ! قَالَ: «فَلَا تَفْعَلْ، صُمْ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ» قُلْتُ: إِنِّي أَقْوَى عَلَى أَكْثَرَ مِنْ ذٰلِكَ، قَالَ: «فَصُمْ مِنَ الْجُمُعَةِ يَوْمَيْنِ الإِثْنَيْنِ وَالْخَمِيسَ» قُلْتُ: فَإِنِّي أَقْوَى عَلَى أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «فَصُمْ صِيَامَ دَاوُدَ عَلَيْهِ السَّلَامُ، فَإِنَّهُ أَعْدَلُ الصِّيَامِ عِنْدَ اللهِ يَوْمًا صَائِمًا وَيَوْمًا مُفْطِرًا، وَإِنَّهُ كَانَ إِذَا وَعَدَ لَمْ يُخْلِفْ وَإِذَا لَاقَى لَمْ يَفِرَّ».

تخريج: [حسن] وهو في الكبرى، ح:٢٧٠١، وللحديث شواهد، منها الحديث السابق غير: إذا وعد لم يخلف . . . إلخ.

Comments:

"He did not flee": He mentioned these two additional attributes with which he had been characterized. Despite fasting to such an extent, he possessed such an immense physical energy. [Dâwûd, who was endowed with so much inner strength (*Sâd*: 17)].

Chapter 77. Mention Of Fasting More Or Less, And Mentioning The Differences Reported In The Narration Of 'Abdullâh Bin 'Amr About That

(المعجم ٧٧) - ذِكْرُ الزِّيَادَةِ فِي الصِّيَامِ وَالنُّقْصَانِ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِخَبَرِ عَبْدِ اللهِ بْنِ عَمْرٍو فِيهِ (التحفة ٤٦)

Comments:

It has preceded above that some transmitters narrated this report briefly and some in detail.

2396. It was narrated from 'Abdullâh bin 'Amr that the

٢٣٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ:

Messenger of Allâh ﷺ said to him: "Fast one day, and you will have the reward of what is left." He said: "I am able to do more than that." He said: "Fast two days and you will have the reward of what is left." He said: "I am able to do more than that." He said: "Fast three days and you will have the reward of what is left." He said: "I am able to do more than that." He said: "Fast four days and you will have the reward of what is left." He said: "I am able to do more than that." He said: "Observe the best kind of fasting before Allâh, the fast of Dâwûd, peace be upon him; he used to fast one day and break his fast for one day." (*Sahîh*)

حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زِيَادِ بْنِ فَيَّاضٍ: سَمِعْتُ أَبَا عِيَاضٍ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ: «صُمْ يَوْمًا وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ أَرْبَعَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قَالَ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ أَفْضَلَ الصِّيَامِ عِنْدَ اللهِ صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

تخريج: أخرجه مسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به، ... إلخ، ح:١١٥٩/ ١٩٢ عن محمد بن المثنٰى به، وهو في الكبرٰى، ح:٢٧٠٢ * محمد هو ابن جعفر لقبه، غندر.

2397. It was narrated that 'Abdullâh bin 'Amr said: "I spoke to the Prophet ﷺ and he said: 'Fast one day out of ten and you will have the reward of the other nine.' I said: 'I am able to do more than that.' He said: 'Fast one day out of eight and you will have the reward of the other eight.' I said: 'I am able to do more than that.' He said: 'Fast one day out of eight and you will have the reward of the other seven.' I said: 'I am able to do more than that.' And it continued until he said: 'Fast one day and not the next.'" (*Hasan*)

٢٣٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو الْعَلَاءِ عَنْ مُطَرِّفٍ عَنِ ابْنِ أَبِي رَبِيعَةَ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: ذَكَرْتُ لِلنَّبِيِّ ﷺ فَقَالَ: «صُمْ مِنْ كُلِّ عَشْرَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِلْكَ التِّسْعَةِ» فَقُلْتُ: إِنِّي أَقْوَى مِنْ ذٰلِكَ قَالَ: «صُمْ مِنْ كُلِّ تِسْعَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِلْكَ الثَّمَانِيَةِ» قُلْتُ: إِنِّي أَقْوَى مِنْ ذٰلِكَ قَالَ: «فَصُمْ مِنْ كُلِّ ثَمَانِيَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِلْكَ السَّبْعَةِ» قُلْتُ: إِنِّي أَقْوَى مِنْ ذٰلِكَ قَالَ: فَلَمْ يَزَلْ حَتَّى قَالَ: «صُمْ يَوْمًا وَأَفْطِرْ يَوْمًا».

تخريج: [**إسناده حسن**] أخرجه أحمد:٢/ ٢٢٤ من حديث المعتمر بن سليمان التيمي به، وهو في الكبرٰى، ح:٢٧٠٣ * شيخ مطرف هو الحارث بن عبدالله بن أبي ربيعة المخزومي.

Comments:

Obviously, from every dimension, the rigor of fifteen days' fasts is far greater than that of three days.

2398. It was narrated from Shu'aib bin 'Abdullâh bin 'Amr that his father said: "The Messenger of Allâh ﷺ said to me: 'Fast one day and you will have the reward of ten.' I said: 'Let me fast more.' He said: 'Fast two days and you will have the reward of nine.' I said: 'Let me fast more than that.' He said: 'Fast three days and you will have the reward of eight.'" (One of the narrators) Thâbit said: "I mentioned that to Muṭarrif and he said: 'I only see that he is making more effort for less reward.'" (*Hasan*)

٢٣٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا حَمَّادٌ؛ ح وَأَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ شُعَيْبِ بْنِ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «صُمْ يَوْمًا وَلَكَ أَجْرُ عَشْرَةٍ» فَقُلْتُ: زِدْنِي فَقَالَ: «صُمْ يَوْمَيْنِ وَلَكَ أَجْرُ تِسْعَةٍ» قُلْتُ: زِدْنِي قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ وَلَكَ أَجْرُ ثَمَانِيَةٍ». قَالَ ثَابِتٌ: فَذَكَرْتُ ذٰلِكَ لِمُطَرِّفٍ فَقَالَ: مَا أُرَاهُ إِلَّا يَزْدَادُ فِي الْعَمَلِ وَيَنْقُصُ مِنَ الْأَجْرِ. وَاللَّفْظُ لِمُحَمَّدٍ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ١٦٥ عن يزيد بن هارون عن حماد بن سلمة به، وهو في الكبرىٰ، ح: ٢٧٠٤ .

Comments:

"For less reward": It should be comprehended to signify that the extent or degree of recompense of one day's fast during the ten days is equivalent to the fast of two days during the ten days; and equally the same for three days' fast during the ten days.

Chapter 78. Fasting Ten Days Of The Month, And The Different Wordings Reported By The Narrators In The Narration Of 'Abdullâh Bin 'Amr About It

(المعجم ٧٨) - صَوْمُ عَشَرَةِ أَيَّامٍ مِنَ الشَّهْرِ وَاخْتِلَافُ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ عَبْدِ اللهِ بْنِ عَمْرٍو فِيهِ (التحفة ٤٧)

Comments:

It has already been clarified earlier that the conflict signifies brevity and lengthiness or details.

2399. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'I have heard that you stand (in prayer) all night and fast all day.' I said: 'O

٢٣٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ أَسْبَاطَ، عَنْ مُطَرِّفٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللهِ بْنِ

Messenger of Allâh, I only meant good by that.' He said: 'One who fasts every day of his life has not truly fasted. But I will tell you what fasting for a lifetime means: Three days of every month.' I said: 'O Messenger of Allâh, I am able to do more than that.' He said: 'Fast for five days.' I said: 'I am able to do more than that.' He said: 'Fast for ten.' I said: 'I am able to do more than that.' He said: 'Observe the fast of Dâwûd, peace be upon him; he used to fast one day and not the next.'" (*Ṣaḥîḥ*)

عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ بَلَغَنِي أَنَّكَ تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ» قُلْتُ: يَا رَسُولَ اللهِ! مَا أَرَدْتُ بِذٰلِكَ إِلَّا الْخَيْرَ قَالَ: «لَا صَامَ مَنْ صَامَ الْأَبَدَ وَلٰكِنْ أَدُلُّكَ عَلَى صَوْمِ الدَّهْرِ، ثَلَاثَةُ أَيَّامٍ مِنَ الشَّهْرِ» قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ خَمْسَةَ أَيَّامٍ» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «فَصُمْ عَشْرًا» فَقُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ صَوْمَ دَاوُدَ عَلَيْهِ السَّلَامُ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

تخريج: أخرجه البخاري، الصوم، باب صوم داود عليه السلام، ح:١٩٧٩، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به . . . إلخ، ح:١١٥٩/١٨٧ من حديث حبيب بن أبي ثابت به، وهو في الكبرى، ح:٢٧٠٥.

2400. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said to me" and he quoted the same *Ḥadîth*. (*Ṣaḥîḥ*)

٢٤٠٠ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أُمَيَّةُ عَنْ شُعْبَةَ، عَنْ حَبِيبٍ قَالَ: حَدَّثَنِي أَبُو الْعَبَّاسِ - وَكَانَ رَجُلًا مِنْ أَهْلِ الشَّامِ وَكَانَ شَاعِرًا وَكَانَ صَدُوقًا - عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ. وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٧٠٦.

2401. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said to me: 'O 'Abdullâh bin 'Amr, you fast all the time and you stand (in prayer) at night, but if you do that your eyes will become sunken and you will become exhausted. There is no fast for one who fasts every day of his life. Fasting a lifetime means fasting three days each month,

٢٤٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي حَبِيبُ بْنُ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ أَبَا الْعَبَّاسِ، هُوَ الشَّاعِرُ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَاعَبْدَ اللهِ بْنَ عَمْرٍو! إِنَّكَ تَصُومُ الدَّهْرَ وَتَقُومُ اللَّيْلَ، وَإِنَّكَ إِذَا فَعَلْتَ ذٰلِكَ هَجَمَتِ الْعَيْنُ وَنَفِهَتْ لَهُ النَّفْسُ لَا صَامَ

(that is) fasting all of a lifetime.' I said: 'I am able to do more than that.' He said: 'Observe the fast of Dâwûd; he used to fast one day and not the next, and he did not flee if he met (the enemy in battle).'" (*Ṣaḥîḥ*)

مَنْ صَامَ الْأَبَدَ، صَوْمُ الدَّهْرِ ثَلَاثَةُ أَيَّامٍ مِنَ الشَّهْرِ صَوْمُ الدَّهْرِ كُلِّهِ» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ صَوْمَ دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلَا يَفِرُّ إِذَا لَاقَى».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٢٧٠٧ * خالد هو ابن الحارث.

2402. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said to me: 'Read the Qur'ân in a month.' I said: 'I am able to do more than that.' And I kept asking him until he said: 'In five days.' And he said: 'Fast three days a month.' I said: 'I am able to do more than that.' and I kept asking him until he said: 'Observe the most beloved of fasting to Allâh, the Mighty and Sublime, the fast of Dâwûd. He used to fast one day and not the next.'" (*Ṣaḥîḥ*)

٢٤٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «اقْرَإِ الْقُرْآنَ فِي شَهْرٍ» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قال: فَلَمْ أَزَلْ أَطْلُبُ إِلَيْهِ حَتَّى قَالَ: «فِي خَمْسَةِ أَيَّامٍ» وَقَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ فَلَمْ أَزَلْ أَطْلُبُ إِلَيْهِ حَتَّى قَالَ: «صُمْ، أَحَبَّ الصِّيَامِ إِلَى اللهِ عَزَّ وَجَلَّ صَوْمَ دَاوُدَ، كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

تخريج: [صحيح] تقدم، ح:٢٣٩٩، وهو في الكبرٰى، ح:٢٧٠٨.

Comments:

"In five days": it has preceded earlier under the *Ḥadîth* 2392 that the Prophet ﷺ had ultimately given permission to complete the recitation of the Qur'ân within three days. Details could be seen there.

2403. 'Abdullâh bin 'Amr bin Al-'Âṣ said: "The Messenger of Allâh ﷺ heard that I was fasting continually and praying all night." Either he sent for him, or he happened to meet him and he said: "Have I not been told that you fast and never break your fast, and you pray all night? Do not do that, for

٢٤٠٣ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: سَمِعْتُ عَطَاءً يَقُولُ: إِنَّ أَبَا الْعَبَّاسِ الشَّاعِرَ أَخْبَرَهُ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ قَالَ: بَلَغَ رَسُولَ اللهِ ﷺ أَنِّي أَصُومُ أَسْرُدُ الصَّوْمَ وَأُصَلِّي اللَّيْلَ، فَأَرْسَلَ إِلَيْهِ وَإِمَّا لَقِيَهُ قَالَ:

your eyes should have a share, your self should have a share, and your family should have a share. Fast and break your fast; pray and sleep. Fast one day out of every ten, and you will have the reward of the other nine." He said: "I am able to do more than that, O Messenger of Allâh." He said: "Observe the fast of Dâwûd then." "I said: 'How did Dâwûd fast, O Prophet of Allâh?' He said: 'He used to fast one day, and not the next, and he never fled if he met (the enemy in battle).'" He said: "How can I compare to him, O Prophet of Allâh?" (*Ṣaḥîḥ*)

«أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ وَلَا تُفْطِرُ وَتُصَلِّي اللَّيْلَ فَلَا تَفْعَلْ، فَإِنَّ لِعَيْنَيْكَ حَظًّا، وَلِنَفْسِكَ حَظًّا، وَلِأَهْلِكَ حَظًّا، وَصُمْ وَأَفْطِرْ وَصَلِّ وَنَمْ، وَصُمْ مِنْ كُلِّ عَشَرَةِ أَيَّامٍ يَوْمًا وَلَكَ أَجْرُ تِسْعَةٍ» قَالَ: إِنِّي أَقْوَى لِذٰلِكَ يَا رَسُولَ اللهِ! قَالَ: «صُمْ صِيَامَ دَاوُدَ إِذًا» قَالَ: وَكَيْفَ كَانَ صِيَامُ دَاوُدَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا وَلَا يَفِرُّ إِذَا لَاقَى» قَالَ: وَمَنْ لِي بِهٰذَا يَا نَبِيَّ اللَّهِ؟.

تخريج: [صحيح] تقدم، ح:٢٣٩٩، وهو في الكبرى، ح:٢٧٠٩.

Chapter 79. Fasting Five Days Of The Month

(المعجم ٧٩) - صِيَامُ خَمْسَةِ أَيَّامٍ مِنَ الشَّهْرِ (التحفة ٤٨)

2404. It was narrated that Ibn Al-Malîḥ said: "I entered with Zaid upon 'Abdullâh bin 'Amr and he narrated: 'The Messenger of Allâh ﷺ was told about my fasting, so he entered upon me and I gave him an average-sized leather pillow that was stuffed with palm fibers. He sat in the ground with the pillow between myself and him, and said: "Will it not be sufficient for you to fast three days each month?" I said: "O Messenger of Allâh!" He said: "Five." I said: "O Messenger of Allâh!" He said: "Seven." I said: "O Messenger of Allâh!" He said: "Nine." I said: "O Messenger of Allâh!" He said: "Eleven." I said: "O Messenger of Allâh!" Then the Prophet ﷺ said: "There is no fast

٢٤٠٤ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ خَالِدٍ - وَهُوَ الْحَذَّاءُ - عَنْ أَبِي قِلَابَةَ عَنْ أَبِي الْمَلِيحِ قَالَ: دَخَلْتُ مَعَ أَبِيكَ زَيْدٍ عَلَى عَبْدِ اللهِ بْنِ عَمْرٍو فَحَدَّثَ أَنَّ رَسُولَ اللهِ ﷺ ذُكِرَ لَهُ صَوْمِي، فَدَخَلَ عَلَيَّ فَأَلْقَيْتُ لَهُ وِسَادَةَ أَدَمٍ رَبْعَةً حَشْوُهَا لِيفٌ فَجَلَسَ عَلَى الْأَرْضِ وَصَارَتِ الْوِسَادَةُ فِيمَا بَيْنِي وَبَيْنَهُ، قَالَ: «أَمَا يَكْفِيكَ مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ؟» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «خَمْسًا» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «سَبْعًا» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «تِسْعًا» قُلْتُ: يَا رَسُولَ اللهِ! قَالَ: «إِحْدَى عَشْرَةَ» قُلْتُ: يَا رَسُولَ اللهِ! فَقَالَ

better than the fast of Dâwûd, half of a lifetime, fasting one day and not the next." (*Ṣaḥîḥ*)

النَّبِيُّ ﷺ: «لَا صَوْمَ فَوْقَ صَوْمِ دَاوُدَ شَطْرَ الدَّهْرِ صِيَامُ يَوْمٍ وَفِطْرُ يَوْمٍ».

تخريج: أخرجه البخاري، الصوم، باب صوم داود عليه السلام، ح:١٩٨٠، ومسلم، الصيام، باب النهي عن صوم الدهر لمن تضرر به، ... إلخ، ح:١١٥٩/١٩١ من حديث خالد ابن عبد الله عن خالد الحذاء به، وهو في الكبرٰى، ح:٢٧١٠.

Chapter 80. Fasting Four Days Of The Month

(المعجم ٨٠) - صِيَامُ أَرْبَعَةِ أَيَّامٍ مِنَ الشَّهْرِ (التحفة ٤٩)

2405. 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said to me: 'Fast one day of the month and you will have the reward of what is left.' I said: 'I am able to do more than that.' He said: 'Fast two days and you will have the reward of what is left.' I said: 'I am able to do more than that.' He said: 'Fast three days and you will have the reward of what is left.' I said: 'I am able to do more than that.' He said: 'Fast four days and you will have the reward of what is left.' I said: 'I am able to do more than that.' The Messenger of Allâh ﷺ said: 'The best fasting is the fast of Dâwûd; he used to fast one day and not the next.'" (*Ṣaḥîḥ*)

٢٤٠٥ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ زِيَادِ بْنِ فَيَّاضٍ قَالَ: سَمِعْتُ أَبَا عِيَاضٍ قَالَ: قَالَ عَبْدُ اللهِ بْنُ عَمْرٍو: قَالَ لِي رَسُولُ اللهِ ﷺ: «صُمْ مِنَ الشَّهْرِ يَوْمًا وَلَكَ أَجْرُ مَا بَقِيَ» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ فَقَالَ: «فَصُمْ يَوْمَيْنِ وَلَكَ أَجْرُ مَا بَقِيَ» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «فَصُمْ ثَلَاثَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ قَالَ: «صُمْ أَرْبَعَةَ أَيَّامٍ وَلَكَ أَجْرُ مَا بَقِيَ» قُلْتُ: إِنِّي أُطِيقُ أَكْثَرَ مِنْ ذٰلِكَ فَقَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصَّوْمِ صَوْمُ دَاوُدَ كَانَ يَصُومُ يَوْمًا وَيُفْطِرُ يَوْمًا».

تخريج: [صحيح] تقدم، ح:٢٣٩٦، وهو في الكبرٰى، ح:٢٧١١.

Chapter 81. Fasting Three Days Of The Month

(المعجم ٨١) - صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ (التحفة ٥٠)

2406. It was narrated that Abû Dharr said: "My beloved Prophet ﷺ advised me to do three things which I will never give up, if Allâh wills. He advised me to pray *Ḍuḥa*,

٢٤٠٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمٰعِيلُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي ذَرٍّ قَالَ: أَوْصَانِي

to pray *Witr* before sleeping, and to fast three days of each month." (*Ṣaḥîḥ*)

حَبِيبِي ﷺ بِثَلَاثَةٍ لَا أَدَعُهُنَّ إِنْ شَاءَ اللهُ تَعَالَى أَبَدًا، أَوْصَانِي بِصَلَاةِ الضُّحَى، وَبِالْوِتْرِ قَبْلَ النَّوْمِ، وَبِصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.

تخريج: [صحيح] أخرجه أحمد: ٥/١٧٣ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح: ٢٧١٢، وصححه ابن خزيمة، ح: ١٠٨٣، ١٢٢١، ١٢٢٢.

Comments:

"*Duhâ* (the midmorning optional Prayer"), so that man's day could commence with prayer.

2407. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ enjoined three things upon me: To sleep after praying *Witr*, to perform *Ghusl* on Friday, and to fast three days of each month." (*Ṣaḥîḥ*)

٢٤٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ قَالَ: سَمِعْتُ أَبِي قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ عَنْ عَاصِمٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ بِثَلَاثٍ: بِنَوْمٍ عَلَى وِتْرٍ، وَالْغُسْلِ يَوْمَ الْجُمُعَةِ، وَصَوْمِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.

تخريج: [صحيح] تقدم، ح: ٢٣٧١، وهو في الكبرٰى، ح: ٢٧١٣.

2408. Abû Hurairah said: "The Messenger of Allâh ﷺ commanded me to pray two *Rak'ahs* of *Ḍuḥa*, not to sleep until after praying *Witr* and to fast three days of each month." (*Ṣaḥîḥ*)

٢٤٠٨ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو كَامِلٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَاصِمِ بْنِ بَهْدَلَةَ، عَنْ رَجُلٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ بِرَكْعَتَيِ الضُّحَى وَأَنْ لَا أَنَامَ إِلَّا عَلَى وِتْرٍ وَصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.

تخريج: [صحيح] تقدم، ح: ٢٣٧١، وهو في الكبرٰى، ح: ٢٧١٥.

2409. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ commanded me to sleep after praying *Witr*, to perform *Ghusl* on Friday and to fast three days of each month." (*Ṣaḥîḥ*)

٢٤٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ عَاصِمٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ بِنَوْمٍ عَلَى وَتْرٍ وَالْغُسْلِ يَوْمَ الْجُمُعَةِ وَصِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.

تخريج: [صحيح] تقدم، ح: ٢٣٧١، وهو في الكبرٰى، ح: ٢٧١٤.

Chapter 82. Mentioning The Differences Reported From Abû 'Uthmân In The *Hadîth* Of Abû Hurairah Regarding Fasting Three Days Out Of Each Month

(المعجم ٨٢) - ذِكْرُ الاخْتِلَافِ عَلَى أَبِي عُثْمَانَ فِي حَدِيثِ أَبِي هُرَيرَةَ فِي صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ (التحفة ٥٠) - ألف

2410. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'The month of patience (Ramadân) and three days of each month is fasting for a lifetime.'" (*Sahîh*)

٢٤١٠ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي عُثْمَانَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «شَهرُ الصَّبْرِ وَثَلَاثَةُ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صَوْمُ الدَّهْرِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٢٦٣، ٢٨٤، ٥١٣ من حديث حماد بن سلمة به، وهو في الكبرى، ح: ٢٧١٦، وأخرجه البخاري، ح: ١١٧٨، ومسلم، ح: ٧٢١/ ٨٥ من حديث أبي عثمان النهدي عن أبي هريرة قال: أوصاني خليلي ﷺ بثلاث: بصيام ثلاثة من كل شهر، وركعتي الضحى وأن أوتر قبل أن أرقد.

Comments:

The fasts of Ramadân are obligatory. The three fasts of each of the rest of the month's equal the entire month from the aspect of recompense. Ramadân has been called the month of patience; fasting is the name of patience itself: Patience against eating and drinking, patience against the desires of the flesh, and patience against picking quarrels and offensive language.

2411. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'Whoever fasts for three days of each month, he has fasted for a whole lifetime.' Then he said: 'Allâh has spoken the truth in His Book: Whoever brings a good deed shall have ten times the like thereof to his credit.'"[1] (*Da'îf*)

٢٤١١ - أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ اللَّانِيُّ بِالْكُوفَةِ عَنْ عَبْدِ الرَّحِيمِ - وَهُوَ ابْنُ سُلَيْمَانَ - عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ فَقَدْ صَامَ الدَّهْرَ كُلَّهُ» ثُمَّ قَالَ: «صَدَقَ اللهُ فِي كِتَابِهِ ﴿مَن جَآءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾ [الأنعام: ١٦٠]

تخريج: [ضعيف] أخرجه الترمذي، الصوم، باب ماجاء في صوم ثلاثة أيام من كل شهر، ح: ٧٦٢، وابن ماجه، الصيام، باب ماجاء في صيام ثلاثة أيام من كل شهر، ح: ١٧٠٨ من حديث

[1] *Al-An'âm* 6:160.

عاصم الأحول به، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح:٢٧١٧، وانظر الحديث الآتي * أبوعثمان سمعه من رجل مجهول عن أبي ذر به.

2412. Abû 'Uthmân reported from a man, that Abû Dharr said: "I heard the Messenger of Allâh ﷺ say: 'Whoever fasts three days of each month has fasted the month in full' or 'will have (the reward of) fasting the month.'" 'Âṣim was in doubt. ***(Ḍa'îf)***

٢٤١٢ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ رَجُلٍ قَالَ أَبُو ذَرٍّ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ صَامَ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ فَقَدْ تَمَّ صَوْمُ الشَّهْرِ» أَوْ «فَلَهُ صَوْمُ الشَّهْرِ» شَكَّ عَاصِمٌ.

تخريج: [ضعيف] وهو في الكبرى، ح:٢٧١٨.

2413. 'Uthmân bin Abî Al-'Âṣ said: "I heard the Messenger of Allâh ﷺ say: 'It is a good fast to fast three days of each month.'" ***(Ṣaḥîḥ)***

٢٤١٣ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ أَنَّ مُطَرِّفًا حَدَّثَهُ، أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «صِيَامٌ حَسَنٌ ثَلَاثَةُ أَيَّامٍ مِنَ الشَّهْرِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٤/٢١٧ من حديث الليث بن سعد به، وهو في الكبرى، ح:٢٧١٩، وصححه ابن خزيمة، ح:٢١٢٥.

2414. It was narrated that Sa'eed bin Abî Hind said: "Uthmân bin Abî Al-'Âṣ" and he narrated something similar in *Mursal* form. ***(Ṣaḥîḥ)***

٢٤١٤ - **أَخْبَرَنَا** زَكَرِيَّا بْنُ يَحْيَى قَالَ: أَخْبَرَنَا أَبُو مُصْعَبٍ عَنْ مُغِيرَةَ بْنِ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ اللهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ قَالَ: عُثْمَانُ بْنُ أَبِي الْعَاصِ. نَحْوَهُ. مُرْسَلٌ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٧٢٠.

2415. It was narrated that Al-Ḥurr bin Ṣayyâḥ said: "I heard Ibn 'Umar say: 'The Prophet ﷺ used to fast three days of each month.'" ***(Ṣaḥîḥ)***

٢٤١٥ - **أَخْبَرَنَا** يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ شَرِيكٍ، عَنِ الْحُرِّ بْنِ صَيَّاحٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كَانَ النَّبِيُّ ﷺ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ.

تخريج: [صحيح] أخرجه أحمد:٢/٩٠ عن حجاج بن محمد به، وهو في الكبرٰى، ح:٢٧٢١، وللحديث شواهد كثيرة.

Chapter 83. How To Fast Three Days Of Each Month, And Mentioning The Differences Reported By The Narrators In The Narration Regarding That

(المعجم ٨٣) - كَيْفَ يَصُومُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ وَذِكْرُ اِخْتِلَافِ النَّاقِلِينَ لِلخَبَرِ فِي ذَلِكَ (التحفة ٥١)

2416. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ used to fast three days of each month: Monday at the beginning of the month, the following Thursday, then the Thursday after that. (*Ṣaḥîḥ*)

٢٤١٦ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ شَرِيكٍ، عَنِ الْحُرِّ بْنِ صَيَّاحٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ: يَوْمَ الاِثْنَيْنِ مِنْ أَوَّلِ الشَّهْرِ، وَالْخَمِيسِ الَّذِي يَلِيهِ، ثُمَّ الْخَمِيسِ الَّذِي يَلِيهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٧٢٢.

2417. Hunaidah Al-Khuzâ'î said: "I entered upon the Mother of the Believers and heard her say: 'The Messenger of Allâh ﷺ used to fast three days of each month: The first Monday of the month, then Thursday, then the following Thursday.'" (*Ḥasan*)

٢٤١٧ - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا خَلَفُ بْنُ تَمِيمٍ عَنْ زُهَيْرٍ، عَنِ الْحُرِّ بْنِ الصَّيَّاحِ قَالَ: سَمِعْتُ هُنَيْدَةَ الْخُزَاعِيَّ قَالَ: دَخَلْتُ عَلَى أُمِّ الْمُؤْمِنِينَ سَمِعْتُهَا تَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَصُومُ مِنْ كُلِّ شَهْرٍ ثَلَاثَةَ أَيَّامٍ: أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ، ثُمَّ الْخَمِيسَ، ثُمَّ الْخَمِيسَ الَّذِي يَلِيهِ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٢٧٢٣ * زهير هو أبوخيثمة بن معاوية.

2418. It was narrated that Ḥafṣah said: "There are four things which the Prophet ﷺ never gave up: Fasting *'Âshûrâ'*, (fasting during) the ten days, (fasting) three days of each month, and praying two

٢٤١٨ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الْأَشْجَعِيُّ، كُوفِيٌّ عَنْ عَمْرِو بْنِ قَيْسٍ الْمُلَائِيِّ، عَنِ الْحُرِّ بْنِ الصَّيَّاحِ، عَنْ هُنَيْدَةَ

Rak'ahs before *Al-Ghadâh* (*Fajr*)." (***Hasan***)

ابْنِ خَالِدٍ الْخُزَاعِيِّ، عَنْ حَفْصَةَ قَالَتْ: أَرْبَعٌ لَمْ يَكُنْ يَدَعُهُنَّ النَّبِيُّ ﷺ: صِيَامَ عَاشُورَاءَ، وَالْعَشْرَ، وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ.

تخريج: [حسن] أخرجه أحمد: ٦/٢٨٧ عن أبي النضر هاشم بن القاسم به، وهو في الكبرٰى، ح: ٢٧٢٤ * أبو إسحاق الأشجعي لم أجد من وثقه، وللحديث شواهد كثيرة.

Comments:

"The ten of the (*Dhul Hijjah*)": ten days are mentioned in the *Hadîth*, but nine days are meant, because the tenth day is the day of *Eid*, and fasting on the day of *Eid* is categorically forbidden. Largely, nine could be stated to be ten. In the upcoming *Hadîth*, there is mention of nine only.

2419. It was narrated from Hunaidah bin Khâlid, from his wife, from one of the wives of the Prophet ﷺ, that the Messenger of Allâh ﷺ used to fast nine days of Dhul-Hijjah, the day of *'Âshûrâ'*, and three days of each month: The first Monday of the month, and two Thursdays. (***Sahîh***)

٢٤١٩ - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى عَنْ أَبِي نُعَيْمٍ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنِ الْحُرِّ ابْنِ الصَّيَّاحِ، عَنْ هُنَيْدَةَ بْنِ خَالِدٍ، عَنِ امْرَأَتِهِ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَصُومُ تِسْعَةً مِنْ ذِي الْحِجَّةِ وَيَوْمَ عَاشُورَاءَ، وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ: أَوَّلَ اثْنَيْنِ مِنَ الشَّهْرِ، وَخَمِيسَيْنِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٢٧٢٥.

2420. It was narrated from Hunaidah bin Khâlid, from his wife, that one of the wives of the Prophet ﷺ said: "The Prophet ﷺ used to fast the ten (days), and three days of each month: Monday and Thursday." (***Sahîh***)

٢٤٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْحُرِّ بْنِ الصَّيَّاحِ، عَنْ هُنَيْدَةَ بْنِ خَالِدٍ، عَنِ امْرَأَتِهِ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَصُومُ الْعَشْرَ وَثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ: الإِثْنَيْنِ، وَالْخَمِيسِ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٢٧٢٦.

2421. It was narrated that Umm

٢٤٢١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ

Salamah said: "The Messenger of Allâh ﷺ used to enjoin fasting three days: The first Thursday, and Monday and Monday." (*Sahîh*)

الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنِ الْحَسَنِ بْنِ عُبَيْدِاللهِ، عَنْ هُنَيْدَةَ الْخُزَاعِيِّ، عَنْ أُمِّهِ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُ بِصِيَامِ ثَلَاثَةِ أَيَّامٍ: أَوَّلِ خَمِيسٍ، وَالإِثْنَيْنِ، وَالإِثْنَيْنِ».

تخريج: [صحيح] وهو في الكبرى، ح:٢٧٢٧ * أم هنيدة صحابية كما في التقريب.

Comments:

"He used to enjoin" means preferentially or commendingly.

2422. It was narrated from Jarîr bin 'Abdullâh that the Prophet ﷺ said: "Fasting three days of each month is fasting for a lifetime, and the shining days of *Al-Bîḍ*, the thirteenth, fourteenth and fifteenth." (*Sahîh*)

٢٤٢٢ - أَخْبَرَنَا مَخْلَدُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «صِيَامُ ثَلَاثَةِ أَيَّامٍ مِنْ كُلِّ شَهْرٍ صِيَامُ الدَّهْرِ، وَأَيَّامُ الْبِيضِ صَبِيحَةَ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

تخريج: [صحيح] وهو في الكبرى، ح:٢٧٢٨ * أبو إسحاق السبيعي عنعن، وللحديث شواهد كثيرة جدًا.

Comments:

The objective is to fast three days each month. One may fast during these days, or Mondays and Thursdays, whatever might be the case.

Chapter 84. Mentioning The Differences Reported From Mûsâ Bin Ṭalḥah In The Narration About Fasting Three Days Of Each Month

(المعجم ٨٤) - ذِكْرُ الِاخْتِلَافِ عَلَى مُوسَى بْنِ طَلْحَةَ فِي الْخَبَرِ فِي صِيَامِ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ (التحفة ٥١) - ألف

Comments:

Some narrators reported it from Mûsâ bin Talḥah, from Abû Hurairah, and some from Abû Dharr. Besides, some from Ibn Al-Hawtakiyyah. Some reported from him in the *Mursal* form, that means they made no mention of any Companion; for instance, narrations 2430 and 2431.

2423. It was narrated that Abû Hurairah said: "A Bedouin came to

٢٤٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ:

the Prophet ﷺ with a rabbit that he had grilled it and placed it in front of him. The Messenger of Allâh ﷺ refrained from eating, but he told the people to eat. The Bedouin also refrained, and the Prophet ﷺ said to him: 'What is keeping you from eating?' He said: 'I fast three days of the month.' He said: 'If you want to fast, fast the shining days.'"[1] (*Sahîh*)

حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ بِأَرْنَبٍ قَدْ شَوَاهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ فَأَمْسَكَ رَسُولُ اللهِ ﷺ، فَلَمْ يَأْكُلْ وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا وَأَمْسَكَ الْأَعْرَابِيُّ فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا يَمْنَعُكَ أَنْ تَأْكُلَ؟» قَالَ: إِنِّي أَصُومُ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ قَالَ: «إِنْ كُنْتَ صَائِمًا فَصُمِ الْغُرَّ».

تخريج: [**صحيح**] أخرجه أحمد: ٢/٣٣٦، ٣٤٦ من حديث أبي عوانة به، وهو في الكبرٰى، ح: ٢٧٢٩، وصححه ابن حبان، ح: ٩٤٥ * عبدالملك بن عمير عنعن، وللحديث شواهد.

2424. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ commanded us to fast the three days of *Al-Bîḍ*, the thirteenth, fourteenth and fifteenth." (***Hasan***)

٢٤٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ فِطْرٍ، عَنْ يَحْيَى بْنِ سَامٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي ذَرٍّ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ: أَنْ نَصُومَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامِ الْبِيضِ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ.

تخريج: [**إسناده حسن**] أخرجه الترمذي، الصوم، باب ماجاء في صوم ثلاثة أيام من كل شهر، ح: ٧٦١ من حديث يحيى بن سام به، وقال: "حسن"، وهو في الكبرٰى، ح: ٢٧٣٠، وصححه ابن خزيمة، ح: ٣/٣٠٢، ٣٠٣، ح: ٢١٢٨، وابن حبان، ح: ٩٤٣، ٩٤٤ .

Comments:

The wisdom to fast on these three days (of every month) could probably be due to the fact that their nights are brightly illuminated throughout by the moon. It is, therefore, consonant with it, that their days should also be illuminated by the light of fasting.

2425. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ commanded us to fast

٢٤٢٥ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ

[1] That is the days of *Al-Bîḍ*.

الْأَعْمَشِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَامٍ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي ذَرٍّ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَصُومَ مِنَ الشَّهْرِ ثَلَاثَةَ أَيَّامِ الْبِيضِ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ.

three days of *Al-Bîḍ*, the thirteenth, fourteenth and fifteenth." (***Hasan***)

تخريج: [إسناده حسن] انظر الحديث السابق.

Comments:

On account of their nights being brightly illuminated, their days were also called white or illuminated days. Otherwise all days are generally bright, or the expression might possibly be the three days of the white nights.

٢٤٢٦ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَامٍ عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: سَمِعْتُ أَبَا ذَرٍّ بِالرَّبَذَةِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا صُمْتَ شَيْئًا مِنَ الشَّهْرِ، فَصُمْ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

2426. It was narrated that Mûsâ bin Ṭalḥah said: "I heard Abû Dharr, at Ar-Rabadhah, saying: 'The Messenger of Allâh ﷺ said: If you want to fast at any time during the month, then fast on the thirteenth, fourteenth and fifteenth.'" (***Hasan***)

تخريج: [إسناده حسن] انظر الحديثين السابقين، وهو في الكبرى، ح: ٢٧٣١.

٢٤٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ بَيَانِ بْنِ بِشْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنِ ابْنِ الْحَوْتَكِيَّةِ، عَنْ أَبِي ذَرٍّ: أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «عَلَيْكَ بِصِيَامِ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ لَيْسَ مِنْ حَدِيثِ بَيَانٍ وَلَعَلَّ سُفْيَانَ قَالَ: حَدَّثَنَا اثْنَانِ فَسَقَطَ الْأَلِفُ فَصَارَ بَيَان.

2427. It was narrated from Abû Dharr that the Prophet ﷺ said to a man: "You should fast the thirteenth, fourteenth and fifteenth." (***Hasan***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, it is not a narration of Bayân; perhaps Sufyân said: "It was narrated to us by two (*Ithnân*)" and the *'Alîf* was dropped so it became Bayân. [1]

[1] Meaning, when copying the text the scribe or the narrator, mistook the *Tha'* for a *Bâ'*, and in the case of the *Nûn*, he thought it was a *Yâ'*. This is called: "*Taṣḥîf*"; when a text is miscopied resulting in an error.

تخريج: [حسن] أخرجه ابن خزيمة في صحيحه، ح:٢١٢٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٢٧٣٢، وللحديث شواهد.

٢٤٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا رَجُلَانِ مُحَمَّدٌ وَحَكِيمٌ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنِ ابْنِ الْحَوْتَكِيَّةِ، عَنْ أَبِي ذَرٍّ: أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا بِصِيَامِ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ.

2428. It was narrated from Abû Dharr that the Prophet ﷺ commanded a man to fast on the thirteenth, fourteenth and fifteenth. (*Ḥasan*)

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:٢٧٣٣، وسيأتي مطولاً، ح:٤٣١٦.

٢٤٢٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ عَنْ بَكْرٍ، عَنْ عِيسَى، عَنْ مُحَمَّدٍ، عَنِ الْحَكَمِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنِ ابْنِ الْحَوْتَكِيَّةِ قَالَ: قَالَ أُبَيٌّ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللهِ ﷺ وَمَعَهُ أَرْنَبٌ قَدْ شَوَاهَا وَخُبْزٌ فَوَضَعَهَا بَيْنَ يَدَيِ النَّبِيِّ ﷺ ثُمَّ قَالَ: إِنِّي وَجَدْتُهَا تَدْمَى فَقَالَ رَسُولُ اللهِ ﷺ لِأَصْحَابِهِ: «لَا يَضُرُّ كُلُوا» وَقَالَ لِلْأَعْرَابِيِّ: «كُلْ» قَالَ: إِنِّي صَائِمٌ قَالَ: «صَوْمُ مَاذَا؟» قَالَ: صَوْمُ ثَلَاثَةِ أَيَّامٍ مِنَ الشَّهْرِ قَالَ: «إِنْ كُنْتَ صَائِمًا فَعَلَيْكَ بِالْغُرِّ الْبِيضِ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الصَّوَابُ عَنْ أَبِي ذَرٍّ وَيُشْبِهُ أَنْ يَكُونَ وَقَعَ مِنَ الْكُتَّابِ ذَرٌّ فَقِيلَ: أُبَيٌّ.

2429. It was narrated that Ibn Al-Ḥawtakiyyah said: "Ubayy said: 'A Bedouin came to the Messenger of Allâh ﷺ, and he had a rabbit that he had grilled and some bread. He placed it before the Prophet ﷺ, then he said: "I found it bleeding." The Messenger of Allâh ﷺ said to his Companions: "It doesn't matter; eat." And he said to the Bedouin: "Eat." He said: "I am fasting." He said: "What fast is that?" He said: "Fasting three days each month." He said: "If you want to fast, then you should fast the shining days of *Al-Bîḍ*: The thirteenth, fourteenth and fifteenth." (*Ḥasan*)

Abû 'Abdur-Raḥmân (an-Nasâ'î) said: What is correct is: "From Abû Dharr" and it appears that "Dharr" was omitted from the book so it became: "Ubayy."

تخريج: [حسن] وهو في الكبرى، ح:٢٧٣٤ ❊ الحكم هو ابن قتيبة، محمد هو ابن عبدالرحمٰن بن أبي ليلى، عيسى هو ابن المختار، بكر هو ابن عبدالرحمٰن كوفي قاضي.

2430. It was narrated from Mûsâ bin Ṭalḥah that a man brought a rabbit to the Prophet ﷺ, and the Prophet ﷺ stretched out his hand toward it, then the one who had brought it said: "I saw some blood on it." So the Prophet ﷺ drew his hand back, but he told the people to eat. Among the people there was a man who held back. The Prophet ﷺ said: "What is the matter with you?" He said: "I am fasting." The Prophet ﷺ said to him: "Why don't you fast on the three days of *Al-Bîḍ*, the thirteenth, fourteenth and fifteenth?"[1] (*Ḥasan*)

٢٤٣٠ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحارِثِ قَالَ: حَدَّثَنَا الْمُعَافَى بْنُ سُلَيْمَانَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَعْنٍ عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُوسَى بْنِ طَلْحَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ بِأَرْنَبٍ وَكَانَ النَّبِيُّ ﷺ مَدَّ يَدَهُ إِلَيْهَا فَقَالَ الَّذِي جَاءَ بِهَا: إِنِّي رَأَيْتُ بِهَا دَمًا فَكَفَّ رَسُولُ اللهِ ﷺ يَدَهُ وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا، وَكَانَ فِي الْقَوْمِ رَجُلٌ مُنْتَبِذٌ فَقَالَ النَّبِيُّ ﷺ: «مَا لَكَ؟» قَالَ: إِنِّي صَائِمٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «فَهَلَّا ثَلَاثَ الْبِيضِ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

تخريج: [حسن] وهو في الكبرى، ح: ٢٧٣٥، وتقدم، ح: ٢٤٢٣ .

Comments:

The Prophet's ﷺ holding back his hand was not due to its unlawfulness, otherwise he would not have commanded the Companions to partake of it.

2431. It was narrated that Mûsâ bin Ṭalḥah said: "A rabbit that a man had grilled was brought to the Prophet ﷺ and when he offered it to him he said: 'O Messenger of Allâh, I saw some blood on it.' The Messenger of Allâh ﷺ did not eat it, but he said to those who were with him: 'Eat; if I felt like it, I would have eaten it.' There was a man sitting, and the Messenger of Allâh ﷺ said: 'Come and eat with the people.' He said: 'O Messenger of Allâh, I am fasting.' He said: 'Why don't you fast *Al-Bîḍ*?' He said: 'What are they?' He said: 'The thirteenth, fourteenth and fifteenth?'"[2] (*Ṣaḥîḥ*)

٢٤٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْماعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَعْلَى عَنْ طَلْحَةَ بْنِ يَحْيَى، عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِأَرْنَبٍ قَدْ شَوَاهَا رَجُلٌ فَلَمَّا قَدَّمَهَا إِلَيْهِ قَالَ: يَا رَسُولَ اللهِ! إِنِّي قَدْ رَأَيْتُ بِهَا دَمًا فَتَرَكَهَا رَسُولُ اللهِ ﷺ فَلَمْ يَأْكُلْهَا، وَقَالَ لِمَنْ عِنْدَهُ: «كُلُوا فَإِنِّي لَوِ اشْتَهَيْتُهَا أَكَلْتُهَا» وَرَجُلٌ جَالِسٌ فَقَالَ رَسُولُ اللهِ ﷺ: «ادْنُ فَكُلْ مَعَ الْقَوْمِ» فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي صَائِمٌ قَالَ: «فَهَلَّا صُمْتَ الْبِيضَ» قَالَ: وَمَا هُنَّ قَالَ: «ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

[1] Like this, it is *Mursal*.

[2] This chain is also *Mursal*.

تخريج: [صحيح] تقدم، ح:٢٤٢٣، وهو في الكبرىٰ، ح:٢٧٣٦.

٢٤٣٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَنْبَأَنَا أَنَسُ ابْنُ سِيرِينَ عَنْ رَجُلٍ يُقَالُ لَهُ عَبْدُ الْمَلِكِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَأْمُرُ بِهٰذِهِ الْأَيَّامِ الثَّلَاثِ الْبِيضِ وَيَقُولُ: «هِيَ صِيَامُ الشَّهْرِ».

2432. It was narrated that a man called 'Abdul-Malik narrated from his father, that the Messenger of Allâh ﷺ used to enjoin (fasting) these days of *Al-Bîḍ* and he said: "That is (equivalent to) fasting for the whole month." ***(Ḍa'îf)***

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الصيام، باب ماجاء في صيام ثلاثة أيام من كل شهر، ح:١٧٠٧ من حديث شعبة به، وهو في الكبرىٰ، ح:٢٧٣٧، وصححه ابن حبان، ح:٩٤٦، وأخرجه أبو داود، ح:٢٤٤٩ من طريق آخر عن عبدالملك به، ولم يوثقه غير ابن حبان.

٢٤٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ أَبِي الْمِنْهَالِ يُحَدِّثُ عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُمْ بِصِيَامِ ثَلَاثَةِ أَيَّامِ الْبِيضِ قَالَ: «هِيَ صَوْمُ الشَّهْرِ».

2433. 'Abdul-Malik bin Abî Al-Minhâl narrated from his father that the Prophet ﷺ commanded them to fast the three days of *Al-Bîḍ*. He said: "That is (equivalent to) fasting for the whole month." ***(Ḍa'îf)***

تخريج: [ضعيف] انظر الحديث السابق، وهو في الكبرىٰ، ح:٢٧٣٨.

٢٤٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا أَنَسُ بْنُ سِيرِينَ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ قُدَامَةَ بْنِ مِلْحَانَ عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا بِصِيَامِ أَيَّامِ اللَّيَالِي الْغُرِّ الْبِيضِ، ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ.

2434. 'Abdul-Malik bin Qudâmah bin Milḥân narrated that his father said: "The Messenger of Allâh ﷺ used to command us to fast the three days with the shining bright nights (*Al-Ayâm Al-Bîḍ*), the thirteenth, fourteenth and fifteenth." ***(Ḍa'îf)***

تخريج: [ضعيف] تقدم، ح:٢٤٣٢، وهو في الكبرىٰ، ح:٢٧٣٩.

Comments:

A commandment does not always signify compulsion. If the contextual

evidences are conducive, the commandment may denote desirability or recommendation or simply permissibility. As for instance, it comes in the Qur'ân: "But when you have quit your pilgrim sanctity, then hunt for game." (*Al-Mâidah*: 2) "Then when the prayer is finished, scatter throughout the land." (*Al-Jum'uah*: 10)

Chapter 85. Fasting Two Days Of The Month

(المعجم ٨٥) - صَوْمُ يَوْمَيْنِ مِنَ الشَّهْرِ (التحفة ٥٢)

2435. It was narrated from Abû Nawfal bin Abî 'Aqrab that his father said: "I asked the Messenger of Allâh ﷺ about fasting and he said: 'Fast one day of the month.' I said: 'O Messenger of Allâh, let me do more, let me do more.' He said: 'You are saying, O Messenger of Allâh, let me do more, let me do more? Then fast two days of each month.' I said: 'O Messenger of Allâh, let me do more, let me do more; I am able.' He said: 'Let me do more, let me do more; I am able for it.' Then the Messenger of Allâh ﷺ fell silent until I thought that he was going to refuse my request. Then he said: 'Fast three days of each month.'" (***Sahîh***)

٢٤٣٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي سَيْفُ بْنُ عُبَيْدِ اللهِ، مِنْ خِيَارِ الْخَلْقِ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلٍ ابْنِ أَبِي عَقْرَبٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الصَّوْمِ فَقَالَ: «صُمْ يَوْمًا مِنَ الشَّهْرِ» قُلْتُ: يَا رَسُولَ اللهِ! زِدْنِي زِدْنِي قَالَ: يَقُولُ يَا رَسُولَ اللهِ! زِدْنِي زِدْنِي يَوْمَيْنِ مِنْ كُلِّ شَهْرٍ قُلْتُ: يَا رَسُولَ اللهِ! زِدْنِي زِدْنِي إِنِّي أَجِدُنِي قَوِيًّا فقال: زِدْنِي زِدْنِي أَجِدُنِي قَوِيًّا، فَسَكَتَ رَسُولُ اللهِ ﷺ حَتَّى ظَنَنْتُ أَنَّهُ لَيَرُدُّنِي قَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٣٤٧ من حديث الأسود بن شيبان به، وهو في الكبرى، ح: ٢٧٤٠.

Comments:

Repetition by Allâh's Messenger ﷺ of Abû Aqrab's statement was not out of derision or ridicule, but it was merely to exhibit his displeasure. So to say, the Prophet ﷺ did not consider plentiful optional observance of fasts appropriate for him. He might have been weak, or might have been involved in doing a strenuous task.

2436. It was narrated from Abû Nawfal bin Abî 'Aqrab, from his father, that he asked the Prophet ﷺ about fasting and he said: "Fast one day of each month." He asked him for more, saying: "May my father and mother be ransomed for

٢٤٣٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا الْأَسْوَدُ بْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلِ بْنِ أَبِي عَقْرَبٍ، عَنْ أَبِيهِ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنِ الصَّوْمِ فَقَالَ: «صُمْ يَوْمًا مِنْ كُلِّ شَهْرٍ،

واسْتَزَادَهُ» قَالَ: بِأَبِي أَنْتَ وَأُمِّي أَجِدُنِي قَوِيًّا، فَزَادَهُ قَالَ: «صُمْ يَوْمَيْنِ مِنْ كُلِّ شَهْرٍ»، فَقَالَ: بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللهِ! إِنِّي أَجِدُنِي قَوِيًّا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي أَجِدُنِي قَوِيًّا إِنِّي أَجِدُنِي قَوِيًّا» فَمَا كَادَ أَنْ يَزِيدَهُ فَلَمَّا أَلَحَّ عَلَيْهِ قَالَ رَسُولُ اللهِ ﷺ: «صُمْ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ».

آخر ما عند الشيخ من الصيام والحمد لله رب العالمين

you, I am able." He said: "Fast two days of each month." He said: "May my father and mother be sacrificed for you, O Messenger of Allâh, I am able." The Messenger of Allâh ﷺ said: "I am able, I am able." He did not want to increase it, but when I insisted, the Messenger of Allâh ﷺ said: "Fast three days of each month." (*Ṣaḥîḥ*)

The end of what the Shaikh had about fasting, all praise is due to Allâh the Lord of the worlds.

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/٦٧ عن يزيد بن هارون به، وهو في الكبرٰى، ح: ٢٧٤١، وانظر الحديث السابق.

Comments:

It transpires from the foregoing narrations that the optional fasting should be kept to the minimal or optimal, so that one could adhere to them, and they do not cause any detriment in the fulfillment of one's rights toward fellow humans, or any imbalance in one's earning of livelihood. Three fasts in a month are enough. Allâh, Most High, would, out of His Bounty, bestow recompense of one full month's fasting.

23. The Book Of *Zakâh*

(المعجم ٢٣) - كِتَابُ الزَّكَاةِ

(التحفة ٥)

Chapter 1. The Obligation Of *Zakâh*

(المعجم ١) - بَابٌ وُجُوبِ الزَّكَاةِ

(التحفة ١)

Comments:

Linguistically, *Zakâh* means growth or purification. In sacred law, it is the name for a particular amount of wealth that must be paid annually to the poor, the indigent and to the other needy persons, with the intention of gaining recompense, The rank of the ritual prayer and the *Zakâh* (purifying dues) comes after the two testimonies. Though, the rank of the ritual prayer takes precedence.

2437. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said to Mu'âdh when he sent him to Yemen: 'You are going to some of the People of the Book. When you come to them, call them to testify that there is none worthy of worship except Allâh and that Muhammad is the Messenger of Allâh ﷺ. If they obey you in that, then tell them that Allâh, the Mighty and Sublime, has enjoined upon them five prayers every day and night. If they obey you in that, then tell them that Allâh, the Mighty and Sublime, has enjoined on them a charity (*Zakâh*) to be taken from their rich and given to their poor. If they obey you in that, then beware of the supplication of the oppressed person.'" (*Sahîh*)

٢٤٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ عَنِ الْمُعَافَى، عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ الْمَكِّيِّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللهِ ابْنِ صَيْفِيٍّ عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِمُعَاذٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: «إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَإِنْ هُمْ أَطَاعُوكَ بِذٰلِكَ فَأَخْبِرْهُمْ أَنَّ اللهَ عَزَّ وَجَلَّ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ - يَعْنِي - أَطَاعُوكَ بِذٰلِكَ فَأَخْبِرْهُمْ أَنَّ اللهَ عَزَّ وَجَلَّ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ بِذٰلِكَ فَاتَّقِ دَعْوَةَ الْمَظْلُومِ».

تخريج: أخرجه البخاري، الزكوٰة، باب وجوب الزكوٰة، ح:١٣٩٥، ومسلم، الإيمان، باب الدعاء إلى الشهادتين وشرائع الإسلام، ح:١٩ من حديث زكريا بن إسحاق به، وهو في الكبرٰى، ح:٢٢١٥.

Comments:

1. The going forth of Mu'âdh to Yemen took place in the year 9 or 10 of the Hijrah. He stayed there only until the period of the Abû Bakr.
2. "Beware of the supplication of the one who is oppressed" means do not wrong or tyrannize anyone, because the oppressed person would supplicate against the wrongdoer, and his supplication is always accepted, even he is himself a wrongdoer. So to say, the *Zulm*, wrongdoing or tyranny is an enormity - a major sin, and it defeats or outstrips other sins.

2438. Bahz bin Hakîm narrated from his father, that his grandfather said: "I said: 'O Prophet of Allâh, I did not come to you until I had sworn more than this many times" – the number of fingers on his hands – "that I would never come to you or follow your religion. I am a man who does not know anything except that which Allâh, the Mighty and Sublime, and His Messenger teach me. I ask you by the Revelation of Allâh, with what has your Lord sent you to us?' He said: 'With Islam.' I said: 'What are the signs of Islam?' He said: 'To say, I submit my face to Allâh and give up *Shirk*, and to establish the *Salâh* and to pay the *Zakâh*.'"(*Hasan*)

٢٤٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ بَهْزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ! مَا أَتَيْتُكَ حَتَّى حَلَفْتُ أَكْثَرَ مِنْ عَدَدِهِنَّ - لِأَصَابِعِ يَدَيْهِ - أَنْ لَا آتِيكَ وَلَا آتِيَ دِينَكَ، وَإِنِّي كُنْتُ امْرَءًا لَا أَعْقِلُ شَيْئًا إِلَّا مَا عَلَّمَنِي اللهُ عَزَّ وَجَلَّ وَرَسُولُهُ، وَإِنِّي أَسْأَلُكَ بِوَحْيِ اللهِ بِمَا بَعَثَكَ رَبُّكَ إِلَيْنَا؟ قَالَ: «بِالْإِسْلَامِ». قُلْتُ: وَمَا آيَاتُ الْإِسْلَامِ؟ قَالَ: «أَنْ تَقُولَ أَسْلَمْتُ وَجْهِيَ إِلَى اللهِ وَتَخَلَّيْتُ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الحدود، باب المرتد عن دينه، ح:٢٥٣٦ من حديث بهز بن حكيم بن معاوية بن حيدة القشيري به، وهو في الكبرى، ح:٢٢١٦.

Comments:

The name of the transmitter of this *Hadîth* is Mu'awiyyah bin Haidâh Qûshayri: the Companion of the Prophet ﷺ.

2439. It was narrated from 'Abdur-Rahmân bin Ghanm that Abû Mâlik Al-Ash'arî told him that the Messenger of Allâh ﷺ said: "*Isbâgh Al-Wudû'*[1] is half of faith;

٢٤٣٩ - أَخْبَرَنَا عِيسَى بْنُ مُسَاوِرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبِ بْنِ شَابُورٍ عَنْ مُعَاوِيَةَ ابْنِ سَلَّامٍ، عَنْ أَخِيهِ زَيْدِ بْنِ سَلَّامٍ أَنَّهُ

[1] See No. 141.

أَخْبَرَهُ عَنْ جَدِّهِ أَبِي سَلَّامٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ غَنْمٍ: أَنَّ أَبَا مَالِكٍ الأَشْعَرِيَّ حَدَّثَهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِسْبَاغُ الْوُضُوءِ شَطْرُ الْإِيمَانِ، وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ، وَالتَّسْبِيحُ وَالتَّكْبِيرُ تَمْلَأَنِ السَّمٰوَاتِ وَالأَرْضَ، وَالصَّلَاةُ نُورٌ، وَالزَّكَاةُ بُرْهَانٌ، وَالصَّبْرُ ضِيَاءٌ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ».

Alhamdu lillâh (praise be to Allâh) fills the balance; the *Tasbîh* and the *Takbîr* fill the heavens and Earth; the *Salâh* is light; the *Zakâh* is a sign (of sincerity); patience is an illuminating torch; and the Qur'ân is proof, either for you or against you." (***Sahîh***)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الطهارة، باب الوضوء شطر الإيمان، ح:٢٨٠ من حديث محمد بن شعيب به، وهو في الكبرٰى، ح:٢٢١٧، وأخرجه مسلم، ح:٢٢٣ من حديث زيد عن أبي سلام عن أبي مالك الأشعري به.

Comments:

1. Meaning: Purification of the body, since human is body and soul, then after purifying the body, the other half is the soul.
2. "Either for you or against you": If a person acts upon the Glorious Qur'ân, then the proof is in his favor; otherwise against him, because he strayed in spite of knowing the path of truth.

٢٤٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ، عَنْ نُعَيْمٍ الْمُجْمِرِ أَبِي عَبْدِ اللهِ قَالَ: أَخْبَرَنِي صُهَيْبٌ أَنَّهُ سَمِعَ مِنْ أَبِي هُرَيْرَةَ وَمِنْ أَبِي سَعِيدٍ يَقُولَانِ: خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمًا قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ!» - ثَلَاثَ مَرَّاتٍ - ثُمَّ أَكَبَّ فَأَكَبَّ كُلُّ رَجُلٍ مِنَّا يَبْكِي لَا نَدْرِي عَلَى مَاذَا حَلَفَ ثُمَّ رَفَعَ رَأْسَهُ، فِي وَجْهِهِ الْبُشْرَى فَكَانَتْ أَحَبَّ إِلَيْنَا مِنْ حُمْرِ النَّعَمِ، ثُمَّ قَالَ: «مَا مِنْ عَبْدٍ يُصَلِّي الصَّلَوَاتِ الْخَمْسَ، وَيَصُومُ رَمَضَانَ، وَيُخْرِجُ الزَّكَاةَ، وَيَجْتَنِبُ الْكَبَائِرَ السَّبْعَ، إِلَّا فُتِّحَتْ لَهُ أَبْوَابُ الْجَنَّةِ، فَقِيلَ لَهُ: ادْخُلْ بِسَلَامٍ».

2440. Suhaib narrated that he heard Abû Hurairah and Abû Sa'eed say: "The Messenger of Allâh ﷺ addressed us one day and said: 'By the One in Whose hand is my soul' – three times – then he lowered his head, and each of us lowered his head, weeping, and we did not know what he had sworn that oath about. Then he raised his head with joy on his face, and that was dearer to us than red camels. Then he said: 'There is no one who offers the five (daily) prayers, fasts Ramadân, pays *Zakâh* and avoid the seven major sins, but the gates of Paradise will be opened to him, and it will be said to him: Enter in peace.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه البخاري، في التاريخ الكبير: ٣١٦/٤ من حديث الليث بن سعد به، وهو في الكبرى، ح: ٢٢١٨، وصححه ابن خزيمة، ح: ٢١٥، وابن حبان، ح: ١٧، والحاكم: ٢٠٠/١، ٢٠١، ٢٤٠/٢، ووافقه الذهبي * خالد هو ابن يزيد، وشيخه سعيد بن أبي هلال.

Comments:

"The seven major sins": associating anything with Allâh, Most High (*Shirk* - polytheism), practicing sorcery, unlawful killing (of a human being), dealing in usury, wrongful consumption of property of an orphan; fleeing from combat in *Jihâd* and accusing chaste believing women.

2441. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever spends on a pair of things in the cause of Allâh, he will be called from the gates of Paradise: O slave of Allâh, this is good for you. Paradise has (several) gates. Whoever is one of the people of *Ṣalâh*, he will be called from the gate of prayer. Whoever is one of the people of *Jihâd*, will be called from the gate of *Jihâd*. Whoever is one of the people of charity will be called from the gate of charity. And whoever is one of the people of fasting will be called from the gate of *Ar-Rayyân*." Abû Bakr said: "Is there any need for anyone to be called from all of these gates? Will anyone be called from all of them, O Messenger of Allâh?" He said: "Yes, and I hope that you will be among them." (*Ṣaḥîḥ*)

٢٤٤١ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ زَوْجَيْنِ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فِي سَبِيلِ اللهِ دُعِيَ مِنْ أَبْوَابِ الْجَنَّةِ يَا عَبْدَ اللهِ! هَذَا خَيْرٌ لَكَ، وَلِلْجَنَّةِ أَبْوَابٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ». قَالَ أَبُو بَكْرٍ: هَلْ عَلَى مَنْ يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ؟ فَهَلْ يُدْعَى مِنْهَا كُلِّهَا أَحَدٌ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ، وَإِنِّي أَرْجُو أَنْ تَكُونَ مِنْهُمْ» - يَعْنِي أَبَا بَكْرٍ.

تخريج: [صحيح] تقدم، ح: ٢٢٤٠، وهو في الكبرى، ح: ٢٢١٩.

Comments:

"A pair of things": means a couple of similar things, for instance, two camels, two slaves, two loaves of bread, two garments, etc. or two dissimilar commodities, for example along with a loaf of bread, broth also, etc.

Chapter 2. Stern Warning Against Withholding *Zakâh*

(المعجم ٢) - بَابُ التَّغْلِيظِ فِي حَبْسِ الزَّكَاةِ (التحفة ٢)

2442. It was narrated that Abû Dharr said: "I came to the Prophet ﷺ while he was sitting in the shade of the Ka'bah. When he saw me coming he said: 'They are the losers, by the Lord of the Ka'bah!' I said: 'What's happening? Perhaps something has been revealed concerning me.' I said: 'Who are they, may my father and mother be ransomed for you?' He said: 'Those who have a lot of wealth, except one who does like this, and like this, and like this,' (motioning) in front of him, and to his right, and to his left. Then he said: 'By the One in Whose hand is my soul, no man dies leaving camels, or cattle, or sheep on which he did not pay the *Zakâh*, but they will come on the Day of Resurrection as big and fat as they ever were, trampling him with their hooves and goring him with their horns. Every time the last of them runs over him, the first of them will come back, until judgement is passed among the people.'" (*Ṣaḥîḥ*)

٢٤٤٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: جِئْتُ إِلَى النَّبِيِّ ﷺ وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ، فَلَمَّا رَآنِي مُقْبِلًا قَالَ: «هُمُ الْأَخْسَرُونَ وَرَبِّ الْكَعْبَةِ»! فَقُلْتُ: مَا لِي لَعَلِّي أُنْزِلَ فِيَّ شَيْءٌ قُلْتُ: مَنْ هُمْ فِدَاكَ أَبِي وَأُمِّي؟ قَالَ: «الْأَكْثَرُونَ أَمْوَالًا إِلَّا مَنْ قَالَ هٰكَذَا وَهٰكَذَا وَهٰكَذَا» حَتَّى بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ، ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا يَمُوتُ رَجُلٌ فَيَدَعُ إِبِلًا أَوْ بَقَرًا لَمْ يُؤَدِّ زَكَاتَهَا إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَطَؤُهُ بِأَخْفَافِهَا، وَتَنْطَحُهُ بِقُرُونِهَا، كُلَّمَا نَفِدَتْ أُخْرَاهَا أُعِيدَتْ أُولَاهَا حَتَّى يُقْضَى بَيْنَ النَّاسِ».

تخريج: أخرجه مسلم، الزكوة، باب تغليظ عقوبة من لا يؤدي الزكوة، ح: ٩٩٠ من حديث أبي معاوية الضرير، والبخاري، الزكوة، باب زكوة البقر، ح: ١٤٦٠ من حديث الأعمش به، وهو في الكبرى، ح: ٢٢٢٠.

Comments:

"In front of him, and to his right, and to his left": that is to say, they spent generously on every essential cause, whether it be in addition to the obligatory payment of the *Zakâh.*

2443. It was narrated that 'Abdullâh said: "The Messenger of

٢٤٤٣ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ:

Allâh ﷺ said: 'There is no man who has wealth and does not pay the dues of his wealth, but a bald-headed *Shujâ'a*[1] will be made to encircle his neck, and he will run away from it but it will follow him.' Then he recited the confirmation of that from the Book of Allâh: 'And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth)' think that it is good for them (and so they do not pay the obligatory *Zakâh*). Nay, it will be worse for them; the things which they covetously withheld, shall be tied to their necks like a collar on the Day of Resurrection.'"[2] (*Ṣaḥîḥ*)

حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ جَامِعِ بْنِ أَبِي رَاشِدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ رَجُلٍ لَهُ مَالٌ لَا يُؤَدِّي حَقَّ مَالِهِ إِلَّا جُعِلَ لَهُ طَوْقًا فِي عُنُقِهِ شُجَاعٌ أَقْرَعُ وَهُوَ يَفِرُّ مِنْهُ وَهُوَ يَتْبَعُهُ ثُمَّ قَرَأَ مِصْدَاقَهُ مِنْ كِتَابِ اللهِ عَزَّ وَجَلَّ ﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخَلُونَ بِمَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ هُوَ خَيْرًا لَّهُم بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخِلُوا بِهِ يَوْمَ الْقِيَامَةِ﴾» [آل عمران: ١٨٠].

تخريج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة آل عمران، ح:٣٠١٢ وابن ماجه، الزكوة، باب ماجاء في منع الزكوة، ح:١٧٨٤ من حديث سفيان بن عيينة به، وصرح بالسماع عند الحميدي، ح:٩٣، وهو في الكبرى، ح:٢٢٢١، وقال الترمذي: "حسن صحيح".

Comments:

"A bald serpent": In actuality, there is no hair on a serpent's body. Therefore, baldness potency shows enormousness of its venom, due to which its scalp would disappear.

2444. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Any man who has camels and does not pay what is due on them in its *Najdah* or its *Risl;*' they said: 'O Messenger of Allâh, what does its *Najdah* and its *Risl* mean?' He said: 'In times of hardship or in times of ease; they will come on the Day of Resurrection as energetic, fat and

٢٤٤٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدُ ابْنُ أَبِي عَرُوبَةَ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي عُمَرَ الْغُدَانِيِّ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَيُّمَا رَجُلٍ كَانَتْ لَهُ إِبِلٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا» قَالُوا: يَا رَسُولَ اللهِ! مَا نَجْدَتُهَا وَرِسْلُهَا؟

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

[2] *Âl 'Imrân* 3:180.

lively as they ever were. He will be laid face down in a flat arena for them and they will trample him with their hooves. When the last of them has passed, the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people, and he realizes his end. Any man who has cattle and does not pay what is due on them in drought or in plenty, they will come on the Day of Resurrection as energetic, fat and lively as they ever were. He will be laid face down in a flat arena for them, and they will trample him with their cloven hooves. When the last of them has passed the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people and he realizes his end. Any man who has sheep and does not pay what is due on them in drought or in plenty, they will come on the Day of Resurrection as energetic, fat and lively as they ever were. He will be laid face down in a flat arena for them and they will trample him with their cloven hooves, and each horned one will gore him with its horn, and there will be none among them with twisted or broken horns. When the last of them has passed, the first of them will return, on a day that is as long as fifty thousand years, until judgment is passed among the people, and he realizes his end.'" (*Ḥasan*)

قَالَ: «فِي عُسْرِهَا وَيُسْرِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَسْمَنِهِ وَآشَرِهِ، يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ بِأَخْفَافِهَا، إِذَا جَاءَتْ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ، وَأَيُّمَا رَجُلٍ كَانَتْ لَهُ بَقَرٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ أَغَذَّ مَا كَانَتْ وَأَسْمَنَهُ وَآشَرَهُ، يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ، فَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، وَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا، إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ، وَأَيُّمَا رَجُلٍ كَانَتْ لَهُ غَنَمٌ لَا يُعْطِي حَقَّهَا فِي نَجْدَتِهَا وَرِسْلِهَا، فَإِنَّهَا تَأْتِي يَوْمَ الْقِيَامَةِ كَأَغَذِّ مَا كَانَتْ وَأَكْثَرِهِ وَأَسْمَنِهِ وَآشَرِهِ، ثُمَّ يُبْطَحُ لَهَا بِقَاعٍ قَرْقَرٍ فَتَطَؤُهُ كُلُّ ذَاتِ ظِلْفٍ بِظِلْفِهَا، وَتَنْطَحُهُ كُلُّ ذَاتِ قَرْنٍ بِقَرْنِهَا، لَيْسَ فِيهَا عَقْصَاءُ وَلَا عَضْبَاءُ، إِذَا جَاوَزَتْهُ أُخْرَاهَا أُعِيدَتْ عَلَيْهِ أُولَاهَا فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ، حَتَّى يُقْضَى بَيْنَ النَّاسِ فَيَرَى سَبِيلَهُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب: في حقوق المال، ح:١٦٦٠ من حديث شعبة عن قتادة به، وهو في الكبرى، ح:٢٢٢٢، وصححه الحاكم:١/٤٠٣، ووافقه الذهبي.

Comments:

"On a Day": In our world, the duration of a day is measured by the sunrise and the sunset. It is apparent that the Day of Gathering would not be determined by the movement of the sun. It shall be determined according to the will of Allâh, Most High.

Chapter 3. The One Who Withholds *Zakâh*

(المعجم ٣) - **بَابُ** مَانِعِ الزَّكَاةِ (التحفة ٣)

2445. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ died, and Abû Bakr became the *Khalifah* after him, and some of the 'Arabs reverted to disbelief. 'Umar said to Abû Bakr: 'How can you fight the people when the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say *Lâ ilâha illallâh* (there is none worthy of worship but Allâh). Whoever says *Lâ ilâha illallâh*, his wealth and his life are safe from me, unless he deserves a legal punishment justly, and his reckoning will be with Allâh?"' Abû Bakr, may Allâh be pleased with him, said: 'I will fight anyone who separates prayer and *Zakâh*; *Zakâh* is the compulsory right to be taken from wealth. By Allâh, if they withhold from me a rope that they used to give to the Messenger of Allâh ﷺ, I will fight them for withholding it.' 'Umar, may Allâh be pleased with him, said: 'By Allâh, it was as if I saw that Allâh has opened the heart of Abû Bakr for fighting, and I knew that it was the truth.'" (*Saḥîḥ*)

٢٤٤٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلٰهَ إِلَّا اللهُ فَمَنْ قَالَ لَا إِلٰهَ إِلَّا اللهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللّٰهِ؟» فَقَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللّٰهِ! لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ. قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَوَاللّٰهِ! مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب الاقتداء بسنن رسول الله ﷺ، ح: ٧٢٨٤، ٧٢٨٥، ومسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا لا إله إلا الله محمد رسول الله ... إلخ، ح: ٢٠ عن قتيبة به، وهو في الكبرٰى، ح: ٢٢٢٣.

Comments:

"Reverted to disbelief": After the death of the Messenger of Allâh ﷺ, several sorts of tribulations raised their heads. Some people even retracted to their ancestral religion. Some people took the following of the false claimants of the prophethood (*Nubuwwah*). Some people denied the obligation of the payment of *Zakâh*, and some stopped giving the *Zakâh* to the government. The first three groups were the absolute disbelievers, there was no difference of opinion in fighting them, but 'Umar had a different view concerning the last division, because they were not disbelievers. They were rebels against the government. Abû Bakr was in favor of taking arms against them, while 'Umar had a concern about that.

Chapter 4. The Punishment Of One Who Withholds *Zakâh*

(المعجم ٤) - **بَابُ** عُقُوبَةِ مَانِعِ الزَّكَاةِ (التحفة ٤)

2446. Bahz bin Ḥakîm said: "My father told, me that my grandfather said: 'I heard the Prophet ﷺ say: With regard to grazing camels, for every forty a *Bint Labûn* (a two-year old female camel). No differentiation is to be made between camels when calculating them. Whoever gives it seeking reward, he will be rewarded for it. Whoever refuses, we will take it, and half of his camels, as one of the rights of our Lord. And it is not permissible for the family of Muḥammad ﷺ to have any of them.'" (*Ḥasan*)

٢٤٤٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «فِي كُلِّ إِبِلٍ سَائِمَةٍ فِي كُلِّ أَرْبَعِينَ ٱبْنَةُ لَبُونٍ، لَا يُفَرَّقُ إِبِلٌ عَنْ حِسَابِهَا، مَنْ أَعْطَاهَا مُؤْتَجِرًا فَلَهُ أَجْرُهَا، وَمَنْ أَبَى فَإِنَّا آخِذُوهَا، وَشَطْرَ إِبِلِهِ عَزْمَةٌ مِنْ عَزَمَاتِ رَبِّنَا، لَا يَحِلُّ لِآلِ مُحَمَّدٍ ﷺ مِنْهَا شَيْءٌ».

تخريج: [إسناده حسن] أخرجه أبوداود، الزكوة، باب في زكوة السائمة، ح: ١٥٧٥ من حديث بهز به، وهو في الكبرٰى، ح: ٢٢٢٤، وصححه ابن خزيمة، ح: ٢٢٦٦، والحاكم: ١/ ٣٩٨، والذهبي.

Comments:

1. "Grazing": *Zakâh* is obligatory on those animals that are grazed on natural open range pastures for the whole year or the major part of the year. They should not have been provided with fodder or artificially fed, except rarely.
2. "Not permissible": so that it should not cross anyone's mind that the claim to prophethood has been made in order to amass wealth.

Chapter 5. *Zakâh* On Camels

(المعجم ٥) - بَابٌ زَكَاةِ الإِبِلِ (التحفة ٥)

2447. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "No *Ṣadaqah* is due on less than five *Awsuq*,[1] and no *Ṣadaqah* is due on less than five *Dhawd* (head of camel), and no *Ṣadaqah* is due on less than five *Awâq*."[2] (*Ṣaḥîḥ*)

٢٤٤٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ سُفْيَانَ وَشُعْبَةَ وَمَالِكٍ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسَةِ أَوَاقٍ صَدَقَةٌ».

تخريج: أخرجه مسلم، الزكوة، باب: ليس فيما دون خمسة أوسق صدقة، ح:٩٧٩ من حديث سفيان بن عيينة، والبخاري، الزكوة، باب زكوة الورق، ح:١٤٤٧ من حديث مالك عن عمرو بن يحيٰ به، وهو في الموطأ(يحيٰ):١/ ٢٤٤، والكبرٰى، ح:٢٢٢٥ .

Comments:

"Five *Uqiyya*": Then an *Uqiyya* weighed forty dirhams. Thus five *Uqiyyas* would weigh two hundred dirhams. The dirham used to be a silver coin, as well as a unit of weight. At the present time, the price or the value of its silver weight is considered its *Nisab* or the scale. There is no *Zakâh* on less than this. The weight of two hundred dirhams equals 52 ½ tolas, or 595 grams (precisely, 592.9 grams). The *Zakâh* on monetary equivalents or the currencies in vogue shall be calculated according to this standard or scale.

2448. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "No *Ṣadaqah* is due on less than five *Dhawd* (head of camel), and no *Ṣadaqah* is due on less than five *Awâq*, and no *Ṣadaqah* is due on less than five *Awsuq*." (*Ṣaḥîḥ*)

٢٤٤٨ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو ابْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوَاقٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ».

[1] *Awsâq* is plural of *Wasq*; a volume measurement equal to sixty *Ṣâ's*. (As-Sindî).

[2] *Awâq* is plural of *Uqiyah* and they also say: *Waqiyah*. It is forty *Dirhams*, and five *Awâq* is equal to two-hundred *Dirhams*. (As-Sindî).

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرىٰ، ح:٢٢٢٦.

2449. It was narrated from Anas bin Mâlik that Abû Bakr wrote to them: "This is the obligation of *Ṣadaqah* which the Messenger of Allâh ﷺ enjoined upon the Muslims, as Allâh, the Mighty and Sublime, commanded the Messenger of Allâh ﷺ. Whoever is asked for it in the manner explained (in the letter of Abû Bakr), let him give it, and whoever is asked for more than that, let him not give it. When there are less than twenty-five camels, for every five camels, one sheep (is to be given). If the number reaches twenty five, then a *Bint Makhâḍ* (a one-year old she-camel) is due, up to thirty-five. If a *Bint Makhâḍ* is not available, then a *Bin Labûn* (a two-year old male camel). If the number reaches thirty-six, then a *Bint Labûn* (a two-year-old she-camel) is due, up to forty-five. If the number reaches forty-six, then a *Ḥiqqah* (a three-year-old she-camel) that has been bred from a stallion camel is due, up to sixty. If the number reaches sixty-one, then a *Jadh'ah* (a four-year-old she-camel) is due, up to seventy-five. If the number reaches seventy-six, then two *Bint Labûns* (two-year-old she-camels) are due, up to ninety. If the number reaches ninety-one, then two *Ḥiqqahs* (three-year-old she-camels) that have been bred from stallion camels are due, up to one hundred and

٢٤٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْمُظَفَّرُ بْنُ مُدْرِكٍ أَبُو كَامِلٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخَذْتُ هٰذَا الْكِتَابَ مِنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ بْنِ أَنَسِ بْنِ مَالِكٍ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَبَا بَكْرٍ كَتَبَ لَهُمْ: إِنَّ هٰذِهِ فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللهُ عَزَّ وَجَلَّ بِهَا رَسُولَهُ ﷺ فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِ، وَمَنْ سُئِلَ فَوْقَ ذٰلِكَ فَلَا يُعْطِ فِيمَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الْإِبِلِ فِي كُلِّ خَمْسٍ ذَوْدٍ شَاةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ فَفِيهَا بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِنْ لَمْ تَكُن بِنْتُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ، فَإِذَا بَلَغَتْ سِتَّةً وَثَلَاثِينَ فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ إِلَى سِتِّينَ، فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خَمْسٍ وَسَبْعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَسَبْعِينَ فَفِيهَا بِنْتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ بِنْتُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ أَسْنَانُ الْإِبِلِ فِي فَرَائِضِ الصَّدَقَاتِ، فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الْحِقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ

twenty. If there are more than one hundred and twenty, then for every forty a *Bint Labûn*, and for every fifty a *Ḥiqqah*. In the event that a person does not have a camel of the age specified according to the *Ṣadaqah* regulations, then if a person owes a *Jadh'ah* as *Ṣadaqah* but he does not have a *Jadh'ah*, then a *Ḥiqqah* should be accepted from him, and he should give two sheep along with it if they are available, or twenty *Dirhams*. If he owes a *Ḥiqqah* as *Ṣadaqah* and he does not have a *Ḥiqqah* but he has a *Jadh'ah*, then it should be accepted from him, and the *Zakâh* collector should give him twenty *Dirhams*, or two sheep if they are available. If a person owes a *Ḥiqqah* as *Ṣadaqah* and he does not have one, but he has a *Bint Labûn*, it should be accepted from him, and he should give two sheep along with it if they are available, or twenty *Dirhams*. If a person owes a *Bint Labûn* as *Ṣadaqah* but he only has a *Ḥiqqah*, then it should be accepted from him and the *Zakâh* collector should give him twenty *Dirhams*, or two sheep. If a person owes a *Bint Labûn* as *Ṣadaqah* but he only has a *Bint Makhâd*, then it should be accepted from him, and he should give two sheep along with it if they are available, or twenty *Dirhams*. If a person owes a *Bint Makhâd* as *Ṣadaqah* but he only has a *Bin Labûn*, a male; it should be accepted from him, and he does not

أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ حِقَّةٌ وَعِنْدَهُ جَذَعَةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ بِنْتُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ إِلَّا حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ بِنْتُ لَبُونٍ وَعِنْدَهُ بِنْتُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ مَخَاضٍ وَلَيْسَ عِنْدَهُ إِلَّا ابْنُ لَبُونٍ ذَكَرٌ، فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ، وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبَعٌ مِنَ الإِبِلِ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ - يَعْنِي وَاحِدَةً - فَفِيهَا شَاتَانِ إِلَى مِائَتَيْنِ، فَإِذَا زَادَتْ وَاحِدَةٌ فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِمِائَةٍ، فَإِذَا زَادَتْ فَفِي كُلِّ مِائَةٍ شَاةٌ، وَلَا يُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ وَلَا تَيْسُ الْغَنَمِ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ، وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، فَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ

أَرْبَعِينَ شَاةٌ وَاحِدَةٌ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، وَفِي الرِّقَةِ رُبُعُ الْعُشْرِ، فَإِنْ لَمْ تَكُنْ إِلَّا تِسْعِينَ وَمِائَةَ دِرْهَمٍ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا.

have to give anything else along with it. If a person has only four camels he does not have to give anything unless their owner wants to. With regard to the *Ṣadaqah* on grazing sheep, if there are forty, then one sheep is due upon them, up to one hundred and twenty. If there is one more, then two sheep are due, up to two hundred. If there is one more, then three sheep are due, up to three hundred. If there are more than that, then for every hundred, one sheep is due. No feeble, defective or male sheep should be taken as *Ṣadaqah* unless the *Zakâh* collector wishes. Do not combine separate flocks or separate combined flocks for fear of *Ṣadaqah*. Each partner (who has a share in a combined flock) should pay the *Ṣadaqah* in proportion to his shares. If a man's flock is one less than forty sheep, then nothing is due from them, unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there are only one hundred and ninety *Dirhams*, no *Zakâh* is due unless the owner wishes." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الزكوة، باب العرض في الزكوة، ح:١٤٤٨ من حديث ثمامة به، وهو في الكبرى، ح:٢٢٢٧.

Comments:

Allâh's Messenger ﷺ had dictated this document with a view to sending it to the government officials, but he did not get the opportunity. When Abû Bakr became the Caliph, he made out its transcriptions and had sent them to the officials of the administration. Nonetheless, Abû Bakr has made reference to the Prophet ﷺ in this transcription; therefore, this document is of the *Marfu'* rank. That means it is the command of the Messenger of Allâh ﷺ. (*Marfu'* is a report or statement that is traced all the way back to the Prophet ﷺ).

Chapter 6. The One Who Withholds The *Zakâh* Of Camels

2450. Abû Hurairah said: "The Messenger of Allâh ﷺ said: '(On the Day of Resurrection) camels will come to their owner in the best state of health that they ever had (in this world) and if he did not pay what was due on them, they will trample him with their hooves. Sheep will come to their owner in the best state of health that they ever had (in this world) and if he did not pay what was due on them, they will trample him with their cloven hooves and gore him with their horns. And among their rights are that they should be milked with water in front of them. I do not want any one of you to come on the Day of Resurrection with a groaning camel on his neck, saying, O Muḥammad, and I will say: I cannot do anything for you, I conveyed the message. I do not want any one of you to come on the Day of Resurrection with a bleating sheep on his neck, saying, "O Muḥammad," and I will say: "I cannot do anything for you, I conveyed the message." And on the Day of Resurrection the hoarded treasure of one of you will be a bald-headed Shujâ'a[1] from which its owner will flee, but it will chase him (saying), I am your hoarded treasure, and it will keep

(المعجم ٦) - بَابُ مَانِعِ زَكَاةِ الإِبِلِ
(التحفة ٦)

٢٤٥٠ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ، مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ، مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَأْتِي الْإِبِلُ عَلَى رَبِّهَا عَلَى خَيْرِ مَا كَانَتْ إِذَا هِيَ لَمْ يُعْطِ فِيهَا حَقَّهَا تَطَؤُهُ بِأَخْفَافِهَا، وَتَأْتِي الْغَنَمُ عَلَى رَبِّهَا عَلَى خَيْرِ مَا كَانَتْ إِذَا هِيَ لَمْ يُعْطِ فِيهَا حَقَّهَا تَطَؤُهُ بِأَظْلَافِهَا وَتَنْطَحُهُ بِقُرُونِهَا، قَالَ: وَمِنْ حَقِّهَا أَنْ تُحْلَبَ عَلَى الْمَاءِ، أَلَا لَا يَأْتِيَنَّ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِبَعِيرٍ يَحْمِلُهُ عَلَى رَقَبَتِهِ لَهُ رُغَاءٌ فَيَقُولُ: يَا مُحَمَّدُ! فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ بَلَّغْتُ، أَلَا لَا يَأْتِيَنَّ أَحَدُكُمْ يَوْمَ الْقِيَامَةِ بِشَاةٍ يَحْمِلُهَا عَلَى رَقَبَتِهِ لَهَا يُعَارٌ فيَقُولُ يَا مُحَمَّدُ! فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ بَلَّغْتُ قَالَ: وَيَكُونُ كَنْزُ أَحَدِهِمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ يَفِرُّ مِنْهُ صَاحِبُهُ وَيَطْلُبُهُ أَنَا كَنْزُكَ، فَلَا يَزَالُ حَتَّى يُلْقِمَهُ أُصْبُعَهُ».

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

(chasing him) until he gives it his finger to swallow.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الزكوة، باب إثم مانع الزكوة، ح:١٤٠٢ من حديث شعيب بن أبي حمزة به، وهو في الكبرٰى، ح:٢٢٢٨.

Comments:

"Hoarded treasure,": If the *Zakâh* is paid, then that treasure or wealth could be kept, providing other affiliated rights are fulfilled, for instance, good treatment of one's parents, caring for the visitors or guests, meeting the need of the poor, etc.

Chapter 7. Waiving *Zakâh* On Camels If They Are Used To Carry People And Goods

(المعجم ٧) - **بَابُ** سُقُوطِ الزَّكَاةِ عَنِ الإِبِلِ إِذَا كَانَتْ رِسْلًا لِأَهْلِهَا وَلِحُمُولَتِهِمْ (التحفة ٧)

2451. Bahz bin Ḥakîm narrated from his father that his grandfather said: "I heard the Messenger of Allâh ﷺ say: 'With regard to grazing camels, for every forty a *Bint Labûn*. No differentiation is to be made between camels when calculating them. Whoever gives it seeking reward will be rewarded for it. Whoever refuses, we will take it and half of his camels, as one of the rights of our Lord. And it is not permissible for the family of Muḥammad ﷺ to have any of them.'" (*Ḥasan*)

٢٤٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ بَهْزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فِي كُلِّ إِبِلٍ سَائِمَةٍ مِنْ كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ، لَا يُفَرَّقُ إِبِلٌ عَنْ حِسَابِهَا، مَنْ أَعْطَاهَا مُؤْتَجِرًا لَهُ أَجْرُهَا، وَمَنْ مَنَعَهَا فَإِنَّا آخِذُوهَا، وَشَطْرَ إِبِلِهِ عَزْمَةً مِنْ عَزَمَاتِ رَبِّنَا، لَا يَحِلُّ لِآلِ مُحَمَّدٍ ﷺ مِنْهَا شَيْءٌ».

تخريج: [إسناده حسن] تقدم، ح:٢٤٤٦، وهو في الكبرٰى، ح:٢٢٢٩.

Comments:

(For detail, see *Ḥadîth* 2446)

Imâm An-Nasâ'î has drawn the inference for the theme of the chapter from the grazing camels, because the camels which are kept for domestic use are kept in pens and are given fodder, and in reality there is no *Zakâh* on them. Apart from camels, there is also no *Zakâh* on commodities held for personal use, no matter how expensive they could be!

Chapter 8. *Zakâh* On Cattle

(المعجم ٨) - **بَابُ** زَكَاةِ الْبَقَرِ (التحفة ٨)

2452. It was narrated from Mu'âdh that the Messenger of Allâh ﷺ

٢٤٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ:

sent him to Yemen, and he commanded him to take a *Dînâr*, or its equivalent in *Ma'âfir*,[1] from each person who had reached the age of puberty. And with regard to cattle, from every thirty a male or female *Tabî'* (two-year-old), and from every forty a *Musinnah* (three-year-old). (***Ḍa'îf***)

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ، - وَهُوَ ابْنُ مُهَلْهَلٍ - عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذٍ: «أَنَّ رَسُولَ اللهِ ﷺ بَعَثَهُ إِلَى الْيَمَنِ، وَأَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ حَالِمٍ دِينَارًا أَوْ عِدْلَهُ مَعَافِرَ، وَمِنَ الْبَقَرِ مِنْ ثَلَاثِينَ تَبِيعًا أَوْ تَبِيعَةً، وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح:١٥٧٨، والترمذي، الزكوة، باب ماجاء في زكوة البقر، ح:٦٢٣، وابن ماجه، الزكوة، باب صدقة البقر، ح:١٨٠٣ من حديث الأعمش به، وقال أبو داود: رواه شعبة عن الأعمش به، وهو في الكبرى، ح:٢٢٣٠، وصححه ابن خزيمة، وابن حبان، والحاكم، والذهبي وغيرهم، وللحديث شاهدان ضعيفان عند البيهقي، وأبي يعلى وغيرهما.

Comments:

Since a considerably large number of the People of the Book had taken up residence in Yemen, the *Jizyah* or, the protection, or exemption tax, was imposed upon them. The *Jizyah* is a tax, which a Muslim state levies on its non-Muslim citizens in lieu of their full protection and other civil rights provided to them. (The term *Jizyah* itself is derived from the verb *Jazâ*: "He rendered (something) as a satisfaction or as compensation in lieu of something else': Lane: Vol. I, p. 422; 2003 edition)

2453. Mu'âdh said: "The Messenger of Allâh ﷺ sent me to Yemen, and he commanded me to take from every forty cows, a cow in its third year, and from every thirty, a *Tabî'* (two-year-old), and from every person who had reached the age of puberty a *Dînâr* or is equivalent in *Ma'âfir*." (***Ḍa'îf***)

٢٤٥٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا يَعْلَى، - وَهُوَ ابْنُ عُبَيْدٍ - قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، وَالْأَعْمَشُ عَنْ إِبْرَاهِيمَ قَالَا: قَالَ مُعَاذٌ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ، فَأَمَرَنِي أَنْ آخُذَ مِنْ كُلِّ أَرْبَعِينَ بَقَرَةً ثَنِيَّةً، وَمِنْ كُلِّ ثَلَاثِينَ تَبِيعًا، وَمِنْ كُلِّ حَالِمٍ دِينَارًا أَوْ عِدْلَهُ مَعَافِرَ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرى، ح:٢٢٣١ .

2454. It was narrated that Mu'âdh

٢٤٥٤ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ:

[1] A Yemeni *Burd*.

حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ مُعَاذٍ قَالَ: لَمَّا بَعَثَهُ رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ، أَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ ثَلَاثِينَ مِنَ الْبَقَرِ تَبِيعًا أَوْ تَبِيعَةً، وَمِنْ كُلِّ أَرْبَعِينَ مُسِنَّةً، وَمِنْ كُلِّ حَالِمٍ دِينَارًا أَوْ عِدْلَهُ مَعَافِرَ.

said that when the Messenger of Allâh ﷺ sent him to Yemen, he commanded him to take from every thirty, cattle a male or female *Tabî'* (two-year-old), and from every forty, a *Musinnah* (three-year-old), and from every person who had reached the age of puberty a *Dînâr* or is equivalent in *Ma'âfir*. (*Da'îf*)

تخريج: [**إسناده ضعيف**] انظر الحديثين السابقين، وهو في الكبرى، ح:٢٢٣٢.

٢٤٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي سُلَيْمَانُ الْأَعْمَشُ عَنْ أَبِي وَائِلِ بْنِ سَلَمَةَ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: أَمَرَنِي رَسُولُ اللهِ ﷺ حِينَ بَعَثَنِي إِلَى الْيَمَنِ أَنْ لَا آخُذَ مِنَ الْبَقَرِ شَيْئًا حَتَّى تَبْلُغَ ثَلَاثِينَ، فَإِذَا بَلَغَتْ ثَلَاثِينَ فَفِيهَا عِجْلٌ تَابِعٌ جَذَعٌ أَوْ جَذَعَةٌ حَتَّى تَبْلُغَ أَرْبَعِينَ، فَإِذَا بَلَغَتْ أَرْبَعِينَ فَفِيهَا بَقَرَةٌ مُسِنَّةٌ.

2455. It was narrated that Mu'âdh bin Jabal said: "When he sent me to Yemen, the Messenger of Allâh ﷺ commanded me not to take any cattle until the number had reached thirty. If the number reached thirty, then a *Jadh'ah* calf in its second year, either male or female, was due on them, until the number reached forty. If the number reached forty, then a *Musinnah* was due on them." (*Da'îf*)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح:١٥٧٦ من حديث الأعمش به، وهو في الكبرى، ح:٢٢٣٣.

(المعجم ٩) - بَابُ مَانِعِ زَكَاةِ الْبَقَرِ (التحفة ٩)

Chapter 9. The One Who Withholds *Zakâh* On Cattle

٢٤٥٦ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ فُضَيْلٍ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي حَقَّهَا إِلَّا وُقِفَ لَهَا يَوْمَ الْقِيَامَةِ بِقَاعٍ قَرْقَرٍ تَطَؤُهُ ذَاتُ

2456. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'There is no owner of camels or cattle or sheep who does not give what is due on them, but he will be made to stand for them on the Day of Resurrection in a flat arena, and those with hooves will trample him

with their hooves, and those with horns will gore him with their horns. And on that day there will be none that are hornless or have broken horns.' We said: 'O Messenger of Allâh, what is due on them?' He said: 'Lending males for breeding, lending their buckets, and giving them to people to ride in the cause of Allâh. And there is no owner of wealth who does not give what is due on it but a bald-headed *Shujâ'a*[1] will appear to him on the Day of Resurrection; its owner will flee from it and it will chase him and say to him: This is your treasure which you used to hoard. When he realizes that he cannot escape it he will put his hand in its mouth and it will start to bite it as a stallion bites.''' (*Ṣaḥîḥ*)

الْأَظْلَافِ بِأَظْلَافِهَا، وَتَنْطَحُهُ ذَاتُ الْقُرُونِ بِقُرُونِهَا، لَيْسَ فِيهَا يَوْمَئِذٍ جَمَّاءُ وَلَا مَكْسُورَةُ الْقَرْنِ» قُلْنَا: يَا رَسُولَ اللهِ! وَمَاذَا حَقُّهَا؟ قَالَ: «إِطْرَاقُ فَحْلِهَا، وَإِعَارَةُ دَلْوِهَا، وَحَمْلٌ عَلَيْهَا فِي سَبِيلِ اللهِ، وَلَا صَاحِبِ مَالٍ لَا يُؤَدِّي حَقَّهُ إِلَّا يُخَيَّلُ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعٌ أَقْرَعُ يَفِرُّ مِنْهُ صَاحِبُهُ وَهُوَ يَتْبَعُهُ يَقُولُ لَهُ: هٰذَا كَنْزُكَ الَّذِي كُنْتَ تَبْخَلُ بِهِ، فَإِذَا رَأَى أَنَّهُ لَا بُدَّ لَهُ مِنْهُ أَدْخَلَ يَدَهُ فِي فِيهِ، فَجَعَلَ يَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ».

تخريج: أخرجه مسلم، الزكوة، باب إثم مانع الزكوة، ح:٩٨٨/٢٨ من حديث عبدالملك به، وهو في الكبرٰى، ح:٢٢٣٤ .

Chapter 10. *Zakâh* On Sheep

(المعجم ١٠) - **بَابُ زَكَاةِ الْغَنَمِ**

(التحفة ١٠)

2457. It was narrated from Anas bin Mâlik that Abû Bakr, may Allâh be pleased with him, wrote to him: "This is the obligation of *Ṣadaqâh* which the Messenger of Allâh ﷺ enjoined upon the Muslims, as Allâh commanded the Messenger of Allâh ﷺ. Whoever is asked for it in the manner explained (in the letter of Abû Bakr), let him give it, and whoever

٢٤٥٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ فَضَالَةَ بنِ إِبْرَاهِيمَ النَّسَائِيُّ قَالَ: حَدَّثَنَا شُرَيْحُ بْنُ النُّعْمَانِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ بْنِ أَنَسِ بْنِ مَالِكٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ كَتَبَ لَهُ: إِنَّ هٰذِهِ فَرَائِضُ الصَّدَقَةِ الَّتِي فَرَضَ رَسُولُ اللهِ ﷺ عَلَى الْمُسْلِمِينَ الَّتِي أَمَرَ اللهُ

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

is asked for more than that, let him not give it. When there are less than twenty-five camels, for every five camels, one sheep (is to be given). If the number reaches twenty-five, then a *Bint Makhâḍ* (a one-year-old she-camel) is due, up to thirty-five. If a *Bint Makhâḍ* is not available, then a *Bin Labûn* (a one-year-old male camel). If the number reaches thirty-six, then a *Bint Labûn* (a two-year-old she-camel) is due, up to forty five. If the number reaches forty-six, then a *Ḥiqqah* (a three year old she-camel) that was bred by a stallion camel is due, up to sixty. If the number reaches sixty-one, then a *Jadh'ah* (a four-year-old she-camel) is due, up to seventy-five. If the number reaches seventy-six, then two *Bint Labûn* are due, up to ninety. If the number reaches ninety-one, then two *Ḥiqqahs* that have been bred by stallion camels are due, up to one hundred and twenty. If there are more than one hundred and twenty, then for every forty a *Bint Labûn* and for every fifty a *Ḥiqqah*. In the event that a person does not have a camel of the age specified according to the *Ṣadaqah* regulations, then if a person owes a *Jadh'ah* as *Ṣadaqah* and he does not have a *Jadh'ah* but he has a *Ḥiqqah*, then the *Ḥiqqah* should be accepted from him and he should give two sheep along with it if they are available, or twenty *Dirhams*. If a person owes a *Ḥiqqah* as *Ṣadaqah* but he only has a *Jadh'ah*, then it should be

بِهَا رَسُولَهُ ﷺ، فَمَنْ سُئِلَهَا مِنَ الْمُسْلِمِينَ عَلَى وَجْهِهَا فَلْيُعْطِهَا، وَمَنْ سُئِلَ فَوْقَهَا فَلَا يُعْطِهِ فِيمَا دُونَ خَمْسٍ وَعِشْرِينَ مِنَ الْإِبِلِ فِي خَمْسِ ذَوْدٍ شَاةٌ، فَإِذَا بَلَغَتْ خَمْسًا وَعِشْرِينَ فَفِيهَا بِنْتُ مَخَاضٍ إِلَى خَمْسٍ وَثَلَاثِينَ، فَإِنْ لَمْ تَكُنِ ابْنَةُ مَخَاضٍ فَابْنُ لَبُونٍ ذَكَرٌ، فَإِذَا بَلَغَتْ سِتَّةً وَثَلَاثِينَ فَفِيهَا بِنْتُ لَبُونٍ إِلَى خَمْسٍ وَأَرْبَعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَأَرْبَعِينَ فَفِيهَا حِقَّةٌ طَرُوقَةُ الْفَحْلِ إِلَى سِتِّينَ، فَإِذَا بَلَغَتْ إِحْدَى وَسِتِّينَ فَفِيهَا جَذَعَةٌ إِلَى خَمْسَةٍ وَسَبْعِينَ، فَإِذَا بَلَغَتْ سِتَّةً وَسَبْعِينَ فَفِيهَا ابْنَتَا لَبُونٍ إِلَى تِسْعِينَ، فَإِذَا بَلَغَتْ إِحْدَى وَتِسْعِينَ فَفِيهَا حِقَّتَانِ طَرُوقَتَا الْفَحْلِ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ عَلَى عِشْرِينَ وَمِائَةٍ فَفِي كُلِّ أَرْبَعِينَ ابْنَةُ لَبُونٍ وَفِي كُلِّ خَمْسِينَ حِقَّةٌ، فَإِذَا تَبَايَنَ أَسْنَانُ الْإِبِلِ فِي فَرَائِضِ الصَّدَقَاتِ فَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْجَذَعَةِ وَلَيْسَتْ عِنْدَهُ جَذَعَةٌ وَعِنْدَهُ حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ الحِقَّةُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ إِلَّا جَذَعَةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ الْحِقَّةِ وَلَيْسَتْ عِنْدَهُ وَعِنْدَهُ ابْنَةُ لَبُونٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ إِلَّا حِقَّةٌ، فَإِنَّهَا تُقْبَلُ مِنْهُ

accepted from him, and the *Zakâh* collector should give him twenty *Dirhams* or two sheep. If a person owes a *Ḥiqqah* as *Ṣadaqah* and does not have one but he has a *Bint Labûn*, it should be accepted from him, and he should give two sheep along with it, if they are available, or twenty *Dirhams*. If a person owes a *Bint Labûn* as *Ṣadaqah* but he only has a *Ḥiqqah*, it should be accepted from him, and the *Zakâh* collector should give him twenty *Dirhams* or two sheep. If a person owes a *Bint Labûn* as *Ṣadaqah* and he does not have a *Bint Labûn*, but he has a *Bint Makhâḍ*, it should be accepted from him, and he should give two sheep along with it, if they are available, or twenty *Dirhams*. If a person owes a *Bint Makhâḍ* as *Ṣadaqah* but he only has a *Bin Labûn*, a male, it should be accepted from him and nothing else (need be given) with it. If a person has only four camels, then nothing is due on them, unless their owner wishes (to give something). With regard to the *Ṣadaqah* of grazing sheep, if there are forty then one sheep is due, up to one hundred and twenty. If there is one more than that, then two sheep are due, up to two hundred. If there is one more than that, then three sheep are due, up to three hundred. If there is one more than that, then for every hundred one sheep is due, and no decrepit or defective sheep or male sheep should be taken as *Ṣadaqah*

وَيُعْطِيهِ الْمُصَدِّقُ عِشْرِينَ دِرْهَمًا أَوْ شَاتَيْنِ، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ بِنْتِ لَبُونٍ وَلَيْسَتْ عِنْدَهُ بِنْتُ لَبُونٍ وَعِنْدَهُ بِنْتُ مَخَاضٍ، فَإِنَّهَا تُقْبَلُ مِنْهُ وَيَجْعَلُ مَعَهَا شَاتَيْنِ إِنِ اسْتَيْسَرَتَا لَهُ أَوْ عِشْرِينَ دِرْهَمًا، وَمَنْ بَلَغَتْ عِنْدَهُ صَدَقَةُ ابْنَةِ مَخَاضٍ وَلَيْسَتْ عِنْدَهُ إِلَّا ابْنُ لَبُونٍ ذَكَرٌ، فَإِنَّهُ يُقْبَلُ مِنْهُ وَلَيْسَ مَعَهُ شَيْءٌ، وَمَنْ لَمْ يَكُنْ عِنْدَهُ إِلَّا أَرْبَعَةٌ مِنَ الإِبِلِ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، وَفِي صَدَقَةِ الْغَنَمِ فِي سَائِمَتِهَا إِذَا كَانَتْ أَرْبَعِينَ فَفِيهَا شَاةٌ إِلَى عِشْرِينَ وَمِائَةٍ، فَإِذَا زَادَتْ وَاحِدَةٌ فَفِيهَا شَاتَانِ إِلَى مِائَتَيْنِ، فَإِذَا زَادَتْ وَاحِدَةٌ فَفِيهَا ثَلَاثُ شِيَاهٍ إِلَى ثَلَاثِمِائَةٍ، فَإِذَا زَادَتْ وَاحِدَةٌ فَفِي كُلِّ مِائَةٍ شَاةٌ، وَلَا تُؤْخَذُ فِي الصَّدَقَةِ هَرِمَةٌ وَلَا ذَاتُ عَوَارٍ وَلَا تَيْسُ الْغَنَمِ إِلَّا أَنْ يَشَاءَ الْمُصَدِّقُ، وَلَا يُجْمَعُ بَيْنَ مُتَفَرِّقٍ، وَلَا يُفَرَّقُ بَيْنَ مُجْتَمِعٍ خَشْيَةَ الصَّدَقَةِ، وَمَا كَانَ مِنْ خَلِيطَيْنِ فَإِنَّهُمَا يَتَرَاجَعَانِ بَيْنَهُمَا بِالسَّوِيَّةِ، وَإِذَا كَانَتْ سَائِمَةُ الرَّجُلِ نَاقِصَةً مِنْ أَرْبَعِينَ شَاةٌ وَاحِدَةٌ فَلَيْسَ فِيهَا شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا، وَفِي الرِّقَةِ رُبْعُ الْعُشْرِ، فَإِنْ لَمْ يَكُنِ الْمَالُ إِلَّا تِسْعِينَ وَمِائَةً فَلَيْسَ فِيهِ شَيْءٌ إِلَّا أَنْ يَشَاءَ رَبُّهَا.

unless the *Zakâh* collector wishes. Do not combine separate flocks or separate combined flocks for fear of *Ṣadaqah*. Each partner (who has a share in a combined flock) should pay *Ṣadaqah in proportion* to his shares. If a man's flock is one less than forty sheep, then nothing is due from them unless their owner wishes. With regard to silver, one-quarter of one-tenth, and if there are only one hundred and ninety, nothing is due unless the owner wishes." (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح:٢٤٤٩، وهو في الكبرى، ح:٢٢٣٥ .

Comments:

(For detailed discussion see the commentary to *Ḥadîth* 2449)

Chapter 11. The One Who Withholds *Zakâh* On Sheep

(المعجم ١١) - **بَابُ** مَانِعِ زَكَاةِ الْغَنَمِ (التحفة ١١)

2458. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'There is no owner of camels, cattle or sheep who does not give *Zakâh* on them, but they will come on the Day of Resurrection as big and fat as they ever were, and will gore him with their horns and trample him with their hooves. Every time the last of them has run over him the first of them will come back to him, until *judgment is passed among* the people." (***Ṣaḥîḥ***)

٢٤٥٨ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنِ الْمَعْرُورِ بْنِ سُوَيْدٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ صَاحِبِ إِبِلٍ وَلَا بَقَرٍ وَلَا غَنَمٍ لَا يُؤَدِّي زَكَاتَهَا، إِلَّا جَاءَتْ يَوْمَ الْقِيَامَةِ أَعْظَمَ مَا كَانَتْ وَأَسْمَنَهُ، تَنْطَحُهُ بِقُرُونِهَا، وَتَطَؤُهُ بِأَخْفَافِهَا، كُلَّمَا نَفِدَتْ أُخْرَاهَا أَعَادَتْ عَلَيْهِ أُولَاهَا، حَتَّى يُقْضَى بَيْنَ النَّاسِ».

تخريج: أخرجه مسلم، الزكوة، باب تغليظ عقوبة من لايؤدي الزكوة، ح:٩٩٠ من حديث وكيع، والبخاري، الزكوة، باب زكوة البقر، ح:١٤٦٠ من حديث الأعمش به، وهو في الكبرى، ح:٢٢٣٦.

Chapter 12. Combining What Is Separate And Separating What Is Combined

(المعجم ١٢) - بَابُ الجَمْعِ بَيْنَ الْمُتَفَرِّقِ وَالتَّفْرِيقِ بَيْنَ الْمُجْتَمِعِ (التحفة ١٢)

2459. It was narrated that Suwaid bin Ghafalah said: "The *Zakâh* collector of the Prophet ﷺ came to us, and I went to him, sat with him, and heard him say: 'In my contract it says that we should not take any suckling young, nor combine what is separate, nor separate what is combined.' A man brought a she-camel with a big hump to him and said: 'Take it,' but he refused." **(*Ḍa'îf*)**

٢٤٥٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ هُشَيْمٍ، عَنْ هِلَالِ بْنِ خَبَّابٍ، عَنْ مَيْسَرَةَ أَبِي صَالِحٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: أَتَانَا مُصَدِّقُ النَّبِيِّ ﷺ فَأَتَيْتُهُ فَجَلَسْتُ إِلَيْهِ فَسَمِعْتُهُ يَقُولُ: إِنَّ فِي عَهْدِي أَنْ لَا نَأْخُذَ رَاضِعَ لَبَنٍ، وَلَا نَجْمَعَ بَيْنَ مُتَفَرِّقٍ، وَلَا نُفَرِّقَ بَيْنَ مُجْتَمِعٍ، فَأَتَاهُ رَجُلٌ بِنَاقَةٍ كَوْمَاءَ فَقَالَ: خُذْهَا، فَأَبَى.

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح:١٥٧٩ من حديث هلال به، وهو في الكبرى، ح:٢٢٣٧، ورواه أبوليلى الكندي عن سويد به عند أبي داود، ح:١٥٨٠، وللحديث شواهد.

Comments:

A moderately ordinary animal shall be taken in *Zakâh*, so that it does not cause any financial harm to its owner or to the poor, its recipient. A suckling animal would prove harmful to the poor, and giving over a lactating animal would be damaging to its owner.

2460. It was narrated from Wâ'il bin Ḥujr that the Prophet ﷺ sent a collector and he came to a man who brought him a slim, recently-weaned camel. The Prophet ﷺ said: "We sent the *Zakâh* collector of Allâh and His Messenger, and so-and-so gave him a slim, recently-weaned camel. O Allâh, do not bless him nor his camels!" News of that reached the man, so he came with a beautiful she-camel and said: "I repent to Allâh and to His Prophet ﷺ." The Prophet ﷺ said: "O Allâh, bless him and his camels!" **(*Ḍa'îf*)**

٢٤٦٠ - أَخْبَرَنَا هَارُونُ بْنُ زَيْدِ بْنِ يَزِيدَ - يَعْنِي ابْنَ أَبِي الزَّرْقَاءِ - قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ سَاعِيًا فَأَتَى رَجُلًا فَآتَاهُ فَصِيلًا مَخْلُولًا، فَقَالَ النَّبِيُّ ﷺ: «بَعَثْنَا مُصَدِّقَ اللهِ وَرَسُولِهِ، وَإِنَّ فُلَانًا أَعْطَاهُ فَصِيلًا مَخْلُولًا، اللَّهُمَّ! لَا تُبَارِكْ فِيهِ وَلَا فِي إِبِلِهِ» فَبَلَغَ ذٰلِكَ الرَّجُلَ فَجَاءَ بِنَاقَةٍ حَسْنَاءَ فَقَالَ: أَتُوبُ إِلَى اللهِ عَزَّ وَجَلَّ وَإِلَى نَبِيِّهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ بَارِكْ فِيهِ وَفِي إِبِلِهِ».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٤/ ١٥٧ من حديث سفيان الثوري به، وهو في الكبرى، ح: ٢٢٣٨، وصححه ابن خزيمة، ح: ٢٢٧٤، والحاكم على شرط مسلم: ١/ ٤٠٠، ووافقه الذهبي * الثوري عنعن تقدم، ح: ١٠٢٧، ولم أجد تصريح سماعه.

Chapter 13. The Ruler Supplicating For Blessings Upon The Giver Of *Ṣadaqah*

(المعجم ١٣) - بَابُ صَلَاةِ الإِمَامِ عَلَى صَاحِبِ الصَّدَقَةِ (التحفة ١٣)

2461. It was narrated that 'Abdullâh bin Abî Awfa said: "When people brought their *Zakâh* to him, the Messenger of Allâh ﷺ would say: 'O Allâh, send *Ṣalâh* upon the family of so-and-so.' My father brought his *Ṣadaqah* to him and he said: 'O Allâh, send *Ṣalâh* upon the family of Abû Awfa.'" (*Ṣaḥîḥ*)

٢٤٦١ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: عَمْرُو بْنُ مُرَّةَ أَخْبَرَنِي قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ أَبِي أَوْفَى قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَتَاهُ قَوْمٌ بِصَدَقَتِهِمْ قَالَ: «اللَّهُمَّ! صَلِّ عَلَى آلِ فُلَانٍ» فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: «اللَّهُمَّ! صَلِّ عَلَى آلِ أَبِي أَوْفَى».

تخريج: أخرجه البخاري، الزكوة، باب صلوة الإمام، ودعائه لصاحب الصدقة ... إلخ، ح: ١٤٩٧، ومسلم، الزكوة، باب الدعاء لمن أتى بصدقة، ح: ١٠٧٨ من حديث شعبة به، وهو في الكبرى، ح: ٢٢٣٩.

Comments:

The Messenger of Allâh ﷺ was ordered by Allâh to supplicate for *Ṣalâh* upon those giving *Zakâh* (*At-Tawbah* 9:103). They will gain tranquillity of heart on account of it. Nowadays, this obligation is incumbent upon the learned scholars or the rulers, when they collect the *Zakâh*.

Chapter 14. When There Is An Infraction In The *Ṣadaqah* (Collected)

(المعجم ١٤) - بَابٌ: إِذَا جَاوَزَ فِي الصَّدَقَةِ (التحفة ١٤)

2462. It was narrated that 'Abdur-Raḥmân bin Hilâl said: "Jarîr said: 'Some Bedouin people came to the Prophet ﷺ and said: O Messenger of Allâh, some of your *Zakâh* collectors come to us and they are unfair. He said: Keep your *Zakâh* collectors happy. They said: Even if they are unfair? He said: Keep your *Zakâh* collectors happy. Then they said: Even if they are unfair.

٢٤٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا يَحْيَى عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هِلَالٍ قَالَ: قَالَ جَرِيرٌ: أَتَى النَّبِيَّ ﷺ نَاسٌ مِنَ الْأَعْرَابِ فَقَالُوا: يَا رَسُولَ اللهِ! يَأْتِينَا نَاسٌ مِنْ مُصَدِّقِيكَ يَظْلِمُونَ قَالَ: «أَرْضُوا مُصَدِّقِيكُمْ» قَالُوا: وَإِنْ ظَلَمَ؟

He said: Keep your *Zakâh* collectors happy. Jarîr said: 'No *Zakâh* collector left me, since I heard this from the Messenger of Allâh ﷺ, but he was pleased with me."[1] (*Ṣaḥîḥ*)

قَالَ: «أَرْضُوا مُصَدِّقِيكُمْ» ثُمَّ قَالُوا: وَإِنْ ظَلَمَ؟ قَالَ: «أَرْضُوا مُصَدِّقِيكُمْ». قَالَ جَرِيرٌ: فَمَا صَدَرَ عَنِّي مُصَدِّقٌ مُنْذُ سَمِعْتُ مِنْ رَسُولِ اللهِ ﷺ إِلَّا وَهُوَ رَاضٍ.

تخريج: أخرجه مسلم، الزكوة، باب إرضاء السعاة، ح:٩٨٩ عن محمد بن بشار به، وهو في الكبرى، ح:٢٢٤٠.

2463. It was narrated that Ash-Shabbî said: "Jarîr said: 'The Messenger of Allâh ﷺ said: When the *Zakâh* collector comes to you, let him leave happy with you.'" (*Ṣaḥîḥ*)

٢٤٦٣ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - هُوَ ابْنُ عُلَيَّةَ - قَالَ: أَخْبَرَنَا دَاوُدُ عَنِ الشَّعْبِيِّ قَالَ: قَالَ جَرِيرٌ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَتَاكُمُ الْمُصَدِّقُ فَلْيَصْدُرْ وَهُوَ عَنْكُمْ رَاضٍ».

تخريج: [صحيح] أخرجه مسلم، الزكوة، باب إرضاء الساعي مالم يطلب حرامًا، ح:٩٨٩/ ١٧٧ من حديث إسماعيل ابن علية به (انظر الحديث السابق)، وهو في الكبرى، ح:٢٢٤١.

Chapter 15. Owner Giving Something Without The *Zakâh* Collector Choosing It

(المعجم ١٥) - **بَابُ إِعْطَاءِ السَّيِّدِ الْمَالَ بِغَيْرِ اخْتِيَارِ الْمُصَدِّقِ** (التحفة ١٥)

2464. It was narrated that Muslim bin Thafinah said: "Ibn 'Alqamah appointed my father to be in charge of his people, and he commanded him to collect their *Ṣadaqah*. My father sent me to a group of them to bring their *Ṣadaqah* to him. I set out and came to an old man who was called Sa'r. I said: 'My father has sent me to collect the *Ṣadaqah* of your sheep.'

٢٤٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا ابْنُ إِسْحَاقَ عَنْ عَمْرِو بْنِ أَبِي سُفْيَانَ، عَنْ مُسْلِمِ بْنِ ثَفِنَةَ قَالَ: اسْتَعْمَلَ ابْنُ عَلْقَمَةَ أَبِي عَلَى عِرَافَةِ قَوْمِهِ، وَأَمَرَهُ أَنْ يُصَدِّقَهُمْ، فَبَعَثَنِي أَبِي إِلَى طَائِفَةٍ مِنْهُمْ لِآتِيَهُ بِصَدَقَتِهِمْ، فَخَرَجْتُ حَتَّى أَتَيْتُ عَلَى شَيْخٍ كَبِيرٍ يُقَالُ لَهُ سَعْرٌ

[1] The Prophet ﷺ was certain that his *Zakâh* collectors were fair and would not take more than what was prescribed, but due to their innate love of money, people may feel that taking from them is a kind of unfairness. This should not be interpreted as allowing the *Zakâh* collectors to be unfair, or encouraging the people to put up with that, and give more than that which Allâh has prescribed they should give. (*Ḥâshiyah As-Sindî*)

He said: 'O son of my brother, how will you decode what you want to take?' I said: 'We choose, and we even measure the sheep's udders.' He said: 'O son of my brother, I tell you that I was in one of these mountain passes at the time of the Messenger of Allâh ﷺ with some sheep of mine. Two men came on a camel and said: We are the messengers of the Messenger of Allâh ﷺ, we come to take the *Ṣadaqah* of your sheep. I said: What do I have to give? They said: A sheep. So I went to a sheep that I knew was filled with milk and was fat, and brought it out to them. He said: This is a *Shâfi'* – a sheep that has a child or is pregnant – and the Messenger of Allâh ﷺ forbade us to take a *Shâfi'*. So I went to a *Mu'tâṭ* she-goat – a *Mu'tâṭ* is one that has not given birth before, but has reached the age where it could produce young – and brought it out to them. They said: We will take it. So I lifted it up to them, and they took it with them on their camel and left.'" (*Ḍa'îf*)

فَقُلْتُ: إِنَّ أَبِي بَعَثَنِي إِلَيْكَ لِتُؤَدِّيَ صَدَقَةَ غَنَمِكَ، قَالَ: ابْنَ أَخِي! وَأَيُّ نَحْوٍ تَأْخُذُونَ؟ قُلْتُ: نَخْتَارُ حَتَّى إِنَّا لَنَشْبُرُ ضُرُوعَ الْغَنَمِ، قَالَ: ابْنَ أَخِي فَإِنِّي أُحَدِّثُكَ أَنِّي كُنْتُ فِي شِعْبٍ مِنْ هٰذِهِ الشِّعَابِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فِي غَنَمٍ لِي، فَجَاءَنِي رَجُلَانِ عَلَى بَعِيرٍ فَقَالَا: إِنَّا رَسُولَا رَسُولِ اللهِ ﷺ إِلَيْكَ لِتُؤَدِّيَ صَدَقَةَ غَنَمِكَ، قَالَ: قُلْتُ: وَمَا عَلَيَّ فِيهَا؟ قَالَا: شَاةٌ، فَأَعْمِدُ إِلَى شَاةٍ قَدْ عَرَفْتُ مَكَانَهَا مُمْتَلِئَةً مَحْضًا وَشَحْمًا فَأَخْرَجْتُهَا إِلَيْهِمَا، فَقَالَ: هٰذِهِ الشَّافِعُ، وَالشَّافِعُ الْحَائِلُ، وَقَدْ نَهَانَا رَسُولُ اللهِ ﷺ أَنْ نَأْخُذَ شَافِعًا [قَالَ]: فَأَعْمِدُ إِلَى عَنَاقٍ مُعْتَاطٍ، وَالْمُعْتَاطُ الَّتِي لَمْ تَلِدْ وَلَدًا وَقَدْ حَانَ وِلَادُهَا، فَأَخْرَجْتُهَا إِلَيْهِمَا فَقَالَا: نَاوِلْنَاهَا، فَرَفَعْتُهَا إِلَيْهِمَا فَجَعَلَاهَا مَعَهُمَا عَلَى بَعِيرِهِمَا ثُمَّ انْطَلَقَا.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح:١٥٨١ من حديث وكيع به، وهو في الكبرى، ح:٢٢٤٢ * مسلم بن ثفنة لم يوثقه غير ابن حبان.

Comments:

This demonstrates that in *Zakâh*, the most superior animal should not be taken, because this would be an infringement of the owner's right.

2465. Muslim bin Thafinah narrated that Ibn 'Alqamah appointed his father to collect the *Zakâh* of his people – and he quoted the same *Ḥadîth*. (*Ṣaḥîḥ*)

٢٤٦٥ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا رَوْحٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ ثَفِنَةَ: أَنَّ ابْنَ عَلْقَمَةَ

اسْتَعْمَلَ أَبَاهُ عَلَى صَدَقَةِ قَوْمِهِ، وَسَاقَ الْحَدِيثَ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، ح:١٥٨٢ من حديث روح بن عبادة به، وانظر الحديث السابق.

2466. Abû Hurairah said: "Umar said: 'The Messenger of Allâh ﷺ enjoined *Sadaqah* and it was said that Ibn Jamîl, Khâlid bin Al-Walîd and 'Abbâs bin 'Abdul-Muttalib had withheld some. The Messenger of Allâh ﷺ said: What is the matter with Ibn Jamîl? Was he not poor then Allâh made him rich? As for Khâlid bin Al-Walîd, you are being unfair to Khâlid, for he is saving his shields and weapons for the sake of Allâh. As for Al-'Abbâs bin 'Abdul-Muttalib, the paternal uncle of the Messenger of Allâh ﷺ, it is an obligatory charity for him and he has to pay as much again.'" (*Sahîh*)

٢٤٦٦ - **أَخْبَرَنِي** عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ مِمَّا ذَكَرَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ قَالَ: وَقَالَ عُمَرُ: أَمَرَ رَسُولُ اللهِ ﷺ بِصَدَقَةٍ فَقِيلَ مَنَعَ ابْنُ جَمِيلٍ وَخَالِدُ ابْنُ الْوَلِيدِ وَعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ. فَقَالَ رَسُولُ اللهِ ﷺ: «مَا يَنْقِمُ ابْنُ جَمِيلٍ إِلَّا أَنَّهُ كَانَ فَقِيرًا فَأَغْنَاهُ اللهُ، وَأَمَّا خَالِدُ بْنُ الْوَلِيدِ فَإِنَّكُمْ تَظْلِمُونَ خَالِدًا قَدِ احْتَبَسَ أَدْرَاعَهُ وَأَعْتُدَهُ فِي سَبِيلِ اللهِ، وَأَمَّا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ عَمُّ رَسُولِ اللهِ ﷺ فَهِيَ عَلَيْهِ صَدَقَةٌ وَمِثْلُهَا مَعَهَا».

تخريج: أخرجه البخاري، الزكوة، باب قول الله تعالى:﴿وفي الرقاب والغارمين وفي سبيل الله﴾، ح:١٤٦٨ من حديث شعيب بن أبي حمزة، ومسلم، الزكوة، باب: في تقديم الزكوة ومنعها، ح:٩٨٣/١١ من حديث أبي الزناد به، وهو في الكبرى، ح:٢٢٤٣، وأخرجه ابن خزيمة، ح:٢٣٣٠ من حديث علي بن عياش به، لفظ مسلم: "وأما العباس فهي علي ومثلها معها".

Comments:

From some other narrations, the matter transpires that Allâh's Messenger ﷺ had already collected from 'Abbâs ﷺ two years' *Zakâh* in advance for some need of the country. He, therefore, offered this clarification; otherwise, how could 'Abbâs ﷺ refuse to give *Zakâh*? Some people of knowledge have taken this to mean that twice the normal amount of *Zakâh* would be taken from 'Abbâs ﷺ. But this interpretation does not appear to be supported.

2467. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ enjoined giving *Sadaqah*;"

٢٤٦٧ - **أَخْبَرَنَا** أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ

and he narrated something similar. (*Ṣaḥîḥ*)

عَنْ مُوسَى قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ قَالَ: عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرَ رَسُولُ اللهِ ﷺ بِصَدَقَةٍ مِثْلَهُ سَوَاءً.

تخريج: [صحيح] انظر الحديث السابق، وهو في مشيخة إبراهيم بن طهمان، ح:٢٣، ص:٧٤، ٧٥ بطوله * موسى هو ابن عقبة، وعبدالرحمٰن هو ابن هرمز الأعرج.

2468. It was narrated that 'Abdullâh bin Hilâl Ath-Thaqafî said: "A man came to the Prophet ﷺ and said: 'I feared that I might be killed after you are gone for the sake of a goat or sheep of the *Ṣadaqah*.' He said: 'Were it not that it will be given to the poor *Muhâjirîn* I would not have taken it.'" (*Ḍa'îf*)

٢٤٦٨ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَمَحْمُودُ بْنُ غَيْلَانَ قَالَا: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ بْنِ هِلَالٍ الثَّقَفِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: كِدْتُ أُقْتَلُ بَعْدَكَ فِي عَنَاقٍ أَوْ شَاةٍ مِنَ الصَّدَقَةِ، فَقَالَ: «لَوْلَا أَنَّهَا تُعْطَى فُقَرَاءَ الْمُهَاجِرِينَ مَا أَخَذْتُهَا».

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير:٥/٢٦ ت:٤٢ عن أبي نعيم به، وهو في الكبرٰى، ح:٢٢٤٥ * الثوري عنعن، وعبدالله بن هلال مختلف في صحبته.

Comments

It appears that this man was one of the *Zakâh* collectors. Some *Zakâh* giver exhibiting his miserliness picked a quarrel until the matter culminated into a fight. Nevertheless, it was a trivial matter involving a goat or a lamb.

Chapter 16. *Zakâh* On Horses

(المعجم ١٦) - **بَابُ** زَكَاةِ الْخَيْلِ (التحفة ١٦)

2469. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Muslim does not have to pay *Ṣadaqah* on his slave or his horse.'" (*Ṣaḥîḥ*)

٢٤٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ شُعْبَةَ وَسُفْيَانَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِهِ صَدَقَةٌ».

تخريج:أخرجه البخاري، الزكوة، باب: ليس على المسلم في فرسه صدقة، ح:١٤٦٣ من حديث شعبة، ومسلم، الزكوة، باب: لا زكوة على المسلم في عبده وفرسه، ح:٩٨٢ من حديث عبدالله بن دينار به، وهو في الكبرى، ح:٢٢٤٦ .

Comments

This narration and other narrations explicitly negate *Zakâh* on horses. Therefore, the fact of the matter is that if the horse and slave are meant for one's own service, no *Zakâh* is due on them. This is the reason why there is no *Nisâb* prescribed on them.

2470. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A Muslim man does not have to pay *Zakâh* on his slave or his horse.'" (***Sahîh***)

٢٤٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مُحْرِزُ بْنُ الْوَضَّاحِ عَنْ إِسْماعِيلَ، - وَهُوَ ابْنُ أُمَيَّةَ - عَنْ مَكْحُولٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا زَكَاةَ عَلَى الرَّجُلِ الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٢٢٤٨.

2471. It was narrated from Abû Hurairah and attributed to the Prophet ﷺ: "The Muslim does not have to pay *Sadaqah* on his slave or his horse." (***Sahîh***)

٢٤٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ مُوسَى عَنْ مَكْحُولٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ يَرْفَعُهُ إِلَى النَّبِيِّ ﷺ قَالَ: «لَيْسَ علَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

تخريج:أخرجه مسلم، ح:٩٨٢/٩ من حديث سفيان بن عيينة به، كما تقدم، ح:٢٤٦٩، وهو في الكبرى، ح:٢٢٤٧.

2472. It was narrated from Abû Hurairah that the Prophet ﷺ said: "A person does not have to pay *Sadaqah* on his horse or his slave." (***Sahîh***)

٢٤٧٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيد قَالَ: حَدَّثَنَا يَحْيى عَنْ خُثَيْمٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ عَلَى الْمَرْءِ فِي فَرَسِهِ ولَا فِي مَمْلُوكِهِ صَدَقَةٌ».

تخريج: [صحيح] تقدم، ح:٢٤٦٩، وهو في الكبرى، ح:٢٢٤٩.

Chapter 17. *Zakâh* On Slaves

(المعجم ١٧) - بَابٌ زَكَاةِ الرَّقِيقِ

(التحفة ١٧)

2473. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Muslim does not have to pay *Ṣadaqah* on his slave or his horse." (*Ṣaḥîḥ*)

٢٤٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فِي فَرَسِهِ صَدَقَةٌ».

تخريج: [صحيح] تقدم، ح:٢٤٦٩، وهو في الكبرى، ح:٢٢٥٠، والموطأ(يحيٰ):١/٢٧٧.

Comments

Concerning the slave, even the Hanafites are in agreement with the majority of the people of knowledge that there is no *Zakâh* on a slave meant for service, because there is no *Zakâh* on any of the commodities meant for personal use. However, there is *Zakâh* on slaves kept for commerce. The same principle is applied in the matter of horse. But the Hanafites have changed the ruling concerning horse, without any supported reason.

2473. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Muslim does not have to pay *Ṣadaqah* on his slave or his horse."

٢٤٧٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ خُثَيْمِ بْنِ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ عَلَى الْمُسْلِمِ صَدَقَةٌ فِي غُلَامِهِ وَلَا فِي فَرَسِهِ».

تخريج: [صحيح] تقدم، ح:٢٤٦٩، وهو في الكبرى، ح:٢٢٥١.

Chapter 18. *Zakâh* On Silver

(المعجم ١٨) - بَابٌ زَكَاةِ الْوَرِقِ

(التحفة ١٨)

2475. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'No *Ṣadaqah* is due on anything less than five *Awâq*, no *Ṣadaqah* is due on less than five *Dhawd* (head of

٢٤٧٥ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ قَالَ: حَدَّثَنَا يَحْيَى، - وَهُوَ ابْنُ سَعِيدٍ - عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ

ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوَاقٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ صَدَقَةٌ».

camel), and no *Ṣadaqah* is due on less than five *Awsuq*."[1] (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٢٤٤٧، وهو في الكبرٰى، ح:٢٢٥٣.

٢٤٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ الْمَازِنِيُّ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوْسُقٍ مِنَ التَّمْرِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ».

2476. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "No *Ṣadaqah* is due on less than five *Awsuq* of dates, no *Ṣadaqah* is due on less than five *Awâq* of silver, and no *Ṣadaqah* is due on less than five *Dhawd* (head) of camels." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الزكوة، باب: ليس فيما دون خمس ذود صدقة، ح:١٤٥٩ من حديث محمد بن عبدالله به، وهو في الكبرٰى، ح:٢٢٥٤، والموطأ (يحيى): ١/ ٢٤٤، ٢٤٥.

٢٤٧٧ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ يَحْيَى بْنِ عُمَارَةَ وَعَبَّادِ بْنِ تَمِيمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا صَدَقَةَ فِيمَا دُونَ خَمْسِ أَوْسَاقٍ مِنَ التَّمْرِ، وَلَا فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ ذَوْدٍ مِنَ الْإِبِلِ صَدَقَةٌ».

2477. It was narrated from Abû Sa'eed Al-Khudrî that he heard the Messenger of Allâh ﷺ say: "No *Ṣadaqah* is due on less than five *Awsâq*[2] of dates, no *Ṣadaqah* is due on less than five *Awâq* of silver, and no *Ṣadaqah* is due on less than five *Dhawd* (head) of camels." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٢٤٤٧، وهو في الكبرٰى، ح:٢٢٥٥.

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[1] See No. 2447.

[2] Meaning *Awsuq*, see No. 2447.

2478. It was narrated that Abû Sa'eed Al-Khudrî said: "I heard the Messenger of Allâh ﷺ say: 'No *Ṣadaqah* is due on less than five *Awâq* of silver, no *Ṣadaqah* is due on less than five *Dhawd* (head) of camels, and no *Ṣadaqah* is due on less than five *Awsuq* of dates." (***Ṣaḥîḥ***)

٢٤٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا ابْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ حَبَّانَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ - وَكَانَا ثِقَةً - عَنْ يَحْيَى بْنِ عُمَارَةَ بْنِ أَبِي حَسَنٍ وَعَبَّادِ بْنِ تَمِيمٍ - وَكَانَا ثِقَةً - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ مِنَ الْوَرِقِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسٍ مِنَ الْإِبِلِ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ».

تخريج: [**صحيح**] تقدم، ح:٢٤٤٧، وهو في الكبرٰى، ح:٢٢٥٢.

2479. It was narrated that 'Alî, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ said: 'I have exempted you from (having to pay *Zakâh* on) horses and slaves. Pay the *Zakâh* on your wealth, for every two hundred (*Dirhams*), five.'" (***Ḥasan***)

٢٤٧٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ، فَأَدُّوا زَكَاةَ أَمْوَالِكُمْ مِنْ كُلِّ مِائَتَيْنِ خَمْسَةً».

تخريج: [**حسن**] أخرجه أبو داود، الزكٰوة، باب: في زكٰوة السائمة، ح:١٥٧٤، والترمذي، الزكٰوة، باب ماجاء في زكٰوة الذهب والورق، ح:٦٢٠ من حديث أبي إسحاق السبيعي به، وقال أبو داود: "ورواه شعبة عن أبي إسحاق به موقوفًا"، وصححه البخاري، وابن خزيمة، ح:٢٢٨٤، وحسنه البغوي، وهو في الكبرٰى، ح:٢٢٥٦، وللحديث شواهد كثيرة.

2480. It was narrated that 'Alî, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ said: 'I have exempted you from (having to pay *Zakâh* on) horses

٢٤٨٠ - أَخْبَرَنَا حُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ

ﷺ: «قَدْ عَفَوْتُ عَنِ الْخَيْلِ وَالرَّقِيقِ، وَلَيْسَ فِيمَا دُونَ مِائَتَيْنِ زَكَاةٌ».

and slaves, and there is no *Zakâh* on less than two hundred (*Dirhams*)." (*Ḥasan*)

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:٢٢٥٧.

(المعجم ١٩) - بَابُ زَكَاةِ الْحُلِيِّ (التحفة ١٩)

Chapter 19. *Zakâh* On Jewelry

٢٤٨١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُسَيْنٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ امْرَأَةً مِنْ أَهْلِ الْيَمَنِ أَتَتْ رَسُولَ اللهِ ﷺ وَبِنْتٌ لَهَا فِي يَدِ ابْنَتِهَا مَسَكَتَانِ غَلِيظَتَانِ مِنْ ذَهَبٍ فَقَالَ: «أَتُؤَدِّينَ زَكَاةَ هٰذَا؟» قَالَتْ: لَا. قَالَ: «أَيَسُرُّكِ أَنْ يُسَوِّرَكِ اللهُ عَزَّ وَجَلَّ بِهِمَا يَوْمَ الْقِيَامَةِ سِوَارَيْنِ مِنْ نَارٍ؟» قَالَ: فَخَلَعَتْهُمَا فَأَلْقَتْهُمَا إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: هُمَا لِلّٰهِ وَلِرَسُولِهِ ﷺ.

2481. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a woman from among the people of Yemen came to the Messenger of Allâh ﷺ with a daughter of hers, and on the daughter's hand were two thick bangles of gold. He said: "Do you pay *Zakâh* on these?" She said: "No." He said: "Would it please you if Allâh were to put two bangles of fire on you on the Day of Resurrection?" So she took them off and gave them to the Messenger of Allâh ﷺ and said: "They are for Allâh and His Messenger." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب الكنز ما هو؟ وزكوة الحلي، ح:١٥٦٣ من حديث خالد بن الحارث به، وهو في الكبرى، ح:٢٢٥٨، وله طريق آخر عند الترمذي، ح:٦٣٧ عن عمرو بن شعيب به ❊ حسين هو المعلم.

Comments

On account of these kind of narrations, a great many people of knowledge are of the view that *Zakâh* is due on jewelry, for instance, Imâm Abû Hanifah (May Allâh have mercy on him). But others among the people of knowledge hold that no *Zakâh* is due on jewelry, because the jewelry is meant for personal use.

٢٤٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ حُسَيْنًا قَالَ: حَدَّثَنِي عَمْرُو بْنُ شُعَيْبٍ قَالَ: جَاءَتِ امْرَأَةٌ وَمَعَهَا بِنْتٌ لَهَا إِلَى رَسُولِ

2482. 'Amr bin Shu'aib said: "A woman came to the Messenger of Allâh ﷺ with a daughter of hers, and on her daughter's arm were two bangles" – a similar report, in *Mursal* form. (*Ḥasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Khâlid is more reliable than Al-Mu'tamir.[1]

اللهِ ﷺ وَفِي يَدِ ابْنَتِهَا مَسَكَتَانِ، نَحْوَهُ. مُرْسَلٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: خَالِدٌ أَثْبَتُ مِنَ الْمُعْتَمِرِ.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٢٥٩.

Chapter 20. The One Who Withholds *Zakâh* Due On His Wealth

(المعجم ٢٠) - **بَابُ** مَانِعِ زَكَاةِ مَالِهِ (التحفة ٢٠)

2483. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'The one who does not pay *Zakâh* on his wealth, his wealth will appear to him on the Day of Resurrection like a bald-headed *Shujâ'a*[2] with two dots above its eyes. It will hold onto him or encircle him and will say: I am your hoarded treasure, I am your hoarded treasure.'" (*Ṣaḥîḥ*)

٢٤٨٣ - أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الَّذِي لَا يُؤَدِّي زَكَاةَ مَالِهِ يُخَيَّلُ إِلَيْهِ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعَ لَهُ زَبِيبَتَانِ قَالَ: فَيَلْتَزِمُهُ أَوْ يَطَوَّقُهُ قَالَ: يَقُولُ أَنَا كَنْزُكَ، أَنَا كَنْزُكَ».

تخريج: [إسناده صحيح] أخرجه أحمد:٢/١٥٦ عن أبي النضر به، وهو في الكبرٰى، ح:٢٢٦٠، وصححه ابن خزيمة، ح:٢٢٥٧ * عبدالعزيز هو ابن عبدالله بن أبي سلمة الماجشون.

2484. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If Allâh gives a person wealth and he does not pay *Zakâh* on it, his wealth will appear to him on the Day of Resurrection as a bald-headed *Shujâ'a* with two dots above its eyes. It will take hold of the corners of his mouth on the

٢٤٨٤ - أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ قَالَ: حَدَّثَنَا حَسَنُ بْنُ مُوسَى الْأَشْيَبُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ دِينَارٍ الْمَدَنِيُّ عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ آتَاهُ اللهُ عَزَّ وَجَلَّ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثِّلَ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شُجَاعًا

[1] Meaning, that Khâlid bin Al-Ḥârith and Mu'tamir bin Sulaiman both reported the *Ḥadîth* from Ḥusain bin Dhakwân. Since Khâlid is more reliable than Mu'tamir, his report in *Marfu'* form is given precedence over the report of Mu'tamir in *Mursal* form.

[2] See No. 2443.

Day of Resurrection and will say: 'I am your wealth, I am your hoarded treasure.' Then he recited this verse: 'And let not those who covetously withhold of that which Allâh has bestowed on them of His Bounty (wealth) and think that it is good for them (and so they do not pay the obligatory *Zakâh*).'"[1] (*Ṣaḥîḥ*)

أَقْرَعَ لَهُ زَبِيبَتَانِ، يَأْخُذُ بِلِهْزِمَتَيْهِ يَوْمَ الْقِيَامَةِ فَيَقُولُ: أَنَا مَالُكَ، أَنَا كَنْزُكَ، ثُمَّ تَلَا هٰذِهِ الآيَةَ ﴿وَلَا يَحْسَبَنَّ ٱلَّذِينَ يَبْخَلُونَ بِمَآ ءَاتَىٰهُمُ ٱللَّهُ مِن فَضْلِهِۦ﴾ الآية [آل عمران: ١٨٠].

تخريج: أخرجه البخاري، الزكٰوة، باب إثم مانع الزكٰوة، ح:١٤٠٣ من حديث عبدالرحمٰن به، وهو في الكبرٰى، ح:٢٢٦١.

Comments

See 2443, 2450.

Chapter 21. *Zakâh* On Dates

(المعجم ٢١) - زَكَاةُ التَّمْرِ (التحفة ٢١)

2485. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There is no *Ṣadaqah* on less than five *Awsâq* of grains or dates.'" (*Ṣaḥîḥ*)

٢٤٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسَاقٍ مِنْ حَبٍّ أَوْ تَمْرٍ صَدَقَةٌ».

تخريج: [صحيح] تقدم، ح:٢٤٤٧، وهو في الكبرٰى، ح:٢٢٦٢.

Chapter 22. *Zakâh* On Wheat

(المعجم ٢٢) - **بَابُ** زَكَاةِ الحِنْطَةِ (التحفة ٢٢)

2486. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "No *Zakâh* is due on wheat or dates unless the amount reaches five *Awsuq*. No *Zakâh* is due on silver unless the amount reaches five

٢٤٨٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا رَوْحُ ابْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ عُمَارَةَ عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا يَحِلُّ فِي الْبُرِّ وَالتَّمْرِ

[1] *Âl 'Imrân* 3:180.

Awâq. No *Zakâh* is due on camels until the number reaches five *Dhawd*." (*Ṣaḥîḥ*)

زَكَاةٌ حَتَّى يَبْلُغَ خَمْسَةَ أَوْسُقٍ، وَلَا يَحِلُّ فِي الْوَرِقِ زَكَاةٌ حَتَّى يَبْلُغَ خَمْسَةَ أَوَاقٍ، وَلَا تَحِلُّ فِي إِبِلٍ زَكَاةٌ حَتَّى تَبْلُغَ خَمْسَ ذَوْدٍ».

تخريج: [صحيح] تقدم، ح:٢٤٤٧، وهو في الكبرى، ح:٢٢٦٣.

Chapter 23. *Zakâh* On Grains

(المعجم ٢٣) - بَابُ زَكَاةِ الْحُبُوبِ (التحفة ٢٣)

2487. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "No *Ṣadaqah* is due on grains or dates unless the amount reaches five *Awsuq*, nor on less than five *Dhawd*, nor on less than five *Awâq*." (*Ṣaḥîḥ*)

٢٤٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيْسَ فِي حَبٍّ وَلَا تَمْرٍ صَدَقَةٌ حَتَّى يَبْلُغَ خَمْسَةَ أَوْسُقٍ، وَلَا فِيمَا دُونَ خَمْسِ ذَوْدٍ، وَلَا فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

تخريج: [صحيح] تقدم، ح:٢٤٤٧، وهو في الكبرى، ح:٢٢٦٤.

Comments

See *Ḥadîth* 2447.

Chapter 24. The Amount On Which *Zakâh* Is Due

(المعجم ٢٤) - الْقَدْرُ الَّذِي تَجِبُ فِيهِ الصَّدَقَةُ (التحفة ٢٤)

2488. It was narrated that Abû Sa'eed said: The Messenger of Allâh ﷺ said: "No *Ṣadaqah* is due on less than five *Awâq*." (*Ṣaḥîḥ*)

٢٤٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا إِدْرِيسُ الْأَوْدِيُّ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ».

تخريج: [صحيح] أخرجه أبو داود، الزكوة، باب ما تجب فيه الزكوة، ح:١٥٥٩، وابن ماجه، الزكوة، باب الوسق ستون صاعًا، ح:١٨٣٢ من حديث إدريس الأودي به، وهو في

الكبرى، ح:٢٢٦٥ * أبو البختري لم يسمع من أبي سعيد الخدري ولكن للحديث شواهد كثيرة، منها الحديث الآتي.

2489. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "No *Ṣadaqah* is due on less than five *Awâq*, no *Ṣadaqah* is due on less than five *Dhawd*, no *Ṣadaqah* is due on less than five *Awsuq*." (*Ṣaḥîḥ*)

٢٤٨٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ فِيمَا دُونَ خَمْسِ أَوَاقٍ صَدَقَةٌ، وَلَا فِيمَا دُونَ خَمْسِ ذَوْدٍ صَدَقَةٌ، وَلَيْسَ فِيمَا دُونَ خَمْسَةِ أَوْسُقٍ صَدَقَةٌ».

تخريج: [صحيح] تقدم، ح:٢٤٤٧، وهو في الكبرى، ح:٢٢٦٦.

Chapter 25. On What One-Tenth Is Due, And On What One-Half Of One-Tenth Is Due

(المعجم ٢٥) - **بَابُ** مَا يُوجِبُ الْعُشْرَ وَمَا يُوجِبُ نِصْفَ الْعُشْرِ (التحفة ٢٥)

2490. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "For whatever is irrigated by the sky, rivers and springs, or draws up water from deep roots, one-tenth. For whatever is irrigated by animals and artificial means, one half of one-tenth." (*Ṣaḥîḥ*)

٢٤٩٠ - أَخْبَرَنَا هَارُونُ بْنُ سَعِيدِ بْنِ الْهَيْثَمِ أَبُو جَعْفَرٍ الْأَيْلِيُّ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فِيمَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ وَالْعُيُونُ أَوْ كَانَ بَعْلًا الْعُشْرُ، وَمَا سُقِيَ بِالسَّوَانِي وَالنَّضْحِ نِصْفُ الْعُشْرِ».

تخريج: أخرجه البخاري، الزكوة، باب العشر فيما يسقى من ماء السماء والماء الجاري، ح:١٤٨٣ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:٢٢٦٧ .

Comments

1. Hitherto, in the preceding narrations, the *Nisâb* for crops was described.
2. Arguing from the outward import of this *Ḥadîth*, Imâm Abû Hanifah has stated that one-tenth or the *'Ushr* is due upon what the earth puts forth, whether it is in a small or large amount. But the explicit narrations concerning the *Nisâb* are contrary to this argument. This discussion has preceded earlier. When the *Nisâb* or the scale is valid in other commodities, for instance, gold, silver, and animals, etc., why should it not be valid in the matter of a crop?

2491. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'For that which is watered by the sky, rivers and springs, one-tenth. For whatever is irrigated by animals, one-half of one-tenth.'" (*Ṣaḥîḥ*)

٢٤٩١ - أَخْبَرَنِي عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو وَأَحْمَدُ بْنُ عَمْرٍو وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا الزُّبَيْرِ حَدَّثَهُ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «فِيمَا سَقَتِ السَّمَاءُ وَالْأَنْهَارُ وَالْعُيُونُ الْعُشْرُ، وَمَا سُقِيَ بِالسَّانِيَةِ نِصْفُ الْعُشْرِ».

تخريج: أخرجه مسلم، الزكوة، باب ما فيه العشر أو نصف العشر، ح:٩٨١ عن عمرو بن سواد وأحمد بن عمرو بن السرح به، وهو في الكبرٰى، ح:٢٢٦٨.

2492. It was narrated that Mu'âdh said: "The Messenger of Allâh ﷺ sent me to Yemen and he commanded me to take one-tenth of whatever is irrigated by the sky, and half of one-tenth of whatever is irrigated by means of buckets." (*Ḥasan*)

٢٤٩٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ - وَهُوَ ابْنُ عَيَّاشٍ -، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ مُعَاذٍ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ، فَأَمَرَنِي أَنْ آخُذَ مِمَّا سَقَتِ السَّمَاءُ الْعُشْرَ، وَفِيمَا سُقِيَ بِالدَّوَالِي نِصْفَ الْعُشْرِ.

تخريج: [حسن] أخرجه أبو داود، الزكوة، باب: في زكوة السائمة، ح:١٥٧٦ وح:٣٠٣٨ من حديث شقيق أبي وائل به، وهو في الكبرٰى، ح:٢٢٦٩، وضعفه النسائي،(تحفة الأشراف:٨/ ٤٠٠)، وللحديث شواهد كثيرة، منها الحديث السابق.

Chapter 26. How Much Should The Estimator Leave?

(المعجم ٢٦) - كَمْ يَتْرُكُ الخَارِصُ

(التحفة ٢٦)

2493. It was narrated from 'Abdur-Raḥmân bin Mas'ûd bin Niyâr: "Sahl bin Abî Ḥathmah came to us when we were in the market and said: 'The Messenger of Allâh ﷺ said: When you have estimated, take two-thirds (of the portion you have estimated as *Zakâh*) and leave one-third, and if you do not

٢٤٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ خُبَيْبَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَسْعُودِ ابْنِ نِيَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: أَتَانَا وَنَحْنُ فِي السُّوقِ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ:

take (two-thirds) or leave one-third. (One of the reporters) Shu'bah doubted – leave one quarter." (*Ḥasan*)

«إِذَا خَرَصْتُمْ فَخُذُوا وَدَعُوا الثُّلُثَ، فَإِنْ لَمْ تَأْخُذُوا أَوْ تَدَعُوا الثُّلُثَ - شَكَّ شُعْبَةُ - فَدَعُوا الرُّبُعَ».

تخريج: [**إسناده حسن**] أخرجه أبوداود، الزكوة، باب في الخرص، ح:١٦٠٥، والترمذي، الزكوة، باب ماجاء في الخرص، ح:٦٤٣ من حديث شعبة به، وهو في الكبرى، ح:٢٢٧٠، وصححه ابن خزيمة، ح:٤/ ٤٤٢،٢٣١٩، ٢٣٢٠، وابن حبان، ح:٧٩٨، والحاكم:١/ ٤٠٢، والذهبي .

Comments

1. In whatever harvests or fruits the government levies the '*Ushr* or the tenth. The system was that before the ripening of the harvests or the fruits, some men of understanding used to be dispatched in order to estimate that so and so's harvest would put forth this much amount of crop or fruit, which was called *Kharas*. In our modern days, this task is carried out by the land revenue officials.
2. "When you estimate, leave one-third": this is because it is not necessary the harvest would produce accurately as per the estimation. Often the animals eat away, an unforeseen calamity might damage the harvest and the fruit, folks and beggars or askers might cause decrease in it. The owner, therefore, should be given concession.

Chapter 27. The Saying Of Allâh, The Mighty And Sublime: "And Do Not Aim At That Which Is bad To Spend From It"[1]

(المعجم ٢٧) - قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ [البقرة:٢٦٧]

(التحفة ٢٧)

2494. Abû Umâmah bin Sahl bin Ḥunaif said, concerning the Verse in which Allâh, the Mighty and Sublime, says: And do not aim at that which is bad to spend from it."[2] This refers to bad quality dates. The Messenger of Allâh ﷺ forbade taking bad quality dates as *Ṣadaqah*. (*Ḥasan*)

٢٤٩٤ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنِي عَبْدُ الْجَلِيلِ بْنُ حُمَيْدٍ الْيَحْصَبِيُّ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلِ بْنِ حُنَيْفٍ فِي الْآيَةِ الَّتِي قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنفِقُونَ﴾ قَالَ: هُوَ الْجُعْرُورُ وَلَوْنُ حُبَيْقٍ، فَنَهَى رَسُولُ اللهِ ﷺ أَنْ تُؤْخَذَ فِي الصَّدَقَةِ الرُّذَالَةُ.

[1] *Al-Baqarah* 2:267.
[2] *Al-Baqarah* 2:267.

تخريج: [إسناده حسن] وهو في الكبرى، ح:٢٢٧١، وأخرجه أبو داود، ح:١٦٠٧ من حديث الزهري عن أبي أمامة عن أبيه به مختصرًا، وصححه ابن خزيمة، ح:٢٣١٣.

Comments

Ju'rûr and Lawn Hubaiq were two kinds of dates of inferior quality. They were small and tiny. However, it should be borne in mind that if the crop itself is of that kind, then obviously *Zakâh* would be given from this stuff only.

2495. It was narrated that 'Awf bin Mâlik said: "The Messenger of Allâh ﷺ came out with a stick in his hand, and a man had hung up a bunch of dry and bad dates. He started hitting that bunch of dates and said: 'I wish that the one who gave this *Ṣadaqah* had given something better than this, for the one who gave these dry, bad dates will eat dry, bad dates on the Day of Resurrection.'"[1] (*Ḥasan*)

٢٤٩٥ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا يَحْيَى عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنِي صَالِحُ بْنُ أَبِي عَرِيبٍ عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ عَوْفِ بْنِ مَالِكٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ وَبِيَدِهِ عَصًا وَقَدْ عَلَّقَ رَجُلٌ قُنْوَ حَشَفٍ، فَجَعَلَ يَطْعَنُ فِي ذٰلِكَ الْقُنْوِ فَقَالَ: «لَوْ شَاءَ رَبُّ هٰذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبَ مِنْ هٰذَا، إِنَّ رَبَّ هٰذِهِ الصَّدَقَةِ يَأْكُلُ حَشَفًا يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب ما لا يجوز من الثمرة في الصدقة، ح:١٦٠٨، وابن ماجه، الزكوة، باب النهي أن يخرج في الصدقة شر ماله، ح:١٨٢١ من حديث يحيى بن سعيد القطان به، وهو في الكبرى، ح:٢٢٧٢، وصححه ابن خزيمة، ح:٢٤٦٧، وابن حبان، ح:٨٣٧، والحاكم:٤/ ٤٢٥، ٤٢٦، والذهبي.

Comments

This was an optional charity or *Sadaqah*, because the obligatory tenth or the *'Ushr* is levied by the officials of the governments.

Chapter 28. Minerals

(المعجم ٢٨) - بَابُ المَعْدِنِ (التحفة ٢٨)

2496. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ was asked about *Al-Luqaṭah*.[2] He said: 'That which is found on a much-traveled road or in an inhabited

٢٤٩٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُبَيْدِ اللهِ بْنِ الْأَخْنَسِ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ اللُّقَطَةِ فَقَالَ: «مَا كَانَ فِي

[1] This is another version related to the revelation mentioned in No. 2494.

[2] Lost property or something that is picked up.

village, announce it for a year. If its owner comes (and takes it, well and good), otherwise it is yours. That which was not found on a much-traveled road or in an inhabited village is subject to the *Khums*, as is *Rikâz*.'"[1] (*Hasan*)

طَرِيقٍ مَأْتِيٍّ أَوْ فِي قَرْيَةٍ عَامِرَةٍ فَعَرِّفْهَا سَنَةً، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَلَكَ، وَمَا لَمْ يَكُنْ فِي طَرِيقٍ مَأْتِيٍّ وَلَا فِي قَرْيَةٍ عَامِرَةٍ فَفِيهِ وَفِي الرِّكَازِ الْخُمُسُ».

تخريج: [إسناده حسن] أخرجه أبو داود، اللقطة، باب التعريف باللقطة، ح:١٧١٢ من حديث أبي عوانة الوضاح به، وهو في الكبرى، ح:٢٢٧٣، (انظر الحديث الآتي برقم، ح:٤٩٦١)، وهذا طرف منه.

Comments:

A dominant majority of scholars like Imâms Mâlik, Ahmad, Shafi'î, and Al-Bukhârî (May Allâh have mercy upon them all) have fixed one-fortieth of it as its *Zakâh* considering it merchandise or trade goods. This is appropriate also.

2497. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The injuries caused by the beast are without liability,[2] and wells are without liability, and mines are without liability, and the *Khumus* is due on *Rikâz*." (*Sahîh*)

٢٤٩٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ ح وَأَخْبَرَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَجْمَاءُ جَرْحُهَا جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

تخريج: أخرجه البخاري، الزكوة، باب: في الركاز الخمس، ح:١٤٩٩، ومسلم، الحدود، باب جرح العجماء والمعدن والبئر جبار، ح:١٧١٠ من حديث الزهري عن سعيد بن المسيب وأبي سلمة به، وهو في الكبرى، ح:٢٢٧٤.

Comments:

While digging a mine or a well, or while working inside them, if someone sustains injury or dies, no penalty shall be imposed upon the owner (of the mine or the well). In the same way, if someone falls down into a mine or a well and injures himself or dies, no retribution shall be levied from the owner, unless his some offence is proved.

[1] *Rikâz* refers to buried treasure from the time of the Jâhiliyyah. *Khums* is "the fifth."

[2] Meaning the owner of these is not liable for damages others suffer from them.

2498. A similar report was narrated from Abû Hurairah from the Messenger of Allâh ﷺ. (*Sahîh*)

٢٤٩٨ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ وَعُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِهِ.

تخريج: أخرجه مسلم، ح:١٧١٠/٤٥ج من حديث عبدالله بن وهب به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٢٢٧٥.

2499. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The injuries caused by the beast are without liability, and wells are without liability, and mines are without liability, and the *Khumus* is due on *Rikâz*." (*Sahîh*)

٢٤٩٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «جَرْحُ الْعَجْمَاءِ جُبَارٌ، وَالْبِئْرُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

تخريج: أخرجه البخاري، الزكٰوة، باب: في الركاز الخمس، ح:١٤٩٩، ومسلم، الحدود، باب جرح العجماء والمعدن والبئر جبار، ح:١٧١٠/ ٤٥ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٨٦٨، ٨٦٩، والكبرٰى، ح:٢٢٧٦.

2500. It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "The injuries caused by the well are without liability,[1] and beasts are without liability, and mines are without liability, and the *Khumus* is due on *Rikâz*." (*Sahîh*)

٢٥٠٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ وَهِشَامٌ عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبِئْرُ جُبَارٌ، وَالْعَجْمَاءُ جُبَارٌ، وَالْمَعْدِنُ جُبَارٌ، وَفِي الرِّكَازِ الْخُمُسُ».

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٢٢٨ عن هشيم به، وهو في الكبرٰى، ح:٢٢٧٧.

Chapter 29. *Zakâh* On Bees

(المعجم ٢٩) - بَابُ زَكَاةِ النَّحْلِ

(التحفة ٢٩)

2501. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Hilâl came to

٢٥٠١ - أَخْبَرَنِي الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ

[1] Meaning the owner of these is not liable for damages others suffer from them.

عَنْ مُوسَى بْنِ أَعْيَنَ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ هِلَالٌ إِلَى رَسُولِ اللهِ ﷺ بِعُشُورِ نَحْلٍ لَهُ، وَسَأَلَهُ أَنْ يَحْمِيَ لَهُ وَادِيًا يُقَالُ لَهُ سَلَبَةُ، فَحَمٰى لَهُ رَسُولُ اللهِ ﷺ ذٰلِكَ الْوَادِيَ، فَلَمَّا وَلِيَ عُمَرُ بْنُ الْخَطَّابِ، كَتَبَ سُفْيَانُ بْنُ وَهْبٍ إِلَى عُمَرَ بْنِ الْخَطَّابِ يَسْأَلُهُ، فَكَتَبَ عُمَرُ: إِنْ أَدَّى إِلَيَّ مَا كَانَ يُؤَدِّي إِلَى رَسُولِ اللهِ ﷺ مِنْ عُشْرِ نَحْلِهِ فَاحْمِ لَهُ سَلَبَةَ ذٰلِكَ، وَإِلَّا فَإِنَّمَا هُوَ ذُبَابُ غَيْثٍ يَأْكُلُهُ مَنْ شَاءَ.

the Messenger of Allâh ﷺ with one-tenth of his honey and asked him to protect a valley for him that was called Salabah. The Messenger of Allâh ﷺ protected that valley for him. When 'Umar bin Al-Khaṭṭâb became the *Khalifah*, Sufyân bin Wahb wrote to 'Umar and asked him (about that), and 'Umar wrote: 'If he gives me what he used to give to the Messenger of Allâh ﷺ, one-tenth of his honey, I will protect Salabah for him, otherwise they are just bees and anyone who wants to may eat of it.'" (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه أبو داود، الزكوة، باب زكوة العسل، ح:١٦٠٠ من حديث أحمد بن أبي شعيب به، وهو في الكبرٰى، ح:٢٢٧٨ .

(المعجم ٣٠) - بَابُ فَرْضِ زَكَاةِ رَمَضَانَ (التحفة ٣٠)

Chapter 30. The Obligation Of *Zakâh* Of Ramaḍân

٢٥٠٢ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى عَنْ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ زَكَاةَ رَمَضَانَ عَلَى الْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالْأُنْثَى، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، فَعَدَلَ النَّاسُ بِهِ نِصْفَ صَاعٍ مِنْ بُرٍّ.

2502. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined *Zakâh* of Ramaḍân upon the free and the slave, male and female, a *Ṣâ'*[1] of dates or a *Ṣâ'* of barley, so the people considered that equivalent to half a *Ṣâ'* of wheat." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، الزكوة، باب صدقة الفطر على الحر والمملوك، ح:١٥١١، ومسلم، الزكوة، باب زكوة الفطر على المسلمين من التمر والشعير، ح:٩٨٤/ ١٤ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٢٢٧٩.

[1] A *Ṣâ'* is a measurement of volume, not weight: It is four scoops of the average man's hands held together. A *Mudd* is one-fourth of that or one scoop with the two hands held together.

Comments:

1. This charity or *Ṣadaqah* was called the *Zakâh* of Ramaḍân, because it becomes obligatory due to the fasts of the month of Ramaḍân; and it is called *Ṣadaqatul Fiṭr* because its disbursement is obligated *Eidul Fiṭr*.
2. The obligation of *Ṣadaqatul Fiṭr* upon a slave denotes that it would be compulsory on his master on his behalf. It shall be disbursed by the owner providing he is a Muslim.

Chapter 31. The Obligation Of *Zakâh* Of Ramaḍân For Slaves

(المعجم ٣١) - **بَابُ** فَرْضِ زَكَاةِ رَمَضَانَ عَلَى الْمَمْلُوكِ (التحفة ٣١)

2503. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined *Ṣadaqatul Fiṭr* upon male and female, free and slave; a *Ṣâ'* of dates or a *Ṣâ'* of barley." He said: "The people considered that equivalent to half a *Ṣâ'* of wheat." (*Ṣaḥîḥ*)

٢٥٠٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الْفِطْرِ عَلَى الذَّكَرِ وَالْأُنْثَى وَالْحُرِّ وَالْمَمْلُوكِ، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ قَالَ: فَعَدَلَ النَّاسُ إِلَى نِصْفِ صَاعٍ مِنْ بُرٍّ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٢٢٨٠ .

Comments:

Ṣadaqatul Fiṭr is absolutely obligatory, but upon those who have the capability (who have the necessary amount in excess of what one needs to feed oneself and those who one is obliged to support). The one who himself is poor deserves to receive.

Chapter 32. The Obligation Of *Zakâh* Of Ramaḍân For Children

(المعجم ٣٢) - فَرْضُ زَكَاةِ رَمَضَانَ عَلَى الصَّغِيرِ (التحفة ٣٢)

2504. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined the *Zakâh* of Ramaḍân on everyone, young and old, free and slave, male and female, a *Ṣâ'* of dates or a *Ṣâ'* of barley." (*Ṣaḥîḥ*)

٢٥٠٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ زَكَاةَ رَمَضَانَ عَلَى كُلِّ صَغِيرٍ وَكَبِيرٍ حُرٍّ وَعَبْدٍ ذَكَرٍ وَأُنْثَى، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ.

تخريج: أخرجه مسلم، الزكوة، باب زكوة الفطر على المسلمين من التمر والشعير، ح: ٩٨٤/ ١٢ عن قتيبة، والبخاري، الزكوة، باب صدقة الفطر على العبد وغيره من المسلمين، ح: ١٥٠٤ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٢٨٤، والكبرى، ح: ٢٢٨١.

Chapter 33. The Obligation Of *Zakâh* Of Ramaḍân For Muslims To The Exclusion Of Non-Muslims Having A Coventant

(المعجم ٣٣) - فَرْضُ زَكَاةِ رَمَضَانَ عَلَى الْمُسْلِمِينَ دُونَ الْمُعَاهِدِينَ (التحفة ٣٣)

2505. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ enjoined *Zakâtul-Fiṭr* at the end of Ramaḍân upon the people; a *Ṣâ'* of dates or a *Ṣâ'* of barley, upon everyone, free or slave, male or female, of the Muslims. (***Ṣaḥîḥ***)

٢٥٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ فَرَضَ زَكَاةَ الْفِطْرِ مِنْ رَمَضَانَ عَلَى النَّاسِ، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى كُلِّ حُرٍّ أَوْ عَبْدٍ ذَكَرٍ أَوْ أُنْثَى مِنَ الْمُسْلِمِينَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٢٢٨٢.

2506. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined *Zakâtul-Fiṭr*; a *Ṣâ'* of dates or a *Ṣâ'* of barley, upon the free person and the slave, male and female, young and old, among the Muslims. He commanded that it be given before the people went out to the (*'Îd*) prayer." (***Ṣaḥîḥ***)

٢٥٠٦ - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ زَكَاةَ الْفِطْرِ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ، عَلَى الْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالْأُنْثَى وَالصَّغِيرِ وَالْكَبِيرِ مِنَ الْمُسْلِمِينَ، وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ.

تخريج: أخرجه البخاري، الزكٰوة، باب فرض صدقة الفطر، ح: ١٥٠٣ عن يحي بن محمد به، وهو في الكبرٰى، ح: ٢٢٨٣.

Comments:

Ṣadaqatul Fiṭr may be paid in advance, before its time, because ultimately its objective is the fulfillment of the need of the poor, especially so when the purpose is to amass it collectively with a view to distributing it; it has to be collected well in advance. There is no harm in it. The evidence of collection of *Ṣadaqatul Fiṭr* several days in advance is found in the blessed lifetime of the Messenger of Allâh ﷺ.

Chapter 34. How Much Was Enjoined

(المعجم ٣٤) - كَمْ فَرِضَ (التحفة ٣٤)

2507. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ enjoined *Sadaqatul Fiṭr* upon young and old, male and female, free and slave; a *Ṣâ'* of dates or a *Ṣâ'* of barley." (*Ṣaḥîḥ*)

٢٥٠٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالذَّكَرِ وَالأُنْثَى وَالْحُرِّ وَالْعَبْدِ، صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ.

تخريج: أخرجه البخاري، صدقة الفطر، باب صدقة الفطر على الصغير والكبير، ح:١٥١٢، ومسلم، ح:٩٨٤/ ١٣ (وانظر الحديث المتقدم، ح:٢٥٠٤) من حديث عبيدالله بن عمر به، وهو في الكبرى، ح:٢٢٨٤.

Comments:

(For the amount of *Ṣadaqatul fitr*, see *Ḥadîth* 2502).

Chapter 35. *Ṣadaqatul Fiṭr* Was Enjoined Before The Command To Give *Zakâh* Was Revealed

(المعجم ٣٥) - **بَابُ** فَرْضِ صَدَقَةِ الفِطْرِ قَبْلَ نُزُولِ الزَّكَاةِ (التحفة ٣٥)

2508. It was narrated that Qais bin Sa'd bin 'Ubâdah said: "We used to fast on *'Âshûrâ'* and give *Zakâtul-Fiṭr*, and when the command to fast in Ramaḍân was revealed, and the command to give *Zakâh* was revealed, we were neither commanded to give it, nor told not to do so, and we used to do it." (*Ṣaḥîḥ*)

٢٥٠٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ قَيْسِ ابْنِ سَعْدِ بْنِ عُبَادَةَ قَالَ: كُنَّا نَصُومُ عَاشُورَاءَ وَنُؤَدِّي زَكَاةَ الْفِطْرِ، فَلَمَّا نَزَلَ رَمَضَانُ وَنَزَلَتِ الزَّكَاةُ، لَمْ نُؤْمَرْ بِهِ وَلَمْ نُنْهَ عَنْهُ، وَكُنَّا نَفْعَلُهُ.

تخريج: [صحيح] أخرجه الطبراني في الكبير:١٨/ ٣٤٩، ح:٨٨٨ من حديث الحكم به، وهو في الكبرى، ح:٢٢٨٥، والحديث الآتي شاهد له * عمرو بن شرحبيل هو أبو ميسرة.

Comments:

Ṣadaqatul Fiṭr is obligatory, despite the obligation of *Zakâh*.

2509. It was narrated that Qais bin Sa'd said: "The Messenger of Allâh ﷺ commanded us to give

٢٥٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ

Ṣadaqatul Fiṭr before the command to give *Zakâh* was revealed. When the command to give *Zakâh* was revealed, he neither told us to do it, nor told us not to do it, and we used to do it." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Abû 'Ammâr's name is 'Arîb bin Ḥumaid, and 'Amr bin Shuraḥbîl's *Kunyah* is Abû Maisarah, and Salamah bin Kuhail contradicted Al-Ḥakam in his chain, and Al-Ḥakam is more reliable than Salamah bin Kuhail.

سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ أَبِي عَمَّارٍ الْهَمْدَانِيِّ، عَنْ قَيْسِ بْنِ سَعْدٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِصَدَقَةِ الْفِطْرِ قَبْلَ أَنْ تَنْزِلَ الزَّكَاةُ، فَلَمَّا نَزَلَتِ الزَّكَاةُ لَمْ يَأْمُرْنَا وَلَمْ يَنْهَنَا وَنَحْنُ نَفْعَلُهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو عَمَّارٍ اسْمُهُ عَرِيبُ بْنُ حُمَيْدٍ، وَعَمْرُو بْنُ شُرَحْبِيلَ يُكَنَّى أَبَا مَيْسَرَةَ، وَسَلَمَةُ بْنُ كُهَيْلٍ خَالَفَ الْحَكَمَ فِي إِسْنَادِهِ، وَالْحَكَمُ أَثْبَتُ مِنْ سَلَمَةَ بْنِ كُهَيْلٍ.

تخريج: [صحيح] أخرجه ابن ماجه، الزكوة، باب صدقة الفطر، ح:١٨٢٨ من حديث وكيع به، وهو في الكبرٰى، ح:٢٢٨٦، وللحديث شواهد.

Chapter 36. The Measure Of *Zakâtul-Fiṭr*

(المعجم ٣٦) - مَكِيلَةُ زَكَاةِ الفِطْرِ (التحفة ٣٦)

2510. When he was the governor of Al-Baṣrah, at the end of the month, Ibn 'Abbâs said: "Give *Zakâh* of your fast." The people looked at one another, so he said: "Whoever is here from the people of Al-Madînah, get up and teach your brothers, for they do not know that this *Zakâh* was enjoined by the Messenger of Allâh ﷺ upon every male and female, free and slave, a *Ṣâ'* of barley or dates, or half a *Ṣâ'* of wheat." So they got up. (*Ḍa'îf*) Hishâm contradicted him, he said: "From Muḥammad bin Sîrîn".

٢٥١٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ، - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ قَالَ: قَالَ ابْنُ عَبَّاسٍ - وَهُوَ أَمِيرُ الْبَصْرَةِ - فِي آخِرِ الشَّهْرِ: أَخْرِجُوا زَكَاةَ صَوْمِكُمْ فَنَظَرَ النَّاسُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ: مَنْ هٰهُنَا مِنْ أَهْلِ الْمَدِينَةِ قُومُوا فَعَلِّمُوا إِخْوَانَكُمْ فَإِنَّهُمْ لَا يَعْلَمُونَ إِنَّ هٰذِهِ الزَّكَاةَ فَرَضَهَا رَسُولُ اللهِ ﷺ عَلَى كُلِّ ذَكَرٍ وَأُنْثَى حُرٍّ وَمَمْلُوكٍ، صَاعًا مِنْ شَعِيرٍ أَوْ تَمْرٍ، أَوْ نِصْفَ صَاعٍ مِنْ قَمْحٍ، فَقَامُوا. خَالَفَهُ هِشَامٌ فَقَالَ: عَنْ مُحَمَّدِ بْنِ سِيرِينَ.

تخريج: [إسناده ضعيف] تقدم، ح:١٥٨١، وهو في الكبرٰى، ح:٢٢٨٧.

Comments:

Hishâm has contradicted Humaid, in that he has said: "From Muḥammad bin Sîrîn instead of Ḥasan. It is possible both Ḥasan and Ibn Sîrîn might have both heard these words from Ibn 'Abbâs.

2511. It was narrated that Ibn 'Abbâs said concerning *Ṣadaqatul-Fiṭr*: "A *Ṣâ'* of wheat, or a *Ṣâ'* of dates, or a *Ṣâ'* of barley, or a *Ṣâ'* of rye." (*Ṣaḥîḥ Mawquf*)

٢٥١١ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ عَنْ مَخْلَدٍ، عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ذَكَرَ فِي صَدَقَةِ الْفِطْرِ قَالَ: صَاعًا مِنْ بُرٍّ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ سُلْتٍ.

تخريج: [**صحيح موقوف**] أخرجه ابن خزيمة، ح:٢٤١٥ من حديث هشام بن حسان القردوسي به، وعنعن، وهو في الكبرٰى، ح:٢٢٨٨ ✽ مخلد هو ابن حسين المصيصي، وللحديث شاهد صحيح عند ابن خزيمة: ٤/ ٨٩، ح: ٢٤١٧.

Comments:

Ibn 'Abbâs has stated, in this *Ḥadîth*, one *Sa'* is the measure on all kinds of grain, as *Ṣadaqatul Fiṭr*. And this is most correct.

2512. It was narrated that Abû Rajâ' said: "I heard Ibn 'Abbâs deliver a *Khuṭbah* from your *Minbar* – meaning the *Minbar* in Al-Baṣrah – saying: '*Ṣadaqatul Fiṭr* is a *Ṣâ'* of food.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is the most reliable of the three.

٢٥١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي رَجَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَخْطُبُ عَلَى مِنْبَرِكُمْ - يَعْنِي مِنْبَرَ الْبَصْرَةِ - يَقُولُ: صَدَقَةُ الْفِطْرِ صَاعٌ مِنْ طَعَامٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَثْبَتُ الثَّلَاثَةِ.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٢٢٨٩ ✽ أبو رجاء هو عمران بن تيم، ويقال ابن ملحان.

Chapter 37. Dates As *Zakâtul-Fiṭr*

(المعجم ٣٧) - **بَابُ** التَّمْرِ فِي زَكَاةِ الْفِطْرِ (التحفة ٣٧)

2513. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ enjoined *Ṣadaqatul Fiṭr*; a *Ṣâ'* of barley, or a *Ṣâ'* of dates, or a *Ṣâ'* of cottage cheese." (*Ṣaḥîḥ*)

٢٥١٣ - أَخْبرنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا مُحْرِزُ بْنُ الْوَضَّاحِ عَنْ إِسْمَاعِيلَ، - وَهُوَ ابْنُ أُمَيَّةَ -، عَنِ الْحَارِثِ ابْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي ذُبَابٍ، عَنْ عِيَاضٍ

ابْنِ عَبْدِ اللهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: فَرَضَ رَسُولُ اللهِ ﷺ صَدَقَةَ الْفِطْرِ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ أَقِطٍ.

تخريج: أخرجه مسلم، الزكوة، باب زكوة الفطر على المسلمين من التمر والشعير، ح:٩٨٥/ ٢٠ من حديث الحارث بن عبدالرحمن، والبخاري، الزكوة، باب صدقة الفطر صاعًا من طعام، ح:١٥٠٦ من حديث عياض بن عبدالله به، وهو في الكبرى، ح:٢٢٩٠.

Chapter 38. Raisins As *Zakâtul-Fiṭr*

(المعجم ٣٨) - **الزَّبِيبِ** (التحفة ٣٨)

2514. It was narrated that Ibn 'Abbâs said: "We used to pay *Zakâul Fiṭr* when the Messenger of Allâh ﷺ was among us; a *Ṣâ'* of food, or a *Ṣâ'* of barley, or a *Ṣâ'* of dates, or a *Ṣâ'* of raisins, or a *Ṣâ'* of cottage cheese." (***Ṣaḥîḥ***)

٢٥١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ بْنِ أَبِي سَرْحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: كُنَّا نُخْرِجُ زَكَاةَ الْفِطْرِ إِذْ كَانَ فِينَا رَسُولُ اللهِ ﷺ، صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ زَبِيبٍ أَوْ صَاعًا مِنْ أَقِطٍ.

تخريج: أخرجه البخاري، الزكوة، باب صدقة الفطر صاع من شعير، ح:١٥٠٥ من حديث سفيان الثوري، ومسلم، الزكوة، باب زكوة الفطر على المسلمين من التمر والشعير، ح:٩٨٥ من حديث زيد بن أسلم به، وهو في الكبرى، ح:٢٢٩١.

2515. It was narrated that Abû Sa'eed said: "We used to pay *Ṣadaqatul Fiṭr* when the Messenger of Allâh ﷺ was among us; a *Ṣâ'* of food, or a *Ṣâ'* of dates, or a *Ṣâ'* of barley, or a *Ṣâ'* of cottage cheese. We continued to do so until Mu'âwiyah came from Ash-Shâm and one of the things that he taught the people was when he said: 'I think that two *Mudds* of wheat from Ash-Shâm are equivalent to a *Ṣâ'* of

٢٥١٥ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ قَالَ: كُنَّا نُخْرِجُ صَدَقَةَ الْفِطْرِ إِذْ كَانَ فِينَا رَسُولُ اللهِ ﷺ، صَاعًا مِنْ طَعَامٍ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ أَقِطٍ، فَلَمْ نَزَلْ كَذَلِكَ حَتَّى قَدِمَ مُعَاوِيَةُ مِنَ الشَّامِ، وَكَانَ فِيمَا عَلَّمَ النَّاسَ أَنَّهُ قَالَ: مَا أَرَى مُدَّيْنِ مِنْ سَمْرَاءِ

this.' So the people took to that. " (*Ṣaḥîḥ*)

الشَّامِ إِلَّا تَعْدِلُ صَاعًا مِنْ هٰذَا قَالَ: فَأَخَذَ النَّاسُ بِذٰلِكَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٢٩٢.

Comments:

A *Ṣâ'* equals four *Mudds*. So to say, one-half *Ṣâ'* of wheat equalled one *Ṣâ'* of dates, etc. in terms of value. The *Ṣâ'* was in reality a volume measure, not a measure of weight. Every item in a pint is not of equal weight. Wheat will weigh differently; dates will weigh differently, and likewise raisins' weight will be varied. Therefore, a full *Ṣâ'* of food ought to be given, whatever the commodity might be. (See the note for No. 2502)

Chapter 39. Flour

(المعجم ٣٩) - الدَّقِيقُ (التحفة ٣٩)

2516. It was narrated that Abû Sa'eed Al-Khudrî said: "At the time of the Messenger of Allâh ﷺ we did not give anything except a *Ṣâ'* of dates, or a *Ṣâ'* of barley, or a *Ṣâ'* of raisins, or a *Ṣâ'* of flour, or a *Ṣâ'* of cottage cheese, or a *Ṣâ'* of rye." Then (one of the narrators) Sufyân was uncertain and said: "Flour or rye." (*Ṣaḥîḥ*)

٢٥١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ عَجْلَانَ قَالَ: سَمِعْتُ عِيَاضَ بْنَ عَبْدِ اللهِ يُخْبِرُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: لَمْ نُخْرِجْ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ إِلَّا صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ زَبِيبٍ أَوْ صَاعًا مِنْ دَقِيقٍ أَوْ صَاعًا مِنْ أَقِطٍ أَوْ صَاعًا مِنْ سُلْتٍ، ثُمَّ شَكَّ سُفْيَانُ فَقَالَ: دَقِيقٍ أَوْ سُلْتٍ.

تخريج: [صحيح] أخرجه الحميدي، ح:٧٤٢ من حديث سفيان بن عيينة، ومسلم، ح:٩٨٥/٢١ من حديث محمد بن عجلان به، وهو في الكبرٰى، ح:٢٢٩٣ * ابن عيينة صرح بالسماع.

Chapter 40. Wheat

(المعجم ٤٠) - الحِنْطَةُ (التحفة ٤٠)

2517. It was narrated from Al-Ḥasan that Ibn 'Abbâs delivered a *Khuṭbah* in Al-Baṣrah and said: "Give *Zakâh* of your fast." The people started looking at one another. So he said: "Whoever is here of the people of Al-Madînah, get up and teach your brothers, for they do not know that the

٢٥١٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ أَنَّ ابْنَ عَبَّاسٍ خَطَبَ بِالْبَصْرَةِ فَقَالَ: أَدُّوا زَكَاةَ صَوْمِكُمْ فَجَعَلَ النَّاسُ يَنْظُرُ بَعْضُهُمْ إِلَى بَعْضٍ فَقَالَ: مَنْ هٰهُنَا مِنْ أَهْلِ الْمَدِينَةِ قُومُوا إِلَى إِخْوَانِكُمْ فَعَلِّمُوهُمْ، فَإِنَّهُمْ لَا

Messenger of Allâh ﷺ has enjoined *Ṣadaqatul Fiṭr* upon young and old, free and slave, male and female; half a *Ṣâ'* of wheat or a *Ṣâ'* of dates or barely." Al-Ḥasan said: "Alî said: 'If Allâh has given you more, then give more generously of wheat or something else.'" (***Ḍa'îf***)

يَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ فَرَضَ صَدَقَةَ الْفِطْرِ عَلَى الصَّغِيرِ وَالْكَبِيرِ وَالْحُرِّ وَالْعَبْدِ وَالذَّكَرِ وَالْأُنْثَى، نِصْفَ صَاعِ بُرٍّ أَوْ صَاعًا مِنْ تَمْرٍ أَوْ شَعِيرٍ. فَقَالَ الْحَسَنُ: فَقَالَ عَلِيٌّ: أَمَّا إِذَا أَوْسَعَ اللهُ فَأَوْسِعُوا أَعْطُوا صَاعًا مِنْ بُرٍّ أَوْ غَيْرِهِ.

تخريج: [**إسناده ضعيف**] تقدم، ح:١٥٨١، وهو في الكبرٰى، ح:٢٢٩٤.

Chapter 41. Rye

(المعجم ٤١) - **السُّلْتُ** (التحفة ٤١)

2518. It was narrated that Ibn 'Umar said: "At the time of the Messenger of Allâh ﷺ, the people used to give as *Ṣadaqatul Fiṭr* a *Ṣâ'* of barley or dates or rye or raisins." (***Ḥasan***)

٢٥١٨ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّاسُ يُخْرِجُونَ عَنْ صَدَقَةِ الْفِطْرِ فِي عَهْدِ النَّبِيِّ ﷺ صَاعًا مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ سُلْتٍ أَوْ زَبِيبٍ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الزكٰوة، باب: كم يؤدى في صدقة الفطر؟، ح:١٦١٤ من حديث حسين بن علي الجعفي به، وهو في الكبرٰى، ح:٢٢٩٥.

Chapter 42. Barley

(المعجم ٤٢) - **الشَّعِيرُ** (التحفة ٤٢)

2519. It was narrated that Abû Sa'eed Al-Khudrî said: "At the time of the Messenger of Allâh ﷺ, we used to give a *Ṣâ'* of barley, or dates, or raisins, or cottage cheese, and we continued to do so until the time of Mu'âwiyah, when he said: 'I think that two *Mudds* of wheat from Ash-Shâm are equivalent to a *Ṣâ'* of barley.'" (***Ṣaḥîḥ***)

٢٥١٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: حَدَّثَنَا عِيَاضٌ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللهِ ﷺ صَاعًا مِنْ شَعِيرٍ أَوْ تَمْرٍ أَوْ زَبِيبٍ أَوْ أَقِطٍ، فَلَمْ نَزَلْ كَذٰلِكَ حَتَّى كَانَ فِي عَهْدِ مُعَاوِيَةَ قَالَ: مَا أَرَى مُدَّيْنِ مِنْ سَمْرَاءِ الشَّامِ إِلَّا تَعْدِلُ صَاعًا مِنْ شَعِيرٍ.

تخريج: [**صحيح**] تقدم، ح:٢٥١٥، وهو في الكبرٰى، ح:٢٢٩٦.

Chapter 43. Cottage Cheese

(المعجم ٤٣) - الأَقِطُ (التحفة ٤٣)

2520. It was narrated that Abû Sa'eed Al-Khudrî said: "At the time of the Messenger of Allâh ﷺ we used to give a *Ṣâ'* of dates, or a *Ṣâ'* of barley, or a *Ṣâ'* of cottage cheese, and we did not give anything else." (*Ṣaḥîḥ*)

٢٥٢٠ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُثْمَانَ أَنَّ عِيَاضَ بْنَ عَبْدِ اللهِ بْنِ سَعْدٍ حَدَّثَهُ، أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: كُنَّا نُخْرِجُ فِي عَهْدِ رَسُولِ اللهِ ﷺ صَاعًا مِنْ تَمْرٍ أَوْ صَاعًا مِنْ شَعِيرٍ أَوْ صَاعًا مِنْ أَقِطٍ، لَا نُخْرِجُ غَيْرَهُ.

تخريج: [صحيح] تقدم، ح:٢٥١٣، وهو في الكبرى، ح:٢٢٩٧.

Comments:

In another narration of Abû Sa'eed himself, there is mention of raisins and food also; rather rye is also mentioned.

Chapter 44. How Much Is A *Ṣâ'*?

(المعجم ٤٤) - كَمِ الصَّاعُ (التحفة ٤٤)

2521. It was narrated from Al-Ju'aid: "I heard As-Sâ'ib bin Yazîd say: 'During the time of Allâh's Messenger ﷺ, the *Ṣâ'* was equal to a *Mudd* and third of the *Mudd* you use today, and the *Ṣâ'* of today has become large.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: And Ziyâd bin Ayyûb narrated it to me.

٢٥٢١ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا الْقَاسِمُ - وَهُوَ ابْنُ مَالِكٍ - عَنِ الْجُعَيْدِ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قَالَ: كَانَ الصَّاعُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مُدًّا وَثُلُثًا بِمُدِّكُمُ الْيَوْمَ وَقَدْ زِيدَ فِيهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدَّثَنِيهِ زِيَادُ بْنُ أَيُّوبَ.

تخريج: [صحيح] أخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ وحضّ على اتفاق أهل العلم ... إلخ، ح:٧٣٣٠ عن عمرو بن زرارة به، وهو في الكبرى، ح:٢٢٩٨ * زياد رواه عن القاسم به،.

Comments:

This means in the Divine law only the *Mudd* or *Ṣâ'* is reliable as weight, which used to be of the people of Al-Madînah during the lifetime of the Prophet ﷺ. Like the *Ratl* (381.15 grams), Dirham (silver coin), and Dinar (a gold coin), etc. were used among the people of Makkah at that period of time.

It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The

وَ[أَخْبَرَنَا] أَحْمَدُ بْنُ سُلَيْمَانَ [قَالَ]:

حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمِكْيَالُ مِكْيَالُ أَهْلِ الْمَدِينَةِ، وَالْوَزْنُ وَزْنُ أَهْلِ مَكَّةَ».

measure (to be used) is the measure of the people of Al-Madînah, and the weight (to be used) is the weight of the people of Makkah." (***Ḍa'îf***)

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، البيوع، باب في قول النبي ﷺ: "المكيال مكيال المدينة"، ح:٣٣٤٠ من حديث أبي نعيم الفضل بن دكين به، وهو في الكبرٰى، ح:٢٢٩٩، وصححه ابن حبان، ح:١١٠٥، والدارقطني وغيرهما، وللحديث علة قادحة، ألا وهي عنعنة الثوري:١٠٢٧.

(المعجم ٤٥) - بَابُ الوَقْتِ [الَّذِي] يُسْتَحَبُّ أَنْ تُؤَدَّى صَدَقَةُ الفِطْرِ فِيهِ (التحفة ٤٥)

Chapter 45. The Time When It Is *Mustaḥabb* To Pay *Ṣadaqatul Fiṭr*

٢٥٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مُوسَى؛ ح قَالَ: وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا الْفُضَيْلُ قَالَ: حَدَّثَنَا مُوسَى عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِصَدَقَةِ الْفِطْرِ أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ. قَالَ ابْنُ بَزِيعٍ: بِزَكَاةِ الْفِطْرِ.

2522. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ enjoined that *Ṣadaqatul Fiṭr* should be given before the people go out to pray.

(One of the narrators): Ibn Bazî' said: "*Zakâtul-Fiṭr.*" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الزكٰوة، باب الأمر بإخراج زكٰوة الفطر قبل الصلٰوة، ح:٢٢/٩٨٦ من حديث أبي خيثمة زهير بن معاوية، والبخاري، الزكٰوة، باب الصدقة قبل العيد، ح:١٥٠٩ من حديث موسى بن عقبة به، وهو في الكبرٰى، ح:٢٣٠٠ ❊ الفضيل هو ابن سليمان، وكان يحيى بن معين يضعفه، وهو حسن الحديث.

Comments:

(For details see *Ḥadîth* 2506)

(المعجم ٤٦) - إِخْرَاجُ الزَّكَاةِ مِنْ بَلَدٍ إِلَى بَلَدٍ (التحفة ٤٦)

Chapter 46. Taking *Zakâh* From One Land To Another

٢٥٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا

2523. It was narrated from Ibn 'Abbâs that the Prophet ﷺ sent

ابْنُ إِسْحَاقَ - وَكَانَ ثِقَةً - عَنْ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ صَيْفِيٍّ، عَنْ أَبِي مَعْبَدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ فَقَالَ: «إِنَّكَ تَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَادْعُهُمْ إِلَى شِهَادَةِ أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، فَإِنْ هُمْ أَطَاعُوكَ فَأَعْلِمْهُمْ أَنَّ اللهَ عَزَّ وَجَلَّ افْتَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوكَ فَأَعْلِمْهُمْ أَنَّ اللهَ عَزَّ وَجَلَّ [قَدِ] افْتَرَضَ عَلَيْهِمْ صَدَقَةً فِي أَمْوَالِهِمْ تُؤْخَذُ مِنْ أَغْنِيَائِهِمْ فَتُوضَعُ فِي فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوكَ لِذٰلِكَ فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْوَةَ الْمَظْلُومِ فَإِنَّهَا لَيْسَ بَيْنَهَا وَبَيْنَ اللهِ عَزَّ وَجَلَّ حِجَابٌ».

Mu'âdh bin Jabal to Yemen and said: "You are going to some people from among the People of the Book. Call them to bear witness that there is none worthy of worship except Allâh and that I am the Messenger of Allâh. If they obey you in that, then teach them that Allâh has enjoined upon them five prayers every day and night. If they obey you in that, then teach them that Allâh has enjoined upon them *Ṣadaqah* (*Zakâh*) from their wealth, to be taken from their rich and given to their poor. If they obey you in that, then do not touch the most precious of their wealth and fear the supplication of the one who has been wronged, for there is no barrier between it and Allâh, the Mighty and sublime." (*Ṣaḥîḥ*)

تخريج: [**صحيح**] تقدم، ح:٢٤٣٧، وهو في الكبرٰى، ح:٢٣٠١.

Comments:

The fact of the matter is that *Zakâh* must be distributed in the region in which it is collected, except that it is plentifully surplus.

(المعجم ٤٧) - **بَابٌ: إِذَا أَعْطَاهَا غَنِيًّا وَهُوَ لَا يَشْعُرُ** (التحفة ٤٧)

Chapter 47. If A Person Gives (Charity) To A Rich Man Without Realizing

٢٥٢٤ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللهِ ﷺ وَقَالَ: «قَالَ رَجُلٌ: لَأَتَصَدَّقَنَّ بِصَدَقَةٍ فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ سَارِقٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ قَدْ تُصُدِّقَ عَلَى سَارِقٍ، فَقَالَ: اللَّهُمَّ! لَكَ

2524. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "A man said: 'I am going to give some charity.' So he went out with his charity and put it in the hand of a thief. The next morning they started talking about how charity had been given to a thief. Then he said: 'O Allâh, to You be praise for the thief. I am going to give some charity.' So he went out with his charity and put it in the hand of a

الْحَمْدُ عَلَى سَارِقٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ زَانِيَةٍ، فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ اللَّيْلَةَ عَلَى زَانِيَةٍ، فَقَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى زَانِيَةٍ لَأَتَصَدَّقَنَّ بِصَدَقَةٍ، فَخَرَجَ بِصَدَقَتِهِ فَوَضَعَهَا فِي يَدِ غَنِيٍّ، فَأَصْبَحُوا يَتَحَدَّثُونَ تُصُدِّقَ عَلَى غَنِيٍّ قَالَ: اللَّهُمَّ! لَكَ الْحَمْدُ عَلَى زَانِيَةٍ وَعَلَى سَارِقٍ وَعَلَى غَنِيٍّ، فَأُتِيَ فَقِيلَ لَهُ: أَمَّا صَدَقَتُكَ فَقَدْ تُقُبِّلَتْ، أَمَّا الزَّانِيَةُ فَلَعَلَّهَا أَنْ تَسْتَعِفَّ بِهِ مِنْ زِنَاهَا، وَلَعَلَّ السَّارِقَ أَنْ يَسْتَعِفَّ بِهِ عَنْ سَرِقَتِهِ، وَلَعَلَّ الْغَنِيَّ أَنْ يَعْتَبِرَ فَيُنْفِقَ مِمَّا أَعْطَاهُ اللهُ عَزَّ وَجَلَّ».

prostitute. The next morning they started talking about how charity had been given to a prostitute. He said: 'O Allâh, to You be praise for the prostitute. I am going to give some charity.' So he went out with his charity and put it in the hand of a rich man. The next morning they started talking about how charity had been given to a rich man. He said: 'O Allâh, to You be praise for the prostitute, the thief and the rich man.' Then the message came to him: As for your charity, it is accepted. As for the prostitute, perhaps it will keep her from committing *Zina*. As for the thief, perhaps it will stop him from stealing. And as for the rich man, perhaps he will learn a lesson, and will spend from that which Allâh, the Mighty and Sublime, has given him.'" (*Saḥîḥ*)

تخريج: أخرجه البخاري، الزكوة، باب: إذا تصدق على غني وهو لا يعلم، ح:١٤٢١ من حديث شعيب بن أبي حمزة، ومسلم، الزكوة، باب ثبوت أجر المتصدق ... إلخ، ح:١٠٢٢ من حديث أبي الزناد به، وهو في الكبرى، ح:٢٣٠٢ .

Comments:

The afore-mentioned incident belongs to Bani Isrâel or the Children of Isrâel. As long as our Divine law does not negate any matter concerning the previous Divine law, the former issue would continue to be held as conclusive essence (*Hujjah*). Allâh's Messenger ﷺ narrated the above-mentioned incident and thus ratified it.

Chapter 48. Charity From *Ghulûl*[1]

(المعجم ٤٨) - **بَابُ الصَّدَقَةِ مِنْ غُلُولٍ**

(التحفة ٤٨)

٢٥٢٥ - **أَخْبَرَنَا** الْحُسَيْنُ بْنُ مُحَمَّدٍ الذَّارِعُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ:

2525. It was narrated from Abû Al-Malîḥ that his father said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, the Mighty and

[1] Goods pilfered from the spoils of war prior to them be presented to the commander for proper distribution. It may also refer to wealth amassed unlawfully.

Sublime, does not accept prayer without purification or charity from *Ghulûl*." (*Ṣaḥîḥ*)

حَدَّثَنَا شُعْبَةُ قَالَ: وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ - وَاللَّفْظُ لِبِشْرٍ - عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ عَزَّ وَجَلَّ لَا يَقْبَلُ صَلَاةً بِغَيْرِ طُهُورٍ وَلَا صَدَقَةً مِنْ غُلُولٍ».

تخريج: [**صحيح**] تقدم، ح:١٣٩، وهو في الكبرٰى، ح:٢٣٠٣.

Comments:

Acceptance signifies recompense, which means the one who gives charity from the unlawfully earned wealth shall not gain any reward, though, this would surely benefit the poor. It should be borne in mind that unlawful wealth is forbidden for who has acquired it by unlawful means. But since the poor are unaware of whether the charity-giver has acquired the wealth by unlawful or lawful means, its use would be permissible for them. But to knowingly accept charity from some unlawfully gained wealth is not permissible.

2526. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None gives charity from (wealth earned from) a good source – and Allâh does not accept anything but that which is good – but the Most Merciful takes it in His right hand, even if it is a date, and it is tended in the hand of the Most Merciful until it becomes greater than a mountain, just as one of you tends his foal or camel calf.'" (*Ṣaḥîḥ*)

٢٥٢٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ - وَلَا يَقْبَلُ اللهُ عَزَّ وَجَلَّ إِلَّا الطَّيِّبَ - إِلَّا أَخَذَهَا الرَّحْمٰنُ عَزَّ وَجَلَّ بِيَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً، فَتَرْبُو فِي كَفِّ الرَّحْمٰنِ حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ».

تخريج: أخرجه مسلم، الزكوة، باب قبول الصدقة من الكسب الطيب وتربيتها، ح:١٠١٤ عن قتيبة، والبخاري، الزكوة، باب الصدقة من كسب طيب ... إلخ، ح:١٤١٠ معلقًا من حديث سعيد بن يسار به، وهو في الكبرٰى، ح:٢٣٠٤.

Chapter 49. The Poor's Might

(المعجم ٤٩) - جَهْدُ الْمُقِلِّ (التحفة ٤٩)

2527. It was narrated from 'Abdullâh bin Ḥubshî Al-

٢٥٢٧ - أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ

الْحَكَمِ عَنْ حَجَّاجٍ قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ عَنْ عَلِيٍّ الأَزْدِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ حُبْشِيٍّ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ لَا شَكَّ فِيهِ، وَجِهَادٌ لَا غُلُولَ فِيهِ، وَحَجَّةٌ مَبْرُورَةٌ» قِيلَ: فَأَيُّ الصَّلَاةِ أَفْضَلُ؟ قَالَ: «طُولُ الْقُنُوتِ» قِيلَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «جَهْدُ الْمُقِلِّ» قِيلَ: فَأَيُّ الْهِجْرَةِ أَفْضَلُ؟ قَالَ: «مَنْ هَجَرَ مَا حَرَّمَ اللهُ عَزَّ وَجَلَّ» قِيلَ: فَأَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «مَنْ جَاهَدَ الْمُشْرِكِينَ بِمَالِهِ وَنَفْسِهِ» قِيلَ: فَأَيُّ الْقَتْلِ أَشْرَفُ؟ قَالَ: «مَنْ أُهْرِيقَ دَمُهُ وَعُقِرَ جَوَادُهُ».

Khath'amî that the Prophet ﷺ was asked: "Which deed is best?" He said: "Faith in which there is no doubt, *Jihâd* in which there is no stealing of the spoils of war, and *Hajjatun Mabrûrah*."[1] It was said: "Which prayer is best?" He said: "That in which there is long *Qunût* (standing)." It was said: "Which charity is best?" He said: "The poor's night." It was said: "Which *Hijrah* (emigration) is best?" He said: "One who shuns (*Hajara*) that which Allâh has forbidden." It was said: "Which *Jihâd* is best?" He said: "One who strives against the idolators with his life and his wealth." It was said: "Which death is best?" He said: "One who sheds his blood while his horse's feet are cut with swords." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب طول القيام، ح:١٤٤٩ من حديث حجاج بن محمد به، وهو في الكبرى، ح:٢٣٠٥ .

Comments:

1. An answer to a question may not necessarily be the same or identical for everyone. Considering the condition of the addressee and the time and the place, the answer could be different.
2. Faith in which there is no doubt; otherwise it is not genuine, like the Faith of a hypocrite.
3. Dishonesty, that means in the spoils of war.
4. *Hajjatun Mabrûrah*; the *Hajj* in which one has not behaved lewdly; no enormity has been perpetrated, or any quarrel has been picked with anyone, etc.

٢٥٢٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ وَالْقَعْقَاعِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سَبَقَ دِرْهَمٌ مِائَةَ أَلْفِ دِرْهَمٍ» قَالُوا:

2528. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A *Dirham* surpassed a hundred thousand *Dirhams*." They said: "How?" He said: "A man had two *Dirhams* and gave one in charity, and another

[1] The accepted *Hajj*, or, the *Hajj* free of sin.

man went to part of his wealth and took out a hundred thousand *Dirhams* and gave them in charity." (*Ḍa'îf*)

وَكَيْفَ؟ قَالَ: «كَانَ لِرَجُلٍ دِرْهَمَانِ تَصَدَّقَ بِأَحَدِهِمَا، وَانْطَلَقَ رَجُلٌ إِلَى عُرْضِ مَالِهِ فَأَخَذَ مِنْهُ مِائَةَ أَلْفِ دِرْهَمٍ فَتَصَدَّقَ بِهَا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/ ٣٧٩ عن قتيبة به، وهو في الكبرى، ح: ٢٣٠٦
* ابن عجلان عنعن تقدم، ح: ١٢٧١.

Comments:

The former gave in charity half of his wealth, and the latter gave an insignificant portion of his wealth. The former, therefore, is superior.

2529. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A *Dirham* was better than a hundred thousand *Dirhams*.' They said: 'O Messenger of Allâh, how?' He said: 'A man had two *Dirhams* and gave one in charity, and another man went to part of his wealth and took out a hundred thousand *Dirhams* and gave them in charity.'" (*Ḍa'îf*)

٢٥٢٩ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَبَقَ دِرْهَمٌ مِائَةَ أَلْفٍ» قَالُوا: يَا رَسُولَ اللهِ! وَكَيْفَ؟ قَالَ: «رَجُلٌ لَهُ دِرْهَمَانِ فَأَخَذَ أَحَدَهُمَا فَتَصَدَّقَ بِهِ، وَرَجُلٌ لَهُ مَالٌ كَثِيرٌ فَأَخَذَ مِنْ عُرْضِ مَالِهِ مِائَةَ أَلْفٍ فَتَصَدَّقَ بِهَا».

تخريج: [إسناده ضعيف] أخرجه ابن خزيمة في صحيحه، ح: ٢٤٤٣، وابن حبان (موارد)، ح: ٨٣٨، والحاكم: ١/ ٤١٦ من حديث صفوان به، وصححه الحاكم على شرط مسلم، ووافقه الذهبي، وهو في الكبرى، ح: ٢٣٠٧، وانظر الحديث السابق لعلته.

2530. It was narrated that Abû Mas'ûd said: "The Messenger of Allâh ﷺ used to tell us to give in charity, and one of us could not find anything to give until he went to the marketplace and hired himself out to carry loads for people. Then he would bring a *Mudd* and give it to the Messenger of Allâh ﷺ. I know a man who has a hundred thousand now, but on that day he had (only) one *Dirham*." (*Ṣaḥîḥ*)

٢٥٣٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَأْمُرُنَا بِالصَّدَقَةِ، فَمَا يَجِدُ أَحَدُنَا شَيْئًا يَتَصَدَّقُ بِهِ حَتَّى يَنْطَلِقَ إِلَى السُّوقِ فَيَحْمِلَ عَلَى ظَهْرِهِ، فَيَجِيءَ بِالْمُدِّ فَيُعْطِيهِ رَسُولَ اللهِ ﷺ، إِنِّي لَأَعْرِفُ الْيَوْمَ رَجُلًا لَهُ مِائَةُ أَلْفٍ مَا كَانَ لَهُ يَوْمَئِذٍ دِرْهَمٌ.

تخريج: انظر الحديث الآتي، وهو في الكبرى، ح: ٢٣٠٨ * الحسين هو ابن واقد.

Comments:

Certainly, one Dirham of that period of time would exceed one hundred thousand Dirhams of our time, from the aspect of recompense.

2531. It was narrated that Abû Mas'ûd said: "When the Messenger of Allâh ﷺ commanded us to give in charity, Abû 'Aqîl gave half a *Şâ'*, and another man brought much more than that. The hypocrites said: 'Allâh has no need of the charity of the former, and the latter only did it to show off.' Then the following was revealed: 'Those who defame such of the believers who give charity voluntarily, and such who could not find to give charity except what is available to them.'"[1] (*Sahîh*)

٢٥٣١ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: لَمَّا أَمَرَنَا رَسُولُ اللهِ ﷺ بِالصَّدَقَةِ، فَتَصَدَّقَ أَبُو عَقِيلٍ بِنِصْفِ صَاعٍ، وَجَاءَ إِنْسَانٌ بِشَيْءٍ أَكْثَرَ مِنْهُ، فَقَالَ الْمُنَافِقُونَ: إِنَّ اللهَ عَزَّ وَجَلَّ لَغَنِيٌّ عَنْ صَدَقَةِ هٰذَا، وَمَا فَعَلَ هٰذَا الْآخَرُ إِلَّا رِيَاءً، فَنَزَلَتْ ﴿ٱلَّذِينَ يَلْمِزُونَ ٱلْمُطَّوِّعِينَ مِنَ ٱلْمُؤْمِنِينَ فِى ٱلصَّدَقَٰتِ وَٱلَّذِينَ لَا يَجِدُونَ إِلَّا جُهْدَهُمْ﴾ [التوبة: ٧٩].

تخريج: أخرجه البخاري، التفسير، باب قوله: ﴿الذين يلمزون المطوعين من المؤمنين في الصدقات﴾، ح: ٤٦٦٨، ومسلم، الزكوة، باب الحمل بأجرة يتصدق بها ... إلخ، ح: ١٠١٨ عن بشر بن خالد به، وهو في الكبرى، ح: ٢٣٠٩ * سليمان هو ابن مهران الأعمش.

Comments:

"Another man": He was 'Abdur-Raḥmân bin 'Awf. He was reckoned among the rich noble Companions. That day, he had come with four thousand, and according to one other report, eight thousand Dirhams. The hypocrites accused him of ostentation, and they ridiculed Abû 'Aqil's offering one-half *Şâ'* of *Sadaqah*.

Chapter 50. The Upper Hand

(المعجم ٥٠) - الْيَدُ الْعُلْيَا (التحفة ٥٠)

2532. Sa'eed and 'Urwah narrated that they heard Ḥakîm bin Ḥizâm say: "I asked the Messenger of Allâh ﷺ and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then

٢٥٣٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدٌ وَعُرْوَةُ سَمِعَا حَكِيمَ ابْنَ حِزَامٍ يَقُولُ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ فَأَعْطَانِي ثُمَّ سَأَلْتُهُ

[1] *At-Tawbah* 9:79.

فَأَعْطَانِي ثُمَّ قَالَ: «إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

he said: 'This wealth is attractive and sweet. Whoever takes it without insisting, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الرقاق، باب قول النبي ﷺ: "هذا المال خضرة حلوة" . . . إلخ، ح:٦٤٤١، ومسلم، الزكوة، باب بيان أن اليد العليا خير من اليد السفلى . . إلخ، ح:١٠٣٥ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٣١٠.

Comments:

1. "Attractive and sweet": the verdant fodder is immensely coveted by animals and sweet things are generally yearned for much by men. Therefore, wealth was likened to those two things.
2. "Without insisting" means, without any greed or avarice, nor had he asked for it.

Chapter 51. Which Of Them Is The Upper Hand?

(المعجم ٥١) - **بَابٌ: أَيَّتُهُمَا الْيَدُ الْعُلْيَا؟** (التحفة ٥١)

٢٥٣٣ - **أَخْبَرَنَا** يُوسُفُ بْنُ عِيسَى قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ، - وَهُوَ ابْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ - عَنْ جَامِعِ ابْنِ شَدَّادٍ، عَنْ طَارِقٍ الْمُحَارِبِيِّ قَالَ: قَدِمْنَا الْمَدِينَةَ فَإِذَا رَسُولُ اللهِ ﷺ قَائِمٌ عَلَى الْمِنْبَرِ يَخْطُبُ النَّاسَ وَهُوَ يَقُولُ: «يَدُ الْمُعْطِي الْعُلْيَا، وَابْدَأْ بِمَنْ تَعُولُ، أُمَّكَ وَأَبَاكَ وَأُخْتَكَ وَأَخَاكَ ثُمَّ أَدْنَاكَ أَدْنَاكَ». مُخْتَصَرٌ.

2533. It was narrated that Ṭâriq Al-Muḥâribî said: "We came to Al-Madînah and the Messenger of Allâh ﷺ was standing on the *Minbar* addressing the people and saying: 'The hand which gives is the upper hand. Start with those for whom you are responsible; your mother, your father, your sister, your brother, then the next closest, and the next closest.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه الدارقطني:٣/٤٣،٤٤، ح:٢٩٥٧ من حديث يزيد به مطولاً، وهو في الكبرٰى، ح:٢٣١١، وصححه ابن حبان، ح:٨١٠، والحاكم:٢/٦١٢، ووافقه الذهبي، ويأتي طرفه:(٤٨٤٣).

Comments:

One whose subsistence is one's responsibility, this is his right. He will be accountable in this world and in the hereafter also. Moreover, one has to be considerate toward one's relations, kith and kin, and near and dear ones .

Chapter 52. The Lower Hand

(المعجم ٥٢) - الْيَدُ السُّفْلَى (التحفة ٥٢)

2534. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said, when mentioning charity and those who refrain from asking: "The upper hand is better than the lower hand; the upper hand is that which gives and the lower hand is that which asks." (*Sahîh*)

٢٥٣٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ وَهُوَ يَذْكُرُ الصَّدَقَةَ وَالتَّعَفُّفَ عَنِ الْمَسْأَلَةِ: «الْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَالْيَدُ الْعُلْيَا الْمُنْفِقَةُ، وَالْيَدُ السُّفْلَى السَّائِلَةُ».

تخريج: أخرجه مسلم، الزكوة، باب بيان أن اليد العليا خير من اليد السفلى ... إلخ، ح:١٠٣٣ عن قتيبة، والبخاري، الزكوة، باب: لا صدقة إلا عن ظهر غنًى، ح:١٤٢٩ من حديث مالك به، وهو في الموطأ (يحيى):٢/٩٩٨، والكبرى، ح:٢٣١٢.

Chapter 53. Giving Charity When You Are Self-Sufficient

(المعجم ٥٣) - الصَّدَقَةُ عَنْ ظَهْرِ غِنًى (التحفة ٥٣)

2535. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The best of charity is that which is given when you are self-sufficient, and the upper hand is better than the lower hand, and start with those for whom you are responsible." (*Sahîh*)

٢٥٣٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ».

تخريج: [صحيح] وهو في الكبرى، ح:٢٣١٢، وللحديث شواهد كثيرة عند البخاري، ح:١٤٢٦ وغيره.

Comments:

"Self-sufficient": whether it is the richness of the heart or of the wealth. It should not happen that one who gives *Sadaqah* begins begging of others himself, or his household members suffer deprivation.

Chapter 54. Explanation Of That

(المعجم ٥٤) - تَفْسِيرُ ذَلِكَ (التحفة ٥٤)

2536. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Give charity.' A man said: 'O Messenger of Allâh, I have a *Dînâr*.' He said: 'Spend it on

٢٥٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

قَالَ رَسُولُ اللهِ ﷺ: «تَصَدَّقُوا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! عِنْدِي دِينَارٌ قَالَ: «تَصَدَّقْ بِهِ عَلَى نَفْسِكَ» قَالَ: عِنْدِي آخَرُ قَالَ: «تَصَدَّقْ بِهِ عَلَى زَوْجَتِكَ» قَالَ: عِنْدِي آخَرُ قَالَ: «تَصَدَّقْ بِهِ عَلَى وَلَدِكَ» قَالَ: عِنْدِي آخَرُ قَالَ: «تَصَدَّقْ بِهِ عَلَى خَادِمِكَ» قَالَ: عِنْدِي آخَرُ قَالَ: «أَنْتَ أَبْصَرُ».

yourself.' He said: 'I have another.' He said: 'Spend it on your wife.' He said: 'I have another.' He said: 'Spend it on your son.' He said: 'I have another.' He said: 'Spend it on your servant.' He said: 'I have another.' He said: 'You know best (what to do with it).'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب: في صلة الرحم، ح:١٦٩١ من حديث محمد بن عجلان به، وصرح بالسماع عند أحمد:٢/٢٥١، ٤٧١، وهو في الكبرى، ح:٢٣١٤، ٢٣١٥، وصححه ابن حبان، ح:٨٢٨، والحاكم على شرط مسلم:١/٤١٥، ووافقه الذهبي، ولبعض الحديث شواهد عند البخاري في الأدب المفرد، ح:٧٥٠ وغيره.

Comments:

The expression used in this narration is *Tasaddaq* (to give or confer), and it means absolute spending. This is the focal point in this expression.

Chapter 55. If A Person Gives Something In Charity And He Is In Need Of It, Can It Be Returned To Him?

(المعجم ٥٥) - **بَابٌ:** إِذَا تَصَدَّقَ وَهُوَ مُحْتَاجٌ إِلَيهِ هَلْ يُرَدُّ عَلَيهِ (التحفة ٥٥)

٢٥٣٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ عَنْ عِيَاضٍ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ وَرَسُولُ اللهِ ﷺ يَخْطُبُ، فَقَالَ: «صَلِّ رَكْعَتَيْنِ» ثُمَّ جَاءَ الْجُمُعَةَ الثَّانِيَةَ وَالنَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ: «صَلِّ رَكْعَتَيْنِ» ثُمَّ جَاءَ الْجُمُعَةَ الثَّالِثَةَ، فَقَالَ: «صَلِّ رَكْعَتَيْنِ» ثُمَّ قَالَ: «تَصَدَّقُوا» فَتَصَدَّقُوا فَأَعْطَاهُ ثَوْبَيْنِ، ثُمَّ قَالَ: «تَصَدَّقُوا» فَطَرَحَ أَحَدَ ثَوْبَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَمْ تَرَوْا إِلَى هٰذَا إِنَّهُ دَخَلَ الْمَسْجِدَ بِهَيْئَةٍ بَذَّةٍ، فَرَجَوْتُ أَنْ تَفْطُنُوا لَهُ فَتَصَدَّقُوا عَلَيْهِ فَلَمْ

2537. It was narrated from Abû Sa'eed that a man entered the *Masjid* on a Friday when the Messenger of Allâh ﷺ was delivering the *Khutbah*, and he said: "Pray two *Rak'ahs*." Then he came on the following Friday, when the Prophet ﷺ was delivering the *Khutbah* and he said: "Pray two *Rak'ahs*." Then he came on the third Friday, when the Prophet ﷺ was delivering *Khutbah* and he said: "Pray two Rak'ahs." Then he said: "Give in charity." So they gave in charity, and he gave him (that man) two garments. Then he said: "Give in charity" and (that man) threw one of his two garments. The Messenger of Allâh

ﷺ said: "Have you not seen this man? He entered the *Masjid* in scruffy clothes and I hoped that you would notice him, and give charity to him, but you did not do that, so I said, 'Give in charity.' You gave in charity, and I gave him two garments, then I said: 'Give in charity' and he threw one of his two garments. Take your garment." And he rebuked him. (***Hasan***)

تَفْعَلُوا، فَقُلْتُ: تَصَدَّقُوا فَتَصَدَّقْتُمْ فَأَعْطَيْتُهُ ثَوْبَيْنِ، ثُمَّ قُلْتُ: تَصَدَّقُوا، فَطَرَحَ أَحَدَ ثَوْبَيْهِ: خُذْ ثَوْبَكَ» وَانْتَهَرَهُ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الزكوة، باب الرجل يخرج من ماله، ح:١٦٧٥، والترمذي، الصلوة، باب ماجاء في الركعتين إذا جاء الرجل والإمام يخطب، ح:٥١١ من حديث ابن عجلان به، وصرح بالسماع عند الحميدي، ح:٧٤١، وهو في الكبرى، ح:٢٣١٦، وقال الترمذي: "حسن صحيح".

Comments:

"Pray two *Rak'ahs*": the Prophet's ﷺ commanding him on every Friday to offer two units of prayer is the proof that the person who arrives while the *Khutbah* or the sermon is being delivered, he should indispensably offer two *Rak'ahs*. It cannot be rejected by stating that Allâh's Messenger ﷺ had commanded him to perform the prayer so that the worshippers might view his plight and offer charities.

Chapter 56. The Charity Of A Slave

(المعجم ٥٦) - صَدَقَةُ الْعَبْدِ (التحفة ٥٦)

2538. 'Umair, the freed slave of Âbi Al-Laḥm, said: "My master commanded me to cut up some meat, then a poor man came so I gave him some. When my master found out about that, he beat me, so I went to the Messenger of Allâh ﷺ and he came to him and said: 'Do not beat him.' He said: 'He gave away my food without me telling him to.' He said: 'The reward will be shared between you both.'" (***Sahîh***)

٢٥٣٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ عُمَيْرًا مَوْلَى آبِي اللَّحْمِ قَالَ: أَمَرَنِي مَوْلَايَ أَنْ أُقَدِّدَ لَحْمًا فَجَاءَ مِسْكِينٌ فَأَطْعَمْتُهُ مِنْهُ فَعَلِمَ بِذٰلِكَ مَوْلَايَ فَضَرَبَنِي، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَدَعَاهُ فَقَالَ: «لِمَ ضَرَبْتَهُ» قَالَ: يُطْعِمُ طَعَامِي بِغَيْرِ أَنْ آمُرَهُ - وَقَالَ مَرَّةً أُخْرَى: بِغَيْرِ أَمْرِي - قَالَ: «الْأَجْرُ بَيْنَكُمَا».

تخريج: أخرجه مسلم، الزكوة، باب ما أنفق العبد من مال مولاه، ح:١٠٢٥/٨٣ عن قتيبة به، وهو في الكبرى، ح:٢٣١٧.

Comments:

"Âbi al-Lahm": This was his title. The phrase denotes "the refuser of meat". His title was so because he did not eat meat. Some people of knowledge have stated that he did not eat the meat of those animals, which were sacrificed in the name of idols, during the period of ignorance.

2539. It was narrated from Abû Mûsâ that the Prophet ﷺ said: "Every Muslim must give charity." It was said: "What if he cannot find (anything to give)?" He said: "Let him work with his hands and benefit himself and give in charity." It was said: "What if he cannot do that?" He said: "Let him help someone who is in desperate need." It was said: "What if he cannot do that?" He said: "Let him enjoin good." It was said: "What if he cannot do that?" He said: "Let him refrain from doing evil, for that is an act of charity." ***(Sahîh)***

٢٥٣٩ - أَخْبَرَنَا مُحَمَّدُ بنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي ابْنُ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «عَلَى كُلِّ مُسْلِمٍ صَدَقَةٌ» قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَجِدْهَا قَالَ: «يَعْتَمِلُ بِيَدِهِ فَيَنْفَعُ نَفْسَهُ فَيَتَصَدَّقُ» قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ قَالَ: «يُعِينُ ذَا الْحَاجَةِ الْمَلْهُوفَ» قِيلَ: فَإِنْ لَمْ يَفْعَلْ قَالَ: «يَأْمُرُ بِالْخَيْرِ» قِيلَ: أَرَأَيْتَ إِنْ لَمْ يَفْعَلْ قَالَ: «يُمْسِكُ عَنِ الشَّرِّ فَإِنَّهَا صَدَقَةٌ».

تخريج: أخرجه البخاري، الزكوة، باب: على كل مسلم صدقة ... إلخ، ح:١٤٤٥، ومسلم، الزكوة، باب بيان أن اسم الصدقة يقع على كل نوع من المعروف، ح:١٠٠٨ من حديث شعبة به، وهو في الكبرى، ح:٢٣١٨ * خالد هو ابن الحارث.

Comments:

'*Sadaqah*' signifies an act of goodness or good work, which is worthy of reward or recompense (*Thawâb*), because the objective of financial offering is also to earn recompense. Therefore, every Muslim should continue to do some good deed, in accordance with his position.

Chapter 57. A Woman Giving Charity From Her Husband's House

(المعجم ٥٧) - صَدَقَةُ الْمَرْأَةِ مِنْ بَيْتِ زَوْجِهَا (التحفة ٥٧)

2540. It was narrated from 'Âishah that the Prophet ﷺ said: "When a woman gives charity from her husband's house, she will have a reward, and her husband will have a similar reward, and the storekeeper will have a similar reward, without the reward of any

٢٥٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَصَدَّقَتِ الْمَرْأَةُ مِنْ بَيْتِ زَوْجِهَا

of them detracting from the reward of the others in the slightest. The husband will be rewarded for what he earned and she will be rewarded for what she spent." (*Ṣaḥîḥ*)

كَانَ لَهَا أَجْرٌ، وَلِلزَّوْجِ مِثْلُ ذٰلِكَ، وَلِلْخَازِنِ مِثْلُ ذٰلِكَ، وَلَا يَنْقُصُ كُلُّ وَاحِدٍ مِنْهُمَا مِنْ أَجْرِ صَاحِبِهِ شَيْئًا، لِلزَّوْجِ بِمَا كَسَبَ وَلَهَا بِمَا أَنْفَقَتْ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الزكوة، باب ماجاء في نفقة المرأة من بيت زوجها، ح:٦٧١ عن محمد بن المثنى به، وهو قال: "حسن"، وهو في الكبرٰى، ح:٢٣١٩، وأخرجه البخاري، ح:١٤٢٥، ومسلم، ح:١٠٢٤ من حديث أبي وائل شقيق به نحو المعنى.

Comments:

Allâh does not diminish the reward, because each one receives his apportioned share of recompense. Therefore, everyone's recompense cannot necessarily be identical or similar.

Chapter 58. A Woman Giving (Charity) Without Her Husband's Permission

(المعجم ٥٨) - **عَطِيَّةُ الْمَرْأَةِ بِغَيْرِ إِذْنِ زَوْجِهَا** (التحفة ٥٨)

2541. It was narrated that 'Abdullâh bin 'Amr said: "When the Messenger of Allâh ﷺ conquered Makkah, he stood up to address the people and said in his *Khuṭbah*: 'It is not permissible for a woman to give anything without her husband's permission.'" (He narrated it) in abridged form. (*Ḥasan*)

٢٥٤١ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: لَمَّا فَتَحَ رَسُولُ اللهِ ﷺ مَكَّةَ قَامَ خَطِيبًا فَقَالَ فِي خُطْبَتِهِ: «لَا يَجُوزُ لِامْرَأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا». مُخْتَصَرٌ.

تخريج: [إسناده حسن] أخرجه أبوداود، البيوع، باب في عطية المرأة بغير إذن زوجها، ح:٣٥٤٧ من حديث خالد بن الحارث به، وهو في الكبرٰى، ح:٢٣٢٠.

Chapter 59. The Virtue Of Charity

(المعجم ٥٩) - **فَضْلُ الصَّدَقَةِ** (التحفة ٥٩)

2542. It was narrated from 'Âishah, may Allâh be pleased with her, that the wives of the Prophet ﷺ gathered around him and said: "Which of us will be the first to follow you (in death)?" He said: "The one of you who has the longest arms." They took a stick

٢٥٤٢ - **أَخْبَرَنَا** أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ أَزْوَاجَ النَّبِيِّ ﷺ اجْتَمَعْنَ عِنْدَهُ فَقُلْنَ: أَيَّتُنَا بِكَ أَسْرَعُ لُحُوقًا فَقَالَ:

and started to measure their arms. But Sawdah was the first one to follow him. She was the one who had the longest arms, because she used to give in charity a great deal. (*Ṣaḥîḥ*)

«أَطْوَلُكُنَّ يَدًا» فَأَخَذْنَ قَصَبَةً فَجَعَلْنَ يَذْرَعْنَهَا فَكَانَتْ سَوْدَةُ أَسْرَعَهُنَّ بِهِ لُحُوقًا فَكَانَتْ أَطْوَلَهُنَّ يَدًا فَكَانَ ذٰلِكَ مِنْ كَثْرَةِ الصَّدَقَةِ.

تخريج: أخرجه البخاري، الزكوة، باب قبل باب صدقة العلانية، ح:١٤٢٠ من حديث أبي عوانة به، وهو في الكبرٰى، ح:٢٣٢١ .

Comments:

This is the incident during the Prophet's ﷺ illness of death. And the questioner was the venerable 'Âishah herself.

Chapter 60. Which Kind Of Charity Is Best?

(المعجم ٦٠) - **بَابٌ: أَيُّ الصَّدَقَةِ أَفْضَلُ** (التحفة ٦٠)

2543. It was narrated that Abû Hurairah said: "A man said: 'O Messenger of Allâh, which kind of charity is best?' He said: 'Giving charity when you are in good health, and feeling stingy, hoping for a long life and fearing poverty.'" (*Ṣaḥîḥ*)

٢٥٤٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُمَارَةَ ابْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَأْمُلُ الْعَيْشَ وَتَخْشَى الْفَقْرَ».

تخريج: أخرجه البخاري، الوصايا، باب الصدقة عند الموت، ح:٢٧٤٨ من حديث سفيان الثوري، ومسلم، الزكوة، باب بيان أن أفضل الصدقة صدقة الصحيح الشحيح، ح:١٠٣٢ من حديث عمارة به، وهو في الكبرٰى، ح:٢٣٢٢.

Comments:

When a man himself is in a state that he desires wealth and is needy, and when there is hope of living, then giving charity in that period of time is most superior.

2544. Ḥakîm bin Ḥizâm said: "The Messenger of Allâh ﷺ said: 'The best kind of charity is that which is given when you are rich, and the upper hand is better than the lower hand, and start with those for whom you are responsible.'" (*Ṣaḥîḥ*)

٢٥٤٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: سَمِعْتُ مُوسَى بْنَ طَلْحَةَ أَنَّ حَكِيمَ بْنَ حِزَامٍ حَدَّثَهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَفْضَلُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى، وَابْدَأْ بِمَنْ تَعُولُ».

تخريج: أخرجه مسلم، الزكوة، باب بيان أن اليد العليا خير من اليد السفلى ... إلخ، ح:١٠٣٤ من حديث يحيى القطان به، وهو في الكبرى، ح:٢٣٢٣.

2545. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best of charity is that which is given when you are self-sufficient, and start with those for whom you are responsible.'" (*Ṣaḥîḥ*)

٢٥٤٥ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ الصَّدَقَةِ مَا كَانَ عَنْ ظَهْرِ غِنًى، وَابْدَأْ بِمَنْ تَعُولُ».

تخريج: أخرجه البخاري، الزكوة، باب: لا صدقة إلا عن ظهر غنًى، ح:١٤٢٦ من حديث يونس بن يزيد به، وهو في الكبرى، ح:٢٣٢٤.

Comments:

In the former narration, the condition of man prior to the excellent charity is described, whereas in this *Ḥadîth* the state of the giver subsequent to the excellent charity is described.

2546. It was narrated from Abû Mas'ûd that the Prophet ﷺ said: "When a man spends on his family, seeking reward for that, that is an act of charity on his part." (*Ṣaḥîḥ*)

٢٥٤٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ يَزِيدَ الْأَنْصَارِيَّ يُحَدِّثُ عَنْ أَبِي مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً».

تخريج: أخرجه مسلم، الزكوة، باب فضل النفقة والصدقة على الأقربين ... الخ، ح:١٠٠٢ عن محمد بن بشار، والبخاري، الإيمان، باب ماجاء: أن الأعمال بالنية والحسبة، ح:٥٥ من حديث شعبة به، وهو في الكبرى، ح:٢٣٢٥.

Comments:

When one's own household members are in poverty, the most superior charity would be to spend on them. That means one would be rewarded on account of them too.

2547. It was narrated that Jâbir said: "A man from Banu 'Udhrah declared that a slave of his would become free after he died. News of that reached the Messenger of Allâh ﷺ and he said: 'Do you have

٢٥٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْدًا لَهُ عَنْ دُبُرٍ فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ فَقَالَ: «أَلَكَ مَالٌ غَيْرُهُ» فَقَالَ:

any property besides him?' He said: 'No.' The Messenger of Allâh ﷺ said: 'Who will buy him from me?' Nu'aim bin 'Abdullâh Al-'Adawî bought him for eight hundred *Dirhams*. The Messenger of Allâh ﷺ brought it (the money) and gave it to him, then he said: 'Start with yourself and if there is anything left, give it to your family. If there is anything left after your family (has been taken care of), then give it to your relatives. If there is anything left after your relatives (have been taken care of), then (give it) to such and such' saying: 'In front of you and to your right and to your left.'" (*Ṣaḥîḥ*)

لَا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَشْتَرِيهِ مِنِّي» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللهِ الْعَدَوِيُّ بِثَمَانِمِائَةِ دِرْهَمٍ فَجَاءَ بِهَا رَسُولَ اللهِ ﷺ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: «ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ شَيْءٌ عَنْ أَهْلِكَ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ عَنْ ذِي قَرَابَتِكَ شَيْءٌ فَهٰكَذَا وَهٰكَذَا» يَقُولُ: بَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ.

تخريج: أخرجه مسلم، الزكوة، باب الابتداء في النفقة بالنفس ثم أهله ثم القرابة، ح:٩٩٧ عن قتيبة به، وهو في الكبرٰى، ح:٢٣٢٦.

Comments:

When someone states, in the condition when he is alive, that this slave shall be free after his death, this sort of emancipation of slaves was called *Tadbir* in the Arabic language, and it was a common custom. The Divine law has also acknowledged it. In this situation, that slave would actually become free after owner's death, but its status would be like that of a bequest (*Wasiyyah*) or testamentary. Its implementation can only be done in the third of the property.

Chapter 61. The Charity Of A Miser

(المعجم ٦١) - **صَدَقَةُ الْبَخِيلِ** (التحفة ٦١)

2548. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The parable of the one who spends and gives in charity, and the one who is miserly, is that of two men wearing coats of mail, with their hands pressed closely to their breasts and their collarbones. When the one who spends wants to give charity, the

٢٥٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ ثُمَّ قَالَ: حَدَّثَنَاهُ أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مَثَلَ الْمُنْفِقِ الْمُتَصَدِّقِ وَالْبَخِيلِ كَمَثَلِ رَجُلَيْنِ عَلَيْهِمَا جُبَّتَانِ أَوْ جُنَّتَانِ مِنْ حَدِيدٍ مِنْ لَدُنْ

(coat of mail) expands so much that it covers his fingertips and obliterates his traces. But when the miser wants to give, the (coat of mail) contracts and every ring grips the place where it is, and his hands are tied up to his collarbone.'"

Abû Hurairah says: 'I swear that he saw the Messenger ﷺ trying to expand it but it did not." Tawûs said: "I heard Abû Hurairah illustrating with his hand trying to expand it but it did not." (*Ṣaḥîḥ*)

ثُدِيِّهِمَا إِلَى تَرَاقِيهِمَا، فَإِذَا أَرَادَ الْمُنْفِقُ أَنْ يُنْفِقَ اتَّسَعَتْ عَلَيْهِ الدِّرْعُ أَوْ مَرَّتْ حَتَّى تُجِنَّ بَنَانَهُ وَتَعْفُوَ أَثَرَهُ، وَإِذَا أَرَادَ الْبَخِيلُ أَنْ يُنْفِقَ قَلَصَتْ وَلَزِمَتْ كُلُّ حَلْقَةٍ مَوْضِعَهَا حَتَّى أَخَذَتْهُ بِتَرْقُوَتِهِ أَوْ بِرَقَبَتِهِ» يَقُولُ أَبُو هُرَيْرَةَ: أَشْهَدُ أَنَّهُ رَأَى رَسُولَ اللهِ ﷺ يُوَسِّعُهَا فَلَا تَتَّسِعُ. قَالَ طَاوُسٌ: سَمِعْتُ أَبَا هُرَيْرَةَ يُشِيرُ بِيَدِهِ وَهُوَ يُوَسِّعُهَا وَلَا تَتَوَسَّعُ.

تخريج: أخرجه مسلم، الزكوة، باب مثل المنفق والبخيل، ح:١٠٢١ من حديث سفيان بن عيينة، والبخاري، اللباس، باب جيب القميص من عند الصدر وغيره، ح:٥٧٩٧ من حديث الحسن بن مسلم به، وهو في الكبرٰى، ح:٢٣٢٧، ٢٣٢٨.

2549. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The parable of the miser and the one who gives in charity is that of two men wearing coats of mail with their hands tied to their collarbones. Every time the one who gives thinks of giving in charity, the (coat of mail) expands until it obliterates his traces, and every time the miser thinks of giving charity, every circle (of the coat of mail) contracts and sticks to him, and his hand is tied up to his collarbone." I heard the Messenger of Allâh ﷺ say: "He tries to expand it, but he cannot." (*Ṣaḥîḥ*)

٢٥٤٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: [حَدَّثَنَا] عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الْبَخِيلِ وَالْمُتَصَدِّقِ مَثَلُ رَجُلَيْنِ عَلَيْهِمَا جُنَّتَانِ مِنْ حَدِيدٍ قَدِ اضْطَرَّتْ أَيْدِيَهُمَا إِلَى تَرَاقِيهِمَا، فَكُلَّمَا هَمَّ الْمُتَصَدِّقُ بِصَدَقَةٍ اتَّسَعَتْ عَلَيْهِ حَتَّى تُعَفِّيَ أَثَرَهُ، وَكُلَّمَا هَمَّ الْبَخِيلُ بِصَدَقَةٍ تَقَبَّضَتْ كُلُّ حَلْقَةٍ إِلَى صَاحِبَتِهَا وَتَقَلَّصَتْ عَلَيْهِ وَانْضَمَّتْ [يَدَاهُ] إِلَى تَرَاقِيهِ» وَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فَيَجْتَهِدُ أَنْ يُوَسِّعَهَا فَلَا تَتَّسِعُ».

تخريج: أخرجه البخاري، الزكوة، باب مثل البخيل والمتصدق، ح:١٤٤٣، ومسلم، ح:١٠٢١/٧٧، انظر الحديث السابق، من حديث وهيب بن خالد به، وهو في الكبرٰى، ح:٢٣٢٩.

Comments:

When a generous man intends to give charity, his heart expands, his hands open up, and all the barriers vanish.

Chapter 62. Counting What One Gives In Charity

(المعجم ٦٢) - الإِحْصَاءُ فِي الصَّدَقَةِ
(التحفة ٦٢)

2550. It was narrated that Abû Umâmah bin Sahl bin Hunaif said: "One day we were sitting in the *Masjid* with a group of the *Muhâjirîn* and *Anṣâr*. We sent a man to 'Âishah to ask permission to come to her. She said: 'A beggar came in to me one day when the Messenger of Allâh ﷺ was present, and I ordered that he be given something, then I called for it and looked at it. The Messenger of Allâh ﷺ said: Do you want that nothing should enter or leave your house without your knowledge? I said: 'Yes.' He said: "Don't be hasty, O 'Âishah. Do not count what you give, otherwise Allâh will count what He gives to you.''' (*Ḥasan*)

٢٥٥٠ - أَخْبَرَنِي مُحَمَّدُ بنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ، عَنْ أُمَيَّةَ بْنِ هِنْدٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ قَالَ: كُنَّا يَوْمًا فِي الْمَسْجِدِ جُلُوسًا وَنَفَرٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَأَرْسَلْنَا رَجُلًا إِلَى عَائِشَةَ لِيَسْتَأْذِنَ فَدَخَلْنَا عَلَيْهَا قَالَتْ: دَخَلَ عَلَيَّ سائِلٌ مَرَّةً وَعِنْدِي رَسُولُ اللهِ ﷺ فَأَمَرْتُ لَهُ بِشَيْءٍ، ثُمَّ دَعَوْتُ بِهِ فَنَظَرْتُ إِلَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا تُرِيدِينَ أَنْ لَا يَدْخُلَ بَيْتَكِ شَيْءٌ وَلَا يَخْرُجَ إِلَّا بِعِلْمِكِ؟» قُلْتُ: نَعَمْ قَالَ: «مَهْلًا يَا عَائِشَةُ! لَا تُحْصِي فَيُحْصِيَ اللهُ عَزَّ وَجَلَّ عَلَيْكِ».

تخريج: [إسناده حسن] وهو في الكبرى، ح:٢٣٣٠ * الليث هو ابن سعد، خالد هو ابن يزيد وشيخه سعيد، أمية روى عنه ثقتان، ووثقه ابن حبان، والحاكم:٤/٢١٥، ٢١٦، والذهبي، وللحديث شواهد.

Comments:

As we covet that Allâh give us unreckoned sustenance, in the same way we should make it our constant practice of giving charities without calculating, because the recompenses of deeds are in accord with one another.

2551. It was narrated from Asmâ' bint Abî Bakr that the Prophet ﷺ said to her: "Do not count what you give, otherwise Allâh, the Mighty and Sublime, will count what He gives to you." (*Ṣaḥîḥ*)

٢٥٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «لَا تُحْصِي، فَيُحْصِيَ اللهُ عَزَّ وَجَلَّ عَلَيْكِ».

تخريج: أخرجه البخاري، الزكوة، باب التحريض على الصدقة والشفاعة فيها، ح:١٤٣٣ من حديث عبدة بن سليمان، ومسلم، الزكوة، باب الحث في الإنفاق وكراهة الإحصاء، ح:١٠٢٩ من حديث هشام به، وهو في الكبرى، ح:٢٣٣١ * فاطمة هي بنت المنذر.

2552. It was narrated from Asmâ' bint Abî Bakr that she came to the Prophet ﷺ and said: "O Prophet of Allâh, I do not have anything but that which Az-Zubair brings to me. Is there any sin on me if I give a small amount of that which he brings to me?" He said: "Give whatever you can, and do not withhold what you have, lest Allâh withhold provision from you." (*Ṣaḥîḥ*)

٢٥٥٢ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ عَنْ حَجَّاجٍ، قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّهَا جَاءَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا نَبِيَّ اللهِ! لَيْسَ لِي شَيْءٌ إِلَّا مَا أَدْخَلَ عَلَيَّ الزُّبَيْرُ، فَهَلْ عَلَيَّ جُنَاحٌ فِي أَنْ أَرْضَخَ مِمَّا يُدْخِلُ عَلَيَّ؟ فَقَالَ: «ارْضَخِي مَا اسْتَطَعْتِ، وَلَا تُوكِي فَيُوكِيَ اللهُ عَزَّ وَجَلَّ عَلَيْكِ».

تخريج: أخرجه البخاري، الزكوة، باب الصدقة فيما استطاع، ح:١٤٣٤، ومسلم، الزكوة، باب الحث في الإنفاق وكراهة الإحصاء، ح:١٠٢٩/٨٩ من حديث حجاج بن محمد به، وهو في الكبرى، ح:٢٣٣٢.

Chapter 63. The Small Amount Of Charity

(المعجم ٦٣) - الْقَلِيلُ فِي الصَّدَقَةِ (التحفة ٦٣)

2553. It was narrated from 'Adiyy bin Hâtim that the Prophet ﷺ said: "Protect yourselves from the Fire, even with half a date." (*Ṣaḥîḥ*)

٢٥٥٣ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ عَنْ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُحِلِّ، عَنْ عَدِيٍّ [ابْنِ حَاتِمٍ] عَنِ النَّبِيِّ ﷺ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ».

تخريج: أخرجه البخاري، الزكوة، باب الصدقة قبل الرد، ح:١٤١٣ من حديث المحل بن خليفة الطائي به، وهو في الكبرى، ح:٢٣٣٣.

Comments:

The gist of the matter is that whatever is on hand, to give from it in charity - the poor should give from his scanty possessions, and the rich from his plentiful wealth.

2554. It was narrated that 'Adiyy bin Hâtim said: "The Messenger of Allâh ﷺ mentioned the Fire, and he turned his face away (as if seeing it), and sought refuge with Allâh from it." (One of the narrators) Shu'bah said: "He did

٢٥٥٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ عَمْرَو بْنَ مُرَّةَ حَدَّثَهُمْ عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ قَالَ: ذَكَرَ رَسُولُ اللهِ ﷺ النَّارَ فَأَشَاحَ بِوَجْهِهِ وَتَعَوَّذَ مِنْهَا. ذَكَرَ شُعْبَةُ: أَنَّهُ

that three times, then he said: 'Protect yourselves from the Fire even with half a date, and if you cannot find that, then with a good word.'" (*Sahîh*)

فَعَلَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ، فَإِنْ لَمْ تَجِدُوا فَبِكَلِمَةٍ طَيِّبَةٍ».

تخريج: أخرجه البخاري، الأدب، باب طيب الكلام، ح:٦٠٢٣، ومسلم، الزكوة، باب الحث على الصدقة ولو بشق تمرة ... إلخ، ح:١٠١٦ من حديث شعبة به، وهو في الكبرى، ح:٢٣٣٤.

Comments:

This means protection from the Hellfire and admission into Paradise is not specific to the rich or the wealthy. The poor also might achieve the rank of generous benevolence, by means of their spending even ordinary things, with a good intention.

Chapter 64. Urging Charity

(المعجم ٦٤) - **بَابُ التَّحْرِيضِ عَلَى الصَّدَقَةِ** (التحفة ٦٤)

2555. Al-Mundhir bin Jarîr narrated that his father said: "While we were with the Messenger of Allâh ﷺ in the early hours of the morning, some people came who were naked and barefoot, with their swords hung (around their necks). Most of them, nay all of them, belonged to the tribe of Mudar. The face of the Messenger of Allâh ﷺ changed when he saw them in poverty. He went in (to his house) then he came out and ordered Bilâl to call the *Adhân* and then the *Iqâmah*. He (the Prophet ﷺ) prayed, then he addressed them, (reciting the Verses): 'O mankind! Be dutiful to your Lord, Who created you from a single person (Âdam), and from him (Âdam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allâh through Whom you demand (your mutual

٢٥٥٥ - أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: وَذَكَرَ عَوْنُ بْنُ أَبِي جُحَيْفَةَ قَالَ: سَمِعْتُ الْمُنْذِرَ بْنَ جَرِيرٍ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ فِي صَدْرِ النَّهَارِ، فَجَاءَ قَوْمٌ عُرَاةٌ حُفَاةٌ مُتَقَلِّدِي السُّيُوفِ عَامَّتُهُمْ مِنْ مُضَرَ بَلْ كُلُّهُمْ مِنْ مُضَرَ، فَتَغَيَّرَ وَجْهُ رَسُولِ اللهِ ﷺ لِمَا رَأَى بِهِمْ مِنَ الْفَاقَةِ، فَدَخَلَ ثُمَّ خَرَجَ فَأَمَرَ بِلَالًا فَأَذَّنَ، فَأَقَامَ الصَّلَاةَ فَصَلَّى ثُمَّ خَطَبَ فَقَالَ: ﴿يَٰٓأَيُّهَا ٱلنَّاسُ ٱتَّقُوا۟ رَبَّكُمُ ٱلَّذِى خَلَقَكُم مِّن نَّفْسٍ وَٰحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَآءً ۚ وَٱتَّقُوا۟ ٱللَّهَ ٱلَّذِى تَسَآءَلُونَ بِهِۦ وَٱلْأَرْحَامَ ۚ إِنَّ ٱللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ وَ ﴿ٱتَّقُوا۟ ٱللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ﴾ تَصَدَّقَ رَجُلٌ مِنْ دِينَارِهِ مِنْ دِرْهَمِهِ مِنْ ثَوْبِهِ مِنْ صَاعِ بُرِّهِ مِنْ صَاعِ تَمْرِهِ، حَتَّى قَالَ: وَلَوْ

بِشِقِّ تَمْرَةٍ، فَجَاءَ رَجُلٌ مِنَ الْأَنْصَارِ بِصُرَّةٍ كَادَتْ كَفُّهُ تَعْجِزُ عَنْهَا بَلْ قَدْ عَجَزَتْ، ثُمَّ تَتَابَعَ النَّاسُ حَتَّى رَأَيْتُ كَوْمَيْنِ مِنْ طَعَامٍ وَثِيَابٍ، حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللهِ ﷺ يَتَهَلَّلُ كَأَنَّهُ مُذْهَبَةٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أُجُورِهِمْ شَيْئًا، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً فَعَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ غَيْرِ أَنْ يَنْقُصَ مِنْ أَوْزَارِهِمْ شَيْئًا».

rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.'[1] and: 'Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow.'[2] Then they gave in charity, some giving a *Dînâr*, others a *Dirham*, or a garment, or a *Ṣâ'* of wheat or, a *Ṣâ'* of dates, until he said: 'Even half a date.' A man from among the *Anṣâr* came with a bag of money which his hands could hardly lift. The people followed one another (in giving charity) until I saw two heaps of food and clothing, and I saw the face of the Messenger of Allâh ﷺ shining like gold (with joy). The Messenger of Allâh ﷺ said: 'Whoever sets a good precedent in Islam, he will have the reward for that, and the reward of those who acted in accordance with it, without that detracting from their reward in the slightest. And whoever sets an evil precedent in Islam, he will have a burden of sin for that, and the burden of those who acted in accordance with it, without that detracting from their burden in the slightest.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح:١٠١٧ (انظر الحديث السابق) من حديث شعبة به، وهو في الكبرى، ح:٢٣٣٥.

Comments:

"Whoever sets a good precedent": providing such a deed exists in the *Shariah*. For instance, in the above-mentioned incident, an Ansâri Companion (of the Prophet ﷺ) was the first to initiate the good work, and seeing him other people also gave charities.

[1] *An-Nisâ'* 4:1.
[2] *Al-Ḥashr* 59:18.

2556. It was narrated that Ḥârithah said: "I heard the Messenger of Allâh ﷺ say: 'Give charity, for there will come a time when a man will walk about with his charity, and the one to whom he wants to give it will say: If you had brought it yesterday I would have accepted it, but today (I have no need of it)." (*Ṣaḥîḥ*)

٢٥٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «تَصَدَّقُوا فَإِنَّهُ سَيَأْتِي عَلَيْكُمْ زَمَانٌ يَمْشِي الرَّجُلُ بِصَدَقَتِهِ فَيَقُولُ الَّذِي يُعْطَاهَا: لَوْ جِئْتَ بِهَا بِالْأَمْسِ قَبِلْتُهَا، فَأَمَّا الْيَوْمَ فَلَا».

تخريج: أخرجه البخاري، الزكوة، باب الصدقة قبل الرد، ح:١٤١١، ومسلم، الزكوة، باب الترغيب في الصدقة قبل أن لا يوجد من يقبلها، ح:١٠١١ من حديث شعبة به، وهو في الكبرٰى، ح:٢٣٣٦.

Comments:

"Such a space, or period, of time": In reality, such a time came after the death of the Prophet ﷺ. Such a situation would spread close to the Day of Judgment: that affluence will become widespread and common.

Chapter 65. Interceding For (Someone To Be Given) Charity

(المعجم ٦٥) - الشَّفَاعَةُ فِي الصَّدَقَةِ (التحفة ٦٥)

2557. It was narrated from Abû Mûsâ that the Prophet ﷺ said: "Intercede and your intercession may be accepted, and Allâh, the Mighty and Sublime, decrees on the lips of His Prophet whatsoever He will." (*Ṣaḥîḥ*)

٢٥٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: أَخْبَرَنِي أَبُو بُرْدَةَ بْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «اشْفَعُوا تُشَفَّعُوا وَيَقْضِي اللهُ عَزَّ وَجَلَّ عَلَى لِسَانِ نَبِيِّهِ مَا شَاءَ».

تخريج: أخرجه البخاري، الأدب، باب تعاون المؤمنين بعضهم بعضًا، ح:٦٠٢٦، ٦٠٢٧ من حديث سفيان الثوري، ومسلم، البر والصلة، باب استحباب الشفاعة فيما ليس بحرام، ح:٢٦٢٧ من حديث أبي بردة - واسمه بريد - به، وهو في الكبرٰى، ح:٢٣٣٧.

2558. It was narrated from Mu'âwiyah bin Sufyân that the Messenger of Allâh ﷺ said: "A man may come and ask for something, and I refuse until you

٢٥٥٨ - أَخْبَرَنَا هَارُونُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنِ ابْنِ مُنَبِّهٍ، عَنْ أَخِيهِ، عَنْ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ أَنَّ رَسُولَ

intercede, so that you will be rewarded." And the Messenger of Allâh ﷺ said: "Intercede and you will be rewarded." (*Ṣaḥîḥ*)

اللهِ ﷺ قَالَ: «إِنَّ الرَّجُلَ لَيَسْأَلُنِي الشَّيْءَ فَأَمْنَعُهُ حَتَّى تَشْفَعُوا فِيهِ فَتُؤْجَرُوا». وَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: «اشْفَعُوا تُؤْجَرُوا».

تخريج: [صحيح] أخرجه أبو داود، الأدب، باب: في الشفاعة، ح:٥١٣٢ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٢٣٣٨ * عمرو هو ابن دينار، وشيخه وهب.

Chapter 66. Pride In Giving Charity

(المعجم ٦٦) - الاِخْتِيَالُ فِي الصَّدَقَةِ (التحفة ٦٦)

2559. It was narrated from Ibn Jâbir, from his father, that the Messenger of Allâh ﷺ said: "There is a kind of protective jealousy that Allâh, the Mighty and Sublime, loves and a kind that Allâh, the Mighty and Sublime, hates, and a kind of pride that Allâh, the Mighty and Sublime, loves and a kind that Allâh, the Mighty and Sublime, hates. As for the protective jealousy that Allâh, the Mighty and Sublime, loves, it is protective jealousy when there are grounds for suspicion. As for the protective jealousy that Allâh, the Mighty and Sublime, hates, it is protective jealousy when there are no grounds for suspicion. As for the pride that Allâh, the Mighty and Sublime, loves, it is when a man feels proud of himself when fighting and when giving charity. And as for the kind of pride that Allâh, the Mighty and Sublime, hates, it is pride in doing wrong." (*Ḥasan*)

٢٥٥٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ التَّيْمِيُّ عَنِ ابْنِ جَابِرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنَ الْغَيْرَةِ مَا يُحِبُّ اللهُ عَزَّ وَجَلَّ وَمِنْهَا مَا يُبْغِضُ اللهُ عَزَّ وَجَلَّ، وَمِنَ الْخُيَلَاءِ مَا يُحِبُّ اللهُ عَزَّ وَجَلَّ وَمِنْهَا مَا يُبْغِضُ اللهُ عَزَّ وَجَلَّ، فَأَمَّا الْغَيْرَةُ الَّتِي يُحِبُّ اللهُ عَزَّ وَجَلَّ فَالْغَيْرَةُ فِي الرِّيبَةِ، وَأَمَّا الْغَيْرَةُ الَّتِي يُبْغِضُ اللهُ عَزَّ وَجَلَّ، فَالْغَيْرَةُ فِي غَيْرِ رِيبَةٍ، وَالْاخْتِيَالُ الَّذِي يُحِبُّ اللهُ عَزَّ وَجَلَّ اخْتِيَالُ الرَّجُلِ بِنَفْسِهِ عِنْدَ الْقِتَالِ وَعِنْدَ الصَّدَقَةِ، وَالْاخْتِيَالُ الَّذِي يُبْغِضُ اللهُ عَزَّ وَجَلَّ الْخُيَلَاءُ فِي الْبَاطِلِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الجهاد، باب: في الخيلاء في الحرب، ح:٢٦٥٩ من حديث يحيى به، وهو في الكبرى، ح:٢٣٣٩، وصححه ابن حبان،

ح:١٣١٣،١٦٦٦، وابن حجر في الإصابة:١/٢١٥، وللحديث شواهد عند ابن ماجه، ح:١٩٩٦ وغيره.

Comments:

"Pride that Allâh loves": Pride while fighting consists in one's expression of strength and valour.

2560. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "Eat, give charity and clothe yourselves, without being extravagant, and without showing off." (*Da'îf*)

٢٥٦٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُوا وَتَصَدَّقُوا وَالْبَسُوا فِي غَيْرِ إِسْرَافٍ وَلَا مَخِيلَةٍ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، اللباس، باب: البس ما شئت، ما أخطأك سرف أو مخيلة، ح:٣٦٠٥ من حديث يزيد بن هارون به، وهو في الكبرٰى، ح:٢٣٤٠، وعلقه البخاري في أول كتاب اللباس * قتادة عنعن.

Comments:

Wastefulness or squandering lavishly means spending more than necessary or spending on unlawful things. Conceit or snobbery signifies considering others despicable, who are in the lower social strata than him with regards to food, drink, and garment, etc.

Chapter 67. The Reward Of The Storekeeper If He Gives Charity With His Master's Permission

(المعجم ٦٧) - **بَابُ أَجْرِ الخَازِنِ إِذَا تَصَدَّقَ بِإِذْنِ مَوْلَاهُ** (التحفة ٦٧)

2561. It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'The believers are like a building, they support one another.' And he said: 'The trustworthy storekeeper who gives that which he has been commanded to give, and is happy with what he is doing, is one of the two giving charity.'" (*Sahîh*)

٢٥٦١ - أَخْبَرَنِي عَبْدُ اللهِ بْنُ الْهَيْثَمِ بْنِ عُثْمَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ بُرَيْدِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا» وَقَالَ: «الْخَازِنُ الْأَمِينُ الَّذِي يُعْطِي مَا أُمِرَ بِهِ طَيِّبًا بِهَا نَفْسُهُ أَحَدُ الْمُتَصَدِّقَيْنِ».

تخريج: أخرجه البخاري، الإجارة، باب استئجار الرجل الصالح ... إلخ، ح:٢٢٦٠ من حديث سفيان الثوري، ومسلم، الزكوة، باب أجر الخازن الأمين ... إلخ، ح:١٠٢٣ من حديث بريد به، وهو في الكبرٰى، ح:٢٣٤١.

Comments:

An individual brick has no real significance. But when they join with each other, a strong wall is erected. And the walls together soon become four walls, and coupled with a ceiling, a complete house is built, which in turn, fearlessly fights back all kinds of storms and perils.

Chapter 68. One Who Gives Charity In Secret

(المعجم ٦٨) - **بَابُ** الْمُسِرِّ بِالصَّدَقَةِ

(التحفة ٦٨)

2562. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: "The one who recites the Qur'ân loudly is like one who gives charity openly, and the one who recites the Qur'ân quietly is like one who gives charity in secret." (*Ḥasan*)

٢٥٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابنُ وَهْبٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْجَاهِرُ بِالْقُرْآنِ كَالْجَاهِرِ بِالصَّدَقَةِ، وَالْمُسِرُّ بِالْقُرْآنِ كَالْمُسِرِّ بِالصَّدَقَةِ».

تخريج: [**إسناده حسن**] تقدم، ح:١٦٦٤، وهو في الكبرٰى، ح:٢٣٤٢.

Comments:

In the Glorious Qur'ân, giving of charity in secret or concealment has been called the most superior or meritorious. Though, the one who gives charity openly has also been admired, because both have distinctly separate benefits.

Chapter 69. The *Al-Mannân* : One Who Reminds People Of What He Has Given Them

(المعجم ٦٩) - الْمَنَّانُ بِمَا أَعْطَى

(التحفة ٦٩)

2563. It was narrated from Sâlim bin 'Abdullâh that his father said: "The Messenger of Allâh ﷺ said: 'There are three at whom Allâh will not look on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold. And there are three who will not enter Paradise: The one who disobeys his parents, the drunkard, and the one who reminds people of what he has given them.'" (*Ḥasan*)

٢٥٦٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ عَنْ عَبْدِ اللهِ بْنِ يَسَارٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا يَنْظُرُ اللهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ: الْعَاقُّ لِوَالِدَيْهِ وَالْمَرْأَةُ الْمُتَرَجِّلَةُ وَالدَّيُّوثُ، وَثَلَاثَةٌ لَا يَدْخُلُونَ الجَنَّةَ: الْعَاقُّ لِوَالِدَيْهِ، وَالْمُدْمِنُ عَلَى الْخَمْرِ، وَالْمَنَّانُ بِمَا أَعْطَى».

تخريج: [إسناده حسن] أخرجه أبو يعلى في مسنده:٩/٤٠٨، ٤٠٩، ح:٥٥٥٦ من حديث يزيد بن زريع به، وهو في الكبرٰى، ح:٢٣٤٣، وصححه ابن حبان، ح:٥٦، والحاكم:٤/ ١٤٦، ١٤٧، والذهبي، وللحديث شواهد.

Comments:

"Not look upon (*Ilayhim*) them" means He would not look upon them lovingly or mercifully. Otherwise, no man is hidden from Allâh, Most High, nor can he hide himself.

2564. It was narrated from Abû Dharr that the Prophet ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, or look at them, or sanctify them, and theirs will be a painful torment." The Messenger of Allâh ﷺ repeated and Abû Dharr said: "May they be lost and doomed, may they be lost and doomed." He said: "The one who lets his garment hang beneath his ankles, a vendor who tries to sell his product by means of false oaths, and the one who reminds people of what he has given them." (*Ṣaḥîḥ*)

٢٥٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ الْمُدْرِكِ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» فَقَرَأَهَا رَسُولُ اللهِ ﷺ فَقَالَ أَبُو ذَرٍّ: خَابُوا وَخَسِرُوا، خَابُوا وَخَسِرُوا قَالَ: «الْمُسْبِلُ إِزَارَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ، وَالْمَنَّانُ عَطَاءَهُ».

تخريج: أخرجه مسلم، الإيمان، باب بيان غلظ تحريم إسبال الإزار . . . إلخ، ح:١٠٦ عن محمد بن بشار به، وهو في الكبرٰى، ح:٢٣٤٤ * محمد هو ابن جعفر لقبه، غندر.

2565. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'There are three to whom Allâh will not speak on the Day of Resurrection or look at them or purify them, and theirs will be a painful torment: the one who reminds people of what he has given them, the one who lets his garment hang beneath his ankles, and a vendor who tries to sell his product by means of false oaths.'" (*Ṣaḥîḥ*)

٢٥٦٥ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ - وَهُوَ الْأَعْمَشُ - عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَّانُ بِمَا أَعْطَى، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

تخريج: أخرجه مسلم عن بشر بن خالد به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٢٣٤٥.

Chapter 70. Responding To The One Who Asks

(المعجم ٧٠) - بَابُ رَدِّ السَّائِلِ (التحفة ٧٠)

2566. It was narrated from Abû Bujaid Al-Anṣârî from his grandmother that the Messenger of Allâh ﷺ said: "Respond to the one who asks even with a sheep's foot." According to the narration of Hârûn: "With a sheep's burned foot." (*Ṣaḥîḥ*)

٢٥٦٦ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ؛ ح وَأَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ ابْنِ بُجَيْدٍ الأَنْصَارِيِّ، عَنْ جَدَّتِهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رُدُّوا السَّائِلَ وَلَوْ بِظِلْفٍ» وفِي حَدِيثِ هَارُونَ: «مُحْرَقٍ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٢٣٤٦، والموطأ (يحيى):٢/٩٢٣، بلفظ: ردّوا المسكين ولو بظلف محرق، وصححه ابن خزيمة، ح:٢٤٧٣، وابن حبان، ح:٨٢٤، والحاكم:١/٤١٧، والذهبي * وزيد بن أسلم لم يكن مدلسًا على الراجح، وانظر الحديث الآتي، ح:٢٥٧٦.

Chapter 71. One Who Asks And Is Not Given

(المعجم ٧١) - بَابُ مَنْ يُسْأَلُ وَلَا يُعْطِي (التحفة ٧١)

2567. Bahz bin Ḥakîm narrated from his father that his grandfather said: "No man comes to his *Mawla* and asks him for something from the surplus of what he has, and he withholds it from him, but on the Day of Resurrection a bald-headed *Shujâ'a*[1] will be called to him and will be licking the surplus that he withheld." (*Ḥasan*)

٢٥٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ بَهْزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَأْتِي رَجُلٌ مَوْلَاهُ يَسْأَلُهُ مِنْ فَضْلٍ عِنْدَهُ فَيَمْنَعُهُ إِيَّاهُ، إِلَّا دُعِيَ لَهُ يَوْمَ الْقِيَامَةِ شُجَاعٌ أَقْرَعُ يَتَلَمَّظُ فَضْلَهُ الَّذِي مَنَعَ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الحدود، باب المرتد عن دينه، ح:٢٥٣٦ من حديث بهز به، وهو في الكبرٰى، ح:٢٣٤٧.

Comments:

On the Day of Resurrection, a bald serpent will be summoned, which would

[1] Hydra or serpent, they say it means a male snake that is either bald, or white headed due to its poison.

put forth his tongue upon this master or owner. And this serpent would be, in actuality, his surplus wealth, which he had refused to give on when requested.

Chapter 72. One Who Asks For The Sake Of Allâh, The Mighty And Sublime

(المعجم ٧٢) - مَنْ سَأَلَ بِاللهِ عَزَّ وَجَلَّ (التحفة ٧٢)

2568. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever seeks refuge with (the name of) Allâh, grant him refuge; whoever asks of you in (the name of) Allâh, give him; whoever seeks protection with (the name of) Allâh, give him protection. Whoever does you a favor, then reciprocate, and if you cannot, then supplicate for him until you think that you have repaid him.'" ***(Da'îf)***

٢٥٦٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اسْتَعَاذَ بِاللَّهِ فَأَعِيذُوهُ، وَمَنْ سَأَلَكُمْ بِاللَّهِ فَأَعْطُوهُ، وَمَنِ اسْتَجَارَ بِاللَّهِ فَأَجِيرُوهُ، وَمَنْ آتَى إِلَيْكُمْ مَعْرُوفًا فَكَافِئُوهُ، فَإِنْ لَمْ تَجِدُوا فَادْعُوا لَهُ حَتَّى تَعْلَمُوا أَنْ قَدْ كَافَأْتُمُوهُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب عطية من سأل بالله عزوجل، ح:١٦٧٢ وح:٥١٠٩ من حديث الأعمش به، وهو في الكبرى، ح:٢٣٤٨، وصححه ابن حبان، ح:٢٠٧١، ٢٠٧٢، والحاكم:١/ ٤١٢ على شرط الشيخين، ووافقه الذهبي * الأعمش عنعن تقدم، ح:٣٠، وبينه وبين مجاهد: إبراهيم التيمي (موارد الظمآن)، ح:٢٠٧٢، وللحديث شواهد ضعيفة كلها.

Comments:

Glory and exaltation belong to Allâh. He is worthy of all Grandeur and Supreme Greatness. His Greatness and Magnificence demands that when His sacred name turns up or arrives, man should bow down his head in submission.

Chapter 73. One Who Asks By The Face Of Allâh, The Mighty And Sublime

(المعجم ٧٣) - مَنْ سَأَلَ بِوَجْهِ اللهِ عَزَّ وَجَلَّ (التحفة ٧٣)

2569. Bahz bin Ḥakîm narrated from his father that his grandfather said: "I said: 'O Prophet of Allâh! I did not come to you until I had sworn more than this many times' – the number of fingers on his hands – 'that I would never come to you or follow your religion. I am a man

٢٥٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ بَهْزَ بْنَ حَكِيمٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قُلْتُ: يَا نَبِيَّ اللهِ! مَا أَتَيْتُكَ حَتَّى حَلَفْتُ أَكْثَرَ مِنْ عَدَدِهِنَّ لِأَصَابِعِ يَدَيْهِ: أَلَّا آتِيكَ وَلَا آتِيَ

who does not know anything except that which Allâh and His Messenger teach me. I ask you by the face of Allâh, the Mighty and Sublime, with what has your Lord sent you to us?' He said: 'With Islam.' I said: 'What are the signs of Islam?' He said: 'To say: I submit my face to Allâh and give up *Shirk*, and, to establish the *Ṣalâh* and to pay *Zakâh*. Each Muslim is sacred and inviolable to his fellow Muslim; they support one another. Allâh does not accept any deed from an idolator after he becomes a Muslim, until he departs from the idolators and joins the Muslims.'" (***Hasan***)

دِينَكَ وَإِنِّي كُنْتُ امْرَءًا لَا أَعْقِلُ شَيْئًا إِلَّا مَا عَلَّمَنِي اللهُ وَرَسُولُهُ وَإِنِّي أَسْأَلُكَ بِوَجْهِ اللهِ عَزَّ وَجَلَّ بِمَا بَعَثَكَ رَبُّكَ إِلَيْنَا؟ قَالَ: «بِالْإِسْلَامِ» قَالَ: قُلْتُ: وَمَا آيَاتُ الْإِسْلَامِ؟ قَالَ: «أَنْ تَقُولَ أَسْلَمْتُ وَجْهِيَ لِلهِ عَزَّ وَجَلَّ وَتَخَلَّيْتَ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، كُلُّ مُسْلِمٍ عَلَى مُسْلِمٍ مُحَرَّمٌ أَخَوَانِ نَصِيرَانِ، لَا يَقْبَلُ اللهُ عَزَّ وَجَلَّ مِنْ مُشْرِكٍ بَعْدَ مَا أَسْلَمَ عَمَلًا أَوْ يُفَارِقَ الْمُشْرِكِينَ إِلَى الْمُسْلِمِينَ».

تخريج: [إسناده حسن] تقدم، ح:٢٤٣٨، وهو في الكبرٰى، ح:٢٣٤٩ .

Comments:

So to say, emigration or *Hijrah* is not an indispensable requisite of Islam; its decision will be made after assaying the whole situation and circumstances. Neither residence in every domain of disbelief (*Dârul Kufr*) is legitinate, nor is emigration from every domain of disbelief compulsory or requisite. While the requisite mentioned was prior to the conquest of Makkah.

Chapter 74. One Who Asks For The Sake Of Allâh, the Mighty And Sublime, But He Does Not Give

(المعجم ٧٤) - مَنْ يَسْأَلْ بِاللهِ عَزَّ وَجَلَّ وَلَا يُعْطِي بِهِ (التحفة ٧٤)

2570. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Shall I not tell you of the best of the people in status?" We said: "Yes, O Messenger of Allâh!" He said: "A man who rides his horse in the cause of Allâh, the Mighty and Sublime, until he dies or is killed. Shall I not tell you of the one who comes after him (in status)?" We said: "Yes, O Messenger of Allâh!" He said: "A

٢٥٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ عَنْ سَعِيدِ بْنِ خَالِدٍ الْقَارِظِيِّ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ. أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ مَنْزِلًا»؟ قُلْنَا: بَلَى يَا رَسُولَ اللهِ! قَالَ: «رَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ حَتَّى يَمُوتَ أَوْ

man who withdraws to a mountain pass and establishes *Ṣalâh*, and pays *Zakâh*, and keeps away from the evil of people. Shall I not tell you of the worst of people?" We said: "Yes, O Messenger of Allâh!" He said: "The one who asks for the sake of Allâh, the Mighty and Sublime, but does not give (when he is asked) for His sake." (***Hasan***)

يُقْتَلَ، وَأُخْبِرُكُمْ بِالَّذِي يَلِيهِ؟» قُلْنَا: نَعَمْ يَا رَسُولَ اللهِ! قَالَ: «رَجُلٌ مُعْتَزِلٌ فِي شِعْبٍ يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ وَيَعْتَزِلُ شُرُورَ النَّاسِ، وَأُخْبِرُكُمْ بِشَرِّ النَّاسِ؟» قُلْنَا: نَعَمْ يَا رَسُولَ اللهِ! قَالَ: «الَّذِي يَسْأَلُ بِاللهِ عَزَّ وَجَلَّ وَلَا يُعْطِي بِهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ١/ ٢٣٧، ٣١٩، ٣٢٢ من حديث ابن أبي ذئب به، وهو في الكبرى، ح: ٢٣٥٠، وصححه ابن حبان، ح: ١٥٩٣ * إسماعيل بن عبدالرحمٰن هو ابن ذويب الأسدي المدني، وتابعه بكير بن عبدالله بن الأشج عند الترمذي، ح: ١٦٥٢، وابن حبان، ح: ١٥٩٤ وغيرهما، وللحديث شاهد عند أحمد: ١/ ٢٢٦، ٣١١.

Comments:

"He his horse in the cause of Allâh" means fights (in the way of Allâh). Fighting in the way of Allâh is absolutely the most superior deed. Living solitarily or in solitude in a ravine or an acclivity of a mountain would be worthier only when one's objective is to protect the religion or *Dîn* when it becomes difficult to remain steadfast on it (the *Dîn*), while staying with other people. Otherwise, to remain associated with people and enjoining the good and forbidding the evil is simply the most meritorious thing. Monasticism or celibacy is not permitted.

Chapter 75. The Reward Of One Who Gives

(المعجم ٧٥) - ثَوَابُ مَنْ يُعْطِي (التحفة ٧٥)

2571. It was narrated from Zaid bin Ẓibyân, and attributed to Abû Dharr, that the Prophet ﷺ said: "There are three whom Allâh, the Mighty and Sublime, loves, and three whom Allâh, the Mighty and Sublime, hates. As for those whom Allâh, the Mighty and Sublime, loves: A man who comes to some people and asks (to be given something) for the sake of Allâh, the Mighty and Sublime, and not for the sake of their relationship, but they do not give him. So one man stayed behind and gave to him in secret, and no one knew of his

٢٥٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ رِبْعِيًّا يُحَدِّثُ عَنْ زَيْدِ بْنِ ظَبْيَانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ يُحِبُّهُمُ اللهُ عَزَّ وَجَلَّ وَثَلَاثَةٌ يُبْغِضُهُمُ اللهُ عَزَّ وَجَلَّ، أَمَّا الَّذِينَ يُحِبُّهُمُ اللهُ عَزَّ وَجَلَّ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ عَزَّ وَجَلَّ وَلَمْ يَسْأَلْهُمْ بِقَرَابَةٍ بَيْنَهُ وَبَيْنَهُمْ فَمَنَعُوهُ، فَتَخَلَّفَهُ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ بِعَطِيَّتِهِ إِلَّا اللهُ عَزَّ وَجَلَّ وَالَّذِي أَعْطَاهُ، وَقَوْمٌ سَارُوا لَيْلَتَهُمْ

giving except Allâh, the Mighty and Sublime, and the one to whom he gave it. People who travel all night until sleep becomes dearer to them than anything that may be equivalent to it, so they lay down their heads (and slept). Then a man among them got up and started praying to Me and beseeching Me, reciting My *Âyât*. And a man who was on a campaign and met the enemy and they fled, but he went forward (pursuing them) until he was killed or Allâh, the Mighty and Sublime, granted victory to him. And three whom Allâh hates are the old man who commits *Zina*, the poor man who shows off, and the rich man who is unjust." (***Hasan***)

حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعْدَلُ بِهِ، نَزَلُوا فَوَضَعُوا رُؤُوسَهُمْ فَقَامَ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقُوا الْعَدُوَّ فَهُزِمُوا، فَأَقْبَلَ بِصَدْرِهِ فَلَقُوا حَتَّى يُقْتَلَ أَوْ يَفْتَحَ اللهُ لَهُ، وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمُ اللهُ عَزَّ وَجَلَّ الشَّيْخُ الزَّانِي، وَالْفَقِيرُ الْمُخْتَالُ، وَالْغَنِيُّ الظَّلُومُ».

تخريج: [إسناده حسن] تقدم، ح:١٦١٦، وهو في الكبرى، ح:٢٣٥١ .

Comments:

As far as Allâh's love for those three men is concerned, there is one virtue common among them, and that is sincerity. All the three are miles away from hypocrisy. They sacrifice their wealth, comfort, and life only for the sake of Allâh.

Chapter 76. Meaning Of *Al-Miskîn* (The Poor)

(المعجم ٧٦) - تَفْسِيرُ الْمِسْكِينِ (التحفة ٧٦)

2572. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor man (*Miskîn*) is not the one who leaves if you give him a date or two, or a morsel or two. Rather the poor man is the one who refrains from asking. Recite if you wish: "They do not beg of people at all.."'[1] (***Sahîh***)

٢٥٧٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ وَاللُّقْمَةُ وَاللُّقْمَتَانِ إِنَّ الْمِسْكِينَ الْمُتَعَفِّفُ، اقْرَأُوا إِنْ شِئْتُمْ ﴿لَا يَسْـَٔلُونَ النَّاسَ إِلْحَافًا﴾».

[1] *Al-Baqarah* 2:273.

تخريج: أخرجه مسلم، الزكوة، باب المسكين الذي لا يجد غنى ... إلخ، ح:١٠٣٩ من حديث إسماعيل بن جعفر، وأخرجه البخاري، التفسير، باب: "لا يسألون الناس إلحافًا"، ح:٤٥٣٩ من حديث شريك بن أبي نمر به، وهو في الكبرٰى، ح:٢٣٥٢.

Comments:

"Poor (*Miskin*) are not the one", because the people of this kind are generally professional beggars, and are wealthier than others.

2573. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor man (*Miskîn*) is not the one who goes around asking people and they send him away with a morsel or two, or a date or two." They said: "Then what does poor (*Miskîn*) mean?" He said: "The one who does not possess independence of means, and no one notices him to give charity to him, and he does not stand and ask of people." (*Ṣaḥîḥ*)

٢٥٧٣ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ بِهٰذَا الطَّوَّافِ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللُّقْمَةُ وَاللُّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ» قَالُوا: فَمَا الْمِسْكِينُ؟ قَالَ: «الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطَنُ لَهُ فَيُتَصَدَّقَ عَلَيْهِ وَلَا يَقُومُ فَيَسْأَلَ النَّاسَ».

تخريج: أخرجه البخاري، الزكوة، باب قول الله عزوجل: ﴿لا يسألون الناس إلحافًا﴾، ح:١٤٧٩ من حديث مالك، ومسلم:١٠٣٩/١٠١، انظر الحديث السابق من حديث أبي الزناد به، وهو في الموطأ (يحيى):٢/ ٩٢٣، والكبرٰى، ح:٢٣٥٣.

2574. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The poor man (*Miskîn*) is not the one who leaves if you give him a morsel or two, or a date or two." They said: "Then who is the *Miskîn*, O Messenger of Allâh?" He said: "The one who does not possess independence of means, and the people do not know of his need, so that they could give him charity." (*Ḍa'îf*)

٢٥٧٤ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ الْأُكْلَةُ وَالْأُكْلَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ» قَالُوا: فَمَا الْمِسْكِينُ يَا رَسُولَ اللّٰهِ؟! قَالَ: «الَّذِي لَا يَجِدُ غِنًى وَلَا يَعْلَمُ النَّاسُ حَاجَتَهُ فَيُتَصَدَّقَ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب من يعطى من الصدقة وحدّ الغنى، ح:١٦٣٢ من حديث معمر به، وهو في الكبرٰى، ح:٢٣٥٤ * الزهري عنعن، وحديث البخاري، ح:١٤٧٦، ومسلم، ح:١٠٣٩ يغني عنه.

2575. It was narrated from 'Abdur-Raḥmân bin Bujaid that his grandmother Umm Bujaid – who was one of those who gave the oath of allegiance to the Messenger of Allâh ﷺ – said to the Messenger of Allâh ﷺ: "The poor man stands at my door, and I cannot find anything to give him." The Messenger of Allâh ﷺ said to her: "If you cannot find anything to give to him except a sheep's burned foot, then give it to him." (*Ṣaḥîḥ*)

٢٥٧٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ بُجَيْدٍ، عَنْ جَدَّتِهِ أُمِّ بُجَيْدٍ وَكَانَتْ مِمَّنْ بَايَعَتْ رَسُولَ اللهِ ﷺ أَنَّهَا قَالَتْ لِرَسُولِ اللهِ ﷺ: إِنَّ الْمِسْكِينَ لَيَقُومُ عَلَى بَابِي فَمَا أَجِدُ لَهُ شَيْئًا أُعْطِيهِ إِيَّاهُ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنْ لَمْ تَجِدِي شَيْئًا تُعْطِينَهُ إِيَّاهُ إِلَّا ظِلْفًا مُحْرَقًا فَادْفَعِيهِ إِلَيْهِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الزكوة، باب حق السائل، ح:١٦٦٧، والترمذي، الزكوة، باب ماجاء في حق السائل، ح:٦٦٥ عن قتيبة به، وهو في الكبرٰى، ح:٢٣٥٥، وقال الترمذي: "حسن صحيح"، وتقدم طرفه، ح:٢٥٦٦.

Chapter 77. The Poor Man Who Shows Off

(المعجم ٧٧) - الْفَقِيرُ الْمُخْتَالُ (التحفة ٧٧)

2576. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are three to whom Allâh, the Mighty and Sublime, will not speak on the Day of Resurrection: An old man who commits adultery, a poor man who is arrogant, and an *Imâm* who tells lies.'" (*Hasan*)

٢٥٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ: الشَّيْخُ الزَّانِي، وَالْعَائِلُ الْمَزْهُوُّ، وَالْإِمَامُ الْكَذَّابُ».

تخريج: [إسناده حسن] أخرجه أحمد:٢/٤٣٣ عن يحيى القطان به، وهو في الكبرٰى، ح:٢٣٥٦، وصححه ابن حبان، ح:٥٤.

Comments:

A leader has no fear or dread that he should tell lies. Therefore, his lie would amount to a great deception and would damage the confidence of the masses. Thus, such a person is harmful for everyone.

2577. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There are four whom Allâh, the Mighty and Sublime, hates: The vendor who sells his wares by means of false

٢٥٧٧ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ عُمَرَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَرْبَعَةٌ يُبْغِضُهُمُ اللهُ

oaths, the poor man who shows off, the old man who commits *Zina* and the *Imâm* who is unjust." (*Ṣaḥîḥ*)

عَزَّ وَجَلَّ: الْبَيَّاعُ الْحَلَّافُ، وَالْفَقِيرُ الْمُخْتَالُ، وَالشَّيْخُ الزَّانِي، وَالْإِمَامُ الْجَائِرُ».

تخريج: [إسناده صحيح] أخرجه الخطيب في تاريخ بغداد:٩/٣٥٨ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٢٣٥٧، ومن طريق حماد صححه ابن حبان، ح:١٠٩٨.

Chapter 78. The Virtue Of The One Who Strives To Sponsor A Widow

(المعجم ٧٨) - **فَضْلُ السَّاعِي عَلَى الْأَرْمِلَةِ** (التحفة ٧٨)

2578. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The one who strives to sponsor a widow or a poor person is like the one who strives in *Jihâd* in the cause of Allâh, the Mighty and Sublime.'" (*Ṣaḥîḥ*)

٢٥٧٨ - **أَخْبَرَنَا** عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ الدِّيلِيِّ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ».

تخريج: أخرجه البخاري، الأدب، باب الساعي على المسكين، ح:٦٠٠٧، ومسلم، الزهد والرقائق، باب فضل الإحسان إلى الأرملة والمسكين واليتيم، ح:٢٩٨٢ عن عبدالله بن مسلمة القعنبي به، وهو في الكبرٰى، ح:٢٣٥٨ والموطأ(رواية أبي مصعب الزهري المدني):٢/٨٦، ٨٧، ح:١٩١٦.

Comments:

Sponsoring for a widow is certainly a deed of supreme merit, providing one's objective should not be a personal gain, for instance to incline her toward marrying him or should he make her do his household chores, in lieu of help.

Chapter 79. Those Whose Hearts Have Been Inclined Toward Islam

(المعجم ٧٩) - **الْمُؤَلَّفَةُ قُلُوبُهُمْ** (التحفة ٧٩)

2579. It was narrated that Abû Sa'eed Al-Khudrî said: "When he was in Yemen, 'Alî sent a piece of gold that was still mixed with sediment to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ distributed it among four people: Al-Aqra' bin Ḥâbis Al-Ḥanẓalî, 'Uyaynah bin Badr Al-

٢٥٧٩ - **أَخْبَرَنَا** هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ - وَهُوَ بِالْيَمَنِ - بِذُهَيْبَةٍ بِتُرْبَتِهَا إِلَى رَسُولِ اللهِ ﷺ، فَقَسَمَهَا رَسُولُ اللهِ ﷺ بَيْنَ أَرْبَعَةِ نَفَرٍ، الْأَقْرَعِ بْنِ حَابِسٍ

الْحَنْظَلِيِّ، وَعُيَيْنَةَ بْنِ بَدْرٍ الْفَزَارِيِّ، وَعَلْقَمَةَ ابْنِ عُلَاثَةَ الْعَامِرِيِّ، ثُمَّ أَحَدِ بَنِي كِلَابٍ، وَزَيْدٍ الطَّائِيِّ، ثُمَّ أَحَدِ بَنِي نَبْهَانَ، فَغَضِبَتْ قُرَيْشٌ، وَقَالَ مَرَّةً أُخْرَى: صَنَادِيدُ قُرَيْشٍ فَقَالُوا: تُعْطِي صَنَادِيدَ نَجْدٍ وَتَدَعُنَا؟ قَالَ: «إِنَّمَا فَعَلْتُ ذٰلِكَ لِأَتَأَلَّفَهُمْ» فَجَاءَ رَجُلٌ كَثُّ اللِّحْيَةِ مُشْرِفُ الْوَجْنَتَيْنِ غَائِرُ الْعَيْنَيْنِ نَاتِيءُ الْجَبِينِ مَحْلُوقُ الرَّأْسِ فَقَالَ: اتَّقِ اللهَ يَا مُحَمَّدُ! قَالَ: «فَمَنْ يُطِعِ اللهَ عَزَّ وَجَلَّ إِنْ عَصَيْتُهُ أَيَأْمَنُنِي عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمَنُونِي» ثُمَّ أَدْبَرَ الرَّجُلُ فَاسْتَأْذَنَ الرَّجُلُ مِنَ الْقَوْمِ فِي قَتْلِهِ يَرَوْنَ أَنَّهُ خَالِدُ بْنُ الْوَلِيدِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ ضِئْضِيءِ هٰذَا قَوْمًا يَقْرَءُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ، وَيَدَعُونَ أَهْلَ الْأَوْثَانِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

Fazârî, 'Alqamah bin 'Ulâthah Al-'Âmirî, who was from Banu Kilâb and Zaid Aṭ-Ṭâ'î who was from Banu Nabhân. The Quraish" – he said one time "the chiefs of the Quraish" – "became angry and said: 'You give to the chiefs of Najd and not to us?' He said: 'I only did that, so as to soften their hearts toward Islam.' Then a man with a thick beard, prominent cheeks, sunken eyes, a high forehead, and a shaven head came and said: 'Fear Allâh, O Muḥammad!' He said: 'Who would obey Allâh if I disobeyed Him? (Is it fair that) He has entrusted me with all the people of the Earth but you do not trust me?' Then the man went away, and a man from among the people, whom they (the narrators) think was Khâlid bin Al-Walîd, asked for permission to kill him. The Messenger of Allâh ﷺ said: 'Among the offspring of this man will be some people who will recite the Qur'ân but it will not go any further than their throats. They will kill the Muslims but leave the idol worshippers alone, and they will pass through Islam as an arrow passes through the body of the target. If I live to see them, I will kill them all, as the people of 'Âd were killed.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الزكوة، باب ذكر الخوارج وصفاتهم، ح:١٠٦٤ عن هناد، والبخاري، أحاديث الأنبياء، باب قول الله تعالى: "وإلى عاد أخاهم هودا ... الخ"، ح:٣٣٤٤ من حديث سعيد بن مسروق به، وهو في الكبرى، ح:٢٣٥٩ .

Comments:

1. "A man": so to say, his outer appearance was also ugly and the way he spoke was still uglier and unpleasant. Essentialy, that person was a hypocrite, and

had ostensibly embraced Islam, which was motivated by greed for wealth. When he failed to get anything, he began to talk nonsense.

2. He did not give permission, because outwardly he was a Muslim, and the killing of the hypocrites was not allowed. Moreover, he had not leveled any explicit allegation.
3. "Among the offspring of this man": this prophecy was actually fulfilled. They appeared during the period of 'Alî ﷺ. They were the Khawarij or the Deserters. They used to recite the Qur'ân much, but recitation is something else, understanding it is something else.

Chapter 80. Charity For The One Who Undertakes A Financial Responsibility

(المعجم ٨٠) - الصَّدَقَةُ لِمَنْ تَحَمَّلَ بِحَمَّالَةٍ (التحفة ٨٠)

2580. It was narrated that Qubaiṣah bin Mukhâriq said: "I undertook a financial responsibility.[1] Then I came to the Prophet ﷺ and asked him (for help) concerning that. He said: 'Asking (for money) is not permissible except for three: A man who undertakes a financial responsibility between people; he may ask for help with that until the matter is settled, then he should refrain (from asking).'" (*Ṣaḥîḥ*)

٢٥٨٠ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ، عَنْ هَارُونَ بْنِ رِئَابٍ قَالَ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ؛ ح وَأَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ هَارُونَ، عَنْ كِنَانَةَ بْنِ نُعَيْمٍ، عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ قَالَ: تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ النَّبِيَّ ﷺ فَسَأَلْتُهُ فِيهَا فَقَالَ: «إِنَّ الْمَسْأَلَةَ لَا تَحِلُّ إِلَّا لِثَلَاثَةٍ: رَجُلٍ تَحَمَّلَ حَمَالَةً بَيْنَ قَوْمٍ، فَسَأَلَ فِيهَا حَتَّى يُؤَدِّيهَا ثُمَّ يُمْسِكَ».

تخريج: أخرجه مسلم، الزكٰوة، باب من تحل له المسألة، ح: ١٠٤٤ من حديث حماد بن زيد به، وهو في الكبرٰى، ح: ٢٣٦٠.

Comments:

The Glorious Qur'ân has also deemed such kinds of people rightfully worthy recipients of *Zakâh* (*Al-Gharimin - At-Tawbah*: 60). This connotes a person who agrees to be responsible for the payment of some disputed amount of money as a guarantor in order to settle a dispute. But, subsequently, he finds himself incapable of disbursing it on his own. Such a person could take *Zakâh* wealth in order to pay his incurred debt.

2581. It was narrated that Qubaiṣah bin Mukhâriq said: "I undertook a

٢٥٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ هَارُونَ بْنِ

[1] To pay off blood money and the like, thus bringing about reconciliation between two disputing parties.

financial responsibility, then I came to the Prophet ﷺ and asked him (for help) concerning that. He said: 'Hold on, O Qubaiṣah! When we get some charity we will give you some.' Then the Messenger of Allâh ﷺ said: 'O Qubaiṣah, charity is not permissible except for one of three: A man who undertakes a financial responsibility, so it is permissible for him to be given charity until he finds means to make him independent and to suffice him; a man who was stricken by calamity and his wealth was destroyed, so it is permissible for him to ask for help until he has enough to keep him going, then he should refrain from asking; and a man who is stricken with poverty and three wise men from among his own people testify that so-and-so is in desperate need, then it is permissible for him to ask for help until he finds means to make him independent and to suffice him. Asking for help in cases other than these, O Qubaiṣah, is unlawful, and the one who takes it is consuming it unlawfully.'" (*Ṣaḥîḥ*)

رِئَابٍ قَالَ: حَدَّثَنِي كِنَانَةُ بْنُ نُعَيْمٍ عَنْ قَبِيصَةَ ابْنِ مُخَارِقٍ قَالَ: تَحَمَّلْتُ حَمَالَةً فَأَتَيْتُ رَسُولَ اللهِ ﷺ أَسْأَلُهُ فِيهَا فَقَالَ: «أَقِمْ يَا قَبِيصَةُ! حَتَّى تَأْتِيَنَا الصَّدَقَةُ فَنَأْمُرَ لَكَ»: ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «يَا قَبِيصَةُ! إِنَّ الصَّدَقَةَ لَا تَحِلُّ إِلَّا لِأَحَدِ ثَلَاثَةٍ رَجُلٍ تَحَمَّلَ حَمَالَةً فَحَلَّتْ لَهُ الصَّدَقَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ أَوْ سِدَادًا مِنْ عَيْشٍ، وَرَجُلٍ أَصَابَتْهُ جَائِحَةٌ فَاجْتَاحَتْ مَالَهُ فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَهَا ثُمَّ يُمْسِكَ؛ وَرَجُلٍ أَصَابَتْهُ فَاقَةٌ حَتَّى يَشْهَدَ ثَلَاثَةٌ مِنْ ذَوِي الْحِجَا مِنْ قَوْمِهِ قَدْ أَصَابَتْ فُلَانًا فَاقَةٌ، فَحَلَّتْ لَهُ الْمَسْأَلَةُ حَتَّى يُصِيبَ قِوَامًا مِنْ عَيْشٍ أَوْ سِدَادًا مِنْ عَيْشٍ؛ فَمَا سِوَى هٰذَا مِنَ الْمَسْأَلَةِ يَا قَبِيصَةُ! سُحْتٌ يَأْكُلُهَا صَاحِبُهَا سُحْتًا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٢٣٦١.

Comments:

"Stricken by calamity": for instance, flood, fire, disease and storm, etc.

Chapter 81. Giving Charity To Orphans

(المعجم ٨١) - **الصَّدَقَةُ عَلَى الْيَتِيمِ**

(التحفة ٨١)

2582. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ sat on the *Minbar*, and we sat around him. He said: 'What I fear most for you after I am gone is the (worldly)

٢٥٨٢ - **أَخْبَرَنِي** زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ ابْنُ عُلَيَّةَ قَالَ: أَخْبَرَنِي هِشَامٌ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي هِلَالٌ عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي

delights that will come to you.' And he spoke of this world and its attractions. A man said: 'Can good bring forth evil?' The Messenger of Allâh ﷺ remained silent and it was said to him (that man): 'What is the matter with you? You speak to the Messenger of Allâh ﷺ when he *does not speak to you?*' We noticed that he was receiving Revelation. Then he recovered and wiped off his sweat and said: 'I know what the questioner meant; he meant that good never brings forth evil. But some of that which grows in the spring kills the animals or makes them sick, unless they eat *Al-Khadir* (a kind of plant); *if they eat their fill of it* then turn to face the sun and then defecate and urinate and start to graze again. This wealth is fresh and sweet. Blessed is the wealth of a Muslim from which he gives to orphans, the poor and wayfarers. The one who takes it unlawfully is like the one who eats but is never satisfied, and it will be a witness against him on the Day of Resurrection.'" (*Sahîh*)

سَعِيدٍ الْخُدْرِيِّ قَالَ: جَلَسَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ وَجَلَسْنَا حَوْلَهُ فَقَالَ: «إِنَّمَا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ لَكُمْ مِنْ زَهْرَةِ» وَذَكَرَ الدُّنْيَا وَزِينَتَهَا فَقَالَ رَجُلٌ: أَوَ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ عَنْهُ رَسُولُ اللهِ ﷺ فَقِيلَ لَهُ: مَا شَأْنُكَ تُكَلِّمُ رَسُولَ اللهِ ﷺ وَلَا يُكَلِّمُكَ؟ فَقَالَ: وَرَأَيْنَا أَنَّهُ يُنْزَلُ عَلَيْهِ فَأَفَاقَ يَمْسَحُ الرُّحَضَاءَ وَقَالَ: «أَشَاهِدُ السَّائِلَ إِنَّهُ يَعْنِي لَا يَأْتِي الْخَيْرُ بِالشَّرِّ، وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ يَقْتُلُ أَوْ يُلِمُّ إِلَّا آكِلَةَ الْخَضِرِ، فَإِنَّهَا أَكَلَتْ حَتَّى إِذَا امْتَلَأَتْ خَاصِرَتَاهَا اسْتَقْبَلَتْ عَيْنَ الشَّمْسِ فَثَلَطَتْ ثُمَّ بَالَتْ ثُمَّ رَتَعَتْ، وَإِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، وَنِعْمَ صَاحِبُ الْمُسْلِمِ هُوَ إِنْ أَعْطَى مِنْهُ الْيَتِيمَ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ، وَإِنَّ الَّذِي يَأْخُذُهُ بِغَيْرِ حَقِّهِ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه مسلم، الزكوة، باب التحذير من الاغترار بزينة الدنيا وما يبسط منها، ح:١٠٥٢/١٢٣ من حديث ابن علية، والبخاري، الزكوة، باب الصدقة على اليتامى، ح:١٤٦٥ من حديث هشام بن أبي عبدالله الدستوائي به، وهو في الكبرى، ح:٢٣٦٢ * هلال هو ابن أبي ميمونة.

Comments:

"What I fear most for you": it seems that when the people expressed their apprehension concerning impoverishment, thereupon Allâh's Messenger ﷺ stated: "I am not apprehensive of any impoverishment. If you are indigent, there is no fear. But the danger lies in becoming affluent, lest you fall into trial and tribulation."

Chapter 82. Giving Charity To Relatives

(المعجم ٨٢) - الصَّدَقَةُ عَلَى الأَقَارِبِ

(التحفة ٨٢)

2583. It was narrated from Salmân bin 'Âmir that the Prophet ﷺ said: "Giving charity to a poor person is charity, and (giving) to a relative is two things, charity and upholding the ties of kinship." (*Ṣaḥîḥ*)

٢٥٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ حَفْصَةَ، عَنْ أُمِّ الرَّائِحِ، عَنْ سَلْمَانَ بْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الصَّدَقَةَ عَلَى الْمِسْكِينِ صَدَقَةٌ، وَعَلَى ذِي الرَّحِمِ اثْنَتَانِ صَدَقَةٌ وَصِلَةٌ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الزكوة، باب فضل الصدقة، ح:١٨٤٤ من حديث عبدالله بن عون البصري به، وهو في الكبرى، ح:٢٣٦٣، وصححه ابن خزيمة، ح:٢٠٦٧، وابن حبان، ح:٨٩٢، والحاكم:١/ ٤٣١، ٤٣٢ على شرط البخاري، ووافقه الذهبي، وقال الترمذي، ح:٦٥٨ "حسن" * أم الرائح الرباب، حفصة بنت سيرين، خالد بن الحارث.

Comments:

Poor relatives are more deserving because of their kinship. Therefore, there is twofold recompense in giving them: that of giving charity and upholding the ties of relationship. But those relatives whose subsistence and expenses are the responsibility of the *Zakâh*-giver, he cannot give *Zakâh* to them; for instance, one's wife, children, and parents. Though, the *Zakâh* can be given to those sisters and brothers who are residing separately.

2584. It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said to women: 'Give charity, even from your jewelry.' 'Abdullâh was not a wealthy man and she said to him: 'Can I spend my charity on you and on my brother's children who are orphans?' 'Abdullâh said: 'Ask the Messenger of Allâh ﷺ about that.' She said: 'So I went to the Messenger of Allâh ﷺ, and at his door I found a woman from among the *Anṣâr* who was also called Zainab, and she was asking about the same matter as I was. Bilâl came out to us and we said to him:

٢٥٨٤ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ لِلنِّسَاءِ: «تَصَدَّقْنَ وَلَوْ مِنْ حُلِيِّكُنَّ» قَالَتْ: وَكَانَ عَبْدُ اللهِ خَفِيفَ ذَاتِ الْيَدِ فَقَالَتْ لَهُ: أَيَسَعُنِي أَنْ أَضَعَ صَدَقَتِي فِيكَ وَفِي بَنِي أَخٍ لِي يَتَامَى؟ فَقَالَ عَبْدُ اللّٰهِ: سَلِي عَنْ ذٰلِكِ رَسُولَ اللهِ ﷺ قَالَتْ: فَأَتَيْتُ النَّبِيَّ ﷺ فَإِذَا عَلَى بَابِهِ امْرَأَةٌ مِنَ الْأَنْصَارِ يُقَالُ لَهَا زَيْنَبُ تَسْأَلُ عَمَّا أَسْأَلُ عَنْهُ، فَخَرَجَ إِلَيْنَا بِلَالٌ

فَقُلْنَا لَهُ: انْطَلِقْ إِلَى رَسُولِ اللهِ ﷺ فَسَلْهُ عَنْ ذٰلِكَ وَلَا تُخْبِرْهُ مَنْ نَحْنُ فَانْطَلَقَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «مَنْ هُمَا؟» قَالَ: زَيْنَبُ قَالَ: «أَيُّ الزَّيَانِبِ؟» قَالَ: زَيْنَبُ امْرَأَةُ عَبْدِ اللهِ وَزَيْنَبُ الْأَنْصَارِيَّةُ قَالَ: «نَعَمْ لَهُمَا أَجْرَانِ، أَجْرُ الْقَرَابَةِ وَأَجْرُ الصَّدَقَةِ».

Go to the Messenger of Allâh ﷺ and ask him about that, but do not tell him who we are. He went to the Messenger of Allâh ﷺ and he said: 'Who are they?' He said: 'Zainab.' He said: 'Which Zainab?" He said: 'Zainab the wife of 'Abdullâh and Zainab Al-Anṣâriyyah.' He said: 'Yes, they will have two rewards, the reward for upholding the ties of kinship and the reward for giving charity.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الزكٰوة، باب الزكٰوة على الزوج والأيتام في الحجر، ح:١٤٦٦، ومسلم، الزكٰوة، باب فضل النفقة والصدقة على الأقربين والزوج والأولاد ... إلخ، ح:١٠٠٠ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:٢٣٦٤.

Comments:

It has been argued on the basis of this *Ḥadîth* that a wife may give *Zakâh* to her husband, if he is poor. This is because subsistence and expenses of husband are not the wife's responsibility.

Chapter 83. Asking For Help

(المعجم ٨٣) - الْمَسْأَلَةُ (التحفة ٨٣)

٢٥٨٥ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ أَبَا عُبَيْدٍ مَوْلَى عَبْدِ الرَّحْمٰنِ بْنِ أَزْهَرَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَأَنْ يَحْتَزِمَ أَحَدُكُمْ حُزْمَةَ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا خَيْرٌ مِنْ أَنْ يَسْأَلَ رَجُلًا فَيُعْطِيَهُ أَوْ يَمْنَعَهُ».

2585. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you were to carry a bundle of firewood on his back and sell it, that would be better than asking a man who may or may not give him something.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، البيوع، باب كسب الرجل وعمله بيده، ح:٢٠٧٤، ومسلم، الزكٰوة، باب كراهة المسألة للناس، ح:١٠٤٢/١٠٧ من حديث ابن شهاب الزهري به، وهو في الكبرٰى، ح:٢٣٦٥.

Comments:

Maintaining one's self-respect and dignity is far better than belittling oneself by begging.

٢٥٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ بْنِ

2586. 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said:

'A man will keep on asking until on the Day of Resurrection he will come with not even a shred of skin on his face.'" (*Ṣaḥîḥ*)

سَعْدٍ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ قَالَ: سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا يَزَالُ الرَّجُلُ يَسْأَلُ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مُزْعَةٌ مِنْ لَحْمٍ».

تخريج: أخرجه البخاري، الزكوة، باب من سأل الناس تكثرًا، ح:١٤٧٤، ومسلم، ح:١٠٤٠/ ١٠٤، وانظر الحديث السابق من حديث الليث به، وهو في الكبرٰى، ح:٢٣٦٦.

Comments:

Reward and punishment in the Afterlife would identically match the worldly deeds. This man disgraced his countenance by continual begging, so much so that he lost his worth before people. None was prepared to regard him with respect. On the Day of Judgment also, his face will be in such a state that no one would be prepared to glance at it, nor would he have any honor or grace. May Allâh protect us from such an end!

2587. It was narrated from 'Â'idh bin 'Amr that a man came to the Prophet ﷺ and asked him and he gave him, and when he placed his foot on the threshold the Messenger of Allâh ﷺ said: "If you knew how bad begging is, no one would go to anyone else and ask him for anything." (*Ḥasan*)

٢٥٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بِسْطَامِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ اللهِ بْنِ خَلِيفَةَ، عَنْ عَائِذِ بْنِ عَمْرٍو: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ فَأَعْطَاهُ فَلَمَّا وَضَعَ رِجْلَهُ عَلَى أُسْكُفَّةِ الْبَابِ قَالَ رَسُولُ اللهِ ﷺ: «لَوْ تَعْلَمُونَ مَا فِي الْمَسْأَلَةِ مَا مَشَى أَحَدٌ إِلَى أَحَدٍ يَسْأَلُهُ شَيْئًا».

تخريج: [حسن] أخرجه ابن أبي عاصم في الآحاد والمثاني:٢/ ٣٢٨، ٣٢٩، ح:١٠٩٤ من حديث أمية بن خالد به، وهو في الكبرٰى، ح:٢٣٦٧ * عبدالله بن خليفة ويقال خليفة بن عبدالله العنبري كما في رواية روح بن عبادة عند أحمد:٥/ ٦٥، وثقه ابن حبان وحده:٤/ ٣١٠، وللحديث شواهد معنوية.

Chapter 84. Asking From The Righteous

(المعجم ٨٤) - سُؤَالُ الصَّالِحِينَ (التحفة ٨٤)

2588. It was narrated from Ibn Al-Firâsî that Al-Firâsî said to the Messenger of Allâh ﷺ: "Shall I ask people (for help), O Messenger of

٢٥٨٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ

مُسْلِمِ بْنِ مَخْشِيٍّ، عَنِ ابْنِ الْفِرَاسِيِّ: أَنَّ الْفِرَاسِيَّ قَالَ لِرَسُولِ اللهِ ﷺ: أَسْأَلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا، وَإِنْ كُنْتَ سَائِلًا لَا بُدَّ فَاسْأَلِ الصَّالِحِينَ».

Allâh?" He said: "No, but if you have no alternative but to ask, then ask the righteous." (*Da'îf*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الزكوة، باب: في الاستعفاف، ح:١٦٤٦ عن قتيبة به، وهو في الكبرى، ح:٢٣٦٨ * مسلم وثقه ابن حبان وحده، وابن الفراسي لم أجد من وثقه.

Comments:

"Righteous" refers to those virtuous people who are wealthy and able to give.

Chapter 85. To Refrain From Asking

(المعجم ٨٥) - الاسْتِعْفَافُ عَنِ الْمَسْأَلَةِ (التحفة ٨٥)

٢٥٨٩ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَاسًا مِنَ الْأَنْصَارِ سَأَلُوا رَسُولَ اللهِ ﷺ فَأَعْطَاهُمْ ثُمَّ سَأَلُوهُ فَأَعْطَاهُمْ حَتَّى إِذَا نَفِدَ مَا عِنْدَهُ قَالَ: «مَا يَكُونُ عِنْدِي مِنْ خَيْرٍ فَلَنْ أَدَّخِرَهُ عَنْكُمْ، وَمَنْ يَسْتَعْفِفْ يُعِفَّهُ اللهُ [عَزَّ وَجَلَّ]، وَمَنْ يَصْبِرْ يُصَبِّرْهُ اللهُ، وَمَا أُعْطِيَ أَحَدٌ عَطَاءً هُوَ خَيْرٌ وَأَوْسَعُ مِنَ الصَّبْرِ».

2589. It was narrated from Abû Sa'eed Al-Khudrî that some of the *Anṣâr* asked the Messenger of Allâh ﷺ (for help) and he gave them (something). Then they asked him and he gave them, then when he had ran out he said: "Whatever I have of good, I will never keep *it* from you, but whoever wants to refrain from asking, Allâh, the Mighty and Sublime, will help him to do so, and whoever wants to be patient, Allâh will help him to be patient. None is ever given anything better and more far-reaching than patience." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الزكوة، باب فضل التعفف والصبر والقناعة والحث على كل ذلك، ح:١٠٥٣ عن قتيبة، والبخاري، الزكوة، باب الاستعفاف عن المسألة، ح:١٤٦٩ من حديث مالك به، وهو في الموطأ (يحيى):٢/٩٩٧، والكبرى، ح:٢٣٦٩ .

Comments:

1. "Will help him to be patient" means for the achievement of the quality of endurance, one also needs resoluteness or firmness.
2. "Given anything better" means patience is a great gift.

2590. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "By the One in Whose hand is my soul, if one of you were to take a rope and gather firewood on his back, that would be better for him than coming to a man to whom Allâh, the Mighty and Sublime, has given of His bounty and asking him (for help), which he may or may not give." (*Ṣaḥîḥ*)

٢٥٩٠ - أَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: أَخْبَرَنَا مَعْنٌ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَحْتَطِبَ عَلَى ظَهْرِهِ، خَيْرٌ لَهُ مِنْ أَنْ يَأْتِيَ رَجُلًا أَعْطَاهُ اللهُ عَزَّ وَجَلَّ مِنْ فَضْلِهِ، فَيَسْأَلُهُ أَعْطَاهُ أَوْ مَنَعَهُ».

تخريج: أخرجه البخاري، ح: ١٤٧٠ من حديث مالك به (انظر الحديث السابق)، وهو في الموطأ (يحيى): ٢/ ٩٩٨، ٩٩٩، والكبرى، ح: ٢٣٧٠.

Comments:

"His bounty or benevolence": In the Qur'ân and the *Ḥadîth*, *Fadl* or bounty or beneficence generally connote worldly subsistence. And the *Rahmah* or the mercy denotes recompense in the Hereafter. One could ask from man only things of the world.

Chapter 86. The Virtue Of The One Who Does Not Ask The People For Anything

(المعجم ٨٦) - فَضْلُ مَنْ لَا يَسْأَلُ النَّاسَ شَيْئًا (التحفة ٨٦)

2591. It was narrated that Thawbân said: "The Messenger of Allâh ﷺ said: 'Whoever can promise me one thing, Paradise will be his.'" (One of the narrators) Yaḥya said: "Here a statement which means: That he will not ask the people for anything." (*Ṣaḥîḥ*)

٢٥٩١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ: حَدَّثَنِي مُحَمَّدُ بْنُ قَيْسٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَضْمَنْ لِي وَاحِدَةً وَلَهُ الْجَنَّةُ» قَالَ يَحْيَى هٰهُنَا كَلِمَةٌ مَعْنَاهَا: أَنْ لَا يَسْأَلَ النَّاسَ شَيْئًا.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الزكوة، باب كراهية المسألة، ح: ١٨٣٧ من حديث محمد بن عبدالرحمٰن بن أبي ذئب به، وهو في الكبرى، ح: ٢٣٧١، وله شاهد عند أبي داود، ح: ١٦٤٣ وغيره، وسنده صحيح.

Comments:

The promise of Paradise is not an ordinary matter. But the prerequisite of not asking anything of anyone is also a very hard thing. The courage, restraint, and reliance (on Allâh) required for it is not a task which is easily accomplished. Such people are extremely rare to find.

2592. It was narrated that Qabîṣah bin Mukhâriq said: "I heard the Messenger of Allâh ﷺ say: 'It is not right to ask (for help) except in three cases: A man whose wealth has been destroyed by some calamity, so he asks until he gets enough to keep him going, then he refrains from asking; a man who undertakes a financial responsibility, and asks for help until he pays off whatever needs to be paid; and a man concerning whom three wise men from his own people swear by Allâh that it is permissible for so-and-so to ask for help, so he asks until he has enough to be independent of means, then he refrains from asking. Apart from that, (asking) is unlawful.'" (*Ṣaḥîḥ*)

٢٥٩٢ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ حَمْزَةَ - قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ عَنْ هَارُونَ بْنِ رِئَابٍ أَنَّهُ حَدَّثَهُ عَنْ أَبِي بَكْرٍ عَنْ قَبِيصَةَ بْنِ مُخَارِقٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَصْلُحُ الْمَسْأَلَةُ إِلَّا لِثَلَاثَةٍ: رَجُلٍ أَصَابَتْ مَالَهُ جَائِحَةٌ فَيَسْأَلُ حَتَّى يُصِيبَ سِدَادًا مِنْ عَيْشٍ ثُمَّ يُمْسِكُ، وَرَجُلٍ تَحَمَّلَ حَمَالَةً فَيَسْأَلُ حَتَّى يُؤَدِّيَ إِلَيْهِمْ حَمَالَتَهُمْ ثُمَّ يُمْسِكُ عَنِ الْمَسْأَلَةِ، وَرَجُلٍ يَحْلِفُ ثَلَاثَةُ نَفَرٍ مِنْ قَوْمِهِ مِنْ ذَوِي الْحِجَا بِاللهِ لَقَدْ حَلَّتِ الْمَسْأَلَةُ لِفُلَانٍ، فَيَسْأَلُ حَتَّى يُصِيبَ قِوَامًا مِنْ مَعِيشَةٍ ثُمَّ يُمْسِكُ عَنِ الْمَسْأَلَةِ، فَمَا سِوَى ذٰلِكَ سُحْتٌ».

تخريج: [**صحيح**] تقدم، ح: ٢٥٨١، وهو في الكبرى، ح: ٢٣٧٢.

Chapter 87. What Is Meant By Independence Of Means

(المعجم ٨٧) - **حَدُّ الغِنَى** (التحفة ٨٧)

2593. It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Whoever asks when he has enough to make him independent of means will have lacerations on his face on the Day of Resurrection.' It was said: 'O Messenger of Allâh, what would make him independent of means?' He said: 'Fifty *Dirhams* or its equivalent of gold.'" (*Ḍa'îf*)

٢٥٩٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ وَلَهُ مَا يُغْنِيهِ جَاءَتْ خُمُوشًا أَوْ كُدُوحًا فِي وَجْهِهِ يَوْمَ الْقِيَامَةِ» قِيلَ: يَا رَسُولَ اللهِ! وَمَاذَا يُغْنِيهِ أَوْ مَاذَا أَغْنَاهُ؟ قَالَ: «خَمْسُونَ دِرْهَمًا أَوْ حِسَابُهَا مِنَ الذَّهَبِ» قَالَ يَحْيَى: قَالَ سُفْيَانُ: وَسَمِعْتُ زُبَيْدًا يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ.

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الزكوة، باب من يعطى من الصدقة وحد الغنٰى، ح:١٦٢٦، وابن ماجه، ح:١٨٤٠ من حديث يحيى بن آدم به، وحسنه الترمذي:٢/١٩، ح:٦٥٠ تحفة الأحوذي، وهو في الكبرٰى، ح:٢٣٧٣ * حكيم ضعيف كما قال النسائي وغيره، وللثوري تدليس عجيب لأنه حدث به عن زبيد عن محمد بن عبدالرحمٰن بن يزيد مقطوعًا أو مرسلاً، ولم يجاوزه.

Comments:

The self-sufficiency in this *Hadîth* signifies that self-sufficiency in the presence of which begging is not allowed. It does not mean riches or affluence affiliated to the payment of *Zakâh*.

Chapter 88. Demanding When Asking

(المعجم ٨٨) - **بَابُ الإِلْحَافِ فِي الْمَسْأَلَةِ** (التحفة ٨٨)

2594. It was narrated from Mu'âwiyah that the Messenger of Allâh ﷺ said: "Do not be demanding when asking. If one of you asks me for anything and I give it reluctantly, there will be no blessing in it." (*Sahîh*)

٢٥٩٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ أَخِيهِ، عَنْ مُعَاوِيَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُلْحِفُوا فِي الْمَسْأَلَةِ، وَلَا يَسْأَلُنِي أَحَدٌ مِنْكُمْ شَيْئًا وَأَنَا لَهُ كَارِهٌ فَيُبَارَكُ لَهُ فِيمَا أَعْطَيْتُهُ».

تخريج: أخرجه مسلم، الزكوة، باب النهي عن المسألة، ح:١٠٣٨ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٢٣٧٤ * أخو وهب اسمه همام وهو صاحب "الصحيفة الصحيحة" المشهورة.

Chapter 89. Who Is The One Who Is Demanding When Asking?

(المعجم ٨٩) - **مَنِ الْمُلْحِفُ؟** (التحفة ٨٩)

2595. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'Whoever asks when he has forty *Dirhams* is being too demanding when asking.'" (*Hasan*)

٢٥٩٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ دَاوُدَ بْنِ شَابُورٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ وَلَهُ أَرْبَعُونَ دِرْهَمًا فَهُوَ الْمُلْحِفُ».

تخريج: **[حسن]** أخرجه البيهقي:٧/٢٤ من حديث ابن عيينة به، وهو في الكبرٰى، ح:٢٣٧٥، وصححه ابن خزيمة، ح:٢٤٤٨، والحديث الآتي شاهد له.

Comments:

The objective of this similitude is the impermissibility, which means for him, begging is not lawful. In this narration, forty Dirhams have been shown to be the limit of self-sufficiency; while in *Hadîth* 2593, fifty Dirhams have been mentioned. For the reconciliation between these two, see *Hadîth* 2593.

2596. It was narrated from 'Abdur-Rahmân bin Abû Sa'eed Al-Khudrî that his father said: "My mother sent me to the Messenger of Allâh ﷺ, and I came to him and sat down. He turned to me and said: 'Whoever wants to be independent of means, Allâh, the Mighty and Sublime, will make him independent. Whoever wants to refrain from asking, Allâh, the Mighty and Sublime, will help him to refrain. Whoever wants to be content with his lot, Allâh, the Mighty and Sublime, will suffice him. Whoever asks when he has something worth one *Uqiyah*, then he is being too demanding.' I said: 'My she-camel Al-Yâqûtah is worth more than an *Uqiyah*,' so I came back and did not ask him for anything." (*Hasan*)

٢٥٩٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي الرِّجَالِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ قَالَ: سَرَّحَتْنِي أُمِّي إِلَى رَسُولِ اللهِ ﷺ فَأَتَيْتُهُ فَقَعَدْتُ فَاسْتَقْبَلَنِي وَقَالَ: «مَنِ اسْتَغْنَى أَغْنَاهُ اللهُ عَزَّ وَجَلَّ، وَمَنِ اسْتَعَفَّ أَعَفَّهُ اللهُ عَزَّ وَجَلَّ، وَمَنِ اسْتَكْفَى كَفَاهُ اللهُ عَزَّ وَجَلَّ، وَمَنْ سَأَلَ وَلَهُ قِيمَةُ أُوقِيَّةٍ فَقَدْ أَلْحَفَ» فَقُلْتُ: نَاقَتِي الْيَاقُوتَةُ خَيْرٌ مِنْ أُوقِيَّةٍ، فَرَجَعْتُ وَلَمْ أَسْأَلْهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، من يعطى من الصدقة وحد الغنى، ح:١٦٢٨ عن قتيبة بن سعيد به، وهو في الكبرٰى، ح:٢٣٧٦، وزاد أبو داود: "وكانت الأوقية على عهد رسول الله ﷺ أربعين درهمًا"، وصححه ابن خزيمة، ح:٢٤٤٧، وابن حبان، ح:٨٤٦ مختصرًا * شيخ قتيبة اسمه عبدالرحمٰن.

Comments:

1. "Whoever wants to be independent of means (*Ghina*)" despite being poor, he does not make his poverty known.
2. "Whoever wants to refrain from asking," means he is not avaricious or greedy, but asks only according to his need. Or if he supplicates to Allâh for abstinence or sufficiency.

Chapter 90. If He Does Not Have Any Dirhams But He Has The Equivalent

(المعجم ٩٠) - إِذَا لَمْ يَكُن لَهُ دَرَاهِمُ وَكَانَ لَهُ عِدْلُهَا (التحفة ٩٠)

2597. It was narrated from 'Atâ'

٢٥٩٧ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً

bin Yasâr that a man from Banu Asad said: "My wife and I stopped at Baqî' Al-Gharqad, and my wife said to me: 'Go to the Messenger of Allâh ﷺ and ask him to give us something to eat.' So I went to the Messenger of Allâh ﷺ and found a man with him asking him (for something), and the Messenger of Allâh ﷺ was saying: 'I do not have anything to give to you.' The man turned away angrily, saying: 'You only give to those you want.' The Messenger of Allâh ﷺ said: 'He is angry with me because I did not have anything to give him. Whoever asks of you and he has an *Uqiyah* or its equivalent, then he has been too demanding in asking.'" Al-Asadî said: I said: 'Our milch-camel is worth more than an *Uqiyah*,' and an *Uqiyah* is forty Dirhams. "So I went back and did not ask him for anything. Then the Messenger of Allâh ﷺ got some barley and raisins after that, and he gave us a share of them, until Allâh, the Mighty and Sublime, made us independent of means." (*Ṣaḥîḥ*)

عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رَجُلٍ مِنْ بَنِي أَسَدٍ قَالَ: نَزَلْتُ أَنَا وَأَهْلِي بِبَقِيعِ الْغَرْقَدِ فَقَالَتْ لِي أَهْلِي: اذْهَبْ إِلَى رَسُولِ اللهِ ﷺ فَسَلْهُ لَنَا شَيْئًا نَأْكُلُهُ؟ فَذَهَبْتُ إِلَى رَسُولِ اللهِ ﷺ فَوَجَدْتُ عِنْدَهُ رَجُلًا يَسْأَلُهُ ورَسُولُ اللهِ ﷺ يَقُولُ: «لَا أَجِدُ مَا أُعْطِيكَ» فَوَلَّى الرَّجُلُ عَنْهُ وَهُوَ مُغْضَبٌ وَهُوَ يَقُولُ: لَعَمْرِي إِنَّكَ لَتُعْطِي مَنْ شِئْتَ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُ لَيَغْضَبُ عَلَيَّ أَنْ لَا أَجِدَ مَا أُعْطِيهِ، مَنْ سَأَلَ مِنْكُمْ وَلَهُ أُوقِيَّةٌ أَوْ عِدْلُهَا فَقَدْ سَأَلَ إِلْحَافًا» قَالَ الْأَسَدِيُّ: فَقُلْتُ: لَلَقْحَةٌ لَنَا خَيْرٌ مِنْ أُوقِيَّةٍ، وَالْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا، فَرَجَعْتُ وَلَمْ أَسْأَلْهُ، فَقَدِمَ عَلَى رَسُولِ اللهِ ﷺ بَعْدَ ذٰلِكَ شَعِيرٌ وَزَبِيبٌ، فَقَسَّمَ لَنَا مِنْهُ حَتَّى أَغْنَانَا اللهُ عَزَّ وَجَلَّ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الزكوة، باب من يعطى من الصدقة وحد الغنى، ح:١٦٢٧ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٩٩٩، والكبرٰى، ح:٢٣٧٧ ✻ جهالة الصحابي لا تضر كما هو المقرر في أصول الحديث.

Comments:

"You only give to those you want" means the Prophet ﷺ does not give on account of entitlement, but gives on account of personal choice. That man might have been a hypocrite.

2598. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'It is not permissible

٢٥٩٨ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ، عَنْ أَبِي حَصِينٍ، عَنْ سَالِمٍ، عَنْ أَبِي

to give charity to a rich man (or one who is independent of means) or to one who is strong and healthy.'" (*Sahîh*)

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَحِلُّ الصَّدَقَةُ لِغَنِيٍّ، وَلَا لِذِي مِرَّةٍ سَوِيٍّ».

تخريج: [صحيح] أخرجه ابن ماجه، الزكوة، باب من سأل عن ظهر غنى، ح:١٨٣٩ من حديث أبي بكر بن عياش به، وهو في الكبرى، ح:٢٣٧٨، وللحديث شواهد كثيرة عند أبي داود، ح:١٦٣٤ وغيره * سالم هو ابن أبي الجعد.

Comments:

Strong means the one who is capable of earning his livelihood. And *healthy* connotes the one whose hands and feet are wholesome and not handicapped or challenged. If such a person is poor, despite his strenuous labor, then he will be entitled to receive *Zakâh* or *Sadaqah*.

Chapter 91. A Strong And Healthy Man Asking (For Help)

(المعجم ٩١) - مَسْأَلَةُ الْقَوِيِّ الْمُكْتَسِبِ (التحفة ٩١)

2599. 'Ubaidullâh bin 'Adiyy bin Al-Khiyâr narrated that two men told him, that they came to the Messenger of Allâh ﷺ asking him for charity. He looked from one to the other and he saw that they were strong. The Messenger of Allâh ﷺ said: "If you want, I will give you, but no rich man or one who is strong and able to earn has a share of it." (*Sahîh*)

٢٥٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ عَدِيِّ بْنِ الْخِيَارِ أَنَّ رَجُلَيْنِ حَدَّثَاهُ أَنَّهُمَا أَتَيَا رَسُولَ اللهِ ﷺ يَسْأَلَانِهِ مِنَ الصَّدَقَةِ، فَقَلَّبَ فِيهِمَا الْبَصَرَ، وَقَالَ مُحَمَّدٌ: بَصَرَهُ، فَرَآهُمَا جَلْدَيْنِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنْ شِئْتُمَا وَلَا حَظَّ فِيهَا لِغَنِيٍّ وَلَا لِقَوِيٍّ مُكْتَسِبٍ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الزكوة، باب من يعطى من الصدقة وحد الغنى، ح:١٦٣٣ من حديث هشام به، وهو في الكبرى، ح:٢٣٧٩، وصححه ابن عبدالهادي وغيره.

Chapter 92. A Man Asking A *Sultân* (For Help)

(المعجم ٩٢) - مَسْأَلَةُ الرَّجُلِ ذَا سُلْطَانٍ (التحفة ٩٢)

2600. It was narrated that Samurah bin Jundab said: "The Messenger of Allâh ﷺ said: 'Every time a man begs, it will turn into lacerations on his face (on the Day of Resurrection). So whoever wants

٢٦٠٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ، عَنْ زَيْدِ بْنِ عُقْبَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ

his face to be lacerated (let him ask), and whoever does not want that (let him not ask); except in the case of a man who asks a *Sulṭân*, or he asks when he can find no alternative.'" (*Ṣaḥîḥ*)

الْمَسَائِلَ كُدُوحٌ يَكْدَحُ بِهَا الرَّجُلُ وَجْهَهُ فَمَنْ شَاءَ كَدَحَ وَجْهَهُ وَمَنْ شَاءَ تَرَكَ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ ذَا سُلْطَانٍ أَوْ شَيْئًا لَا يَجِدُ مِنْهُ بُدًّا».

تخريج: [إسناده صحيح] أخرجه أبو داود، الزكوة، باب ما تجوز فيه المسألة، ح:١٦٣٩ من حديث شعبة به، وهو في الكبرٰى، ح:٢٣٨٠، وقال الترمذي، ح:٢٦٨١ "حسن صحيح"، وصححه ابن حبان، ح:٨٤٢، ٨٤٣.

Comments:

1. "Lacerations on his face" means it is disgrace or degradation in the world, and in the Hereafter his face would in reality be scraped.
2. "Whoever wants..." that – this is not permission, it is rather a means of warning.
3. "No alternative": For instance, a hungry man may ask or beg for food, and an ill person may solicit cooperation of others for treatment.

Chapter 93. Asking When There Is No Alternative

(المعجم ٩٣) - مَسْأَلَةُ الرَّجُلِ فِي أَمْرٍ لَا بُدَّ لَهُ مِنْهُ (التحفة ٩٣)

2601. It was narrated that Samurah bin Jundub said: "The Messenger of Allâh ﷺ said: 'Begging will be but lacerations on a man's face (on the Day of Resurrection), unless he asks a man in authority or when he has no alternative.'" (*Ṣaḥîḥ*)

٢٦٠١ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ، عَنْ زَيْدِ بْنِ عُقْبَةَ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمَسْأَلَةُ كَدٌّ يَكُدُّ بِهَا الرَّجُلُ وَجْهَهُ إِلَّا أَنْ يَسْأَلَ الرَّجُلُ سُلْطَانًا، أَوْ فِي أَمْرٍ لَا بُدَّ مِنْهُ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٢٣٨١.

2602. It was narrated that Ḥakîm bin Ḥizâm said: "I asked the Messenger of Allâh ﷺ and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: 'This wealth is attractive and sweet. Whoever takes it without insisting, it will be blessed for him, and whoever takes it with avarice, it will not be

٢٦٠٢ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا حَكِيمُ! إِنَّ هٰذَا الْمَالَ خَضِرَةٌ

blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.'" (*Ṣaḥîḥ*)

حُلْوَةٌ، فَمَنْ أَخَذَهُ بِطِيبِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

تخريج: [صحيح] تقدم طرفه، ح:٢٥٣٢، وهو في الكبرى، ح:٢٣٨٢.

Comments:

"Blessed" means even a small quantity of possessions or wealth becomes sufficient, and the lack of blessedness denotes that even in the presence of abundant wealth, one remains poor.

2603. It was narrated that Ḥakîm bin Ḥizâm said: "I asked the Messenger of Allâh ﷺ and he gave me, then I asked him and he gave me, then I asked him and he gave me. Then he said: 'O Ḥakîm! This wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand is better than the lower hand.'" (*Ṣaḥîḥ*)

٢٦٠٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «يَا حَكِيمُ! إِنَّ هٰذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ، مَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

تخريج: [صحيح] تقدم، ح:٢٥٣٢، وهو في الكبرى، ح:٢٣٨٣.

2604. Ḥakîm bin Ḥizâm said: "I asked the Messenger of Allâh ﷺ and he gave me, then I asked him and he gave me. Then he said: 'O Ḥakîm, this wealth is attractive and sweet. Whoever takes it without being greedy, it will be blessed for him, and whoever takes it with avarice, it will not be blessed for him. He is like one who eats and is not satisfied. And the upper hand

٢٦٠٤ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ وَسَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ حَكِيمَ بْنَ حِزَامٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «يَا حَكِيمُ! إِنَّ هٰذَا

الْمَالَ حُلْوَةٌ، فَمَنْ أَخَذَهُ بِسَخَاوَةِ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ بِإِشْرَافِ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى» قَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ اللهِ! وَالَّذِي بَعَثَكَ بِالْحَقِّ! لَا أَرْزَأُ أَحَدًا بَعْدَكَ حَتَّى أُفَارِقَ الدُّنْيَا، بِشَيْءٍ.

is better than the lower hand.' I said: 'O Messenger of Allâh! By the One Who sent you with the truth, I will never ask anyone for anything after you, until I depart this world.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ٢٥٣٢، وهو في الكبرى، ح: ٢٣٨٤.

Comments:

Hakîm bin Hizâm remained so steadfast and perseveringly devoted to this oath, that later on when he was given his portion from the *Baitul Mâl* (house of wealth) during the time of the four rightly-guided successors of the Prophet ﷺ, he would not accept it.

Chapter 94. One To Whom Allâh, The Mighty And Sublime, Gives Wealth Without Him Asking For It

(المعجم ٩٤) - مَنْ آتَاهُ اللهُ عَزَّ وَجَلَّ مَالًا مِنْ غَيْرِ مَسْأَلَةٍ (التحفة ٩٤)

٢٦٠٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنِ ابْنِ السَّاعِدِيِّ الْمَالِكِيِّ قَالَ: اسْتَعْمَلَنِي عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَلَى الصَّدَقَةِ، فَلَمَّا فَرَغْتُ مِنْهَا فَأَدَّيْتُهَا إِلَيْهِ أَمَرَ لِي بِعُمَالَةٍ، فَقُلْتُ لَهُ: إِنَّمَا عَمِلْتُ لِلَّهِ عَزَّ وَجَلَّ، وَأَجْرِي عَلَى اللهِ عَزَّ وَجَلَّ فَقَالَ: خُذْ مَا أَعْطَيْتُكَ فَإِنِّي قَدْ عَمِلْتُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَقُلْتُ لَهُ مِثْلَ قَوْلِكَ، فَقَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا أُعْطِيتَ شَيْئًا مِنْ غَيْرِ أَنْ تَسْأَلَ فَكُلْ وَتَصَدَّقْ».

2605. It was narrated that Ibn As-Sâ'idî Al-Mâlikî said: "Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, appointed me in charge of the *Ṣadaqah*. When I finished collecting it and handed it over to him, he ordered that I be given some payment. I said to him: 'I only did for the sake of Allâh, the Mighty and Sublime, and my reward will be with Allâh, the Mighty and Sublime.' He said: 'Take what I have given you; I did the same task during the time of the Messenger of Allâh ﷺ, and I said what you have said, but the Messenger of Allâh ﷺ said to me: 'If you are given something without asking for it, then keep (some) and give (some) in charity.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الزكوة، باب جواز الأخذ بغير سؤال ولا تطلع، ح:١٠٤٥/١١٢ عن قتيبة به، وهو في الكبرى، ح:٢٣٨٥ * الليث هو ابن سعد، وبكير هو ابن عبدالله بن الأشج، وانظر الحديث الآتي.

2606. 'Abdullâh bin As-Sa'dî narrated that he came to 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, from Ash-Shâm, and he said: "I heard that you have been doing some work for the Muslims, and you are given payment for that, but you do not accept it." I said: "Yes (that is so); I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims." 'Umar, may Allâh be pleased with him, said: "I wanted the same thing as you. The Prophet ﷺ used to give me money, and I would say: 'Give it to someone who is more in need of it than I am.' Once he gave me money and I said: 'Give it to someone who us more in need of it than I am,' and he said: 'Whatever Allâh, the Mighty and Sublime, gives you of this wealth without you asking for it or hoping for it, take it and keep it, or give it in charity, and whatever He does not give you then do not hope for it or wish for it.'" (*Ṣaḥîḥ*)

٢٦٠٦ - **أَخْبَرَنَا** سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ أَبُو عُبَيْدِاللهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ، عَنْ حُوَيْطِبِ بْنِ عَبْدِ الْعُزَّى قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ السَّعْدِيِّ أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ مِنَ الشَّامِ، فَقَالَ: أَلَمْ أُخْبَرْ أَنَّكَ تَعْمَلُ عَلَى عَمَلٍ مِنْ أَعْمَالِ الْمُسْلِمِينَ، فَتُعْطَى عَلَيْهِ عُمَالَةً فَلَا تَقْبَلُهَا قَالَ: أَجَلْ! إِنَّ لِي أَفْرَاسًا وَأَعْبُدًا وَأَنَا بِخَيْرٍ، وَأُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ، فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إِنِّي أَرَدْتُ الَّذِي أَرَدْتَ، وَكَانَ النَّبِيُّ ﷺ يُعْطِينِي الْمَالَ فَأَقُولُ أَعْطِهِ مَنْ هُوَ أَفْقَرُ إِلَيْهِ مِنِّي، وَإِنَّهُ أَعْطَانِي مَرَّةً مَالًا فَقُلْتُ لَهُ: أَعْطِهِ مَنْ هُوَ أَحْوَجُ إِلَيْهِ مِنِّي، فَقَالَ: «مَا آتَاكَ اللهُ عَزَّ وَجَلَّ مِنْ هٰذَا الْمَالِ مِنْ غَيْرِ مَسْأَلَةٍ وَلَا إِشْرَافٍ فَخُذْهُ فَتَمَوَّلْهُ أَوْ تَصَدَّقْ بِهِ، وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ».

تخريج: أخرجه البخاري، من حديث الزهري به، انظر الحديث الآتي برقم، ح:٢٦٠٩، وهو في الكبرى، ح:٢٣٨٦.

Comments:

There is mention of salary and remuneration in these narrations. The principle behind presents and charity is also the same, that if something comes to the average without them asking for it, they should accept it and not reject it. However, in the case of *Sadaqah*, it is necessary that one is a rightful recipient of *Zakâh*.

2607. 'Abdullâh bin As-Sa'dî narrated that he came to 'Umar bin Al-Khaṭṭâb during his Caliphate and 'Umar said to him: "I heard that you do some jobs for the people but when payment is given to you, you refuse it." I said: "(that is so)." 'Umar, may Allâh be pleased with him, said: "Why do you do that?" I said: "I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims." 'Umar said to him: "Do not do that. I used to want the same thing as you. The Messenger of Allâh ﷺ used to give me payment and I would say, 'Give it to someone who is more in need of it than I am.' But the Messenger of Allâh ﷺ said: 'Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it.'" (*Ṣaḥîḥ*)

٢٦٠٧ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنِ السَّائِبِ بْنِ يَزِيدَ أَنَّ حُوَيْطِبَ ابْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ: أَنَّ عَبْدَ اللهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ، أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي خِلَافَتِهِ، فَقَالَ لَهُ عُمَرُ: أَلَمْ أُحَدَّثْ أَنَّكَ تَلِي مِنْ أَعْمَالِ النَّاسِ أَعْمَالًا، فَإِذَا أُعْطِيتَ الْعُمَالَةَ رَدَدْتَهَا فَقُلْتُ: بَلَى! فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَمَا تُرِيدُ إِلَى ذٰلِكَ؟ فَقُلْتُ: لِي أَفْرَاسٌ وَأَعْبُدٌ وَأَنَا بِخَيْرٍ، وَأُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ، فَقَالَ لَهُ عُمَرُ: فَلَا تَفْعَلْ، فَإِنِّي كُنْتُ أَرَدْتُ مِثْلَ الَّذِي أَرَدْتَ، كَانَ رَسُولُ اللهِ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ رَسُولُ اللهِ ﷺ: «خُذْهُ فَتَمَوَّلْهُ أَوْ تَصَدَّقْ بِهِ، مَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ».

تخريج: [صحيح] انظر الحديث السابق والآتي، وهو في الكبرٰى، ح: ٢٣٨٧.

2608. 'Abdullâh bin As-Sa'dî narrated that he came to 'Umar bin Al-Khaṭṭâb during his Caliphate and 'Umar said to him: "I heard that you do some jobs for the people but when payment is given to you, you do not like it." I said: "Yes (that is so)." He said: "Why do you do that?" I said: "I have horses and slaves and am well off, and I wanted my work to be an act of charity toward the Muslims."

٢٦٠٨ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنِ الْحَكَمِ بْنِ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ أَنَّ حُوَيْطِبَ بْنَ عَبْدِ الْعُزَّى أَخْبَرَهُ: أَنَّ عَبْدَاللهِ بْنَ السَّعْدِيِّ أَخْبَرَهُ، أَنَّهُ قَدِمَ عَلَى عُمَرَ بْنِ الْخَطَّابِ فِي خِلَافَتِهِ، فَقَالَ عُمَرُ: أَلَمْ أُخْبَرْ أَنَّكَ تَلِي مِنْ أَعْمَالِ

'Umar said to him: "Do not do that. I used to want the same thing as you. The Messenger of Allâh ﷺ used to give me payment and I would say, 'Give it to someone who is more in need of it than I am' until, on one occasion, the Prophet ﷺ gave me payment and I said: 'Give it to someone who is more in need of it than I am.' The Prophet ﷺ said: 'Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it.'" (*Ṣaḥîḥ*)

النَّاسِ أَعْمَالًا، فَإِذَا أُعْطِيتَ الْعُمَالَةَ كَرِهْتَهَا؟ قَالَ: فَقُلْتُ: بَلَى! قَالَ: فَمَا تُرِيدُ إِلَى ذٰلِكَ؟ فَقُلْتُ: إِنَّ لِي أَفْرَاسًا وَأَعْبُدًا وَأَنَا بِخَيْرٍ، وَأُرِيدُ أَنْ يَكُونَ عَمَلِي صَدَقَةً عَلَى الْمُسْلِمِينَ، فَقَالَ لَهُ عُمَرُ: فَلَا تَفْعَلْ فَإِنِّي كُنْتُ أَرَدْتُ الَّذِي أَرَدْتَ، فَكَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّى أَعْطَانِي مَرَّةً مَالًا فَقُلْتُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي فَقَالَ النَّبِيُّ ﷺ: «خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، فَمَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ».

تخريج: [**صحيح**] أخرجه البخاري، الأحكام، باب رزق الحكام والعاملين عليها، ح:٧١٦٣ عن الحكم بن نافع أبي اليمان به، وهو في الكبرٰى، ح:٢٣٨٨.

2609. 'Abdullâh bin 'Umar said: "I heard 'Umar, may Allâh be pleased with him, say: 'The Prophet ﷺ used to give me payment and I would say: Give it to someone who is more in need of it than I am, until one day he gave me some money and I said to him: Give it to someone who is more in need of it than I am. He ﷺ said: Take it and keep it or give it in charity. Whatever comes to you of this wealth when you are not hoping for it and not asking for it, take it, and whatever does not, then do not wish for it.'" (*Ṣaḥîḥ*)

٢٦٠٩ - **أَخْبَرَنَا** عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَقُولُ: كَانَ النَّبِيُّ ﷺ يُعْطِينِي الْعَطَاءَ فَأَقُولُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، حَتَّى أَعْطَانِي مَرَّةً مَالًا، فَقُلْتُ لَهُ: أَعْطِهِ أَفْقَرَ إِلَيْهِ مِنِّي، فَقَالَ: «خُذْهُ فَتَمَوَّلْهُ وَتَصَدَّقْ بِهِ، وَمَا جَاءَكَ مِنْ هٰذَا الْمَالِ وَأَنْتَ غَيْرُ مُشْرِفٍ وَلَا سَائِلٍ فَخُذْهُ، وَمَا لَا فَلَا تُتْبِعْهُ نَفْسَكَ».

تخريج: أخرجه البخاري، ح:٧١٦٤ من حديث شعيب بن أبي حمزة (انظر الحديث السابق)، ومسلم، الزكوة، باب جواز الأخذ بغير سؤال ولا تطلع، ح:١٠٤٥ من حديث الزهري به، وهو في الكبرٰى، ح:٢٣٨٩.

Chapter 95. Appointing The Family Of The Prophet ﷺ To Collect *Ṣadaqah*

(المعجم ٩٥) - بَابُ اسْتِعْمَالِ آلِ النَّبِيِّ ﷺ عَلَى الصَّدَقَةِ (التحفة ٩٥)

2610. Abû Rabî'ah bin Al-Ḥârith said to 'Abdul-Muṭṭalib bin Rabî'ah bin Al-Ḥârith and Al-Faḍl bin 'Abbâs bin 'Abdul-Muṭṭalib: "Go to the Messenger of Allâh ﷺ and say to him: 'O Messenger of Allâh, appoint us to collect the *Ṣadaqât*!' 'Alî bin Abî Ṭâlib came along when we were like that, and he said to them: 'The Messenger of Allâh ﷺ will not appoint any of you to collect the *Ṣadaqah*.'" 'Abdul-Muṭṭalib said: "So I went with Al-Faḍl until we came to the Messenger of Allâh ﷺ and he said to us: 'This *Zakâh* is the dirt of the people, and it is not permissible for Muḥammad or for the family of Muḥammad.'" (*Ṣaḥîḥ*)

٢٦١٠ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادِ بْنِ الْأَسْوَدِ بْنِ عَمْرٍو عَنِ ابْنِ وَهْبٍ، قَالَ: حَدَّثَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ بْنِ نَوْفَلٍ الْهَاشِمِيِّ أَنَّ عَبْدَ الْمُطَّلِبِ بْنَ رَبِيعَةَ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَخْبَرَهُ: أَنَّ أَبَا رَبِيعَةَ بْنَ الْحَارِثِ قَالَ لِعَبْدِ الْمُطَّلِبِ بْنِ رَبِيعَةَ بْنِ الْحَارِثِ وَالْفَضْلِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ: ائْتِيَا رَسُولَ اللهِ ﷺ فَقُولَا لَهُ: اسْتَعْمِلْنَا يَا رَسُولَ اللهِ! عَلَى الصَّدَقَاتِ، فَأَتَى عَلِيُّ بْنُ أَبِي طَالِبٍ وَنَحْنُ عَلَى تِلْكَ الْحَالِ، فَقَالَ لَهُمَا: إِنَّ رَسُولَ اللهِ ﷺ لَا يَسْتَعْمِلُ مِنْكُمْ أَحَدًا عَلَى الصَّدَقَةِ، قَالَ عَبْدُ الْمُطَّلِبِ: فَانْطَلَقْتُ أَنَا وَالْفَضْلُ حَتَّى أَتَيْنَا رَسُولَ اللهِ ﷺ، فَقَالَ لَنَا: «إِنَّ هٰذِهِ الصَّدَقَةَ إِنَّمَا هِيَ أَوْسَاخُ النَّاسِ وَإِنَّهَا لَا تَحِلُّ لِمُحَمَّدٍ وَلَا لِآلِ مُحَمَّدٍ ﷺ.

تخريج: أخرجه مسلم، الزكوة، باب ترك استعمال آل النبي على الصدقة، ح: ١٦٨/١٠٧٢ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح: ٢٣٩٠، ٢٣٩١.

Comments:

1. The posterity of the Prophet ﷺ can serve as *Zakâh* workers or collectors, but they cannot accept wages for it, because the wages or the emoluments also form a part of *Zakâh*.
2. According to Imâm Abû Hanifah and Imâm Mâlik (May Allâh have mercy upon them both), the posterity of the Prophet ﷺ consists of Banu Hâshim only, while Imâm Ash-Shâfi'î holds both the households; Banu Hâshim and the Banu Muttalib are included. Banu Hâshim means five families and their posterity: (1) 'Alî and his posterity, (2) Aqil and his posterity, (3) Ja'far and his posterity, (4) 'Abbâs and his posterity, and (5) Hârith and his posterity - May Allâh be pleased with them all.

Chapter 96. The Son Of The Daughter Of A People, Is One Of Them

(المعجم ٩٦) - **بَابٌ** ابْنِ أُخْتِ الْقَوْمِ مِنْهُمْ (التحفة ٩٦)

2611. Shu'bah said: "I said to Abû Iyâs Mu'âwiyah bin Qurrah: 'Did you hear Anas bin Mâlik say: The Messenger of Allâh ﷺ said: The son of the daughter of a people is one of them? He said: 'Yes.'" (*Sahîh*)

٢٦١١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: قُلْتُ لِأَبِي إِيَاسٍ مُعَاوِيَةَ بْنِ قُرَّةَ أَسَمِعْتَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «ابْنُ أُخْتِ الْقَوْمِ مِنْ أَنْفُسِهِمْ؟» قَالَ: نَعَمْ.

تخريج: **[إسناده صحيح]** أخرجه أحمد: ٣/ ١١٩ عن وكيع به، وهو في الكبرٰى، ح: ٢٣٩٢ .

Comments:

The purpose of Imâm An-Nasâ'î is to corroborate that Banu Hâshim's maternal nephew was not entitled to receive *Zakâh*, because he is included in the clan of Banu Hâshim.

2612. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The son of the daughter of a people is one of them." (*Sahîh*)

٢٦١٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ».

تخريج: أخرجه البخاري، المناقب، باب ابن أخت القوم منهم، ومولى القوم منهم، ح: ٣٥٢٨، ومسلم، الزكٰوة، باب إعطاء المؤلفة قلوبهم على الإسلام وتصبر من قوي إيمانه، ح: ١٠٥٩/ ١٣٣ من حديث شعبة به، وهو في الكبرٰى، ح: ٢٣٩٣.

Chapter 97. The Freed Slave Of A People Is One Of Them

(المعجم ٩٧) - **بَابٌ** مَوْلَى الْقَوْمِ مِنْهُمْ (التحفة ٩٧)

2613. It was narrated from Ibn Abî Râfi', from his father, that the Messenger of Allâh ﷺ appointed a man from Banu Makhzûm to collect *Sadaqah*. Abû Râfi' wanted to go with him, but the Messenger of Allâh ﷺ said: "The *Sadaqah* is not permissible for us, and the freed slave of a people is one of them." (*Sahîh*)

٢٦١٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلًا مِنْ بَنِي مَخْزُومٍ عَلَى الصَّدَقَةِ، فَأَرَادَ أَبُو رَافِعٍ أَنْ يَتْبَعَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الصَّدَقَةَ لَا تَحِلُّ لَنَا، وَإِنَّ مَوْلَى الْقَوْمِ مِنْهُمْ».

تخريج: [صحيح] أخرجه أبو داود، الزكوة، باب الصدقة على بني هاشم، ح:١٦٥٠، والترمذي، الزكوة، باب ماجاء في كراهية الصدقة للنبي ﷺ وأهل بيته ومواليه، ح:٦٥٧ من حديث شعبة به، وقال الترمذي: "حسن صحيح"، وصححه ابن خزيمة، ح:٢٣٤٤، وابن حبان (الإحسان)، ح:٣٢٨٢، والحديث في الكبرى، ح:٢٣٩٤، وله شواهد عند البخاري: ١٢/٤٨ مع الفتح، ومسلم، ح:١٠٦٩ وغيرهما.

Chapter 98. Charity Is Not Permissible For The Prophet 

(المعجم ٩٨) - الصَّدَقَةُ لَا تَحِلُّ لِلنَّبِيِّ ﷺ (التحفة ٩٨)

2614. Bahz bin Ḥakîm narrated from his father that his grandfather said: "If something was brought to him, the Prophet ﷺ would ask whether it was a gift or charity. If it was said that it was charity, he would not eat, and if it was said that it was a gift, he would stretch forth his hand." (***Ḥasan***)

٢٦١٤ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ قَالَ: حَدَّثَنَا بَهْزُ ابْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُتِيَ بِشَيْءٍ سَأَلَ عَنْهُ: أَهَدِيَّةٌ أَمْ صَدَقَةٌ؟ فَإِنْ قِيلَ: صَدَقَةٌ لَمْ يَأْكُلْ، وَإِنْ قِيلَ: هَدِيَّةٌ بَسَطَ يَدَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الزكوة، باب ماجاء في كراهية الصدقة للنبي ﷺ ... الخ، ح:٦٥٦ من حديث بهز به، وقال: "حسن غريب"، وهو في الكبرى، ح:٢٣٩٥، وله شاهد عند البخاري، ح:٢٥٧٦ وغيره.

Chapter 99. When Charity Is Passed On

(المعجم ٩٩) - إِذَا تَحَوَّلَتِ الصَّدَقَةِ (التحفة ٩٩)

2615. It was narrated from 'Âishah that she wanted to buy Barîrah and set her free, but they stipulated that her loyalty as a freed slave (*Walâ'*) should be to them. She mentioned that to the Messenger of Allâh ﷺ and he said: "Buy her and set her fee, and loyalty is due to the one who frees the slave." She was given the choice when she was freed. Some meat was brought to the Messenger of Allâh ﷺ and it was said: "This is something that is given in charity to Barîrah." He said: "It is charity for her and gift

٢٦١٥ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا الْحَكَمُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَتَعْتِقَهَا، وَإِنَّهُمُ اشْتَرَطُوا وَلَاءَهَا فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «اشْتَرِيهَا فَاعْتِقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ». وَخُيِّرَتْ حِينَ أُعْتِقَتْ، وَأُتِيَ رَسُولُ اللهِ ﷺ بِلَحْمٍ فَقِيلَ: هٰذَا مِمَّا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». وَكَانَ زَوْجُهَا حُرًّا.

for us." And her husband was a free man. (*Sahîh*)

تخريج: أخرجه البخاري، الزكوة، باب الصدقة على موالي أزواج النبي ﷺ، ح:١٤٩٣، ومسلم، الزكوة، باب إباحة الهدية للنبي ﷺ ولبني هاشم وبني المطلب ... إلخ، ح:١٠٧٥ من حديث شعبة به، وهو في الكبرى، ح:٢٣٩٦، قوله: "وكان زوجها حرًّا" من كلام الأسود رحمه الله، وهو شاذ خطأ منه، والصواب: "وكان زوجها عبدًا".

Comments:

1. *Walâ* signifies that right which the freer or the liberator of the slave has over the freed slave. For instance, he (the slave) is known as his (the master's) freed man or *Mawlâ*. If he (the slave) dies and if he has no descendant to inherit his property, then the inheritance goes to his master, etc.
2. "He was a free man": There is clarification in another narration that there is the statement or utterance of Aswad and not of the 'Âishah. And Aswad is a follower (*Tabi'i* - one of the second generation of the early Muslims who did not meet the Prophet ﷺ, but who learn the *Dîn* from the Companions). In other narrations, there is an unequivocal statement of 'Âishah and Ibn 'Abbâs that the husband of Barirah was a slave (*Sahîh Al-Bukhârî*: Divorce (*At-Talâq*), *Hadîth* 5282; *Sahîh Muslim*: Manumission (*Al-I'tq*), *Hadîth* 1504).

Chapter 100. Buying Something That One Has Given In Charity

(المعجم ١٠٠) - شِرَاءُ الصَّدَقَةِ (التحفة ١٠٠)

2616. It was narrated from Zaid bin Aslam that his father said: "I heard 'Umar say: 'I gave a horse to someone to ride in the cause of Allâh, the Mighty and Sublime, and the one who kept it neglected it. I wanted to buy it back from him, and I thought that he would sell it at a cheap price. I asked the Messenger of Allâh ﷺ about that and he said: Do not buy it, even if he gives it to you for a Dirham. The one who takes back his charity is like the dog that goes back to its own vomit.'" (*Sahîh*)

٢٦١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: حَمَلْتُ عَلَى فَرَسٍ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ، فَأَضَاعَهُ الَّذِي كَانَ عِنْدَهُ، وَأَرَدْتُ أَنْ أَبْتَاعَهُ مِنْهُ، وَظَنَنْتُ أَنَّهُ بَائِعُهُ بِرُخْصٍ، فَسَأَلْتُ عَنْ ذٰلِكَ رَسُولَ اللهِ ﷺ فَقَالَ: «لَا تَشْتَرِهِ وَإِنْ أَعْطَاكَهُ بِدِرْهَمٍ، فَإِنَّ الْعَائِدَ فِي [صَدَقَتِهِ] كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

تخريج: أخرجه البخاري، الزكوة، باب: هل يشتري صدقته؟ ولا بأس أن يشتري صدقته غيره ... إلخ، ح:١٤٩٠، ومسلم، الهبات، باب كراهة شراء الإنسان ما تصدق به ممن تصدق عليه، ح:١٦٢٠ من حديث مالك به، وهو في الموطأ (يحيى):١/ ٢٨٢، والكبرى، ح:٢٣٩٧.

Comments:

It is forbidden for the charity giver to retrieve his charity by making payment. It is quite possible that that person might give him concession out of consideration or veneration for him. However, some other person might purchase someone else's charity, because for him it does not constitute charity; it is rather a purchased commodity. Even so, by alteration in the status of a thing, its ruling also alters, as has come in the foregone *Ḥadîth*.

2617. It was narrated from 'Umar that he gave someone a horse to ride in the cause of Allâh, then he saw it offered for sale and wanted to buy it. The Prophet ﷺ said to him: "Do not think of buying back what you have given in charity." (*Ṣaḥîḥ*)

٢٦١٧ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ عُمَرَ: أَنَّهُ حَمَلَ عَلَى فَرَسٍ فِي سَبِيلِ اللهِ فَرَآهَا تُبَاعُ، فَأَرَادَ شِرَاءَهَا، فَقَالَ لَهُ النَّبِيُّ ﷺ: «لَا تَعْرِضْ فِي صَدَقَتِكَ».

تخريج: أخرجه مسلم، الهبات، باب كراهة شراء الإنسان ما تصدق به . . . إلخ، ح:١٦٢١ من حديث عبدالرزاق، والبخاري، (انظر الحديث الآتي) من حديث الزهري به، وهو في الكبرى، ح:٢٣٩٨، ومصنف عبدالرزاق:٩/١١٧، ح:١٦٥٧٢، ورواه الترمذي، الزكوة، باب ماجاء في كراهية العود في الصدقة، ح:٦٦٨ عن هارون به، وقال: "حسن صحيح".

Comments:

This is because, from every aspect this amounts to bringing into use one's own charity, which is inappropriate. So far as the price is concerned, there is every possibility of the occurrence of favor (given by the seller, here the recipient of charity). Moreover, there is a possibility of artful contrivance also (literally, *Hilâh*: evasion, elusion, a trick, a plot or stratagem. *Hilâh* signifies a means of attaining to some state concealed). Hence, it was pronounced forbidden.

2618. It was narrated from Sâlim bin 'Abdullâh that 'Abdullâh bin 'Umar used to narrate that 'Umar gave a horse in charity for the sake of Allâh, the Mighty and Sublime, and he found it being offered for sale after that. He wanted to buy it, then he went to the Messenger of Allâh ﷺ and asked him about that. The Messenger of Allâh ﷺ said: "Do not take back what you have given in charity." (*Ṣaḥîḥ*)

٢٦١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا حُجَيْنٌ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ ابْنِ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يُحَدِّثُ: أَنَّ عُمَرَ تَصَدَّقَ بِفَرَسٍ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ، فَوَجَدَهَا تُبَاعُ بَعْدَ ذٰلِكَ، فَأَرَادَ أَنْ يَشْتَرِيَهُ، ثُمَّ أَتَى رَسُولَ اللهِ ﷺ فَاسْتَأْمَرَهُ فِي ذٰلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَعُدْ فِي صَدَقَتِكَ».

تخريج: أخرجه البخاري، الزكوة، باب: هل يشتري صدقته؟ ولا بأس أن يشتري . . . إلخ، ح:١٤٨٩ من حديث الليث بن سعد، ومسلم، (انظر الحديث السابق) من حديث ابن شهاب الزهري به، وهو في الكبرى، ح:٢٣٩٩ .

Comments:

One may not recover or take back one's given charity by the dint of one's power or effort, for instance, by purchasing it or by retraction. However, if it comes back to him unstriven, for instance, the recipient of the charity dies and the charity becomes his heir, and he inherits the same thing (once given in charity), then there is no harm in it.

2619. It was narrated from Sa'eed bin Al-Mûsâyyab that the Messenger of Allâh ﷺ told 'Attâb bin Usaid to estimate the (harvest of) grapes, and to pay *Zakâh* in raisins, just as the *Zakâh* on date palms is given in dried dates. ***(Da'if)***

٢٦١٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ وَيَزِيدُ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ عَتَّابَ بْنَ أُسَيْدٍ أَنْ يَخْرِصَ الْعِنَبَ، فَتُؤَدَّى زَكَاتُهُ زَبِيبًا كَمَا تُؤَدَّى زَكَاةُ النَّخْلِ تَمْرًا.

تخريج: [إسناده ضعيف لإرساله] أخرجه أبو داود، ح:١٦٠٣ من حديث عبدالرحمن بن إسحاق المدني عن الزهري عن سعيد بن المسيب عن عتاب بن أسيد به، وقال: "سعيد لم يسمع من عتاب شيئًا"، وصححه ابن خزيمة، ح:٢٣١٧، وابن حبان، ح:٧٩٩، ٨٠٠، وقال المنذري: "انقطاعه ظاهر لأنه مولد سعيد في خلافة عمر، ومات عتاب يوم مات أبوبكر".

24. The Book Of The Rites Of *Ḥajj*

(المعجم ٢٤) - كِتَابُ مَنَاسِكِ الحَجِّ

(التحفة ٦)

Chapter 1. The Obligation Of *Ḥajj*

(المعجم ١) - بَابُ وُجُوبِ الحَجِّ

(التحفة ١)

Comments:

Linguistically, *Hajj* means to intend, repair, or betake oneself toward an object of reverence, veneration, respect, or honor. In the Islamic Shari'ah it means visiting the House of Allâh in a particularly specified manner, performing a set of designated acts during the few prescribed days. The purpose of *Hajj* is the veneration or reverence for the House of Allâh which is the focal point of the Muslims and the surety of their unity.

2620. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ addressed the people and said: 'Allâh, the Mighty and Sublime, has enjoined upon you *Ḥajj*.' A man said: 'Every year?' He remained silent until he had repeated it three times. Then he said: 'If I said yes, it would be obligatory, and if it were obligatory you would not be able to do it. Leave me alone so long as I have left you alone. Those who came before you were destroyed because they asked too many questions and differed with their prophets. If I command you to do something then follow it as much as you can, and if I forbid you to do something then avoid it.'" (*Ṣaḥîḥ*)

٢٦٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ - وَاسْمُهُ الْمُغِيرَةُ بْنُ سَلَمَةَ - قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ زِيَادٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ النَّاسَ فَقَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلَيْكُمُ الْحَجَّ» فَقَالَ رَجُلٌ: فِي كُلِّ عَامٍ؟ فَسَكَتَ عَنْهُ حَتَّى أَعَادَهُ ثَلَاثًا فقَالَ: «لَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ، وَلَوْ وَجَبَتْ مَا قُمْتُمْ بِهَا، ذَرُونِي مَا تَرَكْتُكُمْ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ، فَإِذَا أَمَرْتُكُمْ بِالشَّيْءِ فَخُذُوا بِهِ مَا اسْتَطَعْتُمْ وَإِذَا نَهَيْتُكُمْ عَنْ شَيْءٍ فَاجْتَنِبُوهُ».

تخريج: أخرجه مسلم، الحج، باب فرض الحج مرةً في العمر، ح:١٣٣٧ من حديث الربيع ابن مسلم به، وهو في الكبرى، ح:٣٥٩٨.

Comments:

"It would be obligatory": The command of *Hajj* had nonetheless descended absolute. In it there was no explicit mention of its being once (in a lifetime)

or every year. Its judgment rested on the exigency of the Muslims. Had the Prophet ﷺ felt it beneficial for the welfare of the nation, it might have become an annual compulsion. But it was contrary to exigency or the interests of the *Ummah*.

2621. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ stood up and said: "Allâh, Most High, has decreed *Hajj* for you." Al-Aqra' bin Hâbis At-Tamîmî said: "Every year, O Messenger of Allâh?" But he remained silent, then he said: "If I said yes, it would become obligatory, then you would not hear and obey. Rather it is just one *Hajj*." (*Sahîh*)

٢٦٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا مُوسَى بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي عَبْدُ الْجَلِيلِ بْنُ حُمَيْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سِنَانٍ الدُّؤَلِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَامَ فَقَالَ: «إِنَّ اللهَ [تَعَالَى] كَتَبَ عَلَيْكُمُ الْحَجَّ» فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ التَّمِيمِيُّ: كُلَّ عَامٍ يَا رَسُولَ اللهِ! فَسَكَتَ، فَقَالَ: «لَوْ قُلْتُ: نَعَمْ، لَوَجَبَتْ، ثُمَّ إِذًا لَا تَسْمَعُونَ وَلَا تُطِيعُونَ، وَلٰكِنَّهُ حَجَّةٌ وَاحِدَةٌ».

تخريج: أخرجه أبو داود، المناسك، باب فرض الحج، ح:١٧٢١، وابن ماجه، المناسك، باب فرض الحج، ح:٢٨٨٦ من حديث ابن شهاب الزهري به، وعنعن، وهو في الكبرٰى، ح:٣٥٩٩، وللحديث شواهد كثيرة، منها الحديث السابق.

Comments:

"You would not hear and obey": means it would not have been within your power to act upon it.

Chapter 2. The Obligation Of *'Umrah*

(المعجم ٢) - وُجُوبِ الْعُمْرَةِ (التحفة ٢)

2622. It was narrated from Abû Razîn that he said: "O Messenger of Allâh, my father is an old man and he cannot perform *Hajj* or *'Umrah*, nor can he travel." He said: "Perform *Hajj* and *'Umrah* on behalf of your father." (*Sahîh*)

٢٦٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ سَالِمٍ قَالَ: سَمِعْتُ عَمْرَو ابْنَ أَوْسٍ يُحَدِّثُ عَنْ أَبِي رَزِينٍ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظَّعْنَ قَالَ: «فَحُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ».

تخريج: [إسناده صحيح] أخرجه أبو داود، المناسك، باب الرجل يحج عن غيره، ح:١٨١٠، والترمذي، ح:٩٣٠، وابن ماجه، ح:٢٩٠٦ من حديث شعبة به، وهو في الكبرٰى، ح:٣٦٠٠، وصححه ابن خزيمة، ح:٣٠٤٠، وابن حبان، ح:٩٦١، والحاكم علٰى شرط الشيخين:١/ ٣٨١، ووافقه الذهبي، وقواه أحمد بن حنبل رحمه الله.

Comments:

A man who is financially capable but is handicapped or challenged may send someone in his place to perform *Hajj*. In the same way, if a man on whom *Hajj* was obligatory, dies without performing it, his heir may perform *Hajj* in his place, or may send someone else to perform it on his behalf.

Chapter 3. The Virtue Of *Ḥajj Al-Mabrûr*[1]

(المعجم ٣) - فَضْلُ الحَجِّ المَبْرُورِ

(التحفة ٣)

2623. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Ḥajj Al-Mabrûr* brings no reward other than Paradise, and from one *'Umrah* to another is an expiation for what came in between.'" (*Ṣaḥîḥ*)

٢٦٢٣ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الصَّفَّارِ الْبَصْرِيُّ قَالَ: حَدَّثَنَا سُوَيْدٌ - وَهُوَ ابْنُ عَمْرٍو الْكَلْبِيُّ - عَنْ زُهَيْرٍ قَالَ: حَدَّثَنَا سُهَيْلٌ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْحَجَّةُ الْمَبْرُورَةُ لَيْسَ لَهَا جَزَاءٌ إِلَّا الْجَنَّةُ، وَالْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا».

تخريج: أخرجه مسلم، الحج، باب فضل الحج والعمرة، ح:١٣٤٩ من حديث سهيل بن أبي صالح، والبخاري، أبواب العمرة، باب وجوب العمرة وفضلها، ح:١٧٧٣ من حديث سمي به، وهو في الكبرٰى، ح:٣٦٠١ * أبوصالح هو السمان وزهير هو ابن معاوية.

Comments:

1. *Ḥajj Al-Mabrûr* signifies the *Hajj*, which is free from fleshly desires, moral depravity, fighting and quarreling.
2. "Paradise" means he would straightaway enter the Paradise; all his previous sins, so much so, that even his enormities will also be forgiven on account of his *Hajj*.

2624. It was narrated from Abû Hurairah that the Prophet ﷺ said: "*Ḥajj Al-Mabrûr* brings no reward other than Paradise," the report is the same except that he said, " expiates for what came in between." (*Ṣaḥîḥ*)

٢٦٢٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سُهَيْلٌ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ. عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَجَّةُ

[1] The *Ḥajj* that accepted, or free of sin.

الْمَبْرُورَةُ لَيْسَ لَهَا ثَوَابٌ إِلَّا الْجَنَّةُ» مِثْلَهُ سَوَاءً
إِلَّا أَنَّهُ قَالَ: «تُكَفِّرُ مَا بَيْنَهُمَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٦٠٢.

Chapter 4. The Virtue Of *Ḥajj*

(المعجم ٤) - فَضْلُ الحَجِّ (التحفة ٤)

2625. It was narrated that Abû Hurairah said: "A man asked the Prophet ﷺ: 'O Messenger of Allâh, which deed is best?' He said: 'Faith in Allâh.' He said: 'Then what?' He said: '*Jihâd* in the cause of Allâh.' He said: 'Then what?' He said: 'Then *Ḥajj Al-Mabrûr*.'" (*Ṣaḥîḥ*)

٢٦٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللَّهِ» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «ثُمَّ الْحَجُّ الْمَبْرُورُ».

تخريج: أخرجه مسلم، الإيمان، باب بيان كون الإيمان بالله تعالى أفضل الأعمال، ح:٨٣ عن محمد بن رافع، والبخاري، الإيمان، باب من قال: إن الإيمان هو العمل، ح:٢٦ من حديث الزهري به، وهو في الكبرى، ح:٣٦٠٣.

Comments:

Concerning the most meritorious deed, there are various narrations. In actuality, an excellent work may vary in accordance with various states and individuals. In certain conditions, remembrance of Allâh is most excellent, and in some other conditions, striving in the way of Allâh. Likewise, from the angle of disposition, charity is excellent. For some other individual, from the point of inclination, the performance of the ritual prayer in its proper time could be excellent. Hence, various narrations should not be considered contradictory.

2626. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The guests of Allâh are three: The *Ghâzi*,[1] the *Ḥâjj* (pilgrim) and the *Mu'tamir*.'"[2] (*Ṣaḥîḥ*)

٢٦٢٦ - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ سُهَيْلَ بْنَ أَبِي صَالِحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «وَفْدُ اللهِ ثَلَاثَةٌ: الْغَازِي وَالْحَاجُّ وَالْمُعْتَمِرُ».

[1] The warrior who fights in *Jihâd*.

[2] The person performing *'Umrah*.

تخريج: [إسناده صحيح] أخرجه البيهقي: ٥/ ٢٦٢ من حديث عبدالله بن وهب به، وهو تفرد به، والحديث في الكبرٰى، ح: ٣٦٠٤، وصححه ابن خزيمة، ح: ٢٥١١، وابن حبان، ح: ٩٦٥، والحاكم: ١/ ٤٤١، والذهبي * مخرمة بن بكير بن عبدالله بن الأشج يروي عن كتاب أبيه وجادةً وهذا ليس بجرح، والرواية بالوجادة صحيحة، وللحديث شاهد عند البيهقي.

Comments:

The delegates or the guests of Allâh (*Wafd Allâh*) are three: These three are the special guests of Allâh because their long journey is purely for the sake of Allâh. They are, as it were, going forth to meet Allâh, Most High.

2627. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "*Jihâd* of the elderly, the young, the weak, and women, is *Ḥajj* and *'Umrah*." (*Ṣaḥîḥ*)

٢٦٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي هِلَالٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «جِهَادُ الْكَبِيرِ وَالصَّغِيرِ وَالضَّعِيفِ وَالْمَرْأَةِ الْحَجُّ وَالْعُمْرَةُ».

تخريج: [إسناده صحيح] أخرجه البيهقي: ٤/ ٣٥٠ من حديث الليث بن سعد عن خالد بن يزيد عن سعيد بن أبي هلال به، وهو في الكبرٰى، ح: ٣٦٠٥، وللحديث شواهد * يزيد هو ابن عبدالله بن الهاد.

Comments:

Obviously, these four kinds of people cannot go to fight in the way of Allâh. The way to gain the merit of fighting in the way of Allâh, or *Jihâd*, for them, is that they should perform *Hajj* and *'Umrah*. They would gain the reward of *Jihâd*. Each one's recompense is proportionate to his capability.

2628. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever performs pilgrimage to this House, and does not *Yarfuth* (utter any obscenity or commit sin), will go back as (on the day) his mother bore him.'" (*Ṣaḥîḥ*)

٢٦٢٨ - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا الْفُضَيْلُ - وَهُوَ ابْنُ عِيَاضٍ - عَنْ مَنْصُورٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَجَّ هٰذَا الْبَيْتَ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَمَا وَلَدَتْهُ أُمُّهُ».

تخريج: أخرجه البخاري، المحصر، باب قول الله عزوجل: "فلا رفث"، ح: ١٨١٩، ومسلم، الحج، باب فضل الحج والعمرة، ح: ١٣٥٠ من حديث منصور به، وهو في الكبرٰى، ح: ٣٦٠٦.

Comments:

All his sins and enormities are forgiven. However, the question of the rights of others is different, because their forgiveness could only be by the people concerned. But if Allâh, is Himself, pleased with the person concerned, or if He Himself forgives, then it is not distant from the Mercy of Allâh, nor could there be any objection upon it.

2629. The Mother of the Believers, 'Âishah, said: "I said: 'O Messenger of Allâh, shall we not go out and fight in *Jihâd* with you, for I do not think there is any deed in the Qur'ân that is better than *Jihâd*.' He said: 'No. The best and most beautiful (type) of *Jihâd* is *Ḥajj* to the House; *Ḥajj Al-Mabrûr*.'" (*Ṣaḥîḥ*)

٢٦٢٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ حَبِيبٍ - وَهُوَ ابْنُ أَبِي عَمْرَةَ - عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ قَالَتْ: أَخْبَرَتْنِي أُمُّ الْمُؤْمِنِينَ عَائِشَةُ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! أَلَا نَخْرُجُ فَنُجَاهِدَ مَعَكَ فَإِنِّي لَا أَرَى عَمَلًا فِي الْقُرْآنِ أَفْضَلَ مِنَ الْجِهَادِ، قَالَ: «لَا، وَلَكِنَّ أَفْضَلُ الْجِهَادِ وَأَجْمَلُهُ حَجُّ الْبَيْتِ حَجٌّ مَبْرُورٌ».

تخريج: [صحيح] أخرجه البخاري، الحج، باب فضل الحج المبرور، ح:١٥٢٠ من حديث حبيب به، وهو في الكبرى، ح:٣٦٠٧ .

Comments:

Primarily, the womenfolk used to accompany the army to provide help to the wounded with water, to transport them from the battlefield, and give them first aid, and tend to them. But when the number of men increased, the common going forth of the womenfolk with the army, even for the above-mentioned objectives, ceased.

Chapter 5. The Virtue Of *'Umrah*

(المعجم ٥) - فَضْلُ الْعُمْرَةِ (التحفة ٥)

2630. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'From one *'Umrah* to another is an expiation for what comes in between, and *Ḥajj Al-Mabrûr* brings no reward less than Paradise.'" (*Ṣaḥîḥ*)

٢٦٣٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعُمْرَةُ إِلَى الْعُمْرَةِ كَفَّارَةٌ لِمَا بَيْنَهُمَا، وَالْحَجُّ الْمَبْرُورُ لَيْسَ لَهُ جَزَاءٌ إِلَّا الْجَنَّةُ».

تخريج: أخرجه مسلم، ح:١٣٤٩، والبخاري، ح:١٧٧٣، (انظر الحديث المتقدم، ح:٢٦٢٤) من حديث مالك به، وهو في الموطأ (يحيى): ١/٣٤٦، والكبرى، ح:٣٦٠٨ .

Chapter 6. The Virtue Of Performing *Ḥajj* And *'Umrah* Consecutively

(المعجم ٦) - فَضْلُ المُتَابَعَةِ بَيْنَ الحَجِّ وَالعُمْرَةِ (التحفة ٦)

2631. Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Perform *Ḥajj* and *'Umrah* consecutively; for they remove poverty and sin as the bellows removes impurity from iron.'" (***Ḥasan***)

٢٦٣١ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ عَمْرِو ابْنِ دِينَارٍ، قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ رَسُولُ اللهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ».

تخريج: [إسناده حسن] هو في الكبرى، ح:٣٦٠٩، وانظر تسهيل الحاجة، ح:٢٨٨٧.

Comments:

"Perform *Hajj* and '*Umrah* consecutively": meaning make *Hajj* sometimes and sometimes *Umrah*.

2632. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Perform *Ḥajj* and *'Umrah* consecutively, for they remove poverty and sin as the bellows removes impurity from iron and gold and silver, and *Ḥajj Al-Mabrûr* brings no less a reward than Paradise.'" (***Ḥasan***)

٢٦٣٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ أَبُو خَالِدٍ عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَاصِمٍ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَابِعُوا بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَإِنَّهُمَا يَنْفِيَانِ الْفَقْرَ وَالذُّنُوبَ كَمَا يَنْفِي الْكِيرُ خَبَثَ الْحَدِيدِ وَالذَّهَبِ وَالْفِضَّةِ، وَلَيْسَ لِلْحَجِّ الْمَبْرُورِ ثَوَابٌ دُونَ الْجَنَّةِ».

تخريج: [إسناده حسن] أخرجه أحمد: ١/ ٣٨٧ عن سليمان بن حيان أبي خالد الأحمر به، وصرح بالسماع، ومن طريقه أخرجه الترمذي، الحج، باب ماجاء في ثواب الحج والعمرة، ح:٨١٠، والحديث في الكبرى، ح:٣٦١٠، وصححه ابن خزيمة، ح:٢٥١٢، وابن حبان، ح:٩٦٧، وقال الترمذي: "حسن صحيح غريب".

Chapter 7. *Ḥajj* On Behalf Of A Deceased Person Who Vowed To Perform *Ḥajj*

(المعجم ٧) - الحَجُّ عَنِ المَيِّتِ الَّذِي نَذَرَ أَنْ يَحُجَّ (التحفة ٧)

2633. It was narrated from Ibn 'Abbâs that a woman vowed to perform *Ḥajj* but she died. Her

٢٦٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ

قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً نَذَرَتْ أَنْ تَحُجَّ فَمَاتَتْ، فَأَتَى أَخُوهَا النَّبِيَّ ﷺ فَسَأَلَهُ عَنْ ذٰلِكَ، فَقَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُخْتِكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَعَمْ. قَالَ: «فَاقْضُوا اللهَ فَهُوَ أَحَقُّ بِالْوَفَاءِ».

brother came to the Prophet ﷺ and asked him about that, he said: 'Do you think that if your sister owed a debt you would pay it off?' He said: 'Yes.' He said: 'Then fulfill the right of Allâh, for He is more deserving that His rights should be fulfilled.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] أخرجه البخاري، الأيمان والنذور، باب من مات وعليه نذر، ح:٦٦٩٩ من حديث شعبة به، وهو في الكبرٰى، ح:٣٦١٢.

Comments:

This demonstrates that the rank of the fulfillment of the rights of Allâh is higher than the rank of the fulfillment of the rights of human beings.

Chapter 8. *Ḥajj* On Behalf Of A Deceased Person Who Did Not Perform *Ḥajj*

(المعجم ٨) - الحَجُّ عَنِ المَيِّتِ الَّذِي لَمْ يَحُجَّ (التحفة ٨)

٢٦٣٤ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَبُو التَّيَّاحِ قَالَ: حَدَّثَنِي مُوسَى بْنُ سَلَمَةَ الْهُذَلِيُّ أَنَّ ابْنَ عَبَّاسٍ قَالَ: أَمَرَتِ امْرَأَةُ سِنَانَ بْنِ سَلَمَةَ الْجُهَنِيِّ أَنْ يَسْأَلَ رَسُولَ اللهِ ﷺ أَنَّ أُمَّهَا مَاتَتْ وَلَمْ تَحُجَّ، أَفَيُجْزِىءُ عَنْ أُمِّهَا أَنْ تَحُجَّ عَنْهَا؟ قَالَ: «نَعَمْ! لَوْ كَانَ عَلَى أُمِّهَا دَيْنٌ فَقَضَتْهُ عَنْهَا، أَلَمْ يَكُنْ يُجْزِىءُ عَنْهَا؟ فَلْتَحُجَّ عَنْ أُمِّهَا».

2634. Ibn 'Abbâs said: "The wife of Sinân bin Salamah Al-Juhanî ordered that the question be put to the Messenger of Allâh ﷺ about her mother who had died and had not performed *Ḥajj*; would it be good enough if she were to perform *Ḥajj* on behalf of her mother? He said: 'Yes. If her mother owed a debt and she paid it off, would that not be good enough? Let her perform *Ḥajj* on behalf of her mother.'" (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه أحمد: ١/ ٢١٧ من حديث أبي التياح به، وابن خزيمة، ح:٣٠٣٤ عن عمران به مطولاً، وهو في الكبرٰى، ح:٣٦١٣.

٢٦٣٥ - أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ قَالَ: حَدَّثَنَا حُمَيْدُ ابْنُ عَبْدِ الرَّحْمٰنِ الرُّؤَاسِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنِ

2635. It was narrated from Ibn 'Abbâs that a woman asked the Prophet ﷺ about her father who had died and he did not perform *Ḥajj*. He said: "Perform *Ḥajj* on behalf of your father." (*Ṣaḥîḥ*)

الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً سَأَلَتِ النَّبِيَّ ﷺ عَنْ أَبِيهَا مَاتَ وَلَمْ يَحُجَّ، قَالَ: «حُجِّي عَنْ أَبِيكِ».

تخريج: أخرجه البخاري، الحج، باب وجوب الحج وفضله ... إلخ، ح:١٥١٣، ومسلم، الحج، باب الحج عن العاجز لزمانة وهرم ونحوهما، أو للموت، ح:١٣٣٤ من حديث الزهري به، وهو في الكبرٰى، ح:٣٦١٤.

Comments:

If *Hajj* had become obligatory on someone before dying, and he was not able to perform it, then the *Hajj* would be performed in his place. But if *Hajj* was not obligatory upon him, then there is no need to perform it.

Chapter 9. *Ḥajj* On Behalf Of A Living Person Who Cannot Sit Firm In The Saddle

(المعجم ٩) - الحَجُّ عَنِ الحَيِّ الَّذِي لَا يَسْتَمْسِكُ عَلَى الرَّحْلِ (التحفة ٩)

2636. It was narrated from Ibn 'Abbâs that a woman from Khath'am asked the Prophet ﷺ on the morning of the Day of Sacrifice: "O Messenger of Allâh! The command of Allâh to His slaves to perform *Ḥajj* has come, while my father is an old man and cannot sit firmly in the saddle. Can I perform *Ḥajj* on his behalf?" He said: "Yes." (*Ṣaḥîḥ*)

٢٦٣٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ سَأَلَتِ النَّبِيَّ ﷺ غَدَاةَ جَمْعٍ فَقَالَتْ: يَا رَسُولَ اللهِ! فَرِيضَةُ اللهِ فِي الْحَجِّ عَلَى عِبَادِهِ! أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَمْسِكُ عَلَى الرَّحْلِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٦١٥.

Comments:

1. "He said: yes" meaning next year or after it, because the current *Hajj* was being performed for herself, rather she already had performed it; since the incident of her asking the Prophet ﷺ took place at 'Arafât, and the halt at 'Arafât constitutes the real *Hajj*.
2. According to the majority of the people of knowledge, the substitute *Hajj*, which is performed on behalf of someone, could only be performed by the one who has already performed his own *Hajj*.
3. The substitute *Hajj* could be performed by a man instead of a woman, likewise a woman may perform it on behalf of a man, though there is a slight difference in the commandments of men and women. But the difference is in the matter of the *Ihrâm* or the state of consecration. The rites of *Hajj* are similar.

2637. (Another chain) with a similar report narrated from Ibn 'Abbâs. (*Sahîh*)

٢٦٣٧ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ أَبُو عَبْدِ اللهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ مِثْلَهُ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٦١٦.

Chapter 10. *'Umrah* On Behalf Of A Man Who Is Not Able To Do It

(المعجم ١٠) - الْعُمْرَةُ عَنِ الرَّجُلِ الَّذِي لَا يَسْتَطِيعُ (التحفة ١٠)

2638. It was narrated from Abû Razîn Al-'Uqaylî that he said: "O Messenger of Allâh! My father is an old man who cannot perform *Hajj* or *'Umrah*, nor can he travel." He said: "Perform *Hajj* and *'Umrah* on behalf of your father." (*Sahîh*)

٢٦٣٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ النُّعْمَانِ ابْنِ سَالِمٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَالظَّعْنَ قَالَ: «حُجَّ عَنْ أَبِيكَ وَاعْتَمِرْ».

تخريج: [إسناده صحيح] تقدم، ح:٢٦٢٢، وهو في الكبرٰى، ح:٣٦١٧.

Comments:

It appears the *'Umrah* or the visitation is also obligatory, that is why the Prophet ﷺ told the son to perform the *'Umrah*.

Chapter 11. The Comparison Of Making Up *Hajj* With Paying Off A Debt

(المعجم ١١) - تَشْبِيهُ قَضَاءِ الحَجِّ بِقَضَاءِ الدَّيْنِ (التحفة ١١)

2639. It was narrated that 'Abdullâh bin Az-Zubair said: "A man from Khath'am came to the Messenger of Allâh ﷺ and said: 'My father is an old man who cannot ride, and the command of Allâh to perform *Hajj* has come. Will it be good enough if I perform *Hajj* on his behalf?' He said: 'Are you the oldest of his children?' He said: 'Yes.' He said: 'Don't you

٢٦٣٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ يُوسُفَ بْنِ الزُّبَيْرِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ قَالَ: جَاءَ رَجُلٌ مِنْ خَثْعَمَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الرُّكُوبَ، وَأَدْرَكَتْهُ فَرِيضَةُ اللهِ فِي الْحَجِّ، فَهَلْ يُجْزِىءُ أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «أَنْتَ أَكْبَرُ

think that if he owed a debt you would pay it off?' He said: 'Yes.' He said: 'Then perform *Ḥajj* on his behalf.'" (*Ḍa'îf*)

وَلَدِهِ؟» قَالَ: نَعَمْ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ أَكُنْتَ تَقْضِيهِ؟» قَالَ: نَعَمْ، قَالَ: «فَحُجَّ عَنْهُ».

تخريج: [**إسناده ضعيف**] أخرجه أحمد: ٤/ ٥ عن جرير بن عبدالحميد به، وهو في الكبرٰى، ح:٣٦١٨ * يوسف بن الزبير لم يوثقه غير ابن حبان، وأصل الحديث صحيح، انظر الحديث السابق والآتي.

Comments:

The substitute *Hajj* need not necessarily be performed only by the eldest son, but any of one's sons, even brother, common kin, or an unknown person may perform it.

(For related discussions, see narrations 2633 through 2636).

2640. It was narrated that Ibn 'Abbâs said: "A man said: 'O Messenger of Allâh! My father has died and he did not perform *Ḥajj*; shall I perform *Ḥajj* on his behalf?' He said: 'Don't you think that if your father owed a debt you would pay it off?' He said: 'Yes.' He said: 'The debt owed to Allâh is more deserving (of being paid off).'" (***Ḥasan***)

٢٦٤٠ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ النَّسَائِيُّ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الْحَكَمِ بْنِ أَبَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! إِنَّ أَبِي مَاتَ وَلَمْ يَحُجَّ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أَبِيكَ دَيْنٌ أَكُنْتَ تَقْضِيهِ؟» قَالَ: نَعَمْ، قَالَ: «فَدَيْنُ اللهِ أَحَقُّ».

تخريج: [**إسناده حسن**] وهو في الكبرٰى، ح:٣٦١٩.

2641. It was narrated from 'Abdullâh bin 'Abbâs that a man asked the Prophet ﷺ: "The (command of) *Ḥajj* has come while my father is an old man and cannot sit firmly in his saddle; if I tie him (to the saddle) I fear that he will die. Can I perform *Ḥajj* on his behalf?" He said: "Don't you think that if your father owed a debt and you paid it off, that would be good enough?" He said: "Yes." He said: "Then perform *Ḥajj* on behalf of your father." (***Ḥasan***)

٢٦٤١ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ أَنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَهُوَ شَيْخٌ كَبِيرٌ لَا يَثْبُتُ عَلَى رَاحِلَتِهِ، وَإِنْ شَدَدْتُهُ خَشِيتُ أَنْ يَمُوتَ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ، أَكَانَ مُجْزِئًا؟» قَالَ: نَعَمْ، قَالَ: «فَحُجَّ عَنْ أَبِيكَ».

تخريج: [حسن] وهو في الكبرى، ح:٣٦٢٠ * هشيم عنعن وهو مدلس كما قال النسائي، (سير أعلام النبلاء:٧/ ٧٤)، ولحديثه شواهد، منها الحديث السابق، وهذا الحديث، والحديث الآتي صحيحان محفوظان والله أعلم.

Chapter 12. *Ḥajj* Of A Woman On Behalf Of A Man

(المعجم ١٢) - حَجُّ الْمَرْأَةِ عَنِ الرَّجُلِ (التحفة ١٢)

2642. It was narrated from 'Abdullâh bin 'Abbâs: "Al-Faḍl bin 'Abbâs was riding behind the Messenger of Allâh ﷺ when a woman from Khath'am came and asked him a question. Al-Faḍl started looking at her and she at him, and the Messenger of Allâh ﷺ turned Al-Faḍl's face to the other side. She said: 'O Messenger of Allâh! The command of Allâh has come for His slaves to perform *Ḥajj*, but my father is an old man and cannot sit firmly in the saddle; should I perform *Ḥajj* on his behalf?' He said: 'Yes.' That happened during the Farewell Pilgrimage." (*Ṣaḥîḥ*)

٢٦٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، وَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ رَسُولُ اللهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الآخَرِ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ فِي الْحَجِّ عَلَى عِبَادِهِ، أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ»، وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

تخريج: [صحيح] تقدم، ح:٢٦٣٦ أخرجه البخاري، جزاء الصيد، باب حج المرأة عن الرجل، ح:١٨٥٥ من حديث مالك به، وهو في الموطأ (يحيى):١/ ٣٥٩، والكبرى، ح:٣٦٢١.

2643. Ibn "Abbâs narrated that a woman from Khath'am asked the Messenger of Allâh ﷺ a question during the Farewell Pilgrimage, when Al-Faḍl bin 'Abbâs was riding behind the Messenger of Allâh ﷺ. She said: "O Messenger of Allâh! The command of Allâh has come for His slaves to perform *Ḥajj*, but my father is an old man and cannot sit upright in the saddle. Will it be paid off on his behalf if I perform *Ḥajj* on his behalf?" The

٢٦٤٣ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ، وَالْفَضْلُ بْنُ عَبَّاسٍ رَدِيفُ رَسُولِ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ فِي الْحَجِّ عَلَى عِبَادِهِ،

Messenger of Allâh ﷺ said to her: "Yes." And Al-Fadl started to turn toward her, as she was a beautiful woman, but the Messenger of Allâh ﷺ took hold of Al-Fadl's face and turned it to the other side. (*Sahîh*)

أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَوِي عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ؟ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «نَعَمْ». فَأَخَذَ الْفَضْلُ ابْنُ عَبَّاسٍ يَلْتَفِتُ إِلَيْهَا، وَكَانَتِ امْرَأَةً حَسْنَاءَ، وَأَخَذَ رَسُولُ اللهِ ﷺ الْفَضْلَ فَحَوَّلَ وَجْهَهُ مِنَ الشِّقِّ الْآخَرِ.

تخريج: [صحيح] تقدم، ح:٢٦٣٥، وهو في الكبرى، ح:٣٦٢٢.

Chapter 13. *Hajj* Of A Man On Behalf Of A Woman

(المعجم ١٣) - حَجُّ الرَّجُلِ عَنِ الْمَرْأَةِ (التحفة ١٣)

2644. It was narrated from Al-Fadl bin 'Abbâs that he was riding behind the Messenger of Allâh ﷺ and a man came and said: "O Messenger of Allâh! My mother is an old woman and she cannot sit firmly in the saddle. If I tie her I fear that I may kill her." The Messenger of Allâh ﷺ said: "Don't you think that if your mother owed a debt you would pay it off?" He said: "Yes." He said: "Then perform *Hajj* on behalf of your mother." (*Sahîh*)

٢٦٤٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ هَارُونَ - قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْفَضْلِ ابْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللهِ ﷺ فَجَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي عَجُوزٌ كَبِيرَةٌ، وَإِنْ حَمَلْتُهَا لَمْ تَسْتَمْسِكْ، وَإِنْ رَبَطْتُهَا خَشِيتُ أَنْ أَقْتُلَهَا فَقَالَ رَسُولُ اللهِ ﷺ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ؟ أَكُنْتَ قَاضِيَهُ؟» قَالَ: نَعَمْ، قَالَ: «فَحُجَّ عَنْ أُمِّكَ».

تخريج: [صحيح] أخرجه أحمد:١/ ٢١٢ من حديث يحيى به، وهو في الكبرى، ح:٣٦٢٣
* محمد هو ابن سيرين، وهشام هو ابن حسان، وعنعن، ولحديثه شواهد.

Chapter 14. It Is Recommended For The Oldest Of A Man's Sons To Perform *Hajj* On His Behalf

(المعجم ١٤) - مَا يُسْتَحَبُّ أَنْ يَحُجَّ عَنِ الرَّجُلِ أَكْبَرَ وَلَدِهِ (التحفة ١٤)

2645. It was narrated from Ibn Az-Zubair that the Prophet ﷺ said to

٢٦٤٥ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ

الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ يُوسُفَ، عَنِ ابْنِ الزُّبَيْرِ أَنَّ النَّبِيَّ ﷺ قَالَ لِرَجُلٍ: «أَنْتَ أَكْبَرُ وَلَدِ أَبِيكَ فَحُجَّ عَنْهُ».

a man: "You are the oldest son of your father, so perform *Hajj* on his behalf." (***Da'if***)

تخريج: [إسناده ضعيف] تقدم، ح:٢٦٣٩، وهو في الكبرى، ح:٣٦٢٤ .

Chapter 15. Performing *Hajj* With A Young Child

(المعجم ١٥) - الْحَجُّ بِالصَّغِيرِ (التحفة ١٥)

٢٦٤٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ ابْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ امْرَأَةً رَفَعَتْ صَبِيًّا لَهَا إِلَى رَسُولِ اللهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللهِ! أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

2646. It was narrated from Ibn 'Abbâs that a woman held up a child of hers to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, is there *Hajj* for this one?" He said: "Yes, and you will be rewarded." (***Sahîh***)

تخريج: أخرجه مسلم، الحج، باب صحة حج الصبي وأجر من حج به، ح:١٣٣٦/ ٤١١ من حديث سفيان الثوري به، وهو في الكبرى، ح:٣٦٢٥.

Comments:

1. There is almost a consensus of opinion among the jurists that the *Hajj* performed before adulthood would not be sufficient or absolve one of the responsibility of the obligatory *Hajj*; one shall have to perform it separately on reaching adulthood.
2. The child about whom the question is raised in this *Hadîth* appears to have been very small: that he was lifted up on hand. In any case, there is definitely a reward for his mother, because she carries him along with her.

٢٦٤٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَتِ امْرَأَةٌ صَبِيًّا لَهَا مِنْ هَوْدَجٍ، وَقَالَتْ: يَا رَسُولَ اللهِ! أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

2647. It was narrated that Ibn 'Abbâs said: "A woman lifted up a child of hers from a howdah (litter) and said: 'O Messenger of Allâh, is there *Hajj* for this one?' He said: 'Yes, and you will be rewarded.'" (***Sahîh***)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٦٢٦.

2648. It was narrated that Ibn 'Abbâs said: "A woman lifted a child up to the Messenger of Allâh ﷺ and said: 'Is there *Hajj* for this one?' He said: 'Yes, and you will be rewarded.'" (*Sahîh*)

٢٦٤٨ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: رَفَعَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ صَبِيًّا، فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

تخريج: أخرجه مسلم، ح:١٣٣٦ (انظر الحديث المتقدم، ح:٢٦٤٧) من حديث إبراهيم بن عقبة به، وهو في الكبرٰى، ح:٣٦٢٧ * سفيان هو الثوري.

Comments:

"And there would be a reward for you": The formulation of intention for reward is essential in the circumstances of the child's being very small. But if the young is of the age of discrimination, he would obviously perform the deeds on his own.

2649. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ set out and when he was in Ar-Rawhâ' he met some people and said: 'Who are you?' They said: 'Muslims.' They said: 'Who are you?' They said: 'The Messenger of Allâh.' A woman brought a child out of the litter and said: 'Is there *Hajj* for this one?' He said: 'Yes, and you will be rewarded.'" (*Sahîh*)

٢٦٤٩ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ؛ ح وَحَدَّثَنَا الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: صَدَرَ رَسُولُ اللهِ ﷺ فَلَمَّا كَانَ بِالرَّوْحَاءِ لَقِيَ قَوْمًا فَقَالَ: «مَنْ أَنْتُمْ؟» قَالُوا: الْمُسْلِمُونَ قَالُوا: مَنْ أَنْتُمْ؟ قَالُوا: رَسُولُ اللهِ قَالَ: فَأَخْرَجَتِ امْرَأَةٌ صَبِيًّا مِنَ الْمِحَفَّةِ، فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٦٢٨ * سفيان هو ابن عيينة.

Comments:

These people were also returning from *Hajj*. Ar-Rawhâ is situated at a distance of some 65 kilometer from Al-Madînah.

2650. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ passed by a woman when she

٢٦٥٠ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ حَمَّادِ بْنِ سَعْدِ بْنِ أَخِي رِشْدِينَ بْنِ سَعْدٍ أَبُو

الرَّبِيعِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ بِامْرَأَةٍ وَهِيَ فِي خِدْرِهَا مَعَهَا صَبِيٌّ، فَقَالَتْ: أَلِهٰذَا حَجٌّ؟ قَالَ: «نَعَمْ، وَلَكِ أَجْرٌ».

was in her seclusion and had a child with her. She said: "Is there *Ḥajj* for this one?" He said: "Yes, and you will be rewarded." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الموطأ (يحيى): ١/ ٤٢٢، والكبرى، ح: ٣٦٢٩.

Comments:

This one *Ḥadîth* has been transmitted through five chains of transmission. The greatest advantage of it is that by putting together all the various chains, the entire detail of the incident emerges and becomes known. Besides, it also becomes clear that this *Ḥadîth* is not *Shâdh* or *Gharîb*.

Chapter 16. The Time When The Prophet ﷺ Set Out From Al-Madînah For *Ḥajj*

(المعجم ١٦) - الوَقْتُ الَّذِي خَرَجَ فِيهِ النَّبِيُّ ﷺ مِنَ المَدِينَةِ لِلحَجِّ (التحفة ١٦)

٢٦٥١ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَتْنِي عَمْرَةُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ لَا نُرَى إِلَّا الْحَجَّ حَتَّى إِذَا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ إِذَا طَافَ بِالْبَيْتِ أَنْ يَحِلَّ.

2651. 'Âishah said: "We went out with the Messenger of Allâh ﷺ when there were five days left of Dhul-Qa'dah, with no intention other than to perform *Ḥajj*. When we were close to Makkah, the Messenger of Allâh ﷺ commanded those who did not have a *Hadî* (sacrificial animal) with them to exit *Iḥrâm* after circumambulating the House." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحج، باب ذبح الرجل البقر عن نسائه من غير أمرهن، ح: ١٧٠٩، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج ....، ح: ١٢١١/ ١٢٥ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرى، ح: ٣٦٣٠.

Comments:

1. "No intention other than to perform *Hajj*": The intention of the majority of the Companions was to perform *Hajj*.
2. "After circumbulating the House" means you complete the rites of the *'Umrah*; when you perform *Sa'ie* also after *Tawâf*. This issue is agreed upon.

The *Mawâqît* (Points At Which Pilgrims Enter Into *Iḥrâm*)

المَوَاقِيتُ

Chapter 17. The *Mîqât* Of The People Of Al-Madînah

(المعجم ١٧) - مِيقَاتُ أَهْلِ المَدِينَةِ

(التحفة ١٧)

2652. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The people of Al-Madînah should enter into *Iḥrâm* from Dhul-Ḥulaifah, the people of Ash-Shâm from Al-Juḥfah, the people of Najd from Qarn." 'Abdullâh said: "And it was conveyed to me, that the Messenger of Allâh ﷺ said: 'And the people of Yemen should enter into *Iḥrâm* from Yalamlam.'" (*Ṣaḥîḥ*)

٢٦٥٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ» قَالَ عَبْدُ اللَّهِ: وَبَلَغَنِي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

تخريج: أخرجه البخاري، الحج، باب ميقات أهل المدينة ولا يهلون قبل ذي الحليفة، ح:١٥٢٥، ومسلم، الحج، باب مواقيت الحج والعمرة، ح:١١٨٢ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٣٣٠، والكبرٰى، ح:٣٦٣١.

Comments:

"It was conveyed to me, that": Even though 'Abdullâh bin 'Umar did not directly hear this part from the Messenger of Allâh ﷺ, this phrase is undoubtedly proven from the Messenger of Allâh ﷺ and is authentic beyond doubt.

Chapter 18. The *Mîqât* Of The People Of Ash-Shâm

(المعجم ١٨) - مِيقَاتُ أَهْلِ الشَّامِ

(التحفة ١٨)

2653. It was narrated from 'Abdullâh bin 'Umar that a man stood up in the *Masjid* and said: "O Messenger of Allâh, from where do you command us to enter *Iḥrâm*?" The Messenger of Allâh ﷺ said: "The people of Al-Madînah should enter *Iḥrâm* from Dhul-Ḥulaifah, the people of Ash-Shâm should

٢٦٥٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَجُلًا قَامَ فِي الْمَسْجِدِ فَقَالَ: يَا رَسُولَ اللهِ! مِنْ أَيْنَ تَأْمُرُنَا أَنْ نُهِلَّ؟ قَالَ رَسُولُ اللهِ ﷺ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَيُهِلُّ أَهْلُ الشَّامِ مِنَ الْجُحْفَةِ،

enter *Ihrâm* from Al-Juhfah, the people of Najd should enter *Ihrâm* from Qarn." Ibn 'Umar said: "And they say that the Messenger of Allâh ﷺ said: 'The people of Yemen should enter into *Ihrâm* from Yalamlam.'" And 'Ibn 'Umar used to say: "I did not hear this from the Messenger of Allâh ﷺ." (*Sahîh*)

وَيُهِلُّ أَهْلُ نَجْدٍ مِنْ قَرْنٍ» قَالَ ابْنُ عُمَرَ: وَيَزْعُمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ»، وَكَانَ ابْنُ عُمَرَ يَقُولُ: لَمْ أَفْقَهْ هٰذَا مِنْ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه البخاري، العلم، باب ذكر العلم والفتيا في المسجد، ح:١٣٣ عن قتيبة به، وهو في الكبرٰى، ح:٢٦٣٢.

Comments:

Al-Juhfah is the *Mîqât* for the land of Syria and those traveling from there. It was once a deserted place. It is a region near a place known as Râbigh and is situated at a distance of 148 kilometer from Makkah.

Chapter 19. The *Mîqât* Of The People Of Egypt

(المعجم ١٩) - مِيقَاتُ أَهْلِ مِصْرَ (التحفة ١٩)

2654. It was narrated from 'Âishah that the Messenger of Allâh ﷺ designated Dhul-Hulaifah as the *Mîqât* for the people of Al-Madînah, Al-Juhfah for the people of Ash-Shâm and Egypt, Dhât 'Irq for the people of Al-'Irâq, and Yalamlam for the people of Yemen. (*Sahîh*)

٢٦٥٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ بَهْرَامٍ قَالَ: حَدَّثَنَا الْمُعَافَى عَنْ أَفْلَحَ ابْنِ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ وَمِصْرَ الْجُحْفَةَ، وَلِأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ.

تخريج: [إسناده صحيح] أخرجه أبو داود، المناسك، باب: في المواقيت، ح:١٧٣٩ من حديث هشام بن بهرام به، وهو في الكبرٰى، ح:٣٦٣٣، وصححه أبونعيم الأصبهاني في الحلية:٤/ ٩٤، وللحديث شواهد * القاسم هو ابن محمد، والمعافى هو ابن عمران.

Comments:

If the people of Egypt come to Makkah through the landroute, they pass through Syria. Their *Mîqât*, therefore, would be the *Mîqât* of the people of Syria; that is to say Al-Juhfah.

Chapter 20. The *Mîqât* Of The People Of Yemen

(المعجم ٢٠) - مِيقَاتُ أَهْلِ الْيَمَنِ (التحفة ٢٠)

2655. It was narrated from Ibn

٢٦٥٥ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ -

'Abbâs that the Messenger of Allâh ﷺ designated Dhul-Hulaifah as the *Mîqât* for the people of Al-Madînah, Al-Juhfah for the people of Ash-Shâm, Qarn for the people of Najd, and Yalamlam for the people of Yemen. He said: "They are for them, and for anyone who comes to them from elsewhere. If a person's place of residence is within the boundary of the *Mîqât*, then (he should enter into *Ihrâm*) from where he starts his journey, and this also applies to the people of Makkah." (*Sahîh*)

صَاحِبُ الشَّافِعِيِّ - قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا وُهَيْبٌ وَحَمَّادُ بْنُ زَيْدٍ عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنَ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَقَالَ: «هُنَّ لَهُنَّ وَلِكُلِّ آتٍ أَتَى عَلَيْهِنَّ مِنْ غَيْرِهِنَّ، فَمَنْ كَانَ أَهْلُهُ دُونَ الْمِيقَاتِ حَيْثُ يُنْشِىءُ حَتَّى يَأْتِيَ ذٰلِكَ عَلَى أَهْلِ مَكَّةَ».

تخريج: أخرجه البخاري، الحج، باب مهل أهل مكة للحج والعمرة، ح:١٥٢٤، ومسلم، الحج، باب مواقيت الحج والعمرة، ح:١١٨١/١٢ من حديث وهيب بن خالد به، وهو في الكبرٰى، ح:٣٦٣٤.

Comments:

Yalamlam is situated at a distance of 48 kilometers from Makkah. When the people of India and Pakistan arrive for *Hajj* through sea or air routes, they pass through the direction of Yemen, and they enter into *Ihrâm* at the vertical line of Yalamlam.

Chapter 21. The *Mîqât* Of The People Of Najd

(المعجم ٢١) - مِيقَاتُ أَهْلِ نَجْدٍ (التحفة ٢١)

2656. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "The people of Al-Madînah should enter into *Ihrâm* from Dhul-Hulaifah, the people of Ash-Shâm from Al-Juhfah, the people of Najd from Qarn." And it was mentioned to me, although I did not hear him say it: "And the people of Yemen should enter into *Ihrâm* from Yalamlam." (*Sahîh*)

٢٦٥٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «يُهِلُّ أَهْلُ الْمَدِينَةِ مِنْ ذِي الْحُلَيْفَةِ، وَأَهْلُ الشَّامِ مِنَ الْجُحْفَةِ، وَأَهْلُ نَجْدٍ مِنْ قَرْنٍ». وَذُكِرَ لِي وَلَمْ أَسْمَعْ أَنَّهُ قَالَ: «وَيُهِلُّ أَهْلُ الْيَمَنِ مِنْ يَلَمْلَمَ».

تخريج: أخرجه البخاري، الحج، باب مهل أهل نجد، ح:١٥٢٧، ومسلم، الحج، باب مواقيت الحج والعمرة، ح:١١٨٣/١٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٣٦٣٥.

Comments:

For the people coming from Najd, the site for entering Ihrâm is Qarn Al-Manâzil. In the afore-mentioned *Aḥâdîth*, only the expression "Qarn" occurred. It is said that in that region, there are two Qarns: One, Qarn Al-Manâzil, the other Qarn Ath-Tha'âlib. But here the meaning is Qarn Al-Manâzil, by unanimous consensus. Qarn Al-Manâzil is a region or a valley situated at a distance of 80 kilometers from Makkah. The three are popularly known by this name.

Chapter 22. The *Mîqât* Of The People Of Al-'Irâq

(المعجم ٢٢) - مِيقَاتُ أَهْلِ العِرَاقِ (التحفة ٢٢)

2657. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ designated Dhul-Ḥulaifah as the *Mîqât* for the people of Al-Madînah, Al-Juḥfah for the people of Ash-Shâm and Egypt, Dhât 'Irq for the people of Al-'Irâq, Qarn for the people of Najd and Yalamlam for the people of Yemen." (*Ṣaḥîḥ*)

٢٦٥٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ قَالَ: حَدَّثَنَا أَبُو هَاشِمٍ مُحَمَّدُ ابْنُ عَلِيٍّ عَنِ الْمُعَافَى، عَنْ أَفْلَحَ بْنِ حُمَيْدٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: وَقَّتَ رَسُولُ اللهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ وَمِصْرَ الْجُحْفَةَ، وَلِأَهْلِ الْعِرَاقِ ذَاتَ عِرْقٍ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ.

تخريج: [إسناده صحيح] تقدم، ح: ٢٦٥٤، وهو في الكبرى، ح: ٣٦٣٦.

Comments:

For the people coming from Iraq, the *Mîqât* is Dhât Al-Irq, and this is an agreed upon point. In some narrations, Aqiq is also mentioned, but there is some weakness in those narrations.

Chapter 23. If A Person's Place Of Residence Is Within The Boundary Of The *Mîqât*

(المعجم ٢٣) - مَنْ كَانَ أَهْلُهُ دونِ المِيقَاتِ (التحفة ٢٣)

2658. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ designated Dhul-Ḥulaifah as the *Mîqât* for the people of Al-Madînah, Al-Juḥfah for the people of Ash-Shâm, Qarn for the people of Najd, and Yalamlam for the people of Yemen. He said: 'They are for them, and for those who pass by them who are not of their

٢٦٥٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا مَعْمَرٌ قَالَ: أَخْبَرَنِي عَبْدُاللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَّتَ رَسُولُ اللهِ ﷺ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، وَلِأَهْلِ الْيَمَنِ

يَلَمْلَمَ قَالَ: «هُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِنَّ مِمَّنْ سِوَاهُنَّ لِمَنْ أَرَادَ الْحَجَّ وَالْعُمْرَةَ، وَمَنْ كَانَ دُونَ ذٰلِكَ مِنْ حَيْثُ بَدَأَ حَتَّى يَبْلُغَ ذٰلِكَ أَهْلَ مَكَّةَ».

people who intend to perform *Hajj* and *'Umrah*. If a person's place of residence is within the boundary of the *Mîqât*, then (he should enter into *Ihrâm*) from where he starts his journey, and this also applies to the people of Makkah.'" (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٢٦٥٥، وهو في الكبرٰى، ح:٣٦٣٧.

Comments:

"Who intend to perform *Hajj* or *'Umrah*": This is the most right thing. But the Hanafites are of the opinion that whoever goes to Makkah, whether he goes for any other purpose, *Ihrâm* from the point of the *Mîqât* is incumbent upon him.

٢٦٥٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ وَقَّتَ لِأَهْلِ الْمَدِينَةِ ذَا الْحُلَيْفَةِ، وَلِأَهْلِ الشَّامِ الْجُحْفَةَ، وَلِأَهْلِ الْيَمَنِ يَلَمْلَمَ، وَلِأَهْلِ نَجْدٍ قَرْنًا، فَهُنَّ لَهُمْ وَلِمَنْ أَتَى عَلَيْهِنَّ مِنْ غَيْرِ أَهْلِهِنَّ مِمَّنْ كَانَ يُرِيدُ الْحَجَّ وَالْعُمْرَةَ، فَمَنْ كَانَ دُونَهُنَّ فَمِنْ أَهْلِهِ حَتَّى إِنَّ أَهْلَ مَكَّةَ يُهِلُّونَ مِنْهَا.

2659. It was narrated from Ibn 'Abbâs that the Prophet ﷺ designated Dhul-Hulaifah as the *Mîqât* for the people of Al-Madînah, Al-Juhfah for the people of Ash-Shâm, Yalamlam for the people of Yemen, and Qarn for the people of Najd. They are for them and for those who pass by them who are not of their people, intending to perform *Hajj* or *'Umrah*. If a person's place of residence is within the boundary of the *Mîqât*, then (he should enter *Ihrâm*) from where he starts his journey, and this also applies to the people of Makkah. (*Sahîh*)

تخريج: أخرجه مسلم، الحج، باب مواقيت الحج والعمرة، ح:١١٨١ عن قتيبة، والبخاري، الحج، باب مهل أهل الشام، ح:١٥٢٦ من حديث عمرو بن دينار به، وهو في الكبرٰى، ح:٣٦٣٨ * حماد هو ابن زيد.

Comments:

It is not essential for the one who goes forth for *Hajj* or *'Umrah* that he must pass through exactly these *Mawâqit* or entry points only. On the contrary, he may pass through any other place also. But he should enter *Ihrâm* on passing beyond the *Mîqât* that falls nearest to his entry point.

Chapter 24. Stopping To Camp At The End Of The Night In Dhul-Ḥulaifah

(المعجم ٢٤) - التَّعْرِيسُ بِذِي الْحُلَيْفَةِ (التحفة ٢٤)

2660. 'Ubaidullâh bin 'Abdullâh bin 'Umar narrated that his father said: "The Messenger of Allâh ﷺ stayed overnight in Dhul-Ḥulaifah, where he started his *Ḥajj* with this action, and he prayed in the *Masjid* there." (*Ṣaḥîḥ*)

٢٦٦٠ - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ بْنِ مَثْرُودٍ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: قَالَ أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ أَبَاهُ قَالَ: بَاتَ رَسُولُ اللهِ ﷺ بِذِي الْحُلَيْفَةِ مَبْدَأَهُ وَصَلَّى فِي مَسْجِدِهَا.

تخريج: أخرجه مسلم، الحج، باب الصلوة في مسجد ذي الحليفة، ح:١١٨٨ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:٣٦٣٩.

Comments:

From here on, the objective is to narrate the way of entering *Iḥrâm*. The *Mîqât* for the people of Al-Madînah (or those who pass through Al-Madînah) is Dhul-Ḥulaifah. This is why the Messenger of Allâh ﷺ spent the night there. He entered *Iḥrâm* in the morning. It is, however, not necessary to spend the night in that place. In that period of time, traveling ranged over several days. There was, therefore, room for halting for a night.

2661. It was narrated from 'Abdullâh bin 'Umar that when the Messenger of Allâh ﷺ was in Dhul-Ḥulaifah someone came to him and he was told: "You are in a blessed valley." (*Ṣaḥîḥ*)

٢٦٦١ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ عَنْ سُوَيْدٍ، عَنْ زُهَيْرٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ وَهُوَ فِي الْمُعَرَّسِ بِذِي الْحُلَيْفَةِ أُتِيَ فَقِيلَ لَهُ: إِنَّكَ بِبَطْحَاءَ مُبَارَكَةٍ.

تخريج: أخرجه البخاري، الحج، باب قول النبي ﷺ: العقيق وادٍ مبارك، ح:١٥٣٥، ومسلم، الحج، باب استحباب النزول ببطحاء ذي الحليفه والصلوة بها ... إلخ، ح:١٣٤٦ من حديث موسى بن عقبة به، وهو في الكبرٰى، ح:٣٦٤٠.

Comments:

"You are in a blessed valley" because this valley had remained the halting place of so many prophets, when they traveled for *Hajj*. Syria and Palestine is the region of prophets. Coming from there to Makkah, this valley located on the way.

2662. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ stopped in the valley that is in

٢٦٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

Dhul-Hulaifah and prayed there. (*Sahîh*)

عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ أَنَاخَ بِالْبَطْحَاءِ الَّذِي بِذِي الْحُلَيْفَةِ وَصَلَّى بِهَا.

تخريج: أخرجه البخاري، الحج، باب:(١٤)، ح:١٥٣٢، ومسلم، الحج، باب استحباب النزول ببطحاء ذي الحليفه . . . إلخ، ح:١٢٥٧ من حديث مالك به، وهو في الموطأ (يحيى):١/ ٤٠٥، والكبرٰى، ح:٣٦٤١.

Chapter 25. Al-Baidâ'

(المعجم ٢٥) - **الْبَيْدَاءُ** (التحفة ٢٥)

2663. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ prayed *Zuhr* in Al-Baidâ', then he rode up the mountain of Al-Baidâ' and began the *Talbiyah* for *Hajj* and *'Umrah*, when he had prayed *Zuhr*. (***Da'îf***)

٢٦٦٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ - وَهُوَ ابْنُ شُمَيْلٍ - قَالَ: حَدَّثَنَا أَشْعَثُ - وَهُوَ ابْنُ عَبْدِ الْمَلِكِ - عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الظُّهْرَ بِالْبَيْدَاءِ، ثُمَّ رَكِبَ وَصَعِدَ جَبَلَ الْبَيْدَاءِ، فَأَهَلَّ بِالْحَجِّ وَالْعُمْرَةِ حِينَ صَلَّى الظُّهْرَ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، المناسك، باب وقت الإحرام، ح:١٧٧٤ من حديث أشعث به، وهو في الكبرٰى، ح:٣٦٤٢، وسيأتي، ح:٢٩٣٤،٢٧٥٧ * علته عنعنة الحسن البصري، وتقدم حاله في التدليس، ح:٣٦ .

Comments:

Linguistically, the term *Baida* signifies a wilderness or a barren region. Here it refers to a particular place, which arrives immediately after emerging from the valley of Dhul-Hulaifah. It is an elevated place. That is why in some narrations, it is called a hillock and in some a mount.

Chapter 26. Performing *Ghusl* To Initiate *Ihrâm*

(المعجم ٢٦) - **الْغُسْلُ لِلإِهْلَالِ** (التحفة ٢٦)

2664. It was narrated from Asmâ' bint 'Umais that she gave birth to Muhammad bin Abî Bakr Aş-Şiddîq in Al-Baidâ'. Abû Bakr told the Messenger of Allâh ﷺ about that, and he said: "Tell her to perform *Ghusl* then begin the *Talbiyah*." (*Sahîh*)

٢٦٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ: أَنَّهَا وَلَدَتْ

مُحَمَّدَ بْنَ أَبِي بَكْرٍ الصِّدِّيقِ بِالْبَيْدَاءِ، فَذَكَرَ أَبُو بَكْرٍ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «مُرْهَا فَلْتَغْتَسِلْ ثُمَّ لْتُهِلَّ».

تخريج: [**إسناده صحيح**] أخرجه أحمد:٦/٣٦٩ من حديث مالك به، وهو في الموطأ (يحيى):١/٣٢٢، والكبرٰى، ح:٣٦٤٣، وأخرجه مسلم، ح:١٢٠٩/١٠٩ من طريق آخر عن عبدالرحمٰن بن القاسم عن أبيه عن عائشة به، .

Comments:

Commanding Asmâ' to take a bath was not for purification, because she was undergoing the period of postnatal bleeding. In reality, this *Ghusl* was for entering *Ihrâm* - the state of consecration. From this we learn that *Ghusl* is a *Sunnah* element of *Ihrâm*. Otherwise, Allâh's Messenger ﷺ would not have told a woman having postnatal bleeding to take a bath, although it is not compulsory.

2665. It was narrated from Abû Bakr that he went out for *Hajj* with the Messenger of Allâh ﷺ on the Farewell Pilgrimage, and his wife Asmâ' bint 'Umais Al-Khath'amiyyah was with him. When they were at Dhul-Hulaifah, Asmâ' gave birth to Muhammad bin Abî Bakr. Abû Bakr came to the Prophet ﷺ and told him, and the Messenger of Allâh ﷺ told him to tell her to perform *Ghusl*, then begin the *Talbiyah* for *Hajj*, and to do everything that the people do, except that she should not circumambulate the House. (*Sahîh*)

٢٦٦٥ - أَخْبَرَنِي أَحْمَدُ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ النَّسَائِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ الْأَنْصَارِيُّ - قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي بَكْرٍ أَنَّهُ خَرَجَ حَاجًّا مَعَ رَسُولِ اللهِ ﷺ حَجَّةَ الْوَدَاعِ، وَمَعَهُ امْرَأَتُهُ أَسْمَاءُ بِنْتُ عُمَيْسٍ الْخَثْعَمِيَّةُ، فَلَمَّا كَانُوا بِذِي الْحُلَيْفَةِ وَلَدَتْ أَسْمَاءُ مُحَمَّدَ بْنَ أَبِي بَكْرٍ، فَأَتَى أَبُو بَكْرٍ النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يَأْمُرَهَا أَنْ تَغْتَسِلَ، ثُمَّ تُهِلَّ بِالْحَجِّ وَتَصْنَعَ مَا يَصْنَعُ النَّاسُ إِلَّا أَنَّهَا لَا تَطُوفُ بِالْبَيْتِ.

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، المناسك، باب النفساء والحائض تهل بالحج، ح:٢٩١٢ من حديث خالد بن مخلد به، وهو في الكبرٰى، ح:٣٦٤٤، وصححه ابن خزيمة:٤/ ١٦٧، ١٦٨، ح:٢٦١٠، وللحديث طرق أخرٰى.

Comments:

Dhul-Hulaifah and Al-Baida are virtually the same place. Therefore, in this narration, the place of birth has been mentioned as Dhul-Hulaifah.

Chapter 27. *Ghusl* Of The *Muḥrim*

(المعجم ٢٧) - غُسْلُ الْمُحْرِمِ (التحفة ٢٧)

2666. It was narrated from 'Abdullâh bin 'Abbâs and Al-Miswar bin Makhramah that they had a difference of opinion in Al-Abwâ'. Ibn 'Abbâs said: "The *Muḥrim* (pilgrim in *Iḥrâm*) may wash his head." Al-Miswar said: "He should not wash his head." Ibn 'Abbâs sent me (the narrator) to Abû Ayyûb Al-Anṣârî to ask him about that. I found him performing *Ghusl* in front of the well, screened with a cloth. I greeted him with *Salâm* and said: "Abdullâh bin 'Abbâs has sent me to you to ask you how the Messenger of Allâh ﷺ used to wash his head when he was in *Iḥrâm*." Abû Ayyûb put his hand on the cloth and lowered it, until his head appeared, then he told someone to pour water on his head. Then he rubbed his head with his hands, back and forth, and said: "This is what I saw the Messenger of Allâh ﷺ do." (*Ṣaḥîḥ*)

٢٦٦٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ وَالْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّهُمَا اخْتَلَفَا بِالْأَبْوَاءِ، فَقَالَ ابْنُ عَبَّاسٍ: يَغْسِلُ الْمُحْرِمُ رَأْسَهُ، وَقَالَ الْمِسْوَرُ: لَا يَغْسِلُ رَأْسَهُ، فَأَرْسَلَنِي ابْنُ عَبَّاسٍ إِلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ أَسْأَلُهُ عَنْ ذٰلِكَ، فَوَجَدْتُهُ يَغْتَسِلُ بَيْنَ قَرْنَيِ الْبِئْرِ وَهُوَ مُسْتَتِرٌ بِثَوْبٍ، فَسَلَّمْتُ عَلَيْهِ، وَقُلْتُ: أَرْسَلَنِي إِلَيْكَ عَبْدُ اللهِ بْنُ عَبَّاسٍ أَسْأَلُكَ كَيْفَ كَانَ رَسُولُ اللهِ ﷺ يَغْسِلُ رَأْسَهُ وَهُوَ مُحْرِمٌ؟ فَوَضَعَ أَبُو أَيُّوبَ يَدَهُ عَلَى الثَّوْبِ فَطَأْطَأَهُ حَتَّى بَدَا - يَعْنِي - رَأْسَهُ، ثُمَّ قَالَ لِإِنْسَانٍ يَصُبُّ عَلَى رَأْسِهِ، ثُمَّ حَرَّكَ رَأْسَهُ بِيَدَيْهِ، فَأَقْبَلَ بِهِمَا وَأَدْبَرَ، وَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُ.

تخريج: أخرجه مسلم، الحج، باب جواز غسل المحرم بدنه ورأسه، ح:١٢٠٥ عن قتيبة، والبخاري، جزاء الصيد، باب الاغتسال للمحرم، ح:١٨٤٠ من حديث مالك به، وهو في الموطأ (يحيى):١/٣٢٣، والكبرٰى، ح:٣٦٤٥ .

Chapter 28. The Prohibition Of Wearing Clothes Dyed With *Wars*[1] And Saffron When In *Iḥrâm*

(المعجم ٢٨) - النَّهْيُ عَنِ الثِّيَابِ الْمَصْبُوغَةِ بِالْوَرْسِ وَالزَّعْفَرَانِ فِي الْإِحْرَامِ (التحفة ٢٨)

2667. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade the *Muḥrim* to

٢٦٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

[1] *Wars*: Memecyclon tinctorium, a plant of Yemen used as a liniment and yellow dye.

wear clothes dyed with saffron or *Wars*." (*Sahîh*)

عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَلْبَسَ الْمُحْرِمُ ثَوْبًا مَصْبُوغًا بِزَعْفَرَانٍ أَوْ وَرْسٍ.

تخريج: أخرجه البخاري، اللباس، باب النعال السبتية وغيرها، ح:٥٨٥٢، ومسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه ... إلخ، ح:١١٧٧/٣ من حديث مالك به، وهو في الموطأ (يحيى):١/٣٢٥، والكبرى، ح:٣٦٤٦.

Comments:

The use of fragrance or perfume is forbidden for the *Muhrim* or the one who has already entered the state of sanctity. Saffron is also a kind of perfume; hence, the use of saffron-dyed clothes is also forbidden. *Wars* is a dye-yielding fragrant plant.

2668. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ was asked what clothes the *Muhrim* may wear. He said: 'He should not wear a shirt, or a burnous, or pants, or an *'Imâmah* (turban), or any garment that has been touched by (dyed with) *Wars* or saffron, or *Khuffs* – except for one who cannot find sandals. If he cannot find sandals, then let him cut them until they come lower than the ankles.'" (*Sahîh*)

٢٦٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ قَالَ: «لَا يَلْبَسُ الْقَمِيصَ وَلَا الْبُرْنُسَ وَلَا السَّرَاوِيلَ وَلَا الْعِمَامَةَ، وَلَا ثَوْبًا مَسَّهُ وَرْسٌ وَلَا زَعْفَرَانٌ، وَلَا خُفَّيْنِ إِلَّا لِمَنْ لَا يَجِدُ نَعْلَيْنِ، فَإِنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَقْطَعْهُمَا حَتَّى يَكُونَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

تخريج: أخرجه البخاري، اللباس، باب العمائم، ح:٥٨٠٦، ومسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه وما لا يباح ... إلخ، ح:١١٧٧/٢ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٣٦٤٧.

Comments:

The restriction placed on the male *Muhrim* is that he should neither cover his head, nor wear a sewn garment, nor wear perfumed cloth.

Chapter 29. Wearing A *Jubbah* In *Ihrâm*

(المعجم ٢٩) - الْجُبَّةُ فِي الإِحْرَامِ (التحفة ٢٩)

2669. It was narrated from Safwân

٢٦٦٩ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ الْقُومَسِيُّ

قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي عَطَاءٌ عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: لَيْتَنِي أَرَى رَسُولَ اللهِ ﷺ وَهُوَ يُنْزَلُ عَلَيْهِ، فَبَيْنَا نَحْنُ بِالْجِعِرَّانَةِ وَالنَّبِيُّ ﷺ فِي قُبَّةٍ فَأَتَاهُ الْوَحْيُ، فَأَشَارَ إِلَيَّ عُمَرُ أَنْ تَعَالَ، فَأَدْخَلْتُ رَأْسِي الْقُبَّةَ، فَأَتَاهُ رَجُلٌ قَدْ أَحْرَمَ فِي جُبَّةٍ بِعُمْرَةٍ مُتَضَمِّخٌ بِطِيبٍ، فَقَالَ: يَا رَسولَ اللهِ! مَا تَقُولُ فِي رَجُلٍ قَدْ أَحْرَمَ فِي جُبَّةٍ؟ إذا أُنْزِلَ عَلَيْهِ الْوَحْيُ؟ فَجَعَلَ النَّبِيُّ ﷺ يَغِطُّ لِذٰلِكَ فَسُرِّيَ عَنْهُ فَقَالَ: «أَيْنَ الرَّجُلُ الَّذِي سَأَلَنِي آنِفًا»؟ فَأُتِيَ بِالرَّجُلِ فَقَالَ: «أَمَّا الْجُبَّةُ فَاخْلَعْهَا وَأَمَّا الطِّيبُ فَاغْسِلْهُ ثُمَّ أَحْدِثْ إِحْرَامًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: ثُمَّ أَحْدِثْ إِحْرَامًا، مَا أَعْلَمُ أَحَدًا قَالَهُ غَيْرَ نُوحِ بْنِ حَبِيبٍ، وَلَا أَحْسِبُهُ مَحْفُوظًا، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

bin Umayyah, from his father, that he said: "I wished that I could see the Messenger of Allâh ﷺ when Revelation was coming down to him. While we were in Al-Ji'rrânah and the Prophet ﷺ was in a tent, Revelation was coming down to him and 'Umar gestured to me to come. So I put my head into the tent. A man had come to him who had entered *Iḥrâm* wearing a *Jubbah* having applied perfume. He said: 'O Messenger of Allâh, what do you say concerning a man who entered *Iḥrâm* wearing a *Jubbah*?' Then (because of this question) the Revelation came. The Prophet ﷺ started to breath deeply, and when it was over he said: 'Where is the man who asked me just now?' The man was brought to him, and he said: 'As for the *Jubbah*, take it off, and as for the perfume, wash it off, then enter *Iḥrâm*.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân said: "Then enter *Ihrâm*", I do not know anyone who said it other than Nûḥ bin Ḥabîb and I do not consider it preserved, Allâh Glory be to Him, the Most High - knows best.

تخريج: أخرجه البخاري، فضائل القرآن، باب: نزل القرآن بلسان قريش والعرب، ح:٤٩٨٥ من حديث يحيى القطان، ومسلم، الحج، باب ما يباح للمحرم بحج أو عمرة...، ح:١١٨٠ من حديث ابن جريج به دون قوله "ثم أحدث إحرامًا"، والكل صحيح، وهو في الكبرى، ح:٣٦٤٨.

Comments:

Since the ruling was not yet revealed, he was excused, and no expiation or atonement was imposed on him. Nowadays, since the rules of the Divine Law have been revealed, if someone acts in this manner, he shall have to slaughter an animal (expiation required to compensate for an infraction during the Pilgrimage).

Chapter 30. The Prohibition Of Wearing A Shirt In *Ihrâm*

(المعجم ٣٠) - النَّهْيُ عَنْ لَبْسِ القَمِيصِ لِلْمُحْرِمِ (التحفة ٣٠)

2670. It was narrated from 'Abdullâh bin 'Umar that a man asked the Messenger of Allâh ﷺ: "What clothes can the *Muhrim* wear?" The Messenger of Allâh ﷺ said: "They should not wear shirts nor *'Imâmahs*, or pants, or burnouses, or *Khuffs* – unless a person cannot find sandals, in which case he may wear *Khuffs*. But he should cut them to come lower than the ankles. And they should not wear anything that has been touched by (dyed with) saffron or *Wars*." (*Sahîh*)

٢٦٧٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَلْبَسُوا الْقُمُصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيلَاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ نَعْلَيْنِ، فَلْيَلْبَسْ خُفَّيْنِ وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا شَيْئًا مَسَّهُ الزَّعْفَرَانُ وَلَا الْوَرْسُ».

تخريج: أخرجه البخاري، الحج، باب ما لا يلبس المحرم من الثياب، ح:١٥٤٢، ومسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه، وما لا يباح ... إلخ، ح:١١٧٧ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٣٢٤، ٣٢٥، والكبرى، ح:٣٦٤٩.

Comments:

According to the majority of the people of knowledge, the one who has entered the state of *Ihrâm* may not wear clothes cut and stitched to his limbs, organs, and height. It should be kept clearly in mind that hereunder mentioned garments are forbidden, whether they are sewn or unsewn. Other than these, sheets or lengths of cloths are permitted, even if they have some stitching. (For more details see *Hadîth* 2667, 2668).

Chapter 31. The Prohibition Of Wearing Pants In *Ihrâm*

(المعجم ٣١) - النَّهْيُ عَنْ لَبْسِ السَّرَاوِيلِ فِي الإِحْرَامِ (التحفة ٣١)

2671. It was narrated from Ibn 'Umar that a man said: "O Messenger of Allâh, what clothes should we wear when we enter *Ihrâm*?" He said: "Do not wear a shirt (or shirts), or *'Imâmahs*, or pants, or *Khuffs* – unless someone cannot find sandals, in which case he should cut them (the *Khuffs*) so

٢٦٧١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! مَا نَلْبَسُ مِنَ الثِّيَابِ إِذَا أَحْرَمْنَا قَالَ: «لَا تَلْبَسُوا الْقَمِيصَ» وَقَالَ عَمْرٌو مَرَّةً أُخْرَى: الْقُمُصَ. «وَلَا الْعَمَائِمَ وَلَا

that they come beneath the ankles – or any garment that has been touched by (dyed with) *Wars* or saffron." (*Ṣaḥîḥ*)

السَّرَاوِيلَاتِ وَلَا الْخُفَّيْنِ إِلَّا أَنْ لَا يَكُونَ لِأَحَدِكُمْ نَعْلَانِ، فَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا ثَوْبًا مَسَّهُ وَرْسٌ وَلَا زَعْفَرَانٌ».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٢/ ٥٤ عن يحيى القطان به، وهو في الكبرى، ح: ٣٦٥٠، وصححه ابن خزيمة، ح: ٢٥٩٧، ٢٥٩٨، وأصله متفق عليه، انظر الحديث السابق.

Chapter 32. Concession Allowing Pants To Be Worn By One Who Cannot Find An *Izâr*

(المعجم ٣٢) - الرُّخْصَةُ فِي لُبْسِ السَّرَاوِيلِ لِمَنْ لَا يَجِدُ الْإِزَارَ (التحفة ٣٢)

2672. It was narrated that Ibn 'Abbâs said: "I heard the Prophet ﷺ delivering a *Khuṭbah* and he said: 'Pants (are allowed) for one who cannot find an *Izâr*, and *Khuffs* for one who cannot find sandals to wear in *Iḥrâm*.'" (*Ṣaḥîḥ*)

٢٦٧٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَخْطُبُ وَهُوَ يَقُولُ: «السَّرَاوِيلُ لِمَنْ لَا يَجِدُ الْإِزَارَ، وَالْخُفَّيْنِ لِمَنْ لَا يَجِدُ النَّعْلَيْنِ لِلْمُحْرِمِ».

تخريج: أخرجه مسلم، الحج، باب ما يباح للمحرم بحج أو عمرة لبسه، ومالا يباح ... إلخ، ح: ١١٧٨ عن قتيبة، والبخاري، جزاء الصيد، باب لبس الخفين للمحرم إذا لم يجد النعلين، ح: ١٨٤١ من حديث عمرو بن دينار به، وهو في الكبرى، ح: ٣٦٥١ * حماد هو ابن زيد.

Comments:

In the state of compulsion, a *Muhrim* may wear a pair of trousers or drawers and footgear. However, the footgear should be cut below the ankles before wearing them as has preceded in the previous narration.

2673. It was narrated that Ibn 'Abbâs said: "I heard the Messenger of Allâh ﷺ say: 'Whoever cannot find an *Izâr*, let him wear pants, and whoever cannot find sandals, let him wear *Khuffs*."

٢٦٧٣ - أَخْبَرَنِي أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسْ سَرَاوِيلَ، وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ».

تخريج: أخرجه مسلم، ح: ١١٧٨/ ٢٧٩٦ من حديث إسماعيل ابن علية به (انظر الحديث السابق)، وهو في الكبرى، ح: ٣٦٥٢.

Chapter 33. The Prohibition Of Women Covering Their Faces In *Iḥrâm*

(المعجم ٣٣) - النَّهْيُ عَنْ أَنْ تَنْتَقِبَ الْمَرْأَةُ الحَرَامَ (التحفة ٣٣)

2674. It was narrated that Ibn 'Umar said: "A man stood up and said: 'O Messenger of Allâh! What garments do you command us to wear in *Iḥrâm*?' The Messenger of Allâh ﷺ said: 'Do not wear shirts or pants, or *'Imâmahs*, or burnouses, or *Khuffs* – except if someone does not have sandals, in which case let him wear *Khuffs* that come below the ankles. And do not wear any garment that has been touched by (dyed with) saffron or *Wars*. And women should not cover their faces when in *Iḥrâm*, or wear gloves.'" (*Ṣaḥîḥ*)

٢٦٧٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي الإِحْرَامِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَلْبَسُوا الْقَمِيصَ وَلَا السَّرَاوِيلَاتِ وَلَا الْعَمَائِمَ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ إِلَّا أَنْ يَكُونَ لَيْسَ أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ، فَلْيَلْبَسِ الْخُفَّيْنِ مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا شَيْئًا مِنَ الثِّيَابِ مَسَّهُ الزَّعْفَرَانُ وَلَا الْوَرْسُ، وَلَا تَنْتَقِبُ الْمَرْأَةُ الْحَرَامُ، وَلَا تَلْبَسُ الْقُفَّازَيْنِ».

تخريج: أخرجه البخاري، جزاء الصيد، باب ما ينهى من الطيب للمحرم والمحرمة، ح:١٨٣٨ من حديث الليث بن سعد به، وهو في الكبرى، ح:٣٦٥٣، وانظر، ح:٢٦٧١.

Comments:

"Should not cover their faces": In other words, a woman ought to keep her face bare in the state of *Iḥrâm*. However, if she encounters unfamiliar men before her, she may pull her mantle over her face. This was the practice of 'Âishah.

Chapter 34. The Prohibition Of Wearing Burnouses In *Iḥrâm*

(المعجم ٣٤) - النَّهْيُ عَنْ لَبْسِ الْبَرَانِسَ فِي الإِحْرَامِ (التحفة ٣٤)

2675. It was narrated from 'Abdullâh bin 'Umar that a man asked the Messenger of Allâh ﷺ what clothes the *Muḥrim* should wear? The Messenger of Allâh ﷺ said: "Do not wear shirts, or *'Imâmahs*, or pants, or burnouses, or *Khuffs* – except if someone does not have sandals, in which case let

٢٦٧٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ مَا يَلْبَسُ الْمُحْرِمُ مِنَ الثِّيَابِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَلْبَسُوا الْقَمِيصَ وَلَا الْعَمَائِمَ وَلَا السَّرَاوِيلَاتِ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ إِلَّا أَحَدٌ لَا يَجِدُ نَعْلَيْنِ، فَلْيَلْبَسْ

him wear *Khuffs*, and cut them so that they come below the ankles. And do not wear any garment that has been touched by (dyed with) saffron or *Wars*." (*Ṣaḥîḥ*)

خُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا شَيْئًا مَسَّهُ الزَّعْفَرَانُ وَ الْوَرْسُ».

تخريج: [صحيح] تقدم، ح: ٢٦٧٠، وهو في الموطأ، والكبرٰى، ح: ٣٦٥٤.

2676. It was narrated from Ibn 'Umar that a man asked the Messenger of Allâh ﷺ what garments we should wear when we enter *Iḥrâm*. He said: "Do not wear shirts, or pants, or *'Imâmahs*, or burnouses, or *Khuffs* – unless someone does not have any sandals, in which case he should wear *Khuffs* that come beneath the ankles. And do not wear any garment that has been touched by (dyed with) *Wars* or saffron." (*Ṣaḥîḥ*)

٢٦٧٦ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ وَعَمْرُو بْنُ عَلِيٍّ قَالَا: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ هَارُونَ - قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ الْأَنْصَارِيُّ - عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ مَا نَلْبَسُ مِنَ الثِّيَابِ إِذَا أَحْرَمْنَا قَالَ: «لَا تَلْبَسُوا الْقَمِيصَ وَلَا السَّرَاوِيلَاتِ وَلَا الْعَمَائِمَ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ إِلَّا أَنْ يَكُونَ أَحَدٌ لَيْسَتْ لَهُ نَعْلَانِ، فَلْيَلْبَسِ الْخُفَّيْنِ أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا تَلْبَسُوا مِنَ الثِّيَابِ شَيْئًا مَسَّهُ وَرْسٌ وَلَا زَعْفَرَانٌ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٧٧ عن يزيد بن هارون به، وهو في الكبرٰى، ح: ٣٦٥٥، وقال النسائي: "* عبدالله بن نافع ليس بثقة، ونافع مولى عبدالله بن عمر ثقة حافظ".

Chapter 35. The Prohibition Of Wearing An *'Imâmah* In *Iḥrâm*

(المعجم ٣٥) - النَّهْيُ عَنْ لَبْسِ العِمَامَةِ فِي الإِحْرَامِ (التحفة ٣٥)

2677. It was narrated that Ibn 'Umar said: "A man came to the Prophet ﷺ and said: 'What should we wear when we enter *Iḥrâm*?' He said: 'Do not wear a shirt, or an *'Imâmah*, or pants, or a burnous, or *Khuffs* – unless you cannot find any sandals. If you cannot find any

٢٦٧٧ - أَخْبَرَنَا أَبُو الأَشْعَثِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَادَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: مَا نَلْبَسُ إِذَا أَحْرَمْنَا؟ قَالَ: «لَا تَلْبَسِ الْقَمِيصَ وَلَا الْعِمَامَةَ وَلَا السَّرَاوِيلَ

sandals, then wear something that comes beneath the ankles.''' (*Sahîh*)

وَلَا الْبُرْنُسَ وَلَا الْخُفَّيْنِ إِلَّا أَنْ لَا تَجِدَ نَعْلَيْنِ، فَإِنْ لَمْ تَجِدِ النَّعْلَيْنِ فَمَا دُونَ الْكَعْبَيْنِ».

تخريج: أخرجه البخاري، اللباس، باب لبس القميص، ح: ٥٧٩٤ من حديث أيوب السختياني به، وهو في الكبرٰى، ح: ٣٦٥٦.

2678. It was narrated that Ibn 'Umar said: "A man came to the Prophet ﷺ and said: 'What should we wear when we enter *Ihrâm*?' He said: 'Do not wear shirts, or *'Imâmahs*, or burnouses, or pants, or *Khuffs* – unless there are no sandals; if there are no sandals, then wear *Khuffs* that come beneath the ankles. And (do not wear) any garment that has been dyed with *Wars* or saffron, or has been touched by *Wars* or saffron.''' (*Sahîh*)

٢٦٧٨ - أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ: نَادَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: مَا نَلْبَسُ إِذَا أَحْرَمْنَا؟ قَالَ: «لَا تَلْبَسِ الْقَمِيصَ وَلَا الْعَمَائِمَ وَلَا الْبَرَانِسَ وَلَا السَّرَاوِيلَاتِ وَلَا الْخِفَافَ إِلَّا أَنْ لَا يَكُونَ نِعَالٌ، فَإِنْ لَمْ يَكُنْ نِعَالٌ، فَخُفَّيْنِ دُونَ الْكَعْبَيْنِ، وَلَا ثَوْبًا مَصْبُوغًا بِوَرْسٍ أَوْ زَعْفَرَانٍ، أَوْ مَسَّهُ وَرْسٌ أَوْ زَعْفَرَانٌ».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٢/٣، ٢٩ من حديث ابن عون به، وهو في الكبرٰى، ح: ٣٦٥٧، وصححه ابن خزيمة، ح: ٢٦٨٣.

Comments:

This restriction is only for men, because it is essential to keep the head bare during *Ihrâm*. Under the category of the turban, a cap, hat, kerchief, etc., would also be included.

Chapter 36. The Prohibition Of Wearing *Khuffs* In *Ihrâm*

(المعجم ٣٦) - النَّهْيُ عَنْ لَبْسِ الْخُفَّيْنِ فِي الإِحْرَامِ (التحفة ٣٦)

2679. It was narrated that Ibn 'Umar said: "I heard the Prophet ﷺ say: 'Do not wear shirts, or pants, or *'Imâmahs*, or burnouses, or *Khuffs* while in *Ihrâm*.''' (*Sahîh*)

٢٦٧٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَلْبَسُوا فِي الْإِحْرَامِ الْقَمِيصَ وَلَا السَّرَاوِيلَاتِ وَلَا الْعَمَائِمَ وَلَا الْبَرَانِسَ وَلَا الْخِفَافَ».

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٤١، ٥٤ من حديث عبيدالله به، وهو في الكبرٰى، ح:٣٦٥٨، وصححه ابن خزيمة، ح:٢٥٩٧، ٢٦٨٤

Comments:

This restriction is for men too. Nonetheless under the category of the footgear, shoes, etc., would also be included. The reason for forbiddance has preceded earlier in *Hadîth* 2668.

Chapter 37. Concession Allowing *Khuffs* In *Ihrâm* For The One Who Cannot Find Any Sandals

(المعجم ٣٧) - الرُّخْصَةُ فِي لَبْسِ الخُفَّيْنِ فِي الإِحْرَامِ لِمَنْ لَا يَجِدُ نَعْلَيْنِ (التحفة ٣٧)

2680. It was narrated that Ibn 'Abbâs said: "I heard the Messenger of Allâh ﷺ say: 'If you cannot find an *Izâr* then wear pants, and if you cannot find sandals then wear *Khuffs*, but cut them so that they come lower than the ankles.'" (*Sahîh*)

٢٦٨٠ - أَخْبَرَنَا إِسْمَاعِيلُ بنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: أَخْبَرَنَا أَيُّوبُ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ، وَإِذَا لَمْ يَجِدِ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

تخريج: [إسناده صحيح] وتقدم، ح:٢٦٧٣، وهو في الكبرٰى، ح:٣٦٥٩.

Chapter 38. Cutting Them So That They Come Lower Than The Ankles

(المعجم ٣٨) - قَطْعُهُمَا أَسْفَلَ مِنَ الْكَعْبَينِ (التحفة ٣٨)

2681. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "If a *Muhrim* cannot find sandals then let him wear *Khuffs*, and cut them, so that they come lower than the ankles." (*Sahîh*)

٢٦٨١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا لَمْ يَجِدِ الْمُحْرِمُ النَّعْلَيْنِ فَلْيَلْبَسِ الْخُفَّيْنِ، وَلْيَقْطَعْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٣ عن هشيم به، وهو في الكبرٰى، ح:٣٦٦٠.

Comments:

(For detail see *Hadîth* 2672)

Chapter 39. The Prohibition Of A Woman Wearing Gloves While In *Iḥrâm*

(المعجم ٣٩) - النَّهْيُ عَنْ أَنْ تَلْبَسَ الْمُحْرِمَةُ الْقُفَّازَيْنِ (التحفة ٣٩)

2682. It was narrated from Ibn 'Umar that a man stood up and said: "O Messenger of Allâh! What garments do you command us to wear in *Iḥrâm*?" The Messenger of Allâh ﷺ said: "Do not wear shirts, or pants, or *Khuffs* – unless a man does not have any sandals, in which case he may wear *Khuffs* that come lower than the ankles. And do not wear any garment that has been touched by (dyed with) saffron or *Wars*. And a woman in *Iḥrâm* should not cover her face or wear gloves." (***Ṣaḥîḥ***)

٢٦٨٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُاللهِ بْنُ الْمُبَارَكِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا قَامَ فَقَالَ: يَا رَسُولَ اللهِ! مَاذَا تَأْمُرُنَا أَنْ نَلْبَسَ مِنَ الثِّيَابِ فِي الْإِحْرَامِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَلْبَسُوا الْقُمُصَ وَلَا السَّرَاوِيلَاتِ وَلَا الْخِفَافَ إِلَّا أَنْ يَكُونَ رَجُلٌ لَيْسَ لَهُ نَعْلَانِ، فَلْيَلْبَسِ الْخُفَّيْنِ أَسْفَلَ مِنَ الْكَعْبَيْنِ، وَلَا يَلْبَسْ شَيْئًا مِنَ الثِّيَابِ مَسَّهُ الزَّعْفَرَانُ وَلَا الْوَرْسُ، وَلَا تَنْتَقِبُ الْمَرْأَةُ الْحَرَامُ، وَلَا تَلْبَسُ الْقُفَّازَيْنِ».

تخريج: أخرجه البخاري، جزاء الصيد، باب ما ينهى من الطيب للمحرم والمحرمة، ح:١٨٣٨ من حديث موسى بن عقبة به معلقًا، وهو في الكبرٰى، ح:٣٦٦١.

Comments:

(For details see *Ḥadîth* 2674)

Chapter 40. *At-Talbîd* (Having One's Hair Matted) For *Iḥrâm*

(المعجم ٤٠) - التَّلْبِيدُ عِنْدَ الْإِحْرَامِ (التحفة ٤٠)

2683. It was narrated from 'Abdullâh bin 'Umar that his sister, Ḥafṣah, said: "I said to the Prophet ﷺ: 'O Messenger of Allâh! Why is it that the people have exited *Iḥrâm* and you have not exited *Iḥrâm* following your *'Umrah*?' He said: 'I have matted my hair and garlanded my *Hadî* (sacrificial animal), so I will not exit *Iḥrâm* until I exit *Iḥrâm* after *Ḥajj*.'" (***Ṣaḥîḥ***)

٢٦٨٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أُخْتِهِ حَفْصَةَ قَالَتْ: قُلْتُ لِلنَّبِيِّ ﷺ يَا رَسُولَ اللهِ! مَا شَأْنُ النَّاسِ حَلُّوا وَلَمْ تَحِلَّ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي، فَلَا أُحِلُّ حَتَّى أُحِلَّ مِنَ الْحَجِّ».

تخريج: أخرجه البخاري، الحج، باب فتل القلائد للبدن والبقر، ح:١٦٩٧، ومسلم، الحج، باب بيان أن القارن لا يتحلل إلا في وقت تحلل الحاج المفرد، ح:١٢٢٩ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٣٦٦٢.

Comments:

1. Allâh's Messenger ﷺ had entered *Ihrâm* intending both *Hajj* and *'Umrah* simultaneously. It was going to continue for a fortnight. He, therefore, applied *Talbid*: in the state of pilgrim sanctity he put upon his head some gum or something glutinous in order that his hair might become compacted together, to preserve it in the state in which it was, lest it should become sluggy, or disheveled, or dusty, during the state of *Ihrâm*. Most of the Companions were merely performing *'Umrah*. They, therefore, did not need *Talbîd*.
2. The *Talbîd* or the gum-application is neither compulsory or forbidden. It is left to the choice or discretion of the *Muhrim*.

٢٦٨٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يُهِلُّ مُلَبِّدًا.

2684. It was narrated from Sâlim that his father said: "I saw the Messenger of Allâh ﷺ entering *Ihrâm* with his hair matted." (*Sahîh*)

تخريج: أخرجه البخاري، الحج، باب من أهل ملبدًا، ح:١٥٤٠، ومسلم، الحج، باب التلبية وصفتها ووقتها، ح:٢١/١١٨٤ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:٣٦٦٣.

(المعجم ٤١) - إِبَاحَةُ الطِّيبِ عِنْدَ الْإِحْرَامِ (التحفة ٤١)

Chapter 41. It Is Permissible To Put On Perfume When Entering *Ihrâm*

٢٦٨٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو، عَنْ سَالِمٍ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ عِنْدَ إِحْرَامِهِ حِينَ أَرَادَ أَنْ يُحْرِمَ، وَعِنْدَ إِحْلَالِهِ قَبْلَ أَنْ يُحِلَّ بِيَدَيَّ.

2685. It was narrated that 'Âishah said: "I put perfume on the Messenger of Allâh ﷺ when he decided to enter *Ihrâm*, and when he exited *Ihrâm*, before he exited *Ihrâm*, with my own hand." (*Sahîh*)

تخريج: **[إسناده صحيح]** أخرجه أحمد:٦/١٠٦، والحميدي، ح:٢١٥ من حديث عمرو بن دينار به، وهو في الكبرٰى، ح:٣٦٦٤، وزاد الحميدي: "قال سالم: وسنة رسول الله ﷺ أحق أن تتبع" * سالم هو ابن عبدالله بن عمر، وحماد هو ابن زيد ومن طريقه صححه ابن خزيمة:٤/ ٣٠١، ح:٢٩٣٤.

Comments:

1. "With my own hand" means she applied perfume upon her hands and then applied it to the sacred body of the Prophet ﷺ.
2. Applying perfume at the time of entering *Ihrâm* means applying perfume before taking *Ghusl* for *Ihrâm*. One should then perform and enter *Ihrâm*. If the effect of perfume lingers even after taking the ritual bath, there is no harm in it.

2686. It was narrated that 'Âishah said: "I put perfume on the Messenger of Allâh ﷺ for his *Ihrâm* before he entered *Ihrâm*, and when he exited *Ihrâm* before he circumambulated the House." (*Sahîh*)

٢٦٨٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَلِحِلِّهِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

تخريج: أخرجه البخاري، الحج، باب الطيب عند الإحرام وما يلبس إذا أراد ... الخ، ح:١٥٣٩، ومسلم، الحج، باب الطيب للمحرم عند الإحرام، ح:١١٨٩/ ٣٣ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٣٢٨، والكبرى، ح: ٣٦٦٥.

2687. It was narrated that 'Âishah said: "I put perfume on the Messenger of Allâh ﷺ for his *Ihrâm* before he entered *Ihrâm*, and for his exiting *Ihrâm* when he exited *Ihrâm*." (*Sahîh*)

٢٦٨٧ - أَخْبَرَنَا حُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ النَّيْسَابُورِيُّ: حَدَّثَنَا عَبْدُاللهِ بْنُ نُمَيْرٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ لِإِحْرَامِهِ قَبْلَ أَنْ يُحْرِمَ، وَلِحِلِّهِ حِينَ حَلَّ.

تخريج: أخرجه البخاري، اللباس، باب تطييب المرأة زوجها بيديها، ح:٥٩٢٢ من حديث عبدالله بن نمير به، وهو في الكبرى، ح:٣٦٦٦.

2688. It was narrated that 'Âishah said: "I put perfume on the Messenger of Allâh ﷺ for his *Ihrâm* when he entered *Ihrâm*, and for his exiting *Ihrâm* when he had stoned *Jamrat Al-'Aqabah*, before he circumambulated the House." (*Sahîh*)

٢٦٨٨ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ أَبُو عُبَيْدِ اللهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ لِحُرْمِهِ حِينَ أَحْرَمَ، وَلِحِلِّهِ بَعْدَ مَا رَمَى جَمْرَةَ الْعَقَبَةِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ.

تخريج: أخرجه مسلم، الحج، باب الطيب للمحرم عند الإحرام، ح:١١٨٩ من حديث سفيان ابن عيينة به، وهو في الكبرى، ح:٣٦٦٧.

Comments:

Meaning; before *Ṭawâf Az-Ziyarah*.

2689. It was narrated that 'Âishah said: "I put perfume on the Messenger of Allâh ﷺ for his exiting *Iḥrâm*, and I put perfume on him for his *Iḥrâm*, perfume which was not like this perfume of yours" - she meant that it does not last. (*Ṣaḥîḥ*)

٢٦٨٩ - أَخْبَرَنَا عِيسَى بْنُ مُحَمَّدٍ أَبُو عُمَيْرٍ عَنْ ضَمْرَةَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ لِإِحْلَالِهِ، وَطَيَّبْتُهُ لِإِحْرَامِهِ، طِيبًا لَا يُشْبِهُ طِيبَكُمْ هٰذَا - تَعْنِي لَيْسَ لَهُ بَقَاءٌ -.

تخريج: [صحيح] انظر الحديث السابق، وهذا طرف منه، وهو في الكبرٰى، ح:٣٦٦٨.

Comments:

Meaning that perfume was far better and superior than your perfume. Your perfume does not linger on, but his perfume lingered on for a long time.

2690. 'Uthmân bin 'Urwah narrated that his father said: "I said to 'Âishah: 'What kind of perfume did you put on the Messenger of Allâh ﷺ?' She said: 'The best kind of perfume, when he entered *Iḥrâm* and when he exited *Iḥrâm*.'" (*Ṣaḥîḥ*)

٢٦٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُرْوَةَ عَنْ أَبِيهِ قَالَ: قُلْتُ لِعَائِشَةَ بِأَيِّ شَيْءٍ طَيَّبْتِ رَسُولَ اللهِ ﷺ؟ قَالَتْ: بِأَطْيَبِ الطِّيبِ عِنْدَ حُرْمِهِ وَحِلِّهِ.

تخريج: أخرجه مسلم، الحج، باب الطيب للمحرم عند الإحرام، ح:١١٨٩/٣٦ من حديث سفيان بن عيينة، والبخاري، اللباس، باب ما يستحب من الطيب، ح:٥٩٢٨ من حديث عثمان بن عروة به، وهو في الكبرٰى، ح:٣٦٦٩.

2691. It was narrated that 'Âishah said: "I used to put perfume on the Messenger of Allâh ﷺ when he entered *Iḥrâm*, using the best perfume I could find." (*Ṣaḥîḥ*)

٢٦٩١ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ عِنْدَ إِحْرَامِهِ بِأَطْيَبِ مَا أَجِدُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٦٧٠.

2692. It was narrated that 'Âishah said: "I used to put perfume on the Messenger of Allâh ﷺ, using the best I could find, when he entered *Ihrâm* and when he exited *Ihrâm*, and when he wanted to visit the House." (*Sahîh*)

٢٦٩٢ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ بِأَطْيَبِ مَا أَجِدُ، لِحُرْمِهِ وَلِحِلِّهِ، وَحِينَ يُرِيدُ أَنْ يَزُورَ الْبَيْتَ.

تخريج: [صحيح] تقدم، ح:٢٦٨٧، وهو في الكبرٰى، ح:٣٦٧١.

2693. It was narrated that Al-Qâsim said: "Âishah said: 'I put perfume on the Messenger of Allâh ﷺ before he entered *Ihrâm* and on the Day of Sacrifice before he circumambulated the House, using perfume containing musk.'" (*Sahîh*)

٢٦٩٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا مَنْصُورٌ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ قَالَ: قَالَتْ عَائِشَةُ: طَيَّبْتُ رَسُولَ اللهِ ﷺ قَبْلَ أَنْ يُحْرِمَ، وَيَوْمَ النَّحْرِ قَبْلَ أَنْ يَطُوفَ بِالْبَيْتِ بِطِيبٍ فِيهِ مِسْكٌ.

تخريج: أخرجه مسلم، الحج، باب الطيب للمحرم عند الإحرام، ح:١١٩١ عن يعقوب به، وهو في الكبرٰى، ح:٣٦٧٢.

Comments:

This shows that the fragrance applied to the Prophet ﷺ was eminently excellent, whose sweet smell lingered on for a long time. Musk is an excellent perfume.

2694. It was narrated that 'Âishah said: "It is as if I can see the glistening of the perfume on the head of the Messenger of Allâh ﷺ when he is in *Ihrâm*." Ahmad bin Nasr (one of the narrators) said in his narration: "The glistening of the perfume of musk in the parting (of the hair) of the Messenger of Allâh ﷺ." (*Sahîh*)

٢٦٩٤ - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُاللهِ بْنُ الْوَلِيدِ - يَعْنِي الْعَدَنِيَّ - عَنْ سُفْيَانَ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا إِسْحَاقُ - يَعْنِي الْأَزْرَقَ - قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الْحَسَنِ بْنِ عُبَيْدِ اللهِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي رَأْسِ رَسُولِ اللهِ ﷺ وَهُوَ مُحْرِمٌ. وَقَالَ أَحْمَدُ ابْنُ نَصْرٍ فِي حَدِيثِهِ: وَبِيصِ طِيبِ الْمِسْكِ فِي مَفْرِقِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم: ١١٩٠/٤٥، انظر الحديث السابق من حديث سفيان الثوري، والبخاري، الغسل، باب من تطيب ثم اغتسل وبقي أثر الطيب، ح:٢٧١ من حديث إبراهيم النخعي به، وهو في الكبرٰى، ح:٣٦٧٣.

2695. It was narrated that 'Âishah said: "The glistening of the perfume could be seen in the parting (of the hair) of the Messenger of Allâh ﷺ while he was in *Iḥrâm*." (*Ṣaḥîḥ*)

٢٦٩٥ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ قَالَ: قَالَ لِي إِبْرَاهِيمُ: حَدَّثَنِي الْأَسْوَدُ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ كَانَ يُرَى وَبِيصُ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللهِ ﷺ وَهُوَ مُحْرِمٌ.

تخريج: أخرجه البخاري، الحج، باب الطيب عند الإحرام ... إلخ، ١٥٣٨ من حديث سفيان الثوري، ومسلم، ح:١١٩٠/٣٩ (انظر الحديث السابق) من حديث منصور به، وهو في الكبرٰى، ح:٣٦٧٤.

Comments:

This makes evident that the effect of Allâh's Messenger's ﷺ perfume could be felt during his state of *Ihrâm* too, though it was applied before his entering *Ihrâm*.

Chapter 42. Where The Perfume Is Applied

(المعجم ٤٢) - **مَوْضِعُ الطِّيبِ** (التحفة ٤٢)

2696. It was narrated that 'Âishah said: "It is as if I can see the glistening of the perfume on the head of the Messenger of Allâh ﷺ while he is in *Iḥrâm*." (*Ṣaḥîḥ*)

٢٦٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي رَأْسِ رَسُولِ اللهِ ﷺ وَهُوَ مُحْرِمٌ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٦٧٥.

2697. It was narrated that 'Âishah said: "I used to see the glistening of the perfume at the roots of the hair of the Messenger of Allâh ﷺ when he was in *Iḥrâm*." (*Ṣaḥîḥ*)

٢٦٩٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنْبَأَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي أُصُولِ شَعْرِ رَسُولِ اللهِ ﷺ وَهُوَ مُحْرِمٌ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٦٧٦ .

2698. It was narrated that 'Âishah said: "It is as if I can see the glistening of the perfume in the parting on the head of the Messenger of Allâh ﷺ when he was in *Ihrâm*." (*Sahîh*)

٢٦٩٨ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفْرِقِ رَأْسِ رَسُولِ اللهِ ﷺ وَهُوَ مُحْرِمٌ.

تخريج: أخرجه البخاري، الغسل، باب من تطيب ثم اغتسل وبقي أثر الطيب، ح:٢٧١، ومسلم، ح:١١٩٠/٤٢ (انظر الحديث المتقدم، ح:٢٦٩٠) من حديث شعبة به، وهو في الكبرٰى، ح:٣٦٧٧.

2699. It was narrated that 'Âishah said: "I saw the glistening of the perfume on the head of the Messenger of Allâh ﷺ while he was initiating *Ihrâm*." (*Sahîh*)

٢٦٩٩ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ جَعْفَرٍ غُنْدَرٌ - عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُ وَبِيصَ الطِّيبِ فِي رَأْسِ رَسُولِ اللهِ ﷺ وَهُوَ مُحْرِمٌ.

تخريج: أخرجه مسلم، الحج، باب الطيب للمحرم عند الإحرام، ح:١١٩٠/٤٠ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:٣٦٧٨.

2700. It was narrated that 'Âishah said: "It is as if I can see the glistening of the perfume in the parting of the Messenger of Allâh ﷺ while he was in *Ihrâm*." (*Sahîh*)

٢٧٠٠ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللهِ ﷺ وَهُوَ يُهِلُّ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٦٧٩.

2701. It was narrated that 'Âishah said: "When the Prophet ﷺ" – and (in his narration) Hannâd said: "The Messenger of Allâh ﷺ" – "wanted to enter *Ihrâm*, he would

٢٧٠١ - أَخْبَرَنَا قُتَيْبَةُ وَهَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ،

daub the best perfume that he could find, until I saw it glistening on his head and in his beard." (*Ṣaḥîḥ*) Isrâ'îl followed up with this saying, and he said: "From 'Abdur-Raḥmân bin Al-Aswad, from his father, from 'Âishah."

وَقَالَ هَنَّادٌ: كَانَ رَسُولُ اللهِ ﷺ إِذَا أَرَادَ أَنْ يُحْرِمَ، ادَّهَنَ بِأَطْيَبِ مَا يَجِدُهُ، حَتَّى أَرَى وَبِيصَهُ فِي رَأْسِهِ وَلِحْيَتِهِ. تَابَعَهُ إِسْرَائِيلُ عَلَى هٰذَا الْكَلَامِ وَقَالَ: عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ.

تخريج: [صحيح] أخرجه أحمد: ٦/٢٣٦ من طريق زكريا عن أبي إسحاق السبيعي به، وهو في الكبرٰى، ح: ٣٦٨٠، وللحديث طرق كثيرة جدًا.

2702. It was narrated that 'Âishah said: "I used to put perfume on the Messenger of Allâh ﷺ, using the best perfume I could find, until I saw the perfume glistening on his head and in his beard, before he entered *Iḥrâm*." (*Ṣaḥîḥ*)

٢٧٠٢ - أَخْبَرَنِي عَبْدَةُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ بِأَطْيَبِ مَا كُنْتُ أَجِدُ مِنَ الطِّيبِ، حَتَّى أَرَى وَبِيصَ الطِّيبِ فِي رَأْسِهِ وَلِحْيَتِهِ قَبْلَ أَنْ يُحْرِمَ.

تخريج: أخرجه البخاري، اللباس، باب الطيب في الرأس واللحية، ح: ٥٩٢٣ من حديث إسرائيل، ومسلم، الحج، باب الطيب للمحرم عند الإحرام، ح: ١١٩٠/٤٤ من حديث أبي إسحاق السبيعي به، وهو في الكبرٰى، ح: ٣٦٨١.

2703. It was narrated that 'Âishah said: "I saw the glistening of the perfume in the parting of the Messenger of Allâh ﷺ after three (days)." (*Ṣaḥîḥ*)

٢٧٠٣ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُ وَبِيصَ الطِّيبِ فِي مَفَارِقِ رَسُولِ اللهِ ﷺ بَعْدَ ثَلَاثٍ.

تخريج: [صحيح] أخرجه أحمد: ٦/٤١، والحميدي، ح: ٢١٧ عن سفيان بن عيينة به، وصرح بالسماع، والحديث في الكبرٰى، ح: ٣٦٨٢، وله شواهد كثيرة جدًا، منها الحديث الآتي.

2704. It was narrated that 'Âishah said: "I used to see the glistening of the perfume in the parting of the Messenger of Allâh ﷺ after three (days)." (*Ṣaḥîḥ*)

٢٧٠٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَرَى وَبِيصَ الطِّيبِ فِي مَفْرِقِ رَسُولِ اللهِ ﷺ بَعْدَ ثَلَاثٍ.

تخريج: [**صحيح**] أخرجه ابن ماجه، المناسك، باب الطيب عند الإحرام، ح:٢٩٢٨ من حديث شريك القاضي به، وهو في الكبرٰى، ح:٣٦٨٣.

2705. It was narrated from Ibrâhîm bin Al-Muntashir that his father said: "I asked Ibn 'Umar about wearing perfume when entering *Iḥrâm* and he said: 'If I were to be daubed with tar that would be dearer to me than that.' I mentioned that to 'Âishah and she said: 'May Allâh have mercy on Abû 'Abdur-Raḥmân. I used to put perfume on the Messenger of Allâh ﷺ, then he would go around his wives, then in the morning he would be smelling strongly of perfume.'" (*Ṣaḥîḥ*)

٢٧٠٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ - يَعْنِي ابْنَ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الطِّيبِ عِنْدَ الْإِحْرَامِ، فَقَالَ: لَأَنْ أَطَّلِيَ بِالْقَطِرَانِ أَحَبُّ إِلَيَّ مِنْ ذٰلِكَ فَذَكَرْتُ ذٰلِكَ لِعَائِشَةَ فَقَالَتْ: يَرْحَمُ اللهُ أَبَا عَبْدِ الرَّحْمٰنِ، لَقَدْ كُنْتُ أُطَيِّبُ رَسُولَ اللهِ ﷺ فَيَطُوفُ فِي نِسَائِهِ، ثُمَّ يُصْبِحُ يَنْضَحُ طِيبًا.

تخريج: [**صحيح**] تقدم، ح:٤١٧، وهو في الكبرٰى، ح:٣٦٨٤.

2706. It was narrated from Muḥammad bin Ibrâhîm bin Al-Muntashir that his father said: "I heard Ibn 'Umar say: 'If I were to wake up daubed with tar, that would be dearer to me than waking up and entering *Iḥrâm* smelling strongly of perfume.' I entered upon 'Âishah and told her what he had said. She said: 'I put perfume on the Messenger of Allâh ﷺ and he went around among his wives, then the next morning he entered *Iḥrâm*.'" (*Ṣaḥîḥ*)

٢٧٠٦ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنْ مِسْعَرٍ وَسُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَأَنْ أُصْبِحَ مُطَّلِيًا بِقَطِرَانٍ أَحَبُّ إِلَيَّ مِنْ أَنْ أُصْبِحَ مُحْرِمًا أَنْضَحُ طِيبًا، فَدَخَلْتُ عَلَى عَائِشَةَ فَأَخْبَرْتُهَا بِقَوْلِهِ، فَقَالَتْ: طَيَّبْتُ رَسُولَ اللهِ ﷺ فَطَافَ فِي نِسَائِهِ، ثُمَّ أَصْبَحَ مُحْرِمًا.

تخريج: [**صحيح**] تقدم، ح:٤١٧، وهو في الكبرٰى، ح:٣٦٨٥.

Comments:

Since the Ibn 'Umar was not aware of this *Ḥadîth*, he did not acknowledge it.

Chapter 43. Saffron For One In *Iḥrâm*

(المعجم ٤٣) - الزَّعْفَرَانُ لِلْمُحْرِمِ (التحفة ٤٣)

2707. It was narrated that Anas

٢٧٠٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ

said: "The Prophet ﷺ forbade men to perfume themselves with saffron." (*Ṣaḥîḥ*)

إِسْمَاعِيلَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: نَهَى النَّبِيُّ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

تخريج: أخرجه مسلم، اللباس، باب نهي الرجل عن التزعفر، ح:٢١٠١ من حديث إسماعيل ابن علية، والبخاري، اللباس، باب النهي عن التزعفر للرجال، ح:٥٨٤٦ من حديث عبدالعزيز بن صهيب به، وهو في الكبرى، ح:٣٦٨٦.

Comments:

This is because saffron is a fragrance and a color, and application of colored stuff as a means of beautification for men is not allowed. Therefore, in no circumstance is the use of saffron appropriate for men. In the state of *Ihrâm*, its use would be forbidden.

2708. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ forbade perfuming oneself with saffron." (*Ṣaḥîḥ*)

٢٧٠٨ - أَخْبَرَنِي كَثِيرُ بْنُ عُبَيْدٍ عَنْ بَقِيَّةَ، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّزَعْفُرِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٦٨٧.

Comments:

A woman may apply saffron apart from *Ihrâm*: she can apply it to the body as well as to her garments. It is forbidden in *Ihrâm*, because it is a fragrance, and the use of fragrance in the state of *Ihrâm* is forbidden, both for men and women.

2709. It was narrated that Anas that the Messenger of Allâh ﷺ forbade perfuming oneself with saffron." Hammâd said: "Meaning, for men." (*Ṣaḥîḥ*)

٢٧٠٩ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَّادٌ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ التَّزَعْفُرِ. قَالَ حَمَّادٌ يَعْنِي لِلرِّجَالِ.

تخريج: أخرجه مسلم، ح:٢١٠١ عن قتيبة به (انظر الحديث المتقدم، ح:٢٧٠٨)، وهو في الكبرى، ح:٣٦٨٨.

Chapter 44. *Khaluq*[1] For Men

(المعجم ٤٤) - فِي الخَلُوقِ لِلْمُحْرِمِ (التحفة ٤٤)

2710. It was narrated from Ṣafwân bin Ya'la, from his father, that a

٢٧١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ:

[1] *Khalâq*: a kind of perfume made from saffron

man came to the Prophet ﷺ who had initiated *Iḥrâm* for *'Umrah*, wearing sewn garments and having put on *Khalûq*. He said: "I have initiated *Iḥrâm* for *'Umrah*, so what should I do?" The Prophet ﷺ said: "What would you do if you were doing *Ḥajj*?" He said: "I would avoid this and wash it off." He said: "Whatever you would do for *Ḥajj*, do it for *'Umrah*." (*Ṣaḥîḥ*)

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ وَقَدْ أَهَلَّ بِعُمْرَةٍ، وَعَلَيْهِ مُقَطَّعَاتٌ، وَهُوَ مُتَضَمِّخٌ بِخَلُوقٍ، فَقَالَ: أَهْلَلْتُ بِعُمْرَةٍ فَمَا أَصْنَعُ؟ فَقَالَ النَّبِيُّ ﷺ: «مَا كُنْتَ صَانِعًا فِي حَجِّكَ؟» قَالَ: كُنْتُ أَتَّقِي هٰذَا وَأَغْسِلُهُ فَقَالَ: «مَا كُنْتَ صَانِعًا فِي حَجِّكَ، فَاصْنَعْهُ فِي عُمْرَتِكَ».

تخريج: [إسناده صحيح] تقدم، ح:٢٦٦٩، وهو في الكبرى، ح:٣٦٨٩.

2711. It was narrated from Ṣafwân bin Ya'la that his father said: "A man came to the Messenger of Allâh ﷺ when he was in Al-Ji'rrânah wearing a *Jubbah*, and having applied *Khalûq* to his beard and head. He said: 'O Messenger of Allâh! I have entered *Iḥrâm* for *'Umrah* and I am as you see.' He said: 'Take off the *Jubbah* and wash off the perfume, and whatever you would do for *Ḥajj*, do it for *'Umrah*.'" (*Ṣaḥîḥ*)

٢٧١١ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَيْسَ بْنَ سَعْدٍ يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: أَتَى رَسُولَ اللهِ ﷺ رَجُلٌ وَهُوَ بِالْجِعِرَّانَةِ وَعَلَيْهِ جُبَّةٌ، وَهُوَ مُصَفِّرٌ لِحْيَتَهُ وَرَأْسَهُ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَحْرَمْتُ بِعُمْرَةٍ وَأَنَا كَمَا تَرَى، فَقَالَ: «انْزَعْ عَنْكَ الْجُبَّةَ وَاغْسِلْ عَنْكَ الصُّفْرَةَ؛ وَمَا كُنْتَ صَانِعًا فِي حَجَّتِكَ، فَاصْنَعْهُ فِي عُمْرَتِكَ».

تخريج: [إسناده صحيح] تقدم، ح:٢٦٦٩، وهو في الكبرى، ح:٣٦٩٠.

Comments:

The *Jubbah* or the long outer garment, open in front, with wide sleeves, is also a shirt in style. It is also sewn or stitched. It is, therefore, forbidden for the *Muhrim*.

Chapter 45. *Kohl* For One In *Iḥrâm*

(المعجم ٤٥) - الكُحْلِ لِلْمُحْرِمِ (التحفة ٤٥)

2712. It was narrated from Abân bin 'Uthmân that his father said:

٢٧١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ،

"The Messenger of Allâh ﷺ said concerning a *Muḥrim* whose head or eyes hurt: 'Let him smudge them with aloes.'" (*Ṣaḥîḥ*)

عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ فِي الْمُحْرِمِ إِذَا اشْتَكَى رَأْسَهُ وَعَيْنَيْهِ: «أَنْ يُضَمِّدَهُمَا بِصَبِرٍ».

تخريج: أخرجه مسلم، الحج، باب جواز مداواة المحرم عينيه، ح: ١٢٠٤ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٣٦٩١.

Comments:

Meaning, instead of applying kohl or antimony, aloes should be applied as an ointment, because antimony is a colored means of beautification, and in *Ihrâm*, every sort of beautification is forbidden. The external use of aloes as an ointment would give relief, and it would not fall under beautification.

Chapter 46. It Is Disliked For The *Muḥrim* To Wear Dyed Clothes

(المعجم ٤٦) - الْكَرَاهِيَةُ فِي الثِّيَابِ الْمُصَبَّغَةِ لِلْمُحْرِمِ (التحفة ٤٦)

2713. It was narrated that Ja'far bin Muḥammad said: "My father said: 'We came to Jâbir and asked him about the *Ḥajj* of the Prophet ﷺ. He told us that the Messenger of Allâh ﷺ said: "Had I known when I set out what I know now, I would have brought the *Hadî* (sacrificial animal) with me and I would not have made it *'Umrah*. Whoever does not have a *Hadî* with him, let him exit *Iḥrâm* and make it *'Umrah*." 'Alî, may Allâh be pleased with him, came from Yemen with a *Hadî*, and the Messenger of Allâh ﷺ brought a *Hadî* from Al-Madînah. Fâṭimah had put on a dyed garment and applied kohl to her eyes, and he ('Alî)) said: "I went to the Prophet ﷺ to complain about that and find out whether she could do that. I said: 'O Messenger of Allâh, Fâṭimah has put on a dyed garment and applied kohl to her eyes, and she said, the Messenger of Allâh

٢٧١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرًا فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ، فَحَدَّثَنَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَمْ أَسُقِ الْهَدْيَ وَجَعَلْتُهَا عُمْرَةً، فَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيُحْلِلْ وَلْيَجْعَلْهَا عُمْرَةً». وَقَدِمَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ مِنَ الْيَمَنِ بِهَدْيٍ، وَسَاقَ رَسُولُ اللهِ ﷺ مِنَ الْمَدِينَةِ هَدْيًا، وَإِذَا فَاطِمَةُ قَدْ لَبِسَتْ ثِيَابًا صَبِيغًا وَاكْتَحَلَتْ، قَالَ: فَانْطَلَقْتُ مُحَرِّشًا أَسْتَفْتِي رَسُولَ اللهِ ﷺ، قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ فَاطِمَةَ لَبِسَتْ ثِيَابًا صَبِيغًا وَاكْتَحَلَتْ، وَقَالَتْ: أَمَرَنِي بِهِ رَسُولُ اللهِ ﷺ قَالَ: «صَدَقَتْ صَدَقَتْ صَدَقَتْ، أَنَا أَمَرْتُهَا».

ﷺ told me to do that.' He said: 'She is telling the truth, she is telling the truth, she is telling the truth. I told her to do that.'" (*Sahîh*)

تخريج: أخرجه مسلم، الحج، باب حجة النبي ﷺ، ح:١٢١٨ من حديث جعفر الصادق به، وهو في الكبرٰى، ح:٣٦٩٢.

Comments:

"Had I known": The beginning part of the narration has been curtailed. In reality, in the Farewell *Hajj*, the Messenger of Allâh ﷺ and his Companions had entered *Ihrâm* with the intention of performing the *Hajj*, but Allâh's Command descended that '*Umrah* should also be performed during the days of *Hajj*. During the period of igonrance, people considered performing '*Umrah* during the days of *Hajj* an enormity. The Prophet ﷺ made a general announcement that those who did not have the sacrificial animal with them should alter their *Hajj Ihrâm* into an *'Umrah Ihrâm*. They should then perform '*Umrah* and come out of *Ihrâm*. They should enter *Ihrâm* for *Hajj* later.

Chapter 47. Pilgrim In *Ihrâm* Covering His Face And Head

(المعجم ٤٧) - **تَخْمِيرُ الْمُحْرِمِ وَجْهَهُ وَرَأْسَهُ** (التحفة ٤٧)

2714. It was narrated from Ibn 'Abbâs that a man fell from his mount and it trampled him. The Messenger of Allâh ﷺ said: "Wash him with water and lotus leaves, and he should be shrouded in two cloths, leaving his head and face bare, for he will be raised on the Day of Resurrection reciting the *Talbiyah*." (*Sahîh*)

٢٧١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا بِشْرٍ يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا وَقَعَ عَنْ رَاحِلَتِهِ فَأَقْعَصَتْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ، وَيُكَفَّنُ فِي ثَوْبَيْنِ خَارِجًا رَأْسُهُ وَوَجْهُهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

تخريج: أخرجه مسلم، الحج، باب ما يفعل بالمحرم إذا مات، ح:١٢٠٦/١٠١ عن محمد ابن بشار، والبخاري، الجنائز، باب: كيف يكفن المحرم؟ ح:١٢٦٧ من حديث أبي بشر جعفر بن أبي وحشية به، وهو في الكبرٰى، ح:٣٦٩٣.

2715. It was narrated that Ibn 'Abbâs said: "A man died, and the Messenger of Allâh ﷺ said: 'Wash him with water and lotus leaves, and shroud him in his cloths, but do not cover his head and face, for

٢٧١٥ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ الصَّفَّارُ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ - يَعْنِي الْحَفَرِيَّ - عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَاتَ رَجُلٌ فَقَالَ

he will be raised on the Day of Resurrection reciting the *Talbiyah*." (*Ṣaḥîḥ*)

النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثِيَابِهِ، وَلَا تُخَمِّرُوا وَجْهَهُ وَرَأْسَهُ، فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٦٩٤، وأخرجه مسلم، ح:٩٨/١٢٠٦ من حديث سفيان الثوري، والبخاري، ح:١٢٦٨ من حديث عمرو بن دينار به.

Chapter 48. *Ifrâd*

(المعجم ٤٨) - إِفْرَادُ الْحَجِّ (التحفة ٤٨)

2716. It was narrated from 'Âishah that the Messenger of Allâh ﷺ performed *Ḥajj* only (*Ifrâd*). (*Ṣaḥîḥ*)

٢٧١٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَفْرَدَ الْحَجَّ.

تخريج: أخرجه مسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... إلخ، ح:١٢٢/١٢١١ من حديث مالك به، وهو في الموطأ (يحيى):١/٣٣٥، والكبرٰى، ح:٣٦٩٥.

Comments:

Ihrâm has three distinct forms:

1. The *Ihrâm* for only *Hajj*,
2. The *Ihrâm* for only *'Umrah*, and
3. The *Ihrâm* for both *Hajj* and *'Umrah* simultaneously.

The first is known as *Ifrâd*, the second as *Tamattu'* (providing *Hajj* is also performed with a separate *Ihrâm* after it), and the third is called *Qirân*.

2717. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ entered *Iḥrâm* for *Ḥajj* (only)." (*Ṣaḥîḥ*)

٢٧١٧ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: أَهَلَّ رَسُولُ اللهِ ﷺ بِالْحَجِّ.

تخريج: أخرجه البخاري، الحج، باب التمتع والقران والإفراد بالحج ... إلخ، ح:١٥٦٢، ومسلم، ح:١١٨/١٢١١ (انظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى):١/٣٣٥، والكبرٰى، ح:٣٦٩٦ * محمد بن عبدالرحمٰن بن نوفل.

2718. It was narrated that 'Âishah said: "We went out with the

٢٧١٨ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ

Messenger of Allâh ﷺ around the time of the new moon of Dhul-Ḥijjah, and the Messenger of Allâh ﷺ said: 'Whoever wishes to enter *Iḥrâm* for *Ḥajj*, let him do so, and whoever wishes to enter *Iḥrâm* for *"Umrah*, let him do so.'" (*Ṣaḥîḥ*)

عَرَبِيٌّ عَنْ حَمَّادٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ مُوَافِينَ لِهِلَالِ ذِي الْحِجَّةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَاءَ أَنْ يُهِلَّ بِحَجٍّ فَلْيُهِلَّ، وَمَنْ شَاءَ أَنْ يُهِلَّ بِعُمْرَةٍ فَلْيُهِلَّ بِعُمْرَةٍ».

تخريج: [إسناده صحيح] أخرجه أبو داود، المناسك، باب: في إفراد الحج، ح:١٧٧٨ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٣٦٩٨، وهو متفق عليه، البخاري، ح:٣١٧، ومسلم، ح:١٢١١/ ١١٥، ١١٧ من حديث هشام بن عروة به مطولاً.

Comments:

In the beginning it used to be in this manner only. There used to be a choice in *Ihrâm* for *Hajj* and *'Umrah*. Later on the Prophet ﷺ made *'Umrah* requisite based on Revelation, that those people who have entered *Ihrâm* for performing *Hajj*, they should change their *Hajj Ihrâm* into *Ihrâm* for *'Umrah* if they do not have sacrificial animals with them. They should then perform *'Umrah* and exit *Ihrâm*; while those who have sacrificial animals with them, they should include *'Umrah* with *Hajj*. But they should not come out of *Ihrâm* on completion of *'Umrah*.

2719. It was narrated that 'Âishah said: "We set out with the Messenger of Allâh ﷺ thinking that it was for nothing other than *Ḥajj*." (*Ṣaḥîḥ*)

٢٧١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الطَّبَرَانِيُّ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي مَنْصُورٌ وَسُلَيْمَانُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لَا نَرَى إِلَّا أَنَّهُ الْحَجُّ.

تخريج: أخرجه البخاري، الحج، باب التمتع والقران والإفراد بالحج ... إلخ، ح:١٥٦١، ومسلم، ح:١٢١١/ ١٢٨(وانظر الحديث المتقدم، ح:٢٧١٨) من حديث منصور، (ومسلم، ح:١٢١١/ ١٢٩) من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:٣٦٩٧.

Chapter 49. *Qirân*

(المعجم ٤٩) - القِرَانُ (التحفة ٤٩)

2720. It was narrated that Abû Wâ'il said: "Aṣ-Ṣubaî bin Ma'bad said: 'I was a Christian Bedouin, then I became Muslim. I was keen

٢٧٢٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ الصُّبَيُّ بْنُ مَعْبَدٍ: كُنْتُ أَعْرَابِيًّا

نَصْرَانِيًّا فَأَسْلَمْتُ، فَكُنْتُ حَرِيصًا عَلَى الْجِهَادِ، فَوَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ، فَأَتَيْتُ رَجُلًا مِنْ عَشِيرَتِي يُقَالُ لَهُ هُرَيْمُ ابْنُ عَبْدِ اللهِ فَسَأَلْتُهُ، فَقَالَ: اجْمَعْهُمَا ثُمَّ اذْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ، فَأَهْلَلْتُ بِهِمَا، فَلَمَّا أَتَيْنَا الْعُذَيْبَ، لَقِيَنِي سَلْمَانُ بْنُ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ وَأَنَا أُهِلُّ بِهِمَا، فَقَالَ أَحَدُهُمَا لِلْآخَرِ: مَا هٰذَا بِأَفْقَهَ مِنْ بَعِيرِهِ، فَأَتَيْتُ عُمَرَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! إِنِّي أَسْلَمْتُ وَأَنَا حَرِيصٌ عَلَى الْجِهَادِ، وَإِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ، فَأَتَيْتُ هُرَيْمَ بْنَ عَبْدِ اللهِ فَقُلْتُ: يَا هَنَّاهُ! إِنِّي وَجَدْتُ الْحَجَّ وَالْعُمْرَةَ مَكْتُوبَيْنِ عَلَيَّ، فَقَالَ: اجْمَعْهُمَا ثُمَّ اذْبَحْ مَا اسْتَيْسَرَ مِنَ الْهَدْيِ، فَأَهْلَلْتُ بِهِمَا، فَلَمَّا أَتَيْتُ الْعُذَيْبَ، لَقِيَنِي سَلْمَانُ بْنُ رَبِيعَةَ وَزَيْدُ بْنُ صُوحَانَ فَقَالَ أَحَدُهُمَا لِلْآخَرِ: مَا هٰذَا بِأَفْقَهَ مِنْ بَعِيرِهِ فَقَالَ عُمَرُ: هُدِيتَ لِسُنَّةِ نَبِيِّكَ ﷺ.

to go for *Jihâd* but I learned that *Ḥajj* and *''Umrah* had been enjoined on me. I went to a man of my clan who was called Huraim bin 'Abdullâh and asked him, and he said: "Put them together, then slaughter whatever you can of the *Hadî.*" So I entered *Iḥrâm* for both together, and when I came to Al-'Udhaib, I was met by Salmân bin Rabî'ah and Zaid bin Ṣûḥân, while I was uttering the *Talbiyah* for both. One of them said to the other: "He does not understand more than his camel!" I came to 'Umar and said: "O Commander of the Belivers! I have become Muslim and I am keen to go for *Jihâd*, but I learned that *Ḥajj* and *"Umrah* were enjoined on me, so I went to Huraim bin 'Abdullâh and said: 'Hey you! I have learned that *Ḥajj* and *''Umrah* have been enjoined on me.' He said: 'Put them together then slaughter whatever you can of the *Hadî.*' So I entered *Iḥrâm* for both together, and when I came to Al-'Udhaib I was met by Salmân bin Rabî'ah and Zaid bin Ṣûḥân, and one of them said to the other: 'He does not understand more than his camel.''' 'Umar said: "You have been guided to the *Sunnah* of your Prophet ﷺ." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، المناسك، باب: في الإقران، ح:١٧٩٨، ١٧٩٩ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح:٣٦٩٩، وصححه الدارقطني (العلل الواردة، ح:٢/ ١٦٦)، وابن حبان، ح:٩٨٥، ٩٨٦ * وأبو وائل هو شقيق بن سلمة، ومن طريقه أخرجه ابن ماجه:٢٩٧٠.

Comments:

1. "Then slaughter" because if *'Umrah* is performed simultaneously, coupled with *Hajj*, the animal sacrifice becomes compulsory.

2. "He does not understand more than his camel" because they did not consider it correct to join *Hajj* and *'Umrah* together.

2721. (Another chain) that Shaqîq said: "Aṣ-Ṣubaî told us something similar, and he said: 'I came to 'Umar and told him the story,' apart from the words: 'Hey you!'" (*Ṣaḥîḥ*)

٢٧٢١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُصْعَبُ بْنُ الْمِقْدَامِ عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ شَقِيقٍ قَالَ: أَخْبَرَنَا الصُّبَيُّ فَذَكَرَ مِثْلَهُ قَالَ: فَأَتَيْتُ عُمَرَ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ إِلَّا قَوْلَهُ يَا هَنَّاهُ!.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٧٠٠.

2722. It was narrated from Mujâhid and others, from a man from the people of Al-'Irâq who was called Shaqîq bin Salamah Abû Wâ'il, that there was a man from Banu Taghlib, who was called Aṣ-Ṣubaî bin Ma'bad, who had been a Christian, then became a Muslim. The first time he went for *Ḥajj*, he recited the *Talbiyah* for *Ḥajj* and *'Umrah* together, and he continued to recite the *Talbiyah* for them together. He passed by Salmân bin Rabî'ah and Zaid bin Ṣûḥân, and one of them said: "You are more lost than this camel of yours." Aṣ-Ṣubai' said: "This upset me until I met 'Umar bin Al-Khaṭṭâb, and I mentioned that to him. He said: 'You have been guided to the *Sunnah* of your Prophet ﷺ.'" Shaqîq said: "Masrûq bin Al-Ajda' and I often used to visit Aṣ-Ṣubaî bin Ma'bad and talk with him." (*Ṣaḥîḥ*)

٢٧٢٢ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا شُعَيْبٌ - يَعْنِي ابْنَ إِسْحَاقَ - قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ؛ ح وَأَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ عَنْ مُجَاهِدٍ، وَغَيْرِهِ عَن رَجُلٍ مِنْ أَهْلِ الْعِرَاقِ يُقَالُ لَهُ شَقِيقُ بْنُ سَلَمَةَ أَبُو وَائِلٍ: أَنَّ رَجُلًا مِنْ بَنِي تَغْلِبَ يُقَالُ لَهُ الصُّبَيُّ بْنُ مَعْبَدٍ وَكَانَ نَصْرَانِيًّا فَأَسْلَمَ، فَأَقْبَلَ فِي أَوَّلِ مَا حَجَّ فَلَبَّى بِحَجٍّ وَعُمْرَةٍ جَمِيعًا، فَهُوَ كَذٰلِكَ يُلَبِّي بِهِمَا جَمِيعًا، فَمَرَّ عَلَى سَلْمَانَ بنِ رَبِيعَةَ وَزَيْدِ بْنِ صُوحَانَ، قَالَ أَحَدُهُمَا: لَأَنْتَ أَضَلُّ مِنْ جَمَلِكَ هٰذَا، فَقَالَ الصُّبَيُّ: فَلَمْ يَزَلْ فِي نَفْسِي حَتَّى لَقِيتُ عُمَرَ بْنَ الْخَطَّابِ، فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: هُدِيتَ لِسُنَّةِ نَبِيِّكَ ﷺ قَالَ شَقِيقٌ: فَكُنْتُ أَخْتَلِفُ أَنَا وَمَسْرُوقُ بْنُ الْأَجْدَعِ إِلَى الصُّبَيِّ ابْنِ مَعْبَدٍ نَسْتَذْكِرُهُ، فَلَقَدِ اخْتَلَفْنَا إِلَيْهِ مِرَارًا أَنَا وَمَسْرُوقُ بنُ الْأَجْدَعِ.

تخريج: [إسناده صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٧٠١.

Comments:

The *Talbiyah*, for *Hajj* and *'Umrah* together would be: *Labbaik bi Hajjatin wa 'Umrah.*

2723. It was narrated that Marwân bin Al-Ḥakam said: "I was sitting with 'Uthmân and he heard 'Alî reciting the *Talbiyah* for *"Umrah* and *Ḥajj* (together). He said: 'Were you not forbidden to do this?' He said: 'Yes, but I heard the Messenger of Allâh ﷺ reciting the *Talbiyah* for them together, and I will not igore what the Messenger of Allâh ﷺ said in favor of what you say.'" (*Ṣaḥîḥ*)

٢٧٢٣ - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عِيسَى - وَهُوَ ابْنُ يُونُسَ - قَالَ: حَدَّثَنَا الْأَشْعَثُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ عَلِيِّ ابْنِ حُسَيْنٍ، عَنْ مَرْوَانَ بْنِ الْحَكَمِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ عُثْمَانَ فَسَمِعَ عَلِيًّا يُلَبِّي بِعُمْرَةٍ وَحَجَّةٍ، فَقَالَ: أَلَمْ تَكُنْ تُنْهَى عَنْ هٰذَا؟ قَالَ: بَلَى، وَلٰكِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يُلَبِّي بِهِمَا جَمِيعًا، فَلَمْ أَدَعْ قَوْلَ رَسُولِ اللهِ ﷺ لِقَوْلِكَ.

تخريج: أخرجه البخاري، ح:١٥٦٣ (انظر الحديث المتقدم، ح:٢٧١٨) من حديث علي بن حسين به، وهو في الكبرى، ح:٣٧٠٢، وقع في بعض النسخ: "الأشعث" بدل "الأعمش" وهو خطأ.

Comments:

'Uthmân also, pursuant to 'Umar, forbade people from joining *Hajj* and *'Umrah* together. This was due to the reason of administrative exigency. It is permissible according to the sacred law. A government may temporarily render, what is lawful or permissible according to the Divine law, as compulsory or forbidden due to some exigency till that exigency stays.

2724. It was narrated that Al-Ḥakam said: "I heard 'Alî bin Ḥuṣain narrating from Marwân, that 'Uthmân forbade *Mut'ah* and joining *Ḥajj* and *"Umrah*. 'Alî said: '*Labbaika bi Ḥajjatin wa 'Umratin ma'an* [Here I am, (O Allâh] for *Ḥajj* and *"Umrah* together).' 'Uthmân said: 'Are you doing this when I have forbidden it?' 'Alî said: 'I will not give up the *Sunnah* of the Messenger of Allâh ﷺ for any of the people.'" (*Ṣaḥîḥ*)

٢٧٢٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ عَلِيَّ بْنَ حُسَيْنٍ يُحَدِّثُ عَنْ مَرْوَانَ: أَنَّ عُثْمَانَ نَهَى عَنِ الْمُتْعَةِ، وَأَنْ يَجْمَعَ الرَّجُلُ بَيْنَ الْحَجِّ وَالْعُمْرَةِ، فَقَالَ عَلِيٌّ: لَبَّيْكَ بِحَجَّةٍ وَعُمْرَةٍ مَعًا، فَقَالَ عُثْمَانُ: أَتَفْعَلُهَا وَأَنَا أَنْهَى عَنْهَا فَقَالَ عَلِيٌّ: لَمْ أَكُنْ لِأَدَعَ سُنَّةَ رَسُولِ اللهِ ﷺ لِأَحَدٍ مِنَ النَّاسِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٧٠٣، وأخرجه البخاري، ح:١٥٦٣ من حديث شعبة به.

Comments:

The observation of 'Alî is actually right. But it is also essential to acknowledge the administrative rulings of a government in a permissible matter, so that chaos does not ensue. Performing *Hajj* and *'Umrah* simultaneously, or *Qirân* is permissible according to the Divine law, but it is not essential or compulsory. However, in mandatory and forbidden matters, a government's rulings contradicting the commands of the *Shariah* shall not be accepted. But this ruling did not fall in this category.

2725. A similar report was narrated from Shu'bah with the same chain. (***Sahîh***)

٢٧٢٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ عَنْ شُعْبَةَ بِهٰذَا الْإِسْنَادِ مِثْلَهُ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٣٧٠٤.

2726. It was narrated that Al-Barâ' said: "I was with 'Alî bin Abî Tâlib when the Messenger of Allâh ﷺ appointed him as goveror of Yemen. When he came to the Messenger of Allâh ﷺ, 'Alî said: 'I came to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: "What did you do?" I said: "I entered *Ihrâm* for that for which you entered *Ihrâm*." He said: "I have brought the *Hadî* and am performing *Qirân*" And he ﷺ said to his Companions: "If I had known what I know now, I would have done what you have done, but I brought the *Hadî* and I am performing *Qirân*." (***Da'îf***)

٢٧٢٦ - أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ حِينَ أَمَّرَهُ رَسُولُ اللهِ ﷺ عَلَى الْيَمَنِ فَلَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ قَالَ عَلِيٌّ: فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقَالَ لِي رَسُولُ اللهِ ﷺ: «كَيْفَ صَنَعْتَ؟» قُلْتُ: أَهْلَلْتُ بِإِهْلَالِكَ قَالَ: «فَإِنِّي سُقْتُ الْهَدْيَ وَقَرَنْتُ» قَالَ: وَقَالَ ﷺ لِأَصْحَابِهِ: «لَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ لَفَعَلْتُ كَمَا فَعَلْتُمْ، وَلَكِنِّي سُقْتُ الْهَدْيَ وَقَرَنْتُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، المناسك، باب: في الإقران، ح:١٧٩٧ عن يحيى بن معين به، وهو في الكبرى، ح:٣٧٠٥ * أبو إسحاق عنعن تقدم، ح:٩٦، ولأصل الحديث شواهد كثيرة * يونس هو ابن أبي إسحاق، وحجاج هو ابن محمد.

Comments:

"For which you entered *Ihrâm*" means at the time of entering *Ihrâm*, I intended the *Ihrâm* like that of the Prophet ﷺ, although he did not know how the Prophet ﷺ had entered *Ihrâm*. Since he had also with him the sacrificial animals, his *Ihrâm* would practically be considered similar to the Prophet's ﷺ.

2727. 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ combined *Ḥajj* and *'Umrah* , then he passed away before he could forbid that, and before Qur'ân was revealed forbidding it." (*Ṣaḥîḥ*)

٢٧٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي حُمَيْدُ بْنُ هِلَالٍ قَالَ: سَمِعْتُ مُطَرِّفًا يَقُولُ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ جَمَعَ رَسُولُ اللهِ ﷺ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ تُوُفِّيَ قَبْلَ أَنْ يَنْهَى عَنْهَا، وَقَبْلَ أَنْ يَنْزِلَ الْقُرْآنُ بِتَحْرِيمِهِ.

تخريج: أخرجه مسلم، الحج، باب جواز التمتع، ح:١٦٧/١٢٢٦ من حديث شعبة به، وهو في الكبرى، ح:٣٧٠٦.

2728. It was narrated from 'Imrân that the Messenger of Allâh ﷺ combined *Ḥajj* and *'Umrah*, then no Qur'ân was revealed concerning that, and the Prophet ﷺ did not forbid it, regardless of what one man may say. (*Ṣaḥîḥ*)

٢٧٢٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عِمْرَانَ: أَنَّ رَسُولَ اللهِ ﷺ جَمَعَ بَيْنَ حَجٍّ وَعُمْرَةٍ، ثُمَّ لَمْ يَنْزِلْ فِيهَا كِتَابٌ، وَلَمْ يَنْهَ عَنْهُمَا النَّبِيُّ ﷺ. قَالَ فِيهِمَا رَجُلٌ بِرَأْيِهِ مَا شَاءَ.

تخريج: أخرجه مسلم، ح:١٦٨/١٢٢٦ (انظر الحديث السابق) من حديث شعبة، والبخاري، الحج، باب التمتع على عهد رسول الله ﷺ، ح:١٥٧١ من حديث قتادة به، وهو في الكبرى، ح:٣٧٠٧.

Comments:

One man refers either to 'Umar or 'Uthmân who used to forbid this form. Earlier it has preceded that he used to do thus in view of administrative causes. He did not hold it forbidden from the aspect of the Divine law. And the use of opinion in administrative affairs is not forbidden. It is rather essential. Hence, these venerable personages are blameless. (No blame of extremity comes upon them).

2729. It was narrated that Muṭarrif bin 'Abdullâh said: "Imrân bin Ḥuṣain said to me: 'We performed *Tamattu'* with the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: There are three (named)

٢٧٢٩ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ وَاسِعٍ عَنْ مُطَرِّفِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ تَمَتَّعْنَا مَعَ رَسُولِ اللهِ ﷺ.

Ismâ'îl bin Muslim; this is one of them, and there is no harm in him. And Shaikh Ismâ'îl bin Muslim who reports from Abû Ṭufail, there is no harm in him. And Ismâ'îl bin Muslim who reports from Az-Zuhrî and Al-Ḥasan; he is abandoned in *Ḥadîth*.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: إِسْمَاعِيلُ بْنُ مُسْلِمٍ ثَلَاثَةٌ، هٰذَا أَحَدُهُمْ لَا بَأْسَ بِهِ، وَإِسْمَاعِيلُ ابْنُ مُسْلِمٍ شَيْخٌ يَرْوِي عَنْ أَبِي الطُّفَيْلِ لَا بَأْسَ بِهِ، وَإِسْمَاعِيلُ بْنُ مُسْلِمٍ يَرْوِي عَنِ الزُّهْرِيِّ وَالْحَسَنِ، مَتْرُوكُ الْحَدِيثِ.

تخريج: أخرجه مسلم، ح:١٧١/١٢٢٦(انظر الحديث المتقدم، ح:٢٧٢٧) من حديث إسماعيل بن مسلم به، وهو في الكبرٰى، ح:٣٧٠٨.

2730. It was narrated that Anas said: "I heard the Messenger of Allâh ﷺ say: '*Labbaika 'Umratan wa Ḥajjan ma'an, labbaika 'Umratan wa Ḥajjan ma'an* (Here I am (O Allâh) for *"Umrah* and *Ḥajj* together, here I am (O Allâh) for *"Umrah* and *Ḥajj* together).'" (*Ṣaḥîḥ*)

٢٧٣٠ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ، عَنْ يَحْيَى وَعَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ وَحُمَيْدٍ الطَّوِيلِ؛ ح وَأَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ ابْنُ صُهَيْبٍ وَحُمَيْدٌ الطَّوِيلُ وَيَحْيَى بْنُ أَبِي إِسْحَاقَ كُلُّهُمْ عَنْ أَنَسٍ سَمِعُوهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا لَبَّيْكَ عُمْرَةً وَحَجًّا».

تخريج: أخرجه مسلم، الحج، باب إهلال النبي ﷺ وهديه، ح:١٢٥١ من حديث هشيم به، وهو في الكبرٰى، ح:٣٧٠٩.

Comments:

This demonstrates that the Prophet ﷺ was performing *Qirân* and this is the right thing. Performing *Hajj* only was common practice in the beginning. The Prophet ﷺ granted permission for *Tamattu'*.

2731. It was narrated that Anas said: "I heard the Messenger of Allâh ﷺ reciting the *Talbiyah* for them both." (*Ṣaḥîḥ*)

٢٧٣١ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي أَسْمَاءَ، عَنْ أَنَسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُلَبِّي بِهِمَا.

تخريج: [صحيح] وهو في الكبرٰى، ح:٣٧١٠ * أبو إسحاق عنعن، وأبو أسماء الصيقل مجهول، ولكن الحديث السابق والآتي شاهدان له.

2732. Bakr bin 'Abdullâh Al-Muzanî said: "Anas said: 'I heard

٢٧٣٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ:

the Prophet ﷺ reciting the *Talbiyah* for *'Umrah* and *Hajj* together. I told Ibn 'Umar about that and he said: "He recited the *Talbiyah* for *Hajj* only." I met Anas and told him what Ibn 'Umar had said, and Anas said: "Do you think of us as no more than children? I heard the Messenger of Allâh ﷺ say: '*Labbaika 'Umratan wa Hajjan ma'an* (Here I am (O Allâh) for *'Umrah* and *Hajj* together).'" (*Sahîh*)

حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ قَالَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللهِ الْمُزَنِيُّ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُلَبِّي بِالْعُمْرَةِ وَالْحَجِّ جَمِيعًا، فَحَدَّثْتُ بِذٰلِكَ ابْنَ عُمَرَ فَقَالَ: لَبَّى بِالْحَجِّ وَحْدَهُ، فَلَقِيتُ أَنَسًا فَحَدَّثْتُهُ بِقَوْلِ ابْنِ عُمَرَ، فَقَالَ أَنَسٌ: مَا تَعُدُّونَا إِلَّا صِبْيَانًا، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَبَّيْكَ عُمْرَةً وَحَجًّا مَعًا».

تخريج: أخرجه مسلم، الحج، باب: في الإفراد والقران، ح:١٢٣٢ من حديث هشيم، والبخاري، المغازي، باب: بعث علي بن أبي طالب وخالد بن الوليد رضي الله عنهما إلى اليمن قبل حجة الوداع، ح:٤٣٥٣، ٤٣٥٤ من حديث حميد الطويل به، وهو في الكبرٰى، ح:٣٧١١.

Comments:

Ibn 'Umar is narrating the condition at the beginning, while Anas is informing of what occurred later.

Chapter 50. *Tamattu'*[1]

(المعجم ٥٠) - **التَّمَتُّعُ** (التحفة ٥٠)

2733. It was narrated from Sâlim bin 'Abdullâh that 'Abdullâh bin 'Umar said: "During the Farewell Pilgrimage, the Messenger of Allâh ﷺ benefited from performing *'Umrah* and then *Hajj*, and he brought a *Hadî* (sacrificial animal) with him from Dhul-Hulaifah. The Messenger of Allâh ﷺ entered *Ihrâm* for *'Umrah* first, then for *Hajj*, and the people also benefited by entering *Ihrâm* for *'Umrah* first, then for *Hajj*. Some of the people brought the *Hadî* and carried it along with them, and others did not. When the Messenger of Allâh

٢٧٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: تَمَتَّعَ رَسُولُ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ بِالْعُمْرَةِ إِلَى الْحَجِّ، وَأَهْدَى وَسَاقَ مَعَهُ الْهَدْيَ بِذِي الْحُلَيْفَةِ، وَبَدَأَ رَسُولُ اللهِ ﷺ فَأَهَلَّ بِالْعُمْرَةِ، ثُمَّ أَهَلَّ بِالْحَجِّ، وَتَمَتَّعَ النَّاسُ مَعَ رَسُولِ اللهِ ﷺ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَكَانَ مِنَ النَّاسِ مَنْ أَهْدَى فَسَاقَ

[1] That uttering the *Talbiyah* for *'Umrah* alone, then exiting *Ihrâm* after completing it, and re-entering *Ihram*, with the *Talbiyah* for *Hajj* during the day of *Hajj*.

ﷺ came to Makkah, he said to the people: 'Whoever among you has brought a *Hadî*, nothing is permissible for him that became forbidden when he entered *Iḥrâm*, until he has finished his *Ḥajj*. Whoever did not find a *Hadî*, let him fast for three days during the *Ḥajj*, and for seven when he returns to his family.' The Messenger of Allâh ﷺ performed *Ṭawâf* when he came to Makkah and touched the corner (where the Black Stone is) first of all, then he walked rapidly during the first three of the seven circles, and walked during the last four. After he finished circumambulating the House he prayed two *Rak'ahs* at *Maqâm Ibrâhîm*. Then he went to Aṣ-Ṣafâ and walked seven rounds between Aṣ-Ṣafâ and Al-Marwah. And he did not do any action that was forbidden because of *Iḥrâm* until he had completed his *Ḥajj* and slaughtered his *Hadî* on the Day of Sacrifice. Then he hastened onward (toward Makkah) and circumambulated the House. Then everything that had been forbidden because of *Iḥrâm* became permissible. And those who had brought the *Hadî* with them did the same as the Messenger of Allâh ﷺ did." (*Ṣaḥîḥ*)

الْهَدْيَ، وَمِنْهُمْ مَنْ لَمْ يُهْدِ، فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ مَكَّةَ قَالَ لِلنَّاسِ: «مَنْ كَانَ مِنْكُمْ أَهْدَى فَإِنَّهُ لَا يَحِلُّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى يَقْضِيَ حَجَّهُ، وَمَنْ لَمْ يَكُنْ أَهْدَى فَلْيَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلْيُقَصِّرْ وَلْيَحْلِلْ ثُمَّ لِيُهِلَّ بِالْحَجِّ ثُمَّ لِيُهْدِ، وَمَنْ لَمْ يَجِدْ هَدْيًا فَلْيَصُمْ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةً إِذَا رَجَعَ إِلَى أَهْلِهِ». فَطَافَ رَسُولُ اللهِ ﷺ حِينَ قَدِمَ مَكَّةَ، وَاسْتَلَمَ الرُّكْنَ أَوَّلَ شَيْءٍ، ثُمَّ خَبَّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ، وَمَشَى أَرْبَعَةَ أَطْوَافٍ، ثُمَّ رَكَعَ حِينَ قَضَى طَوَافَهُ بِالْبَيْتِ، فَصَلَّى عِنْدَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ سَلَّمَ، فَانْصَرَفَ فَأَتَى الصَّفَا، فَطَافَ بِالصَّفَا وَالْمَرْوَةِ سَبْعَةَ أَطْوَافٍ، ثُمَّ لَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى قَضَى حَجَّهُ وَنَحَرَ هَدْيَهُ يَوْمَ النَّحْرِ، وَأَفَاضَ فَطَافَ بِالْبَيْتِ، ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَرُمَ مِنْهُ، وَفَعَلَ مِثْلَ مَا فَعَلَ رَسُولُ اللهِ ﷺ مَنْ أَهْدَى وَسَاقَ الْهَدْيَ مِنَ النَّاسِ.

تخريج: أخرجه البخاري، الحج، باب من ساق البدن معه، ح:١٦٩١، ومسلم، الحج، باب وجوب الدم على المتمتع وأنه إذا عدمه لزمه صوم ... إلخ، ح:١٢٢٧ من حديث الليث بن سعد به، وهو في الكبرى، ح:٣٧١٢.

Comments:

1. There is no disagreement concerning the permissibility of *Tamattu'*. The disagreement is in the matter as to whether Allâh's Messenger ﷺ practiced the *Tamattu'* or the *Qirân*.

2. "He entered into *Ihrâm* for *'Umrah* first": this is contrary to the popular narration. In the preceding narration, it is reported from Ibn 'Umar himself that the Prophet ﷺ pronounced the *Talbiyah* for *Hajj*. The fact is that the Prophet ﷺ coupled the *Hajj* with *'Umrah*.

2734. Sa'eed bin Al-Mûsâyyab said: "Alî and 'Uthmân performed *Ḥajj*, and when we were partway there, 'Uthmân forbade *Tamattu'*. 'Alî said: 'When you see him setting out, set out with him (saying the *Talbiyah* for *'Umrah*).' So 'Alî and his Companions recited the *Talbiyah* for *'Umrah*, and 'Uthmân did not forbid them. 'Alî said: 'Have I not been told that you forbade *Tamattu'*?' He said: 'Yes, I did.' 'Alî said to him: 'Did you not hear that the Messenger of Allâh ﷺ did *Tamattu'*?' He said: 'Of course.'" (*Ṣaḥîḥ*)

٢٧٣٤ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ حَرْمَلَةَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: حَجَّ عَلِيٌّ وَعُثْمَانُ، فَلَمَّا كُنَّا بِبَعْضِ الطَّرِيقِ نَهَى عُثْمَانُ عَنِ التَّمَتُّعِ، فَقَالَ عَلِيٌّ: إِذَا رَأَيْتُمُوهُ قَدِ ارْتَحَلَ فَارْتَحِلُوا، فَلَبَّى عَلِيٌّ وَأَصْحَابُهُ بِالْعُمْرَةِ فَلَمْ يَنْهَهُمْ عُثْمَانُ، فَقَالَ عَلِيٌّ: أَلَمْ أُخْبَرْ أَنَّكَ تَنْهَى عَنِ التَّمَتُّعِ؟ قَالَ: بَلَى، قَالَ لَهُ عَلِيٌّ: أَلَمْ تَسْمَعْ رَسُولَ اللهِ ﷺ تَمَتَّعَ؟ قَالَ: بَلَى!.

تخريج: أخرجه البخاري، الحج، باب التمتع والقران والإفراد بالحج ... إلخ، ح:١٥٦٩، ومسلم، الحج، باب جواز التمتع، ح:١٢٢٣ من حديث سعيد بن المسيب به، وهو في الكبرى، ح:٣٧١٣.

2735. It was narrated from Muḥammad bin 'Abdullâh bin Al-Ḥârith bin Nawfal bin Âl-Ḥârith bin 'Abdul-Muṭṭalib that during the year that Mu'âwiyah bin Abî Sufyân performed *Ḥajj*, he heard Sa'd bin Abî Waqqâṣ and Aḍ-Ḍaḥḥâk bin Qais talking about joining *'Umrah* to *Ḥajj* (*Tamattu'*). Aḍ-Ḍaḥḥâk said: "None does that but one who is igorant of the ruling of Allâh." Sa'd said: "What a bad thing to say, O son of my brother!" Aḍ-Ḍaḥḥâk said: "Umar bin Al-Khaṭṭâb forbade that." Sa'd said: "The Messenger of Allâh ﷺ did that and we did it with him." (*Ḥasan*)

٢٧٣٥ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بنِ عَبْدِ اللهِ بْنِ الْحَارِثِ ابْنِ نَوْفَلِ بْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ أَنَّهُ حَدَّثَهُ أَنَّهُ سَمِعَ سَعْدَ بْنَ أَبِي وَقَّاصٍ وَالضَّحَّاكَ بْنَ قَيْسٍ - عَامَ حَجَّ مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ - وَهُمَا يَذْكُرَانِ التَّمَتُّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ، فَقَالَ الضَّحَّاكُ: لَا يَصْنَعُ ذٰلِكَ إِلَّا مَنْ جَهِلَ أَمْرَ اللهِ [تَعَالَى]. فَقَالَ سَعْدٌ: بِئْسَمَا قُلْتَ يَا ابْنَ أَخِي! قَالَ الضَّحَّاكُ: فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ نَهَى عَنْ ذٰلِكَ، قَالَ سَعْدٌ: قَدْ صَنَعَهَا رَسُولُ اللهِ ﷺ وَصَنَعْنَاهَا مَعَهُ.

تخريج: [إسناده حسن] أخرجه الترمذي، الحج، باب ماجاء في التمتع، ح:٨٢٣ عن قتيبة به، وقال: "صحيح"، وهو في الموطأ (يحيى):١/٣٤٤، والكبرٰى، ح:٣٧١٤ * محمد بن عبدالله حسن الحديث على الراجح، "قد صنعها" أي أذن فيها وأباحها، قاله ابن عبدالبر في التمهيد:٨/ ٣٦٠.

Comments:

Many people were confused about the command of 'Umar, thinking that it as a ruling of the *Shari'ah*. But later, the Companions, and subsequently the noble *Imâms* explained the issue and made it clear, that the *Tamattu'* is allowed, rather it is preferred according to numerous *Imâms*.

2736. It was narrated that Abû Mûsâ said that he used to issue *Fatwas* concerning *Tamattu'*. Then a man said to him: "Withhold some of your *Fatwas*, for you do not know what the Commander of the Believers introduced into the rites subsequently." Then when I met him, I asked him. 'Umar said: "I know that the Messenger of Allâh ﷺ and his Companions did it, but I did not like that people should lay with their wives in the shade of the *Arâk* trees, and then go out for *Hajj* with their heads dripping." (*Ṣaḥîḥ*)

٢٧٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ إِبْرَاهِيمَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى أَنَّهُ كَانَ يُفْتِي بِالْمُتْعَةِ، فَقَالَ لَهُ رَجُلٌ: رُوَيْدَكَ بِبَعْضِ فُتْيَاكَ، فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدُ، حَتَّى لَقِيتُهُ فَسَأَلْتُهُ، فَقَالَ عُمَرُ: قَدْ عَلِمْتُ أَنَّ النَّبِيَّ ﷺ قَدْ فَعَلَهُ، وَلٰكِنْ كَرِهْتُ أَنْ يَظَلُّوا مُعَرِّسِينَ بِهِنَّ فِي الْأَرَاكِ، ثُمَّ يَرُوحُوا بِالْحَجِّ تَقْطُرُ رُؤُوسُهُمْ.

تخريج: أخرجه مسلم، الحج، باب جواز تعليق الإحرام وهو أن يحرم بإحرام كإحرام فلان ... إلخ، ح:١٢٢٢ عن محمد بن المثنى، ومحمد بن بشار به، وهو في الكبرٰى، ح:٣٧١٥.

Comments:

Under the *Arâk* trees or shrubs (*Arâk* - salvadora persica: a desert shrub): these shrubs were common in those days, that is why they were mentioned.

2737. It was narrated that Ibn 'Abbâs said: "I heard 'Umar say: 'By Allâh, I forbid you to perform *Tamattu'*, but it is mentioned in the Book of Allâh and the Messenger of Allâh ﷺ did it" – meaning, *'Umrah* with *Ḥajj*. (*Ṣaḥîḥ*)

٢٧٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: أَخْبَرَنَا أَبُو حَمْزَةَ عَنْ مُطَرِّفٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: وَاللّٰهِ! إِنِّي لَأَنْهَاكُمْ عَنِ الْمُتْعَةِ، وَإِنَّهَا لَفِي كِتَابِ اللّٰهِ، وَلَقَدْ فَعَلَهَا رَسُولُ اللّٰهِ ﷺ - يَعْنِي الْعُمْرَةَ فِي الْحَجِّ -.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٣٧١٦، وقال ابن كثير: إسناد جيد (مسند الفاروق:١/ ٣٠٤)، وإنما نهى عنه عمر من أجل أنه يراه مخصوصًا بالنبي ﷺ وهذا اجتهاد منه والمجتهد يخطىء ويصيب * أبو حمزة هو السكري، ومطرف هو ابن طريف.

Comments:

Means *'Umrah* with *Hajj*: This clarification was made because the term *Muta'* signifies temporary marriage which is forbidden, lest somebody consider it (the temporary marriage) permissible, taking the term to mean that. Or lest one attribute its permission to 'Umar or Ibn 'Abbâs, as some people misunderstood it.

2738. It was narrated that Ṭâwûs said: "Mu'âwiyah said to Ibn 'Abbâs: "Do you know that I cut the hair of the Messenger of Allâh ﷺ at Al-Marwah?" He said: "No." Ibn 'Abbâs said: "This Mu'âwiyah forbids the people to perform *Tamattu'* but the Prophet ﷺ performed *Tamattu'*." (*Ṣaḥîḥ*)

٢٧٣٨ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ ابْنِ حُجَيْرٍ، عَنْ طَاوُسٍ، قَالَ: قَالَ مُعَاوِيَةُ لِابْنِ عَبَّاسٍ: أَعَلِمْتَ أَنِّي قَصَّرْتُ مِن رَأْسِ رَسُولِ اللهِ ﷺ عِنْدَ الْمَرْوَةِ قَالَ: لَا، يَقُولُ ابْنُ عَبَّاسٍ: هٰذَا مُعَاوِيَةُ يَنْهَى النَّاسَ عَنِ الْمُتْعَةِ، وَقَدْ تَمَتَّعَ النَّبِيُّ ﷺ.

تخريج: أخرجه مسلم، الحج، باب التقصير في العمرة، ح:١٢٤٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٣٧١٧، وأخرجه البخاري، ومسلم من طريق آخر عن طاوس به، كما سيأتي برقم: ٢٩٩٠.

Comments:

Mu'awiyyah's forbidding *Tamattu'* was pursuant to the action of 'Umar and 'Uthmân (May Allâh be pleased with them).

2739. It was narrated that Abû Mûsâ said: "I came to the Messenger of Allâh ﷺ when he was in Al-Baṭḥâ', and he said: 'For what have you entered *Iḥrâm*?' I said: 'I have entered *Iḥrâm* for that for which the Prophet ﷺ had entered *Iḥrâm*.' He said: 'Have you brought a *Hadî* (sacrificial animal)?' I said: 'No.' He said: 'Then circumambulate the House and (perform *Sa'î*) between Aṣ-Ṣafâ and Al-Marwah, then exit *Iḥrâm*.' So I circumambulated the House and (performed *Sa'î*)

٢٧٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسٍ - وَهُوَ ابْنُ مُسْلِمٍ -، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ وَهُوَ بِالْبَطْحَاءِ، فَقَالَ: «بِمَا أَهْلَلْتَ؟» قُلْتُ: أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ قَالَ: «هَلْ سُقْتَ مِنْ هَدْيٍ؟» قُلْتُ: لَا قَالَ: «فَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ حِلَّ»، فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ، ثُمَّ أَتَيْتُ امْرَأَةً مِنْ قَوْمِي فَمَشَطَتْنِي وَغَسَلَتْ رَأْسِي، فَكُنْتُ أُفْتِي

between Aṣ-Ṣafâ and Al-Marwah, then went to a woman of my people and she combed and washed my hair. I used to issue *Fatwas* to the people based on that, during the *Khilâfah* of Abû Bakr and 'Umar. Then one day during *Ḥajj* season a man came to me and said: 'You do not know what the Commander of the Believers has introduced concerning the rites. I said: O people, whoever heard our *Fatwa*, let him not rush to follow it, for the Commander of the Believers is coming to you, and you should follow him. When he came, I said: O Commander of the Believers! What is this that you have introduced concerning the rites? He said: If we follow the Book of Allâh, then Allâh, the Mighty and Sublime, says: 'And complete the *Ḥajj* and *'Umrah* for Allâh.'[1] And if we follow the *Sunnah* of our Prophet ﷺ, then our Prophet ﷺ did not exit *Iḥrâm* until he had slaughtered the *Hadî* (sacrificial animal).''' (*Ṣaḥîḥ*)

النَّاسَ بِذٰلِكَ فِي إِمَارَةِ أَبِي بَكْرٍ وَإِمَارَةِ عُمَرَ، وَإِنِّي لَقَائِمٌ بِالْمَوْسِمِ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي شَأْنِ النُّسُكِ قُلْتُ: يَا أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتَيْنَاهُ بِشَيْءٍ فَلْيَتَّئِدْ، فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَائْتَمُّوا بِهِ، فَلَمَّا قَدِمَ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! مَا هٰذَا الَّذِي أَحْدَثْتَ فِي شَأْنِ النُّسُكِ؟ قَالَ: إِنْ نَأْخُذْ بِكِتَابِ اللهِ فَإِنَّ اللهَ عَزَّ وَجَلَّ قَالَ: ﴿وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ﴾ وَإِنْ نَأْخُذْ بِسُنَّةِ نَبِيِّنَا ﷺ فَإِنَّ نَبِيَّنَا ﷺ لَمْ يَحِلَّ حَتَّى نَحَرَ الْهَدْيَ.

تخريج: أخرجه مسلم، الحج، باب نسخ التحلل من الإحرام والأمر بالتمام، ح:١٢٢١ عن محمد بن المثنى، والبخاري، الحج، باب من أهل في زمن النبي ﷺ كإهلال النبي ﷺ، ح:١٥٥٩ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٣٧١٨.

Comments:

The noble Prophet ﷺ had sent Abû Mûsâ to Yemen, because he belonged to Yemen, or he was a Yemenite. He then arrived from Yemen to Makkah, upon being informed about the Farewell Pilgrimage.

2740. It was narrated that Muṭarrif said: "Imrân bin Ḥuṣain said to me: 'The Messenger of Allâh ﷺ

٢٧٤٠ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ

[1] *Al-Baqarah* 2:196.

performed *'Umrah* and *Ḥajj* together, and we performed *'Umrah* and *Ḥajj* together with him. And whoever says anything different, that is his own personal opinion.'" (*Ṣaḥîḥ*)

ابنُ مُسْلِمٍ عَنْ مُحَمَّدِ بنِ وَاسِعٍ عَنْ مُطَرِّفٍ قَالَ: قَالَ لِي عِمْرَانُ بْنُ حُصَيْنٍ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ تَمَتَّعَ وَتَمَتَّعْنَا مَعَهُ، قَالَ فِيهَا قَائِلٌ بِرَأْيِهِ.

تخريج: [صحيح] تقدم، ح: ٢٧٢٩، وهو في الكبرٰى، ح: ٣٧١٩.

Chapter 51. Not Saying *Bismillâh* When Entering *Iḥrâm*

(المعجم ٥١) - تَرْكُ التَّسْمِيَةِ عِنْدَ الإِهْلَالِ (التحفة ٥١)

2741. Ja'far bin Muḥammad said: "My father told me: 'We came to Jâbir bin 'Abdullâh and asked him about the *Ḥajj* of the Prophet ﷺ. He told us: The Messenger of Allâh ﷺ stayed in Al-Madînah for nine years of *Ḥajj*, then it was announced to the people that the Messenger of Allâh ﷺ was going to perform *Ḥajj* this year. Many people came to Al-Madînah, all of them hoping to learn from the Messenger of Allâh ﷺ and to do as he did. The Messenger of Allâh ﷺ set out when there were five days left of Dhul-Qa'dah, and we set out with him." Jâbir said: "And the Messenger of Allâh ﷺ was among us; the Qur'ân was being revealed to him, and he knew what it meant. Whatever he did based on it (the Qur'ân), we did, and we set out with no intention other than *Ḥajj*." (*Ṣaḥîḥ*)

٢٧٤١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ، فَحَدَّثَنَا: أَنَّ رَسُولَ اللهِ ﷺ مَكَثَ بِالْمَدِينَةِ تِسْعَ حِجَجٍ، ثُمَّ أُذِّنَ فِي النَّاسِ أَنَّ رَسُولَ اللهِ ﷺ حَاجٌّ فِي هٰذَا الْعَامِ، فَنَزَلَ الْمَدِينَةَ بَشَرٌ كَثِيرٌ كُلُّهُمْ يَلْتَمِسُ أَنْ يَأْتَمَّ بِرَسُولِ اللهِ ﷺ وَيَفْعَلُ مَا يَفْعَلُ، فَخَرَجَ رَسُولُ اللهِ ﷺ لِخَمْسٍ بَقِينَ مِنْ ذِي الْقَعْدَةِ وَخَرَجْنَا مَعَهُ، قَالَ جَابِرٌ: وَرَسُولُ اللهِ ﷺ بَيْنَ أَظْهُرِنَا، عَلَيْهِ يَنْزِلُ الْقُرْآنُ وَهُوَ يَعْرِفُ تَأْوِيلَهُ، وَمَا عَمِلَ بِهِ مِنْ شَيْءٍ عَمِلْنَا، فَخَرَجْنَا لَا نَنْوِي إِلَّا الْحَجَّ.

تخريج: [إسناده صحيح] تقدم، ح: ٢٧١٣، وهو في الكبرٰى، ح: ٣٧٢٠.

Comments:

"An announcement was made" so that all Muslims present may gain the honor of seeing the Prophet ﷺ, to remain in his companionship and follow him. They may learn the rites of *Hajj* directly from him, as well as the knowledge of other issues of the Divine law. And it may exhibit the unity, status and grandeur of the Muslims.

2742. It was narrated that 'Âishah said: "We set out with no intention other than *Hajj*. And when we were in Sarif, my menses came. The Messenger of Allâh ﷺ entered upon me while I was weeping, and he said: 'Have your menses come?' I said: 'Yes.' He said: 'That is something that Allâh, the Mighty and Sublime, has decreed for the daughters of Âdam. Do everything that the pilgrim in *Iḥrâm* does, but do not circumambulate the House.'" (*Ṣaḥîḥ*)

٢٧٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لِمُحَمَّدٍ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا لَا نَنْوِي إِلَّا الْحَجَّ، فَلَمَّا كُنَّا بِسَرِفَ حِضْتُ، فَدَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَأَنَا أَبْكِي، فَقَالَ: «أَحِضْتِ؟» قُلْتُ: نَعَمْ قَالَ: «إِنَّ هٰذَا شَيْءٌ كَتَبَهُ اللهُ عَزَّ وَجَلَّ عَلَى بَنَاتِ آدَمَ، فَاقْضِي مَا يَقْضِي الْمُحْرِمُ غَيْرَ أَنْ لَا تَطُوفِي بِالْبَيْتِ».

تخريج: [صحيح] تقدم، ح:٢٩١، وهو في الكبرٰى، ح:٣٧٢١ .

Comments:

"And when we were in Sarif": Here some clause or phrase has been curtailed, that our aim was to perform *Hajj* but the Prophet ﷺ commanded those people who had not brought sacrificial animals with them to convert their *Hajj Ihrâm* into that of *Ihrâm* for *'Umrah*. "I also changed my *Ihrâm* into that of *'Umrah*, but then I entered in the state of menses." Apparently, no integral of the *'Umrah* can be fulfilled in the state of menses. This was the reason for her weeping. The meaning of the Prophet's ﷺ command is; then you begin *Ihrâm* for *Hajj*, because the period of menses would not end before *Hajj*.

Chapter 52. *Ḥajj* Without Any Clear Intention On The Part Of The Pilgrim In *Iḥrâm*

(المعجم ٥٢) - الحَجُّ بِغَيْرِ نِيَّةٍ يَقْصِدُهُ الْمُحْرِمُ (التحفة ٥٢)

2743. Abû Mûsâ said: "I came from Yemen and the Prophet ﷺ had stopped in Al-Baṭḥâ' at the time of *Ḥajj*. He asked: 'Have you performed *Ḥajj*?' I said: 'Yes.' He said: 'What did you say?' I said: '*Labbaika bi iḥlâl ka iḥlâl in-nabiy* ﷺ (Here I am (O Allâh, entering *Iḥrâm* for that for which the Prophet ﷺ entered *Iḥrâm*).' He said: 'Circumambulate the House

٢٧٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي قَيْسُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ طَارِقَ بْنَ شِهَابٍ قَالَ: قَالَ أَبُو مُوسَى: أَقْبَلْتُ مِنَ الْيَمَنِ وَالنَّبِيُّ ﷺ مُنِيخٌ بِالْبَطْحَاءِ حَيْثُ حَجَّ فَقَالَ: «أَحَجَجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «كَيْفَ قُلْتَ»؟ قَالَ: قُلْتُ: لَبَّيْكَ بِإِهْلَالٍ كَإِهْلَالِ

and (perform *Ṣâ'î*) between Aṣ-Ṣafâ and Al-Marwah, and exit *Iḥrâm*.' Then I went to a woman who combed my hair. I started to issue *Fatwas* to the people based on that. Then during the *Khilâfah* of 'Umar, a man said to me: 'O Abû Mûsâ, withhold some of your *Fatwas* from us, for you do not know what the Commander of the Believers has introduced into the rites after you.'" Abû Mûsâ said: "O people, O people, whoever heard our *Fatwa*, let him not rush to follow it, for the Commander of the Believers is coming to you and you should follow him." 'Umar said: "If we follow the Book of Allâh, then indeed He commands us to complete *Ḥajj* and *'Umrah*, and the Messenger of Allâh ﷺ did not exit *Iḥrâm* until the *Hadî* had reached its place." (*Ṣaḥîḥ*)

النَّبِيِّ ﷺ قَالَ: «فَطُفْ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَأَحِلَّ» فَفَعَلْتُ، ثُمَّ أَتَيْتُ امْرَأَةً فَفَلَتْ رَأْسِي فَجَعَلْتُ أُفْتِي النَّاسَ بِذَٰلِكَ حَتَّى كَانَ فِي خِلَافَةِ عُمَرَ فَقَالَ لَهُ رَجُلٌ: يَا أَبَا مُوسَى! رُوَيْدَكَ بَعْضَ فُتْيَاكَ فَإِنَّكَ لَا تَدْرِي مَا أَحْدَثَ أَمِيرُ الْمُؤْمِنِينَ فِي النُّسُكِ بَعْدَكَ، قَالَ أَبُو مُوسَى: يَا أَيُّهَا النَّاسُ! مَنْ كُنَّا أَفْتَيْنَاهُ فَلْيَتَّئِدْ فَإِنَّ أَمِيرَ الْمُؤْمِنِينَ قَادِمٌ عَلَيْكُمْ فَائْتَمُّوا بِهِ، وَقَالَ عُمَرُ: إِنْ نَأْخُذْ بِكِتَابِ اللهِ فَإِنَّهُ يَأْمُرُنَا بِالتَّمَامِ وَإِنْ نَأْخُذْ بِسُنَّةِ النَّبِيِّ ﷺ فَإِنَّ النَّبِيَّ ﷺ لَمْ يَحِلَّ حَتَّى بَلَغَ الْهَدْيُ مَحِلَّهُ.

تخريج: [صحيح] تقدم، ح:٢٧٣٩، وهو في الكبرٰى، ح:٣٧٢٢، وأخرجه البخاري، ح:١٥٦٥، ومسلم، ح:١٢٢١ من حديث شعبة به».

Comments:

(For detail see *Ḥadîth* 2739)

The purpose of the chapter is to exhibit that it is not that essential at the moment of entering *Ihrâm* to formulate a specific intention for *Hajj* or *'Umrah*.

2744. It was narrated that Ja'far bin Muḥammad said: "My father told us: 'We came to Jâbir bin 'Abdullâh and asked him about the *Ḥajj* of the Prophet ﷺ. He told us: "Alî came from Yemen with a *Hadî*, and the Messenger of Allâh ﷺ brought a *Hadî* from Al-Madînah. He said to 'Alî: 'For what have you entered *Iḥrâm*?' He said: 'I said: "O Allâh, I am entering *Iḥrâm* for that for which

٢٧٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا: أَنَّ عَلِيًّا قَدِمَ مِنَ الْيَمَنِ بِهَدْيٍ وَسَاقَ رَسُولُ اللهِ ﷺ مِنَ الْمَدِينَةِ هَدْيًا، قَالَ لِعَلِيٍّ: «بِمَا أَهْلَلْتَ؟» قَالَ: قُلْتُ اللَّهُمَّ! إِنِّي أُهِلُّ بِمَا أَهَلَّ بِهِ رَسُولُ اللهِ ﷺ وَمَعِي الْهَدْيُ، قَالَ: «فَلَا تَحِلَّ».

the Messenger of Allâh ﷺ entered *Ihrâm*," and I have the *Hadî* with me.' He said: 'Do not exit *Ihrâm*.'" (*Sahîh*)

تخريج: [إسناده صحيح] تقدم، ح:٢٧١٣، وهو في الكبرٰى، ح:٣٧٢٣، ٣٧٢٤.

Comments:

'Alî had the sacrificial animals with him. Therefore, he was not in a position to release himself from *Ihrâm*. The *Ihrâm* of 'Alî was also not specified whether his *Ihrâm* was for *Hajj* or *'Umrah*.

2745. Jâbir said: "Alî came from collecting *Zakâh* and the Prophet ﷺ said to him: 'For what have you entered *Ihrâm*, O 'Alî?' he said: 'For that for which the Messenger of Allâh ﷺ entered *Ihrâm*.' He said: 'Then offer the *Hadî* and remain in *Ihrâm* as you are.' So 'Alî offered a *Hadî*." (*Sahîh*)

٢٧٤٥ - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ: قَدِمَ عَلِيٌّ مِنْ سِعَايَتِهِ فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِمَا أَهْلَلْتَ يَا عَلِيُّ؟» قَالَ: بِمَا أَهَلَّ بِهِ رَسُولُ اللهِ ﷺ قَالَ: «فَاهْدِ وَامْكُثْ حَرَامًا كَمَا أَنْتَ». قَالَ: «وَأَهْدَى عَلِيٌّ لَهُ هَدْيًا».

تخريج: أخرجه البخاري، المغازي، باب بعث علي بن أبي طالب وخالد ... إلخ، ح:٤٣٥٢، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... إلخ، ح:١٢١٦ من حديث ابن جريج به مطولاً، وهو في الكبرٰى، ح:٣٧٢٥.

2746. It was narrated that Al-Barâ' said: "I was with 'Alî when the Messenger of Allâh ﷺ appointed him as goveror of Yemen. When 'Alî came to the Messenger of Allâh ﷺ, 'Alî said: 'I found that Fâtimah had perfumed the house with perfume.' He said: 'I tried to avoid it, and she said to me: What is the matter with you? The Messenger of Allâh ﷺ told his Companions to exit *Ihrâm*.' He said: 'I said: I have entered *Ihrâm* for that for which the Prophet ﷺ entered *Ihrâm*."' He said: 'So I went to the Prophet ﷺ and he said to me: "What did you do?" I said: "I entered *Ihrâm* for that for which

٢٧٤٦ - أَخْبَرَنِي أَحْمَدُ بْنُ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كُنْتُ مَعَ عَلِيٍّ حِينَ أَمَّرَهُ النَّبِيُّ ﷺ عَلَى الْيَمَنِ فَأَصَبْتُ مَعَهُ أَوَاقِيَ فَلَمَّا قَدِمَ عَلِيٌّ عَلَى النَّبِيِّ ﷺ قَالَ عَلِيٌّ: وَجَدْتُ فَاطِمَةَ قَدْ نَضَحَتِ الْبَيْتَ بِنَضُوحٍ، قَالَ: فَتَخَطَّيْتُهُ فَقَالَتْ لِي: مَا لَكَ؟ فَإِنَّ رَسُولَ اللهِ ﷺ قَدْ أَمَرَ أَصْحَابَهُ فَأَحَلُّوا، قَالَ: قُلْتُ إِنِّي أَهْلَلْتُ بِإِهْلَالِ النَّبِيِّ ﷺ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ لِي: «كَيْفَ

you entered *Iḥrâm*." He said: "I have brought the *Hadî* and am performing *Qirân*." (*Ḍa'îf*)

صَنَعْتَ؟» قُلْتُ: إِنِّي أَهْلَلْتُ بِمَا أَهْلَلْتَ، قَالَ: «فَإِنِّي قَدْ سُقْتُ الْهَدْيَ وَقَرَنْتُ».

تخريج: [ضعيف] تقدم، ح:٢٧٢٦، وهو في الكبرٰى، ح:٣٧٢٦.

Chapter 53. If A Person Enters *Iḥrâm* For *'Umrah*, Can He Include *Ḥajj* In That?

(المعجم ٥٣) - إِذَا أَهَلَّ بِعُمْرَةٍ هَلْ يَجْعَلُ مَعَهَا حَجًّا (التحفة ٥٣)

2747. It was narrated from Nâfi' that Ibn 'Umar wanted to perform *Ḥajj* in the year when Al-Ḥajjâj was besieging Ibn Az-Zubair, and it was said to him: "It seems that there will be fighting between them, and I am afraid that you will be prevented from performing *Ḥajj*." He said: "In the Messenger of Allâh ﷺ you have a good example. I am going to do what the Messenger of Allâh ﷺ did. I bear witness to you that I have resolved to perform *'Umrah*." Then he set out, and when he was in Ẓâhir Al-Baiḍâ', he said: "*Ḥajj* and *'Umrah* are the same thing; I bear witness to you that I have resolved to perform *Ḥajj* with my *'Umrah*." And he brought along a *Hadî* (sacrificial animal) that he had bought in Qudaid. Then he set out and entered *Iḥrâm* for them both. When he came to Makkah he circumambulated the House and (did *Sa'î*) between Aṣ-Ṣafâ and Al-Marwah. Then he did not do any thing more than that, and he did not offer a sacrifice, or shave his head, or cut his hair; he remained in *Iḥrâm* until the Day of Sacrifice. Then he slaughtered his *Hadî* and shaved his head, and he thought

٢٧٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ أَرَادَ الْحَجَّ عَامَ نَزَلَ الْحَجَّاجُ بِابْنِ الزُّبَيْرِ فَقِيلَ لَهُ: إِنَّهُ كَائِنٌ بَيْنَهُمْ قِتَالٌ وَأَنَا أَخَافُ أَنْ يَصُدُّوكَ قَالَ: لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ إِذًا أَصْنَعُ كَمَا صَنَعَ رَسُولُ اللهِ ﷺ إِنِّي أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً، ثُمَّ خَرَجَ حَتَّى إِذَا كَانَ بِظَاهِرِ الْبَيْدَاءِ قَالَ: مَا شَأْنُ الْحَجِّ وَالْعُمْرَةِ إِلَّا وَاحِدٌ، أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجًّا مَعَ عُمْرَتِي وَأَهْدَى هَدْيًا اشْتَرَاهُ بِقُدَيْدٍ، ثُمَّ انْطَلَقَ يُهِلُّ بِهِمَا جَمِيعًا حَتَّى قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَلَمْ يَزِدْ عَلَى ذٰلِكَ وَلَمْ يَنْحَرْ وَلَمْ يَحْلِقْ وَلَمْ يُقَصِّرْ وَلَمْ يَحِلَّ مِنْ شَيْءٍ حَرُمَ مِنْهُ حَتَّى كَانَ يَوْمُ النَّحْرِ، فَنَحَرَ وَحَلَقَ فَرَأَى أَنْ قَدْ قَضَى طَوَافَ الْحَجِّ وَالْعُمْرَةِ بِطَوَافِهِ الْأَوَّلِ، وَقَالَ ابْنُ عُمَرَ: كَذٰلِكَ فَعَلَ رَسُولُ اللهِ ﷺ.

that he had completed the *Ṭawâf* of *Ḥajj* and *'Umrah* in the first *Tawâf*. Ibn 'Umar said: "That is what the Messenger of Allâh ﷺ did." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، الحج، باب طواف القارن، ح:١٦٤٠، ومسلم، الحج، باب بيان جواز التحلل بالإحصار وجواز القران ... إلخ، ح:١٢٣٠/ ١٨٢ عن قتيبة به، وهو في الكبرى، ح:٣٧٢٧.

Comments:

"A good example": What he means to state is that even Allâh's Messenger ﷺ was prevented from reaching the House of Allâh (for of *'Umrah* the Hudaibiyahh). We will act as the Prophet ﷺ has acted. We will slaughter our sacrificial animals in the spot where we have been stopped. We will have our haircut and come out of *Ihrâm*.

Chapter 54. The *Talbiyah*

(المعجم ٥٤) - كَيْفَ التَّلْبِيَةُ (التحفة ٥٤)

2748. It was narrated that Ibn Shihâb said: "Sâlim told me that his father said: 'I heard the Messenger of Allâh ﷺ say the *Talbiyah*: "*Labbaika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Innal-ḥamda wan-ni'mata laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).''' 'Abdullâh bin 'Umar used to say: "The Messenger of Allâh ﷺ used to pray two *Rak'ahs* in Dhul-Ḥulaifah, then when his she-camel stood up straight with him at the *Masjid* of Dhul-Ḥulaifah, he would enter *Iḥrâm* saying these words." (***Ṣaḥîḥ***)

٢٧٤٨ - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: إِنَّ سَالِمًا أَخْبَرَنِي أَنَّ أَبَاهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يُهِلُّ يَقُولُ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ» وَإِنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَرْكَعُ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ، ثُمَّ إِذَا اسْتَوَتْ بِهِ النَّاقَةُ قَائِمَةً عِنْدَ مَسْجِدِ ذِي الْحُلَيْفَةِ أَهَلَّ بِهٰؤُلَاءِ الْكَلِمَاتِ.

تخريج: أخرجه مسلم، الحج، باب التلبية وصفتها ووقتها، ح:١٢٨٤/ ٢١ من حديث عبدالله ابن وهب، والبخاري، اللباس، باب التلبيد، ح:٥٩١٥ من حديث يونس بن يزيد الأيلى به، وهو في الكبرى، ح:٣٧٢٨.

2749. It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ used to say: "*Labbaika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Innal-ḥamda wan-ni'mata laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner)." (*Ṣaḥîḥ*)

٢٧٤٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ زَيْدًا وَأَبَا بَكْرٍ ابْنَيْ مُحَمَّدِ بْنِ زَيْدٍ أَنَّهُمَا سَمِعَا نَافِعًا يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَقُولُ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٤٣ عن محمد بن جعفر، لقبه غندر به، وهو في الكبرٰى، ح: ٣٧٢٩.

2750. It was narrated that 'Abdullâh bin 'Umar said: "The *Talbiyah* of the Messenger of Allâh ﷺ was: '*Labbaika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Innal-ḥamda wan-ni'mata laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).'" (*Ṣaḥîḥ*)

٢٧٥٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: تَلْبِيَةُ رَسُولِ اللهِ ﷺ: لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ.

تخريج: أخرجه البخاري، الحج، باب التلبية، ح: ١٥٤٩، ومسلم، الحج، باب التلبية وصفتها ووقتها، ح: ١١٨٤ من حديث مالك به، وهو في الموطأ (يحيى): ١/٣٣١، والكبرٰى، ح: ٣٧٣٠.

2751. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Umar that his father said: "The *Talbiyah* of the Messenger of Allâh ﷺ was: '*Labbaika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Innal-ḥamda wan-ni'mata laka wal-mulk, lâ sharîka lak* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I

٢٧٥١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: كَانَتْ تَلْبِيَةُ رَسُولِ اللهِ ﷺ: لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكَ، لَا شَرِيكَ لَكَ. وَزَادَ

am. Verily all praise and blessings are Yours, and all sovereignty, You have no partner).'" And Ibn 'Umar added: "*Labbaika labbaika wa sa'daika wal-khayr fî yadaika, war-raghba' ilaika wal-'aml* (Here I am, here I am, and at Your service; all good is in Your hands, seeking Your pleasure and striving for Your sake)." (*Ṣaḥîḥ*)

فِيهِ ابْنُ عُمَرَ: لَبَّيْكَ لَبَّيْكَ وَسَعْدَيْكَ، وَالْخَيْرُ فِي يَدَيْكَ، وَالرَّغْبَاءُ إِلَيْكَ وَالْعَمَلُ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٣٧٣١.

Comments:

"Ibn 'Umar added": The Companions added some words to the *Talbiya* in the presence of the Prophet ﷺ.

2752. It was narrated that 'Abdullâh bin Mas'ûd said: "Part of the *Talbiyah* of the Messenger of Allâh ﷺ was '*Labbaika Allâhumma labbaik, labbaika lâ sharîka laka labbaik. Innal-ḥamda wan-ni'mata laka wal-mulk,* (Here I am, O Allâh, here I am. Here I am, You have no partner, here I am. Verily all praise and blessings are Yours.).'" (*Ṣaḥîḥ*)

٢٧٥٢ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَبَانَ بْنِ تَغْلِبَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: كَانَ مِنْ تَلْبِيَةِ النَّبِيِّ ﷺ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ، لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ، إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ».

تخريج: [صحيح] أخرجه أحمد: ١/ ٤١٠ من حديث حماد بن زيد به، وهو في الكبرٰى، ح: ٣٧٣٢، وللحديث شواهد، منها الحديث الآتي برقم: ٣٠٤٩.

2753. It was narrated that Abû Hurairah said: "Part of the *Talbiyah* of the Messenger of Allâh ﷺ was: '*Labbaika ilâhal-ḥaqq* (Here I am, O God of truth).'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I do not know of anyone who narrated a chain for this from 'Abdullâh bin Al-Faḍl except for 'Abdul-'Azîz. Ismâ'îl bin Umayyah reported it from him in *Mursal* form.

٢٧٥٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حُمَيْدُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ مِنْ تَلْبِيَةِ النَّبِيِّ ﷺ لَبَّيْكَ إِلٰهَ الْحَقِّ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا أَسْنَدَ هٰذَا عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ إِلَّا عَبْدَ الْعَزِيزِ. رَوَاهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْهُ مُرْسَلًا.

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، المناسك، باب التلبية، ح:٢٩٢٠ من حديث عبدالعزيز به، وهو في الكبرٰى، ح:٣٧٣٣، وصححه ابن خزيمة:٤/ ١٧٢، ح:٢٦٢٣، وابن حبان، ح:٩٧٥، والحاكم على شرط الشيخين:١/ ٤٤٩، ٤٥٠، ووافقه الذهبي، وللحديث علة مهدرة.

Chapter 55. Raising The Voice When Entering *Iḥrâm*

(المعجم ٥٥) - رَفْعُ الصَّوْتِ بِالإِهْلَالِ (التحفة ٥٥)

2754. It was narrated from Khallâd bin As-Sâ'ib, from his father that the Messenger of Allâh ﷺ said: "Jibrîl came to me and said: 'O Muḥammad! Tell your Companions to raise their voices when reciting the *Talbiyah*.'" (*Ṣaḥîḥ*)

٢٧٥٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَكْرٍ، عَنْ خَلَّادِ بْنِ السَّائِبِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «جَاءَنِي جِبْرِيلُ وَقَالَ لِي: يَا مُحَمَّدُ! مُرْ أَصْحَابَكَ أَنْ يَرْفَعُوا أَصْوَاتَهُمْ بِالتَّلْبِيَةِ».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الحج، باب ما جاء في رفع الصوت بالتلبية، ح:٨٢٩، وابن ماجه، المناسك، باب رفع الصوت بالتلبية، ح:٢٩٢٢ من حديث سفيان بن عيينة به، وصرح بالسماع عند الحميدي، ح:٨٥٥ (بتحقيقي)، وهو في الكبرٰى، ح:٣٧٣٤، وقال الترمذي: "حسن صحيح"، وصححه ابن خزيمة، ح:٢٦٢٥، ٢٦٢٧، وابن حبان، ح:٩٧٤ وغيرهم.

Chapter 56. Actions Related To Entering *Iḥrâm*

(المعجم ٥٦) - العَمَلُ فِي الإِهْلَالِ (التحفة ٥٦)

2755. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ began the *Talbiyah* following the prayer. (*Ḍa'îf*)

٢٧٥٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ السَّلَامِ عَنْ خُصَيْفٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ أَهَلَّ فِي دُبُرِ الصَّلَاةِ.

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الحج، باب ماجاء متى أحرم النبي ﷺ؟، ح:٨١٩ عن قتيبة به، وقال: "حسن غريب"، وهو في الكبرٰى، ح:٣٧٣٥ * خصيف بن عبدالرحمٰن ليس بالقوي كما قال النسائي في كتاب الضعفاء والمتروكين:١٧٧.

Comments:

This does not signify a particular prayer of *Ihrâm*, as is understood by some people. It was actually the *Ẓuhr* prayer, after which the Prophet ﷺ began uttering the *Talbiya*. As the subsequent *Ḥadîth* explains.

2756. It was narrated from Anas that the Messenger of Allâh ﷺ prayed *Ẓuhr* in Al-Baiḍâ', then he mounted and rode up the mountain of Al-Baiḍâ', and he began the *Talbiyah* for *Ḥajj* and *'Umrah* when he had prayed *Ẓuhr*. (*Ṣaḥîḥ*)

٢٧٥٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ صَلَّى الظُّهْرَ بِالْبَيْدَاءِ، ثُمَّ رَكِبَ وَصَعِدَ جَبَلَ الْبَيْدَاءِ، وَأَهَلَّ بِالْحَجِّ وَالْعُمْرَةِ حِينَ صَلَّى الظُّهْرَ.

تخريج: [**صحيح**] تقدم، ح:٢٦٦٣، وهو في الكبرى، ح:٣٧٣٦، وسنده ضعيف، وهو صحيح بالشواهد.

2757. It was narrated from Jâbir concerning the *Ḥajj* of the Prophet ﷺ, that when he came to Dhul-Ḥulaifah, he prayed and then he remained silent until he came to Al-Baiḍâ'. (*Ṣaḥîḥ*)

٢٧٥٧ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ جَعْفَرَ بْنَ مُحَمَّدٍ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَابِرٍ: فِي حَجَّةِ النَّبِيِّ ﷺ فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ صَلَّى وَهُوَ صَامِتٌ حَتَّى أَتَى الْبَيْدَاءَ.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٣٧٣٧، انظر الحديث المتقدم، ح:٢٧١٣

2758. It was narrated from Sâlim that he heard his father say: "This *Baidâ'* of yours where you are telling lies about the Messenger of Allâh ﷺ;[1] the Messenger of Allâh ﷺ never began the *Talbiyah* except from the *Masjid* at Dhul-Ḥulaifah." (*Ṣaḥîḥ*)

٢٧٥٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ أَنَّهُ سَمِعَ أَبَاهُ يَقُولُ: بَيْدَاؤُكُمْ هٰذِهِ الَّتِي تُكَذِّبُونَ فِيهَا عَلَى رَسُولِ اللهِ ﷺ، مَا أَهَلَّ رَسُولُ اللهِ ﷺ إِلَّا مِنْ مَسْجِدِ ذِي الْحُلَيْفَةِ.

تخريج: أخرجه البخاري، الحج، باب الإهلال عند مسجد ذي الحليفة، ح:١٥٤١، ومسلم، الحج، باب أمر أهل المدينة بالإحرام من عند مسجد ذي الحليفة، ح:١١٨٦/ ٢٣ من حديث مالك به، وهو في الكبرى، ح:٣٧٣٨، والموطأ(يحيٰ): ١/ ٣٣٢.

Comments:

1. "Telling lies": You have misunderstood that the Prophet ﷺ commenced the *Talbiyah*, from Al-Baida. In Arabic, misunderstanding is also termed a lie, because both these happen to be contrary to the truth.
2. "*Masjid* of Dhul-Ḥulaifah": At that spot there was no mosque then. A mosque was later built there.

[1] By saying that he began the *Talbiyah* there.

2759. It was narrated from Ibn Shihâb that Sâlim bin 'Abdullâh told him that 'Abdullâh bin 'Umar said: "I saw the Messenger of Allâh ﷺ riding his mount in Dhul-Hulaifah, then he began the *Talbiyah* when it stood up with him." (*Sahîh*)

٢٧٥٩ - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللهِ أَخْبَرَهُ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْكَبُ رَاحِلَتَهُ بِذِي الْحُلَيْفَةِ ثُمَّ يُهِلُّ حِينَ تَسْتَوِي بِهِ قَائِمَةً.

تخريج: أخرجه البخاري، الحج، باب قول الله تعالى: ﴿يأتوك رجالاً ...﴾ إلخ"، ح: ١٥١٤، ومسلم، الحج، باب بيان أن الأفضل أن يحرم حين تنبعث به راحلته ... إلخ، ح: ٢٩/١١٨٧ من حديث ابن وهب به، وهو في الكبرى، ح: ٣٧٣٩، وتقدم طرفه، ح: ٢٦٨٤.

2760. It was narrated from Ibn 'Umar that he used to narrate that the Prophet ﷺ began the *Talbiyah* when his mount stood up with him. (*Sahîh*)

٢٧٦٠ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي صَالِحُ بْنُ كَيْسَانَ؛ ح وَأَخْبَرَنِي مُحَمَّدُ ابْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ: حَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ يُوسُفَ - عَنِ ابْنِ جُرَيْجٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يُخْبِرُ أَنَّ النَّبِيَّ ﷺ أَهَلَّ حِينَ اسْتَوَتْ بِهِ رَاحِلَتُهُ.

تخريج: أخرجه البخاري، الحج، باب من أهل حين استوت به راحلته قائمةً، ح: ١٥٥٢، ومسلم، الحج، باب بيان أن الأفضل أن يحرم حين تنبعث به راحلته متوجها إلى مكة...، ح: ٢٨/١١٨٧ من حديث ابن جريج به، وهو في الكبرى، ح: ٣٧٤٠ * شعيب هو ابن إسحاق، وإسحاق هو الأزرق.

2761. It was narrated that 'Ubaid bin Juraij said: "I said to Ibn 'Umar: 'I saw you begin the *Talbiyah* when your she-camel stood up with you. He said: "The Messenger of Allâh ﷺ used to begin the *Talbiyah* when his she-camel stood up with him." (*Sahîh*)

٢٧٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللهِ وَابْنِ جُرَيْجٍ وَابْنِ إِسْحَاقَ وَمَالِكِ بْنِ أَنَسٍ، عَنِ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ رَأَيْتُكَ تُهِلُّ إِذَا اسْتَوَتْ بِكَ نَاقَتُكَ، قَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يُهِلُّ إِذَا اسْتَوَتْ بِهِ نَاقَتُهُ وَانْبَعَثَتْ.

تخريج: أخرجه البخاري، الوضوء، باب غسل الرجلين في النعلين ... إلخ، ح:١٦٦، ومسلم، الحج، باب بيان أن الأفضل أن يحرم حين تنبعث به راحلته متوجها إلى مكة ...، ح:١١٨٧ من حديث مالك به، وهو في الكبرى، ح:٣٧٤١، والموطأ (يحيى):١/٣٣٣ بطوله.

Comments:

'Abdullâh bin 'Umar is stating according to his personal knowledge. Otherwise on the occasion of the Farewell Pilgrimage, etc., the Prophet ﷺ had commenced pronouncing the *Talbiyah* immediately after the Prayer. Ibn 'Umar had perhaps not heard it then.

Chapter 57. *Ihrâm* Of Women In *Nifâs*

(المعجم ٥٧) - إِهْلَالُ النُّفَسَاءِ (التحفة ٥٧)

2762. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ stayed for nine years during which he did not perform *Hajj*. Then it was announced among the people that he was going for *Hajj*. No one who was able to come riding or on foot stayed behind, and the people rushed to go out with him until he came to Dhul-Hulaifah. Asmâ' bint 'Umais gave birth to Muhammad bin Abî Bakr and she sent word to the Messenger of Allâh ﷺ (asking what she should do). He said: 'Perform *Ghusl* and wrap a cloth around your private parts, then begin the *Talbiyah*.' So she did that." An abridgment (*Sahîh*)

٢٧٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ عَنْ شُعَيْبٍ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أَقَامَ رَسُولُ اللهِ ﷺ تِسْعَ سِنِينَ لَمْ يَحُجَّ، ثُمَّ أَذَّنَ فِي النَّاسِ بِالْحَجِّ فَلَمْ يَبْقَ أَحَدٌ يَقْدِرُ أَنْ يَأْتِيَ رَاكِبًا أَوْ رَاجِلًا إِلَّا قَدِمَ، فَتَدَارَكَ النَّاسُ لِيَخْرُجُوا مَعَهُ حَتَّى جَاءَ ذَا الْحُلَيْفَةِ، فَوَلَدَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بنَ أَبِي بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «اغْتَسِلِي وَاسْتَثْفِرِي بِثَوْبٍ ثُمَّ أَهِلِّي» فَفَعَلَتْ. مُخْتَصَرٌ.

تخريج: [صحيح] تقدم، ح:٢١٥، وهو في الكبرى، ح:٣٧٤٢.

Comments:

This narration has preceded earlier in elaboration. Please see *Hadîth* 2664-65.

2763. It was narrated that Jâbir said: "Asmâ' bint 'Umais gave birth to Muhammad bin Abî Bakr and she sent word to the Messenger of Allâh ﷺ asking him what she should do. He told her to perform *Ghusl* and wrap her private parts in

٢٧٦٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ - قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: نَفِسَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ مُحَمَّدَ بْنَ أَبِي

a cloth, and to begin the *Talbiyah*. (*Sahîh*)

بَكْرٍ فَأَرْسَلَتْ إِلَى رَسُولِ اللهِ ﷺ تَسْأَلُهُ كَيْفَ تَفْعَلُ فَأَمَرَهَا أَنْ تَغْتَسِلَ وَتَسْتَثْفِرَ بِثَوْبِهَا وَتُهِلَّ.

تخريج: [صحيح] تقدم، ح:٢١٥، وهو في الكبرى، ح:٣٧٤٣.

Comments:

This bath is not obligatory. One may do without it if someone is compelled and is unable to take bath. It should not, however, be abandoned without an excuse.

Chapter 58. If A Woman Who Has Begun The *Talbiyah* For *'Umrah* Gets Her Menses And Fears That She May Miss *Hajj*

(المعجم ٥٨) - فِي الْمُهِلَّةِ بِالْعُمْرَةِ تَحِيضُ وَتَخَافُ فَوْتَ الْحَجِّ (التحفة ٥٨)

2764. It was narrated that Jâbir bin 'Abdullâh said: "We came in *Ihrâm* with the Messenger of Allâh ﷺ for *Hajj* alone (*Mufrad*), and 'Âishah came in *Ihrâm* for *'Umrah*. Then, when we were in Sarif her menses started. When we came, we circumambulated the Ka'bah and (performed *Sa'î*) between As-Safa and Al-Marwah. Then, the Messenger of Allâh ﷺ commanded those of us who did not have a *Hadî* to exit *Ihrâm*. We said: 'Exit *Ihrâm* to what degree?' He said: 'Completely.' So we had intercourse with out, wives and put on perfume, and wore our regular clothes, and there were only four nights away from 'Arafat. Then, we entered *Ihrâm* on the day of *At-Tarwiyah*.[1] The Messenger of Allâh ﷺ entered upon 'Âishah and found her weeping. He said: 'What is the matter with you?' She said: 'I have got my menses and the people exited

٢٧٦٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: أَقْبَلْنَا مُهِلِّينَ مَعَ رَسُولِ اللهِ ﷺ بِحَجٍّ مُفْرَدٍ وَأَقْبَلَتْ عَائِشَةُ مُهِلَّةً بِعُمْرَةٍ حَتَّى إِذَا كُنَّا بِسَرِفَ عَرَكَتْ، حَتَّى إِذَا قَدِمْنَا طُفْنَا بِالْكَعْبَةِ وَبِالصَّفَا وَالْمَرْوَةِ، فَأَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ يَحِلَّ مِنَّا مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ قَالَ: فَقُلْنَا حِلٌّ مَاذَا؟ قَالَ: «الْحِلُّ كُلُّهُ» فَوَاقَعْنَا النِّسَاءَ وَتَطَيَّبْنَا بِالطِّيبِ وَلَبِسْنَا ثِيَابَنَا وَلَيْسَ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا أَرْبَعُ لَيَالٍ، ثُمَّ أَهْلَلْنَا يَوْمَ التَّرْوِيَةِ، ثُمَّ دَخَلَ رَسُولُ اللهِ ﷺ عَلَى عَائِشَةَ فَوَجَدَهَا تَبْكِي فَقَالَ: «مَا شَأْنُكِ؟» فَقَالَتْ: شَأْنِي أَنِّي قَدْ حِضْتُ وَقَدْ حَلَّ النَّاسُ وَلَمْ أُحْلِلْ وَلَمْ أَطُفْ بِالْبَيْتِ وَالنَّاسُ يَذْهَبُونَ إِلَى الْحَجِّ الْآنَ فَقَالَ: «إِنَّ هٰذَا أَمْرٌ كَتَبَهُ اللهُ عَلَى بَنَاتِ آدَمَ فَاغْتَسِلِي ثُمَّ أَهِلِّي بِالْحَجِّ» فَفَعَلَتْ وَوَقَفَتِ

[1] The 8th day of Dhul-Hijjah.

Iḥrâm, but I did not exit *Iḥrâm* or did I circumambulate the House, and the people are going for *Ḥajj* now.' He said: 'This is something that Allâh has decreed for the daughters of Âdam. Perform *Ghusl*, then begin the *Talbiyah* for *Ḥajj*.' So she did that and did all the rituals. Then, when she became pure, she circumambulated the House and (performed *Sa'î*) between Aṣ-Ṣafa and Al-Marwah. Then, he said: 'You have exited *Iḥrâm* from your *Ḥajj* and your *'Umrah* at the same time.' She said: 'O Messenger of Allâh, I feel upset because I only circumambulated the House during my *Ḥajj*.' He said: 'Take her, O 'Abdullâh, to perform *'Umrah* from At-Tan'îm.' And that was on the night of *Al-Ḥaṣbah* (the twelfth night of Dhul-Ḥijjah)." (*Ṣaḥîḥ*)

الْمَواقِفَ حَتَّى إِذَا طَهُرَتْ طَافَتْ بِالْكَعْبَةِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ قَالَ: «قَدْ حَلَلْتِ مِنْ حَجَّتِكِ وَعُمْرَتِكِ جَمِيعًا» فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أَجِدُ فِي نَفْسِي أَنِّي لَمْ أَطُفْ بِالْبَيْتِ حَتَّى حَجَجْتُ قَالَ: «فَاذْهَبْ بِهَا يَا عَبْدَ الرَّحْمٰنِ! فَأَعْمِرْهَا مِنَ التَّنْعِيمِ» وَذٰلِكَ لَيْلَةَ الْحَصْبَةِ.

تخريج: أخرجه مسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... إلخ، ح: ١٢١٣ عن قتيبة به، وهو في الكبرى، ح: ٣٧٤٤.

Comments:

1. Sarif is a place situated at a distance of 16 kilometers from Makkah.
2. "To what degree?" Since, they had entered *Ihrâm* primarily for *Hajj*, only three days were left before the commencement of the rites of *Hajj*, they were, therefore, apprehensive concerning putting off the *Ihrâm*.
3. "Completely" means you can have sexual intercourse with your spouses.
4. "Four nights distance from 'Arafât": The Prophet ﷺ reached Makkah on the 4th of Dhul-Ḥijjah, and the pilgrims go forth to Mina on the 8th of Dhul-Ḥijjah.

2765. It was narrated that 'Âishah said: "We set out with the Messenger of Allâh ﷺ for the Farewell Pilgrimage and we entered *Iḥrâm* for *'Umrah*, then the Messenger of Allâh ﷺ said: 'Whoever has a *Hadî* with him, let him enter *Iḥrâm* for both *Ḥajj* and *'Umrah*, then do not

٢٧٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ

exit *Ihrâm* until he exits *Ihrâm* for them both.' I came to Makkah and I had my menses, so I did not circumambulate the House or (perform *Sa'î*) between Aṣ-Ṣafa and Al-Marwah. I complained about that to the Messenger of Allâh ﷺ and he said: 'Undo your hair, and comb it, and enter *Ihrâm* for *Ḥajj*, and leave *'Umrah*.' When I had completed *Ḥajj*, the Messenger of Allâh ﷺ sent me with 'Abdur-Raḥmân bin Abî Bakr to At-Tan'îm, and I performed *'Umrah*. He said: 'This is the place of your *'Umrah*.' Then those who had entered *Ihrâm* for *'Umrah* circumambulated the House and (performed *Sa'î*) between Aṣ-Ṣafa and Al-Marwah. Then they exited *Ihrâm*, then they performed *Ṭawâf* again, after they came back from Mina for their *Ḥajj*. As for those who combined *Ḥajj* and *'Umrah*, they only performed one *Ṭawâf*." (*Ṣaḥîḥ*)

فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُهِلَّ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلُّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا»، فَقَدِمْتُ مَكَّةَ وَأَنَا حَائِضٌ فَلَمْ أَطُفْ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ فَشَكَوْتُ ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «انْقُضِي رَأْسَكِ وَامْتَشِطِي وَأَهِلِّي بِالْحَجِّ وَدَعِي الْعُمْرَةَ» فَفَعَلْتُ، فَلَمَّا قَضَيْتُ الْحَجَّ أَرْسَلَنِي رَسُولُ اللهِ ﷺ مَعَ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرٍ إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ قَالَ: «هٰذِهِ مَكَانُ عُمْرَتِكِ» فَطَافَ الَّذِينَ أَهَلُّوا بِالْعُمْرَةِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ حَلُّوا ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى لِحَجِّهِمْ، وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا.

تخريج: [صحيح] تقدم، ح:٢٤٣، وهو في الكبرى، ح:٣٧٤٥.

Comments:

1. "*Ihrâm* for *Umrah*": Its detail preceded in the previous narration.
2. "One *Tawâf*": Outwardly, the words demonstrate that they did not perform *Tawâf* on returning from Mina, although this contradicts the reality. This *Tawâf* is obligatory.

Chapter 59. Stipulating Conditions In *Ḥajj*

(المعجم ٥٩) - الاِشْتِرَاطُ فِي الْحَجِّ
(التحفة ٥٩)

2766. It was narrated from Ibn 'Abbâs that Ḍubâ'ah wanted to perform *Ḥajj*, so the Prophet ﷺ told her to stipulate a condition, and she acted upon the command of the Messenger of Allâh ﷺ. (*Ṣaḥîḥ*)

٢٧٦٦ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَبِيبٌ عَنْ عَمْرِو ابْنِ هَرِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ وَعِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ ضُبَاعَةَ أَرَادَتِ الْحَجَّ فَأَمَرَهَا النَّبِيُّ ﷺ أَنْ تَشْتَرِطَ فَفَعَلَتْ عَنْ أَمْرِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه مسلم، الحج، باب جواز اشتراط المحرم التحلل بعذر المرض ونحوه، ح:١٢٠٨/١٠٧ عن هارون به، وهو في الكبرى، ح:٣٧٤٦، ومسند أبي داود الطيالسي، ح:٢٦٨٥ * حبيب هو ابن يزيد.

Comments:

This is a concise (*Mujmal*) narration. Its detail is that Dhûba'ah bint Zubayr bin Abdul Muttalib was ill. She was worried that the illness might aggravate. On the other hand, the time for *Hajj* was near. This indicates that there would be no expiation for it, or would there be any restitution compulsory (*Wâjib*).

Chapter 60. What Should One Say When Stipulating A Condition?

(المعجم ٦٠) - كَيْفَ يَقُولُ إِذَا اشْتَرَطَ (التحفة ٦٠)

2767. Hilâl bin Khabbâb said: "I asked Sa'eed bin Jubair about a man who performs *Ḥajj* and stipulates a condition. He said: 'Conditions are something that people do among themselves.' I narrated the *Ḥadîth* of 'Ikrimah to him, and he narrated to me from Ibn 'Abbâs, that Ḍubâ'ah bint Az-Zubair bin 'Abdul-Muṭṭalib came to the Prophet ﷺ, and said: 'O Messenger of Allâh, I want to perform *Ḥajj*, so what should I say?' He said: 'Say: *Labbaik Allâhumma! Labbaika wa maḥillî min al-arḍi ḥaythu taḥbisunî* (Here I am, O Allâh, Here I am, and I shall exit *Iḥrâm* at any place where You decree that I cannot proceed.)" And whatever condition you stipulate will be accepted by your Lord.''' (*Ḥasan*)

٢٧٦٧ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ الْأَحْوَلُ قَالَ: حَدَّثَنَا هِلَالُ بْنُ خَبَّابٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ عَنِ الرَّجُلِ يَحُجُّ يَشْتَرِطُ قَالَ: الشَّرْطُ بَيْنَ النَّاسِ، فَحَدَّثْتُهُ حَدِيثَهُ - يَعْنِي عِكْرِمَةَ - فَحَدَّثَنِي عَنِ ابْنِ عَبَّاسٍ أَنَّ ضُبَاعَةَ بِنْتَ الزُّبَيْرِ بْنِ عَبْدِ الْمُطَّلِبِ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ الْحَجَّ فَكَيْفَ أَقُولُ؟ قَالَ: «قُولِي: لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ وَمَحِلِّي مِنَ الأَرْضِ حَيْثُ تَحْبِسُنِي فَإِنَّ لَكِ عَلَى رَبِّكِ مَا اسْتَثْنَيْتِ».

تخريج: [إسناده حسن] أخرجه أبو داود، المناسك، باب الاشتراط في الحج، ح:١٧٧٦، والترمذي، الحج، باب ماجاء في الاشتراط في الحج، ح:٩٤١ من حديث هلال به، وقال الترمذي: "حسن صحيح"، وهو في الكبرى، ح:٣٧٤٩، وانظر نيل المقصود، ح:١٤٤٣ لحال هلال بن خباب.

2768. It was narrated that Ibn 'Abbâs said: "Ḍubâ'ah bint Az-Zubair bin 'Abdul-Muṭṭalib came to the Messenger of Allâh ﷺ and

٢٧٦٨ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ:

حَدَّثَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ طَاوُسًا وَعِكْرِمَةَ يُخْبِرَانِ عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَتْ ضُبَاعَةُ بِنْتُ الزُّبَيْرِ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي امْرَأَةٌ ثَقِيلَةٌ وَإِنِّي أُرِيدُ الْحَجَّ فَكَيْفَ تَأْمُرُنِي أَنْ أُهِلَّ؟ قَالَ: «أَهِلِّي وَاشْتَرِطِي أَنَّ مَحِلِّي حَيْثُ حَبَسْتَنِي».

said: 'I am a heavy woman and I want to go for *Ḥajj*. How do I begin the *Iḥrâm*?' He said: 'Enter *Iḥrâm* and stipulate the condition that you will exit *Iḥrâm* from the point where you are prevented (from continuing, if some problem should arise).'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الحج، باب جواز اشتراط المحرم التحلل بعذر المرض ونحوه، ح:١٢٠٨ من حديث ابن جريج به، وهو في الكبرٰى، ح:٣٧٤٧ * شعيب هو ابن إسحاق.

٢٧٦٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، وَعَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ رَسُولُ اللهِ ﷺ عَلَى ضُبَاعَةَ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي شَاكِيَةٌ وَإِنِّي أُرِيدُ الْحَجَّ فَقَالَ لَهَا النَّبِيُّ ﷺ: «حُجِّي وَاشْتَرِطِي إِنَّ مَحِلِّي حَيْثُ تَحْبِسُنِي» قَالَ إِسْحَاقُ: قُلْتُ لِعَبْدِ الرَّزَّاقِ: كِلَاهُمَا عَنْ عَائِشَةَ، هِشَامٌ وَالزُّهْرِيُّ؟ قَالَ: نَعَمْ!.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا أَسْنَدَ هٰذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ غَيْرَ مَعْمَرٍ.

2769. It was narrated that Ibn 'Abbâs said: "Ḍubâ'ah bint Az-Zubair bin 'Abdul-Muṭṭalib came to the Messenger of Allâh ﷺ and said: 'I am a heavy woman and I want to go for *Ḥajj*. How do I begin the *Iḥrâm*?' He said: 'Enter *Iḥrâm* and stipulate the condition that you will exit *Iḥrâm* from the point where you are prevented (from continuing, if some problem should arise).'" (*Ṣaḥîḥ*)

Isḥâq said: I said to 'Abdur-Razzâq: Both from 'Âishah, Hishâm and Az-Zuhrî? He said: "Yes."[1]

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I do not know of anyone who narrated this chain from Az-Zuhrî except Ma'mar.

تخريج: [صحيح] أخرجه مسلم، ح:١٢٠٧/ ١٠٥ (انظر الحديث السابق) من حديث عبدالرزاق به، وهو في الكبرٰى، ح:٣٧٤٨.

Chapter 61. What Is Done By The One Who Was Prevented During *Ḥajj* Without Having Stipulated A Condition

(المعجم ٦١) - مَا يَفْعَلُ مَنْ حُبِسَ عَنِ الْحَجِّ وَلَمْ يَكُنْ اشْتَرَطَ (التحفة ٦١)

٢٧٧٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ

2770. It was narrated that Sâlim

[1] That is from Hishâm bin 'Urwah and Az-Zuhrî; both reported it from 'Urwah, from 'Âishah ﷺ.

said: "Ibn 'Umar used to denounce stipulating conditions in *Ḥajj*, and said: 'Is not the *Sunnah* of the Messenger of Allâh ﷺ sufficient for you? If one of you is prevented from performing (finishing) *Ḥajj* let him circumambulate the House and (perform *Sâ'î*) between Aṣ-Ṣafa and Al-Marwah, then exit *Iḥrâm* completely until he performs *Ḥajj* the following year. And let him offer a *Hadî* or fast if he cannot find a *Hadî*. (*Ṣaḥîḥ*)

السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ قَالَ: كَانَ ابْنُ عُمَرَ يُنْكِرُ الاشْتِرَاطَ فِي الْحَجِّ وَيَقُولُ: أَلَيْسَ حَسْبُكُمْ سُنَّةُ رَسُولِ اللهِ ﷺ، إِنْ حُبِسَ أَحَدُكُمْ عَنِ الْحَجِّ طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ مِنْ كُلِّ شَيْءٍ حَتَّى يَحُجَّ عَامًا قَابِلًا وَيُهْدِي وَيَصُومُ إِنْ لَمْ يَجِدْ هَدْيًا.

تخريج: أخرجه البخاري، المحصر، باب الإحصار في الحج: ١٨١٠ من حديث يونس بن يزيد به، وهو في الكبرى، ح: ٣٧٥٠.

Comments:

Ibn 'Umar might not have been aware of the *Ḥadîth* of Dhûba'ah.

2771. It was narrated from Sâlim, from his father, that he used to denounce stipulating conditions in *Ḥajj* and said: "Is not the *Sunnah* of your Prophet ﷺ sufficient for you? If one of you is prevented (from completing *Ḥajj*) by anything, let him come to the House and circumambulate it, and (perform *Sâ'î*) between Aṣ-Ṣafa and Al-Marwah, then let him shave his head or cut his hair, then exit *Iḥrâm*; and he has to perform *Ḥajj* the next year." (*Ṣaḥîḥ*)

٢٧٧١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُنْكِرُ الْاشْتِرَاطَ فِي الْحَجِّ وَيَقُولُ: مَا حَسْبُكُمْ سُنَّةُ نَبِيِّكُمْ ﷺ؟ إِنَّهُ لَمْ يَشْتَرِطْ فَإِنْ حَبَسَ أَحَدَكُمْ حَابِسٌ فَلْيَأْتِ الْبَيْتَ فَلْيَطُفْ بِهِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ، ثُمَّ لْيَحْلِقْ أَوِ لْيُقَصِّرْ ثُمَّ لْيُحْلِلْ وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٣٧٥١.

Chapter 62. Marking The *Hadî*

(المعجم ٦٢) - إِشْعَارُ الْهَدْيِ (التحفة ٦٢)

2772/2773. It was narrated that Al-Miswar bin Makhramah and Marwân bin Al-Ḥakam said: "The Messenger of Allâh ﷺ went out during the time of Al-Ḥudabiyah

٢٧٧٢، ٢٧٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ

with between one-thousand and three-hundred, and one-thousand and five-hundred of his Companions. Then, when they were in Dhul-Hulaifah, he garlanded and marked[1] the *Hadî* and began the *Talbiyah* for *'Umrah* (Abridged). (*Sahîh*)

ابْنِ مَخْرَمَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ؛ ح وَأَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ بنِ الْحَكَمِ قَالَا: خَرَجَ رَسُولُ اللهِ ﷺ زَمَنَ الْحُدَيْبِيَةِ فِي بِضْعَ عَشْرَةَ مِائَةٍ مِنْ أَصْحَابِهِ حَتَّى إِذَا كَانُوا بِذِي الْحُلَيْفَةِ قَلَّدَ الْهَدْيَ وَأَشْعَرَ وَأَحْرَمَ بِالْعُمْرَةِ. مُخْتَصَرٌ.

تخريج: أخرجه البخاري، الحج، باب من أشعر وقلد بذي الحليفة ثم أحرم، ح:١٦٩٤، ١٦٩٥ من حديث عبدالله بن المبارك به، وهو في الكبرى، ح:٣٧٥٢.

Comments:

"Garlanded;" (*Qallada*) they would hang shoes, or sandals, or the like on the animals, as an indication that it was a *Hadî*.

Since *Ish'âr* or marking is done on the hump, and it being a flabby part (of the camel), the camel does not feel this incision or wound. It also heals quickly. The camel does not bleed much.

2774. It was narrated from 'Âishah that the Messenger of Allâh ﷺ marked his *Budn*[2] . (*Sahîh*)

٢٧٧٤ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنِي أَفْلَحُ بْنُ حُمَيْدٍ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَشْعَرَ بُدْنَهُ.

تخريج: أخرجه البخاري، الحج، باب من أشعر وقلد بذي الحليفة ثم أحرم، ح:١٦٩٦، ومسلم، الحج، باب استحباب بعث الهدي إلى الحرم... إلخ، ح:١٣٢١/٣٦٢ من حديث أفلح به، وهو في الكبرى، ح:٣٧٥٣.

Chapter 63. On Which Side Should It Be Marked?

(المعجم ٦٣) - أَيُّ الشِّقَّيْنِ يُشْعِرُ (التحفة ٦٣)

2775. It was narrated from Ibn

٢٧٧٥ - **أَخْبَرَنَا** مُجَاهِدُ بْنُ مُوسَى عَنْ

[1] Marking the *Hadî*: This was done by grazing the skin of the camels hump until some blood appeared, then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

[2] The animal for sacrifice means the camel for sacrifice.

'Abbâs that the Prophet ﷺ marked his *Budn* on the right side and the blood flowed down and marked it. (*Ṣaḥîḥ*)

هُشَيْمٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَشْعَرَ بُدْنَهُ مِنَ الْجَانِبِ الْأَيْمَنِ وَسَلَتَ الدَّمَ عَنْهَا وَأَشْعَرَهَا.

تخريج: أخرجه مسلم، الحج، باب إشعار البدن وتقليده عند الإحرام، ح:١٢٤٣ من حديث قتادة به، وهو في الكبرى، ح:٣٧٥٤، وزاد: "وقلدها".

Chapter 64. Wiping The Blood From The *Budn*

(المعجم ٦٤) - **بَابُ** سُلْتِ الدَّمِ عَنِ الْبُدْنِ (التحفة ٦٤)

2776. It was narrated from Ibn 'Abbâs that when the Prophet ﷺ was in Dhul-Ḥulaifah he ordered that his *Budn* be marked on the right side of its hump, then he wiped the blood on it and he garlanded it with two shoes, then when it stood up with him in Al-Baiḍâ'; he began the *Talbiyah*. (*Ṣaḥîḥ*)

٢٧٧٦ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا كَانَ بِذِي الْحُلَيْفَةِ أَمَرَ بِبَدَنَتِهِ فَأُشْعِرَ فِي سَنَامِهَا مِنَ الشِّقِّ الْأَيْمَنِ، ثُمَّ سَلَتَ عَنْهَا وَقَلَّدَهَا نَعْلَيْنِ فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٧٥٥.

Comments:

Taking out the blood or wiping it signifies that the blood coming out from the incision should be spread with hand, etc., on the side of the marking, so that it could be seen from a distance. It does not mean that the blood should be wiped in such a manner that no mark is left. In this way, the real objective of marking would be defeated.

Chapter 65. Twisting The Garlands

(المعجم ٦٥) - **فَتْلُ الْقَلَائِدِ** (التحفة ٦٥)

2777. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to send the *Hadî* from Al-Madînah, and I would twist the garlands for his *Hadî*, then he did not avoid anything that the person in *Iḥrâm* avoids." (*Ṣaḥîḥ*)

٢٧٧٧ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُهْدِي مِنَ الْمَدِينَةِ فَأَفْتِلُ قَلَائِدَ هَدْيِهِ ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

تخريج: أخرجه مسلم، الحج، باب استحباب بعث الهدي إلى الحرم ... إلخ، ح:١٣٢١ عن قتيبة، والبخاري، الحج، باب فتل القلائد للبدن والبقر، ح:١٦٩٨ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٣٧٥٦.

2778. It was narrated that 'Âishah said: "I used to twist the garlands for the *Hadî* of the Messenger of Allâh ﷺ, then he would send them, then he would do whatever the non-*Muḥrim* does before the *Hadî* reached its place (of sacrifice)." (***Ṣaḥîḥ***)

٢٧٧٨ - **أَخْبَرَنَا** الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: أَخْبَرَنَا يَزِيدُ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ فَيَبْعَثُ بِهَا، ثُمَّ يَأْتِي مَا يَأْتِي الْحَلَالُ قَبْلَ أَنْ يَبْلُغَ الْهَدْيُ مَحِلَّهُ.

تخريج: **[إسناده صحيح]** أخرجه أحمد:٦/١٨٣، ٢٣٨ عن يزيد بن هارون به، وهو في الكبرٰى، ح:٣٧٥٧، وأخرجه مسلم من حديث عبدالرحمٰن بن القاسم به، كما سيأتي، ح:٢٧٩٧.

Comments:

For instance, having sexual intercourse, wearing sewn clothes and wearing fragrance, etc becomes lawful.

2779. It was narrated that 'Âishah said: "I used to twist the garlands of the *Hadî* of the Messenger of Allâh ﷺ, then he would stay with his family and not enter *Iḥrâm*." (***Ṣaḥîḥ***)

٢٧٧٩ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَامِرٌ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كُنْتُ لَأَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ ثُمَّ يُقِيمُ وَلَا يُحْرِمُ.

تخريج: أخرجه مسلم، الحج، باب استحباب بعث الهدي إلى الحرم ... إلخ، ح:١٣٢١/ ٣٧٠ من حديث إسماعيل بن أبي خالد، والبخاري، الحج، باب تقليد الغنم، ح:١٧٠٤ من حديث عامر الشعبي به، وهو في الكبرٰى، ح:٣٧٥٨.

2780. It was narrated that 'Âishah said: "I used to twist the garlands of the *Hadî* of the Messenger of Allâh ﷺ, then he would garland his *Hadî*, then send it, then stay (with his family) and not avoid anything that the *Muḥrim* avoids." (***Ṣaḥîḥ***)

٢٧٨٠ - **أَخْبَرَنَا** عَبْدُ اللهِ بْنُ مُحَمَّدٍ الضَّعِيفُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ الْقَلَائِدَ لِهَدْيِ رَسُولِ اللهِ ﷺ فَيُقَلِّدُ هَدْيَهُ، ثُمَّ يَبْعَثُ بِهَا، ثُمَّ يُقِيمُ، لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

تخريج: أخرجه مسلم، ح:١٣٢١/ ٣٦٦ من حديث أبي معاوية، والبخاري، ح:١٧٠٢ (انظر الحديث السابق) من حديث الأعمش به، وهو في الكبرٰى، ح:٣٧٥٩ .

2781. It was narrated that 'Âishah said: "I remember twisting the garlands for the sheep, the *Hadî* of the Messenger of Allâh ﷺ, then he stayed as a non-*Muḥrim*." (*Ṣaḥîḥ*)

٢٧٨١ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ عَنْ عَبِيدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْتِلُ قَلَائِدَ الْغَنَمِ لِهَدْيِ رَسُولِ اللهِ ﷺ ثُمَّ يَمْكُثُ حَلَالًا.

تخريج: أخرجه البخاري، الحج، باب تقليد الغنم، ح:١٧٠٣، ومسلم، الحج، باب استحباب بعث الهدي إلى الحرم لمن لا يريد الذهاب بنفسه . . . إلخ، ح:١٣٢١/ ٣٦٥ من حديث منصور بن المعتمر به، وهو في الكبرٰى، ح:٣٧٦٠.

Comments:

The garland is the characteristic of the animals being sent forth to the Inviolable Sanctuary or the Sacred Precinct. Garlands cannot be put on animals which are sacrificed outside of the Inviolable Sanctuary, even if they are meant for sacrifice. Otherwise, the distinction between them would end.

Chapter 66. Of What The Garland Is Made

(المعجم ٦٦) - **مَا يُفْتَلُ مِنهُ الْقَلَائِدُ**

(التحفة ٦٦)

2782. It was narrated from Al-Qâsim that the Mother of the Believers said: "I twisted those garlands from wool that we had, then the following morning he did what any non-*Muḥrim* does with his wife, what any man does with his wife." (*Ṣaḥîḥ*)

٢٧٨٢ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنِي حُسَيْنٌ - يَعْنِي ابْنَ حَسَنٍ - عَنِ ابْنِ عَوْنٍ، عَنِ الْقَاسِمِ، عَنْ أُمِّ الْمُؤْمِنِينَ قَالَتْ: أَنَا فَتَلْتُ تِلْكَ الْقَلَائِدَ مِنْ عِهْنٍ كَانَ عِنْدَنَا، ثُمَّ أَصْبَحَ فِينَا فَيَأْتِي مَا يَأْتِي الْحَلَالُ مِنْ أَهْلِهِ وَمَا يَأْتِي الرَّجُلُ مِنْ أَهْلِهِ.

تخريج: أخرجه مسلم، ح:١٣٢١/ ٣٦٤ من حديث حسين بن الحسن (انظر الحديث السابق)، والبخاري، الحج، باب القلائد من العهن، ح:١٧٠٥ من حديث ابن عون به، وهو في الكبرٰى، ح:٣٧٦١.

Comments:

Ihn means colored wool or cotton. It is not necessary that the garland be prepared out of cotton or wool only, but it could be made out of anything that is handy.

Chapter 67. Garlanding The *Hadî*

(المعجم ٦٧) - تَقْلِيدُ الْهَدْيِ (التحفة ٦٧)

2783. It was narrated from Hafsah, the wife of the Prophet ﷺ, that she said: "O Messenger of Allâh, why is it that the people have exited *Iḥrâm* for *'Umrah* but you have not exited your *Iḥrâm* for *'Umrah*?" He said: "I have matted my hair and garlanded my *Hadî*, so I will not exit *Iḥrâm* until I have offered the sacrifice." (*Ṣaḥîḥ*)

٢٧٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ! مَا شَأْنُ النَّاسِ قَدْ حَلُّوا بِعُمْرَةٍ وَلَمْ تَحْلِلْ أَنْتَ مِنْ عُمْرَتِكَ؟ قَالَ: «إِنِّي لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَدْيِي فَلَا أَحِلُّ حَتَّى أَنْحَرَ».

تخريج: [صحيح] تقدم، ح:٢٦٨٣، وهو في الكبرى، ح:٣٧٦٢ والموطأ (يحيى):١/ ٣٩٤.

2784. It was narrated from Ibn 'Abbâs that when the Prophet of Allâh ﷺ came to Dhul-Ḥulaifah he marked the *Hadî* on the right side of its hump, then he removed the blood and garlanded it with two shoes, then he mounted his she-camel and when it stood up with him in Al-Baiḍâ', he recited the *Talbiyah* and entered *Iḥrâm* at noon, and entered *Iḥrâm* for *Ḥajj*. (*Ṣaḥîḥ*)

٢٧٨٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا مُعَاذٌ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللهِ ﷺ لَمَّا أَتَى ذَا الْحُلَيْفَةِ أَشْعَرَ الْهَدْيَ فِي جَانِبِ السَّنَامِ الْأَيْمَنِ، ثُمَّ أَمَاطَ عَنْهُ الدَّمَ وَقَلَّدَهُ نَعْلَيْنِ ثُمَّ رَكِبَ نَاقَتَهُ فَلَمَّا اسْتَوَتْ بِهِ الْبَيْدَاءَ لَبَّى وَأَحْرَمَ عِنْدَ الظُّهْرِ وَأَهَلَّ بِالْحَجِّ.

تخريج: أخرجه مسلم، الحج، باب تقليد الهدي وإشعاره عند الإحرام، ح:١٢٤٣ من حديث قتادة به، وهو في الكبرى، ح:٣٧٦٣، وانظر الحديث المتقدم، ح:٢٧٧٥ .

Chapter 68. Garlanding Camels

(المعجم ٦٨) - تَقْلِيدُ الْإِبِلِ (التحفة ٦٨)

2785. It was narrated that 'Âishah said: "I twisted the garlands of the *Budn* of the Messenger of Allâh ﷺ with my own hands, then he garlanded it and marked it, and directed it toward the House and sent it. But he stayed with his

٢٧٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ - وَهُوَ ابْنُ يَزِيدَ - قَالَ: حَدَّثَنَا أَفْلَحُ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ قَلَائِدَ بُدْنِ رَسُولِ اللهِ ﷺ بِيَدَيَّ، ثُمَّ قَلَّدَهَا وَأَشْعَرَهَا وَوَجَّهَهَا إِلَى

family, and nothing became forbidden for him that was allowed." (*Sahîh*)

الْبَيْتِ وَبَعَثَ بِهَا وَأَقَامَ فَمَا حَرُمَ عَلَيْهِ شَيْءٌ كَانَ لَهُ حَلَالًا.

تخريج: [صحيح] تقدم مختصرًا، ح:٢٧٧٤، وهو في الكبرٰى، ح:٣٧٦٤.

Comments:

Putting a garland upon the neck of a camel (when it is being sent forth to the Inviolable Sanctuary for sacrifice) is an agreed upon issue. None is in disagreement with it. It should be borne in mind that putting a garland upon an animal and sending it through someone does not make one a *Muhrim* or in the state of pilgrim sanctity.

2786. It was narrated that 'Âishah said: "I twisted the garlands for the *Budn* of the Messenger of Allâh ﷺ, then he did not enter a state of *Ihrâm* or abandon any kind of regular clothing." (*Sahîh*)

٢٧٨٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: فَتَلْتُ قَلَائِدَ بُدْنِ رَسُولِ اللهِ ﷺ ثُمَّ لَمْ يُحْرِمْ وَلَمْ يَتْرُكْ شَيْئًا مِنَ الثِّيَابِ.

تخريج: [إسناده صحيح] تقدم، ح:٢٧٧٨، وسيأتي، ح:٢٧٩٧، وهو في الكبرٰى، ح:٣٧٦٥، وأخرجه الترمذي، الحج، باب ماجاء في تقليد الهدي للمقيم، ح:٩٠٨ عن قتيبة به، وقال: "حسن صحيح".

Chapter 69. Garlanding Sheep

(المعجم ٦٩) - تَقْلِيدُ الْغَنَمِ (التحفة ٦٩)

2787. It was narrated that 'Âishah said: "I used to twist the garlands for the sacrificial sheep of the Messenger of Allâh ﷺ." (*Sahîh*)

٢٧٨٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ: عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ [قَالَتْ]: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ غَنَمًا.

تخريج: [صحيح] تقدم، ح:٢٧٨١، وهو في الكبرٰى، ح:٣٧٦٦.

2788. It was narrated from 'Âishah that the Messenger of Allâh ﷺ used to send sheep as a *Hadî*. (*Sahîh*)

٢٧٨٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُهْدِي الْغَنَمَ.

تخريج: أخرجه البخاري، الحج، باب تقليد الغنم، ح:١٧٠١، ومسلم، الحج، باب

استحباب بعث الهدي إلى الحرم . . . إلخ، ح:١٣٢١/٣٦٧ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:٣٧٦٧.

2789. It was narrated from 'Âishah that on one occasion the Messenger of Allâh ﷺ sent sheep as a *Hadî* and garlanded them. (*Sahîh*)

٢٧٨٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَهْدَى مَرَّةً غَنَمًا وَقَلَّدَهَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٧٦٨.

2790. It was narrated that 'Âishah said: "I used to twist the garlands of the sacrificial sheep of the Messenger of Allâh ﷺ. Then he did not enter a state of *Ihrâm*." (*Sahîh*)

٢٧٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ غَنَمًا ثُمَّ لَا يُحْرِمُ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٧٦٩.

2791. It was narrated that 'Âishah said: "I used to twist the garlands of sacrificial sheep of the Messenger of Allâh ﷺ. Then he did not enter a state of *Ihrâm*." (*Sahîh*)

٢٧٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ غَنَمًا ثُمَّ لَا يُحْرِمُ.

تخريج: [صحيح] تقدم، ح:٢٧٨١، وهو في الكبرٰى، ح:٣٧٧٠.

2792. It was narrated that 'Âishah said: "We used to garland the sheep, then the Messenger of Allâh ﷺ would send it, and he would not enter a state of *Ihrâm*." (*Sahîh*)

٢٧٩٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى - ثِقَةٌ - قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي عَنْ مُحَمَّدِ بْنِ جُحَادَةَ؛ ح وَأَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جُحَادَةَ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ

عَائِشَةَ قَالَتْ: كُنَّا نُقَلِّدُ الشَّاةَ فَيُرْسِلُ بِهَا رَسُولُ اللهِ ﷺ حَلَالًا لَمْ يُحْرِمْ مِنْ شَيْءٍ.

تخريج: أخرجه مسلم، الحج، باب استحباب بعث الهدي إلى الحرم ... الخ، ح:١٣٢١/ ٣٦٨ من حديث عبدالصمد به، وهو في الكبرٰى: ٣٧٧١.

Chapter 70. Garlanding The *Hadî* With Two Shoes

(المعجم ٧٠) - تَقْلِيدُ الْهَدْيِ نَعْلَيْنِ

(التحفة ٧٠)

2793. It was narrated from Ibn 'Abbâs that when the Messenger of Allâh ﷺ came to Dhul-Hulaifah he marked the *Hadî* on the right side of its hump, then removed the blood from it, then he garlanded it with two shoes and mounted his she-camel. When it stood up with him in Al-Baidâ', he began the *Talbiyah* for *Hajj* and he entered *Ihrâm* at noon. (*Sahîh*)

٢٧٩٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا هِشَامٌ الدَّسْتَوَائِيُّ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا أَتَى ذَا الْحُلَيْفَةِ أَشْعَرَ الْهَدْيَ مِنْ جَانِبِ السَّنَامِ الْأَيْمَنِ ثُمَّ أَمَاطَ عَنْهُ الدَّمَ، ثُمَّ قَلَّدَهُ نَعْلَيْنِ، ثُمَّ رَكِبَ نَاقَتَهُ فَلَمَّا اسْتَوَتْ بِهِ الْبَيْدَاءَ أَحْرَمَ بِالْحَجِّ وَأَحْرَمَ عِنْدَ الظُّهْرِ وَأَهَلَّ بِالْحَجِّ.

تخريج: [صحيح] تقدم، ح: ٢٧٨٤ وغيره، وهو في الكبرٰى، ح: ٣٧٧٢.

Comments:

For the garland, apart from shoes or sandals, the bark of a tree, etc., may also be used.

Chapter 71. Should He Enter *Ihrâm* When He Has Garlanded His *Hadî*?

(المعجم ٧١) - هَلْ يُحْرِمُ إِذَا قَلَّدَ؟

(التحفة ٧١)

2794. It was narrated from Jâbir, that when they were present with the Messenger of Allâh ﷺ in Al-Madînah, he sent the *Hadî*, and whoever wanted to enter *Ihrâm* did so, and whoever did not want to, did not. (*Sahîh*)

٢٧٩٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّهُمْ كَانُوا إِذَا كَانُوا حَاضِرِينَ مَعَ رَسُولِ اللهِ ﷺ بِالْمَدِينَةِ بَعَثَ بِالْهَدْيِ فَمَنْ شَاءَ أَحْرَمَ وَمَنْ شَاءَ تَرَكَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٣٥٠ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٣٧٧٣.

Comments:

This *Hadîth* corroborates that the restrictions of *Ihrâm* do not come into play subsequent to one's sending the sacrificial animal to the *Haram*, but if

someone wishes to impose these restrictions upon himself, then there is no harm.

Chapter 72. Does Garlanding The *Hadî* Mean That One Is In A State Of *Iḥrâm*?

(المعجم ٧٢) - هَلْ يُوجِبُ تَقْلِيدَ الهَدْيِ إِحْرَامًا (التحفة ٧٢)

2795. It was narrated that 'Âishah said: "I used to twist the garlands for the *Hadî* of the Messenger of Allâh ﷺ with my own hands, then the Messenger of Allâh ﷺ would garland them with his own hand. Then he would send them with my father and the Messenger of Allâh ﷺ would not refrain from anything that Allâh, the Mighty and Sublime, has permitted until the *Hadî* was sacrificed." **(*Ṣaḥîḥ*)**

٢٧٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ ابْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ بِيَدَيَّ، ثُمَّ يُقَلِّدُهَا رَسُولُ اللهِ ﷺ بِيَدِهِ، ثُمَّ يَبْعَثُ بِهَا مَعَ أَبِي فَلَا يَدَعُ رَسُولُ اللهِ ﷺ شَيْئًا أَحَلَّهُ اللهُ عَزَّ وَجَلَّ لَهُ حَتَّى يُنْحَرَ الْهَدْيُ.

تخريج: أخرجه البخاري، الحج، باب من قلد القلائد بيده، ح:١٧٠٠، ومسلم، الحج، باب استحباب بعث الهدي إلى الحرم ... إلخ، ح:١٣٢١/ ٣٦٩ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٣٤٠، ٣٤١، والكبرى، ح: ٣٧٧٤.

Comments:

See No. 2778.

2796. It was narrated that 'Âishah said: "I used to twist the garlands for the *Hadî* of the Messenger of Allâh ﷺ. Then he would not avoid anything that the *Muḥrim* avoids." **(*Ṣaḥîḥ*)**

٢٧٩٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ، ثُمَّ لَا يَجْتَنِبُ شَيْئًا مِمَّا يَجْتَنِبُهُ الْمُحْرِمُ.

تخريج: أخرجه مسلم، ح:١٣٢١/ ٣٦٠ من حديث سفيان بن عيينة به، انظر الحديث السابق، وهو في الكبرى، ح:٣٧٧٦.

2797. Âishah said: "I used to twist the garlands for the *Hadî* of the Messenger of Allâh ﷺ. Then he would not avoid anything." She said: "We do not know that the pilgrim may exit *Iḥrâm* fully except by performing *Ṭawâf*." **(*Ṣaḥîḥ*)**

٢٧٩٧ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ يُحَدِّثُ عَنْ أَبِيهِ قَالَ: قَالَتْ عَائِشَةُ: كُنْتُ أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ فَلَا يَجْتَنِبُ شَيْئًا قَالَتْ: وَلَا نَعْلَمُ الْحَاجَّ يُحِلُّهُ إِلَّا الطَّوَافُ بِالْبَيْتِ.

تخريج: [إسناده صحيح] تقدم، ح:٢٧٧٨، وأخرجه مسلم، الحج، باب استحباب بعث الهدي إلى الحرم ... الخ، ح:١٣٢١/٣٦١ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٣٧٧٧.

Comments:

See No. 2778.

2798. It was narrated that 'Âishah said: "I used to twist the garlands for the *Hadî* of the Messenger of Allâh ﷺ and the *Hadî* would be taken out garlanded, and the Messenger of Allâh ﷺ would stay (with his family) and not refrain from (intimacy with) his wives." (***Sahîh***)

٢٧٩٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ لَأَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ وَيُخْرِجُ بِالْهَدْيِ مُقَلَّدًا وَرَسُولُ اللهِ ﷺ مُقِيمٌ مَا يَمْتَنِعُ مِنْ نِسَائِهِ.

تخريج: [صحيح] أخرجه أحمد: ٦/١٠٢، ٢١٨، ٢٣٦ من حديث أبي إسحاق به، وهو في الكبرى، ح:٣٧٧٨، وللحديث شواهد، منها الحديث الآتي.

2799. It was narrated that 'Âishah said: "I remember twisting the garlands for the sacrificial sheep of the Messenger of Allâh ﷺ, then he sent them and stayed with us as a non-*Muhrim* (not in a state of *Ihrâm*)." (***Sahîh***)

٢٧٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ رَأَيْتُنِي أَفْتِلُ قَلَائِدَ هَدْيِ رَسُولِ اللهِ ﷺ مِنَ الْغَنَمِ فَيَبْعَثُ بِهَا ثُمَّ يُقِيمُ فِينَا حَلَالًا.

تخريج: [صحيح] تقدم، ح:٢٧٨١، وهو في الكبرى، ح:٣٧٧٩.

Chapter 73. Driving The *Hadî*

(المعجم ٧٣) - سَوْقُ الْهَدْيِ (التحفة ٧٣)

2800. It was narrated that Jâbir said that the Prophet ﷺ drove a *Hadî* during his *Hajj*. (***Sahîh***)

٢٨٠٠ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، سَمِعَهُ يُحَدِّثُ عَنْ جَابِرٍ أَنَّهُ سَمِعَهُ يُحَدِّثُ: أَنَّ النَّبِيَّ ﷺ سَاقَ هَدْيًا فِي حَجِّهِ.

تخريج: [إسناده صحيح] تقدم طرفه، ح:٢٧١٣، وهو في الكبرى، ح:٣٧٨٠.

Comments:

The sacrificial animals which are taken to the Sacred Precinct should be wearing garlands. If there are camels, they should be marked (*Ish'âr*) also.

And they should be driven along. The animals meant for riding should follow them behind. This constitutes respect for the sacrificial animals.

Chapter 74. Riding The *Badanah*

(المعجم ٧٤) - رُكُوبُ الْبَدَنَةِ (التحفة ٧٤)

2801. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ saw a man driving a *Badanah* (sacrificial camel) and said: "Ride it." He said: "O Messenger of Allâh, it is a *Badanah*." He said: "Ride it, woe to you!" the second or third time. (*Sahîh*)

٢٨٠١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً قَالَ: «ارْكَبْهَا» قَالَ: يَا رَسُولَ اللهِ! إِنَّهَا بَدَنَةٌ قَالَ: «ارْكَبْهَا وَيْلَكَ». فِي الثَّانِيَةِ أَوْ فِي الثَّالِثَةِ.

تخريج: أخرجه البخاري، الأدب، باب ماجاء في قول الرجل: ويلك، ح:٦١٦٠ عن قتيبة، ومسلم، الحج، باب جواز ركوب البدنة المهداة لمن احتاج إليها، ح:١٣٢٢ من حديث مالك به، وهو في الموطأ (يحيى):١/٣٧٧، والكبرى، ح:٣٧٨١.

Comments:

Someone might possibly be in straitened circumstances. He might have one camel which he desires to slaughter as a sacrifice. He does not possess any animal to ride. He may ride it, if the distance is long, because Allâh, Most High, does not want to put his bondsmen into hardship.

2802. It was narrated from Anas that the Messenger of Allâh ﷺ saw a man driving a *Badanah* and said: "Ride it." He said: "It is a *Badanah*." He said: "Ride it." He said: "It is a *Badanah*." The fourth time he said: "Ride it, woe to you!" (*Sahîh*)

٢٨٠٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً فَقَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ قَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ قَالَ فِي الرَّابِعَةِ: «ارْكَبْهَا وَيْلَكَ».

تخريج: [صحيح] أخرجه أحمد:٣/١٧٠ من حديث سعيد بن أبي عروبة به، وتابعه شعبة عند البخاري، الحج، باب ركوب البدن، ح:١٦٩٠، والحديث في الكبرى للنسائي، ح:٣٧٨٢.

Chapter 75. Riding A *Badanah* For The One Who Is Exhausted By Walking

(المعجم ٧٥) - رُكُوبُ الْبَدَنَةِ لِمَنْ جَهَدَهُ الْمَشْيُ (التحفة ٧٥)

2803. It was narrated from Anas that the Prophet ﷺ saw a man driving a *Badanah* and he was exhausted from walking. He said:

٢٨٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ،

"Ride it." He said: "It is a *Badanah*." He said: "Ride it even if it is a *Badanah*." (*Ṣaḥîḥ*)

عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَأَى رَجُلًا يَسُوقُ بَدَنَةً وَقَدْ جَهَدَهُ الْمَشْيُ قَالَ: «ارْكَبْهَا» قَالَ: إِنَّهَا بَدَنَةٌ قَالَ: «ارْكَبْهَا وَإِنْ كَانَتْ بَدَنَةً».

تخريج: أخرجه مسلم، الحج، باب جواز ركوب البدنة المهداة لمن احتاج إليها، ح:١٣٢٣ من حديث حميد الطويل به، وهو في الكبرٰى، ح:٣٧٨٣ .

Comments:

If one encounters hardship in walking, there is no harm riding the sacrificial animal.

Chapter 76. Riding A *Badanah* In A Reasonable Manner

(المعجم ٧٦) - رُكُوبُ البَدَنَةِ بِالمَعْرُوفِ (التحفة ٧٦)

2804. Abû Az-Zubair said: "I heard Jâbir bin 'Abdullâh being asked about riding a *Badanah*. He said: 'I heard the Messenger of Allâh ﷺ say: Ride it in a reasonable manner if necessary, until you find another mount.'" (*Ṣaḥîḥ*)

٢٨٠٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَسْأَلُ عَنْ رُكُوبِ الْبَدَنَةِ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ارْكَبْهَا بِالْمَعْرُوفِ إِذَا أُلْجِئْتَ إِلَيْهَا حَتَّى تَجِدَ ظَهْرًا».

تخريج: أخرجه مسلم، ح:١٣٢٤ من حديث يحيى بن سعيد القطان به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٣٧٨٤ .

Comments:

From the concluding wording "till you find a mount" is clearly understood that the necessity shows unavailability of a mount, it does not mean one being weary of walking. Hence, if the journey is long, one may ride the sacrificial animal.

Chapter 77. It Is Permissible To Cancel *Ḥajj* And Do *'Umrah* Instead If One Has Not Brought A *Hadî*

(المعجم ٧٧) - إِبَاحَةُ فَسْخِ الحَجِّ بِعُمْرَةٍ لِمَنْ لَمْ يَسُقِ الهَدْيَ (التحفة ٧٧)

2805. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ not thinking of anything but *Ḥajj*. When we came to Makkah we circumambulated the House, then the Messenger of Allâh ﷺ told those who have not brought

٢٨٠٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ وَلَا نُرَى إِلَّا الْحَجَّ فَلَمَّا قَدِمْنَا

a *Hadî* to exit *Iḥrâm*. So those who have not brought a *Hadî* exited *Iḥrâm*. His wives had not brought a *Hadî* so they exited *Iḥrâm* too." 'Âishah said: "My menses came so I did not circumambulate the House. On the night of *Al-Ḥaṣbah* (the twelfth night of Dhul-Ḥijjah) I said: 'O Messenger of Allâh, the people are going back having done *'Umrah* and *Ḥajj*, but I am going back having done only *Ḥajj*.' He said: 'Did you not perform *Ṭawâf* when we came to Makkah?' I said: 'No.' He said: 'Then go with your brother to At-Tan'îm and enter *Iḥrâm* for *'Umrah*, then we will meet you and such and such a place.'" (***Ṣaḥîḥ***)

مَكَّةَ طُفْنَا بِالْبَيْتِ أَمَرَ رَسُولُ اللهِ ﷺ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ أَنْ يَحِلَّ فَحَلَّ مَنْ لَمْ يَكُنْ سَاقَ الْهَدْيَ وَنِسَاؤُهُ لَمْ يَسُقْنَ فَأَحْلَلْنَ، قَالَتْ عَائِشَةُ: فَحِضْتُ فَلَمْ أَطُفْ بِالْبَيْتِ فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْبَةِ قُلْتُ: يَا رَسُولَ اللهِ! يَرْجِعُ النَّاسُ بِعُمْرَةٍ وَحَجَّةٍ وَأَرْجِعُ أَنَا بِحَجَّةٍ، قَالَ: «أَوَ مَا كُنْتِ طُفْتِ لَيَالِيَ قَدِمْنَا مَكَّةَ» قُلْتُ: لَا، قَالَ: «فَاذْهَبِي مَعَ أَخِيكِ إِلَى التَّنْعِيمِ فَأَهِلِّي بِعُمْرَةٍ ثُمَّ مَوْعِدُكِ مَكَانَ كَذَا وَكَذَا».

تخريج: أخرجه البخاري، الحج، باب التمتع والقران والإفراد بالحج ... إلخ، ح:١٥٦١، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... الخ، ح:١٢١١/١٢٨ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح:٣٧٨٥.

Comments:

This *Ḥadîth* has preceded before. Detailed commentaries could be seen there: *Ḥadîth* 2764, 2765. As far as the question of the chapter: can one in the pilgrim sanctity or *Iḥrâm*, who does not have a sacrificial animal with him, come out of the state of *Iḥrâm* after performing *'Umrah* in each and every kind of *Ḥajj*? The answer is yes.

2806. It was narrated that 'Âishah said: "We went out with the Messenger of Allâh ﷺ not thinking of anything but *Ḥajj*. When we drew close to Makkah, the Messenger of Allâh ﷺ ordered: 'Whoever has a *Hadî* with him should remain in *Iḥrâm*, and whoever does not have a *Hadî* with him, he should exit *Iḥrâm*.'" (***Ṣaḥîḥ***)

٢٨٠٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لَا نُرَى إِلَّا أَنَّهُ الْحَجُّ فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ مَعَهُ هَدْيٌ أَنْ يُقِيمَ عَلَى إِحْرَامِهِ وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ أَنْ يَحِلَّ».

تخريج: [صحيح] تقدم، ح:٢٦٥١، وهو في الكبرٰى، ح:٣٧٨٦.

2807. It was narrated that Jâbir said: "We, the Companions of the Prophet ﷺ, entered *Iḥrâm* for *Ḥajj* only, and nothing else. We came to Makkah on the morning of the fourth of Dhul-Ḥijjah, and the Prophet ﷺ commanded us: 'Exit *Iḥrâm* and make it *'Umrah*.' He heard that we were saying: 'When there are only five days between us and 'Arafat he commands us to exit *Iḥrâm* and we will go out to Mina with our male members dripping with semen (because of recent intimacy with our wives)?' The Prophet ﷺ stood up and addressed us, saying: 'I have heard what you said. I am the most righteous and the most pious of you, and were it not for the *Hadî* I would have exited *Iḥrâm*. If I had known what I know now, I would not have brought a *Hadî*.' And 'Alî came from Yemen and he ﷺ said: 'For what did you enter *Iḥrâm*?' He said: 'For that for which the Messenger of Allâh ﷺ entered *Iḥrâm*.' Surâqah bin Mâlik bin Ju'shum said: 'O Messenger of Allâh, do you think that this *'Umrah* of ours is for this year only or for all time?' He said: 'It is for all time.'" (*Ṣaḥîḥ*)

٢٨٠٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرٍ قَالَ: أَهْلَلْنَا أَصْحَابَ النَّبِيِّ ﷺ بِالْحَجِّ خَالِصًا لَيْسَ مَعَهُ غَيْرُهُ خَالِصًا وَحْدَهُ، فَقَدِمْنَا مَكَّةَ صَبِيحَةَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ، فَأَمَرَنَا النَّبِيُّ ﷺ فَقَالَ: «أَحِلُّوا وَاجْعَلُوهَا عُمْرَةً» فَبَلَغَهُ عَنَّا أَنَّا نَقُولُ: لَمَّا لَمْ يَكُنْ بَيْنَنَا وَبَيْنَ عَرَفَةَ إِلَّا خَمْسٌ أَمَرَنَا أَنْ نَحِلَّ فَنَرُوحَ إِلَى مِنًى وَمَذَاكِيرُنَا تَقْطُرُ مِنَ الْمَنِيِّ، فَقَامَ النَّبِيُّ ﷺ فَخَطَبَنَا فَقَالَ: «قَدْ بَلَغَنِي الَّذِي قُلْتُمْ، وَإِنِّي لَأَبَرُّكُمْ وَأَتْقَاكُمْ وَلَوْلَا الْهَدْيُ لَحَلَلْتُ وَلَوِ اسْتَقْبَلْتُ مِنْ أَمْرِي مَا اسْتَدْبَرْتُ مَا أَهْدَيْتُ» قَالَ: وَقَدِمَ عَلِيٌّ مِنَ الْيَمَنِ فَقَالَ: «بِمَا أَهْلَلْتَ؟» قَالَ: بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ قَالَ: «فَأَهْدِ وَامْكُثْ حَرَامًا كَمَا أَنْتَ» قَالَ: وَقَالَ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشُمٍ: يَا رَسُولَ اللهِ! أَرَأَيْتَ عُمْرَتَنَا هٰذِهِ لِعَامِنَا هٰذَا أَوْ لِلْأَبَدِ قَالَ: «هِيَ لِلْأَبَدِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/٣١٧ عن إسماعيل ابن علية به، وهو في الكبرٰى، ح: ٣٧٨٧، وهو متفق عليه كما سيأتي، ح: ٢٨٧٥.

Comments:

1. "Dripping with semen": meaning is it proper to have sexual intercourse so close to *Ḥajj*.
2. "Most righteous and most pious of you" means the thing which I do myself and command you to do, abstinence from it is sheer foolishness. Had that been improper, I would not have commanded you to do it.

2808. It was narrated from Surâqah bin Mâlik bin Ju'shum that he said: "O Messenger of Allâh, do you think that this *'Umrah* of ours is for this year only, or for all time?" The Messenger of Allâh ﷺ said: "It is for all time." (*Sahîh*)

٢٨٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ، عَنْ طَاوُسٍ، عَنْ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشُمٍ أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ عُمْرَتَنَا هٰذِهِ لِعَامِنَا أَمْ لِلْأَبَدِ؟ قَالَ رَسُولُ اللهِ ﷺ: «هِيَ لِلْأَبَدِ».

تخريج: **[صحيح]** أخرجه ابن ماجه، المناسك، باب التمتع بالعمرة إلى الحج، ح:٢٩٧٧ من حديث عبدالملك بن ميسرة به، وهو في الكبرٰى، ح:٣٧٨٨ * طاوس، تابعه جابر بن عبدالله الأنصاري عن سراقة به، وأخرجه الطبراني في الكبير:٧/١١٩، وأصله في صحيح مسلم، ح:٢٦٤٨ فالحديث صحيح.

2809. Surâqah said: "The Messenger of Allâh ﷺ joined *Hajj* and *'Umrah* and we did so with him. We said: "Is it just for us, or for all time?" He said: "No, it is for all time." (*Sahîh*)

٢٨٠٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ عَبْدَةَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ مَالِكِ بْنِ دِينَارٍ، عَنْ عَطَاءٍ قَالَ: قَالَ سُرَاقَةُ: تَمَتَّعَ رَسُولُ اللهِ ﷺ وَتَمَتَّعْنَا مَعَهُ فَقُلْنَا: أَلَنَا خَاصَّةً أَمْ لِأَبَدٍ قَالَ: «بَلْ لِأَبَدٍ».

تخريج: **[صحيح]** انظر الحديث السابق، وهو في الكبرٰى، ح:٣٧٨٩.

2810. It was narrated from Al-Hârith bin Bilâl that his father said: "I said: 'O Messenger of Allâh, is this annulment of *Hajj* just for us or is it for all the people?' He said: 'No, it is just for us.'" (*Da'îf*)

٢٨١٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ - وَهُوَ الدَّرَاوَرْدِيُّ - عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنِ الْحَارِثِ بْنِ بِلَالٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَفَسْخُ الْحَجِّ لَنَا خَاصَّةً أَمْ لِلنَّاسِ عَامَّةً قَالَ: «بَلْ لَنَا خَاصَّةً».

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، المناسك، باب الرجل يهل بالحج ثم يجعلها عمرةً، ح:١٨٠٨ من حديث عبدالعزيز بن محمد الدراوردي به، وهو في الكبرٰى، ح:٣٧٩٠ * الحارث بن بلال مستور.

Comments:

This narration is weak from the aspect of the chain of its transmission. Hence, it is not a legal proof or evidence (*Hujjat*). Conversely, the view which has preceded earlier in *Hadîth* 2808, 2809 is correct.

2811. It was narrated that Abû Dharr said concerning *Tamattu'* in *Hajj*: "It was only for us." (*Sahîh*)

٢٨١١ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ وَعَيَّاشٍ الْعَامِرِيِّ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ فِي مُتْعَةِ الْحَجِّ قَالَ: «كَانَتْ لَنَا رُخْصَةً».

تخريج: أخرجه مسلم، الحج، باب جواز التمتع، ح:١٢٢٤/ ١٦١ من حديث عبدالرحمٰن بن مهدي به، ولم يذكر الأعمش، وهو في الكبرٰى، ح:٣٧٩١، وأخرجه مسلم من طريق آخر عن الأعمش به أيضًا، ح:١٢٢٤/ ١٦٠.

2812. It was narrated that Abû Dharr said concerning *Tamattu'* in *Hajj*: "It is not for you, and you have nothing to do with it; it was only for us, the Companions of Muhammad ﷺ." (*Sahîh*)

٢٨١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ الْوَارِثِ بْنَ أَبِي حَنِيفَةَ قَالَ: سَمِعْتُ إِبْرَاهِيمَ التَّيْمِيَّ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ فِي مُتْعَةِ الْحَجِّ: لَيْسَتْ لَكُمْ وَلَسْتُمْ مِنْهَا فِي شَيْءٍ إِنَّمَا كَانَتْ رُخْصَةً لَنَا أَصْحَابَ مُحَمَّدٍ ﷺ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٧٩٢.

2813. It was narrated that Abû Dharr said: "*Tamattu'* was just for us." (*Sahîh*)

٢٨١٣ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: أَخْبَرَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: كَانَتِ الْمُتْعَةُ رُخْصَةً لَنَا.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٧٩٣.

2814. It was narrated that 'Abdur-Rahmân bin Abî Ash-Sha'thâ' said: "I was with Ibrâhîm An-Nakha'î and Ibrâhîm At-Taimî, and I said: 'I wanted to combine *Hajj* and *'Umrah* this year,' but Ibrâhîm said: 'If your father were alive, he would not do that.' And Ibrâhîm At-Taimî said, (narrating) from his father, that Abû

٢٨١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلُ بْنُ مُهَلْهَلٍ عَنْ بَيَانٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الشَّعْثَاءِ قَالَ: كُنْتُ مَعَ إِبْرَاهِيمَ النَّخَعِيِّ وَإِبْرَاهِيمَ التَّيْمِيِّ فَقُلْتُ: لَقَدْ هَمَمْتُ أَنْ أَجْمَعَ الْعَامَ الْحَجَّ وَالْعُمْرَةَ فَقَالَ

Dharr said: '*Tamattu'* was only for us.'" (*Ṣaḥîḥ*)

إِبْرَاهِيمُ: لَوْ كَانَ أَبُوكَ لَمْ يَهُمَّ بِذٰلِكَ، قَالَ: وَقَالَ إِبْرَاهِيمُ التَّيْمِيُّ عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّمَا كَانَتِ الْمُتْعَةُ لَنَا خَاصَّةً.

تخريج: [**صحيح**] تقدم، ح:٢٨١١، وهو في الكبرٰى، ح:٣٧٩٤، ومسلم من حديث بيان به.

2815. It was narrated that Ibn 'Abbâs said: "They used to think that performing *'Umrah* during the months of *Ḥajj* was one of the worst of evil actions on Earth, and they used to call Muḥarram 'Ṣafar,' and say: 'When the sore on the backs of the camels have healed and when their hair grows back and when Ṣafar is over' – or he said: 'When Ṣafar begins – then *'Umrah* becomes permissible for whoever wants to do it.' Then the Prophet ﷺ and his Companions came on the morning of the fourth of Dhul-Ḥijjah, reciting the *Talbiyah* for *Ḥajj*. He told them to make it *'Umrah*, and they found it too difficult to do that. They said: 'O Messenger of Allâh ﷺ, to what degree should we exit *Iḥrâm*?' He said: 'Completely.'" (*Ṣaḥîḥ*)

٢٨١٥ - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ ابْنِ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ وُهَيْبِ ابْنِ خَالِدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانُوا يُرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنْ أَفْجَرِ الْفُجُورِ فِي الْأَرْضِ وَيَجْعَلُونَ الْمُحَرَّمَ صَفَرَ وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَرْ وَعَفَا الْوَبَرْ وَانْسَلَخَ صَفَرْ أَوْ قَالَ: دَخَلَ صَفَرْ فَقَدْ حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرْ، فَقَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ صَبِيحَةَ رَابِعَةٍ مُهِلِّينَ بِالْحَجِّ، فَأَمَرَهُمْ أَنْ يَجْعَلُوهَا عُمْرَةً فَتَعَاظَمَ ذٰلِكَ عِنْدَهُمْ فَقَالُوا: يَا رَسُولَ اللهِ! أَيُّ الْحِلِّ؟ قَالَ: «الْحِلُّ كُلُّهُ».

تخريج: أخرجه البخاري، الحج، باب التمتع والقران والإفراد بالحج ... إلخ، ح:١٥٦٤، ومسلم، الحج، باب جواز العمرة في أشهر الحج، ح:١٢٤٠ من حديث وهيب به، وهو في الكبرٰى، ح:٣٧٩٥.

Comments:

1. "Worst of evil": It was their notion that during the months of *Ḥajj*, only the *Ḥajj* ought to be performed. The *'Umrah* should be performed later on by undertaking a special journey for it separately, so that the House of Allâh stays populated throughout the year. Since it was tough or difficult for the people arriving from a distance, the Divine law gave permission for the performance of the *'Umrah* prior to *Ḥajj* for people coming from long distances.
2. "When the wounds or the bruises heal up": During the journey for *Ḥajj*, the

backs of the riding camels used to get wounded or bruised due to the constant rubbing of the howdah. What they meant to say was that till the wounds get healed up, the journey for visitation should not be commenced.

2816. Ibn 'Abbâs said: "The Messenger of Allâh ﷺ entered *Iḥrâm* for *'Umrah* and his Companions entered *Iḥrâm* for *Ḥajj*. He told those who did not have a *Hadî* with them to exit *Iḥrâm*. Among those who did not have a *Hadî* with them was Ṭalḥah bin 'Ubaidullâh and another man, so they exited *Iḥrâm*." (***Ṣaḥîḥ***)

٢٨١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُسْلِمٍ - وَهُوَ الْقُرِّيُّ - قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَهَلَّ رَسُولُ اللهِ ﷺ بِالْعُمْرَةِ وَأَهَلَّ أَصْحَابُهُ بِالْحَجِّ وَأَمَرَ مَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ أَنْ يَحِلَّ وَكَانَ فِيمَنْ لَمْ يَكُنْ مَعَهُ الْهَدْيُ طَلْحَةُ بْنُ عُبَيْدِاللهِ وَرَجُلٌ آخَرُ فَأَحَلَّا.

تخريج: أخرجه مسلم، الحج، باب: في متعة الحج، ح:١٢٣٩ عن محمد بن بشار به، وهو في الكبرٰى، ح:٣٧٩٦.

Comments:

"For *'Umrah*": These words are contrary to the numerous narrations in which there is mention of the Prophet's ﷺ *Iḥrâm* for *Ḥajj*. Despite its chain of transmission being authentic, abundant narrations would be given precedence. However, the Prophet ﷺ had added the *Iḥrâm* of *'Umrah* to that of *Ḥajj* later on, and had performed both (*Ḥajj* and *'Umrah*) simultaneously.

2817. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "This is *'Umrah* that we have benefited from. Whoever does not have a *Hadî* with him, let him exit *Iḥrâm* completely. Now *'Umrah* is permissible during the months of *Ḥajj*." (***Ṣaḥîḥ***)

٢٨١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هٰذِهِ عُمْرَةٌ اسْتَمْتَعْنَاهَا، فَمَنْ لَمْ يَكُنْ عِنْدَهُ هَدْيٌ فَلْيَحِلَّ الْحِلَّ كُلَّهُ، فَقَدْ دَخَلَتِ الْعُمْرَةُ فِي الْحَجِّ».

تخريج: أخرجه مسلم، الحج، باب جواز العمرة في أشهر الحج، ح:١٢٤١ عن محمد بن بشار به، وهو في الكبرٰى، ح:٣٧٩٧.

Chapter 78. What Game The *Muḥrim* Is Permitted To Eat

(المعجم ٧٨) - مَا يَجُوزُ لِلْمُحْرِمِ أَكْلُهُ مِنَ الصَّيْدِ (التحفة ٧٨)

2818. It was narrated from Abû Qatâdah that he was with the Messenger of Allâh ﷺ. When they

٢٨١٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي النَّضْرِ، عَنْ نَافِعٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي

قَتَادَةَ، أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ حَتَّى إِذَا كَانَ بِبَعْضِ طَرِيقِ مَكَّةَ تَخَلَّفَ مَعَ أَصْحَابٍ لَهُ مُحْرِمِينَ وَهُوَ غَيْرُ مُحْرِمٍ وَرَأَى حِمَارًا وَحْشِيًّا فَاسْتَوَى عَلَى فَرَسِهِ، ثُمَّ سَأَلَ أَصْحَابَهُ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبَوْا فَسَأَلَهُمْ رُمْحَهُ فَأَبَوْا فَأَخَذَهُ ثُمَّ شَدَّ عَلَى الْحِمَارِ فَقَتَلَهُ فَأَكَلَ مِنْهُ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ وَأَبَى بَعْضُهُمْ، فَأَدْرَكُوا رَسُولَ اللهِ ﷺ فَسَأَلُوهُ عَنْ ذٰلِكَ فَقَالَ: «إِنَّمَا هِيَ طُعْمَةٌ أَطْعَمَكُمُوهَا اللهُ عَزَّ وَجَلَّ».

were partway to Makkah, he lagged behind with some companions of his who were in *Iḥrâm*, but he was not in *Iḥrâm*. He saw an onager, so he mounted his horse, then he asked his companions to hand him his whip, but they refused. He asked them to hand him his spear, but they refused. He took it, then chased the onager and killed it. Some of the Companions of the Messenger of Allâh ﷺ ate from it but others refused. They caught up with the Messenger of Allâh ﷺ and asked him about that, and he said: "That is food that Allâh, the Mighty and Sublime, gave to you." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الحج، باب تحريم الصيد للمحرم، ح:١١٩٦/٥٧ عن قتيبة، والبخاري، الجهاد، باب ما قيل في الرماح، ح:٢٩١٤ من حديث مالك به، وهو في الكبرٰى، ح:٣٧٩٨، والموطأ (يحيى):١/ ٣٥٠.

Comments:

1. "They refused" because it is forbidden for the *Muhrim* to hunt; and it is also forbidden to cooperate in any game.
2. "It was only food that Allâh fed you": We learn from this, that if someone in *Ihrâm* has neither hunted himself, or has he lent any direct or indirect help in the hunt, then the *Muhrim* may eat the meat of such game, providing the one who hunts and slaughters was not in the state of *Ihrâm*.

٢٨١٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ مُعَاذِ بْنِ عَبْدِ الرَّحْمٰنِ التَّيْمِيِّ، عَنْ أَبِيهِ، قَالَ: كُنَّا مَعَ طَلْحَةَ بْنِ عُبَيْدِ اللهِ وَنَحْنُ مُحْرِمُونَ فَأُهْدِيَ لَهُ طَيْرٌ وَهُوَ رَاقِدٌ فَأَكَلَ بَعْضُنَا وَتَوَرَّعَ بَعْضُنَا فَاسْتَيْقَظَ طَلْحَةُ فَوَفَّقَ مَنْ أَكَلَهُ وَقَالَ: أَكَلْنَاهُ مَعَ رَسُولِ اللهِ ﷺ.

2819. It was narrated from Mu'âdh bin 'Abdur-Raḥmân At-Taimî that his father said: "We were with Ṭalḥah bin 'Ubaidullâh and we were in *Iḥrâm*. A bird was given to him when he was asleep, and some of us ate from it and others refrained. Ṭalḥah woke up and agreed with those who had eaten it, and said: 'We ate it with the Messenger of Allâh ﷺ.'" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، ح:١١٩٧ (انظر الحديث السابق) من حديث يحيى القطان به، وهو في الكبرٰى، ح:٣٧٩٩.

2820. It was narrated from Al-Bahzî that the Messenger of Allâh ﷺ set out for Makkah and was in *Iḥrâm*. When they were in Ar-Rawḥâ', they saw a wounded onager. Mention of that was made to the Messenger of Allâh ﷺ and he said: "Leave it, for soon its owner will come." Then Al-Bahzî, who was its owner, came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, it is up to you what you want to do with this onager." The Messenger of Allâh ﷺ commanded Abû Bakr to share it out among the company, then he moved on, and when he was in Al-Uthâyah, between Ar-Ruwaythah and Al-'Arj, they saw a gazelle sleeping in the shade with an arrow in it. It was said that the Messenger of Allâh ﷺ told a man to stand by it and not let anyone disturb it until everyone had passed by." (*Ṣaḥîḥ*)

٢٨٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ الْحَارِثِ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عُمَيْرِ بْنِ سَلَمَةَ الضَّمْرِيِّ أَنَّهُ أَخْبَرَهُ عَنِ الْبَهْزِيِّ: أَنَّ رَسُولَ اللهِ ﷺ خَرَجَ يُرِيدُ مَكَّةَ وَهُوَ مُحْرِمٌ حَتَّى إِذَا كَانُوا بِالرَّوْحَاءِ إِذَا حِمَارُ وَحْشٍ عَقِيرٌ فَذُكِرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «دَعُوهُ فَإِنَّهُ يُوشِكُ أَنْ يَأْتِيَ صَاحِبُهُ» فَجَاءَ الْبَهْزِيُّ وَهُوَ صَاحِبُهُ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! شَأْنَكُمْ بِهٰذَا الْحِمَارِ، فَأَمَرَ رَسُولُ اللهِ ﷺ أَبَا بَكْرٍ فَقَسَّمَهُ بَيْنَ الرِّفَاقِ، ثُمَّ مَضَى حَتَّى إِذَا كَانَ بِالأُثَايَةِ بَيْنَ الرُّوَيْثَةِ وَالْعَرْجِ إِذَا ظَبْيٌ حَاقِفٌ فِي ظِلٍّ وَفِيهِ سَهْمٌ فَزَعَمَ أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ رَجُلًا يَقِفُ عِنْدَهُ لَا يُرِيبُهُ أَحَدٌ مِنَ النَّاسِ حَتَّى يُجَاوِزَهُ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٤٥٢ من حديث يحيى بن سعيد الأنصاري به، وهو في الموطأ (يحيى): ١/ ٣٥١، والكبرٰى، ح: ٣٨٠٠، وصححه ابن حبان، ح: ٩٨٣، وقال موسى بن هارون: "الصحيح ان الحديث من مسند عمير بن سلمة، ليس بينه وبين النبي ﷺ أحد".

Comments:

"Bahzi" means a member of the tribe of Bahz. His name was Zaid bin Ka'b. He is a Companion of the Prophet ﷺ.

Chapter 79. What Game The *Muḥrim* Is Not Permitted To Eat

(المعجم ٧٩) - مَا لَا يَجُوزُ لِلْمُحْرِمِ أَكْلُهُ مِنَ الصَّيْدِ (التحفة ٧٩)

2821. It was narrated from Aṣ-Ṣa'b

٢٨٢١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ

bin Jaththâmah that he gave the Messenger of Allâh ﷺ an onager when he was in Al-Abwâ' or in Waddân, but the Messenger of Allâh ﷺ gave it back to him. "And when the Messenger of Allâh ﷺ saw the expression on my face he said: 'We only gave it back to you because we are in *Iḥrâm*.'" (*Ṣaḥîḥ*)

مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنِ الصَّعْبِ بْنِ جَثَّامَةَ: أَنَّهُ أَهْدَى لِرَسُولِ اللهِ ﷺ حِمَارَ وَحْشٍ وَهُوَ بِالْأَبْوَاءِ أَوْ بِوَدَّانَ فَرَدَّهُ عَلَيْهِ رَسُولُ اللهِ ﷺ فَلَمَّا رَأَى رَسُولُ اللهِ ﷺ مَا فِي وَجْهِي قَالَ: «أَمَا إِنَّهُ لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَّا حُرُمٌ».

تخريج: أخرجه البخاري، جزاء الصيد، باب: إذا أهدي للمحرم حمارًا وحشيًا حيًّا لم يقبل، ح:١٨٢٥، ومسلم، الحج، باب تحريم الصيد للمحرم، ح:١١٩٣ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٣٥٣، والكبرٰى، ح:٣٨٠١.

Comments:

Al-Abwâ and Waddân are two places between Makkah and Al-Madînah.

2822. It was narrated from Aṣ-Ṣa'b bin Jaththâmah that the Prophet ﷺ came, and when he was in Waddân, he saw an onager, but he gave it back to him and said: 'We are in *Iḥrâm*, we cannot eat game.'" (*Ṣaḥîḥ*)

٢٨٢٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الصَّعْبِ ابْنِ جَثَّامَةَ: أَنَّ النَّبِيَّ ﷺ أَقْبَلَ حَتَّى إِذَا كَانَ بِوَدَّانَ رَأَى حِمَارَ وَحْشٍ فَرَدَّهُ عَلَيْهِ وَقَالَ: «إِنَّا حُرُمٌ لَا نَأْكُلُ الصَّيْدَ».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٨٠٢.

2823. It was narrated from 'Aṭâ' that Ibn 'Abbâs said to Zaid bin Arqam: "Do you not know that the Prophet ﷺ was given a piece of game meat when he was in *Iḥrâm* and he did not accept it?" He said: "Yes." (*Ṣaḥîḥ*)

٢٨٢٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا قَيْسُ بْنُ سَعْدٍ عَنْ عَطَاءٍ، أَنَّ ابْنَ عَبَّاسٍ قَالَ لِزَيْدِ بْنِ أَرْقَمَ: مَا عَلِمْتَ أَنَّ النَّبِيَّ ﷺ أُهْدِيَ لَهُ عُضْوُ صَيْدٍ وَهُوَ مُحْرِمٌ فَلَمْ يَقْبَلْهُ؟ قَالَ: نَعَمْ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، المناسك، باب لحم الصيد للمحرم، ح:١٨٥٠ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٣٨٠٣، وصححه ابن حبان، ح:٩٨١.

2824. It was narrated that Ibn 'Abbâs said: "Zaid bin Arqam came" and Ibn 'Abbâs said to him, reminding him: "What did you tell me about the game meat that was given to the Messenger of Allâh ﷺ when he was in *Iḥrâm*?" He said: "Yes, a man gave him a piece of game meat but he returned it and said: 'We cannot eat it, we are in *Iḥrâm*.'" (***Ṣaḥîḥ***)

٢٨٢٤ - أَخْبَرَنِي عَمْرُو بْنُ عَلِيٍّ قَالَ: سَمِعْتُ يَحْيَى وَسَمِعْتُ أَبَا عَاصِمٍ قَالَا: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ زَيْدُ بْنُ أَرْقَمَ فَقَالَ لَهُ ابْنُ عَبَّاسٍ يَسْتَذْكِرُهُ: كَيْفَ أَخْبَرْتَنِي عَنْ لَحْمِ صَيْدٍ أُهْدِيَ لِرَسُولِ اللهِ ﷺ وَهُوَ حَرَامٌ؟ قَالَ: نَعَمْ أَهْدَى لَهُ رَجُلٌ عُضْوًا مِنْ لَحْمِ صَيْدٍ فَرَدَّهُ وَقَالَ: «إِنَّا لَا نَأْكُلُ إِنَّا حُرُمٌ».

تخريج: أخرجه مسلم، الحج، باب تحريم الصيد للمحرم، ح:١١٩٥ من حديث يحيى القطان به، وهو في الكبرى، ح:٣٨٠٤.

2825. It was narrated that Ibn 'Abbâs said: "Aṣ-Ṣa'b bin Ja<u>thth</u>âmah gave the Messenger of Allâh ﷺ the leg of an onager that was dripping with blood when he was in *Iḥrâm*, at Qudaid, and he returned it to him." (***Ṣaḥîḥ***)

٢٨٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَى الصَّعْبُ بْنُ جَثَّامَةَ إِلَى رَسُولِ اللهِ ﷺ رِجْلَ حِمَارِ وَحْشٍ تَقْطُرُ دَمًا وَهُوَ مُحْرِمٌ وَهُوَ بِقُدَيْدٍ فَرَدَّهَا عَلَيْهِ.

تخريج: [صحيح] أخرجه مسلم، ح:١١٩٤/٥٤ (انظر الحديث السابق) من حديث منصور به، وهو في الكبرى، ح:٣٨٠٥.

Comments:

Qudaid is also a name of a place. In a previous *Ḥadî<u>th</u>*, there is mention of Waddân and Al-Abwâ. All these places are situated close to each other. There is no conflict in it. An area lying between two cities could be linked to any of these cities.

2826. It was narrated from Ibn 'Abbâs that Aṣ-Ṣa'b bin Ja<u>thth</u>âmah gave the Prophet ﷺ some onager (meat) when he was in *Iḥrâm* and he returned it to him. (***Ṣaḥîḥ***)

٢٨٢٦ - أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ وَحَبِيبٍ - وَهُوَ ابْنُ أَبِي ثَابِتٍ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الصَّعْبَ بْنَ جَثَّامَةَ أَهْدَى لِلنَّبِيِّ ﷺ حِمَارًا وَهُوَ مُحْرِمٌ فَرَدَّهُ عَلَيْهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٨٠٦.

Chapter 80. If The *Muḥrim* Smiles And Someone Who Is Not In *Iḥrâm* Takes The Hint That There Is Game, And He Kills It – May He (The *Muḥrim*) Eat From It Or Not?

(المعجم ٨٠) - إِذَا ضَحِكَ الْمُحْرِمُ فَفَطِنَ الحَلَالُ لِلصَّيْدِ فَقَتَلَهُ أَيَأْكُلُهُ أَمْ لَا (التحفة ٨٠)

2827. It was narrated that 'Abdullâh bin Abî Qatâdah said: "My father set out with the Messenger of Allâh ﷺ in the year of Al-Ḥudaybiyah, and his companions entered *Iḥrâm*, but he did not. (He said:) 'While I was with my companions, some of them laughed at others. I looked and saw an onager. I stabbed it then asked them to help, but they refused to help me. We ate from its meat, and we were afraid that we would be intercepted (by the enemy) so I followed the Messenger of Allâh ﷺ, sometimes making my horse gallop and sometimes traveling at a regular pace. I met a man from Ghifâr at midnight and said: Where did you leave the Messenger of Allâh ﷺ? He said: I left him when he was napping in As-Suqyâ. I caught up with him and said: O Messenger of Allâh! Your Companions convey their greetings of *Salâm* to you, and the mercy of Allâh and His blessings. They were afraid that they may be intercepted and cut off from you, so wait for them. Then I said: O Messenger of Allâh, I caught an onager and I have some of it. He said to the people: Eat, and they were in *Iḥrâm*.'" (*Ṣaḥîḥ*)

٢٨٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ قَالَ: انْطَلَقَ أَبِي مَعَ رَسُولِ اللهِ ﷺ عَامَ الْحُدَيْبِيَةِ فَأَحْرَمَ أَصْحَابُهُ وَلَمْ يُحْرِمْ فَبَيْنَمَا أَنَا مَعَ أَصْحَابِي ضَحِكَ بَعْضُهُمْ إِلَى بَعْضٍ فَنَظَرْتُ فَإِذَا حِمَارُ وَحْشٍ فَطَعَنْتُهُ فَاسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي فَأَكَلْنَا مِنْ لَحْمِهِ وَخَشِينَا أَنْ نُقْتَطَعَ فَطَلَبْتُ رَسُولَ اللهِ ﷺ أُرَفِّعُ فَرَسِي شَأْوًا وَأَسِيرُ شَأْوًا فَلَقِيتُ رَجُلًا مِنْ غِفَارٍ فِي جَوْفِ اللَّيْلِ فَقُلْتُ: أَيْنَ تَرَكْتَ رَسُولَ اللهِ ﷺ؟ قَالَ: تَرَكْتُهُ وَهُوَ قَائِلٌ بِالسُّقْيَا، فَلَحِقْتُهُ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أَصْحَابَكَ يَقْرَؤُونَ عَلَيْكَ السَّلَامَ وَرَحْمَةَ اللهِ وَبَرَكَاتَهُ وَإِنَّهُمْ قَدْ خَشُوا أَنْ يُقْتَطَعُوا دُونَكَ فَانْتَظِرْهُمْ، فَانْتَظَرَهُمْ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ حِمَارَ وَحْشٍ وَعِنْدِي مِنْهُ فَقَالَ لِلْقَوْمِ: «كُلُوا» وَهُمْ مُحْرِمُونَ».

تخريج: أخرجه البخاري، ح:١٨٢١، ومسلم، ح:١١٩٦/٥٩ (انظر الحديث المتقدم:٢٨٢١) من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٣٨٠٧.

2828. It was narrated that Yaḥya bin Abî Kat͟hîr said: "Abdullâh bin Abû Qatâdah said that his father told him, that he went out with the Messenger of Allâh ﷺ on the campaign of Al-Ḥudaybiyah. He said: 'They entered *Iḥrâm* for *'Umrah* apart from me. I hunted an onager and fed my companions with it, when they were in *Iḥrâm*. Then, I went to the Messenger of Allâh ﷺ and told him that we had some of its meat left over. He said: Eat, and they were in *Iḥrâm*.'" (***Ṣaḥîḥ***)

٢٨٢٨ - **أَخْبَرَنِي** عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ النَّسَائِيُّ قَالَ: أَخْبَرَنَا مُحَمَّدٌ - وَهُوَ ابْنُ الْمُبَارَكِ الصُّورِيُّ - قَالَ: حَدَّثَنَا مُعَاوِيَةُ - وَهُوَ ابْنُ سَلَّامٍ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ، أَنَّ أَبَاهُ أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ غَزْوَةَ الْحُدَيْبِيَةِ قَالَ: فَأَهَلُّوا بِعُمْرَةٍ غَيْرِي فَاصْطَدْتُ حِمَارَ وَحْشٍ فَأَطْعَمْتُ أَصْحَابِي مِنْهُ وَهُمْ مُحْرِمُونَ، ثُمَّ أَتَيْتُ رَسُولَ اللهِ ﷺ فَأَنْبَأْتُهُ أَنَّ عِنْدَنَا مِنْ لَحْمِهِ فَاضِلَةً فَقَالَ: «كُلُوهُ» وَهُمْ مُحْرِمُونَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٨٠٨، وأخرجه مسلم، ح:١١٩٦/٦٢ من حديث معاوية بن سلام به.

Chapter 81. If A *Muḥrim* Points Out Game And A Non-*Muḥrim* Kills It

(المعجم ٨١) - إِذَا أَشَارَ الْمُحْرِمُ إِلَى الصَّيْدِ فَقَتَلَهُ الْحَلَالُ (التحفة ٨١)

2829. 'Abdullâh bin Abî Qatâdah narrated from his father that they were on a march, some of them in *Iḥrâm* and some not in *Iḥrâm*. He said: "I saw an onager so I mounted my horse and picked up a spear. I asked them to help me but they refused to help me. I snatched a whip from one of them and chased the onager and caught it. They ate of it but they were scared. The Prophet ﷺ was asked about that and he said: 'Did you point (at it) or help him?' They said, 'No.' He said: 'Then eat.'" (***Ṣaḥîḥ***)

٢٨٢٩ - **أَخْبَرَنَا** مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عُثْمَانُ بْنُ عَبْدِ اللهِ بْنِ مَوْهَبٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ أَبِي قَتَادَةَ يُحَدِّثُ عَنْ أَبِيهِ، أَنَّهُمْ كَانُوا فِي مَسِيرٍ لَهُمْ بَعْضُهُمْ مُحْرِمٌ وَبَعْضُهُمْ لَيْسَ بِمُحْرِمٍ، قَالَ: فَرَأَيْتُ حِمَارَ وَحْشٍ فَرَكِبْتُ فَرَسِي وَأَخَذْتُ الرُّمْحَ وَاسْتَعَنْتُهُمْ فَأَبَوْا أَنْ يُعِينُونِي فَاخْتَلَسْتُ سَوْطًا مِنْ بَعْضِهِمْ فَشَدَدْتُ عَلَى الْحِمَارِ فَأَصَبْتُهُ فَأَكَلُوا مِنْهُ فَأَشْفَقُوا، قَالَ: فَسُئِلَ عَنْ ذٰلِكَ

النَّبِيُّ ﷺ فَقَالَ: «هَلْ أَشَرْتُمْ أَوْ أَعَنْتُمْ؟»
قَالُوا: لَا، قَالَ: «فَكُلُوا».

تخريج: أخرجه مسلم، الحج، باب تحريم الصيد للمحرم، ح:٦١/١١٩٦ من حديث شعبة، والبخاري، جزاء الصيد، باب: لا يشير المحرم إلى الصيد لكي يصطاده الحلال، ح:١٨٢٤ من حديث عثمان به، وهو في الكبرٰى، ح:٣٨٠٩.

Comments:

It becomes known from the questioning of the Messenger of Allâh ﷺ; that had they pointed to the game with anything, or had they lent any assistance, eating of the game would not have become permissible. And this is the objective of the chapter. This is because pointing out or lending support is synonymous to hunting, and hunting is impermissible for the *Muhrim*.

2830. It was narrated that Jâbir said: "I heard the Messenger of Allâh ﷺ say: 'Land game is permissible for you so long as you do not hunt it, and it is not hunted for you.'" (***Da'îf***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Amr bin Abî 'Amr is not strong in *Ḥadîth*, even though Mâlik reported from him.

٢٨٣٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ - وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ - عَنْ عَمْرٍو، عَنِ الْمُطَّلِبِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «صَيْدُ الْبَرِّ لَكُمْ حَلَالٌ مَا لَمْ تَصِيدُوهُ أَوْ يُصَادَ لَكُمْ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَمْرُو بْنُ أَبِي عَمْرٍو لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ وَإِنْ كَانَ قَدْ رَوَى عَنْهُ مَالِكٌ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، المناسك، باب لحم الصيد للمحرم، ح:١٨٥١، والترمذي، الحج، باب ماجاء في أكل الصيد للمحرم، ح:٨٤٦ عن قتيبة به، وقال الترمذي: "المطلب لا نعرف له سماعًا من جابر"، وهو في الكبرٰى، ح:٣٨١٠، وصححه ابن خزيمة، ح:٢٦٤١، وابن حبان، ح:٩٨٠، والحاكم على شرط الشيخين: ١/٤٥٢، ٤٧٦، ووافقه الذهبي * يعقوب هو الإسكندراني، عمرو هو ابن أبي عمرو، والمطلب هو ابن عبدالله بن المطلب ابن حنطب، ولم يسمع من جابر رضي الله عنه كما قال أبوحاتم الرازي وغيره.

Chapter 82. Animals That May Be Killed By The *Muḥrim*: Killing Vicious Dogs

(المعجم ٨٢) - مَا يَقْتُلُ الْمُحْرِمُ مِنَ الدَّوَابِّ قَتْلِ الْكَلْبِ الْعَقُورِ (التحفة ٨٢)

2831. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "There are five (animals) for which there is no sin on the

٢٨٣١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَمْسٌ لَيْسَ عَلَى الْمُحْرِمِ فِي قَتْلِهِنَّ جُنَاحٌ

Muhrim if he kills them: Crows, kites, scorpions, mice and vicious dogs." (*Sahîh*)

فَالْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ».

تخريج: أخرجه البخاري، جزاء الصيد، باب ما يقتل المحرم من الدواب، ح:١٨٢٦، ومسلم، الحج، باب ما يندب للمحرم وغيره قتله من الدواب في الحل والحرم، ح:١١٩٩/٧٦ من حديث مالك به، وهو في الموطأ (يحيى):١/٣٥٦، والكبرى، ح:٣٨١١.

Comments:

Hunting is forbidden to a *Muhrim*. Likewise, it is forbidden to kill any animal. But harmful creatures may be killed. They might become a source of trouble (if not killed). Therefore, he is allowed to kill them in order to protect himself from their harm.

Chapter 83. Killing Snakes

(المعجم ٨٣) - قَتْلُ الحَيَّةِ (التحفة ٨٣)

2832. It was narrated from 'Âishah that the Prophet ﷺ said: "There are five which the *Muhrim* may kill: Snakes, mice, kites, speckled crows and vicious dogs." (*Sahîh*)

٢٨٣٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ يَقْتُلُهُنَّ الْمُحْرِمُ، الْحَيَّةُ، وَالْفَأْرَةُ، وَالْحِدَأَةُ، وَالْغُرَابُ الأَبْقَعُ، وَالْكَلْبُ الْعَقُورُ».

تخريج: أخرجه مسلم، الحج، باب ما يندب للمحرم وغيره قتله من الدواب ... إلخ، ح:١١٩٨/٦٧ من حديث شعبة به، وهو في الكبرى، ح:٣٨١٢.

Comments:

The harmfulness of the serpent is clear. In the afore-mentioned narration, there is mention of scorpion. Both are the vermin of the earth and are poisonous. Therefore, both of them could be reckoned in the same category.

Chapter 84. Killing Mice

(المعجم ٨٤) - قَتْلُ الفَأْرَةِ (التحفة ٨٤)

2833. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ gave permission for the *Muhrim* to kill five kinds of animals: Crows, kites, mice, vicious dogs and scorpions. (*Sahîh*)

٢٨٣٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ أَذِنَ فِي قَتْلِ خَمْسٍ مِنَ الدَّوَابِّ لِلْمُحْرِمِ، الْغُرَابُ، وَالْحِدَأَةُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْعَقْرَبُ.

تخريج: أخرجه مسلم، ح: ٧٧/١١٩٩ (انظر الحديثين السابقين) عن قتيبة به، وهو في الكبرٰى، ح: ٣٨١٣.

Comments:

The mouse too is harmful by nature. Besides being filthy, it nibbles valuable things. It contaminates foods and drinks. It could, therefore, be killed.

Chapter 85. Killing Geckos

(المعجم ٨٥) - قَتْلُ الْوَزَغِ (التحفة ٨٥)

2834. It was narrated from Sa'eed bin Al-Mûsâyyab that a woman entered upon 'Âishah, and in her hand was an iron-footed stick. She said: "What is this?" She ('Âishah) said: "It is for these geckos, because the Prophet of Allâh ﷺ told us, that there was nothing that did not try to extinguish the fire for Ibrâhîm except for this animal, so he told us to kill it. And he forbade us to kill harmless snakes, except for the snake with two lines on its back, and the snake with a short tail, for they snatch away the eyesight and cause that which is in women's wombs to be miscarried." (*Hasan*)

٢٨٣٤ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرْعَرَةَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ امْرَأَةً دَخَلَتْ عَلَى عَائِشَةَ وَبِيَدِهَا عُكَّازٌ فَقَالَتْ: مَا هٰذَا؟ فَقَالَتْ: لِهٰذِه الْوَزَغِ لِأَنَّ نَبِيَّ اللهِ ﷺ حَدَّثَنَا أَنَّهُ لَمْ يَكُنْ شَيْءٌ إِلَّا يُطْفِيءُ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ إِلَّا هٰذِهِ الدَّابَّةُ فَأَمَرَنَا بِقَتْلِهَا، ونَهَى عَنْ قَتْلِ الْجِنَّانِ إِلَّا ذَا الطُّفْيَتَيْنِ وَالْأَبْتَرَ فَإِنَّهُمَا يُطْمِسَانِ الْبَصَرَ وَيُسْقِطَانِ مَا فِي بُطُونِ النِّسَاءِ.

تخريج: [حسن] وهو في الكبرٰى، ح: ٣٨١٤، وللحديث شواهد عند ابن ماجه، ح: ٣٢٣١، وأحمد وغيرهما.

Comments:

"Two-striped or twin-lined serpent": It happens to be extremely poisonous. It has upon its back two lines or stripes also due to its venom. Some people of knowledge have stated that it has upon its head two black signs or spots, etc.

Chapter 86. Killing Scorpions

(المعجم ٨٦) - قَتْلُ الْعَقْرَبِ (التحفة ٨٦)

2835. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "There are five kinds of animals for which there is no sin on the one who kills them when he is in a state of *Ihrâm*: Kites, mice, vicious dogs, scorpions and crows." (*Sahîh*)

٢٨٣٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «خَمْسٌ مِنَ الدَّوَابِّ لَا جُنَاحَ عَلَى مَنْ

قَتَلَهُنَّ أَوْ فِي قَتْلِهِنَّ وَهُوَ حَرَامٌ، الْحِدَأَةُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْعَقْرَبُ، وَالْغُرَابُ».

تخريج: أخرجه مسلم، ح:١١٩٩/٧٧ تقدم قريبًا، ح:٢٨٣٣ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٣٨١٥، وأخرجه أحمد:٢/٥٤ عن يحيى القطان به.

Comments:

1. The harmfulness of scorpion is clear. Rather, its venom often proves more dangerous than that of a serpent.
2. "There is no sin for one who kills them": Besides its not being a sin, there is also no expiation, etc., whether one is *Muhrim* or non-*Muhrim*.

Chapter 87. Killing Kites

(المعجم ٨٧) - **قَتْلُ الحِدَأَةِ** (التحفة ٨٧)

2836. It was narrated that Ibn 'Umar said: "A man said: 'O Messenger of Allâh, what animals may we kill when we are in *Iḥrâm*?' He said: 'There are five for which there is no sin in killing them: Kites, crows, mice, scorpions and vicious dogs.'" (*Ṣaḥîḥ*)

٢٨٣٦ - **أَخْبَرَنَا** زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! مَا نَقْتُلُ مِنَ الدَّوَابِّ إِذَا أَحْرَمْنَا؟ قَالَ: «خَمْسٌ لَا جُنَاحَ عَلَى مَنْ قَتَلَهُنَّ: الْحِدَأَةُ، وَالْغُرَابُ، وَالْفَأْرَةُ، وَالْعَقْرَبُ، وَالْكَلْبُ الْعَقُورُ».

تخريج: أخرجه مسلم من حديث أيوب السختياني به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٣٨١٦.

Comments:

The kite is a carrion-eating filthy creature. It can contaminate food.

Chapter 88. Killing Crows

(المعجم ٨٨) - **قَتْلُ الغُرَابِ** (التحفة ٨٨)

2837. It was narrated from Ibn 'Umar that the Prophet ﷺ was asked what the *Muḥrim* may kill. He said: "He may kill scorpions, the evil creature (mice), kites, crows and vicious dogs." (*Ṣaḥîḥ*)

٢٨٣٧ - **أَخْبَرَنَا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ مَا يَقْتُلُ الْمُحْرِمُ قَالَ: «يَقْتُلُ الْعَقْرَبَ، وَالْفُوَيْسِقَةَ، وَالْحِدَأَةَ، وَالْغُرَابَ، وَالْكَلْبَ الْعَقُورَ».

تخريج: أخرجه مسلم من حديث يحيى بن سعيد الأنصاري به، انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٨١٧.

Comments:

All the evils or wickedness of a kite are found in the crow. It is rather more harmful, because of its remaining close-by all the time. It causes a lot of annoyance. It is, therefore, permissible to kill it.

2838. It was narrated from Sâlim that his father said: "The Prophet ﷺ said: 'There are five kinds of animals for which there is no sin on the one who kills them, whether he is in *Ihrâm* or not: Mice, kites, crows, scorpions and vicious dogs.'" (*Sahîh*)

٢٨٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ لَا جُنَاحَ فِي قَتْلِهِنَّ عَلَى مَنْ قَتَلَهُنَّ فِي الْحَرَمِ وَالإِحْرَامِ، الْفَأْرَةُ، وَالْحِدَأَةُ، وَالْغُرَابُ، وَالعَقْرَبُ، وَالْكَلْبُ الْعَقُورُ».

تخريج: أخرجه مسلم من حديث سفيان بن عيينة به، انظر الحديث السابق واللذين قبله، وهو في الكبرٰى، ح:٣٨١٨، وله طريق آخر عند البخاري، ح:١٨٢٨.

Chapter 89. What The *Muhrim* May Not Kill

(المعجم ٨٩) - مَا لَا يَقْتُلُهُ الْمُحْرِمُ (التحفة ٨٩)

2839. It was narrated that Ibn Abî 'Ammâr said: "I asked Jâbir bin 'Abdullâh about hyenas, and he told me to eat them. I said: 'Is it not game? He said: 'Yes.' I said: 'Did you hear that from the Messenger of Allâh ﷺ?' He said: 'Yes.'" (*Sahîh*)

٢٨٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي عَمَّارٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ عَنِ الضَّبُعِ فَأَمَرَنِي بِأَكْلِهَا قُلْتُ: أَصَيْدٌ هِيَ؟ قَالَ: نَعَمْ، قُلْتُ: أَسَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

تخريج: [صحيح] أخرجه الترمذي، الحج، باب ماجاء في الضبع يصيبها المحرم، ح:٨٥١و١٧٩١ من حديث ابن جريج به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٣٨١٩، وصححه ابن خزيمة، ح:٢٦٤٥، ٢٦٤٦، وابن حبان، ح:٩٧٩، ١٠٦٨، وابن الجارود، ح:٤٣٨، ٤٣٩، والحاكم: ١/ ٤٥٢ على شرط الشيخين.

Chapter 90. Concession Allowing A *Muhrim* To Get Married

(المعجم ٩٠) - الرُّخْصَةُ فِي النِّكَاحِ لِلْمُحْرِمِ (التحفة ٩٠)

2840. It was narrated that Ibn

٢٨٤٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ -

'Abbâs said: "The Prophet ﷺ married Maimûnah when he was in *Iḥrâm*." (*Ṣaḥîḥ*)

وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْعَطَّارُ - عَنْ عَمْرٍو - وَهُوَ ابْنُ دِينَارٍ - قَالَ: سَمِعْتُ أَبَا الشَّعْثَاءِ يُحَدِّثُ عنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

تخريج:أخرجه مسلم، النكاح، باب تحريم نكاح المحرم وكراهة خطبته، ح:٤٧/١٤١٠ من حديث داود العطار، والبخاري، النكاح، باب نكاح المحرم، ح:٥١١٤ من حديث عمرو بن دينار به، وهو في الكبرٰى، ح:٣٨٢٠، قوله: "هو محرم" معناه أنه كان داخلاً في الحرم، والله أعلم.

Comments:

An inference has been drawn on the basis of this narration that a man may marry in the state of *Iḥrâm*. There is no doubt at all that this narration is authentic from the point of the chain of its transmission, but its content or theme is in conflict with other sound and authentic *Aḥâdîth*.

2841. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ got married when in *Iḥrâm*. (*Ṣaḥîḥ*)

٢٨٤١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ أَنَّ أَبَا الشَّعْثَاءِ حَدَّثَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ نَكَحَ حَرَامًا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٨٢١.

2842. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ married Maimûnah when they were both in *Iḥrâm*. (*Ṣaḥîḥ*)

٢٨٤٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُمَا مُحْرِمَانِ.

تخريج: [صحيح] أخرجه أحمد:١/ ٢٤٥ عن يونس بن محمد المؤدب به، وهو في الكبرٰى، ح:٣٨٢٢، وللحديث شواهد كثيرة عن ابن عباس رضي الله عنهما به.

2843. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ married Maimûnah when he was in *Iḥrâm*. (*Ṣaḥîḥ*)

٢٨٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

تخريج: [صحيح] أخرجه أحمد: ١/ ٢٤٥ من حديث حماد بن سلمة به، وهو في الكبرى، ح: ٣٨٢٣، وانظر الحديث السابق.

2844. It was narrated from Ibn 'Abbâs that the Prophet ﷺ married Maimûnah when he was in *Iḥrâm*. (*Ṣaḥîḥ*)

٢٨٤٤ - أَخْبَرَنَا شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ وَصَفْوَانُ بْنُ عَمْرٍو الْحِمْصِيُّ قَالَا: حَدَّثَنَا أَبُو الْمُغِيرَةِ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

تخريج: أخرجه البخاري، جزاء الصيد، باب تزويج المحرم، ح: ١٨٣٧ من حديث أبي المغيرة عبدالقدوس به، وهو في الكبرى، ح: ٣٨٢٤.

Chapter 91. The Prohibition Of That

(المعجم ٩١) - النَّهْيُ عَنْ ذَلِكَ (التحفة ٩١)

2845. 'Uthmân bin 'Affân said: "The Messenger of Allâh ﷺ said: 'The *Muḥrim* should not get married, or propose marriage, or arrange a marriage for someone else.'" (*Ṣaḥîḥ*)

٢٨٤٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ أَنَّ أَبَانَ بْنَ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يَخْطُبُ وَلَا يُنْكِحُ».

تخريج: أخرجه مسلم، النكاح، باب تحريم نكاح المحرم وكراهة خطبته، ح: ١٤٠٩ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٣٤٨، ٣٤٩، والكبرى، ح: ٣٨٢٥.

Comments:

This narration is also recorded in *Ṣaḥîḥ Muslim* (*Ṣaḥîḥ Muslim* - The Book of Marriage; *Hadîth* 1409). Hence, it is absolutely authentic. Moreover, it is an unequivocally stated narration (plain and clear), which is utterly clear in its meaning. It cannot be interpreted beyond the obvious sense of the given text. Therefore, the dominant majority of the people of *Hadîth* and jurists have adopted the same viewpoint.

2846. It was narrated from Abân bin 'Uthmân, from his father, that the Prophet ﷺ forbade the *Muḥrim* to get married, arrange a marriage for anyone else, or propose marriage. (*Ṣaḥîḥ*)

٢٨٤٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ: أَخْبَرَنِي نَافِعٌ عَنْ نُبَيْهِ ابْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى أَنْ يَنْكِحَ الْمُحْرِمُ أَوْ يُنْكِحَ أَوْ يَخْطُبَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٨٢٦.

2847. 'Uthmân bin 'Affân narrated that the Prophet ﷺ said: "The *Muhrim* should not get married or propose marriage." **(*Sahîh*)**

٢٨٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ، عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نُبَيْهِ بْنِ وَهْبٍ، قَالَ: أَرْسَلَ عُمَرُ بْنُ عُبَيْدِ اللهِ بْنِ مَعْمَرٍ إِلَى أَبَانَ بْنِ عُثْمَانَ يَسْأَلُهُ أَيَنْكِحُ الْمُحْرِمُ؟ فَقَالَ أَبَانُ: إِنَّ عُثْمَانَ بْنَ عَفَّانَ حَدَّثَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يَخْطُبُ».

تخريج: أخرجه مسلم، ح:١٤٠٩/ ٤٤ من حديث أيوب بن موسى به، انظر الحديثين السابقين، وهو في الكبرى، ح:٣٨٢٧.

Comments:

We learn that just as contracting marriage is forbidden, in the same way, making a proposal for marriage, putting forth a scheme or making an engagement is also forbidden, because all these things constitute prologues or prefaces to wedlock.

Chapter 92. Cupping For The *Muhrim*

(المعجم ٩٢) - الحِجَامَةُ لِلْمُحْرِمِ (التحفة ٩٢)

2848. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ was treated by means of cupping when he was in *Ihrâm*. **(*Sahîh*)**

٢٨٤٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٢٩٢ من حديث الليث بن سعد به، وهو في الكبرى، ح:٣٨٢٨، وأخرجه البخاري، ح:١٨٣٥، ومسلم، ح:١٢٠٢ من حديث عطاء به.

Comments:

Shaving hair is forbidden for a *Muhrim*. If cupping is applied to a part (of the body) where there is no hair, then there is no harm in resorting to cupping, because the practice of cupping itself is not contrary to *Ihrâm*. If, however, it becomes necessary to shave the hair, for instance, cupping is applied to the head, then in the event of compulsion, shaving the hair and applying cupping would be permissible. But compensation for having shaved the hair shall have to be given, as Allâh's Messenger ﷺ has commanded Ka'b bin 'Ujra to do so.

2849. It was narrated from Ibn

٢٨٤٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا سُفْيَانُ

'Abbâs that the Prophet ﷺ was treated by means of cupping when he was in *Iḥrâm*. (*Ṣaḥîḥ*)

عَنْ عَمْرٍو، عَنْ طَاوُسٍ وَعَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرى، ح:٣٨٢٩.

2850. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ was treated by means of cupping when he was in *Iḥrâm*." (*Ṣaḥîḥ*)

٢٨٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ عَطَاءً قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ، ثُمَّ قَالَ بَعْدُ: أَخْبَرَنِي طَاوُسٌ عَنِ ابْنِ عَبَّاسٍ [يَقُولُ]: احْتَجَمَ النَّبِيُّ ﷺ وَهُوَ مُحْرِمٌ.

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرى، ح:٣٨٣٠.

Chapter 93. Cupping To Treat The *Muḥrim* For A Disease He Is Suffering From

(المعجم ٩٣) - حِجَامَةُ الْمُحْرِمِ مِنْ عِلَّةٍ تَكُونُ بِهِ (التحفة ٩٣)

2851. It was narrated from Jâbir that the Prophet ﷺ was treated by means of cupping when he was in *Iḥrâm* for a contusion that he had suffered. (*Ḍa'îf*)

٢٨٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ مِنْ وَثْءٍ كَانَ بِهِ.

تخريج: [**إسناده ضعيف**] أخرجه أحمد:٣/٣٦٣ من حديث يزيد بن إبراهيم، وأبو داود، ح:٣٨٦٣، وابن ماجه، ح:٣٠٨٢ من حديث أبي الزبير به، وهو في الكبرى، ح:٣٨٣١ * أبوالزبير عنعن.

Chapter 94. Cupping The *Muḥrim* On The Top Of The Foot

(المعجم ٩٤) - حِجَامَةُ الْمُحْرِمِ عَلَى ظَهْرِ الْقَدَمِ (التحفة ٩٤)

2852. It was narrated from Anas that the Messenger of Allâh ﷺ was treated by means of cupping when he was in *Iḥrâm* on the top of the foot for a contusion that he had suffered. (*Ḍa'îf*)

٢٨٥٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ وَهُوَ مُحْرِمٌ عَلَى ظَهْرِ الْقَدَمِ مِنْ وَثْءٍ كَانَ بِهِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، المناسك، باب المحرم يحتجم، ح:١٨٣٧ من حديث عبدالرزاق به، وهو في الكبرٰى، ح:٣٨٣٢ * قتادة عنعن، وله شاهد ضعيف عند أبي داود، ح:٣٨٦٣ .

Comments:

Applying cupping to the instep (the top part of the foot between the ankle and the toes or the surface of the foot) does not require shaving any hair; therefore, there is absolutely no harm in it

Chapter 95. Cupping For The *Muḥrim* In The Middle Of His Head

(المعجم ٩٥) - حِجَامَةُ الْمُحْرِمِ عَلَى وَسْطِ رَأْسِهِ (التحفة ٩٥)

2853. 'Abdullâh bin Buḥaynah narrated that the Messenger of Allâh ﷺ was treated by means of cupping in the middle of his head, when he was in *Iḥrâm*, in Laḥî Jamal, on the road to Makkah. (*Ṣaḥîḥ*)

٢٨٥٣ - أَخْبَرَنَا هِلَالُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ - وَهُوَ ابْنُ عَثْمَةَ - قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: قَالَ عَلْقَمَةُ بْنُ أَبِي عَلْقَمَةَ: أَنَّهُ سَمِعَ الْأَعْرَجَ قَالَ: سَمِعْتُ عَبْدَ اللهِ ابْنَ بُحَيْنَةَ يُحَدِّثُ: أَنَّ رَسُولَ اللهِ ﷺ احْتَجَمَ وَسْطَ رَأْسِهِ وَهُوَ مُحْرِمٌ بِلَحْيِ جَمَلٍ مِنْ طَرِيقِ مَكَّةَ.

تخريج: أخرجه البخاري، جزاء الصيد، باب الحجامة للمحرم، ح:١٨٣٦، ومسلم، الحج، باب جواز الحجامة للمحرم، ح:١٢٠٣ من حديث سليمان بن بلال به، وهو في الكبرٰى، ح:٣٨٣٣.

Comments:

"*Laḥî Jamal*" is a place situated between Makkah and Al-Madînah.

Chapter 96. Concerning A *Muḥrim* Who Has An Infestation Of Head Lice

(المعجم ٩٦) - فِي الْمُحْرِمِ يُؤْذِيهِ الْقَمْلُ فِي رَأْسِهِ (التحفة ٩٦)

2854. It was narrated from Ka'b bin 'Ujrah, that he was with the Messenger of Allâh ﷺ in *Iḥrâm* and he suffered an infestation of head lice. The Messenger of Allâh ﷺ commanded him to shave his head and told him: "Fast for three days, or feed six poor persons two *Mudds* each, or sacrifice a sheep.

٢٨٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الْكَرِيمِ بْنِ مَالِكٍ الْجَزَرِيِّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ: أَنَّهُ كَانَ مَعَ رَسُولِ اللهِ ﷺ مُحْرِمًا

Whichever one of these you do will be sufficient for you.'" (*Ṣaḥîḥ*)

فَآذَاهُ الْقَمْلُ فِي رَأْسِهِ فَأَمَرَهُ رَسُولُ اللهِ ﷺ أَنْ يَحْلِقَ رَأْسَهُ وَقَالَ: «صُمْ ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ مُدَّيْنِ، مُدَّيْنِ أَوِ انْسُكْ شَاةً أَيَّ ذٰلِكَ فَعَلْتَ أَجْزَأَ عَنْكَ».

تخريج: [**إسناده صحيح**] وهو في الموطأ(رواية ابن القاسم)، ح:٤٠٩ حديث:٣٩٧، والكبرى، ح:٣٨٣٤ (وسقط ذكر مجاهد من رواية الموطأ (يحيى):١/٤١٧، وأخرجه البخاري، ح:١٨١٤ من حديث مجاهد، ومسلم، ح:١٢٠١/٨٣ من حديث عبدالكريم به.

Comments:

1. This incident belongs to the expedition of Hudaibiyah, because the intention had been for the performance of *'Umrah*. All of them had entered *Iḥrâm*.
2. "Whichever you fulfill": So to say, there is no sequence in it. There is sequence in some other expiation.

2855. It was narrated that Ka'b bin 'Ujrah said: "I entered *Iḥrâm*, then I had a severe infestation of head lice. News of that reached the Prophet ﷺ, and he came to me when I was cooking something in a pot for my companions. He touched my head with his finger and said: 'Go and shave it, and give charity to six poor persons.'" (*Ṣaḥîḥ*)

٢٨٥٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ الرِّبَاطِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ - وَهُوَ الدَّشْتَكِيُّ - قَالَ: أَخْبَرَنَا عَمْرٌو - وَهُوَ ابْنُ أَبِي قَيْسٍ - عَنِ الزُّبَيْرِ - وَهُوَ ابْنُ عَدِيٍّ - عَنْ أَبِي وَائِلٍ، عَنْ كَعْبِ بْنِ عُجْرَةَ، قَالَ: أَحْرَمْتُ فَكَثُرَ قَمْلُ رَأْسِي فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَأَتَانِي وَأَنَا أَطْبُخُ قِدْرًا لِأَصْحَابِي فَمَسَّ رَأْسِي بِإِصْبَعِهِ فَقَالَ: «انْطَلِقْ فَاحْلِقْهُ وَتَصَدَّقْ عَلَى سِتَّةِ مَسَاكِينَ».

تخريج: [**إسناده صحيح**] أخرجه الطبراني في الكبير:١٩/١٠٦، ح:٢١٣ من حديث عمرو ابن أبي قيس به، وهو في الكبرى، ح:٣٨٣٥ * أبو وائل هو شقيق بن سلمة.

Comments:

1. "Severe" to the extent that they began to fall on his face.
2. "Give charity": In other words, for each fast, two needy persons shall be given charity.

Chapter 97. Washing The *Muḥrim* With Lotus Leaves If He Dies

(المعجم ٩٧) - **غُسْلُ الْمُحْرِمِ بِالسِّدْرِ إِذَا مَاتَ** (التحفة ٩٧)

2856. It was narrated from Ibn

٢٨٥٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ:

'Abbâs that a man was with the Messenger of Allâh ﷺ, and his she-camel broke his neck when he was in *Ihrâm*, and he died. The Messenger of Allâh ﷺ said: "Wash him with water and lote leaves, and shroud him in his two garments, and do not put any perfume on him or cover his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah*." (*Sahîh*)

حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ ﷺ فَوَقَصَتْهُ نَاقَتُهُ وَهُوَ مُحْرِمٌ فَمَاتَ، فَقَالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْهِ، وَلَا تُمِسُّوهُ بِطِيبٍ، وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

تخريج: [صحيح] تقدم، ح:٢٧١٤، وهو في الكبرٰى، ح:٣٨٣٦.

Comments:

The leaves of the lote tree are meant for cleanliness of the deceased's body.

Chapter 98. In How Many Sheets Should The *Muhrim* Be Shrouded If He Dies?

(المعجم ٩٨) - فِي كَمْ يُكَفَّنُ الْمُحْرِمُ إِذَا مَاتَ (التحفة ٩٨)

2857. It was narrated from Ibn 'Abbâs that a man in *Ihrâm* was thrown by his she-camel and his neck was broken. It was said that he had died, so the Prophet ﷺ said: "Wash him with water and lotus leaves, and shroud him in two cloths." Then he said: "Do not put any perfume on him for he will be raised on the Day of Resurrection reciting the *Talbiyah*." Shu'bah said: "Ten years later, I asked him (the narrator Abû Bishr) about that, and he narrated the *Hadîth* as he had the first time, except that he said: 'And do not cover his face and head.'" (*Sahîh*)

٢٨٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا مُحْرِمًا صُرِعَ عَنْ نَاقَتِهِ فَأُوقِصَ ذُكِرَ أَنَّهُ قَدْ مَاتَ، فَقَالَ النَّبِيُّ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ» ثُمَّ قَالَ عَلَى إِثْرِهِ خَارِجًا رَأْسُهُ، قَالَ: «وَلَا تُمِسُّوهُ طِيبًا فَإِنَّهُ يُبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا» قَالَ شُعْبَةُ: فَسَأَلْتُهُ بَعْدَ عَشْرِ سِنِينَ فَجَاءَ بِالْحَدِيثِ كَمَا كَانَ يَجِيءُ بِهِ إِلَّا أَنَّهُ قَالَ: «وَلَا تُخَمِّرُوا وَجْهَهُ وَرَأْسَهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٨٣٧.

Chapter 99. The Prohibition Of Applying Aromatics To The *Muhrim* If He Dies

(المعجم ٩٩) - النَّهْيُ عَنْ أَنْ يُحَنَّطَ الْمُحْرِمُ إِذَا مَاتَ (التحفة ٩٩)

2858. It was narrated that Ibn

٢٨٥٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ

'Abbâs said: "While a man was standing in 'Arafat with the Messenger of Allâh ﷺ, he fell from his mount and it killed him. The Messenger of Allâh ﷺ said: 'Wash him with water and lotus leaves, and shroud him in two cloths. Do not apply aromatics to him or cover his head, for Allâh, the Mighty and Sublime, will raise him on the Day of Resurrection reciting the *Talbiyah*.'" (*Ṣaḥîḥ*)

عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَيْنَا رَجُلٌ وَاقِفٌ بِعَرَفَةَ مَعَ رَسُولِ اللهِ ﷺ إِذْ وَقَعَ مِنْ رَاحِلَتِهِ فَأَقْعَصَتْهُ أَوْ قَالَ: فَأَقْعَصَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِّنُوهُ فِي ثَوْبَيْنِ وَلَا تُحَنِّطُوهُ وَلَا تُخَمِّرُوا رَأْسَهُ، فَإِنَّ اللهَ عَزَّ وَجَلَّ يَبْعَثُهُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

تخريج: أخرجه البخاري، الجنائز، باب الكفن في ثوبين، ح:١٢٦٥، ومسلم، الحج، باب ما يفعل بالمحرم إذا مات، ح:١٢٠٦/ ٩٤ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٣٨٣٨.

Comments:

Since *Hanût* is a kind of fragrance, or for that matter any kind of fragrance, it may not be applied to the deceased *Muḥrim* or his shroud, so that reverence for his *Iḥrâm* is perpetuated. even fragrant soap should not be used.

2859. It was narrated that Ibn 'Abbâs said: "The she-camel of a man in *Iḥrâm* broke his neck and killed him. He was brought to the Messenger of Allâh ﷺ and he said: 'Wash him and shroud him, and do not cover his head, or bring any perfume near him, for he will be raised reciting *Talbiyah*.'" (*Ṣaḥîḥ*)

٢٨٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: وَقَصَتْ رَجُلًا مُحْرِمًا نَاقَتُهُ فَقَتَلَتْهُ، فَأُتِيَ رَسُولُ اللهِ ﷺ فَقَالَ: «اغْسِلُوهُ وَكَفِّنُوهُ وَلَا تُغَطُّوا رَأْسَهُ وَلَا تُقَرِّبُوهُ طِيبًا فَإِنَّهُ يُبْعَثُ يُهِلُّ».

تخريج: أخرجه البخاري، جزاء الصيد، باب ما ينهى من الطيب للمحرم والمحرمة، ح:١٨٣٩ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح:٣٨٣٩ .

Chapter 100. The Prohibition Of Covering The Face Or Head Of The *Muḥrim* If He Dies

(المعجم ١٠٠) - النَّهْيُ عَنْ أَنْ يُخَمَّرَ وَجْهُ الْمُحْرِمِ وَرَأْسُهُ إِذَا مَاتَ (التحفة ١٠٠)

2860. It was narrated from Ibn 'Abbâs that a man was performing *Ḥajj* with the Messenger of Allâh ﷺ and his she-camel threw him and he died. The Messenger of

٢٨٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا خَلَفٌ - يَعْنِي ابْنَ خَلِيفَةَ - عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ:

Allâh ﷺ said: "Wash him and shroud him in two garments, and do not cover his head or his face, for he will be raised on the Day of Resurrection reciting *Talbiyah*." (*Ṣaḥîḥ*)

أَنَّ رَجُلًا كَانَ حَاجًّا مَعَ رَسُولِ اللهِ ﷺ وَأَنَّهُ لَفَظَهُ بَعِيرُهُ فَمَاتَ، فَقَالَ رَسُولُ اللهِ ﷺ: «يُغَسَّلُ وَيُكَفَّنُ فِي ثَوْبَيْنِ وَلَا يُغَطَّى رَأْسُهُ وَوَجْهُهُ فَإِنَّهُ يَقُومُ يَوْمَ الْقِيَامَةِ مُلَبِّيًا».

تخريج: [صحيح] تقدم، ح:٢٧١٤، وهو في الكبرٰى، ح:٣٨٤٠.

Chapter 101. The Prohibition Of Covering The Head Of The *Muḥrim* If He Dies

(المعجم ١٠١) - النَّهْيُ عَنْ تَخْمِيرِ رَأْسِ الْمُحْرِمِ إِذَا مَاتَ (التحفة ١٠١)

2861. It was narrated that Ibn 'Abbâs said: "A man in *Iḥrâm* came with the Messenger of Allâh ﷺ and fell from atop his camel, breaking his neck, and he died. The Messenger of Allâh ﷺ said: 'Wash him with water and lotus leaves, and wrap him in his two garments. But do not cover his head, for he will be raised on the Day of Resurrection reciting the *Talbiyah*.'" (*Ṣaḥîḥ*)

٢٨٦١ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّ سَعِيدَ ابْنَ جُبَيْرٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ قَالَ: أَقْبَلَ رَجُلٌ حَرَامٌ مَعَ رَسُولِ اللهِ ﷺ فَخَرَّ مِنْ فَوْقِ بَعِيرِهِ فَوُقِصَ وَقْصًا فَمَاتَ، فَقَالَ رَسُولُ اللهِ ﷺ: «اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَأَلْبِسُوهُ ثَوْبَيْهِ وَلَا تُخَمِّرُوا رَأْسَهُ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ يُلَبِّي».

تخريج: [صحيح] تقدم، ح:١٩٠٥، وهو في الكبرٰى، ح:٣٨٤١.

Chapter 102. One Who Is Prevented From Completing *Ḥajj* By The Enemy

(المعجم ١٠٢) - فِيمَنْ أُحْصِرَ بِعَدُوٍّ (التحفة ١٠٢)

2862. It was narrated from Nâfi' that 'Abdullâh bin 'Abdullâh and Sâlim bin 'Abdullâh told him, that they spoke to 'Abdullâh bin 'Umar when the army besieged Ibn Az-Zubair before he was killed. They said: "It does not matter if you do not perform *Ḥajj* this year; we are afraid lest we are prevented from reaching the House." He said: We went out with the Messenger of Allâh ﷺ and the disbelievers of the

٢٨٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِىءُ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ بنَ عَبدِاللهِ وَسَالِمَ بْنَ عَبْدِ اللهِ أَخْبَرَاهُ أَنَّهُمَا كَلَّمَا عَبْدَ اللهِ ابْنَ عُمَرَ لَمَّا نَزَلَ الْجَيْشُ بِابْنِ الزُّبَيْرِ قَبْلَ أَنْ يُقْتَلَ فَقَالَا: لَا يَضُرُّكَ أَنْ لَا تَحُجَّ الْعَامَ إِنَّا نَخَافُ أَنْ يُحَالَ بَيْنَنَا وَبَيْنَ الْبَيْتِ، قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فَحَالَ كُفَّارُ قُرَيْشٍ

Quraish prevented us from reaching the House. So the Messenger of Allâh ﷺ slaughtered his *Hadî* and shaved his head. I ask you to bear witness that I have resolved to perform *'Umrah*. If Allâh wills I will set out and if I am allowed to reach the House I will circumambulate it, and if I am prevented from reaching the House I will do what the Messenger of Allâh ﷺ did when I was with him." Then he traveled for a while, then he said: "They are both the same. I ask you to bear witness that I have resolved to perform *Ḥajj* as well as *'Umrah*." And he did not exit *Iḥrâm* for either until he exited *Iḥrâm* on the Day of Sacrifice and offered his *Hadî*. (***Ṣaḥîḥ***)

دُونَ الْبَيْتِ فَنَحَرَ رَسُولُ اللهِ ﷺ هَدْيَهُ وَحَلَقَ رَأْسَهُ وَأُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ عُمْرَةً إِنْ شَاءَ اللهُ أَنْطَلِقُ فَإِنْ خُلِّيَ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ، وَإِنْ حِيلَ بَيْنِي وَبَيْنَ الْبَيْتِ فَعَلْتُ مَا فَعَلَ رَسُولُ اللهِ ﷺ وَأَنَا مَعَهُ ثُمَّ سَارَ سَاعَةً ثُمَّ قَالَ: فَإِنَّمَا شَأْنُهُمَا وَاحِدٌ أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي فَلَمْ يَحْلِلْ مِنْهُمَا حَتَّى أَحَلَّ يَوْمَ النَّحْرِ وَأَهْدَى.

تخريج: أخرجه البخاري، المحصر، باب: إذا أحصر المعتمر، ح:١٨٠٧، ١٨٠٨ من حديث جويرية به، وهو في الكبرى، ح:٣٨٤٢.

Comments:

The status of both of them is similar or one. It means that if we are able to reach the House of Allâh and a hindrance befalls us, then the manner of exiting *Ihrâm* is one and the same; whether it be *Ihrâm* for *Ḥajj* or *'Umrah*, or for both.

2863. It was narrated from 'Ikrimah, from Al-Ḥajjâj bin 'Amr Al-Anṣârî that he heard the Messenger of Allâh ﷺ say: "Whoever suffers a leg injury or breaks his leg, he has exited *Iḥrâm*, but he has to perform another *Ḥajj*." I asked Ibn 'Abbâs and Abû Hurairah about that and he said: "He spoke the truth." (***Ṣaḥîḥ***)

٢٨٦٣ - أَخْبَرَنِي حُمَيْدُ بْنُ مَسْعَدَةَ الْبَصْرِيُّ: حَدَّثَنَا سُفْيَانُ - وَهُوَ ابْنُ حَبِيبٍ - عَنِ الْحَجَّاجِ الصَّوَّافِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ الْحَجَّاجِ بْنِ عَمْرٍو الْأَنْصَارِيِّ، أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ عَرِجَ أَوْ كُسِرَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى» فَسَأَلْتُ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ عَنْ ذٰلِكَ فَقَالَا: صَدَقَ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود (انظر الحديث الآتي)، والترمذي، الحج، باب ماجاء في الذي يهل بالحج فيكسر أو يعرج، ح:٩٤٠، وابن ماجه، المناسك، باب المحصر،

ح:٣٠٧٧، ٣٠٧٨ من حديث حجاج الصواف به، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:٣٨٤٣، وصححه الحاكم علٰى شرط البخاري: ١/ ٤٧٠، ٤٨٣، ووافقه الذهبي، وأعل بما لا يقدح * حجاج هو ابن أبي عثمان.

2864. It was narrated from 'Ikrimah, from Al-Ḥajjâj bin 'Amr that the Prophet ﷺ said: "Whoever breaks his leg or suffers a leg injury, then he has exited *Iḥrâm*, but he has to perform another *Ḥajj*." I asked Ibn 'Abbâs and Abû Hurairah and they said: "He spoke the truth." And in his narration (one of the narrators) Shu'aib said: "He has to perform *Ḥajj* the following year." (*Ṣaḥîḥ*)

٢٨٦٤ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حَجَّاجٍ الصَّوَّافِ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عِكْرِمَةَ، عَنِ الْحَجَّاجِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كُسِرَ أَوْ عَرِجَ فَقَدْ حَلَّ وَعَلَيْهِ حَجَّةٌ أُخْرَى» وَسَأَلْتُ ابْنَ عَبَّاسٍ وَأَبَا هُرَيْرَةَ فَقَالَا: صَدَقَ. وَقَالَ شُعَيْبٌ فِي حَدِيثِهِ: وَعَلَيْهِ الْحَجُّ مِنْ قَابِلٍ.

تخريج: **[إسناده صحيح]** أخرجه أبو داود، المناسك، باب الإحصار، ح:١٨٦٢ من حديث يحيى القطان به، وانظر الحديث السابق، وهو في الكبرٰى، ح:٣٨٤٤.

Comments:

"He has to perform *Ḥajj* the following year, means if it was an obligatory *Ḥajj*.

Chapter 103. Entering Makkah

(المعجم ١٠٣) - دُخُولُ مَكَّةَ (التحفة ١٠٣)

2865. Ibn 'Umar narrated that the Messenger of Allâh ﷺ used to dismount at Dhu Ṭuwa and stay there overnight until he prayed *Ṣubḥ* when he was approaching Makkah. The place where the Messenger of Allâh ﷺ prayed was on top of the big hillock and not in the *Masjid* that was built later on, but it was lower than that, on top of the big hillock. (*Ṣaḥîḥ*)

٢٨٦٥ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ قَالَ: أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ قَالَ: حَدَّثَنِي نَافِعٌ أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ حَدَّثَهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْزِلُ بِذِي طُوًى يَبِيتُ بِهِ حَتَّى يُصَلِّيَ صَلَاةَ الصُّبْحِ حِينَ يَقْدَمُ إِلَى مَكَّةَ وَمُصَلَّى رَسُولِ اللهِ ﷺ ذٰلِكَ عَلَى أَكَمَةٍ غَلِيظَةٍ لَيْسَ فِي الْمَسْجِدِ الَّذِي بُنِيَ ثَمَّ وَلٰكِنْ أَسْفَلَ مِنْ ذٰلِكَ عَلَى أَكَمَةٍ خَشِنَةٍ غَلِيظَةٍ.

تخريج: أخرجه البخاري، الصلٰوة، باب المساجد التي علٰى طرق المدينة ... إلخ، ح:٤٨٤، ومسلم، الحج، باب استحباب المبيت بذي طوى ... إلخ، ح:١٢٥٩/ ٢٢٨ من حديث موسٰى به، وهو في الكبرٰى، ح:٣٨٤٥ .

Comments:

"Dhû Tuwa" is a place closer to Makkah.

Chapter 104. Entering Makkah At Night

(المعجم ١٠٤) - دُخُولُ مَكَّةَ لَيْلًا

(التحفة ١٠٤)

2866. It was narrated from Muharrish Al-Ka'bî, that the Prophet ﷺ went out at night from Al-Ji'rrânah when he set out for *'Umrah*, and came back to Al-Ji'rrânah in the morning, as if he had stayed there. Then, when the sun had passed its zenith he went out from Al-Ji'rrânah in the valley of Sarif until the road joined the road to Al-Madînah from Sarif. (*Hasan*)

٢٨٦٦ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ عَنْ شُعَيْبٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُزَاحِمُ بْنُ أَبِي الْمُزَاحِمِ عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللهِ، عَنْ مُحَرِّشٍ الْكَعْبِيِّ: أَنَّ النَّبِيَّ ﷺ خَرَجَ لَيْلًا مِنَ الجِعِرَّانَةِ حِينَ مَشَى مُعْتَمِرًا فَأَصْبَحَ بِالْجِعِرَّانَةِ كَبَائِتٍ حَتَّى إِذَا زَالَتِ الشَّمْسُ خَرَجَ عَنِ الْجِعِرَّانَةِ فِي بَطْنِ سَرِفَ حَتَّى جَامَعَ الطَّرِيقَ طَرِيقَ الْمَدِينَةِ مِنْ سَرِفَ.

تخريج: [إسناده حسن] أخرجه الترمذي، الحج، باب ماجاء في العمرة من الجعرانة، ح:٩٣٥ من حديث ابن جريج به، وقال: "حسن غريب"، وهو في الكبرى، ح:٣٨٤٦.

Comments:

1. This incident occurred when the Prophet ﷺ returned to Tâif, Hunain, and Awtâs, after the Conquest of Makkah in Dhul-Qa'dah 8H.
2. Al-Ji'rrânah or Irrânah is a place between Tâif and Makkah. It is outside of the Sacred Precinct or the *Haram*. Nowadays, arriving at this spot and entering *Ihrâm* is called the major *'Umrah*, and entering *Ihrâm* at Tan'im is called the minor *'Umrah*, because Tan'im is near to Makkah, whereas Ji'rrânah is far.

2867. It was narrated from Muharrish Al-Ka'bî that the Prophet ﷺ set out from Al-Ji'rrânah at night as if he were an ingot of silver (i.e., in whiteness and purity) and performed *'Umrah*, then he came back in the morning as if he had stayed there overnight. (*Hasan*)

٢٨٦٧ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُزَاحِمٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ عَبْدِ اللهِ بْنِ خَالِدِ بْنِ أُسَيْدٍ، عَنْ مُحَرِّشٍ الْكَعْبِيِّ: أَنَّ النَّبِيَّ ﷺ خَرَجَ مِنَ الْجِعِرَّانَةِ لَيْلًا كَأَنَّهُ سَبِيكَةُ فِضَّةٍ فَاعْتَمَرَ ثُمَّ أَصْبَحَ بِهَا كَبَائِتٍ.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح:٣٨٤٧.

Comments:

"As if he were an ingot of silver": It was the fourteenth night which is usually immensely illuminated. It is possible these words might be the attribute of the

blessed countenance of the Messenger of Allâh ﷺ which was radiant like silver. And Allâh knows best

Chapter 105. From Where He Entered Makkah

(المعجم ١٠٥) - مِنَ أَيْنَ يَدْخُلُ مَكَّةَ

(التحفة ١٠٥)

2868. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ entered Makkah from the upper valley which is in Al-Baṭḥâ' and he left from the lower valley. (*Ṣaḥîḥ*)

٢٨٦٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ مَكَّةَ مِنَ الثَّنِيَّةِ الْعُلْيَا الَّتِي بِالْبَطْحَاءِ وَخَرَجَ مِنَ الثَّنِيَّةِ السُّفْلَى.

تخريج: أخرجه البخاري، الحج، باب من أين يخرج من مكة؟، ح:١٥٧٦، ومسلم، الحج، باب استحباب دخول مكة من الثنية العليا . . . إلخ، ح:١٢٥٧ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٣٨٤٨.

Comments:

Entering or emerging from a particular place is not required.

Chapter 106. Entering Makkah With A Standard[1]

(المعجم ١٠٦) - دُخُولُ مَكَّةَ بِاللِّوَاءِ

(التحفة ١٠٦)

2869. It was narrated from Jâbir that the Prophet ﷺ entered Makkah and his standard was white. (*Ḥasan*)

٢٨٦٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَلِوَاؤُهُ أَبْيَضُ.

تخريج: [حسن] أخرجه أبو داود، الجهاد، باب: في الرايات والألوية، ح:٢٥٩٢، والترمذي، الجهاد، باب ماجاء في الألوية، ح:١٦٧٩، وابن ماجه، الجهاد، باب الرايات والألوية، ح:٢٨١٧ من حديث يحيى بن آدم به، وهو في الكبرٰى، ح:٣٨٤٩، وقال الترمذي: "غريب"، وصححه الحاكم على شرط مسلم:٢/ ١٠٤، ١٠٥، وله شاهد حسن عند ابن ماجه، ح:٢٨١٨ وغيره.

Comments:

This incident occurred during to the Conquest of Makkah. The standard was, therefore, necessary. Otherwise, at the time of the Farewell Pilgrimage, there was no banner of any sort.

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[1] Meaning a banner, like a flag but smaller. (No. 1679 *Tuḥfat Al-Aḥwadhî*)

Chapter 107. Entering Makkah Without *Iḥrâm*

(المعجم ١٠٧) - دُخُولُ مَكَّةَ بِغَيْرِ إِحْرَامٍ (التحفة ١٠٧)

2870. It was narrated from Anas that the Prophet ﷺ entered Makkah wearing a helmet. It was said that Ibn Khaṭal was hanging on to the drapes of the Ka'bah and he said: "Kill him." (***Ṣaḥîḥ***)

٢٨٧٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ وَعَلَيْهِ الْمِغْفَرُ فَقِيلَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ فَقَالَ: «اقْتُلُوهُ».

تخريج: أخرجه مسلم، الحج، باب جواز دخول مكة بغير إحرام، ح:١٣٥٧ عن قتيبة، والبخاري، جزاء الصيد، باب دخول الحرم ومكة بغير إحرام، ح:١٨٤٦ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٤٢٣، والكبرى، ح: ٣٨٥٠.

Comments:

"Wearing a helmet": In some narrations it occurs that it was a black turban (*Ṣaḥîḥ Muslim, Al-Ḥajj, Ḥadîth* 1358 and see No. 2872). It is possible that at one time there was a helmet, at another a turban, or he might have fastened a turban over the helmet, or there was a helmet upon the turban, whatever the case might have been. It is proven that Allâh's Messenger ﷺ was not in the state of *Iḥrâm*.

2871. It was narrated from Anas that the Prophet ﷺ entered Makkah in the year of the Conquest wearing a helmet on his head. (***Ṣaḥîḥ***)

٢٨٧١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الزُّبَيْرِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٣٨٥١.

2872. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ entered on the day of the Conquest of Makkah wearing a black *'Imâmah*, without being in *Iḥrâm*. (***Ṣaḥîḥ***)

٢٨٧٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُعَاوِيَةُ ابْنُ عَمَّارٍ قَالَ: حَدَّثَنِي أَبُو الزُّبَيْرِ الْمَكِّيُّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بِغَيْرِ إِحْرَامٍ.

تخريج: أخرجه مسلم، الحج، باب جواز دخول مكة بغير إحرام، ١٣٥٨ عن قتيبة به، وهو في الكبرى، ح: ٣٨٥٢ .

Comments:

"Without being in *Ihrâm*": The Hanafites consider it a specific permission for the Messenger of Allâh ﷺ, but there is no evidence for it.

Chapter 108. The Time When The Prophet ﷺ Arrived In Makkah

(المعجم ١٠٨) - الوَقْتُ الَّذِي وَافَى فِيهِ النَّبِيُّ ﷺ مَكَّةَ (التحفة ١٠٨)

2873. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ and his Companions came on the morning of the fourth day (of Dhul-Hijjah), reciting the *Talbiyah* for *Hajj*, and the Messenger of Allâh ﷺ commanded them to exit *Ihrâm*." (*Sahîh*)

٢٨٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ لِصُبْحِ رَابِعَةٍ وَهُمْ يُلَبُّونَ بِالْحَجِّ فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يَحِلُّوا.

تخريج: أخرجه البخاري، التقصير، باب: كم أقام النبي ﷺ في حجته؟، ح:١٠٨٥، ومسلم، الحج، باب جواز العمرة في أشهر الحج، ح:١٢٤٠/٢٠١ من حديث وهيب به، وهو في الكبرى، ح:٣٨٥٣.

2874. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ came on the fourth day of Dhul-Hijjah having entered *Ihrâm* for *Hajj*. He prayed *Subh* in Al-Bathâ' and said: 'Whoever wants to make it *'Umrah*, let him do so.'" (*Sahîh*)

٢٨٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ يَحْيَى بْنِ كَثِيرٍ، أَبُو غَسَّانَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ أَبِي الْعَالِيَةِ الْبَرَّاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ لِأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ وَقَدْ أَهَلَّ بِالْحَجِّ فَصَلَّى الصُّبْحَ بِالْبَطْحَاءِ وَقَالَ: «مَنْ شَاءَ أَنْ يَجْعَلَهَا عُمْرَةً فَلْيَفْعَلْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٨٥٤.

2875. Jâbir said: "The Prophet ﷺ came to Makkah on the morning of the fourth of Dhul-Hijjah." (*Sahîh*)

٢٨٧٥ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ: قَدِمَ النَّبِيُّ ﷺ مَكَّةَ صَبِيحَةَ رَابِعَةٍ مَضَتْ مِنْ ذِي الْحِجَّةِ.

تخريج: أخرجه البخاري، الشركة، باب الاشتراك في الهدي والبدن ... إلخ، ح:٢٥٠٥، ومسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... إلخ، ح:١٢١٦/١٤١ من حديث ابن جريج به، وهو في الكبرى، ح:٣٨٥٥ .

Comments:

The narrations of this chapter concern *Al-Wadâ* (the Farewell Pilgrimage), while the narrations of the previous chapters were concerning the Conquest of Makkah.

Chapter 109. Reciting Poetry In The *Haram* And Walking In Front Of The *Imâm*

(المعجم ١٠٩) - إِنْشَادُ الشِّعْرِ فِي الحَرَمِ وَالمَشْيُ بَيْنَ يَدَيِ الإِمَامِ (التحفة ١٠٩)

2876. It was narrated from Anas that the Prophet ﷺ entered Makkah during the *'Umratul-Qada'*, and 'Abdullâh bin Rawâhah was walking in front of him and saying:

Get out of his way, you unbelievers, make way.

Today we will fight about its revelation

With blows that will remove heads from shoulders

And make friend unmindful of friend.

'Umar said to him: "O Ibn Rawâhah! In front of the Messenger of Allâh ﷺ and in the Sanctuary of Allâh, the Mighty and Sublime, you recite poetry?" The Prophet ﷺ said: "Let him do so, for what he is saying is more effective than shooting arrows at them." (*Hasan*)

٢٨٧٦ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَعَبْدُ اللهِ بْنُ رَوَاحَةَ يَمْشِي بَيْنَ يَدَيْهِ وَيَقُولُ:

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ

الْيَوْمَ نَضْرِبْكُمْ عَلَى تَنْزِيلِهِ

ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ

وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

فَقَالَ لَهُ عُمَرُ: يَا ابْنَ رَوَاحَةَ! بَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ وَفِي حَرَمِ اللهِ عَزَّ وَجَلَّ تَقُولُ الشِّعْرَ؟ قَالَ النَّبِيُّ ﷺ: «خَلِّ عَنْهُ، فَلَهُوَ أَسْرَعُ فِيهِمْ مِنْ نَضْحِ النَّبْلِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الأدب، باب ماجاء في إنشاد الشعر، ح:٢٨٤٧ من حديث عبدالرزاق به، وهو في الكبرى، ح:٣٨٥٦، وقال الترمذي: "حسن غريب صحيح"، وصححه ابن حبان، ح:٢٠٢٠، وحسنه البغوي (شرح السنة:١٢/ ٣٧٥) ح:٣٤٠٤، وله طريق آخر عند ابن حبان، ح:٢٠٢١ وغيره، وسنده حسن.

Comments:

1. The restitutive or compensatory visitation (*'Umratul Qadâ*): This was performed in the year 7H. It is called *'Umratul Qadâ*, because at the time of the Truce of Hudaibiyah, the decision for its performance was unanimously taken.

2. These poetic verses of 'Abdullâh bin Rawâhah were meant to shame the pagan Quraish; otherwise the Prophet ﷺ had gone there neither to fight, or was a fight possible.

Chapter 110. The Sanctity Of Makkah

(المعجم ١١٠) - حُرْمَةُ مَكَّةَ (التحفة ١١٠)

2877. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said on the day of the Conquest: 'Allâh made this land sacred the day He created the Heavens and the Earth, so it is sacred by the Decree of Allâh until the Day of Resurrection. Its thorny shrubs are not to be cut, or its game disturbed, or its lost property to be picked up, except by the one who will announce it publicly, or is its green grass to be uprooted or cut.' Al-'Abbâs said: 'O Messenger of Allâh! Except *Idhkhir*.'"[1] And he said something that meant: "Except *Idhkhir*." (*Sahîh*)

٢٨٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ الْفَتْحِ: «هٰذَا الْبَلَدُ حَرَّمَهُ اللهُ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُعْضَدُ شَوْكُهُ وَلَا يُنَفَّرُ صَيْدُهُ وَلَا يَلْتَقِطُ لُقَطَتَهُ إِلَّا مَنْ عَرَّفَهَا وَلَا يُخْتَلَى خَلَاهُ» قَالَ الْعَبَّاسُ: يَا رَسُولَ اللهِ! إِلَّا الإِذْخِرَ، فَذَكَرَ كَلِمَةً مَعْنَاهَا «إِلَّا الإِذْخِرَ».

تخريج: أخرجه البخاري، الحج، باب فضل الحرم ... إلخ، ح:١٥٨٧، ومسلم، الحج، باب تحريم مكة وتحريم صيدها وخلاها وشجرها ... إلخ، ح:١٣٥٣ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح:٣٨٥٧.

Chapter 111. The Prohibition Of Fighting In Makkah

(المعجم ١١١) - تَحْرِيمُ الْقِتَالِ فِيهِ (التحفة ١١١)

2878. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said on the day of the Conquest of Makkah: 'Allâh, the Mighty and Sublime, has made this land sacred, and it was not permissible to fight therein for anyone before me. It was permitted for me for a few hours of a day,

٢٨٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «إِنَّ هٰذَا الْبَلَدَ حَرَامٌ حَرَّمَهُ اللهُ عَزَّ وَجَلَّ لَمْ يَحِلَّ فِيهِ الْقِتَالُ لِأَحَدٍ قَبْلِي وَأُحِلَّ

[1] *Idhkhir*: Lemon grass.

and it is sacred by the decree of Allâh, the Mighty and Sublime." (*Sahîh*)

لِي سَاعَةً مِنْ نَهَارٍ فَهُوَ حَرَامٌ بِحُرْمَةِ اللهِ عَزَّ وَجَلَّ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٨٥٨.

Comments:

Mounting an attack on Makkah is absolutely not permissible for anyone, because there is certitude of bloodshed, and bloodshed in the Sacred Precinct is forbidden. Permission sanctioned to the Messenger of Allâh ﷺ was on account of compulsion or under forced circumstances. The House of Allâh was under the control of the associators (*Mushrikîn*) or the polytheists. Had it not been liberated from them, *Shirk* might not have been obliterated.

2879. It was narrated from Abû Shuraih, that he said to 'Amr bin Sa'd, when he was sending troops in batches to Makkah: "O Commander! Permit me to tell you of a statement that the Messenger of Allâh ﷺ said the day after the Conquest of Makkah, which my ears heard, my heart understood, and my eyes saw, when he said it. He (the Prophet ﷺ) praised Allâh, then he said: 'Makkah has been made sacred by Allâh, not by the people. It is not permissible for any man who believes in Allâh and the Last Day to shed blood in it, or to cut its trees. If anyone seeks permission to fight in it because the Messenger of Allâh ﷺ fought in it, say to him: Allâh allowed His Messenger (to fight therein) but He did not allow you. Rather permission was given to me (to fight therein) for a short period of one day, and now its sanctity has been restored as it was before. Let those who are present convey (this news) to those who are absent.'" (*Sahîh*)

٢٨٧٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شُرَيْحٍ أَنَّهُ قَالَ لِعَمْرِو بْنِ سَعِيدٍ وَيَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي أَيُّهَا الْأَمِيرُ! أُحَدِّثْكَ قَوْلًا قَامَ بِهِ رَسُولُ اللهِ ﷺ الْغَدَ مِنْ يَوْمِ الْفَتْحِ، سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي وَأَبْصَرَتْهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ حَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَّمَهَا اللهُ وَلَمْ يُحَرِّمْهَا النَّاسُ وَلَا يَحِلُّ لِامْرِىءٍ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْضُدَ بِهَا شَجَرًا فَإِنْ تَرَخَّصَ أَحَدٌ لِقِتَالِ رَسُولِ اللهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ وَإِنَّمَا أَذِنَ لِي فِيهَا سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأَمْسِ فَلْيُبَلِّغِ الشَّاهِدُ الْغَائِبَ».

تخريج: أخرجه البخاري، جزاء الصيد، باب لا يعضد شجر الحرم، ح:١٨٣٢، ومسلم، الحج، باب تحريم مكة وتحريم صيدها وخلاها وشجرها ... إلخ، ح:١٣٥٤ عن قتيبة به، وهو في الكبرٰى، ح:٣٨٥٩.

Comments:

"A short period": From the commencement of the attack until the establishment of superiority over it. And this period of time was from sunrise till midafternoon.

Chapter 112. The Sanctity Of The Sanctuary

(المعجم ١١٢) - **حُرْمَةُ الحَرَمِ** (التحفة ١١٢)

2880. Abû Hurairah said: "The Messenger of Allâh ﷺ said: This House will be attacked by an army, and they will be swallowed up by the earth in Al-Baidâ'." (***Hasan***)

٢٨٨٠ - **أَخْبَرَنَا** عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا بِشْرٌ: أَخْبَرَنِي أَبِي عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سُحَيْمٌ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَغْزُو هٰذَا الْبَيْتَ جَيْشٌ فَيُخْسَفُ بِهِمْ بِالْبَيْدَاءِ».

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٣٨٦٠ * سحيم هو المدني، بشر هو ابن شعيب بن أبي حمزة، عمران هو البراد الحمصي.

2881. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Troops will not cease to attack this House until an army of them are swallowed up by the earth." (***Sahîh***)

٢٨٨١ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ إِدْرِيسَ أَبُو حَاتِمٍ الرَّازِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي عَنْ مِسْعَرٍ قَالَ: أَخْبَرَنِي طَلْحَةُ بْنُ مُصَرِّفٍ عَنْ أَبِي مُسْلِمٍ الْأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْتَهِي الْبُعُوثُ عَنْ غَزْوِ هٰذَا الْبَيْتِ حَتَّى يُخْسَفَ بِجَيْشٍ مِنْهُمْ».

تخريج: [صحيح] أخرجه الحاكم: ٤/ ٤٣٠ من حديث أبي حاتم الرازي به، وقال: "غريب صحيح"، وقال الذهبي: "صحيح غريب"، وهو في الكبرٰى، ح:٣٨٦١، تفرد به حفص بن غياث كما في حلية الأولياء: ٧/ ٢٤٤، وللحديث شواهد.

2882. It was narrated that Hafsah bint 'Umar said: "The Messenger of Allâh ﷺ said: 'An army will be sent toward this House, and when they are in Al-Baidâ', the first and

٢٨٨٢ - **أَخْبَرَنِي** مُحَمَّدُ بْنُ دَاوُدَ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مُحَمَّدِ بْنِ سَابِقٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا

the last of them will be swallowed up by the earth, and those in the middle will not be saved.' I said: 'What if there are believers among them?' He said: 'It will be graves for them.'" *(Da'if)*

عَبْدُ السَّلَامِ عَنِ الدَّالَانِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَخِيهِ قَالَ: حَدَّثَنِي ابْنُ أَبِي رَبِيعَةَ عَنْ حَفْصَةَ بِنْتِ عُمَرَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يُبْعَثُ جُنْدٌ إِلَى هٰذَا الْحَرَمِ فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِأَوَّلِهِمْ وَآخِرِهِمْ وَلَمْ يَنْجُ أَوْسَطُهُمْ». قُلْتُ: أَرَأَيْتَ إِنْ كَانَ فِيهِمْ مُؤْمِنُونَ قَالَ: «تَكُونُ لَهُمْ قُبُورًا».

تخريج: [**إسناده ضعيف**] وهو في الكبرٰى، ح:٣٨٦٢، وقال: "غريب والذي قبله غريب"
* عبدالسلام هو ابن حرب، والدالاني هو أبو خالد، وهو ضعيف من جهة حفظه، ومدلس، وعنعن، والحديث الآتي يغني عنه.

Comments:

"Those in the middle will not be saved" means no one will be spared.

2883. Ḥafṣah narrated that he ﷺ said: "An invading army will come toward this House until when they are in Al-Baidâ', the middle of them will be swallowed up by the earth. The first of them will call out to the last of them, and they will be swallowed up, until there is no one left of them except a fugitive who will tell of what happened to them."

A man (hearing the narration) said: "I bear witness that you did not attribute a lie to your grandfather, and I bear witness that your grandfather did not attribute a lie to Ḥafṣah, and I bear witness that Ḥafṣah, did not attribute a lie to the Prophet ﷺ. *(Sahîh)*

٢٨٨٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أُمَيَّةَ بْنِ صَفْوَانَ بْنِ عَبْدِ اللهِ ابْنِ صَفْوَانَ، سَمِعَ جَدَّهُ يَقُولُ: حَدَّثَتْنِي حَفْصَةُ: أَنَّهُ قَالَ ﷺ: «لَيَؤُمَّنَّ هٰذَا الْبَيْتَ جَيْشٌ يَغْزُونَهُ حَتَّى إِذَا كَانُوا بِبَيْدَاءَ مِنَ الْأَرْضِ خُسِفَ بِأَوْسَطِهِمْ فَيُنَادِي أَوَّلُهُمْ وَآخِرُهُمْ فَيُخْسَفُ بِهِمْ جَمِيعًا وَلَا يَنْجُو إِلَّا الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ». فَقَالَ لَهُ رَجُلٌ: أَشْهَدُ عَلَيْكَ أَنَّكَ مَا كَذَبْتَ عَلَى جَدِّكَ، وَأَشْهَدُ عَلَى جَدِّكَ أَنَّهُ مَا كَذَبَ عَلَى حَفْصَةَ، وَأَشْهَدُ عَلَى حَفْصَةَ أَنَّهَا لَمْ تَكْذِبْ عَلَى النَّبِيِّ ﷺ.

تخريج: أخرجه مسلم، الفتن، باب الخسف بالجيش الذي يؤم البيت، ح:٢٨٨٣ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٣٨٦٣، وصححه الحاكم:٤/ ٤٢٩، ٤٣٠، والذهبي.

Comments:

That is to say, Allâh would protect and keep the sanctity of the Sacred Precinct, when the sanctity of the House of Allâh would not remain, the world also shall end.

Chapter 113. Which Animals May Be Killed In The *Ḥaram*

(المعجم ١١٣) - مَا يُقْتَلُ فِي الحَرَمِ مِنَ الدَّوَابِّ (التحفة ١١٣)

2884. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There are five kinds of vermin which may be killed outside and inside the *Ḥaram*: Crows, kites, vicious dogs, scorpions and mice." (*Ṣaḥîḥ*)

٢٨٨٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «خَمْسُ فَوَاسِقَ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ».

تخريج: أخرجه مسلم، الحج، باب ما يندب للمحرم وغيره قتله من الدواب في الحل والحرم، ح: ٦٨/١١٩٨ من حديث هشام بن عروة به، وهو في الكبرٰى، ح: ٣٨٦٤.

Comments:

This theme has already been discussed earlier. The difference is that in that place there was mention of the *Muḥrim*, here *Muḥrim* is not mentioned. In other words, a *Muḥrim* may kill these creatures, anywhere outside of the Sacred Precinct, or the Sacred Precinct itself.

Chapter 114. Killing Snakes In The *Ḥaram*

(المعجم ١١٤) - قَتْلُ الحَيَّةِ فِي الحَرَمِ (التحفة ١١٤)

2885. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There are five kinds of vermin which may be killed outside and inside the *Ḥaram*: Snakes, vicious dogs, speckled crows, kites and mice." (*Ṣaḥîḥ*)

٢٨٨٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يُحَدِّثُ عَنْ عَائِشَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «خَمْسُ فَوَاسِقَ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحَيَّةُ، وَالْكَلْبُ الْعَقُورُ، وَالْغُرَابُ الْأَبْقَعُ، وَالْحِدَأَةُ، وَالْفَأْرَةُ».

تخريج: [صحيح] تقدم، ح: ٢٨٣٢، وهو في الكبرٰى، ح: ٣٨٦٥.

2886. It was narrated that 'Abdullâh said: "We were with the Messenger of Allâh ﷺ in Al-Khaif, which is in Mina, when the following was revealed: 'By the winds sent forth one after another.'[1] A snake came out, and the Messenger of Allâh ﷺ said: 'Kill it.' So they rushed to kill it, but it went back into its hole." (*Sahîh*)

٢٨٨٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ بِالْخَيْفِ مِنْ مِنًى حَتَّى نَزَلَتْ ﴿وَالْمُرْسَلَاتِ عُرْفًا﴾ فَخَرَجَتْ حَيَّةٌ فَقَالَ رَسُولُ اللهِ ﷺ: «اقْتُلُوهَا» فَابْتَدَرْنَاهَا فَدَخَلَتْ فِي جُحْرِهَا».

تخريج: أخرجه البخاري، جزاء الصيد، باب ما يقتل المحرم من الدواب، ح: ١٨٣٠، ومسلم، السلام، باب قتل الحيات وغيرها، ح: ٢٢٣٥ من حديث حفص به، وهو في الكبرٰى، ح: ٣٨٦٦.

Comments:

Al-Khaif means the foot of a mountain. Masjid Al-Khaif is so called because it is situated at the foot of a mountain; and it is included in the Sacred Precinct. Therefore, a serpent can be killed inside of the Sacred Precinct.

2887. It was narrated from Abû 'Ubaidah that his father said: "We were with the Messenger of Allâh ﷺ on the night of 'Arafat which is before 'Arafat, when he heard a snake. The Messenger of Allâh ﷺ said: 'Kill it.' It went into a crack in a rock, and we put a stick in and broke part of the hole, then we took some palm tree leaves and set them ablaze in the hole. The Messenger of Allâh ﷺ said: 'Allâh protected it from your evil and protected you from its evil.'" (*Sahîh*)

٢٨٨٧ - أَخْبَرَنِي عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ مُجَاهِدٍ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ لَيْلَةَ عَرَفَةَ الَّتِي قَبْلَ يَوْمِ عَرَفَةَ إِذَا حِسُّ حَيَّةٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْتُلُوهَا»، فَدَخَلَتْ شَقَّ جُحْرٍ فَأَدْخَلْنَا عُودًا فَقَلَعْنَا بَعْضَ الْجُحْرِ فَأَخَذْنَا سَعَفَةً فَأَضْرَمْنَا فِيهَا نَارًا فَقَالَ رَسُولُ اللهِ ﷺ: «وَقَاهَا اللهُ شَرَّكُمْ وَوَقَاكُمْ شَرَّهَا».

تخريج: [صحيح] أخرجه أحمد: ١/ ٣٨٥ عن يحيى القطان به، وهو في الكبرٰى، ح: ٣٨٦٧، وله شواهد، منها الحديث السابق.

Comments:

"We pur a stick into its hole" so that we might grope the serpent. But when we could not find it, we set its burrow on fire. The phrasing of the narration shows that even the fire could do no harm to the creature. Here, the term *Sharr* or evil has been employed in relation to the serpent.

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[1] *Al-Mursalât* 77.

Chapter 115. Killing Geckos

(المعجم ١١٥) - قَتْلُ الْوَزَغِ (التحفة ١١٥)

2888. It was narrated from Sa'eed bin Al-Mûsâyyab that Umm Sharîk said: "The Messenger of Allâh ﷺ told me to kill geckos." (*Sahîh*)

٢٨٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِئُ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ قَالَتْ: أَمَرَنِي رَسُولُ اللهِ ﷺ بِقَتْلِ الْوَزَغِ.

تخريج: أخرجه البخاري، بدء الخلق، باب: خير مال المسلم غنم يتبع بها شعف الجبال، ح:٣٣٠٧، ومسلم، السلام، باب استحباب قتل الوزغ، ح:٢٢٣٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٣٨٦٨.

2889. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Geckos are vermin." (*Sahîh*)

٢٨٨٩ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَيُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْوَزَغُ الْفُوَيْسِقُ».

تخريج: أخرجه البخاري، ح:٣٣٠٦، ومسلم، ح:٢٢٣٩ من حديث ابن وهب عن يونس عن ابن شهاب، وأخرجه البخاري، جزاء الصيد، باب ما يقتل المحرم من الدواب، ح:١٨٣١ من حديث مالك من حديث الزهري به، وهو في الكبرٰى، ح:٣٨٦٩.

Chapter 116. Killing Scorpions

(المعجم ١١٦) - بَابُ قَتْلِ الْعَقْرَبِ (التحفة ١١٦)

2890. It was narrated that 'Âishah said: "The Prophet ﷺ said: 'There are five animals all of which are vermin, and may be killed outside and inside the sanctuary: Vicious dogs, crows, kites, scorpions and mice.'" (*Sahîh*)

٢٨٩٠ - أَخْبَرَنِي عَبْدُالرَّحْمٰنِ بْنُ خَالِدٍ الرَّقِّيُّ الْقَطَّانُ قَالَ: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبَانُ بْنُ صَالِحٍ عَنِ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ أَخْبَرَهُ عَنْ عَائِشَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهُنَّ فَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْكَلْبُ الْعَقُورُ، وَالْغُرَابُ، وَالْحِدَأَةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ».

تخريج: [صحيح] انظر الحديث الآتي، وهو في الكبرٰى، ح:٣٨٧٠.

Chapter 117. Killing Mice In The Sanctuary

(المعجم ١١٧) - قَتْلُ الفَأْرَةِ فِي الحَرَمِ

(التحفة ١١٧)

2891. It was narrated from 'Urwah that 'Âishah said: "The Messenger of Allâh ﷺ said: 'There are five animals all of which are vermin and may be killed inside the sanctuary: Crows, kites, vicious dogs, mice, and scorpions.'" (*Sahîh*)

٢٨٩١ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ أَنَّ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ كُلُّهَا فَاسِقٌ يُقْتَلْنَ فِي الْحَرَمِ: الْغُرَابُ، وَالْحِدَأَةُ، وَالْكَلْبُ الْعَقُورُ، وَالْفَأْرَةُ، وَالْعَقْرَبُ».

تخريج: أخرجه البخاري، جزاء الصيد، باب ما يقتل المحرم من الدواب، ح:١٨٢٩، ومسلم، الحج، باب ما يندب للمحرم وغيره قتله من الدواب في الحل والحرم، ح:١١٩٨/ ٧١ من حديث ابن وهب به، وهو في الكبرى، ح:٣٨٧١.

2892. It was narrated that Ibn 'Umar said: "Hafsah the wife of the Prophet ﷺ said: 'The Messenger of Allâh ﷺ said: There are five animals for which there is no sin on the one who kills them: Scorpions, crows, kites, mice, and vicious dogs.'" (*Sahîh*)

٢٨٩٢ - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمَ بْنَ عَبْدِ اللهِ أَخْبَرَهُ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: قَالَتْ حَفْصَةُ زَوْجُ النَّبِيِّ ﷺ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الدَّوَابِّ لَا حَرَجَ عَلَى مَنْ قَتَلَهُنَّ: الْعَقْرَبُ، وَالْغُرَابُ، وَالْحِدَأَةُ، وَالْفَأْرَةُ، وَالْكَلْبُ الْعَقُورُ».

تخريج: أخرجه البخاري، ح:١٨٢٨، ومسلم، ح:١٢٠٠ (انظر الحديث السابق) من حديث ابن وهب به، وهو في الكبرى، ح:٣٨٧٢.

Chapter 118. Killing Kites In The *Haram*

(المعجم ١١٨) - قَتْلُ الحِدَأَةِ فِي الحَرَمِ

(التحفة ١١٨)

2893. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There are five vermin that may be killed outside and inside

٢٨٩٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ

the *Ḥaram*: Kites, crows, mice, scorpions, and vicious dogs." (One of the narrators) 'Abdur-Razzâq said: "Some of our companions mentioned that Ma'mar would mention it from Az-Zuhrî, from Sâlim, from his father, and from 'Urwah, from 'Âishah, from the Prophet ﷺ." (*Ṣaḥîḥ*)

اللهِ ﷺ قَالَ: «خَمْسُ فَوَاسِقَ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ: الْحِدَأَةُ، وَالْغُرَابُ، وَالْفَأْرَةُ، وَالْعَقْرَبُ، وَالْكَلْبُ الْعَقُورُ» قَالَ عَبْدُ الرَّزَّاقِ: وَذَكَرَ بَعْضُ أَصْحَابِنَا أَنَّ مَعْمَرًا كَانَ يَذْكُرُهُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، وَعنْ عُرْوَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: أخرجه مسلم، ح:١١٩٨/ ٧٠ (انظر الحديثين السابقين) من حديث عبدالرزاق، والبخاري، بدء الخلق، باب: إذا وقع الذباب في شراب أحدكم فليغمسه . . . إلخ، ح:٣٣١٤ من حديث معمر به، وهو في الكبرى، ح:٣٨٧٣.

Chapter 119. Killing Crows In The *Ḥaram*

(المعجم ١١٩) - قَتْلُ الْغُرَابِ فِي الحَرَمِ (التحفة ١١٩)

2894. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'There are five kinds of vermin that may be killed in the *Ḥaram*: Scorpions, mice, crows, vicious dogs, and kites." (*Ṣaḥîḥ*)

٢٨٩٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: أَخْبَرَنَا حَمَّادٌ قَالَ: حَدَّثَنَا هِشَامٌ - وَهُوَ ابْنُ عُرْوَةَ - عَنْ أَبِيهِ عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسُ فَوَاسِقَ يُقْتَلْنَ فِي الْحَرَمِ: الْعَقْرَبُ، وَالْفَأْرَةُ، وَالْغُرَابُ، وَالْكَلْبُ الْعَقُورُ، وَالْحِدَأَةُ».

تخريج: أخرجه مسلم، ح:١١٩٨/ ٦٨ (انظر الحديث المتقدم:٢٨٩١) من حديث حماد بن زيد به، وهو في الكبرى، ح:٣٨٧٤.

Chapter 120. The Prohibition Of Disturbing The Game Of The *Ḥaram*

(المعجم ١٢٠) - النَّهْيُ أَنْ يُنَفَّرَ صَيْدُ الحَرَمِ (التحفة ١٢٠)

2895. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "This Makkah was made sacred by Allâh, the Mighty and Sublime, the day He created the heavens and the Earth. Fighting therein was not permitted for anyone before me or after me,

٢٨٩٥ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «هٰذِهِ مَكَّةُ حَرَّمَهَا اللهُ عَزَّ وَجَلَّ يَوْمَ خَلَقَ السَّمٰوَاتِ وَالْأَرْضَ لَمْ تَحِلَّ لِأَحَدٍ قَبْلِي وَلَا لِأَحَدٍ

rather it was permitted for me for a short part of a day. At this moment it is a sanctuary that is sacred by the decree of Allâh until the Day of Resurrection. Its green grass is not to be uprooted or cut, its trees are not to be cut and its game is not to be disturbed. It is not permissible to pick up its lost property except by one who will announce it publicly." Al-'Abbâs, who was a man of experience, stood up and said: "Except *Idhkhir*, for we use it for our graves and houses." He said: "Except *Idhkhir*." (*Ṣaḥîḥ*)

بَعْدِي، وَإِنَّمَا أُحِلَّتْ لِي سَاعَةً مِنْ نَهَارٍ وَهِيَ سَاعَتِي هٰذِهِ حَرَامٌ بِحَرَامِ اللهِ إِلَى يَوْمِ الْقِيَامَةِ لَا يُخْتَلَى خَلَاهَا وَلَا يُعْضَدُ شَجَرُهَا وَلَا يُنَفَّرُ صَيْدُهَا وَلَا تَحِلُّ لُقَطَتُهَا إِلَّا لِمُنْشِدٍ» فَقَامَ الْعَبَّاسُ وَكَانَ رَجُلًا مُجَرِّبًا فَقَالَ: إِلَّا الْإِذْخِرَ فَإِنَّهُ لِبُيُوتِنَا وَقُبُورِنَا فَقَالَ: «إِلَّا الْإِذْخِرَ».

تخريج: أخرجه البخاري، اللقطة، باب: كيف تعرف لقطة أهل مكة؟، ح: ٢٤٣٣ من حديث عمرو بن دينار به معلقًا، وهو في الكبرى، ح: ٣٨٧٥ .

Comments:

(For details see to *Ḥadîth* 2877)

Chapter 121. Welcoming The Pilgrims

(المعجم ١٢١) - **اسْتِقْبَالُ الحَاجِّ**

(التحفة ١٢١)

2896. It was narrated that Anas said: "The Prophet ﷺ entered Makkah during *'Umratul-Qaḍa'* and Ibn Rawâḥah went before him, saying:

Get out of his way, you unbelievers, make way.
Today we will fight about its revelation
With blows that will remove heads from shoulders
And make friend unmindful of friend.

'Umar said to him: "O Ibn Rawâḥah! In the Sanctuary of Allâh and in front of the Messenger of Allâh ﷺ you recite poetry?" The Prophet ﷺ said:

٢٨٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجُويَه قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ فِي عُمْرَةِ الْقَضَاءِ وَابْنُ رَوَاحَةَ بَيْنَ يَدَيْهِ يَقُولُ:

خَلُّوا بَنِي الْكُفَّارِ عَنْ سَبِيلِهِ
الْيَوْمَ نَضْرِبْكُمْ عَلَى تَأْوِيلِهِ
ضَرْبًا يُزِيلُ الْهَامَ عَنْ مَقِيلِهِ
وَيُذْهِلُ الْخَلِيلَ عَنْ خَلِيلِهِ

قَالَ عُمَرُ يا ابْنَ رَوَاحَةَ! أَفِي حَرَمِ اللهِ وَبَيْنَ يَدَيْ رَسُولِ اللهِ ﷺ تَقُولُ هٰذَا الشِّعْرَ؟

"Let him do that, for by the One in Whose Hand is my soul, his words are harder for them than being shot with arrows." (***Hasan***)

فَقَالَ النَّبِيُّ ﷺ: «خَلِّ عَنْهُ، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَكَلَامُهُ أَشَدُّ عَلَيْهِمْ مِنْ وَقْعِ النَّبْلِ».

تخريج: [إسناده حسن] تقدم، ح:٢٨٧٦، وهو في الكبرى، ح:٣٨٧٦ .

Comments:

This *Hadîth* and its explanation preceded. Please see *Hadîth* 2876.

2897. It was narrated from Ibn 'Abbâs that when the Prophet ﷺ came to Makkah, he was welcomed by the boys of Banu Hâshim, and he carried one of them in front of him (on his mount) and one behind him. (***Sahîh***)

٢٨٩٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ لَمَّا قَدِمَ مَكَّةَ اسْتَقْبَلَهُ أُغَيْلِمَةُ بَنِي هَاشِمٍ قَالَ: فَحَمَلَ وَاحِدًا بَيْنَ يَدَيْهِ وَآخَرَ خَلْفَهُ.

تخريج: أخرجه البخاري، العمرة، باب استقبال الحاج القادمين والثلاثة على الدابة، ح:١٧٩٨ من حديث يزيد بن زريع به، وهو في الكبرى، ح:٣٨٧٧.

Comments:

Among these youth were the two sons of 'Abbâs, Qatham and Fadhl. Allâh's Messenger ﷺ had mounted them before and behind him on his mount.

Chapter 122. Not Raising The Hands When Seeing The House

(المعجم ١٢٢) - تَرْكُ رَفْعِ الْيَدَيْنِ عِنْدَ رُؤْيَةِ الْبَيْتِ (التحفة ١٢٢)

2898. It was narrated that Al-Muhâjir Al-Makkî said: "Jâbir bin 'Abdullâh was asked whether a man should raise his hands when he sees the House. He said: "I do not think that anyone does that except the Jews. We performed *Hajj* with the Messenger of Allâh ﷺ and we did not do that." (***Da'îf***)

٢٨٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا قَزَعَةَ الْبَاهِلِيَّ يُحَدِّثُ عَنِ الْمُهَاجِرِ الْمَكِّيِّ قَالَ: سُئِلَ جَابِرُ بْنُ عَبْدِ اللهِ عَنِ الرَّجُلِ يَرَى الْبَيْتَ أَيَرْفَعُ يَدَيْهِ؟ قَالَ: مَا كُنْتُ أَظُنُّ أَحَدًا يَفْعَلُ هٰذَا إِلَّا الْيَهُودَ، حَجَجْنَا مَعَ رَسُولِ اللهِ ﷺ فَلَمْ نَكُنْ نَفْعَلُهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، المناسك، باب: في رفع اليد إذا رأى البيت، ح:١٨٧٠ من حديث محمد بن جعفر به، وهو في الكبرى، ح:٣٨٧٨ * المهاجر المكي مجهول الحال، وثقه ابن حبان وحده، وضعف حديثه الثوري، وابن المبارك، وأحمد وغيرهم كما في التهذيب.

Chapter 123. Supplicating When Seeing The House

(المعجم ١٢٣) - الدُّعَاءُ عِنْدَ رُؤْيَةِ الْبَيْتِ (التحفة ١٢٣)

2899. 'Abdur-Raḥmân bin Ṭâriq bin 'Alqamah narrated from his mother, that when the Prophet ﷺ came to a place in Dâr Ya'la he turned to face the *Qiblah* and supplicated. (***Ḍa'îf***)

٢٨٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ أَبِي يَزِيدَ أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ طَارِقِ بْنِ عَلْقَمَةَ أَخْبَرَهُ عَنْ أُمِّهِ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَاءَ مَكَانًا فِي دَارِ يَعْلَى اسْتَقْبَلَ الْقِبْلَةَ وَدَعَا.

تخريج: [إسناده ضعيف] أخرجه أبوداود، المناسك، باب طواف الوداع، ح:٢٠٠٧ من حديث ابن جريج به، وهو في الكبرٰى، ح:٣٨٧٩ * عبدالرحمٰن بن طارق وثقه ابن حبان وحده فهو مستور.

Chapter 124. The Virtue Of *Ṣalâh* In Al-Masjid Al-Ḥarâm

(المعجم ١٢٤) - فَضْلُ الصَّلَاةِ فِي الْمَسْجِدِ الْحَرَامِ (التحفة ١٢٤)

2900. 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'One prayer in my *Masjid* is better than a thousand prayers anywhere else, except Al-Masjid Al-Ḥarâm.'"

Abû 'Abdur-Raḥmân said: I do not know of anyone who reported this *Ḥadîth* from Nâfi', from 'Abdullâh bin 'Umar, other than Mûsâ Al-Juhanî; he was contradicted by Ibn Juraij and others. (***Ṣaḥîḥ***)

٢٩٠٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُوسَى بْنِ عَبْدِ اللهِ الْجُهَنِيِّ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: حَدَّثَنَا عَبْدُاللهِ بْنُ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِي أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْحَرَامَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا رَوَى هٰذَا الْحَدِيثَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ غَيْرَ مُوسَى الْجُهَنِيِّ وَخَالَفَهُ ابْنُ جُرَيْجٍ وَغَيْرُهُ.

تخريج: أخرجه مسلم، الحج، باب فضل الصلٰوة بمسجدي مكة والمدينة، ح:١٣٩٥ من حديث موسى الجهني به، وهو في الكبرٰى، ح:٣٨٨٠.

Comments:

There is clarification in other narrations that one ritual prayer in the Inviolable Mosque equals one hundred prayers offered in the Mosque of the Prophet ﷺ; and one hundred thousand prayers performed in any other mosques.

2901. Maimûnah, the wife of the Prophet ﷺ said: "I heard the Messenger of Allâh ﷺ say: 'One prayer in this *Masjid* of mine is better than a thousand prayers in any other *Masjid*, except Al-Masjid Al-Ḥarâm.'" (*Ṣaḥîḥ*)

٢٩٠١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ، قَالَ إِسْحَاقُ: أَخْبَرَنَا وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ مَعْبَدِ بْنِ عَبَّاسٍ حَدَّثَهُ أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «صَلَاةٌ فِي مَسْجِدِي هٰذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْمَسْجِدَ الْكَعْبَةَ».

تخريج: **[صحيح]** تقدم، ح:٦٩٢، وهو في الكبرٰى، ح:٣٨٨١.

Comments:

The House of Allâh is the most ancient mosque of all, which was built pursuant to the Command of Allâh and under the guidance of angels. It has remained the center or the focal point of all the prophets. *Ḥajj* and *'Umrah* are valid only for this, according to the rule of the *Shari'ah*.

2902. Abû Hurairah narrated that the Prophet ﷺ said: "One prayer in this *Masjid* of mine is better than a thousand prayers in any other *Masjid*, except Al-Masjid Al-Ka'bah." (*Ṣaḥîḥ*)

٢٩٠٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ قَالَ: سَأَلْتُ الْأَغَرَّ عَنْ هٰذَا الْحَدِيثِ فَحَدَّثَ الْأَغَرُّ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ أَنَّ النَّبِيَّ ﷺ قَالَ: «صَلَاةٌ فِي مَسْجِدِي هٰذَا أَفْضَلُ مِنْ أَلْفِ صَلَاةٍ فِيمَا سِوَاهُ مِنَ الْمَسَاجِدِ إِلَّا الْكَعْبَةَ».

تخريج: أخرجه مسلم، الحج، باب فضل الصلٰوة بمسجدي مكة والمدينة، ح:٥٠٧/١٣٩٤ من حديث أبي سلمة بن عبدالرحمٰن، والبخاري، فضل الصلٰوة في مسجد مكة والمدينة، ح:١١٩٠ من حديث الأغر به، وهو في الكبرٰى، ح:٣٨٨٢.

Chapter 125. The Building Of The Ka'bah

(المعجم ١٢٥) - بِنَاءُ الْكَعْبَةِ (التحفة ١٢٥)

2903. It was narrated from 'Âishah that the Messenger of Allâh ﷺ

٢٩٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ

وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ ابْنَ أَبِي بَكْرٍ الصِّدِّيقِ أَخْبَرَ عَبْدَ اللهِ بْنَ عُمَرَ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَمْ تَرَيْ أَنَّ قَوْمَكِ حِينَ بَنَوُا الْكَعْبَةَ اقْتَصَرُوا عَنْ قَوَاعِدِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ»؟ فَقُلْتُ: يَا رَسُولَ اللهِ! أَلَا تَرُدُّهَا عَلَى قَوَاعِدِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ؟ قَالَ: «لَوْلَا حِدْثَانُ قَوْمِكِ بِالْكُفْرِ»! فَقَالَ عَبْدُ اللهِ بْنُ عُمَرَ: لَئِنْ كَانَتْ عَائِشَةُ سَمِعَتْ هٰذَا مِنْ رَسُولِ اللهِ ﷺ مَا أُرَى تَرْكَ اسْتِلَامِ الرُّكْنَيْنِ اللَّذَيْنِ يَلِيَانِ الْحِجْرَ إِلَّا أَنَّ الْبَيْتَ لَمْ يَتِمَّ عَلَى قَوَاعِدِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ.

said: "Don't you see that when your people (re)built the Ka'bah, they did not build it on all the foundations laid by Ibrâhîm, peace be upon him?" I said: "O Messenger of Allâh, why do you not rebuild it on the foundations of Ibrâhîm, peace be upon him?" He said: "Were it not for the fact that your people have recently left disbelief (I would have done so)." 'Abdullâh bin 'Umar said: "Âishah heard this from the Messenger of Allâh ﷺ, for I see that he would not touch the two corners facing Al-Ḥijr because the House was not built on the foundations of Ibrâhîm, peace be upon him." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحج، باب فضل مكة وبنيانها ... إلخ، ح:١٥٨٣، ومسلم، الحج، باب نقض الكعبة وبنائها، ح:١٣٣٣/٣٩٩ من حديث مالك به، وهو في الموطأ (يحيى): ١/٣٦٣، ٣٦٤، والكبرٰى، ح:٣٨٨٣.

٢٩٠٤ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدَةُ وَأَبُو مُعَاوِيَةَ [قَالَا]: حَدَّثَنَا هِشَامُ ابْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا حَدَاثَةُ عَهْدِ قَوْمِكِ بِالْكُفْرِ لَنَقَضْتُ الْبَيْتَ فَبَنَيْتُهُ عَلَى أَسَاسِ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ وَجَعَلْتُ لَهُ خَلْفًا فَإِنَّ قُرَيْشًا لَمَّا بَنَتِ الْبَيْتَ اسْتَقْصَرَتْ».

2904. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Were it not for the fact that your people have recently left disbelief, I would have knocked down the House and rebuilt it on the foundations of Ibrâhîm, peace be upon him, and I would have given it a back door. For when the Quraish built the House, they made it too small.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحج، باب فضل مكة وبنيانها ... إلخ، ح:١٥٨٥ تعليقًا، ومسلم، الحج، باب نقض الكعبة وبنائها، ح:١٣٣٣ من حديث أبي معاوية به، وهو في الكبرٰى، ح:٣٨٨٥.

2905. It was narrated from Al-Aswad that the Mother of the Believers said: "The Messenger of Allâh ﷺ said: 'Were it not for the fact that my people' – according to the narration of Muḥammad he said: 'your people' – 'have recently left *Jâhiliyyah*, I would have knocked down the House and given it two doors.'" When Ibn Az-Zubair was in power, he gave it two doors. (*Ṣaḥîḥ*)

٢٩٠٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ بنُ عَبْدِ الْأَعْلَى عَنْ خَالِدٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ أَنَّ أُمَّ الْمُؤْمِنِينَ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَوْلَا أَنَّ قَوْمِي» وَفِي حَدِيثِ مُحَمَّدٍ: «قَوْمَكِ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ لَهَدَمْتُ الْكَعْبَةَ وَجَعَلْتُ لَهَا بَابَيْنِ» فَلَمَّا مَلَكَ ابْنُ الزُّبَيْرِ جَعَلَ لَهَا بَابَيْنِ.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٣٨٨٤، وأخرجه البخاري، العلم، باب من ترك بعض الاختيار مخافة أن يقصر فهم بعض الناس . . . إلخ، ح:١٢٦ من حديث أبي إسحاق عن الأسود عن ابن الزبير عن عائشة به.

2906. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said to her: "O 'Âishah, were it not for the fact that your people have recently left *Jâhiliyyah*, I would have commanded that the House be knocked down, and I would have incorporated into it what was left out of it. I would have made its (door) in level with the ground and I would have given it two doors, an eastern door and a western door. For they built it too small, and by doing this, it would have been built on the foundations of Ibrâhîm, peace be upon him." He (one of the narrators) said: "This is what motivated Ibn Az-Zubair to knock it down." Yazîd said: "I saw Ibn Az-Zubair when he knocked it down and rebuilt it, and included part of the Ḥijr in it. And I saw the foundations of Ibrâhîm, peace be upon him, stones like the humps of camels joined to one another." (*Ṣaḥîḥ*)

٢٩٠٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ رُومَانَ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهَا: «يَا عَائِشَةُ! لَوْلَا أَنَّ قَوْمَكِ حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ لَأَمَرْتُ بِالْبَيْتِ فَهُدِمَ فَأَدْخَلْتُ فِيهِ مَا أُخْرِجَ مِنْهُ وَأَلْزَقْتُهُ بِالْأَرْضِ وَجَعَلْتُ لَهُ بَابَيْنِ: بَابًا شَرْقِيًّا، وَبَابًا غَرْبِيًّا، فَإِنَّهُمْ قَدْ عَجَزُوا عَنْ بِنَائِهِ فَبَلَغْتُ بِهِ أَسَاسَ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ». قَالَ: فَذٰلِكَ الَّذِي حَمَلَ ابْنَ الزُّبَيْرِ عَلَى هَدْمِهِ قَالَ يَزِيدُ: وَقَدْ شَهِدْتُ ابْنَ الزُّبَيْرِ حِينَ هَدَمَهُ وَبَنَاهُ وَأَدْخَلَ فِيهِ مِنَ الْحِجْرِ وَقَدْ رَأَيْتُ أَسَاسَ إِبْرَاهِيمَ [عَلَيْهِ السَّلَامُ] حِجَارَةً كَأَسْنِمَةِ الْإِبِلِ مُتَلَاحِكَةً.

تخريج: أخرجه البخاري، الحج، باب فضل مكة وبنيانها ... إلخ، ح:١٥٨٦ من حديث يزيد بن هارون به، وهو في الكبرٰى، ح:٣٨٨٦.

Comments:

"A portion of the *Hijr*": The entire *Hijr* is nevertheless a part of the House of Allâh. Some of its portion is outside. Nowadays also markings have been put on this place on the wall of the *Hijr* or the *Hatîm*; up to the point which forms the part of the House of Allâh.

2907. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Ka'bah will be destroyed by Dhul-Suwaiqatain (one with thin legs) from Ethiopia.'" (*Sahîh*)

٢٩٠٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُخَرِّبُ الْكَعْبَةَ ذُو السُّوَيْقَتَيْنِ مِنَ الْحَبَشَةِ».

تخريج: أخرجه البخاري، الحج، باب قول الله تعالى: ﴿جعل الله الكعبة البيت الحرام ...﴾ إلخ"، ح:١٥٩١، ومسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل ... إلخ، ح:٢٩٠٩ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٣٨٨٧.

Chapter 126. Entering The House

(المعجم ١٢٦) - دُخُولُ الْبَيْتِ (التحفة ١٢٦)

2908. It was narrated from 'Abdullâh bin 'Umar that he came to the Ka'bah when the Prophet ﷺ, Bilâl and Usâmah bin Zaid had entered it, and 'Uthmân bin Talhah had shut the door. They stayed there for a while, then he opened the door and the Prophet ﷺ came out. I (Ibn 'Umar) climbed the steps and entered the House and said: "Where did the Prophet ﷺ pray?" They said: "Here." And I forgot to ask them how many (*Rak'ahs*) the Prophet ﷺ had prayed inside the House. (*Sahîh*)

٢٩٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّهُ انْتَهَى إِلَى الْكَعْبَةِ وَقَدْ دَخَلَهَا النَّبِيُّ ﷺ وَبِلَالٌ وَأُسَامَةُ بْنُ زَيْدٍ وَأَجَافَ عَلَيْهِمْ عُثْمَانُ بْنُ طَلْحَةَ الْبَابَ فَمَكَثُوا فِيهَا مَلِيًّا، ثُمَّ فَتَحَ الْبَابَ فَخَرَجَ النَّبِيُّ ﷺ وَرَكِبْتُ الدَّرَجَةَ وَدَخَلْتُ الْبَيْتَ فَقُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ؟ قَالُوا: هٰهُنَا وَنَسِيتُ أَنْ أَسْأَلَهُمْ كَمْ صَلَّى النَّبِيُّ ﷺ فِي الْبَيْتِ.

تخريج: أخرجه مسلم، الحج، باب استحباب دخول الكعبة للحاج وغيره ... إلخ، ح:١٣٢٩/٣٩٢ من حديث خالد بن الحارث به، وهو في الكبرٰى، ح:٣٨٨٨، وهو متفق عليه، من حديث نافع به، كما تقدم، ح:٧٥٠.

Comments:

This incident took place during the Conquest of Makkah. 'Uthmân bin Ṭalḥah was the holder of the key of the House of Allâh. Allâh's Messenger ﷺ, therefore, took him along with him, so that people should come to know that he ('Uthmân bin Ṭalḥah) has not been deposed. Usama and Bilal were the Prophet's ﷺ attendants.

2909. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ entered the House, accompanied by Al-Faḍl bin 'Abbâs, Usâmah bin Zaid, 'Uthmân bin Ṭalḥah and Bilâl. They shut the door, and he stayed there for as long as Allâh willed, then he came out." Ibn 'Umar said: "The first one whom I met was Bilâl, and I said: 'Where did the Prophet ﷺ pray?' He said: 'Between the two columns.'" (*Ṣaḥîḥ*)

٢٩٠٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْبَيْتَ وَمَعَهُ الْفَضْلُ بْنُ عَبَّاسٍ وَأُسَامَةُ بْنُ زَيْدٍ وَعُثْمَانُ بْنُ طَلْحَةَ وَبِلَالٌ فَأَجَافُوا عَلَيْهِمُ الْبَابَ فَمَكَثَ فِيهِ مَا شَاءَ اللهُ ثُمَّ خَرَجَ. قَالَ ابْنُ عُمَرَ: كَانَ أَوَّلُ مَنْ لَقِيتُ بِلَالًا قُلْتُ: أَيْنَ صَلَّى النَّبِيُّ ﷺ؟ قَالَ: مَا بَيْنَ الْأُسْطُوَانَتَيْنِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٨٨٩، وأخرجه أحمد:٢/٣ عن هشيم به باختلاف يسير.

Chapter 127. The Place Where The Prophet ﷺ Prayed Inside The House

(المعجم ١٢٧) - مَوْضِعُ الصَّلَاةِ فِي الْبَيْتِ (التحفة ١٢٧)

2910. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ entered the Ka'bah, and was about to come out, when I thought of something, so I came quickly and I found the Messenger of Allâh ﷺ coming out. I asked Bilâl: 'Did the Messenger of Allâh ﷺ pray inside the Ka'bah?' He said: 'Yes, two *Rak'ahs* between the two columns.'" (*Ṣaḥîḥ*)

٢٩١٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا السَّائِبُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ أَنَّ ابْنَ عُمَرَ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْكَعْبَةَ وَدَنَا خُرُوجُهُ وَوَجَدْتُ شَيْئًا فَذَهَبْتُ فَجِئْتُ سَرِيعًا فَوَجَدْتُ رَسُولَ اللهِ ﷺ خَارِجًا، فَسَأَلْتُ بِلَالًا: أَصَلَّى رَسُولُ اللهِ ﷺ فِي الْكَعْبَةِ؟ قَالَ: نَعَمْ، رَكْعَتَيْنِ بَيْنَ السَّارِيَتَيْنِ.

تخريج: [إسناده صحيح] أخرجه أحمد:١٢/٦ عن يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٣٨٩٠.

Comments:

The Prophet's ﷺ performing the prayer inside of the Honored Ka'bah is absolutely definite (*Qat'i*), but it was an optional prayer. Therefore, only optional prayer should be prayed inside of the Ka'bah, and not obligatory prayer.

2911. Someone came to Ibn 'Umar in his house and said: "The Messenger of Allâh ﷺ has entered the Ka'bah." So Ibn 'Umar said, I (Ibn 'Umar) came and found that the Messenger of Allâh ﷺ had come out, and I found Bilâl standing at the door. I said: "O Bilâl, did the Messenger of Allâh ﷺ pray inside the Ka'bah?" He said: "Yes." I said: "Where?" He said: "Between these two columns, two *Rak'ahs*. Then he came out and prayed two *Rak'ahs* in front of the Ka'bah." (*Ṣaḥîḥ*)

٢٩١١ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَيْفُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ مُجَاهِدًا يَقُولُ: أُتِيَ ابْنُ عُمَرَ فِي مَنْزِلِهِ فَقِيلَ: هٰذَا رَسُولُ اللهِ ﷺ قَدْ دَخَلَ الْكَعْبَةَ فَأَقْبَلْتُ فَأَجِدُ رَسُولَ اللهِ ﷺ قَدْ خَرَجَ وَأَجِدُ بِلَالًا عَلَى الْبَابِ قَائِمًا فَقُلْتُ: يَا بِلَالُ! أَصَلَّى رَسُولُ اللهِ ﷺ فِي الْكَعْبَةِ؟ قَالَ: نَعَمْ، قُلْتُ: أَيْنَ؟ قَالَ: مَا بَيْنَ هَاتَيْنِ الْأُسْطُوَانَتَيْنِ رَكْعَتَيْنِ، ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَيْنِ فِي وَجْهِ الْكَعْبَةِ.

تخريج: أخرجه البخاري، التهجد، باب ماجاء في التطوع مثنى مثنى، ح:١١٦٧ عن أبي نعيم به، وهو في الكبرٰى، ح:٣٨٩١.

2912. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ entered the Ka'bah and recited the *Tasbîḥ* and the *Takbîr* in its corners, but he did not pray. Then he came out and prayed two *Rak'ahs* behind the *Maqâm*, then he said: 'This is the *Qiblah*.'" (*Ḥasan*)

٢٩١٢ - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ الْمَنْبِجِيُّ عَنِ ابْنِ أَبِي رَوَّادٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ الْكَعْبَةَ فَسَبَّحَ فِي نَوَاحِيهَا وَكَبَّرَ وَلَمْ يُصَلِّ، ثُمَّ خَرَجَ فَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ ثُمَّ قَالَ: «هٰذِهِ الْقِبْلَةُ».

تخريج: [**إسناده حسن**] وهو في الكبرٰى، ح:٣٨٩٢ * شيخ حاجب هو عبدالمجيد بن عبدالعزيز بن أبي رواد.

Comments:

This narration is recorded in *Ṣaḥîḥ Muslim* as well. It is possible he was merely not aware of it on account of darkness due to the door having been closed behind him.

Chapter 128. The *Ḥijr*

(المعجم ١٢٨) - الحَجَرُ (التحفة ١٢٨)

2913. 'Âishah said: "The Prophet ﷺ said: 'Were it not for the fact that the people have recently left disbelief, and that I do not have enough funds to enable me to build it, I would have incorporated five cubits of the *Ḥijr* in it, and given it a door through which the people could enter, and another door through which they could exit.'" (*Ṣaḥîḥ*)

٢٩١٣ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا ابْنُ أَبِي سُلَيْمَانَ عَنْ عَطَاءٍ: قَالَ ابْنُ الزُّبَيْرِ: سَمِعْتُ عَائِشَةَ تَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْلَا أَنَّ النَّاسَ حَدِيثٌ عَهْدُهُمْ بِكُفْرٍ وَلَيْسَ عِنْدِي مِنَ النَّفَقَةِ مَا يُقَوِّينِي [عَلَى بِنَائِهِ]، لَكُنْتُ أَدْخَلْتُ فِيهِ مِنَ الْحِجْرِ خَمْسَةَ أَذْرُعٍ وَجَعَلْتُ لَهُ بَابًا يَدْخُلُ النَّاسُ مِنْهُ وَبَابًا يَخْرُجُونَ مِنْهُ».

تخريج: أخرجه مسلم، الحج، باب نقض الكعبة وبنائها، ح:١٣٣٣/٤٠٢ عن هناد به، وهو في الكبرٰى، ح:٣٨٩٣ * ابن أبي سليمان اسمه عبدالملك.

2914. 'Âishah said: "I said: 'O Messenger of Allâh! Can I not enter the House?' He said: 'Enter the *Ḥijr* for it is part of the House.'" (*Ṣaḥîḥ*)

٢٩١٤ - أَخْبَرَنَا أَحْمَدُ بنُ سَعِيدٍ الرِّبَاطِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ، عَنْ عَمَّتِهِ صَفِيَّةَ [بِنْتِ] شَيْبَةَ قَالَتْ: حَدَّثَتْنَا عَائِشَةُ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! أَلَا أَدْخُلُ الْبَيْتَ؟ قَالَ: «ادْخُلِي الْحِجْرَ فَإِنَّهُ مِنَ الْبَيْتِ».

تخريج: أخرجه مسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج ... إلخ، ح:١٢١١/١٣٤ من حديث عبدالحميد به، وهو في الكبرٰى، ح:٣٨٩٤ * اسم جد عبدالحميد: شيبة.

Comments:

Though the *Hijr* is a part of the House of Allâh, one should not perform prayer only facing the *Hijr*; the House of Allâh should also be in front. That means one should practice caution in both the situations.

Chapter 129. Prayer Inside The *Ḥijr*

(المعجم ١٢٩) - الصَّلَاةُ فِي الحَجَرِ (التحفة ١٢٩)

2915. It was narrated that 'Âishah said: "I wanted to enter the House

٢٩١٥ - أَخْبَرَنَا إِسحاقُ بْنُ إِبْراهِيمَ قَالَ:

أَخْبَرَنَا عَبْدُ العَزِيزِ بنُ مُحَمَّدٍ قَالَ: حَدَّثَني عَلْقَمَةُ بنُ أَبِي عَلْقَمَةَ عَنْ أُمِّهِ، عَنْ عَائِشَةَ، قَالَتْ: كُنْتُ أُحِبُّ أَنْ أَدْخُلَ الْبَيْتَ فَأُصَلِّيَ فِيهِ فَأَخَذَ رَسُولُ اللهِ ﷺ بِيَدِي فَأَدْخَلَنِي الْحِجْرَ فقَالَ: «إِذَا أَرَدْتِ دُخُولَ الْبَيْتِ فَصَلِّي هٰهُنَا فَإِنَّمَا هُوَ قِطْعَةٌ مِنَ الْبَيْتِ وَلٰكِنَّ قَوْمَكِ اقْتَصَرُوا حَيْثُ بَنَوْهُ»

and pray therein, so the Messenger of Allâh ﷺ took me by the hand and took me into the *Hijr* and said: 'If you want to enter the House, then pray here, for it is part of the House, but your people made it too small when they built it.'" (*Sahîh*)

تخريج: **[إسناده صحيح]** أخرجه أبو داود، المناسك، باب الصلٰوة في الحجر، ح:٢٠٢٨، والترمذي، الحج، باب ماجاء في الصلٰوة في الحجر، ح:٨٧٦ من حديث عبدالعزيز الدراوردي به، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:٣٨٩٥.

Comments:

(See No. 2914)

Chapter 130. Reciting The *Takbîr* In The Corners Of The Ka'bah

(المعجم ١٣٠) - **التَّكْبِيرُ فِي نَوَاحِي الكَعْبَةِ** (التحفة ١٣٠)

٢٩١٦ - **أَخْبَرَنَا** قُتَيبةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو أَنَّ ابنَ عَبَّاسٍ قَالَ: لَمْ يُصَلِّ النَّبِيُّ ﷺ فِي الْكَعْبَةِ وَلٰكِنَّهُ كَبَّرَ فِي نَوَاحِيهِ.

2916. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ did not pray inside the Ka'bah, but he recited the *Takbîr* in its corners." (*Sahîh*)

تخريج: **[إسناده صحيح]** أخرجه الترمذي، الحج، باب ماجاء في الصلٰوة في الكعبة، ح:٨٧٤ عن قتيبة به، ومن حديث عمرو بن دينار عن ابن عمر عن بلال به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٣٨٩٦، وله طريق آخر عند البخاري، ح:٣٩٨، ١٦٠١ وغيره * حماد هو ابن زيد، وعمرو هو ابن دينار.

Chapter 131. *Dhikr* And Supplication Inside The House

(المعجم ١٣١) - **الذِّكْرُ وَالدُّعَاءُ فِي البَيْتِ** (التحفة ١٣١)

٢٩١٧ - **أَخْبَرَنَا** يَعْقُوبُ بنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحيَى: حَدَّثَنَا عَبْدُ المَلِكِ بنُ أَبِي سُلَيْمَانَ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ أُسَامَةَ بْنِ زَيدٍ أَنَّهُ دَخَلَ هُوَ وَرَسُولُ اللهِ ﷺ الْبَيْتَ فَأَمَرَ

2917. It was narrated from Usâmah bin Zaid that he and the Messenger of Allâh ﷺ entered the House, and he told Bilâl to shut the door. At that time the House was built on six pillars. He walked forward until, when he was

between the two columns that are on either side of the door of the Ka'bah, he sat down, praised Allâh, asked of Him, and prayed for forgiveness. Then he got up, and went to the back wall of the Ka'bah, placed his face and cheek against it and praised Allâh, asked of Him, and prayed for forgiveness. Then he went to each corner of the Ka'bah and faced it, reciting the *Takbîr*, the *Tahlîl* and the *Tasbîḥ*, praising Allâh, asking of Him and praying for forgiveness. Then he came out and prayed two *Rak'ahs* facing the front of the Ka'bah, then he moved away and said: 'This is the *Qiblah*, this is the *Qiblah*.'" (*Hasan*)

بِلَالًا فَأَجَافَ الْبَابَ وَالْبَيْتُ إِذْ ذَاكَ عَلَى سِتَّةِ أَعْمِدَةٍ فَمَضَى، حَتَّى إِذَا كَانَ بَيْنَ الْأُسْطُوَانَتَيْنِ اللَّتَيْنِ تَلِيَانِ بَابَ الْكَعْبَةِ جَلَسَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَسَأَلَهُ وَاسْتَغْفَرَهُ، ثُمَّ قَامَ حَتَّى أَتَى مَا اسْتَقْبَلَ مِنْ دُبُرِ الْكَعْبَةِ فَوَضَعَ وَجْهَهُ وَخَدَّهُ عَلَيهِ وَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَسَأَلَهُ وَاسْتَغْفَرَهُ، ثُمَّ انْصَرَفَ إِلَى كُلِّ رُكْنٍ مِنْ أَرْكَانِ الْكَعْبَةِ فَاسْتَقْبَلَهُ بِالتَّكْبِيرِ وَالتَّهْلِيلِ وَالتَّسْبِيحِ وَالثَّنَاءِ عَلَى اللهِ وَالْمَسْأَلَةِ وَالْاسْتِغْفَارِ ثُمَّ خَرَجَ فَصَلَّى رَكْعَتَيْنِ مُسْتَقْبِلَ وَجْهِ الْكَعْبَةِ ثُمَّ انْصَرَفَ فقَالَ: «هٰذِهِ الْقِبْلَةُ، هٰذِهِ الْقِبْلَةُ».

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٢١٠ عن يحيى القطان به، وهو في الكبرى، ح: ٣٨٩٧، وصححه ابن خزيمة، ح: ٣٠٠٤، وله طريق آخر تقدم، ح: ٢٩١٢.

Comments:

It has been mentioned above that 'Uthmân bin Ṭalḥah had closed the door. In actuality, he ﷺ must have commanded Bilâl. Thereupon, they closed it together, because 'Uthmân was the keeper of the door.

Chapter 132. Placing One's Face And Chest On The Back Wall Of The Ka'bah

(المعجم ١٣٢) - وَضْعُ الوَجْهِ وَالصَّدْرِ عَلَى مَا اسْتَقْبَلَ مِنْ دُبُرِ الكَعْبَةِ (التحفة ١٣٢)

2918. It was narrated that Usâmah bin Zaid said: "I entered the House with the Messenger of Allâh ﷺ. He sat and praised Allâh, and recited the *Takbîr*, and the *Tahlîl*. Then he went to the wall of the House that was in front of him, and placed his chest, cheek and hands on it, then he recited the *Takbîr*, and the *Tahlîl*, and supplicated. And he did that in all the corners, then he came out, and

٢٩١٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: دَخَلْتُ مَعَ رَسُولِ اللهِ ﷺ الْبَيْتَ فَجَلَسَ وَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَكَبَّرَ وَهَلَّلَ، ثُمَّ مَالَ إِلَى مَا بَيْنَ يَدَيْهِ مِنَ الْبَيْتِ فَوَضَعَ صَدْرَهُ عَلَيْهِ وَخَدَّهُ وَيَدَيْهِ، ثُمَّ كَبَّرَ وَهَلَّلَ وَدَعَا، فَعَلَ ذٰلِكَ بِالْأَرْكَانِ كُلِّهَا، ثُمَّ خَرَجَ فَأَقْبَلَ عَلَى الْقِبْلَةِ وَهُوَ عَلَى

turned to face the *Qiblah* while he was in front of the door, and he said: 'This is the *Qiblah*, this is the *Qiblah*.'" (*Ḥasan*)

الْبَابِ فَقَالَ: «هٰذِهِ الْقِبْلَةُ، هٰذِهِ الْقِبْلَةُ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٨٩٨.

Chapter 133. The Place Of Prayer In Relation To The Ka'bah

(المعجم ١٣٣) - مَوْضِعُ الصَّلَاةِ مِنَ الْكَعْبَةِ (التحفة ١٣٣)

2919. It was narrated that Usâmah said: "The Messenger of Allâh ﷺ came out of the House and prayed two *Rak'ahs* in front of the Ka'bah, then he said: 'This is the *Qiblah*.'" (*Ḥasan*)

٢٩١٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ أُسَامَةَ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ مِنَ الْبَيْتِ صَلَّى رَكْعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ ثُمَّ قَالَ: «هٰذِهِ الْقِبْلَةُ».

تخريج: [إسناده حسن] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٨٩٩.

Comments:

"This is the *Qiblah*" means the Ka'bah is the *Qiblah*, in whatever direction. It is not essential to offer Prayer facing the door. All the dimensions of the Ka'bah are the *Qiblah*.

2920. It was narrated that 'Aṭâ' said: "I heard Ibn 'Abbâs say: 'Usâmah bin Zaid told me that the Prophet ﷺ entered the House, and supplicated in all its corners, but he did not pray inside until he came out; when he came out he prayed two *Rak'ahs* in front of the Ka'bah.'" (*Ṣaḥîḥ*)

٢٩٢٠ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ النَّسَائِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ الْبَيْتَ فَدَعَا فِي نَوَاحِيهِ كُلِّهَا وَلَمْ يُصَلِّ فِيهِ حَتَّى خَرَجَ مِنْهُ فَلَمَّا خَرَجَ رَكَعَ رَكْعَتَيْنِ فِي قُبُلِ الْكَعْبَةِ.

تخريج: أخرجه مسلم، الحج، باب استحباب دخول الكعبة للحاج وغيره ... إلخ، ح:١٣٣٠ من حديث ابن جريج به، وهو في الكبرٰى، ح:٣٩٠٠.

Comments:

Performing prayer outside of the Ka'bah, just in its immediate front is not a disputed issue. The conflict is in the matter of praying inside of the Ka'bah, and it has been already discussed. (see No. 2912)

2921. Muḥammad bin 'Abdullâh bin As-Sâ'ib narrated from his

٢٩٢١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ:

حَدَّثَنَا يَحْيَى: حَدَّثَنِي السَّائِبُ بْنُ عُمَرَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ السَّائِبِ عَنْ أَبِيهِ: أَنَّهُ كَانَ يَقُودُ ابْنَ عَبَّاسٍ وَيُقِيمُهُ عِنْدَ الشُّقَّةِ الثَّالِثَةِ مِمَّا يَلِي الرُّكْنَ الَّذِي يَلِي الْحَجَرَ مِمَّا يَلِي الْبَابَ فَقَالَ ابْنُ عَبَّاسٍ: أَمَا أُنْبِئْتَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُصَلِّي هٰهُنَا؟ فَيَقُولُ: نَعَمْ، فَيَتَقَدَّمُ فَيُصَلِّي.

father that he used to lead Ibn 'Abbâs and make him stand at the third side (of the Ka'bah) next to the corner that is next to the Stone, in between the Stone and the door. Ibn 'Abbâs said: "Have you heard that the Messenger of Allâh ﷺ used to pray here?" He said: "Yes." So he went forward and prayed. (*Ḍa'îf*)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، المناسك، باب الملتزم، ح:١٩٠٠ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٣٩٠١ * السائب بن عمر هو المخزومي، محمد ابن عبدالله بن السائب مجهول كما في تقريب التهذيب وغيره.

Comments:

"Third side" means near the third portion or section of the eastern wall of the Ka'bah from the dimension of the Black Stone. And this forms the place facing the door.

Chapter 134. The Virtue Of Circumambulating The House, Which Is From The Book *Al-Mujtaba* About *Ḥajj*

(المعجم ١٣٤) - ذِكْرُ الْفَضْلِ فِي الطَّوَافِ بِالْبَيْتِ وَهُوَ مِنْ كِتَابِ الْمُجْتَبَى مِنَ الْحَجِّ (التحفة ١٣٤)

٢٩٢٢ - حَدَّثَنَا أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ ابْنُ شُعَيْبٍ مِنْ لَفْظِهِ: أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَطَاءٍ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ ابْنِ عُمَيْرٍ، أَنَّ رَجُلًا قَالَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! مَا أَرَاكَ تَسْتَلِمُ إِلَّا هٰذَيْنِ الرُّكْنَيْنِ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ مَسْحَهُمَا يَحُطَّانِ الْخَطِيئَةَ» وَسَمِعْتُهُ يَقُولُ: «مَنْ طَافَ سَبْعًا فَهُوَ كَعِدْلِ رَقَبَةٍ».

2922. It was narrated from 'Abdullâh bin 'Ubaid bin 'Umair that a man said: "O Abû 'Abdur-Raḥmân, why do I only see you touching these two corners?" He said: "I heard the Messenger of Allâh ﷺ say: 'Touching them erases sins.' And I heard him say: 'Whoever circumambulates seven times, it is like freeing a slave.'" (*Ḥasan*)

تخريج: [**إسناده حسن**] هو في الكبرٰى، ح:٣٩٥١ * حماد هو ابن زيد، عطاء هو ابن السائب، وأبوعبدالرحمٰن هو عبدالله بن عمر بن الخطاب رضي الله عنهما، رواه الترمذي، ح:٩٥٩ من حديث عطاء بن السائب عن ابن عبيد بن عمير عن أبيه ... إلخ، وصححه الحاكم:١/ ٤٨٩، والذهبي من طريق جرير عن عطاء به، وطريق الترمذي راجح، والله أعلم.

Comments:

"Which is from *Al-Mujtaba*": See the introduction.

Chapter 135. Speaking During *Ṭawâf*

(المعجم ١٣٥) - الكَلَامُ فِي الطَّوَافِ (التحفة ١٣٥)

2923. It was narrated from Ibn 'Abbâs that the Prophet ﷺ passed by while he was circumambulating the Ka'bah with a man who was leading another with a ring in his nose. The Messenger of Allâh ﷺ stopped him with his hand then told him to lead him by his hand. (*Ṣaḥîḥ*)

٢٩٢٣ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ وَهُوَ يَطُوفُ بِالْكَعْبَةِ بِإِنْسَانٍ يَقُودُهُ إِنْسَانٌ بِخِزَامَةٍ فِي أَنْفِهِ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ.

تخريج: أخرجه البخاري، الحج، باب الكلام في الطواف، ح:١٦٢٠ من حديث ابن جريج به، وهو في الكبرٰى، ح:٤٧٥٣ .

Comments:

Tawâf, or going round the Ka'bah, is worship. It is also called prayer. The reason for this is that *Tawâf* has been ordained for the remembrance of Allâh, Most High. Therefore, there should not be any futile talk in it.

2924. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ passed by a man who was leading another man with something that he had stipulated in a vow. The Prophet ﷺ took it and broke it, and he said: 'It is a vow.'" (*Ṣaḥîḥ*)

٢٩٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ الْأَحْوَلُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِرَجُلٍ يَقُودُهُ رَجُلٌ بِشَيْءٍ ذَكَرَهُ فِي نَذْرٍ فَتَنَاوَلَهُ النَّبِيُّ ﷺ فَقَطَعَهُ فَقَالَ: «إِنَّهُ نَذْرٌ».

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٧٥٢.

Comments:

The person alluded to in this narration must have made a vow or taken a solemn pledge that he would perform *Tawâf*, led by a rope tied to him.

Chapter 136. It Is Permissible To Speak During *Ṭawâf*

(المعجم ١٣٦) - إِبَاحَةُ الكَلَامِ فِي الطَّوَافِ (التحفة ١٣٦)

2925. It was narrated from Ṭâwûs, from a man who met the Prophet ﷺ, that he said: "*Ṭawâf* of the

٢٩٢٥ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي

House is a form of *Ṣalâh*, so speak little." (***Ṣaḥîḥ Mawquf***) This is the wording of Yûsuf, which was contradicted by Ḥanẓalah bin Abî Sufyân:

الْحَسَنُ بْنُ مُسْلِمٍ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ، عَنْ رَجُلٍ أَدْرَكَ النَّبِيَّ ﷺ قَالَ: «الطَّوَافُ بِالْبَيْتِ صَلَاةٌ فَأَقِلُّوا مِنَ الْكَلَامِ» اللَّفْظُ لِيُوسُفَ خَالَفَهُ حَنْظَلَةُ ابْنُ أَبِي سُفْيَانَ.

تخريج: [إسناده صحيح موقوف] وهو في الكبرى، ح:٣٩٤٥، لكنه مرفوع، وأخرجه أحمد:٣/٤١٤، ٤/٦٤، ٥/٣٧٧ بإسناد صحيح عن ابن جريج به مرفوعًا، وله شواهد عند الترمذي، ح:٩٦٠ وغيره.

Comments:

1. "A man": it transpires from the upcoming narration that that man was 'Abdullâh bin 'Umar.
2. "*Ṣalâh*": Both are connected with the House of Allâh. Both consist of the remembrance of Allâh.

2926. 'Abdullâh bin 'Umar said: "Speak little when you are peforming *Ṭawâf* for you are in a state of *Ṣalâh*." (***Ṣaḥîḥ Mawquf***)

٢٩٢٦ - أَخْبَرَنَا [مَحْمُودُ] بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا السِّينَانِيُّ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ طَاوُسٍ قَالَ: قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: «أَقِلُّوا الْكَلَامَ فِي الطَّوَافِ وَإِنَّمَا أَنْتُمْ فِي الصَّلَاةِ».

تخريج: [صحيح موقوف]

Comments:

In this narration, the name of the Companion has been named, whereas there was ambiguity (*Ibhâm*) in the afore-mentioned narration.

Chapter 137. *Ṭawâf* Is Permissible At All Times

(المعجم ١٣٧) - إِبَاحَةُ الطَّوَافِ فِي كُلِّ الْأَوْقَاتِ (التحفة ١٣٧)

2927. It was narrated from Jubair bin Muṭ'im that the Prophet ﷺ said: "O Banu 'Abd Manâf, do not prevent anyone from circumambulating this House or praying at any time of the night or day he wishes." (***Ṣaḥîḥ***)

٢٩٢٧ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ عَبْدِ اللهِ بْنِ بَابَاهُ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ! لَا تَمْنَعُنَّ أَحَدًا طَافَ بِهٰذَا الْبَيْتِ وَصَلَّى أَيَّ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ».

تخريج: [إسناده صحيح] تقدم، ح:٥٨٦، وهو في الكبرى، ح:٣٩٤٦.

Comments:

1. "Banu 'Abd Munâf". Many services of the House of Allâh were linked to them. They were considered the custodians of the House of Allâh.
2. It has been argued on the basis of this *Hadîth* that for the *Tawâf* and the performance of prayer in the House of Allâh no time is forbidden. There is consensus concerning the *Tawâf* that it is permissible all the time, but there is disagreement regarding the prayer.
3. We learn that the House of Allâh cannot be closed at any time. It ought to remain open for prayer and *Tawâf*.

Chapter 138. How A Sick Person May Perform *Ṭawâf*

(المعجم ١٣٨) - كَيْفَ طَوَافُ المَرِيضِ (التحفة ١٣٨)

2928. It was narrated from Zainab bint Abî Salamah that Umm Salamah said: "I complained to the Messenger of Allâh ﷺ that I was sick, and he said: 'Perform *Ṭawâf* behind the people while you are riding.' So I performed *Ṭawâf* while the Messenger of Allâh ﷺ was praying beside the House, and reciting: 'The *Ṭûr* (Mount), and by the Book Inscribed.'"[1] (*Saḥîḥ*)

٢٩٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: شَكَوْتُ إِلَى رَسُولِ اللهِ ﷺ إِنِّي أَشْتَكِي قَالَ: «طُوفِي مِنْ وَرَاءِ النَّاسِ وَأَنْتِ رَاكِبَةٌ» فَطُفْتُ وَرَسُولُ اللهِ ﷺ حِينَئِذٍ يُصَلِّي إِلَى جَنْبِ الْبَيْتِ وَهُوَ يَقْرَأُ بِـ (الطُّورِ وَكِتَابٍ مَسْطُورٍ).

تخريج: أخرجه البخاري، الصلوة، باب إدخال البعير في المسجد للعلة، ح:٤٦٤، ومسلم، الحج، باب جواز الطواف على بعير وغيره ... إلخ، ح:١٢٧٦ من حديث مالك به، وهو في الموطأ (يحيي): ١/ ٣٧٠، ٣٧١، والكبرٰى، ح:٣٩٠٣.

Chapter 139. Men Performing *Ṭawâf* With Women

(المعجم ١٣٩) - طَوَافُ الرِّجَالِ مَعَ النِّسَاءِ (التحفة ١٣٩)

2929. It was narrated from Hishâm bin 'Urwah, from his father, from Umm Salamah, that she said: "O

٢٩٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ

[1] *Aṭ-Ṭûr* (52).

Messenger of Allâh, by Allâh! I have not performed the Farewell *Ṭawâf*." The Prophet ﷺ said: "When the *Iqâmah* is said for prayer, perform *Ṭawâf* on your camel behind the people." 'Urwah did not hear from Umm Salamah. (*Ṣaḥîḥ*)

قَالَتْ: يَا رَسُولَ اللهِ! وَاللَّهِ! مَا طُفْتُ طَوَافَ الْخُرُوجِ فَقَالَ النَّبِيُّ ﷺ: «إِذَا أُقِيمَتِ الصَّلَاةُ فَطُوفِي عَلَى بَعِيرِكِ مِنْ وَرَاءِ النَّاسِ». عُرْوَةُ لَمْ يَسْمَعْهُ مِنْ أُمِّ سَلَمَةَ.

تخريج: أخرجه البخاري، الحج، باب من صلى ركعتي الطواف خارجًا من المسجد، ح:١٦٢٦ب من حديث هشام به، وهو في الكبرى، ح:٣٩٠٤.

Comments:

There is no harm in *Tawâf* of men and women together but they should keep away, as far as possible, from each other.

2930. It was narrated from 'Urwah from Zainab bint Umm Salamah, from Umm Salamah, that she came to Makkah when she was sick. She mentioned that to the Messenger of Allâh ﷺ and he said: "Perform *Ṭawâf* behind those who are praying while you are riding." She said: "And I heard the Messenger of Allâh ﷺ, at the Ka'bah, reciting 'By the *Ṭûr* (Mount)."[1] (*Ṣaḥîḥ*)

٢٩٣٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مَالِكٍ، عَنْ أَبِي الْأَسْوَدِ، عَنْ عُرْوَةَ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّهَا قَدِمَتْ مَكَّةَ وَهِيَ مَرِيضَةٌ فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «طُوفِي مِنْ وَرَاءِ الْمُصَلِّينَ وَأَنْتِ رَاكِبَةٌ» قَالَتْ: فَسَمِعْتُ رَسُولَ اللهِ ﷺ وَهُوَ عِنْدَ الْكَعْبَةِ يَقْرَأُ ﴿وَالطُّورِ﴾.

تخريج: [صحيح] تقدم، ح:٢٩٢٨، وهو في الكبرى، ح:٣٩٤٣.

Comments:

1. It was the dawn prayer.
2. Umm Salamah being commanded to circumambulate behind the people, was not in order to keep herself away from men. The command was given in view of her illness.

Chapter 140. Performing *Ṭawâf* Around The House On A Mount

(المعجم ١٤٠) - الطَّوَافُ بِالْبَيْتِ عَلَى الرَّاحِلَةِ (التحفة ١٤٠)

2931. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ performed *Ṭawâf* around the Ka'bah during the Farewell Pilgrimage on a

٢٩٣١ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا شُعَيْبٌ - وَهُوَ ابْنُ إِسْحَاقَ - عَنْ

[1] *Aṭ-Ṭûr* (52).

camel, touching the Corner with his crooked-ended stick." (*Saḥîḥ*)

هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: طَافَ رَسُولُ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ حَوْلَ الْكَعْبَةِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنِهِ.

تخريج: أخرجه مسلم، الحج، باب جواز الطواف على بعير وغيره ... إلخ، ح:١٢٧٤ من حديث شعيب به، وهو في الكبرى، ح:٣٩٢٣.

Comments:

One should kiss the Black Stone. If this is not possible, one may touch it with his hand. If touching it with his hand is also not possible, one may touch it with anything held in the hand. Otherwise, one may simply point to it.

Chapter 141. *Ṭawâf* For The One Who Is Performing *Ḥajj Al-Ifrâd*

(المعجم ١٤١) - طَوَافُ مَنْ أَفْرَدَ الحَجَّ (التحفة ١٤١)

2932. Wabarah said: "I heard 'Abdullâh bin 'Umar say, when a man asked him whether he could perform *Ṭawâf* around the House when he had entered *Iḥrâm* for *Ḥajj*: 'What is stopping you?' He said: 'I saw 'Abdullâh bin 'Abbâs forbidding that, but you are telling us something different.' He said: 'We saw the Messenger of Allâh ﷺ enter *Iḥrâm* for *Ḥajj*, then circumambulate the House then perform *Sâ'î* between Aṣ-Ṣafâ and Al-Marwah.'" (*Saḥîḥ*)

٢٩٣٢ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا سُوَيْدٌ - وَهُوَ ابْنُ عَمْرٍو الْكَلْبِيُّ - عَنْ زُهَيْرٍ قَالَ: حَدَّثَنَا بَيَانٌ أَنَّ وَبَرَةَ حَدَّثَهُ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ وَسَأَلَهُ رَجُلٌ أَطُوفُ بِالْبَيْتِ وَقَدْ أَحْرَمْتُ بِالْحَجِّ قَالَ: وَمَا يَمْنَعُكَ قَالَ: رَأَيْتُ عَبْدَ اللهِ بْنَ عَبَّاسٍ يَنْهَى عَنْ ذٰلِكَ وَأَنْتَ أَعْجَبُ إِلَيْنَا مِنْهُ قَالَ: رَأَيْنَا رَسُولَ اللهِ ﷺ أَحْرَمَ بِالْحَجِّ فَطَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ.

تخريج: أخرجه مسلم، الحج، باب ما يلزم من أحرم بالحج ثم قدم مكة من الطواف والسعي، ح:١٨٨/١٢٣٣ من حديث بيان به، وهو في الكبرى، ح:٣٩٠٥.

Comments:

After performing *Tawâf*, only that pilgrim could come out of *Ihrâm* who had entered the state of sanctity for *'Umrah*. *Ihrâm* for *Ḥajj* cannot be converted into that for *'Umrah*. The conversion of *Ihrâm* for *Ḥajj* into that of the *'Umrah* during the lifetime of the Prophet ﷺ was specific to that year only. (See 2805).

Chapter 142. *Ṭawâf* Of The One Who Has Entered *Iḥrâm* For *'Umrah*

(المعجم ١٤٢) - طَوَافُ مَنْ أَهَلَّ بِعُمْرَةٍ (التحفة ١٤٢)

2933. It was narrated that 'Amr

٢٩٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ:

said: "I heard Ibn 'Umar say – when we asked him about a man who came for *'Umrah*, and performed *Tâwâf* around the House, but did not perform *Sâ'î* between Aṣ-Ṣafâ and Al-Marwah, could he be intimate with his wife? He said: 'When the Messenger of Allâh ﷺ came, he circumambulated seven times, and prayed two *Rak'ahs* behind the *Maqâm*, and performed *Sâ'î* between Aṣ-Ṣafâ and Al-Marwah. And you have the best of examples in the Messenger of Allâh ﷺ.'" (***Ṣaḥîḥ***)

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: سَمِعْتُ ابْنَ عُمَرَ وَسَأَلْنَاهُ عَنْ رَجُلٍ قَدِمَ مُعْتَمِرًا فَطَافَ بِالْبَيْتِ وَلَمْ يَطُفْ بَيْنَ الصَّفَا وَالْمَرْوَةِ أَيَأْتِي أَهْلَهُ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ فَطَافَ سَبْعًا وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ، وَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللهِ أُسْوَةٌ حَسَنَةٌ.

تخريج: أخرجه البخاري، الصلٰوة، باب قول الله تعالى: ﴿واتخذوا من مقام إبراهيم مصلّى﴾، ح:٣٩٥، ومسلم، الحج، باب بيان أن المحرم بعمرة لا يتحلل بالطواف قبل السعي ... إلخ، ح:١٢٣٤ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٣٩١١ ❊ عمرو هو ابن دينار.

Comments:

The answer of Ibn 'Umar indicates that according to the *Sunnah* of the Messenger of Allâh ﷺ, *'Umrah* is incomplete without the performance of *Sâ'î*. Hence, *Iḥrâm* is not ended before the *Sâ'î*.

Chapter 143. What Should A Person Do If He Enters *Iḥrâm* For *Ḥajj* And *'Umrah* But He Has Not Brought A *Hadî*?

(المعجم ١٤٣) - كَيْفَ يَفْعَلُ مَنْ أَهَلَّ بِالحَجِّ وَالعُمْرَةِ وَلَمْ يَسُقِ الهَدْيَ (التحفة ١٤٣)

2934. It was narrated that Anas said: "The Messenger of Allâh ﷺ set out and we set out with him. When he reached Dhul-Ḥulaifah he prayed *Ẓuhr*, then he rode his mount, and when it stood up with him at Al-Baidâ', he initiated *Iḥrâm* for *Ḥajj* and *'Umrah* together, and we initiated *Iḥrâm* with him. When the Messenger of Allâh ﷺ came to Makkah and we had performed *Ṭawâf*, he told the

٢٩٣٤ - أَخْبَرَنَا أَحْمَدُ بْنُ الْأَزْهَرِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا أَشْعَثُ عَنِ الْحَسَنِ، عَنْ أَنَسٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ وَخَرَجْنَا مَعَهُ فَلَمَّا بَلَغَ ذَا الْحُلَيْفَةِ صَلَّى الظُّهْرَ، ثُمَّ رَكِبَ رَاحِلَتَهُ فَلَمَّا اسْتَوَتْ بِهِ عَلَى الْبَيْدَاءِ أَهَلَّ بِالْحَجِّ وَالْعُمْرَةِ جَمِيعًا فَأَهْلَلْنَا مَعَهُ فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ مَكَّةَ وَطُفْنَا أَمَرَ النَّاسَ أَنْ يَحِلُّوا فَهَابَ الْقَوْمُ

people to exit *Iḥrâm* but they hesitated. The Messenger of Allâh ﷺ said to them: 'Were it not for the fact that I have the *Hadî* with me, I would have exited *Iḥrâm*.' So the people exited *Iḥrâm* completely, such that intimacy with their wives became permissible. But the Messenger of Allâh ﷺ did not exit *Iḥrâm*, and he did not cut his hair until the Day of Sacrifice." (*Ṣaḥîḥ*)

فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «لَوْلَا أَنَّ مَعِي الْهَدْيَ لَأَحْلَلْتُ» فَحَلَّ الْقَوْمُ حَتَّى حَلُّوا إِلَى النِّسَاءِ وَلَمْ يَحِلَّ رَسُولُ اللهِ ﷺ وَلَمْ يُقَصِّرْ إِلَى يَوْمِ النَّحْرِ.

تخريج: [صحيح] تقدم طرفه، ح:٢٦٦٣و٢٧٥٦، وسنده ضعيف، وهو حديث صحيح.

Chapter 144. *Ṭawâf Al-Qirân*

(المعجم ١٤٤) - طَوَافُ الْقِرَانِ

(التحفة ١٤٤)

2935. It was narrated that Ibn 'Umar joined *Ḥajj* and *'Umrah* (*Qirân*) and he performed one *Ṭawâf* and said: "This is what I saw the Messenger of Allâh ﷺ doing." (*Ṣaḥîḥ*)

٢٩٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: قَرَنَ الْحَجَّ وَالْعُمْرَةَ فَطَافَ طَوَافًا وَاحِدًا وَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْعَلُهُ.

تخريج: [صحيح] أخرجه أحمد:٢/١١ عن سفيان بن عيينة به مطولاً، وصرح بالسماع، وهو في الكبرٰى، ح:٣٩١٣، وانظر الحديث الآتي.

Comments:

"Performed one *Tawâf*": This signifies the obligatory *Tawâf*. Otherwise it is absolutely definitive that the Prophet ﷺ performed *Tawâf* soon after reaching Makkah. On the tenth of Dhul-Ḥijjah he also performed *Tawâf*. But the first *Tawâf* was optional, meaning *Tawâf Al-Qudoom*; the second *Tawâf* was the obligatory one.

2936. It was narrated that Nâfi' said: "Abdullâh bin 'Umar went out and he came to Dhul-Ḥulaifah he entered *Iḥrâm* for *'Umrah*. Then he traveled a short distance. Then he was afraid that he might be prevented from reaching the House. He said: 'If I am prevented

٢٩٣٦ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ وَأَيُّوبَ بْنِ مُوسَى وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ وَعُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ قَالَ: خَرَجَ عَبْدُ اللهِ ابْنُ عُمَرَ فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ أَهَلَّ بِالْعُمْرَةِ

I will do what the Messenger of Allâh ﷺ did.' He said: 'By Allâh, *Hajj* is just like *'Umrah*; I ask you to bear witness that I have resolved to do *Hajj* with my *'Umrah*.' He traveled on until he reached Qudaid, where he bought a *Hadî*. Then he came to Makkah, and circumambulated the House seven times, and performed *Sâ'î* between Aṣ-Ṣafâ and Al-Marwah and said: 'This is what I saw the Messenger of Allâh ﷺ doing.'" (*Ṣaḥîḥ*)

فَسَارَ قَلِيلًا فَخَشِيَ أَنْ يُصَدَّ عَنِ الْبَيْتِ فَقَالَ: إِنْ صُدِدْتُ صَنَعْتُ كَمَا صَنَعَ رَسُولُ اللهِ ﷺ قَالَ: وَاللَّهِ! مَا سَبِيلُ الْحَجِّ إِلَّا سَبِيلُ الْعُمْرَةِ أُشْهِدُكُمْ أَنِّي قَدْ أَوْجَبْتُ مَعَ عُمرَتِي حَجًّا، فَسَارَ حَتَّى أَتَى قُدَيْدًا فَاشْتَرَى مِنْهَا هَدْيًا، ثُمَّ قَدِمَ مَكَّةَ فَطَافَ بِالْبَيْتِ سَبْعًا وَبَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَالَ: هٰكَذَا رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَ.

تخريج: [**إسناده صحيح**] أخرجه الحميدي، ح:٦٧٩ عن سفيان بن عيينة به، وصرح بالسماع، وهو في الكبرى، ح:٣٩١٤، وللحديث طرق عند مالك:١/٣٦٠، والبخاري، ومسلم وغيرهم به.

Comments:

(See No. 2747)

2937. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ performed one *Ṭawâf*. (*Ḥasan*)

٢٩٣٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ: أَخْبَرَنِي هَانِيءُ بْنُ أَيُّوبَ عَنْ طَاوُسٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ طَافَ طَوَافًا وَاحِدًا.

تخريج: [**إسناده حسن**] وهو في الكبرى، ح:٣٩١٠، وله طرق عند مسلم، ح:١٢١٥، وابن ماجه، ح:٢٩٧٢ وغيرهما.

Comments:

(See *Ḥadîth* 2935)

Chapter 145. The Black Stone

(المعجم ١٤٥) - ذِكْرُ الْحَجَرِ الأَسْوَدِ (التحفة ١٤٥)

2938. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The Black Stone is from Paradise." (*Ḥasan*)

٢٩٣٨ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَجَرُ الأَسْوَدُ مِنَ الْجَنَّةِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الحج، باب ماجاء في فضل الحجر الأسود والركن والمقام، ح:٨٧٧ من حديث عطاء بن السائب به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٣٩١٦، وللحديث شواهد كثيرة، راجع الترغيب والترهيب:٢/ ١٩٤، ١٩٥ وغيره.

Comments:

The Black Stone (*Al-Hajr Al-Aswad*) is embedded in the eastern corner of the Ka'bah.

Chapter 146. Touching The Black Stone

(المعجم ١٤٦) - **اسْتِلَامُ الْحَجَرِ الْأَسْوَدِ** (التحفة ١٤٦)

2939. It was narrated from Suwaid bin Ghafalah that 'Umar kissed the Black Stone and touched it, and said: "I saw Abû Al-Qâsim ﷺ paying attention to you." (*Ṣaḥîḥ*)

٢٩٣٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَلَةَ: أَنَّ عُمَرَ قَبَّلَ الْحَجَرَ وَالْتَزَمَهُ وَقَالَ: رَأَيْتُ أَبَا الْقَاسِمِ ﷺ بِكَ حَفِيًّا.

تخريج: أخرجه مسلم، الحج، باب استحباب تقبيل الحجر الأسود في الطواف، ح:١٢٧١ من حديث وكيع به، وهو في الكبرٰى، ح:٣٩٢١.

Comments:

'Umar's addressing the Black Stone was actually in order to make people hear that, or was probably to express his own emotions.

Chapter 147. Kissing The Black Stone

(المعجم ١٤٧) - **تَقْبِيلُ الْحَجَرِ** (التحفة ١٤٧)

2940. It was narrated that 'Âbbas bin Rabî'ah said: "I saw 'Umar coming to the Stone and saying: 'I know that you are just a stone; had I not seen the Messenger of Allâh ﷺ kiss you I would not have kissed you.' Then he came closer to it and kissed it." (*Ṣaḥîḥ*)

٢٩٤٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَجَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَابِسِ بْنِ رَبِيعَةَ قَالَ: رَأَيْتُ عُمَرَ جَاءَ إِلَى الْحَجَرِ فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّكَ حَجَرٌ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يُقَبِّلُكَ مَا قَبَّلْتُكَ، ثُمَّ دَنَا مِنْهُ فَقَبَّلَهُ.

تخريج: أخرجه البخاري، الحج، باب ما ذكر في الحجر الأسود، ح:١٥٩٧، ومسلم، الحج، باب استحباب تقبيل الحجر الأسود في الطواف، ح:١٢٧٠/ ٢٥١ من حديث الأعمش به، وهو في الكبرٰى، ح:٣٩٢٠.

Chapter 148. How To Kiss It

(المعجم ١٤٨) - كَيْفَ يُقَبِّلُ (التحفة ١٤٨)

2941. It was narrated that Ḥanẓalah said: "I saw Ṭâwûs pass by the Corner. If he saw it was crowded, he would pass by and he would not push his way in. And if he saw it was free, he would kiss it three times, then he said: 'I saw Ibn 'Abbâs doing that. Ibn 'Abbâs said: I saw 'Umar bin Al-Khaṭṭâb doing that, then he said: You are just a stone that can neither cause harm or bring benefit; were it not that I saw the Messenger of Allâh ﷺ kissing you I would not have kissed you.' Then 'Umar said: 'I saw the Messenger of Allâh ﷺ doing that.'" (*Ṣaḥîḥ*)

٢٩٤١ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ حَنْظَلَةَ قَالَ: رَأَيْتُ طَاوُسًا يَمُرُّ بِالرُّكْنِ فَإِنْ وَجَدَ عَلَيْهِ زِحَامًا مَرَّ وَلَمْ يُزَاحِمْ، وَإِنْ رَآهُ خَالِيًا قَبَّلَهُ ثَلَاثًا ثُمَّ قَالَ: رَأَيْتُ ابْنَ عَبَّاسٍ فَعَلَ مِثْلَ ذٰلِكَ، وَقَالَ ابْنُ عَبَّاسٍ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَعَلَ مِثْلَ ذٰلِكَ، ثُمَّ قَالَ: إِنَّكَ حَجَرٌ لَا تَضُرُّ وَلَا تَنْفَعُ وَلَوْلَا أَنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ قَبَّلَكَ مَا قَبَّلْتُكَ، ثُمَّ قَالَ عُمَرُ: رَأَيْتُ رَسُولَ اللهِ ﷺ فَعَلَ مِثْلَ ذٰلِكَ.

تخريج: [إسناده صحيح] أخرجه البزار في البحر الزخار: ١/ ٣٢٤، ٣٢٥، ح: ٢٠٨ من حديث الوليد بن مسلم به، وصرح بالسماع عنده، والحديث في الكبرٰى، ح: ٣٩٢٢.

Comments:

It transpires from this *Hadîth* that it is not essential to kiss the Black Stone. If there is a crowd, instead of jostling, one should pass on merely pointing at it.

Chapter 149. How To Perform *Ṭawâf* Upon Arrival And Which Of Its Sides One Goes After Touching The Stone

(المعجم ١٤٩) - كَيْفَ يَطُوفُ أَوَّلَ مَا يَقْدُمُ وَعَلَى أَيِّ شِقَّيْهِ يَأْخُذُ إِذَا اسْتَلَمَ الْحَجَرَ (التحفة ١٤٩)

2942. It was narrated that Jâbir said: "When the Messenger of Allâh ﷺ came to Makkah he entered the *Masjid* and touched the Stone, then he moved to his right and walked rapidly for three (rounds) and then walked (at a regular pace) for four. Then he came to the *Maqâm* and said: 'And take you (people) the *Maqâm* (place) of Ibrâhîm as a place

٢٩٤٢ - أَخْبَرَنِي عَبْدُ الْأَعْلَى بْنُ وَاصِلِ ابْنِ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ مَكَّةَ دَخَلَ الْمَسْجِدَ فَاسْتَلَمَ الْحَجَرَ ثُمَّ مَضَى عَلَى يَمِينِهِ فَرَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا ثُمَّ أَتَى الْمَقَامَ فَقَالَ: ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾

of prayer'[1] and prayed two *Rak'ahs* with the *Maqâm* between him and the House. Then he came to the House after praying those two *Rak'ahs* and touched the Stone, then he went out to Aṣ-Ṣafâ." (*Ṣaḥîḥ*)

فَصَلَّى رَكْعَتَيْنِ وَالْمَقَامُ بَيْنَهُ وَبَيْنَ الْبَيْتِ، ثُمَّ أَتَى الْبَيْتَ بَعْدَ الرَّكْعَتَيْنِ فَاسْتَلَمَ الْحَجَرَ ثُمَّ خَرَجَ إِلَى الصَّفَا.

تخريج: أخرجه مسلم، الحج، باب ماجاء أن عرفة كلها موقف، ح:١٢١٨/ ١٥٠ من حديث يحي بن آدم به، وهو في الكبرٰى، ح:٣٩٣٦.

Comments:

Upon arriving at the House of Allâh, the first thing one does is perform *Tawâf*. And the beginning of *Tawâf* is from the Black Stone. It is superior if one gets to kiss the Black Stone, otherwise one should start the *Tawâf* by merely pointing at it.

Chapter 150. In How Many Rounds Should Be Quick?

(المعجم ١٥٠) - كَمْ يَسْعَى (التحفة ١٥٠)

2943. It was narrated from Nâfi' that 'Abdullâh bin 'Umar used to walk rapidly for three (rounds), and walk for four, and he said that the Messenger of Allâh ﷺ used to do that. (*Ṣaḥîḥ*)

٢٩٤٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يَرْمُلُ الثَّلَاثَ وَيَمْشِي الْأَرْبَعَ وَيَزْعُمُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَفْعَلُ ذٰلِكَ.

تخريج: أخرجه البخاري، الحج، باب من طاف بالبيت إذا قدم مكة ... إلخ، ح:١٦١٧، ومسلم، الحج، باب استحباب الرمل في الطواف في العمرة ... إلخ، ح:١٢٦١/ ٢٣٠ من حديث عبيدالله بن عمر به، بألفاظ مختلفة والمعنى واحد، وهو في الكبرٰى، ح:٣٩٣٨.

Comments:

Ramal signifies walking briskly.

Chapter 151. In How Many Rounds Should He Walk (At A Regular Pace)?

(المعجم ١٥١) - كَمْ يَمْشِي (التحفة ١٥١)

2944. It was narrated from Ibn 'Umar, that when the Messenger of Allâh ﷺ performed *Ṭawâf* in *Ḥajj* and *'Umrah* – as he first arrived (in Makkah), he would hasten in three rounds, and walk (at a regular

٢٩٤٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا طَافَ فِي الْحَجِّ وَالْعُمْرَةِ أَوَّلَ مَا يَقْدَمُ فَإِنَّهُ يَسْعَى ثَلَاثَةَ

[1] *Al-Baqarah* 2:125.

pace) in four. Then he prayed two *Rak'ahs*, then he performed *Sâ'î* between Aṣ-Ṣafâ and Al-Marwah. (*Ṣaḥîḥ*)

أَطْوَافٍ وَيَمْشِي أَرْبَعًا ثُمَّ يُصَلِّي سَجْدَتَيْنِ، ثُمَّ يَطُوفُ بَيْنَ الصَّفَا وَالْمَرْوَةِ.

تخريج: أخرجه البخاري، ح:١٦١٦، ومسلم، ح:١٢٦١/ ٢٣١ (انظر الحديث السابق) من حديث موسى به، وهو في الكبرى، ح:٣٩٣٥، وأخرجه أبو داود، ح:١٨٩٣ عن قتيبة به.

Chapter 152. Walking Rapidly In Three Circuits Of The Seven

(المعجم ١٥٢) - الخَبَبُ فِي الثَّلَاثَةِ مِنَ السَّبْعِ (التحفة ١٥٢)

2945. It was narrated from Sâlim that his father said: "When the Messenger of Allâh ﷺ came to Makkah, he touched the Black Stone and at the beginning of his *Ṭawâf*, he walked rapidly in (the first) three of the seven rounds." (*Ṣaḥîḥ*)

٢٩٤٥ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَمْرٍو وَسُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ حِينَ يَقْدَمُ مَكَّةَ يَسْتَلِمُ الرُّكْنَ الأَسْوَدَ أَوَّلَ مَا يَطُوفُ يَخُبُّ ثَلَاثَةَ أَطْوَافٍ مِنَ السَّبْعِ.

تخريج: أخرجه مسلم، ح:١٢٦١/ ٢٣٢ عن أحمد بن عمرو بن السرح (انظر الحديثين السابقين)، والبخاري، الحج، باب استلام الحجر الأسود حين يقدم مكة ... إلخ، ح:١٦٠٣ من حديث ابن وهب به، وهو في الكبرى، ح:٣٩٣٩.

Chapter 153. Walking Rapidly (*Raml*) In *Ḥajj* And *'Umrah*

(المعجم ١٥٣) - الرَّمَلُ فِي الحَجِّ وَالعُمْرَةِ (التحفة ١٥٣)

2946. It was narrated from Nâfi' that 'Abdullâh bin 'Umar used to walk rapidly in three rounds of his *Ṭawâf* when he came for *Ḥajj* or *'Umrah*, and walk (at a normal pace) in four. He said: "The Messenger of Allâh ﷺ used to do that." (*Ṣaḥîḥ*)

٢٩٤٦ - **أَخْبَرَنِي** مُحَمَّدٌ وَعَبْدُ الرَّحْمٰنِ ابْنَا عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ قَالَا: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ كَثِيرِ بْنِ فَرْقَدٍ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يَخُبُّ فِي طَوَافِهِ حِينَ يَقْدَمُ فِي حَجٍّ أَوْ عُمْرَةٍ ثَلَاثًا وَيَمْشِي أَرْبَعًا قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ يَفْعَلُ ذٰلِكَ.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٣٩٣٧، وتقدم طرفه، ح:٢٩٤٤.

Chapter 154. Walking Rapidly From The Stone To The Stone

(المعجم ١٥٤) - الرَّمْلُ مِنَ الحَجَرِ إِلَى الحَجَرِ (التحفة ١٥٤)

2947. It was narrated that Jâbir bin 'Abdullâh said: "I saw the Messenger of Allâh ﷺ walking rapidly from the Stone to the Stone, until he had finished three circuits." (*Sahîh*)

٢٩٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ رَمَلَ مِنَ الْحَجَرِ إِلَى الْحَجَرِ حَتَّى انْتَهَى إِلَيْهِ ثَلَاثَةَ أَطْوَافٍ.

تخريج: أخرجه مسلم، الحج، باب استحباب الرمل في الطواف في العمرة ... إلخ، ح:١٢٦٣ من حديث مالك به، وهو في الموطأ (يحيى):١/ ٣٦٤، والكبرى، ح:٣٩٤٠.

Comments:

"From the *Hajr* to the *Hajr*" means one practices *Ramal* throughout the full circuit. (The *Ramal* is the ritual in which male pilgrims walk briskly during the first three circuits of *Tawâf Al-Qudoom* - the initial *Tawâf* performed by the pilgrim upon entering Masjid Al-Haram). The practice of *Ramal* was started, however, at the time of the Compensatory *'Umrah*.

Chapter 155. The Reason Why The Prophet ﷺ Hastened When Performing *Tawâf* Around The House

(المعجم ١٥٥) - العِلَّةُ الَّتِي مِنْ أَجْلِهَا سَعَى النَّبِيُّ ﷺ بِالبَيْتِ (التحفة ١٥٥)

2948. It was narrated that Ibn 'Abbâs said: "When the Prophet ﷺ and his Companions came to Makkah, the idolaters said: 'The fever of Yathrib has weakened them, and they have suffered a great deal because of it.' Allâh informed His Prophet ﷺ about that, so he told his Companions to walk rapidly, and to walk (at a normal pace) between the two corners, and the idolaters were on the side of the Stone. They said: 'They are stronger than such and such.'" (*Sahîh*)

٢٩٤٨ - أَخْبَرَنِي [مُحَمَّدُ] بْنُ سُلَيْمَانَ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ وَأَصْحَابُهُ مَكَّةَ قَالَ الْمُشْرِكُونَ: وَهَنَتْهُمْ حُمَّى يَثْرِبَ وَلَقُوا مِنْهَا شَرًّا فَأَطْلَعَ اللهُ نَبِيَّهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَلَى ذٰلِكَ فَأَمَرَ أَصْحَابَهُ أَنْ يَرْمُلُوا وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ وَكَانَ الْمُشْرِكُونَ مِنْ نَاحِيَةِ الْحِجْرِ فَقَالُوا: لَهٰؤُلَاءِ أَجْلَدُ مِنْ كَذَا.

تخريج: أخرجه البخاري، الحج، باب: كيف كان بدء الرمل؟، ح:١٦٠٢، ومسلم، الحج، باب استحباب استلام الركنين اليمانيين في الطواف دون الركنين الآخرين، ح:١٢٦٦ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٣٩٤٢.

2949. It was narrated that Az-Zubair bin 'Adiyy said: "A man asked Ibn 'Umar about touching the Black Stone and he said: 'I saw the Messenger of Allâh ﷺ touching it and kissing it.' The man said: 'What if it is too crowded and I am overwhelmed?' Ibn 'Umar, may Allâh be pleased with him, said: 'Leave your "what if" in Yemen! I saw the Messenger of Allâh ﷺ touching it and kissing it.''' (*Sahîh*)

٢٩٤٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ قَالَ: سَأَلَ رَجُلٌ ابْنَ عُمَرَ عَنِ اسْتِلَامِ الْحَجَرِ فَقَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ زُحِمْتُ عَلَيْهِ أَوْ غُلِبْتُ عَلَيْهِ فَقَالَ ابْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: اجْعَلْ أَرَأَيْتَ بِالْيَمَنِ رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُ وَيُقَبِّلُهُ.

تخريج: أخرجه البخاري، الحج، باب تقبيل الحجر، ح:١٦١١ من حديث حماد بن زيد به، وأخرجه الترمذي، ح:٨٦١ عن قتيبة به.

Comments:

1. The questioner was from Yemen, as is evident from Ibn 'Umar's answer.
2. The purpose of Ibn 'Umar is that one should try one's utmost to follow the *Sunnah* of the Prophet ﷺ. One should not employ deceitful tricks to evade it.

Chapter 156. Touching The Two Corners In Every *Tawâf*

(المعجم ١٥٦) - اسْتِلَامُ الرُّكْنَيْنِ فِي كُلِّ طَوَافٍ (التحفة ١٥٦)

2950. It was narrated from Ibn 'Umar that the Prophet ﷺ used to touch the Yemeni Corner and the Stone in each *Tawâf*. (*Hasan*)

٢٩٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَلِمُ الرُّكْنَ الْيَمَانِيَّ وَالْحَجَرَ فِي كُلِّ طَوَافٍ.

تخريج: [إسناده حسن] أخرجه أبو داود، المناسك، باب استلام الأركان، ح:١٨٧٦ من حديث يحيى القطان به، وهو في الكبرٰى، ح:٣٩٢٨.

2951. It was narrated from Ibn 'Umar that the Prophet ﷺ used to touch only the Stone and the Yemeni Corner. (*Sahîh*)

٢٩٥١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَمُحَمَّدُ ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَسْتَلِمُ إِلَّا الْحَجَرَ وَالرُّكْنَ الْيَمَانِيَّ.

تخريج: أخرجه مسلم، الحج، باب استحباب استلام الركنين اليمانيين في الطواف .. إلخ، ح:١٢٦٧/ ٢٤٤ عن محمد بن المثنى به.

Comments:

Touching both of these is the *Sunnah* of the Prophet ﷺ. It has been made unequivocally clear by Mu'awiyah.

Chapter 157. Touching The Two Yemeni Corners

(المعجم ١٥٧) - مَسْحُ الرُّكْنَيْنِ الْيَمَانِيَيْنِ (التحفة ١٥٧)

2952. It was narrated from Sâlim that his father said: "I did not see the Messenger of Allâh ﷺ touching any part of the House except the two Yemeni Corners." (*Sahîh*)

٢٩٥٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: لَمْ أَرَ رَسُولَ اللهِ ﷺ يَمْسَحُ مِنَ الْبَيْتِ إِلَّا الرُّكْنَيْنِ الْيَمَانِيَيْنِ.

تخريج: أخرجه مسلم، ح:١٢٦٧ (انظر الحديث السابق) عن قتيبة، والبخاري، الحج، باب من لم يستلم إلا الركنين اليمانيين، ح:١٦٠٩ من حديث الليث بن سعد به، وهو في الكبرى، ح:٣٩٢٩.

Comments:

Yemen is situated to the south of Ka'bah. That is why the two corners toward the south are called the Yemeni Corners.

Chapter 158. Not Touching The Other Two Corners

(المعجم ١٥٨) - تَرْكُ اسْتِلَامِ الرُّكْنَيْنِ الْآخَرَيْنِ (التحفة ١٥٨)

2953. It was narrated that 'Ubaid bin Juraij said: "I said to Ibn 'Umar: 'I see that you only touch these two Yemeni corners.' He said: 'I only saw the Messenger of Allâh ﷺ touch these two corners.'" This is an abridgement of it. (*Sahîh*)

٢٩٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللهِ وَابْنِ جُرَيْجٍ وَمَالِكٍ، عَنِ الْمَقْبُرِيِّ، عَنْ عُبَيْدِ بْنِ جُرَيْجٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَأَيْتُكَ لَا تَسْتَلِمُ مِنَ الْأَرْكَانِ إِلَّا هٰذَيْنِ الرُّكْنَيْنِ الْيَمَانِيَيْنِ قَالَ: لَمْ أَرَ رَسُولَ اللهِ ﷺ يَسْتَلِمُ إِلَّا هٰذَيْنِ الرُّكْنَيْنِ. مختصر.

تخريج: أخرجه البخاري، الوضوء، باب غسل الرجلين في النعلين ولا يمسح على النعلين، ح:١٦٦، ومسلم، ح:١١٨٧ من حديث مالك به، كما تقدم، ح:١١٧، وهو في الكبرى، ح:٣٩٣١.

2954. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ did not touch any of the

٢٩٥٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

corners of the House except the Black Corner and the one that is next to it, in the direction of the houses of Al-Jumaḥiyyîn." (*Ṣaḥîḥ*)

عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: لَمْ يَكُنْ رَسُولُ اللهِ ﷺ يَسْتَلِمُ مِنْ أَرْكَانِ الْبَيْتِ إِلَّا الرُّكْنَ الْأَسْوَدَ وَالَّذِي يَلِيهِ مِنْ نَحْوِ دُورِ الْجُمَحِيِّينَ.

تخريج: أخرجه مسلم، الحج، باب استحباب استلام الركنين اليمانيين في الطواف دون الركنين الآخرين، ح:١٢٦٧/ ٢٤٣ عن أحمد بن عمرو بن السرح به، وهو في الكبرى، ح:٣٩٣٣.

Comments:

Meaning the Yemeni corner. At that period of time, the tribe of Jumuhi used to reside beyond this corner.

2955. It was narrated that Nâfi' said: "Abdullâh, may Allâh be pleased with him, said: 'I have not failed to touch these two corners since I saw the Messenger of Allâh ﷺ touching them, the Yemeni Corner and the Black Stone, either when it is difficult or when it is easy.'" (*Ṣaḥîḥ*)

٢٩٥٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ قَالَ: قَالَ عَبْدُ اللهِ رَضِيَ اللهُ عَنْهُ: مَا تَرَكْتُ اسْتِلَامَ هٰذَيْنِ الرُّكْنَيْنِ مُنْذُ رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُمَا الْيَمَانِيَ وَالْحَجَرَ فِي شِدَّةٍ وَلَا رَخَاءٍ.

تخريج: أخرجه مسلم، ح:١٢٦٨ (انظر الحديث السابق) عن عبيدالله بن سعيد، والبخاري، الحج، باب الرمل في الحج والعمرة، ح:١٦٠٦ من حديث يحيى القطان به * عبيدالله هو ابن عمر.

2956. It was narrated that Ibn 'Umar said: "Since I saw the Messenger of Allâh ﷺ touch it, I did not fail to touching the Stone whether it was easy or difficult." (*Ṣaḥîḥ*)

٢٩٥٦ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَا تَرَكْتُ اسْتِلَامَ الْحَجَرِ فِي رَخَاءٍ وَلَا شِدَّةٍ مُنْذُ رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْتَلِمُهُ.

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٣٣، ٤٠ من حديث أيوب السختياني به، وهو في الكبرى، ح:٣٩١٧.

Comments:

(See Nos. 2918, 2949)

Chapter 159. Touching The Corner With A Crookd-Ended Stick

(المعجم ١٥٩) - اسْتِلَامُ الرُّكْنِ بِالمِحْجَنِ (التحفة ١٥٩)

2957. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ circumambulated (the Ka'bah) during the Farewell Pilgrimage on a camel, touching the Corner with a crook-ended stick. (*Sahîh*)

٢٩٥٧ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَسُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ طَافَ فِي حَجَّةِ الْوَدَاعِ عَلَى بَعِيرٍ يَسْتَلِمُ الرُّكْنَ بِمِحْجَنٍ.

تخريج: [صحيح] تقدم، ح:٧١٤، وهو في الكبرٰى، ح:٣٩٢٤.

Chapter 160. Pointing To The Corner

(المعجم ١٦٠) - الْإِشَارَةُ إِلَى الرُّكْنِ (التحفة ١٦٠)

2958. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ used to circumambulate the House on his mount, and when he reached the Corner he pointed to it. (*Sahîh*)

٢٩٥٨ - أَخْبَرَنَا بِشْرُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَطُوفُ بِالْبَيْتِ عَلَى رَاحِلَتِهِ فَإِذَا انْتَهَى إِلَى الرُّكْنِ أَشَارَ إِلَيْهِ.

تخريج: أخرجه البخاري، الحج، باب من أشار إلى الركن إذا أتى عليه، ح:١٦١٢ من حديث خالد الحذاء به، وهو في الكبرٰى، ح:٣٩٢٦ .

Chapter 161. The Saying Of Allâh, The Mighty And Sublime: "Take Your Adornment To Every *Masjid*"[1]

(المعجم ١٦١) - قَوْلُهُ عَزَّ وَجَلَّ: ﴿خُذُوا زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١] (التحفة ١٦١)

2959. It was narrated from Sa'eed bin Jubair that Ibn 'Abbâs said: "Women used to circumambulate the Ka'bah naked, saying:

'Today some, or all of it will appear

٢٩٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ قَالَ: سَمِعْتُ [مُسْلِمًا] الْبَطِينَ عَنْ سَعِيدِ بْنِ

[1] *Al-A'râf* 7:31.

جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتِ الْمَرْأَةُ تَطُوفُ بِالْبَيْتِ وَهِيَ عُرْيَانَةٌ تَقولُ:

الْيَوْمَ يَبْدُو بَعْضُهُ أَوْ كُلُّهُ
وَمَا بَدَا مِنْهُ فَلَا أُحِلُّهُ

قَالَ: فَنَزَلَتْ: ﴿يَبَنِيٓ ءَادَمَ خُذُواْ زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ﴾ [الأعراف: ٣١].

And whatever appears I do not make it permissible.'

Then the following was revealed: 'O Children of Âdam! Take your adornment to every *Masjid*.'"[1] (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، التفسير، باب في قوله تعالى: ﴿خذوا زينتكم عند كل مسجد﴾، ح:٣٠٢٨ عن محمد بن بشار به، وهو في الكبرٰى، ح:٣٩٤٧ * محمد هو ابن جعفر، لقبه غندر، وسلمة هو ابن كهيل.

٢٩٦٠ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ أَبَا بَكْرٍ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَّرَهُ عَلَيْهَا رَسُولُ اللهِ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ فِي رَهْطٍ يُؤَذِّنُ فِي النَّاسِ: أَلَا لَا يَحُجُّ بَعْدَ هٰذَا الْعَامِ مُشْرِكٌ وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ.

2960. Abû Hurairah narrated that Abû Bakr sent him, during the *Ḥajj* that the Messenger of Allâh ﷺ appointed him to lead before the Farewell Pilgrimage, with a group of others to announce to the people: "No idolator is to perform *Ḥajj* after this year, and no one is to circumambulate the House naked." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الصلوة، باب ما يستر من العورة، ح:٣٦٩ من حديث يعقوب بن إبراهيم بن سعد، ومسلم، الحج، باب: لا يحج البيت مشرك ولا يطوف بالبيت عريان وبيان يوم الحج الأكبر، ح:١٣٤٧ من حديث ابن شهاب الزهري به، وهو في الكبرٰى، ح:٣٩٤٨ * صالح هو ابن كيسان.

Comments:

This occurred in the ninth year of Hijrah. Makkah had, however, been already conquered before the *Ḥajj* of the year 8H, but the Prophet ﷺ himself did not perform *Ḥajj* that year, or did he appoint anyone as commander to lead people in *Ḥajj*. In the year 9H, after the obligation of *Ḥajj* was revealed, the Prophet ﷺ sent Abû Bakr as the commander of *Ḥajj* (*Amîrul Ḥajj*).

٢٩٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَعُثْمَانُ بْنُ عُمَرَ قَالَا: حَدَّثَنَا

2961. It was narrated from Muḥarrar bin Abî Hurairah that his

[1] *Al-A'râf* 7:31.

father said: "I came with 'Alî bin Abî Ṭâlib when the Messenger of Allâh ﷺ sent him to the people of Makkah with news of the dissolution of treaty obligations." He said: "How did you announce it?" He said: "We announced that no one would enter Paradise but a believing soul, no one was to circumambulate the House naked; whoever had a treaty with the Messenger of Allâh ﷺ, then for its period, or, it extended to four months, and when four months had passed, and that Allâh is free from (all) obligations to the idolators and so is His Messenger. No idolator was to perform *Ḥajj* after this year. I kept on announcing it until my voice grew hoarse." (*Ḥasan*)

شُعْبَةُ عَنِ الْمُغِيرَةِ، عَنِ الشَّعْبِيِّ، عَنْ مُحَرَّرِ ابْنِ أَبِي هُرَيْرَةَ، عَنْ أَبِيهِ قَالَ: جِئْتُ مَعَ عَلِيِّ ابْنِ أَبِي طَالِبٍ حِينَ بَعَثَهُ رَسُولُ اللهِ ﷺ إِلَى أَهْلِ مَكَّةَ بِبَرَاءَةَ قَالَ: مَا كُنْتُمْ تُنَادُونَ؟ قَالَ: كُنَّا نُنَادِي إِنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا نَفْسٌ مُؤْمِنَةٌ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْيَانٌ، وَمَنْ كَانَ بَيْنَهُ وَبَيْنَ رَسُولِ اللهِ ﷺ عَهْدٌ فَأَجَلُهُ أَوْ أَمَدُهُ إِلَى أَرْبَعَةِ أَشْهُرٍ، فَإِذَا مَضَتْ أَرْبَعَةُ أَشْهُرٍ فَإِنَّ اللهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ، وَلَا يَحُجُّ بَعْدَ هٰذَا الْعَامِ مُشْرِكٌ، كُنْتُ أُنَادِي حَتَّى صَحِلَ صَوْتِي.

تخريج: **[إسناده حسن]** أخرجه أحمد: ٢/ ٢٩٩ عن محمد هو ابن جعفر به، وهو في الكبرٰى: ٣٩٤٩، وصححه ابن حبان (الإحسان): ٦/ ٤٩، ح: ٣٨٠٩، والحاكم: ٢/ ٣٣١، والذهبي.

Comments:

This *Ḥadîth* explains the previous *Ḥadîth*. On this occasion, the Commander of *Ḥajj* was Abû Bakr ؓ himself, but the responsibility of the declaration of absolution was specifically of 'Alî ؓ.

Chapter 162. Where Should One Pray The Two *Rak'ahs* Of *Ṭawâf*?

(المعجم ١٦٢) - أَيْنَ يُصَلِّي رَكْعَتَيِ الطَّوَافِ (التحفة ١٦٢)

2962. It was narrated that Al-Muttalib bin Abî Wadâ'ah said: "I saw the Prophet ﷺ when he had completed his seven (circuits of *Ṭawâf*); he came to the edge of the *Maṭâf* and prayed two *Rak'ahs*, with nothing in between him and the people who were circumambulating." (*Ḍa'îf*)

٢٩٦٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى، عَنِ ابْنِ جُرَيْجٍ، عَنْ كَثِيرِ بْنِ كَثِيرٍ، عَنْ أَبِيهِ، عَنِ الْمُطَّلِبِ بْنِ أَبِي وَدَاعَةَ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ حِينَ فَرَغَ مِنْ سُبُعِهِ جَاءَ حَاشِيَةَ الْمَطَافِ فَصَلَّى رَكْعَتَيْنِ وَلَيْسَ بَيْنَهُ وَبَيْنَ الطَّوَّافِينَ أَحَدٌ.

تخريج: **[إسناده ضعيف]** تقدم، ح: ٧٥٩، وهو في الكبرٰى: ٣٩٥٣.

2963. It was narrated that 'Amr – meaning, bin 'Umar – said: "The Messenger of Allâh ﷺ came and circumambulated the House seven times, then he prayed two *Rak'ahs* behind the *Maqâm* and performed *Sâ'î* between Aṣ-Ṣafâ and Al-Marwah, and he said: "Indeed in the Messenger of Allâh you have a good example to follow."[1] (*Ṣaḥîḥ*)

٢٩٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: - يَعْنِي ابْنَ عُمَرَ -: قَدِمَ رَسُولُ اللهِ ﷺ فَطَافَ بِالْبَيْتِ سَبْعًا وَصَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ وَطَافَ بَيْنَ الصَّفَا وَالْمَرْوَةِ وَقَالَ: ﴿لَّقَدْ كَانَ لَكُمْ فِي رَسُولِ ٱللَّهِ أُسْوَةٌ حَسَنَةٌ﴾ [الأحزاب: ٢١].

تخريج: [صحيح] تقدم، ح: ٢٩٣٣.

Chapter 163. What To Say After The Two *Rak'ahs* Of *Ṭawâf*

(المعجم ١٦٣) - الْقَوْلُ بَعْدَ رَكْعَتِي الطَّوَافِ (التحفة ١٦٣)

2964. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ circumambulated the House seven times, walking rapidly (*Raml*) in three, and walking (at a regular pace) for four. Then he stood near the *Maqâm* and prayed two *Rak'ahs*. Then he recited: 'And take you the *Maqâm* (place) of Ibrâhîm as a place of prayer,'[2] raising his voice, so that the people would hear. Then he went (to perform *Sâ'î*) and said: 'We will start with that with which Allâh started.' So he started with Aṣ-Ṣafâ, climbing up, until he could see the House, and he said three times: '*Lâ ilâha illallâh, waḥdahu lâ sharîka lah, lahul-mulku wa lahul-hamdu, yuḥyî wa yumîtu, wa huwa 'ala kulli shay'in qadîr* (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and

٢٩٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: طَافَ رَسُولُ اللهِ ﷺ بِالْبَيْتِ سَبْعًا، رَمَلَ مِنْهَا ثَلَاثًا وَمَشَى أَرْبَعًا، ثُمَّ قَامَ عِنْدَ الْمَقَامِ فَصَلَّى رَكْعَتَيْنِ، ثُمَّ قَرَأَ: ﴿وَٱتَّخِذُواْ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: ١٢٥] وَرَفَعَ صَوْتَهُ يُسْمِعُ النَّاسَ، ثُمَّ انْصَرَفَ فَاسْتَلَمَ ثُمَّ ذَهَبَ فَقَالَ: «نَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ». فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهَا حَتَّى بَدَا لَهُ الْبَيْتُ فَقَالَ ثَلَاثَ مَرَّاتٍ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». فَكَبَّرَ اللهَ وَحَمِدَهُ ثُمَّ دَعَا بِمَا قُدِّرَ لَهُ، ثُمَّ نَزَلَ مَاشِيًا حَتَّى تَصَوَّبَتْ قَدَمَاهُ فِي بَطْنِ الْمَسِيلِ

[1] *Al-Aḥzâb* 33:21.
[2] *Al-Baqarah* 2:125.

to Him be praise, He gives life and death, and He has power over all things).' Then exclaimed Allâh's greatness, then he supplicated as much as was decreed for him. Then he came down walking until he reached level ground at the bottom of the valley. Then he hastened until the ground began to rise. Then he walked until he came to Al-Marwah and climbed up it, and when he could see the House he said: *'Lâ ilâha illallâh, waḥdahu lâ sharîka lah, lahul-mulku wa lahul-hamdu, yuḥyî wa yumîtu, wa huwa 'ala kulli shay'in qadîr* (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things).' He said that three times, then he remembered Allâh and glorified and praised Him, then he supplicated there for as long as Allâh willed. And he did that until he finished *Sâ'î*." (*Ṣaḥîḥ*)

فَسَعَى حَتَّى صَعِدَتْ قَدَمَاهُ، ثُمَّ مَشَى حَتَّى أَتَى الْمَرْوَةَ فَصَعِدَ فِيهَا، ثُمَّ بَدَا لَهُ الْبَيْتُ فَقَالَ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». قَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ ذَكَرَ اللهَ وَسَبَّحَهُ وَحَمِدَهُ، ثُمَّ دَعَا عَلَيْهَا بِمَا شَاءَ اللهُ فَعَلَ هٰذَا حَتَّى فَرَغَ مِنَ الطَّوَافِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الحروف والقراءات: ١، ح: ٣٩٦٩، والترمذي، ح: ٨٥٦، ٨٦٢، وابن ماجه، ح: ١٠٠٨ من حديث جعفر به، وهو في الكبرٰى: ٣٩٦٧، وقال الترمذي: "حسن صحيح"، وصححه ابن الملقن في تحفة المحتاج: ١/ ١٧٥، ح: ٦١، وأصله في صحيح مسلم، ح: ١٢١٨ وغيره.

2965. It was narrated from Jâbir that the Messenger of Allâh ﷺ performed *Ṭawâf*, walking rapidly (*Raml*) for three circuits, and walking at a ormal pace for four. Then he recited: "And take you the *Maqâm* (place) of Ibrâhîm as a place of prayer."[1] and prayed two

٢٩٦٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ طَافَ سَبْعًا رَمَلَ ثَلَاثًا وَمَشَى أَرْبَعًا، ثُمَّ قَرَأَ ﴿وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَصَلَّى

[1] *Al-Baqarah* 2:125.

Rak'ahs with the *Maqâm* between him and the Ka'bah. Then he touched the Corner, then he went out and said: 'Aṣ-Ṣafâ and Al-Marwah are two of the symbols of Allâh. We will start with that with which Allâh started.'" (*Ṣaḥîḥ*)

سَجْدَتَيْنِ وَجَعَلَ الْمَقَامَ بَيْنَهُ وَبَيْنَ الْكَعْبَةِ، ثُمَّ اسْتَلَمَ الرُّكْنَ، ثُمَّ خَرَجَ فَقَالَ: «إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللهِ فَابْدَؤُا بِمَا بَدَأَ اللهُ بِهِ».

تخريج: [إسناده صحيح] انظر الحديث السابق.

Chapter 164. What To Recite In The Two *Rak'ahs* Of *Ṭawâf*

(المعجم ١٦٤) - **القِرَاءَةُ فِي رَكْعَتِي الطَّوَافِ** (التحفة ١٦٤)

2966. It was narrated from Jâbir bin 'Abdullâh that when the Messenger of Allâh ﷺ came to Maqâm Ibrâhîm he recited: "And take you the *Maqâm* (place) of Ibrâhîm as a place of prayer."[1] Then he prayed two *Rak'ahs* reciting the Opening of the Book (*Al-Fâtiḥah*) and: "Say: O you disbelievers."[2] and "Say: He is Allâh, (the) One."[3] Then he went back to the Corner and touched it, then he went out to Aṣ-Ṣafâ. (*Ṣaḥîḥ*)

٢٩٦٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ الْحِمْصِيُّ عَنِ الْوَلِيدِ، عَنْ مَالِكٍ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا انْتَهَى إِلَى مَقَامِ إِبْرَاهِيمَ قَرَأَ ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: ١٢٥] فَصَلَّى رَكْعَتَيْنِ فَقَرَأَ فَاتِحَةَ الْكِتَابِ وَ﴿قُلْ يَٰٓأَيُّهَا ٱلْكَٰفِرُونَ﴾ وَ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ ثُمَّ عَادَ إِلَى الرُّكْنِ فَاسْتَلَمَهُ ثُمَّ خَرَجَ إِلَى الصَّفَا.

تخريج: [إسناده صحيح] انظر الحديثين السابقين، وهو في الكبرى: ٣٩٥٤.

Comments:

We learn that the two *Rak'ahs* of *Tawâf* should be light.

Chapter 165. Drinking Water From Zamzam

(المعجم ١٦٥) - **الشُّرْبُ مِنْ مَاءِ زَمْزَمَ** (التحفة ١٦٥)

2967. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ drank from the water of Zamzam while standing. (*Ṣaḥîḥ*)

٢٩٦٧ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا عَاصِمٌ وَمُغِيرَةُ؛ ح وَأَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ:

[1] *Al-Baqarah* 2:125.

[2] *Al-Kâfirûn* 109.

[3] *Al-Ikhlâṣ* 112.

حَدَّثَنَا عَاصِمٌ عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ:
أَنَّ رَسُولَ اللهِ ﷺ شَرِبَ مِنْ مَاءِ زَمْزَمَ وَهُوَ
قَائِمٌ.

تخريج: أخرجه البخاري، الحج، باب ماجاء في زمزم، ح:١٦٣٧، ومسلم، الأشربة، باب: في الشرب من زمزم قائمًا، ح:٢٠٢٧ من حديث عاصم الأحول به، ومسلم، ح:٢٠٢٧/١١٩ من حديث هشيم به، وهو في الكبرٰى:٣٩٥٦.

Comments:

The Zamzam water is blessed water, which is distinctly different from every other water found on the Earth. It possesses nourishing food, and is a cure for illness. Rather, it suffices with whatever intention or purpose one drinks it. Therefore, it should be drunk considering it a blessing. To carry it home while returning is also a *Sunnah*.

Chapter 166. Drinking From The Water Of Zamzam While Standing

(المعجم ١٦٦) - الشُّرْبُ مِنْ مَاءِ زَمْزَمَ قَائِمًا (التحفة ١٦٦)

2968. It was narrated that Ibn 'Abbâs said: "I gave the Messenger of Allâh ﷺ some Zamzam to drink, and he drank it while standing." (*Ṣaḥîḥ*)

٢٩٦٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَقَيْتُ رَسُولَ اللهِ ﷺ مِنْ زَمْزَمَ فَشَرِبَهُ وَهُوَ قَائِمٌ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى:٣٩٥٧.

Chapter 167. The Prophet ﷺ Went Out To *Aṣ-Ṣafâ* Through The Gate That Is Usually Used To Exit

(المعجم ١٦٧) - ذِكْرُ خُرُوجِ النَّبِيِّ ﷺ إِلَى الصَّفَا مِنَ الْبَابِ الَّذِي يَخْرُجُ مِنْهُ (التحفة ١٦٧)

2969. Ibn 'Umar said: "When the Messenger of Allâh ﷺ arrived in Makkah he circumambulated the House seven times, then he prayed two *Rak'ahs* behind the *Maqâm*. Then, he went out to *Aṣ-Ṣafâ* through the gate that is usually used to exit, and performed *Sâ'i* between *Aṣ-Ṣafâ* and *Al-Marwah*." (One of the narrators Shu'bah said:

٢٩٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: لَمَّا قَدِمَ رَسُولُ اللهِ ﷺ مَكَّةَ طَافَ بِالْبَيْتِ سَبْعًا، ثُمَّ صَلَّى خَلْفَ الْمَقَامِ رَكْعَتَيْنِ، ثُمَّ خَرَجَ إِلَى الصَّفَا مِنَ الْبَابِ الَّذِي يُخْرَجُ مِنْهُ فَطَافَ بِالصَّفَا وَالْمَرْوَةِ. قَالَ شُعْبَةُ: وَأَخْبَرَنِي أَيُّوبُ

Ayûb informed me from 'Amr bin Dinar from Ibn 'Umar that he said: "A *Sunnah*". (*Ṣaḥîḥ*)

عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ قَالَ: سُنَّةٌ.

تخريج: أخرجه البخاري، الحج، باب من صلى ركعتي الطواف خلف المقام، ح:١٦٢٧ من حديث شعبة، ومسلم، الحج، باب بيان أن المحرم بعمرة لا يتحلل بالطواف قبل السعي وأن المحرم بحج لا يتحلل بطواف القدوم وكذلك القارن، ح:١٢٣٤ من حديث عمرو بن دينار به، وهو في الكبرى:٣٩٥٨.

Chapter 168. *Aṣ-Ṣafâ* And *Al-Marwah*

(المعجم ١٦٨) - ذِكْرُ الصَّفَا وَالْمَرْوَةِ (التحفة ١٦٨)

2970. It was narrated that 'Urwah said: "I recited to 'Âishah: 'So it is not a sin on him who performs *Ḥajj* or *'Umrah* (pilgrimage) of the House to perform the going (*Tawâf*) between them (*Aṣ-Ṣafâ* and *Al-Marwah*).'[1] "I said: 'I do not care if I do not go between them?' She said: 'What a bad thing you have said!' People at the time of the *Jâhiliyyah* used not to go between them, but when Islam came and the Qur'ân was revealed: 'Verily, *Aṣ-Ṣafâ* and *Al-Marwah* are of the symbols of Allâh,'[2] the Messenger of Allâh ﷺ went between them, and we did that with him, and thus it became part of *Ḥajj*.'" (*Ṣaḥîḥ*)

٢٩٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: قَرَأْتُ عَلَى عَائِشَةَ: ﴿فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا﴾ [البقرة: ١٥٨] قُلْتُ: مَا أُبَالِي أَنْ لَا أَطُوفَ بَيْنَهُمَا، فَقَالَتْ: بِئْسَمَا قُلْتَ! إِنَّمَا كَانَ نَاسٌ مِنْ أَهْلِ الْجَاهِلِيَّةِ لَا يَطُوفُونَ بَيْنَهُمَا فَلَمَّا كَانَ الْإِسْلَامُ وَنَزَلَ الْقُرْآنُ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: ١٥٨] الْآيَةَ. فَطَافَ رَسُولُ اللهِ ﷺ وَطُفْنَا مَعَهُ فَكَانَتْ سُنَّةً.

تخريج: أخرجه البخاري، التفسير: باب ﴿ومنٰوة الثالثة الأخرىٰ﴾ ح:٤٨٦١، ومسلم، الحج، باب بيان أن السعي بين الصفا والمروة ركن لا يصح الحج إلا به، ح:١٢٧٧ من حديث سفيان بن عيينة به.

2971. It was narrated that 'Urwah said: "I asked 'Âishah about the words of Allâh, the Mighty and Sublime: 'So it is not a sin on him

٢٩٧١ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ قَوْلِ اللهِ عَزَّ

[1] *Al-Baqarah* 2:158.

[2] *Al-Baqarah* 2:158.

وَجَلَّ: ﴿فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَاۚ﴾ [البقرة: ١٥٨] فَوَاللّٰهِ! مَا عَلَى أَحَدٍ جُنَاحٌ أَنْ لَا يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ قَالَتْ عَائِشَةُ: بِئْسَمَا قُلْتَ يَا ابْنَ أُخْتِي! إِنَّ هٰذِهِ الْآيَةَ لَوْ كَانَتْ كَمَا أَوَّلْتَهَا كَانَتْ: فَلَا جُنَاحَ عَلَيْهِ أَنْ لَا يَطَّوَّفَ بِهِمَا، وَلٰكِنَّهَا نَزَلَتْ فِي الْأَنْصَارِ قَبْلَ أَنْ يُسْلِمُوا كَانُوا يُهِلُّونَ لِمَنَاةَ الطَّاغِيَةِ الَّتِي كَانُوا يَعْبُدُونَ عِنْدَ الْمُشَلَّلِ، وَكَانَ مَنْ أَهَلَّ لَهَا يَتَحَرَّجُ أَنْ يَطُوفَ بِالصَّفَا وَالْمَرْوَةِ، فَلَمَّا سَأَلُوا رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ أَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِۖ فَمَنْ حَجَّ ٱلْبَيْتَ أَوِ ٱعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَاۚ﴾ [البقرة: ١٥٨] ثُمَّ قَدْ سَنَّ رَسُولُ اللهِ ﷺ الطَّوَافَ بَيْنَهُمَا فَلَيْسَ لِأَحَدٍ أَنْ يَتْرُكَ الطَّوَافَ بِهِمَا.

who performs *Ḥajj* or *'Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Ṭawâf*) between them (*Aṣ-Ṣafâ* and *Al-Marwah*),[1] and (I said): 'By Allâh, there is no sin on anyone if he does not go between *Aṣ-Ṣafâ* and *Al-Marwah*.' 'Âishah said: 'What a bad thing you have said, O son of my brother! If this *Âyah* was as you have interpreted it, there would be no sin on a person if he did not go between them. But it was revealed concerning the Anṣâr. Before they accepted Islam, they used to enter *Iḥrâm* for the false goddess Manât whom they used to worship at Al-Mushallal. Whoever entered *Iḥrâm* for her would refrain from going between *Aṣ-Ṣafâ* and *Al-Marwah*. When they asked the Messenger of Allâh ﷺ about that, Allâh, the Mighty and Sublime, revealed: 'Verily, *Aṣ-Ṣafâ* and *Al-Marwah* (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Ḥajj* or *'Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Ṭawâf*) between them (*Aṣ-Ṣafâ* and *Al-Marwah*).'[2] Then the Messenger of Allâh ﷺ enjoined going between them so no one has the right to refrain from going between them.''' (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، الحج، باب وجوب الصفا والمروة وجُعِل من شعائر الله، ح: ١٦٤٣ من حديث شعيب به، وهو في الكبرٰى، ح: ٣٩٦٠، وانظر الحديث السابق.

[1] *Al-Baqarah* 2:158.
[2] *Al-Baqarah* 2:158.

2972. It was narrated that Jâbir said: "When he went out of the *Masjid* heading for *Aṣ-Ṣafâ*, I heard the Messenger of Allâh ﷺ say: 'We will start with that with which Allâh started.'" (*Ṣaḥîḥ*)

٢٩٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ حِينَ خَرَجَ مِنَ الْمَسْجِدِ وَهُوَ يُرِيدُ الصَّفَا وَهُوَ يَقُولُ: «نَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٣٨٨ من حديث مالك به، وهو في الموطأ: ١/ ٣٧٢، والكبرٰى، ح: ٣٩٦٣.

2973. Jâbir said: "The Messenger of Allâh ﷺ went out to *Aṣ-Ṣafâ* and said: We will start with that with which Allâh started. Then he recited: 'Verily, *Aṣ-Ṣafâ* and *Al-Marwah* (two mountains in Makkah) are of the Symbols of Allâh'"[1] (*Ṣaḥîḥ*)

٢٩٧٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا جَابِرٌ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ إِلَى الصَّفَا وَقَالَ: «نَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ» ثُمَّ قَرَأَ ﴿إِنَّ ٱلصَّفَا وَٱلْمَرْوَةَ مِن شَعَآئِرِ ٱللَّهِ﴾ [البقرة: ١٥٨].

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٣٩٦٢، وانظر الحديث السابق.

Comments:

The commencement of the *Sâ'î* is to be made from *Aṣ-Ṣafa* and it is agreed upon. There is no disagreement in it.

Chapter 169. Where To Stand On *Aṣ-Ṣafâ*

(المعجم ١٦٩) - مَوْضِعُ الْقِيَامِ عَلَى الصَّفَا (التحفة ١٦٩)

2974. Jâbir narrated that the Messenger of Allâh ﷺ climbed up *Aṣ-Ṣafâ* until he could see the House, then he said the *Takbîr*. (*Ṣaḥîḥ*)

٢٩٧٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا جَابِرٌ: أَنَّ رَسُولَ اللهِ ﷺ رَقِيَ عَلَى الصَّفَا حَتَّى إِذَا نَظَرَ إِلَى الْبَيْتِ كَبَّرَ.

تخريج: [إسناده صحيح] تقدم طرفه، ح: ٢٧١٣، وهو في الكبرٰى، ح: ٣٩٦٤.

[1] *Al-Baqarah* 2:158.

Chapter 170. The *Takbîr* Atop *Aṣ-Ṣafâ*

(المعجم ١٧٠) - التَّكْبِيرُ عَلَى الصَّفَا

(التحفة ١٧٠)

2975. It was narrated from Jâbir that when the Messenger of Allâh ﷺ stood on top of *Aṣ-Ṣafâ,* he recited the *Takbîr* three times and said: "*Lâ ilâha illallâh, waḥdahu lâ sharîka lah, lahul-mulku wa lahul-hamdu, wa huwa 'ala kulli shay'in qadîr* (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things)." He did that three times, and supplicated, and did the same atop *Al-Marwah*. (*Ṣaḥîḥ*)

٢٩٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا وَقَفَ عَلَى الصَّفَا يُكَبِّرُ ثَلَاثًا وَيَقُولُ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». يَصْنَعُ ذٰلِكَ ثَلَاثَ مَرَّاتٍ وَيَدْعُو وَيَصْنَعُ عَلَى الْمَرْوَةِ مِثْلَ ذٰلِكَ.

تخريج: [إسناده صحيح] وهو طرف من الحديث المتقدم برقم: ٢٩٧٢، وهو في الكبرٰى، ح: ٣٩٦٥.

Chapter 171. The *Tahlîl* Atop *Aṣ-Ṣafâ*

(المعجم ١٧١) - التَّهْلِيلُ عَلَى الصَّفَا

(التحفة ١٧١)

2976. Ja'far bin Muḥammad narrated, that he heard his father narrate, that he heard Jâbir, speak of the Pilgrimage of the Prophet ﷺ: "The Prophet ﷺ stood atop *Aṣ-Ṣafâ* proclaiming the *Tahlîl* of Allâh (saying *Lâ ilâha illallâh*) and supplicating in between that." (*Ṣaḥîḥ*)

٢٩٧٦ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ مُحَمَّدٍ: أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ أَنَّهُ سَمِعَ جَابِرًا عَنْ حَجَّةِ النَّبِيِّ ﷺ ثُمَّ وَقَفَ النَّبِيُّ ﷺ عَلَى الصَّفَا يُهَلِّلُ اللهَ عَزَّ وَجَلَّ وَيَدْعُو بَيْنَ ذٰلِكَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٢٣٣ من حديث ابن جريج به، وانظر الحديث السابق، وهو في الكبرٰى، ح: ٣٩٦٦.

Chapter 172. Remembrance And Supplication Atop *Aṣ-Ṣafâ*

(المعجم ١٧٢) - الذِّكْرُ وَالدُّعَاءُ عَلَى الصَّفَا

(التحفة ١٧٢)

2977. It was narrated that Jâbir

٢٩٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

said: "The Messenger of Allâh ﷺ circumambulated the House seven times, walking rapidly in three circuits and walking (at a ormal pace) in three. Then he stood at the *Maqâm* and prayed two *Rak'ahs*, and recited: 'And take you (people) the *Maqâm* (place) of Ibrâhîm as a place of prayer,'[1] raising his voice so that the people could hear. Then, he went and touched the Black Stone and went (to perform *Sâ'î*) and said: 'We will start with that with which Allâh started.' So he started with Aṣ-Ṣafâ, climbing up until he could see the House, and he said three times: '*Lâ ilâha illallâh, waḥdahu lâ sharîka lah, lahul-mulku wa lahul-hamdu, yuḥyî wa yumîtu, wa huwa 'ala kulli shay'in qadîr* (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things).' Then exclaimed Allâh's greatness and praised Him, then he supplicated as much as was decreed for him. Then he came down walking, until he reached level ground at the bottom of the valley. Then he hastened until the ground began to rise. Then he walked until he came to *Al-Marwah* and climbed up it, and when he could see the house he said: '*Lâ ilâha illallâh, waḥdahu lâ sharîka lah, lahul-mulku wa lahul-hamdu, wa huwa 'ala kulli shay'in qadîr* (There is

عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عنْ جَابِرٍ قَالَ: طَافَ رَسُولُ اللهِ ﷺ بِالْبَيْتِ سَبْعًا رَمَلَ فيهَا ثَلَاثًا وَمَشَى أَرْبَعًا، ثُمَّ قَامَ عِنْدَ الْمَقَامِ فَصَلَّى رَكْعَتَيْنِ وَقَرَأَ ﴿وَٱتَّخِذُوا۟ مِن مَّقَامِ إِبْرَٰهِـۧمَ مُصَلًّى﴾ [البقرة: ١٢٥] وَرَفَعَ صَوْتَهُ يُسْمِعُ النَّاسَ، ثُمَّ انْصَرَفَ فَاسْتَلَمَ، ثُمَّ ذَهَبَ فَقَالَ: «نَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ». فَبَدَأَ بِالصَّفَا فَرَقِيَ عَلَيْهَا حَتَّى بَدَا لَهُ الْبَيْتُ وَقَالَ ثَلَاثَ مَرَّاتٍ: «لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». وَكَبَّرَ اللهَ وَحَمِدَهُ ثُمَّ دَعَا بِمَا قُدِّرَ لَهُ، ثُمَّ نَزَلَ مَاشِيًا حَتَّى تَصَوَّبَتْ قَدَمَاهُ، فِي بَطْنِ الْمَسِيلِ فَسَعَى حَتَّى صَعِدَتْ قَدَمَاهُ ثُمَّ مشى حَتَّى أَتَى الْمَرْوَةَ فَصَعِدَ فِيهَا، ثُمَّ بَدَا لَهُ الْبَيْتُ قَالَ: «لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ». قَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ ذَكَرَ اللهَ وَسَبَّحَهُ وَحَمِدَهُ ثُمَّ دَعَا عَلَيْهَا بِمَا شَاءَ اللهُ فَعَلَ هٰذَا حَتَّى فَرَغَ مِنَ الطَّوَافِ.

[1] *Al-Baqarah* 2:125.

none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things).' He said that three times, then he remembered Allâh, and glorified and praised Him, then he supplicated there for as long as Allâh willed. And he did that until he had finished *Sâ'î*." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] تقدم، ح: ٢٩٦٤، وهو في الكبرىٰ، ح: ٣٩٦٧.

Chapter 173. *Sâ'î* Between *Aṣ-Ṣafâ* And *Al-Marwah* On A Mount

(المعجم ١٧٣) - الطَّوَافُ بَيْنَ الصَّفَا وَالْمَرْوَةِ عَلَى الرَّاحِلَةِ (التحفة ١٧٣)

2978. Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh say: During the Farewell Pilgrimage the Prophet ﷺ circumambulated the House and went between *Aṣ-Ṣafâ* and *Al-Marwah* on his mount so that the people could see him and he could see them, and they could ask him questions, and the people crowded around him. (*Ṣaḥîḥ*)

٢٩٧٨ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: طَافَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ عَلَى رَاحِلَتِهِ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيَرَاهُ النَّاسُ وَلِيُشْرِفَ وَلِيَسْأَلُوهُ، إِنَّ النَّاسَ غَشَوهُ.

تخريج: أخرجه مسلم، الحج، باب جواز الطواف على بعير وغيره ... إلخ، ح: ١٢٧٣ من حديث ابن جريج به.

Comments:

The *Tawâf*, whether it be of the House of Allâh or of *Aṣ-Ṣafa* and *Al-Marwah*, should be only done on foot. This is because the command to circumambulate is given to man and not to animals; except if a plausible excuse exists. For instance, the one doing the *Tawâf* is very old, or is too ill to do the *Tawâf*, etc.

Chapter 174. Walking Between Them

(المعجم ١٧٤) - الْمَشْيُ بَيْنَهُمَا (التحفة ١٧٤)

2979. It was narrated that Kathîr bin Jumhân said: "I saw Ibn 'Umar walking between *Aṣ-Ṣafâ* and *Al-*

٢٩٧٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ

Marwah. He said: 'I am walking because I saw the Messenger of Allâh ﷺ walking, and I hasten because I saw the Messenger of Allâh ﷺ hasten.'" (***Hasan***)

عَطَاءِ بْنِ السَّائِبِ، عَنْ كَثِيرِ بْنِ جُمْهَانَ، قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَمْشِي بَيْنَ الصَّفَا وَالْمَرْوَةِ فَقَالَ: إِنْ أَمْشِ فَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَمْشِي، وَإِنْ أَسْعَ فَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْعَى.

تخريج: [حسن] أخرجه أبو داود، المناسك، باب أمر الصفا والمروة، ح:١٩٠٤ من حديث عطاء به، وهو في الكبرٰى، ح:٣٩٧١، وقال الترمذي، ح:٨٦٤ "حسن صحيح"، وللحديث شواهد.

2980. It was narrated that Sa'eed bin Jubair said: "I saw Ibn 'Umar" and he mentioned something similar, except he said: "and I am an old man." (***Hasan***)

٢٩٨٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ وَذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: وَأَنَا شَيْخٌ كَبِيرٌ.

تخريج: [حسن] وهو في الكبرٰى، ح:٣٩٧٠، وانظر الحديث السابق.

Comments:

Between *Aṣ-Ṣafâ* and *Al-Marwah*, it is the *Sunnah* of the Prophet ﷺ, for men to run in the downward sloping space. It is, however, not obligatory. There is no harm if one is not able to run due to lack of strength or is unable to do so due to dense crowd. Ibn 'Umar did not have the ability to run due to old age. He, therefore, used to walk down the running space. Nowadays, the space for running has been made prominent by green fluorescent lights. Primarily, there was a specific cause for thus running but later it was made to form an absolute part of *Sâ'î*.

Chapter 175. Walking Rapidly (*Raml*) Between Them

(المعجم ١٧٥) - **الرَّمَلُ بَيْنَهُمَا** (التحفة ١٧٥)

2981. It was narrated that Az-Zuhrî said: "They asked Ibn 'Umar: 'Did you see the Messenger of Allâh ﷺ walk rapidly between *Aṣ-Ṣafâ* and *Al-Marwah*?' He said: 'He was among a group of people and they walked rapidly, and I think they went at the same pace as him.'" (***Da'îf***)

٢٩٨١ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا صَدَقَةُ بْنُ يَسَارٍ عَنِ الزُّهْرِيِّ قَالَ: سَأَلُوا ابْنَ عُمَرَ: هَلْ رَأَيْتَ رَسُولَ اللهِ ﷺ رَمَلَ بَيْنَ الصَّفَا وَالْمَرْوَةِ؟ فَقَالَ: كَانَ فِي جَمَاعَةٍ مِنَ النَّاسِ فَرَمَلُوا فَلَا أُرَاهُمْ رَمَلُوا إِلَّا بِرَمَلِهِ.

تخريج: [إسناده ضعيف]وهو في الكبرى، ح:٣٩٧٢ * الزهري لم يسمعه من ابن عمر رضي الله عنهما.

Chapter 176. *Sâ'î* Between *Aṣ-Ṣafâ* And *Al-Marwah*

(المعجم ١٧٦) - السَّعْيُ بَيْنَ الصَّفَا وَالْمَرْوَةِ (التحفة ١٧٦)

2982. It was narrated that Ibn 'Abbâs said: "The Prophet ﷺ walked rapidly between *Aṣ-Ṣafâ* and *Al-Marwah* to show the idolators that he was strong." (***Ṣaḥîḥ***)

٢٩٨٢ - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِنَّمَا سَعَى النَّبِيُّ ﷺ بَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ الْمُشْرِكِينَ قُوَّتَهُ.

تخريج: أخرجه البخاري، الحج، باب ماجاء في السعي بين الصفا والمروة، ح:١٦٤٩، ومسلم، الحج، باب استحباب استلام الركنين اليمانيين في الطواف دون الركنين الآخرين، ح:١٢٦٦/ ٢٤١ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٣٩٧٣.

Chapter 177. *Sâ'î* At The Bottom Of The Valley

(المعجم ١٧٧) - السَّعْيُ فِي بَطْنِ الْمَسِيلِ (التحفة ١٧٧)

2983. It was narrated from Ṣafiyyah bint Shaimah that a woman said: I saw the Messenger of Allâh ﷺ hastening at the bottom of the valley and he said: "The river bed should not be crossed except with vigor." (***Ṣaḥîḥ***)

٢٩٨٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ بُدَيْلٍ، عَنِ الْمُغِيرَةِ بْنِ حَكِيمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنِ امْرَأَةٍ قَالَتْ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَسْعَى فِي بَطْنِ الْمَسِيلِ وَيَقُولُ: «لَا يُقْطَعُ الْوَادِي إِلَّا شَدًّا».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المناسك، باب السعي بين الصفا والمروة، ح:٢٩٨٧ من حديث صفية به، وهو في الكبرى، ح:٣٩٧٤ .

Chapter 178. The Place Where One Should Walk

(المعجم ١٧٨) - مَوْضِعُ الْمَشْيِ (التحفة ١٧٨)

2984. It was narrated from Jâbir bin 'Abdullâh, may Allâh be pleased with him, that when the Messenger of Allâh ﷺ came down from *Aṣ-Ṣafâ* he would walk until he reached the bottom of the valley, then he would hasten until he came out of it. (***Ṣaḥîḥ***)

٢٩٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ

إِذَا نَزَلَ مِنَ الصَّفَا مَشَى حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ فِي بَطْنِ الْوَادِي سَعَى حَتَّى يَخْرُجَ مِنْهُ.

تخريج: [إسناده صحيح] أخرجه أحمد:٣/٣٨٨ من حديث مالك به، وهو في الموطأ (يحيى):١/٣٧٤، ٣٧٥، والكبرى، ح:٣٩٧٥.

Comments:

The ascent and the descent of *Aṣ-Ṣafâ* and *Al-Marwah* shall be covered by a slow walk, whereas the sloping middle space by running briskly, for men, because running is hard while climbing up and down. It is easier in the surface area.

Chapter 179. The Place Where One Should Hasten

(المعجم ١٧٩) - مَوْضِعُ الرَّمْلِ

(التحفة ١٧٩)

2985. It was narrated that Jâbir said: "When the Messenger of Allâh ﷺ reached level ground at the bottom of the valley, he would hasten until he came out of it." (*Ṣaḥîḥ*)

٢٩٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ سُفْيَانَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: لَمَّا تَصَوَّبَتْ قَدَمَا رَسُولِ اللهِ ﷺ فِي بَطْنِ الْوَادِي رَمَلَ حَتَّى خَرَجَ مِنْهُ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٩٧٦.

2986. Jâbir narrated that the Messenger of Allâh ﷺ came down from *Aṣ-Ṣafâ* until he reached level ground in the valley, then he hastened (*Raml*) until (the ground) rose, then he walked. (*Ṣaḥîḥ*)

٢٩٨٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا جَابِرٌ: أَنَّ رَسُولَ اللهِ ﷺ نَزَلَ - يَعْنِي - عَنِ الصَّفَا حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ فِي الْوَادِي رَمَلَ حَتَّى إِذَا صَعِدَ مَشَى.

تخريج: [إسناده صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٣٩٧٨.

Comments:

(See 2984)

Chapter 180. The Place Where One Should Stand On *Al-Marwah*

(المعجم ١٨٠) - مَوْضِعُ الْقِيَامِ عَلَى الْمَرْوَةِ

(التحفة ١٨٠)

2987. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ came to *Al-Marwah*

٢٩٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَخْبَرَنَا اللَّيْثُ

and climbed up until he could see the House, then he said: "*Lâ ilâha illallâh, wahdahu lâ sharîka lah, lahul-mulku wa lahul-hamdu, wa huwa 'ala kulli shay'in qadîr* (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, and He has power over all things)." He said that three times, then he remembered Allâh, and glorified and praised Him, then he supplicated there for as long as Allâh willed. And he did that until he had finished *Sâ'î*. (*Sahîh*)

عَنِ ابْنِ الْهَادِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ أَتَى الْمَرْوَةَ فَصَعِدَ فِيهَا ثُمَّ بَدَا لَهُ الْبَيْتُ فَقَالَ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» قَالَ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، ثُمَّ ذَكَرَ اللهَ وَسَبَّحَهُ وَحَمِدَهُ، ثُمَّ دَعَا بِمَا شَاءَ اللَّهُ. فَعَلَ هٰذَا حَتَّى فَرَغَ مِنَ الطَّوَافِ.

تخريج: [إسناده صحيح] تقدم، ح:٢٩٧٧.

Chapter 181. The *Takbîr* Atop It (*Al-Marwah*)

(المعجم ١٨١) - التَّكْبِيرُ عَلَيْهَا (التحفة ١٨١)

2988. It was narrated from Jâbir that the Messenger of Allâh ﷺ went to *Aṣ-Ṣafâ* and climbed it and said: "*Lâ ilâha illallâh, wahdahu lâ sharîka lah, lahul-mulku wa lahul-hamdu, yuhyî wa yumîtu, wa huwa 'ala kulli shay'in qadîr* (There is none worthy of worship except Allâh alone with no partner or associate, His is the dominion and to Him be praise, He gives life and death, and He has power over all things)." Then he walked until he reached level ground, then he hastened until the ground began to rise. Then he walked until he came to *Al-Marwah*, and he did the same there as he had at *Aṣ-Ṣafâ*, until he had finished his *Sâ'î*. (*Sahîh*)

٢٩٨٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ ذَهَبَ إِلَى الصَّفَا فَرَقِيَ عَلَيْهَا حَتَّى بَدَا لَهُ الْبَيْتُ، ثُمَّ وَحَّدَ اللهَ عَزَّ وَجَلَّ وَكَبَّرَهُ وَقَالَ: «لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ»، ثُمَّ مَشَى حَتَّى إِذَا انْصَبَّتْ قَدَمَاهُ سَعَى حَتَّى إِذَا صَعِدَتْ قَدَمَاهُ مَشَى حَتَّى أَتَى الْمَرْوَةَ فَفَعَلَ عَلَيْهَا كَمَا فَعَلَ عَلَى الصَّفَا حَتَّى قَضَى طَوَافَهُ.

تخريج: [إسناده صحيح] تقدم، ح:٢٩٧٥، وهو في الكبرى، ح:٣٩٧٩.

Chapter 182. How Many Times Should Those Performing *Hajj Al-Qirân* And *Hajj Tamattu'* Go Between *As-Safâ* And *Al-Marwah*?

(المعجم ١٨٢) - كَمْ طَوَافِ القَارِنِ وَالْمُتَمَتِّعِ بَيْنَ الصَّفَا وَالمَرْوَةِ (التحفة ١٨٢)

2989. Jâbir said: "The Prophet ﷺ and his Companions only performed *Sâ'î* between *As-Safâ* and *Al-Marwah* once." (*Sahîh*)

٢٩٨٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: لَمْ يَطُفِ النَّبِيُّ ﷺ وَأَصْحَابُهُ بَيْنَ الصَّفَا وَالْمَرْوَةِ إِلَّا طَوَافًا وَاحِدًا.

تخريج: أخرجه مسلم، الحج، باب بيان وجوه الإحرام وأنه يجوز إفراد الحج والتمتع والقران ... إلخ، ح:١٢١٥ من حديث يحيى القطان به، وهو في الكبرى، ح:٣٩٨٠.

Comments:

Here *Tawâf* denotes *Sâ'î*. The one who performs only *Hajj* would perform only one *Sâ'î*, and this is agreed upon, whether he does it along with the *Tawâf Al-Qudoom* (the Arrival Circumambulation), or with *Tawâf Az-Ziyarah*. *Tawâf Al-Wadâ* (the Farewell *Tawâf*) does not consist of any *Sâ'î*. According to the majority of the people of knowledge, upon the *Mutamatti* or the one who performs *Hajj* with *'Umrah* preceding it, there is a separate *Sâ'î* for *'Umrah*, and a separate *Sâ'î* for the *Hajj*.

Chapter 183. Where Should The Pilgrim Performing *'Umrah* Cut His Hair?

(المعجم ١٨٣) - أَيْنَ يَقْصُرُ الْمُعْتَمِرُ؟ (التحفة ١٨٣)

2990. It was narrated from Mu'âwiyah that he cut the hair of the Prophet ﷺ with the edge of an arrow during his *'Umrah* at Al-Marwah. (*Sahîh*)

٢٩٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُسْلِمٍ أَنَّ طَاوُسًا أَخْبَرَهُ، أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ عَنْ مُعَاوِيَةَ: أَنَّهُ قَصَّرَ عَنِ النَّبِيِّ ﷺ بِمِشْقَصٍ فِي عُمْرَتِهِ عَلَى الْمَرْوَةِ.

تخريج: [صحيح] تقدم، ح:٢٧٣٨، وأخرجه مسلم، ح:١٢٤٦/٢١٠ من حديث يحيى القطان، والبخاري، ح:١٧٣٠ من حديث ابن جريج به، وهو في الكبرى، ح:٣٩٨١.

Comments:

"With the edge of an arrow": Long hair could be cut with an arrow.

2991. It was narrated that Mu'âwiyah said: I cut the hair of the Messenger of Allâh ﷺ at *Al-Marwah* with the edge of a Bedouin arrow. (*Ṣaḥîḥ*)

٢٩٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مُعَاوِيَةَ قَالَ: قَصَّرْتُ عَنْ رَسُولِ اللهِ ﷺ عَلَى الْمَرْوَةِ بِمِشْقَصِ أَعْرَابِيٍّ.

تخريج: [صحيح] تقدم، ح:٢٧٣٨، وهو في الكبرى، ح:٣٩٨٢، وأخرجه أبو داود، المناسك، باب: في الإقران، ح:١٨٠٣ عن محمد بن يحيى الذهلي به.

Chapter 184. How Should It Be Cut?

(المعجم ١٨٤) - كَيْفَ يُقَصِّرُ؟ (التحفة ١٨٤)

2992. It was narrated that Mu'âwiyah said: "I cut a little from the ends of the hair of the Messenger of Allâh ﷺ with the edge of an arrow that I had with me, after he had circumambulated the House, and performed *Sâ'î* between *Aṣ-Ṣafâ* and *Al-Marwah*, during the ten days." Qais said: "The people rebuked Mu'âwiyah for that." (*Ṣaḥîḥ*)

٢٩٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنْ مُعَاوِيَةَ قَالَ: أَخَذْتُ مِنْ أَطْرَافِ شَعْرِ رَسُولِ اللهِ ﷺ بِمِشْقَصٍ كَانَ مَعِي بَعْدَ مَا طَافَ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ فِي أَيَّامِ الْعَشْرِ. قَالَ قَيْسٌ: وَالنَّاسُ يُنْكِرُونَ هٰذَا عَلَى مُعَاوِيَةَ.

تخريج: [إسناده صحيح] أخرجه أحمد:٤/ ٩٢ من حديث حماد بن سلمة به، وهو في الكبرى، ح:٣٩٨٣ * عطاء هو ابن أبي رباح.

Comments:

The rebuke of the scholars is connected with the first ten days of the month of Dhul-Ḥijjah, because Allâh's Messenger ﷺ has performed all his *'Umrah*s in Dhul-Qa'dah, except for the *'Umrah* affiliated to the *Ḥajj*. Mu'awiyah's cutting of the Prophet's ﷺ hair could have been during the event of the *'Umrah* of Al-Ji'rranah, which was performed in Dhul-Qa'dah as is unanimously agreed upon. In Dhul-Ḥijjah, Allâh's Messenger ﷺ performed *Ḥajj*, and he had his head shaved in Mina. Hence, in stating the word Dhul-Ḥijjah, either Mu'awiyah or one who narrated it has erred.

Chapter 185. What Should A Person Do Who Entered *Iḥrâm* For *Ḥajj* While Having Brought A *Hadî* With Him?

(المعجم ١٨٥) - مَا يَفْعَلُ مَنْ أَهَلَّ بِالْحَجِّ وَأَهْدَى (التحفة ١٨٥)

2993. It was narrated that 'Âishah

٢٩٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ عَنْ

said: "We went out with the Messenger of Allâh ﷺ with no intention but *Ḥajj*. When he had circumambulated the House and performed *Sâ'î* between Aṣ-Ṣafâ and Al-Marwah, he said: 'Whoever has a *Hadî* with him, let him remain in *Iḥrâm*, and whoever does not have a *Hadî* with him, let him exit *Iḥrâm*.'" (*Ṣaḥîḥ*)

يَحْيَى - وَهُوَ ابْنُ آدَمَ -، عَنْ سُفْيَانَ - وَهُوَ ابْنُ عُيَيْنَةَ - قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ لَا نُرَى إِلَّا الْحَجَّ قَالَتْ: فَلَمَّا أَنْ طَافَ بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ قَالَ: «مَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُقِمْ عَلَى إِحْرَامِهِ وَمَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ».

تخريج: [إسناده صحيح] وأصله متفق عليه كما تقدم، ح:٢٧٤٢، ٢٩١.

Chapter 186. What Should A Person Do Who Entered *Iḥrâm* For *'Umrah* While Having Brought A *Hadî* With Him?

(المعجم ١٨٦) - مَا يَفْعَلُ مَنْ أَهَلَّ بِعُمْرَةٍ وَأَهْدَى (التحفة ١٨٦)

2994. It was narrated that 'Âishah said: "We set out with the Messenger of Allâh ﷺ for the Farewell Pilgrimage. Some of us entered *Iḥrâm* for *Ḥajj* and some of us entered *Iḥrâm* for *'Umrah* and brought along a *Hadî*. The Messenger of Allâh ﷺ said: 'Whoever entered *Iḥrâm* for *'Umrah* and did not bring a *Hadî*, let him exit *Iḥrâm*. And whoever entered *Iḥrâm* for *'Umrah* and did bring a *Hadî*, let him not exit *Iḥrâm*. Whoever entered *Iḥrâm* for *Ḥajj* let him complete his *Ḥajj*.'" 'Âishah said: "And I was one of those who had entered *Iḥrâm* for *'Umrah*." (*Ṣaḥîḥ*)

٢٩٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَمِنَّا مَنْ أَهَلَّ بِالْحَجِّ وَمِنَّا مَنْ أَهَلَّ بِعُمْرَةٍ وَأَهْدَى، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَهَلَّ بِعُمْرَةٍ وَلَمْ يُهْدِ فَلْيَحْلِلْ وَمَنْ أَهَلَّ بِعُمْرَةٍ وَأَهْدَى فَلَا يَحِلَّ، وَمَنْ أَهَلَّ بِحَجَّةٍ فَلْيُتِمَّ حَجَّهُ». قَالَتْ عَائِشَةُ: وَكُنْتُ مِمَّنْ أَهَلَّ بِعُمْرَةٍ.

تخريج: [صحيح] تقدم، ح:٢٧٦٥.

Comments:

"Let him complete his *Ḥajj*": this would be in the event when one has brought one's sacrificial animal along with him. If the sacrificial animal had not accompanied, Allâh's Messenger ﷺ had commanded such persons to exit *Iḥrâm* after performing *'Umrah*, irrespective of the fact that their *Iḥrâm* had been for the *Ḥajj*. But this command was specific to that year only.

2995. It was narrated from Asmâ' bint Abî Bakr who said: "We came with the Messenger of Allâh ﷺ reciting the *Talbiyah* for *Ḥajj*. When we drew close to Makkah, the Messenger of Allâh ﷺ said: 'Whoever does not have a *Hadî* with him, let him exit *Iḥrâm*. Whoever has a *Hadî* with him, let him remain in *Iḥrâm*.' Az-Zubair had a *Hadî* with him so he remained in *Iḥrâm*, but I did not have a *Hadî* with me so I exited *Iḥrâm*, put on my ordinary garments, and put on some of my perfume. Then I sat down with Az-Zubair and he said: 'Go away from me.' I said: 'Are you afraid that I am going to jump on you?'" (*Ṣaḥîḥ*)

٢٩٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أُمِّهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: قَدِمْنَا مَعَ رَسُولِ اللهِ ﷺ مُهِلِّينَ بِالْحَجِّ فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَمْ يَكُنْ مَعَهُ هَدْيٌ فَلْيَحْلِلْ، وَمَنْ كَانَ مَعَهُ هَدْيٌ فَلْيُقِمْ عَلَى إِحْرَامِهِ». قَالَتْ: وَكَانَ مَعَ الزُّبَيْرِ هَدْيٌ فَأَقَامَ عَلَى إِحْرَامِهِ وَلَمْ يَكُنْ مَعِي هَدْيٌ فَأَحْلَلْتُ فَلَبِسْتُ ثِيَابِي وَتَطَيَّبْتُ مِنْ طِيبِي، ثُمَّ جَلَسْتُ إِلَى الزُّبَيْرِ فَقَالَ: اسْتَأْخِرِي عَنِّي فَقُلْتُ: أَتَخْشَى أَنْ أَثِبَ عَلَيْكَ.

تخريج: أخرجه مسلم، الحج، باب ما يلزم من طاف بالبيت وسعى .. إلخ، ح:١٢٣٦/ ١٩٢ من حديث أبي هشام المغيرة بن سلمة المخزومي به.

Chapter 187. *Khuṭbah* Before The Day Of *At-Tarwiyah*

(المعجم ١٨٧) - الْخُطْبَةُ قَبْلَ يَوْمِ التَّرْوِيَةِ (التحفة ١٨٧)

2996. It was narrated from Jâbir that when the Prophet ﷺ came back from the *'Umrah* of Al-Ji'rrânah, he sent Abû Bakr to lead the *Ḥajj*. We went with him until, when he was in Al-'Urj, the *Iqâmah* for *Ṣubḥ* was said, and he stood up to say the *Takbîr* while he heard the grunting of a camel behind him, and he did not say the *Takbîr*. He said: "This is the grunting of the camel of the Messenger of Allâh ﷺ; perhaps the Messenger of Allâh ﷺ has had second thoughts about the *Ḥajj*, and maybe

٢٩٩٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قَرَأْتُ عَلَى أَبِي قُرَّةَ مُوسَى بْنِ طَارِقٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ بْنِ خُثَيْمٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ حِينَ رَجَعَ مِنْ عُمْرَةِ الْجِعِرَّانَةِ بَعَثَ أَبَا بَكْرٍ عَلَى الْحَجِّ فَأَقْبَلْنَا مَعَهُ حَتَّى إِذَا كَانَ بِالْعَرْجِ ثُوِّبَ بِالصُّبْحِ، ثُمَّ اسْتَوَى لِيُكَبِّرَ فَسَمِعَ الرُّغْوَةَ خَلْفَ ظَهْرِهِ فَوَقَفَ عَلَى التَّكْبِيرِ فَقَالَ: هٰذِهِ رُغْوَةُ نَاقَةِ رَسُولِ اللهِ ﷺ الْجَدْعَاءِ، لَقَدْ بَدَا لِرَسُولِ اللهِ ﷺ فِي الْحَجِّ

he is here, and we will pray with him." But it was 'Alî on the camel. Abû Bakr said to him: "(Have you come) as a leader or as a messenger?" He said: "No, as a messenger, sent by the Messenger of Allâh ﷺ with a declaration of innocence to recite it to the people in the stations of *Ḥajj*. So we came to Makkah and one day before the day of *At-Tarwiyah* Abû Bakr, may Allâh be pleased with him, stood up and addressed the people, telling them about their rituals. When he finished, 'Alî, may Allâh be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. Then we went out with him and on the day of 'Arafat. Abû Bakr stood up and addressed the people, telling them about their rituals. When he finished, 'Alî, may Allâh be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. Then on the day of Sacrifice, we departed (*Ifâdah*) and when Abû Bakr came back, he addressed the people, telling them about their departure (*Ifâḍah*), sacrifice and rituals. When he finished, 'Alî, may Allâh be pleased with him, stood up and recited declaration of innocence to the people until he finished it. On the first day of *An-Nafr* (the 12th of Dhul-Ḥijjah), Abû Bakr stood up and addressed the people, telling them how to offer their sacrifice and how to stone the *Jamarât*, and teaching them their rituals. When

فَلَعَلَّهُ أَنْ يَكُونَ رَسُولُ اللهِ ﷺ فَنُصَلِّيَ مَعَهُ، فَإِذَا عَلِيٌّ عَلَيْهَا فَقَالَ لَهُ أَبُو بَكْرٍ: أَمِيرٌ أَمْ رَسُولٌ؟ قَالَ: لَا بَلْ رَسُولٌ أَرْسَلَنِي رَسُولُ اللهِ ﷺ بِبَرَآءَةَ أَقْرَأُهَا عَلَى النَّاسِ فِي مَوَاقِفِ الْحَجِّ فَقَدِمْنَا مَكَّةَ فَلَمَّا كَانَ قَبْلَ يَوْمِ التَّرْوِيَةِ بِيَوْمٍ قَامَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ عَنْ مَنَاسِكِهِمْ حَتَّى إِذَا فَرَغَ قَامَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ فَقَرَأَ عَلَى النَّاسِ بَرَآءَةَ حَتَّى خَتَمَهَا، ثُمَّ خَرَجْنَا مَعَهُ حَتَّى إِذَا كَانَ يَوْمُ عَرَفَةَ قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ عَنْ مَنَاسِكِهِمْ حَتَّى إِذَا فَرَغَ قَامَ عَلِيٌّ فَقَرَأَ عَلَى النَّاسِ بَرَآءَةَ حَتَّى خَتَمَهَا، ثُمَّ كَانَ يَوْمُ النَّحْرِ فَأَفَضْنَا فَلَمَّا رَجَعَ أَبُو بَكْرٍ خَطَبَ النَّاسَ فَحَدَّثَهُمْ عَنْ إِفَاضَتِهِمْ وَعَنْ نَحْرِهِمْ وَعَنْ مَنَاسِكِهِمْ فَلَمَّا فَرَغَ قَامَ عَلِيٌّ فَقَرَأَ عَلَى النَّاسِ بَرَآءَةَ حَتَّى خَتَمَهَا فَلَمَّا كَانَ يَوْمُ النَّفْرِ الأَوَّلُ قَامَ أَبُو بَكْرٍ فَخَطَبَ النَّاسَ فَحَدَّثَهُمْ كَيْفَ يَنْفِرُونَ وَكَيْفَ يَرْمُونَ فَعَلَّمَهُمْ مَنَاسِكَهُمْ فَلَمَّا فَرَغَ قَامَ عَلِيٌّ فَقَرَأَ بَرَآءَةَ عَلَى النَّاسِ حَتَّى خَتَمَهَا.

he had finished, "Alî, may Allâh be pleased with him, stood up and recited the declaration of innocence to the people until he finished it. (***Da'îf***)

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: ابْنُ خُثَيْمٍ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ وَإِنَّمَا أَخْرَجْتُ هٰذَا لِئَلَّا يُجْعَلَ ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ وَمَا كَتَبْنَاهُ إِلَّا عَنْ إِسْحَاقَ ابْنِ رَاهَوَيْهِ بنِ إِبْرَاهِيمَ، وَيَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ لَمْ يَتْرُكْ حَدِيثَ ابْنِ خُثَيْمٍ وَلَا عَبْدِ الرَّحْمٰنِ إِلَّا أَنَّ عَلِيَّ بْنَ الْمَدِينِيِّ قَالَ: ابْنُ خُثَيْمٍ مُنْكَرُ الْحَدِيثِ وَكَانَ عَلِيُّ بْنُ الْمَدِينِيِّ خُلِقَ لِلْحَدِيثِ.

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Ibn Khuthaim is not strong in *Ḥadîth*, and I only narrated this so it would not be considered to be from Ibn Juraij from Abû Az-Zubair. And we did not write it except from Isḥâq bin Râhûyah bin Ibrâhîm. And Yaḥya bin Sa'eed Al-Qaṭṭân did not abandon the narrations of Ibn Khuthaim, or did 'Abdur-Raḥmân. However, 'Alî bin Al-Madînî said: "Ibn Khuthaim is *Munkar* in *Ḥadîth*," and 'Alî bin Al-Madînî is more knowledgeable of *Ḥadiṭh*.

تخريج: [إسناده ضعيف] أخرجه الدارمي: ١/٦٦، ٦٧، ح: ١٩٢ عن إسحاق به، وهو في الكبرى، ح: ٣٩٨٤، وصححه ابن خزيمة، ح: ٢٩٧٤، وعلته عنعنة أبي الزبير، ح: ٥٩٤ .

Comments:

"Urj" is the name of a habitation or a mountain between Al-Madînah and Makkah.

Chapter 188. When Should The Pilgrim Who Is Performing *Ḥajj At-Tamattu'* Enter *Iḥrâm* For *Ḥajj*?

(المعجم ١٨٨) - الْمُتَمَتِّعُ مَتَى يُهِلُّ بِالْحَجِّ؟ (التحفة ١٨٨)

2997. It was narrated that Jâbir said: "We came with the Messenger of Allâh ﷺ on the fourth day of Dhul-Ḥijjah. The Prophet ﷺ said: 'Exit *Iḥrâm* and make it *'Umrah*.' We were distressed and upset by that. News of that reached the Messenger of Allâh ﷺ and he said: 'O people, exit *Iḥrâm*. Were it not for the *Hadî* that I brought with me, I

٢٩٩٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَدِمْنَا مَعَ رَسُولِ اللهِ ﷺ لِأَرْبَعٍ مَضَيْنَ مِنْ ذِي الْحِجَّةِ فَقَالَ النَّبِيُّ ﷺ: «أَحِلُّوا وَاجْعَلُوهَا عُمْرَةً» فَضَاقَتْ بِذٰلِكَ صُدُورُنَا وَكَبُرَ عَلَيْنَا فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ فَقَالَ: «يَا أَيُّهَا النَّاسُ! أَحِلُّوا فَلَوْلَا

would have done what you are doing.' So we exitied *Iḥrâm*, and had intercourse with our wives, and we did everything that the non-*Muḥrim* does until the day of *At-Tarwiyah*, when we put Makkah behind us (when we headed for Mina) and entered *Iḥrâm* for *Ḥajj*." (*Ḥasan*)

الْهَدْيُ الَّذِي مَعِي لَفَعَلْتُ مِثْلَ الَّذِي تَفْعَلُونَ». فَأَحْلَلْنَا حَتَّى وَطِئْنَا النِّسَاءَ وَفَعَلْنَا مَا يَفْعَلُ الْحَلَالُ حَتَّى إِذَا كَانَ يَوْمُ التَّرْوِيَةِ وَجَعَلْنَا مَكَّةَ بِظَهْرٍ لَبَّيْنَا بِالْحَجِّ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٣٩٨٥.

Comments:

The one who practices *Tamattu'* would enter *Iḥrâm* for *Ḥajj* on the day of *Tarwiyah* i.e. the eighth day of Dhul-Ḥijjah, from Makkah, and set forth for Mina. The eighth day of the month of Dhul-Ḥijjah was called *Yawm At-Tarwiyah* because that day, while going forth to Mina, people caused their camels to drink plenty of water, so that they may not need to water them during the upcoming five days. In the Arabic language, the term *Tarwiyah* means making one drink water until one is filled.

Chapter 189. What Was Mentioned Concerning Mina

(المعجم ١٨٩) - مَا ذُكِرَ فِي مِنًى

(التحفة ١٨٩)

2998. It was narrated from Muhammad bin 'Imrân Al-Anṣârî that his father said: "Abdullâh bin 'Umar came to me when I had stopped beneath a large tree on the way to Makkah. He said: 'Why did you stop beneath this tree?' I said: 'Because of its shade.' 'Abdullâh said: 'The Messenger of Allâh ﷺ said: If you are between the two mountains of Mina – and he pointed with his hand toward the east – there is a valley there called As-Surrabah according to the narration of Al-Ḥârith: Called As-Surar – in which there is a large tree beneath which seventy prophets were born.'"[1] (*Ḍa'îf*)

٢٩٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ الدُّؤَلِيِّ، عَنْ مُحَمَّدِ بْنِ عِمْرَانَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: عَدَلَ إِلَيَّ عَبْدُ اللهِ ابْنُ عُمَرَ وَأَنَا نَازِلٌ تَحْتَ سَرْحَةٍ بِطَرِيقِ مَكَّةَ فَقَالَ: مَا أَنْزَلَكَ تَحْتَ هٰذِهِ الشَّجَرَةِ؟ فَقُلْتُ: أَنْزَلَنِي ظِلُّهَا فَقَالَ عَبْدُ اللّٰهِ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا كُنْتَ بَيْنَ الْأَخْشَبَيْنِ مِنْ مِنًى وَنَفَخَ بِيَدِهِ نَحْوَ الْمَشْرِقِ فَإِنَّ هُنَاكَ وَادِيًا يُقَالُ لَهُ السُّرَّبَةُ» وَفِي حَدِيثِ الْحَارِثِ: يُقَالُ لَهُ السُّرَرُ بِهِ سَرْحَةٌ سُرَّ تَحْتَهَا سَبْعُونَ نَبِيًّا.

[1] Lit.: "Their umbilical cords were cut."

تخريج: [إسناده ضعيف] أخرجه أحمد:٢/١٣٨ من حديث مالك به، وهو في الموطأ (يحيى):١/٤٢٣، ٤٢٤، والكبرى، ح:٣٩٨٦، وصححه ابن حبان، ح:١٠٢٩، وله شاهد ضعيف في مسند أبي يعلى:١٠/٨٧، ح:٥٧٢٣ * محمد بن عمران لم يوثقه غير ابن حبان، وقال ابن عبدالبر في التمهيد:١٣/١٢٦٤ "وحسبك بذكر مالك له في كتابه".

Comments:

We learn that Mina is also a blessed site, which has remained the repose of the prophets, their halting place. This, however, does not mean that one should try and discover a tree and offer prayer beneath it in order to turn it into a place of retreat for multitudes.

2999. It was narrated from Muḥammad bin Ibrâhîm At-Taimî that a man among them who was called 'Abdur-Raḥmân bin Mu'âdh said: "The Messenger of Allâh ﷺ addressed us in Mina, and Allâh enabled us to hear what he said when we were in our encampments. The Prophet ﷺ started to teach them their rituals until he reached the *Jimâr* (stoning the pillars), and he said: look for pebbles the size of date stones or fingertips. And he told the *Muhâjirûn* to camp in front of the *Masjid* and the Anṣâr to camp behind the *Masjid*." (***Saḥîḥ***)

٢٩٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ: أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْوَارِثِ، ثِقَةٌ قَالَ: حَدَّثَنَا حُمَيْدٌ الْأَعْرَجُ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّيْمِيِّ، عَنْ رَجُلٍ مِنْهُمْ يُقَالُ لَهُ عَبْدُ الرَّحْمٰنِ بْنُ مُعَاذٍ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ بِمِنًى فَفَتَحَ اللهُ أَسْمَاعَنَا حَتَّى إِنْ كُنَّا لَنَسْمَعُ مَا يَقُولُ وَنَحْنُ فِي مَنَازِلِنَا فَطَفِقَ النَّبِيُّ ﷺ يُعَلِّمُهُمْ مَنَاسِكَهُمْ حَتَّى بَلَغَ الْجِمَارَ فَقَالَ: بِحَصَى الْخَذْفِ، وَأَمَرَ الْمُهَاجِرِينَ أَنْ يَنْزِلُوا فِي مُقَدَّمِ الْمَسْجِدِ وَأَمَرَ الْأَنْصَارَ أَنْ يَنْزِلُوا فِي مُؤَخَّرِ الْمَسْجِدِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، المناسك، باب ما يذكر الإمام في خطبته بمنًى، ح:١٩٥٧ من حديث عبدالوارث به.

Comments:

"Allâh) enabled us to near...": this was a miracle; that his blessed voice was heard all over Mina, although the area of Mina is spread over numerous square kilometers.

Chapter 190. Where Should The *Imâm* Pray *Ẓuhr* On The Day Of *At-Tarwiyah*?

(المعجم ١٩٠) - **أَيْنَ يُصَلِّي الْإِمَامُ الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟** (التحفة ١٩٠)

3000. It was narrated that 'Abdul-'Azîz bin Rufai' said: "I asked Anas bin Mâlik: 'Tell me of something that you learned from the Messenger of Allâh ﷺ; where did he pray *Ẓuhr* on the day of *At-*

٣٠٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ وَعَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلَّامٍ [قَالَا]: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ قَالَ:

Tarwiyah?' He said: 'In Mina.' I said: 'Where did he pray *'Asr* on the day of *An-Nafr*?' He said: 'In Al-Abṭaḥ."' (*Ṣaḥîḥ*)

سَأَلْتُ أَنَسَ بْنَ مَالِكٍ فَقُلْتُ: أَخْبِرْنِي بِشَيْءٍ عَقَلْتَهُ عَنْ رَسُولِ اللهِ ﷺ أَيْنَ صَلَّى الظُّهْرَ يَوْمَ التَّرْوِيَةِ؟ قَالَ: بِمِنًى، قُلْتُ: أَيْنَ صَلَّى الْعَصْرَ يَوْمَ النَّفْرِ؟ قَالَ: بِالْأَبْطَحِ.

تخريج: أخرجه مسلم، الحج، باب استحباب نزول المحصب يوم النفر ... إلخ، ح:١٣٠٩، والبخاري، الحج، باب: أين يصلي الظهر يوم التروية؟، ح:١٦٥٣ من حديث إسحاق الأزرق به، وهو في الكبرى، ح:٣٩٨٧ .

Chapter 191. Leaving Mina (In The Morning) For 'Arafat

(المعجم ١٩١) - **الغُدُوُّ مِنْ مِنًى إِلَى عَرَفَةَ** (التحفة ١٩١)

3001. It was narrated that Ibn 'Umar said: "We left Mina with the Messenger of Allâh ﷺ for 'Arafat, and some of us were reciting the *Talbiyah* and some reciting the *Takbîr*." (*Ṣaḥîḥ*)

٣٠٠١ - **أَخْبَرَنَا** يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ الْأَنْصَارِيِّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللهِ ﷺ مِنْ مِنًى إِلَى عَرَفَةَ فَمِنَّا الْمُلَبِّي وَمِنَّا الْمُكَبِّرُ.

تخريج: [**صحيح**] وهو في الكبرى، ح:٣٩٨٩، وأخرجه مسلم، الحج، باب التلبية والتكبير في الذهاب من منى إلى عرفات في يوم عرفة، ح:١٢٨٤/ ٢٧٢ من حديث يحيى بن سعيد عن عبدالله بن أبي سلمة عن عبدالله بن عبدالله بن عمر عن أبيه به إلخ، وهو الصواب، وانظر الحديث الآتي.

3002. It was narrated that Ibn 'Umar said: "We left for 'Arafat with the Messenger of Allâh ﷺ, and some of us were reciting the *Talbiyah* and some were reciting the *Takbîr*." (*Ṣaḥîḥ*)

٣٠٠٢ - **أَخْبَرَنَا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يَحْيَى عَنْ عَبْدِ اللهِ بْنِ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: غَدَوْنَا مَعَ رَسُولِ اللهِ ﷺ إِلَى عَرَفَاتٍ فَمِنَّا الْمُلَبِّي وَمِنَّا الْمُكَبِّرُ.

تخريج: [**صحيح**] أخرجه أحمد: ٢/ ٣ عن هشيم به، وهو في الكبرى، ح:٣٩٩٠، وانظر الحديث السابق.

Comments:

The pilgrims march on from Mina toward Arafât on the ninth of Dhul-Ḥijjah, after the sunrise. And this is an agreed upon issue. While going forth, it is permitted to pronounce the *Takbîr* as well as the *Talbiyah*.

Chapter 192. The *Takbîr* On The Way To 'Arafât

(المعجم ١٩٢) - التَّكْبِيرُ فِي الْمَسِيرِ إِلَى عَرَفَةَ (التحفة ١٩٢)

3003. Muhammad bin Abî Bakr Ath-Thaqafî narrated: "When we were leaving Mina for 'Arafât, I said to Anas: 'What did you do for the *Talbiyah* with the Messenger of Allâh ﷺ on this day?' He said: 'Those who recited the *Talbiyah* did so, and no one criticized them, and those who recited the *Takbîr* did so, and no one criticized them.'" (*Sahîh*)

٣٠٠٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُلَائِيُّ - يَعْنِي أَبَا نُعَيمٍ الْفَضْلَ بْنَ دُكَيْنٍ - قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الثَّقَفِيُّ قَالَ: قُلْتُ لِأَنَسٍ وَنَحْنُ غَادِيَانِ مِنْ مِنًى إِلَى عَرَفَاتٍ: مَا كُنْتُمْ تَصْنَعُونَ فِي التَّلْبِيَةِ مَعَ رَسُولِ اللهِ ﷺ فِي هٰذَا الْيَوْمِ؟ قَالَ: كَانَ الْمُلَبِّي يُلَبِّي فَلَا يُنْكَرُ عَلَيْهِ وَيُكَبِّرُ الْمُكَبِّرُ فَلَا يُنْكَرُ عَلَيْهِ.

تخريج: أخرجه البخاري، العيدين، باب التكبير أيام منًى وإذا غدا إلى عرفة، ح: ٩٧٠ عن أبي نعيم، ومسلم، الحج، باب التلبية والتكبير في الذهاب من منًى إلى عرفات في يوم عرفة، ح: ١٢٨٥ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٣٣٧، والكبرٰى، ح: ٣٩٩١.

Chapter 193. *Talbiyah* On The Way

(المعجم ١٩٣) - التَّلْبِيَةُ فِيهِ (التحفة ١٩٣)

3004. It was narrated that Muhammad bin Abî Bakr – Ath-Thaqafî – said: "I said to Anas on the morning of 'Arafat: 'What do you say about the *Talbiyah* on this day?' I said: 'I walked this path with the Messenger of Allâh ﷺ and his Companions. Some of them recited the *Talbiyah* and some recited the *Takbîr*, and none of them denounced any other.'" (*Sahîh*)

٣٠٠٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ قَالَ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ عَنْ مُحَمَّدِ بْنِ أَبِي بَكْرٍ - وَهُوَ الثَّقَفِيُّ - قَالَ: قُلْتُ لِأَنَسٍ غَدَاةَ عَرَفَةَ: مَا تَقُولُ فِي التَّلْبِيَةِ فِي هٰذَا الْيَوْمِ؟ قَالَ: سِرْتُ هٰذَا الْمَسِيرَ مَعَ رَسُولِ اللهِ ﷺ وَأَصْحَابِهِ وَكَانَ مِنْهُمُ الْمُهِلُّ وَمِنْهُمُ الْمُكَبِّرُ فَلَا يُنْكِرُ أَحَدٌ مِنْهُمْ عَلَى صَاحِبِهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٣٩٩٢.

Chapter 194. What Was Narrated Concerning The Day Of 'Arafât

(المعجم ١٩٤) - مَا ذُكِرَ فِي يَوْمِ عَرَفَةَ (التحفة ١٩٤)

3005. It was narrated that Târiq

٣٠٠٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

bin Shihâb said: "A Jew said to 'Umar: 'If this Verse had been revealed to us, we would have taken it as a festival (*'Eîd*): 'This day, I have perfected your religion for you.'[1] 'Umar said: 'I know the day when it was revealed and the night on which it was revealed; a Friday night when we were with the Messenger of Allâh ﷺ in 'Arafat.'" (*Sahîh*)

أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ، عَنْ قَيْسِ ابْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ يَهُودِيٌّ لِعُمَرَ: لَوْ عَلَيْنَا نَزَلَتْ هٰذِهِ الآيَةُ لَاتَّخَذْنَاهُ عِيدًا ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ [المائدة: ٣] قال عُمَرُ: قَدْ عَلِمْتُ الْيَوْمَ الَّذِي أُنْزِلَتْ فِيهِ وَاللَّيْلَةَ الَّتِي أُنْزِلَتْ لَيْلَةَ الْجُمُعَةِ وَنَحْنُ مَعَ رَسُولِ اللهِ ﷺ بِعَرَفَاتٍ.

تخريج: أخرجه مسلم، التفسير، ح:٣٠١٧/ ٤ من حديث عبد الله ابن إدريس، والبخاري، الإيمان، باب زيادة الإيمان ونقصانه . . . إلخ، ح:٤٥ من حديث قيس بن مسلم به.

3006. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There is no day on which Allâh, the Mighty and Sublime, frees more of His slaves, male and female, from the Fire, than the day of 'Arafah. He comes close, then He boasts to the angels about them and says: 'What do these people want?'" (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: It appears that Yûnus bin Yûsuf is the one who reported it from Mâlik, and Allâh, Most High, knows best.

٣٠٠٦ - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ يُونُسَ عَنِ ابْنِ الْمُسَيَّبِ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ يَوْمٍ أَكْثَرَ مِنْ أَنْ يَعْتِقَ اللهُ عَزَّ وَجَلَّ فِيهِ عَبْدًا أَوْ أَمَةً مِنَ النَّارِ مِنْ يَوْمِ عَرَفَةَ، وَإِنَّهُ لَيَدْنُو ثُمَّ يُبَاهِي بِهِمُ الْمَلَائِكَةَ وَيَقُولُ: مَا أَرَادَ هٰؤُلَاءِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: يُشْبِهُ أَنْ يَكُونَ يُونُسَ بْنَ يُوسُفَ الَّذِي رَوَى عَنْهُ مَالِكٌ وَاللهُ تَعَالَى أَعْلَمُ.

تخريج: أخرجه مسلم، الحج، باب فضل يوم عرفة، ح:١٣٤٨ من حديث ابن وهب به، * مخرمة هو ابن بكير بن عبدالله بن الأشج.

Comments:

"Slaves" signifies common men and women, because all humans are Allâh's slaves.

2. "What do these want?" This question is on account of the expression of His Grandeur and Supreme Greatness. Otherwise Allâh is All-Hearing, All-Knowing.

[1] *Al-Mâ'idah* 5:3.

Chapter 195. The Prohibition Of Fasting The Day Of 'Arafât

(المعجم ١٩٥) - النَّهْيُ عَنْ صَوْمِ يَوْمِ عَرَفَةَ (التحفة ١٩٥)

3007. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: "The day of 'Arafât and the day of Sacrifice and the days of *At-Tashrîq* are our *'Îd*, the people of Islam, and they are days of eating and drinking." (***Hasan***)

٣٠٠٧ - أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - وَهُوَ ابْنُ يَزِيدَ الْمُقْرِىءُ - قَالَ: حَدَّثَنَا مُوسَى بْنُ عُلَيٍّ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ يَوْمَ عَرَفَةَ وَيَوْمَ النَّحْرِ وَأَيَّامَ التَّشْرِيقِ عِيدُنَا أَهْلَ الْإِسْلَامِ، وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصيام، باب صيام أيام التشريق، ح:٢٤١٩ من حديث موسى بن عُلَي به، وهو في الكبرى، ح:٣٩٩٥، وقال الترمذي، ح:٧٧٣: "حسن صحيح"، وصححه ابن حبان، ح:٩٥٨، والحاكم:١/ ٤٣٤، والذهبي، وللحديث شواهد * عُلَي هو ابن رباح.

Comments:

1. Among these days, the Day of Arafât is a day of *Eid*, merely for the pilgrims.
2. The days of *Tashrîq* have been named so, because during these days, people dry up sacrificial meat in the sunlight, so that it may not get contaminated, and it could be used later. The process of cutting the meat and drying it in the sunlight is called *Tashrîq* in the Arabic language.

Chapter 196. Leaving (In The Afternoon) On The Day Of 'Arafât

(المعجم ١٩٦) - الرَّوَاحُ يَوْمَ عَرَفَةَ (التحفة ١٩٦)

3008. It was narrated that Sâlim bin 'Abdullâh said: "Abdul-Malik bin Marwân wrote to Al-Ḥajjâj bin Yûsuf telling him not to go against Ibn 'Umar with regard to the *Ḥajj*. On the day of 'Arafât, Ibn 'Umar came to him when the sun had passed its zenith, and I was with him, and shouted near his cotton tent: 'Where is he?' Al-Ḥajjâj came out to him, wearing a wrap dyed with safflower. He said: 'What is

٣٠٠٨ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنِي أَشْهَبُ قَالَ: أَخْبَرَنِي مَالِكٌ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ قَالَ: كَتَبَ عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ إِلَى الْحَجَّاجِ بْنِ يُوسُفَ يَأْمُرُهُ أَنْ لَا يُخَالِفَ ابْنَ عُمَرَ فِي أَمْرِ الْحَجِّ، فَلَمَّا كَانَ يَوْمُ عَرَفَةَ جَاءَهُ ابْنُ عُمَرَ حِينَ زَالَتِ الشَّمْسُ وَأَنَا مَعَهُ فَصَاحَ عِنْدَ سُرَادِقِهِ: أَيْنَ هٰذَا؟ فَخَرَجَ إِلَيْهِ الْحَجَّاجُ وَعَلَيْهِ

the matter, O Abû 'Abdur-Rahmân?' He said: 'We have to move on if you want to follow the *Sunnah*.' He said to him: 'At this hour?' He said: 'Yes.' He said: 'I will pour some water over myself (have a bath) then I will come out to you.' So he waited until he came out, then he walked between my father and me. I said: 'If you want to follow the *Sunnah*, then deliver a short *Khuṭbah* and hasten to stand (in 'Arafât).' He started to look at Ibn 'Umar so that he could hear that, and when Ibn 'Umar noticed that he said: 'He is speaking the truth.'" (*Ṣaḥîḥ*)

مِلْحَفَةٌ مُعَصْفَرَةٌ فَقَالَ لَهُ: مَا لَكَ يَا أَبَا عَبْدِ الرَّحْمٰنِ؟ قَالَ: الرَّوَاحَ. إِنْ كُنْتَ تُرِيدُ السُّنَّةَ، فَقَالَ لَهُ: هٰذِهِ السَّاعَةَ! فَقَالَ لَهُ: نَعَمْ قَالَ: أُفِيضُ عَلَيَّ مَاءً ثُمَّ أَخْرُجُ إِلَيْكَ، فَانْتَظَرَهُ حَتَّى خَرَجَ فَسَارَ بَيْنِي وَبَيْنَ أَبِي فَقُلْتُ: إِنْ كُنْتَ تُرِيدُ أَنْ تُصِيبَ السُّنَّةَ فَاقْصُرِ الْخُطْبَةَ وَعَجِّلِ الْوُقُوفَ فَجَعَلَ يَنْظُرُ إِلَى ابْنِ عُمَرَ كَيْمَا يَسْمَعَ ذٰلِكَ مِنْهُ فَلَمَّا رَأَى ذٰلِكَ ابْنُ عُمَرَ قَالَ: صَدَقَ.

تخريج: أخرجه البخاري، الحج، باب التهجير بالرواح يوم عرفة، ح: ١٦٦٠ من حديث مالك به، وهو في الموطأ (يحيى): ١/ ٣٩٩، والكبرٰى، ح: ٣٩٩٨.

Comments:

1. This incident occurred in to the year that Ḥajjaj had seized Makkah after martyring Ibn Zubair ﷺ. The days of *Ḥajj* were near. Therefore, the current Caliph Abdul Malik made him (Ḥajjaj) the commander of *Ḥajj* (Amîr of *Ḥajj*), but made him to follow the guidance of Ibn 'Umar ﷺ in the issues of the *Ḥajj*.
2. "At this hour?' He was surprised that the *Khuṭbah* and the prayer would be commenced with the sun's decline from the meridian (*Zawâl*).

Chapter 197. The *Talbiyah* At 'Arafât

(المعجم ١٩٧) - التَّلْبِيَةُ بِعَرَفَةَ (التحفة ١٩٧)

3009. It was narrated that Sa'eed bin Jubair said: "I was with Ibn 'Abbâs in 'Arafât and he said: 'Why do I not hear the people reciting *Talbiyah*?' I said: 'They are afraid of Mu'âwiyah.' So Ibn 'Abbâs went out of his tent and said: "*Labbaik Allâhumma labbaik, labbaik!* They are only forsaking the *Sunnah* out of hatred for 'Alî.'" (*Ḥasan*)

٣٠٠٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ الْأَوْدِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ صَالِحٍ عَنْ مَيْسَرَةَ بْنِ حَبِيبٍ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: كُنْتُ مَعَ ابْنِ عَبَّاسٍ بِعَرَفَاتٍ فَقَالَ: مَا لِي لَا أَسْمَعُ النَّاسَ يُلَبُّونَ؟ قُلْتُ: يَخَافُونَ مِنْ مُعَاوِيَةَ، فَخَرَجَ ابْنُ عَبَّاسٍ مِنْ

rider with the Prophet ﷺ at 'Arafât. He raised his hands in supplication, so his she-camel began leaning and he dropped the halter, so he took the halter with one of his hands while he was raising the other hand." (***Hasan***)

هُشَيْمٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ قَالَ: قَالَ أُسَامَةُ بْنُ زَيْدٍ: كُنْتُ رَدِيفَ النَّبِيِّ ﷺ بِعَرَفَاتٍ فَرَفَعَ يَدَيْهِ يَدْعُو فَمَالَتْ بِهِ نَاقَتُهُ فَسَقَطَ خِطَامُهَا فَتَنَاوَلَ الْخِطَامَ بِإِحْدَى يَدَيْهِ وَهُوَ رَافِعٌ يَدَهُ الأُخْرَى.

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٢٠٩ عن هشيم به، وهو في الكبرى، ح: ٤٠٠٧، وصححه ابن خزيمة، ح: ٢٨٢٤، وتقدم أطرافه، ح: ٢٩١٧، ٢٩١٨ وغيرهما.

3015. It was narrated that 'Âishah said: "The Quraish used to stand in Al-Muzdalifah and they called themselves *Al-Hums*, and the rest of the 'Arabs stood in 'Arafât. Then Allâh, Blessed and Most High, commanded His Prophet ﷺ to stand in 'Arafât, and then move on from there. Allâh, the Mighty and Sublime, revealed: 'Then depart from the place whence all the people depart.'"[1] (***Sahîh***)

٣٠١٥ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَتْ قُرَيْشٌ تَقِفُ بِالْمُزْدَلِفَةِ وَيُسَمَّوْنَ الْحُمْسَ وَسَائِرَ الْعَرَبِ تَقِفُ بِعَرَفَةَ فَأَمَرَ اللهُ تَبَارَكَ وَتَعَالَى نَبِيَّهُ ﷺ أَنْ يَقِفَ بِعَرَفَةَ ثُمَّ يَدْفَعُ مِنْهَا فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿ثُمَّ أَفِيضُوا۟ مِنْ حَيْثُ أَفَاضَ ٱلنَّاسُ﴾ [البقرة: ١٩٩].

تخريج: أخرجه البخاري، التفسير، باب: ﴿ثم أفيضوا من حيث أفاض الناس﴾، ح: ٤٥٢٠، ومسلم، الحج، باب في الوقوف وقوله تعالى: ﴿ثم أفيضوا من حيث أفاض الناس﴾، ح: ١٢١٩ من حديث أبي معاوية الضرير به، وهو في الكبرى، ح: ٤٠١٣.

Comments:

The Quraish considered themselves distinctly superior than other Arabs, because they were the Custodians of the Ka'bah. The Ka'bah was also called *Hamsa*. On account of this relationship, they used to call themselves *Hums*, meaning we are the people of the Ka'bah, and we would, therefore, not go forth from the Ka'bah during *Hajj*. (*Hums* lexically denotes a pious man, who carefully abstains from unlawful things, while *Hamsa* (*Al-Hamsa*) which is the Ka'bah, is so called because its stones are white inclining to blackness - Lane Vol. 1, p. 643).

3016. It was narrated from Muhammad bin Jubair bin Mut'im that his father said: "I lost a camel

٣٠١٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ مُحَمَّدِ

[1] *Al-Baqarah* 2:199.

of mine, so I went to look for it in 'Arafât on the day of 'Arafât. I saw the Prophet ﷺ standing there and said: 'What is he doing here? He is one of the Hums.'" (*Sahîh*)

ابْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: أَضْلَلْتُ بَعِيرًا لِي فَذَهَبْتُ أَطْلُبُهُ بِعَرَفَةَ يَوْمَ عَرَفَةَ فَرَأَيْتُ النَّبِيَّ ﷺ وَاقِفًا فَقُلْتُ: مَا شَأْنُ هٰذَا إِنَّمَا هٰذَا؟ مِنَ الْحُمْسِ.

تخريج: أخرجه البخاري، الحج، باب الوقوف بعرفة، ح:١٦٦٤، ومسلم، الحج، باب: في الوقوف وقوله تعالى: ﴿ثم أفيضوا . . .﴾ إلخ"، ح:١٢٢٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٤٠٠٩ .

Comments:

He has uttered this statement on account of the custom mentioned in the previous *Hadîth*.

3017. It was narrated from 'Amr bin 'Abdullâh bin Safwân that Yazîd bin Shaibân said: "We were standing in 'Arafât in a place far from the place of standing, and Ibn Mirba' Al-Ansârî came and said: 'I am the messenger of the Messenger of Allâh ﷺ to you; he says: 'Stay where you are (for it is a place of ritual), for you are following the legacy of your father Ibrâhîm, peace be upon him.''" (*Sahîh*)

٣٠١٧ - **أَخْبَرَنَا قُتَيْبَةُ** قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ عَبْدِ اللهِ ابْنِ صَفْوَانَ أَنَّ يَزِيدَ بْنَ شَيْبَانَ قَالَ: كُنَّا وُقُوفًا بِعَرَفَةَ مَكَانًا بَعِيدًا مِنَ الْمَوْقِفِ فَأَتَاهُ ابْنُ مِرْبَعٍ الْأَنْصَارِيُّ فَقَالَ: إِنِّي رَسُولُ رَسُولِ اللهِ ﷺ إِلَيْكُمْ، يَقُولُ: «كُونُوا عَلَى مَشَاعِرِكُمْ فَإِنَّكُمْ عَلَى إِرْثٍ مِنْ إِرْثِ أَبِيكُمْ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الحج، باب ماجاء في الوقوف بعرفات والدعاء فيها، ح:٨٨٣ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٤٠١٠، وصححه ابن خزيمة، ح:٢٨١٨، والحاكم:١/ ٤٦٢، والذهبي * سفيان بن عيينة صرح بالسماع عند الحميدي، ح:٥٧٧ .

Comments:

The whole of 'Arafât is the site of Standing or the *Wuqûf*. Although, Allâh's Messenger ﷺ had halted near the Mount of Mercy, everyone cannot halt at this site. Therefore, one should halt wherever one finds place. There would be no difference in the matter of recompense.

3018. Ja'far bin Muhammad said: "My father told me: 'We came to Jâbir bin 'Abdullâh and asked him about the *Hajj* of the Prophet ﷺ.

٣٠١٨ - **أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ** قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ

He told us that the Prophet ﷺ said: "All of 'Arafât is the place of standing." (*Ṣaḥîḥ*)

اللهِ فَسَأَلْنَاهُ عَنْ حَجَّةِ النَّبِيِّ ﷺ فَحَدَّثَنَا أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «عَرَفَةُ كُلُّهَا مَوْقِفٌ».

تخريج: [**إسناده صحيح**] تقدم طرفه، ح:٢٧١٣، وهو في الكبرى، ح:٤٠٠٨ .

Chapter 203. The Obligation Of Standing In 'Arafât

(المعجم ٢٠٣) - **فَرْضُ الْوُقُوفِ بِعَرَفَةَ** (التحفة ٢٠٣)

3019. It was narrated that 'Abdur-Raḥmân bin Ya'mur said: "I saw the Messenger of Allâh ﷺ when people came to him and asked him about *Ḥajj*. The Messenger of Allâh ﷺ said: '*Ḥajj* is 'Arafât. Whoever catches up with the night of 'Arafât before dawn comes on the night of Jam' (Al-Muzdalifah), his *Ḥajj* is complete.'" (*Ṣaḥîḥ*)

٣٠١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمُرَ قَالَ: شَهِدْتُ رَسُولَ اللهِ ﷺ فَأَتَاهُ نَاسٌ فَسَأَلُوهُ عَنِ الْحَجِّ فَقَالَ رَسُولُ اللهِ ﷺ: «الْحَجُّ عَرَفَةُ فَمَنْ أَدْرَكَ لَيْلَةَ عَرَفَةَ قَبْلَ طُلُوعِ الْفَجْرِ مِنْ لَيْلَةِ جَمْعٍ فَقَدْ تَمَّ حَجُّهُ».

تخريج: [**صحيح**] أخرجه ابن ماجه، المناسك، باب من أتى عرفة قبل الفجر ليلة جمع، ح:٣٠١٥ من حديث وكيع به، وصححه ابن خزيمة، ح:٢٨٢٢، والحاكم:١/٢٧٨، ٤٦٣، ٤٦٤، ووافقه الذهبي * سفيان الثوري صرح بالسماع كما سيأتي، ح:٣٠٤٧، وأخرجه أبو داود، ح:١٩٤٩، والترمذي، ح:٨٨٩، ٨٩٠ من حديث سفيان الثوري به.

Comments:

The rite of Standing at 'Arafât (*Wuqûf 'Arafât*) is the supremely significant pillar of *Ḥajj*. If someone compelled by circumstances, arrives at 'Arafât straightaway from the *Mîqât* or the assembly point, whether on the very day of 'Arafât, or on the previous night, and if he performs the *Fajr* prayer in Muzdalifah, along with the pilgrims, before the coming of dawn or at the time of the crack of dawn, he would be considered to have performed the *Ḥajj*.

3020. It was narrated from Ibn 'Abbâs that Al-Faḍl bin 'Abbâs said: "The Messenger of Allâh ﷺ departed from 'Arafât and Usâmah bin Zaid rode behind him. His camel bolted and he was raising his hands (to rein it in) but not above his head. He carried on like that until he reached Jam' (Al-Muzdalifah)." (*Ṣaḥîḥ*)

٣٠٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: أَفَاضَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَاتٍ وَرِدْفُهُ أُسَامَةُ بْنُ زَيْدٍ فَجَالَتْ بِهِ النَّاقَةُ وَهُوَ رَافِعٌ يَدَيْهِ لَا تُجَاوِزَانِ رَأْسَهُ فَمَا زَالَ يَسِيرُ عَلَى هَيْئَتِهِ حَتَّى انْتَهَى إِلَى جَمْعٍ.

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير:١٨/٢٧٦، ح:٦٩٨ من حديث عبدالملك به، وصححه ابن خزيمة، ح:٢٨٢٥ * عطاء هو ابن أبي رباح، وعبدالله هو ابن المبارك.

Comments:

The entire *Ḥajj* sojourn ought to be completed in serene tranquillity.

3021. It was narrated from Ibn 'Abbâs that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ departed from 'Arafât and I was riding behind him. He started trying to rein in his camel until its ears nearly touched the front of the saddle, and he was saying: 'O people, you must be tranquil and dignified, for righteousness does not come by making camels hurry.'" (*Ṣaḥîḥ*)

٣٠٢١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ أُسَامَةَ بْنَ زَيْدٍ قَالَ: أَفَاضَ رَسُولُ اللهِ ﷺ مِنْ عَرَفَةَ وَأَنَا رَدِيفُهُ فَجَعَلَ يَكْبَحُ رَاحِلَتَهُ حَتَّى أَنَّ ذِفْرَاهَا لَيَكَادُ يُصِيبُ قَادِمَةَ الرَّحْلِ وَهُوَ يَقُولُ: «يَا أَيُّهَا النَّاسُ! عَلَيْكُمْ بِالسَّكِينَةِ وَالْوَقَارِ فَإِنَّ الْبِرَّ لَيْسَ فِي إِيضَاعِ الْإِبِلِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٥/٢٠١، ٢٠٧ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٤٠١٤، وأخرجه مسلم، ح:١٢٨٦ من حديث عطاء بن أبي رباح، والبخاري، ح:١٥٤٣ من حديث ابن عباس به.

Comments:

The Prophet ﷺ had pulled on the reins so that his mount would not speed up.

Chapter 204. The Command To Be Tranquil When Departing From 'Arafât

(المعجم ٢٠٤) - الأَمْرُ بِالسَّكِينَةِ فِي الإِفَاضَةِ مِنْ عَرَفَةَ (التحفة ٢٠٤)

3022. It was narrated from Abû Ghaṭfân bin Ṭarîf that he heard Ibn 'Abbâs say: "When the Messenger of Allâh ﷺ departed, he reined in his she-camel until its head touched the middle of his saddle, and he was saying to the people: 'Be tranquil be tranquil,' on the evening of 'Arafât." (*Ṣaḥîḥ*)

٣٠٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ قَالَ: أَخْبَرَنَا مُحْرِزُ بْنُ الْوَضَّاحِ عَنْ إِسْمَاعِيلَ - يَعْنِي ابْنَ أُمَيَّةَ -، عَنْ أَبِي غَطْفَانَ بْنِ طَرِيفٍ حَدَّثَهُ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا دَفَعَ رَسُولُ اللهِ ﷺ شَنَقَ نَاقَتَهُ حَتَّى أَنَّ رَأْسَهَا لَيَمَسُّ وَاسِطَةَ رَحْلِهِ وَهُوَ يَقُولُ لِلنَّاسِ: «السَّكِينَةَ السَّكِينَةَ»! عَشِيَّةَ عَرَفَةَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٤٠١٥.

3023. It was narrated from Al-Fadl bin 'Abbâs, who rode behind the Messenger of Allâh ﷺ, that on the evening of 'Arafât, and on the morning of Jam' (Al-Muzdalifah), when they departed, the Messenger of Allâh ﷺ said to the people: "You must be tranquil," and he was reining in his she-camel. Then, when he was in Muhassir, which is part of Mina, he said: "You have to look for pebbles the size of date stones or fingertips," with which to stone the *Jamarât*. And the Messenger of Allâh ﷺ continued to recite the *Talbiyah* until he stoned *Jamarat Al-'Aqabah*. (*Sahîh*)

٣٠٢٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ أَبِي مَعْبَدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ وَكَانَ رَدِيفَ رَسُولِ اللهِ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ فِي عَشِيَّةِ عَرَفَةَ وَغَدَاةِ جَمْعٍ لِلنَّاسِ حِينَ دَفَعُوا: «عَلَيْكُمُ السَّكِينَةَ»! وَهُوَ كَافٌّ نَاقَتَهُ حَتَّى إِذَا دَخَلَ مُحَسِّرًا وَهُوَ مِنْ مِنًى قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ»! الَّذِي يُرْمَى بِهِ فَلَمْ يَزَلْ رَسُولُ اللهِ ﷺ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

تخريج: أخرجه مسلم، الحج، باب استحباب إدامة الحاج التلبية حتى يشرع . . . الخ، ح:١٢٨٢ عن قتيبة به.

3024. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ departed (from 'Arafât) in a tranquil manner, and he enjoined them to be tranquil. He hurried in the valley of Muhassir and told them to stone the *Jamarat* with (pebbles) like date stones or fingertips." (*Da'îf*)

٣٠٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَفَاضَ رَسُولُ اللهِ ﷺ وَعَلَيْهِ السَّكِينَةُ وَأَمَرَهُمْ بِالسَّكِينَةِ وَأَوْضَعَ فِي وَادِي مُحَسِّرٍ وَأَمَرَهُمْ أَنْ يَرْمُوا الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ.

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، المناسك، باب التعجيل من جمع، ح:١٩٤٤، وابن ماجه، المناسك، باب الوقوف بجمع، ح:٣٠٢٣ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٤٠١٦ * أبونعيم هو الفضل بن دكين، وتابعه يحيى بن سعيد القطان كما سيأتي، ح:٣٠٥٥، أبوالزبير عنعن، وأخرجه مسلم، ح:١٢٩٩ من حديث أبي الزبير أنه سمع جابر بن عبدالله به مختصرًا جدًا، وهو يغني عنه.

Comments:

The valley of Muhassir is situated between Muzdalifah and Mina. It is the valley where the army of Abrahah had been destroyed and exterminated. Nevertheless it is the site where Allâh's punishment had descended. This is why the Prophet ﷺ moved quickly through this valley.

3025. It was narrated from Jâbir that the Prophet ﷺ departed from 'Arafât and started saying: "Be tranquil, O slaves of Allâh!" gesturing with his hand like this – and Ayyûb gestured with his palm uppermost. (*Ṣaḥîḥ*)

٣٠٢٥ - أَخْبَرَنِي أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ أَفَاضَ مِنْ عَرَفَةَ [وَ]جَعَلَ يَقُولُ: «السَّكِينَةَ عِبَادَ اللَّهِ»! يَقُولُ بِيَدِهِ هٰكَذَا وَأَشَارَ أَيُّوبُ بِبَاطِنِ كَفِّهِ إِلَى السَّمَاءِ.

تخريج: [**صحيح**] أخرجه أحمد:٣/ ٣٥٥ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٤٠١٧، وللحديث شواهد كثيرة جدًا.

Chapter 205. How To Move From 'Arafât

(المعجم ٢٠٥) - **كَيْفَ السَّيْرُ مِنْ عَرَفَةَ** (التحفة ٢٠٥)

3026. It was narrated from Usâmah bin Zaid that he was asked how the Prophet ﷺ traveled during the Farewell Pilgrimage. He said: "He used to ride at a moderately fast pace, and when he came upon some open space he would gallop." (*Ṣaḥîḥ*)

٣٠٢٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ: أَنَّهُ سُئِلَ عَنْ مَسِيرِ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ قَالَ: كَانَ يَسِيرُ الْعَنَقَ فَإِذَا وَجَدَ فَجْوَةً نَصَّ - وَالنَّصُّ فَوْقَ الْعَنَقِ -.

تخريج: أخرجه البخاري، المغازي، باب حجة الوداع، ح:٤٤١٣ من حديث يحيى القطان، ومسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... إلخ، ح:١٢٨٦/ ٢٨٣ من حديث هشام بن عروة به، وهو في الكبرٰى، ح:٤٠١٩.

Chapter 206. Stopping After Moving On From 'Arafât

(المعجم ٢٠٦) - **النُّزُولُ بَعْدَ الدَّفْعِ مِنَ عَرَفَةَ** (التحفة ٢٠٦)

3027. It was narrated from Usâmah bin Zaid that when the Prophet ﷺ departed from 'Arafât he turned toward the mountain pass. I said to him: "Are you going to pray *Maghrib*?" He said: "The prayer place is still ahead of you." (*Ṣaḥîḥ*)

٣٠٢٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ ابْنِ زَيْدٍ: أَنَّ النَّبِيَّ ﷺ حَيْثُ أَفَاضَ مِنْ عَرَفَةَ مَالَ إِلَى الشِّعْبِ قَالَ: فَقُلْتُ لَهُ أَتُصَلِّي الْمَغْرِبَ؟ قَالَ: «الْمُصَلَّى أَمَامَكَ».

تخريج: أخرجه مسلم، ح:١٢٨٠/ ٢٧٩ (انظر الحديث السابق) من حديث إبراهيم بن عقبة، والبخاري، الوضوء، باب إسباغ الوضوء، ح:١٣٩ من حديث كريب به، وهو في الكبرٰى، ح:٤٠٢١.

Comments:

The Prophet ﷺ had alighted to urinate. The purpose of the chapter is the very same; that one may halt on one's way out of necessity. Otherwise, the prayers shall be prayed in Muzdalifah.

3028. It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ stopped in the mountain pass where the rulers stop now, and urinated, then he performed a light *Wuḍû'* and I said: 'O Messenger of Allâh, (is it time for) prayer?' He said: 'The prayer is still ahead of you.' When we came to Al-Muzdalifah the people did not unload their camels until he had prayed." (*Ṣaḥîḥ*)

٣٠٢٨ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ ابْنِ عُقْبَةَ، عَنْ كُرَيْبٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: أَنَّ رَسُولَ اللهِ ﷺ نَزَلَ الشِّعْبَ الَّذِي يَنْزِلُهُ الْأُمَرَاءُ فَبَالَ ثُمَّ تَوَضَّأَ وُضُوءًا خَفِيفًا فَقُلْتُ: يَا رَسُولَ اللهِ! الصَّلَاةَ قَالَ: «الصَّلَاةُ أَمَامَكَ» فَلَمَّا أَتَيْنَا الْمُزْدَلِفَةَ لَمْ يَحُلَّ آخِرُ النَّاسِ حَتَّى صَلَّى.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٤٠٢٠.

Comments:

Alîghting or dismounting in the ravine is not a *Sunnah* or the practice of the Prophet ﷺ. The Prophet's ﷺ dismounting had been caused by a necessity.

Chapter 207. Joining Two Prayers In Al-Muzdalifah

(المعجم ٢٠٧) - الجَمْعُ بَيْنَ الصَّلَاتَيْنِ بِالمُزْدَلِفَةِ (التحفة ٢٠٧)

3029. It was narrated from Abû Ayyûb that the Messenger of Allâh ﷺ joined *Maghrib* and *'Ishâ'* in Jam' (Al-Muzdalifah). (*Ṣaḥîḥ*)

٣٠٢٩ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادٍ، عَنْ يَحْيَى، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ أَبِي أَيُّوبَ أَنَّ رَسُولَ اللهِ ﷺ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ.

تخريج: [صحيح] تقدم، ح:٦٠٦، وهو في الكبرى، ح:٤٠٢٤ * حماد هو ابن زيد، ويحيٰ هو ابن سعيد.

Comments:

This is also a unanimously agreed upon issue that the sunset prayer ought not to be prayed in 'Arafât or en route. It should be prayed in Al-Muzdalifah, even if half the way is traversed, although departure from 'Arafât would take place only after the sunset.

3030. It was narrated from Ibn Mas'ûd that the Prophet ﷺ joined

٣٠٣٠ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ عَنْ دَاوُدَ، عَنِ

الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ.

تخريج: [صحيح] تقدم، ح:٦٠٩.

Maghrib and *'Ishâ'* in Jam' (Al-Muzdalifah). (*Ṣaḥîḥ*)

٣٠٣١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ أَبِي ذِئْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ لَمْ يُسَبِّحْ بَيْنَهُمَا وَلَا عَلَى إِثْرِ كُلِّ وَاحِدَةٍ مِنْهُمَا.

تخريج: [صحيح] تقدم، ح:٦٦١.

3031. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ joined *Maghrib* and *'Isha'*; in Jam' (Al-Muzdalifah), with one *Iqâmah*, and he did not offer any voluntary prayers in between or after either of them. (*Ṣaḥîḥ*)

٣٠٣٢ - أَخْبَرَنَا عِيسَى بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ: جَمَعَ رَسُولُ اللهِ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ لَيْسَ بَيْنَهُمَا سَجْدَةٌ صَلَّى الْمَغْرِبَ ثَلَاثَ رَكَعَاتٍ وَصَلَّى الْعِشَاءَ رَكْعَتَيْنِ وَكَانَ عَبْدُ اللهِ بْنُ عُمَرَ يَجْمَعُ كَذٰلِكَ حَتَّى لَحِقَ بِاللَّهِ عَزَّ وَجَلَّ.

تخريج: أخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... إلخ، ح:١٢٨٨ من حديث ابن وهب به.

3032. It was narrated from Ibn Shihâb that 'Ubaidullâh bin 'Abdullâh told him that his father said: "The Messenger of Allâh ﷺ joined *Maghrib* and *'Ishâ'* with no (voluntary) prayer in between them. He prayed *Maghrib* with three *Rak'ahs* and *'Ishâ'* with two." And 'Abdullâh bin 'Umar used to join them in like manner until he met Allâh, the Mighty and Sublime. (*Ṣaḥîḥ*)

٣٠٣٣ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: صَلَّى رَسُولُ اللهِ ﷺ الْمَغْرِبَ وَالْعِشَاءَ بِجَمْعٍ بِإِقَامَةٍ وَاحِدَةٍ.

3033. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ prayed *Maghrib* and *'Ishâ'* in Jam' (Al-Muzdalifah) with one *Iqâmah*." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٨٢، وهو في الكبرى، ح:٤٠٢٧ * سفيان هو الثوري، وسلمة هو ابن كهيل.

٣٠٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ إِبْرَاهِيمَ بْنِ عُقْبَةَ أَنَّ كُرَيْبًا قَالَ: سَأَلْتُ أُسَامَةَ ابْنَ زَيْدٍ وَكَانَ رِدْفَ رَسُولِ اللهِ ﷺ عَشِيَّةَ عَرَفَةَ فَقُلْتُ: كَيْفَ فَعَلْتُمْ؟ قَالَ: أَقْبَلْنَا نَسِيرُ حَتَّى بَلَغْنَا الْمُزْدَلِفَةَ فَأَنَاخَ فَصَلَّى الْمَغْرِبَ، ثُمَّ بَعَثَ إِلَى الْقَوْمِ فَأَنَاخُوا فِي مَنَازِلِهِمْ فَلَمْ يَحُلُّوا حَتَّى صَلَّى رَسُولُ اللهِ ﷺ الْعِشَاءَ الْآخِرَةَ، ثُمَّ حَلَّ النَّاسُ فَنَزَلُوا فَلَمَّا أَصْبَحْنَا انْطَلَقْتُ عَلَى رِجْلِي فِي سُبَّاقِ قُرَيْشٍ وَرَدِفَهُ الْفَضْلُ.

3034. It was narrated from Ibrâhîm bin 'Uqbah that Kuraib said: "I asked Usâmah bin Zaid, who rode behind the Messenger of Allâh ﷺ on the evening of 'Arafât. I said: 'What did you do?' He said: 'We started traveling until we reached Al-Muzdalifah, then he stopped and prayed *Maghrib*. Then he sent word to the people to stay in their camps, and they did not unload their camels until the Messenger of Allâh ﷺ had prayed the later *'Ishâ'*. Then the people unloaded their camels and made camp. When morning came I set out on foot among those of the Quraish who got there first, and Al-Faḍl rode behind the Prophet ﷺ.''' (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الحج، باب الإفاضة من عرفات إلى المزدلفة ... إلخ، ح:١٢٨٠/ ٢٧٨، ٢٧٩ من حديث إبراهيم بن عقبة به باختلاف يسير.

(المعجم ٢٠٨) - تَقْدِيمُ النِّسَاءِ وَالصِّبْيَانِ إِلَى مَنَازِلِهِمْ بِمُزْدَلِفَةِ (التحفة ٢٠٨)

Chapter 208. Sending The Women And Children Ahead To The Camping Places In Al-Muzdalifah

٣٠٣٥ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَنَا مِمَّنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ.

3035. It was narrated that 'Ubaidullâh bin Abî Yazeed said: I heard Ibn 'Abbâs say: I was one of those whom the Prophet ﷺ sent ahead among the weak ones of his family. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحج، باب من قدم ضعفة أهله بليل ... إلخ، ح:١٦٧٨، ومسلم، الحج، باب استحباب تقديم دفع الضعفة من النساء وغيرهن من مزدلفة ... إلخ، ح:١٢٩٣ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٤٠٣٥.

٣٠٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ:

3036. It was narrated that Ibn

'Abbâs said: "I was one of those whom the Prophet ﷺ sent ahead on the night of Al-Muzdalifah among the weak ones of his family." (*Ṣaḥîḥ*)

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ فِيمَنْ قَدَّمَ النَّبِيُّ ﷺ لَيْلَةَ الْمُزْدَلِفَةِ فِي ضَعَفَةِ أَهْلِهِ.

تخريج: أخرجه مسلم، ح:١٢٩٣/ ٣٠٢ من حديث سفيان بن عيينة به (انظر الحديث السابق)، وهو في الكبرى، ح:٤٠٣٦، وسيأتي، ح:٣٠٥١ * عمرو هو ابن دينار، وعطاء هو ابن أبي رباح.

Comments:

Going forth to Mina from Al-Muzdalifah should take place after the performance of the dawn prayer, after having engaged in some remembrance of Allâh and invocations, a little before sunrise. But the aged, weak, women and children could be sent after midnight, before the coming of dawn, since they are likely to encounter hardship due to dense crowds. But they would practice stoning (the pillar or *Rami Al-Jamrah*) only after the sunrise. However, they would have done it prior to other people.

3037. It was narrated from Ibn 'Abbâs, from Al-Faḍl, that the Prophet ﷺ commanded the weak ones among Banu Hâshim to move on from Jam' (Al-Muzdalifah) at night. (*Ṣaḥîḥ*)

٣٠٣٧ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ وَعَفَّانُ وَسُلَيْمَانُ عَنْ شُعْبَةَ، عَنْ مُشَاشٍ، عَنْ عطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ: أَنَّ النَّبِيَّ ﷺ أَمَرَ ضَعَفَةَ بَنِي هَاشِمٍ أَنْ يَنْفِرُوا مِنْ جَمْعٍ بِلَيْلٍ.

تخريج: **[إسناده صحيح]** أخرجه أحمد:١/ ٢١٢ من حديث عطاء بن أبي رباح به، وأبو يعلى، ح:٦٧٣٤.

3038. It was narrated from Sâlim bin Shawwâl that Umm Ḥabîbah told him that the Prophet ﷺ told her to leave Jam' (Al-Muzdalifah) for Mina at the end of the night. (*Ṣaḥîḥ*)

٣٠٣٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنَا عَطَاءٌ عَنْ سَالِمِ بْنِ شَوَّالٍ أَنَّ أُمَّ حَبِيبَةَ أَخْبَرَتْهُ: أَنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تُغَلِّسَ مِنْ جَمْعٍ إِلَى مِنًى.

تخريج: أخرجه مسلم، ح:١٢٩٢ من حديث يحيى بن سعيد القطان به، انظر الحديث المتقدم: ٣٠٣٥.

3039. It was narrated that Umm Ḥabîbah said: "We used to leave Jam' Al-Muzdalifah for Mina at the end of the night, during the

٣٠٣٩ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ سَالِمِ بْنِ

time of the Messenger of Allâh ﷺ." (*Sahîh*)

شَوَّالٍ، عَنْ أُمِّ حَبِيبَةَ قَالَتْ: كُنَّا نُغَلِّسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مِنَ الْمُزْدَلِفَةِ إِلَى مِنًى.

تخريج: [صحيح] انظر الحديث السابق.

Chapter 209. Concession Allowing Women To Leave Jam' (Al-Muzdalifah) Before Dawn

(المعجم ٢٠٩) - الرُّخْصَةُ لِلنِّسَاءِ فِي الإِفَاضَةِ مِنْ جَمْعٍ قَبْلَ الصُّبْحِ (التحفة ٢٠٩)

3040. It was narrated that 'Âishah said: "The Prophet ﷺ allowed Sawdah to leave Jam' (Al-Muzdalifah) before dawn because she was a heavyset woman." (*Sahîh*)

٣٠٤٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: إِنَّمَا أَذِنَ النَّبِيُّ ﷺ لِسَوْدَةَ فِي الْإِفَاضَةِ قَبْلَ الصُّبْحِ مِنْ جَمْعٍ لِأَنَّهَا كَانَتِ امْرَأَةً ثَبِطَةً.

تخريج: أخرجه البخاري، ح:١٦٨٠، ومسلم (انظر الحديث الآتي:٣٠٥٢) من حديث عبدالرحمن بن القاسم به، وهو في الكبرى، ح:٤٠٣٢.

Comments:

The Messenger of Allâh ﷺ, gave her permission to depart early, along with other women and children, so that they may be able to reach (Mina) in time. Nonetheless, they were emphatically told not to practice stoning or the *Rami* before the sunrise. This dispensation (*Rukhsah*) is still valid for such people.

Chapter 210. The Time When *Subh* Is To Be Performed At Al-Muzdalifah

(المعجم ٢١٠) - الوَقْتُ الَّذِي يُصَلَّى فِيهِ الصُّبْحِ بِالْمُزْدَلِفَةِ (التحفة ٢١٠)

3041. It was narrated that 'Abdullâh said: "I never saw the Messenger of Allâh ﷺ offer any prayer except at the proper time, apart from *Maghrib* and *'Ishâ'* in Jam' (Al-Muzdalifah) and *Fajr* on that day, which he offered before the usual time. (*Sahîh*)

٣٠٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: مَا رَأَيْتُ رَسُولَ اللهِ ﷺ صَلَّى صَلَاةً قَطُّ إِلَّا لِمِيقَاتِهَا إِلَّا صَلَاةَ الْمَغْرِبِ وَالْعِشَاءِ صَلَّاهُمَا بِجَمْعٍ وَصَلَاةَ الْفَجْرِ يَوْمَئِذٍ قَبْلَ مِيقَاتِهَا.

تخريج: [صحيح] تقدم، ح:٦٠٩.

Comments:

People had been present for long and ready in Muzdalifah. Therefore, no sooner did the dawn appear, than the Messenger of Allâh ﷺ led people in prayer without intervention of any pause or interval, so that people might have enough time to engage themselves in the remembrance (of Allâh) during the halt. Since it (the prayer) was offered pretty early in comparison to other customary practices, it was said to be "before its proper time".

Chapter 211. Regarding One Who Does Not Catch *Subh* With The *Imâm* In Al-Muzdalifah

(المعجم ٢١١) - فِيمَنْ لَمْ يُدْرِكْ صَلَاةَ الصُّبْحِ مَعَ الْإِمَامِ بِالْمُزْدَلِفَةِ (التحفة ٢١١)

3042. It was narrated that 'Urwah bin Mudarris said: "I saw the Messenger of Allâh ﷺ standing in Al-Muzdalifah and he said: 'Whoever offers this prayer with us here then stands with us and stood before that in 'Arafât by night or by day, his *Hajj* is complete.'" (*Sahîh*)

٣٠٤٢ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ وَدَاوُدَ وَزَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ مُضَرِّسٍ، قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ وَاقِفًا بِالْمُزْدَلِفَةِ فَقَالَ: «مَنْ صَلَّى مَعَنَا صَلَاتَنَا هٰذِهِ هٰهُنَا ثُمَّ أَقَامَ مَعَنَا وَقَدْ وَقَفَ قَبْلَ ذٰلِكَ بِعَرَفَةَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ».

تخريج: [صحيح] أخرجه الترمذي، الحج، باب ماجاء فيمن أدرك الإمام بجمع فقد أدرك الحج، ح:٨٩١ من حديث سفيان بن عيينة به، وقال: "حسن صحيح"، وصححه ابن خزيمة: ٤/ ٢٥٦، ح:٢٨٢١، وابن حبان، ح:١٠١٠، والحاكم: ١/ ٤٦٣، والذهبي * سعيد بن عبدالرحمٰن هو ابن حسان القرشي أبوعبيدالله المخزومي المكي، إسماعيل هو ابن أبي خالد، داود هو ابن أبي هند، زكريا هو ابن أبي زائدة.

3043. It was narrated that 'Urwah bin Mudarris said: "The Messenger of Allâh ﷺ said: 'Whoever catches up (with *Fajr* prayer) in Jam' (Al-Muzdalifah) with the *Imâm* and the people (and stays there) until they move on, the he has caught up with *Hajj*. Whoever does not catch up with the people and the *Imâm*, then has not caught it (*Hajj*).'" (*Sahîh*)

٣٠٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنِي جَرِيرٌ عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ مُضَرِّسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَدْرَكَ جَمْعًا مَعَ الْإِمَامِ وَالنَّاسِ حَتَّى يُفِيضَ مِنْهَا فَقَدْ أَدْرَكَ الْحَجَّ وَمَنْ لَمْ يُدْرِكْ مَعَ النَّاسِ وَالْإِمَامِ فَلَمْ يُدْرِكْ».

تخريج: [صحيح] انظر الحديث السابق،

3044. It was narrated that 'Urwah bin Muḍarris said: "I came to the Prophet ﷺ in Jam' (Al-Muzdalifah) and said: 'O Messenger of Allâh ﷺ, I have come from the two mountains of Ṭaî' and I did not leave any mountain but I stood on it; is there *Ḥajj* for me?' The Messenger of Allâh ﷺ said: 'Whoever offers this prayer with us, and stood before that in 'Arafât by night or by day, his *Ḥajj* is complete, and he has completed the prescribed duties.'" (*Ṣaḥîḥ*)

٣٠٤٤ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أُمَيَّةُ عَنْ شُعْبَةَ، عَنْ سَيَّارٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ مُضَرِّسٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِجَمْعٍ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أَقْبَلْتُ مِنْ جَبَلَيْ طَيِّءٍ لَمْ أَدَعْ جَبَلًا إِلَّا وَقَفْتُ عَلَيْهِ فَهَلْ لِي مِنْ حَجٍّ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى هٰذِهِ الصَّلَاةَ مَعَنَا وَقَدْ وَقَفَ قَبْلَ ذٰلِكَ بِعَرَفَةَ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثَهُ».

تخريج: [صحيح] انظر الحديثين السابقين.

Comments:

'Urwah bin Muḍarris probably had not come to know in time about the Allâh's Messenger's ﷺ announcement of *Ḥajj*. When he learned about it later, he set forth. Since the delay had occurred, he arrived straight to Arafât and reached Al-Muzdalifah therefrom.

3045. 'Urwah bin Muḍarris bin Aws bin Ḥâri<u>th</u>ah bin La'm said: "I came to the Prophet ﷺ in Jam' (Al-Muzdalifah) and said: 'Is there *Ḥajj* for me?' He said: 'Whoever offers this prayer with us and observed this standing until he departed, and he departed before that from 'Arafât by night or by day, then his *Ḥajj* is complete and he has completed the prescribed duties.'" (*Ṣaḥîḥ*)

٣٠٤٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: حَدَّثَنِي عُرْوَةُ بْنُ مُضَرِّسِ بْنِ أَوْسِ بْنِ حَارِثَةَ ابْنِ لَأْمٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِجَمْعٍ فَقُلْتُ: هَلْ لِي مِنْ حَجٍّ؟ فَقَالَ: مَنْ صَلَّى هٰذِهِ الصَّلَاةَ مَعَنَا وَوَقَفَ هٰذَا الْمَوْقِفَ حَتَّى يُفِيضَ وَأَفَاضَ قَبْلَ ذٰلِكَ مِنْ عَرَفَاتٍ لَيْلًا أَوْ نَهَارًا فَقَدْ تَمَّ حَجُّهُ وَقَضَى تَفَثَهُ.

تخريج: [صحيح] تقدم، ح: ٣٠٤٢.

3046. 'Urwah bin Muḍarris Aṭ-Ṭâ'î said: "I came to the Messenger of Allâh ﷺ and said: 'I have come to you from the two mountains of Ṭaî' and I have exhausted my camel,

٣٠٤٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: أَخْبَرَنِي عَامِرٌ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ مُضَرِّسٍ الطَّائِيُّ

and exhausted myself; is there *Ḥajj* for me?' He said: 'Whoever offers this morning prayer with us here, and came to 'Arafât before that, then he has completed the prescribed duties and his *Ḥajj* is complete.'" (*Ṣaḥîḥ*)

قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: أَتَيْتُكَ مِنْ جَبَلَيْ طَيِّءٍ أَكْلَلْتُ مَطِيَّتِي وَأَتْعَبْتُ نَفْسِي مَا بَقِيَ مِنْ حَبْلٍ إِلَّا وَقَفْتُ عَلَيْهِ فَهَلْ لِي مِنْ حَجٍّ؟ فَقَالَ: «مَنْ صَلَّى صَلَاةَ الْغَدَاةِ هٰهُنَا مَعَنَا وَقَدْ أَتَى عَرَفَةَ قَبْلَ ذٰلِكَ فَقَدْ قَضَى تَفَثَهُ وَتَمَّ حَجُّهُ».

تخريج: [صحيح] تقدم، ح: ٣٠٤٢.

3047. 'Abdur-Raḥmân bin Ya'mur Ad-Dailî said: "I saw the Prophet ﷺ in 'Arafât when some people from Najd came to him. They told a man to ask him about *Ḥajj*. He said: '*Ḥajj* is 'Arafât. Whoever comes on the night of Jam' (Al-Muzdalifah) before *Ṣubḥ* prayer, then he has caught up with *Ḥajj*. And the days of Mina are three days. But whosoever hastens to leave in two days, there is no sin on him, and whosoever stays on, there is no sin on him.' Then he made a man ride behind him, and he started proclaiming it to the people." (*Ṣaḥîḥ*)

٣٠٤٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَطَاءٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ يَعْمَرَ الدِّيلِيَّ قَالَ: شَهِدْتُ النَّبِيَّ ﷺ بِعَرَفَةَ وَأَتَاهُ نَاسٌ مِنْ نَجْدٍ فَأَمَرُوا رَجُلًا فَسَأَلَهُ عَنِ الْحَجِّ فَقَالَ: «الْحَجُّ عَرَفَةُ مَنْ جَاءَ لَيْلَةَ جَمْعٍ قَبْلَ صَلَاةِ الصُّبْحِ فَقَدْ أَدْرَكَ حَجَّهُ، أَيَّامُ مِنًى ثَلَاثَةُ أَيَّامٍ مَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ، وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ» ثُمَّ أَرْدَفَ رَجُلًا فَجَعَلَ يُنَادِي بِهَا فِي النَّاسِ.

تخريج: [صحيح] تقدم، ح: ٣٠١٩.

Comments:

"The days of Mina are three": In a way the days are four, but since there are several tasks to be accomplished on the Day of *Nahr* (*Yawm An-Nahr* - The Day of Sacrifice: the tenth of Dhul-Ḥijjah), it was not mentioned here. The eleventh, twelfth, and the thirteenth are the days of Mina. In all these three days, the three stone-pillars are stoned. If someone departs from Mina after stoning on the twelfth (of Dhul-Ḥijjah), there is no harm in it. He is forgiven the stoning of the day of the thirteenth. But if someone stays behind, he shall have to practice the stoning on the thirteenth (of Dhul-Ḥijjah) also.

3048. Ja'far bin Muḥammad narrated that his father said: "We came to Jâbir bin 'Abdullâh and he told us that the Messenger of Allâh

٣٠٤٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ

ﷺ said: 'All of Al-Muzdalifah is a place for (the pilgrims) to stand.'" (*Ṣaḥîḥ*)

مُحَمَّدٍ: حَدَّثَنِي أَبِي قَالَ: أَتَيْنَا جَابِرَ بْنَ عَبْدِ اللهِ فَحَدَّثَنَا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُزْدَلِفَةُ كُلُّهَا مَوْقِفٌ».

تخريج: أخرجه مسلم، الحج، باب ماجاء أن عرفة كلها موقف، ح:١٤٩/١٢١٨ من حديث جعفر بن محمد به.

Comments:

It is not possible for all the people to halt at the very site where the Messenger of Allâh ﷺ halted, while the numbers of pilgrims are increasing every year.

Chapter 212. The *Talbiyah* In Al-Muzdalifah

(المعجم ٢١٢) - التَّلْبِيَةُ بِالْمُزْدَلِفَةِ (التحفة ٢١٢)

3049. It was narrated that 'Abdur-Raḥmân bin Yazîd said: "When we were in Jam' (Al-Muzdalifah), Ibn Mas'ûd said: 'I heard the one to whom *Sûrat Al-Baqarah* was revealed say, in this place: *Labbaik Allâhumma labbaik.*" (*Ṣaḥîḥ*)

٣٠٤٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ كَثِيرٍ - وَهُوَ ابْنُ مُدْرِكٍ -، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ يَزِيدَ قَالَ: قَالَ ابْنُ مَسْعُودٍ وَنَحْنُ بِجَمْعٍ: سَمِعْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ يَقُولُ فِي هٰذَا الْمَكَانِ: «لَبَّيْكَ اللَّهُمَّ! لَبَّيْكَ».

تخريج: أخرجه مسلم، الحج، باب استحباب إدامة الحاج التلبية حتى يشرع في رمي جمرة العقبة يوم النحر، ح:١٢٨٣ من حديث أبي الأحوص به، وهو في الكبرٰى، ح:٤٠٥٣.

Comments:

It has preceded above that the *Talbiyah* shall last until the commencement of stoning *Jamratul Aqabah*.

Chapter 213. The Time Of Departure From Al-Muzdalifah

(المعجم ٢١٣) - وَقْتَ الْإِفَاضَةِ مِنْ جَمْعٍ (التحفة ٢١٣)

3050. It was narrated that 'Amr bin Maimûn said: "I heard him say: 'I saw 'Umar in Al-Muzdalifah and he said: The people of the *Jâhiliyyah* would not depart until the sun had risen, and they would

٣٠٥٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَمِعْتُهُ يَقُولُ: شَهِدْتُ عُمَرَ بِجَمْعٍ فَقَالَ: إِنَّ أَهْلَ

say: Shine, O Thabîr![1] The Messenger of Allâh ﷺ differed from them and departed before the sun had risen." (*Ṣaḥîḥ*)

الْجَاهِلِيَّةِ كَانُوا لَا يُفِيضُونَ حَتَّى تَطْلُعَ الشَّمْسُ وَيَقُولُونَ: أَشْرِقْ ثَبِيرُ وَإِنَّ رَسُولَ اللهِ ﷺ خَالَفَهُمْ ثُمَّ أَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ.

تخريج: أخرجه البخاري، الحج، باب: متى يدفع من جمع، ح:١٦٨٤ من حديث شعبة به، وهو في الكبرى، ح:٤٠٥٤.

Comments:

"O Thabîr! Shine brightly!" Thabîr is the name of a mountain, which is located within the boundaries of Muzdalifah itself. Apparently, when the sun rises, its light first falls on this mountain. One comes to know of sunrise from the gleaming mountain. The intent of the people of igorance was that when the mountain brightens up, meaning when the sun rises, we would proceed. But Allâh's Messenger ﷺ proceeded before sunrise, and this is the *Sunnah*. Although, the rising of the sun while one is still in Al-Muzdalifah would cause no harm to the *Ḥajj*, because this might occur in the face of multitudes.

Chapter 214. Concession Allowing The Weak To Pray *Ṣubḥ* On The Day Of Sacrifice In Mina

(المعجم ٢١٤) - الرُّخْصَةُ لِلضَّعَفَةِ أَنْ يُصَلُّوا يَوْمَ النَّحْرِ الصُّبْحَ بِمِنًى (التحفة ٢١٤)

3051. 'Aṭâ' bin Abî Rabâḥ told them that he heard Ibn 'Abbâs say: "The Messenger of Allâh ﷺ sent me with the weak ones of his family to pray *Ṣubḥ* in Mina and stone the Jamrah." (*Ṣaḥîḥ*)

٣٠٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ أَشْهَبَ أَنَّ دَاوُدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمْ، أَنَّ عَمْرَو بْنَ دِينَارٍ حَدَّثَهُ، أَنَّ عَطَاءَ بْنَ أَبِي رَبَاحٍ حَدَّثَهُمْ، أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: أَرْسَلَنِي رَسُولُ اللهِ ﷺ فِي ضَعَفَةِ أَهْلِهِ فَصَلَّيْنَا الصُّبْحَ بِمِنًى وَرَمَيْنَا الْجَمْرَةَ.

تخريج: [صحيح] تقدم، ح:٣٠٣٦، وهو في الكبرى، ح:٤٠٥٥.

Comments:

It has been argued from this *Ḥadîth* that performance of the dawn prayer in Al-Muzdalifah and halting there subsequently does not constitute a part of the integrals or the pillars of *Ḥajj*.

3052. It was narrated that the

٣٠٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ

[1] Thabir is a large mountain in Al-Muzdalifah; they were saying let the sun shine on it so that they could move on.

Mother of the Believers 'Âishah said: "I wished that I had asked the Messenger of Allâh ﷺ for permission as Sawdah did, so that I could pray *Fajr* in Mina before the people came. Sawdah was a heavyset woman, so she asked the Messenger of Allâh ﷺ for permission, and he gave her permission to pray *Fajr* in Mina and stone the Jamrat before the people came." (*Sahîh*)

سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللهِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ أُمِّ الْمُؤْمِنِينَ عَائِشَةَ قَالَتْ: وَدِدْتُ أَنِّي اسْتَأْذَنْتُ رَسُولَ اللهِ ﷺ كَمَا اسْتَأْذَنَتْهُ سَوْدَةُ فَصَلَّيْتُ الْفَجْرَ بِمِنًى قَبْلَ أَنْ يَأْتِيَ النَّاسُ وَكَانَتْ سَوْدَةُ امْرَأَةً ثَقِيلَةً ثَبِطَةً فَاسْتَأْذَنَتْ رَسُولَ اللهِ ﷺ فَأَذِنَ لَهَا فَصَلَّتِ الْفَجْرَ بِمِنًى وَرَمَتْ قَبْلَ أَنْ يَأْتِيَ النَّاسُ.

تخريج: أخرجه مسلم، الحج، باب استحباب تقديم دفع الضعفة من النساء وغيرهن من مزدلفة ... إلخ، ح: ١٢٩٠/ ٢٩٥ من حديث عبيد الله بن عمر به، وانظر، ح: ٣٠٤٠.

Comments:

Every excused person is entitled to this permission. 'Âishah ؓ considered it appropriate that she should continue to perform *Hajj* throughout her life emulating the excellent example of the Messenger of Allâh ﷺ, even if she encountered hardships and difficulties in doing so.

3053. It was narrated from 'Atâ' bin Abî Rabâh that a freed slave of Asmâ' bint Abî Bakr told him: "I came with Asmâ' bint Abî Bakr to Mina at the end of the night and I said to her: 'We have come to Mina at the end of the night.' She said: 'We used to do this with one who was better than you.'" (*Sahîh*)

٣٠٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ أَنَّ مَوْلًى لِأَسْمَاءَ بِنْتِ أَبِي بَكْرٍ أَخْبَرَهُ قَالَ: جِئْتُ مَعَ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ مِنًى بِغَلَسٍ فَقُلْتُ لَهَا: لَقَدْ جِئْنَا مِنًى بِغَلَسٍ فَقَالَتْ: قَدْ كُنَّا نَصْنَعُ هٰذَا مَعَ مَنْ هُوَ خَيْرٌ مِنْكَ.

تخريج: [صحيح] وهو في الموطأ (يحيى): ١/ ٣٩١ * مولى لأسماء هو عبدالله بن كيسان كما في القريب.

3054. It was narrated from Hishâm bin 'Urwah that his father said: "Usâmah bin Zaid was asked – while I was sitting with him: 'How did the Messenger of Allâh ﷺ travel during the Farewell Pilgrimage when he moved on?' He said: 'He rode at a

٣٠٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: سُئِلَ أُسَامَةُ بْنُ زَيْدٍ وَأَنَا جَالِسٌ مَعَهُ: كَيْفَ

كَانَ رَسُولُ اللهِ ﷺ يَسِيرُ فِي حَجَّةِ الْوَدَاعِ حِينَ دَفَعَ؟ قَالَ: كَانَ يُسَيِّرُ نَاقَتَهُ فَإِذَا وَجَدَ فَجْوَةً نَصَّ.

moderate pace, and if he found some open space, he would gallop.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٠٢٦.

Comments:
(See No. 3021)

Chapter 215. Hurrying In The Valley Of Muḥassir

(المعجم ٢١٥) - الإِيضَاعُ فِي وَادِيِّ مُحَسِّرٍ (التحفة ٢١٥)

3055. It was narrated from Jâbir that the Prophet ﷺ hurried in the valley of Muḥassir. (*Ṣaḥîḥ*)

٣٠٥٥ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ أَوْضَعَ فِي وَادِي مُحَسِّرٍ.

تخريج: [صحيح] تقدم طرفه، ح:٣٠٢٤، وهو في الكبرى، ح:٤٠٥٩.

Comments:
(See No. 3024)

3056. Ja'far bin Muḥammad narrated that his father said: "We entered upon Jâbir bin 'Abdullâh and I said: 'Tell me about the *Ḥajj* of the Prophet ﷺ.' He said: 'The Messenger of Allâh ﷺ moved on from Al-Muzdalifah before the sun rose, and Al-Faḍl bin 'Abbâs rode behind him. When he came to Muḥassir he sped up a little, then he followed the middle road that brings you out at the largest Jamrat. When he came to the Jamrat which is by the tree, he threw seven pebbles, saying the *Takbîr* with each one, (using) pebbles the size of date stones of fingertips, and he threw from the bottom of the valley.'" (*Ṣaḥîḥ*)

٣٠٥٦ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ ابْنُ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللهِ فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ النَّبِيِّ ﷺ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ دَفَعَ مِنَ الْمُزْدَلِفَةِ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ وَأَرْدَفَ الْفَضْلَ بْنَ الْعَبَّاسِ حَتَّى أَتَى مُحَسِّرًا حَرَّكَ قَلِيلًا، ثُمَّ سَلَكَ الطَّرِيقَ الْوُسْطَى الَّتِي تُخْرِجُكَ عَلَى الْجَمْرَةِ الْكُبْرَى حَتَّى أَتَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ فَرَمَى بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا - حَصَى الْخَذْفِ - رَمَى مِنْ بَطْنِ الْوَادِي.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح:٢٨٦٤ من حديث حاتم به، وهو في الكبرى، ح:٤٠٦٠، وأصله في صحيح مسلم، ح:١٢١٨.

Chapter 216. The *Talbiyah* While Traveling

(المعجم ٢١٦) - التَّلْبِيَةُ فِي السَّيْرِ
(التحفة ٢١٦)

3057. It was narrated from Al-Faḍl bin 'Abbâs that he was riding behind the Prophet ﷺ and he continued to recite the *Talbiyah* until he stoned the Jamrat. (*Ṣaḥîḥ*)

٣٠٥٧ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ - وَهُوَ ابْنُ حَبِيبٍ -، عَنْ عَبْدِ الْمَلِكِ ابْنِ جُرَيْجٍ وَعَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ.

تخريج: أخرجه البخاري، باب التلبية والتكبير غداة النحر حتى يرمي الجمرة ... الخ، ح:١٦٨٥، ومسلم، الحج، باب استحباب إدامة الحاج التلبية حتى يشرع في رمي جمرة العقبة يوم النحر، ح:١٢٨١/٢٦٧ من حديث ابن جريج به، وهو في الكبرى، ح:٤٠٦١.

3058. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ recited the *Talbiyah* until he stoned the Jamrat. (*Ṣaḥîḥ*)

٣٠٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ لَبَّى حَتَّى رَمَى الْجَمْرَةَ.

تخريج: [صحيح] أخرجه أحمد: ١/ ٣٤٤ عن عبدالرحمٰن بن مهدي به، وأخرجه ابن ماجه، ح:٣٠٣٩ من حديث أيوب عن سعيد بن جبير به، وسنده حسن، وله شواهد عند البخاري، ح:١٦٨٥، ومسلم، ح:١٢٨٠ وغيرهما * سفيان هو الثوري، وحبيب هو ابن أبي ثابت.

Comments:

According to the majority of the people of knowledge, the *Talbiyah* should continue to be pronounced until stoning *Jamratul Aqabah*.

Chapter 217. Picking Up Pebbles

(المعجم ٢١٧) - الْتِقَاطُ الْحَصَى
(التحفة ٢١٧)

3059. It was narrated that Abû Al-'Âliyah said: "Ibn 'Abbâs said: 'On the morning of Al-'Aqabah, while he was on his mount, the Messenger of Allâh ﷺ said to me: "Pick up (some pebbles) for me." So I picked up some pebbles for

٣٠٥٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا زِيَادُ بْنُ حُصَيْنٍ عَنْ أَبِي الْعَالِيَةِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: قَالَ لِي رَسُولُ اللهِ ﷺ غَدَاةَ الْعَقَبَةِ وَهُوَ عَلَى رَاحِلَتِهِ: «هَاتِ

him that were the size of date stones or fingertips, and when I placed them in his hand he said: "Like these. And beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters." (*Ṣaḥîḥ*)

الْقُطْ لِي» فَلَقَطْتُ لَهُ حَصَيَاتٍ هُنَّ حَصَى الْخَذْفِ فَلَمَّا وَضَعْتُهُنَّ فِي يَدِهِ قَالَ: «بِأَمْثَالِ هٰؤُلَاءِ! وَإِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْغُلُوُّ فِي الدِّينِ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المناسك، باب قدر حصى الرمي، ح:٣٠٢٩ من حديث عوف الأعرابي به، وهو في الكبرٰى، ح:٤٠٦٣، وصححه ابن خزيمة، ح:٢٨٦٧، وابن حبان، ح:١٠١١، والحاكم:١/٤٦٦، والذهبي.

Chapter 218. From Where Should The Pebbles Be Picked Up

(المعجم ٢١٨) - مِنَ أَيْنَ يَلْتَقِطُ الحَصَى (التحفة ٢١٨)

3060. It was narrated that Al-Faḍl bin 'Abbâs said: "The Messenger of Allâh ﷺ said to the people when they moved on, on the evening of 'Arafât and the morning of Jam' (Al-Muzdalifah): 'You must be tranquil.' He was reining in his camel, and when he entered Mina, he came down to Muḥassir and said: 'You have to pick up pebbles the size of date stones or fingertips with which to stone the Jamrat.' He said: 'And the Prophet ﷺ gestured with his hand like a man throwing a pebble.'" (*Ṣaḥîḥ*)

٣٠٦٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ أَبِي مَعْبَدٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ لِلنَّاسِ حِينَ دَفَعُوا عَشِيَّةَ عَرَفَةَ وَغَدَاةَ جَمْعٍ «عَلَيْكُمْ بِالسَّكِينَةِ» وَهُوَ كَافٌّ نَاقَتَهُ حَتَّى إِذَا دَخَلَ مِنًى فَهَبَطَ حِينَ هَبَطَ مُحَسِّرًا قَالَ: «عَلَيْكُمْ بِحَصَى الْخَذْفِ الَّذِي تُرْمَى بِهِ الْجَمْرَةُ» قَالَ: وَالنَّبِيُّ ﷺ يُشِيرُ بِيَدِهِ كَمَا يَخْذِفُ الْإِنْسَانُ.

تخريج: [صحيح] تقدم، ح:٣٠٢٣، وهو في الكبرٰى، ح:٤٠٦٤.

Comments:

Various ways of *Khazf* have been described. But the more emulous or practicable and easy way to perform *Rami* is that the pebble should be gripped between the extremities of the thumb and that of the forefinger.

Chapter 219. The Size Of Pebbles To Be Thrown

(المعجم ٢١٩) - قَدْرُ حَصَى الرَّمْيِ (التحفة ٢١٩)

3061. It was narrated that Ibn

٣٠٦١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ:

'Abbâs said: "On the morning of Al-'Aqabah, while he was on his mount, the Messenger of Allâh ﷺ said: 'Pick up (some pebbles) for me.' So I picked up some pebbles for him that were the size of date stones or fingertips, and placed them in his hand. He started to do this with his hand." Yaḥya described him shaking them in his hand like this. (*Ṣaḥîḥ*)

حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا زِيَادُ بْنُ حُصَيْنٍ عَنْ أَبِي الْعَالِيَةِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ غَدَاةَ الْعَقَبَةِ وَهُوَ وَاقِفٌ عَلَى رَاحِلَتِهِ: «هَاتِ الْقُطْ لِي» فَلَقَطْتُ لَهُ حَصَيَاتٍ هُنَّ حَصَى الْخَذْفِ فَوَضَعَهُنَّ فِي يَدِهِ فَجَعَلَ يَقُولُ بِهِنَّ فِي يَدِهِ، وَوَصَفَ يَحْيَى تَحْرِيكَهُنَّ فِي يَدِهِ بِأَمْثَالِ هٰؤُلَاءِ.

تخريج: [إسناده صحيح] تقدم، ح:٣٠٥٩، وهو في الكبرى، ح:٤٠٦٥.

Chapter 220. Riding To The Jimâr And *Muḥrim* Seeking Shade

(المعجم ٢٢٠) - الرُّكُوبُ إِلَى الجِمَارِ وَاسْتِظْلَالِ المُحْرِمِ (التحفة ٢٢٠)

3062. It was narrated from Yaḥya bin Al-Ḥuṣain that his grandmother, Umm Ḥuṣain said: "I performed *Ḥajj* during the *Ḥajj* of the Prophet ﷺ. I saw Bilâl holding on the reins of his she-camel, and Usâmah bin Zaid holding his garment over him to shade him from the heat, while he was in *Iḥrâm*, until he had stoned *Jamratul 'Aqabah*. Then he addressed the people and praised Allâh, and mentioned many things." (*Ṣaḥîḥ*)

٣٠٦٢ - أَخْبَرَنِي عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنْ أَبِي عَبْدِ الرَّحِيمِ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ يَحْيَى بْنِ الْحُصَيْنِ، عَنْ جَدَّتِهِ أُمِّ حُصَيْنٍ قَالَتْ: حَجَجْتُ فِي حَجَّةِ النَّبِيِّ ﷺ فَرَأَيْتُ بِلَالًا يَقُودُ بِخِطَامِ رَاحِلَتِهِ وَأُسَامَةَ بْنَ زَيْدٍ رَافِعٌ عَلَيْهِ ثَوْبَهُ يُظِلُّهُ مِنَ الْحَرِّ وَهُوَ مُحْرِمٌ حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ، ثُمَّ خَطَبَ النَّاسَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَذَكَرَ قَوْلًا كَثِيرًا.

تخريج: أخرجه مسلم، الحج، باب استحباب رمي جمرة العقبة يوم النحر راكبًا ... إلخ، ح:١٢٩٨/٣١٢ من حديث محمد بن سلمة به، وهو في الكبرى، ح:٤٠٦٦.

Comments:

"*Jamratul Aqabah*": This is the Final Pillar, if one proceeds to Makkah from Mina. In reality, this pillar is excluded from Mina, but it is nevertheless adjacent to it. And it is the very pillar where the people of Al-Madînah had sworn allegiance or pledge at the sacred hands of the Prophet ﷺ; the first as well as the second.

3063. It was narrated that

٣٠٦٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ:

Qudâmah bin 'Abdullâh said: "I saw the Messenger of Allâh ﷺ stoning *Jamratul 'Aqabah* on the Day of Sacrifice on a reddish-brown camel of his, without beating anyone or driving them off." (***Hasan***)

أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا أَيْمَنُ بْنُ نَابِلٍ عَنْ قُدَامَةَ بْنِ عَبْدِ اللهِ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْمِي جَمْرَةَ الْعَقَبَةِ يَوْمَ النَّحْرِ عَلَى نَاقَةٍ لَهُ صَهْبَاءَ لَا ضَرْبَ وَلَا طَرْدَ وَلَا إِلَيْكَ إِلَيْكَ.

تخريج: [**إسناده حسن**] أخرجه ابن ماجه، المناسك، باب رمي الجمار راكبًا، ح:٣٠٣٥ من حديث وكيع به، وهو في الكبرٰى، ح:٤٠٦٧، وصححه ابن خزيمة: ٤/٢٧٨، ح:٢٨٧٨، وقال الترمذي، ح:٩٠٣ "حسن صحيح".

3064. Abû Az-Zubair narrated that he heard Jâbir bin 'Abdullâh say: "I saw the Messenger of Allâh ﷺ stone the Jamrat while on his camel saying: 'O people, learn your rituals (of *Hajj*) for I do not know whether I will perform *Hajj* again after this year.'" (***Sahîh***)

٣٠٦٤ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنَا أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْمِي الْجَمْرَةَ وَهُوَ عَلَى بَعِيرِهِ وَهُوَ يَقُولُ: «يَا أَيُّهَا النَّاسُ! خُذُوا مَنَاسِكَكُمْ فَإِنِّي لَا أَدْرِي لَعَلِّي لَا أَحُجُّ بَعْدَ عَامِي هٰذَا».

تخريج: أخرجه مسلم، الحج، باب استحباب رمي جمرة العقبة يوم النحر راكبًا ... الخ، ح:١٢٩٧ من حديث ابن جريج به، وهو في الكبرٰى، ح:٤٠٦٨.

Chapter 221. The Time For Stoning *Jamratul 'Aqabah* On The Day Of Sacrifice

(المعجم ٢٢١) - وَقْتُ رَمْيِ جَمْرَةِ الْعَقَبَةِ يَوْمَ النَّحْرِ (التحفة ٢٢١)

3065. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ stoned the Jamrat on the Day of Sacrifice in the forenoon, and after the Day of Sacrifice he stoned (the Jamarat) when the sun had passed its zenith." (***Sahîh***)

٣٠٦٥ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ بْنِ إِبْرَاهِيمَ الثَّقَفِيُّ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ ابْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَمَى رَسُولُ اللهِ ﷺ الْجَمْرَةَ يَوْمَ النَّحْرِ ضُحًى وَرَمَى بَعْدَ يَوْمِ النَّحْرِ إِذَا زَالَتِ الشَّمْسُ.

تخريج: أخرجه مسلم، الحج، باب بيان وقت استحباب الرمي، ح:١٢٩٩/٣١٤ من حديث ابن إدريس به، وهو في الكبرٰى، ح:٤٠٦٩.

Comments:

The time for *Rami* or stoning on the Day of Sacrifice commences from sunrise, whenever one gets an opportunity. If one is not able to do it during the daylight hours, one can do it at night. In the rest of the days, the time for stoning starts with the sun's decline from the meridian or the *Zawâl.*

Besides, in the rest of the days, all the pillars are stoned.

Chapter 222. The Prohibition Of Stoning *Jamratul 'Aqabah* Before Sunrise

(المعجم ٢٢٢) - النَّهْيُ عَنْ رَمْيِ جَمْرَةِ الْعَقَبَةِ قَبْلَ طُلُوعِ الشَّمْسِ (التحفة ٢٢٢)

3066. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ sent us young boys of Banu 'Abdul-Muttalib on donkeys, slapping our thighs and saying: 'O my sons, do not stone *Jamratul 'Aqabah* until the sun has risen.'" (*Da'îf*)

٣٠٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ أُغَيْلِمَةَ بَنِي عَبْدِ الْمُطَّلِبِ عَلَى حُمُرَاتٍ يَلْطَحُ أَفْخَاذَنَا وَيَقُولُ: «أُبَيْنِيَّ! لَا تَرْمُوا جَمْرَةَ الْعَقَبَةِ حَتَّى تَطْلُعَ الشَّمْسُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، المناسك، باب التعجيل من جمع، ح:١٩٤٠ من حديث سفيان الثوري به، وصرح بالسماع عنده، وهو في الكبرى، ح:٤٠٧٠ * والحسن العرني ثقة أرسل عن ابن عباس (تقريب)، وللحديث شواهد ضعيفة عند الطحاوي (مشكل الآثار: ٤/ ٣٨٢، ٣٨٤ وغيره).

3067. It was narrated from Ibn 'Abbâs that the Prophet ﷺ sent his family ahead, and told them not to stone the Jamrah until the sun had risen. (*Da'îf*)

٣٠٦٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَدَّمَ أَهْلَهُ وَأَمَرَهُمْ أَنْ لَا يَرْمُوا الْجَمْرَةَ حَتَّى تَطْلُعَ الشَّمْسُ.

تخريج: [إسناده ضعيف] أخرجه أبوداود، ح:١٩٤١ (انظر الحديث السابق) من حديث حبيب بن أبي ثابت به، وعنعن، والحديث في الكبرى، ح:٤٠٧١ .

Chapter 223. Concession For Women Regarding That

(المعجم ٢٢٣) - الرُّخْصَةُ فِي ذَلِكَ لِلنِّسَاءِ (التحفة ٢٢٣)

3068. 'Âishah bint Talhah narrated

٣٠٦٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ:

from her maternal aunt 'Âishah, the Mother of the Believers, that the Messenger of Allâh ﷺ told one of his wives to depart from Jam' (Al-Muzdalifah) on the night of Jam', to go to *Jamratul 'Aqabah* and stone it, then come back to her camp before morning. And 'Aṭâ' used to do that until he died. (*Ḥasan*)

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمٰنِ الطَّائِفِيُّ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: حَدَّثَتْنِي عَائِشَةُ بِنْتُ طَلْحَةَ عَنْ خَالَتِهَا عَائِشَةَ أُمِّ الْمُؤْمِنِينَ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ إِحْدَى نِسَائِهِ أَنْ تَنْفِرَ مِنْ جَمْعٍ لَيْلَةَ جَمْعٍ فَتَأْتِي جَمْرَةَ الْعَقَبَةِ فَتَرْمِيهَا وَتُصْبِحَ فِي مَنْزِلِهَا، وَكَانَ عَطَاءٌ يَفْعَلُهُ حَتَّى مَاتَ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح: ٤٠٧٢ .

Chapter 224. Stoning The *Jamarât* After Evening Comes

(المعجم ٢٢٤) - الرَّمْيُ بَعْدَ الْمَسَاءِ (التحفة ٢٢٤)

3069. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was asked questions during the days of Mina and he said: 'There is no harm.' A man said: 'I shaved my head before offering the sacrifice.' He said: 'There is no harm.' Another man said: 'I stoned (the *Jamarât*) after evening came.' He said: 'There is no harm.'" (*Ṣaḥîḥ*)

٣٠٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُسْئَلُ أَيَّامَ مِنًى فَيَقُولُ: «لَا حَرَجَ» فَسَأَلَهُ رَجُلٌ فَقَالَ: حَلَقْتُ قَبْلَ أَنْ أَذْبَحَ قَالَ: «لَا حَرَجَ» فَقَالَ رَجُلٌ: رَمَيْتُ بَعْدَ مَا أَمْسَيْتُ، قَالَ: «لَا حَرَجَ».

تخريج: أخرجه البخاري، الحج، باب إذا رمى بعد ما أمسى أو حلق ... الخ، ح: ١٧٣٥ من حديث يزيد بن زريع به، وهو في الكبرٰى، ح: ٤٠٧٣ .

Comments:

The time for stoning is the daytime, but if one is not able to accomplish it, one shall have to practice it at night. But this could happen in extremely compelling situations.

Chapter 225. Stoning The *Jamarât* For Camel Herders

(المعجم ٢٢٥) - رَمْيُ الرُّعَاءِ (التحفة ٢٢٥)

3070. It was narrated from Abû Al-Baddâḥ bin 'Adiyy, from his father, that the Prophet ﷺ granted

٣٠٧٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ سُفْيَانَ، عَنْ عَبْدِ اللهِ

ابْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ بْنِ عَدِيٍّ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرُّعَاءِ أَنْ يَرْمُوا يَوْمًا وَيَدَعُوا يَوْمًا.

the camel herders a concession allowing them to stone the *Jamarât* on one day and not another. (*Ṣaḥîḥ*)

تخريج: **[إسناده صحيح]** أخرجه أبو داود، المناسك، باب: في رمي الجمار، ح:١٩٧٦، والترمذي، ح:٩٥٤ وغيرهما من حديث سفيان بن عيينة به، وصرح بالسماع، وهو في الكبرٰى، ح:٤٠٧٤.

٣٠٧١ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي بَكْرٍ عَنْ أَبِيهِ، عَنْ أَبِي الْبَدَّاحِ ابْنِ عَاصِمِ ابْنِ عَدِيٍّ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِلرُّعَاءِ فِي الْبَيْتُوتَةِ يَرْمُونَ يَوْمَ النَّحْرِ وَالْيَوْمَيْنِ اللَّذَيْنِ بَعْدَهُ يَجْمَعُونَهُمَا فِي أَحَدِهِمَا.

3071. It was narrated from Al-Baddâḥ bin 'Âṣim bin 'Adiyy from his father, that the Messenger of Allâh ﷺ granted a concession to some camel herders, allowing them to not stay overnight in Mina, and allowing them to stone the Jimâr on the Day of Sacrifice, then to combine the stoning of two days after the sacrifice, so that they could do it on one of the two days. (*Ṣaḥîḥ*)

تخريج: **[إسناده صحيح]** أخرجه أبو داود، ح:١٩٧٥، والترمذي، الحج، باب ماجاء في الرخصة للرعاء أن يرموا يومًا ويدعوا يومًا، ح:٩٥٥ من حديث مالك به، وهو في الموطأ (يحيى):١/٤٠٨، والكبرٰى، ح:٤٠٧٥، وقال الترمذي: "حسن صحيح"، وصححه ابن خزيمة، ح:٢٩٧٥، وابن حبان، ح:١٠١٥، وابن الجارود، ح:٤٧٨، والحاكم:١/٤٧٨، ٣/٤٢٠، ووافقه الذهبي.

(المعجم ٢٢٦) - الْمَكَانُ الَّذِي تُرْمَى مِنْهُ جَمْرَةُ الْعَقَبَةِ (التحفة ٢٢٦)

Chapter 226. The Place From Which *Jamratul 'Aqabah* Is To Be Stoned

٣٠٧٢ - **أَخْبَرَنَا** هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُحَيَّاةَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ الرَّحْمٰنِ - يَعْنِي ابْنَ يَزِيدَ - قَالَ: قِيلَ لِعَبْدِ اللهِ بْنِ مَسْعُودٍ إِنَّ نَاسًا يَرْمُونَ الْجَمْرَةَ مِنْ فَوْقِ الْعَقَبَةِ قَالَ: فَرَمَى عَبْدُ اللهِ مِنْ بَطْنِ الْوَادِي ثُمَّ قَالَ: مِنْ هٰهُنَا وَالَّذِي لَا إِلٰهَ غَيْرُهُ! رَمَى الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

3072. It was narrated that 'Abdur-Raḥmân – meaning bin Yazîd – said: "It was said to 'Abdullâh bin Mas'ûd, that some people were stoning the *Jamrat* from above Al-'Aqabah." He said: "So 'Abdullâh stoned it from the bottom of the valley, then he said: 'From here – by the One beside Whom there is no other God – did the one to

whom *Sûrat Al-Baqarah* was revealed, stone it." (***Ṣaḥîḥ***)

تخريج:أخرجه مسلم، الحج، باب رمي جمرة العقبة من بطن الوادي ... إلخ، ح:١٢٩٦ من حديث أبي المحياة، والبخاري، الحج، باب رمي الجمار من بطن الوادي، ح:١٧٤٧ من حديث عبدالرحمٰن بن يزيد به، وهو في الكبرٰى، ح:٤٠٧٦ .

3073. It was narrated that 'Abdullâh bin Yazîd said: "Abdullâh stoned the *Jamrat* with seven pebbles, with the House on his left and 'Arafât on his right. And he said: 'This is the place where the one to whom *Sûrat Al-Baqarah* was revealed stood.'" (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I do not know of anyone who said: Manṣûr in this narration except Ibn Abi 'Adî, and Allâh the Most High knows best.

٣٠٧٣ - **أَخْبَرَنَا** الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ وَمَالِكُ بْنُ الْخَلِيلِ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ وَمَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: رَمَى عَبْدُ اللهِ الْجَمْرَةَ بِسَبْعِ حَصَيَاتٍ جَعَلَ الْبَيْتَ عَنْ يَسَارِهِ وَعَرَفَةَ عَنْ يَمِينِهِ وقَالَ: هٰهُنَا مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَا أَعْلَمُ أَحَدًا قَالَ فِي هٰذَا الْحَدِيثِ مَنْصُورٌ غَيْرَ ابْنِ أَبِي عَدِيٍّ وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٠٧٧.

3074. 'Abdur-Raḥmân bin Yazîd said: "I saw Ibn Mas'ûd stone *Jamratul 'Aqabah* from the bottom of the valley, then he said: 'This – by the One beside Whom there is no other God – is the place where the one to whom *Sûrat Al-Baqarah* was revealed stood.'" (***Ṣaḥîḥ***)

٣٠٧٤ - **أَخْبَرَنَا** مُجَاهِدُ بْنُ مُوسَى عَنْ هُشَيْمٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ قَالَ: رَأَيْتُ ابْنَ مَسْعُودٍ رَمَى جَمْرَةَ الْعَقَبَةِ مِنْ بَطْنِ الْوَادِي ثُمَّ قَالَ: هٰهُنَا وَالَّذِي لَا إِلٰهَ غَيْرُهُ! مَقَامُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ.

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٠٧٨.

3075. Al-A'mash said: "I head Al-Ḥajjâj say: 'Do not say *Sûrat Al-Baqarah*, say: 'The *Sûrah* in which the cow (*Al-Baqarah*) is mentioned.'" I mentioned that to Ibrâhîm, and he

٣٠٧٥ - **أَخْبَرَنَا** يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ: سَمِعْتُ الْحَجَّاجَ يَقُولُ: لَا تَقُولُوا سُورَةَ

الْبَقَرَةِ قُولُوا السُّورَةَ الَّتِي يُذْكَرُ فِيهَا الْبَقَرَةُ فَذَكَرْتُ ذٰلِكَ لِإِبْرَاهِيمَ فَقَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ: أَنَّهُ كَانَ مَعَ عَبْدِ اللهِ حِينَ رَمَى جَمْرَةَ الْعَقَبَةِ فَاسْتَبْطَنَ الْوَادِيَ وَاسْتَعْرَضَهَا - يَعْنِي الْجَمْرَةَ - فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ وَكَبَّرَ مَعَ كُلِّ حَصَاةٍ فَقُلْتُ: إِنَّ أُنَاسًا يَصْعَدُونَ الْجَبَلَ فَقَالَ: هٰهُنَا وَالَّذِي لَا إِلٰهَ غَيْرُهُ! رَأَيْتُ الَّذِي أُنْزِلَتْ عَلَيْهِ سُورَةُ الْبَقَرَةِ رَمَى.

said: "Abdur-Raḥmân bin Yazîd told me, that he was with 'Abdullâh when he stoned *Jamratul 'Aqabah*. He went down the middle of the valley, stood opposite it – meaning the *Jamrah* – and threw seven pebbles at it, saying the *Takbîr* with each pebble. I said: "Some people climbed the mountain." He said: "Here – by the One beside Whom there is no other God – is the place where the one to whom *Sûrat Al-Baqarah* was revealed stoned." (*Ṣaḥîḥ*)

تخريج: [**صحيح**] تقدم، ح: ٣٠٧٢، وهو في الكبرٰى، ح: ٤٠٧٩.

٣٠٧٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ وَذَكَرَ آخَرَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ رَمَى الْجَمْرَةَ بِمِثْلِ حَصَى الْخَذْفِ.

3076. It was narrated from Jâbir that the Messenger of Allâh ﷺ stoned the *Jamarât* with pebbles like date stones or fingertips. (*Ṣaḥîḥ*)

تخريج: [**صحيح**] أخرجه ابن خزيمة، ح: ٢٨٧٥ من حديث عبدالرحيم بن سليمان به، وهو في الكبرٰى، ح: ٤٠٨٠، وانظر الحديث الآتي.

٣٠٧٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَرْمِي الْجِمَارَ بِمِثْلِ حَصَى الْخَذْفِ.

3077. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ stoned the *Jamarât* with pebbles like date stones or fingertips." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الحج، باب استحباب كون حصى الجمار بقدر حصى الخذف، ح: ١٢٩٩ من حديث ابن جريج به، وهو في الكبرٰى، ح: ٤٠٨١ .

(المعجم ٢٢٧) - عَدَدُ الْحَصَى الَّتِي يُرْمَى بِهَا الْجِمَارُ (التحفة ٢٢٧)

Chapter 227. The Number Of Pebbles To Be Thrown At The *Jimâr*

٣٠٧٨ - **أَخْبَرَنَا** إِبْرَاهِيمُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا جَعْفَرُ

3078. Ja'far bin Muḥammad bin 'Alî bin Ḥusain narrated that his father said: "We entered upon

ابْنُ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ حُسَيْنٍ عَنْ أَبِيهِ قَالَ: دَخَلْنَا عَلَى جَابِرِ بْنِ عَبْدِ اللهِ فَقُلْتُ: أَخْبِرْنِي عَنْ حَجَّةِ النَّبِيِّ ﷺ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ رَمَى الْجَمْرَةَ الَّتِي عِنْدَ الشَّجَرَةِ بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ مِنْهَا - حَصَى الْخَذْفِ - رَمَى مِنْ بَطْنِ الْوَادِي ثُمَّ انْصَرَفَ إِلَى الْمَنْحَرِ فَنَحَرَ.

Jâbir bin 'Abdullâh and I said: 'Tell me about the *Ḥajj* of the Prophet ﷺ.' He said: 'The Messenger of Allâh ﷺ stoned the *Jamrat* which is by the tree, with seven pebbles, saying the *Takbîr* with each pebble – pebbles that were the size of date stones or fingertips. And he threw them from the bottom of the valley, then he went to the place of sacrifice in Mina.'" (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] تقدم، ح:٣٠٥٦، وهو في الكبرٰى، ح:٤٠٨٢.

٣٠٧٩ - **أَخْبَرَنَا** يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ أَبِي نَجِيحٍ قَالَ: قَالَ مُجَاهِدٌ: قَالَ سَعْدٌ: رَجَعْنَا فِي الْحَجَّةِ مَعَ النَّبِيِّ ﷺ وَبَعْضُنَا يَقُولُ رَمَيْتُ بِسَبْعِ حَصَيَاتٍ وَبَعْضُنَا يَقُولُ رَمَيْتُ بِسِتٍّ، فَلَمْ يَعِبْ بَعْضُهُمْ عَلَى بَعْضٍ.

3079. Sa'd said: "We returned during the *Ḥajj* with the Prophet ﷺ, and some of us said that they had stoned (the Jamarât) with seven stones, and others said that they had done so with six, and no one denounced anyone else." (***Ḥasan***)

تخريج: [**حسن**] أخرجه أحمد:١/١٦٨ من حديث عبدالله بن أبي نجيح به، وصرح بالسماع في مسند سعد بن أبي وقاص لأحمد بن إبراهيم الدورقي، ح:١٣٣، وهو في الكبرٰى، ح:٤٠٨٣، وأورده الضياء في المختارة * مجاهد لم يدرك سعد بن أبي وقاص، وللحديث شواهد معنوية.

٣٠٨٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا مِجْلَزٍ يَقُولُ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ شَيْءٍ مِنْ أَمْرِ الْجِمَارِ فَقَالَ: مَا أَدْرِي رَمَاهَا رَسُولُ اللهِ ﷺ بِسِتٍّ أَوْ بِسَبْعٍ.

3080. It was narrated that Qatâdah said: "I heard Abû Mijlaz say: 'I asked Ibn 'Abbâs something about the Jimâr, and he said: I do not know, the Messenger of Allâh ﷺ stoned it with six or seven.'" (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه أبو داود، المناسك، باب: في رمي الجمار، ح:١٩٧٧ من حديث خالد بن الحارث به، وهو في الكبرٰى، ح:٤٠٨٤ .

Comments:

If someone pelts only six pebbles erring unwittingly or forgetfully, or someone misses a pebble here and there due to the pelting rush, then there is no harm in it.

Chapter 228. Saying The *Takbîr* With Each Throw

(المعجم ٢٢٨) - التَّكْبِيرُ مَعَ كُلِّ حَصَاةٍ (التحفة ٢٢٨)

3081. It was narrated from Ibn 'Abbâs that his brother Al-Faḍl bin 'Abbâs said: "I was riding behind the Prophet ﷺ and he continued to recite the *Talbiyah* until he stoned *Jamratul 'Aqabah*. He stoned it with seven pebbles, saying the *Takbîr* with each throw." (*Ṣaḥîḥ*)

٣٠٨١ - أَخْبَرَنِي هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا حَفْصٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَخِيهِ الْفَضْلِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ رِدْفَ النَّبِيِّ ﷺ فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ فَرَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ مَعَ كُلِّ حَصَاةٍ.

تخريج: [إسناده صحيح] أخرجه ابن خزيمة، ح:٢٨٨١، ٢٨٨٧ من حديث هارون بن إسحاق به، وهو في الكبرٰى، ح:٤٠٨٥ * حفص هو ابن غياث، وصرح بالسماع عند البيهقي: ٥/ ١٣٧.

Comments:

When word and deed match, the effect reaches its extreme. That is why the Divine law has considered deed incumbent side by side with word, in almost all kinds of worship. In *Ḥajj* also, the *Talbiyah* with *Ihrâm*, supplicating and remembrance during *Tawâf*, pronouncing the *Takbîrât* while stoning, etc., are founded upon this principle.

Chapter 229. The *Muḥrim* Stopping The *Talbiyah* When He Stones *Jamratul 'Aqabah*

(المعجم ٢٢٩) - قَطْعُ الْمُحْرِمِ التَّلْبِيَةَ إِذَا رَمَى جَمْرَةَ الْعَقَبَةِ (التحفة ٢٢٩)

3082. Al-Faḍl bin 'Abbâs said: "I was riding behind the Messenger of Allâh ﷺ and he continued to hear him reciting the *Talbiyah* until he stoned *Jamratul 'Aqabah*, then when he stoned (the *Jamrah*) he stopped reciting the *Talbiyah*." (*Ṣaḥîḥ*)

٣٠٨٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ الْفَضْلُ بْنُ عَبَّاسٍ: كُنْتُ رِدْفَ رَسُولِ اللهِ ﷺ فَمَا زِلْتُ أَسْمَعُهُ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ فَلَمَّا رَمَى قَطَعَ التَّلْبِيَةَ.

تخريج: [صحيح] أخرجه ابن ماجه، المناسك، باب متى يقطع الحاج التلبية، ح:٣٠٤٠ عن هناد به، وهو في الكبرٰى، ح:٤٠٨٦ * خصيف لم ينفرد به، وللحديث شواهد كثيرة، منها الحديث السابق والآتي برقم، ح:٣٠٨٤ .

Comments:

The *Rami* is the last rite, which a *Muḥrim* does during the *Ḥajj*. Following it, his *Ihrâm* comes to an end. Therefore, the time for the *Talbiyah* is until the *Rami*. While stoning, the *Takbîr* is commenced.

3083. It was narrated from Ibn 'Abbâs that Al-Faḍl told him that he rode behind the Messenger of Allâh ﷺ and he continued to recite the *Talbiyah* until he stoned the *Jamrat*. (*Ṣaḥîḥ*)

٣٠٨٣ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ قَالَ: حَدَّثَنَا خُصَيْفٌ عَنْ مُجَاهِدٍ وَعَامِرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْفَضْلَ أَخْبَرَهُ أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللهِ ﷺ وَأَنَّهُ لَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى الْجَمْرَةَ.

تخريج: [صحيح] انظر الحديث الآتي والسابق، وهو في الكبرى، ح:٤٠٨٧.

3084. It was narrated from Al-Faḍl bin 'Abbâs that he was riding behind the Prophet ﷺ and he continued to recite the *Talbiyah* until he stoned *Jamratul 'Aqabah*. (*Ṣaḥîḥ*)

٣٠٨٤ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ عَنْ عَلِيِّ بْنِ مَعْبَدٍ قَالَ: حَدَّثَنَا مُوسَى ابْنُ أَعْيَنَ عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ ابْنِ الْعَبَّاسِ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَلَمْ يَزَلْ يُلَبِّي حَتَّى رَمَى جَمْرَةَ الْعَقَبَةِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٢١٤ من حديث عبدالكريم به، وهو في الكبرى، ح:٤٠٨٨.

Chapter 230. Supplication After Stoning The Jimâr

(المعجم ٢٣٠) - الدُّعَاءُ بَعْدَ رَمْيِ الْجِمَارِ (التحفة ٢٣٠)

3085. It was narrated that Az-Zuhrî said: "We heard that when the Messenger of Allâh ﷺ stoned the *Jamrah* he stoned it with seven pebbles, saying the *Takbîr* every time he threw a pebble. Then he came in front of it and stood facing the *Qiblah*, raising his hands and supplicating for a long time. Then he came to the second *Jamrah* and stoned it stoned it with seven

٣٠٨٥ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ قَالَ: بَلَغَنَا أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا رَمَى الْجَمْرَةَ الَّتِي تَلِي الْمَنْحَرَ - مَنْحَرَ مِنًى - رَمَاهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ تَقَدَّمَ أَمَامَهَا فَوَقَفَ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو يُطِيلُ

pebbles, saying the *Takbîr* every time he threw a pebble. Then he moved to the left and stood facing the *Qiblah*, raising his hands and supplicating for a long time. Then he came to the *Jamrat* that is at Al-'Aqabah and stoned it with seven pebbles, but he did not stand there." Az-Zuhrî said: "I heard Sâlim narrate this from his father, from the Prophet ﷺ, and Ibn 'Umar used to do that." (*Ṣaḥîḥ*)

الْوُقُوفَ، ثُمَّ يَأْتِي الْجَمْرَةَ الثَّانِيَةَ فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ يُكَبِّرُ كُلَّمَا رَمَى بِحَصَاةٍ، ثُمَّ يَنْحَدِرُ ذَاتَ الشِّمَالِ فَيَقِفُ مُسْتَقْبِلَ الْقِبْلَةِ رَافِعًا يَدَيْهِ يَدْعُو، ثُمَّ يَأْتِي الْجَمْرَةَ الَّتِي عِنْدَ الْعَقَبَةِ فَيَرْمِيهَا بِسَبْعِ حَصَيَاتٍ وَلَا يَقِفُ عِنْدَهَا. قَالَ الزُّهْرِيُّ: سَمِعْتُ سَالِمًا يُحَدِّثُ بِهٰذَا عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ وَكَانَ ابْنُ عُمَرَ يَفْعَلُهُ.

تخريج: أخرجه البخاري، الحج، باب إذا رمى الجمرتين يقوم مستقبل القبلة ويسهل، ح:١٧٥١، ١٧٥٢ من حديث يونس بن يزيد به، وهو في الكبرٰى، ح:٤٠٨٩ .

Comments:

1. One does not supplicate after stoning every pillar. One rather supplicates after that *Rami*, which is subsequently followed by another *Rami*.
2. The downward slope of valley of whose mention occurs in some narrations existed during that period of time. It remained so afterward also. But nowadays, the place surrounding the pillars is leveled in every direction.

Chapter 231. What Is Permissible For The *Muḥrim* After He Finishes Stoning The *Jimâr*

(المعجم ٢٣١) - **بَابُ** مَا يَحِلُّ لِلْمُحْرِمِ بَعْدَ رَمْيِ الْجِمَارِ (التحفة ٢٣١)

3086. It was narrated that Ibn 'Abbâs said: "When (the pilgrim) has stoned the *Jamrat*, everything becomes permissible for him except (intimacy with) women." It was said: "And perfume?" He said: "I saw the Messenger of Allâh ﷺ smelling strongly of musk – is it not a perfume?" (*Ṣaḥîḥ*)

٣٠٨٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: إِذَا رَمَى الْجَمْرَةَ فَقَدْ حَلَّ لَهُ كُلُّ شَيْءٍ إِلَّا النِّسَاءُ. قِيلَ: وَالطِّيبُ؟ قَالَ: أَمَّا أَنَا فَقَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَتَضَمَّخُ بِالْمِسْكِ أَفَطِيبٌ هُوَ؟

تخريج: [صحيح] أخرجه ابن ماجه، المناسك، باب ما يحل للرجل إذا رمى جمرة العقبة، ح:٣٠٤١ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٤٠٩٠، وانظر، ح:٣٠٦٦ لعلته، وله شواهد عند مسلم، ح:١١٨٩ وغيره.

Comments:

On the tenth day of Dhul-Ḥijjah, soon after arriving from Al-Muzdalifah, the *Jamratul 'Aqabah* is stoned. Thereupon, if the pilgrim possesses the sacrificial animal, it would be slaughtered.

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Contents

25. The Book Of *Jihâd*

26. The Book of Marriage

36. The Book of The Kind Treatment Of Women

27. The Book Of Divorce

28. The Book Of Horses, Races And Shooting

29. The Book Of Endowments *(Al-Iḥbâs)*

30. The Book Of Wills

31. The Book Of Presents *(An-Niḥal)*

32. The Book Of Gifts *(Al-Hibah)*

33. The Book Of *Ar-Ruqba*

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35. The Book Of Oaths And Vows

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In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

25. The Book Of *Jihâd*

(المعجم ٢٥) - كِتَابُ الجِهَادِ
(التحفة ٧)

Chapter 1. The Obligation Of *Jihâd*

(المعجم ١) - بَابُ وُجُوبِ الجِهَادِ
(التحفة ١)

3087. It was narrated that Ibn 'Abbâs said: "When the Prophet ﷺ was expelled from Makkah, Abû Bakr said to him: 'They have driven out their Prophet, verily to Allâh we belong and to Him we return. They are surely doomed.' Then it was revealed: 'Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allâh is able to give them (believers) victory.'[1] Then I knew that there would be fighting." Ibn 'Abbâs said: "This is the first Verse that was revealed concerning fighting." *(Ṣaḥîḥ)*

٣٠٨٧ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُخْرِجَ النَّبِيُّ ﷺ مِنْ مَكَّةَ قَالَ أَبُو بَكْرٍ: أَخْرَجُوا نَبِيَّهُمْ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ لَيَهْلِكُنَّ فَنَزَلَتْ: ﴿أُذِنَ لِلَّذِينَ يُقَٰتَلُونَ بِأَنَّهُمْ ظُلِمُوا۟ وَإِنَّ ٱللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ﴾ [الحج: ٣٩]. فَعَرَفْتُ أَنَّهُ سَيَكُونُ قِتَالٌ، قَالَ ابْنُ عَبَّاسٍ: فَهِيَ أَوَّلُ آيَةٍ نَزَلَتْ فِي الْقِتَالِ.

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة الحج، ح:٣١٧١ من حديث إسحاق بن يوسف الأزرق به، وهو في الكبرى، ح:٤٢٩٢، وصححه ابن حبان، ح:١٦٨٧، والحاكم:٢/٦٦، ٢٤٦، ٣٩٠ * سفيان هو الثوري، وتابعه شعبة (المستدرك للحاكم:٣/٧، ٨، وصححه على شرط الشيخين)، وقيس بن الربيع أيضًا:٢/٢٤٦.

[1] *Al-Ḥajj* 22:39.

Comments:

Jihâd or striving in the cause of Allâh is an obligation from among the obligations of Islam. But there are various levels and categories of it. The author has made an effort to mention many of them.

3088. It was narrated from Ibn 'Abbâs that 'Abdur-Raḥmân bin 'Awf and some his companions came to the Prophet ﷺ in Makkah and said: "O Messenger of Allâh! We were respected when we were idolators and when we believed, we were humiliated." He said: "I have been commanded to pardon, so do not fight." Then, when Allâh caused us to move to Al-Madînah, He commanded us to fight, but they refrained. Then Allâh, the Mighty and Sublime, revealed: Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salâh*"[1] (*Ṣaḥîḥ*)

٣٠٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ وَأَصْحَابًا لَهُ أَتَوُا النَّبِيَّ ﷺ بِمَكَّةَ فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّا كُنَّا فِي عِزٍّ وَنَحْنُ مُشْرِكُونَ فَلَمَّا آمَنَّا صِرْنَا أَذِلَّةً فَقَالَ: «إِنِّي أُمِرْتُ بِالْعَفْوِ فَلَا تُقَاتِلُوا». فَلَمَّا حَوَّلَنَا اللهُ إِلَى الْمَدِينَةِ أَمَرَنَا بِالْقِتَالِ فَكَفُّوا فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ وَأَقِيمُوا الصَّلَوٰةَ﴾ [النساء: ٧٧].

تخريج: [إسناده صحيح] أخرجه الطبري في تفسيره: ٥/١٠٨ عن محمد بن علي بن الحسن به، وهو في الكبرى، ح: ٤٢٩٣، وصححه الحاكم: ٢/٦٦، ٣٠٧، ووافقه الذهبي.

Comments

Had the Muslims been permitted to resist or to retaliate in response at that time, the newly born movement of Islam and its priceless personages might have been exterminated. Instead, by commanding them to remain patient and forgiving, their power of endurance was enhanced to its immense height. Thus they became capable of enduring the hardships of the upcoming battles, and their moral training too, reached the pinnacle of its perfection.

3089. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been sent with concise speech and I have been supported with fear. While I was sleeping, the keys to the treasures of the Earth were brought to me and placed in my hands.'" Abû Hurairah

٣٠٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ قَالَ: قُلْتُ: عَنْ سَعِيدٍ؟ قَالَ: نَعَمْ عَنْ أَبِي هُرَيْرَةَ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو ابْنِ السَّرْحِ وَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ

[1] *An-Nisā'* 4:77.

said: "The Messenger of Allâh ﷺ has gone and you are acquiring them." (*Sahîh*)

وَأَنَا أَسْمَعُ - وَاللَّفْظُ لِأَحْمَدَ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ، وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي» قَالَ أَبُو هُرَيْرَةَ: فَذَهَبَ رَسُولُ اللهِ ﷺ وَأَنْتُمْ تَنْتَثِلُونَهَا.

تخريج: أخرجه مسلم، المساجد، باب المساجد ومواضع الصلوة، ح:٦/٥٢٣ عن أحمد بن عمرو بن السرح به، وهو في الكبرى، ح:٤٢٩٤، ٤٢٩٥.

Comments

'Placed in my hand' is an allusion to the conquests which came to pass in the near future, and the incredible treasures that fell into the hands of the Muslims. Abû Hurairah ﷺ too, allude to the same thing. Since these conquests were made by means of *Jihâd*, it is appropriate to bring this narration under this chapter.

3090. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ" say a similar *Hadîth* (*Sahîh*)

٣٠٩٠ - أَخْبَرَنَا هَارُونُ بْنُ سَعِيدٍ عَنْ خَالِدِ بْنِ نِزَارٍ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ مَبْرُورٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ نَحْوَهُ.

تخريج: [صحيح] وهو في الكبرى، ح:٤٢٩٦، وانظر الحديث الآتي.

3091. It was narrated from Sa'eed bin Al-Musayyab and Salamah bin 'Abdur-Rahmân that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'I have been sent with concise speech, and I have been supported with fear. While I was sleeping, the keys to the treasures of the Earth were brought to me and placed in my hands.' Abû Hurairah said: The Messenger of

٣٠٩١ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ وَنُصِرْتُ بِالرُّعْبِ وَبَيْنَا أَنَا نَائِمٌ أُتِيتُ بِمَفَاتِيحِ خَزَائِنِ الْأَرْضِ فَوُضِعَتْ فِي يَدِي». قَالَ أَبُو

Allâh ﷺ has gone and you are acquiring them." (*Ṣaḥîḥ*)

هُرَيْرَةَ: فَقَدْ ذَهَبَ رَسُولُ اللهِ ﷺ وَأَنْتُمْ تَنْتَثِلُونَهَا.

تخريج: أخرجه مسلم من حديث محمد بن حرب به، انظر الحديث المتقدم: ٣٠٨٩، وهو في الكبرٰى، ح: ٤٢٩٧.

3092. Sa'eed bin Al-Musayyab narrated that Abû Hurairah told him that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say *Lâ ilâha illallâh* (there is none worthy of worship except Allâh). Whoever says *Lâ ilâha illallâh*, his life and his property are safe from me, except by its right (in cases where Islamic laws apply), and his reckoning will be with Allâh." (*Ṣaḥîḥ*)

٣٠٩٢ - **أَخْبَرَنَا** يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلٰهَ إِلَّا اللهُ فَمَنْ قَالَ لَا إِلٰهَ إِلَّا اللهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللّٰهِ».

تخريج: أخرجه البخاري، الجهاد والسير، باب دعاء النبي ﷺ إلى الإسلام والنبوة . . . إلخ، ح: ٢٩٤٦، ومسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا لا إلٰه إلا الله محمد رسول الله . . . . إلخ، ح: ٢١ من حديث ابن شهاب به، أخرجه مسلم من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح: ٤٢٩٨ .

Comments

'Except by its': Means any legal punishment or retribution required by law.

3093. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ died and Abû Bakr was appointed as the *Khalifah*, and some of the 'Arabs disbelieved, 'Umar said: 'O Abû Bakr! How can you fight the people when the Messenger of Allâh ﷺ said: I have been commanded to fight the people until they say *Lâ ilâha illallâh* (there is none worthy of worship except Allâh). Whoever says *Lâ ilâha illallâh*, his life and his property are safe from me, except for its right, and his reckoning will

٣٠٩٣ - **أَخْبَرَنَا** كَثِيرُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ ابْنِ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ! وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ: يَا أَبَا بَكْرٍ! كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلٰهَ إِلَّا اللهُ فَمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللّٰهِ؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: وَاللّٰهِ! لَأُقَاتِلَنَّ

be with Allâh?' Abû Bakr, may Allâh be pleased with him, said: 'By Allâh, I will surely fight those who separate prayer and *Zakâh*, for *Zakâh* is what is due on wealth. By Allâh, if they withhold from me a small she-goat that they used to give to the Messenger of Allâh ﷺ I will fight them for withholding it.' ('Umar said) 'By Allâh, when I realized that Allâh, the Mighty and Sublime, had opened the chest of Abû Bakr to fighting, then I knew that it was the truth.''' (***Sahîh***)

مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ! لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا، فَوَاللَّهِ! مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللهَ عَزَّ وَجَلَّ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ وَعَرَفْتُ أَنَّهُ الْحَقُّ.

تخريج: [صحيح] تقدم، ح:٢٤٤٥، وهو في الكبرى، ح:٤٢٩٩.

Comments

This narration and its elucidation have preceded. (See *Hadîth* 2445)

What he meant to state was that I am not at all prepared to allow any reduction or change to take place in the matter of the payment of *Zakâh*.

3094. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah bin Mas'ûd that Abû Hurairah said: "When the Messenger of Allâh ﷺ died and Abû Bakr (was appointed *Khalifah*) after him, and some of the 'Arabs disbelieved, 'Umar, may Allâh be pleased with him, said: 'O Abû Bakr, how can you fight the people when the Messenger of Allâh ﷺ said: I have been commanded to fight the people until they say *Lâ ilâha illallâh* (there is none worthy of worship except Allâh). Whoever says *Lâ ilâha illallâh*, his life and his property are safe from me, except for its right, and his reckoning will be with Allâh?''' Abû Bakr, may Allâh be pleased with him, said: "I will surely fight those who separate prayer and

٣٠٩٤ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ مُغِيرَةَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ ح وَأَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ شُعَيْبٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ وَكَانَ أَبُو بَكْرٍ بَعْدَهُ وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: يَا أَبَا بَكْرٍ! كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَهَ إِلَّا اللهُ فَمَنْ قَالَ لَا إِلَهَ إِلَّا اللهُ فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ». قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ

Zakâh, for *Zakâh* is what is due on wealth. By Allâh, if they withhold from me a small she-goat that they used to give to the Messenger of Allâh ﷺ I will fight them for withholding it.' ('Umar said) 'By Allâh, when I realized that Allâh, the Mighty and Sublime, had opened the chest of Abû Bakr to fighting, then I knew that it was the truth.'" The wording is that of Aḥmad. (*Ṣaḥîḥ*)

وَالزَّكَاةِ فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللَّهِ! لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا قَالَ عُمَرُ: فَوَاللَّهِ! مَا هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللهَ عَزَّ وَجَلَّ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ فَعَرَفْتُ أَنَّهُ الْحَقُّ، وَاللَّفْظُ لِأَحْمَدَ.

تخريج: [صحيح] تقدم، ح:٢٤٤٥، وهو في الكبرٰى، ح:٤٣٠٠.

3095. It was narrated that Abû Hurairah said: "When Abû Bakr mobilized to fight them, 'Umar said: 'O Abû Bakr, how can you fight the people when the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say *Lâ ilâha illallâh* (there is none worthy of worship except Allâh). Whoever says *Lâ ilâha illallâh*, his life and his property are safe from me, except for its right, and his reckoning will be with Allâh?"' Abû Bakr, may Allah be pleased with him, said: 'By Allâh, I will surely fight those who separate prayer and *Zakâh*, for *Zakâh* is what is due on wealth. By Allâh, if they withhold from me a small she-goat that they used to give to the Messenger of Allâh ﷺ I will fight them for withholding it.' ('Umar said) 'By Allâh, when I realized that Allâh, the Most High, had opened the chest of Abû Bakr to fighting them, then I knew that it was the truth.'" (*Ṣaḥîḥ*)

٣٠٩٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ وَسُفْيَانُ ابْنُ عُيَيْنَةَ وَذَكَرَ آخَرَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا جَمَعَ أَبُو بَكْرٍ لِقِتَالِهِمْ فَقَالَ عُمَرُ: يَا أَبَا بَكْرٍ! كَيْفَ تُقَاتِلُ النَّاسَ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلٰهَ إِلَّا اللهُ فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا؟» قَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، وَاللَّهِ! لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَوَاللَّهِ! ما هُوَ إِلَّا أَنْ رَأَيْتُ أَنَّ اللهَ تَعَالَى قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِقِتَالِهِمْ فَعَرَفْتُ أَنَّهُ الْحَقُّ.

تخريج: [صحيح] تقدم، ح:٢٤٤٥، وهو في الكبرٰى، ح:٤٣٠١.

3096. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ died, some of the 'Arabs apostatized. 'Umar said: 'O Abû Bakr, how can you fight the 'Arabs? Abû Bakr ﷺ said: 'The Messenger of Allâh ﷺ said: I have been commanded to fight the people until they testify that *Lâ ilâha illallâh* (there is none worthy of worship except Allâh) and that I am the Messenger of Allâh, and establish prayer and pay *Zakâh*?' By Allâh, if they withhold from me a small she-goat that they used to give to the Messenger of Allâh ﷺ I will fight them for withholding it.' ('Umar said) 'By Allâh, when I realized that (Abû) Bakr was confident about this idea, then I knew that this was the truth.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Imrân Al-Qaṭṭân is not strong in *Ḥadîth*, and this narration is a mistake. The one that is before it is the correct narration of Az-Zuhrî, from 'Ubaidullâh bin 'Abdullâh bin 'Utbah, from Abû Hurairah.

٣٠٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ الْقَطَّانُ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ ارْتَدَّتِ الْعَرَبُ، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ! كَيْفَ تُقَاتِلُ الْعَرَبَ؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: إِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ» وَاللَّهِ! لَوْ مَنَعُونِي عَنَاقًا مِمَّا كَانُوا يُعْطُونَ رَسُولَ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَيْهِ، قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: فَلَمَّا رَأَيْتُ رَأْيَ [أَبِي] بَكْرٍ قَدْ شُرِحَ عَلِمْتُ أَنَّهُ الْحَقُّ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عِمْرَانُ الْقَطَّانُ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ وَهٰذَا الْحَدِيثُ خَطَأٌ، وَالَّذِي قَبْلَهُ الصَّوَابُ حَدِيثُ الزُّهْرِيِّ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٤٣٠٢، وللحديث طرق عن أنس، انظر، ح:٣٩٧١، ٣٩٧٢، ٥٠٠٦ وغيرها.

Comments

'Apostatized': Apostates are of many kinds, but here the conflict is concerning those who refused to pay *Zakâh*, who maintained that the *Zakâh* was to be paid specifically to the Messenger of Allâh ﷺ, and that no one else could levy it.

3097. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "I have been commanded to fight the

٣٠٩٧ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ، عَنِ

الزُّهْرِيِّ؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ ابْنِ كَثِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلٰهَ إِلَّا اللهُ فَمَنْ قَالَهَا فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللَّهِ».

people until they say *Lâ ilâha illallâh* (there is none worthy of worship except Allâh). Whoever says it, his life and his property are safe from me, except for its right, and his reckoning will be with Allâh." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجهاد، باب دعاء النبي ﷺ إلى الإسلام والنبوة ... إلخ، ح:٢٩٤٦ من حديث شعيب به، وهو في الكبرٰى، ح:٤٣٠٣.

٣٠٩٨ - **أَخْبَرَنَا** هَارُونُ بْنُ عَبْدِ اللهِ وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنِي حُمَيْدٌ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «جَاهِدُوا الْمُشْرِكِينَ بِأَمْوَالِكُمْ وَأَيْدِيكُمْ وَأَلْسِنَتِكُمْ».

3098. It was narrated from Anas that the Prophet ﷺ said: "Strive against the idolators with your wealth, your hands and your tongues."[1] (*Ḍa'îf*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الجهاد، باب كراهية ترك الغزو، ح:٢٥٠٤ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٤٣٠٤، وصححه ابن حبان، ح:١٦١٨، والنووي في رياض الصالحين، والحاكم:٢/ ٨١ على شرط مسلم، ووافقه الذهبي * حميد الطويل عنعن تقدم، ح:٧٢٩، وللحديث شواهد معنوية.

(المعجم ٢) - التَّشْدِيدُ فِي تَرْكِ الجِهَادِ (التحفة ٢)

Chapter 2. Stern Warning Against Forsaking *Jihâd*

٣٠٩٩ - **أَخْبَرَنَا** عَبْدَةُ بْنُ عَبْدِالرَّحِيمِ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا وُهَيْبٌ - يَعْنِي ابْنَ الْوَرْدِ - قَالَ: أَخْبَرَنِي عُمَرُ بْنُ مُحَمَّدِ بْنِ

3099. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever dies without having fought or having thought of fighting, he dies on one of the branches of hypocrisy." (*Ṣaḥîḥ*)

[1] Its chain has defects while its meaning is supported by other chains.

الْمُنْكَدِرِ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ نَفْسَهُ بِغَزْوٍ مَاتَ عَلَى شُعْبَةِ نِفَاقٍ».

تخريج: أخرجه مسلم، الإمارة، باب ذم من مات ولم يغزو، ولم يحدث نفسه بالغزو، ح:١٩١٠ من حديث عبدالله بن المبارك به، وهو في الكبرٰى، ح:٤٣٠٥ .

Chapter 3. Concession Allowing A Person Not To Join A Campaign

(المعجم ٣) - الرُّخْصَةُ فِي التَّخَلُّفِ عَنِ السَّرِيَّةِ (التحفة ٣)

3100. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'By the One in Whose hand is my soul, were it not for the fact that there are some believing men who would not feel happy to stay behind (when I go out on a campaign) and I do not have the means to provide them with mounts (so that they can join me), I would not have stayed behind from any campaign or battle in the cause of Allâh. By the One in Whose hand is my soul, I wish that I could be killed in the cause of Allâh, then brought back to life, then be killed, then be brought back to life, then be killed then be brought back to life, then be killed.'" (*Ṣaḥîḥ*)

٣١٠٠ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ عَنِ ابْنِ عُفَيْرٍ، عَنِ اللَّيْثِ، عَنِ ابْنِ الْمُسَافِرِ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَوْلَا أَنَّ رِجَالًا مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا عَنِّي وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ وَالَّذِي نَفْسِي بِيَدِهِ! لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللهِ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا، ثُمَّ أُقْتَلُ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ».

تخريج: أخرجه البخاري، التمني، باب ماجاء في التمني ومن تمنى الشهادة، ح:٧٢٢٦ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٤٣٠٦ .

Comments

1. The benefit of longing for martyrdom is that he would gain the recompense, whether he dies in bed. Thus, Allâh, Most High, would bestow on him the rank of the martyr.
2. We learn that it is not essential for everyone to go forth to the battlefield. One should essentially pay proper regard to the means and necessities.

Chapter 4. The Superiority Of The *Mujâhidîn* Over Those Who Do Not Go Out To Fight

(المعجم ٤) - فَضْلُ المُجَاهِدِينَ عَلَى القَاعِدِينَ (التحفة ٤)

3101. It was narrated that Sahl bin Sa'd said: "I saw Marwân bin Al-Ḥakam sitting and I came and sat with him. He told us that Zaid bin Thâbit told him, that the following was revealed to Allâh's Messenger ﷺ: (Not equal are those of the believers who sit (at home) and those who strive hard and fight in the cause of Allâh), then Ibn Umm Maktûm came when he was dictating it to me (Zaid), and said: 'O Messenger of Allâh! If I were able to go for *Jihâd* I would go out for *Jihâd*.' Then Allâh, the Mighty and Sublime, revealed to him – while his thigh was against mine, and became so heavy that I thought my thigh would break, until (the revelation) stopped – : 'Except those who are disabled (by injury or are blind or lame).'"[1] (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This 'Abdur-Raḥmân bin Isḥâq is tolerable, while 'Abdur-Raḥmân bin Isḥâq, from whom reports 'Alî bin Mushir, Abû Mu'âwiyah, and 'Abdul-Wâḥid bin Ziyâd from An-Nu'mân bin Sa'd – he is not trustworthy.

٣١٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فَجِئْتُ حَتَّى جَلَسْتُ إِلَيْهِ فَحَدَّثَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ حَدَّثَهُ: أَنَّ رَسُولَ اللهِ ﷺ أُنْزِلَ عَلَيْهِ (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) فَجَاءَ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمِلُّهَا عَلَيَّ فَقَالَ: يَا رَسُولَ اللهِ! لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ وَفَخِذُهُ عَلَى فَخِذِي فَثَقُلَتْ عَلَيَّ حَتَّى ظَنَنْتُ أَنْ سَتُرَضُّ فَخِذِي ثُمَّ سُرِّيَ عَنْهُ ﴿غَيْرُ أُوْلِي ٱلضَّرَرِ﴾ [النساء: ٩٥].

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ هٰذَا لَيْسَ بِهِ بَأْسٌ، وَعَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ يَرْوِي عَنْهُ عَلِيُّ بْنُ مُسْهِرٍ وَأَبُو مُعَاوِيَةَ وَعَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنِ النُّعْمَانِ بْنِ سَعْدٍ لَيْسَ بِثِقَةٍ.

تخريج: أخرجه البخاري، الجهاد والسير، باب قول الله عزوجل: ﴿لا يستوي القاعدون من المؤمنين غير أولى الضرر ...﴾ إلخ"، ح: ٢٨٣٢ من حديث الزهري به، وهو في الكبرٰى، ح: ٤٣٠٧.

Comments

Ibn Maktûm was blind. A blind man is called 'Maktûm' in Arabic. There is a

[1] *An-Nisâ' 4:95.*

disagreement concerning his real name. The majority of researchers have shown it to be Abdullah. Some have stated 'Umar also. And Allâh knows best!

3102. It was narrated that Ibn Shihâb said: "Sahl bin Sa'd said: 'I saw Marwân sitting in the *Masjid* so I went and sat beside him, and he told us that Zaid bin Thâbit had told him, that the Messenger of Allâh ﷺ dictated to him the words: [Not equal are those of the believers who sit (at home) and those who strive hard and fight in the cause of Allâh]. Then Ibn Umm Maktûm came to him while he was dictating it to me (Zaid) and said: 'O Messenger of Allâh! If I were able to go for *Jihâd* I would go out for *Jihâd*.' But he was a blind man. Then Allâh revealed to His Messenger ﷺ – while his thigh was against my thigh, and (it became so heavy that) I thought my thigh would break, then it was lifted from him, and Allâh, the Mighty and Sublime, revealed: 'Except those who are disabled (by injury or are blind or lame).'"[1] (*Sahîh*)

٣١٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ قَالَ: رَأَيْتُ مَرْوَانَ جَالِسًا فِي الْمَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ أَمْلَى عَلَيْهِ (لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ) قَالَ: فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمِلُّهَا عَلَيَّ فَقَالَ: يَا رَسُولَ اللهِ! لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ وَكَانَ رَجُلًا أَعْمَى، فَأَنْزَلَ اللهُ عَلَى رَسُولِهِ ﷺ وَفَخِذُهُ عَلَى فَخِذِي حَتَّى هَمَّتْ تَرُضُّ فَخِذِي ثُمَّ سُرِّيَ عَنْهُ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿غَيْرُ أُولِي الضَّرَرِ﴾ [النساء: ٩٥].

تخريج: أخرجه البخاري من حديث إبراهيم بن سعد به (انظر الحديث السابق)، وهو في الكبرى، ح: ٤٣٠٨ * صالح هو ابن كيسان.

3103. It was narrated from Al-Barâ' that the Prophet ﷺ said: "Bring me a shoulder blade of a camel, or a tablet, and write: Not equal are those of the believers who sit (at home)."[2] 'Amr bin

٣١٠٣ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا [مُعْتَمِرٌ] عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ: أَنَّ النَّبِيَّ ﷺ، ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا قَالَ: «ائْتُونِي بِالْكَتِفِ وَاللَّوْحِ فَكَتَبَ

[1] *An-Nisâ'* 4:95.

[2] *An-Nisâ'* 4:95.

Umm Maktûm was behind him and he said: "Is there a concession for me?" Then the following was revealed: "Except those who are disabled (by injury or are blind or lame)."[1] (*Ṣaḥîḥ*)

﴿لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ [النساء: ٩٥] وَعَمْرُو بْنُ أُمِّ مَكْتُومٍ خَلْفَهُ فَقَالَ: هَلْ - يَعْنِي - لِي رُخْصَةٌ؟ فَنَزَلَتْ ﴿غَيْرُ أُوْلِي ٱلضَّرَرِ﴾.

تخريج: [**صحيح**] أخرجه الترمذي، الجهاد، باب ماجاء في أهل العذر في القعود، ح:١٦٧٠ عن نصر بن علي الجهضمي به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٤٣١٠، وأخرجه البخاري، ح:٢٨٣١، ٤٥٩٣، ٤٥٩٤، ٤٩٩٠، ومسلم، ح:١٨٩٨/ ١٤١ من حديث أبي إسحاق به، وصرح بالسماع * المعتمر هو ابن سليمان التيمي.

3104. It was narrated that Al-Barâ' said: "When the following was revealed: 'Not equal are those of the believers who sit (at home),'[2] Ibn Umm Maktûm, who was blind, came and said: 'O Messenger of Allâh, what about me? I am blind.' He said: 'He did not leave before the following was revealed: Except those who are disabled (by injury or are blind or lame).'"[3] (*Ṣaḥîḥ*)

٣١٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: لَمَّا نَزَلَتْ ﴿لَّا يَسْتَوِي ٱلْقَٰعِدُونَ مِنَ ٱلْمُؤْمِنِينَ﴾ جَاءَ ابْنُ أُمِّ مَكْتُومٍ وَكَانَ أَعْمَى، فَقَالَ: يَا رَسُولَ اللهِ! فَكَيْفَ فِيَّ وَأَنَا أَعْمَى قَالَ: فَمَا بَرِحَ حَتَّى نَزَلَتْ ﴿غَيْرُ أُوْلِي ٱلضَّرَرِ﴾ [النساء: ٩٥].

تخريج: [**صحيح**] وهو في الكبرى، ح:٤٣٠٩ * أبوبكر بن عياش تابعه الثوري وشعبة وغيرهما، انظر الحديث السابق.

Chapter 5. Concession Allowing The One Who Has Two Parents To Stay Behind

(المعجم ٥) - الرُّخْصَةُ فِي التَّخَلُّفِ لِمَنْ لَهُ وَالِدَانِ (التحفة ٥)

3105. It was narrated that 'Abdullâh bin 'Amr said: "A man came to the Messenger of Allâh ﷺ and asked him for permission to go for *Jihâd*. He said: 'Are your parents alive?' He said: 'Yes.' He said: 'Then strive for their sake.'" (*Ṣaḥîḥ*)

٣١٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سُفْيَانَ وَشُعْبَةَ قَالَا: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قال: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ:

[1] *An-Nisâ'* 4:95.
[2] *An-Nisâ'* 4:95.
[3] *An-Nisâ'* 4:95.

«أَحَيٌّ وَالِدَاكَ؟» قَالَ: نَعَمْ قَالَ: «فَفِيهِمَا فَجَاهِدْ».

تخريج: أخرجه البخاري، الأدب، باب: لا يجاهد إلا بإذن الأبوين، ح:٥٩٧٢ من حديث يحيى بن سعيد، ومسلم، البر والصلة، باب بر الوالدين وأيهما أحق به، ح:٢٥٤٩ عن محمد بن المثنى من حديث يحيى القطان به، وهو في الكبرى، ح:٤٣١١ .

Comments

1. If one's staying at home is necessary, for instance, to look after one's parents, etc., then one should not proceed for *Jihâd*.
2. Then strive... means the fulfillment of the household obligations is more important for him than going for *Jihâd*. Therefore, even for fulfilling these obligations, he would be given the recompense of *Jihâd*.

Chapter 6. Concession Allowing One Who Has A Mother To Stay Behind

(المعجم ٦) - الرُّخْصَةُ فِي التَّخَلُّفِ لِمَنْ لَهُ وَالِدَةٌ (التحفة ٦)

3106. It was narrated from Mu'âwiyah bin Jâhimah As-Sulamî, that Jâhimah came to the Prophet ﷺ and said: "O Messenger of Allâh! I want to go out and fight (in *Jihâd*) and I have come to ask your advice." He said: "Do you have a mother?" He said: "Yes." He said: "Then stay with her, for Paradise is beneath her feet." (*Sahîh*)

٣١٠٦ - أَخْبَرَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْوَرَّاقُ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ طَلْحَةَ - وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ - عَنْ أَبِيهِ طَلْحَةَ، عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ السُّلَمِيِّ أَنَّ جَاهِمَةَ جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَرَدْتُ أَنْ أَغْزُوَ وَقَدْ جِئْتُ أَسْتَشِيرُكَ فَقَالَ: «هَلْ لَكَ مِنْ أُمٍّ؟» قَالَ: نَعَمْ قَالَ: «فَالْزَمْهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلَيْهَا».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الجهاد، باب الرجل يغزو وله أبوان، ح:٢٧٨١ من حديث حجاج بن محمد به، وهو في الكبرى، ح:٤٣١٢ .

Comments

'Paradise is beneath her feet': Meaning by serving her, you will gain Paradise.

Chapter 7. The Virtue Of The One Who Strives In The Cause Of Allâh With Himself And His Wealth

(المعجم ٧) - فَضْلُ مَنْ يُجَاهِدُ فِي سَبِيلِ اللهِ بِنَفْسِهِ وَمَالِهِ (التحفة ٧)

3107. It was narrated from Abû

٣١٠٧ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ: حَدَّثَنَا

Sa'eed Al-Khudrî that a man came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh! Which of the people is best?" He said: "One who strives with himself and his wealth in the cause of Allâh." He said: "Then who, O Messenger of Allâh?" He said: "Then a believer (isolating himself) in one of the mountain passes, who fears Allâh and spares the people his evil." (*Sahîh*)

بَقِيَّةُ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَجُلًا أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «مَنْ جَاهَدَ بِنَفْسِهِ وَمَالِهِ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَنْ يَا رَسُولَ اللَّهِ! قَالَ: «ثُمَّ مُؤْمِنٌ فِي شِعْبٍ مِنَ الشِّعَابِ يَتَّقِي اللهَ وَيَدَعُ النَّاسَ مِنْ شَرِّهِ».

تخريج: أخرجه مسلم، الإمارة، باب فضل الجهاد والرباط، ح:١٨٨٨ من حديث محمد بن الوليد الزبيدي به، وهو في الكبرى، ح:٤٣١٣، وعلقه البخاري، ح:٦٤٩٤ من حديث الزبيدي به، وأخرجه البخاري، الجهاد، باب: أفضل الناس مؤمن مجاهد بنفسه وماله في سبيل الله، ح:٢٧٨٦ من حديث الزهري به.

Comments

'In the cause of Allâh' means with the pure intention of gaining the good pleasure of Allâh. Dissimulation, acquiring fame, or worldly gain will not acquire the promised reward.

Chapter 8. The Virtue Of The One Who Strives In The Cause Of Allâh On His Feet

(المعجم ٨) - فَضْلُ مَنْ عَمِلَ فِي سَبِيلِ اللهِ عَلَى قَدَمِهِ (التحفة ٨)

3108. It was narrated that Abû Sa'eed Al-Khudrî said: "In the year of Tabûk, the Messenger of Allâh ﷺ addressed the people, while leaning against his mount. He said: 'Shall I not tell you of the best of the people and the worst of the people? Among the best of the people is a man who strives in the cause of Allâh on the back of his horse, or on the back of his camel, or on his own two feet, until death comes to him. And among the worst of the people, is an immoral man (*Fâjir*) who reads the Book of Allâh but he does not refrain from doing anything bad because of it.'" (*Hasan*)

٣١٠٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ أَبِي الْخَطَّابِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ عَامَ تَبُوكَ يَخْطُبُ النَّاسَ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى رَاحِلَتِهِ فَقَالَ: «أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ وَشَرِّ النَّاسِ؟ إِنَّ مِنْ خَيْرِ النَّاسِ رَجُلًا عَمِلَ فِي سَبِيلِ اللهِ عَلَى ظَهْرِ فَرَسِهِ أَوْ عَلَى ظَهْرِ بَعِيرِهِ أَوْ عَلَى قَدَمِهِ حَتَّى يَأْتِيَهُ الْمَوْتُ، وَإِنَّ مِنْ شَرِّ النَّاسِ رَجُلًا فَاجِرًا يَقْرَأُ كِتَابَ اللهِ لَا يَرْعَوِي إِلَى شَيْءٍ مِنْهُ».

تخريج: [حسن] أخرجه أحمد:٣/ ٣٧، ٤١، ٤٢، ٥٧، ٥٨ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٤٣١٤، وصححه الحاكم: ٢/ ٦٧، ٦٨، ووافقه الذهبي.

3109. It was narrated that Abû Hurairah said: "No man who weeps for fear of Allâh will be touched by the Fire until the milk goes back into the udders. And the dust (of *Jihâd*) in the cause of Allâh, and the smoke of Hell, will never be combined in the nostrils of a Muslim." (*Sahîh*)

٣١٠٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «لَا يَبْكِي أَحَدٌ مِنْ خَشْيَةِ اللهِ فَتَطْعَمَهُ النَّارُ حَتَّى يُرَدَّ اللَّبَنُ فِي الضَّرْعِ وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ جَهَنَّمَ فِي مَنْخَرَيْ مُسْلِمٍ أَبَدًا».

تخريج: [إسناده صحيح] أخرجه البيهقي في شعب الإيمان: ١/ ٤٩٠، ح: ٨٠١ من حديث جعفر بن عون به موقوفًا، وهو في الكبرٰى، ح: ٤٣١٥، وأخرجه ابن ماجه، ح: ٢٧٧٤ وغيره من حديث مسعر بن كدام به مرفوعًا، وصححه ابن حبان، ح: ١٥٩٨، والطريقان صحيحان، وللحديث شواهد كثيرة.

Comments

'Until the milk returns to the udders': This is impossible, rationally as well as customarily. The purpose is to posit that the one who weeps out of the fear of Allâh, his entering Hell is impossible.

3110. It was narrated from Abû Hurairah that the Prophet ﷺ said: "No man will enter the Fire who weeps for fear of Allâh, Most High, until the milk goes back into the udders. And the dust (of *Jihâd*) in the cause of Allâh, and the smoke of Hell will never be combined." (*Sahîh*)

٣١١٠ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ الْمُبَارَكِ، عَنِ الْمَسْعُودِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللهِ تَعَالَى حَتَّى يَعُودَ اللَّبَنُ فِي الضَّرْعِ، وَلَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ نَارِ جَهَنَّمَ».

تخريج: [صحيح] أخرجه الترمذي، فضائل الجهاد، باب ماجاء في فضل الغبار في سبيل الله، ح: ١٦٣٣ عن هناد به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح: ٤٣١٦، وانظر الحديث السابق * ابن المبارك تابعه جعفر بن عون عند الحاكم، وهو ممن روى عن المسعودي قبل اختلاطه.

3111. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Two will never be

٣١١١ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ سُهَيْلِ بْنِ

gathered together in the Fire: A Muslim who killed a disbeliever then tried his best and did not deviate. And two will never be gathered together in the lungs of a believer: Dust in the cause of Allâh, and the odor of Hell. And two will never be gathered in the heart of a slave: Faith and envy." (***Hasan***)

أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَجْتَمِعَانِ فِي النَّارِ: مُسْلِمٌ قَتَلَ كَافِرًا ثُمَّ سَدَّدَ وَقَارَبَ، وَلَا يَجْتَمِعَانِ فِي جَوْفِ مُؤْمِنٍ: غُبَارٌ فِي سَبِيلِ اللهِ وَفَيْحُ جَهَنَّمَ، وَلَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ: الْإِيمَانُ وَالْحَسَدُ».

تخريج: [**حسن**] أخرجه أحمد: ٢/ ٣٤٠ من حديث ليث بن سعد به، وهو في الكبرٰى، ح: ٤٣١٧، وصححه ابن حبان، ح: ١٥٩٧، والحاكم علٰى شرط مسلم: ٢/ ٧٢، ووافقه الذهبي * ابن عجلان عنعن، وللحديث شواهد كثيرة عند مسلم، ح: ١٨٩١/ ١٣١ وغيره.

3112. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The dust in the cause of Allâh and the smoke of Hell will never be combined in the lungs of a slave, and stinginess and faith can never be combined in a slave's heart.'" (***Hasan***)

٣١١٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ، عَنِ الْقَعْقَاعِ بْنِ اللَّجْلَاجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ جَهَنَّمَ فِي جَوْفِ عَبْدٍ أَبَدًا وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبِ عَبْدٍ أَبَدًا».

تخريج: [**حسن**] أخرجه الحاكم: ٢/ ٧٢ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح: ٤٣١٨، وانظر الحديث السابق.

3113. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The dust in the cause of Allâh and the smoke of Hell will never be combined in a man's face, and stinginess and faith can never be combined in a slave's heart." (***Hasan***)

٣١١٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُالرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ جَهَنَّمَ فِي وَجْهِ رَجُلٍ أَبَدًا وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي قَلْبِ عَبْدٍ أَبَدًا».

تخريج: [**حسن**] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٤٣١٩ .

3114. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The dust in the cause of Allâh and the smoke of Hell will never be combined in a slave's lungs, and stinginess and faith can never be combined in a slave's heart.'" (*Hasan*)

٣١١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا اللَّيْثُ ابْنُ سَعْدٍ عَنِ ابْنِ الْهَادِ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ، عَنِ الْقَعْقَاعِ بْنِ اللَّجْلَاجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ جَهَنَّمَ فِي جَوْفِ عَبْدٍ وَلَا يَجْتَمِعُ الشُّحُّ وَالْإِيمَانُ فِي جَوْفِ عَبْدٍ».

تخريج: [حسن] تقدم، ح: ٣١١٢، وهو في الكبرى، ح: ٤٣٢٠.

3115. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The dust in the cause of Allâh, the Mighty and Sublime, and the smoke of Hell will never be combined in the nostrils of a Muslim." (*Hasan*)

٣١١٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَرْعَرَةُ بْنُ الْبِرَنْدِ وَابْنُ أَبِي عَدِيٍّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ، عَنْ حُصَيْنِ بْنِ اللَّجْلَاجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ وَدُخَانُ جَهَنَّمَ فِي مَنْخَرَيْ مُسْلِمٍ أَبَدًا».

تخريج: [حسن] تقدم، ح: ٣١١٢، وهو في الكبرى، ح: ٤٣٢١.

3116. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The dust in the cause of Allâh and the smoke of Hell will never be combined in the nostrils of a Muslim, and stinginess and faith will never be combined in a Muslim man's heart.'" (*Hasan*)

٣١١٦ - أَخْبَرَنِي شُعَيْبُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ، عَنْ حُصَيْنِ بْنِ اللَّجْلَاجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللهِ وَدُخَانُ جَهَنَّمَ فِي مَنْخَرَيْ مُسْلِمٍ، وَلَا يَجْتَمِعُ شُحٌّ وَإِيمَانٌ فِي قَلْبِ رَجُلٍ مُسْلِمٍ».

تخريج: [حسن] تقدم، ح: ٣١١٢، وهو في الكبرى، ح: ٤٣٢٢.

3117. It was narrated from Abû Al-'Alâ' bin Al-Lajlâj that he heard

٣١١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

Abû Hurairah say: "Allâh will never combine the dust in the cause of Allâh, the Mighty and Sublime, and the smoke of Hell, in the lungs of a Muslim man, and Allâh will never combine faith in Allâh, and stinginess in the heart of a Muslim man." (*Hasan*)

عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ صَفْوَانَ بْنِ أَبِي يَزِيدَ، عَنْ أَبِي الْعَلَاءِ بْنِ اللَّجْلَاجِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: لَا يَجْمَعُ اللهُ عَزَّ وَجَلَّ غُبَارًا فِي سَبِيلِ اللهِ وَدُخَانَ جَهَنَّمَ فِي جَوْفِ امْرِىءٍ مُسْلِمٍ، وَلَا يَجْمَعُ اللهُ فِي قَلْبِ امْرِىءٍ مُسْلِمٍ الْإِيمَانَ بِاللَّهِ وَالشُّحَّ جَمِيعًا.

تخريج: [حسن] تقدم، ح:٣١١٢، وهو في الكبرٰى، ح:٤٣٢٣.

Chapter 9. The Reward Of The One Whose Feet Become Dusty In The Cause Of Allâh

(المعجم ٩) - ثَوَابُ مَنِ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللهِ (التحفة ٩)

3118. Yazîd bin Abî Mariam said: "Abâyah bin Râfi' met me when I was walking to Friday prayers, and he said: 'Rejoice, for these steps you are taking are in the cause of Allâh. I heard Abû 'Abs say: The Messenger of Allâh ﷺ said: Anyone whose feet become dusty in the cause of Allâh, he will be forbidden to the Fire.'" (*Sahîh*)

٣١١٨ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: لَحِقَنِي عَبَايَةُ بْنُ رَافِعٍ وَأَنَا مَاشٍ إِلَى الْجُمُعَةِ فَقَالَ: أَبْشِرْ، فَإِنَّ خُطَاكَ هٰذِهِ فِي سَبِيلِ اللهِ، سَمِعْتُ أَبَا عَبْسٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اغْبَرَّتْ قَدَمَاهُ فِي سَبِيلِ اللهِ فَهُوَ حَرَامٌ عَلَى النَّارِ».

تخريج: أخرجه البخاري، الجمعة، باب المشي إلى الجمعة، ح:٩٠٧ من حديث الوليد بن مسلم به، وهو في الكبرٰى، ح:٤٣٢٤.

Comments

In this narration, the phrase 'in the way of Allâh' has been used in its general sense; every good deed or work. Lexically, it is absolutely correct, but the customary meaning happens to be more reliable. And the customary meaning of the Qur'ân and the *Hadîth* of the expression 'in the way of Allâh' uses it in the sense of *Jihâd*.

Chapter 10. The Reward Of Eyes That Stay Awake At Night In The Cause Of Allâh, The Mighty and Sublime

(المعجم ١٠) - ثَوَابُ عَيْنٍ سَهِرَتْ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ (التحفة ١٠)

3119. Abû 'Alî At-Tujîbî (said) that he heard Abû Raihânah say:

٣١١٩ - أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ قَالَ:

"I heard the Messenger of Allâh ﷺ say: 'The eye that stays awake in the cause of Allâh will be forbidden to the Fire.'" (***Hasan***)

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شُرَيْحٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ شُمَيْرٍ الرُّعَيْنِيَّ يَقُولُ: سَمِعْتُ أَبَا عَلِيٍّ التُّجِيبِيَّ أَنَّهُ سَمِعَ أَبَا رَيْحَانَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «حُرِّمَتْ عَلَى النَّارِ عَيْنٌ سَهِرَتْ فِي سَبِيلِ اللَّهِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ١٣٤ عن زيد بن حباب به، وهو في الكبرٰى، ح: ٤٣٢٥، وصححه الحاكم: ٢/ ٨٣، وللحديث شواهد عند الترمذي، ح: ١٦٣٩ وغيره * أبو علي هو عمرو بن مالك الهمداني.

Chapter 11. The Virtue Of Going Out Before Noon In The Cause Of Allâh, The Mighty and Sublime

(المعجم ١١) - **فَضْلُ غَدْوَةٍ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ** (التحفة ١١)

3120. It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ said: 'Going out before noon or after noon, in the cause of Allâh, the Mighty and Sublime, is better than this world and everything in it.'" (***Ṣaḥîḥ***)

٣١٢٠ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سُفْيَانَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْغَدْوَةُ وَالرَّوْحَةُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ أَفْضَلُ مِنَ الدُّنْيَا وَمَا فِيهَا».

تخريج: أخرجه البخاري، الجهاد، باب الغدوة والروحة في سبيل الله وقاب قوس أحدكم في الجنة، ح: ٢٧٩٤، ومسلم، الإمارة، باب فضل الغدوة والروحة في سبيل الله، ح: ١٨٨١/ ١١٤ من حديث سفيان الثوري به، وهو في الكبرٰى، ح: ٤٣٢٦.

Comments

Because the recompense of going for *Jihâd* is something 'abiding', and everything of this world is 'ephemeral' or short-lived. Where does the 'ephemeral' stand in comparison to the 'abiding' or everlasting?

Chapter 12. The Virtue Of Going Out After Noon In The Cause Of Allâh, The Mighty And Sublime

(المعجم ١٢) - **فَضْلُ الرَّوْحَةِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ** (التحفة ١٢)

3121. It was narrated from Abû 'Abdur-Raḥmân Al-Ḥubulî that he heard Abû Ayyûb Al-Anṣârî say: "The Messenger of Allâh ﷺ said: 'Going out before noon and after

٣١٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ: حَدَّثَنَا أَبِي: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي شُرَحْبِيلُ بْنُ شَرِيكٍ الْمَعَافِرِيُّ

noon, in the cause of Allâh, is better that everything on which the sun rises and sets.'" (*Ṣaḥîḥ*)

عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ أَنَّهُ سَمِعَ أَبَا أَيُّوبَ الْأَنْصَارِيَّ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «غَدْوَةٌ فِي سَبِيلِ اللهِ أَوْ رَوْحَةٌ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ».

تخريج: أخرجه مسلم، الإمارة، باب فضل الغدوة والروحة في سبيل الله، ح:١٨٨٣ من حديث أبي عبدالرحمن عبدالله بن يزيد المقرىء به، وهو في الكبرٰى، ح:٤٣٢٧.

3122. It was narrated from Abû Hurairah that the Prophet ﷺ said: "There are three, all of whom have a promise of help from Allâh: 'The *Mujâhid* who strives in the cause of Allâh, the Mighty and Sublime; the man who gets married, seeking to keep himself chaste; and the slave who has a contract of manumission and wants to buy his freedom.'" (*Ḥasan*)

٣١٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ عَنْ أَبِيهِ: حَدَّثَنَا عَبْدُاللهِ بْنُ الْمُبَارَكِ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ كُلُّهُمْ حَقٌّ عَلَى اللهِ عَزَّ وَجَلَّ: عَوْنُهُ الْمُجَاهِدُ فِي سَبِيلِ اللهِ، وَالنَّاكِحُ الَّذِي يُرِيدُ الْعَفَافَ، وَالْمُكَاتَبُ الَّذِي يُرِيدُ الْأَدَاءَ».

تخريج: [إسناده حسن] أخرجه الترمذي، فضائل الجهاد، باب ماجاء في المجاهد والناكح والكاتب وعون الله إياهم، ح:١٦٥٥، وابن ماجه، العتق، باب المكاتب، ح:٢٥١٨ من حديث محمد بن عجلان به، وصرح بالسماع عند أحمد:٢/٤٣٧، وهو في الكبرٰى، ح:٤٣٢٨، وقال الترمذي: "حسن".

Comments

'A promise of help from Allâh': And this is the grace of Allâh. If Allâh wills not to help someone, no one can raise an objection against Him.

Chapter 13. The Warriors Are The Guests Of Allâh, Most High

(المعجم ١٣) - بَابٌ: الْغُزَاةُ وَفْدُ اللهِ تَعَالَى (التحفة ١٣)

3123 Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The guests of Allâh, the Mighty and Sublime, are three: The warrior, the pilgrim performing *Ḥajj*, and the pilgrim performing *'Umrah*.'" (*Ṣaḥîḥ*)

٣١٢٣ - حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ مَخْرَمَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ سُهَيْلَ بْنَ أَبِي صَالِحٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «وَفْدُ اللهِ [عَزَّ وَجَلَّ] ثَلَاثَةٌ: الْغَازِي، وَالْحَاجُّ، وَالْمُعْتَمِرُ».

تخريج: [إسناده صحيح] تقدم، ح:٢٦٢٧، وهو في الكبرى، ح:٤٣٢٩.

Comments

Since all these three go purely for the sake of Allâh, spending their own wealth, and enduring the hardships of the long journey, they are called the guests of Allâh.

Chapter 14. What Allâh, The Mighty And Sublime, Guarantees To One Who Strives In His Cause

(المعجم ١٤) - **بَابُ مَا تَكَفَّلَ اللهُ عَزَّ وَجَلَّ لِمَنْ جَاهَدَ فِي سَبِيلِهِ** (التحفة ١٤)

3124. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, the Mighty and Sublime, has guaranteed to the one who strives in His cause, only going out for *Jihâd* in His cause, and believing in His Word, that He will admit him to Paradise, or bring him back to his home from which he emerged, with whatever he has earned of reward, or spoils of war." (*Ṣaḥîḥ*)

٣١٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ [قَالَ]: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَكَفَّلَ اللهُ [عَزَّ وَجَلَّ] لِمَنْ جَاهَدَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِهِ وَتَصْدِيقُ كَلِمَتِهِ بِأَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ يَرُدَّهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ مَعَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

تخريج: أخرجه البخاري، فرض الخمس، باب قول النبي ﷺ "أحلت لكم الغنائم"، ح:٣١٢٣ من حديث مالك به، وهو في الكبرى، ح:٤٣٣٠، والموطأ (يحيى): ٢/ ٤٤٣، ٤٤٤.

Comments

'Reward or spoils (*Ajrin Aw Ghanimatin*)' means he will definitely receive one of the two things. It could be both, because of the recompense he shall gain in every condition.

3125. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh has guaranteed: 'For the one who goes out in the cause of Allâh, and nothing makes him do that except faith in Me, and *Jihâd* in My cause – that He will admit him to Paradise whether he is killed or he dies, or He will return him to his home from which he departed with whatever he has earned of reward

٣١٢٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ مَوْلَى ابْنِ أَبِي ذُبَابٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «انْتَدَبَ اللهُ لِمَنْ يَخْرُجُ فِي سَبِيلِ اللهِ لَا يُخْرِجُهُ إِلَّا الْإِيمَانُ بِي وَالْجِهَادُ فِي سَبِيلِي أَنَّهُ ضَامِنٌ حَتَّى أُدْخِلَهُ الْجَنَّةَ بِأَيِّهِمَا كَانَ، إِمَّا بِقَتْلٍ أَوْ وَفَاةٍ أَوْ أَرُدَّهُ إِلَى

مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ نَالَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

or spoils of war.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أحمد:٢/ ٤٩٤ من حديث الليث بن سعد به، وهو في الكبرى، ح:٤٣٣١، وأخرجه ابن منده في كتاب الإيمان:١/ ٣٩٧ ح:٢٣٨ من حديث قتيبة بن سعيد به * سعيد هو ابن أبي سعيد المقبري.

٣١٢٦ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ [قَالَ]: أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِ اللهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ وَتَوَكَّلَ اللهُ لِلْمُجَاهِدِ فِي سَبِيلِهِ بِأَنْ يَتَوَفَّاهُ فَيُدْخِلَهُ الْجَنَّةَ أَوْ يَرْجِعَهُ سَالِمًا بِمَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

3126. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'The parable of *Mujâhid* (who strives in the cause of Allâh) – and Allâh knows best who strives in the cause of Allâh – is that of one who fasts and prays *Qiyâm* (continually). Allâh has promised *Mujâhid* (who strives in His cause), that He will either cause him to die and admit him to Paradise, or, He will bring him back safely with whatever he has earned of reward or spoils of war.'" (*Sahîh*)

تخريج: أخرجه البخاري، الجهاد، باب أفضل الناس مومن مجاهد بنفسه وماله في سبيل الله، ح:٢٧٨٧ من حديث شعيب بن أبي حمزة به، وهو في الكبرى، ح:٤٣٣٢.

Comments

Allâh knows best because the intention is, and Allâh, Most High, sees the heart. Only the one who goes for *Jihâd* for the sake of Allâh, Most High, shall gain the promised reward. If he struggles for other motives, such *Jihâd* could potentially become the means of going to the Hellfire instead of Paradise.

(المعجم ١٥) - بَابُ ثَوَابِ السَّرِيَّةِ الَّتِي تَخْفِقُ (التحفة ١٥)

Chapter 15. The Reward Of The Raiding Party That Fails To Achieve Its Goal

٣١٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَيْوَةُ وَذَكَرَ آخَرَ قَالَا: حَدَّثَنَا أَبُو هَانِئٍ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ غَازِيَةٍ تَغْزُو فِي سَبِيلِ اللهِ

3127. 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'There is no raiding party that goes out in the cause of Allâh and acquires some spoils of war, but they have been given two-thirds of their reward in this world instead of in the Hereafter, and there

remains one-third (in the Hereafter). And if they do not acquire any spoils of war, then all of their reward (will come in the Hereafter).'" (*Ṣaḥîḥ*)

فَيُصِيبُونَ غَنِيمَةً إِلَّا تَعَجَّلُوا ثُلُثَيْ أَجْرِهِمْ مِنَ الْآخِرَةِ وَيَبْقَى لَهُمُ الثُّلُثُ فَإِنْ لَمْ يُصِيبُوا غَنِيمَةً تَمَّ لَهُمْ أَجْرُهُمْ».

تخريج: أخرجه مسلم، الإمارة، باب بيان قدر ثواب من غزا فغنم ومن لم يغنم، ح:١٩٠٦ من حديث عبدالله بن يزيد المقرىء به، وهو في الكبرٰى، ح:٤٣٣٣ .

Comments

We learn that the achiever of the spoils deserves the recompense, even if his intention has not been to gain the spoils. Only such shall receive the full recompense, in the Hereafter alone, who does not receive any worldly gain.

3128. It was narrated from Ibn 'Umar, from the Prophet ﷺ, of what he related from his Lord, the Mighty and Sublime: "Any of My slaves who goes out as a *Mujâhid* striving in the cause of Allâh, seeking My pleasure, I guarantee that I will bring him back with whatever he has earned as reward or spoils of war, and if I take his (soul) I will forgive him and have mercy on him." (*Ṣaḥîḥ*)

٣١٢٨ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ: حَدَّثَنَا حَجَّاجٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ فِيمَا يَحْكِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ قَالَ: «أَيُّمَا عَبْدٍ مِنْ عِبَادِي خَرَجَ مُجَاهِدًا فِي سَبِيلِ اللهِ ابْتِغَاءَ مَرْضَاتِي ضَمِنْتُ لَهُ أَنْ أَرْجِعَهُ بِمَا أَصَابَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ وَإِنْ قَبَضْتُهُ غَفَرْتُ لَهُ وَرَحِمْتُهُ».

تخريج: [صحيح] أخرجه أحمد:٢/١١٧ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٤٣٣٤، وله شواهد كثيرة، منها الحديث السابق:٣١٢٦.

Comments

'From His Lord, the Mighty and Sublime': Such a narration is called a *Ḥadîth Qudsi* or Sacred *Ḥadîth*, in which it is related that Allâh, Most High, has been explicitly stated this or that.

Chapter 16. The Parable Of A *Mujâhid* (Who Strives In the Cause of Allâh, The Mighty And Sublime)

(المعجم ١٦) - مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ (التحفة ١٦)

3129. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'The parable of a *Mujâhid* who strives in the cause of Allâh – and Allâh knows best who in His cause – is

٣١٢٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَثَلُ الْمُجَاهِدِ فِي سَبِيلِ

that of one who fasts, prays *Qiyâm*, focuses with proper humility, bows and prostrates.'" (*Sahîh*)

اللهِ، وَاللَّهُ أَعْلَمُ بِمَنْ يُجَاهِدُ فِي سَبِيلِهِ كَمَثَلِ الصَّائِمِ الْقَائِمِ الْخَاشِعِ الرَّاكِعِ السَّاجِدِ».

تخريج: [صحيح] أخرجه ابن أبي عاصم في كتاب الجهاد: ١/ ١٨٢، ح: ٢٩ من حديث ابن المبارك به، وهو في كتاب الجهاد له، ح: ١١، والسنن الكبرى للنسائي، ح: ٤٣٣٥، وانظر الحديث المتقدم، ح: ٣١٢٦، وهذا طرف منه.

Chapter 17. What Is Equal To *Jihâd* In The Cause Of Allâh, The Mighty And Sublime?

(المعجم ١٧) - مَا يَعْدِلُ الْجِهَادَ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ (التحفة ١٧)

3130. Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'Tell me of an action that is equal to *Jihâd*.' He said: 'I cannot. When the *Mujâhid* goes out, can you enter the *Masjid* and stand in prayer and never rest, and fast and never break your fast?' He said: 'Who can do that?'" (*Sahîh*)

٣١٣٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جُحَادَةَ قَالَ: حَدَّثَنِي أَبُو حُصَيْنٍ أَنَّ ذَكْوَانَ حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: دُلَّنِي عَلَى عَمَلٍ يَعْدِلُ الْجِهَادَ قَالَ: «لَا أَجِدُهُ: هَلْ تَسْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ تَدْخُلُ مَسْجِدًا فَتَقُومُ لَا تَفْتُرُ وَتَصُومُ لَا تُفْطِرُ» قَالَ: مَنْ يَسْتَطِيعُ ذٰلِكَ؟.

تخريج: أخرجه البخاري، الجهاد، باب فضل الجهاد والسير ... إلخ، ح: ٢٧٨٥ من حديث همام به، وهو في الكبرٰى، ح: ٤٣٣٦.

3131. It was narrated from Abû Dharr that he asked the Prophet of Allâh ﷺ which deed was best. He said: "Belief in Allâh and *Jihâd* in the cause of Allâh, the Mighty and Sublime." (*Sahîh*)

٣١٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ قَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ أَبِي مُرَاوِحٍ، عَنْ أَبِي ذَرٍّ: أَنَّهُ سَأَلَ نَبِيَّ اللهِ ﷺ أَيُّ الْعَمَلِ خَيْرٌ؟ قَالَ: «إِيمَانٌ بِاللَّهِ وَجِهَادٌ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ».

تخريج: أخرجه البخاري، العتق، باب أي الرقاب أفضل؟، ح: ٢٥١٨، ومسلم، الإيمان، باب بيان كون الإيمان بالله تعالٰى أفضل الأعمال، ح: ٨٤ من حديث عروة به، وهو في الكبرٰى، ح: ٤٣٣٧.

3132. It was narrated that Abû Hurairah said: "A man asked the Messenger of Allâh ﷺ which deed is best. He said: 'Faith in Allâh.' He said: 'Then what?' He said: '*Jihâd* in the cause of Allâh.' He said: 'Then what?' He said: '*Ḥajjun Mabrûr*.'"[1] (*Ṣaḥîḥ*)

٣١٣٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلَ رَجُلٌ رَسُولَ اللهِ ﷺ أَيُّ الأَعْمَالِ أَفْضَلُ؟ قَالَ: «إِيمَانٌ بِاللَّهِ» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللَّهِ» قَالَ: ثُمَّ مَاذَا؟ قَالَ: «حَجٌّ مَبْرُورٌ».

تخريج: [صحيح] تقدم، ح:٢٦٢٥، وهو في الكبرٰى، ح:٤٣٣٨.

Chapter 18. The Status Of A *Mujâhid* (Who Strives In The Cause Of Allâh, The Mighty And Sublime)

(المعجم ١٨) - دَرَجَةُ الْمُجَاهِدِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ (التحفة ١٨)

3133. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "O Abû Sa'eed! Whoever is content with Allâh as Lord, Islam as his religion and Muḥammad as Prophet, then he is guaranteed Paradise." Abû Sa'eed found this amazing and said: "Say it to me again, O Messenger of Allâh." So he did that, then the Messenger of Allâh ﷺ said: "And there is something else by means of which a person may be raised one hundred degrees in Paradise, each of which is like that which is between the Heaven and the Earth." He said: "What is it, O Messenger of Allâh?" He said: "*Jihâd* in the cause of Allâh, *Jihâd* in the cause of Allâh." (*Ṣaḥîḥ*)

٣١٣٣ - قال الحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: حَدَّثَنِي أَبُو هَانِئٍ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ الْحُبُلِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَا أَبَا سَعِيدٍ! مَنْ رَضِيَ بِاللَّهِ رَبًّا وَبِالإِسْلَامِ دِينًا وَبِمُحَمَّدٍ نَبِيًّا وَجَبَتْ لَهُ الْجَنَّةُ» قَالَ: فَعَجِبَ لَهَا أَبُو سَعِيدٍ قَالَ: أَعِدْهَا عَلَيَّ يَا رَسُولَ اللهِ! فَفَعَلَ ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «وَأُخْرَى يُرْفَعُ بِهَا الْعَبْدُ مِائَةَ دَرَجَةٍ فِي الجَنَّةِ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ» قَالَ: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْجِهَادُ فِي سَبِيلِ اللهِ، الْجِهَادُ فِي سَبِيلِ اللَّهِ».

[1] *Ḥajj*, that is accepted, or free of sin. See No. 2625.

تخريج: أخرجه مسلم، الإمارة، باب بيان ما أعد الله تعالى للمجاهد في الجنة من الدرجات، ح: ١٨٨٤ من حديث ابن وهب به، وهو في الكبرى، ح: ٤٣٣٩ .

Comments

'Found this amazing' because for an apparently easy or effortless thing, the promise of the Paradise has been given, although in actuality it is a difficult task. This is because the knowledge or proof of contentment would emerge from actions. And to furnish evidence from action is itself a hard task.

3134. It was narrated that Abû Ad-Dardâ' said: "The Messenger of Allâh ﷺ said: 'Whoever establishes *Salâh*, pays *Zakâh*, and dies not associating anything with Allâh, he has a right from Allâh the Mighty and Sublime, that He will forgive him, whether he emigrated, or died in his birthplace.' We said: 'O Messenger of Allâh! Shall we not tell the people about it so that they may rejoice?' He said: 'In Paradise there are one hundred levels, (the distance) between each two of which is like (the distance) between the Heaven and the Earth; Allâh has prepared them for the *Mujâhidîn* who strive in His cause. Were it not that it would be too difficult for the believers and I cannot find mounts for them – and they do not like to stay behind if I go out (on a campaign) – I would not have stayed behind from any expedition. I wish that I could be killed then brought back to life, then killed again.'" (*Hasan*)

٣١٣٤ - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى ابْنِ الْقَاسِمِ بْنِ سُمَيْعٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَمَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا كَانَ حَقًّا عَلَى اللهِ عَزَّ وَجَلَّ أَنْ يَغْفِرَ لَهُ هَاجَرَ أَوْ مَاتَ فِي مَوْلِدِهِ» فَقُلْنَا: يَا رَسُولَ اللهِ! أَلَا نُخْبِرُ بِهَا النَّاسَ فَيَسْتَبْشِرُوا بِهَا؟ فَقَالَ: «إِنَّ لِلْجَنَّةِ مِائَةَ دَرَجَةٍ بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ أَعَدَّهَا اللهُ لِلْمُجَاهِدِينَ فِي سَبِيلِهِ، وَلَوْلَا أَنْ أَشُقَّ عَلَى الْمُؤْمِنِينَ وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ وَلَا تَطِيبُ أَنْفُسُهُمْ أَنْ يَتَخَلَّفُوا بَعْدِي مَا قَعَدْتُ خَلْفَ سَرِيَّةٍ وَلَوَدِدْتُ أَنِّي أُقْتَلُ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ».

تخريج: [إسناده حسن] أخرجه الطبراني في مسند الشاميين: ٢/٢٠٨، ٢٠٩، ح: ١٢٠٠ من حديث هارون به، وهو في الكبرى، ح: ٤٣٤٠ .

Chapter 19. What Reward Is There For The One Who Accepts Islam, Emigrates And Strives For *Jihâd*?

(المعجم ١٩) - مَا لِمَنْ أَسْلَمَ وَهَاجَرَ وَجَاهَدَ (التحفة ١٩)

3135. It was narrated from 'Amr bin Mâlik Al-Janbî that he heard Faḍâlah bin 'Ubaid say: "I heard the Messenger of Allâh ﷺ say: 'I am a *Za'îm* – and the *Za'îm* is the guarantor – for the one who believes in me and accepts Islam, and emigrates: A house on the outskirts of Paradise and a house in the middle of Paradise. And I am a guarantor, for the one who believes in me and accepts Islam, and strives in the cause of Allâh: A house on the outskirts of Paradise and a house in the middle of Paradise and a house in the highest chambers of Paradise. Whoever does that and seeks goodness wherever it is, and avoids evil wherever it is, may die wherever he wants to die.'" (*Hasan*)

٣١٣٥ - قال الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو هَانِيءٍ عَنْ عَمْرِو بْنِ مَالِكٍ الْجَنْبِيِّ أَنَّهُ سَمِعَ فَضَالَةَ بْنَ عُبَيْدٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَنَا زَعِيمٌ - وَالزَّعِيمُ الْحَمِيلُ - لِمَنْ آمَنَ بِي وَأَسْلَمَ وَهَاجَرَ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ، وَأَنَا زَعِيمٌ لِمَنْ آمَنَ بِي وَأَسْلَمَ وَجَاهَدَ فِي سَبِيلِ اللهِ بِبَيْتٍ فِي رَبَضِ الْجَنَّةِ وَبِبَيْتٍ فِي وَسَطِ الْجَنَّةِ وَبِبَيْتٍ فِي أَعْلَى غُرَفِ الْجَنَّةِ مَنْ فَعَلَ ذٰلِكَ فَلَمْ يَدَعْ لِلْخَيْرِ مَطْلَبًا وَلَا مِنَ الشَّرِّ مَهْرَبًا يَمُوتُ حَيْثُ شَاءَ أَنْ يَمُوتَ».

تخريج: [إسناده حسن] أخرجه سعيد بن منصور في سننه:٢/١١٨، ١١٩، ح:٢٣٠٤ عن عبدالله بن وهب به، وهو في الكبرى، ح:٤٣٤١، وصححه ابن حبان (الإحسان)، ح:٤٦٠٠، والحاكم على شرط مسلم:٢/ ٦٠، ٧١، ووافقه الذهبي.

3136. It was narrated that Sabrah bin Abî Fâkih said: "I heard the Messenger of Allâh ﷺ say: 'The Shaiṭân sits in the paths of the son of Âdam. He sits waiting for him, in the path to Islam, and he says: Will you accept Islam, and leave your religion, and the religion of your forefathers? But he disobeys him and accepts Islam. Then he sits waiting for him, on the path to emigration, and he says: Will you

٣١٣٦ - أَخْبَرَنا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا أَبُو عَقِيلٍ عَبْدُ اللهِ بْنُ عَقِيلٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ الْمُسَيَّبِ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ سَبْرَةَ بْنِ أَبِي فَاكِهٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِأَطْرُقِهِ فَقَعَدَ لَهُ بِطَرِيقِ الْإِسْلَامِ فَقَالَ:

emigrate and leave behind your land and sky? The one who emigrates is like a horse tethered to a peg. But he disobeys him and emigrates. Then he sits, waiting for him, on the path to *Jihâd*, and he says: Will you fight in *Jihâd* when it will cost you your life and your wealth? You will fight and be killed, and your wife will remarry, and your wealth will be divided. But he disobeys him and fights in *Jihâd*.' The Messenger of Allâh ﷺ said: 'Whoever does that, then he has a right from Allâh, the Mighty and Sublime, that He will admit him to Paradise. Whoever is killed, he has a right from Allâh, the Mighty and Sublime, that He will admit him to Paradise. If he is drowned, he has a right from Allâh that He will admit him to Paradise, or whoever is thrown by his mount and his neck is broken, he has a right from Allâh, that He will admit him to Paradise.'" (***Hasan***)

تُسْلِمُ وَتَذَرُ دِينَكَ وَدِينَ آبَائِكَ وَآبَاءِ أَبِيكَ فَعَصَاهُ فَأَسْلَمَ، ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْهِجْرَةِ فَقَالَ: تُهَاجِرُ وَتَدَعُ أَرْضَكَ وَسَمَاءَكَ وَإِنَّمَا مَثَلُ الْمُهَاجِرِ كَمَثَلِ الْفَرَسِ فِي الطِّوَلِ فَعَصَاهُ فَهَاجَرَ، ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ فَقَالَ: تُجَاهِدُ فَهُوَ جَهْدُ النَّفْسِ وَالْمَالِ فَتُقَاتِلُ فَتُقْتَلُ فَتُنْكَحُ الْمَرْأَةُ وَيُقْسَمُ الْمَالُ فَعَصَاهُ فَجَاهَدَ» فَقَالَ رَسُولُ اللهِ ﷺ: «فَمَنْ فَعَلَ ذٰلِكَ كَانَ حَقًّا عَلَى اللهِ عَزَّ وَجَلَّ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَمَنْ قُتِلَ كَانَ حَقًّا عَلَى اللهِ عَزَّ وَجَلَّ أَنْ يُدْخِلَهُ الْجَنَّةَ، وَإِنْ غَرِقَ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ وَقَصَتْهُ دَابَّتُهُ كَانَ حَقًّا عَلَى اللهِ أَنْ يُدْخِلَهُ الْجَنَّةَ».

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ٤٨٣ عن أبي النضر به، وهو في الكبرٰى، ح: ٤٣٤٢، وصححه ابن حبان، ح: ١٦٠١، والعراقي في تخريج الإحياء، وحسنه الحافظ في الإصابة .

Comments

'A tethered horse', this is the utterance of the devil or <u>*Shaitân*</u>; it means one's being away from one's homeland is like being fettered and imprisoned. As a tethered horse cannot walk around freely, in the same way, an emigrant also becomes a captive in his own home, or a homebound captive.

Chapter 20. The Virtue Of The One Who Spends On A Pair (Of Things) In The Cause Of Allâh, The Mighty And Sublime

(المعجم ٢٠) - بَابُ فَضْلِ مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ (التحفة ٢٠)

3137. Abû Hurairah used to narrate that the Messenger of Allâh ﷺ said: "Whoever spends on a pair (of things) in the cause of

٣١٣٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي

Allâh, he will be called in Paradise: 'O slave of Allâh, here is prosperity.' Whoever is one of those who pray, he will be called from the gate of Paradise. Whoever is one of those who participated in *Jihâd*, he will be called from the gate of Paradise. Whoever is one of those who gave charity, he will be called from the gate of Paradise. Whoever is one of those who fasts, he will be called from the gate of Ar-Rayyân." Abû Bakr Aṣ-Ṣiddîq said: "O Messenger of Allâh! No distress, or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates?" The Messenger of Allâh ﷺ said: "Yes, and I hope that you will be one of them." (*Ṣaḥîḥ*)

عَنْ صَالِحٍ عَنِ ابْنِ شِهَابٍ أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ نُودِيَ فِي الْجَنَّةِ يَا عَبْدَ اللهِ! هٰذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ» فَقَالَ أَبُو بَكْرٍ: يَا نَبِيَّ اللهِ! مَا عَلَى الَّذِي يُدْعَى مِنْ تِلْكَ الأَبْوَابِ كُلِّهَا مِنْ ضَرُورَةٍ هَلْ يُدْعَى أَحَدٌ مِنْ تِلْكَ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

تخريج: [صحيح] تقدم، ح: ٢٢٤٠، وهو في الكبرٰى، ح: ٤٣٤٣.

Chapter 21. Whoever Fights So That The Word Of Allâh Will Be Supreme

(المعجم ٢١) - مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا (التحفة ٢١)

3138. Abû Mûsa Al-Ash'arî said: "A Bedouin came to the Messenger of Allâh ﷺ and said: 'A man fights for fame, or he fights for the spoils of war, or he fights to show off. Who is the one who is fighting in the cause of Allâh?' He said: 'The one who fights so that the word of Allâh will be supreme is the one who is fighting in the cause of Allâh, the Mighty and Sublime.'" (*Ṣaḥîḥ*)

٣١٣٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ عَمْرَو بْنَ مُرَّةَ أَخْبَرَهُمْ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: حَدَّثَنَا أَبُو مُوسَى الْأَشْعَرِيُّ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: الرَّجُلُ يُقَاتِلُ لِيُذْكَرَ، وَيُقَاتِلُ لِيَغْنَمَ، وَيُقَاتِلُ لِيُرَى مَكَانُهُ، فَمَنْ فِي سَبِيلِ اللّٰهِ؟ قَالَ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ».

تخريج: أخرجه البخاري، الجهاد، باب من قاتل لتكون كلمة الله هي العليا، ح: ٢٨١٠، ومسلم، الإمارة، باب من قاتل لتكون كلمة الله هي العليا فهو في سبيل الله، ح: ١٩٠٤ من حديث شعبة به، وهو في الكبرٰى، ح: ٤٣٤٤.

Comments

The Word of Allâh signifies Allâh's Message and the Religion.

Chapter 22. The One Who Fights So That It Will Be Said That So-And-So Was Brave

(المعجم ٢٢) - مَنْ قَاتَلَ لِيُقَالَ فُلَانٌ جَرِيءٌ (التحفة ٢٢)

3139. It was narrated from Abû Hurairah, that one of the people of Ash-Shâm said to him: "O *Shaikh*, tell me of a *Hadîth* that you heard from the Messenger of Allâh ﷺ." (He said: "Yes; I heard the Messenger of Allâh ﷺ) say: 'The first of people for whom judgment will be passed on the Day of Resurrection are three. A man who was martyred. He will be brought and Allâh will remind him of His blessings and he will acknowledge them. He will say: What did you do with them? He will say: I fought for Your sake until I was martyred. He will say: You are lying. You fought so that it would be said that so-and-so is brave, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the second will be) a man who acquired knowledge and taught others, and read Qur'ân. He will be brought, and Allâh will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I acquired knowledge and taught others, and read the Qur'ân for Your sake. He will say: You are lying. You acquired knowledge so

٣١٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ يُوسُفَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: تَفَرَّقَ النَّاسُ عَنْ أَبِي هُرَيْرَةَ فَقَالَ لَهُ نَاتِلٌ مِنْ أَهْلِ الشَّامِ: أَيُّهَا الشَّيْخُ! حَدِّثْنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ [قَالَ: نَعَمْ سَمِعْتُ رَسُولَ اللهِ ﷺ] يَقُولُ: «أَوَّلُ النَّاسِ يُقْضَى لَهُمْ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: رَجُلٌ اسْتُشْهِدَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: قَاتَلْتُ فِيكَ حَتَّى اسْتُشْهِدْتُ قَالَ: كَذَبْتَ، وَلٰكِنَّكَ قَاتَلْتَ لِيُقَالَ فُلَانٌ جَرِيءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ تَعَلَّمَ الْعِلْمَ وَعَلَّمَهُ وَقَرَأَ الْقُرْآنَ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا قَالَ: فَمَا عَمِلْتَ فِيهَا؟ قَالَ: تَعَلَّمْتُ الْعِلْمَ وَعَلَّمْتُهُ وَقَرَأْتُ فِيكَ الْقُرْآنَ قَالَ: كَذَبْتَ وَلٰكِنَّكَ تَعَلَّمْتَ الْعِلْمَ لِيُقَالَ عَالِمٌ وَقَرَأْتَ الْقُرْآنَ لِيُقَالَ قَارِىءٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ حَتَّى أُلْقِيَ فِي النَّارِ، وَرَجُلٌ وَسَّعَ اللهُ عَلَيْهِ وَأَعْطَاهُ مِنْ أَصْنَافِ الْمَالِ كُلِّهِ فَأُتِيَ بِهِ فَعَرَّفَهُ نِعَمَهُ فَعَرَفَهَا فَقَالَ:

that it would be said that you were a scholar; and you read Qur'ân, so that it would be said that you were a reciter, and it was said. Then He will order that he be dragged on his face and thrown into the Fire. And (the third will be) a man whom Allâh made rich and gave him all kinds of wealth. He will be brought and Allâh will remind him of His blessings, and he will acknowledge them. He will say: What did you do with them? He will say: I did not leave any way that You like wealth to be spent – Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I did not understand "what You like" as I wanted to[1] – "but I spent it." He will say: "You are lying. You spent it so that it would be said that he was generous, and it was said." Then He will order that he be dragged on his face and thrown into the Fire."' (*Ṣaḥîḥ*)

مَا عَمِلْتَ فِيهَا؟ قَالَ: مَا تَرَكْتُ مِنْ سَبِيلٍ تُحِبُّ».

- قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَلَمْ أَفْهَمْ تُحِبُّ - كَمَا أَرَدْتُ «أَنْ يُنْفَقَ فِيهَا إِلَّا أَنْفَقْتُ فِيهَا لَكَ قَالَ: كَذَبْتَ وَلٰكِنْ لِيُقَالَ إِنَّهُ جَوَادٌ فَقَدْ قِيلَ ثُمَّ أُمِرَ بِهِ فَسُحِبَ عَلَى وَجْهِهِ فَأُلْقِيَ فِي النَّارِ».

تخريج: أخرجه مسلم، الإمارة، باب من قاتل للرياء والسمعة استحق النار، ح:١٩٠٥ من حديث خالد بن الحارث به، وهو في الكبرٰى، ح:٤٣٤٥ .

Comments

The significance is that actions might have been extremely good; but if the intention is not right, such actions would then become the means of punishment rather than reward.

Chapter 23. The One Who Fights In The Cause Of Allâh, Intending Only To Get An *'Iqâl*[2]

(المعجم ٢٣) - **مَنْ غَزَا فِي سَبِيلِ اللهِ وَلَمْ يَنْوِ مِنْ غُزَاتِهِ إِلَّا عِقَالًا** (التحفة ٢٣)

3140. It was narrated from Yaḥya

٣١٤٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ:

[1] That is, he did not hear or understand what came after it as well as he wanted to, but it was similar to what follows regarding the spending. Similar was stated by Shaikh 'Abdur-Raḥmân Al-punjânî in his notes on the text, according to Al-Funjânî in his commentary *At-Ta'iqât As-Salafiyyah* (2:51)

[2] *Al-'Iqâl*: The rope by which the camel's fore-leg is fettered. (As-Sindî). Some of them will say that it is symbol of wealth in general.

bin Al-Walîd bin 'Ubâdah bin Aṣ-Ṣâmit that his grandfather said: "The Messenger of Allâh ﷺ said: 'Whoever fights in the cause of Allâh intending only to get an *'Iqâl*, he will have what he intended." (*Ḥasan*)

حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ جَبَلَةَ بْنِ عَطِيَّةَ، عَنْ يَحْيَى بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ غَزَا فِي سَبِيلِ اللهِ وَلَمْ يَنْوِ إِلَّا عِقَالًا فَلَهُ مَا نَوَى».

تخريج: [إسناده حسن] أخرجه أحمد:٥/ ٣٢٠ عن عبدالرحمن بن مهدي به، وهو في الكبرٰى، ح:٤٣٤٦، وصححه ابن حبان، ح:١٦٠٥، والحاكم:٢/١٠٩، والذهبي، وله شواهد عند أبي داود، ح:٢٥٢٧ وغيره.

3141. It was narrated from 'Ubâdah bin Aṣ-Ṣâmit that the Messenger of Allâh ﷺ said: "Whoever fights seeking only an *'Iqâl*, then he will have what he intended." (*Ḥasan*)

٣١٤١ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ جَبَلَةَ بْنِ عَطِيَّةَ، عَنْ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ غَزَا وَهُوَ لَا يُرِيدُ إِلَّا عِقَالًا فَلَهُ مَا نَوَى».

تخريج: [حسن] انظر الحديث السابق، وأخرجه أحمد:٥/٣١٥ عن يزيد به، وهو في الكبرٰى، ح:٤٣٤٧ .

Comments

'What intended' means he shall not gain the recompense in the Hereafter, because he never intended it. So far as the worldly goods and chattels remain, he might acquire them. He might probably not get them also.

Chapter 24. The One Who Fights Seeking Reward And Fame

(المعجم ٢٤) - مَنْ غَزَا يَلْتَمِسُ الأَجْرَ وَالذِّكْرَ (التحفة ٢٤)

3142. It was narrated that Abû 'Umâmah Al-Bâhilî said: "A man came to the Prophet ﷺ and said: 'What do you think of a man who fights seeking reward and fame – what will he have?' The Messenger of Allâh ﷺ said: 'He will not have anything.' He repeated it three times, and the Prophet ﷺ said to him: 'He will not have anything.'

٣١٤٢ - أَخْبَرَنَا عِيسَى بْنُ هِلَالٍ الْحِمْصِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ شَدَّادٍ أَبِي عَمَّارٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَرَأَيْتَ رَجُلًا غَزَا يَلْتَمِسُ الأَجْرَ

Then he said: 'Allâh does not accept any deed, except that which is purely for Him, and seeking His Face.'" (*Hasan*)

وَالذِّكْرَ مَا لَهُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا شَيْءَ لَهُ» فَأَعَادَهَا ثَلَاثَ مَرَّاتٍ يَقُولُ لَهُ رَسُولُ اللهِ ﷺ: «لَا شَيْءَ لَهُ» ثُمَّ قَالَ: «إِنَّ اللهَ لَا يَقْبَلُ مِنَ الْعَمَلِ إِلَّا مَا كَانَ لَهُ خَالِصًا وَابْتُغِيَ بِهِ وَجْهُهُ».

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٤٣٤٨، وحسنه العراقي في تخريج الإحياء.

Chapter 25. The Reward Of The One Who Fights In The Cause Of Allâh For The Length Of Time Between Two Milkings Of A She-Camel

(المعجم ٢٥) - ثَوَابُ مَنْ قَاتَلَ فِي سَبِيلِ اللهِ فَوَاقَ نَاقَةٍ (التحفة ٢٥)

3143. Mu'âdh bin Jabal said that he heard the Prophet ﷺ say: "Whoever fights in the cause of Allâh, the Mighty and Sublime, for the length of time between two milkings of a she-camel, Paradise is guaranteed for him. Whoever asks Allâh to be killed (in *Jihâd*) sincerely, from his heart, then dies or is killed, he will have the reward of a martyr. Whoever is wounded or injured in the cause of Allâh, it will come on the Day of Resurrection bleeding the most it ever bled, but its color will be like saffron, and its fragrance will be like musk. Whoever is wounded in the cause of Allâh, upon him is the seal of the martyrs." (*Sahîh*)

٣١٤٣ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ حَجَّاجًا: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مَالِكُ ابْنُ يُخَامِرَ أَنَّ مُعَاذَ بْنَ جَبَلٍ حَدَّثَهُمْ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ قَاتَلَ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ مِنْ رَجُلٍ مُسْلِمٍ فَوَاقَ نَاقَةٍ وَجَبَتْ لَهُ الْجَنَّةُ، وَمَنْ سَأَلَ اللهَ الْقَتْلَ مِنْ عِنْدِ نَفْسِهِ صَادِقًا ثُمَّ مَاتَ أَوْ قُتِلَ فَلَهُ أَجْرُ شَهِيدٍ، وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللهِ أَوْ نُكِبَ نَكْبَةً فَإِنَّهَا تَجِيءُ يَوْمَ الْقِيَامَةِ كَأَغْزَرِ مَا كَانَتْ لَوْنُهَا كَالزَّعْفَرَانِ وَرِيحُهَا كَالْمِسْكِ، وَمَنْ جُرِحَ جُرْحًا فِي سَبِيلِ اللهِ فَعَلَيْهِ طَابِعُ الشُّهَدَاءِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، فضائل الجهاد، باب ماجاء فيمن يكلم في سبيل الله، ح:١٦٥٧، ح:١٦٥٤ من حديث ابن جريج به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٤٣٤٩.

Comments

A she-camel's udders are small and hard. After milking her a little bit, one gets tired. The flow of milk also stops temporarily. After a little rest or pause, the supply of milk returns and the milk gets collected again in her udders, and

one starts to milk once again. Thus this task is accomplished after many pauses and rests. A rest or pause between two milkings is called *Fuwâq* in Arabic. This rest lasts for a few minutes, not more. Allâh, Most High, does not look at the time and the quantity. Allâh, Most High, sees the intention and the condition of the heart. It forms the very basis of the recompense too.

Chapter 26. The Reward Of The One Who Shoots An Arrow In The Cause Of Allâh, The Mighty And Sublime

(المعجم ٢٦) - ثَوَابُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ (التحفة ٢٦)

3144. It was narrated from Shurahbîl bin As-Simt that he said to 'Amr bin 'Abasah: "O 'Amr! Tell us a *Hadîth* that you heard from the Messenger of Allâh ﷺ." He said: "I heard the Messenger of Allâh ﷺ say: 'Whoever develops one gray hair in the cause of Allâh, Most High, it will be light for him on the Day of Resurrection. Whoever shoots an arrow in the cause of Allâh, Most High, whether it reaches the enemy or not, it will be as if he freed a slave. Whoever frees a believing slave, it will be a ransom for him from the Fire, limb by limb.'" (*Sahîh*)

٣١٤٤ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ صَفْوَانَ [قَالَ]: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ عَنْ شُرَحْبِيلَ ابْنِ السِّمْطِ أَنَّهُ قَالَ لِعَمْرِو بْنِ عَبَسَةَ: يَا عَمْرُو! حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللهِ تَعَالَى كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ، وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ تَعَالَى بَلَغَ الْعَدُوَّ أَوْ لَمْ يَبْلُغْ كَانَ لَهُ كَعِتْقِ رَقَبَةٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُؤْمِنَةً كَانَتْ لَهُ فِدَاءَهُ مِنَ النَّارِ عُضْوًا بِعُضْوٍ».

تخريج: [صحيح] أخرجه أبو داود، العتق، باب أي الرقاب أفضل، ح:٣٩٦٦ من حديث بقية به، وهو في الكبرٰى، ح:٤٣٥٠، وللحديث شواهد كثيرة جدًا.

3145. It was narrated that Abû Najîh As-Sulamî said: "I heard the Messenger of Allâh ﷺ say: 'Whoever shoots an arrow in the cause of Allâh and it hits the target, it will raise him one level in Paradise.' That day I shot sixteen arrows that hit their targets." He said: "And I heard the Messenger of Allâh ﷺ say: 'Whoever shoots an arrow in the cause of Allâh, it is

٣١٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ ابْنِ أَبِي طَلْحَةَ، عَنْ أَبِي نَجِيحٍ السُّلَمِيِّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ بَلَغَ بِسَهْمٍ فِي سَبِيلِ اللهِ فَهُوَ لَهُ دَرَجَةٌ فِي الْجَنَّةِ». فَبَلَّغْتُ يَوْمَئِذٍ سِتَّةَ عَشَرَ سَهْمًا قَالَ: وَسَمِعْتُ

equal to the reward of freeing a slave.'" (*Sahîh*)

رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ فَهُوَ عِدْلُ مُحَرَّرٍ».

تخريج: [إسناده صحيح] أخرجه أبو داود، العتق، باب أي الرقاب أفضل، ح:٣٩٦٥ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٤٣٥١، وصححه الترمذي، ح:١٦٣٨، وابن حبان، ح:١٤٧٨، والحاكم:٢/ ٩٥، ١٢١، ٣/ ٢٥٠، والذهبي، وحسنه البغوي * أبو نجيح هو عمرو بن عبسة، وقتادة صرح بالسماع عند ابن المبارك في الجهاد، ح:٢١٩، والبيهقي:٩/ ١٦١ وغيرهما.

3146. It was narrated that Shurâhbîl bin As-Simt said to Ka'b bin Murrah: "O Ka'b! Tell us a *Hadîth* from the Messenger of Allâh ﷺ and be careful." He said: "I heard him say: 'Whoever develops one gray hair in Islam, in the cause of Allâh, it will be light for him on the Day of Resurrection.'" He said to him: "Tell us about the Prophet ﷺ and be careful." He said: "I heard him say: 'Shoot, and whoever hits the enemy with an arrow, Allâh will raise him one degree in status thereby.'" Ibn An-Nahhâm said: 'O Messenger of Allâh, what is a degree?' He said: 'It is not like the doorstep of your mother;[1] rather (the distance) between two degrees is (that of) a hundred years.'" (*Da'îf*)

٣١٤٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، قَالَ لِكَعْبِ بْنِ مُرَّةَ: يَا كَعْبُ! حَدِّثْنَا عَنْ رَسُولِ اللهِ ﷺ وَاحْذَرْ قَالَ: سَمِعْتُهُ يَقُولُ: «مَنْ شَابَ شَيْبَةً فِي الْإِسْلَامِ فِي سَبِيلِ اللهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ». قَالَ لَهُ: حَدِّثْنَا عَنِ النَّبِيِّ ﷺ وَاحْذَرْ قَالَ: سَمِعْتُهُ يَقُولُ: «ارْمُوا مَنْ بَلَغَ الْعَدُوَّ بِسَهْمٍ رَفَعَهُ اللهُ بِهِ دَرَجَةً» قَالَ ابْنُ النَّحَّامِ: يَا رَسُولَ اللهِ! وَمَا الدَّرَجَةُ؟ قَالَ: «أَمَا أَنَّهَا لَيْسَتْ بِعَتَبَةِ أُمِّكَ وَلٰكِنْ مَا بَيْنَ الدَّرَجَتَيْنِ مِائَةُ عَامٍ».

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، العتق، باب العتق، ح:٢٥٢٢ عن محمد بن العلاء به، وهو في الكبرٰى، ح:٤٣٥٢، وقال أبو داود، ح:٣٩٦٧ "سالم لم يسمع من شرحبيل، مات شرحبيل بصفين"، وللحديث شواهد عند مسلم، ح:١٥٠٩، والحميدي، ح:٧٦٧ وغيرهما.

3147. It was narrated that Shurâhbîl bin As-Simt said: "I said: 'O 'Amr bin 'Abasah! Tell us a *Hadîth* that you heard from the Messenger of Allâh ﷺ without

٣١٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ خَالِدًا - يَعْنِي ابْنَ زَيْدٍ - أَبَا عَبْدِ الرَّحْمٰنِ الشَّامِيَّ

[1] As explained after it; the degree of distance is greater than such a degree in this world.

forgetting or omitting anything.' He said: 'I heard the Messenger of Allâh ﷺ say: Whoever shoots and arrow in the cause of Allâh, and it reaches the enemy, whether it misses or hits, it will be as if he freed slave. Whoever frees a believing slave, that will be a ransom for him, limb by limb, from the Fire of Hell. Whoever develops a gray hair in the cause of Allâh, it will be light for him on the Day of Resurrection." (*Ṣaḥîḥ*)

يُحَدِّثُ عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ عَمْرِو ابْنِ عَبَسَةَ قَالَ: قُلْتُ يَا عَمْرُو بْنَ عَبَسَةَ! حَدِّثْنَا حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ لَيْسَ فِيهِ نِسْيَانٌ وَلَا تَنَقُّصٌ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللهِ فَبَلَغَ الْعَدُوَّ أَخْطَأَ أَوْ أَصَابَ كَانَ لَهُ كَعِدْلِ رَقَبَةٍ، وَمَنْ أَعْتَقَ رَقَبَةً مُسْلِمَةً كَانَ فِدَاءُ كُلِّ عُضْوٍ مِنْهُ عُضْوًا مِنْهُ مِنْ نَارِ جَهَنَّمَ، وَمَنْ شَابَ شَيْبَةً فِي سَبِيلِ اللهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ».

تخريج: [صحيح] أخرجه أبو داود، العتق، باب أي الرقاب أفضل؟، ح:٣٩٦٦ من حديث شرحبيل به، وهو في الكبرٰى؛ ح:٤٣٥٣، وانظر الحديث السابق والذين قبله.

3148. It was narrated from 'Uqbah bin 'Âmir that the Prophet ﷺ said: "Allâh, the Mighty and Sublime, will admit three people into Paradise for one arrow: The one who makes it, intending it to be used for a good cause, the one who shoots it, and the one who passes it to him." (*Ḥasan*)

٣١٤٨ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ عَنِ الْوَلِيدِ، عَنِ ابْنِ جَابِرٍ، عَنْ أَبِي سَلَّامٍ الْأَسْوَدِ، عَنْ خَالِدِ بْنِ زَيْدٍ، عَنْ عُقْبَةَ ابْنِ عَامِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يُدْخِلُ ثَلَاثَةَ نَفَرٍ الْجَنَّةَ بِالسَّهْمِ الْوَاحِدِ: صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ وَالرَّامِيَ بِهِ، وَمُنَبِّلَهُ».

تخريج: [أسناده حسن] أخرجه أبو داود، الجهاد، باب: في الرمي، ح:٢٥١٣ من حديث عبدالرحمٰن بن يزيد بن جابر به، وهو في الكبرٰى، ح:٤٣٥٤، وصححه الحاكم:٣/ ٩٥، والذهبي * خالد بن زيد وثقه ابن حبان، والحاكم وغيرهما.

Comments

'The one who passes it': The Arabic term used is '*Munabil*'. It might also include the one who supplies arrows from his own wealth, or the one who retrieves arrows, to be reused.

Chapter 27. The One Who Is Wounded In The Cause Of Allâh, The Mighty And Sublime

(المعجم ٢٧) - **بَابُ مَنْ كُلِمَ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ** (التحفة ٢٧)

3149. It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one is wounded in the cause of Allâh – and Allâh knows best who is wounded in His cause – but he will come on the Day of Resurrection with his wounds bleeding the color of blood, but with the fragrance of musk." (*Sahîh*)

٣١٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُكْلَمُ أَحَدٌ فِي سَبِيلِ اللهِ - وَاللَّهُ أَعْلَمُ بِمَنْ يُكْلَمُ فِي سَبِيلِهِ - إِلَّا جَاءَ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ يَثْعَبُ دَمًا اللَّوْنُ لَوْنُ دَمٍ وَالرِّيحُ رِيحُ الْمِسْكِ».

تخريج: أخرجه مسلم، الإمارة، باب فضل الجهاد والخروج في سبيل الله، ح:١٨٧٦/١٠٥ من حديث سفيان بن عيينة، والبخاري، الجهاد والسير، باب من يجرح في سبيل الله عزوجل:٢٨٠٣ من حديث أبي الزناد به، وهو في الكبرٰى، ح:٤٣٥٥ .

3150. It was narrated that 'Abdullâh bin Tha'labah said: "The Messenger of Allâh ﷺ said: 'Wrap them up with their blood, for there is no wound incurred in the cause of Allâh, but he will come on the Day of Resurrection bleeding with the color of blood, but its fragrance will be that of musk.'" (*Sahîh*)

٣١٥٠ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «زَمِّلُوهُمْ بِدِمَائِهِمْ، فَإِنَّهُ لَيْسَ كَلْمٌ يُكْلَمُ فِي اللهِ إِلَّا أَتَى يَوْمَ الْقِيَامَةِ جُرْحُهُ يَدْمَى لَوْنُهُ لَوْنُ دَمٍ وَرِيحُهُ رِيحُ الْمِسْكِ».

تخريج: [إسناده صحيح] تقدم، ح:٢٠٠٤، وهو في الكبرٰى، ح:٤٣٥٦.

Chapter 28. What Is To Be Said By The One Who Is Stabbed By The Enemy

(المعجم ٢٨) - **مَا يَقُولُ مَنْ يَطْعَنُهُ الْعَدُوُّ** (التحفة ٢٨)

3151. It was narrated that Jâbir bin 'Abdullâh said: "On the day of Uhud, the people ran away, and the Messenger of Allâh ﷺ was in one position among twelve men of the Ansâr, one of whom was Talhah bin 'Ubaidullâh. He said: 'Who will face the people?' Talhah

٣١٥١ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ وَوَلَّى النَّاسُ كَانَ رَسُولُ

said: 'I will.' The Messenger of Allâh ﷺ said: 'Stay where you are.' One of the Anṣâr said: 'I will, O Messenger of Allâh ﷺ.' He said: 'You (go ahead).' So he fought until he was killed. Then he turned and saw the idolators. He said: 'Who will face the people?' Ṭalḥah said: 'I will.' The Messenger of Allâh ﷺ said: 'Stay where you are.' One of the Anṣâr said: 'I will, O Messenger of Allâh ﷺ.' He said: 'You (go ahead).' So he fought until he was killed. This carried on, and each man of the Anṣâr went out to face them and fought like the one before him, and was killed, until only the Messenger of Allâh ﷺ and Ṭalḥah bin 'Ubaidullâh were left. The Messenger of Allâh ﷺ said: 'Who will face the people?' Ṭalḥah said: 'I will.' So Ṭalḥah fought like the eleven before him, until his hand was struck, and his fingers were cut off, and he exclaimed in pain. The Messenger of Allâh ﷺ said: 'If you had said *Bismillâh* (in the Name of Allâh), the angels would have lifted you up with the people looking on.' Then Allâh drove back the idolaters." (*Ḥasan*)

اللهِ ﷺ فِي نَاحِيَةٍ فِي اثْنَيْ عَشَرَ رَجُلًا مِنَ الْأَنْصَارِ وَفِيهِمْ طَلْحَةُ بْنُ عُبَيْدِ اللهِ فَأَدْرَكَهُمُ الْمُشْرِكُونَ، فَالْتَفَتَ رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ لِلْقَوْمِ؟» فَقَالَ طَلْحَةُ: أَنَا، قَالَ رسولُ اللهِ ﷺ: «كَمَا أَنْتَ»، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا يَا رَسُولَ اللّٰهِ! فَقَالَ: «أَنْتَ»، فَقَاتَلَ حَتَّى قُتِلَ ثُمَّ الْتَفَتَ فَإِذَا الْمُشْرِكُونَ، فَقَالَ: «مَنْ لِلْقَوْمِ؟» فَقَالَ طَلْحَةُ: أَنَا، قَالَ: «كَمَا أَنْتَ»، فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا، فَقَالَ: «أَنْتَ». فَقَاتَلَ حَتَّى قُتِلَ، ثُمَّ لَمْ يَزَلْ يَقُولُ ذٰلِكَ وَيَخْرُجُ إِلَيْهِمْ رَجُلٌ مِنَ الْأَنْصَارِ فَيُقَاتِلُ قِتَالَ مَنْ قَبْلَهُ حَتَّى يُقْتَلَ حَتَّى بَقِيَ رَسُولُ اللهِ ﷺ وَطَلْحَةُ بْنُ عُبَيْدِ اللهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ لِلْقَوْمِ؟» فَقَالَ طَلْحَةُ: أَنَا، فَقَاتَلَ طَلْحَةُ قِتَالَ الْأَحَدَ عَشَرَ حَتَّى ضُرِبَتْ يَدُهُ فَقُطِعَتْ أَصَابِعُهُ، فَقَالَ: حَسِّ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ قُلْتَ بِسْمِ اللهِ لَرَفَعَتْكَ الْمَلَائِكَةُ وَالنَّاسُ يَنْظُرُونَ»، ثُمَّ رَدَّ اللهُ الْمُشْرِكِينَ.

تخريج: [حسن] أخرجه البيهقي في دلائل النبوة: ٣/ ٢٣٦، ٢٣٧ من حديث يحي بن أيوب به، وهو في الكبرٰى، ح: ٤٣٥٧، وللحديث شواهد كثيرة، انظر مجمع الزوائد: ٩/ ١٤٩ وغيره * أبوالزبير عنعن.

Comments

'Twelve Helpers': This incident is related to a particular period of time; otherwise quite a number of Emigrants also had remained steadfast. They were, nevertheless, showing their feats of bravery in other regions of Uhud. Coincidentally, Allâh's Messenger ﷺ happened to be present among a group of the Helpers. They were eleven Helpers in all. Counting Talhah (the Emigrant), the number was said to reach twelve.

Chapter 29. The One Who Fights In The Cause Of Allâh And His Sword Recoils Upon Him And Kills Him

(المعجم ٢٩) - **بَابُ مَنْ قَاتَلَ فِي سَبِيلِ اللهِ فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ** (التحفة ٢٩)

3152. Salamah bin Al-Akwa' said: "On the day of Khaibar, my brother fought fiercely alongside the Messenger of Allâh ﷺ, then his sword recoiled upon him and killed him. The Companions of the Messenger of Allâh ﷺ, complaining about that, said: 'A man has died by his own weapon.'" Salamah said: "The Messenger of Allâh ﷺ returned from Khaibar and I said: 'O Messenger of Allâh, do you permit me to recite some lines of *Rajaz* verse to you?' The Messenger of Allâh ﷺ gave him permission but 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, said: "Think what you are saying." "I said:

'By Allâh, if Allâh had not guided us we would not have been guided

We would not have given in charity nor prayed'

The Messenger of Allâh ﷺ said: 'You have spoken the truth.'

(I continued:)

'Send down tranquillity upon us,

And make us steadfast when we meet the enemy.

For the idolators have transgressed against us.'

When I completed my *Rajaz* verse, the Messenger of Allâh ﷺ said: 'Who said that?' I said: 'My brother.' The Messenger of Allâh ﷺ said: 'May Allâh have mercy on him.' I said: 'O Messenger of Allâh, some

٣١٥٢ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ وَعَبْدُ اللهِ ابْنَا كَعْبِ بْنِ مَالِكٍ أَنَّ سَلَمَةَ بْنَ الْأَكْوَعِ قَالَ: لَمَّا كَانَ يَوْمُ خَيْبَرَ قَاتَلَ أَخِي قِتَالًا شَدِيدًا مَعَ رَسُولِ اللهِ ﷺ فَارْتَدَّ عَلَيْهِ سَيْفُهُ فَقَتَلَهُ، فَقَالَ أَصْحَابُ رَسُولِ اللهِ ﷺ فِي ذٰلِكَ وَشَكُّوا فِيهِ: رَجُلٌ مَاتَ بِسِلَاحِهِ، قَالَ سَلَمَةُ: فَقَفَلَ رَسُولُ اللهِ ﷺ مِنْ خَيْبَرَ فَقُلْتُ: يَا رَسُولَ اللهِ! أَتَأْذَنُ لِي أَنْ أَرْتَجِزَ بِكَ؟ فَأَذِنَ لَهُ رَسُولُ اللهِ ﷺ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ: اعْلَمْ مَا تَقُولُ فَقُلْتُ:

وَاللَّهِ لَوْلَا اللهُ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا

فَقَالَ رَسُولُ اللهِ ﷺ: «صَدَقْتَ».

فَأَنْزِلَنْ سَكِينَةً عَلَيْنَا
وَثَبِّتِ الْأَقْدَامَ إِنْ لَاقَيْنَا
وَالْمُشْرِكُونَ قَدْ بَغَوْا عَلَيْنَا

فَلَمَّا قَضَيْتُ رَجَزِي قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ هٰذَا؟» قُلْتُ: أَخِي، قَالَ رَسُولُ اللهِ ﷺ: «يَرْحَمُهُ اللَّهُ» فَقُلْتُ: يَا رَسُولَ اللهِ! وَاللَّهِ! إِنَّ نَاسًا لَيَهَابُونَ الصَّلَاةَ عَلَيْهِ يَقُولُونَ رَجُلٌ مَاتَ بِسِلَاحِهِ فَقَالَ رَسُولُ اللهِ ﷺ: «مَاتَ جَاهِدًا مُجَاهِدًا». قَالَ ابْنُ شِهَابٍ: ثُمَّ

سَأَلْتُ ابْنًا لِسَلَمَةَ بْنِ الْأَكْوَعِ فَحَدَّثَنِي عَنْ أَبِيهِ مِثْلَ ذٰلِكَ، غَيْرَ أَنَّهُ قَالَ: حِينَ قُلْتُ: إِنَّ نَاسًا لَيَهَابُونَ الصَّلَاةَ عَلَيْهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَذَبُوا مَاتَ جَاهِدًا مُجَاهِدًا فَلَهُ أَجْرُهُ مَرَّتَيْنِ وَأَشَارَ بِإِصْبَعَيْهِ».

people are afraid to offer the (funeral) prayer for him, and they are saying that he is a man who died by his own weapon.' The Messenger of Allâh ﷺ said: 'He died striving as a *Mujâhid*.'" Ibn Shihâb said: "Then I asked a son of Salamah bin Al-Akwa', and he narrated a similar report to me from his father, except that he said: 'When I said: Some people are afraid to offer the (funeral) prayer for him, the Messenger of Allâh ﷺ said: They lied. He died striving as a *Mujâhid*, and he will have a twofold reward, and he gestured with two of his fingers.'" (*Sahîh*)

تخريج: أخرجه مسلم، الجهاد، باب غزوة خيبر، ح:١٨٠٢/ ١٢٤ من حديث ابن وهب به، ولم يذكر عبدالله بن كعب، وهو في الكبرٰى، ح:٤٣٥٨.

Comments

The one whose intention is to combat the unbelievers, and he gets killed in the battle, whether at the hands of the enemy, or due to the mistake of his companions, or due to his own mistake by his own hands, he shall be considered a martyr.

Chapter 30. Wishing To Be Killed In The Cause Of Allâh

(المعجم ٣٠) - بَابُ تَمَنِّي الْقَتْلِ فِي سَبِيلِ اللهِ تَعَالَى (التحفة ٣٠)

٣١٥٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ الْقَطَّانَ - عَنْ يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ الْأَنْصَارِيَّ - قَالَ: حَدَّثَنَا ذَكْوَانُ أَبُو صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْلَا أَنْ أَشُقَّ عَلَى أُمَّتِي لَمْ أَتَخَلَّفْ عَنْ سَرِيَّةٍ وَلٰكِنْ لَا يَجِدُونَ حَمُولَةً وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ وَيَشُقُّ عَلَيْهِمْ أَنْ يَتَخَلَّفُوا عَنِّي وَلَوَدِدْتُ أَنِّي قُتِلْتُ فِي سَبِيلِ اللهِ ثُمَّ أُحْيِيتُ، ثُمَّ قُتِلْتُ ثُمَّ أُحْيِيتُ، ثُمَّ قُتِلْتُ» ثَلَاثًا.

3153. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Were it not that it would be too difficult for my *Ummah*, I would not have stayed behind from any expedition. But they could not find mounts, and I could not find any mounts for them, and it would be too hard for them to stay behind when I went out. And I wish that I could be killed in the cause of Allâh, then brought back to life, then killed, then brought back to life, then killed," three times. (*Sahîh*)

تخريج: أخرجه البخاري، الجهاد، باب الجعائل والحملان في السبيل، ح:٢٩٧٢ من حديث يحيى القطان، ومسلم، الإمارة، باب فضل الجهاد والخروج في سبيل الله، ح:١٠٦/١٨٧٦ من حديث يحيى الأنصاري به، وهو في الكبرى، ح:٤٣٥٩ .

Comments

(See *Hadîth* 3100)

3154. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'By the One in Whose hand is my soul, were it not that some men among the believers would not like to stay behind when I went out (to fight), and I could not find any mounts for them, I would not have stayed behind from any campaign that fought in the cause of Allâh. By the One in Whose hand is my soul, I wish that I could be killed in the cause of Allâh, then brought back to life, then killed, then be brought back to life, then killed.'" (*Sahîh*)

٣١٥٤ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَوْلَا أَنَّ رِجَالًا مِنَ الْمُؤْمِنِينَ لَا تَطِيبُ أَنْفُسُهُمْ بِأَنْ يَتَخَلَّفُوا عَنِّي وَلَا أَجِدُ مَا أَحْمِلُهُمْ عَلَيْهِ مَا تَخَلَّفْتُ عَنْ سَرِيَّةٍ تَغْزُو فِي سَبِيلِ اللهِ، وَالَّذِي نَفْسِي بِيَدِهِ! لَوَدِدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللهِ ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ، ثُمَّ أُحْيَا ثُمَّ أُقْتَلُ».

تخريج: أخرجه البخاري، الجهاد، باب تمني الشهادة، ح:٢٧٩٧ من حديث شعيب به، وهو في الكبرى، ح:٤٣٦٠.

3155. It was narrated from Ibn Abî 'Amîrah that the Messenger of Allâh ﷺ said: "There is no Muslim soul among the people that is taken by its Lord and wishes it could come back to you, even if it had this world and everything in it, except the martyr." Ibn Abî 'Amîrah said: "The Messenger of Allâh ﷺ said: 'If I were to be killed in the cause of Allâh, that would be dearer to me than if all the people of the deserts and the cities were to be mine.'"[1] (*Sahîh*)

٣١٥٥ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنِ ابْنِ أَبِي عَمِيرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنَ النَّاسِ مِنْ نَفْسٍ مُسْلِمَةٍ يَقْبِضُهَا رَبُّهَا تُحِبُّ أَنْ تَرْجِعَ إِلَيْكُمْ وَأَنَّ لَهَا الدُّنْيَا وَمَا فِيهَا غَيْرُ الشَّهِيدِ». قَالَ ابْنُ أَبِي عَمِيرَةَ: قَالَ رَسُولُ اللهِ ﷺ: «وَلَأَنْ أُقْتَلَ فِي سَبِيلِ اللهِ أَحَبُّ إِلَيَّ مِنْ أَنْ يَكُونَ لِي أَهْلُ الْوَبَرِ وَالْمَدَرِ».

[1] Meaning: If they were all my slaves and I set them free.

تخريج: [صحيح] أخرجه أحمد: ٢١٦/٤ من حديث بقية بن الوليد به، وصرح بالسماع عنده، وهو في الكبرى، ح: ٤٣٦١، وله شاهد يأتي، ح: ٣١٦٢.

Comments

The Muslim will be happy and joyful before Allâh, Most High, whereas a disbelieving hypocrite would implore that he returned so that he could make amends for his sins. But his request will not be granted.

Chapter 31. The Reward Of The One Who Was Killed In The Cause Of Allâh

(المعجم ٣١) - **ثَوَابُ مَنْ قُتِلَ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ** (التحفة ٣١)

3156. It was narrated that 'Amr said: "I heard Jâbir say: 'A man said on the day of Uhud: If I am killed in the cause of Allâh, where do you think I will be? He said: In Paradise. He threw down some dates that were in his hand and fought until he was killed.'" (*Sahîh*)

٣١٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَجُلٌ يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللهِ فَأَيْنَ أَنَا؟ قَالَ: «فِي الْجَنَّةِ»، فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

تخريج: أخرجه البخاري، المغازي، باب غزوة أحد، ح: ٤٠٤٦، ومسلم، الإمارة، باب ثبوت الجنة للشهيد، ح: ١٨٩٩ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٤٣٦٢.

Chapter 32. The One Who Fights In The Cause Of Allâh But Owes A Debt

(المعجم ٣٢) - **مَنْ قَاتَلَ فِي سَبِيلِ اللهِ تَعَالَى وَعَلَيهِ دَيْنٌ** (التحفة ٣٢)

3157. It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ while he was delivering a *Khutbah* from the *Minbar*, and he said: 'If I fight in the cause of Allâh with patience and seeking reward, facing the enemy and not running away, do you think that Allâh will forgive my sins?' He said: 'Yes.' Then he fell silent for a while. Then he said: 'Where is the one who was asking just now?' The man said: 'Here I am.' He said: 'What did you say?' He said: 'I said: If I fight in the cause of Allâh with patience and seeking reward,

٣١٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ عَلَى الْمِنْبَرِ فَقَالَ: أَرَأَيْتَ إِنْ قَاتَلْتُ فِي سَبِيلِ اللهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ، أَيُكَفِّرُ اللهُ عَنِّي سَيِّئَاتِي؟ قَالَ: «نَعَمْ» ثُمَّ سَكَتَ سَاعَةً قَالَ: «أَيْنَ السَّائِلُ آنِفًا؟» فَقَالَ الرَّجُلُ: فَهَا أَنَا ذَا، قَالَ: «مَا قُلْتَ؟» قَالَ: أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ

facing the enemy and not running away, do you think that Allâh will forgive my sins?' He said: 'Yes, except for debt. Jibrîl told me that just now.'" (*Sahîh*)

مُدْبِرٍ، أَيُكَفِّرُ اللهُ عَنِّي سَيِّئَاتِي؟ قَالَ: «نَعَمْ إِلَّا الدَّيْنَ سَارَّنِي بِهِ جِبْرِيلُ آنِفًا».

تخريج: [صحيح] أخرجه ابن أبي عاصم في الجهاد: ١٢ من حديث ابن عجلان به، وتابعه عباد بن إسحاق، وأبو صخر حميد بن زياد، وأبومعشر عن سعيد المقبري عن أبي هريرة به، والرواية الآتية هي الراجحة عند الدارقطني، وأبي حاتم الرازي وغيرهما، والحديث في الكبرٰى، ح: ٤٣٦٣، وله شواهد كثيرة جدًا.

Comments

We learn that when even the most meritorious deeds of the rank of martyrdom cannot become the reason or the cause of the forgiveness of the obligations that a man owes to mankind (*Huqooq Al-'Ibâd*); then how could other righteous deeds obliterate man's obligations to humankind?

3158. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, if I am killed in the cause of Allâh with patience and seeking reward, facing the enemy and not running away, do you think that Allâh will forgive my sins?' The Messenger of Allâh ﷺ said: 'Yes.' When the man turned away, the Messenger of Allâh ﷺ called him back and said: 'What did you say?' He repeated his question, and the Messenger of Allâh ﷺ said: 'Yes, except debt. Jibrîl told me.'" (*Sahîh*)

٣١٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ، أَيُكَفِّرُ اللهُ عَنِّي خَطَايَايَ؟ قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ»، فَلَمَّا وَلَّى الرَّجُلُ نَادَاهُ رَسُولُ اللهِ ﷺ - أَوْ أَمَرَ بِهِ فَنُودِيَ لَهُ - فَقَالَ رَسُولُ اللهِ ﷺ: «كَيْفَ قُلْتَ؟» فَأَعَادَ عَلَيْهِ قَوْلَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ إِلَّا الدَّيْنَ، كَذٰلِكَ قَالَ لِي جِبْرِيلُ عَلَيْهِ السَّلَامُ».

تخريج: أخرجه مسلم، الإمارة، باب من قتل في سبيل الله كفرت خطاياه إلا الدين، ح: ١٨٨٥ من حديث يحيى بن سعيد الأنصاري به، وهو في الموطأ (يحيى): ٢/ ٤٦١، والكبرٰى، ح: ٤٣٦٤.

3159. It was narrated from 'Abdullâh bin Abî Qatâdah that he heard Abû Qatâdah narrate from the Messenger of Allâh ﷺ, that he stood up among them and said that *Jihâd* in the cause of Allâh and belief in Allâh are the best of deeds. Then a man stood up and said: "O Messenger of Allâh, if I am killed in the cause of Allâh, will Allâh forgive my sins?" The Messenger of Allâh ﷺ said: "Yes, if you are killed in the cause of Allâh, and you are patient and seek reward, and you are facing the enemy, not running away – except for debt. Jibrîl (peace be upon him) told me that." (***Ṣaḥîḥ***)

٣١٥٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ أَنَّهُ سَمِعَهُ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَامَ فِيهِمْ فَذَكَرَ لَهُمْ أَنَّ الْجِهَادَ فِي سَبِيلِ اللهِ وَالإِيمَانَ بِاللَّهِ أَفْضَلُ الْأَعْمَالِ، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ قُتِلْتُ فِي سَبِيلِ اللهِ أَيُكَفِّرُ اللهُ عَنِّي خَطَايَايَ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ إِنْ قُتِلْتَ فِي سَبِيلِ اللهِ وَأَنْتَ صَابِرٌ مُحْتَسِبٌ مُقْبِلٌ غَيْرُ مُدْبِرٍ إِلَّا الدَّيْنَ، فَإِنَّ جِبْرِيلَ [عَلَيْهِ السَّلَامُ] قَالَ لِي ذٰلِكَ».

تخريج: أخرجه مسلم، ح:١٨٨٥/١١٧ عن قتيبة به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٤٣٦٥.

3160. It was narrated from 'Abdullâh bin Abî Qatâdah that his father said: "A man came to the Prophet ﷺ when he was on the *Minbar* and said: 'O Messenger of Allâh, do you think that if I wield this sword of mine in the cause of Allâh, with patience and seeking reward, facing the enemy, and not running away, will Allâh forgive my sins?' He said: 'Yes.' When he turned away, he called him back and said: 'Jibrîl says: unless you are in debt.'" (***Ṣaḥîḥ***)

٣١٦٠ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، سَمِعَ مُحَمَّدَ ابْنَ قَيْسٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ ضَرَبْتُ بِسَيْفِي هَذَا فِي سَبِيلِ اللهِ صَابِرًا مُحْتَسِبًا مُقْبِلًا غَيْرَ مُدْبِرٍ حَتَّى أُقْتَلَ، أَيُكَفِّرُ اللهُ عَنِّي خَطَايَايَ؟ قَالَ: «نَعَمْ»، فَلَمَّا أَدْبَرَ دَعَاهُ فَقَالَ: «هٰذَا جِبْرِيلُ يَقُولُ إِلَّا أَنْ يَكُونَ عَلَيْكَ دَيْنٌ».

تخريج: أخرجه مسلم، ح:٨٨٥/١١٨ من حديث محمد بن قيس به، (انظر الحديثين السابقين) وهو في الكبرٰى، ح:٤٣٦٦ * سفيان هو ابن عيينة وعمرو هو ابن دينار.

Chapter 33. Hoping To Die In The Cause Of Allâh

(المعجم ٣٣) - مَا يَتَمَنَّى فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ (التحفة ٣٣)

3161. It was narrated from Kathîr bin Murrah that 'Ubâdah bin Aṣ-Ṣâmit told them that the Messenger of Allâh ﷺ said: "There is no soul on Earth that dies, and is in a good position before Allâh, that would like to come back to you, even if it had all this world, except the one who is killed (in the cause of Allâh); he wishes that he could come back and be killed again." (***Hasan***)

٣١٦١ - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى - وَهُوَ ابْنُ الْقَاسِمِ بْنِ سُمَيْعٍ - قَالَ: حَدَّثَنَا زَيْدُ ابْنُ وَاقِدٍ عَنْ كَثِيرِ بْنِ مُرَّةَ، أَنَّ عُبَادَةَ بْنَ الصَّامِتِ حَدَّثَهُمْ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا عَلَى الْأَرْضِ مِنْ نَفْسٍ تَمُوتُ وَلَهَا عِنْدَ اللهِ خَيْرٌ تُحِبُّ أَنْ تَرْجِعَ إِلَيْكُمْ وَلَهَا الدُّنْيَا إِلَّا الْقَتِيلُ، فَإِنَّهُ يُحِبُّ أَنْ يَرْجِعَ فَيُقْتَلَ مَرَّةً أُخْرَى».

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٣١٨، ٣٢٢ من طريق آخر عن كثير به، وهو في الكبرٰى، ح: ٤٣٦٧.

Chapter 34. What The People Of Paradise Wish For

(المعجم ٣٤) - مَا يَتَمَنَّى أَهْلُ الْجَنَّةِ (التحفة ٣٤)

3162. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'A man from among the people of Paradise will be brought and Allâh, the Mighty and Sublime, will say: "O son of Âdam, how do you find your place (in Paradise)?" He would say: "O Lord, it is the best place." He will say: "Ask and wish (for whatever you want)." He would say: "I ask You to send me back to the world so that I may be killed in Your cause ten times" – because of what he sees of the virtue of martyrdom."' (***Ṣaḥîḥ***)

٣١٦٢ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُؤْتَى بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيَقُولُ اللهُ عَزَّ وَجَلَّ: يَا ابْنَ آدَمَ! كَيْفَ وَجَدْتَ مَنْزِلَكَ؟ فَيَقُولُ: أَيْ رَبِّ! خَيْرَ مَنْزِلٍ، فَيَقُولُ: سَلْ وَتَمَنَّ، فَيَقُولُ: أَسْأَلُكَ أَنْ تَرُدَّنِي إِلَى الدُّنْيَا فَأُقْتَلَ فِي سَبِيلِكَ عَشْرَ مَرَّاتٍ لِمَا يَرَى مِنْ فَضْلِ بِالشَّهَادَةِ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ١٣١، ٢٠٧، ٢٣٩ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح: ٤٣٦٨ .

Chapter 35. What The Martyr Feels Of Pain

(المعجم ٣٥) - مَا يَجِدُ الشَّهِيدُ مِنَ الأَلَمِ (التحفة ٣٥)

3163. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The martyr does not feel the pain of being killed, except as any one of you feels a pinch." (*Ḍa'îf*)

٣١٦٣ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الشَّهِيدُ لَا يَجِدُ مَسَّ الْقَتْلِ إِلَّا كَمَا يَجِدُ أَحَدُكُمُ الْقَرْصَةَ يُقْرَصُهَا».

تخريج: [إسناده ضعيف] والحديث حسن لغيره أخرجه الترمذي، فضائل الجهاد، باب ما جاء في فضل المرابط، ح:١٦٦٨، وابن ماجه، ح:٢٨٠٢ من حديث ابن عجلان به، وهو في الكبرى، ح:٤٣٦٩، وقال الترمذي: "حسن غريب صحيح" * ابن عجلان عنعن، ولحديثه شاهد ضعيف عند الطبراني في الأوسط:١/١٩٨، ٢٨٢ .

Comments

The pleasure of martyrdom and the intensity of Faith is stronger than any pain for the martyr.

Chapter 36. Asking For Martyrdom

(المعجم ٣٦) - مَسْأَلَةُ الشَّهَادَةِ (التحفة ٣٦)

3164. Sahl bin Abî Umâmah bin Sahl bin Ḥunaif narrated from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Whoever asks Allâh, the Mighty and Sublime, sincerely for martyrdom, Allâh will cause him to reach the status of the martyrs even of he dies in his bed." (*Ṣaḥîḥ*)

٣١٦٤ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ شُرَيْحٍ، أَنَّ سَهْلَ بْنَ أَبِي أُمَامَةَ ابْنِ سَهْلِ بْنِ حُنَيْفٍ حَدَّثَهُ عَنْ أَبِيهِ عَنْ جَدِّهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ سَأَلَ اللهَ عَزَّ وَجَلَّ الشَّهَادَةَ بِصِدْقٍ بَلَّغَهُ اللهُ مَنَازِلَ الشُّهَدَاءِ وَإِنْ مَاتَ عَلَى فِرَاشِهِ».

تخريج: أخرجه مسلم، الإمارة، باب استحباب طلب الشهادة في سبيل الله تعالى، ح:١٩٠٩ من حديث ابن وهب به، وهو في الكبرى، ح:٤٣٧٠ .

Comments

1. 'Sincerely': Not for just boastful showing off or eloquence, as is the common customary practice.
2. 'Whoever asks': This is not supplicating for death, but it is a supplication for

an excellent death, whenever it might come. And this is desirable or commendable.

3165. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: "There are five things, whoever dies of any of them is a martyr. The one who is killed in the cause of Allâh is a martyr; the one who drowns in the cause of Allâh is a martyr; the one who dies of an abdominal complaint in the cause of Allâh is a martyr; the one who dies of the plague in the cause of Allâh is a martyr; and the woman who dies in childbirth in the cause of Allâh is a martyr." (*Sahîh*)

٣١٦٥ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ شُرَيْحٍ عَنْ عَبْدِ اللهِ بْنِ ثَعْلَبَةَ الْحَضْرَمِيِّ، أَنَّهُ سَمِعَ ابْنَ حُجَيْرَةَ يُخْبِرُ عَنْ عُقْبَةَ بْنِ عَامِرٍ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَمْسٌ مَنْ قُبِضَ فِي شَيْءٍ مِنْهُنَّ فَهُوَ شَهِيدٌ: الْمَقْتُولُ فِي سَبِيلِ اللهِ شَهِيدٌ، وَالْغَرِقُ فِي سَبِيلِ اللهِ شَهِيدٌ، وَالْمَبْطُونُ فِي سَبِيلِ اللهِ شَهِيدٌ، وَالْمَطْعُونُ فِي سَبِيلِ اللهِ شَهِيدٌ، وَالنُّفَسَاءُ فِي سَبِيلِ اللهِ شَهِيدٌ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٤٣٧١، وله شاهد تقدم، ح:٢٠٥٦، وأشار المنذري: ٢/ ٣٣٤ إلى أنه حسن * عبدالله بن ثعلبة لم يوثقه غير ابن حبان.

Comments

In this narration, for every martyr, the condition of being 'in the cause of Allâh' has been laid down, while in other narrations such a condition does not exist.

3166. It was narrated from Al-'Irbâḍ bin Sâriyah that the Messenger of Allâh ﷺ said: "The martyrs and those who died in their beds referred a dispute to our Lord concerning those who died of the plague. The martyrs said: 'Our brothers were killed as we were killed.' And those who died in their beds said: 'Our brothers died on their beds as we died.' Our Lord said: 'Look at their wounds; if their wounds are like the wounds of those who were killed then they are of them and belong with them.' And their wounds were like their (the martyrs') wounds." (*Ḥasan*)

٣١٦٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدٍ، عَنِ ابْنِ أَبِي بِلَالٍ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَخْتَصِمُ الشُّهَدَاءُ وَالْمُتَوَفَّوْنَ عَلَى فُرُشِهِمْ إِلَى رَبِّنَا فِي الَّذِينَ يُتَوَفَّوْنَ مِنَ الطَّاعُونِ فَيَقُولُ الشُّهَدَاءُ: إِخْوَانُنَا قُتِلُوا كَمَا قُتِلْنَا، وَيَقُولُ الْمُتَوَفَّوْنَ عَلَى فُرُشِهِمْ: إِخْوَانُنَا مَاتُوا عَلَى فُرُشِهِمْ كَمَا مُتْنَا، فَيَقُولُ رَبُّنَا: انْظُرُوا إِلَى جِرَاحِهِمْ فَإِنْ أَشْبَهَ جِرَاحُهُمْ جِرَاحَ الْمَقْتُولِينَ، فَإِنَّهُمْ مِنْهُمْ، وَمَعَهُمْ، فَإِذَا جِرَاحُهُمْ قَدْ أَشْبَهَتْ جِرَاحَهُمْ».

تخريج: [حسن] أخرجه الطبراني في الكبير: ١٨/ ٢٥٠، ح: ٦٢٦ من حديث بقية به، وتابعه إسماعيل بن عياش (أحمد: ٤/ ١٢٨، ١٢٩)، وهو في الكبرٰى، ح: ٤٣٧٢، والحديث السابق شاهد معنوي له * بحير هو ابن سعد، وخالد هو ابن معدان، وعبدالرحمٰن بن أبي هلال وثقه ابن حبان، وحسن له الترمذي فهو حسن الحديث (نيل المقصود، ح: ٥٠٥٧).

Comments

What is outwardly apparent is that this dispute will take place before entering the Paradise, in front of the Lord of the worlds. The basis of this dispute will not be with any grudge or envy, rather the martyrs would wish that the rank of those who had died of plague will be elevated, and they should remain with us. On the other hand, those who had met their death upon their beds would desire that if they (who had died of plague) are getting the rank of the martyrs, we should also be given it, because they equal us in death.

Chapter 37. Meeting In Paradise Of The One Who Killed And The One Who Was Killed In The Cause Of Allâh

(المعجم ٣٧) - اجْتِمَاعُ القَاتِلِ وَالمَقْتُولِ فِي سَبِيلِ اللهِ فِي الجَنَّةِ (التحفة ٣٧)

3167. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, the Mighty and Sublime, likes it when there are two men, one of whom killed the other, then they both enter Paradise." And another time he said: "He laughs at two men, one of whom killed the other, then they both entered Paradise." (*Sahîh*)

٣١٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ يَعْجَبُ مِن رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا صَاحِبَهُ، وَقَالَ مَرَّةً أُخْرَى: «لَيَضْحَكُ مِنْ رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا صَاحِبَهُ ثُمَّ يَدْخُلَانِ الْجَنَّةَ».

تخريج: أخرجه مسلم، الإمارة، باب بيان الرجلين يقتل أحدهما الآخر، يدخلان الجنة، ح: ١٨٩٠ من حديث سفيان بن عيينة، والبخاري، الجهاد والسير، باب الكافر يقتل المسلم ثم يسلم فيسدد بعد ويقتل، ح: ٢٨٢٦ من حديث أبي الزناد به، وهو في الكبرٰى، ح: ٤٣٧٣.

Chapter 38. Explanation Of That

(المعجم ٣٨) - تَفْسِيرُ ذَلِكَ (التحفة ٣٨)

3168 It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh laughs at two men, one of whom killed the other but they both entered Paradise. The first one fought in the cause of Allâh and was killed, then Allâh

٣١٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ، عنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَضْحَكُ اللهُ إِلَى

accepted the repentance of the one who killed him, and he fought and was martyred." (*Sahîh*)

رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الآخَرَ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ يُقَاتِلُ هٰذَا فِي سَبِيلِ اللهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللهُ عَلَى الْقَاتِلِ فَيُقَاتِلُ فَيُسْتَشْهَدُ».

تخريج: أخرجه البخاري، الجهاد، باب الكافر يقتل المسلم ثم يسلم فيسدد بعد ويقتل، ح: ٢٨٢٦ من حديث مالك به، وهو في الكبرى، ح: ٤٣٧٤، والموطأ (يحيى): ٢/ ٤٦٠.

Comments

In the narrations above, there is mention of astonishment, laughter, and becoming glad. Therefore, the usage of these words for Allâh, Most High, is undoubtedly correct. Whatever it might signify; as the matters concerning the Self of Allâh, Most High, and His Attributes is beyond our understanding.

Chapter 39. The Virtue Of *Ar-Ribât* (Guarding The Frontier)

(المعجم ٣٩) - فَضْلُ الرِّبَاطِ (التحفة ٣٩)

3169. It was narrated from Salmân Al-Khair that the Messenger of Allâh ﷺ said: "Whoever guards *Ribât* (the frontier) for one day and one night, will be given a reward like that for fasting and praying *Qiyâm* for a month, and whoever dies at *Ribât* (guarding the frontier) will be rewarded, and he will be given provision, and he will be kept safe from *Al-Fattân*."[1] (*Sahîh*)

٣١٦٩ - قال الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ شُرَيْحٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عُقْبَةَ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ سَلْمَانَ الْخَيْرِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ رَابَطَ يَوْمًا وَلَيْلَةً فِي سَبِيلِ اللهِ كَانَ لَهُ كَأَجْرِ صِيَامِ شَهْرٍ وَقِيَامِهِ، وَمَنْ مَاتَ مُرَابِطًا أُجْرِيَ لَهُ مِثْلُ ذٰلِكَ مِنَ الأَجْرِ، وَأُجْرِيَ عَلَيْهِ الرِّزْقُ، وَأَمِنَ مِنَ الْفَتَّانِ».

تخريج: أخرجه مسلم، الإمارة، باب فضل الرباط في سبيل الله عزوجل، ح: ١٩١٣ من حديث ابن وهب به، وهو في الكبرى، ح: ٤٣٧٥.

Comments

Acquiring training to fight, making ready for combat, and to remain well-equipped and prepared to counter the enemy, also constitute *Jihâd*.

[1] According to As-Sindî, the preferred pronunciation is *Al-Fattân*, plural of *Fâtan* referring to Al-Munkar and An-Nakîr, while *Al-Fattân* would refer to Ash-Shaitân or the like, among the punishment of the grave, or, the angels of chastisement.

3170. It was narrated that Salmân said: "I heard the Messenger of Allâh ﷺ say: 'Whoever guards *Ribâṭ* (the frontier) in the cause of Allâh for one day and one night, he will have (a reward) like that of fasting and praying *Qiyâm* for a month. If he dies he will continue to receive reward for what he did, and he will be kept safe from *Al-Fattân*, and he will be given provision.'" (*Ṣaḥîḥ*)

٣١٧٠ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ مُوسَى عَنْ مَكْحُولٍ، عَنْ شُرَحْبِيلَ بْنِ السِّمْطِ، عَنْ سَلْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَابَطَ فِي سَبِيلِ اللهِ يَوْمًا وَلَيْلَةً كَانَتْ لَهُ كَصِيَامِ شَهْرٍ وَقِيَامِهِ، فَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُ، وَأَمِنَ الْفَتَّانَ، وَأُجْرِيَ عَلَيْهِ رِزْقُهُ».

تخريج: أخرجه مسلم، ح:١٩١٣/١٦٣ من حديث الليث بن سعد به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٤٣٧٦.

Comments

'Provision:' Means as Allâh said: "Nay, they are alive, with their Lord, and they have provision." (*Âl-'Imrân* 3:169) And the Prophet ﷺ explained: "Their souls are in the crops of green birds which have lamps hanging from the throne, and they rom freely wherever they want in the Paradise..." (*Muslim* no. 4885)

3171. It was narrated from Zuhrah bin Ma'bad: "Abû Ṣâliḥ, the freed slave of 'Uthmân, said: 'I heard 'Uthmân bin 'Affân say: I heard the Messenger of Allâh ﷺ say: *Ribâṭ* (guarding the frontier) for one day in the cause of Allâh is better in rank than a thousand days spent within the residence.'" (*Ṣaḥîḥ*)

٣١٧١ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ زُهْرَةَ بْنِ مَعْبَدٍ قَالَ: حَدَّثَنِي أَبُو صَالِحٍ مَوْلَى عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «رِبَاطُ يَوْمٍ فِي سَبِيلِ اللهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، فضائل الجهاد، باب ماجاء في فضل المرابط، ح:١٦٦٧ من حديث الليث بن سعد به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى، ح:٤٣٧٧، وصححه ابن حبان، والحاكم:٢/٦٨، ١٤٣، والذهبي، وانظر الحديث الآتي.

3172. It was narrated that Abû Ṣâliḥ, the freed slave of 'Uthmân, said: "Uthmân bin 'Affân said: 'I heard the Messenger of Allâh ﷺ say: A day in the cause of Allâh is better than a thousand days doing

٣١٧٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو مَعْنٍ قَالَ: حَدَّثَنَا زُهْرَةُ بْنُ مَعْبَدٍ عَنْ أَبِي صَالِحٍ مَوْلَى

anything else.'" (*Sahîh*)

عُثْمَانَ قَالَ: قَالَ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللهُ عَنْهُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَوْمٌ فِي سَبِيلِ اللهِ خَيْرٌ مِنْ أَلْفِ يَوْمٍ فِيمَا سِوَاهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٣٧٨، وكتاب الجهاد لعبدالله بن المبارك، ح:٧٢، وصححه ابن حبان، ح:١٥٩٢ * أبو معن هو محمد بن معن الأنصاري، أبو صالح اسمه بركان.

Comments

There is nothing astonishing about it. Worship during *Lailatul Qadr* is also more excellent than that of a thousand months, and this is supremely great favor of Allâh.

Chapter 40. The Virtue Of *Jihâd* By Sea

(المعجم ٤٠) - فَضْلُ الجِهَادِ فِي البَحْرِ (التحفة ٤٠)

3173. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ went to Qubâ' he used to come to Umm Ḥarâm bint Milḥân and she would feed him. Umm Ḥarâm was married to 'Ubâdah bin Aṣ-Ṣâmit. The Messenger of Allâh ﷺ entered upon her and she fed him and checked his head for lice. The Messenger of Allâh ﷺ fell asleep, then he woke up smiling. She said: 'What is making you smile, O Messenger of Allâh?' He said: 'Some people of my *Ummah* were shown to me, fighting in the cause of Allâh and riding across the sea like kings on thrones.' I said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' So the Messenger of Allâh ﷺ prayed for her, then he slept again.'" (One of the narrators) Al-Ḥârith, said (in his narration): "He slept then he woke up smiling. I said to him: 'What is making you smile, O Messenger of Allâh?' He said: 'Some people of my

٣١٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا ذَهَبَ إِلَى قُبَاءٍ يَدْخُلُ عَلَى أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ فَتُطْعِمُهُ، وَكَانَتْ أُمُّ حَرَامٍ بِنْتُ مِلْحَانَ تَحْتَ عُبَادَةَ بْنِ الصَّامِتِ، فَدَخَلَ عَلَيْهَا رَسُولُ اللهِ ﷺ يَوْمًا فَأَطْعَمَتْهُ وَجَلَسَتْ تَفْلِي رَأْسَهُ فَنَامَ رَسُولُ اللهِ ﷺ، ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ قَالَتْ: فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللّٰهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللهِ يَرْكَبُونَ ثَبَجَ هٰذَا الْبَحْرِ مُلُوكٌ عَلَى الأَسِرَّةِ، - أَوْ مِثْلُ الْمُلُوكِ عَلَى الأَسِرَّةِ». شَكَّ إِسْحَاقُ، - فَقُلْتُ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ فَدَعَا لَهَا رَسُولُ اللهِ ﷺ ثُمَّ نَامَ، وَقَالَ الحَارِثُ: فَنَامَ ثُمَّ اسْتَيْقَظَ

Ummah were shown to me, fighting in the cause of Allâh and riding across the sea like kings on thrones,' as he had said the first time. I said: 'O Messenger of Allâh, pray to Allâh to make me one of them.' He said: 'You will be one of the first.' And she traveled by sea at the time of Mu'âwiyah, then she fell from her mount when she came out of the sea and died." (*Sahîh*)

فَضَحِكَ فَقُلْتُ لَهُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَاسٌ مِنْ أُمَّتِي عُرِضُوا عَلَيَّ غُزَاةً فِي سَبِيلِ اللهِ مُلُوكٌ عَلَى الأَسِرَّةِ - أَوْ مِثْلُ الْمُلُوكِ عَلَى الأَسِرَّةِ» - كَمَا قَالَ فِي الأَوَّلِ فَقُلْتُ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «أَنْتِ مِنَ الأَوَّلِينَ» فَرَكِبَتِ الْبَحْرَ فِي زَمَانِ مُعَاوِيَةَ فَصُرِعَتْ عَنْ دَابَّتِهَا حِينَ خَرَجَتْ مِنَ الْبَحْرِ فَهَلَكَتْ.

تخريج: أخرجه البخاري، الجهاد، باب الدعاء بالجهاد والشهادة للرجال والنساء، ح:٢٧٨٨، ٢٧٨٩، ومسلم، الإمارة، باب فضل الغزو في البحر، ح:١٩١٢ من حديث مالك به، وهو في الكبرى، ح:٤٣٧٩، والموطأ (يحيى): ٢/ ٤٦٤، ٤٦٥.

Comments

1. Umm Harâm bint Milhân ﷺ was the Prophet's ﷺ unmarriageable kin (a *Mahram*), related to his mother's side of the family. The Prophet's ﷺ visiting her frequently, sleeping at her house, her searching his sacred head for lice, etc., all are understood by the relationship. Otherwise, Allâh's Messenger ﷺ did not visit other houses of the Helpers in such a way.
2. Allâh's Messenger ﷺ never had lice in his blessed head. He kept himself clean and tidy. He always remained fragrant and sweet-smelling. Her attempting to find lice in his head is linked to the customary common habit.

3174. It was narrated from Anas bin Mâlik that Umm Ḥarâm bint Milḥân said: "The Messenger of Allâh ﷺ came to us and took a nap in our house, then he woke up smiling. I said: 'O Messenger of Allâh, may my father and mother be ransomed for you, what has made you smile?' He said: 'I saw some people of my *Ummah* riding on the sea like kings on thrones.' I said: 'Pray to Allâh to make me one of them.' He said: 'You will be one of them.' Then he slept again, and woke up smiling. I asked him and he said the same thing. I said:

٣١٧٤ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أُمِّ حَرَامٍ بِنْتِ مِلْحَانَ قَالَتْ: أَتَانَا رَسُولُ اللهِ ﷺ وَقَالَ عِنْدَنَا فَاسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَقُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي وَأُمِّي مَا أَضْحَكَكَ؟ قَالَ: «رَأَيْتُ قَوْمًا مِنْ أُمَّتِي يَرْكَبُونَ هٰذَا الْبَحْرَ كَالْمُلُوكِ عَلَى الأَسِرَّةِ» قُلْتُ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «فَإِنَّكِ مِنْهُمْ» ثُمَّ نَامَ ثُمَّ اسْتَيْقَظَ وَهُوَ يَضْحَكُ، فَسَأَلْتُهُ فَقَالَ - يَعْنِي مِثْلَ مَقَالَتِهِ -

'Pray to Allâh to make me one of them.' He said: 'You will be one of the first.' Then 'Ubâdah bin Aṣ-Ṣâmit married her, and he traveled by sea, and she traveled with him, but when she came ashore a mule was brought to her and she mounted it, and it threw her off and broke her neck." (*Ṣaḥîḥ*)

قُلْتُ: ادْعُ اللهَ أَنْ يَجْعَلَنِي مِنْهُمْ قَالَ: «أَنْتِ مِنَ الْأَوَّلِينَ» فَتَزَوَّجَهَا عُبَادَةُ بْنُ الصَّامِتِ، فَرَكِبَ الْبَحْرَ وَرَكِبَتْ مَعَهُ، فَلَمَّا خَرَجَتْ قُدِّمَتْ لَهَا بَغْلَةٌ فَرَكِبَتْهَا، فَصَرَعَتْهَا، فَانْدَقَّتْ عُنُقُهَا.

تخريج: أخرجه البخاري، الجهاد، باب ركوب البحر، ح:٢٨٩٤، ٢٨٩٥، ومسلم، ح:١٩١٢/١٦١، (انظر الحديث السابق) من حديث حماد بن زيد به، وهو في الكبرى، ح:٤٣٨١.

Chapter 41. Invading India

(المعجم ٤١) - **غَزْوَةُ الْهِنْدِ** (التحفة ٤١)

3175. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ promised us that we would invade India. If I live to see that, I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abû Hurairah Al-Muḥarrar."[1] (*Ḍa'îf*)

٣١٧٥ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ سَيَّارٍ؛ ح قَالَ: وَأَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ عَنْ جَبْرِ بْنِ عَبِيدَةَ وَقَالَ عُبَيْدُ اللَّهِ: عَنْ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَعَدَنَا رَسُولُ اللهِ ﷺ غَزْوَةَ الْهِنْدِ فَإِنْ أَدْرَكْتُهَا أُنْفِقْ فِيهَا نَفْسِي وَمَالِي فَإِنْ أُقْتَلْ كُنْتُ مِنْ أَفْضَلِ الشُّهَدَاءِ وَإِنْ أَرْجِعْ فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/٢٢٨، ٢٢٩ عن هشيم به، وهو في الكبرى، ح: ٤٣٨٢ * جبر بن عبيدة لم يوثقه غير ابن حبان، وقال الذهبي: "بخبر منكر، لا يعرف من ذا؟".

Comments

The Muslims mounted an attack on India (lit. Hindustân), in the year 44H, during the Caliphate of Mu'awiyah ﷺ. Later, the expedition of Muhammad bin Qâsim, which took place during the Caliphate of Walid bin Abdul Malik is well-known.

3176. It was narrated that Abû Hurairah said: "The Messenger of

٣١٧٦ - حَدَّثَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هُشَيْمٌ

[1] *Al-Muḥarrar*: The one freed (from the Fire).

قَالَ: حَدَّثَنَا سَيَّارٌ أَبُو الْحَكَمِ عَنْ جَبْرِ بْنِ عَبِيدَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَعَدَنَا رَسُولُ اللهِ ﷺ غَزْوَةَ الْهِنْدِ فَإِنْ أَدْرَكْتُهَا أُنْفِقْ فِيهَا نَفْسِي وَمَالِي وَإِنْ قُتِلْتُ كُنْتُ أَفْضَلَ الشُّهَدَاءِ فَإِنْ رَجَعْتُ فَأَنَا أَبُو هُرَيْرَةَ الْمُحَرَّرُ.

Allâh ﷺ promised that we would invade India. If I live to see that I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abû Hurairah Al-Muḥarrar." (*Ḍa'īf*)

تخريج: [**إسناده ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٣٨٣.

٣١٧٧ - **أَخْبَرَنِي** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ الزُّبَيْدِيُّ عَنْ أَخِيهِ مُحَمَّدِ بْنِ الْوَلِيدِ، عَنْ لُقْمَانَ بْنِ عَامِرٍ، عَنْ عَبْدِ الْأَعْلَى بْنِ عَدِيٍّ الْبَهْرَانِيِّ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللهِ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عِصَابَتَانِ مِنْ أُمَّتِي حَرَّرَهُمَا اللهُ مِنَ النَّارِ عِصَابَةٌ تَغْزُو الْهِنْدَ وَعِصَابَةٌ تَكُونُ مَعَ عِيسَى ابْنِ مَرْيَمَ عَلَيْهِمَا السَّلَامُ».

3177. It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ said: 'There are two groups of my *Ummah* whom Allâh will free from the Fire: The group that invades India, and the group that will be with 'Isa bin Maryam, peace be upon him.'" (***Ḥasan***)

تخريج: [**حسن**] أخرجه أحمد: ٥/٢٧٨ من حديث بقية به، وهو في الكبرٰى، ح: ٤٣٨٤ * أبوبكر الزبيدي مجهول الحال(تقريب)، تابعه عبدالله بن سالم: "ثقة" عند أحمد، وتابعهما الجراح ابن مليح عند البخاري في التاريخ الكبير: ٦/ ٧٢، وابن عدي في الكامل: ٢/ ٥٨٣ من طريقين قويين عنه.

(المعجم ٤٢) - غَزْوَةُ التُّرْكِ وَالْحَبَشَةِ (التحفة ٤٢)

Chapter 42. Fighting The Turks And The Ethiopians

٣١٧٨ - **أَخْبَرَنَا** عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنْ أَبِي زُرْعَةَ السَّيْبَانِيِّ، عَنْ أَبِي سُكَيْنَةَ رَجُلٍ مِنَ الْمُحَرَّرِينَ، عَنْ رَجُلٍ

3178. It was narrated from Abû Sukainah, a man from among the *Muḥarrarîn*,[1] that a man among the Companions of the Prophet ﷺ said: "When the Prophet ﷺ

[1] *Al-Muḥarrarîn*: Those who were freed from the Fire.

commanded them to dig the trench (*Al-Khandaq*), there was a rock in their way preventing them from digging. The Messenger of Allâh ﷺ stood, picked up a pickaxe, put his *Ridâ'* (upper garment) at the edge of the ditch and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.'[1] One-third of the rock broke off while Salmân Al-Fârisî was standing there watching, and there was a flash of light when the Messenger of Allâh ﷺ struck (the rock). Then he struck it again and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' And another third of the rock broke off and there was another flash of light, which Salmân saw. Then he struck (the rock) a third time and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' The last third fell, and the Messenger of Allâh ﷺ came out, picked up his *Ridâ'* and sat down. Salmân said: 'O Messenger of Allâh, Each time you struck the rock there was a flash of light.' The Messenger of Allâh ﷺ said to him: 'O Salmân, did you see that?' He said: 'Yes, by the One Who sent you with the truth, O Messenger of

مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: لَمَّا أَمَرَ النَّبِيُّ ﷺ بِحَفْرِ الْخَنْدَقِ عَرَضَتْ لَهُمْ صَخْرَةٌ حَالَتْ بَيْنَهُمْ وَبَيْنَ الْحَفْرِ فَقَامَ رَسُولُ اللهِ ﷺ وَأَخَذَ الْمِعْوَلَ وَوَضَعَ رِدَاءَهُ نَاحِيَةَ الْخَنْدَقِ وَقَالَ: ﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَّا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾ [الأنعام: ١١٥]. فَنَدَرَ ثُلُثُ الْحَجَرِ وَسَلْمَانُ الْفَارِسِيُّ قَائِمٌ يَنْظُرُ فَبَرَقَ مَعَ ضَرْبَةِ رَسُولِ اللهِ ﷺ بَرْقَةٌ، ثُمَّ ضَرَبَ الثَّانِيَةَ وَقَالَ: ﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَّا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾. فَنَدَرَ الثُّلُثُ الآخَرُ فَبَرَقَتْ بَرْقَةٌ فَرَآهَا سَلْمَانُ، ثُمَّ ضَرَبَ الثَّالِثَةَ وَقَالَ: ﴿وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَّا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾. فَنَدَرَ الثُّلُثُ الْبَاقِي وَخَرَجَ رَسُولُ اللهِ ﷺ فَأَخَذَ رِدَاءَهُ وَجَلَسَ، قَالَ سَلْمَانُ: يَا رَسُولَ اللهِ! رَأَيْتُكَ حِينَ ضَرَبْتَ مَا تَضْرِبُ ضَرْبَةً إِلَّا كَانَتْ مَعَهَا بَرْقَةٌ، قَالَ [لَهُ] رَسُولُ اللهِ ﷺ: «يَا سَلْمَانُ! رَأَيْتَ ذٰلِكَ؟» فَقَالَ: إِي وَالَّذِي بَعَثَكَ بِالْحَقِّ يَا رَسُولَ اللهِ! قَالَ: «فَإِنِّي حِينَ ضَرَبْتُ الضَّرْبَةَ الْأُولَى رُفِعَتْ لِي مَدَائِنُ كِسْرَى وَمَا حَوْلَهَا وَمَدَائِنُ كَثِيرَةٌ حَتَّى رَأَيْتُهَا بِعَيْنَيَّ». قَالَ لَهُ مَنْ حَضَرَهُ مِنْ أَصْحَابِهِ: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَفْتَحَ عَلَيْنَا وَيُغَنِّمَنَا دِيَارَهُمْ، وَيُخَرِّبَ بِأَيْدِينَا بِلَادَهُمْ، فَدَعَا رَسُولُ اللهِ ﷺ

[1] *An-An'âm* 6:115.

Allâh.' He said: 'When I struck the first blow, the cities of Kisra and their environs were shown to me, and many other cities, and I saw them with my own eyes.' Those of his Companions who were present said: 'O Messenger of Allâh, pray to Allâh to grant us victory and to give us their lands as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allâh ﷺ prayed for that. (Then he said:) 'Then I struck the second blow and the cities of Caesar and their environs were shown to me, and I saw them with my own eyes.' They said: 'O Messenger of Allâh, pray to Allâh to grant us victory and to give us their lands as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allâh ﷺ prayed for that. (Then he said:) 'Then I struck the third blow and the cities of Ethiopia were shown to me, and the villages around them, and I saw them with my own eyes.' But the Messenger of Allâh ﷺ said at that point: 'Leave the Ethiopians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone.''' (*Hasan*)

بِذٰلِكَ، «ثُمَّ ضَرَبْتُ الضَّرْبَةَ الثَّانِيَةَ فَرُفِعَتْ لِي مَدَائِنُ قَيْصَرَ وَمَا حَوْلَهَا حَتَّى رَأَيْتُهَا بِعَيْنَيَّ». قَالُوا: يَا رَسُولَ اللهِ! ادْعُ اللهَ أَنْ يَفْتَحَ عَلَيْنَا وَيُغَنِّمَنَا دِيَارَهُمْ، وَيُخَرِّبَ بِأَيْدِينَا بِلَادَهُمْ، فَدَعَا رَسُولُ اللهِ ﷺ بِذٰلِكَ، «ثُمَّ ضَرَبْتُ الثَّالِثَةَ فَرُفِعَتْ لِي مَدَائِنُ الْحَبَشَةِ وَمَا حَوْلَهَا مِنَ الْقُرَى حَتَّى رَأَيْتُهَا بِعَيْنَيَّ». قَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «دَعُوا الْحَبَشَةَ مَا وَدَعُوكُمْ وَاتْرُكُوا التُّرْكَ مَا تَرَكُوكُمْ».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الملاحم، باب: في النهي عن تهييج الترك والحبشة، ح:٤٣٠٢ من حديث ضمرة بن ربيعة به، وهو في الكبرى، ح:٤٣٨٥ * أبو زرعة هو يحيى بن أبي عمرو، وأبو سكينة مختلف في صحبته فحديثه لا ينزل عن درجة الحسن، وللحديث شاهد حسن، انظر نيل المقصود، ح:٤٣٠٩ يسر الله لنا طبعه.

Comments

1. 'A Companion or one Companion': it appears that Companion is Salmân only.
2. The import of reciting the above-mentioned Verse of the Qur'ân during all the three blows which the Prophet ﷺ struck is that the victory of Islam is the absolutely definite decision of Allâh, Most High, which would surely come to pass. No one would be able to alter it.

3179. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Hour will not begin until the Muslims fight the Turks, a people with faces like hammered shields who wear clothes made of hair and shoes made of hair." (*Sahîh*)

٣١٧٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُقَاتِلَ الْمُسْلِمُونَ التُّرْكَ قَوْمًا، وُجُوهُهُمْ كَالْمَجَانِّ الْمُطَرَّقَةِ، يَلْبَسُونَ الشَّعَرَ، وَيَمْشُونَ فِي الشَّعَرِ».

تخريج: أخرجه مسلم، الفتن، باب: لا تقوم الساعة حتى يمر الرجل بقبر الرجل . . . إلخ، ح: ٢٩١٢ عن قتيبة به، وهو في الكبرى، ح: ٤٣٨٦ .

Comments

1. 'Their faces' means they would be insolently stern and thick, as if hide is mounted over iron.
2. Since the Turks are the habitants of cold regions, they need to wear furred clothes and shoes.

Chapter 43. Seeking The Support Of Allâh By The Supplications Of The Weak

(المعجم ٤٣) - **الاسْتِنْصَارُ بِالضَّعِيفِ**

(التحفة ٤٣)

3180. It was narrated from Mus'ab bin Sa'd, from his father, that he thought he was better than other Companions of the Prophet ﷺ. The Prophet of Allâh ﷺ said: "Rather, Allâh supports this *Ummah* because of its weak ones, because of their supplication, their *Salâh*, and their sincerity." (*Sahîh*)

٣١٨٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ عَنْ أَبِيهِ، عَنْ مِسْعَرٍ، عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّهُ ظَنَّ أَنَّ لَهُ فَضْلًا عَلَى مَنْ دُونَهُ مِنْ أَصْحَابِ النَّبِيِّ ﷺ فَقَالَ نَبِيُّ اللهِ ﷺ: «إِنَّمَا يَنْصُرُ اللهُ هٰذِهِ الْأُمَّةَ بِضَعِيفِهَا بِدَعْوَتِهِمْ وَصَلَاتِهِمْ وَإِخْلَاصِهِمْ».

تخريج: أخرجه البخاري، الجهاد، باب من استعان بالضعفاء والصالحين في الحرب، ح: ٢٨٩٦ من حديث طلحة به، وهو في الكبرى، ح: ٤٣٨٧ .

Comments

'Superiority or precedence (over others)' because he belonged to the group of early Muslims. He used to call himself one-third Islam (the third part of Islam) that means numerically he had been the third to become a Muslim.

3181. It was narrated from Jubair bin Nufair Al-Hadramî that he heard Abû Ad-Dardâ' say: "I heard the Messenger of Allâh ﷺ say:

٣١٨١ - أَخْبَرَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَرْطَاةَ الْفَزَارِيُّ

'Bring me the weak, for you only receive provision and Divine support by virtue of your weak ones.'" (*Ṣaḥîḥ*)

عَنْ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ، أَنَّهُ سَمِعَ أَبَا الدَّرْدَاءِ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «ابْغُونِي الضَّعِيفَ فَإِنَّكُمْ إِنَّمَا تُرْزَقُونَ وَتُنْصَرُونَ بِضُعَفَائِكُمْ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الجهاد، باب: في الانتصار برذل الخيل والضعفة، ح:٢٥٩٤ من حديث عبدالرحمٰن بن يزيد بن جابر به، وهو في الكبرٰى، ح:٤٣٨٨، وقال الترمذي، ح:١٧٠٢ "حسن صحيح"، وصححه ابن حبان، ح:١٦٢٠، والحاكم:٢/ ١٤٥ .

Comments

Allâh, Most High, wishes to provide subsistence to those weak and feeble folks and desires to do well to them. But since they are dependent on you in some ways, Allâh, Most High, gives you also subsistence in order to provide subsistence to them. And He succours you in order to do good to them.

Chapter 44. The Virtue Of The One Who Equips A Warrior

(المعجم ٤٤) - فَضْلُ مَنْ جَهَّزَ غَازِيًا (التحفة ٤٤)

3182. It was narrated from Zaid bin Khâlid that the Messenger of Allâh ﷺ said: "Whoever equips a warrior in the cause of Allâh has fought, and whoever looks after his family in his absence has fought." (*Ṣaḥîḥ*)

٣١٨٢ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ ابْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللهِ فَقَدْ غَزَا، وَمَنْ خَلَفَهُ فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

تخريج: أخرجه مسلم، الإمارة، باب فضل إعانة الغازي في سبيل الله بمركوب وغيره . . . إلخ، ح:١٨٩٥ من حديث ابن وهب، والبخاري، الجهاد، باب فضل من جهز غازيًا أو خلفه بخير، ح:٢٨٤٣ من حديث بسر به، وهو في الكبرٰى، ح:٤٣٨٩ .

Comments

While some people join the armed forces, and curb the enemy, the rest of the population contributes from wages and salaries for weapons and other necessities. In this way, the whole community fulfills the obligatory duty of *Jihâd*. And all are rightfully entitled for the reward or recompense.

3183. It was narrated that Zaid bin Khâlid Al-Juhanî said: "The Messenger of Allâh ﷺ said: 'Whoever equips a warrior has fought, and whoever looks after his family in his absence has fought.'" (*Sahîh*)

٣١٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَهَّزَ غَازِيًا فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي أَهْلِهِ بِخَيْرٍ فَقَدْ غَزَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٣٩٠، وأخرجه البخاري، ح:٢٨٤٣ من حديث يحيى بن أبي كثير به.

3184. It was narrated that Al-Ahnaf bin Qais said: "We set out as pilgrims and came to Al-Madînah intending to perform *Hajj*. While we were in our camping place unloading our mounts, someone came to us and said: 'The people have gathered in the *Masjid* and there is panic.' So we set out and found the people gathered around a group in he middle of the *Masjid*, among whom were 'Alî, Zubayr, Talhah and Sa'd bin Abî Waqqâs. While we were like that, 'Uthmân, may Allâh be pleased with him, came, wearing a yellow cloak with which he had covered his head. He said: 'Is Talhah here? Is Az-Zubair here? Is Sa'd here?' They said: 'Yes.' He said: 'I adjure you by the One beside Whom there is none worthy of worship, didn't the Messenger of Allâh ﷺ say: Whoever buys the *Mirbad*[1] of Banu so-and-so, Allâh will forgive him, and I bought it for

٣١٨٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ عَمْرِو بْنِ جَاوَانَ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: خَرَجْنَا حُجَّاجًا فَقَدِمْنَا الْمَدِينَةَ وَنَحْنُ نُرِيدُ الْحَجَّ، فَبَيْنَا نَحْنُ فِي مَنَازِلِنَا نَضَعُ رِحَالَنَا إِذْ أَتَانَا آتٍ فَقَالَ: إِنَّ النَّاسَ قَدِ اجْتَمَعُوا فِي الْمَسْجِدِ وَفَزِعُوا، فَانْطَلَقْنَا فَإِذَا النَّاسُ مُجْتَمِعُونَ عَلَى نَفَرٍ فِي وَسَطِ الْمَسْجِدِ وَفِيهِمْ عَلِيٌّ وَزُبَيْرٌ وَطَلْحَةُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، فَإِنَّا كَذَلِكَ إِذْ جَاءَ عُثْمَانُ رَضِيَ اللهُ عَنْهُ عَلَيْهِ مُلَاءَةٌ صَفْرَاءُ قَدْ قَنَّعَ بِهَا رَأْسَهُ، فَقَالَ: أَهٰهُنَا طَلْحَةُ؟ أَهٰهُنَا الزُّبَيْرُ؟ أَهٰهُنَا سَعْدٌ؟ قَالُوا: نَعَمْ فَقَالَ: إِنِّي أَنْشُدُكُمْ بِاللَّهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ مِرْبَدَ بَنِي فُلَانٍ غَفَرَ اللهُ لَهُ». فَابْتَعْتُهُ بِعِشْرِينَ أَلْفًا أَوْ بِخَمْسَةٍ

[1] *Mirbad*: A place for drying dates.

وَعِشْرِينَ أَلْفًا فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: «اجْعَلْهُ فِي مَسْجِدِنَا وَأَجْرُهُ لَكَ». قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ ابْتَاعَ بِئْرَ رُومَةَ غَفَرَ اللهُ لَهُ». فَابْتَعْتُهَا بِكَذَا وَكَذَا فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: قَدِ ابْتَعْتُهَا بِكَذَا وَكَذَا قَالَ: «اجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ». قَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: أَنْشُدُكُمْ بِاللَّهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ نَظَرَ فِي وُجُوهِ الْقَوْمِ فَقَالَ: «مَنْ يُجَهِّزْ هٰؤُلَاءِ غَفَرَ اللَّهُ لَهُ». - يَعْنِي جَيْشَ الْعُسْرَةِ - فَجَهَّزْتُهُمْ حَتَّى لَمْ يَفْقِدُوا عِقَالًا وَلَا خِطَامًا فَقَالُوا: اللَّهُمَّ نَعَمْ، قَالَ: اللَّهُمَّ اشْهَدْ! اللَّهُمَّ اشْهَدْ! اللَّهُمَّ اشْهَدْ!

twenty or twenty-five thousand, then I came to the Messenger of Allâh ﷺ and told him, and he said: Add it to our *Masjid* and the reward for it will be yours?' They said: 'By Allâh, yes.' He said: 'I adjure you by the One beside Whom there is none worthy of worship, didn't the Messenger of Allâh ﷺ say: Whoever buys the well of Rûmah, Allâh will forgive him, so I bought it for such and such an amount, then I came to the Messenger of Allâh ﷺ and told him, and he said: Give it to provide water for the Muslims, and the reward for it will be yours?' They said: 'By Allâh, yes.' He said: 'I adjure you by the One beside Whom there is none worthy of worship, didn't the Messenger of Allâh ﷺ say: Whoever equips these (men) – meaning the army of Al-'Usrah (Tabûk) – Allâh will forgive him, so I equipped them until they were not lacking even a rope or a bridle?' They said: 'By Allâh, yes.' He said: 'O Allâh, bear witness, O Allâh, bear witness, O Allâh, bear witness.'" (***Hasan***)

تخريج: [إسناده حسن] أخرجه ابن أبي شيبة: ١٢/ ٣٩، ٤٠ عن ابن إدريس به، وهو في الكبرىٰ، ح: ٤٣٩١، وصححه ابن خزيمة: ٤/ ١١٩، ١٢٠، ح: ٢٤٨٧، وابن حبان، ح: ٢٢٠٠، وللحديث شواهد كثيرة * عمرو بن جاوان وثقه ابن خزيمة، وابن حبان فحديثه لا ينزل عن درجة الحسن.

Comments

This incident occurred to the period of the Caliphate of 'Uthmân ﷺ, and in the final year of his life, when the rebels and corrupted people had ganged up in order to dismember the Caliphate, and had thronged around the city of Al-Madinah. Based on false allegations, they had demanded 'Uthmân's ﷺ abdication and his resignation. They had threatened him with assassination if he did not comply. However, a few days after *Hajj* and, before the return of the pilgrims.

Chapter 45. The Virtue Of Spending In The Cause Of Allâh

(المعجم ٤٥) - فَضْلُ النَّفَقَةِ فِي سَبِيلِ اللهِ تَعَالَى (التحفة ٤٥)

3185. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever spends on a pair (of things) in the cause of Allâh will be called in Paradise: 'O slave of Allâh, here is prosperity.' Whoever is one of the people of *Salâh,* he will be called from the gate of Paradise. Whoever is one of the people of *Jihâd*, he will be called from the gate of Paradise. Whoever is one of the people of charity, he will be called from the gate of Paradise. Whoever is one of the people who fast, he will be called from the gate of Ar-Rayyân." Abû Bakr, may Allâh be pleased with him, said: "O Messenger of Allâh, no distress or need will befall the one who is called from those gates. Will there be anyone who will be called from all these gates?" The Messenger of Allâh ﷺ said: "Yes, and I hope that you will be one of them." (*Sahîh*)

٣١٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ، عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ نُودِيَ فِي الْجَنَّةِ: يَا عَبْدَ اللهِ! هٰذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ، وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الرَّيَّانِ» فَقَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: هَلْ عَلَى مَنْ دُعِيَ مِنْ هٰذِهِ الْأَبْوَابِ مِنْ ضَرُورَةٍ فَهَلْ يُدْعَى أَحَدٌ مِنْ هٰذِهِ الْأَبْوَابِ كُلِّهَا؟ قَالَ: «نَعَمْ وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

تخريج: [صحيح] تقدم، ح:٢٢٤٠، وهو في الكبرى، ح:٤٣٩٢.

Comments

This narration has preceded, see No. 2240.

3186. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever spends on a pair (of things) in the cause of Allâh, the gatekeepers of Paradise will call him from the gates of Paradise (saying): O So-and-so, come and enter!' Abû Bakr said:

٣١٨٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللهِ دَعَتْهُ خَزَنَةُ

الْجَنَّةِ مِنْ أَبْوَابِ الْجَنَّةِ: يَا فُلَانُ! هَلُمَّ فَادْخُلْ» فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ! ذَاكَ الَّذِي لَا تَوَى عَلَيْهِ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

'O Messenger of Allâh, such a person will never perish or be miserable.' The Messenger of Allâh ﷺ said: 'I hope that you will be one of them.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجهاد والسير، باب فضل النفقة في سبيل الله، ح:٢٨٤١، ومسلم، الزكوة، باب من جمع الصدقة وأعمال البر، ح:١٠٢٧/٨٦ من حديث أبي سلمة به، وهو في الكبرى، ح:٤٣٩٣ * يحيى هو ابن أبي كثير كما استظهر المزي في تحفة الأشراف.

٣١٨٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ صَعْصَعَةَ بْنِ مُعَاوِيَةَ قَالَ: لَقِيتُ أَبَا ذَرٍّ قَالَ: قُلْتُ: حَدِّثْنِي، قَالَ: نَعَمْ، قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ عَبْدٍ مُسْلِمٍ يُنْفِقُ مِنْ كُلِّ مَالٍ لَهُ زَوْجَيْنِ فِي سَبِيلِ اللهِ إِلَّا اسْتَقْبَلَتْهُ حَجَبَةُ الْجَنَّةِ كُلُّهُمْ يَدْعُوهُ إِلَى مَا عِنْدَهُ» قُلْتُ: وَكَيْفَ ذٰلِكَ؟ قَالَ: «إِنْ كَانَتْ إِبِلًا فَبَعِيرَيْنِ وَإِنْ كَانَتْ بَقَرًا فَبَقَرَتَيْنِ».

3187. It was narrated that Ṣa'ṣa'ah bin Mu'âwiyah said: "I met Abû Dharr and said: 'Tell me a *Ḥadîth*.' He said. Yes, the Messenger of Allâh ﷺ said: There is no Muslim worshipper who spends from each type of his wealth on a pair (of things) in the cause of Allâh, but the keepers of Paradise will welcome him, all of them calling him to what they have (of reward).' I said: "How is that?" He said: "If it is camels, he gives two, and if it is cows, he gives two.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم طرفه، ح:١٨٧٥، وهو في الكبرى، ح:٤٣٩٤، وصححه ابن حبان، ح:١٦٤٩، ١٦٥٢.

٣١٨٨ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ الرُّكَيْنِ الْفَزَارِيِّ، عَنْ أَبِيهِ، عَنْ يُسَيْرِ بْنِ عَمِيلَةَ، عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللهِ كُتِبَتْ لَهُ بِسَبْعِمِائَةِ ضِعْفٍ».

3188. It was narrated that Khuraim bin Fâtik said: "The Messenger of Allâh ﷺ said: 'Whoever spends in the cause of Allâh, it will be recorded for him seven hundred fold.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه ابن أبي عاصم في الجهاد:٧٢ عن أبي بكر بن أبي النضر به، وهو في الكبرى، ح:٤٣٩٥، وقال الترمذي، ح:١٦٢٥ "حسن".

Comments

A tenfold recompense for any righteous deed is certain. In excess of it is in accordance with the sincerity of each individual concerned. There are some unadulterated sincere bondsmen who gain seven-hundredfold recompense.

Chapter 46. The Virtue Of Charity In The Cause Of Allâh

(المعجم ٤٦) - فَضْلُ الصَّدَقَةِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ (التحفة ٤٦)

3189. It was narrated from Abû Mas'ûd that a man gave a bridled camel in charity in the cause of Allâh. The Messenger of Allâh ﷺ said: "On the Day of Resurrection seven hundred bridled camels will come to you." (*Sahîh*)

٣١٨٩ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا عَمْرٍو الشَّيْبَانِيَّ عَنْ أَبِي مَسْعُودٍ: أَنَّ رَجُلًا تَصَدَّقَ بِنَاقَةٍ مَخْطُومَةٍ فِي سَبِيلِ اللهِ فَقَالَ رَسُولُ اللهِ ﷺ: «لَيَأْتِيَنَّ يَوْمَ الْقِيَامَةِ بِسَبْعِمِائَةِ نَاقَةٍ مَخْطُومَةٍ».

تخريج: أخرجه مسلم، الإمارة، باب فضل الصدقة في سبيل الله تعالى وتضعيفها، ح:١٨٩٢ عن بشر بن خالد به، وهو في الكبرٰى، ح:٤٣٩٦.

3190. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "Campaigns are of two types. As for the one who seek the Face of Allâh, obeys the *imâm*, spends what is precious to him, is easy-going with his companion and avoids mischief, when he is asleep and when he is awake, it will all bring reward. But as for the one who fights to show off, and he disobeys the *imâm* and does mischief in the land, he will not come back the same as when he left."[1] (*Sahîh*)

٣١٩٠ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنْ خَالِدٍ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «الْغَزْوُ غَزْوَانِ، فَأَمَّا مَنِ ابْتَغَى وَجْهَ اللهِ وَأَطَاعَ الْإِمَامَ وَأَنْفَقَ الْكَرِيمَةَ وَيَاسَرَ الشَّرِيكَ وَاجْتَنَبَ الْفَسَادَ كَانَ نَوْمُهُ وَنُبْهُهُ أَجْرًا كُلُّهُ، وَأَمَّا مَنْ غَزَا رِيَاءً وَسُمْعَةً وَعَصَى الْإِمَامَ وَأَفْسَدَ فِي الْأَرْضِ فَإِنَّهُ لَا يَرْجِعُ بِالْكَفَافِ».

تخريج: [صحيح] أخرجه أبو داود، الجهاد، باب: فيمن يغزو ويلتمس الدنيا، ح:٢٥١٥ من حديث بقية به، وهو في الكبرٰى، ح:٤٣٩٧، وصححه الحاكم على شرط مسلم:٢/٨٥، ووافقه الذهبي * بحير هو ابن سعد، وخالد هو ابن معدان، بقية هو ابن الوليد روايته عن بحير صحيحة لأنها من كتابه، وللحديث شاهد ضعيف عند أبي القاسم إسماعيل بن قاسم الحلبي.

[1] It will not simply be the case that he comes back with no good deeds to his credit, rather he will have a number of evil deeds on his record.

Comments

Fighting for ostentation and fame would become the cause of punishment instead of recompense. Hence, he would be in the loss compared to his former condition, because the wrong he would have done would exceed the good.

Chapter 47. The Sanctity Of The Wives Of The *Mujâhidîn*

(المعجم ٤٧) - حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ

(التحفة ٤٧)

3191. It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'The sanctity of the wives of the *Mujâhidîn* to those who stay behind is like the sanctity of their mothers. There is no man who takes on the responsibility of looking after the wife of one of the *Mujâhidîn* and betrays him with her but he (the betrayer) will be made to stand before him on the Day of Resurrection and he will take whatever he wants of his (good) deeds. So what do you think?'" (*Ṣaḥîḥ*)

٣١٩١ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ وَمَحْمُودُ بْنُ غَيْلَانَ - وَاللَّفْظُ لِحُسَيْنٍ - قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ يَخْلُفُ فِي امْرَأَةِ رَجُلٍ مِنَ الْمُجَاهِدِينَ فَيَخُونُهُ فِيهَا إِلَّا وُقِفَ لَهُ يَوْمَ الْقِيَامَةِ فَأَخَذَ مِنْ عَمَلِهِ مَا شَاءَ، فَمَا ظَنُّكُمْ».

تخريج: أخرجه مسلم، الإمارة، باب حرمة نساء المجاهدين، وإثم من خانهم فيهن، ح:١٨٩٧ من حديث وكيع به، وهو في الكبرى، ح:٤٣٩٨.

Chapter 48. The One Who Betrays A Warrior With His Wife

(المعجم ٤٨) - مَنْ خَانَ غَازِيًا فِي أَهْلِهِ

(التحفة ٤٨)

3192. It was narrated from Sulaimân bin Buraidah, from his father, that the Messenger of Allâh ﷺ said: "The sanctity of the wives of the *Mujâhidîn* to those who stay behind is like the sanctity of their mothers. If he takes on the responsibility of looking after his wife then betrays him, it will be said to him on the Day of Resurrection: 'This one betrayed you with your wife, so take

٣١٩٢ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ كَحُرْمَةِ أُمَّهَاتِهِمْ، وَإِذَا خَلَفَهُ فِي أَهْلِهِ فَخَانَهُ قِيلَ لَهُ يَوْمَ الْقِيَامَةِ: هٰذَا خَانَكَ فِي أَهْلِكَ فَخُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ، فَمَا ظَنُّكُمْ!؟».

whatever you want of his good deeds.' So what do you think?" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٣٩٩.

3193. It was narrated from Ibn Buraidah, from his father, that the Messenger of Allâh ﷺ said: "The sanctity of the wives of the *Mujâhidîn* to those who stay behind is like the sanctity of their mothers. There is no man among those who stay behind who takes on the responsibility of looking after the wife of one of the *Mujâhidîn* (and betrays him) but he (the betrayer) will be made to stand before him on the Day of Resurrection and it will be said: 'O So-and-so, this is so-and-so, take whatever you want from his good deeds.'" Then the Prophet ﷺ turned to his Companions and said: "What do you think: Will he leave him any of his good deeds?" (*Ṣaḥîḥ*)

٣١٩٣ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا قَعْنَبٌ كُوفِيٌّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «حُرْمَةُ نِسَاءِ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ فِي الْحُرْمَةِ كَأُمَّهَاتِهِمْ، وَمَا مِنْ رَجُلٍ مِنَ الْقَاعِدِينَ يَخْلُفُ رَجُلًا مِنَ الْمُجَاهِدِينَ فِي أَهْلِهِ إِلَّا نُصِبَ لَهُ يَوْمَ الْقِيَامَةِ فَيُقَالُ: يَا فُلَانُ! هٰذَا فُلَانٌ خُذْ مِنْ حَسَنَاتِهِ مَا شِئْتَ». ثُمَّ الْتَفَتَ النَّبِيُّ ﷺ إِلَى أَصْحَابِهِ فَقَالَ: «مَا ظَنُّكُمْ تُرَوْنَ يَدَعُ لَهُ مِنْ حَسَنَاتِهِ شَيْئًا!؟».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٤٤٠٠ .

3194. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Strive in *Jihâd* with your hands, your tongues and your wealth.'"[1] (*Ḍa'îf*)

٣١٩٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «جَاهِدُوا بِأَيْدِيكُمْ وَأَلْسِنَتِكُمْ وَأَمْوَالِكُمْ».

تخريج: [إسناده ضعيف] تقدم، ح:٣٠٩٨.

Comments

This and the upcoming narrations are apparently not related to the previous chapter. They rather fall under the category of miscellaneous or diversified (*Al-Mutafarriqât*), which have some or the other relationship with the concept

[1] See No. 3098.

of *Jihâd*. *Jihâd* with hands is fighting; *Jihâd* with the tongue is conveying the message; *Jihâd* with wealth is to financially assist the fighters.

3195. It was narrated from 'Abdullâh (may Allâh be pleased with him) that the Messenger of Allâh ﷺ commanded that snakes be killed and he said: "Whoever fears their vengeance is not one of us." (*Da'îf*)

٣١٩٥ - أَخْبَرَنَا أَبُو مُحَمَّدٍ مُوسَى بْنُ مُحَمَّدٍ - هُوَ الشَّامِيُّ - قَالَ: حَدَّثَنَا مَيْمُونُ ابْنُ الْأَصْبَغِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ [رَضِيَ اللهُ عَنْهُ] عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ أَمَرَ بِقَتْلِ الْحَيَّاتِ وَقَالَ: «مَنْ خَافَ ثَأْرَهُنَّ فَلَيْسَ مِنَّا».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأدب، باب: في قتل الحيات، ح:٥٢٤٩ من حديث شريك القاضي به، وعنعن كشيخه حديث أبي داود، ح:٥٢٤٨، ٥٢٥٢ يغني عنه.

3196. It was narrated from 'Abdullâh bin 'Abdullâh bin Jabr, from his father, that the Messenger of Allâh ﷺ visited Jabr (when he was sick). When he entered he heard the women crying and saying: "We thought that your death would come when fighting in the cause of Allâh." He said: "You think that martyrdom only comes when one is killed in the cause of Allâh. In that case your martyrs would be few. Being killed in the cause of Allâh is martyrdom, dying of an abdominal complaint is martyrdom, being burned to death is martyrdom, drowning is martyrdom, being crushed beneath a falling wall is martyrdom, dying of pleurisy is martyrdom, and the woman who dies along with her fetus is a martyr." A man said: "Are you weeping when the Messenger of Allâh ﷺ is sitting

٣١٩٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ أَبِي عُمَيْسٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ جَبْرٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ عَادَ جَبْرًا فَلَمَّا دَخَلَ سَمِعَ النِّسَاءَ يَبْكِينَ وَيَقُلْنَ: كُنَّا نَحْسُبُ وَفَاتَكَ قَتْلًا فِي سَبِيلِ اللهِ، فَقَالَ: «وَمَا تَعُدُّونَ الشَّهَادَةَ إِلَّا مَنْ قُتِلَ فِي سَبِيلِ اللهِ، إِنَّ شُهَدَاءَكُمْ إِذًا لَقَلِيلٌ، الْقَتْلُ فِي سَبِيلِ اللهِ شَهَادَةٌ، وَالْبَطْنُ شَهَادَةٌ، وَالْحَرَقُ شَهَادَةٌ، وَالْغَرَقُ شَهَادَةٌ، وَالْمَغْمُومُ - يَعْنِي الْهَدِمَ - شَهَادَةٌ، وَالْمَجْنُوبُ شَهَادَةٌ، وَالْمَرْأَةُ تَمُوتُ بِجُمْعٍ شَهِيدَةٌ» قَالَ رَجُلٌ: أَتَبْكِينَ وَرَسُولُ اللهِ ﷺ قَاعِدٌ؟ قَالَ: «دَعْهُنَّ فَإِذَا وَجَبَ فَلَا تَبْكِيَنَّ عَلَيْهِ بَاكِيَةٌ».

here?" He said: "Let them be, but if he dies no one should weep for him." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] تقدم، ح:١٨٤٧.

Commetns:

The Prophet's ﷺ saying, 'let them weep' is the evidence that wailing loudly over the dead is forbidden; there is no harm in crying, because crying or weeping is out of sympathy or compassion. It does not constitute wailing. And wailing is forbidden, not absolute weeping.

3197. It was narrated from Jabr that he entered with the Messenger of Allâh ﷺ upon someone who was dying, and the women were weeping. Jabr said: "Are you weeping when the Messenger of Allâh ﷺ is sitting here?" He said: "Let them weep so long as he is among them, but if he dies no one should weep for him." (*Ṣaḥîḥ*)

٣١٩٧ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا دَاوُدُ - يَعْنِي الطَّائِيَّ - عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جَبْرٍ، أَنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ عَلَى مَيِّتٍ فَبَكَى النِّسَاءُ فَقَالَ جَبْرٌ: أَتَبْكِينَ مَا دَامَ رَسُولُ اللهِ ﷺ جَالِسًا؟ قَالَ: «دَعْهُنَّ يَبْكِينَ مَا دَامَ بَيْنَهُنَّ، فَإِذَا وَجَبَ فَلَا تَبْكِيَنَّ بَاكِيَةٌ».

تخريج: [إسناده صحيح] تقدم، ح:١٨٤٧.

26. The Book Of Marriage

(المعجم ٢٦) - كِتَابُ النِّكَاحِ (التحفة ٨)

Chapter 1. Mentioning The Command Of The Messenger Of Allâh ﷺ Concerning Marriage, His Wives And What Allâh, The Mighty And Sublime, Permitted To His Prophet When It Is Forbidden To Other People, Because Of His Virtue And High Status

(المعجم ١) - ذِكْرُ أَمْرِ رَسُولِ اللهِ ﷺ فِي النِّكَاحِ وَأَزْوَاجِهِ وَمَا أَبَاحَ اللهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ وَحَظَرِهِ عَلَى خَلْقِهِ زِيَادَةً فِي كَرَامَتِهِ وَتَنْبِيهًا لِفَضِيلَتِهِ (التحفة ١)

3198. It was narrated that 'Aṭâ' said: "We attended the funeral of Maimûnah, the wife of the Prophet ﷺ, with Ibn 'Abbâs in Sarif. Ibn 'Abbâs said: 'This is Maimûnah; when you lift up her bier, do not rock it nor shake it. The Messenger of Allâh ﷺ had nine wives and he used to give a share of his time to eight of them and not to one.'" (*Ṣaḥîḥ*)

٣١٩٨ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: حَضَرْنَا مَعَ ابْنِ عَبَّاسٍ جَنَازَةَ مَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ بِسَرِفَ، فَقَالَ ابْنُ عَبَّاسٍ: هٰذِهِ مَيْمُونَةُ إِذَا رَفَعْتُمْ جَنَازَتَهَا فَلَا تُزَعْزِعُوهَا وَلَا تُزَلْزِلُوهَا فَإِنَّ رَسُولَ اللهِ ﷺ كَانَ مَعَهُ تِسْعُ نِسْوَةٍ فَكَانَ يَقْسِمُ لِثَمَانٍ وَوَاحِدَةٌ لَمْ يَكُنْ يَقْسِمُ لَهَا.

تخريج: أخرجه البخاري، النكاح، باب كثرة النساء، ح:٥٠٦٧، ومسلم، الرضاع، باب جواز هبتها نوبتها لضرتها، ح:١٤٦٥ من حديث ابن جريج به، وهو في الكبرٰى، ح:٥٣٠٤ .

Comments:

Maymûnah's marriage, bridal escort to the Prophet's ﷺ household, and death; all these events took place in Sarf. She was laid to rest in the same tent from where she was escorted to live with the Prophet ﷺ. Maimûnah was the sister of Ibn 'Abbâs mother.

3199. It was narrated that Ibn 'Abbâs said: "When the Messenger of Allâh ﷺ died he had nine wives; he used to be intimate with all of them except one, who had given her day and night to 'Âishah." (*Ṣaḥîḥ*)

٣١٩٩ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تُوُفِّيَ رَسُولُ اللهِ

ﷺ وَعِنْدَهُ تِسْعُ نِسْوَةٍ يُصِيبُهُنَّ إِلَّا سَوْدَةَ فَإِنَّهَا وَهَبَتْ يَوْمَهَا وَلَيْلَتَهَا لِعَائِشَةَ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٣٠٧.

Comments:

If someone relinquishes one's right out of free will, then there is nothing wrong in it. Her passion had declined. She, therefore, sacrificed her turn and gifted it to 'Âishah ﷺ, who had been the only virgin wife among all the other wives of the Prophet ﷺ.

3200. Anas narrated that the Prophet ﷺ used to go around to his wives in a single night, and at that time he had nine wives. (*Ṣaḥîḥ*)

٣٢٠٠ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، أَنَّ أَنَسًا حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ كَانَ يَطُوفُ عَلَى نِسَائِهِ فِي اللَّيْلَةِ الْوَاحِدَةِ وَلَهُ يَوْمَئِذٍ تِسْعُ نِسْوَةٍ.

تخريج: أخرجه البخاري، الغسل، باب: الجنب يخرج ويمشي في السوق وغيره، ح:٢٨٤ من حديث يزيد بن زريع به، وهو في الكبرى، ح:٥٣٠٥.

Comments:

There is a disagreement whether the Messenger of Allâh ﷺ was obliged to apportion his time among his wives or not. But it is unanimously agreed upon that he used to apportion his time and visit all his wives by turns or in rotation.

3201. It was narrated that 'Âishah said: "I used to feel jealous of those (women) who offered themselves (in marriage) to the Prophet ﷺ and I said: 'Would a free woman offer herself?' Then Allâh, the Mighty and Sublime, revealed: 'You can postpone whom you will of them, and you may receive whom you will.'[1] I said: 'By Allâh, I see that your Lord is quick to respond to your wishes.'" (*Ṣaḥîḥ*)

٣٢٠١ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَغَارُ عَلَى اللَّاتِي وَهَبْنَ أَنْفُسَهُنَّ لِلنَّبِيِّ ﷺ فَأَقُولُ: أَ تَهَبُ الْحُرَّةُ نَفْسَهَا!؟ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿تُرْجِى مَن تَشَآءُ مِنْهُنَّ وَتُـْٔوِىٓ إِلَيْكَ مَن تَشَآءُ﴾ [الأحزاب: ٥١]. قُلْتُ: وَاللَّهِ! مَا أَرَى رَبَّكَ إِلَّا يُسَارِعُ لَكَ فِي هَوَاكَ.

تخريج: أخرجه البخاري، التفسير، باب قوله:﴿ترجى من تشاء منهن ...﴾ إلخ"، ح:٤٧٨٨، ومسلم، الرضاع، باب جواز هبتها نوبتها لضرتها، ح:١٤٦٤ من حديث أبي أسامة به، وهو في الكبرى، ح:٥٣٠٦.

[1] *Al-Aḥzâb* 33:51.

Comments:

Allâh, Most High, had made it permissible for the Prophet ﷺ, that if any believing emigrant woman offers herself to Allâh's Messenger ﷺ to contract marriage, he could marry her without her guardians; because in the first place, the guardians of the Emigrant women were disbelievers. Their guardianship, therefore, stood annulled. Secondly, in the event of the absence of genealogical guardians, he was their legal guardian on account of him being the ruler. Therefore, in the event of a woman's offering herself, the Prophet's ﷺ marriage with her fulfilled all the prerequisites or conditions. But Allâh's Messenger ﷺ did not take any such woman in marriage, who had offered herself on her own, so that no idle good-for-nothing person could make any accusation, although it was lawful for the Prophet ﷺ according to the rule of the Divine law; from every dimension, legal as well as moral.

3202. It was narrated that Sahl bin Sa'd said: "I was among the people when a woman said: 'I offer myself (in marriage) to you, O Messenger of Allâh, see what you think of me.' A man stood up and said: 'Marry me to her.' He said: 'Go and find (something), even if it is an iron ring.' So he went, but he could not find anything, not even an iron ring. So the Messenger of Allâh ﷺ said: 'Do you have (memorized) any *Sûrahs* of the Qur'ân?' He said: 'Yes.' So he married him to her on the basis of what he knew of *Sûrahs* of the Qur'ân." (*Ṣaḥîḥ*)

٣٢٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: أَنَا فِي الْقَوْمِ إِذْ قَالَتِ امْرَأَةٌ: إِنِّي قَدْ وَهَبْتُ نَفْسِي لَكَ يَا رَسُولَ اللهِ! فَرَأْ فِيَّ رَأْيَكَ، فَقَامَ رَجُلٌ فَقَالَ: زَوِّجْنِيهَا، فَقَالَ: «اذْهَبْ فَاطْلُبْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» فَذَهَبَ فَلَمْ يَجِدْ شَيْئًا وَلَا خَاتَمًا مِنْ حَدِيدٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَعَكَ مِنْ سُوَرِ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ قَالَ: فَزَوَّجَهُ بِمَا مَعَهُ مِنْ سُوَرِ الْقُرْآنِ.

تخريج: أخرجه البخاري، النكاح، باب التزويج على القرآن وبغير صداق، ح:٥١٤٩، ومسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن وخاتم حديد وغير ذلك ... إلخ، ح:١٤٢٥/٧٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٥٣٠٨.

Comments:

This woman was also destitute. She had no guardians. That is why Allâh's Messenger ﷺ gave her in marriage, becoming her guardian, in his capacity as the ruler. It transpires from this narration that if someone possessed no amount of money to be given as dower (*Mahr*), the marriage could be contracted in substitution of education. This is because education also consists of wages or remuneration, and remuneration constitutes wealth. Therefore, there is nothing wrong in it.

Chapter 2. What Allâh Enjoined Upon His Prophet ﷺ And Forbade To Other People In Order To Bring Him Closer To Him

(المعجم ٢) - مَا افْتَرَضَ اللهُ عَزَّ وَجَلَّ عَلَى رَسُولِهِ عَلَيْهِ السَّلَامُ وَحَرَّمَهُ عَلَى خَلْقِهِ لِيَزِيدَهُ إِنْ شَاءَ اللهُ قُرْبَةً إِلَيْهِ (التحفة ٢)

3203. It was narrated from 'Âishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ came to her when Allâh commanded him to give his wives the choice. 'Âishah said: "The Messenger of Allâh ﷺ started with me and said: 'I am going to tell you something, but you do not have to rush until you consult your parents.'" She said: "He knew that my parents would not tell me to leave him." Then the Messenger of Allâh ﷺ said: 'O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.'[1] "I said: 'Do I need to consult my parents about this? I choose Allâh and His Messenger, and the abode of the Hereafter.'" (*Ṣaḥîḥ*)

٣٢٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ بْنِ خَالِدٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ مُوسَى بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا أَبِي عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنَا أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ جَاءَهَا حِينَ أَمَرَهُ اللهُ أَنْ يُخَيِّرَ أَزْوَاجَهُ قَالَتْ عَائِشَةُ: فَبَدَأَ بِي رَسُولُ اللهِ ﷺ فَقَالَ: «إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ لَا تُعَجِّلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ» قَالَتْ: وَقَدْ عَلِمَ أَنَّ أَبَوَيَّ لَا يَأْمُرَانِّي بِفِرَاقِهِ ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ﴾ [الأحزاب: ٢٨] قُلْتُ: فِي هٰذَا أَسْتَأْمِرُ أَبَوَيَّ! فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ.

تخريج: أخرجه البخاري، التفسير، باب قوله: ﴿يأيها النبي قل لأزواجك إن كنتن تردن الحياة الدنيا ...﴾ إلخ"، ح: ٤٧٨٥، ومسلم، الطلاق، باب بيان أن تخييره امرأته لا يكون طلاقًا إلا بالنية، ح: ١٤٧٥ من حديث الزهري به، وهو في الكبرى، ح: ٥٣١٢ .

Comments:

An-Nasâ'î has reckoned this as specific to the Messenger of Allâh ﷺ, because it is obligatory upon us to provide our wives with food, drink, and clothing in every condition. Therefore, we cannot tell our wives to go hungry with us, otherwise they will be divorced. Within the household of the Prophet ﷺ, only women characterized by the Prophetic temperament are appropriate, so that Allâh's Messenger ﷺ might not encounter any inconvenience.

[1] *Al-Aḥzâb* 33:28.

3204. It was narrated that 'Âishah, may Allâh be pleased with her, said: "The Messenger of Allâh ﷺ gave his wives the choice (of staying with him) was it divorce?" (*Ṣaḥîḥ*)

٣٢٠٤ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا الضُّحَى عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَدْ خَيَّرَ رَسُولُ اللهِ ﷺ نِسَاءَهُ أَوَ كَانَ طَلَاقًا.

تخريج: أخرجه البخاري، الطلاق، باب من خير أزواجه وقول الله تعالى: "قل لأزواجك إن كنتن ... الخ"، ح:٥٢٦٢، ومسلم، ح:٢٨/١٤٧٧ (انظر الحديث السابق) من حديث سليمان الأعمش به، وهو في الكبرى، ح:٥٣١٣.

Comments:

Some advocate that if a husband (in the situation mentioned above) offers a choice of divorce to his wife, then the divorce would take place; under all circumstances, even if she chooses to remain in her husband's house. 'Âishah ؓ negated this notion that when the wife gives precedence to her husband: where does the question of divorce arise?

3205. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ gave us the choice, and we chose him, so there was no divorce." (*Ṣaḥîḥ*)

٣٢٠٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللهِ ﷺ فَاخْتَرْنَاهُ فَلَمْ يَكُنْ طَلَاقًا.

تخريج: أخرجه مسلم، ح:٢٧/١٤٧٧ من حديث عبدالرحمن بن مهدي، والبخاري، ح:٥٢٦٣ (انظر الحديث السابق) من حديث إسماعيل بن أبي خالد به، وهو في الكبرى، ح:٥٣١٠.

3206. It was narrated that 'Aṭâ' said: "Âishah said: 'The Messenger of Allâh ﷺ did not die until women had been made lawful to him.'"[1] (*Ṣaḥîḥ*)

٣٢٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَفِظْنَاهُ مِنْ عَمْرٍو عَنْ عَطَاءٍ قَالَ: قَالَتْ عَائِشَةُ: مَا مَاتَ رَسُولُ اللهِ ﷺ حَتَّى أُحِلَّ لَهُ النِّسَاءُ.

تخريج: [صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة الأحزاب، ح:٣٢١٦ من حديث سفيان بن عيينة به، وقال: "حسن صحيح" وهو في الكبرى، ح:٥٣١١ .

[1] See *Al-Aḥzâb* 33:50.

Comments:

When the pure wives of the Prophet ﷺ were proved absolutely successful in the above-mentioned test of volition, Allâh's Messenger ﷺ was prohibited from divorcing any of his wives, or taking any other wife in addition of them; 'with a view to underscore their esteemed rank.' But since the objective was not to impose any restriction upon the Prophet ﷺ, the objective was rather to highlight the sublimity of the pure wives of the Prophet ﷺ, after a little while, it was made clear that there is no restriction upon the Prophet ﷺ concerning the matter of marriage and divorce. You may retain whomever you wish, divorce whomever you want, and take in marriage whomever you desire. But Allâh's Messenger ﷺ did not make use of this choice. He ﷺ rather retained all his current wives and held them in high esteem.

3207. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not die until Allâh permitted him to marry whatever women he wanted." (*Ṣaḥîḥ*)

٣٢٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ - وَهُوَ الْمُغِيرَةُ بْنُ سَلَمَةَ الْمَخْزُومِيُّ - قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: مَا تُوُفِّيَ رَسُولُ اللهِ ﷺ حَتَّى أَحَلَّ اللهُ لَهُ أَنْ يَتَزَوَّجَ مِنَ النِّسَاءِ مَا شَاءَ.

تخريج: [**إسناده صحيح**] أخرجه أحمد:٦/ ١٨٠ من حديث وهيب بن خالد به، وهو في الكبرٰى، ح:٥٣١٤.

Chapter 3. Encouragement To Marry

(المعجم ٣) - الْحَثُّ عَلَى النِّكَاحِ (التحفة ٣)

3208. It was narrated that 'Alqamah said: "I was with Ibn Mas'ûd while he was with 'Uthmân, may Allâh be pleased with him, and 'Uthmân said: "The Messenger of Allâh ﷺ came out to some *Fityah* (young men) —Abû 'Abdur-Raḥmân said, 'I did not understand (the word) *Fityah* as I would want' — and said: 'Whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity, and whoever cannot, then fasting will

٣٢٠٨ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ مَعَ ابْنِ مَسْعُودٍ وَهُوَ عِنْدَ عُثْمَانَ رَضِيَ اللهُ عَنْهُ، فَقَالَ عُثْمَانُ: خَرَجَ رَسُولُ اللهِ ﷺ عَلَى - يَعْنِي فِتْيَةً - قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: فَلَمْ أَفْهَمْ فِتْيَةً كَمَا أَرَدْتُ، فَقَالَ: «مَنْ كَانَ مِنْكُمْ ذَا طَوْلٍ فَلْيَتَزَوَّجْ، فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ وَمَنْ لَا فَالصَّوْمُ لَهُ وِجَاءٌ».

be a restraint (*Wijâ'*) for him.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٢٢٤٥، وهو في الكبرى، ح:٥٣١٥.

Comments:

See No. 3345.

3209. It was narrated from 'Alqamah, that 'Uthmân said to Ibn Mas'ûd: "Shall I arrange for you to marry a young girl?" 'Abdullâh called 'Alqamah and he told the people that the Prophet ﷺ said: "Whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity. And whoever cannot afford it, then let him fast, for it will be restraint for him." (*Ṣaḥîḥ*)

٣٢٠٩ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: أَنَّ عُثْمَانَ قَالَ لِابْنِ مَسْعُودٍ: هَلْ لَكَ فِي فَتَاةٍ أُزَوِّجُكَهَا؟ فَدَعَا عَبْدُ اللهِ عَلْقَمَةَ فَحَدَّثَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنِ اسْتَطَاعَ الْبَاءَةَ فَلْيَتَزَوَّجْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَمْ يَسْتَطِعْ فَلْيَصُمْ فَإِنَّهُ لَهُ وِجَاءٌ».

تخريج: [صحيح] تقدم، ح:٢٢٤٢، وهو في الكبرى، ح:٥٣١٨.

Comments:

In this narration the ability to marry denotes financial capability, and not the bodily strength; otherwise, what is the use of fasting in the latter situation?

3210. It was narrated from 'Alqamah and Al-Aswad that 'Abdullâh said: "The Messenger of Allâh ﷺ said to us: 'Whoever among you can afford it, let him get married, and whoever cannot then he should fast, for it will be a restraint (*Wijâ'*) for him.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân said: (The mention of) Al-Aswad in this *Ḥadîth* is not preserved.

٣٢١٠ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ مُحَمَّدٍ الْمُحَارِبِيُّ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ، وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وِجَاءٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الْأَسْوَدُ فِي هٰذَا الْحَدِيثِ لَيْسَ بِمَحْفُوظٍ.

تخريج: [صحيح] تقدم، ح:٢٢٤٢، وهو في الكبرى، ح:٥٣١٧.

3211. It was narrated that

٣٢١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ:

'Abdullâh said: "The Messenger of Allâh ﷺ said to us: 'O young men, whoever among you can afford it, let him get married, for it is more effective in lowering the gaze and guarding chastity, and whoever cannot then he should fast, for it will be a restraint (*Wijâ'*) for him.'" (*Ṣaḥîḥ*)

حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَنْكِحْ فَإِنَّهُ أَغَضُّ لِلْبَصَرِ وَأَحْصَنُ لِلْفَرْجِ، وَمَنْ لَا فَلْيَصُمْ فَإِنَّ الصَّوْمَ لَهُ وِجَاءٌ».

تخريج: [صحيح] تقدم، ح:٢٢٤١، وهو في الكبرٰى، ح:٥٣١٩.

3212. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said to us: 'O young men, whoever among you can afford it, let him get married,'" and he quoted the same *Ḥadîth*. (*Ṣaḥîḥ*)

٣٢١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ لَنَا رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ» وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] تقدم، ح:٢٢٤١، وهو في الكبرٰى، ح:٥٣٢٠.

3213. It was narrated that 'Alqamah said: "I was walking with 'Abdullâh in Mina and he was met by 'Uthmân who stood with him and spoke with him. He said: 'O Abû 'Abdur-Raḥmân! Shall I not marry you to a young girl? Perhaps she will remind you of when you were younger?' 'Abdullâh said: 'As you say that (it reminds me that) the Messenger of Allâh ﷺ said to us: O young men, whoever among you can afford it, let him get married.'" (*Ṣaḥîḥ*)

٣٢١٣ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كُنْتُ أَمْشِي مَعَ عَبْدِ اللهِ بِمِنًى فَلَقِيَهُ عُثْمَانُ فَقَامَ مَعَهُ يُحَدِّثُهُ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! أَلَا أُزَوِّجُكَ جَارِيَةً شَابَّةً؟ فَلَعَلَّهَا أَنْ تُذَكِّرَكَ بَعْضَ مَا مَضَى مِنْكَ، فَقَالَ عَبْدُ اللّٰهِ: أَمَا لَئِنْ قُلْتَ ذَاكَ لَقَدْ قَالَ لَنَا رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الشَّبَابِ! مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ».

تخريج: [صحيح] تقدم، ح:٢٢٤٢، وهو في الكبرٰى، ح:٥٣١٦.

Chapter 4. Prohibition Of Celibacy

(المعجم ٤) - بَابُ النَّهْيِ عَنِ التَّبَتُّلِ (التحفة ٤)

3214. It was narrated that Sa'd bin Abî Waqqâs said: "The Messenger of Allâh ﷺ forbade 'Uthmân to be celibate. If he had given him permission we would have castrated ourselves." (*Sahîh*)

٣٢١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ ابْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ رَدَّ رَسُولُ اللهِ ﷺ عَلَى عُثْمَانَ التَّبَتُّلَ، وَلَوْ أَذِنَ لَهُ لَاخْتَصَيْنَا.

تخريج: أخرجه مسلم، النكاح، باب استحباب النكاح، لمن تاقت نفسه إليه ووجد مؤنة ... إلخ، ح:١٤٠٢ من حديث ابن المبارك، والبخاري، النكاح، باب ما يكره من التبتل والخصاء، ح:٥٠٧٣، ٥٠٧٤ من حديث الزهري به، وهو في الكبرٰى، ح:٥٢٢٣ .

Comments:

'Uthman bin Ma'zûn was young. He had been extremely devoted to worship. He sought the permission of the Prophet ﷺ to remain preoccupied with worship all the time, and not get involved in the tumult of womenfolk, but Allâh's Messenger ﷺ did not grant him permission.

3215. It was narrated from 'Âishah that the Messenger of Allâh ﷺ forbade celibacy. (*Sahîh*)

٣٢١٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ التَّبَتُّلِ.

تخريج: [صحيح] أخرجه أحمد:٦/ ١٢٥، ٢٥٢، ٢٥٧ من حديث أشعث بن عبدالملك به، وهو في الكبرٰى، ح:٥٣٢٢، وللحديث شواهد كثيرة، منها الحديث السابق.

3216. It was narrated from Samurah bin Jundab that the Prophet ﷺ forbade celibacy. (*Sahîh*)

Abû 'Abdur-Rahmân said: Qatâdah is more reliable and better preserves narrations than Ash'ath but the *Hadîth* of Ash'ath (here) appears to be the correct one. Allâh, Most High, knows best.

٣٢١٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدُبٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنِ التَّبَتُّلِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَتَادَةُ أَثْبَتُ وَأَحْفَظُ مِنْ أَشْعَثَ، وَحَدِيثُ أَشْعَثَ أَشْبَهُ بِالصَّوَابِ. وَاللهُ تَعَالَى أَعْلَمُ.

تخريج: [صحيح] أخرجه الترمذي، النكاح، باب ماجاء في النهي عن التبتل، ح:١٠٨٢ من إسحاق به، وقال: "حسن غريب"، وهو في الكبرى، ح:٥٣٢١، وانظر الحديث السابق.

3217. It was narrated from Abû Salamah that Abû Hurairah said: "I said: 'O Messenger of Allâh, I am a young man and I fear hardship for myself, but I cannot afford to marry; should I castrate myself?'" The Prophet ﷺ turned away from him until he said it three times. Then the Prophet ﷺ said: "O Abû Hurairah, the pen is dried concerning what you are going to face, so (it is up to you whether) you castrate yourself or not."[1] (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: Al-Awzâ'î did not hear this narration from Az-Zuhrî, and this *Hadîth* is *Sahîh*, Yûnus reported it from Az-Zuhrî.

٣٢١٧ - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى قَالَ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ: أَنَّ أَبَا هُرَيْرَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي رَجُلٌ شَابٌّ قَدْ خَشِيتُ عَلَى نَفْسِي الْعَنَتَ، وَلَا أَجِدُ طَوْلًا أَتَزَوَّجُ النِّسَاءَ، أَفَأَخْتَصِي؟ فَأَعْرَضَ عَنْهُ النَّبِيُّ ﷺ، حَتَّى قَالَ ثَلَاثًا، فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَا هُرَيْرَةَ! جَفَّ الْقَلَمُ بِمَا أَنْتَ لَاقٍ، فَاخْتَصِ عَلَى ذٰلِكَ أَوْ دَعْ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الْأَوْزَاعِيُّ لَمْ يَسْمَعْ هٰذَا الْحَدِيثَ مِنَ الزُّهْرِيِّ، وَهٰذَا حَدِيثٌ صَحِيحٌ قَدْ رَوَاهُ يُونُسُ عَنِ الزُّهْرِيِّ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٥٣٢٣ * حديث يونس بن يزيد عن الزهري: أخرجه البخاري، النكاح، باب ما يكره من التبتل والخصاء، ح:٥٠٧٦.

Comments:

The gist of the Prophet's ﷺ statement is: Allâh, Most High, has the foreknowledge of your upcoming actions. Hence, what good will the forbidden act of castration do to you? It is, therefore, better that you should supplicate to Allâh to grant you abundance or plentifulness, and do every effort to keep away from sinning.

3218. It was narrated from Sa'd bin Hishâm that he came to the Mother of the Believers, 'Âishah. He said: "I want to ask you about celibacy, what do you think about it?" She said: "Do not do that; have you not heard that Allâh, the Mighty and Sublime, says: 'And indeed We sent Messengers before

٣٢١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْخَلَنْجِيُّ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ مَوْلَى بَنِي هَاشِمٍ قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ نَافِعٍ الْمَازِنِيُّ قَالَ: حَدَّثَنِي الْحَسَنُ عَنْ سَعْدِ بْنِ هِشَامٍ: أَنَّهُ دَخَلَ عَلَى أُمِّ الْمُؤْمِنِينَ عَائِشَةَ، قَالَ: قُلْتُ: إِنِّي أُرِيدُ أَنْ أَسْأَلَكِ عَنِ التَّبَتُّلِ فَمَا

[1] This is a rebuke for thinking of using impermissible means to solve the problem.

you, and made for them wives and offspring.?[1] So do not be celibate.'" (*Ṣaḥîḥ*)

تَرِينَ فِيهِ؟ قَالَتْ: فَلَا تَفْعَلْ، أَمَا سَمِعْتَ اللهَ عَزَّ وَجَلَّ يَقُولُ: ﴿وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ وَجَعَلْنَا لَهُمْ أَزْوَاجًا وَذُرِّيَّةً﴾ [الرعد: ٣٨] فَلَا تَبَتَّلْ.

تخريج: [صحيح] تقدم، ح:٣٢١٥، وهو في الكبرٰى، ح:٥٣٢٥.

Comments:

'Yet, marriage is the *Sunnah* of the prophets. And whoever dislikes my exemplary way or *Sunnah* is not of me' (the upcoming *Ḥadîth*). To abandon the agreed upon way of the Prophet ﷺ is an evident misguidance, and severing ties with the Prophets ﷺ.

3219. It was narrated from Anas that there was a group of the Companions of the Prophet ﷺ, one of whom said: "I will not marry women." Another said: "I will not eat meat." Another said: "I will not sleep on a bed." Another said: "I will fast and not break my fast." News of that reached the Messenger of Allâh ﷺ and he praised Allâh then said: "What is the matter with people who say such and such? But I pray and I sleep, I fast and I break my fast, and I marry women. Whoever turns away from my *Sunnah* is not of me." (*Ṣaḥîḥ*)

٣٢١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ نَفَرًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ بَعْضُهُمْ: لَا أَتَزَوَّجُ النِّسَاءَ، وَقَالَ بَعْضُهُمْ: لَا آكُلُ اللَّحْمَ، وَقَالَ بَعْضُهُمْ: لَا أَنَامُ عَلَى فِرَاشٍ، وَقَالَ بَعْضُهُمْ: أَصُومُ فَلَا أُفْطِرُ، فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا؟ لٰكِنِّي أُصَلِّي وَأَنَامُ، وَأَصُومُ وَأُفْطِرُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنْ سُنَّتِي فَلَيْسَ مِنِّي».

تخريج: أخرجه مسلم، النكاح، باب استحباب النكاح لمن تاقت نفسه إليه ووجد مؤنة . . . إلخ، ح:١٤٠١ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٥٣٢٤.

Comments:

The concluding words of the *Ḥadîth* are in the form of admonition. In other words, such a person has no relation with me.

Chapter 5. Allâh Will Help The One Who Marries, Seeking To Keep Himself Chaste

(المعجم ٥) - بَابُ مَعُونَةِ اللهِ النَّاكِحَ الَّذِي يُرِيدُ الْعَفَافَ (التحفة ٥)

3220. It was narrated from Abû

٣٢٢٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ

[1] *Ar-Ra'd* 13:38.

Hurairah that the Messenger of Allâh ﷺ said: "There are three who are promised the help of Allâh: The *Mukâtab*[1] who wants to buy his freedom, the one who gets married seeking to keep himself chaste, and the *Mujâhid* who fights in the cause of Allâh." (*Hasan*)

عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «ثَلَاثَةٌ حَقٌّ عَلَى اللهِ عَزَّ وَجَلَّ عَوْنُهُمْ: الْمُكَاتَبُ الَّذِي يُرِيدُ الأَدَاءَ، وَالنَّاكِحُ الَّذِي يُرِيدُ الْعَفَافَ، وَالْمُجَاهِدُ فِي سَبِيلِ اللَّهِ».

تخريج: [إسناده حسن] تقدم، ح:٣١٢٢، وهو في الكبرى، ح:٥٣٢٦ .

Comments:

This narration has preceded in the Book of *Hajj* (No. 3122). There, along with these three, there is mention of one who performs the *Hajj* and *'Umrah*.

Chapter 6. Marrying Virgins

(المعجم ٦) - نِكَاحُ الأَبْكَارِ (التحفة ٦)

3221. It was narrated that Jâbir said: "I got married then I came to the Prophet ﷺ and he said: 'Have you got married, O Jâbir?' I said: 'Yes.' He said: 'To a virgin or to a previously married woman?' I said: 'To a previously-married woman.' He said: 'Why not a virgin, so you could play with her and she could play with you?'" (*Sahîh*)

٣٢٢١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو، عَنْ جَابِرٍ قال: تَزَوَّجْتُ فَأَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «أَتَزَوَّجْتَ يَا جَابِرُ؟» قُلْتُ: نَعَمْ، قَالَ: «بِكْرًا أَمْ ثَيِّبًا؟» فَقُلْتُ: ثَيِّبًا، قَالَ: «فَهَلَّا بِكْرًا تُلَاعِبُهَا وَتُلَاعِبُكَ؟».

تخريج: أخرجه البخاري، النفقات، باب عون المرأة زوجها في ولده، ح:٥٣٦٧، ومسلم، الرضاع، باب استحباب نكاح البكر، ح:١٤٦٦/٥٦ من حديث حماد بن زيد به، وهو في الكبرى، ح:٥٣٢٧ * عمرو هو ابن دينار.

Comments:

A virgin offers her heartfelt instinctively sincere love; whereas a widow happens to have one home already. She would continue to compare and contrast between these two. She would not be able to express her sincerity to such an extent. Besides, there is a greater hope of children from a virgin.

3222. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ met me and said: 'O Jâbir, have you got married to a woman since I last saw you?' I said: 'Yes, O Messenger of Allâh ﷺ.' He said:

٣٢٢٢ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا سُفْيَانُ - وَهُوَ ابْنُ حَبِيبٍ - عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: لَقِيَنِي رَسُولُ اللهِ ﷺ فَقَالَ: «يَا جَابِرُ! هَلْ أَصَبْتَ

[1] The slave who has made a contract of manumission.

'To a virgin or to a previously married woman?' I said: 'To a previously-married woman.' He said: 'Why not a virgin, so she could play with you?'" (*Sahîh*)

امْرَأَةً بَعْدِي؟» قُلْتُ: نَعَمْ يَا رَسُولَ اللهِ! قَالَ: «بِكْرًا أَمْ أَيِّمًا؟» قُلْتُ: أَيِّمًا، قَالَ: «فَهَلَّا بِكْرًا تُلَاعِبُكَ؟».

تخريج: أخرجه البخاري، الوكالة، باب: إذا وكل رجل رجلاً أن يعطي شيئًا ولم يبين . . . إلخ، ح:٢٣٠٩ من حديث ابن جريج به مطولاً، وهو في الكبرٰى، ح:٥٣٢٨، وله طريق آخر عند مسلم، ح:٧١٥ بعد، ح:١٤٦٦، الرضاع، باب استحباب نكاح ذات الدين.

Comments:

See No. 3228.

Chapter 7. A Woman Marrying Someone Who Is Similar In Age To Her

(المعجم ٧) - تَزَوُّجُ الْمَرْأَةِ مِثْلَهَا فِي السِّنِّ (التحفة ٧)

3223. It was narrated from 'Abdullâh bin Buraidah that his father said: "Abû Bakr and 'Umar, may Allâh be pleased with them, proposed marriage to Fâtimah but the Messenger of Allâh ﷺ said: 'She is young.' Then 'Alî proposed marriage to her and he married her to him." (*Sahîh*)

٣٢٢٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: خَطَبَ أَبُو بَكْرٍ وَعُمَرُ رَضِيَ اللهُ عَنْهُمَا فَاطِمَةَ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا صَغِيرَةٌ». فَخَطَبَهَا عَلِيٌّ فَزَوَّجَهَا مِنْهُ.

تخريج: [**إسناده صحيح**] أخرجه ابن حبان في صحيحه، ح:٢٢٢٤ من حديث الحسين بن حريث به، وهو في الكبرٰى، ح:٥٣٢٩، وصححه الحاكم على شرط الشيخين:٢/ ١٦٧، ١٦٨، ووافقه الذهبي، وإنما هو على شرط مسلم فقط.

Comments:

Abû Bakr and 'Umar ﷺ had sent the proposal of marriage with Fatimah ﷺ in order to acquire the honor of being a son-in-law of the Prophet ﷺ.

Chapter 8. A Freed Slave Marrying An 'Arab Woman

(المعجم ٨) - تَزَوُّجُ الْمَوْلَى الْعَرَبِيَّةَ (التحفة ٨)

3224. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that during the reign of Marwân, 'Abdullâh bin 'Amr bin 'Uthmân, who was a young man, issued a final divorce to the

٣٢٢٤ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ عُثْمَانَ طَلَّقَ وَهُوَ

daughter of Sa'eed bin Zaid, whose mother was Bint Qais. Her maternal aunt, Fâṭimah bint Qais, sent word to her telling her to move from the house of 'Abdullâh bin 'Amr. Marwân heard of that *and he sent word to the daughter* of Sa'eed, telling her to go back to her home, and asking her why she had moved from her home before her *'Iddah* was over? She sent word to him telling him that her maternal aunt had told her to do that. Fâṭimah bint Qais said that she had been married to Abû 'Amr bin Ḥafṣ, and when the Messenger of Allâh ﷺ appointed 'Alî bin Abî Ṭâlib as governor of Yemen, he went out with him and sent word to her that she was divorced with the third *Ṭalâq*. He told Al-Ḥâri<u>th</u> bin Hi<u>sh</u>âm and 'Ayyâ<u>sh</u> bin Abî Raî'ah to spend on her. She sent word to Al-Ḥâri<u>th</u> and 'Ayyâ<u>sh</u> asking them what her husband had told them to spend on her, and they said: 'By Allâh, she has no right to any maintenance from us, unless she is pregnant, and she cannot come into our home without our permission.' She said that she came to the Messenger of Allâh ﷺ and told him about that, and he stated that they were correct. Fâṭimah said: 'Where should I move to, O Messenger of Allâh?' He said: 'Move to the home of Ibn Umm Maktûm, the blind man whom Allâh, the Mighty and Sublime, named in His Book.' Fâṭimah said: 'So I observed my *'Iddah* there. He was a man who

غُلَامٌ شَابٌّ فِي إِمَارَةِ مَرْوَانَ بِنْتَ سَعِيدِ بْنِ زَيْدٍ - وَأُمُّهَا بِنْتُ قَيْسٍ - الْبَتَّةَ، فَأَرْسَلَتْ إِلَيْهَا خَالَتُهَا فَاطِمَةُ بِنْتُ قَيْسٍ تَأْمُرُهَا بِالْانْتِقَالِ مِنْ بَيْتِ عَبْدِ اللهِ بْنِ عَمْرٍو، وَسَمِعَ بِذٰلِكَ مَرْوَانُ فَأَرْسَلَ إِلَى ابْنَةِ سَعِيدٍ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَى مَسْكَنِهَا، وَسَأَلَهَا مَا حَمَلَهَا عَلَى الْانْتِقَالِ مِنْ قَبْلِ أَنْ تَعْتَدَّ فِي مَسْكَنِهَا حَتَّى تَنْقَضِيَ عِدَّتُهَا؟ فَأَرْسَلَتْ إِلَيْهِ تُخْبِرُهُ أَنَّ خَالَتَهَا أَمَرَتْهَا بِذٰلِكَ، فَزَعَمَتْ فَاطِمَةُ بِنْتُ قَيْسٍ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصٍ، فَلَمَّا أَمَّرَ رَسُولُ اللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَى الْيَمَنِ خَرَجَ مَعَهُ وَأَرْسَلَ إِلَيْهَا بِتَطْلِيقَةٍ هِيَ بَقِيَّةُ طَلَاقِهَا، وَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ ابْنَ أَبِي رَبِيعَةَ بِنَفَقَتِهَا، فَأَرْسَلَتْ زَعَمَتْ إِلَى الْحَارِثِ وَعَيَّاشٍ تَسْأَلُهُمَا الَّذِي أَمَرَ لَهَا بِهِ زَوْجُهَا، فَقَالَا: وَاللهِ! مَا لَهَا عِنْدَنَا نَفَقَةٌ إِلَّا أَنْ تَكُونَ حَامِلًا، وَمَا لَهَا أَنْ تَكُونَ فِي مَسْكَنِنَا إِلَّا بِإِذْنِنَا، فَزَعَمَتْ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَذَكَرَتْ ذٰلِكَ لَهُ فَصَدَّقَهُمَا، قَالَتْ فَاطِمَةُ: فَأَيْنَ أَنْتَقِلُ يَا رَسُولَ اللهِ؟ قَالَ: «انْتَقِلِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى الَّذِي سَمَّاهُ اللهُ عَزَّ وَجَلَّ فِي كِتَابِهِ». قَالَتْ فَاطِمَةُ: فَاعْتَدَدْتُ عِنْدَهُ وَكَانَ رَجُلًا قَدْ ذَهَبَ بَصَرُهُ، فَكُنْتُ أَضَعُ ثِيَابِي عِنْدَهُ، حَتَّى أَنْكَحَهَا رَسُولُ اللهِ ﷺ أُسَامَةَ بْنَ زَيْدٍ، فَأَنْكَرَ ذٰلِكَ عَلَيْهَا مَرْوَانُ وَقَالَ: لَمْ أَسْمَعْ هٰذَا الْحَدِيثَ مِنْ أَحَدٍ قَبْلَكِ، وَسَآخُذُ بِالْقَضِيَّةِ الَّتِي وَجَدْنَا

has lost his sight, so I used to take off my garments in his house, until the Messenger of Allâh ﷺ married me to Usâmah bin Zaid.' Marwan criticized her for that and said: 'I have never heard this *Hadîth* from anyone before you. I will continue to follow the ruling that the people have been following." (*Sahîh*)

النَّاسَ عَلَيْهَا. مُخْتَصَرٌ.

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح:١٤٨٠/٤١ من حديث الزهري به، وهو في الكبرى، ح:٥٣٣٢.

Comments:

'Final divorce': The third divorce is absolute because following it, one cannot take one's wife back.

3225. It was narrated from 'Âishah that Abû Hudhaifah bin 'Utbah bin Rabî'ah bin 'Abd Shams – who was one of those who had been present at Badr with the Messenger of Allâh ﷺ – adopted Sâlim and married him to his brother's daughter, Hind bint Al-Walîd bin 'Utbah bin Rabî'ah bin 'Abd Shams, and he was a freed slave of an Ansârî woman – as the Messenger of Allâh ﷺ had adopted Zaid. During the *Jâhiliyyah*, if a man adopted someone, the people would call him his son, and he would inherit from his legacy, until Allâh, the Mighty and Sublime, revealed about that: 'Call them by (the names of) their fathers, that is more just with Allâh. But if you know not their fathers' (names, call them) your brothers in Faith and *Mawâlîkûm* (your freed slaves)."[1] Then if a person's father's name

٣٢٢٥ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارِ بْنِ رَاشِدٍ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ عَنْ عَائِشَةَ: أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ - وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ - تَبَنَّى سَالِمًا وَأَنْكَحَهُ ابْنَةَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ - وَهُوَ مَوْلًى لِامْرَأَةٍ مِنَ الْأَنْصَارِ - كَمَا تَبَنَّى رَسُولُ اللهِ ﷺ زَيْدًا، وَكَانَ مَنْ تَبَنَّى رَجُلًا فِي الْجَاهِلِيَّةِ دَعَاهُ النَّاسُ ابْنَهُ فَوَرِثَ مِنْ مِيرَاثِهِ حَتَّى أَنْزَلَ اللهُ عَزَّ وَجَلَّ فِي ذٰلِكَ: ﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِندَ اللَّهِ فَإِن لَّمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي الدِّينِ وَمَوَالِيكُمْ﴾ [الأحزاب: ٥] فَمَنْ لَمْ يُعْلَمْ لَهُ أَبٌ كَانَ مَوْلًى وَأَخًا فِي الدِّينِ. مُخْتَصَرٌ.

[1] *Al-Ahzâb* 33:5.

was not known, he would be their freed slave and brother in faith. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، النكاح، باب الأكفاء في الدين، ح:٥٠٨٨ عن أبي اليمان به، وهو في الكبرٰى، ح:٥٣٣١، ٥٣٣٣.

3226. It was narrated from 'Âishah the wife of the Prophet ﷺ, and Umm Salamah the wife of the Prophet ﷺ that Abû Hudhaifah bin 'Utbah bin Rabî'ah bin Abd Shams – who was one of those who had been present at Badr with the Messenger of Allâh ﷺ – adopted Sâlim – who was the freed slave of an Anṣârî woman – as the Messenger of Allâh ﷺ had adopted Zaid bin Ḥârithah. Abû Hudhaifah bin 'Utbah married Sâlim to his brother's daughter Hind bint Al-Walîd bin 'Utbah bin Rabî'ah. Hind bint Al-Walîd bin 'Utbah was one of the first *Muhâjir* women, and at that time she was one of the best single women of the Quraish. When Allâh, the Mighty and Sublime, revealed the following concerning Zaid bin Ḥârithah: 'Call them by (the names of) their fathers, that is more just with Allâh. But if you know not their fathers' (names, call them) your brothers in Faith and *Mawâlîkûm* (your freed slaves).'[1] each of them went back to being called after his father, and if a person's father was unknown, he was named after his former masters. (*Ṣaḥîḥ*)

٣٢٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ بْنِ بِلَالٍ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ عَنْ سُلَيْمَانَ ابْنِ بِلَالٍ قَالَ: قَالَ يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ -: وَأَخْبَرَنِي ابْنُ شِهَابٍ قَالَ: حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ وَابْنُ عَبْدِ اللهِ بْنِ رَبِيعَةَ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ وَأُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ أَبَا حُذَيْفَةَ بْنَ عُتْبَةَ بْنِ رَبِيعَةَ بْنِ عَبْدِ شَمْسٍ - وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ - تَبَنَّى سَالِمًا - وَهُوَ مَوْلًى لِامْرَأَةٍ مِنَ الْأَنْصَارِ كَمَا تَبَنَّى رَسُولُ اللهِ ﷺ زَيْدَ بْنَ حَارِثَةَ - وَأَنْكَحَ أَبُو حُذَيْفَةَ بْنُ عُتْبَةَ سَالِمًا بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ بْنِ عُتْبَةَ بْنِ رَبِيعَةَ وَكَانَتْ هِنْدُ بِنْتُ الْوَلِيدِ بْنِ عُتْبَةَ مِنَ الْمُهَاجِرَاتِ الْأُوَلِ وَهِيَ يَوْمَئِذٍ مِنْ أَفْضَلِ أَيَامَى قُرَيْشٍ فَلَمَّا أَنْزَلَ اللهُ عَزَّ وَجَلَّ فِي زَيْدِ بْنِ حَارِثَةَ: ﴿ٱدْعُوهُمْ لِآبَآئِهِمْ هُوَ أَقْسَطُ عِندَ ٱللَّهِ﴾. رُدَّ كُلُّ أَحَدٍ يَنْتَمِي مِنْ أُولَئِكَ إِلَى أَبِيهِ، فَإِنْ لَمْ يَكُنْ يُعْلَمُ أَبُوهُ رُدَّ إِلَى مَوَالِيهِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، النكاح، باب من حرّم به، ح:٢٠٦١ من حديث

[1] *Al-Aḥzâb* 33:5.

ابن شهاب الزهري به، وهو في الكبرى، ح:٥٣٣٤، وأصله في صحيح البخاري، ح:٥٠٨٨،٤٠٠٠ من حديث الزهري عن عروة عن عائشة به * شيخ الزهري هو الحارث بن عبدالله بن أبي ربيعة المخزومي فيما نظن، والله أعلم.

Chapter 9. Nobility

(المعجم ٩) - الْحَسَبُ (التحفة ٩)

3227. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'The nobility of the people of this world, that which they (always) go to, is wealth.'"[1] (*Ṣaḥîḥ*)

٣٢٢٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو تُمَيْلَةَ عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحْسَابَ أَهْلِ الدُّنْيَا الَّذِي يَذْهَبُونَ إِلَيْهِ الْمَالُ».

تخريج: [إسناده صحيح] أخرجه أحمد:٥/٣٥٣، ٣٦١ من حديث حسين بن واقد به، وهو في الكبرى، ح:٥٣٣٥، وصححه ابن حبان، ح:١٢٣٣، ١٢٣٤، والحاكم:٢/١٦٣، ووافقه الذهبي.

Chapter 10. For What Should A Woman Be Married?

(المعجم ١٠) - عَلَى مَا تُنْكَحُ الْمَرْأَةُ (التحفة ١٠)

3228. It was narrated from Jâbir that he married a woman at the time of the Messenger of Allâh ﷺ, and the Prophet ﷺ met him and said: "Have you got married, O Jâbir? He said: 'Yes.' He said: 'A virgin or a previously-married woman?' I said: 'A previously married woman.' He said: 'Why not a virgin who would play with you?' I said: 'O Messenger of Allâh, I have sisters, and I did not want her to come between them and I.' He said: 'That's better then. A woman may be married for her religious commitment, her wealth or her beauty. You should choose the one who is religiously committed, may

٣٢٢٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خالِدٌ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّهُ تَزَوَّجَ امْرَأَةً عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَلَقِيَهُ النَّبِيُّ ﷺ فَقَالَ: «أَتَزَوَّجْتَ يَا جَابِرُ؟» قَالَ: قُلْتُ: نَعَمْ قَالَ: «بِكْرًا أَمْ ثَيِّبًا؟» قَالَ: قُلْتُ: بَلْ ثَيِّبًا قَالَ: «فَهَلَّا بِكْرًا تُلَاعِبُكَ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! كُنَّ لِي أَخَوَاتٌ فَخَشِيتُ أَنْ تَدْخُلَ بَيْنِي وَبَيْنَهُنَّ قَالَ: «فَذَاكَ إِذًا إِنَّ الْمَرْأَةَ تُنْكَحُ عَلَى دِينِهَا وَمَالِهَا وَجَمَالِهَا فَعَلَيْكَ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

[1] They say that the meaning is that nobility is usually judged based upon wealth and treatment of it, where as honor is based upon *Taqwa*.

your hands be rubbed with dust (may you prosper).'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الرضاع، باب استحباب نكاح ذات الدين، ح:١٤٦٦(٥٤)(٧١٥) من حديث عبدالملك بن أبي سليمان به، وهو في الكبرٰى، ح:٥٣٣٦.

Comments:

"May your hands become dusty (*Taribat Yadâk*)": Primarily this phrase is uttered to admonish, but it is sometimes spoken to express affection and compassion also. (According to the Arabic lexicographers, to say that a person's hands became dirty, means "he became rich," as though he became possessor of wealth equal to the dust of the earth (*Turâb*).

Chapter 11. It Is Disliked To Marry One Who Is Infertile

(المعجم ١١) - كَرَاهِيَةُ تَزْوِيجِ العَقِيمِ (التحفة ١١)

3229. It was narrated that Ma'qil bin Yasâr said: "A man came to the Messenger of Allâh ﷺ and said: 'I have found a woman who is from a good family and of good status, but she does not bear children, should I marry her?' He told him not to. Then he came to him a second time and he told him not to (marry her). Then he came to him a third time and he told him not to (marry her), then he said: 'Marry the one who is fertile and loving, for I will boast of your great numbers.'" (*Hasan*)

٣٢٢٩ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا الْمُسْتَلِمُ بْنُ سَعِيدٍ عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: إِنِّي أَصَبْتُ امْرَأَةً ذَاتَ حَسَبٍ وَمَنْصِبٍ إِلَّا أَنَّهَا لَا تَلِدُ أَفَأَتَزَوَّجُهَا؟ فَنَهَاهُ، ثُمَّ أَتَاهُ الثَّانِيَةَ فَنَهَاهُ، ثُمَّ أَتَاهُ الثَّالِثَةَ فَنَهَاهُ، فَقَالَ: «تَزَوَّجُوا الْوَلُودَ الْوَدُودَ فَإِنِّي مُكَاثِرٌ بِكُمْ».

تخريج: **[إسناده حسن]** أخرجه أبو داود، النكاح، باب النهي عن تزويج من لم يلد من النساء، ح:٢٠٥٠ من حديث يزيد بن هارون به، وهو في الكبرٰى، ح:٥٣٤٢، وصححه ابن حبان، ح:١٢٢٩، ١٢٣٠، والحاكم:٢/ ١٦٢، ووافقه الذهبي، وللحديث شواهد كثيرة.

Comments:

'But she does not bear children': Certain things become popular. There is no need to investigate. May be a woman does not get her monthly period, or she might have previously married, and she had no children.

Chapter 12. Marrying An Adulteress

3230. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that Marthad bin Abî Marthad Al-Ghanawî – a strong man who used to take the prisoners from Makkah to Al-Madînah – said: "I arranged with a man to bring him (from Makkah to Al-Madînah). There was a prostitute in Makkah who was called 'Anâq, and she was his friend. She came out and saw my shadow on the wall, and said: 'Who is this? Marthad? Welcome, O Marthad, come tonight and stay at our place.' I said: 'O 'Anâq, the Messenger of Allâh ﷺ has forbidden adultery.' She said: 'O people of the tents, this porcupine is the one who is taking your prisoners from Makkah to Al-Madînah!' I headed toward (the mountain of) Al-Khandamah, and eight men came after me. They came and stood over my head, and they urinated, and their urine reached me, but Allâh caused them not to see me. Then I went to my companion (the prisoner) and brought him to Al-Arâk, where I undid his fetters. Then I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, shall I marry 'Anâq?' He remained silent and did not answer me, then the following was revealed: 'And the adulteress – fornicator, none marries her except an adulterer — fornicator or an idolater.'[1] He

(المعجم ١٢) - تَزْوِيجُ الزَّانِيَةِ (التحفة ١٢)

٣٢٣٠ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ التَّيْمِيُّ قَالَ: حَدَّثَنَا يَحْيَى - هُوَ ابْنُ سَعِيدٍ - عَنْ عُبَيْدِ اللهِ بْنِ الْأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ مَرْثَدَ بْنَ أَبِي مَرْثَدٍ الْغَنَوِيَّ - وَكَانَ رَجُلًا شَدِيدًا وَكَانَ يَحْمِلُ الْأُسَارَى مِنْ مَكَّةَ إِلَى الْمَدِينَةِ - قَالَ: فَدَعَوْتُ رَجُلًا لِأَحْمِلَهُ، وَكَانَ بِمَكَّةَ بَغِيٌّ يُقَالُ لَهَا عَنَاقُ، وَكَانَتْ صَدِيقَتَهُ، خَرَجَتْ فَرَأَتْ سَوَادِي فِي ظِلِّ الْحَائِطِ فَقَالَتْ: مَنْ هٰذَا؟ مَرْثَدٌ مَرْحَبًا وَأَهْلًا يَا مَرْثَدُ! انْطَلِقِ اللَّيْلَةَ فَبِتْ عِنْدَنَا فِي الرَّحْلِ، قُلْتُ: يَا عَنَاقُ! إِنَّ رَسُولَ اللهِ ﷺ حَرَّمَ الزِّنَا، قَالَتْ: يَا أَهْلَ الْخِيَامِ! هٰذَا الدُّلْدُلُ [هٰذَا] الَّذِي يَحْمِلُ أُسَرَاءَكُمْ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ، فَسَلَكْتُ الْخَنْدَمَةَ، فَطَلَبَنِي ثَمَانِيَةٌ فَجَاؤُوا حَتَّى قَامُوا عَلَى رَأْسِي فَبَالُوا [فَطَارَ] بَوْلُهُمْ عَلَيَّ وَأَعْمَاهُمُ اللهُ عَنِّي، فَجِئْتُ إِلَى صَاحِبِي فَحَمَلْتُهُ، فَلَمَّا انْتَهَيْتُ بِهِ إِلَى الْأَرَاكِ فَكَكْتُ عَنْهُ كَبْلَهُ، فَجِئْتُ إِلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! أَنْكِحُ عَنَاقَ؟ فَسَكَتَ عَنِّي فَنَزَلَتْ ﴿وَالزَّانِيَةُ لَا يَنكِحُهَآ إِلَّا زَانٍ أَوْ مُشْرِكٌ﴾ [النور: ٣] فَدَعَانِي فَقَرَأَهَا عَلَيَّ وَقَالَ: «لَا تَنْكِحْهَا».

[1] *An-Nūr* 24:3.

called me and recited them to me and said: 'Do not marry her.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، النكاح، باب في قوله تعالى: ﴿الزاني لا ينكح إلا زانيةً﴾، ح:٢٠٥١ عن إبراهيم التيمي به، وهو في الكبرى، ح:٥٣٣٨، وقال الترمذي، ح:٣١٧٧: حسن غريب، وصححه الحاكم:٢/١٦٦، ووافقه الذهبي.

Comments:

'Strong man': He lived by theft and robbery during the period of ignorance or *Jâhiliyyah*. Allâh's Messenger ﷺ assigned him the task of retrieving Muslim captives, in view of his vocation. May Allâh be well-pleased with him.

3231. It was narrated from Ibn 'Abbâs that a man came to the Messenger of Allâh ﷺ and said: "I have a wife who is one of the most beloved of the people to me, but she does not object if anyone touches her." He said: "Divorce her." He said: "I cannot do without her." He said: "Then stay with her as much as you need to." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This *Hadîth* is not reliable. 'Abdul-Karîm is not that strong (a narrator) and Hârûn bin Ri'âb is more reliable than him, and he narrated it in *Mursal* form. Hârûn is trustworthy, and his narration is more worthy of being considered correct than 'Abdul-Karîm's narration.

٣٢٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ وَغَيْرُهُ عَنْ هَارُونَ بْنِ رِئَابٍ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ وَعَبْدِ الْكَرِيمِ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، - عَبْدُ الْكَرِيمِ يَرْفَعُهُ إِلَى ابْنِ عَبَّاسٍ وَهَارُونُ لَمْ يَرْفَعْهُ - قَالَا: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: إِنَّ عِنْدِي امْرَأَةً هِيَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ وَهِيَ لَا تَمْنَعُ يَدَ لَامِسٍ، قَالَ: «طَلِّقْهَا» قَالَ: لَا أَصْبِرُ عَنْهَا، قَالَ: «اسْتَمْتِعْ بِهَا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ لَيْسَ بِثَابِتٍ، وَعَبْدُ الْكَرِيمِ لَيْسَ بِالْقَوِيِّ، وَهَارُونُ ابْنُ رِئَابٍ أَثْبَتُ مِنْهُ وَقَدْ أَرْسَلَ الْحَدِيثَ. وَهَارُونُ ثِقَةٌ وَحَدِيثُهُ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ عَبْدِ الْكَرِيمِ.

تخريج: [صحيح] وهو في الكبرى، ح:٥٣٤٠، وللحديث شاهد سيأتي، ح:٣٤٩٤، وانظر هناك شرح الحديث.

Chapter 13. The Prohibition Of Marrying Adulteresses

(المعجم ١٣) - **بَابُ كَرَاهِيَةِ تَزْوِيجِ الزُّنَاةِ** (التحفة ١٣)

3232. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Women are married for four things: Their wealth, their nobility, their beauty and their religious commitment. Choose the one who is religiously-committed, may your hands be rubbed with dust." (*Ṣaḥîḥ*)

٣٢٣٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تُنْكَحُ النِّسَاءُ لِأَرْبَعَةٍ: لِمَالِهَا وَلِحَسَبِهَا وَلِجَمَالِهَا وَلِدِينِهَا، فَاظْفَرْ بِذَاتِ الدِّينِ تَرِبَتْ يَدَاكَ».

تخريج: أخرجه مسلم، الرضاع، باب استحباب نكاح ذات الدين، ح:١٤٦٦/٥٣ عن عبيدالله ابن سعيد، والبخاري، النكاح، باب الأكفاء في الدين، ح:٥٠٩٠ من حديث يحيى القطان به، وهو في الكبرى، ح:٥٣٣٧.

Comments:

In this narration, there is no explicit mention of contracting marriage with adulterers/adulteresses. But the conclusion of the Prophet ﷺ stating: "Go for the one with religious disposition (*bi Dhâtid dîn*)" is very much the same, that an adulteress should not be taken in marriage, because she does not possess a religious disposition.

Chapter 14. Which Woman Is Best?

(المعجم ١٤) - **أَيُّ النِّسَاءِ خَيْرٌ** (التحفة ١٤)

3233. It was narrated that Abû Hurairah said: "It was said to the Messenger of Allâh ﷺ: 'Which woman is best?' He said: 'The one makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth.'" (*Hasan*)

٣٢٣٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ لِرَسُولِ اللهِ ﷺ: أَيُّ النِّسَاءِ خَيْرٌ؟ قَالَ: «الَّتِي تَسُرُّهُ إِذَا نَظَرَ، وَتُطِيعُهُ إِذَا أَمَرَ، وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَمَالِهَا بِمَا يَكْرَهُ».

تخريج: [إسناده حسن] أخرجه أحمد:٢/٤٣٢ من حديث محمد بن عجلان به، وصرح بالسماع، وهو في الكبرى، ح:٥٣٤٣.

Comments:

Social relations cannot remain in harmony without the harmonious concord between husband and wife. If both of them are of equal status, the chances of accord are bleak.

Chapter 15. The Righteous Woman

(المعجم ١٥) - الْمَرْأَةُ الصَّالِحَةُ

(التحفة ١٥)

3234. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ said: "This world is all temporary conveniences, and the best temporary convenience of this world is a righteous woman." (*Ṣaḥîḥ*)

٣٢٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيْوَةُ - وَذَكَرَ آخَرَ - أَخْبَرَنَا شُرَحْبِيلُ بْنُ شَرِيكٍ، أَنَّهُ سَمِعَ عَبْدَ الرَّحْمٰنِ الْحُبُلِيَّ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ الدُّنْيَا كُلَّهَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ».

تخريج: أخرجه مسلم، الرضاع، باب خير متاع الدنيا المرأة الصالحة، ح:١٤٦٩ من حديث عبدالله بن يزيد المقرىء به، وهو في الكبرٰى، ح:٥٣٤٤.

Comments:

Of the property of the world, the best thing is a virtuous woman, because the husband has constant relations with his wife. If she is virtuous, life would pass in peace, security, and tranquility. If she is not virtuous, then a perpetual dispute would ensue, distress would prevail, and life would become full of discord.

Chapter 16. The Jealous Woman

(المعجم ١٦) - الْمَرْأَةُ الْغَيْرَاءُ

(التحفة ١٦)

3235. It was narrated from Anas that they said: "O Messenger of Allâh, why don't you marry a woman from the Anṣâr?" He said: "They are very jealous." (*Ṣaḥîḥ*)

٣٢٣٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ، عَنْ أَنَسٍ: قَالُوا: يَا رَسُولَ اللهِ! أَلَا تَتَزَوَّجُ مِنْ نِسَاءِ الْأَنْصَارِ؟ قَالَ: «إِنَّ فِيهِمْ لَغَيْرَةً شَدِيدَةً».

تخريج: [إسناده صحيح] ورواه ابن أبي حاتم من حديث حماد بن سلمة وغيره به، وأعله بعلة غير قادحة * إسحاق بن عبدالله هو ابن أبي طلحة.

Comments:

The Helpers (Anṣâr) were the people of calm temperament. This is why their womenfolk were domineering upon them. They feared them. Thus, a sort of sharpness had developed in the temperament of the womenfolk of the Helpers. Allâh's Messenger ﷺ had already had wives previously. The fiery-tempered women generally find it hard to bear themselves with their co-wives

and husband; rather they turn into a potential headache. Allâh's Messenger ﷺ did not contact marriage with any woman of the Helpers.

Chapter 17. It Is Permissible To Look Before Marriage

(المعجم ١٧) - إِبَاحَةُ النَّظَرِ قَبْلَ التَّزْوِيجِ (التحفة ١٧)

3236. It was narrated that Abû Hurairah said: "A man proposed marriage to a woman from among the Anṣâr and the Messenger of Allâh ﷺ said to him: 'Have you seen her?' He said: 'No.' So he told him to look at her." (*Ṣaḥîḥ*)

٣٢٣٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ كَيْسَانَ - عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَطَبَ رَجُلٌ امْرَأَةً مِنَ الْأَنْصَارِ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «هَلْ نَظَرْتَ إِلَيْهَا؟» قَالَ: لَا، فَأَمَرَهُ أَنْ يَنْظُرَ إِلَيْهَا.

تخريج: أخرجه مسلم، النكاح، باب ندب النظر إلى وجه المرأة وكفيها لمن يريد تزوجها، ح:١٤٢٤/ ٧٥ من حديث مروان بن معاوية الفزاري به، وهو في الكبرٰى، ح:٥٣٤٥ .

Comments:

Casting epicurean glances at women is forbidden. Needfully doing so is not prohibited. Marriage is a significant essentiality. Besides, it is a companionship of the whole life. It, therefore, is appropriate to see her in order to avoid any probable future unpleasantness. It does not, however, mean that one should go into her house making demands.

3237. It was narrated that Al-Mughîrah bin Shu'bah said: "I proposed marriage to a woman during the time of the Messenger of Allâh ﷺ, and the Prophet ﷺ said: 'Have you seen her?' I said: 'No.' He said: 'Look at her, for that is more likely to create love between you.'" (*Ṣaḥîḥ*)

٣٢٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: خَطَبْتُ امْرَأَةً عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «أَنَظَرْتَ إِلَيْهَا؟» قُلْتُ: لَا، قَالَ: «فَانْظُرْ إِلَيْهَا فَإِنَّهُ أَجْدَرُ أَنْ يُؤْدَمَ بَيْنَكُمَا».

تخريج: [إسناده صحيح] أخرجه الترمذي، النكاح، باب ماجاء في النظر إلى المخطوبة، ح:١٠٨٧ من حديث عاصم بن سليمان الأحول به، وقال: "حسن"، وصححه البوصيري، وابن ماجه، ح:١٨٦٦، وهو في الكبرٰى، ح:٥٣٤٦.

Chapter 18. Getting Married In Shawwâl

(المعجم ١٨) - التَّزْوِيجُ فِي شَوَّالٍ (التحفة ١٨)

3238. It was narrated from

٣٢٣٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ:

'Urwah, that 'Âishah said: "The Messenger of Allâh ﷺ married me in Shawwâl and my marriage was consummated in Shawwâl." – 'Âishah liked for her women's marriages to be consummated in Shawwâl – "and which of his wives was more beloved to him than me?" (*Sahîh*)

حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ عَنْ عَبْدِ اللهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللهِ ﷺ فِي شَوَّالٍ، وَأُدْخِلْتُ عَلَيْهِ فِي شَوَّالٍ، - وَكَانَتْ عَائِشَةُ تُحِبُّ أَنْ تُدْخِلَ نِسَاءَهَا فِي شَوَّالٍ - فَأَيُّ نِسَائِهِ كَانَتْ أَحْظَى عِنْدَهُ مِنِّي.

تخريج: أخرجه مسلم، النكاح، باب استحباب التزوج والتزويج في شوال واستحباب الدخول فيه، ح: ١٤٢٣ من حديث سفيان الثوري به.

Comments:

The literal meaning of the term *Shawwâl* is a bit ignominious. The Arabs, therefore, regarded this month ill-fated during the period of ignorance. Hence, why they used to regard the making of marriage contracts in this month as an evil omen, as some people nowadays do not consider marriage contracts permissible in the month of Muharram, which, according to them, is the month of mourning. But Islam does not entertain such superstitions.

Chapter 19. Proposal Of Marriage

(المعجم ١٩) - الْخُطْبَةُ فِي النِّكَاحِ (التحفة ١٩)

3239. 'Âmir bin Shurahbîl Ash-Sha'bî narrated that he heard Fâtimah bint Qais – who was one of the first *Muhâjir* women – say: 'Abdur-Rahmân bin 'Awf proposed marriage to me, along with others of the Companions of Muhammad ﷺ. And the Messenger of Allâh ﷺ proposed that I marry his freed slave, Usâmah bin Zaid. I was told that the Messenger of Allâh ﷺ had said: 'Whoever loves me, let him love Usâmah.' When the Messenger of Allâh ﷺ spoke to me I said: 'My affairs are in your hands; marry me to whomever you wish.' He said: 'Go to Umm Sharîk.' Umm Sharîk was a rich Ansârî woman who used to spend a great deal in the cause of Allâh,

٣٢٣٩ - أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ بُرَيْدَةَ قَالَ: حَدَّثَنِي عَامِرُ بْنُ شَرَاحِيلَ الشَّعْبِيُّ أَنَّهُ سَمِعَ فَاطِمَةَ بِنْتَ قَيْسٍ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُوَلِ - [قَالَتْ]: خَطَبَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ فِي نَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ، وَخَطَبَنِي رَسُولُ اللهِ ﷺ عَلَى مَوْلَاهُ أُسَامَةَ بْنِ زَيْدٍ، وَقَدْ كُنْتُ حُدِّثْتُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَحَبَّنِي فَلْيُحِبَّ أُسَامَةَ» فَلَمَّا كَلَّمَنِي رَسُولُ اللهِ ﷺ قُلْتُ: أَمْرِي بِيَدِكَ فَأَنْكِحْنِي مَنْ شِئْتَ، فَقَالَ: «انْطَلِقِي إِلَى أُمِّ شَرِيكٍ» -

and she always had a lot of guests. I said: 'I will do that.' He said: 'Do not do that, for Umm Sharîk has a lot of guests, and I would not like your *Khimâr* to fall off, or your shins to become uncovered, and the people see something of you that you do not want them to see. Rather go to your cousin (son of your paternal uncle) 'Abdullâh bin 'Amr bin Umm Maktûm, who is a man of Banu Fihr.' So I went to him." This is an abridged form of it. (*Ṣaḥîḥ*)

وَأُمُّ شَرِيكٍ امْرَأَةٌ غَنِيَّةٌ مِنَ الْأَنْصَارِ عَظِيمَةُ النَّفَقَةِ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ يَنْزِلُ عَلَيْهَا الضِّيفَانُ -. فَقُلْتُ: سَأَفْعَلُ قَالَ: «لَا تَفْعَلِي، فَإِنَّ أُمَّ شَرِيكٍ كَثِيرَةُ الضِّيفَانِ، فَإِنِّي أَكْرَهُ أَنْ يَسْقُطَ عَنْكِ خِمَارُكِ أَوْ يَنْكَشِفَ الثَّوْبُ عَنْ سَاقَيْكِ فَيَرَى الْقَوْمُ مِنْكِ بَعْضَ مَا تَكْرَهِينَ، وَلٰكِنِ انْتَقِلِي إِلَى ابْنِ عَمِّكِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ، وَهُوَ رَجُلٌ مِنْ بَنِي فِهْرٍ». فَانْتَقَلْتُ إِلَيْهِ. مُخْتَصَرٌ.

تخريج: أخرجه مسلم، الفتن، باب قصة الجساسة، ح:٢٩٤٢/١١٩ عن عبدالصمد به مطولاً، وهو في الكبرٰى، ح:٥٣٥٣ .

Comments:

To propose a marriage is not something blameworthy, nor should one get annoyed at it. How could one achieve something without one's asking? However, the proposal ought to be made to the woman's guardian.

Chapter 20. Prohibition Of Proposing Marriage To A Woman When Someone Else Has Already Proposed To Her

(المعجم ٢٠) - النَّهْيُ أَنْ يَخْطُبَ الرَّجُلُ عَلَى خِطْبَةِ أَخِيهِ (التحفة ٢٠)

3240. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "None of you should propose marriage to a woman when someone else has already proposed to her." (*Ṣaḥîḥ*)

٣٢٤٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَخْطُبْ أَحَدُكُمْ عَلَى خِطْبَةِ بَعْضٍ».

تخريج: أخرجه مسلم، النكاح، باب تحريم الخطبة علٰى خطبة أخيه حتى يأذن أو يترك، ح:١٤١٢ عن قتيبة به، وهو في الكبرٰى، ح:٥٣٥٤، وأخرجه البخاري، ح:٥١٤٢ من حديث نافع به.

Comments:

Proposal over proposal (making a proposal while that of another person is still being weighed) is repugnant to sincerity; it also reveals or unmasks jealousy and selfishness. But, if a proposal is turned down then there is no harm in it.

3241. It was narrated that Abû Hurairah said: "The Messenger of

٣٢٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ وَسَعِيدُ ابْنُ عَبْدِ الرَّحْمٰنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ

الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: - وَقَالَ مُحَمَّدٌ: عَنِ النَّبِيِّ ﷺ: - «لَا تَنَاجَشُوا، وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَلَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَخْطُبُ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيءَ مَا فِي إِنَائِهَا».

Allâh ﷺ said: 'Do not artificially inflate prices, a resident should not sell for a Bedouin, a man should not offer more for something that has already been bought by his brother, no one should propose marriage to a woman when someone else has already proposed to her, and no woman should try to bring about the divorce of her sister, in order to deprive her of the blessings that she has.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، البيوع، باب: لا يبيع على بيع أخيه ولا يسوم ... إلخ، ح:٢١٤٠، ومسلم، النكاح، باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك، ح:١٤١٣ من حديث سفيان بن عيينة به.

٣٢٤٢ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَخْطُبْ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ».

3242. It was narrated from Abû Hurairah that the Prophet ﷺ said: "None of you should propose marriage to a woman when someone else has already proposed to her." (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه أحمد:٢/٤٦٢ من حديث مالك به، وهو في الموطأ (يحيى):٢/٥٢٣، والكبرى، ح:٥٣٥٥، وأخرجه البخاري، النكاح، باب: لا يخطب على خطبة أخيه حتى ... إلخ، ح:٥١٤٣ من حديث جعفر بن ربيعة عن الأعرج به مطولاً.

٣٢٤٣ - أَخْبَرَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَخْطُبْ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ حَتَّى يَنْكِحَ أَوْ يَتْرُكَ».

3243. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should propose marriage to a woman when someone else has already proposed to her, unless he marries (and he gives up the idea), or gives him permission." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح:١٤١٣ من حديث ابن وهب به، انظر الحديث الآتي برقم:٤٥٠٦.

Comments:

'Unless he marries': This signifies the other person should wait and watch. If the negotiations succeed and the marriage contract takes place, it is well and good. If the proposal aborts, then the other person may make the proposal.

3244. It was narrated from Abû Hurairah that the Prophet ﷺ said: "None of you should propose marriage to a woman when someone else has already proposed to her." (*Ṣaḥîḥ*)

٣٢٤٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَخْطُبْ أَحَدُكُمْ عَلَى خِطْبَةِ أَخِيهِ».

تخريج: أخرجه مسلم، النكاح، باب تحريم الجمع بين المرأة وعمتها أو خالتها في النكاح، ح:١٤٠٨/٣٨ من حديث هشام بن حسان به مطولاً، ويأتي طرفه، ح:٣٢٩٧ * محمد هو ابن سيرين.

Chapter 21. Proposing Marriage When The Other Suitor Gives Up The Idea Or Gives Permission

(المعجم ٢١) - خُطْبَةُ الرَّجُلِ إِذَا تَرَكَ الْخَاطِبُ أَوْ أَذِنَ لَهُ (التحفة ٢١)

3245. 'Abdullâh bin 'Amr used to say: "The Messenger of Allâh ﷺ forbade offering more for something that has already been bought by his brother, or for a man to propose marriage to a woman when someone else had already proposed to her, unless the previous suitor gave up the idea or gave him permission." (*Ṣaḥîḥ*)

٣٢٤٥ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: سَمِعْتُ نَافِعًا يُحَدِّثُ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَبِيعَ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا يَخْطُبُ الرَّجُلُ عَلَى خِطْبَةِ الرَّجُلِ حَتَّى يَتْرُكَ الْخَاطِبُ قَبْلَهُ أَوْ يَأْذَنَ لَهُ الْخَاطِبُ.

تخريج: أخرجه البخاري، النكاح، باب: لا يخطب على خطبة أخيه حتى ينكح أو يدع، ح:٥١٤٢ من حديث ابن جريج به.

Comments:

If someone is negotiating a deal, it is not lawful for someone else to begin negotiations. The deal might have already been concluded.

3246. It was narrated from Muḥammad bin 'Abdur-Raḥmân bin Thawbân that they asked Fâṭimah bint Qais about her story

٣٢٤٦ - أَخْبَرَنِي حَاجِبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ الزُّهْرِيِّ وَيَزِيدَ بْنِ عَبْدِاللهِ بْنِ

قُسَيْطٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ وَعَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ: أَنَّهُمَا سَأَلَا فَاطِمَةَ بِنْتَ قَيْسٍ عَنْ أَمْرِهَا، فَقَالَتْ: طَلَّقَنِي زَوْجِي ثَلَاثًا فَكَانَ يَرْزُقُنِي طَعَامًا فِيهِ شَيْءٌ، فَقُلْتُ: وَاللّٰهِ! لَئِنْ كَانَتْ لِي النَّفَقَةُ وَالسُّكْنَى لَأَطْلُبَنَّهَا وَلَا أَقْبَلُ هٰذَا، فَقَالَ الْوَكِيلُ: لَيْسَ لَكِ سُكْنَى وَلَا نَفَقَةٌ، قَالَتْ: فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «لَيْسَ لَكِ سُكْنَى وَلَا نَفَقَةٌ فَاعْتَدِّي عِنْدَ فُلَانَةَ» قَالَتْ: وَكَانَ يَأْتِيهَا أَصْحَابُهُ، ثُمَّ قَالَ: «اعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى فَإِذَا حَلَلْتِ فَآذِنِينِي» قَالَتْ: فَلَمَّا حَلَلْتُ آذَنْتُهُ، فَقَالَ رَسُولُ اللّٰهِ ﷺ: «وَمَنْ خَطَبَكِ؟» فَقُلْتُ: مُعَاوِيَةُ وَرَجُلٌ آخَرُ مِنْ قُرَيْشٍ، فَقَالَ النَّبِيُّ ﷺ: «أَمَّا مُعَاوِيَةُ فَإِنَّهُ غُلَامٌ مِنْ غِلْمَانِ قُرَيْشٍ لَا شَيْءَ لَهُ، وَأَمَّا الْآخَرُ فَإِنَّهُ صَاحِبُ شَرٍّ لَا خَيْرَ فِيهِ، وَلٰكِنِ انْكِحِي أُسَامَةَ [بْنَ زَيْدٍ]» قَالَتْ: فَكَرِهْتُهُ، فَقَالَ لَهَا ذٰلِكَ ثَلَاثَ مَرَّاتٍ فَنَكَحَتْهُ.

and she said: "My husband divorced me three times, and he used to provide me with food that was not good." She said: "By Allâh, if I were entitled to maintenance and accommodation I would demand them and I would not accept this." The deputy said: "You are not entitled to accommodation or maintenance." She said: "I came to the Prophet ﷺ and told him about that, and he said: You are not entitled to accommodation nor maintenance; observe your *'Iddah* in the house of so-and-so." She said: 'His Companions used to go to her. Then he said: 'Observe your *'Iddah* in the house of Ibn Umm Maktûm, who is blind, and when your *'Iddah* is over, let me know."' She said: "When my *'Iddah* was over, I let him know. The Messenger of Allâh ﷺ said: 'Who has proposed marriage to you?' I said: 'Mu'âwiyah and another man from the Quraish.' He said: 'As for Mu'âwiyah, he is a boy among the Quraish and does not have anything, and as for the other he is a bad man with no goodness in him. Rather you should marry Usâmah bin Zaid."' She said: "I did not like the idea." But he said that to her three times so she married him. (*Sahih*)

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح:١٤٨٠/٤٠ من حديث الزهري عن أبي سلمة به، وهو في الكبرٰى، ح:٥٣٥١ .

Comments:

(Similar preceded earlier, see Nos. 3224, 3239)

In the preceding narrations, proposal over a proposal was forbidden. In this narration, Allâh's Messenger ﷺ made the proposal of marriage with Usama over the proposals of Mu'awaiyah and Jahm. In actuality, she had gone to the Prophet ﷺ to consult him. Allâh's Messenger ﷺ counseled her sincerely. As a matter of fact, her marriage with Usamah proved full of blessings.

Chapter 22. If A Woman Consults A Man Concerning The One Who Has Proposed Marriage To Her, Should He Tell Her Of What He Knows?

(المعجم ٢٢) - **بَابٌ: إِذَا اسْتَشَارَتِ الْمَرْأَةُ رَجُلًا فِيمَنْ يَخْطُبُهَا هَلْ يُخْبِرُهَا بِمَا يَعْلَمُ** (التحفة ٢٢)

3247. It was narrated from Fâṭimah bint Qais that Abû 'Amr bin Ḥafṣ issued a final divorce to her while he was absent. His deputy sent some barley to her but she did not like it. He said: "By Allâh, you have no rights over us." She went to the Messenger of Allâh ﷺ and told him about that, and he said: "You have no right to maintenance." He told her to observe her *'Iddah* in the house of Umm Sharîk, then he said: "She is a woman whose house is frequented by my Companions. Observe your *'Iddah* in the house of Ibn Umm Maktûm, for he is a blind man and you can take off your garment. And when your *'Iddah* is over, let me know." She said: "When my *'Iddah* was over I told him that Mu'âwiyah bin Abî Sufyân and Abû Jahm had proposed marriage to me. The Messenger of Allâh ﷺ said: 'As for Abû Jahm, his stick never leaves his shoulder,[1] and as for

٣٢٤٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لِمُحَمَّدٍ - عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ طَلَّقَهَا الْبَتَّةَ وَهُوَ غَائِبٌ، فَأَرْسَلَ إِلَيْهَا وَكِيلُهُ بِشَعِيرٍ فَسَخِطَتْهُ، فَقَالَ: وَاللهِ! مَا لَكِ عَلَيْنَا مِنْ شَيْءٍ، فَجَاءَتْ رَسُولَ اللهِ ﷺ فَذَكَرَتْ ذٰلِكَ لَهُ، فَقَالَ: «لَيْسَ لَكِ نَفَقَةٌ» فَأَمَرَهَا أَنْ تَعْتَدَّ فِي بَيْتِ أُمِّ شَرِيكٍ ثُمَّ قَالَ: «تِلْكَ امْرَأَةٌ يَغْشَاهَا أَصْحَابِي وَاعْتَدِّي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ رَجُلٌ أَعْمَى تَضَعِينَ ثِيَابَكِ، فَإِذَا حَلَلْتِ فَآذِنِينِي» قَالَتْ: فَلَمَّا حَلَلْتُ ذَكَرْتُ لَهُ أَنَّ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ وَأَبَا جَهْمٍ خَطَبَانِي، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا أَبُو جَهْمٍ فَلَا يَضَعُ عَصَاهُ عَنْ عَاتِقِهِ، وَأَمَّا مُعَاوِيَةُ فَصُعْلُوكٌ لَا مَالَ لَهُ، وَلٰكِنِ

[1] This has been interpreted by the scholars as meaning that he traveled a great deal, or that he habitually beat his wives; a third suggestion, that he was a man of high sexual energy, is regarded as being farfetched.

Mu'âwiyah he is a poor man who has no wealth. Rather you should marry Usâmah bin Zaid.' I did not like the idea, then he said: 'Marry Usâmah bin Zaid.' So I married him and Allâh created a lot of good in him, and others felt jealous of my good fortune." (*Ṣaḥîḥ*)

انْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَكَرِهْتُهُ ثُمَّ قَالَ: «انْكِحِي أُسَامَةَ بْنَ زَيْدٍ» فَنَكَحْتُهُ فَجَعَلَ اللهُ [عَزَّ وَجَلَّ] فِيهِ خَيْرًا وَاغْتَبَطْتُ بِهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الموطأ (يحيى):٢/ ٥٨٠، ٥٨١، والكبرٰى، ح:٥٣٥٢.

Comments:

In the event of someone's seeking counsel, one may describe good and bad characteristics of the person concerned. This does not fall under slander or backbiting.

Chapter 23. If A Man Consults Another Man About A Woman, Should He Tell Him What He Knows?

(المعجم ٢٣) - إِذَا اسْتَشَارَ رَجُلٌ رَجُلًا فِي الْمَرْأَةِ هَلْ يُخْبِرُهُ بِمَا يَعْلَمُ (التحفة ٢٣)

3248. It was narrated that Abû Hurairah said: "A man of the Anṣâr came to the Messenger of Allâh ﷺ and said: 'I have married a woman.' He said: 'Did you look at her? For there is something in the eyes of the Anṣâr.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I found this *Ḥadîth* in another place, from Yazîd bin Kaisân, that Jâbir bin 'Abdullâh narrated it, and what is correct is Abû Hurairah.

٣٢٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمِ بْنِ الْبَرِيدِ عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: إِنِّي تَزَوَّجْتُ امْرَأَةً، فَقَالَ النَّبِيُّ ﷺ: «أَلَا نَظَرْتَ إِلَيْهَا؟ فَإِنَّ فِي أَعْيُنِ الْأَنْصَارِ شَيْئًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَجَدْتُ هٰذَا الْحَدِيثَ فِي مَوْضِعٍ آخَرَ عَنْ يَزِيدَ بْنِ كَيْسَانَ أَنَّ جَابِرَ بْنَ عَبْدِ اللهِ حَدَّثَ، وَالصَّوَابُ أَبُو هُرَيْرَةَ.

تخريج: أخرجه مسلم، النكاح، باب ندب النظر إلى وجه المرأة وكفيها لمن يريد تزوجها، ح:١٤٢٤ من حديث يزيد بن كيسان به، وهو في الكبرٰى، ح:٥٣٤٨، ٥٣٤٩.

3249. It was narrated from Abû Hurairah that a man wanted to marry a woman and the Prophet ﷺ said: "Look at her, for there is

٣٢٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَزِيدَ بنِ كَيْسَانَ،

عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا أَرَادَ أَنْ يَتَزَوَّجَ امْرَأَةً فَقَالَ النَّبِيُّ ﷺ: «انْظُرْ إِلَيْهَا، فَإِنَّ فِي أَعْيُنِ الْأَنْصَارِ شَيْئًا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٣٤٧ .

something in the eyes of the Anṣâr." (*Ṣaḥîḥ*)

(المعجم ٢٤) - بَابُ عَرْضِ الرَّجُلِ ابْنَتَهُ عَلَى مَنْ يَرْضَى (التحفة ٢٤)

Chapter 24. A Man Offering His Daughter In Marriage To Someone Whom He Likes

٣٢٥٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسٍ - يَعْنِي ابْنَ حُذَافَةَ - وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ بَدْرًا، فَتُوُفِّيَ بِالْمَدِينَةِ، فَلَقِيتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ، فَقَالَ: سَأَنْظُرُ فِي ذٰلِكَ فَلَبِثْتُ لَيَالِيَ فَلَقِيتُهُ فَقَالَ: مَا أُرِيدُ أَنْ أَتَزَوَّجَ يَوْمِي هٰذَا، قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ فَقُلْتُ: إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ رَضِيَ اللهُ [عَنْهُ] فَلَبِثْتُ لَيَالِيَ، فَخَطَبَهَا إِلَيَّ رَسُولُ اللهِ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا، قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي حِينَ عَرَضْتَ عَلَيَّ أَنْ أَرْجِعَ إِلَيْكَ شَيْئًا إِلَّا أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَذْكُرُهَا، وَلَمْ أَكُنْ لِأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، وَلَوْ

3250. It was narrated that 'Umar said: "Ḥafṣah bint 'Umar became single when (her husband) Khunais – meaning bin Ḥudhâfah – (died). He was one of the Companions of the Prophet ﷺ who had been present at Badr, and he died in Al-Madînah. I met 'Uthmân bin 'Affân and offered Ḥafṣah in marriage to him. I said: 'If you wish, I will marry you to Ḥafṣah.' He said: 'I will think about it.' A few days passed, then I met him and he said: 'I do not want to get married at the moment.'" 'Umar said: "Then I met Abû Bakr Aṣ-Ṣiddîq, may Allâh be pleased with him, and said: 'If you wish, I will marry Ḥafṣah to you.' He did not give me any answer, and I felt more upset with him than I had with 'Uthmân, may Allâh be pleased with him. Several days passed, then the Messenger of Allâh ﷺ proposed marriage to her, and I married her to him. Abû Bakr met me and said: 'Perhaps you felt upset with me when you offered Ḥafṣah in marriage to me and I did not give you any answer?'

تَرَكَهَا نَكَحْتُهَا.

I said: 'Yes.' He said: 'Nothing prevented me from giving you an answer when you made the offer to me except the fact that I had heard the Messenger of Allâh ﷺ speak of her, and I did not want to disclose the secret of the Messenger of Allâh ﷺ; if he had left her, then I would have married her.'" (*Sahîh*)

تخريج: أخرجه البخاري، النكاح، باب من قال: لا نكاح إلا بولي ... إلخ، ح:٥١٢٩ (المغازي، باب:١٢، ح:٤٠٠٥) من حديث معمر به، وهو في الكبرٰى، ح:٥٣٦٣ * إسحاق هو ابن راهويه.

Comments:

Allâh's Messenger's ﷺ secret: in the event of responding, there was chance of letting out the secret. On the other hand, Allâh's Messenger ﷺ had not made any definite decision. He might possibly have changed his mind. In this situation, revelation of the secret could have become the cause of bad feelings between the two groups. Abû Bakr ﷺ, therefore, chose to remain silent. May Allâh be pleased with him and he with Him.

(المعجم ٢٥) - بَابُ عَرْضِ الْمَرْأَةِ نَفْسَهَا عَلَى مَنْ تَرْضَى (التحفة ٢٥)

Chapter 25. A Woman Offering Herself In Marriage To One Whom She Likes

٣٢٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ الْعَطَّارُ أَبُو عَبْدِ الصَّمَدِ قَالَ: سَمِعْتُ ثَابِتًا الْبُنَانِيَّ يَقُولُ: كُنْتُ عِنْدَ أَنَسِ بْنِ مَالِكٍ وَعِنْدَهُ ابْنَةٌ لَهُ فَقَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ ﷺ فَعَرَضَتْ عَلَيْهِ نَفْسَهَا فَقَالَتْ: يَا رَسُولَ اللهِ! أَلَكَ فِيَّ حَاجَةٌ.

3251. Thâbit Al-Bunânî said: "I was with Anas bin Mâlik and a daughter of his was with him. He said: 'A woman came to the Messenger of Allâh ﷺ and offered herself in marriage to him. She said: O Messenger of Allâh, do you want to marry me?" (*Sahîh*)

تخريج: أخرجه البخاري، النكاح، باب عرض المرأة نفسها على الرجل الصالح، ح:٥١٢٠ من حديث مرحوم به، وهو في الكبرٰى، ح:٥٣٦١.

Comments:

Earlier it has preceded that during the period of emigration (from Makkah to Al-Madinah), some women had no parental or original guardians. Therefore, they were compelled to talk about their marriage themselves. In such conditions, there is nothing blameworthy or objectionable.

3252. It was narrated from Anas that a woman offered herself in marriage to the Prophet ﷺ. The daughter of Anas laughed and said: "How little was her modesty." Anas said: "She was better than you; she offered herself in marriage to the Prophet ﷺ." (*Ṣaḥîḥ*)

٣٢٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مَرْحُومٌ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ امْرَأَةً عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ ﷺ، فَضَحِكَتِ ابْنَةُ أَنَسٍ فَقَالَتْ: مَا كَانَ أَقَلَّ حَيَاءَهَا! فَقَالَ أَنَسٌ: هِيَ خَيْرٌ مِنْكِ عَرَضَتْ نَفْسَهَا عَلَى النَّبِيِّ ﷺ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٥٣٦٢ .

Comments:

The daughter of Anas ﷺ had, perhaps, not reflected upon the aforementioned *Ḥadîth* (3251). Otherwise, making proposal for one's own marriage is not immodesty, especially with the Messenger of Allâh ﷺ; who was her legal and lawful guardian in accordance with the rule of the Divine law.

Chapter 26. A Woman Doing *Istikhârah* If She Receives A Proposal Of Marriage

(المعجم ٢٦) - صَلَاةُ الْمَرْأَةِ إِذَا خُطِبَتْ وَاسْتِخَارَتُهَا رَبَّهَا (التحفة ٢٦)

3253. It was narrated that Anas said: "When the *'Iddah* of Zainab was over, the Messenger of Allâh ﷺ said to Zaid: 'Propose marriage to her on my behalf.' Zaid went and said: O Zainab, rejoice, for the Messenger of Allâh ﷺ has sent me to you to propose marriage on his behalf.'" She said: 'I will not do anything until I consult my Lord.' She went to her prayer place and Qur'ân was revealed, then the Messenger of Allâh ﷺ came and entered upon her without any formalities." (*Ṣaḥîḥ*)

٣٢٥٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: لَمَّا انْقَضَتْ عِدَّةُ زَيْنَبَ قَالَ رَسُولُ اللهِ ﷺ لِزَيْدٍ: «اذْكُرْهَا عَلَيَّ» قَالَ زَيْدٌ: فَانْطَلَقْتُ فَقُلْتُ: يَا زَيْنَبُ! أَبْشِرِي أَرْسَلَنِي إِلَيْكِ رَسُولُ اللهِ ﷺ يَذْكُرُكِ، فَقَالَتْ: مَا أَنَا بِصَانِعَةٍ شَيْئًا حَتَّى أُسْتَأْمِرَ رَبِّي، فَقَامَتْ إِلَى مَسْجِدِهَا وَنَزَلَ الْقُرْآنُ وَجَاءَ رَسُولُ اللهِ ﷺ - يَعْنِي - فَدَخَلَ بِغَيْرِ أَمْرٍ.

تخريج: أخرجه مسلم، النكاح، باب زواج زينب بنت جحش ونزول الحجاب وإثبات وليمة العرس، ح: ١٤٢٨ من حديث سليمان بن المغيرة به * عبدالله هو ابن المبارك.

Comments:

Zainab had already been married to Zaid bin Harithah, but it turned out to be discordant or disharmonious. Ultimately, it reached the point of divorce.

Zaid was the Prophet's ﷺ adopted son. Earlier, a Command had descended that an adopted son in reality is not a son. Allâh, Most High, Willed to promulgate this Command practically. Hence, Allâh, Most High, commanded the Messenger of Allâh ﷺ to take Zainab ﷺ in marriage if Zaid ﷺ divorces her, so that it might become practically evident that an adopted son is not one's son in actuality.

3254. Anas bin Mâlik said: Zainab bint Jahsh used to boast to the other wives of the Prophet ﷺ and say: "Allâh married me to him from above the Heavens." And the Verse of *Hijâb* was revealed concerning her. (*Sahîh*)

٣٢٥٤ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ طَهْمَانَ أَبُو بَكْرٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: كَانَتْ زَيْنَبُ بِنْتُ جَحْشٍ تَفْخَرُ عَلَى نِسَاءِ النَّبِيِّ ﷺ تَقُولُ: إِنَّ اللهَ عَزَّ وَجَلَّ أَنْكَحَنِي مِنَ السَّمَاءِ، وَفِيهَا نَزَلَتْ آيَةُ الْحِجَابِ.

تخريج: أخرجه البخاري، التوحيد، باب: "وكان عرشه على الماء . . . إلخ"، ح:٧٤٢١ من حديث عيسى بن طهمان به،.

Comments:

The apparent wording of the Noble Qur'ân *"Zawwajnâkahâ"* corroborates that her marriage was not solemnized on the Earth. Rather, by these words of Allâh, Most High, the rite of marriage came to be concluded.

Chapter 27. How To Do *Istikhârah*

(المعجم ٢٧) - كَيْفَ الاسْتِخَارَةُ (التحفة ٢٧)

3255. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ used to teach his Companions to perform *Istikhârah* in all matters, just as he used to teach them *Sûrahs* from the Qur'ân. He said: 'If any one of you is deliberating about a decision he has to make, then let him pray two *Rak'ahs* of non-obligatory prayer, then say: *Allâhumma innî astakhîruka bi 'ilmika wa astaqdiruka bi qudratika wa as'aluka min fadlika, fa innaka taqdiru wa lâ aqdir, wa ta'lamu wa lâ a'lam, wa*

٣٢٥٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي الْمَوَالِ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا الاسْتِخَارَةَ فِي الْأُمُورِ كُلِّهَا كَمَا يُعَلِّمُنَا السُّورَةَ مِنَ الْقُرْآنِ، يَقُولُ: «إِذَا هَمَّ أَحَدُكُمْ بِالْأَمْرِ فَلْيَرْكَعْ رَكْعَتَيْنِ مِنْ غَيْرِ الْفَرِيضَةِ ثُمَّ يَقُولُ: اللَّهُمَّ! إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ، وَأَسْتَعِينُكَ بِقُدْرَتِكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ، فَإِنَّكَ تَقْدِرُ وَلَا أَقْدِرُ، وَتَعْلَمُ وَلَا

anta 'allâm al-ghuyûb. Allâhumma in kunta ta'lamu anna hâdhal-amra khayrun lî fî dînî wa ma'âshî wa 'âqibati amrî (or: fî 'âjil amrî wa âjilihi) faqdurhu lî wa yassirhu lî thumma bârik lî fîhi. Allâhumma, wa in kunta ta'lamu annahu sharrun lî fî dînî wa ma'âshî wa 'âqibati amrî (or: fî 'âjili amrî wa âjilihi) faṣrifhu 'annî waṣrifnî 'anhu waqdur lî al-khayr ḥaythu kâna, thumma raḍinî bihi (O Allâh, I seek Your guidance (in making a choice) by virtue of Your knowledge, and I seek ability by virtue of Your power, and I ask You of Your great bounty. You have power, I have none. And You know, I know not. You are the Knower of hidden things. O Allâh, if in Your knowledge, this matter (then it should be mentioned by name) is good for me in my religion, my livelihood and my affairs (or: both in this world and in the Hereafter), then ordain it for me, make it easy for me, and bless it for me. And if in Your knowledge it is bad for me and for my religion, my livelihood and my affairs (or: for me both in this world and the next), then turn it away from me and turn me away from it, and ordain for me the good wherever it may be and make me pleased with it)." (***Ṣaḥîḥ***)

أَعْلَمُ، وَأَنْتَ عَلَّامُ الْغُيُوبِ، اللَّهُمَّ! إِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الأَمْرَ خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي، وَآجِلِهِ - فَاقْدُرْهُ لِي، وَيَسِّرْهُ لِي، ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هٰذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي - أَوْ قَالَ: فِي عَاجِلِ أَمْرِي وَآجِلِهِ - فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ، وَاقْدُرْ لِي الْخَيْرَ حَيْثُ كَانَ، ثُمَّ أَرْضِنِي بِهِ، قَالَ: وَيُسَمِّي حَاجَتَهُ».

تخريج: أخرجه البخاري، التهجد، باب ماجاء في التطوع مثنٰى مثنٰى، ح:١١٦٢ عن قتيبة به
* ابن أبي الموال اسمه عبدالرحمٰن.

Comments:

Istikhârah means to supplicate Allâh, Most High, for good, and this is done in matter whose goodness or evil is not certain or which contains wavering or hesitation. Therefore, the *Istikhârah* cannot be done in any obligatory, *Sunnah*, or prohibited act. This is because the goodness of an obligatory duty,

or a *Sunnah* and the evil of a forbidden act, is explicitly clear, from the beginning.

Chapter 28. A Son Conducting The Marriage For His Mother

(المعجم ٢٨) - إِنْكَاحُ الابْنِ أُمَّهُ
(التحفة ٢٨)

3256. It was narrated from Umm Salamah, that when her *'Iddah* had ended, Abû Bakr sent word to her proposing marriage to her, but she did not marry him. Then the Messenger of Allâh ﷺ sent 'Umar bin Al-Khaṭṭâb with a proposal of marriage. She said: "Tell the Messenger of Allâh ﷺ that I am a jealous woman and that I have sons, and none of my guardians are present." He went to the Messenger of Allâh ﷺ and told him that. He said: "Go back to her and tell her: As for your saying that you are a jealous woman, I will pray to Allâh for you to take away your jealousy. As for your saying that you have sons, your sons will be taken care of. And as for your saying that none of your guardians are present, none of your guardians, present or absent, would object to that." She said to her son: "O 'Umar, get up and perform the marriage to the Messenger of Allâh ﷺ, so he performed the marriage." An abridged form. (***Hasan***)

٣٢٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ: حَدَّثَنِي ابْنُ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ، عَنْ أُمِّ سَلَمَةَ: لَمَّا انْقَضَتْ عِدَّتُهَا بَعَثَ إِلَيْهَا أَبُو بَكْرٍ يَخْطُبُهَا عَلَيْهِ فَلَمْ تَزَوَّجْهُ، فَبَعَثَ إِلَيْهَا رَسُولُ اللهِ ﷺ عُمَرَ بْنَ الْخَطَّابِ يَخْطُبُهَا عَلَيْهِ فَقَالَتْ: أَخْبِرْ رَسُولَ اللهِ ﷺ أَنِّي امْرَأَةٌ غَيْرَى، وَأَنِّي امْرَأَةٌ مُصْبِيَةٌ، وَلَيْسَ أَحَدٌ مِنْ أَوْلِيَائِي شَاهِدٌ، فَأَتَى رَسُولَ اللهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ: «ارْجِعْ إِلَيْهَا فَقُلْ لَهَا: أَمَّا قَوْلُكِ إِنِّي امْرَأَةٌ غَيْرَى فَسَأَدْعُو اللهَ لَكِ فَيُذْهِبُ غَيْرَتَكِ، وَأَمَّا قَوْلُكِ إِنِّي امْرَأَةٌ مُصْبِيَةٌ فَسَتُكْفَيْنَ صِبْيَانَكِ، وَأَمَّا قَوْلُكِ أَنْ لَيْسَ أَحَدٌ مِنْ أَوْلِيَائِي شَاهِدٌ فَلَيْسَ أَحَدٌ مِنْ أَوْلِيَائِكِ شَاهِدٌ وَلَا غَائِبٌ يَكْرَهُ ذٰلِكَ» فَقَالَتْ لِابْنِهَا: يَا عُمَرُ! قُمْ فَزَوِّجْ رَسُولَ اللهِ ﷺ فَزَوَّجَهُ. مُخْتَصَرٌ.

تخريج: [إسناده حسن] أخرجه أحمد: ٦/ ٢٩٥، ٣١٧ عن يزيد بن هارون به، * ابن عمر بن أبي سلمة اسمه سعيد كما قال الحاكم، والذهبي، وقال بعض العلماء: محمد، وذكره ابن حبان في الثقات: ٥/ ٣٦٣، ووثقه الحاكم: ٤/ ١٦، ١٧، والذهبي، وله شاهد في صحيح مسلم، ح: ٩١٨ وغيره.

Comments:

1. 'When her *Iddah*' had ended': This woman of lofty rank was married to Abû Salamah, who was a Companion of the Prophet ﷺ, and had participated in the Battle of Badr. When he died, she became a widow.

2. "O 'Umar! get up and perform the marriage": 'Umar was the son of Umm Salamah.

Chapter 29. A Man Marrying Off His Young Daughter

(المعجم ٢٩) - إِنْكَاحُ الرَّجُلِ ابْنَتَهُ الصَّغِيرَةَ (التحفة ٢٩)

3257. It was narrated from 'Âishah that the Messenger of Allâh ﷺ married her when she was six years old, and consummated the marriage with her when she was nine. (*Ṣaḥîḥ*)

٣٢٥٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ تَزَوَّجَهَا وَهِيَ بِنْتُ سِتٍّ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعٍ.

تخريج: أخرجه البخاري، مناقب الأنصار، باب تزويج النبي ﷺ عائشة وقدومها المدينة وبنائه بها، ح:٣٨٩٤ وغيره، ومسلم، النكاح، باب جواز تزويج الأب البكر الصغيرة، ح:١٤٢٢/ ٧٠ من حديث هشام به، وهو في الكبرى، ح:٥٣٦٦، ورواه عبدالرحمن بن أبي الزناد المدني عن هشام به، (أحمد:٦/ ١١٨).

Comments:

There is absolutely no difference of opinion concerning contracting marriage of one's non-adult or minor daughter. The disagreement, however, exists in the matter whether the daughter has the right to retain the marriage or not, when she reaches puberty. But the girl has the right to dissolve her marriage when she attains puberty, if the marriage contract was made effective by a guardian other than her father. There is consensus over it.

3258. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ married me when I was seven years old, and he consummated the marriage with me when I was nine." (*Ṣaḥîḥ*)

٣٢٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللهِ ﷺ لِسَبْعِ سِنِينَ، وَدَخَلَ عَلَيَّ لِتِسْعِ سِنِينَ.

تخريج: [صحيح] من حديث هشام به (انظر الحديث السابق)، وهو في الكبرى، ح:٥٣٦٧.

Comments:

There is no conflict between six and seven. She had attained the age of six years. The seventh year had commenced.

3259. It was narrated that Abû 'Ubaidah said: "Âishah said: 'The Messenger of Allâh ﷺ married me when I was nine and I lived with him for nine years.'" (*Ṣaḥîḥ*)

٣٢٥٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَتْ عَائِشَةُ: تَزَوَّجَنِي رَسُولُ اللهِ ﷺ لِتِسْعِ سِنِينَ، وَصَحِبْتُهُ تِسْعًا.

تخريج: [صحيح] وهو في الكبرى، ح:٥٣٦٩ * أبو إسحاق عنعن، وللحديث شواهد كثيرة، منها الحديث الآتي.

Comments:

Her bridal escort took place in the second year of *Hijrah* and the Prophet ﷺ lived in Al-Madinah for ten years. Then he passed away. In this narration; "Married me when I was nine" means "I began living with him when I was nine."

3260. It was narrated from 'Âishah that the Messenger of Allâh ﷺ married her when she was nine and he died when she was eighteen years old. (*Sahîh*)

٣٢٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَحْمَدُ ابْنُ حَرْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: تَزَوَّجَهَا رَسُولُ اللهِ ﷺ وَهِيَ بِنْتُ تِسْعٍ، وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانِيَ عَشْرَةَ.

تخريج: أخرجه مسلم، النكاح، باب جواز تزويج الأب البكر الصغيرة، ح:١٤٢٢/٧٢ من حديث أبي معاوية الضرير به، وهو في الكبرى، ح:٥٣٦٨.

Comments:

Some individuals, who ostensibly claim to be researchers, deny the aforementioned narrations concerning the age of 'Âishah ؓ. These narrations are, however, authentic. It is the statement of 'Âishah ؓ herself, which her various pupils have transmitted from her. A great majority of her pupils cannot make the same mistake.

Chapter 30. A Man Marrying Off His Grown Up Daughter

(المعجم ٣٠) - إِنْكَاحُ الرَّجُلِ ابْنَتَهُ الْكَبِيرَةَ (التحفة ٣٠)

3261. 'Umar bin Al-Khattâb, may Allâh be pleased with him, narrated: "Hafsah bint 'Umar became single when (her husband) Khunais bin Hudhâfah As-Sahmî (died). He was one of the Companions of the Prophet ﷺ, and he died in Al-Madînah." 'Umar said: "I went to 'Uthmân bin 'Affân and offered Hafsah in marriage to him. I said: 'If you wish, I will marry you to Hafsah bint 'Umar.' He said: 'I will think about it.' A few days passed, then I met him and he said: 'It seems that

٣٢٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ حَدَّثَنَا قَالَ: - يَعْنِي - تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حُذَافَةَ السَّهْمِيِّ - وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فَتُوُفِّيَ بِالْمَدِينَةِ - قَالَ عُمَرُ: فَأَتَيْتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ بِنْتَ

I do not want to get married at the moment.'" 'Umar said: "Then I met Abû Bakr Aṣ-Ṣiddîq, may Allâh be pleased with him, and said: 'If you wish, I will marry Ḥafṣah bint 'Umar to you.' Abû Bakr remained silent, and did not give me any answer, and I felt more upset with him than I had with 'Uthmân. Several days passed, then the Messenger of Allâh ﷺ proposed marriage to her and I married her to him. Abû Bakr met me and said: 'Perhaps you felt upset with me when you offered Ḥafṣah in marriage to me, and I did not give you any answer?' I said: 'Yes.' He said: 'Nothing prevented me from giving you an answer when you made the offer to me, except the fact that I had heard the Messenger of Allâh ﷺ speak of her, and I did not want to disclose the secret of the Messenger of Allâh ﷺ. If he had left her, then I would have married her.'" (*Ṣaḥîḥ*)

عُمَرَ، قَالَ: قُلْتُ إِنْ شِئْتَ أَنْكَحْتُكَ حَفْصَةَ، قَالَ: سَأَنْظُرُ فِي أَمْرِي، فَلَبِثْتُ لَيَالِيَ، ثُمَّ لَقِيَنِي فَقَالَ: قَدْ بَدَا لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هٰذَا، قَالَ عُمَرُ: فَلَقِيتُ أَبَا بَكْرٍ الصِّدِّيقَ رَضِيَ اللهُ عَنْهُ فَقُلْتُ: إِنْ شِئْتَ زَوَّجْتُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ، فَلَبِثْتُ لَيَالِيَ ثُمَّ خَطَبَهَا رَسُولُ اللهِ ﷺ فَأَنْكَحْتُهَا إِيَّاهُ، فَلَقِيَنِي أَبُو بَكْرٍ فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ شَيْئًا قَالَ عُمَرُ: قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ شَيْئًا فِيمَا عَرَضْتَ عَلَيَّ إِلَّا أَنِّي قَدْ كُنْتُ عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ قَدْ ذَكَرَهَا، وَلَمْ أَكُنْ لِأُفْشِيَ سِرَّ رَسُولِ اللهِ ﷺ، وَلَوْ تَرَكَهَا رَسُولُ اللهِ ﷺ قَبِلْتُهَا.

تخريج: [**صحيح**] تقدم، ح: ٣٢٥٠، وهو في الكبرٰى، ح: ٥٣٦٤.

Comments:

We learn from this narration that the marriage of a widow would also be contracted by her guardian. She would not do it herself.

Chapter 31. Asking A Virgin For Permission With Regard To Marriage

(المعجم ٣١) - **اسْتِئْذَانُ الْبِكْرِ فِي نَفْسِهَا** (التحفة ٣١)

3262. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "A previously married woman has more right to decide about herself (with regard to marriage) than her guardian, and a virgin should be asked for permission with regard to marriage,

٣٢٦٢ - **أَخْبَرَنَا قُتَيْبَةُ** قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْبِكْرُ تُسْتَأْذَنُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا».

and her permission is her silence."
(*Ṣaḥîḥ*)

تخريج:أخرجه مسلم، النكاح، باب استئذان الثيب في النكاح بالنطق والبكر بالسكوت، ح:١٤٢١/٦٧ عن قتيبة به، وهو في الموطأ (يحيى):٢/ ٥٢٤،٥٢٥، والكبرٰى، ح:٥٣٧١ .

Comments:

Though the consent of the guardian is a prerequisite for the woman, the consent of the woman herself is equally essential.

3263. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "A previously married woman has more right to decide about herself (with regard to marriage) than her guardian, and an orphan girl should be consulted, and her permission is her silence." (*Ṣaḥîḥ*)

٣٢٦٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَالِكِ ابْنِ أَنَسٍ قَالَ: سَمِعْتُهُ مِنْهُ بَعْدَ مَوْتِ نَافِعٍ بِسَنَةٍ وَلَهُ يَوْمَئِذٍ حَلْقَةٌ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ ابْنُ الْفَضْلِ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْأَيِّمُ أَحَقُّ بِنَفْسِهَا مِنْ وَلِيِّهَا، وَالْيَتِيمَةُ تُسْتَأْمَرُ، وَإِذْنُهَا صُمَاتُهَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٣٧٢.

3264. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "A previously married woman has more right (to decide) about herself (with regard to marriage) than her guardian, and an orphan girl should be consulted with regard to marriage, and her permission is her silence." (*Ṣaḥîḥ*)

٣٢٦٤ - أَخْبَرَنِي أَحْمَدُ بْنُ سَعِيدٍ الرِّبَاطِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنِي أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ عَنْ عَبْدِ اللهِ بْنِ الْفَضْلِ بنِ عَبَّاسِ بْنِ رَبِيعَةَ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْأَيِّمُ أَوْلَى بِأَمْرِهَا، وَالْيَتِيمَةُ تُسْتَأْمَرُ فِي نَفْسِهَا، وَإِذْنُهَا صُمَاتُهَا».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٥٣٧٣.

3265. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The guardian has no right (to force) the previously married woman (into a marriage). And an orphan girl should be consulted, and her silence is her approval." (*Ṣaḥîḥ*)

٣٢٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ لِلْوَلِيِّ مَعَ الثَّيِّبِ أَمْرٌ، وَالْيَتِيمَةُ تُسْتَأْمَرُ فَصَمْتُهَا إِقْرَارُهَا».

تخريج: [صحيح] تقدم، ح:٣٢٦٢، وهو في الكبرٰى، ح:٥٣٧٤، وأخرجه أبو داود، ح:٢١٠٠ من حديث عبدالرزاق به.

Comments:

'The guardian has no right': The wording of this report explicitly corroborates the requisite of the guardian. The guardian, however, has no right to create any obstacle. He should rather give precedence to the opinion of the woman.

Chapter 32. Father Seeking The Consent Of A Virgin With Regard To Marriage

(المعجم ٣٢) - **اسْتِئْمَارُ الأَبِ الْبِكْرَ فِي نَفْسِهَا** (التحفة ٣٢)

3266. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "A previously married woman has more right (to decide) about herself (with regard to marriage), and a virgin should be consulted by her father, and her permission is her silence." (*Ṣaḥîḥ*)

٣٢٦٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللهِ ابْنِ الْفَضْلِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «الثَّيِّبُ أَحَقُّ بِنَفْسِهَا، وَالْبِكْرُ يَسْتَأْمِرُهَا أَبُوهَا، وَإِذْنُهَا صُمَاتُهَا».

تخريج: [صحيح] تقدم، ح:٣٢٦٢، وهو في الكبرٰى، ح:٥٣٧٥، وأخرجه مسلم، ح:١٤٢١/٦٧ من حديث سفيان بن عيينة به نحوه.

Chapter 33. Seeking The Consent Of A Previously Married Woman With Regard To Marriage

(المعجم ٣٣) - **اسْتِئْمَارُ الثَّيِّبِ فِي نَفْسِهَا** (التحفة ٣٣)

3267. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A previously married woman should not be married until her permission has been sought, and a virgin should not be married until her consent is sought." They said: "O Messenger of Allâh ﷺ, how does she give permission?" He said: "Her permission is if she keeps silent." (*Ṣaḥîḥ*)

٣٢٦٧ - **أَخْبَرَنَا** يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُنْكَحُ الثَّيِّبُ حَتَّى تُسْتَأْذَنَ، وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْمَرَ» قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ إِذْنُهَا؟ قَالَ: «إِذْنُهَا أَنْ تَسْكُتَ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٣٧٨، وهو متفق عليه كما سيأتي، ح:٣٢٦٩.

Chapter 34. The Permission Of A Virgin

(المعجم ٣٤) - إِذْنُ الْبِكْرِ (التحفة ٣٤)

3268. It was narrated from 'Âishah that the Prophet ﷺ said: "Seek the permission of women with regard to marriage." It was said: "What if a virgin is too shy and remains silent?" He said: "That is her permission." (*Ṣaḥîḥ*)

٣٢٦٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ يُحَدِّثُ عَنْ ذَكْوَانَ أَبِي عَمْرٍو عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «اسْتَأْمِرُوا النِّسَاءَ فِي أَبْضَاعِهِنَّ» قِيلَ: فَإِنَّ الْبِكْرَ تَسْتَحْيِي وَتَسْكُتُ، قَالَ: «هُوَ إِذْنُهَا».

تخريج: أخرجه البخاري، الحيل، باب: في النكاح، ح:٦٩٧١، ومسلم، النكاح، باب استئذان الثيب في النكاح بالنطق والبكر بالسكوت، ح:١٤٢٠ من حديث ابن جريج به، وهو في الكبرٰى، ح:٥٣٧٦.

Comments:

Since Islam is an instinctively natural religion, the rights of women have been given due consideration in it. It prohibits a woman's marriage without her consent. Islam gave women these rights at a time when, previously, women were considered like pet animals; rather they were tied, untied, and sold like animals.

3269. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "A previously married woman should not be married until her consent has been sought, and a virgin should not be married until her permission has been sought." They said: "O Messenger of Allâh, what is her permission?" He said: "If she remains silent." (*Ṣaḥîḥ*)

٣٢٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُنْكَحُ الْأَيِّمُ حَتَّى تُسْتَأْمَرَ، وَلَا تُنْكَحُ الْبِكْرُ حَتَّى تُسْتَأْذَنَ» قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ إِذْنُهَا؟ قَالَ: «أَنْ تَسْكُتَ».

تخريج: أخرجه مسلم، ح:١٤١٩ (انظر الحديث السابق) من حديث خالد بن الحارث، والبخاري، النكاح، باب: لا ينكح الأب وغيره البكر والثيب إلا برضاهما، ح:٥١٣٦ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٥٣٧٧ .

Chapter 35. Father Marrying Off A Previously Married Woman When She Is Unwilling

(المعجم ٣٥) - الثَّيِّبِ يُزَوِّجُهَا أَبُوهَا وَهِيَ كَارِهَةٌ (التحفة ٣٥)

3270. It was narrated from Khansâ' bint Khidhâm that her father married her off when she had been previously married, and she was unwilling. She went to the Messenger of Allâh ﷺ and he annulled the marriage. (*Sahîh*)

٣٢٧٠ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْقَاسِمِ: وَأَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمٰنِ وَمُجَمِّعٍ ابْنَيْ يَزِيدَ بْنِ جَارِيَةَ الْأَنْصَارِيِّ، عَنْ خَنْسَاءَ بِنْتِ خِذَامٍ: أَنَّ أَبَاهَا زَوَّجَهَا وَهِيَ ثَيِّبٌ فَكَرِهَتْ ذٰلِكَ، فَأَتَتْ رَسُولَ اللهِ ﷺ فَرَدَّ نِكَاحَهُ.

تخريج: أخرجه البخاري، النكاح، باب: إذا زوج الرجل ابنته وهي كارهة فنكاحه مردود، ح:٥١٣٨، ٥١٣٩ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٥٣٥، والكبرى، ح:٥٣٨٠ .

Comments:

It was astonishing in that period of time, that a marriage by a father was annulled because a girl did not like it.

Chapter 36. Father Marrying Off A Virgin When She Is Unwilling

(المعجم ٣٦) - الْبِكْرُ يُزَوِّجُهَا أَبُوهَا وَهِيَ كَارِهَةٌ (التحفة ٣٦)

3271. It was narrated from 'Âishah: "A girl came to her and said: 'My father married me to his brother's son so that he might raise his own status thereby, and I was unwilling.' She said: 'Sit here until the Prophet ﷺ comes.' Then the Messenger of Allâh ﷺ came, and I told him (what she had said). He sent word to her father, calling him, and he left the matter up to her. She said: 'O Messenger of Allâh, I accept what my father did, but I wanted to know whether

٣٢٧١ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ قَالَ: حَدَّثَنَا كَهْمَسُ ابْنُ الْحَسَنِ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عَائِشَةَ: أَنَّ فَتَاةً دَخَلَتْ عَلَيْهَا فَقَالَتْ: إِنَّ أَبِي زَوَّجَنِي ابْنَ أَخِيهِ لِيَرْفَعَ بِي خَسِيسَتَهُ وَأَنَا كَارِهَةٌ، فَقَالَتْ: اجْلِسِي حَتَّى يَأْتِيَ النَّبِيُّ ﷺ، فَجَاءَ رَسُولُ اللهِ ﷺ فَأَخْبَرَتْهُ فَأَرْسَلَ إِلَى أَبِيهَا فَدَعَاهُ، فَجَعَلَ الْأَمْرَ إِلَيْهَا فَقَالَتْ: يَا رَسُولَ اللهِ! قَدْ أَجَزْتُ مَا صَنَعَ أَبِي، وَلٰكِنْ

women have any say in the matter.'" (*Ṣaḥîḥ*)

أَرَدْتُ أَنْ أَعْلَمَ أَلِلنِّسَاءِ مِنَ الْأَمْرِ شَيْءٌ.

تخريج: [إسناده صحيح] أخرجه أحمد:٦/١٣٦ من طريق آخر عن كهمس به، وهو في الكبرٰى، ح:٥٣٩٠.

Comments:

1. This narration clearly indicates that a father may not commit the marriage of a virgin without her consent. If he does so and the girl is not prepared, the marriage may be annulled.
2. 'I accept what my father did.' This demonstrates that the girl was prudent and virtuous.

3272. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'An orphan girl should be consulted with regard to marriage, and if she remains silent, that is her permission. If she refuses then she is not to be forced.'" (*Ḥasan*)

٣٢٧٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تُسْتَأْمَرُ الْيَتِيمَةُ فِي نَفْسِهَا، فَإِنْ سَكَتَتْ فَهُوَ إِذْنُهَا، فَإِنْ أَبَتْ فَلَا جَوَازَ عَلَيْهَا».

تخريج: [إسناده حسن] أخرجه أبو داود، النكاح، باب: في الاستيمار، ح:٢٠٩٣، والترمذي، النكاح، باب ماجاء في إكراه اليتيمة على التزويج، ح:١١٠٩ من حديث محمد بن عمرو به، وهو في الكبرٰى، ح:٥٣٨١، وقال الترمذي: "حسن"، وصححه ابن حبان، ح:١٢٣٩، ١٢٤٠.

Chapter 37. The Concession Allowing A *Muḥrim* To Marry

(المعجم ٣٧) - الرُّخْصَةُ فِي نِكَاحِ الْمُحْرِمِ (التحفة ٣٧)

3273 It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ married Maimûnah bint Al-Ḥârith when he was a *Muḥrim*. According to the *Ḥadîth* of Ya'la (one of the narrators): "In Sarif." (*Ṣaḥîḥ*)

٣٢٧٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ مُحَمَّدِ بْنِ سَوَاءٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ وَيَعْلَى بْنِ حَكِيمٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ رَسُولُ اللهِ ﷺ مَيْمُونَةَ بِنْتَ الْحَارِثِ وَهُوَ مُحْرِمٌ. وَفِي حَدِيثِ يَعْلَى: بِسَرِفَ.

تخريج: [صحيح] أخرجه أحمد:١/٣٣٦ من حديث سعيد بن أبي عروبة به، وتابعه عبدالوهاب، والحديث في الكبرٰى، ح:٥٤١٠، وهو متواتر عن ابن عباس رضي الله عنهما.

3274. It was narrated from Abû Ash-Sha'thâ' that Ibn 'Abbâs told him: "The Prophet ﷺ married Maimûnah when he was a *Muhrim*." (*Sahîh*)

٣٢٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي الشَّعْثَاءِ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ النَّبِيَّ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

تخريج: [صحيح] تقدم، ح:٢٨٤٠، ٢٨٤١، وهو في الكبرى، ح:٥٤٠٧، وأخرجه البخاري، ح:٥١١٤ من حديث سفيان بن عيينة به.

3275. It was narrated from Ibn 'Abbâs that the Prophet ﷺ married Maimûnah when he was a *Muhrim*, and she appointed Al-'Abbâs in charge of her marriage, and he married her to him. (*Sahîh*)

٣٢٧٥ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ نَكَحَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، جَعَلَتْ أَمْرَهَا إِلَى الْعَبَّاسِ فَأَنْكَحَهَا إِيَّاهُ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٣٩٣، وللحديث طرق كثيرة جدًا.

3276. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ married Maimûnah when he was a *Muhrim*. (*Sahîh*)

٣٢٧٦ - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ - وَهُوَ ابْنُ مُوسَى - عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ تَزَوَّجَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٤٠٦، والصواب أنه صلى الله عليه وسلم تزوجها وهو حلال والمراد بالمحرم . داخل الحرم . لا أنه كان محرمًا بإحرام الحج.

Comments:

See Nos. 2840, 2845.

Chapter 38. Prohibition Of Marriage For The *Muhrim*

(المعجم ٣٨) - النَّهْيُ عَنْ نِكَاحِ الْمُحْرِمِ (التحفة ٣٨)

3277. 'Uthmân bin 'Affân, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ said: 'The *Muhrim* should not get married, or arrange a marriage for someone else, or propose marriage.'" (*Sahîh*)

٣٢٧٧ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ نُبَيْهِ بْنِ

وَهْبٍ: أَنَّ أَبَانَ بْنَ عُثْمَانَ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكِحُ وَلَا يَخْطُبُ».

تخريج: [صحيح] تقدم، ح:٢٨٤٥، وهو في الكبرٰى، ح:٥٤١٣ .

3278. 'Uthmân bin 'Affân, may Allâh be pleased with him, narrated that the Prophet ﷺ said: "The *Muhrim* should not get married, arrange a marriage for someone else, nor propose marriage." (*Sahîh*)

٣٢٧٨ - حَدَّثَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ مَطَرٍ وَيَعْلَى بْنِ حَكِيمٍ، عَنْ نُبَيْهِ بْنِ وَهْبٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ: أَنَّ عُثْمَانَ بْنَ عَفَّانَ رَضِيَ اللهُ عَنْهُ حَدَّثَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَنْكِحُ الْمُحْرِمُ وَلَا يُنْكِحُ وَلَا يَخْطُبُ».

تخريج: [صحيح] تقدم، ح:٢٨٤٥، وهو في الكبرٰى، ح:٥٤١٤.

Chapter 39. What Is Recommended To Say On The Occasion Of Marriage

(المعجم ٣٩) - مَا يُسْتَحَبُّ مِنَ الْكَلَامِ عِنْدَ النِّكَاحِ (التحفة ٣٩)

3279. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ taught us the *Tashahhud* for *Salâh* and the *Tashahhud* upon *Al-Hâjah*.[1] He said: 'The *Tashahhud* upon the occasion of marriage is: *Alhamdu lillâhi nasta'înahu wa nastaghfiruhu, wa na'ûdhu billâhi min shurûrî anfusinâ, man yahdih Illâhu falâ mudilla lahu wa man yudlil Illâhu falâ hâdiya lahu, wa ashhadu an lâ ilâha illallâh, wa ashhadu anna Muhammadan 'abduhu wa rasûluhu*

٣٢٧٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: عَلَّمَنَا رَسُولُ اللهِ ﷺ التَّشَهُّدَ فِي الصَّلَاةِ والتَّشَهُّدَ فِي الْحَاجَةِ، قَالَ: «التَّشَهُّدُ فِي الْحَاجَةِ: أَنِ الْحَمْدُ لِلَّهِ نَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شُرُورِ أَنْفُسِنَا، مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلِ اللهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

[1] This refers to occassions of marriage, during trade agreements, at the commencement of speeches, among others.

وَيَقْرَأُ ثَلَاثَ آيَاتٍ».

(Praise be to Allâh, we seek His help and His forgiveness. We seek refuge with Allâh from the evil of our own souls. Whomsoever Allâh guides will never be led astray, and whomsoever Allâh leaves astray, no one can guide. I bear witness that there is none worthy of worship but Allâh, and I bear witness that Muḥammad is His slave and Messenger).' Then he recited three Verses." (*Ḍa'îf*)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، النكاح، باب: في خطبة النكاح، ح:٢١١٨ من حديث أبي إسحاق به، وعنعن (وانظر، ح:٩٦)، وصححه الترمذي، ح:١١٠٥ وغيره، وله طريق آخر منقطع.

٣٢٨٠ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ دَاوُدَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا كَلَّمَ النَّبِيَّ ﷺ فِي شَيْءٍ فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضْلِلِ اللهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ [وَحْدَهُ لَا شَرِيكَ لَهُ] وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَّا بَعْدُ».

3280. It was narrated from Ibn 'Abbâs that a man spoke to the Prophet ﷺ about something and the Prophet ﷺ said: "*Innal-ḥamda lillâhi nahmaduhu wa nasta'înahu, man yahdih Illâhu falâ muḍilla lahu wa man yuḍlil Illâhu falâ hâdiya lahu, wa ashhadu an lâ ilâha illallâhu (waḥdahu lâsharîka lahu) wa ashhadu anna Muḥammadan 'abduhu wa rasûluhu. Ammâ ba'd* (Praise be to Allâh, we seek His help. Whomsoever Allâh guides will never be led astray, and whomsoever Allâh leaves astray, no one can guide. I bear witness that there is none worthy of worship but Allâh (alone with no partners) and I bear witness that Muḥammad is His slave and Messenger. To proceed)." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الجمعة، باب تخفيف الصلٰوة والخطبة، ح:٨٦٨ من حديث داود بن أبي هند به.

Chapter 40. What Is Disliked In The *Khutbah*

(المعجم ٤٠) - مَا يُكْرَهُ مِنَ الْخُطْبَةِ (التحفة ٤٠)

3281. It was narrated that 'Adiyy bin Hâtim said: "Two men recited a *Tashahhud* before the Prophet ﷺ and one of them said: 'Whoever obeys Allâh and His Messenger has been guided aright and whoever disobeys them has gone astray.' The Messenger of Allâh ﷺ said: 'What a bad speaker you are!'" (*Sahîh*)

٣٢٨١ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْعَزِيزِ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ قَالَ: تَشَهَّدَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ فَقَالَ أَحَدُهُمَا: مَنْ يُطِعِ اللهَ وَرَسُولَهُ فَقَدْ رَشَدَ، وَمَنْ يَعْصِهِمَا فَقَدْ غَوَى، فَقَالَ رَسُولُ اللهِ ﷺ: «بِئْسَ الْخَطِيبُ أَنْتَ».

تخريج: أخرجه مسلم، ح:٨٧٠، (انظر الحديث السابق) من حديث سفيان الثوري به * عبدالرحمٰن هو ابن مهدي، وعبدالعزيز هو ابن رفيع.

Comments:

"What a bad speaker you are:" The Prophet's ﷺ rebuke was because the man mentioned Allâh, Most High, and His Messenger ﷺ in one pronoun (*Ya'sihimâ*), "disobeys", which creates the notion that Allâh and His Messenger ﷺ are equivalent in rank, while there is absolutely no comparison between the Creator and the created. As for the Messenger ﷺ saying "them" in reference to himself and Allâh, this can only be said by him. This is because in such cases he is not saying 'us' but speaking about himself in the third person. And this is not the case if others say "them" regarding Allâh and His Messenger ﷺ

Chapter 41. The Words By Which The Marriage Tie Is Completed

(المعجم ٤١) - بَابُ الْكَلَامِ الَّذِي يَنْعَقِدُ بِهِ النِّكَاحُ (التحفة ٤١)

3282. Sahl bin Sa'd said: "I was among the people with the Prophet ﷺ when a woman stood up and said: 'O Messenger of Allâh, she has offered herself in marriage to you, so see what you think of her.' He remained silent and the Prophet ﷺ did not give any answer. Then she stood up (again) and said: 'O Messenger of Allâh, she has offered herself in marriage to you, so see what you think of

٣٢٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْتُ أَبَا حَازِمٍ يَقُولُ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ يَقُولُ: إِنِّي لَفِي الْقَوْمِ عِنْدَ النَّبِيِّ ﷺ فَقَامَتِ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّهَا قَدْ وَهَبَتْ نَفْسَها لَكَ فَرَأْ فِيهَا رَأْيَكَ، فَسَكَتَ فَلَمْ يُجِبْهَا النَّبِيُّ ﷺ بِشَيْءٍ، ثُمَّ قَامَتْ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّهَا قَدْ وَهَبَتْ نَفْسَهَا لَكَ فَرَأْ فِيهَا رَأْيَكَ، فَقَامَ رَجُلٌ

her.' A man stood up and said: 'Marry her to me, O Messenger of Allâh!' He said: 'Do you have anything?' He said: 'No.' He said: 'Go and look, even if it is just an iron ring.' So he went and looked then he came and said: 'I could not find anything, not even an iron ring.' He said: 'Have you memorized anything of the Qur'ân?' He said: 'Yes, *Sûrah* such-and-such and *Sûrah* such-and-such.' He said: 'I marry you to her on the basis of what you have memorized of the Qur'ân.'" (*Ṣaḥîḥ*)

فَقَالَ: زَوِّجْنِيهَا يَا رَسُولَ اللهِ! قَالَ: «هَلْ مَعَكَ شَيْءٌ؟» قَالَ: لَا، قَالَ: «فَاذْهَبْ فَاطْلُبْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» فَذَهَبَ فَطَلَبَ ثُمَّ جَاءَ فَقَالَ: لَمْ أَجِدْ شَيْئًا وَلَا خَاتَمًا مِنْ حَدِيدٍ، قَالَ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا، قَالَ: «[قَدْ] أَنْكَحْتُكَهَا عَلَى مَا مَعَكَ مِنَ الْقُرْآنِ».

تخريج: [صحيح] تقدم، ح:٣٢٠٢.

Chapter 42. Conditions In Marriage

(المعجم ٤٢) - الشُّرُوطُ فِي النِّكَاحِ
(التحفة ٤٢)

3283. It was narrated from 'Utbah bin 'Âmir that the Messenger of Allâh ﷺ said: "The conditions that are most deserving of fulfillment, are those by means of which the private parts become allowed to you." (*Ṣaḥîḥ*)

٣٢٨٣ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُوَفَّى بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ».

تخريج: أخرجه البخاري، الشروط، باب الشروط في المهر عند عقدة النكاح، ح:٢٧٢١ من حديث الليث بن سعد، ومسلم، النكاح، باب الوفاء بالشروط في النكاح، ح:١٤١٨ من حديث يزيد بن أبي حبيب به.

Comments:

From the outward wording, it is understood that the conditions stipulated at the time of contracting a marriage must be fulfilled.

3284. It was narrated from 'Utbah bin 'Âmir that the Messenger of Allâh ﷺ said: "The conditions that are most deserving of fulfillment are those by means of which the private parts become permitted to you." (*Ṣaḥîḥ*)

٣٢٨٤ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ قَالَ: سَمِعْتُ حَجَّاجًا يَقُولُ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ: أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَحَقَّ الشُّرُوطِ أَنْ يُوَفَّى

بِهِ مَا اسْتَحْلَلْتُمْ بِهِ الْفُرُوجَ».

تخريج: [صحيح] انظر الحديث السابق.

Chapter 43. The Type Of Marriage After Which, A Thrice-Divorced Woman May Return To Her First Husband

(المعجم ٤٣) - النِّكَاحُ الَّذِي تَحِلُّ بِهِ الْمُطَلَّقَةُ ثَلَاثًا لِمُطَلِّقِهَا (التحفة ٤٣)

3285. It was narrated that 'Âishah said: "The wife of Rifâ'ah came to the Messenger of Allâh ﷺ and said: 'Rifâ'ah divorced me and made it irrevocable. Then I married 'Abdur-Raḥmân bin Az-Zubair, and what he has is like the fringe of a garment.' The Messenger of Allâh ﷺ smiled and said: 'Do you want to go back to Rifâ'ah? No, not until he ('Abdur-Rahmân) tastes your sweetness and you taste his sweetness.'" (*Ṣaḥîḥ*)

٣٢٨٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إِنَّ رِفَاعَةَ طَلَّقَنِي فَأَبَتَّ طَلَاقِي، وَإِنِّي تَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ وَمَا مَعَهُ إِلَّا مِثْلُ هُدْبَةِ الثَّوْبِ، فَضَحِكَ رَسُولُ اللهِ ﷺ وَقَالَ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ».

تخريج: أخرجه البخاري، الشهادات، باب شهادة المختبىء، ح:٢٦٣٩، ومسلم، النكاح، باب: لا تحل المطلقة ثلاثًا لمطلقها حتى تنكح زوجًا غيره ويطأها ... إلخ، ح:١٤٣٣ من حديث سفيان بن عيينة به،.

Comments:

'Like the fringe of a garment': This alludes to the lack of his virility.

Chapter 44. A Stepdaughter Who Is In One's Care Is Forbidden For Marriage

(المعجم ٤٤) - تَحْرِيمُ الرَّبِيبَةِ الَّتِي فِي حِجْرِهِ (التحفة ٤٤)

3286. 'Urwah narrated that Zainab bint Abî Salamah – whose mother was Umm Salamah, the wife of the Prophet ﷺ – told him that Umm Ḥabîbah bint Abî Ṣufyân told her that she said: "O Messenger of Allâh, marry my sister, the daughter of Abû Sufyân." She said: "The Messenger of Allâh ﷺ said: 'Would you like that?' I said: 'Yes;

٣٢٨٦ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ قَالَ: أَخْبَرَنِي عُرْوَةُ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ - وَأُمُّهَا أُمُّ سَلَمَةَ زَوْجُ النَّبِيِّ ﷺ - أَخْبَرَتْهُ أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ أَخْبَرَتْهَا: أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ! أَنْكِحْ

I do not have you all to myself and I would like to share this goodness with my sister.' The Prophet ﷺ said: 'Your sister is not permissible for me (to marry).' I said: 'By Allâh, O Messenger of Allâh ﷺ, we have been saying that you want to marry Durrah bint Abî Salamah.' He said: 'The daughter of Umm Salamah?' I said: 'Yes.' He said: 'By Allâh, even if she were not my stepdaughter who is in my care, she would not be permissible for me (to marry), because she is the daughter of my brother through breast-feeding. Thuwaibah breastfed Abû Salamah and I. So do not offer your daughters or sisters to me in marriage.'" (*Ṣaḥîḥ*)

أُخْتِي بِنْتَ أَبِي سُفْيَانَ قَالَتْ: فَقَالَ رَسُولُ اللهِ ﷺ: «أَوَ تُحِبِّينَ ذٰلِكِ؟» فَقُلْتُ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ يُشَارِكُنِي فِي خَيْرٍ أُخْتِي، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ أُخْتَكِ لَا تَحِلُّ لِي» فَقُلْتُ: وَاللّٰهِ! يَا رَسُولَ اللهِ! إِنَّا لَنَتَحَدَّثُ أَنَّكَ تُرِيدُ أَنْ تَنْكِحَ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقَالَ: «بِنْتُ أُمِّ سَلَمَةَ؟» فَقُلْتُ: نَعَمْ، فَقَالَ: «وَاللّٰهِ! لَوْلَا أَنَّهَا رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ لِي، إِنَّهَا لَابْنَةُ أَخِي مِنَ الرَّضَاعَةِ أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

تخريج: أخرجه البخاري، النكاح، باب:﴿وأمهاتكم اللاتي أرضعنكم﴾، ح:٥١٠١ عن أبي اليمان حكم بن نافع به، ومسلم، الرضاع، باب تحريم الربيبة وأخت المرأة، ح:١٤٤٩/١٦ من حديث الزهري به، وهو في الكبرٰى، ح:٥٤١٧.

Chapter 45. The Prohibition Of Being Married To Both A Mother And Daughter

(المعجم ٤٥) - تَحْرِيمُ الْجَمْعِ بَيْنَ الْأُمِّ وَالْبِنْتِ (التحفة ٤٥)

3287. It was narrated from Zainab bint Abî Salamah that Umm Ḥabîbah, the wife of the Prophet ﷺ said: "O Messenger of Allâh, marry the daughter of my father" – meaning her sister. The Messenger of Allâh ﷺ said: "Would you like that?" She said: "Yes; I do not have you all to myself, and I would like to share this goodness with my sister." The Prophet ﷺ said: "That is not permissible for me." Umm Ḥabîbah said: "O Messenger of

٣٢٨٧ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ: أَنَّ أُمَّ حَبِيبَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: يَا رَسُولَ اللهِ! أَنْكِحْ بِنْتَ أَبِي - تَعْنِي أُخْتَهَا -، فَقَالَ رَسُولُ اللهِ ﷺ: «وَتُحِبِّينَ ذٰلِكِ؟» قَالَتْ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ يَشْرَكُنِي فِي خَيْرٍ أُخْتِي، فَقَالَ

Allâh ﷺ, by Allâh, we have been saying that you want to marry Durrah bint Abî Salamah." He said: "The daughter of Umm Salamah?" I said: "Yes." He said: "By Allâh, even if she were not my stepdaughter who is in my care, she would not be permissible for me (to marry), because she is the daughter of my brother through breast-feeding. Thuwaibah breast-fed Abû Salamah and I. So do not offer your daughters or sisters to me in marriage." (*Ṣaḥîḥ*)

رَسُولُ اللهِ ﷺ: «إِنَّ ذٰلِكَ لَا يَحِلُّ» قَالَتْ أُمُّ حَبِيبَةَ: يَا رَسُولَ اللهِ! وَاللّٰهِ! لَقَدْ تَحَدَّثْنَا أَنَّكَ تَنْكِحُ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقَالَ: «بِنْتُ أُمِّ سَلَمَةَ؟» قَالَتْ أُمُّ حَبِيبَةَ: نَعَمْ، قَالَ رَسُولُ اللهِ ﷺ: «فَوَاللّٰهِ! لَوْ أَنَّهَا لَمْ تَكُنْ رَبِيبَتِي فِي حِجْرِي مَا حَلَّتْ، إِنَّهَا لَابْنَةُ أَخِي مِنَ الرَّضَاعَةِ أَرْضَعَتْنِي وَأَبَا سَلَمَةَ ثُوَيْبَةُ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٤١٥.

Comments:

The purpose of the chapter is to demonstrate that it is forbidden to marry one's wife's daughter. It transpires from the outward phrasing of the chapter that it is forbidden to unite them both in marriage. Even if the wife dies, marriage with her daughter is forbidden. Likewise, contracting marriage with the wife's mother is not permissible in any circumstance, whether the wife is alive or dead.

3288. It was narrated from 'Irâk bin Mâlik that Zainab bint Abî Salamah told him, that Umm Ḥabîbah said to the Messenger of Allâh ﷺ: "We have been saying that you want to marry Durrah bint Abî Salamah." The Messenger of Allâh ﷺ said: "As a co-wife to Umm Salamah? Even if I were not married to Umm Salamah, she would not be permissible to me, for her father is my brother through breast-feeding." (*Ṣaḥîḥ*)

٣٢٨٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ: أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ: أَنَّ أُمَّ حَبِيبَةَ قَالَتْ لِرَسُولِ اللهِ ﷺ: إِنَّا قَدْ تَحَدَّثْنَا أَنَّكَ نَاكِحٌ دُرَّةَ بِنْتَ أَبِي سَلَمَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَعَلَى أُمِّ سَلَمَةَ؟ لَوْ أَنِّي لَمْ أَنْكِحْ أُمَّ سَلَمَةَ مَا حَلَّتْ لِي، إِنَّ أَبَاهَا أَخِي مِنَ الرَّضَاعَةِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٥٤١٩ .

Chapter 46. The Prohibition Of Being Married To Two Sisters

(المعجم ٤٦) - **تَحْرِيمُ الْجَمْعِ بَيْنَ الْأُخْتَيْنِ** (التحفة ٤٦)

3289. It was narrated from Umm Ḥabîbah that she said: "O Messenger

٣٢٨٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ

of Allâh, what do you think of my sister?" He said: "What for?" She said: "For marriage." He said: "Would you like that?" She said: "Yes; I do not have you all to myself, and I would like to share this goodness with my sister." He said: "She is not permissible for me (to marry)." She said: "But I heard that you want to marry Durrah, the daughter of Umm Salamah." He said: "The daughter of Abû Salamah?" She said: "Yes." He said: "By Allâh, even if she were not my stepdaughter she would not be permissible for me (to marry), because she is the daughter of my brother through breast-feeding. Do not offer your daughters and sisters to me in marriage." (*Ṣaḥîḥ*)

عَبْدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ حَبِيبَةَ أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ! هَلْ لَكَ فِي أُخْتِي؟ قَالَ: «فَأَصْنَعُ مَاذَا؟» قَالَتْ: تَزَوَّجْهَا، قَالَ: «فَإِنَّ ذٰلِكِ أَحَبُّ إِلَيْكِ؟» قَالَتْ: نَعَمْ، لَسْتُ لَكَ بِمُخْلِيَةٍ، وَأَحَبُّ مَنْ يَشْرَكُنِي فِي خَيْرٍ أُخْتِي، قَالَ: «إِنَّهَا لَا تَحِلُّ لِي» قَالَتْ: فَإِنَّهُ قَدْ بَلَغَنِي أَنَّكَ تَخْطُبُ دُرَّةَ بِنْتَ أُمِّ سَلَمَةَ، قَالَ: «بِنْتُ أَبِي سَلَمَةَ؟» قَالَتْ: نَعَمْ، قَالَ: «وَاللهِ! لَوْ لَمْ تَكُنْ رَبِيبَتِي مَا حَلَّتْ لِي، إِنَّهَا لَابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، فَلَا تَعْرِضْنَ عَلَيَّ بَنَاتِكُنَّ وَلَا أَخَوَاتِكُنَّ».

تخريج: [صحيح] تقدم، ح:٣٢٨٦، وهو في الكبرٰى، ح:٥٤١٨ .

Comments:

It is forbidden to contract marriage with two sisters simultaneously, although one after the divorce of the other is permitted. That means, if one of them dies or is divorced, then it is permitted to marry the other sister.

Chapter 47. Being Married To A Woman And Her Paternal Aunt At The Same Time

(المعجم ٤٧) - **الْجَمْعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا** (التحفة ٤٧)

3290. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '(A man should not be married to) a woman and her paternal aunt nor to a woman and her maternal aunt at the same time.'" (*Ṣaḥîḥ*)

٣٢٩٠ - **أَخْبَرَنَا** هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُجْمَعُ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَلَا بَيْنَ الْمَرْأَةِ وَخَالَتِهَا».

تخريج: أخرجه البخاري، النكاح، باب: لا تنكح المرأة علٰى عمتها، ح:٥١٠٩، ومسلم، النكاح، باب تحريم الجمع بين المرأة وعمتها أو خالتها في النكاح، ح:١٤٠٨ من حديث مالك به، وهو في الموطأ (يحيى):٢/٥٣٢، والكبرٰى، ح:٥٤٢٠ .

Comments:

A niece (brother's daughter), paternal aunt, niece (sister's daughter), and

maternal aunt are very close relations. It is unlawful to turn such close relations into co-wives, while these relations demand utmost love, affection, and sincerity.

3291. Qabîṣah bin Dhu'aib said that he heard Abû Hurairah say: "The Messenger of Allâh ﷺ forbade (being married to) a woman and her paternal aunt or to a woman and her maternal aunt at the same time." (*Ṣaḥîḥ*)

٣٢٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَعْقُوبَ بْنِ عَبْدِ الْوَهَّابِ بْنِ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللهِ ابْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ يُونُسَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي قَبِيصَةُ بْنُ ذُؤَيْبٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُجْمَعَ بَيْنَ الْمَرْأَةِ وَعَمَّتِهَا وَالْمَرْأَةِ وَخَالَتِهَا.

تخريج: أخرجه البخاري، النكاح، باب: لا تنكح المرأة علٰى عمتها، ح:٥١١٠، ومسلم، النكاح، باب تحريم الجمع بين المرأة وعمتها أو خالتها في النكاح، ح:١٤٠٨ من حديث يونس ابن يزيد به، وهو في الكبرٰى، ح:٥٤٢١.

3292. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade being married to a woman and her paternal aunt or maternal aunt at the same time. (*Ṣaḥîḥ*)

٣٢٩٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ أَنَّ جَعْفَرَ بْنَ رَبِيعَةَ حَدَّثَهُ عَنْ عِرَاكِ بْنِ مَالِكٍ وَعَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ نَهَى أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ خَالَتِهَا.

تخريج: أخرجه مسلم، ح:١٤٠٨/ ٣٤ (انظر الحديث السابق) من حديث عراك به، وهو في الكبرٰى، ح:٥٤٢٢.

3293. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade being married to four kinds of women at the same time: a woman and her paternal aunt or a woman and her maternal aunt. (*Ṣaḥîḥ*)

٣٢٩٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ أَرْبَعِ نِسْوَةٍ يُجْمَعُ بَيْنَهُنَّ: الْمَرْأَةِ وَعَمَّتِهَا، وَالْمَرْأَةِ وَخَالَتِهَا.

تخريج: أخرجه مسلم، ح:١٤٠٨/ ٣٤ من حديث الليث بن سعد به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٥٤٢٣ .

Comments:

'Four women': The outward wording could cause a grave misunderstanding, because contracting marriage with two of them simultaneously is forbidden.

The detail has preceded earlier. But because it has two forms, they are jointly called four.

3294. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt." (*Ṣaḥîḥ*)

٣٢٩٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: أَخْبَرَنِي أَيُّوبُ بْنُ مُوسَى عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا».

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٥٤٢٨.

3295. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade taking a woman as a co-wife to her paternal aunt or her maternal aunt." (*Ṣaḥîḥ*)

٣٢٩٥ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا.

تخريج: أخرجه مسلم، ح:١٤٠٨/٤٠ من حديث عمرو بن دينار به، انظر الحديث المتقدم: ٣٢٩١.

3296. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt." (*Ṣaḥîḥ*)

٣٢٩٦ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا».

تخريج: أخرجه مسلم، ح:١٤٠٨/٣٧ من حديث يحيى بن أبي كثير به، (انظر الحديث السابق) وهو في الكبرى، ح:٥٤٢٤ * أبو إسماعيل هو إبراهيم بن عبدالملك القناد.

Chapter 48. The Prohibition Of Being Married To A Woman And Her Maternal Aunt At The Same Time

(المعجم ٤٨) - تَحْرِيمُ الجَمْعِ بَيْنَ الْمَرْأَةِ وَخَالَتِهَا (التحفة ٤٨)

3297. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt." (*Ṣaḥîḥ*)

٣٢٩٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٤٢٥، وتقدم طرفه، ح:٣٢٤٤ * هشام هو ابن حسان، ومحمد هو ابن سيرين، ويحيى هو القطان.

3298. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade taking a woman as a co-wife to her paternal aunt or her maternal aunt." (*Ṣaḥîḥ*)

٣٢٩٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا وَالْعَمَّةُ عَلَى بِنْتِ أَخِيهَا.

تخريج: [إسناده صحيح] أخرجه أبو داود، النكاح، باب ما يكره أن يجمع بينهن من النساء، ح:٢٠٦٥ من حديث داود بن أبي هند به، وعلقه البخاري، النكاح، باب: "لا تنكح المرأة على عمتها"، ح:٥١٠٨.

Comments:

It is forbidden to contract marriage with a paternal aunt and her niece (brother's daughter) simultaneously; irrespective of the fact whether the paternal aunt was first committed to marriage or the niece (brother's daughter). The ruling concerning the maternal aunt and her niece (sister's daughter) is the same.

3299. 'Âṣim said: "I read a book to Ash-Sha'bî in which it was narrated from Jâbir that the Prophet ﷺ said: 'A woman should not be taken as a co-wife to her paternal aunt or her maternal aunt.' He said: 'I heard that from Jâbir.'" (*Ṣaḥîḥ*)

٣٢٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَاصِمٌ قَالَ: قَرَأْتُ عَلَى الشَّعْبِيِّ كِتَابًا فِيهِ عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُنْكَحُ الْمَرْأَةُ عَلَى عَمَّتِهَا وَلَا عَلَى خَالَتِهَا» قَالَ: سَمِعْتُ هٰذَا مِنْ جَابِرٍ.

تخريج: [صحيح] انظر الحديث الآتي.

3300. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade taking a woman as a co-wife to her paternal aunt or maternal aunt." (*Ṣaḥîḥ*)

٣٣٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا وَخَالَتِهَا.

تخريج: أخرجه البخاري، ح:٥١٠٨ (انظر الحديث المتقدم برقم:٣٢٩٨) من حديث ابن المبارك به.

3301. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade taking a woman as a co-wife to her paternal aunt or maternal aunt." (*Ṣaḥîḥ*)

٣٣٠١ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تُنْكَحَ الْمَرْأَةُ عَلَى عَمَّتِهَا أَوْ عَلَى خَالَتِهَا.

تخريج: [صحيح] وهو في الكبرى، ح:٥٤٣٤، وللحديث طرق كثيرة، منها الحديث السابق.

Chapter 49. What Becomes Unlawful As A Result Of Breast-feeding

(المعجم ٤٩) - مَا يَحْرُمُ مِنَ الرَّضَاعِ (التحفة ٤٩)

3302. It was narrated from 'Âishah that the Prophet ﷺ said: "What becomes unlawful (for marriage) through birth becomes unlawful through breast-feeding." (*Ṣaḥîḥ*)

٣٣٠٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَا حَرَّمَتْهُ الْوِلَادَةُ حَرَّمَهُ الرَّضَاعُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، الرضاع، باب ماجاء يحرم من الرضاع ما يحرم من النسب، ح:١١٤٧ من حديث يحيى القطان به، وقال: "حسن صحيح"، وهو في الموطأ (يحيى): ٢/٦٠٧، وصححه ابن حبان وغيره.

Comments:

The same categories of relatives who are unlawful for one to marry because of one's relation to them are also unlawful to one by foster relationship (through having been breastfed by a particular wet-nurse in infancy). But it

should, however, be kept clearly in mind that those categories of relatives would be unlawful only to the child who has been breast-fed; they would not be unlawful to his other kinship relations. For instance, it is unlawful for the one breastfed in infancy to marry his foster mother and sister, but to marry them is not unlawful to his other brothers. In other words, the whole household of the foster-mother is unlawful to the child who has been breastfed, but the household of the breastfed child are not unlawful to his foster-mother and the other relatives of her household.

3303. It was narrated from 'Âishah that her paternal uncle through breast-feeding, whose name was Aflah, asked permission to meet her, and she observed *Hijab* before him. The Messenger of Allâh ﷺ was told about that and he said: "Do not observe *Hijab* before him, for what becomes unlawful (for marriage) through breast-feeding is that which become unlawful through lineage." (*Sahîh*)

٣٣٠٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّهَا أَخْبَرَتْهُ أَنَّ عَمَّهَا مِنَ الرَّضَاعَةِ يُسَمَّى أَفْلَحَ اسْتَأْذَنَ عَلَيْهَا فَحَجَبَتْهُ، فَأُخْبِرَ رَسُولُ اللهِ ﷺ فَقَالَ: «لَا تَحْتَجِبِي مِنْهُ، فَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ».

تخريج: أخرجه مسلم، الرضاع، باب تحريم الرضاعة من ماء الفحل، ح:١٤٤٥/٩ عن قتيبة ابن سعيد به، والبخاري، الشهادات، باب الشهادة على الأنساب والرضاع المستفيض والموت القديم، ح:٢٦٤٤ من حديث عراك به.

Comments:

'Âishah ﵂ was under the impression that the establishment of relationship to one who suckles and the one who is suckled is reasonable, but how could it extend to other relatives of her household? Allâh's Messenger ﷺ explained that in the milk of a woman, there is a share of her husband also. Therefore, the woman's husband and his relatives also stand in relationship to that male or female child who is suckled.

3304. It was narrated from 'Âishah that the Prophet ﷺ said: "What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through lineage." (*Sahîh*)

٣٣٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «يَحْرُمُ مِنَ الرَّضَاعِ مَا يَحْرُمُ مِنَ النَّسَبِ».

تخريج: أخرجه البخاري، الشهادات، باب الشهادة على الأنساب والرضاع ... إلخ، ح:٢٦٤٦، ومسلم، الرضاع، باب يحرم من الرضاعة ما يحرم من النسب، ح:١٤٤٤ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٦٠١، والكبرى، ح:٥٤٣٥.

3305. It was narrated that 'Amrah said: "I heard 'Âishah say: The Messenger of Allâh ﷺ said: 'What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through birth.'" (*Ṣaḥîḥ*)

٣٣٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَبِيهِ، عَنْ عَمْرَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَحْرُمُ مِنَ الرَّضاعِ مَا يَحْرُمُ مِنَ الْوِلَادَةِ».

تخريج: [صحيح] وهو في الكبرى، ح:٥٤٣٦.

Chapter 50. The Daughter Of One's Brother Through Breast-feeding Is Forbidden For Marriage

(المعجم ٥٠) - تَحْرِيمُ بِنْتِ الأَخِ مِنَ الرَّضَاعَةِ (التحفة ٥٠)

3306. It was narrated that 'Alî, may Allâh be pleased with him, said: "I said: 'O Messenger of Allâh, why do you choose wives from among Quraish and not from among us?' He said: 'Do you have anyone in mind?' I said: 'Yes, the daughter of Ḥamzah.' The Messenger of Allâh ﷺ said: 'She is not permissible for me (to marry); she is the daughter of my brother through breast-feeding.'" (*Ṣaḥîḥ*)

٣٣٠٦ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا لَكَ تَنَوَّقُ فِي قُرَيْشٍ وَتَدَعُنَا؟ قَالَ: «وَعِنْدَكَ أَحَدٌ؟» قُلْتُ: نَعَمْ! بِنْتُ حَمْزَةَ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا لَا تَحِلُّ لِي إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ».

تخريج: أخرجه مسلم، الرضاع، باب تحريم ابنة الأخ من الرضاعة، ح:١٤٤٦ من حديث أبي معاوية الضرير به، وهو في الكبرى، ح:٥٤٤٦.

3307. It was narrated that Ibn 'Abbâs said: "Mention was made to the Messenger of Allâh ﷺ of the daughter of Ḥamzah (as a potential wife). He said: 'She is the daughter of my brother through breast-feeding.'" (One of the narrators) Shu'bah said: "Qatâdah heard this from Jâbir bin Zaid." (*Ṣaḥîḥ*)

٣٣٠٧ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ شُعْبَةَ، عَن قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: ذُكِرَ لِرَسُولِ اللهِ ﷺ بِنْتُ حَمْزَةَ فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ». قَالَ شُعْبَةُ هٰذَا سَمِعَهُ قَتَادَةُ مِنْ جَابِرِ بْنِ زَيْدٍ.

تخريج: أخرجه البخاري، النكاح، باب: ﴿وأمهاتكم اللاتي أرضعنكم﴾، ح:٥١٠٠، ومسلم،

الرضاع، باب تحريم ابنة الأخ من الرضاعة، ح:١٤٤٧/١٣ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٥٤٤٥.

3308. It was narrated from Ibn 'Abbâs that the daughter of Ḥamzah was suggested to Messenger of Allâh ﷺ (as a potential wife). He said: "She is the daughter of my brother through breast-feeding, and what becomes unlawful (for marriage) through breast-feeding is the same as that which becomes unlawful through lineage." (*Ṣaḥîḥ*)

٣٣٠٨ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ أُرِيدَ عَلَى بِنْتِ حَمْزَةَ فَقَالَ: «إِنَّهَا ابْنَةُ أَخِي مِنَ الرَّضَاعَةِ، وَإِنَّهُ يَحْرُمُ مِنَ الرَّضَاعَةِ مَا يَحْرُمُ مِنَ النَّسَبِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٤٤٧، وأخرجه مسلم، ح:١٤٤٧/١٣ من حديث سعيد بن أبي عروبة به.

Comments:

The daughter of Hamza ﷺ was the Prophet's ﷺ sister from the side of his uncle, by reason of genealogy; the Prophet's ﷺ marriage to her was lawful. This is why Ali ﷺ proposed her marriage with the Prophet ﷺ. But she was the Prophet's ﷺ foster niece also. This was because Thawbiyah had suckled the Messenger of Allâh ﷺ and Hamza. Hence, Hamza was the Prophet's ﷺ brother by reason of fosterage.

Chapter 51. The Amount Of Breast-feeding That Makes Marriage Prohibited

(المعجم ٥١) - الْقَدْرُ الَّذِي يُحَرِّمُ مِنَ الرَّضَاعَةِ (التحفة ٥١)

3309. It was narrated that 'Âishah said: "One of the things that Allâh, the Mighty and Sublime, revealed" – (one of the narrators) Al-Ḥârith said (in his narration): "One of the things that were revealed in the Qur'ân" – "was that ten known breast-feedings make marriage prohibited, then that was abrogated and changed to five known breast-feedings. Then the Messenger of Allâh ﷺ passed away when this was something that was still being recited in the Qur'ân." (*Ṣaḥîḥ*)

٣٣٠٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ فِيمَا أَنْزَلَ اللهُ عَزَّ وَجَلَّ - وَقَالَ الْحَارِثُ: فِيمَا أُنْزِلَ مِنَ الْقُرْآنِ - عَشْرُ رَضَعَاتٍ مَعْلُومَاتٍ يُحَرِّمْنَ، ثُمَّ نُسِخْنَ بِخَمْسٍ مَعْلُومَاتٍ، فَتُوُفِّيَ رَسُولُ اللهِ ﷺ وَهِيَ مِمَّا يُقْرَأُ مِنَ الْقُرْآنِ.

تخريج: أخرجه مسلم، الرضاع، باب التحريم بخمس رضعات، ح:١٤٥٢ من حديث مالك به، وهو في الكبرٰى، ح:٥٤٤٨، والموطأ (يحيى):٢/٦٠٨.

3310. It was narrated from Umm Faḍl that the Prophet of Allâh ﷺ was asked about breast-feeding and said: "Suckling (*Al-Imlâjah*) once or twice does not make (marriage) prohibited." And (one of the narrators) Qatâdah said (in his narration): "Suckling (*Al-Maṣṣah*) once or twice does not make (marriage) prohibited." (*Ṣaḥîḥ*)

٣٣١٠ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ وَأَيُّوبَ، عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ أُمِّ الْفَضْلِ: أَنَّ نَبِيَّ اللهِ ﷺ سُئِلَ عَنِ الرَّضَاعِ فَقَالَ: «لَا تُحَرِّمُ الْإِمْلَاجَةُ وَلَا الْإِمْلَاجَتَانِ». وَقَالَ قَتَادَةُ: «الْمَصَّةُ وَالْمَصَّتَانِ».

تخريج: أخرجه مسلم، الرضاع، باب: في المصة والمصتان، ح:١٤٥١/ ٢٠ من حديث سعيد ابن أبي عروبة عن قتادة به، وهو في الكبرٰى، ح:٥٤٥٤ .

Comments:

This narration is authentic, that one or two suckles do not make a prohibition, until the infant suckles a few more times. In view of the previous narration, it would mean at the most five sucklings so that all the narrations could be acted upon.

3311. It was narrated from 'Abdullâh bin Az-Zubair that the Prophet ﷺ said: "Suckling once or twice does not make (marriage) prohibited." (*Ṣaḥîḥ*)

٣٣١١ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ».

تخريج: [**إسناده صحيح**] أخرجه أحمد:٤/٤ عن يحيى القطان به، وهو في الكبرٰى، ح:٥٤٥٦، وصححه ابن حبان، ح:١٢٥١.

3312. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Suckling once or twice does not make (marriage) prohibited.'" (*Ṣaḥîḥ*)

٣٣١٢ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُحَرِّمُ الْمَصَّةُ وَالْمَصَّتَانِ».

تخريج: أخرجه مسلم، الرضاع، باب: في المصة والمصتان، ح:١٤٥٠ من حديث إسماعيل ابن إبراهيم وهو ابن علية به، وهو في الكبرٰى، ح:٥٤٥١ .

Comments:

Various wordings have occurred in the reports: *Massah*, *Imlâjah*, *Khatifah*, etc. The import of all these expressions is identical. That means to take the breast into the mouth once, and to continue to suckle until the breast is removed from the infant's mouth. In the same way, the breast milk is considered of no consequence.

3313. Sa'eed narrated from Qatâdah: "We wrote to Ibrâhîm bin Yazîd An-Nakha'î asking him about breast-feeding. He wrote back saying that Shuraih had narrated that 'Alî and Ibn Mas'ûd used to say: 'A little or a lot of breast-feeding makes marriage prohibited.'" In his book, it said that Abû Ash-Sha'thâ' Al-Muhâribî narrated that 'Âishah had told him that the Prophet of Allâh ﷺ used to say: "Suckling (*Al-Khatfah*) once or twice does not make (marriage) prohibited." (*Sahîh*)

٣٣١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ قَالَ: كَتَبْنَا إِلَى إِبْرَاهِيمَ بْنِ يَزِيدَ النَّخَعِيِّ نَسْأَلُهُ عَنِ الرَّضَاعِ فَكَتَبَ أَنَّ شُرَيْحًا حَدَّثَنَا: أَنَّ عَلِيًّا وَابْنَ مَسْعُودٍ كَانَا يَقُولَانِ: يُحَرِّمُ مِنَ الرَّضَاعِ قَلِيلُهُ وَكَثِيرُهُ. وَكَانَ فِي كِتَابِهِ أَنَّ أَبَا الشَّعْثَاءِ الْمُحَارِبِيَّ حَدَّثَنَا، أَنَّ عَائِشَةَ حَدَّثَتْهُ، أَنَّ نَبِيَّ اللهِ ﷺ كَانَ يَقُولُ: «لَا تُحَرِّمُ الْخَطْفَةُ وَالْخَطْفَتَانِ».

تخريج: [صحيح] أخرجه البيهقي: ٧/٤٥٨ من حديث سعيد بن أبي عروبة به، وتابعه حجاج عند ابن أبي شيبة: ٤/٢٨٦ مختصر، والحديث في الكبرى، ح: ٥٤٦٢ * قتادة كان أعمى، وللحديث شواهد.

3314. It was narrated that Masrûq said: "Âishah said: 'The Messenger of Allâh ﷺ entered upon me and there was a man sitting with me. He got upset about that, and I saw the anger in his face.' I said: "O Messenger of Allâh, he is my brother through breast-feeding." He said: "Be careful who you count as your brothers" – or: "be careful who you count as your brothers through breast-feeding" – "for the breast-feeding (which makes marriage prohibited) is from hunger." (*Sahîh*)

٣٣١٤ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ أَبِيهِ عَنْ مَسْرُوقٍ قَالَ: قَالَتْ عَائِشَةُ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَعِنْدِي رَجُلٌ قَاعِدٌ فَاشْتَدَّ ذٰلِكَ عَلَيْهِ وَرَأَيْتُ الْغَضَبَ فِي وَجْهِهِ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّهُ أَخِي مِنَ الرَّضَاعَةِ، فَقَالَ: «انْظُرْنَ مَا إِخْوَانُكُنَّ» - وَمَرَّةً أُخْرَى - «انْظُرْنَ مَنْ إِخْوَانُكُنَّ مِنَ الرَّضَاعَةِ؛ فَإِنَّ الرَّضَاعَةَ مِنَ الْمَجَاعَةِ».

تخريج: أخرجه مسلم، الرضاع، باب: إنما الرضاعة من المجاعة، ح: ١٤٥٥ عن هناد،

والبخاري، الشهادات، باب الشهادة على الأنساب والرضاع المستفيض والموت القديم، ح:٢٦٤٧، ح:٥١٠٢ من حديث أشعث به، وهو في الكبرٰى، ح:٥٤٦٣.

Comments:

The relationship established by breast-feeding takes place in that period of time when the infant solely depends on milk, and its whole subsistence consists of milk only. If it eats any other thing, it is very little. His primary genuine food ought to be milk. And this is valid until the child is two years old.

Chapter 52. The Breast Milk Belongs To The Husband

(المعجم ٥٢) - لَبَنُ الْفَحْلِ (التحفة ٥٢)

3315. It was narrated from 'Amrah that 'Âishah told her that the Messenger of Allâh ﷺ was with her, and she heard a man asking permission to enter Ḥafṣah's house. 'Âishah said: "I said: 'O Messenger of Allâh ﷺ, there is a man asking permission to enter your house.' The Messenger of Allâh ﷺ said: 'I think it is so-and-so the paternal uncle of Ḥafṣah through breast-feeding.' 'Âishah said: 'If so-and-so (her own paternal uncle through breast-feeding) were alive, would he be allowed to enter upon me?' The Messenger of Allâh ﷺ said: 'What becomes unlawful (for marriage) through breast-feeding is that which becomes unlawful through birth.'" (*Ṣaḥîḥ*)

٣٣١٥ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ ابْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهَا: أَنَّ رَسُولَ اللهِ ﷺ كَانَ عِنْدَهَا، وَأَنَّهَا سَمِعَتْ رَجُلًا يَسْتَأْذِنُ فِي بَيْتِ حَفْصَةَ، قَالَتْ عَائِشَةُ فَقُلْتُ: يَا رَسُولَ اللهِ! هٰذَا رَجُلٌ يَسْتَأْذِنُ فِي بَيْتِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أُرَاهُ فُلَانًا لِعَمِّ حَفْصَةَ مِنَ الرَّضَاعَةِ» قَالَتْ عَائِشَةُ: فَقُلْتُ: لَوْ كَانَ فُلَانٌ حَيًّا لِعَمِّهَا مِنَ الرَّضَاعَةِ دَخَلَ عَلَيَّ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الرَّضَاعَةَ تُحَرِّمُ مَا يُحَرِّمُ مِنَ الْوِلَادَةِ».

تخريج: أخرجه البخاري، ح:٢٦٤٦، انظر الحديث السابق، ومسلم، الرضاع، باب: يحرم من الرضاعة ما يحرم من الولادة، ح:١٤٤٤ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٦٠١، والكبرٰى، ح:٥٤٧٠ .

Comments:

'Âishah was under the impression that consequent to breast-feeding or fosterage, the infant's relationship is established to the woman, because it has suckled from her. But it does not have any relation with the woman's husband, because the infant has no connection with him. The woman, nonetheless, lactates as a result of a man's intercourse with her and her pregnancy with his child. Therefore, the relationship of the breast-fed infant would be established with both the woman and her husband. And this is the

intent of the name of the chapter; that the milk is a result of the father.

3316. It was narrated from 'Urwah that 'Âishah told him: "My paternal uncle through breast-feeding, Abû Al-Ja'd, came to me, and I sent him away. – He (one of the narrators) said: "Hishâm said: 'He was Abû Al-Qu'ais." – "Then the Messenger of Allâh ﷺ came, and I told him. The Messenger of Allâh ﷺ said: 'Give him permission (to enter).'" (*Sahîh*)

٣٣١٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنَا عَطَاءٌ عَنْ عُرْوَةَ، أَنَّ عَائِشَةَ أَخْبَرَتْهُ قَالَتْ: جَاءَ عَمِّي أَبُو الْجَعْدِ مِنَ الرَّضَاعَةِ فَرَدَدْتُهُ، قَالَ: وَقَالَ هِشَامٌ: هُوَ أَبُو الْقُعَيْسِ، فَجَاءَ رَسُولُ اللهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «ائْذَنِي لَهُ».

تخريج: أخرجه مسلم، الرضاع، باب تحريم الرضاعة من ماء الفحل، ح:١٤٤٥/٨ من حديث عبدالرزاق به * عطاء هو ابن أبي رباح.

Comments:

A foster uncle could be of two kinds: the real brother of the foster father, or the foster brother of the real father. Marriage is forbidden with both of them.

3317. It was narrated from 'Âishah that the brother of Abû Al-Qu'ais asked permission to enter upon 'Âishah after the Verse of *Hijâb* had been revealed, and she refused to let him in. Mention of that was made to the Prophet ﷺ and he said: "Let him in, for he is your paternal uncle." She said: "The woman breast-fed me, not the man." He said: "He is your paternal uncle, so let him visit you." (*Sahîh*)

٣٣١٧ - أَخْبَرَنَا عَبْدُ الْوَارِثِ بْنُ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنِي أَبِي عَنْ أَيُّوبَ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَخَا أَبِي الْقُعَيْسِ اسْتَأْذَنَ عَلَى عَائِشَةَ بَعْدَ آيَةِ الْحِجَابِ فَأَبَتْ أَنْ تَأْذَنَ لَهُ، فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «ائْذَنِي له فَإِنَّهُ عَمُّكِ» فَقُلْتُ: إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَم يُرْضِعْنِي الرَّجُلُ، فَقَالَ: «إِنَّهُ عَمُّكِ فَلْيَلِجْ عَلَيْكِ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٤٧١، انظر الحديث السابق، ح:٣٣٠٣ * جده عبدالوارث بن سعيد.

3318. It was narrated that 'Âishah said: "Aflah, the brother of Abû Al-Qu'ais, who was my paternal uncle through breast-feeding, used to ask permission to enter upon me, and I refused to let him in

٣٣١٨ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ: أَخْبَرَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ عَلَيَّ وَهُوَ

until the Messenger of Allâh ﷺ came, and I told him about that. He said: "Let him in, for he is your paternal uncle.'" 'Âishah said: "That was after the (Verse of) *Ḥijâb* had been revealed." (*Ṣaḥîḥ*)

عَمِّي مِنَ الرَّضَاعَةِ فَأَبَيْتُ أَنْ آذَنَ لَهُ، حَتَّى جَاءَ رَسُولُ اللهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: «ائْذَنِي لَهُ فَإِنَّهُ عَمُّكِ» قَالَتْ عَائِشَةُ: وَذَلِكَ بَعْدَ أَنْ نَزَلَ الْحِجَابُ.

تخريج: أخرجه البخاري، النكاح، باب لبن الفحل، ح:٥١٠٣، ومسلم، الرضاع، باب تحريم الرضاعة من ماء الفحل، ح:١٤٤٥ من حديث مالك به، وهو في الموطأ (يحيى):٢/٦٠٢، والكبرٰى، ح:٥٤٧٢.

Comments:

Marriage is forbidden with one's uncle. Therefore, there is no observation of *Ḥijâb* from him. He may go to the house of his niece, but after obtaining permission, because no one may enter anyone's house without first obtaining permission. Only the husband could enter his own house without permission.

3319. It was narrated that 'Âishah said: "My paternal uncle Aflaḥ asked permission to enter upon me after the (Verse of) *Ḥijâb* had been revealed, but I did not let him in. The Prophet ﷺ came to me and I asked him (about that) and he said: 'Let him in, for he is your paternal uncle.' I said: 'O Messenger of Allâh, the woman breast-fed me, not the man.' He said: 'Let him in, may your hands be rubbed with dust, for he is your uncle.'" (*Ṣaḥîḥ*)

٣٣١٩ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ وَهِشَامِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ عَلَيَّ عَمِّي أَفْلَحُ بَعْدَ مَا نَزَلَ الْحِجَابُ فَلَمْ آذَنْ لَهُ، فَأَتَانِي النَّبِيُّ ﷺ فَسَأَلْتُهُ فَقَالَ: «ائْذَنِي لَهُ فَإِنَّهُ عَمُّكِ» قُلْتُ: يَا رَسُولَ اللهِ! إِنَّمَا أَرْضَعَتْنِي الْمَرْأَةُ وَلَمْ يُرْضِعْنِي الرَّجُلُ، قَالَ: «ائْذَنِي لَهُ تَرِبَتْ يَمِينُكِ فَإِنَّهُ عَمُّكِ».

تخريج: أخرجه مسلم، ح:١٤٤٥/٤ (انظر الحديث السابق) من حديث سفيان بن عيينة عن الزهري به، وهو في الكبرٰى، ح:٥٤٦٨.

3320. It was narrated that 'Âishah said: "Aflaḥ, the brother of Abû Al-Qu'ais, came and asked permission to enter, and I said: 'I will not let him in until I seek the permission of the Prophet of Allâh.' When the Prophet of Allâh came, I said to him: 'Aflaḥ, the brother of Abû Al-Qu'ais, came and asked permission to enter, but I refused to let him in.' He said:

٣٣٢٠ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْأَسْوَدِ وَإِسْحَاقُ بْنُ بَكْرٍ قَالَا: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ عَنْ جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ مَالِكٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَ أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ فَقُلْتُ: لَا آذَنُ لَهُ حَتَّى أَسْتَأْذِنَ نَبِيَّ اللهِ ﷺ، فَلَمَّا جَاءَ نَبِيُّ اللهِ ﷺ قُلْتُ لَهُ: جَاءَ

'Let him in, for he is your paternal uncle.' I said: 'The wife of Abû Al-Qu'ais breast-fed me; the man did not breast-feed me.' He said: 'Let him in, for he is your paternal uncle.'" (*Ṣaḥîḥ*)

أَفْلَحُ أَخُو أَبِي الْقُعَيْسِ يَسْتَأْذِنُ فَأَبَيْتُ أَنْ آذَنَ لَهُ، فَقَالَ: «ائْذَنِي لَهُ فَإِنَّهُ عَمُّكِ» فَقُلْتُ: إِنَّمَا أَرْضَعَتْنِي امْرَأَةُ أَبِي الْقُعَيْسِ وَلَمْ يُرْضِعْنِي الرَّجُلُ قَالَ: «ائْذَنِي لَهُ فَإِنَّهُ عَمُّكِ».

تخريج: [**صحيح**] تقدم، ح:٣٣٠٣، وهو في الكبرٰى، ح:٥٤٧٣.

Chapter 53. Breast-feeding An Adult

(المعجم ٥٣) - **بَابُ رَضَاعِ الْكَبِيرِ** (التحفة ٥٣)

3321. Zainab bint Abî Salamah said: "I heard 'Âishah, the wife of the Prophet ﷺ say: 'Sahlah bint Suhail came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I see (displeasure) in the face of Abû Ḥudhaifah when Sâlim enters upon me.' The Messenger of Allâh ﷺ said: 'Breast-feed him.' She said: 'He has a beard.' He said: 'Breast-feed him, and that will take away (the displeasure) in the face of Abû Ḥudhaifah.' She said: 'By Allâh, I never saw that on the face of Abû Ḥudhaifah after that.'" (*Ṣaḥîḥ*)

٣٣٢١ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ ابْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ نَافِعٍ يَقُولُ: سَمِعْتُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ تَقُولُ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي لَأَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ عَلَيَّ، قَالَ رَسُولُ اللهِ ﷺ: «أَرْضِعِيهِ» قُلْتُ: إِنَّهُ لَذُو لِحْيَةٍ فَقَالَ: «أَرْضِعِيهِ يَذْهَبْ مَا فِي وَجْهِ أَبِي حُذَيْفَةَ» قَالَتْ: وَاللهِ! مَا عَرَفْتُهُ فِي وَجْهِ أَبِي حُذَيْفَةَ بَعْدُ.

تخريج: أخرجه مسلم، الرضاع، باب رضاعة الكبير، ح:١٤٥٣/ ٣٠ من حديث ابن وهب به، وهو في الكبرٰى، ح:٥٤٧٩ * بكير هو ابن عبدالله بن الأشج.

Comments:

Abû Hudhaifah ؓ had adopted Sâlim (son). He dwelt in the house like sons and used to frequent the house. When the command that an adopted son does not become a son in the real sense of the word, or the rulings of son are applied to him descended, observing *Ḥijâb* around him became obligatory. That is why the afore-mentioned situation materialized.

3322. It was narrated that 'Âishah said: "Sahlah bint Suhail came to the Messenger of Allâh ﷺ and said: 'I

٣٣٢٢ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ:

سَمِعْنَاهُ مِنْ عَبْدِ الرَّحْمٰنِ - وَهُوَ ابْنُ الْقَاسِمِ - عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ سَهْلَةُ بِنْتُ سُهَيْلٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إِنِّي أَرَى فِي وَجْهِ أَبِي حُذَيْفَةَ مِنْ دُخُولِ سَالِمٍ عَلَيَّ، قَالَ: «فَأَرْضِعِيهِ» قَالَتْ: وَكَيْفَ أُرْضِعُهُ وَهُوَ رَجُلٌ كَبِيرٌ؟ فَقَالَ: «أَلَسْتُ أَعْلَمُ أَنَّهُ رَجُلٌ كَبِيرٌ؟» ثُمَّ جَاءَتْ بَعْدُ فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ نَبِيًّا! مَا رَأَيْتُ فِي وَجْهِ أَبِي حُذَيْفَةَ بَعْدُ شَيْئًا أَكْرَهُهُ.

see (displeasure) in the face of Abû Ḥudhaifah when Sâlim enters upon me.' The Messenger of Allâh ﷺ said: 'Breast-feed him.' She said: 'How can I breast-feed him when he is a grown man?' He said: 'Don't I know that he is a grown man?' Then she came after that and said: 'By the One Who sent you with the truth as a Prophet, I have never seen anything I dislike on the face of Abû Ḥudhaifah after that.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح: ٢٦/١٤٥٣ من حديث سفيان بن عيينة به، انظر الحديث السابق.

٣٣٢٣ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ قَالَ: سَمِعْتُ ابْنَ وَهْبٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ عَنْ يَحْيَى وَرَبِيعَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ النَّبِيُّ ﷺ امْرَأَةَ أَبِي حُذَيْفَةَ أَنْ تُرْضِعَ سَالِمًا مَوْلَى أَبِي حُذَيْفَةَ حَتَّى تَذْهَبَ غَيْرَةُ أَبِي حُذَيْفَةَ، فَأَرْضَعَتْهُ وَهُوَ رَجُلٌ، قَالَ رَبِيعَةُ: فَكَانَتْ رُخْصَةً لِسَالِمٍ.

3323. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ commanded the wife of Abû Ḥudhaifah to breast-feed Sâlim, the freed slave of Abû Ḥudhaifah, so that the protective jealousy of Abû Hudhaifah would be dispelled. She breast-fed him when he was a man." (One of the narrators) Rabî'ah said: "That was a concession granted to Sâlim." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وانظر الحديث السابق والآتي * سليمان هو ابن بلال، ويحيى هو ابن سعيد الأنصاري، وربيعة هو ابن أبي عبدالرحمٰن الرأي.

Comments:

It could be stated that at the present time also, if non-Muslims embrace Islam and if they encounter this problem, they also may benefit from this dispensation, provided it solves the problem, as the problem of Abû Hudhaifah was solved.

٣٣٢٤ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ - وَهُوَ ابْنُ حَبِيبٍ - عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ سَهْلَةُ إِلَى رَسُولِ

3324. It was narrated that 'Âishah said: "Sahlah came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, Sâlim enters upon us and he understands what men understand, and knows what

men know.' He said: 'Breast-feed him, and you will become unlawful to him thereby.' (Ibn Abi Mulaikah, one of the narrators said:) For a year I did not narrate this, then I met Al-Qâsim and he said: 'Narrate it and do not worry about it.'" (*Ṣaḥîḥ*)

اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ سَالِمًا يَدْخُلُ عَلَيْنَا وَقَدْ عَقَلَ مَا يَعْقِلُ الرِّجَالُ وَعَلِمَ مَا يَعْلَمُ الرِّجَالُ، قَالَ: «أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ بِذٰلِكَ». فَمَكَثْتُ حَوْلًا لَا أُحَدِّثُ بِهِ وَلَقِيتُ الْقَاسِمَ فَقَالَ: حَدِّثْ بِهِ وَلَا تَهَابُهُ.

تخريج: أخرجه مسلم، ح:٢٨/١٤٥٣ كما تقدم، ح:٣٣٢١ من حديث ابن جريج به * عبدالله بن عبيدالله بن أبي مليكة.

Comments:

See No. 3321.

3325. It was narrated from 'Âishah that Sâlim, the freed slave of Abû Ḥudhaifah was with Abû Ḥudhaifah and his family in their house. The daughter of Suhail came to the Prophet ﷺ and said: "Sâlim has reached the age of manhood, and understands what men understand. He enters upon us, and I think that Abû Ḥudhaifah is not happy about that." The Prophet ﷺ said: "Breast-feed him, and you will become unlawful to him." So she breast-fed him, and the displeasure of Abû Ḥudhaifah disappeared. She came back to him and said: "I breast-fed him and the displeasure of Abû Ḥudhaifah has disappeared." (*Ṣaḥîḥ*)

٣٣٢٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ: أَنَّ سَالِمًا مَوْلَى أَبِي حُذَيْفَةَ كَانَ مَعَ أَبِي حُذَيْفَةَ وَأَهْلِهِ فِي بَيْتِهِمْ، فَأَتَتْ بِنْتُ سُهَيْلٍ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ سَالِمًا قَدْ بَلَغَ مَا يَبْلُغُ الرِّجَالُ وَعَقَلَ مَا عَقَلُوهُ وَإِنَّهُ يَدْخُلُ عَلَيْنَا، وَإِنِّي أَظُنُّ فِي نَفْسِ أَبِي حُذَيْفَةَ مِنْ ذٰلِكَ شَيْئًا، فَقَالَ النَّبِيُّ ﷺ: «أَرْضِعِيهِ تَحْرُمِي عَلَيْهِ» فَأَرْضَعَتْهُ فَذَهَبَ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ، فَرَجَعْتُ إِلَيْهِ فَقُلْتُ: إِنِّي قَدْ أَرْضَعْتُهُ فَذَهَبَ الَّذِي فِي نَفْسِ أَبِي حُذَيْفَةَ.

تخريج: أخرجه مسلم، ح:٢٧/١٤٥٣ من حديث عبدالوهاب الثقفي به، انظر الحديث السابق.

3326. It was narrated that 'Urwah said: "The rest of the wives of the Prophet ﷺ refused for anyone to enter upon them on the basis of that type of breast-feeding, meaning breast-feeding of an adult. They said to 'Âishah: 'By Allâh, we think that what the Messenger of

٣٣٢٦ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ وَمَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ قَالَ: أَبَى سَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يَدْخُلَ عَلَيْهِنَّ بِتِلْكَ الرَّضْعَةِ أَحَدٌ مِنَ النَّاسِ يُرِيدُ رِضَاعَةَ الْكَبِيرِ،

Allâh ﷺ told Sahlah bint Suhail to do was a concession which was granted by the Messenger of Allâh ﷺ only with regard to breast-feeding Sâlim. By Allâh, no one will enter upon us, nor see us on the basis of this type of breast-feeding.'" (*Ṣaḥîḥ*)

وَقُلْنَ: لِعَائِشَةَ وَاللَّهِ! مَا نُرَى الَّذِي أَمَرَ رَسُولُ اللهِ ﷺ سَهْلَةَ بِنْتَ سُهَيْلٍ إِلَّا رُخْصَةً فِي رَضَاعَةِ سَالِمٍ وَحْدَهُ مِنْ رَسُولِ اللهِ ﷺ، وَاللَّهِ! لَا يَدْخُلُ عَلَيْنَا أَحَدٌ بِهٰذِهِ الرَّضْعَةِ وَلَا يَرَانَا.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، النكاح، باب من حرم به، ح: ٢٠٦١ من حديث يونس بن يزيد عن ابن شهاب الزهري به مطولاً، وهو في الموطأ (يحيى): ٢/ ٦٠٥، ٦٠٦، والكبرٰى، ح: ٥٤٧٧، وأخرجه البخاري، ح: ٥٠٨٨ وغيره من حديث الزهري به، وله طريق أخرى عند مسلم وغيره.

3327. Zainab bint Abû Salamah narrated that her mother Umm Salamah, the wife of the Prophet ﷺ, used to say: "The rest of the wives of the Prophet ﷺ refused for anyone to enter upon them on the basis of that type of breast-feeding, meaning breast-feeding of an adult. They said to 'Âishah: 'By Allâh, we think that this is a concession which the Messenger of Allâh ﷺ granted only to Sâlim. No one will enter upon us, nor see us on the basis of this type of breast-feeding.'" (*Ṣaḥîḥ*)

٣٣٢٧ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ قَالَ: أَخْبَرَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو عُبَيْدَةَ بْنُ عَبْدِ اللهِ بْنِ زَمْعَةَ، أَنَّ أُمَّهُ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ، أَنَّ أُمَّهَا أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ كَانَتْ تَقُولُ: أَبَى سَائِرُ أَزْوَاجِ النَّبِيِّ ﷺ أَنْ يُدْخَلَ عَلَيْهِنَّ بِتِلْكَ الرَّضَاعَةِ، وَقُلْنَ لِعَائِشَةَ: وَاللَّهِ! مَا نُرَى هٰذِهِ إِلَّا رُخْصَةً رَخَّصَهَا رَسُولُ اللهِ ﷺ خَاصَّةً لِسَالِمٍ، فَلَا يَدْخُلُ عَلَيْنَا أَحَدٌ بِهٰذِهِ الرَّضَاعَةِ وَلَا يَرَانَا.

تخريج: أخرجه مسلم، الرضاع، باب رضاعة الكبير، ح: ١٤٥٤ عن عبدالملك به، وهو في الكبرٰى، ح: ٥٤٧٨.

Comments:

This conception and inference of the wives of the Prophet ﷺ is absolutely correct. 'Âishah ؓ used to hold this view. (For further details, see *Ḥadîth* 3323).

Chapter 54. *Al-Ghîlah* (Intercourse With A Breast-feeding Woman)

(المعجم ٥٤) - **الْغِيلَةُ** (التحفة ٥٤)

3328. It was narrated from 'Âishah that Judâmah bint Wahb told her that the Messenger of Allâh ﷺ

٣٣٢٨ - أَخْبَرَنَا عُبَيْدُ اللهِ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ مَالِكٍ عَنْ أَبِي

said: "I was thinking of forbidding *Ghîlah* until I remembered that it is done by the Persians and Romans" – (one of the narrators) Isḥâq said: "(They) do that – and it does not harm their children." (*Ṣaḥîḥ*)

الْأَسْوَدِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ أَنَّ جُدَامَةَ بِنْتَ وَهْبٍ حَدَّثَتْهَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَقَدْ هَمَمْتُ أَنْ أَنْهَى عَنِ الْغِيلَةِ حَتَّى ذَكَرْتُ أَنَّ فَارِسَ وَالرُّومَ يَصْنَعُهُ». - وَقَالَ إِسْحَاقُ: «يَصْنَعُونَهُ - فَلَا يَضُرُّ أَوْلَادَهُمْ».

تخريج: أخرجه مسلم، النكاح، باب جواز الغيلة وهي وطء المرضع وكراهة العزل، ح:١٤٤٢ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٦٠٧، ٦٠٨، والكبرى، ح:٥٤٨٥.

Chapter 55. Coitus Interruptus

(المعجم ٥٥) - **بَابُ الْعَزْلِ** (التحفة ٥٥)

3329. It was narrated from 'Abdur-Raḥmân bin Bishr bin Mas'ûd, who attributed the *Ḥadîth* to Abû Sa'eed Al-Khudrî, that mention of that (coitus interruptus) was made to the Messenger of Allâh ﷺ and he said: "Why do you do that?" We said: "A man may have a wife, and he has intercourse with her, but he does not want her to get pregnant, or he may have a concubine, and he has intercourse with her, but he does not want her to get pregnant." He said: "It does not make any difference if you do that, for it is the matter of *Al-Qadar*." (*Ṣaḥîḥ*)

٣٣٢٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ وَحُمَيْدُ بْنُ مَسْعَدَةَ قَالَا: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ بِشْرِ بْنِ مَسْعُودٍ، وَرَدَّ الْحَدِيثَ حَتَّى رَدَّهُ إِلَى أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: ذُكِرَ ذٰلِكَ عِنْدَ رَسُولِ اللهِ ﷺ قَالَ: «وَمَا ذَاكُمْ» قُلْنَا: الرَّجُلُ تَكُونُ لَهُ الْمَرْأَةُ فَيُصِيبُهَا وَيَكْرَهُ الْحَمْلَ، وَتَكُونُ لَهُ الْأَمَةُ فَيُصِيبُ مِنْهَا وَيَكْرَهُ أَنْ تَحْمِلَ مِنْهُ، قَالَ: «لَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا فَإِنَّمَا هُوَ الْقَدَرُ».

تخريج: أخرجه مسلم، النكاح، باب حكم العزل، ح:١٤٣٨/١٣١ من حديث عبدالله بن عون به، وهو في الكبرى، ح:٥٤٨٦.

Comments:

1. *Al-Azl* or coitus interruptus means that a man has intercourse with his wife or slave-woman, but does not allow emission of semen; he ejaculates outside. The objective is to prevent pregnancy.
2. Permissibility or impermissibility of the coitus interruptus depends upon one's intention. If the intention is good, for instance, so the infant's (nursing) health is not injured, or the woman's health does not permit pregnancy, then coitus interruptus is permissible. But if the intention is bad as in concerns for providing for the children, etc., then coitus interruptus is not permissible.

3330. It was narrated from Abû Sa'eed Az-Zuraqî that a man asked the Messenger of Allâh ﷺ about coitus interruptus and said: "My wife is breast-feeding and I do not want her to get pregnant." The Prophet ﷺ said: "What has been decreed in the womb will come to be." (*Ḥasan*)

٣٣٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي الْفَيْضِ قَالَ: سَمِعْتُ عَبْدَاللهِ بْنَ مُرَّةَ الزُّرَقِيَّ عَنْ أَبِي سَعِيدٍ الزُّرَقِيِّ: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْعَزْلِ فَقَالَ: إِنَّ امْرَأَتِي تُرْضِعُ وَأَنَا أَكْرَهُ أَنْ تَحْمِلَ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مَا قَدْ قُدِّرَ فِي الرَّحِمِ سَيَكُونُ».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٣/ ٤٥٠ عن محمد وهو ابن جعفر غندر به، وهو في الكبرٰى، ح: ٥٤٨٧ * أبوالفيض الشامي اسمه موسى بن أيوب وهو الحمصي.

Comments:

In spite of it, Allâh's Messenger ﷺ did not forbid coitus interruptus, because like other means, this is also a means to prevent pregnancy, which could be made use of. Though, the ultimate verdict lies in the hands of Allâh, Most High.

Chapter 56. Rights And Status Of The Breast-feeding Mother

(المعجم ٥٦) - حَقُّ الرَّضَاعِ وَحُرْمَتُهُ (التحفة ٥٦)

3331. It was narrated from Ḥajjâj bin Ḥajjâj that his father said: "I said: 'O Messenger of Allâh, how can I pay back the dues of the one who breast-fed me?' He said: 'By giving a male or female slave.'" (*Ḥasan*)

٣٣٣١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: وَحَدَّثَنِي أَبِي عَنْ حَجَّاجِ بْنِ حَجَّاجٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! مَا يُذْهِبُ عَنِّي مَذَمَّةَ الرَّضَاعِ؟ قَالَ: «غُرَّةُ عَبْدٍ أَوْ أَمَةٍ».

تخريج: [**إسناده حسن**] أخرجه أبو داود، النكاح، باب: في الرضخ عند الفصال، ح: ٢٠٦٤، والترمذي، الرضاع، باب ما يذهب مذمة الرضاع، ح: ١١٥٣ من حديث هشام بن عروة به، وهو في الكبرٰى، ح: ٥٤٨٢، وقال الترمذي: "حسن صحيح"، وصححه ابن حبان، وله شواهد كثيرة، (مجمع الزوائد: ٤/ ٢٦٢ وغيره).

Comments:

The right of the real mother can never be fulfilled. That will be fulfilled by Allâh Himself. However, for the woman whom one has suckled, if a slave or a slave woman is given to her to serve her, this would fulfill her right.

Chapter 57. Testimony With Regard To Breast-feeding

(المعجم ٥٧) - الشَّهَادَةُ فِي الرَّضَاعِ

(التحفة ٥٧)

3332. It was narrated that 'Uqbah bin Al-Ḥârith said: I married a woman, then a black woman came to us and said: I breast-fed you both. *I went to the Prophet* ﷺ *and* said: I married so and so and a black woman came to me and said: I breast-fed you both. He turned away from me so I came to him from the other side and said: She is lying. He said: "How can you be intimate with your wife when she says that she breast-fed you both? Leave her (divorce her)." (*Ṣaḥîḥ*)

٣٣٣٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: حَدَّثَنِي عُبَيْدُ بْنُ أَبِي مَرْيَمَ عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: وَقَدْ سَمِعْتُهُ مِنْ عُقْبَةَ وَلَكِنِّي لِحَدِيثِ عُبَيْدٍ أَحْفَظُ، قَالَ: تَزَوَّجْتُ امْرَأَةً فَجَاءَتْنَا امْرَأَةٌ سَوْدَاءُ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُكُمَا، فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَقُلْتُ: إِنِّي تَزَوَّجْتُ فُلَانَةَ بِنْتَ فُلَانٍ فَجَاءَتْنِي امْرَأَةٌ سَوْدَاءُ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُكُمَا، فَأَعْرَضَ عَنِّي فَأَتَيْتُهُ مِنْ قِبَلِ وَجْهِهِ فَقُلْتُ: إِنَّهَا كَاذِبَةٌ، قَالَ: «وَكَيْفَ بِهَا وَقَدْ زَعَمَتْ أَنَّهَا قَدْ أَرْضَعَتْكُمَا؟ دَعْهَا عَنْكَ».

تخريج: أخرجه البخاري، النكاح، باب شهادة المرضعة، ح:٥١٠٤ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:٥٤٨٤ .

Comments:

'Leave her': because fosterage is a concealed matter. To find witnesses for it is not possible. It is specifically so when the breast-feeding woman is a slave-woman. This is because the slave women usually frequent houses. If they observe any child crying, they readily set about suckling it. Apparently, witnesses are not expected on such occasions. Therefore, seeking witnesses upon fosterage is futile. Rather, the claim of a nursing woman would be substantiated by swearing an oath.

Chapter 58. Marrying Those Whom One's Father Married

(المعجم ٥٨) - نِكَاحُ مَا نَكَحَ الْآبَاءُ

(التحفة ٥٨)

3333. It was narrated that Al-Barâ' said: "I met my maternal uncle who was carrying a flag (for an expedition) and I said: 'Where are you going?' He said: 'The Messenger of Allâh ﷺ is sending

٣٣٣٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنِ السُّدِّيِّ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ قَالَ: لَقِيتُ خَالِي وَمَعَهُ

me to a man who has married his father's wife after he died, to strike his neck or kill him.'" (*Ṣaḥîḥ*)

الرَّايَةُ فَقُلْتُ: أَيْنَ تُرِيدُ؟ قَالَ: أَرْسَلَنِي رَسُولُ اللهِ ﷺ إِلَى رَجُلٍ تَزَوَّجَ امْرَأَةَ أَبِيهِ مِنْ بَعْدِهِ أَنْ أَضْرِبَ عُنُقَهُ أَوْ أَقْتُلَهُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، الأحكام، باب: فيمن تزوج امرأة أبيه، ح: ١٣٦٢ من حديث عدي به، وقال: "حسن غريب"، وصححه ابن الجارود، ح: ٦٨١، وله طرق عند أبي داود، ح: ٤٤٥٦، وابن حبان، ح: ١٥١٦، والترمذي، والحاكم: ٢/ ١٩١ وغيرهم، وانظر الحديث الآتي.

Comments:

'No one can marry one's own mother': This means the wife of one's father (stepmother). One might think she is not one's (real) mother, so one could marry her. That is why Allâh's Messenger ﷺ unequivocally negated it. The Command: "And do not marry the women whom your fathers married" (*An-Nisa*: 22) is applicable to one's paternal as well as maternal grandparents. This is because according to the custom prevalent in the society, they equal fathers. 'Strike his neck': Whether he had intercourse with her or not. This punishment is for the unlawful marriage.

3334. It was narrated from Yazîd bin Al-Barâ' that his father said: "I met my maternal uncle who was carrying a flag (for an expedition) and I said: 'Where are you going?' He said: 'The Messenger of Allâh ﷺ is sending me to a man who has married his father's wife, and he has commanded me to strike his neck (kill him) and seize his wealth.'" (*Ṣaḥîḥ*)

٣٣٣٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَمْرٍو عَنْ زَيْدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ يَزِيدَ بْنِ الْبَرَاءِ، عَنْ أَبِيهِ قَالَ: أَصَبْتُ عَمِّي وَمَعَهُ رَايَةٌ فَقُلْتُ: أَيْنَ تُرِيدُ؟ فَقَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى رَجُلٍ نَكَحَ امْرَأَةَ أَبِيهِ فَأَمَرَنِي أَنْ أَضْرِبَ عُنُقَهُ وَآخُذَ مَالَهُ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الحدود، باب: في الرجل يزني بحريمه، ح: ٤٤٥٧ من حديث عبيدالله بن عمرو به، وهو في الكبرٰى، ح: ٥٤٨٩، وانظر الحديث السابق * زيد هو ابن أبي أنيسة.

Comments:

1. 'A flag' means the banner of Allâh's Messenger ﷺ, which served as a sign that he had really been sent by the Messenger of Allâh ﷺ.
2. 'Seize his wealth': Committing marriage with the wife of one's father warrants capital punishment, and that his property shall be seized.

Chapter 59. Meaning Of The Saying Of Allâh, The Mighty And Sublime: "Also (Forbidden Are) Women Already Married, Except Those (Slaves) Whom Your Right Hands Possess."[1]

(المعجم ٥٩) - تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [النساء: ٢٤] (التحفة ٥٩)

3335. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet of Allâh ﷺ sent an army to Awṭâs. They met the enemy, fought them, and prevailed over them. They acquired female prisoners who had husbands among the idolaters. The Muslims felt reluctant to be intimate with them. Then Allâh, the Mighty and Sublime revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess,[2] meaning, this is permissible for you once they have completed their *'Iddah*. (*Ṣaḥîḥ*)

٣٣٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَبِي الْخَلِيلِ، عَنْ أَبِي عَلْقَمَةَ الْهَاشِمِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ نَبِيَّ اللهِ ﷺ بَعَثَ جَيْشًا إِلَى أَوْطَاسٍ فَلَقُوا عَدُوًّا فَقَاتَلُوهُمْ وَظَهَرُوا عَلَيْهِمْ فَأَصَابُوا لَهُمْ سَبَايَا لَهُنَّ أَزْوَاجٌ فِي الْمُشْرِكِينَ فَكَانَ الْمُسْلِمُونَ تَحَرَّجُوا مِنْ غِشْيَانِهِنَّ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَٱلْمُحْصَنَٰتُ مِنَ ٱلنِّسَآءِ إِلَّا مَا مَلَكَتْ أَيْمَٰنُكُمْ﴾ [النساء: ٢٤] أَيْ هٰذَا لَكُمْ حَلَالٌ إِذَا انْقَضَتْ عِدَّتُهُنَّ.

تخريج: أخرجه مسلم، الرضاع، باب جواز وطء المسبية بعد الاستبراء . . . إلخ، ح: ١٤٥٦ من حديث يزيد بن زريع به، وهو في الكبرى، ح: ٥٤٩٢ * سعيد هو ابن أبي عروبة، وتابعه شعبة عند مسلم .

Comments:

1. 'The Muslims felt reluctant' because they were married, and their husbands were alive.
2. 'Completed their *'Iddah*': And this waiting period is one menstrual cycle. If the menses start, sexual intercourse would be permitted when it ends. But if the menses stop coming, it would be indicative of pregnancy. Until the childbirth, sexual intercourse is not permitted, nor marriage.

Chapter 60. *Ash-Shighâr*[3]

(المعجم ٦٠) - بَابُ الشِّغَارِ (التحفة ٦٠)

3336. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Ash-Shighâr*. (*Ṣaḥîḥ*)

٣٣٣٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ

[1] *An-Nisâ'* 4:24.
[2] *An-Nisâ'* 4:24.
[3] It is explained in the following chapter.

عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الشِّغَارِ.

تخريج: أخرجه البخاري، الحيل، باب الحيلة في النكاح، ح:٦٩٦٠، ومسلم، النكاح، باب تحريم نكاح الشغار وبطلانه، ح:٥٨/١٤١٥ عن عبيدالله بن سعيد به، وهو في الكبرٰى، ح:٥٤٩٤
* يحيى هو القطان.

Comments:

Ash-Shigâr is one of the many forms of marriage that prevailed during the time of ignorance. For details, see below

3337. It was narrated from 'Imrân bin Ḥuṣain that the Messenger of Allâh ﷺ said: "There is no 'bringing', no 'avoidance'[1] and no *Shighâr* in Islam, and whoever robs, he is not one of us." (*Ṣaḥîḥ*)

٣٣٣٧ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا جَلَبَ وَلَا جَنَبَ وَلَا شِغَارَ فِي الْإِسْلَامِ، وَمَنِ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا».

تخريج: [صحيح] أخرجه ابن ماجه، الفتن، باب النهي عن النهبة، ح:٣٩٣٧ عن حميد بن مسعدة به، وهو في الكبرٰى، ح:٥٤٩٥، وقال الترمذي، ح:١١٢٣ "حسن صحيح" * بشر هو ابن المفضل، وحميد هو الطويل، وللحديث شواهد، انظر، ح:١٨٥٣ .

3338. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'There is no 'bringing', no 'avoidance' and no *Shighâr* in Islam, and whoever robs, he is not one of us.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân said: This is a grave error and what is correct is the narration of Bishr.

٣٣٣٨ - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ عَنِ الْفَزَارِيِّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا جَلَبَ وَلَا جَنَبَ وَلَا شِغَارَ فِي الْإِسْلَامِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ فَاحِشٌ وَالصَّوَابُ حَدِيثُ بِشْرٍ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٥٤٩٦، والحديث السابق شاهد له * محمد بن كثير هو المصيصي، الفزاري هو إبراهيم بن محمد بن الحارث، وعلي بن محمد هو ابن أبي المضاء.

[1] Bringing (*Jalab*) and avoidance (*Janab*): meaning, the *Zakâh* collector should not stop in one place and demand that the people bring their goods and livestock to him to assess them and determine how much is due. Conversely, the people should not go to remote areas away from where they are expected to be, so that the *Zakâh* collector has to travel far and face undue hardship in doing his job.

Chapter 61. Explanation Of *Ash-Shighâr*

(المعجم ٦١) - تَفْسِيرُ الشِّغَارِ (التحفة ٦١)

3339. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Ash-Shighâr*. *Ash-Shighâr* means when a man marries his daughter to another man, on the condition that that man marries his daughter to him, and no dowry is exchanged between them. (*Sahîh*)

٣٣٣٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: قَالَ مَالِكٌ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الشِّغَارِ، وَالشِّغَارُ: أَنْ يُزَوِّجَ الرَّجُلُ الرَّجُلَ ابْنَتَهُ عَلَىٰ أَنْ يُزَوِّجَهُ ابْنَتَهُ وَلَيْسَ بَيْنَهُمَا صَدَاقٌ.

تخريج: أخرجه البخاري، النكاح، باب الشغار، ح:٥١١٢، ومسلم، النكاح، باب تحريم نكاح الشغار وبطلانه، ح:١٤١٥ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٥٣٥، والكبرٰى، ح:٥٤٩٧.

3340. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Ash-Shighâr*." (One of the narrators) 'Ubaidullâh said: "*Ash-Shighâr* means when a man gives his daughter in marriage on condition that (the other man) gives him his sister in marriage." (*Sahîh*)

٣٣٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ وَعَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلَّامٍ قَالَا: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ عَنْ عُبَيْدِ اللهِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الشِّغَارِ. قَالَ عُبَيْدُ اللهِ: وَالشِّغَارُ: كَانَ يُزَوِّجُ الرَّجُلُ ابْنَتَهُ عَلَى أَنْ يُزَوِّجَهُ أُخْتَهُ.

تخريج: أخرجه مسلم، ح:١٤١٦ (انظر الحديث السابق) من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٥٤٩٨.

Comments:

'Sister': This is just to illustrate the point. It might be the condition of the marriage of any, whether it be daughter or sister, brother's daughter, or sister's daughter. It makes no difference whatsoever.

Chapter 62. Marriage For *Sûrahs* Of The Qur'ân

(المعجم ٦٢) - بَابُ التَّزْوِيجِ عَلَى سُوَرٍ مِنَ الْقُرْآنِ (التحفة ٦٢)

3341. It was narrated from Sahl bin Sa'd that a woman came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I have

٣٣٤١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ امْرَأَةً جَاءَتْ رَسُولَ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ!

come to offer myself to you (in marriage)." The Messenger of Allâh ﷺ looked her up and down then lowered his head. When the woman saw that he was not saying anything about her, she sat down. A man among his Companions stood up and said: "O Messenger of Allâh, if you do not want to marry her, then marry me to her." He said: "Do you have anything." He said: "No, by Allâh, I do not have anything." He said: "Look, even if it is only an iron ring." He went, then he came back and said: "No, by Allâh, O Messenger of Allâh, not even an iron ring, but this is my *Izâr* (lower garment)" – Sahl said: "He did not have a *Ridâ'* (upper garment)" – "she can have half of it." The Messenger of Allâh ﷺ said: "What could she do with your *Izâr*? If you wear it, she will not have any of it, and if she wears it, you will not have any of it." The man sat down for a long time, then he got up, and the Messenger of Allâh ﷺ saw him leaving, so he ordered that he be called back. When he came, he said: "What do you know of the Qur'ân?" He said: "I know *Sûrah* such-and-such, and *Sûrah* such-and-such," and listed them. He said: "Can you recite them by heart?" He said: "Yes." He said: "Then I marry you to her on the basis of what you know of the Qur'ân." (*Sahîh*)

جِئْتُ لِأَهَبَ نَفْسِي لَكَ، فَنَظَرَ إِلَيْهَا رَسُولُ اللهِ ﷺ فَصَعَّدَ النَّظَرَ إِلَيْهَا وَصَوَّبَهُ ثُمَّ طَأْطَأَ رَأْسَهُ، فَلَمَّا رَأَتِ الْمَرْأَةُ أَنَّهُ لَمْ يَقْضِ فِيهَا شَيْئًا جَلَسَتْ، فَقَامَ رَجُلٌ مِنْ أَصْحَابِهِ فَقَالَ: أَيْ رَسُولَ اللهِ! إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ فَزَوِّجْنِيهَا، قَالَ: «هَلْ عِنْدَكَ مِنْ شَيْءٍ؟» فَقَالَ: لَا وَاللهِ! مَا وَجَدْتُ شَيْئًا، فَقَالَ: «انْظُرْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ» فَذَهَبَ ثُمَّ رَجَعَ فَقَالَ: لَا وَاللهِ! يَا رَسُولَ اللهِ! وَلَا خَاتَمًا مِنْ حَدِيدٍ وَلٰكِنْ هٰذَا إِزَارِي، - قَالَ سَهْلٌ: مَا لَهُ رِدَاءٌ - فَلَهَا نِصْفُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا تَصْنَعُ بِإِزَارِكَ إِنْ لَبِسْتَهُ لَمْ يَكُنْ عَلَيْهَا مِنْهُ شَيْءٌ وَإِنْ لَبِسَتْهُ لَمْ يَكُنْ عَلَيْكَ مِنْهُ شَيْءٌ» فَجَلَسَ الرَّجُلُ حَتَّى طَالَ مَجْلِسُهُ ثُمَّ قَامَ، فَرَآهُ رَسُولُ اللهِ ﷺ مُوَلِّيًا فَأَمَرَ بِهِ فَدُعِيَ، فَلَمَّا جَاءَ قَالَ: «مَاذَا مَعَكَ مِنَ الْقُرْآنِ؟» قَالَ: مَعِي سُورَةُ كَذَا وَسُورَةُ كَذَا عَدَّدَهَا، فَقَالَ: «هَلْ تَقْرَؤُهُنَّ عَنْ ظَهْرِ قَلْبٍ؟» قَالَ: نَعَمْ، قَالَ: «مَلَّكْتُكَهَا بِمَا مَعَكَ مِنَ الْقُرْآنِ».

تخريج: أخرجه البخاري، فضائل القرآن، باب القراءة عن ظهر القلب، ح:٥٠٣٠، ومسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن وخاتم حديد وغير ذلك . . . إلخ، ح:١٤٢٥ عن قتيبة به، وهو في الكبرٰى، ح:٥٥٠٥ * يعقوب هو ابن عبدالرحمن القارىء.

Chapter 63. Marriage For Islam

(المعجم ٦٣) - التَّزْوِيجُ عَلَى الإِسْلَامِ (التحفة ٦٣)

3342. It was narrated that Anas said: "Abû Ṭalḥah married Umm Sulaim and the dowry between them was Islam. Umm Sulaim became Muslim before Abû Ṭalḥah, and he proposed to her but she said: 'I have become Muslim; if you become Muslim I will marry you.' So he became Muslim, and that was the dowry between them." (*Ṣaḥîḥ*)

٣٣٤٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ مُوسَى عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسٍ قَالَ: تَزَوَّجَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ فَكَانَ صَدَاقُ مَا بَيْنَهُمَا الْإِسْلَامُ، أَسْلَمَتْ أُمُّ سُلَيْمٍ قَبْلَ أَبِي طَلْحَةَ فَخَطَبَهَا فَقَالَتْ: إِنِّي قَدْ أَسْلَمْتُ، فَإِنْ أَسْلَمْتَ نَكَحْتُكَ، فَأَسْلَمَ فَكَانَ صِدَاقَ مَا بَيْنَهُمَا.

تخريج: [إسناده صحيح] أخرجه ابن سعد:٨/٤٢٦ من حديث محمد بن موسى الفطري به، وهو في الكبرى، ح:٥٥٠٣.

Comments:

It transpires from this *Ḥadîth* that there was no other dower, except for Abû Talhah's Islam. The upcoming narrations further elucidate it. Therefore, any gain or benefit could become a dower; it could either be religious or worldly, as there is mention of the teaching of the Glorious Qur'ân in the previous narration.

3343. It was narrated that Anas said: "Abû Ṭalḥah proposed marriage to Umm Sulaim and she said: 'By Allâh, a man like you is not to be rejected, O Abû Ṭalḥah, but you are a disbeliever and I am a Muslim, and it is not permissible for me to marry you. If you become Muslim, that will be my dowry, and I will not ask you for anything else.' So he became Muslim and that was her dowry." (one of the narrators) Thâbit said: "I have never heard of a woman whose dowry was more precious than Umm Sulaim (whose dowry was) Islam. And he consummated the marriage with her, and she bore him a child." (*Ḥasan*)

٣٣٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: أَخْبَرَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: خَطَبَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ فَقَالَتْ: وَاللَّهِ! مَا مِثْلُكَ يَا أَبَا طَلْحَةَ! يُرَدُّ، وَلٰكِنَّكَ رَجُلٌ كَافِرٌ وَأَنَا امْرَأَةٌ مُسْلِمَةٌ، وَلَا يَحِلُّ لِي أَنْ أَتَزَوَّجَكَ، فَإِنْ تُسْلِمْ فَذَاكَ مَهْرِي وَلَا أَسْأَلُكَ غَيْرَهُ، فَأَسْلَمَ فَكَانَ ذٰلِكَ مَهْرَهَا، قَالَ ثَابِتٌ: فَمَا سَمِعْتُ بِامْرَأَةٍ قَطُّ كَانَتْ أَكْرَمَ مَهْرًا مِنْ أُمِّ سُلَيْمٍ الْإِسْلَامَ، فَدَخَلَ بِهَا فَوَلَدَتْ لَهُ.

تخريج: [إسناده حسن] وهو في الكبرى، ح:٥٥٠٤.

Comments:

This *Hadîth* clearly indicates that there was no dower except Islam. So to say, if the woman consents, such religious gain or benefit could also become a dower. Wealth is not essential.

Chapter 64. Marriage For Manumission

(المعجم ٦٤) - **التَّزْوِيجُ عَلَى الْعِتْقِ**

(التحفة ٦٤)

3344. It was narrated from Anas that the Messenger of Allâh ﷺ manumitted Şafiyyah and made that her dowry. (*Sahîh*)

٣٣٤٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ وَعَبْدِ الْعَزِيزِ - يَعْنِي ابْنَ صُهَيْبٍ -، عَنْ أَنَسِ بْنِ مَالِكٍ؛ ح وَأَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ وَشُعَيْبٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ أَعْتَقَ صَفِيَّةَ وَجَعَلَهُ صَدَاقَهَا.

تخريج: أخرجه مسلم، النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها، ح:١٣٦٥/ ٨٥ عن قتيبة، والبخاري، صلوة الخوف، باب التكبير والغلس بالصبح والصلوة عند الإغارة والحرب، ح:٩٤٧ من حديث عبدالعزيز، والبخاري، ح:٥٠٨٦، ومسلم عن قتيبة به، بالسند الثاني، وهو في الكبرٰى، ح:٥٤٩٩ * حماد هو ابن زيد، وشعيب هو ابن الحبحاب.

Comments:

The Hanafites, etc., do not consider this method adequate. They consider the afore-mentioned incident specifically affiliated to the Prophet ﷺ. The noble Companions, however, did not particularise it.

3345. It was narrated from Anas that the Messenger of Allâh ﷺ manumitted Şafiyyah and made her freedom her dowry. (*Sahîh*)

This is the wording of Muhammad (one of the narrators).

٣٣٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا سُفْيَانُ؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يُونُسَ، عَنِ ابْنِ الْحَبْحَابِ، عَنْ أَنَسٍ: أَعْتَقَ رَسُولُ اللهِ ﷺ صَفِيَّةَ وَجَعَلَ عِتْقَهَا مَهْرَهَا. وَاللَّفْظُ لِمُحَمَّدٍ.

تخريج: أخرجه مسلم، ح:١٣٦٥/ ٨٥ عن محمد بن رافع به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٥٥٠٠ * سفيان هو الثوري، ويونس هو ابن عبيد.

Chapter 65. A Man Manumitting His Slave Woman, Then Marrying Her

(المعجم ٦٥) - عِتْقُ الرَّجُلِ جَارِيَتَهُ ثُمَّ يَتَزَوَّجُهَا (التحفة ٦٥)

3346. It was narrated that Abû Mûsa said: "The Messenger of Allâh ﷺ said: 'There are three who will be given a twofold reward: A man who has a slave woman whom he disciplines and disciplines her well, and teaches and teaches her well, then he manumits her and marries her; a slave who fulfills his duty toward Allâh and toward his masters; and a believer from among the People of the Book.'" (*Ṣaḥîḥ*)

٣٣٤٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي صَالِحُ بْنُ صَالِحٍ عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ: رَجُلٌ كَانَتْ لَهُ أَمَةٌ فَأَدَّبَهَا فَأَحْسَنَ أَدَبَهَا وَعَلَّمَهَا فَأَحْسَنَ تَعْلِيمَهَا ثُمَّ أَعْتَقَهَا وَتَزَوَّجَهَا، وَعَبْدٌ يُؤَدِّي حَقَّ اللهِ وَحَقَّ مَوَالِيهِ، وَمُؤْمِنُ أَهْلِ الْكِتَابِ».

تخريج: أخرجه البخاري، العلم، باب تعليم الرجل أمته وأهله، ح:٩٧، ومسلم، الإيمان، باب وجوب الإيمان برسالة نبينا محمد ﷺ إلى جميع الناس و نسخ الملل بملته، ح:٢٤١/١٥٤ من حديث صالح به، وهو في الكبرٰى، ح:٥٥٠٢ ❊ عامر هو الشعبي، وابن أبي زائدة هو يحيى.

Comments:

1. 'Twofold reward': This is because they have performed a twofold righteous deed: emancipation and marriage.
2. 'Marry her': means with her consent. Thereupon, whether he pays her the dower, or an agreement is finally reached between them, then the emancipation would be considered the dower.

3347. It was narrated that Abû Mûsa said: "The Messenger of Allâh ﷺ said: 'Whoever manumits his female slave, then marries her, he will have two rewards.'" (*Ṣaḥîḥ*)

٣٣٤٧ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي زُبَيْدٍ عَبْثَرَ بْنِ الْقَاسِمِ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَعْتَقَ جَارِيَتَهُ ثُمَّ تَزَوَّجَهَا فَلَهُ أَجْرَانِ».

تخريج: أخرجه البخاري، العتق، باب فضل من أدب جاريته وعلّمها، ح:٢٥٤٤، ومسلم، النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها، ح:٨٦/١٥٤ من حديث مطرف بن طريف به، وهو في الكبرٰى، ح:٥٥٠١.

Comments:

This is because commitment of marriage after the emancipation is also a favor. Moreover, it is the charity of the two spouses or the couple.

Chapter 66. Fairness In Giving Dowries

(المعجم ٦٦) - الْقِسْطُ فِي الْأَصْدِقَةِ

(التحفة ٦٦)

3348. 'Urwah bin Az-Zubair narrated that he asked 'Âishah about the saying of Allâh, the Mighty and Sublime: "And if you fear that you shall not be able to deal justly with the orphan girls then marry (other) women of your choice.[1] She said: "O son of my sister, this refers to a female orphan who is in the care of her guardian, and her wealth is joined to his, and he is attracted to her wealth and her beauty. So her guardian wants to marry her without being fair with regard to her dowry, and without giving her what someone else would give her. So they were forbidden to marry them unless they were fair to them and gave them the highest possible dowry that is customarily given, and they were commanded to marry other women of their choice." 'Urwah said: "Âishah said: "Then later on, Allâh, the Mighty and Sublime, revealed concerning them: 'They ask your legal instruction concerning women, say: Allâh instructs you about them, and about what is recited unto you in the Book concerning the orphan girls whom you give not the prescribed portions and yet whom you desire to marry.'[2] 'Âishah said: 'What Allâh, Most High, mentioned here that is recited in the Book is the first Verse in which it says: And if you

٣٣٤٨ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَسُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَأَلَ عَائِشَةَ عَنْ قَوْلِ اللهِ عَزَّ وَجَلَّ ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ﴾ [النساء: ٣] قَالَتْ: يَا ابْنَ أُخْتِي! هِيَ الْيَتِيمَةُ تَكُونُ فِي حَجْرِ وَلِيِّهَا فَتُشَارِكُهُ فِي مَالِهِ فَيُعْجِبُهُ مَالُهَا وَجَمَالُهَا فَيُرِيدُ وَلِيُّهَا أَنْ يَتَزَوَّجَهَا بِغَيْرِ أَنْ يُقْسِطَ فِي صَدَاقِهَا فَيُعْطِيَهَا مِثْلَ مَا يُعْطِيهَا غَيْرُهُ، فَنُهُوا أَنْ يَنْكِحُوهُنَّ إِلَّا أَنْ يُقْسِطُوا لَهُنَّ وَيَبْلُغُوا بِهِنَّ أَعْلَى سُنَّتِهِنَّ مِنَ الصَّدَاقِ، فَأُمِرُوا أَنْ يَنْكِحُوا مَا طَابَ لَهُمْ مِنَ النِّسَاءِ سِوَاهُنَّ، قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: ثُمَّ إِنَّ النَّاسَ اسْتَفْتَوْا رَسُولَ اللهِ ﷺ بَعْدُ فِيهِنَّ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۖ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ﴾ إِلَى قَوْلِهِ: ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ [النساء: ١٢٧] قَالَتْ عَائِشَةُ: وَالَّذِي ذَكَرَ اللهُ تَعَالَى أَنَّهُ يُتْلَى فِي الْكِتَابِ الْآيَةُ الْأُولَى الَّتِي فِيهَا ﴿وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُم مِّنَ النِّسَاءِ﴾ قَالَتْ عَائِشَةُ: وَقَوْلُ اللهِ فِي الْآيَةِ الْأُخْرَى ﴿وَتَرْغَبُونَ أَن تَنكِحُوهُنَّ﴾ رَغْبَةَ أَحَدِكُمْ عَنْ يَتِيمَتِهِ الَّتِي تَكُونُ فِي حِجْرِهِ حِينَ

[1] *An-Nisâ'* 4:3.

[2] *An-Nisâ'* 4:127.

fear that you shall not be able to deal justly with orphan girls then marry (other) women of your choice.'[1] 'Âishah said: 'What is referred to in the other Verse – and yet whom you desire to marry[2] – is the desire of one of you not to marry orphan girl who is under his care if she is lacking in wealth and beauty. So they were forbidden to marry those orphan women to whose wealth they were attracted unless they were fair, because of their desire not to marry (those who were lacking in wealth and beauty).'" (*Sahîh*)

تَكُونُ قَلِيلَةَ الْمَالِ وَالْجَمَالِ، فَنُهُوا أَنْ يَنْكِحُوا مَا رَغِبُوا فِي مَالِهَا [مِنْ] يَتَامَى النِّسَاءِ إِلَّا بِالْقِسْطِ مِنْ أَجْلِ رَغْبَتِهِمْ عَنْهُنَّ.

تخريج: أخرجه مسلم، التفسير، ح:٦/٣٠١٨ من حديث ابن وهب، والبخاري، الشركة، باب شركة اليتيم وأهل الميراث، ح:٢٤٩٤ من حديث يونس بن يزيد به، وهو في الكبرٰى، ح:٥٥١٤.

Comments:

We learn the dower of women ought to be such that it does not take advantage of their social status.

3349. It was narrated that Abû Salamah said: "I asked 'Âishah about that and she said: 'The Messenger of Allâh ﷺ got married (and married his daughters) for twelve *Uqiyah* and a *Nashsh*'" which is five hundred *Dirhams*. (*Sahîh*)

٣٣٤٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ ذٰلِكَ فَقَالَتْ: فَعَلَ رَسُولُ اللهِ ﷺ عَلَى اثْنَتَيْ عَشْرَةَ أُوْقِيَّةً وَنَشٍّ وَذٰلِكَ خَمْسُمِائَةِ دِرْهَمٍ.

تخريج: أخرجه مسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن وخاتم حديد وغير ذلك ... إلخ، ح:١٤٢٦ عن إسحاق بن راهويه به، وهو في الكبرٰى، ح:٥٥١٣.

3350. It was narrated that Abû Hurairah said: "The dowry, when the Messenger of Allâh ﷺ was among us, was ten *Awâq*." (*Sahîh*)

٣٣٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ مُوسَى بْنِ

[1] *An-Nisâ'* 4:3.
[2] *An-Nisâ'* 4:127.

يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ الصَّدَاقُ إِذْ كَانَ فِينَا رَسُولُ اللهِ ﷺ عَشْرَةَ أَوَاقٍ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٣٦٧ من حديث داود به، وهو في الكبرى، ح: ٥٥١٠، وصححه ابن حبان، ح: ١٢٦٠ من حديث ابن مهدي، والحاكم: ٢/ ١٧٥، ووافقه الذهبي.

Comments:

'Ten *Uqiyyah*': Twelve and a half *Uqiyyah* has reported above. The fractions might probably have been dropped, or the dower in general might be that much! The dower for the Messenger of Allâh ﷺ might have been five hundred dirhams (silver coins) in view of his specific status. Ten *Uqiyyah* equal four hundred dirhams. This is not the prescribed measure or amount of the dower. It rather might have been an appropriate measure of dower according to the customary practice. Its measure would rise and fall based upon circumstances.

3351. It was narrated that Abû Al-'Ajfâ' said: "Umar bin Al-Khaṭṭâb said: 'Do not go to extremes with regard to the dowries of women, for if that were a sign of honor and dignity in this world, or a sign of piety before Allâh, the Mighty and Sublime, then Muḥammad ﷺ would have done that before you. But he did not give any of his wives, and none of his daughters were given, more than twelve *Uqiyyah*. A man may increase the dowry until he feels resentment against her and says: You cost me everything I own (*'Alaqul-Qirbah*)"' 'And I was a man born among the 'Arabs,[1] but I did not know the meaning of *'Alaqul-Qirbah*'[2] and

٣٣٥١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرِ بْنِ إِيَاسِ ابْنِ مُقَاتِلِ بْنِ مُشَمْرِخِ بْنِ خَالِدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ وَابْنِ عَوْنٍ وَسَلَمَةَ بْنِ عَلْقَمَةَ وَهِشَامِ بْنِ حَسَّانَ - دَخَلَ حَدِيثُ بَعْضِهِمْ فِي بَعْضٍ - عَنْ مُحَمَّدِ بْنِ سِيرِينَ - قَالَ سَلَمَةُ: عَنِ ابْنِ سِيرِينَ: نُبِّئْتُ عَنْ أَبِي الْعَجْفَاءِ. وَقَالَ الْآخَرُونَ: عَنْ مُحَمَّدِ بْنِ سِيرِينَ عَنْ أَبِي الْعَجْفَاءِ - قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: أَلَا لَا تَغْلُوا صُدُقَ النِّسَاءِ، فَإِنَّهُ لَوْ كَانَ مَكْرُمَةً فِي الدُّنْيَا أَوْ تَقْوى عِنْدَ اللهِ عَزَّ وَجَلَّ كَانَ أَوْلَاكُمْ بِهِ النَّبِيُّ ﷺ، مَا أَصْدَقَ رَسُولُ اللهِ ﷺ امْرَأَةً مِنْ نِسَائِهِ وَلَا أُصْدِقَتِ امْرَأَةٌ مِنْ بَنَاتِهِ أَكْثَرَ مِنْ

[1] In *Musnad Al-Ḥumaidî* (23) it is: "And I was a young man."

[2] Meaning, due to the ambiguity of the expression: *'Alaqul-Qirbah*. A *Qirbah* is a very large water skin that only a very strong man could carry. So the meaning is that I gave you everything until I even carried a giant water skin to your family, or, did so much that I even sweated enough to fill such a water-skin. In *Al-'Ilal wa Ma'rifat Ar-Rijâl* (No. 95) Aḥmad narrated regarding this, from Sufyân, who is one of those who narrated this *Ḥadîth* as recorded by others: "Until I carried a *Qirbah* from far away."

others of you are saying – about those killed in this or that battle of yours, or who died: "So-and so was martyred,' or 'so and so died as a martyr.' While perhaps he merely overloaded the backside of his beast, or lined his saddle with gold or silver seeking trade. So do not say that, rather say as the Prophet ﷺ said: 'Whoever is killed in the cause of Allâh, or dies, then he is in Paradise.'" (*Ḥasan*)

ثِنْتَيْ عَشْرَةَ أُوقِيَّةً، وَإِنَّ الرَّجُلَ لَيُغَالِي بِصَدُقَةِ امْرَأَتِهِ حَتَّى يَكُونَ لَهَا عَدَاوَةٌ فِي نَفْسِهِ، وَحَتَّى يَقُولَ: كُلِّفْتُ لَكُمْ عِلْقَ الْقِرْبَةِ، - وَكُنْتُ غُلَامًا عَرَبِيًّا مُوَلَّدًا فَلَمْ أَدْرِ مَا عِلْقُ الْقِرْبَةِ - قَالَ: وَأُخْرَى يَقُولُونَهَا - لِمَنْ قُتِلَ فِي مَغَازِيكُمْ هذهِ أَوْ مَاتَ - قُتِلَ فُلَانٌ شَهِيدًا أَوْ مَاتَ فُلَانٌ شَهِيدًا وَلَعَلَّهُ أَنْ يَكُونَ قَدْ أَوْقَرَ عَجُزَ دَابَّتِهِ أَوْ دَفَّ رَاحِلَتِهِ ذَهَبًا أَوْ وَرِقًا يَطْلُبُ التِّجَارَةَ، فَلَا تَقُولُوا ذَاكُمْ، وَلَكِنْ قُولُوا كَمَا قَالَ النَّبِيُّ ﷺ: «مَنْ قُتِلَ فِي سَبِيلِ اللهِ أَوْ مَاتَ فَهُوَ فِي الْجَنَّةِ».

تخريج: [حسن] أخرجه أحمد: ١/ ٤٠، ٤١ عن إسماعيل (هو ابن علية) به، وهو في الكبرٰى، ح: ٥٥١١، وأخرجه أبو داود، ح: ٢١٠٦، والترمذي، ح: ١١١٤ من حديث أيوب به، وقال الترمذي: "حسن صحيح"، وصححه الحاكم: ٢/ ١٠٩، ١٧٥، ١٧٦، ووافقه الذهبي * ابن سيرين سمعه من أبي العجفاء ومن ابنه فالطريقان محفوظان.

Comments:

'Twelve': mean twelve and a half as has preceded in another *Ḥadîth*. However, the fractions have been dropped here. This narration also demonstrates the abhorrence of calling so-and-so "*Shahîd*" as clearly indicated and prohibited by the statement of 'Umar, in spite of whoever opposes him after him.

3352. It was narrated from Umm Ḥabîbah that the Messenger of Allâh ﷺ married her when she was in Ethiopia. An-NajâShî performed the marriage for her and gave her a dowry of four thousand, and he fitted her out from his own wealth, and sent her with Shuraḥbîl bin Ḥasanah. The Messenger of Allâh ﷺ did not send her anything, and the dowry of his wives was four hundred *Dirhams*. (*Ḍa'îf*)

٣٣٥٢ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ أُمِّ حَبِيبَةَ: أَنَّ رَسُولَ اللهِ ﷺ تَزَوَّجَهَا وَهِيَ بِأَرْضِ الْحَبَشَةِ، زَوَّجَهَا النَّجَاشِيُّ وَأَمْهَرَهَا أَرْبَعَةَ آلَافٍ وَجَهَّزَهَا مِنْ عِنْدِهِ وَبَعَثَ بِهَا مَعَ شُرَحْبِيلَ بْنِ حَسَنَةَ وَلَمْ يَبْعَثْ إِلَيْهَا رَسُولُ اللهِ ﷺ بِشَيْءٍ، وَكَانَ مَهْرُ نِسَائِهِ أَرْبَعَمِائَةِ دِرْهَمٍ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، النكاح، باب: في الولي، ح:٢٠٨٦ من حديث معمر به، وهو في الكبرى، ح:٥٥١٢ * الزهري عنعن.

Comments:

'She was in Ethiopia': In reality, she had emigrated to Ethiopia along with her husband Ubaidullah bin Jahsh. A little later, Ubaidullah bin Jahsh became a Christian, and died in the state of apostasy. Umm Habibah remained constant in Islam. When Allâh's Messenger ﷺ came to know about the course of events, he sent 'Amr bin Umayyah Ad-Dhamari to An-Najâshî, the emperor of Ethiopia, with his marriage proposal to her.

Chapter 67. Marriage For A *Nawâh* Of Gold (Five *Dirhams*)

(المعجم ٦٧) - التَّزْوِيجُ عَلَى نَوَاةٍ مِنْ ذَهَبٍ (التحفة ٦٧)

3353. It was narrated from Anas bin Mâlik that 'Abdur-Raḥmân bin 'Awf came to the Prophet ﷺ with traces of yellow perfume on him. The Messenger of Allâh ﷺ asked him (about that) and he told him that he had married a woman from among the Anṣâr. The Messenger of Allâh ﷺ said: "How much did you give her?" He said: "A *Nawâh* (five *Dirhams*) of gold." The Messenger of Allâh ﷺ said: "Give a *Walîmah* (wedding feast) even if it is with one sheep." (*Ṣaḥîḥ*)

٣٣٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لِمُحَمَّدٍ عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ جَاءَ إِلَى النَّبِيِّ ﷺ وَبِهِ أَثَرُ الصُّفْرَةِ، فَسَأَلَهُ رَسُولُ اللهِ ﷺ فَأَخْبَرَهُ أَنَّهُ تَزَوَّجَ امْرَأَةً مِنَ الْأَنْصَارِ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَمْ سُقْتَ إِلَيْهَا؟» قَالَ: زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ، قَالَ رَسُولُ اللهِ ﷺ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

تخريج: أخرجه البخاري، النكاح، باب الصفرة للمتزوج، ح:٥١٥٣ من حديث مالك به، وهو في الكبرى، ح:٥٥٠٨، والموطأ (يحيى):٢/٥٤٥، وأخرجه مسلم، ح:١٤٢٧/٨١ من حديث حميد وغيره به.

Comments:

1. 'He married a woman from Al-Ansâr': Some of the saffron or the like which she was wearing, got on him.
2. "*Nawâh*" was a weight of gold. Its value was three or according to some people, five dirhams. In other words, the dower could be that amount.

3354. 'Abdur-Raḥmân bin 'Awf said: "The Messenger of Allâh ﷺ saw me looking cheerful as I had just got married." I said: "I have gotten married to a woman of the

٣٣٥٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ: سَمِعْتُ

أَنَسًا يَقُولُ: قَالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ: رَآنِي رَسُولُ اللهِ ﷺ وَعَلَيَّ بَشَاشَةُ الْعُرْسِ فَقُلْتُ: تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ، قَالَ: «كَمْ أَصْدَقْتَهَا؟» قَالَ: زِنَةَ نَوَاةٍ مِنْ ذَهَبٍ.

Anṣâr." He said: "How much did you give her as a dowry?" He said: "A *Nawâh* (five *Dirhams*) of gold." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن وخاتم حديد وغير ذلك ... إلخ، ح:٨٢/١٤٢٧ عن إسحاق بن إبراهيم (وهو ابن راهوية) به، وهو في الكبرٰى، ح:٥٥٠٧.

٣٣٥٥ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ ابْنُ جُرَيْجٍ: حَدَّثَنِي عَمْرُو ابْنُ شُعَيْبٍ؛ ح وَأَخْبَرَنِي عَبْدُ اللهِ بْنُ مُحَمَّدِ ابْنِ تَمِيمٍ قَالَ: سَمِعْتُ حَجَّاجًا يَقُولُ: قَالَ ابْنُ جُرَيْجٍ: عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ نُكِحَتْ عَلَى صَدَاقٍ أَوْ حِبَاءٍ أَوْ عِدَةٍ قَبْلَ عِصْمَةِ النِّكَاحِ فَهُوَ لَهَا، وَمَا كَانَ بَعْدَ عِصْمَةِ النِّكَاحِ فَهُوَ لِمَنْ أَعْطَاهُ، وَأَحَقُّ مَا أُكْرِمَ عَلَيْهِ [الرَّجُلُ] ابْنَتُهُ أَوْ أُخْتُهُ». اللَّفْظُ لِعَبْدِ اللّٰهِ.

3355. It was narrated from 'Abdur-Raḥmân bin 'Amr: "The Messenger of Allâh ﷺ said: 'Whatever is given as a dowry, or gift or is promised her before the marriage belongs to her. Whatever is given after the marriage belongs to the one to whom it was given. And the most deserving for which a (man) is to be honored is (when marrying off) his daughter or sister.'" This is the wording of 'Abdullâh (one of the narrators). (***Ḥasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، النكاح، باب: في الرجل يدخل بامرإته قبل أن ينقدها شيئًا، ح:٢١٢٩ من حديث ابن جريج به، وهو في الكبرٰى، ح:٥٥٠٩ * حجاج هو ابن محمد.

(المعجم ٦٨) - إِبَاحَةُ التَّزْوِيجِ بِغَيْرِ صَدَاقٍ (التحفة ٦٨)

Chapter 68. Permission To Get Married Without A Dowry

٣٣٥٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ عَنْ زَائِدَةَ بْنِ قُدَامَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ وَالْأَسْوَدِ قَالَا: أُتِيَ عَبْدُ اللهِ فِي رَجُلٍ تَزَوَّجَ امْرَأَةً وَلَمْ

3356. It was narrated that 'Alqamah and Al-Aswad said: "A man was brought to 'Abdullâh who had married a woman without naming a dowry for her, then he died before consummating the marriage with her. 'Abdullâh said: 'Ask whether they can find any

report about that.' They said: 'O Abû 'Abdur-Raḥmân, we cannot find any report about that.' He said: 'I will say what I think, and if it is correct then it is from Allâh. She should have a dowry like that of her peers and no less, with no injustice, and she may inherit from him, and she has to observe the *'Iddah*.' A man from Ashja' stood up and said: 'The Messenger of Allâh ﷺ passed a similar judgment among us concerning a woman called Birwa' bint Wâshiq. She married a man who died before consummating the marriage with her, and the Messenger of Allâh ﷺ ruled that she should be given a dowry like that of her peers, and she could inherit, and she had to observe the *'Iddah*.' 'Abdullâh raised his hands and said the *Takbîr*." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: I do not know anyone who said "Al-Aswâd" in this *Ḥadîth*, other than Zâ'idah.

يَفْرِضْ لَهَا فَتُوُفِّيَ قَبْلَ أَنْ يَدْخُلَ بِهَا، فَقَالَ عَبْدُ اللَّهِ: سَلُوا هَلْ تَجِدُونَ فِيهَا أَثَرًا؟ قَالُوا: يَا أَبَا عَبْدِ الرَّحْمٰنِ! مَا نَجِدُ فِيهَا - يَعْنِي أَثَرًا - قَالَ: أَقُولُ بِرَأْيِي فَإِنْ كَانَ صَوَابًا فَمِنَ اللهِ، لَهَا كَمَهْرِ نِسَائِهَا، لَا وَكْسَ وَلَا شَطَطَ، وَلَهَا الْمِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، فَقَامَ رَجُلٌ مِنْ أَشْجَعَ فَقَالَ: فِي مِثْلِ هٰذَا قَضَى رَسُولُ اللهِ ﷺ فِينَا فِي امْرَأَةٍ يُقَالُ لَهَا بِرْوَعُ بِنْتُ وَاشِقٍ، تَزَوَّجَتْ رَجُلًا فَمَاتَ قَبْلَ أَنْ يَدْخُلَ بِهَا، فَقَضَى لَهَا رَسُولُ اللهِ ﷺ بِمِثْلِ صَدَاقِ نِسَائِهَا، وَلَهَا الْمِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، فَرَفَعَ عَبْدُ اللهِ يَدَيْهِ وَكَبَّرَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا قَالَ فِي هٰذَا الْحَدِيثِ: الْأَسْوَدِ غَيْرَ زَائِدَةَ.

تخريج: [صحيح] أخرجه أبو داود، النكاح، باب: فيمن تزوج ولم يسم لها صداقًا حتى مات، ح:٢١١٥، والترمذي، ح:١١٤٥ وغيرهما من حديث منصور بن المعتمر به، وهو في الكبرٰى، ح:٥٥١٥، وقال الترمذي: "حسن صحيح"، وصححه البيهقي:٧/ ٢٤٥، وله شاهد يأتي بعده، ح:٣٣٥٧ و٣٣٦٠.

Comments:

A marriage could be concluded without fixing the dower. But the dower should be determined, agreed, and paid even after conducting the marriage. If the dower is negated, the marriage would be invalid.

3357. It was narrated from 'Abdullâh that a woman was brought to him who had married a man then he had died without naming any dowry for her and without consummating the marriage with her. They kept coming to him for

٣٣٥٧ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ أُتِيَ فِي امْرَأَةٍ تَزَوَّجَهَا رَجُلٌ فَمَاتَ عَنْهَا وَلَمْ

nearly a month, and he did not issue any ruling to them. Then he said: "I think that she should have a dowry like that of her peers no less, with no injustice and she may inherit from him and she has to observe the *'Iddah*." Ma'qil bin Sinân Al-Ashja'î testified: "The Messenger of Allâh ﷺ passed a similar judgment concerning Birwa' bint Wâshiq." (*Ṣaḥîḥ*)

يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يَدْخُلْ بِهَا، فَاخْتَلَفُوا إِلَيْهِ قَرِيبًا مِنْ شَهْرٍ لَا يُفْتِيهِمْ، ثُمَّ قَالَ: أَرَى لَهَا صَدَاقَ نِسَائِهَا لَا وَكْسَ وَلَا شَطَطَ، وَلَهَا الْمِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، فَشَهِدَ مَعْقِلُ بْنُ سِنَانَ الْأَشْجَعِيُّ أَنَّ رَسُولَ اللهِ ﷺ قَضَى فِي بِرْوَعَ بِنْتِ وَاشِقٍ بِمِثْلِ مَا قَضَيْتَ.

تخريج: [صحيح] أخرجه أبو داود، والترمذي من حديث يزيد بن هارون به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٥٥١٦.

3358. It was narrated that 'Abdullâh *said, concerning a man* who married a woman, then died before consummating the marriage with her, and without naming a dowry: "She should have the dowry, and she has to observe the *'Iddah*, and she may inherit." Ma'qil bin Sinân said: "I heard the Prophet ﷺ pass the same judgment concerning Birwa' bint Wâshiq." (*Ṣaḥîḥ*)

٣٣٥٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ: فِي رَجُلٍ تَزَوَّجَ امْرَأَةً فَمَاتَ وَلَمْ يَدْخُلْ بِهَا وَلَمْ يَفْرِضْ لَهَا قَالَ: لَهَا الصَّدَاقُ، وَعَلَيْهَا الْعِدَّةُ، وَلَهَا الْمِيرَاثُ، فَقَالَ مَعْقِلُ بْنُ سِنَانَ: فَقَدْ سَمِعْتُ النَّبِيَّ ﷺ قَضَى بِهِ فِي بِرْوَعَ بِنْتِ وَاشِقٍ.

تخريج: [صحيح] أخرجه أبو داود، ح:٢١١٤ من حديث عبدالرحمن بن مهدي به (انظر الحديثين السابقين)، وهو في الكبرٰى، ح:٥٥١٧ * سفيان هو الثوري.

3359. (Another chain) with a similar narration. (*Ṣaḥîḥ*)

٣٣٥٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، مِثْلَهُ.

تخريج: [صحيح] تقدم، ح:٣٣٥٦، وهو في الكبرٰى، ح:٥٥١٩ * عبدالرحمٰن هو ابن مهدي، وسفيان هو الثوري.

3360. It was narrated from 'Abdullâh that some people came to him and said: "A man among us married a woman, but he did not

٣٣٦٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ،

name a dowry for her, and he did not have intercourse with her before he died. 'Abdullâh said: 'Since I left the Messenger of Allâh ﷺ I have never been asked a more difficult question than this. Go to someone else.' They kept coming to him for a month, then at the end of that they said: 'Who shall we ask if we do not ask you? You are one of the most prominent Companions of Muḥammad ﷺ in this land and we cannot find anyone else.' He said: 'I will say what I think, and if it is correct then it is from Allâh alone, with no partner, and if it is wrong then it is from me and from the *Shaiṭân*, and Allâh and His Messenger have nothing to do with it. I think that she should be given a dowry like that of her peers and no less, with no injustice, and she may inherit from him, and she has to observe the *'Iddah*, four months and ten days.'" He said: "And that was heard by some people from Ashja', who stood up and said: 'We bear witness that you have passed the same judgment as the Messenger of Allâh ﷺ did concerning a woman from among us who was called Birwa' bint Wâshiq.'" He said: "Abdullâh was never seen looking so happy as he did on that day, except with having accepted Islam." (***Ṣaḥîḥ***)

عَنِ الشَّعْبِيِّ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّهُ أَتَاهُ قَوْمٌ فَقَالُوا: إِنَّ رَجُلًا مِنَّا تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يَجْمَعْهَا إِلَيْهِ حَتَّى مَاتَ، فَقَالَ عَبْدُ اللَّهِ: مَا سُئِلْتُ مُنْذُ فَارَقْتُ رَسُولَ اللهِ ﷺ أَشَدَّ عَلَيَّ مِنْ هٰذِهِ فَأْتُوا غَيْرِي، فَاخْتَلَفُوا إِلَيْهِ فِيهَا شَهْرًا ثُمَّ قَالُوا لَهُ فِي آخِرِ ذٰلِكَ: مَنْ نَسْأَلُ إِنْ لَمْ نَسْأَلْكَ وَأَنْتَ مِنْ جِلَّةِ أَصْحَابِ مُحَمَّدٍ ﷺ بِهٰذَا الْبَلَدِ وَلَا نَجِدُ غَيْرَكَ، قَالَ: سَأَقُولُ فِيهَا بِجَهْدِ رَأْيِي فَإِنْ كَانَ صَوَابًا فَمِنَ اللهِ وَحْدَهُ لَا شَرِيكَ لَهُ، وَإِنْ كَانَ خَطَأً فَمِنِّي وَمِنَ الشَّيْطَانِ، وَاللَّهُ وَرَسُولُهُ مِنْهُ بُرَآءُ، أُرَى أَنْ أَجْعَلَ لَهَا صَدَاقَ نِسَائِهَا لَا وَكْسَ وَلَا شَطَطَ، وَلَهَا الْمِيرَاثُ، وَعَلَيْهَا الْعِدَّةُ، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، قَالَ: وَذٰلِكَ بِسَمْعِ أُنَاسٍ مِنْ أَشْجَعَ، فَقَامُوا فَقَالُوا: نَشْهَدُ أَنَّكَ قَضَيْتَ بِمَا قَضَى بِهِ رَسُولُ اللهِ ﷺ فِي امْرَأَةٍ مِنَّا يُقَالُ لَهَا بِرْوَعُ بِنْتُ وَاشِقٍ. قَالَ: فَمَا رُئِيَ عَبْدُ اللهِ فَرِحَ فَرَحَهُ يَوْمَئِذٍ إِلَّا بِإِسْلَامِهِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٥١٨، وصححه ابن حبان، ح:١٢٦٣، والحاكم على شرط مسلم:٢/١٠١، ووافقه الذهبي، وللحديث شواهد كثيرة.

Chapter 69. A Woman Giving Herself In Marriage To A Man With No Dowry

(المعجم ٦٩) - بَابُ هِبَةِ الْمَرْأَةِ نَفْسَهَا لِرَجُلٍ بِغَيْرِ صَدَاقٍ (التحفة ٦٩)

3361. It was narrated from Sahl bin Sa'd that a woman came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I give myself in marriage to you." She stood for a long time, then a man stood up and said: "Marry her to me if you do not want to marry her." The Messenger of Allâh ﷺ said: "Do you have anything?" He said: "I cannot find anything." He said: "Look (for something), even if it is only an iron ring." So he looked but he could not find anything. The Messenger of Allâh ﷺ said to him: "Have you (memorized) anything of the Qur'ân?" He said: "Yes, *Sûrah* such and such and *Sûrah* such and such," naming them. The Messenger of Allâh ﷺ said: "I marry her to you for what you know of the Qur'ân." (*Sahîh*)

٣٣٦١ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ جَاءَتْهُ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي قَدْ وَهَبْتُ نَفْسِي لَكَ، فَقَامَتْ قِيَامًا طَوِيلًا فَقَامَ رَجُلٌ فَقَالَ: زَوِّجْنِيهَا إِنْ لَمْ يَكُنْ لَكَ بِهَا حَاجَةٌ، قَالَ رَسُولُ اللهِ ﷺ: «هَلْ عِنْدَكَ شَيْءٌ؟» قَالَ: مَا أَجِدُ شَيْئًا، قَالَ: «الْتَمِسْ وَلَوْ خَاتَمًا مِنْ حَدِيدٍ». فَالْتَمَسَ فَلَمْ يَجِدْ شَيْئًا، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «هَلْ مَعَكَ مِنَ الْقُرْآنِ شَيْءٌ؟» قَالَ: نَعَمْ سُورَةُ كَذَا وَسُورَةُ كَذَا لِسُوَرٍ سَمَّاهَا، قَالَ رَسُولُ اللهِ ﷺ: «قَدْ زَوَّجْتُكَهَا عَلَى مَا مَعَكَ مِنَ الْقُرْآنِ».

تخريج: أخرجه البخاري، الوكالة، باب وكالة المرأة الإمام في النكاح، ح: ٢٣١٠ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٥٢٦، والكبرى، ح: ٥٥٢٤.

Comments:

This *Hadîth* has been mentioned earlier several times. Here the purpose is that the woman had used the term *Hibah* (gift) and *Hibah* generally means gratis. Hence, this proposal would also be without dower.

Chapter 70. Allowing Intimacy

(المعجم ٧٠) - بَابُ إِحْلَالِ الْفَرْجِ (التحفة ٧٠)

3362. It was narrated from An-Nu'mân bin Bashîr that the Prophet ﷺ said, concerning a man who had intercourse with his wife's slave woman: "If she let him do that, I will flog him with one

٣٣٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ

hundred stripes, and if she did not let him, I will stone him (to death)." (*Hasan*)

ﷺ: فِي الرَّجُلِ يَأْتِي جَارِيَةَ امْرَأَتِهِ قَالَ: «إِنْ كَانَتْ أَحَلَّتْهَا لَهُ جَلَدْتُهُ مِائَةً، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ رَجَمْتُهُ».

تخريج: [حسن] أخرجه أبو داود، الحدود، باب: في الرجل يزني بجارية امرأته، ح:٤٤٥٩ عن محمد بن بشار به، وهو في الكبرٰى، ح:٥٥٥١، وللحديث شواهد عند البيهقي:٨/ ٢٤٠، وابن ماجه، ح:٢٥٥٢ وغيرهما.

Comments:

An unlawful thing does not become lawful by someone's making it so. If a woman renders her slave woman lawful for her husband, the slave woman would not become lawful for him. This is because the slave woman belongs to the wife; she is not his (husband's) slave woman. But, if the wife gives him the slave woman as a gift and subsequently she becomes his slave woman, or if the wife marries off the slave woman to the husband, then she would become lawful.

3363. It was narrated from An-Nu'mân bin Bashîr that a man called 'Abdur-Raḥmân bin Ḥunain or Yunbaz Qurqûr had intercourse with his wife's slave woman, and it was brought to An-Nu'mân bin Bashîr. He said: "I will pass the same judgment concerning her as the Messenger of Allâh ﷺ did. If she let you do that, I will flog you, but if she did not let you do that, I will stone you (to death)." She had let him do that so he flogged him with one hundred stripes. (One of the narrators) Qatâdah said: "I wrote to Ḥabîb bin Sâlim and he wrote back to me with this information." (*Hasan*)

٣٣٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا أَبَانُ عَنْ قَتَادَةَ، عَنْ خَالِدِ بْنِ عُرْفُطَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ رَجُلًا يُقَالُ لَهُ عَبْدُ الرَّحْمٰنِ بْنُ حُنَيْنٍ وَيُنْبَزُ قُرْقُورًا أَنَّهُ وَقَعَ بِجَارِيَةِ امْرَأَتِهِ فَرُفِعَ إِلَى النُّعْمَانِ بْنِ بَشِيرٍ فَقَالَ: لَأَقْضِيَنَّ فِيهَا بِقَضِيَّةِ رَسُولِ اللهِ ﷺ، إِنْ كَانَتْ أَحَلَّتْهَا لَكَ جَلَدْتُكَ، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَكَ رَجَمْتُكَ بِالْحِجَارَةِ، فَكَانَتْ أَحَلَّتْهَا لَهُ فَجُلِدَ مِائَةً. قَالَ قَتَادَةُ: فَكَتَبْتُ إِلَى حَبِيبِ بْنِ سَالِمٍ فَكَتَبَ إِلَيَّ بِهٰذَا.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٥٥٤.

3364. It was narrated from An-Nu'mân bin Bashîr that the Messenger of Allâh ﷺ said, concerning a man who had intercourse with his wife's slave woman: "If she let him do that, I

٣٣٦٤ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سَعِيدِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنِ النُّعْمَانِ بنِ بَشِيرٍ: أَنَّ رَسُولَ اللهِ

ﷺ قَالَ فِي رَجُلٍ وَقَعَ بِجَارِيَةِ امْرَأَتِهِ: «إِنْ كَانَتْ أَحَلَّتْهَا لَهُ فَأَجْلِدْهُ مِائَةً، وَإِنْ لَمْ تَكُنْ أَحَلَّتْهَا لَهُ فَأَرْجُمُهُ».

will flog him with one hundred stripes, and if she did not let him do that, I will stone him (to death)." (*Ḥasan*)

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرى، ح:٥٥٥٥.

٣٣٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ قَبِيصَةَ بْنِ حُرَيْثٍ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ قَالَ: قَضَى النَّبِيُّ ﷺ فِي رَجُلٍ وَطِئَ جَارِيَةَ امْرَأَتِهِ: «إِنْ كَانَ اسْتَكْرَهَهَا فَهِيَ حُرَّةٌ وَعَلَيْهِ لِسَيِّدَتِهَا مِثْلُهَا، وَإِنْ كَانَتْ طَاوَعَتْهُ فَهِيَ لَهُ وَعَلَيْهِ لِسَيِّدَتِهَا مِثْلُهَا».

3365. It was narrated that Salamah bin Al-Muḥabbaq said: "The Prophet ﷺ passed judgment concerning a man who had intercourse with his wife's slave woman: 'If he forced her, then she is free, and he has to give her mistress a similar slave as a replacement; if she obeyed him in that, then she belongs to him, and he has to give her mistress a similar slave as a replacement.'" (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الحدود، باب: في الرجل يزني بجارية امرأته، ح:٤٤٦٠ من حديث عبدالرزاق به * الحسن البصري صرح بالسماع عند البيهقي:٨/ ٢٤٠، وقبيصة ثقة صدوق ولم يطعن أحد فيه بحجة.

Comments:

It is probable that this *Ḥadîth* was uttered before the revelation of the commands prescribing the legal penalty (*Hudûd*). Now the implementation of the prescribed legal penalty is inevitable. In such a situation, the man involved shall be stoned to death, whether the slave woman had consented or she was raped. The slave woman, however, would be forgiven in the case of rape. In the event of consensual intercourse, she shall receive fifty lashes, as has preceded in the afore-mentioned narrations.

٣٣٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ: أَنَّ رَجُلًا غَشِيَ جَارِيَةً لِامْرَأَتِهِ فَرُفِعَ ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «إِنْ كَانَ اسْتَكْرَهَهَا فَهِيَ حُرَّةٌ مِنْ مَالِهِ وَعَلَيْهِ الشَّرْوَى لِسَيِّدَتِهَا، وَإِنْ كَانَتْ طَاوَعَتْهُ فَهِيَ لِسَيِّدَتِهَا وَمِثْلُهَا مِنْ مَالِهِ».

3366. It was narrated from Salamah bin Al-Muḥabbaq that a man had intercourse with a slave woman belonging to his wife, and was brought to the Messenger of Allâh ﷺ. He said: "If he forced her, then she is free at his expense and he has to give her mistress a similar slave as a replacement. If she obeyed him in that, then she

belongs to her mistress, and he has to give her mistress a similar slave as well.'" (*Ḥasan*)

تخريج: [حسن] أخرجه أبو داود، ح:٤٤٦١ من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح:٥٥٥٧، وانظر الحديث السابق.

Chapter 71. The Prohibition Of *Mut'ah* (Temporary Marriage)

(المعجم ٧١) - تَحْرِيمُ الْمُتْعَةِ (التحفة ٧١)

3367. It was narrated from Al-Ḥasan and 'Abdullâh, the sons of Muḥammad, from their father, that 'Alî heard that a man did not see anything wrong with *Mut'ah* (temporary marriage). He said: "You are confused, the Messenger of Allâh ﷺ forbade it, and the meat of domestic donkeys on the day of Khaibar." (*Ṣaḥîḥ*)

٣٣٦٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنِ الْحَسَنِ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدٍ، عَنْ أَبِيهِمَا: أَنَّ عَلِيًّا بَلَغَهُ أَنَّ رَجُلًا لَا يَرَى بِالْمُتْعَةِ بَأْسًا فَقَالَ: إِنَّكَ تَائِهٌ. إِنَّهُ نَهَى رَسُولُ اللهِ ﷺ عَنْهَا وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ يَوْمَ خَيْبَرَ.

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح:٤٢١٦ من حديث يحيى القطان، ومسلم، النكاح، باب نكاح المتعة وبيان أنه أبيح ثم نسخ ... إلخ، ح:١٤٠٧ من حديث عبيدالله ابن عمر به، وهو في الكبرٰى، ح:٥٥٤٧ .

Comments:

1. *Mut'ah* (recreational) means a marriage contracted for a specified period of time, or temporary marriage, whether it be for a few hours, days, or years. This sort of marriage automatically ends when its stipulated time finishes. No divorce is required. If the husband dies during the stipulated time, the woman inherits nothing, nor is any waiting period applied to her. In other words, no ruling concerning marriage applies to it, except for intercourse. This, therefore, is not a *Shari'* or lawful marriage. It was, however, one form of several practiced marriages of the period of *Jahiliyyah*. No appropriate action was taken against it in the early period of Islam. But later on, it was forbidden (at the time of Campaign of Khaibar or the Conquest of Makkah); and now it stands forbidden until the Day of Judgment. Such a marriage would be considered null and void, and if it is continued, it would be synonymous with adultery. The Shi'ites still consider it lawful, but even 'Alî ﷺ calls its validators lunatics and misguided.
2. 'A man': it means Ibn 'Abbâs ﷺ. He had earlier thought it was permissible in times of need and compulsion, though generally it is prohibited; whereas other Companions considered it absolutely and eternally forbidden. And this is what is correct. Later on, the misunderstanding of Ibn 'Abbâs was cleared,

and he reconciled with the other Companions.

3. On the day of the Campaign of Khaibar, according to some venerable individuals, the Day of Khaibar is affiliated with the prohibition of domestic donkeys and not with temporary marriage, because the form of temporary marriage was declared unlawful at the time of the Conquest of Makkah. It is possible a preventive measure was taken on the Day of Khaibar, and later it was declared unlawful at the time of the Conquest of Makkah, or that some were aware at Khaibar, and others heard it as it was mentioned again after the Conquest of Makkah.
4. Domestic donkey: The wild donkey, or onager, which in reality happens to be a cow, is called a wild donkey on account of the similarity of its legs with those of a donkey. Otherwise, in actuality, it is a wild cow and is lawful.

3368. It was narrated from 'Abdullâh and Al-Ḥasan, the sons of *Muḥammad bin* 'Alî, *from their* father, from 'Alî bin Abî Ṭâlib, that the Messenger of Allâh ﷺ on the Day of Khaibar forbade temporary marriage to women, and (he also forbade) the meat of tame donkeys. (*Ṣaḥîḥ*)

٣٣٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ.

تخريج: أخرجه البخاري، الذبائح، باب لحوم الحمر الإنسية، ح:٥٥٢٣ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٥٤٢، والكبرى، ح:٥٥٤٨، وانظر الحديث السابق.

Comments:

Domesticated donkeys are the very same asses which men keep for their needs. Hence, both these terms are synonymous. Concerning donkeys, they are eternally unlawful. It is the view of the majority of the people of knowledge. It has been ascribed to Imâm Mâlik ﷺ that he considered some dondeys lawful when kept in inhabitations, if they abstained from eating filth.

3369. Mâlik bin Anas narrated that Ibn Shihâb told him that 'Abdullâh and Al-Ḥasan, the sons of Muḥammad bin 'Alî, told him, that their father Muḥammad bin 'Alî told them, that 'Alî bin Abî Ṭâlib, may Allâh be pleased with him, said: "The Messenger of Allâh

٣٣٦٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالُوا: أَخْبَرَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ أَنَّ عَبْدَ اللهِ وَالْحَسَنَ ابْنَيْ مُحَمَّدِ بْنِ

عَلِيٍّ أَخْبَرَاهُ أَنَّ أَبَاهُمَا مُحَمَّدَ بْنَ عَلِيٍّ أَخْبَرَهُمَا أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ عَنْ مُتْعَةِ النِّسَاءِ. قَالَ ابْنُ الْمُثَنَّى: يَوْمَ حُنَيْنٍ وَقَالَ: هٰكَذَا حَدَّثَنَا عَبْدُ الْوَهَّابِ مِنْ كِتَابِهِ.

ﷺ on the Day of Khaibar forbade temporary marriage to women." (One of the narrators) Ibn Al-Muthanna said: "The Day of Hunain." He said: "This is what 'Abdul-Wahhâb narrated to us from his book." (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٥٤٩ * عبدالوهاب هو الثقفي.

Comments:

Seemingly Hunain is substituted for Khaibar, because in the early period, there were no diacritical marks on letters. There was virtually no difference in the mode of writing the letters *Nûn* and *Râ*. Khaibar and Hunain looked alike when written. This is why the transmitters made an error. Even if we assume that it was the Day of Hunain, then it would signify the Conquest of Makkah. This is because the Day of Hunain and the Conquest of Makkah are close in time. The Campaign of Khaibar took place in the beginning of the year 7H, whereas the Conquest of Makkah took place toward the end of Ramadan in the year 8H, and the Campaign of Hunain in the beginning of Shawwal in the year 8H.

٣٣٧٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ الرَّبِيعِ بْنِ سَبْرَةَ الْجُهَنِيِّ، عَنْ أَبِيهِ أَنَّهُ قَالَ: أَذِنَ رَسُولُ اللهِ ﷺ بِالْمُتْعَةِ فَانْطَلَقْتُ أَنَا وَرَجُلٌ إِلَى امْرَأَةٍ مِنْ بَنِي عَامِرٍ فَعَرَضْنَا عَلَيْهَا أَنْفُسَنَا فَقَالَتْ: مَا تُعْطِينِي؟ فَقُلْتُ: رِدَائِي. وَقَالَ صَاحِبِي: رِدَائِي. وَكَانَ رِدَاءُ صَاحِبِي أَجْوَدَ مِنْ رِدَائِي. وَكُنْتُ أَشَبَّ مِنْهُ، فَإِذَا نَظَرَتْ إِلَى رِدَاءِ صَاحِبِي أَعْجَبَهَا وَإِذَا نَظَرَتْ إِلَيَّ أَعْجَبْتُهَا، ثُمَّ قَالَتْ: أَنْتَ وَرِدَاؤُكَ يَكْفِينِي فَمَكَثْتُ مَعَهَا ثَلَاثًا، ثُمَّ إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَانَ عِنْدَهُ مِنْ هٰذِهِ النِّسَاءِ اللَّاتِي يَتَمَتَّعُ فَلْيُخَلِّ سَبِيلَهَا».

3370. It was narrated from Ar-Rabî' bin Sabrah Al-Juhanî that his father said: "The Messenger of Allâh ﷺ gave permission for *Mut'ah*, so I and another man went to a woman from Bani 'Âmir and offered ourselves to her (for *Mut'ah*). She said: 'What will you give me?' I said: 'My *Ridâ'* (upper garment).' My companion also said: 'My *Ridâ'*.' My companion's *Ridâ'* was finer than mine, but I was younger than him. When she looked at my companion's *Ridâ'* she liked it, but when she looked at me, she liked me. Then she said: 'You and your *Ridâ'* are sufficient for me.' I stayed with her for three (days), then the Messenger of Allâh ﷺ said: 'Whoever has any of these women whom he married

temporarily should let them go." (*Ṣaḥîḥ*)

تخريج:أخرجه مسلم، النكاح، باب نكاح المتعة وبيان أنه أبيح ثم نسخ ... إلخ، ح:١٤٠٦ عن قتيبة به، وهو في الكبرٰى، ح:٥٥٥٠

Comments:

In other words, it is the final command of the Prophet ﷺ to abandon temporary marriage. It is, therefore, forbidden.

Chapter 72. Announcing The Wedding By Singing And Beating The *Duff*

(المعجم ٧٢) - إِعْلَانُ النِّكَاحِ بِالصَّوْتِ وَضَرْبِ الدُّفِّ (التحفة ٧٢)

3371. It was narrated that Muḥammad bin Ḥâṭib said: "The Messenger of Allâh ﷺ said: 'What differentiates between the lawful and the unlawful is the *Duff*, and the voice (singing) for the wedding." (*Ḥasan*)

٣٣٧١ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَلْجٍ، عَنْ مُحَمَّدِ بْنِ حَاطِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فَصْلُ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ الدُّفُّ وَالصَّوْتُ فِي النِّكَاحِ».

تخريج: [حسن] أخرجه الترمذي، النكاح، باب ماجاء في إعلان النكاح، ح:١٠٨٨ من حديث هشيم به، وصرح بالسماع عنده، وقال الترمذي: "حسن"، والحديث في الكبرٰى، ح:٥٥٦٢، وصححه الحاكم:٢/ ١٨٤، ووافقه الذهبي * أبو بلج هو يحيى بن أبي سليم، ومحمد بن حاطب هو الجمحي.

Comments:

The purpose of this *Ḥadîth* is to demonstrate that the marriage ought not to be contracted secretly. It should rather be announced in a public way. Besides, marriage is an occasion of rejoicing and on the occasion of celebration, children like singing and playing the *Duff*. Hence, children should be permitted to play the *Duff* and sing suitable songs on such happy occasions so that the marriage becomes well publicized. This is lawful for children and women, provided the women are not heard or seen by men. The use of musical instruments other than the *Duff* is forbidden. The *Duff* is an extremely simple instrument. Its sound is also low and plain. It is, therefore, allowed. Playing the drums, etc., is forbidden.

3372. It was narrated that Abû Balj said: "I heard Muḥammad bin Ḥâṭib say: 'What differentiates between the lawful and the unlawful is the voice (singing).'" (*Ḥasan*)

٣٣٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ أَبِي بَلْجٍ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ حَاطِبٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ فَصْلَ مَا بَيْنَ الْحَلَالِ وَالْحَرَامِ الصَّوْتُ».

تخريج: [إسناده حسن] انظر الحديث السابق.

(المعجم ٧٣) - كَيْفَ يُدْعَى لِلرَّجُلِ إِذَا تَزَوَّجَ (التحفة ٧٣)

Chapter 73. How To Congratulate A Man When He Gets Married

٣٣٧٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا خَالِدٌ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: تَزَوَّجَ عَقِيلُ بْنُ أَبِي طَالِبٍ امْرَأَةً مِنْ بَنِي جُشَمٍ فَقِيلَ لَهُ بِالرِّفَاءِ وَالْبَنِينِ، قَالَ: قُولُوا كَمَا قَالَ رَسُولُ اللهِ ﷺ: «بَارَكَ اللهُ فِيكُمْ وَبَارَكَ لَكُمْ».

3373. It was narrated that Al-Ḥasan said: "Aqîl bin Abî Ṭâlib married a woman from Banu Jus͟ham, and it was said to him: 'May you live in harmony and have many sons.' He said: 'Say what the Messenger of Allâh ﷺ said: *Bârak Allâhu fikum, wa bâraka lakum.* (May Allâh bless you and bestow blessings upon you.)" (***Ḥasan***)

تخريج: [حسن] أخرجه ابن ماجه، النكاح، باب تهنئة النكاح، ح:١٩٠٦ من حديث أشعث ابن عبدالملك به، وهو في الكبرى، ح:٥٥٦١، وللحديث شواهد عند أحمد، وأبي داود، ح:٢١٣٠ وغيرهما.

Comments:

The former way of congratulation was a ritual of the time of ignorance; hence, it was changed.

(المعجم ٧٤) - دُعَاءُ مَنْ لَمْ يَشْهَدِ التَّزْوِيجَ (التحفة ٧٤)

Chapter 74. The Supplication Of The One Who Did Not Attend The Wedding

٣٣٧٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى عَلَى عَبْدِ الرَّحْمٰنِ أَثَرَ صُفْرَةٍ فَقَالَ: «مَا هٰذَا؟» قَالَ: تَزَوَّجْتُ امْرَأَةً عَلَى وَزْنِ نَوَاةٍ مِنْ ذَهَبٍ، قَالَ: «بَارَكَ اللهُ لَكَ، أَوْلِمْ وَلَوْ بِشَاةٍ».

3374. It was narrated that Anas said: "The Messenger of Allâh ﷺ saw traces of yellow perfume on 'Abdur-Raḥmân and said: 'What is this?' He said: 'I married a woman for a *Nawâh* (five *Dirhams*) of gold.' He said: 'May Allâh bless you. Give a *Walîmah* (wedding feast) even if it is with one sheep.'" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، النكاح، باب الصداق وجواز كونه تعليم قرآن وخاتم حديد، وغير ذلك ... إلخ، ح:١٤٢٧/٧٩ عن قتيبة، والبخاري، النكاح، باب: كيف يدعى للمتزوج؟، ح:٥١٥٥ من حديث حماد بن زيد به.

Comments:

(See *Ḥadîth* 3353)

Chapter 75. Concession Allowing Yellow Perfume At The Time Of Marriage

(المعجم ٧٥) - الرُّخْصَةُ فِي الصُّفْرَةِ عِنْدَ التَّزْوِيجِ (التحفة ٧٥)

3375. It was narrated from Anas that 'Abdur-Raḥmân bin 'Awf came with a trace of saffron on him, and the Messenger of Allâh ﷺ said: "What's this for?" He said: "I have married a woman." He said: "What dowry did you give?" He said: "The weight of a *Nawâh* (five *Dirhams*) of gold." He said: "Give a *Walîmah* (wedding feast) even if it is with one sheep." (***Ṣaḥîḥ***)

٣٣٧٥ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ جَاءَ وَعَلَيْهِ رَدْعٌ مِنْ زَعْفَرَانٍ فَقَالَ رَسُولُ اللهِ ﷺ: «مَهْيَمْ؟» قَالَ: تَزَوَّجْتُ امْرَأَةً، قَالَ: «وَمَا أَصْدَقْتَ؟» قَالَ: وَزْنَ نَوَاةٍ مِنْ ذَهَبٍ، قَالَ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

تخريج: [إسناده صحيح] أخرجه أبو داود، النكاح، باب قلة المهر، ح:٢١٠٩ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٥٥٥٨، وله طرق عند البخاري ومسلم وغيرهما * ثابت هو البناني.

Comments:

Earlier in Ḥadîth 3353, it is reported that 'Abdur-Raḥmân bin Awf ﷺ *might* not necessarily have applied saffron deliberately; what is more probable is, while in the company of his wife, his body and clothes might have received marks (of colored perfume) from her garments as hued adornment is forbidden for men. But it transpires from the style of Imâm An-Nasâ'î, that he considers grooms exempt from it. From the aspect of the same understanding, some jurists consider application of *henna* also, although *henna* is purely symbolic for women. And Allâh knows best!

3376. It was narrated that Anas said: "The Messenger of Allâh ﷺ saw a trace of yellow perfume on me" – as if he meant 'Abdur-Raḥmân bin 'Awf – "and said: 'What's this for?' He said: 'I have married a woman from among the Anṣâr.' He said: 'Give a *Walîmah* (wedding feast) even if it is with one sheep.'" (***Ṣaḥîḥ***)

٣٣٧٦ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ كَثِيرِ ابْنِ عُفَيْرٍ قَالَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: رَأَى رَسُولُ اللهِ ﷺ عَلَيَّ - كَأَنَّهُ يَعْنِي عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ - أَثَرَ صُفْرَةٍ فَقَالَ: «مَهْيَمْ؟» قَالَ: تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ، فَقَالَ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

تخريج: [صحيح] تقدم طرفه، ح:٣٣٥٣، وسيأتي، ح:٣٣٩٠، وهو في الكبرٰى، ح:٥٥٦٠.

Chapter 76. A Gift Given Before Consummation Of The Marriage

(المعجم ٧٦) - نَحْلَةُ الْخَلْوَةِ (التحفة ٧٦)

3377. It was narrated from Ibn 'Abbâs that 'Alî said: "I got married to Fâṭimah, may Allâh be pleased with her, and I said: 'O Messenger of Allâh, let me consummate the marriage.' He said: 'Give her something.' I said: 'I do not have anything.' He said: 'Where is your Ḥutamî armor?' He said: 'It is with me.' He said: 'Give it to her.'" (*Ṣaḥîḥ*)

٣٣٧٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ عَلِيًّا قَالَ: تَزَوَّجْتُ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا فَقُلْتُ: يَا رَسُولَ اللهِ! ابْنِهَا بِي، قَالَ: «أَعْطِهَا شَيْئًا» قُلْتُ: مَا عِنْدِي مِنْ شَيْءٍ، قَالَ: «فَأَيْنَ دِرْعُكَ الْحُطَمِيَّةُ؟» قُلْتُ: هِيَ عِنْدِي، قَالَ: «فَأَعْطِهَا إِيَّاهُ».

تخريج: [إسناده صحيح] أخرجه البزار في البحر الزخار:٢/ ١١٠، ح:٤٦١ من حديث هشام بن عبدالملك به، وهو في الكبرٰى، ح:٥٥٦٧ * حماد هو ابن سلمة.

Comments:

1. The method adopted by Imâm An-Nasâ'î in the divisions of chapter demonstrates that he considers the afore-mentioned armor separate from the dower, and holds it to be a special gift, while according to many people of knowledge, it was the dower which was given at the time of the couple living together instead of the time when the marriage was agreed. And Allâh knows best!
2. *Hutamiyyah* armor: *Hutamiyyah* probably might allude to its manufacturer or perhaps to its characteristics, which means the breaker of swords, spears, and arrows.

3378. It was narrated that Ibn 'Abbâs said: "When 'Alî, may Allâh be pleased with him, married Fâṭimah, may Allâh be pleased with her, the Messenger of Allâh ﷺ said to him: 'Give her something.' He said: 'I do not have anything.' He said: 'Where is your Ḥutamî armor?'" (*Ṣaḥîḥ*)

٣٣٧٨ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ عَنْ عَبْدَةَ، عَنْ سَعِيدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا تَزَوَّجَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ فَاطِمَةَ رَضِيَ اللهُ عَنْهَا قَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَعْطِهَا شَيْئًا» قَالَ: مَا عِنْدِي، قَالَ: «فَأَيْنَ دِرْعُكَ الْحُطَمِيَّةُ؟».

تخريج: [صحيح] أخرجه البزار:٢/ ١١٠، ح:٤٦٢ عن هارون به، أخرجه أبو داود، النكاح، باب: في الرجل يدخل بامرأته قبل أن ينقدها شيئًا، ح:٢١٢٥ من حديث عبدة بن سليمان به، وهو في الكبرٰى، ح:٥٥٦٨، وصححه ابن حبان، انظر الحديث السابق، وله طرق أخرى ذكرت بعضها في تخريج مسند الحميدي، ح:٣٨ * سعيد هو ابن أبي عروبة.

Chapter 77. Consummating The Marriage In Shawwâl

(المعجم ٧٧) - الْبِنَاءُ فِي شَوَّالٍ

(التحفة ٧٧)

3379. It was narrated that 'Âishah said: "The Prophet ﷺ married me in Shawwâl, and he consummated the marriage with me in Shawwâl, and which of his wives find more favor with him than me?" (*Sahîh*)

٣٣٧٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ ابْنِ أُمَيَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللهِ ﷺ فِي شَوَّالٍ وَأُدْخِلْتُ عَلَيْهِ فِي شَوَّالٍ، فَأَيُّ نِسَائِهِ كَانَ أَحْظَى عِنْدَهُ مِنِّي.

تخريج: [صحيح] تقدم، ح:٣٢٣٨، وهو في الكبرى، ح:٥٥٧٢.

Comments:

1. During the period of ignorance, the people considered the month of Shawwal ill-boding on account of its inherent meaning, and did not consider appropriate to marry or make any construction in this month. It is mere superstition, there is no truth in it. The name of the month casts no effect on its days. Islam is against such superstitions and any hindrance brought on its account in human relations. Islam considers it bad belief. Alas! Nowadays some Muslims also hold such views regarding the month of Muharram. The term Shawwal is derived from *Shaul*, which connotes a horse's shaking its tail rebelliously and raising it.
2. 'In Shawwal': There was an interval of three years between the marriage and then living together. May Allâh be well-pleased with her.

Chapter 78. Consummation Of Marriage With A Girl Of Nine

(المعجم ٧٨) - الْبِنَاءُ بِابْنَةِ تِسْعٍ

(التحفة ٧٨)

3380. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ married me when I was six, and consummated the marriage with me when I was nine, and I used to play with dolls." (*Sahîh*)

٣٣٨٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللهِ ﷺ وَأَنَا بِنْتُ سِتٍّ، وَدَخَلَ عَلَيَّ وَأَنَا بِنْتُ تِسْعِ سِنِينَ وَكُنْتُ أَلْعَبُ بِالْبَنَاتِ.

تخريج: أخرجه مسلم، النكاح، باب جواز تزويج الأب البكر الصغيرة، ح:١٤٢٢/ ٧٠ من حديث عبدة بن سليمان به، وهو في الكبرى، ح:٥٥٦٩ .

Comments:

Due to climatic conditions and her own physical wholesomeness, she had reached puberty at the age of nine years. There is, therefore, no ambiguity in

the matter of her living with him. (See Nos. 3357 to 3360).

3381. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ married me when I was six, and consummated the marriage with me when I was nine." (***Hasan***)

٣٣٨١ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعْدِ بْنِ الْحَكَمِ بْنِ أَبِي مَرْيَمَ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: أَخْبَرَنِي عُمَارَةُ بْنُ غَزِيَّةَ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَائِشَةَ قَالَتْ: تَزَوَّجَنِي رَسُولُ اللهِ ﷺ وَهِيَ بِنْتُ سِتِّ سِنِينَ، وَبَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ سِنِينَ.

تخريج: [**إسناده حسن**] وهو في الكبرى، ح:٥٥٧١، وهذا متواتر عن عائشة رضي الله عنها، رواه عروة، وأبوعبيدة بن عبدالله بن مسعود، وابن أبي مليكة، والأسود وغيرهم عنها.

Chapter 79. Consummation Of Marriage While Travelling

(المعجم ٧٩) - **الْبِنَاءُ فِي السَّفَرِ** (التحفة ٧٩)

3382. It was narrated from Anas: "The Messenger of Allâh ﷺ invaded Khaibar and we prayed *Al-Ghâdah* (*Fajr*) there (early in the morning) when it was still dark. Then the Prophet ﷺ rode and Abû Ṭalḥa rode, and I was riding behind Abû Ṭalḥa. The Prophet of Allâh ﷺ passed through the lane of Khaibar quickly, and my knee was touching the thigh of the Messenger of Allâh ﷺ, and I could see the whiteness of the thigh of the Prophet ﷺ. When he entered the town he said: '*Allâhu Akbar*, Khaibar is destroyed! Whenever we approach a (hostile) nation to fight, evil will be the morning for those who have been warned.'[1] He said

٣٣٨٢ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ، أَنَّ رَسُولَ اللهِ ﷺ غَزَا خَيْبَرَ فَصَلَّيْنَا عِنْدَهَا الْغَدَاةَ بِغَلَسٍ فَرَكِبَ النَّبِيُّ ﷺ وَرَكِبَ أَبُو طَلْحَةَ وَأَنَا رَدِيفُ أَبِي طَلْحَةَ، فَأَخَذَ نَبِيُّ اللهِ ﷺ فِي زُقَاقِ خَيْبَرَ وَإِنَّ رُكْبَتِي لَتَمَسُّ فَخِذَ رَسُولِ اللهِ ﷺ وَإِنِّي لَأَرَى بَيَاضَ فَخِذِ النَّبِيِّ ﷺ، فَلَمَّا دَخَلَ الْقَرْيَةَ قَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ» قَالَهَا ثَلَاثَ مَرَّاتٍ، قَالَ: وَخَرَجَ الْقَوْمُ إِلَى أَعْمَالِهِمْ، قَالَ عَبْدُ الْعَزِيزِ: فَقَالُوا: مُحَمَّدٌ - قَالَ عَبْدُ الْعَزِيزِ: وَقَالَ بَعْضُ أَصْحَابِنَا -

[1] See *Aṣ-Ṣâffât* 37:177.

this three times. The people came out for their work." (One of the narrators) 'Abdul-'Azîz said: "They said: 'Muhammad (has come)!'" 'Abdul-'Azîz said: "Some of our companions said: 'With his army.'" "We conquered Khaibar and gathered the captives. Dihyah came and said: 'O Prophet of Allâh, give me a slave girl from among the captives.' He said: 'Go and take a slave girl.' He took Safiyyah bint Huyayy. Then a man came to the Prophet ﷺ and said: 'O Messenger of Allâh ﷺ, you gave Dihyah Safiyyah bint Huyayy, and she is the chief mistress of Quraizah and An-Nadîr, and she is fit for no one but you.' He said: 'Call him to bring her.' When the Prophet ﷺ saw her, he said: 'Take any other slave girl from among the captives.'" He said: "The Prophet of Allâh ﷺ set her free and married her." (One of the narrators) Thâbit said to him: "O Abû Hamzah, what dowry did he give her?" He (Anas) said: "Herself; he set her free and married her." He said: "While on the road, Umm Sulaim fitted her out and presented her to him in the night, and the following morning he was a bridegroom. He said: 'Whoever has anything, let him bring it.' He spread out a leather cloth and men came with cottage cheese, dates, and ghee, and they made *Hais,* and that was the *Walîmah* (wedding feast) of the Messenger of Allâh ﷺ." (*Sahîh*)

وَالْخَمِيسُ. وَأَصَبْنَاهَا عَنْوَةً فَجَمَعَ السَّبْيَ فَجَاءَ دِحْيَةُ فَقَالَ: يَا نَبِيَّ اللهِ! أَعْطِنِي جَارِيَةً مِنَ السَّبْيِ، قَالَ: «اذْهَبْ فَخُذْ جَارِيَةً» فَأَخَذَ صَفِيَّةَ بِنْتَ حُيَيٍّ فَجَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللهِ! أَعْطَيْتَ دِحْيَةَ صَفِيَّةَ بِنْتَ حُيَيٍّ سَيِّدَةَ قُرَيْظَةَ وَالنَّضِيرِ مَا تَصْلُحُ إِلَّا لَكَ، قَالَ: «ادْعُوهُ بِهَا». فَجَاءَ بِهَا فَلَمَّا نَظَرَ إِلَيْهَا النَّبِيُّ ﷺ قَالَ: «خُذْ جَارِيَةً مِنَ السَّبْيِ غَيْرَهَا» قَالَ: وَإِنَّ نَبِيَّ اللهِ ﷺ أَعْتَقَهَا وَتَزَوَّجَهَا، فَقَالَ لَهُ ثَابِتٌ: يَا أَبَا حَمْزَةَ! ما أَصْدَقَهَا؟ قَالَ: نَفْسَهَا، أَعْتَقَهَا وَتَزَوَّجَهَا، قَالَ: حَتَّى إِذَا كَانَ بِالطَّرِيقِ جَهَّزَتْهَا لَهُ أُمُّ سُلَيْمٍ فَأَهْدَتْهَا إِلَيْهِ مِنَ اللَّيْلِ فَأَصْبَحَ عَرُوسًا، قَالَ: «مَنْ كَانَ عِنْدَهُ شَيْءٌ فَلْيَجِيءْ بِهِ» قَالَ: وَبَسَطَ نِطَعًا فَجَعَلَ الرَّجُلُ يَجِيءُ بِالْأَقِطِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالتَّمْرِ، وَجَعَلَ الرَّجُلُ يَجِيءُ بِالسَّمْنِ، فَحَاسُوا حَيْسَةً فَكَانَتْ وَلِيمَةَ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، الصلوة، باب ما يذكر في الفخذ، ح: ٣٧١، ومسلم، النكاح، باب فضيلة إعتاقه أمته ثم يتزوجها، ح: ١٣٦٥ بعد، ح: ١٤٢٧ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح: ٥٥٧٦ .

Comments:

1. When other necessities of life could be fulfilled while traveling, marriage and its consummation also could take place, because they are also necessities; particularly so when the travels of those days lasted several weeks, rather months.
2. 'The thigh': while riding a mount, the dress might slide due to wind. The thigh, therefore, might be uncovered. It does not mean the Prophet ﷺ had deliberately uncovered his thighs. This is because baring one's thighs in populated places is blameworthy even for a common man, except for one who is traveling. While traveling, people generally roll up their hemlines in front of their companions and servants, for a whiff or two of breeze. It is possible in the company of very close companions, because the thigh is not similar to private parts. It should be kept covered because of its nearness to private parts. In the ritual prayer, covering of the thigh constitutes one of the parts which are required to be concealed obligatorily. If the thigh is bare, the prayer shall not be valid.
3. "Khaibar is destroyed!": Did the Prophet ﷺ state it on account of Revelation or other than that? Some people of knowledge consider it to have been a supplication, may Khaibar be conquered.
4. 'Safiyyah bint Huyayy': She was the daughter of Huyayy bin Akhtab, who was the leader of the entire Jewish community. She was married to another prominent chief. The marriage had recently been contracted. Her husband was killed in the battle and she was taken captive. Seemingly, such a woman of eminent rank was not adequate for any common man. Therefore, the Prophet ﷺ took her back from Dahiyah and chose her for himself; particularly so, because she was descended from the progeny of Prophet Harûn ﷺ. From the progeny of a Prophet and married to yet another Prophet. What a lofty rank! May Allâh be pleased with her and she with Him!
5. No one is allowed to have immediate intercourse with a woman who is married to someone when taken captive, before the expiry of one period or cycle of menses, in order to ensure that she is not pregnant. In case of pregnancy, intercourse is allowed only after the delivery of the child. The Safiyyah ﷺ coincidentally had been in the state of menses when she was taken captive. The menses ended while traveling. It became certain that she was not pregnant, because pregnancy terminates menses. Hence, cohabitation became permissible for the Prophet ﷺ.
6. 'That was the *Walîmah* of the Messenger of Allâh ﷺ': Only such sort of wedding feast was possible while traveling.

3383. It was narrated from Humaid that he heard Anas say: "The Messenger of Allâh ﷺ stayed

٣٣٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبُو

with Ṣafiyyah bint Ḥuyayy bin Akhṭab on the way (back from) Khaibar for three days when he married her, then she was among those who were commanded to observe *Ḥijab*." (*Ṣaḥîḥ*)

بَكْرِ بْنُ أَبِي أُوَيْسٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى، عَنْ حُمَيْدٍ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ أَقَامَ عَلَى صَفِيَّةَ بِنْتِ حُيَيِّ بْنِ أَخْطَبَ بِطَرِيقِ خَيْبَرَ ثَلَاثَةَ أَيَّامٍ حِينَ عَرَّسَ بِهَا، ثُمَّ كَانَتْ فِيمَنْ ضُرِبَ عَلَيْهَا الْحِجَابُ.

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح:٤٢١٢ من حديث عبدالحميد وهو أبوبكر بن أبي أويس به، وهو في الكبرٰى، ح:٥٥٧٧ * يحيى هو ابن سعيد الأنصاري.

Comments:

1. 'Three days': This is because the one who already has a wife and marries thereupon another woman, he would stay with her particularly for a period of three days and nights. If she is a virgin, he would stay with her for a period of seven days. Then he would fix turns. Safiyyah was a widow. Allâh's Messenger ﷺ, therefore, stayed with her for three days. Thereupon, he fixed her turn.
2. 'She was among those': means she was not the Prophet's ﷺ slave woman. She was rather included among the wives of the Prophet ﷺ, because the Prophet ﷺ had emancipated her before marrying her. *Ḥijâb* was required for free women. This is why the words were made use of.

3384. It was narrated that Anas said: "The Prophet ﷺ stayed between Khaibar and Al-Madînah for three days when he consummated his marriage to Ṣafiyyah bint Ḥuyayy, and I invited the Muslims to his *Walîmah*, in which there was no bread or meat. He commanded that a leather cloth (be spread) and dates, cottage cheese and ghee were placed on it, and that was his *Walîmah*. The Muslims said: '(Will she be) one of the Mothers of the Believers, or a female slave whom his right hand possesses?' They said: 'If he has a *Ḥijâb* for her, then she will be one of the Mothers of the Believers and if she does not have a *Ḥijâb* then she will be a female slave whom his right hand possesses.' When he rode on,

٣٣٨٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثًا يَبْنِي بِصَفِيَّةَ بِنْتِ حُيَيٍّ، فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ، فَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ، أَمَرَ بِالْأَنْطَاعِ وَأَلْقَى عَلَيْهَا مِنَ التَّمْرِ وَالْأَقِطِ وَالسَّمْنِ فَكَانَتْ وَلِيمَتَهُ، فَقَالَ الْمُسْلِمُونَ: إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مِمَّا مَلَكَتْ يَمِينُهُ، فَقَالُوا: إِنْ حَجَبَهَا فَهِيَ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ، فَلَمَّا ارْتَحَلَ وَطَّأَ لَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ بَيْنَهَا وَبَيْنَ النَّاسِ.

he set aside a plate for her behind him and extended a *Ḥijâb* between her and the people." (*Ṣaḥîḥ*)

تخريج:أخرجه البخاري، النكاح، باب اتخاذ السراري، ومن أعتق جاريةً ثم تزوجها، ح:٥٠٨٥ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح:٥٥٧٨

Chapter 80. Entertainment And Singing At Weddings

(المعجم ٨٠) - **اللَّهْوُ وَالغِنَاءُ عِنْدَ العُرْسِ** (التحفة ٨٠)

3385. It was narrated that 'Âmir bin Sa'd said: "I entered upon Quraẓah bin Ka'b and Abû Mas'ûd Al-Anṣârî during a wedding and there were some young girls singing. I said: 'You are two of the Companions of the Messenger of Allâh ﷺ who were present at Badr, and this is being done in your presence!' They said: 'Sit down if you want and listen with us, or if you want you can go away. We were granted a concession allowing entertainment at weddings.'" (*Ṣaḥîḥ*)

٣٣٨٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: دَخَلْتُ عَلَى قُرَظَةَ بْنِ كَعْبٍ وَأَبِي مَسْعُودٍ الْأَنْصَارِيِّ فِي عُرْسٍ وَإِذَا جَوَارٍ يُغَنِّينَ فَقُلْتُ: أَنْتُمَا صَاحِبَا رَسُولِ اللهِ ﷺ وَمِنْ أَهْلِ بَدْرٍ يُفْعَلُ هٰذَا عِنْدَكُمْ! فَقَالَا: اجْلِسْ إِنْ شِئْتَ فَاسْمَعْ مَعَنَا، وَإِنْ شِئْتَ اذْهَبْ قَدْ رُخِّصَ لَنَا فِي اللَّهْوِ عِنْدَ الْعُرْسِ.

تخريج: [صحيح] أخرجه الطبراني (الكبير:١٧/٢٤٨، ح:٦٩١)، والحاكم:٢/١٨٤ من حديث شريك القاضي به، وتابعه إسرائيل عند الطبراني:١٧/٢٤٧، ح:٦٩٠، وهو في الكبرٰى، ح:٥٥٦٥، وله شاهد صحيح عند الحاكم:٢/١٨٤، وصححه على شرط الشيخين، ووافقه الذهبي.

Comments:

(See No. 3371)

Chapter 81. A Man Fitting Out His Daughter (For Marriage)

(المعجم ٨١) - **جِهَازُ الرَّجُلِ ابْنَتَهُ** (التحفة ٨١)

3386. It was narrated that 'Alî, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ fitted out Fâṭimah with a velvet dress, a water-skin and a pillow stuffed with *Idhkhar*." (*Ṣaḥîḥ*)

٣٣٨٦ - أَخْبَرَنَا نَصِيرُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ قَالَ: حَدَّثَنَا عَطَاءُ ابْنُ السَّائِبِ عَنْ أَبِيهِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: جَهَّزَ رَسُولُ اللهِ ﷺ فَاطِمَةَ فِي خَمِيلٍ وَقِرْبَةٍ وَوِسَادَةٍ حَشْوُهَا إِذْخِرٌ.

تخريج: [صحيح] أخرجه ابن ماجه، الزهد، باب ضجاع آل محمد ﷺ، ح:٤١٥٢ من حديث عطاء بن السائب به، وهو في الكبرٰى، ح:٥٥٧٣، ورواه حماد بن سلمة وغيره عن عطاء به مطولاً، (ابن سعد:٨/ ٢٥) وللحديث شواهد.

Comments:

(See No. 3352)

Chapter 82. Beds

(المعجم ٨٢) - **الْفُرُشُ** (التحفة ٨٢)

3387. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "A bed for a man, a bed for his wife, a third for his guest and the fourth is for the Shaiṭân." (*Ṣaḥîḥ*)

٣٣٨٧ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا أَبُو هَانِئٍ الْخَوْلَانِيُّ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمٰنِ الْحُبُلِيَّ يَقُولُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فِرَاشٌ لِلرَّجُلِ وَفِرَاشٌ لِأَهْلِهِ وَالثَّالِثُ لِلضَّيْفِ وَالرَّابِعُ لِلشَّيْطَانِ».

تخريج: أخرجه مسلم، اللباس، باب كراهة ما زاد على الحاجة من الفراش واللباس، ح:٢٠٨٤ من حديث ابن وهب به، وهو في الكبرٰى، ح:٥٥٧٤.

Comments:

'For the Satan or devil' means the thing which does not come into use is forbidden to keep. It is the work of Satan. If there are children and other individuals also, there is no harm even if one keeps scores of beds. It is permitted, because they are being used. 'The fourth' denotes those which are not used.

Chapter 83. *Anmât*[1]

(المعجم ٨٣) - **الْأَنْمَاطُ** (التحفة ٨٣)

3388. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said to me: 'Have you got married?' I said: 'Yes.' He said: 'Have you got any *Anmât*?' I said: 'How can we afford *Anmât*?' He said: 'You will be able to.'" (*Ṣaḥîḥ*)

٣٣٨٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «هَلْ تَزَوَّجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «هَلِ اتَّخَذْتُمْ أَنْمَاطًا؟» قُلْتُ: وَأَنَّى لَنَا أَنْمَاطٌ؟ قَالَ: «إِنَّهَا سَتَكُونُ».

تخريج: أخرجه البخاري النكاح، باب الأنماط ونحوها للنساء، ح:٥١٦١، ومسلم، اللباس، باب جواز اتخاذ الأنماط، ح:٢٠٨٣ عن قتيبة به، وهو في الكبرٰى، ح:٥٥٧٥ * سفيان هو ابن عيينة.

[1] Curtains, bedding sheets, etc.

Comments:

And the Prophet's ﷺ prediction soon proved true. Here the sheets mean bed-sheets, which are spread over mattresses as an outer covering. The purpose of the chapter might also have been to posit that it is permissible to keep bed-sheets in homes. (See *Al-Bukhârî*, No. 5161)

Chapter 84. Giving A Gift To The One Who Has Got Married

(المعجم ٨٤) - **الْهَدِيَّةُ لِمَنْ عَرَسَ**

(التحفة ٨٤)

3389. It was narrated from Al-Ja'd bin Abî 'Uthmân, that Anas bin Mâlik said: "The Messenger of Allâh ﷺ got married and consummated the marriage with his wife." He said: "My mother Umm Sulaim made some *Hais*, and I bought it to the Messenger of Allâh ﷺ and said: 'My mother sends you greetings of *Salâm*, and says to you: 'This is a little from us.''" He said: 'Put it down.' Then he said: 'Go and call so-and-so, and so-and-so, and whoever you meet,' and he named some men. So I called those whom he named, and those whom I met." I said to Anas: "How many were they?" He said: "About three hundred. Then the Messenger of Allâh ﷺ said: 'Let them sit around the dish of food in groups of ten, one after the other, and let each person eat from what is closest to him.' They ate until they were full, then one group went out and another group came in. He said to me: 'O Anas, clear it away.' So I cleared it away, and I do not know whether there was more when I cleared it away, or when I put it down." (*Sahîh*)

٣٣٨٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرٌ - وَهُوَ ابْنُ سُلَيْمَانَ - عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: تَزَوَّجَ رَسُولُ اللهِ ﷺ فَدَخَلَ بِأَهْلِهِ، قَالَ: وَصَنَعَتْ أُمِّي أُمُّ سُلَيْمٍ حَيْسًا، قَالَ: فَذَهَبْتُ بِهِ. إِلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي تُقْرِئُكَ السَّلَامَ وَتَقُولُ لَكَ: إِنَّ هٰذَا لَكَ مِنَّا قَلِيلٌ، قَالَ: «ضَعْهُ» ثُمَّ قَالَ: «اذْهَبْ فَادْعُ فُلَانًا وَفُلَانًا وَمَنْ لَقِيتَ» وَسَمَّى رِجَالًا، فَدَعَوْتُ مَنْ سَمَّى وَمَنْ لَقِيتُهُ، قُلْتُ لِأَنَسٍ: عِدَّةُ كَمْ كَانُوا؟ قَالَ: يَعْنِي زُهَاءَ ثَلَاثِمِائَةٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «لِيَتَحَلَّقْ عَشَرَةٌ عَشَرَةٌ فَلْيَأْكُلْ كُلُّ إِنْسَانٍ مِمَّا يَلِيهِ». فَأَكَلُوا حَتَّى شَبِعُوا، فَخَرَجَتْ طَائِفَةٌ وَدَخَلَتْ طَائِفَةٌ، قَالَ لِي: «يَا أَنَسُ! ارْفَعْ فَرَفَعْتُ» فَمَا أَدْرِي حِينَ رَفَعْتُ كَانَ أَكْثَرَ أَمْ حِينَ وَضَعْتُ!.

تخريج: أخرجه مسلم، النكاح، باب زواج زينب بنت جحش ونزول الحجاب، وإثبات وليمة العرس، ح:١٤٢٨/ ٩٤ عن قتيبة، والبخاري، النكاح، باب الهدية للعروس، ح:٥١٦٣ معلقًا من

حديث الجعد به، وهو في الكبرٰى، ح:٥٥٧٩.

Comments:

On the occasion of marriage, to bestow nuptial gifts to the groom and his bride, to give clothes and other presents, to invite the couple later for a mea, etc., all these things come under this narration. One should, however, guard against excess. Giving gifts to the couple for their new life together also falls in this category. This constitutes fraternal and friendly mutual exchange which comes in good stead for the couple. It increases affection, perpetuates relationships, and strengthens bonds.

3390. It was narrated from Humaid At-Tawîl that he heard Anas say: "The Messenger of Allâh ﷺ established the bond of brotherhood between (some of) the Quraish and (some of) the Ansâr, and he established the bond of brotherhood between Sa'd bin Ar-Rabî' and 'Abdur-Rahmân bin 'Awf. Sa'd said to him: 'I have wealth, which I will share equally between you and me. And I have two wives, so look and see which one you like better, and I will divorce her, and when her *'Iddah* is over you can marry her.' He said: 'May Allâh bless your family and your wealth for you. Show me – i.e., where the market is.' And he did not come back until he brought some ghee, and cottage cheese that he had left over. He said: 'The Messenger of Allâh ﷺ saw traces of yellow perfume on me and he said: 'What is this for?' I said: 'I have married a woman from among the Ansâr.' He said: 'Give a *Walîmah* (wedding feast) even if it is with one sheep.'" (*Sahîh*)

٣٣٩٠ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ كَثِيرِ بْنِ عُفَيْرٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ أَنَّهُ سَمِعَهُ يَقُولُ: آخَى رَسُولُ اللهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ فَآخَى بَيْنَ سَعْدِ بْنِ الرَّبِيعِ وَعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ فَقَالَ لَهُ سَعْدٌ: إِنَّ لِي مَالًا فَهُوَ بَيْنِي وَبَيْنَكَ شَطْرَانِ، وَلِي امْرَأَتَانِ فَانْظُرْ أَيُّهُمَا أَحَبُّ إِلَيْكَ فَأَنَا أُطَلِّقُهَا، فَإِذَا حَلَّتْ فَتَزَوَّجْهَا، قَالَ: بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ دُلُّونِي - أَيْ عَلَى السُّوقِ -، فَلَمْ يَرْجِعْ حَتَّى رَجَعَ بِسَمْنٍ وَأَقِطٍ قَدْ أَفْضَلَهُ، قَالَ: وَرَأَى رَسُولُ اللهِ ﷺ عَلَيَّ أَثَرَ صُفْرَةٍ فَقَالَ: «مَهْيَمْ؟» فَقُلْتُ: تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ، فَقَالَ: «أَوْلِمْ وَلَوْ بِشَاةٍ».

تخريج: [صحيح] تقدم، ح:٣٣٧٦، وهو في الكبرٰى، ح:٥٥٨٠.

Comments:

1. The expansive bond of brotherhood between the Emigrants (Muhajireen) and Helpers (Ansâr) is a great and unparalleled achievement in human history.

No other religion, dogmatic theory, or movement can present its equal, which bound together people non-related in a bond more effective and substantial than blood relationship - more effective and substantial than what is found among mothers - begotten real brothers, particularly at a time when people used to be each other's enemies without any reason. Is there any man around who can present to his real brother what Sa'd bin Rabi' presented? May Allâh be pleased with them.

2. The name of the woman mentioned is Umm Aws bint Anas.

36. The Book Of The Kind Treatment Of Women[1]

(المعجم ٣٦) - كِتَابُ عِشْرَةِ النِّسَاءِ (التحفة ٩)

Chapter 1. Love Of Women

(المعجم ١) - بَابُ حُبِّ النِّسَاءِ (التحفة ١)

3391. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'In this world, women and perfume have been made dear to me, and my comfort has been provided in prayer.'" (*Hasan*)

٣٣٩١ - حَدَّثَنَا الشَّيْخُ الْإِمَامُ أَبُو عَبْدِ الرَّحْمٰنِ النَّسَائِيُّ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى الْقُومَسِيُّ قَالَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا سَلَّامٌ أَبُو الْمُنْذِرِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا النِّسَاءُ وَالطِّيبُ، وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ».

تخريج: [إسناده حسن] أخرجه أحمد:٣/ ٢٨٥ عن عفان به، وهو في الكبرٰى، ح:٨٨٨٧، وحسنه الحافظ في التلخيص:٣/ ١١٦ .

Comments:

'Coolness of my eyes' means my genuine pleasure and contentment reside in prayer, which are impossible for one to obtain from one's wife and fragrance. This is because ritual prayer is conversing with the Lord of the worlds, Who is the beloved of all, and the remembrance of the beloved is superior to everything.

3392. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Women and perfume have been made dear to me, but my comfort has been provided in prayer'." (*Hasan*)

٣٣٩٢ - أَخْبَرَنَا عَلِيُّ بْنُ مُسْلِمٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا سَيَّارٌ قَالَ: حَدَّثَنَا جَعْفَرٌ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «حُبِّبَ إِلَيَّ النِّسَاءُ وَالطِّيبُ وَجُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ».

تخريج: [إسناده حسن] أخرجه الحاكم:٢/ ١٦٠ من حديث سيار بن حاتم به، وهو في الكبرٰى، ح:٨٨٨٨، وصححه الحاكم علٰى شرط مسلم، ووافقه الذهبي * جعفر هو ابن سليمان.

[1] Manuscripts differ over the location of this book, as well as the order of its narrations. Take note that the number of the book (36) is out of sequence, this is because (36) is its number according to *Al-Mu'jam Al-Mufahris li-Alfâẓ Ḥadîth*, whose book and chapter numbers were followed for our edition.

3393. It was narrated that Anas bin Mâlik said: "Nothing was dearer to the Messenger of Allâh ﷺ after women than horses." (*Ḍa'îf*)

٣٣٩٣ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ - هُوَ ابْنُ طَهْمَانَ - عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَى رَسُولِ اللهِ ﷺ بَعْدَ النِّسَاءِ مِنَ الْخَيْلِ.

تخريج: [ضعيف] سيأتي، ح:٣٥٩٤، وهو في الكبرٰى، ح:٨٨٨٩.

Comments:

The horse is a brave and courageous animal, which surpasses even the bravery of man. Hence, the horse is immensely beneficial to human life. One of the reasons for Allâh's Messenger's ﷺ love of horses was their use in *Jihâd*. That is why a horse receives two portions of the spoils of war, while man receives one. See No. 3623.

Chapter 2. A Man Being Inclined To Favor One Of His Wives Over Another

(المعجم ٢) - مَيْلُ الرَّجُلِ إِلَى بَعْضِ نِسَائِهِ دُونَ بَعْضٍ (التحفة ٢)

3394. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever has two wives and is inclined to favor one of them over the other, he will come on the Day of Resurrection with half of his body leaning." (*Ḍa'îf*)

٣٣٩٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كانَ لَهُ امْرَأَتَانِ يَمِيلُ لِإِحْدَاهُمَا عَلَى الْأُخْرَى جَاءَ يَوْمَ الْقِيَامَةِ أَحَدُ شِقَّيْهِ مَائِلٌ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، النكاح، باب ماجاء في التسوية بين الضرائر، ح:١١٤١ من حديث عبدالرحمن بن مهدي به، وهو في الكبرٰى، ح:٨٨٩٠، وصححه ابن حبان، والحاكم، والذهبي * قتادة عنعن تقدم، ح:٣٤، وله شاهد ضعيف عند أبي نعيم في أخبار أصبهان: ٢/ ٣٠٠ .

Comments:

The reward of deeds is similar to the deeds. Since this man maintained one-sided behavior in the life of this world on the Day of Judgment his gait would lack equilibrium or balance, he would but walk like a lame person, whose one leg is shorter than the other. His tilt (in the world) does not denote the inclination of his heart. It rather signifies his outer behavior for instance, taking turns, subsistence, etc., because the domain of the heart belongs to Allâh. It is in the hands of Allâh. Man proves himself helpless in many a matter of the heart. Hence, one will not face any reproof over it.

3395. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to divide his time equally among his wives then he would say: 'O Allâh, this is what I have done with regard to that over which I have control, so do not blame me for that over which You have control and I do not.'" (*Sahîh*) Hammâd bin Zaid narrated it in *Mursal* form.[1]

٣٣٩٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقْسِمُ بَيْنَ نِسَائِهِ فَيَعْدِلُ ثُمَّ يَقُولُ: «اللَّهُمَّ! هٰذَا فِعْلِي فِيمَا أَمْلِكُ فَلَا تَلُمْنِي فِيمَا تَمْلِكُ وَلَا أَمْلِكُ». أَرْسَلَهُ حَمَّادُ ابْنُ زَيْدٍ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، النكاح، باب القسمة بين النساء، ح:١٩٧١ من حديث يزيد بن هارون به، وهو في الكبرٰى، ح:٨٨٩١، وصححه ابن حبان، ح:١٣٠٥، والحاكم علٰى شرط مسلم:٢/١٨٧، ووافقه الذهبي * أبوقلابة بريء من التدليس كما حققه أبوحاتم الرازي، انظر كتابي: "الكواكب الدرية في وجوب الفاتحة خلف الإمام في الجهرية".

Comments:

"That over which I have no control" means the love of heart, because this is affiliated to the personality, attributes, and demeanor of the person concerned. Individuals are not equal to each other in this domain. The love also, therefore, cannot be of the same depth and intensity.

Chapter 3. When A Man Loves One Of His Wives More Than Another

(المعجم ٣) - حُبُّ الرَّجُلِ بَعْضَ نِسَائِهِ أَكْثَرَ مِنْ بَعْضٍ (التحفة ٣)

3396. 'Âishah said: "The wives of the Prophet ﷺ sent Fâtimah, the daughter of the Messenger of Allâh ﷺ, to the Messenger of Allâh ﷺ. She asked permission to enter when he was lying with me under my cover. He gave her permission to enter, and she said: 'O Messenger of Allâh, your wives have sent me to you to ask you to

٣٣٩٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ ابْنِ هِشَامٍ أَنَّ عَائِشَةَ قَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ فَاطِمَةَ بِنْتَ رَسُولِ اللهِ ﷺ إِلَى رَسُولِ اللهِ ﷺ، فَاسْتَأْذَنَتْ عَلَيْهِ وَهُوَ

[1] Meaning: This *Hadîth*, which the author cited, is narrated by Hammâd bin Salamah, from Ayyûb from Abû Qilâbah, from 'Abdullâh bin Yazîd, from 'Âishah, while Hammâd bin Zaid has narrated it from Ayyûb, from Abû Qilâbah, without mention of 'Abdullâh Nor 'Âishah. See At-Tirmidhî's discussion of it after No. 1140, and *Tuhfat Al-Ashrâf* No. 16290.

be equitable with regard to the matter of the daughter of Abû Quḥâfah.' I ('Âishah) kept quiet and the Messenger of Allâh ﷺ said to her: 'O my daughter! Do you not love the one whom I love?' She said: 'Yes.' He said: 'Then love this one.' Fâṭimah stood up when she heard this and left the Messenger of Allâh ﷺ, and went back to the wives of the Prophet ﷺ. She told them what she had said, and what he had said to her. They said to her: 'We do not think that you have been of any avail to us. Go back to the Messenger of Allâh ﷺ and say to him: Your wives are urging you to be equitable with regard to the matter of the daughter of Abû Quḥâfah.''' Fâṭimah said: 'No, by Allâh; I will never speak to him about her again.''' 'Âishah said: "So the wives of the Prophet ﷺ sent Zainab bint Jaḥsh to the Messenger of Allâh ﷺ; she was one who was somewhat equal to me in rank in the eyes of the Messenger of Allâh ﷺ. And I have never seen a woman who was better in religious commitment than Zainab, more fearing of Allâh, more honest in speech, more dutiful in upholding the ties of kinship, more generous in giving charity, and devoted in giving of herself in acts of charity, by means of which she sought to draw closer to Allâh. But she was quick-tempered; however, she was also quick to calm down. She asked permission to enter upon the Messenger of Allâh ﷺ when he

مُضْطَجِعٌ مَعِي فِي مِرْطِي فَأَذِنَ لَهَا، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي إِلَيْكَ يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ وَأَنَا سَاكِتَةٌ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «أَيْ بُنَيَّةُ! أَلَسْتِ تُحِبِّينَ مَنْ أُحِبُّ؟» قَالَتْ: بَلَى، قَالَ: «فَأَحِبِّي هٰذِهِ». فَقَامَتْ فَاطِمَةُ حِينَ سَمِعَتْ ذٰلِكَ مِنْ رَسُولِ اللهِ ﷺ، فَرَجَعَتْ إِلَى أَزْوَاجِ النَّبِيِّ ﷺ فَأَخْبَرَتْهُنَّ بِالَّذِي قَالَتْ وَالَّذِي قَالَ لَهَا، فَقُلْنَ لَهَا: مَا نَرَاكِ أَغْنَيْتِ عَنَّا مِنْ شَيْءٍ فَارْجِعِي إِلَى رَسُولِ اللهِ ﷺ فَقُولِي لَهُ: إِنَّ أَزْوَاجَكَ يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، قَالَتْ فَاطِمَةُ: لَا وَاللّٰهِ! لَا أُكَلِّمُهُ فِيهَا أَبَدًا، قَالَتْ عَائِشَةُ: فَأَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ زَيْنَبَ بِنْتَ جَحْشٍ إِلَى رَسُولِ اللهِ ﷺ وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللهِ ﷺ، وَلَمْ أَرَ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ وَأَتْقَى لِلّٰهِ عَزَّ وَجَلَّ وَأَصْدَقَ حَدِيثًا وَأَوْصَلَ لِلرَّحِمِ وَأَعْظَمَ صَدَقَةً وَأَشَدَّ ابْتِذَالًا لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ وَتَقَرَّبُ بِهِ، مَا عَدَا سَوْرَةً مِنْ حِدَّةٍ كَانَتْ فِيهَا تُسْرِعُ مِنْهَا الْفَيْئَةَ، فَاسْتَأْذَنَتْ عَلَى رَسُولِ اللهِ ﷺ وَرَسُولُ اللهِ ﷺ مَعَ عَائِشَةَ فِي مِرْطِهَا عَلَى الْحَالِ الَّتِي كَانَتْ دَخَلَتْ فَاطِمَةُ عَلَيْهَا، فَأَذِنَ لَهَا رَسُولُ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي يَسْأَلْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، وَوَقَعَتْ بِي فَاسْتَطَالَتْ وَأَنَا أَرْقُبُ

رَسُولَ اللهِ ﷺ وَأَرْقُبُ طَرْفَهُ هَلْ أَذِنَ لِي فِيهَا، فَلَمْ تَبْرَحْ زَيْنَبُ حَتَّى عَرَفْتُ أَنَّ رَسُولَ اللهِ ﷺ لَا يَكْرَهُ أَنْ أَنْتَصِرَ، فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا بِشَيْءٍ حَتَّى أَثْخَنْتُ عَلَيْهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ».

was with 'Âishah under her cover, in the same situation as when Fâṭimah had entered. The Messenger of Allâh ﷺ gave her permission to enter and she said: 'O Messenger of Allâh, your wives have sent me to ask you to be equitable with regard to the matter of the daughter of Abû Quḥâfah.' Then she verbally abused me at length, and I was watching the Messenger of Allâh ﷺ to see if he would allow me to respond. Zainab went on until I realized that the Messenger of Allâh ﷺ would not disapprove if I responded. Then I spoke back to her in such a way, until I silenced her. Then the Messenger of Allâh ﷺ said: 'She is the daughter of Abû Bakr.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، فضائل الصحابة، باب: في فضائل عائشة أم المؤمنين رضي الله عنها، ح:٢٤٤٢ من حديث يعقوب بن إبراهيم بن سعد، عم عبيدالله به، وهو في الكبرى، ح:٨٨٩٢، وعلقه البخاري، ح:٢٥٨١ * صالح هو ابن كيسان.

Comments:

1. 'The daughter of Abû Quhâfah': This was uttered with a view to humiliate, because when they wanted to express their dislike toward someone, the Arabs used to attribute the object of their contempt to non-popular parentage. Abû Quhâfah was actually the name of Abû Bakr's father, who had till then not accepted Islam. Kinship was ascribed to the grandfather instead of father.
2. 'Some what equal to me' because she belonged to the household of the Prophet ﷺ. She was the daughter of the Prophet's ﷺ paternal aunt. Besides, she had come into the Prophet's ﷺ wedlock by Allâh's command.
3. 'The daughter of Abû Bakr': Praised her; she was extolled as of having excellent moral character, patience, endurance, terse and to-the-point speech, fluent and eloquent, which compelled Zainab to become silent. Abû Bakr too possessed these qualities, to the point of their perfection. He, therefore, attributed her to him. He could have otherwise simply stated: She is 'Âishah. (May Allâh be pleased with her).

٣٣٩٧ - أَخْبَرَنِي عِمْرَانُ بْنُ بَكَّارٍ الْحِمْصِيُّ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:

3397. It was narrated that 'Âishah mentioned a similar report and said: "The wives of the Prophet ﷺ

أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّ عَائِشَةَ قَالَتْ: فَذَكَرَتْ نَحْوَهُ وَقَالَتْ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ زَيْنَبَ فَاسْتَأْذَنَتْ فَأَذِنَ لَهَا فَدَخَلَتْ، فَقَالَتْ نَحْوَهُ. خَالَفَهُمَا مَعْمَرٌ، رَوَاهُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ.

sent Zainab and she asked him permission to enter and she entered." (*Sahîh*) And she said something similar. Ma'mar contradicted the two of them;[1] he reported it from Az-Zuhrî, from 'Urwah, from 'Âishah:

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٨٨٩٣.

٣٣٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ النَّيْسَابُورِيُّ الثِّقَةُ الْمَأْمُونُ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اجْتَمَعْنَ أَزْوَاجُ النَّبِيِّ ﷺ فَأَرْسَلْنَ فَاطِمَةَ إِلَى النَّبِيِّ ﷺ فَقُلْنَ لَهَا: إِنَّ نِسَاءَكَ، - وَذَكَرَ كَلِمَةً مَعْنَاهَا يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ - قَالَتْ: فَدَخَلَتْ عَلَى النَّبِيِّ ﷺ وَهُوَ مَعَ عَائِشَةَ فِي مِرْطِهَا فَقَالَتْ لَهُ: إِنَّ نِسَاءَكَ أَرْسَلْنَنِي وَهُنَّ يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، فَقَالَ لَهَا النَّبِيُّ ﷺ: «أَتُحِبِّينِي» قَالَتْ: نَعَمْ، قَالَ: «فَأَحِبِّيهَا» قَالَتْ: فَرَجَعَتْ إِلَيْهِنَّ فَأَخْبَرَتْهُنَّ مَا قَالَ، فَقُلْنَ لَهَا: إِنَّكِ لَمْ تَصْنَعِي شَيْئًا فَارْجِعِي إِلَيْهِ، فَقَالَتْ: وَاللّٰهِ! لَا أَرْجِعُ إِلَيْهِ فِيهَا أَبَدًا وَكَانَتِ ابْنَةَ رَسُولِ اللّٰهِ ﷺ حَقًّا، فَأَرْسَلْنَ زَيْنَبَ بِنْتَ جَحْشٍ، قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ، فَقَالَتْ:

3398. It was narrated that 'Âishah said: "The wives of the Prophet ﷺ got together and sent Fâṭimah to the Prophet ﷺ. They told her to say: 'Your wives'" - and he (the narrator) said something to the effect that they are urging you to be equitable with regard to the matter of the daughter of Abû Quḥâfah. She said: "So she entered upon the Prophet ﷺ when he was with 'Âishah under her cover. She said to him: 'Your wives have sent me and they are urging you to be equitable with regard to the matter of the daughter of Abû Quḥâfah.' The Prophet ﷺ said to her: 'Do you love me?' She said: 'Yes.' He said: 'Then love her.' So she went back to them and told them what he said. They said to her: 'You did not do anything; go back to him.' She said: 'By Allâh, I will never go back (and speak to him) about her again.' She was truly the daughter of the Messenger of Allâh ﷺ. So

[1] That is Shu'aib and Ṣâliḥ who reported the last two narrations from him.

إِنَّ أَزْوَاجَكَ أَرْسَلْنَنِي وَهُنَّ يَنْشُدْنَكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، ثُمَّ أَقْبَلَتْ عَلَيَّ تَشْتِمُنِي فَجَعَلْتُ أُرَاقِبُ النَّبِيَّ ﷺ وَأَنْظُرُ طَرْفَهُ هَلْ يَأْذَنُ لِي مِنْ أَنْ أَنْتَصِرَ مِنْهَا، قَالَتْ: فَشَتَمَتْنِي فَجَعَلْتُ حَتَّى ظَنَنْتُ أَنَّهُ لَا يَكْرَهُ أَنْ أَنْتَصِرَ مِنْهَا فَاسْتَقْبَلْتُهَا فَلَمْ أَلْبَثْ أَنْ أَفْحَمْتُهَا، فَقَالَ لَهَا النَّبِيُّ ﷺ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ» قَالَتْ عَائِشَةُ: فَلَمْ أَرَ امْرَأَةً خَيْرًا وَلَا أَكْثَرَ صَدَقَةً وَلَا أَوْصَلَ لِلرَّحِمِ وَأَبْذَلَ لِنَفْسِهَا فِي كُلِّ شَيْءٍ يُتَقَرَّبُ بِهِ إِلَى اللهِ تَعَالَى مِنْ زَيْنَبَ، مَا عَدَا سَوْرَةً مِنْ حِدَّةٍ كَانَتْ فِيهَا تُوشِكُ مِنْهَا الْفَيْئَةَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطأٌ وَالصَّوَابُ الَّذِي قَبْلَهُ.

they sent Zainab bint Jahsh." 'Âishah said: "She was somewhat my equal among the wives of the Prophet ﷺ. She said: 'Your wives have sent me to urge you to be equitable with regard to the matter of the daughter of Abû Quhâfah.' Then she swooped on me and abused me, and I started watching the Prophet ﷺ to see if he would give me permission to respond to her. She insulted me and I started to think that he would not disapprove if I responded to her. So I insulted her and I soon silenced her. Then the Prophet ﷺ said to her: 'She is the daughter of Abû Bakr.'" 'Âishah said: "And I never saw any woman who was better, more generous in giving charity, more keen to uphold the ties of kinship, and more generous in giving of herself in everything by means of which she could draw closer to Allâh than Zainab. But she had a quick temper; however, she was also quick to calm down." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is a mistake, and what is correct is the one which is before it.

تخريج: [صحيح] أخرجه أحمد: ٦/ ١٥٠ عن عبدالرزاق به، وهو في الكبرٰى، ح: ٨٨٩٤، وانظر الحديثين السابقين.

Comments:

1. Fatimah's calling 'Âishah 'the daughter of Abû Quhâfah' in actuality was in order to report the speech of the wives of the Prophet ﷺ verbatim. Otherwise, it was not possible for her to perpetrate such disrespect in her prestigious standing, because 'Âishah enjoyed the rank of being her mother. The rest of the Prophet's ﷺ wives equaled her. She was in a position to speak to them thusly.
2. 'Toward his eyes': In expectation that he would perhaps make a suggestion.

But the Messenger of Allâh ﷺ was not used to make any secret indication with his eyes, as it falls under the category of deception for the other party. And he was innocent and pure of such things.

3. 'She was truly the daughter' means who loved the Prophet ﷺ deeply and sincerely. She greatly respected him and possessed his habits and traits. (May Allâh be pleased with her and she with Him).

3399. It was narrated from Abû Mûsa that the Prophet ﷺ said: "The superiority of 'Âishah to other women is like the superiority of *Tharîd* to other kinds of food." (*Sahîh*)

٣٣٩٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿وضرب الله مثلاً للذين آمنوا ...﴾ إلخ"، ح:٣٤١١، ومسلم، فضائل الصحابة، باب من فضائل خديجة أم المؤمنين رضي الله تعالى عنها، ح:٢٤٣١ من حديث شعبة به، وهو في الكبرى، ح:٨٨٩٥.

Comments:

Tharîd, a popular dish of the Arabs consisting of very thin bread soaked in a broth of meat, is easy to prepare and easy to digest. The knowledge of 'Âishah ﷺ was easily obtainable for the nation. The fact of the matter is that the knowledge of 'Âishah ﷺ gave benefit to the *Ummah*, which other women could not give, even a portion of. Even men could not surpass her in memory, intelligence, sagacity, prudence, fluency, eloquence, education, and oratory, May Allâh be pleased with her. It transpires from other narrations that the best of the women of the nation is the Prophet's ﷺ first wife, Khadijah ﷺ whom the Prophet ﷺ could not forget till the last breath of his life.

3400. It was narrated from 'Âishah that the Prophet ﷺ said: "The superiority of 'Âishah to other women is like the superiority of *Tharîd* to other kinds of food." (*Hasan*)

٣٤٠٠ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

تخريج: [**إسناده حسن**] أخرجه أحمد:٦/١٥٩ من حديث محمد بن عبدالرحمٰن بن أبي ذئب به، وهو في الكبرى، ح:٨٨٩٦.

3401. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'O Umm Salamah, do not bother me about 'Âishah, for by Allâh, the Revelation has never come to me under the blanket of any of you apart from her.''' (*Sahîh*)

٣٤٠١ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ الصَّغَانِيُّ قَالَ: حَدَّثَنَا شَاذَانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَا أُمَّ سَلَمَةَ! لَا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّهُ وَاللهِ! مَا أَتَانِي الْوَحْيُ فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ إِلَّا هِيَ».

تخريج: أخرجه البخاري، الهبة وفضلها والتحريض عليها، باب من أهدى إلى صاحبه، ... إلخ، ح:٢٥٨١ من حديث هشام به مطولاً، وهو في الكبرى، ح:٨٨٩٧.

Comments:

And the *Wahiy* or Revelation is from Allâh, Most High. "Her rank is more to Allâh than the rank of all of you." In this narration, however, there is no comparison of her with Khadijah ﷺ. This is because she was not alive at the time, and Allâh's Messenger ﷺ has said: *Minkunn*, which means "any of you women".

3402. It was narrated from Umm Salamah that the wives of the Prophet ﷺ asked her to speak to the Prophet ﷺ and tell him, that the people were trying to bring their gifts to him when it was 'Âishah's day, and to say to him: "We love good things as much as 'Âishah does." So she spoke to him, but he did not reply her. When her turn came again, she spoke to him again, but he did not reply her. They said to her: "How did he respond?" She said: "He did not answer me." They said: "Do not leave him alone until he answers you or you comprehend what he says." When her turn came again, she spoke to him and he said: 'Do not bother me about 'Âishah, for the Revelation has never come to me under the

٣٤٠٢ - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ، عَنْ هِشَامٍ، عَنْ عَوْفِ بْنِ الْحَارِثِ، عَنْ رُمَيْثَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ نِسَاءَ النَّبِيِّ ﷺ كَلَّمْنَهَا أَنْ تُكَلِّمَ النَّبِيَّ ﷺ أَنَّ النَّاسَ كَانُوا يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ وَتَقُولُ لَهُ: إِنَّا نُحِبُّ الْخَيْرَ كَمَا تُحِبُّ عَائِشَةُ، فَكَلَّمَتْهُ فَلَمْ يُجِبْهَا، فَلَمَّا دَارَ عَلَيْهَا كَلَّمَتْهُ أَيْضًا فَلَمْ يُجِبْهَا، وَقُلْنَ: مَا رَدَّ عَلَيْكِ؟ قَالَتْ: لَمْ يُجِبْنِي، قُلْنَ: لَا تَدَعِيهِ حَتَّى يَرُدَّ عَلَيْكِ أَوْ تَنْظُرِينَ مَا يَقُولُ، فَلَمَّا دَارَ عَلَيْهَا كَلَّمَتْهُ، فَقَالَ: «لَا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّهُ لَمْ يَنْزِلْ عَلَيَّ الْوَحْيُ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ إِلَّا فِي لِحَافِ عَائِشَةَ».

blanket of any of you apart from the blanket of 'Âishah.'" (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: These two *Hadîths* of 'Abdah are *Sahîh*.[1]

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَانِ الْحَدِيثَانِ صَحِيحَانِ عَنْ عَبْدَةَ.

تخريج: [صحيح] أخرجه أحمد: ٦/ ٢٩٣ من حديث هشام بن عروة به، وهو في الكبرٰى، ح: ٨٨٩٨ * عوف هو ابن الحارث بن الطفيل، وأخته رميثة وهي أم عبدالله بن محمد بن أبي عتيق، وللحديث شواهد.

Comments:

1. This is an elaborated narration from which the occasion and the place of the previous narration became known. Deliberately sending the presents on the day of 'Âishah's turn was due to the fact that they knew that Allâh's Messenger ﷺ loved her so much, and sending presents there would make him happy. The Companions, knowing the Prophet's ﷺ great love for 'Âishah ؓ, chose those particular days in order to please him. The objective of his other wives was that the presents should also be sent to their apartments. They thought that Allâh's Messenger ﷺ should, therefore, command the people to send presents everywhere, or he should love all of them equally, so that people might send gifts to all the houses.
2. 'But he did not reply' because the Prophet's ﷺ asking the people on his own that they should bring him their gifts wherever he may be, was below his dignity. Shame and modesty were preventing him, and equivalent love was not possible. It is something beyond one's control, as has preceded.

3403. It was narrated that 'Âishah said: "The people used to try to bring their gifts (to the Prophet ﷺ) on 'Âishah's day, hoping thereby to earn the pleasure of the Messenger of Allâh ﷺ." (*Sahîh*)

٣٤٠٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هِشَامٌ عن أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ يَبْتَغُونَ بِذٰلِكَ مَرْضَاةَ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، الهبة، باب قبول الهدية، ح: ٢٥٧٤، ومسلم، فضائل الصحابة، باب: في فضائل عائشة أم المؤمنين رضي الله عنها، ح: ٢٤٤١ من حديث عبدة به، وهو في الكبرٰى، ح: ٨٨٩٩.

3404. It was narrated that 'Âishah said: "Allâh sent Revelation to the Prophet ﷺ when I was with him, so I got up and closed the door

٣٤٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ، عَنْ هَاشِمٍ، عَنْ صَالِحِ بْنِ رَبِيعَةَ بْنِ هُدَيْرٍ، عَنْ عَائِشَةَ قَالَتْ: أَوْحَى اللهُ إِلَى النَّبِيِّ ﷺ

[1] Meaning this one, and the following (Nos. 3402 and 3403), in *Al-Kubra* the author stated this after the following narration.

between him and I. When it was taken off him,[1] he said to me: 'O 'Âishah, Jibrîl sends greetings of *Salâm* to you.'" (*Ḍa'îf*)

وَأَنَا مَعَهُ فَقُمْتُ فَأَجَفْتُ الْبَابَ بَيْنِي وَبَيْنَهُ، فَلَمَّا رُفِّهَ عَنْهُ قَالَ لِي: «يَا عَائِشَةُ! إِنَّ جِبْرِيلَ يُقْرِئُكِ السَّلَامَ».

تخريج: [إسناده ضعيف] أخرجه الطبراني ومن طريقه المزي في تهذيب الكمال:٩/ ٢٥ من حديث عبدة بن سليمان به، وهو في الكبرٰى، ح:٨٩٠٠ * صالح بن ربيعة لم يوثقه غير ابن حبان.

Comments:

'Âishah's rising from the place, and closing the door might have been with a view not to disturb the coming of the Revelation, or it might have been for the reason of *Ḥijâb*, or she might perhaps have been afraid, because at the time of Revelation, Allâh's Messenger ﷺ condition would change. The Angel Jibril's offering her his greeting corroborates her lofty rank.

3405. It was narrated from 'Âishah that the Prophet ﷺ said to her: "Jibrîl sends greetings of *Salâm* to you." She said: "And upon him be peace and the mercy of Allâh and His blessings; you see what we do not." (*Ṣaḥîḥ*)

٣٤٠٥ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ جِبْرِيلَ يُقْرِئُكِ السَّلَامَ». قَالَتْ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ تَرَى مَا لَا نَرَى.

تخريج: [صحيح] أخرجه أحمد:٦/ ١٥٠ عن عبدالرزاق به، وهو في الكبرٰى، ح:٨٩٠١، ومصنف عبدالرزاق:١١/ ٤٢٩، ٤٣٠، ح:٢٠٩١٧، والحديث الآتي شاهد له.

Comments:

'You see what we do not': Meaning, Allâh's Messenger ﷺ could see him, but 'Âishah could not see him.

3406. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'O 'Âishah, this is Jibrîl and he is sending greetings of *Salâm* to you.'" The same. (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is correct, and the one that is before it is a mistake.

٣٤٠٦ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشَةُ! هٰذَا جِبْرِيلُ وَهُوَ يَقْرَأُ عَلَيْكِ السَّلَامَ» مِثْلَهُ سَوَاءً.

[1] Meaning; the pressure of the revelation.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ وَالَّذِي قَبْلَهُ خَطَأٌ.

تخريج: أخرجه البخاري، الأدب، باب من دعا صاحبه فنقص من اسمه حرفًا، ح:٦٢٠١ عن أبي اليمان الحكم بن نافع، ومسلم، فضائل الصحابة، باب: في فضائل عائشة أم المؤمنين رضي الله عنها، ح:٢٤٤٧/٩١ من حديث أبي اليمان به، وهو في الكبرٰى، ح:٨٩٠٢.

Chapter 4. Jealousy

(المعجم ٤) - الْغَيْرَةُ (التحفة ٤)

3407. Anas said: "The Prophet ﷺ was with one of the Mothers of the Believers when another one sent a wooden bowl in which was some food. She struck the hand of the Prophet ﷺ and the bowl fell and broke. The Prophet ﷺ picked up the two pieces and put them together, then he started to gather up the food and said: 'Your mother got jealous; eat.' So they ate. He waited until she brought the wooden bowl that was in her house, then he gave the sound bowl to the messenger and left the broken bowl in the house of the one who had broken it." (*Ṣaḥîḥ*)

٣٤٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: قَالَ أَنَسٌ: كَانَ النَّبِيُّ ﷺ عِنْدَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ فَأَرْسَلَتْ أُخْرَى بِقَصْعَةٍ فِيهَا طَعَامٌ، فَضَرَبَتْ يَدَ الرَّسُولِ فَسَقَطَتِ الْقَصْعَةُ فَانْكَسَرَتْ، فَأَخَذَ النَّبِيُّ ﷺ الْكِسْرَتَيْنِ فَضَمَّ إِحْدَاهُمَا إِلَى الْأُخْرَى فَجَعَلَ يَجْمَعُ فِيهَا الطَّعَامَ وَيَقُولُ: «غَارَتْ أُمُّكُمْ كُلُوا» فَأَكَلُوا، فَأَمْسَكَ حَتَّى جَاءَتْ بِقَصْعَتِهَا الَّتِي فِي بَيْتِهَا، فَدَفَعَ الْقَصْعَةَ الصَّحِيحَةَ إِلَى الرَّسُولِ وَتَرَكَ الْمَكْسُورَةَ فِي بَيْتِ الَّتِي كَسَرَتْهَا.

تخريج: [إسناده صحيح] أخرجه أبو داود، البيوع، باب: فيمن أفسد شيئًا يغرم مثله، ح:٣٥٦٧، وابن ماجه، ح:٢٣٣٤ عن محمد بن المثنى به، وهو في الكبرٰى، ح:٨٩٠٣، وأخرجه البخاري وغيره من طرق عن حميد الطويل به، وتابعه ثابت البناني عن أنس به، (الدارقطني:٤/ ١٥٤) * خالد هو ابن الحارث.

Comments:

From this narration we learn patience with wives. Imagine a man today if his wife smacked his hand causing him to drop something belonging to someone else. How would the average person behave in such a case? Also, it demonstrates justice, since he ﷺ took one of her bowls to replace the broken one. Lastly, no man can hope for a wife equal to 'Âishah, may Allâh be pleased with her, and she was a woman. So take note.

3408. It was narrated from Umm Salamah that she brought some food in a dish of hers to the

٣٤٠٨ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ

Messenger of Allâh ﷺ and his Companions, then 'Âishah came, wrapped up in a garment, with a stone pestle and broke the dish. The Prophet ﷺ gathered the broken pieces of the dish and said: "Eat; your mother got jealous," twice. Then the Messenger of Allâh ﷺ took the dish of 'Âishah and sent it to Umm Salamah and he gave the dish of Umm Salamah to 'Âishah. (*Sahîh*)

سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أُمِّ سَلَمَةَ: أَنَّهَا - يَعْنِي أَتَتْ بِطَعَامٍ فِي صَحْفَةٍ لَهَا إِلَى رَسُولِ اللهِ ﷺ وَأَصْحَابِهِ - فَجَاءَتْ عَائِشَةُ مُتَّزِرَةً بِكِسَاءٍ وَمَعَهَا فِهْرٌ فَفَلَقَتْ بِهِ الصَّحْفَةَ، فَجَمَعَ النَّبِيُّ ﷺ بَيْنَ فِلْقَتَي الصَّحْفَةِ وَيَقُولُ: «كُلُوا غَارَتْ أُمُّكُمْ». مَرَّتَيْنِ، ثُمَّ أَخَذَ رَسُولُ اللهِ ﷺ صَحْفَةَ عَائِشَةَ فَبَعَثَ بِهَا إِلَى أُمِّ سَلَمَةَ وَأَعْطَى صَحْفَةَ أُمِّ سَلَمَةَ عَائِشَةَ.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح: ٨٩٠٤.

3409. It was narrated that 'Âishah said: "I never saw any woman who made food like Safiyyah. She sent a dish to the Prophet ﷺ in which was some food, and I could not keep myself from breaking it. I asked the Prophet ﷺ what the expiation was for that, and he said: 'A dish like that dish, and food like that food.'" (*Hasan*)

٣٤٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ فُلَيْتٍ، عَنْ جَسْرَةَ بِنْتِ دِجَاجَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا رَأَيْتُ صَانِعَةَ طَعَامٍ مِثْلَ صَفِيَّةَ، أَهْدَتْ إِلَى النَّبِيِّ ﷺ إِنَاءً فِيهِ طَعَامٌ، فَمَا مَلَكْتُ نَفْسِي أَنْ كَسَرْتُهُ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنْ كَفَّارَتِهِ فَقَالَ: «إِنَاءٌ كَإِنَاءٍ وَطَعَامٌ كَطَعَامٍ».

تخريج: [**إسناده حسن**] أخرجه أبو داود، البيوع، باب: فيمن أفسد شيئًا يغرم مثله، ح: ٣٥٦٨ من حديث سفيان الثوري به، وصرح بالسماع عنده، وهو في الكبرى، ح: ٨٩٠٥ وللحديث شواهد * فليت هو العامري.

3410. 'Âishah said that the Messenger of Allâh ﷺ used to stay with Zainab bint Jahsh and drink honey at her house. Hafsah and I agreed that if the Prophet ﷺ entered upon either of us, she would say: "I perceive the smell of *Maghâfir* (a nasty-smelling gum) on you; have you eaten *Maghâfir*?" He came in to one of them, and she said that to him. He said: "No, rather I drank honey at the house

٣٤١٠ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ: أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تَزْعُمُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسَلًا فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَيَّتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، أَكَلْتَ مَغَافِيرَ؟ فَدَخَلَ

of Zainab bint Jahsh, but I will never do it again." Then the following was revealed: 'O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you.'[1] 'If you two turn in repentance to Allâh, (it will be better for you)'[2] about 'Âishah and Hafsah, 'And (remember) when the Prophet disclosed a matter in confidence to one of his wives'[3] refers to him saying: "No, rather I drank honey." (*Sahîh*)

عَلَى إِحْدَاهُمَا فَقَالَتْ ذٰلِكَ لَهُ فَقَالَ: «لَا، بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ». فَنَزَلَتْ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ [التحريم: ١] ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ﴾ [التحريم: ٤] لِعَائِشَةَ وَحَفْصَةَ ﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ [التحريم: ٣] لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا».

تخريج: سيأتي، ح: ٣٤٥٠، وهو في الكبرى، ح: ٨٩٠٦.

Comments:

1. 'Used to stay with Zainab': After performing the *'Asr* prayer, Allâh's Messenger ﷺ used to visit all his wives in their apartments for a little while, so that he could know if they had any problem or need, and daily contact with each one could be maintained. Allâh's Messenger ﷺ stayed with Zainab ؓ more than his usual stay to drink some honey she had. This disturbed 'Âishah and Hafsa.
2. *Maghâfir* is a glutinous substance, which secretes from the trees like the *Urfût* - a tree of a shrub variety. It tastes sweet but its smell is revolting. It lingers in the eater's mouth and the Prophet ﷺ detested bad smells. Hence, the Prophet ﷺ decided not to drink honey.
3. 'If you turn in repentance': To err is human. The wives of the Prophet ﷺ were not infallible. They repented no sooner than they committed the mistake. "He who repents of a sin is like him who has committed no sin." Repentance obliterates sin. Therefore, no blame could be leveled against them. Their turning in repentance is their superior merit.
4. 'Disclosed a matter': The Prophet ﷺ had stated: I will not drink honey at her place, but do not divulge it to anyone. But Hafsah committed the mistake and told 'Âishah about it.

3411. It was narrated from Anas, that the Messenger of Allâh ﷺ had a female slave with whom he had intercourse, but 'Âishah and Hafsah would not leave him alone until he said that she was forbidden

٣٤١١ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ حَرَمِيٌّ - هُوَ لَقَبُهُ - قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَتْ لَهُ أَمَةٌ

[1] *At-Tahrîm* 66:1.
[2] *At-Tahrîm* 66:4.
[3] *At-Tahrîm* 66:3.

for him. Then Allâh, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you.[1] until the end of the Verse. (*Ṣaḥîḥ*)

يَطَؤُهَا، فَلَمْ تَزَلْ بِهِ عَائِشَةُ وَحَفْصَةُ حَتَّى حَرَّمَهَا عَلَى نَفْسِهِ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ إِلَى آخِرِ الْآيَةِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٨٩٠٧، وصححه الحافظ في فتح الباري:٩/٣٧٦، وأخرجه الحاكم:٢/٤٩٣ من طريق سليمان بن المغيرة عن ثابت به، وصححه على شرط مسلم، ووافقه الذهبي.

Comments:

In the previous narration, the occasion of the Revelation of this Qur'ânic Verse was said to be the incident of honey; whereas in this narration is a slave woman. It is possible both these incidents might have taken place close to each other in time. Hence, both could have been the occasion of the Revelation of this Verse.

3412. It was narrated from 'Ubâdah bin Al-Walîd bin 'Ubâdah bin Aṣ-Ṣâmit that 'Âishah said: "I looked for the Messenger of Allâh ﷺ and I put my hand on his hair." He said: "Your *Shaiṭân* has come to you." I said: "Don't you have a *Shaiṭân*?" He said: "Yes, but Allâh helped me with him, so he submitted." (*Ṣaḥîḥ*)

٣٤١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى، - هُوَ ابْنُ سَعِيدٍ الْأَنْصَارِيُّ - عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ: أَنَّ عَائِشَةَ قَالَتْ: الْتَمَسْتُ رَسُولَ اللهِ ﷺ فَأَدْخَلْتُ يَدِي فِي شَعْرِهِ فَقَالَ: «قَدْ جَاءَكِ شَيْطَانُكِ». فَقُلْتُ: أَمَا لَكَ شَيْطَانٌ؟ فَقَالَ: «بَلَى! وَلٰكِنَّ اللهَ أَعَانَنِي عَلَيْهِ فَأَسْلَمُ».

تخريج: [صحيح] وهو في الكبرى، ح:٨٩٠٨، وللحديث طرق أخرى * الليث هو ابن سعد.

Comments:

It used to be dark in the houses at night. When 'Âishah did not feel the Prophet ﷺ around, she began to grope hither and thither. She began to have misgivings that the Prophet ﷺ might have gone to the apartment of some other wife. That is why the Prophet ﷺ made mention of the Satan, because the prompting was the handiwork of the devil.

3413. It was narrated that 'Âishah said: "I noticed that the Messenger of Allâh ﷺ was not there one night, and I thought that he had gone to one of his other wives, so I

٣٤١٣ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ عَنْ حَجَّاجٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ

[1] *At-Taḥrîm* 66:1.

reached out for him, and found him bowing or prostrating, and saying: '*Subhânaka wa bi hamdika lâ ilâha illa anta* (Glory and praise be to You, there is none worthy of worship but You).' I said: 'May my father and mother be sacrificed for you; you were doing one thing, and I was thinking of something else.'" (*Sahîh*)

قَالَتْ: فَقَدْتُ رَسُولَ اللهِ ﷺ ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَجَسَّسْتُهُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ» فَقُلْتُ: بِأَبِي وَأُمِّي! إِنَّكَ لَفِي شَأْنٍ وَإِنِّي لَفِي شَأْنٍ آخَرَ.

تخريج: [صحيح] تقدم، ح:١١٣٢، وهو في الكبرى، ح:٨٩٠٩.

3414. 'Âishah said: "I noticed that the Messenger of Allâh ﷺ was not there one night, and I thought that he had gone to one of his other wives. I looked for him then I came back, and there he was, bowing or prostrating and saying: '*Subhânaka wa bi hamdika lâ ilâha illa anta* (Glory and praise be to You, there is none worthy of worship but You).' I said: 'May my father and mother be sacrificed for you; you were doing one thing and I was thinking of something else.'" (*Sahîh*)

٣٤١٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ عَائِشَةَ قَالَتِ: افْتَقَدْتُ رَسُولَ اللهِ ﷺ ذَاتَ لَيْلَةٍ فَظَنَنْتُ أَنَّهُ ذَهَبَ إِلَى بَعْضِ نِسَائِهِ فَتَجَسَّسْتُ ثُمَّ رَجَعْتُ، فَإِذَا هُوَ رَاكِعٌ أَوْ سَاجِدٌ يَقُولُ: «سُبْحَانَكَ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ» فَقُلْتُ: بِأَبِي وَأُمِّي! إِنَّكَ لَفِي شَأْنٍ وَإِنِّي لَفِي شَأْنٍ آخَرَ.

تخريج: [صحيح] تقدم، ح:١١٣٢، وهو في الكبرى، ح:٨٩١٠.

3415. 'Âishah said: "Shall I not tell you about the Prophet ﷺ and I?" We said: "Yes." She said: "When it was my night, he came in, placed his shoes by his feet, lay down his *Ridâ'* (upper garment), and spread his *Izâr* (lower garment) on his bed. As soon as he thought that I had gone to sleep, he put his shoes on slowly and picked up his *Ridâ'* slowly. Then he opened the door slowly, went out and shut it slowly. I put my garment over my head,

٣٤١٥ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللهِ بْنِ كَثِيرٍ: أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تَقُولُ: أَلَا أُحَدِّثُكُمْ عَنِ النَّبِيِّ ﷺ وَعَنِّي؟ قُلْنَا: بَلَى! قَالَتْ: لَمَّا كَانَتْ لَيْلَتِي انْقَلَبَ فَوَضَعَ نَعْلَيْهِ عِنْدَ رِجْلَيْهِ وَوَضَعَ رِدَاءَهُ وَبَسَطَ إِزَارَهُ عَلَى فِرَاشِهِ وَلَمْ يَلْبَثْ إِلَّا رَيْثَمَا ظَنَّ أَنِّي قَدْ رَقَدْتُ، ثُمَّ انْتَعَلَ رُوَيْدًا وَأَخَذَ رِدَاءَهُ رُوَيْدًا

covered myself and put on my *Izâr* (lower garment), and I set out after him until he came to Al-Baqî‘, raised his hands three times and stood there for a long time. Then he left and I left, he hurried and I hurried, he ran and I ran, and I got there before him and entered (the house). I had only just laid down when he came in and said: ‘O ‘Âishah, why are you out of breath?’ (one of the reporters) Sulaiman said: I thought he (Ibn Wahb) said: ‘short of breath.’ He said: ‘Either you tell me or the All-Aware, All-Knowing will tell me.’ I said: ‘O Messenger of Allâh, may my father and mother be sacrificed for you;’ and I told him the story. He said: ‘You were the black shape I saw in front of me?’ I said: ‘Yes.’” She said: “He gave me a shove in the chest that hurt me and said: ‘You thought that Allâh and His Messenger would be unfair to you.’” She said: “Whatever people conceal, Allâh, the Mighty and Sublime, knows it.’ He said: ‘Yes.’ He said: ‘Jibrîl came to me when you saw (me leave) but he did not enter upon you because you have taken off your garments. So he called me but he concealed himself from you, and I answered him but I concealed it from you. I thought that you had gone to sleep and I did not want to wake you and I was afraid that you would feel lonely. He told me to go to Al-Baqî‘ and pray for forgiveness for them.’”

Ḥajjâj bin Muḥammad contradicted him (Ibn Wahb), he

ثُمَّ فَتَحَ الْبَابَ رُوَيْدًا وَخَرَجَ وَأَجَافَهُ رُوَيْدًا، وَجَعَلْتُ دِرْعِي فِي رَأْسِي فَاخْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي وَانْطَلَقْتُ فِي إِثْرِهِ، حَتَّى جَاءَ الْبَقِيعَ فَرَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ وَأَطَالَ الْقِيَامَ ثُمَّ انْحَرَفَ وَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرْوَلَ فَهَرْوَلْتُ، فَأَحْضَرَ فَأَحْضَرْتُ، وَسَبَقْتُهُ فَدَخَلْتُ، وَلَيْسَ إِلَّا أَنِ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَا لَكِ يَا عَائِشُ! رَابِيَةً؟» قَالَ سُلَيْمَانُ: حَسِبْتُهُ قَالَ: حَشْيًا قَالَ: لَتُخْبِرِنِّي أَوْ لَيُخْبِرَنِّي اللَّطِيفُ الْخَبِيرُ، قُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي، فَأَخْبَرْتُهُ الْخَبَرَ قَالَ: «أَنْتِ السَّوَادُ الَّذِي رَأَيْتُ أَمَامِي؟» قُلْتُ: نَعَمْ، قَالَتْ: فَلَهَدَنِي لَهْدَةً فِي صَدْرِي أَوْجَعَتْنِي قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللهُ عَلَيْكِ وَرَسُولُهُ» قَالَتْ: مَهْمَا يَكْتُمُ النَّاسُ فَقَدْ عَلِمَهُ اللهُ عَزَّ وَجَلَّ، قَالَ: «نَعَمْ» قَالَ: «فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي حِينَ رَأَيْتِ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكِ وَقَدْ وَضَعْتِ ثِيَابَكِ فَنَادَانِي وَأَخْفَى مِنْكِ، فَأَجَبْتُهُ وَأَخْفَيْتُهُ مِنْكِ وَظَنَنْتُ أَنَّكِ قَدْ رَقَدْتِ فَكَرِهْتُ أَنْ أُوقِظَكِ وَخَشِيتُ أَنْ تَسْتَوْحِشِي، فَأَمَرَنِي أَنْ آتِيَ أَهْلَ الْبَقِيعِ فَأَسْتَغْفِرَ لَهُمْ» خَالَفَهُ حَجَّاجُ بْنُ مُحَمَّدٍ فَقَالَ: عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ مُحَمَّدِ بْنِ قَيْسٍ.

said: "From Ibn Juraij, from Ibn Abî Mulaikah, from Muḥammad bin Qais:" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] تقدم، ح:٢٠٣٩، وهو في الكبرٰى، ح:٨٩١١.

Comments:

(See No. 2039)

3416. 'Âishah said: "Shall I not tell you about the Prophet ﷺ and I?" We said: "Yes." She said: "When it was my night when he" – meaning the Prophet ﷺ – "was with me, he came in, placed his shoes by his feet, lay down his *Ridâ'* (upper garment), and spread the edge of his *Izâr* (lower garment) on his bed. As soon as he thought that I had gone to sleep, he put his shoes on slowly, and picked up his *Ridâ'* slowly. Then he opened the door slowly, went out and shut it slowly. I put my garment over my head, covered myself and put on my *Izâr* (lower garment), and I set out after him until he came to Al-Baqî', raised his hands three times and stood there for a long time. Then he left and I left, he hurried and I hurried, he ran and I ran, and I got there before him and entered (the house). I had only just laid down when he came in and said: 'O 'Âishah, why are you out of breath?' She said: 'No.' He said: 'Either you tell me or Allâh, the All-Aware, All-Knowing, will tell me.' I said: 'O Messenger of Allâh, may my father and mother be sacrificed for you;' and I told him the story. He said: 'You were the black shape I saw in front of me?' I said: 'Yes.'" She said: "He gave me

٣٤١٦ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدِ بْنِ مُسْلِمٍ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ: أَنَّ عَبْدَ اللهِ بْنَ أَبِي مُلَيْكَةَ أَخْبَرَنِي أَنَّهُ سَمِعَ مُحَمَّدَ بْنَ قَيْسِ بْنِ مَخْرَمَةَ يَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ قَالَتْ: أَلَا أُحَدِّثُكُمْ عَنِّي وَعَنِ النَّبِيِّ ﷺ؟ قُلْنَا: بَلَى! قَالَتْ: لَمَّا كَانَتْ لَيْلَتِي الَّتِي هُوَ عِنْدِي - تَعْنِي النَّبِيَّ ﷺ - انْقَلَبَ فَوَضَعَ نَعْلَيْهِ عِنْدَ رِجْلَيْهِ وَوَضَعَ رِدَاءَهُ وَبَسَطَ طَرَفَ إِزَارِهِ عَلَى فِرَاشِهِ، فَلَمْ يَلْبَثْ إِلَّا رَيْثَمَا ظَنَّ أَنِّي قَدْ رَقَدْتُ ثُمَّ انْتَعَلَ رُوَيْدًا وَأَخَذَ رِدَاءَهُ رُوَيْدًا ثُمَّ فَتَحَ الْبَابَ رُوَيْدًا وَخَرَجَ وَأَجَافَهُ رُوَيْدًا، وَجَعَلْتُ دِرْعِي فِي رَأْسِي وَاخْتَمَرْتُ وَتَقَنَّعْتُ إِزَارِي فَانْطَلَقْتُ فِي إِثْرِهِ، حَتَّى جَاءَ الْبَقِيعَ فَرَفَعَ يَدَيْهِ ثَلَاثَ مَرَّاتٍ وَأَطَالَ الْقِيَامَ، ثُمَّ انْحَرَفَ فَانْحَرَفْتُ، فَأَسْرَعَ فَأَسْرَعْتُ، فَهَرْوَلَ فَهَرْوَلْتُ، فَأَحْضَرَ فَأَحْضَرْتُ، وَسَبَقْتُهُ فَدَخَلْتُ، فَلَيْسَ إِلَّا أَنَّهُ اضْطَجَعْتُ فَدَخَلَ فَقَالَ: «مَا لَكِ يَا عَائِشَةُ! حَشْيَا رَابِيَةً؟» قَالَتْ: لَا، قَالَ: «لَتُخْبِرِنِّي أَوْ لَيُخْبِرَنِّي اللهُ اللَّطِيفُ الْخَبِيرُ» قُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي! فَأَخْبَرْتُهُ الْخَبَرَ، قَالَ: «فَأَنْتِ السَّوَادُ الَّذِي رَأَيْتُهُ أَمَامِي؟» قَالَتْ:

نَعَمْ، قَالَتْ: فَلَهَزَنِي فِي صَدْرِي لَهْزَةً أَوْجَعَتْنِي ثُمَّ قَالَ: «أَظَنَنْتِ أَنْ يَحِيفَ اللهُ عَلَيْكِ وَرَسُولُهُ؟» قَالَتْ: مَهْمَا يَكْتُمُ النَّاسُ فَقَدْ عَلِمَهُ اللهُ، قَالَ: «نَعَمْ» قَالَ: «فَإِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَانِي حِينَ رَأَيْتِ وَلَمْ يَكُنْ يَدْخُلُ عَلَيْكِ وَقَدْ وَضَعْتِ ثِيَابَكِ، فَنَادَانِي فَأَخْفَى مِنْكِ، فَأَجَبْتُهُ فَأَخْفَيْتُ مِنْكِ، فَظَنَنْتُ أَنْ قَدْ رَقَدْتِ وَخَشِيتُ أَنْ تَسْتَوْحِشِي، فَأَمَرَنِي أَنْ آتِيَ أَهْلَ الْبَقِيعِ فَأَسْتَغْفِرَ لَهُمْ» رَوَاهُ عَاصِمٌ عَنْ عَبْدِ اللهِ بْنِ عَامِرٍ، عَنْ عَائِشَةَ عَلَى غَيْرِ هٰذَا اللَّفْظِ.

a shove in the chest that hurt me and said: 'You thought that Allâh and His Messenger would be unfair to you.''' She said: "Whatever people conceal, Allâh knows it.' He said: 'Yes.' He said: 'Jibrîl came to me when you saw (me leave) but he did not enter upon you because you have taken off your garments. So he called me but he concealed himself from you, and I answered him, but I concealed it from you. I thought that you had gone to sleep and I did not want to wake you, *and I was afraid that you would* feel lonely. He told me to go to Al-Baqî' and pray for forgiveness for them.''' (***Sahîh***) 'Âṣim reported it from 'Abdullâh bin 'Âmir, from 'Âishah, with a wording different from this.

تخريج: [**إسناده صحيح**] تقدم، ح:٢٠٣٩، وهو في الكبرى، ح:٨٩١٢.

٣٤١٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ عَائِشَةَ قَالَتْ: فَقَدْتُهُ مِنَ اللَّيْلِ، وَسَاقَ الْحَدِيثَ.

3417. It was narrated that 'Âishah said: "I noticed that he was not there one night" and he quoted the rest of the *Ḥadîth*. (***Ṣaḥîḥ***)

تخريج: [**صحيح**] أخرجه ابن ماجه، الجنائز، باب ماجاء فيما يقال إذا دخل المقابر، ح:١٥٤٦ من حديث شريك بن عبدالله القاضي به، والحديث السابق شاهد له، عاصم هو ابن عبيدالله.

27. The Book Of Divorce

(المعجم ٢٧) - كِتَابُ الطَّلَاقِ (التحفة ١٠)

Chapter 1. Divorce At The Time When Allâh Has Stated That Women May Be Divorced

(المعجم ١) - بَابُ وَقْتِ الطَّلَاقِ لِلعِدَّةِ الَّتِي أَمَرَ اللهُ عَزَّ وَجَلَّ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ (التحفة ١)

3418. Nâfi' narrated from 'Abdullâh, that he divorced his wife while she was menstruating. 'Umar asked the Messenger of Allâh ﷺ about that and said: "Abdullâh has divorced his wife while she was menstruating." He said: "Tell 'Abdullâh to take her back, then leave her until she becomes pure from this menstrual period, then menstruates again, then when she becomes pure again, if he wishes he may separate from her before having intercourse with her, or if he wishes he may keep her. This is the time when Allâh, the Mighty and Sublime, has stated that women may be divorced." (*Ṣaḥîḥ*)

٣٤١٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ السَّرْخَسِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ عَنْ عُبَيْدِ اللهِ بْنِ [عُمَرَ] قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَاسْتَفْتَى عُمَرُ رَسُولَ اللهِ ﷺ فَقَالَ: إِنَّ عَبْدَ اللهِ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ: «مُرْ عَبْدَ اللهِ فَلْيُرَاجِعْهَا ثُمَّ يَدَعْهَا حَتَّى تَطْهُرَ مِنْ حَيْضَتِهَا هٰذِهِ، ثُمَّ تَحِيضَ حَيْضَةً أُخْرَى، فَإِذَا طَهُرَتْ فَإِنْ شَاءَ فَلْيُفَارِقْهَا قَبْلَ أَنْ يُجَامِعَهَا، وَإِنْ شَاءَ فَلْيُمْسِكْهَا، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللهُ عَزَّ وَجَلَّ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ».

تخريج: أخرجه مسلم، (انظر الحديث الآتي بعده) ٢/١٤٧١ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٥٥٨٢ .

Comments:

1. Sexual intercourse during menstruation is forbidden. Man normally feels no desire for his wife in this condition. It is quite possible one might rush to pronounce divorce. Hence, the Divine law has forbidden divorcing in this condition. If someone commits this mistake, he shall have to resort to "returning" or taking the woman back. A divorce would, however, be counted, whether or not he takes her back. But if he does not pronounce the third divorce, the marriage would not be terminated. If it is the third divorce, returning would not be permitted. The marriage is over!
2. During menstruation, the returning would take place verbally. At the end of menstruation the returning would be practical, that is to say one ought to have sexual intercourse. Thereupon, if one desires, one may resort to divorce

during the next purity.

3. We learn that the appropriate time of divorcing is in the state of purity, during which the husband has not had sexual intercourse with her. This is why the Prophet ﷺ commanded the divorce be given after the intervention of one more menstrual cycle, in the state of purity, because in the first period of purity, returning was done in the form of sexual intercourse.

3419. It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating, during the time of the Messenger of Allâh ﷺ. 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, asked the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ said: "Tell him to take her back and keep her until she becomes pure, then menstruates again and becomes pure again. Then if he wishes he may keep her, or if he wishes, he may divorce her before he touches (has intercourse with) her. This is the time when Allâh, the Mighty and Sublime, has stated that women may be divorced." (*Ṣaḥîḥ*)

٣٤١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ فَسَأَلَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيُمْسِكْهَا حَتَّى تَطْهُرَ، ثُمَّ تَحِيضَ ثُمَّ تَطْهُرَ، ثُمَّ إِنْ شَاءَ أَمْسَكَ بَعْدُ، وَإِنْ شَاءَ طَلَّقَ قَبْلَ أَنْ يَمَسَّ، فَتِلْكَ الْعِدَّةُ الَّتِي أَمَرَ اللهُ عَزَّ وَجَلَّ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ».

تخريج: أخرجه البخاري، الطلاق، باب وقول الله تعالى: ﴿يأيها النبي إذا طلقتم النساء ... ﴾ إلخ"، ح: ٥٢٥١، ومسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها ... إلخ، ح: ١٤٧١ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٥٧٦، والكبرٰى، ح: ٥٥٨٣.

3420. Sâlim bin 'Abdullâh bin 'Umar narrated that 'Abdullâh bin 'Umar said: "I divorced my wife during the lifetime of the Messenger of Allâh ﷺ while she was menstruating. 'Umar mentioned that to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ got angry about that and said: 'Let him take her back, then keep her until she has menstruated again and become pure again.

٣٤٢٠ - أَخْبَرَنِي كَثِيرُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ ابْنِ حَرْبٍ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ قَالَ: سُئِلَ الزُّهْرِيُّ: كَيْفَ الطَّلَاقُ لِلْعِدَّةِ؟ فَقَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي فِي حَيَاةِ رَسُولِ اللهِ ﷺ وَهِيَ حَائِضٌ فَذَكَرَ ذٰلِكَ عُمَرُ لِرَسُولِ اللهِ ﷺ فَتَغَيَّظَ رَسُولُ اللهِ ﷺ فِي ذٰلِكَ فَقَالَ: «لِيُرَاجِعْهَا ثُمَّ يُمْسِكْهَا حَتَّى تَحِيضَ حَيْضَةً

Then if he wants to divorce her when she is pure and before he touches her (has intercourse with her), then that is divorce at the prescribed time as Allâh, the Mighty and Sublime, has revealed.''' 'Abdullâh bin 'Umar said: "So I took her back, but I still counted the divorce that I had issued to her." (*Sahîh*)

وَتَطْهُرَ، فَإِنْ بَدَا لَهُ أَنْ يُطَلِّقَهَا طَاهِرًا قَبْلَ أَنْ يَمَسَّهَا فَذَاكَ الطَّلَاقُ لِلْعِدَّةِ كَمَا أَنْزَلَ اللهُ عَزَّ وَجَلَّ». قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: فَرَاجَعْتُهَا وَحَسِبْتُ لَهَا التَّطْلِيقَةَ الَّتِي طَلَّقْتُهَا.

تخريج: أخرجه مسلم، ح: ١٤٧١/٤ب من حديث محمد بن الوليد الزبيدي به، وانظر الحديث السابق، وهو في الكبرٰى، ح: ٥٥٨٤.

Comments:

The majority of the people of knowledge maintain that although divorcing in the state of menstruation is sinful and forbidden and returning or taking back of the wife is essential, but such kind of divorce would be reckoned as one divorce. Now two more divorces remain. Some researchers, however, have ruled such kind of divorce null and void, because returning in it is essential. Even so, Allâh's Messenger ﷺ could not have counseled Ibn 'Umar ؓ to give two divorces instead of one. Although this argumentation appears rationally strong, the wording of the relevant narrations, the statements of the Companions, and in addition the schools of thoughts of various scholars are contrary to it.

3421. 'Abdullâh bin Ayman asked Ibn 'Umar while Abû Az-Zubair was listening: "What did you think about a man who divorces his wife when she is menstruating?" He said to him: "Abdullâh bin 'Umar divorced his wife when she was menstruating during the time of the Messenger of Allâh ﷺ. 'Umar asked the Messenger of Allâh ﷺ (about that) and said: "Abdullâh bin 'Umar has divorced his wife while she was menstruating.' The Messenger of Allâh ﷺ said: 'Let him take her back.' So he made me take her back. He said: 'When she becomes pure, let him divorce her or keep her.' Ibn 'Umar said: 'The Prophet ﷺ said: 'O Prophet! When

٣٤٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ وَعَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ عَبْدَ الرَّحْمٰنِ بْنَ أَيْمَنَ يَسْأَلُ ابْنَ عُمَرَ وَأَبُو الزُّبَيْرِ يَسْمَعُ: كَيْفَ تَرَى فِي رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا؟ فَقَالَ لَهُ: طَلَّقَ عَبْدُ اللهِ بْنُ عُمَرَ امْرَأَتَهُ وَهِيَ حَائِضٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَسَأَلَ عُمَرُ رَسُولَ اللهِ ﷺ فَقَالَ: إِنَّ عَبْدَ اللهِ بْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «لِيُرَاجِعْهَا» فَرَدَّهَا عَلَيَّ، قَالَ: «إِذَا طَهُرَتْ فَلْيُطَلِّقْ أَوْ لِيُمْسِكْ» قَالَ ابْنُ عُمَرَ: فَقَالَ النَّبِيُّ ﷺ: «يَا

you divorce women, divorce them before their *'Iddah* (prescribed period) elapses."[1] (*Ṣaḥîḥ*)

أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِنَّ» [الطلاق: ١].

تخريج: أخرجه مسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها ... إلخ، ح: ١٤/١٤٧١ من حديث حجاج بن محمد به، وهو في الكبرٰى، ح: ٥٥٨٥.

Comments:

Because the waiting period is counted from menstruation. Hence, the waiting period would not commence if the divorce is given in the state of menstruation. If the menstrual cycle is counted, the waiting period would fall short, and if it is not counted, the waiting period would become long. Hence, the divorce should take place in the state of purity so that the waiting period could commence with menses.

3422. It was narrated from Ibn 'Abbâs, concerning the saying of Allâh, the Mighty and Sublime: "O Prophet! When you divorce women, divorce them at their *'Iddah* (prescribed periods)."[2] Ibn 'Abbâs, may Allâh be pleased with him, said: "Before their *'Iddah* elapses."[3] (*Ṣaḥîḥ*)

٣٤٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِهِ عَزَّ وَجَلَّ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾ [الطلاق: ١] قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُ: قُبُلِ عِدَّتِهِنَّ.

تخريج: [إسناده صحيح] أخرجه الطبري في تفسيره: ٢٨/ ٨٤ من حديث محمد بن جعفر به، وهو في الكبرٰى، ح: ٥٥٨٦.

Comments:

The purpose of Ibn 'Abbâs saying this is that divorce should take place well before the waiting period; that means during the state of purity, because the waiting period commences with menstruation. If divorce takes place during menses, it would be during the waiting period, which is not right.

Chapter 2. The *Sunnah* Divorce

(المعجم ٢) - **بَابُ طَلَاقِ السُّنَّةِ** (التحفة ٢)

3423. It was narrated from 'Abdullâh that he said: "The *Sunnah* divorce is a divorce issued when she is pure (not menstruating) without having had intercourse with her. If

٣٤٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ أَنَّهُ قَالَ: طَلَاقُ

[1] It is a reference to *Aṭ-Ṭalâq* 65:1, while the wording is different.

[2] *Aṭ-Ṭalâq* 65:1.

[3] That is, when they become pure following menstruation, before intercourse.

she menstruates and becomes pure again, give her another divorce, and if she menstruates and becomes pure again, give her another divorce, then after that, she should wait for another menstrual cycle." (***Hasan***) (One of the narrators) Al-A'mash said: "I asked Ibrâhîm, and he said something similar."

السُّنَّةِ تَطْلِيقَةٌ وَهِيَ طَاهِرٌ فِي غَيْرِ جِمَاعٍ، فَإِذَا حَاضَتْ وَطَهُرَتْ طَلَّقَهَا أُخْرَى، فَإِذَا حَاضَتْ وَطَهُرَتْ طَلَّقَهَا أُخْرَى، ثُمَّ تَعْتَدُّ بَعْدَ ذٰلِكَ بِحَيْضَةٍ. قَالَ الْأَعْمَشُ: سَأَلْتُ إِبْرَاهِيمَ فَقَالَ مِثْلَ ذٰلِكَ.

تخريج: [**حسن**] أخرجه ابن ماجه، الطلاق، باب طلاق السنة، ح:٢٠٢١ من حديث حفص به، وهو في الكبرٰى، ح:٥٥٨٧، وصححه ابن حزم في المحلّٰى:١٠/ ١٧٢ مسئله:١٩٤٩، وللحديث شواهد عند ابن أبي شيبة وغيره * أبو إسحاق عنعن.

Comments:

This narration demonstrates the clear guidelines for an irrevocable divorce.

3424. It was narrated that 'Abdullâh said: "The *Sunnah* divorce is to divorce her when she is pure (not menstruating) without having had intercourse with her." (***Hasan***)

٣٤٢٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللّٰهِ قَالَ: طَلَاقُ السُّنَّةِ أَنْ يُطَلِّقَهَا طَاهِرًا فِي غَيْرِ جِمَاعٍ.

تخريج: [**حسن**]انظر الحديث السابق، وهو في الكبرٰى، ح:٥٥٨٨، وأخرجه ابن ماجه، ح:٢٠٢٠ من حديث يحيى القطان وغيره.

Chapter 3. What Should Be Done If The Husband Issues A Divorce When The Wife Is Menstruating

(المعجم ٣) - **بَابُ مَا يَفْعَلُ إِذَا طَلَّقَ تَطْلِيقَةً وَهِيَ حَائِضٌ** (التحفة ٣)

3425. It was narrated from 'Abdullâh that he issued a divorce to his wife when she was menstruating. So 'Umar went to inform the Prophet ﷺ about that. The Prophet ﷺ said to him: "Tell 'Abdullâh to take her back, then, when she has performed *Ghusl*, let him leave her alone, until she menstruates (again). Then, when she performs *Ghusl* following that

٣٤٢٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ ابْنَ عُمَرَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللّٰهِ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ تَطْلِيقَةً فَانْطَلَقَ عُمَرُ فَأَخْبَرَ النَّبِيَّ ﷺ بِذٰلِكَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مُرْ عَبْدَ اللهِ فَلْيُرَاجِعْهَا فَإِذَا اغْتَسَلَتْ فَلْيَتْرُكْهَا حَتَّى تَحِيضَ، فَإِذَا اغْتَسَلَتْ مِنْ حَيْضَتِهَا

second period, he should not touch her until he divorces her. And if he wants to keep her, then let him keep her. That is the time when Allâh has stated that women may be divorced." (*Ṣaḥîḥ*)

الْأُخْرَى فَلَا يَمَسَّهَا حَتَّى يُطَلِّقَهَا، فَإِنْ شَاءَ أَنْ يُمْسِكَهَا فَلْيُمْسِكْهَا، فَإِنَّهَا الْعِدَّةُ الَّتِي أَمَرَ اللهُ عَزَّ وَجَلَّ أَنْ تُطَلَّقَ لَهَا النِّسَاءُ».

تخريج: [**إسناده صحيح**] تقدم طرفه، ح:٣٤١٨ * المعتمر هو ابن سليمان.

3426. It was narrated from Ibn 'Umar that he divorced his wife while she was menstruating. He mentioned that to the Prophet ﷺ and he said: "Tell him to take her back, then divorce her while she is pure (not menstruating) or pregnant." (*Ṣaḥîḥ*)

٣٤٢٦ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمٰنِ مَوْلَى طَلْحَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عُمَرَ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا ثُمَّ لْيُطَلِّقْهَا وَهِيَ طَاهِرٌ أَوْ حَامِلٌ».

تخريج: أخرجه مسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها ... إلخ، ح:١٤٧١/٥ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٥٥٩٠.

Comments:

From this, we learn that divorcing in the state of pregnancy is also permitted.

Chapter 4. Divorce Without The *'Iddah*

(المعجم ٤) - بَابُ الطَّلَاقِ لِغَيْرِ الْعِدَّةِ (التحفة ٤)

3427. It was narrated from Ibn 'Umar that he divorced his wife when she was menstruating, but the Messenger of Allâh ﷺ told him to take her back, and divorce her when she was pure (not menstruating). (*Ṣaḥîḥ*)

٣٤٢٧ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَرَدَّهَا عَلَيْهِ رَسُولُ اللهِ ﷺ حَتَّى طَلَّقَهَا وَهِيَ طَاهِرٌ.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٥٥٩١ * أبوبشر هو جعفر بن أبي وحشية.

Comments:

'Take her bakc' means he ﷺ did not consider this divorce right according to the rule of the Divine law and commanded that she be taken back. It does not mean that he did not consider this divorce valid or he did not reckon it, as is argued by some.

Chapter 5. Divorce Without The *'Idddah* And What Is Counted As A Divorce

(المعجم ٥) - الطَّلَاقُ لِغَيرِ العِدَّةِ وَمَا يُحْتَسَبُ مِنْهُ عَلَى المُطَلِّقِ (التحفة ٥)

3428. It was narrated that Yûnus bin Jubair said: "I asked Ibn 'Umar about a man who divorced his wife while she was menstruating. He said: 'Do you know 'Abdullâh bin 'Umar?' He divorced his wife while she was menstruating, and 'Umar asked the Prophet ﷺ about that, and he told him to take her back, then wait for the right time. I said to him: 'Was that divorce counted?' He said: 'Be quiet! What do you think if some becomes helpless and behaves foolishly?'" (*Ṣaḥîḥ*)

٣٤٢٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَقَالَ: هَلْ تَعْرِفُ عَبْدَ اللهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَسَأَلَ عُمَرُ النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يَسْتَقْبِلَ عِدَّتَهَا، فَقُلْتُ لَهُ: فَيَعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ؟ فَقَالَ: مَهْ! أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ.

تخريج: أخرجه مسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها ... إلخ، ح:٧/١٤٧١ عن قتيبة، والبخاري، الطلاق، باب مراجعة الحائض، ح:٥٣٣٣ (باب: إذا طلقت الحائض تعتد بذلك الطلاق، ح:٥٢٥٢) من حديث محمد بن سيرين به، وهو في الكبرٰى، ح:٥٥٩٢ * حماد هو ابن زيد.

3429. It was narrated that Yûnus bin Jubair said: "I said to Ibn 'Umar: 'A man divorced his wife while she was menstruating.' He said: 'Do you know 'Abdullâh bin 'Umar? He divorced his wife when she was menstruating, and 'Umar went to the Prophet ﷺ and asked him about that, and he told him to take her back then wait for the right time.' I said to him: 'Was that divorce counted?' He said: 'Be quiet! What do you think if some becomes helpless and behaves foolishly?'" (*Ṣaḥîḥ*)

٣٤٢٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ يُونُسَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَقَالَ: أَتَعْرِفُ عَبْدَ اللهِ بْنَ عُمَرَ؟ فَإِنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَأَتَى عُمَرُ النَّبِيَّ ﷺ يَسْأَلُهُ فَأَمَرَهُ أَنْ يُرَاجِعَهَا ثُمَّ يَسْتَقْبِلَ عِدَّتَهَا، قُلْتُ لَهُ: إِذَا طَلَّقَ الرَّجُلُ امْرَأَتَهُ وَهِيَ حَائِضٌ أَيَعْتَدُّ بِتِلْكَ التَّطْلِيقَةِ؟ فَقَالَ: مَهْ! وَإِنْ عَجَزَ أَوِ اسْتَحْمَقَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٥٩٣، وأخرجه مسلم، ح:٩/١٤٧١ عن يعقوب به، * يونس هو ابن عبيد.

Chapter 6. Three Simultaneous Divorces And A Stern Warning Against That

(المعجم ٦) - الثَّلَاثُ الْمَجْمُوعَةُ وَمَا فِيهِ مِنَ التَّغْلِيظِ (التحفة ٦)

3430. Makhramah narrated that his father said: "I heard Maḥmûd bin Labîd say: "The Messenger of Allâh ﷺ was told about a man who had divorced his wife with three simultaneous divorces. He stood up angrily and said: Is the Book of Allâh being toyed with while I am still among you? Then a man stood up and said: 'O Messenger of Allâh, shall I kill him?" (*Ṣaḥîḥ*)

٣٤٣٠ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنَا مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ مَحْمُودَ بْنَ لَبِيدٍ قَالَ: أُخْبِرَ رَسُولُ اللهِ ﷺ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ ثَلَاثَ تَطْلِيقَاتٍ جَمِيعًا فَقَامَ غَضْبَانًا ثُمَّ قَالَ: «أَيُلْعَبُ بِكِتَابِ اللهِ وَأَنَا بَيْنَ أَظْهُرِكُمْ؟» حَتَّى قَامَ رَجُلٌ وَقَالَ: يَا رَسُولَ اللهِ! أَلَا أَقْتُلُهُ؟

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٥٩٤ * محمود صحابي، وأعل الحديث بعلة غير قادحة، مخرمة عن أبيه كتاب والرواية عن كتاب صحيحة إذا لم يثبت الجرح فيه.

Comments:

1. In view of men's frailties and haste, the Divine law has stipulated three phases of divorce and, subsequent to the first two fold divorces, has kept the provision of returning or taking one's wife back so that such deep relationship does not become the prey of human hastiness. A man who divorces rather should reflect and contemplate and make a decision keeping the passionate emotions at bay. The one who pronounced a threefold divorces simultaneously lost, as it were, all these three opportunities, and turned the matter of eminent relationship into sport and relinquished it to hastiness. So much so that now no possibility of reunion with the woman remained. He, therefore, openly disobeyed or violated the clearly manifest Qur'ânic guidance that the divorce be given separately.
2. It becomes known that giving threefold divorce together or simultaneously is contrary to the Divine law. Imâm Abû Hanifah ﷺ is the proponent of this viewpoint, but Imâm Shafi does not consider it forbidden, because man has the right of three pronouncements of divorce. He made use of it, as he desired it. If he has lost the phased opportunities, it is his loss.
3. If someone commits this sacrosanct act (of pronouncing threefold divorces simultaneously), according to the dominant majority of scholars, all the divorces shall be considered effected, and the woman shall become forbidden for him.

Chapter 7. Concession Allowing That

(المعجم ٧) - بَابُ الرُّخْصَةِ فِي ذَلِكَ (التحفة ٧)

3431. Sahl bin Sa'd As-Sâ'idî narrated that 'Uwaimir Al-'Ajlânî

٣٤٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ:

came to 'Âṣim bin 'Adiy and said: "What do you think, O 'Âṣim! If a man finds another man with his wife, should he kill him, and be killed in retaliation, or what should he do? O 'Âṣim! Ask the Messenger of Allâh ﷺ about that for me." So 'Âṣim asked the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ disapproved of the question, and criticized the asking of too many questions until 'Âṣim felt upset. When 'Âṣim went back to his people, 'Uwaimir came to him and said: "O 'Âṣim, what did the Messenger of Allâh ﷺ say to you?" 'Âṣim said: "You have not brought me any good. The Messenger of Allâh ﷺ disapproved of the question you asked." 'Uwaimir said: "By Allâh, I will go and ask the Messenger of Allâh ﷺ." So he went to the Messenger of Allâh ﷺ and found him in the midst of the people. He said: "O Messenger of Allâh, what do you think if a man finds another man with his wife – should he kill him, and be killed in retaliation or what should he do?" The Messenger of Allâh ﷺ said: "Something has been revealed concerning you and your wife, so go and bring her here." Sahl said: "So they engaged in the procedure of *Li'ân*, and I was among the people in the presence of the Messenger of Allâh ﷺ. When 'Uwaimir finished he said: "I would have been telling lies about her, O Messenger of Allâh, if I keep her." So he divorced her

حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ أَنَّ عُوَيْمِرًا الْعَجْلَانِيَّ جَاءَ إِلَى عَاصِمِ بْنِ عَدِيٍّ فَقَالَ: أَرَأَيْتَ يَا عَاصِمُ! لَوْ أَنَّ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ فَيَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ سَلْ لِي يَا عَاصِمُ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ، فَسَأَلَ عَاصِمٌ رَسُولَ اللهِ ﷺ فَكَرِهَ رَسُولُ اللهِ ﷺ الْمَسَائِلَ وَعَابَهَا حَتَّى كَبُرَ عَلَى عَاصِمٍ مَا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ، فَلَمَّا رَجَعَ عَاصِمٌ إِلَى أَهْلِهِ جَاءَهُ عُوَيْمِرٌ فَقَالَ: يَا عَاصِمُ! مَاذَا قَالَ لَكَ رَسُولُ اللهِ ﷺ؟ فَقَالَ عَاصِمٌ لِعُوَيْمِرٍ: لَمْ تَأْتِنِي بِخَيْرٍ قَدْ كَرِهَ رَسُولُ اللهِ ﷺ الْمَسْأَلَةَ الَّتِي سَأَلْتَ عَنْهَا، فَقَالَ عُوَيْمِرٌ: وَاللّٰهِ! لَا أَنْتَهِي حَتَّى أَسْأَلَ عَنْهَا رَسُولَ اللهِ ﷺ، فَأَقْبَلَ عُوَيْمِرٌ حَتَّى أَتَى رَسُولَ اللهِ ﷺ وَسَطَ النَّاسِ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ رَجُلًا وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ نَزَلَ فِيكَ وَفِي صَاحِبَتِكَ فَاذْهَبْ فَائْتِ بِهَا» قَالَ سَهْلٌ: فَتَلَاعَنَا وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ ﷺ، فَلَمَّا فَرَغَ عُوَيْمِرٌ قَالَ: كَذَبْتُ عَلَيْهَا يَا رَسُولَ اللهِ! إِنْ أَمْسَكْتُهَا، فَطَلَّقَهَا ثَلَاثًا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللهِ ﷺ.

thrice before the Messenger of Allâh ﷺ told him to do so. (*Sahîh*)

تخريج: أخرجه البخاري، الطلاق، باب من جوز الطلاق الثلاث ... إلخ، ح:٥٢٥٩، ومسلم، اللعان، ح:١٤٩٢ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٥٦٦، ٥٦٧، والكبرى، ح:٥٥٩٥.

Comments:

1. 'Killed in retaliation' because imposition of the prescribed legal penalty or the *Hadd* is upon government. No one can individually impose the prescribed legal penalty of his own. Therefore, if someone kills a person in a fit of rage who he finds sleeping with his wife, he would thereupon be killed by way of rightful retaliation if he fails to produce four eyewitnesses. Otherwise it would provide people with an excuse to indulge in an orgy of killing. On the Day of Resurrection, however, Allâh, Most High, would treat him in accordance with His knowledge of things, which means if the slain had really committed the crime of adultery and was married, the killer would be forgiven, or otherwise he would be punished.
2. 'Allâh's Messenger ﷺ disapproved of the question'; because he thought these were hypothetical questions, and asking hypothetical questions is shamefully disgusting. Allâh, Most High, had knowledge that the incident had already taken place. Hence, He sent down the Revelation.
3. The detail concerning the *Li'ân* (invoking curse) is coming up, Allâh Willing!
4. 'He divorced her with three pronouncements': And Allâh's Messenger ﷺ did not stop him. It becomes known that giving a threefold divorce simultaneously is permissible. But the marriage itself was ended by *Li'ân*. There is no need of divorce as it makes divorce redundant. Therefore, his act (of giving threefold divorce) was superfluous and futile. This is why the Prophet ﷺ did not stop him abruptly.

3432. Fâṭimah bint Qais said: "I came to the Prophet ﷺ and said: 'I am the daughter of Âli Khâlid and my husband, so and so, sent word to me divorcing me. I asked his family for provision and shelter but they refused.' They said: 'O Messenger of Allâh, he sent word to her divorcing her thrice.'" She said: "The Messenger of Allâh ﷺ said: 'The woman is still entitled to provision and shelter if the husband can still take her back.'"[1] (*Sahîh*)

٣٤٣٢ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ الْأَحْمَسِيُّ قَالَ: حَدَّثَنَا الشَّعْبِيُّ قَالَ: حَدَّثَتْنِي فَاطِمَةُ بِنْتُ قَيْسٍ قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: أَنَا بِنْتُ آلِ خَالِدٍ وَإِنَّ زَوْجِي فُلَانًا أَرْسَلَ إِلَيَّ بِطَلَاقِي، وَإِنِّي سَأَلْتُ أَهْلَهُ النَّفَقَةَ وَالسُّكْنَى فَأَبَوْا عَلَيَّ، قَالُوا: يَا رَسُولَ اللهِ! إِنَّهُ قَدْ أَرْسَلَ إِلَيْهَا بِثَلَاثِ تَطْلِيقَاتٍ، قَالَتْ:

[1] Meaning, in the case of the first or second divorce.

فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا النَّفَقَةُ وَالسُّكْنَى لِلْمَرْأَةِ إِذَا كَانَ لِزَوْجِهَا عَلَيْهَا الرَّجْعَةُ».

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح: ١٤٨٠/٤٢ من حديث الشعبي به، وهو في الكبرٰى، ح: ٥٥٩٦.

Comments:

This narration has appeared in the book at various places. Some narrations say "He divorced me three times, some contain "He gave me an irrevocable ultimate divorce," while some have "He gave me the final divorce of three divorces'. Hence, deriving legal ruling about the permissibility of giving a threefold divorce simultaneously from this narration is not right, because by putting together all the narrations, it emerges that her husband had conveyed the third divorce. Two divorces he had already used earlier. See Hadîth 3224.

3433. It was narrated from Fâṭimah bint Qais that the Prophet ﷺ said: "The thrice-divorced woman is not entitled to provision and shelter." (*Ṣaḥîḥ*)

٣٤٣٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ عَنِ النَّبِيِّ ﷺ: «الْمُطَلَّقَةُ ثَلَاثًا لَيْسَ لَهَا سُكْنَى وَلَا نَفَقَةٌ».

تخريج: أخرجه مسلم، ح: ١٤٨٠/٤٤ عن محمد بن بشار به، انظر الحديث السابق، وهو في الكبرٰى، ح: ٥٥٩٧ * عبدالرحمٰن هو ابن مهدي، وسفيان هو الثوري، وسلمة هو ابن كهيل.

Comments:

This narration too makes no mention of giving three divorces together.

3434. Fâṭimah bint Qais narrated that Abû 'Amr bin Ḥafṣ Al-Makhzûmî divorced her thrice. Khâlid bin Al-Walîd went with a group of (the tribe of) Makhzûm to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh! Abû 'Amr bin Ḥafṣ has divorced Fâṭimah thrice, is she entitled to provision?" He said: "She is not entitled to provision nor shelter." (*Ṣaḥîḥ*)

٣٤٣٤ - **أَخْبَرَنَا** عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ أَبِي عَمْرٍو - وَهُوَ الْأَوْزَاعِيُّ - قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَتْنِي فَاطِمَةُ بِنْتُ قَيْسٍ: أَنَّ أَبَا عَمْرِو بْنَ حَفْصٍ الْمَخْزُومِيَّ طَلَّقَهَا ثَلَاثًا فَانْطَلَقَ خَالِدُ بْنُ الْوَلِيدِ فِي نَفَرٍ مِنْ بَنِي مَخْزُومٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أَبَا عَمْرِو بْنَ حَفْصٍ طَلَّقَ فَاطِمَةَ ثَلَاثًا فَهَلْ لَهَا نَفَقَةٌ؟ فَقَالَ: «لَيْسَ لَهَا نَفَقَةٌ وَلَا سُكْنَى».

تخريج: أخرجه مسلم، ح: ٣٨/١٤٨٠ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح: ٥٥٩٨، انظر الحديث السابق.

Comments:

It is not clear whether she was given three divorces together or separately. The wordings contain the possibility of dual meaning. It emerges by putting together other reports that the third divorce was given. It is also called the absolutely separating divorce (lit. *Battah*). Putting together the previous two divorces, the figure three was stated. This reconciliation is essential so that all the related narrations be understood, especially when Allâh's Messenger ﷺ has expressed his displeasure over giving three divorces together. (See No. 3430).

Chapter 8. Three Separate Divorces Before Consummation Of The Marriage

(المعجم ٨) - **بَابُ طَلَاقِ الثَّلَاثِ الْمُتَفَرِّقَةِ قَبْلَ الدُّخُولِ بِالزَّوْجَةِ** (التحفة ٨)

3435. It was narrated from Ibn Ṭawûs, from his father, that Abû Aṣ-Ṣahbâ' came to Ibn 'Abbâs and said: "O Ibn 'Abbâs! Did you not know that the threefold divorce during the time of the Messenger of Allâh ﷺ and Abû Bakr, and during the early part of 'Umar's Caliphate, used to be counted as one divorce?" He said: "Yes." (*Ṣaḥîḥ*)

٣٤٣٥ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ: أَنَّ أَبَا الصَّهْبَاءِ جَاءَ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: يَا ابْنَ عَبَّاسٍ! أَلَمْ تَعْلَمْ أَنَّ الثَّلَاثَ كَانَتْ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَصَدْرًا مِنْ خِلَافَةِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا تُرَدُّ إِلَى الْوَاحِدَةِ؟ قَالَ: نَعَمْ.

تخريج: أخرجه مسلم، الطلاق، باب طلاق الثلاث، ح: ١٦/١٤٧٢ من حديث ابن جريج به، وهو في الكبرٰى، ح: ٥٥٩٩.

Comments:

This *Ḥadîth* does not specify whether (the divorce was pronounced) before the first coition in marriage or following it (pre-coital or post-coital). Imâm An-Nasâ'î has interpreted this *Ḥadîth* in order to make it coherent with the dominant majority of the people of knowledge that the three divorces mentioned in this narration are of that woman with whom one has not yet had sexual intercourse. (See *Ḥadîth* 3430)

Chapter 9. The Divorce Of A Woman Who Married A Man, But He Did Not Consummate The Marriage With Her

(المعجم ٩) - الطَّلَاقُ لِلَّتِي تَنْكِحُ زَوْجًا ثُمَّ لَا يَدْخُلُ بِهَا (التحفة ٩)

3436. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was asked about a man who divorced his wife, and she married another man who had a closed meeting with her then divorced her, before having intercourse with her. Is it permissible for her to remarry the first husband? The Messenger of Allâh ﷺ said: 'No, not until the second one tastes her sweetness and she tastes his sweetness.'" (*Da'îf*)

٣٤٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ فَتَزَوَّجَتْ زَوْجًا غَيْرَهُ فَدَخَلَ بِهَا ثُمَّ طَلَّقَهَا قَبْلَ أَنْ يُوَاقِعَهَا أَتَحِلُّ لِلْأَوَّلِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا، حَتَّى يَذُوقَ الْآخَرُ عُسَيْلَتَهَا وَتَذُوقَ عُسَيْلَتَهُ».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطلاق، باب المبتوتة لا يرجع إليها زوجها حتى تنكح زوجًا غيره، ح:٢٣٠٩ من حديث أبي معاوية به، وهو في الكبرٰى، ح:٥٦٠٠ * الأعمش وإبراهيم النخعي مدلسان وعنعنا، وحديث البخاري، ح:٥٢٦١، ومسلم، ح:١١٠/١٤٣٣ يغني عنه.

Comments:

(See *Hadîth* 3238).

3437. It was narrated that 'Âishah said: "The wife of Rifâ'ah Al-Quraẓî came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh! I got married to 'Abdur-Raḥmân bin Az-Zabìr, and what he has is like this fringe.' The Messenger of Allâh ﷺ said: 'Perhaps you want to go back to Rifâ'ah? No, not until he ('Abdur-Raḥmân) tastes your sweetness and you taste his sweetness.'" (*Ṣaḥîḥ*)

٣٤٣٧ - أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ مُوسَى عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي نَكَحْتُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ، وَاللّٰهِ! مَا مَعَهُ إِلَّا مِثْلَ هٰذِهِ الْهُدْبَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ».

تخريج: [**صحيح**] من حديث الزهري به، (انظر الحديث الآتي) وهو في الكبرٰى، ح:٥٦٠١.

Comments:

(See *Hadîth* 3285)

Chapter 10. The Irrevocable Divorce

(المعجم ١٠) - **طَلَاقُ الْبَتَّةِ** (التحفة ١٠)

3438. It was narrated that 'Âishah said: "The wife of Rifâ'ah Al-Quraẓî came to the Prophet ﷺ when Abû Bakr was with him, and she said: 'O Messenger of Allâh ﷺ! I was married to Rifâ'ah Al-Quraẓî and he divorced me, and made it irrevocable. Then I married 'Abdur-Raḥmân bin Az-Zabir, and by Allâh, O Messenger of Allâh, what he has is like this fringe;' and she held up a fringe of her *Jilbâb*. Khâlid bin Sa'eed was at the door and he did not let him in. He said: 'O Abû Bakr? Do you not hear this woman speaking in such an audacious manner in the presence of the Messenger of Allâh ﷺ?' He said: 'Do you want to go back to Rifâ'ah? No, not until you taste his sweetness and he tastes your sweetness.'" (*Sahîh*)

٣٤٣٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةُ رِفَاعَةَ الْقُرَظِيِّ إِلَى النَّبِيِّ ﷺ وَأَبُو بَكْرٍ عِنْدَهُ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنِّي كُنْتُ تَحْتَ رِفَاعَةَ الْقُرَظِيِّ فَطَلَّقَنِي الْبَتَّةَ فَتَزَوَّجْتُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ، وَإِنَّهُ وَاللّٰهِ! يَا رَسُولَ اللهِ! مَا مَعَهُ إِلَّا مِثْلُ هٰذِهِ الْهُدْبَةِ، وَأَخَذَتْ هُدْبَةً مِنْ جِلْبَابِهَا، وَخَالِدُ بْنُ سَعِيدٍ بِالْبَابِ فَلَمْ يَأْذَنْ لَهُ، فَقَالَ: يَا أَبَا بَكْرٍ! أَلَا تَسْمَعُ هٰذِه تَجْهَرُ بِمَا تَجْهَرُ بِهِ عِنْدَ رَسُولِ اللهِ ﷺ؟ فَقَالَ: «تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا، حَتَّى تَذُوقِي عُسَيْلَتَهُ وَيَذُوقَ عُسَيْلَتَكِ».

تخريج: أخرجه البخاري، الأدب، باب التبسم والضحك، ح:٦٠٨٤، ومسلم، النكاح، باب: لا تحل المطلقة ثلاثًا لمطلقها حتى تنكح زوجًا غيره ويطأها ... إلخ، ح:١٤٣٣/١١٣ من حديث معمر بن راشد به، وهو في الكبرٰى، ح:٥٦٠٢.

Comments:

(See *Hadîth* 3285)

Chapter 11. It Is Up To You

(المعجم ١١) - **أَمْرُكِ بِيَدِكِ** (التحفة ١١)

3439. Ḥammâd bin Zaid said: "I said to Ayyûb: 'Do you know anyone who said concerning the phrase 'It is up to you' that it is equivalent to three (divorces) except Al-Ḥasan?' He said: 'No.' Then he said: 'O

٤٣٩ - أَخْبَرَنَا عَلِيُّ بْنُ نَصْرِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: قُلْتُ لِأَيُّوبَ: هَلْ عَلِمْتَ أَحَدًا قَالَ فِي - أَمْرُكِ بِيَدِكِ - أَنَّهَا ثَلَاثٌ غَيْرَ

Allâh! Grant forgivness, sorry.'" Qatâdah narrated to me from Kathîr the freed slave of Ibn Samurah, from Abû Salamah, from Abû Hurairah, that the Prophet ﷺ said: "Three." I met Kathîr and asked him, and he did not know of it. I went back to Qatâdah and told him, and he said: "He forgot." (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This *Ḥadîth* is *Munkar*.

الْحَسَنِ؟ فَقَالَ: لَا، ثُمَّ قَالَ: اللَّهُمَّ! عَفْوًا إِلَّا مَا حَدَّثَنِي قَتَادَةُ عَنْ كَثِيرٍ مَوْلَى ابْنِ سَمُرَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ». فَلَقِيتُ كَثِيرًا فَسَأَلْتُهُ فَلَمْ يَعْرِفْهُ، فَرَجَعْتُ إِلَى قَتَادَةَ فَأَخْبَرْتُهُ فَقَالَ: نَسِيَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا حَدِيثٌ مُنْكَرٌ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، الطلاق، باب ماجاء في: أمرك بيدك، ح:١١٧٨ عن علي بن نصر به، وقال: "غريب"، وهو في الكبرٰى، ح:٥٦٠٣ * قتادة عنعن وأنكر كثير مولى ابن سمرة، المروي المنسوب إليه وهو صحيح من قول الحسن البصري.

Comments:

1. If the husband addresses his wife saying, 'Your matter or command is in your hand' means you have the choice to take divorce; if you desire, you may take it. If the wife states, "I have taken the divorce," how many divorces shall have to be given her? Some individuals are the proponents of three divorces, which means such a woman would be permanently separated from him. But according to the majority of the people of knowledge, only one divorce will be effected upon her, because the term divorce is meaningfully indicative of only one divorce.
2. 'O Allâh! Grant forgiveness!' means I made a mistake, and I said "no" in haste. He sought forgiveness for his hastiness; otherwise the wrong committed out of forgetfulness or done unwittingly stands forgiven by Allâh, Most High.
3. 'Kathir forgot': If some transmitter forgets the *Ḥadîth* after transmitting it, but his pupil who transmits the *Ḥadîth* is trustworthy, the narration would be reliable. Forgetfulness would not cast any effect upon the authenticity of the report.

Chapter 12. Making A Thrice-Divorced Woman Lawful (To Return To Her First Husband) And The Marriage That Makes This Lawful

(المعجم ١٢) - بَابُ إِحْلَالِ الْمُطَلَّقَةِ ثَلَاثًا وَالنِّكَاحِ الَّذِي يُحِلُّهَا بِهِ (التحفة ١٢)

3440. It was narrated that 'Âishah said: "The wife of Rifâ'ah came to the Messenger of Allâh ﷺ and said: 'My husband divorced me and made it irrevocable. After that I married 'Abdur-Raḥmân bin Az-

٣٤٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتِ امْرَأَةُ رِفَاعَةَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إِنَّ زَوْجِي طَلَّقَنِي فَأَبَتَّ طَلَاقِي،

Zabir and what he has is like the fringe of a garment.' The Messenger of Allâh ﷺ smiled and said: 'Perhaps you want to go back to Rifâ'ah? No, not until he tastes your sweetness and you taste his sweetness.'" (*Ṣaḥîḥ*)

وَإِنِّي تَزَوَّجْتُ بَعْدَهُ عَبْدَ الرَّحْمٰنِ بْنَ الزَّبِيرِ وَمَا مَعَهُ إِلَّا مِثْلُ هُدْبَةِ الثَّوْبِ، فَضَحِكَ رَسُولُ اللهِ ﷺ وَقَالَ: «لَعَلَّكِ تُرِيدِينَ أَنْ تَرْجِعِي إِلَى رِفَاعَةَ؟ لَا، حَتَّى يَذُوقَ عُسَيْلَتَكِ وَتَذُوقِي عُسَيْلَتَهُ».

تخريج: [صحيح] تقدم، ح:٣٢٨٥، وهو في الكبرى، ح:٥٦٠٤.

3441. It was narrated from 'Âishah that a man divorced his wife three times and she married another husband who divorced her, before having intercourse with her. The Messenger of Allâh ﷺ was asked: "Is she permissible for the first (husband to remarry her)?" He said: "No, not until he tastes her sweetness as the first tasted her sweetness." (*Ṣaḥîḥ*)

٣٤٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ قَالَ: حَدَّثَنِي الْقَاسِمُ عَنْ عَائِشَةَ: أَنَّ رَجُلًا طَلَّقَ امْرَأَتَهُ ثَلَاثًا فَتَزَوَّجَتْ زَوْجًا فَطَلَّقَهَا قَبْلَ أَنْ يَمَسَّهَا، فَسُئِلَ رَسُولُ اللهِ ﷺ أَتَحِلُّ لِلْأَوَّلِ؟ فَقَالَ: «لَا، حَتَّى يَذُوقَ عُسَيْلَتَهَا كَمَا ذَاقَ الْأَوَّلُ».

تخريج: أخرجه البخاري، الطلاق، باب من جوز الطلاق الثلاث ... إلخ، ح:٥٢٦١ من حديث يحيى به، ومسلم، النكاح، باب: لا تحل المطلقة ثلاثًا لمطلقها حتى تنكح ... إلخ، ح:١١٥/١٤٣٣ عن محمد بن المثنى به، وهو في الكبرى، ح:٥٦٠٥.

Comments:

(For the detail of this issue, please turn to *Ḥadîth* 3285)

3442. It was narrated from 'Abdullâh bin 'Abbâs[1] that Al-Ghumaiṣâ' or Ar-Rumaiṣâ' came to the Prophet ﷺ complaining that her husband would not have intercourse with her. It was not long before her husband came and said: "O Messenger of Allâh, she is lying; he is having intercourse with her, but she wants to go back to her first husband." The Messenger

٣٤٤٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ ابْنِ عَبَّاسٍ: أَنَّ الْغُمَيْصَاءَ أَوِ الرُّمَيْصَاءَ أَتَتِ النَّبِيَّ ﷺ تَشْتَكِي زَوْجَهَا أَنَّهُ لَا يَصِلُ إِلَيْهَا، فَلَمْ تَلْبَثْ أَنْ جَاءَ زَوْجُهَا فَقَالَ: يَا رَسُولَ اللهِ! هِيَ كَاذِبَةٌ وَهُوَ يَصِلُ إِلَيْهَا وَلٰكِنَّهَا تُرِيدُ

[1] In the narration of Aḥmad (1:214, No.1837) and others through the same route, the narrator is 'Ubaidullâh bin Al-'Abbâs rather than 'Abdullâh. Also, in reference to the odd manner in which the man spoke about himself; in the narration of Aḥmad and others, the statement is about what the man said, not a quote of what the man said.

of Allâh ﷺ said: "She cannot do that until she tastes his sweetness." (*Ṣaḥîḥ*)

أَنْ تَرْجِعَ إِلَى زَوْجِهَا الْأَوَّلِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ ذٰلِكِ لَهَا حَتَّى تَذُوقَ عُسَيْلَتَهُ».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ١/ ٢١٤ عن هشيم به، وفيه: عبيدالله بن عباس، وهو الصواب، وكذا في تحفة الأشراف، ح: ٩٧٤٨، والنسخة الخطية من السنن الكبرٰى للنسائي، (الورقة ٧٢ب) وجاء في المطبوعة، ح: ٥٦٠٦ "عبدالله"، وهو وهم.

Comments:

1. That woman according to her claim could not return to her (former) husband in marriage, because according to her, her (new) husband was not able to copulate with her. Unless he copulates with her and divorces her, she cannot return to her former husband. Hence, her own statement went against her.
2. Rumaisâ was the title of Umm Salim, the mother of Anas. But she was another woman.

3443. It was narrated from Ibn 'Umar that the Prophet ﷺ said, concerning a man who had a wife and he divorced her, then she married another man who divorced her before consummating the marriage with her, and (it was asked) whether she could go back to her first husband: "No, not until she tastes his sweetness." (*Ṣaḥîḥ*)

٣٤٤٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ ابْنِ مَرْثَدٍ قَالَ: سَمِعْتُ سَلْمَ بْنَ زَرِيرٍ يُحَدِّثُ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عُمَرَ: عَنِ النَّبِيِّ ﷺ فِي الرَّجُلِ يَكُونُ لَهُ الْمَرْأَةُ يُطَلِّقُهَا ثُمَّ يَتَزَوَّجُهَا رَجُلٌ آخَرُ فَيُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، فَتَرْجِعُ إِلَى زَوْجِهَا الْأَوَّلِ؟ قَالَ: «لَا، حَتَّى تَذُوقَ الْعُسَيْلَةَ».

تخريج: [**صحيح**] أخرجه ابن ماجه، النكاح، باب الرجل يطلق امرأته ثلاثًا فتزوج فيطلقها ... إلخ، ح: ١٩٣٣ من حديث محمد بن جعفر غندر به، وهو في الكبرٰى، ح: ٥٦٠٧، وللحديث شواهد كثيرة جدًّا * وسلم مجهول واسم أبيه: رزين كما في السنن الكبرٰى والتعليقات السلفية لشيخنا عطاء الله حنيف الفوجياني رحمه الله.

3444. It was narrated that Ibn 'Umar said: "The Prophet ﷺ was asked about a man who divorced his wife three times, then another man married her and he closed the door and drew the curtain, then divorced her before consummating the marriage with her. He said: "She is not permissible for the first one (to remarry her) until the

٣٤٤٤ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ رَزِينِ بْنِ سُلَيْمَانَ الْأَحْمَرِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنِ الرَّجُلِ يُطَلِّقُ امْرَأَتَهُ ثَلَاثًا فَيَتَزَوَّجُهَا الرَّجُلُ فَيُغْلِقُ الْبَابَ وَيُرْخِي السِّتْرَ ثُمَّ يُطَلِّقُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، قَالَ: «لَا تَحِلُّ لِلْأَوَّلِ حَتَّى يُجَامِعَهَا الْآخَرُ».

second one has had intercourse with her." (*Sahîh*)

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَوْلَى بِالصَّوَابِ.

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is more worthy of being correct.

تخريج: [صحيح] وهو في الكبرى، ح:٥٦٠٨، وانظر الحديث السابق.

Chapter 13. Making A Thrice-Divorced Woman Lawful (To Return To Her First Husband), And The Stern Warning Concerning That

(المعجم ١٣) - **بَابُ إِحْلَالِ الْمُطَلَّقَةِ ثَلَاثًا وَمَا فِيهِ مِنَ التَّغْلِيظِ** (التحفة ١٣)

3445. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ cursed the woman who tattooes and the one tattooed, the woman who fixed hair extensions and the one who had her hair get extended, the consumer of Ribâ and the one who pays it, and *Al-Muhallil* and *Al-Muhallal Lahu*."[1] (*Sahîh*)

٣٤٤٥ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُزَيْلٍ، عَنْ عَبْدِ اللهِ قَالَ: «لَعَنَ رَسُولُ اللهِ ﷺ الْوَاشِمَةَ وَالْمُوتَشِمَةَ، وَالْوَاصِلَةَ وَالْمَوْصُولَةَ، وَآكِلَ الرِّبَا وَمُوكِلَهُ، وَالْمُحَلِّلَ وَالْمُحَلَّلَ لَهُ».

تخريج: [صحيح] أخرجه الترمذي، النكاح، باب ماجاء في المحل والمحلل له، ح:١١٢٠ من حديث سفيان الثوري به، وقال "حسن صحيح"، وهو في الكبرى، ح:٥٦٠٩، وللحديث شواهد كثيرة عند أحمد:٢/٣٢٣، وابن الجارود، ح:٦٨٤ وغيرهما.

Comments:

1. Since such people violate the inherent instinctive nature, they are deserving of the curse.
2. 'The joiner or fastener of hair': To add artificial hair to one's genuine hair (hair extensions) is cheating and deception, which is contrary to the human innate nature.
3. 'The taker and giver of *Ribâ* (interest)': The bedrock of interest is miserliness and selfishness, which is contrary to the innate human nature. Since the giver of interest is conducive to keeping the corrupt system of interest in perpetuity, he was also associated within the ruling of interest.
4. 'The one who makes the woman lawful' means the man who marries a woman who has been irrevocably divorced on the condition of his divorcing her after copulating with her, in order that she may become lawful to (be married to) the former husband.

[1] *Al-Muhallil* is the man who marries a woman in order to divorce her, so that she can go back to her first husband. *Al-Muhallal Lahu* is the first husband for whom this is done.

Chapter 14. A Man Divorcing His Wife Face To Face

(المعجم ١٤) - بَابُ مُوَاجَهَةِ الرَّجُلِ الْمَرْأَةَ بِالطَّلَاقِ (التحفة ١٤)

3446. It was narrated from 'Âishah that when the Kilâbî woman entered upon the Prophet ﷺ she said: "I seek refuge with Allâh from you." The Messenger of Allâh ﷺ said: "You have sought refuge with One Who is Great. Go back to your family." (*Ṣaḥîḥ*)

٣٤٤٦ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: سَأَلْتُ الزُّهْرِيَّ عَنِ الَّتِي اسْتَعَاذَتْ مِنْ رَسُولِ اللهِ ﷺ فَقَالَ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ: أَنَّ الْكِلَابِيَّةَ لَمَّا دَخَلَتْ عَلَى النَّبِيِّ ﷺ قَالَتْ: أَعُوذُ بِاللَّهِ مِنكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ عُذْتِ بِعَظِيمٍ، الْحَقِي بِأَهْلِكِ».

تخريج: أخرجه البخاري، الطلاق، باب من طلق، وهل يواجه الرجل امرأته بالطلاق؟، ح: ٥٢٥٤ من حديث الوليد به، وهو في الكبرٰى، ح: ٥٦١٠.

Comments:

1. 'The Kilâbî woman': Her name was Fatimah bint Dhahhâk. Her father had contracted her marriage with the Messenger of Allâh ﷺ. The controversy is: why did she utter these words? (I seek Allâh's refuge from you). It occurs in some reports that someone had deceptively told her that if she uttered these words in her first meeting with the Prophet ﷺ, he would become very glad. Or she was probably not happy about the marriage committed by her father, and she, therefore, uttered these words. Whatever the situation might have been, the Prophet ﷺ divorced her.
3. 'Go back to your family': If these words are uttered with the intention of divorcing, the divorce shall come into effect.

Chapter 15. A Man Sending Word To His Wife That She Is Divorced

(المعجم ١٥) - بَابُ إِرْسَالِ الرَّجُلِ إِلَى زَوْجَتِهِ بِالطَّلَاقِ (التحفة ١٥)

3447. It was narrated that Abû Bakr – the son of Abû Al-Jahm – said: "I heard Fâṭimah bint Qais say: 'My husband sent word to me that I was divorced, so I put on my garments and went to the Prophet ﷺ. He said: 'How many times did he divorce you?' I said: 'Three.' He said: "You are not entitled to maintenance. Observe your *'Iddah* in the house of your paternal

٣٤٤٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ أَبِي بَكْرٍ - وَهُوَ ابْنُ أَبِي الْجَهْمِ - قَالَ: سَمِعْتُ فَاطِمَةَ بِنْتَ قَيْسٍ تَقُولُ: أَرْسَلَ إِلَيَّ زَوْجِي بِطَلَاقِي فَشَدَدْتُ عَلَيَّ ثِيَابِي ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ فَقَالَ: «كَمْ طَلَّقَكِ»؟ فَقُلْتُ: ثَلَاثًا قَالَ: «لَيْسَ لَكِ نَفَقَةٌ وَاعْتَدِّي فِي بَيْتِ ابْنِ عَمِّكِ

cousin Ibn Umm Maktûm, for he is blind and you can take off your garments there. And when your *'Iddah* is over let me know.'" This is an abridgement. (***Sahîh***)

ابْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ ضَرِيرُ الْبَصَرِ تُلْقِينَ ثِيَابَكِ عِنْدَهُ، فَإِذَا انْقَضَتْ عِدَّتُكِ فَآذِنِينِي». مُخْتَصَرٌ.

تخريج: أخرجه مسلم، الطلاق، باب المطلقة البائن لا نفقة لها، ح:١٤٨٠/٤٨ من حديث عبدالرحمٰن بن مهدي به، وهو في الكبرٰى، ح:٥٦١١ ❊ سفيان هو الثوري.

Comments:

"You can take off your garments" means superfluous garments, not all. (For details see *Hadîth* 3424).

3448. A similar report was narrated from Tamîm, the freed slave of Fâtimah, from Fâtimah. (***Sahîh***)

٣٤٤٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ تَمِيمٍ مَوْلَى فَاطِمَةَ، عَنْ فَاطِمَةَ نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٦١٢.

Chapter 16. Meaning Of The Saying Of Allâh, The Mighty And Sublime: "O Prophet! Why Do You Forbid (For Yourself) That Which Allâh Has Allowed To You."[1]

(المعجم ١٦) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ [التحريم: ١] (التحفة ١٦)

3449. It was narrated that Ibn 'Abbâs said: "A man came to him and said: 'I have made my wife forbidden to myself.' He said: 'You are lying, she is not forbidden to you.' Then he recited this Verse: 'O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you.'[2] (And he said): 'You have to offer the severest form of expiation: Freeing a slave.'" (***Hasan***)

٣٤٤٩ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ عَبْدِ الصَّمَدِ ابْنِ عَلِيٍّ الْمَوْصِلِيُّ قَالَ: حَدَّثَنَا مَخْلَدٌ عَنْ سُفْيَانَ، عَنْ سَالِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَتَاهُ رَجُلٌ فَقَالَ: إِنِّي جَعَلْتُ امْرَأَتِي عَلَيَّ حَرَامًا، قَالَ: كَذَبْتَ لَيْسَتْ عَلَيْكَ بِحَرَامٍ، ثُمَّ تَلَا هٰذِهِ الآيَةَ ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ [التحريم: ١] عَلَيْكَ أَغْلَظُ الْكَفَّارَةِ: عِتْقُ رَقَبَةٍ.

[1] *At-Tahrîm* 66:1.
[2] *At-Tahrîm* 66:1.

تخريج: [حسن] أخرجه البيهقي: ٧/ ٣٥٠، ٣٥١ من حديث سفيان الثوري به، وتابعه مطيع ابن عبدالله الغزال عند الطبراني في الكبير: ١١/ ٤٤٠، ح: ١٢٢٤٦، وهو في الكبرٰى، ح: ٥٦١٣ * مخلد هو ابن يزيد الحراني، سالم هو ابن عجلان الأفطس، وصححه الحاكم علٰى شرط البخاري: ٢/ ٤٩٣، ٤٩٤، ووافقه الذهبي، والحديث في الصحيحين، البخاري، ح: ٤٩١١، ٥٢٦٦، ومسلم، ح: ١٤٧٣/ ١٨، ١٩ بغير هذا اللفظ.

Comments:

1. 'You are lying' means your calling your wife unlawful to yourself is a lie and something wrong, because how could a wife be unlawful?
2. 'The severest form' because you have said the most detestable thing. The wife would not become unlawful, but you will have to undergo a severe punishment for having uttered such words. (See *Hadîth* 3411).
3. 'Freeing a slave': The apparent wording of the Glorious Qur'ân corroborates *Kaffarah Al-Yamin* (atonement for swearing) in such situations, which consist of, in addition to freeing of a slave, feeding people who are poor or short of money, or to provide clothing, or fasting also.

Chapter 17. Another Explanation Of The Meaning Of This Verse

(المعجم ١٧) - تَأْوِيلُ هٰذِهِ الآيَةِ عَلَى وَجْهٍ آخَرَ (التحفة ١٧)

3450. 'Ubaid bin 'Umair narrated from 'Âishah, the wife of the Prophet ﷺ: "The Prophet ﷺ used to stay with Zainab bint Jahsh and drink honey at her house. Hafsah and I agreed that if the Prophet ﷺ came to either of us, she would say: 'I detect the smell of *Maghâfir* (a nasty-smelling gum) on you; have you eaten *Maghâfir*?' He came to one of them and she said that to him. He said: 'No, rather I drank honey at the house of Zainab bint Jahsh, but I will never do it again.' Then the following was revealed: 'O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you.'[1] 'If you two turn in repentance to Allâh, (it will be better for you).'[2] addressing 'Âishah and Hafsah; 'And

٣٤٥٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ حَجَّاجٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ: أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ قَالَ: سَمِعْتُ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ وَيَشْرَبُ عِنْدَهَا عَسَلًا فَتَوَاصَيْتُ وَحَفْصَةُ أَيَّتُنَا مَا دَخَلَ [عَلَيْهَا] النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ، فَدَخَلَ عَلَى إِحْدَاهُمَا فَقَالَتْ ذٰلِكَ لَهُ فَقَالَ: «بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ» وَقَالَ: «لَنْ أَعُودَ لَهُ» فَنَزَلَ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ﴾ لِعَائِشَةَ وَحَفْصَةَ ﴿وَإِذْ أَسَرَّ ٱلنَّبِيُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ [التحريم: ٣] لِقَوْلِهِ بَلْ شَرِبْتُ عَسَلًا. كُلُّهُ فِي حَدِيثِ عَطَاءٍ.

[1] *At-Tahrîm* 66:1.
[2] *At-Tahrîm* 66:4.

(remember) when the Prophet disclosed a matter in confidence to one of his wives.'[1] refers to him saying: "No, rather I drank honey." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأيمان والنذور، باب: إذا حرم طعامًا ... إلخ، ح: ٦٦٩١، ومسلم، الطلاق، باب وجوب الكفارة على من حرم امرأته ولم ينو الطلاق، ح: ١٤٧٤ من حديث حجاج بن محمد به، وهو في الكبرٰى، ح: ٥٦١٤.

Comments:

For details, See *Ḥadîth* 3410.

Chapter 18. "Go to your family" Does Not Necessarily Mean Divorce

(المعجم ١٨) - **بَابٌ: الْحَقِي بِأَهْلِكِ وَلَا يُرِيدُ الطَّلَاقَ** (التحفة ١٨)

3451. & 3452. Ka'b bin Mâlik narrated the *Ḥadîth* about when he stayed behind, and did not join the Messenger of Allâh ﷺ on the expedition to Tabûk. He told the story, and said: "The envoy of the Messenger of Allâh ﷺ came to me and said: 'The Messenger of Allâh ﷺ commands you to stay away from your wife.' I said: 'Shall I divorce her or what?' He said: 'No, just keep away from her and do not approach her.' I said to my wife: 'Go to your family and stay with them until Allâh, the Mighty and Sublime, decides concerning this matter.'" (*Ṣaḥîḥ*)

٣٤٥١، ٣٤٥٢ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ حَاتِمِ ابْنِ نُعَيْمٍ - مِصِّيصِيٌّ - قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ مَكِّيِّ ابْنِ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ اللهِ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَقَالَ فِيهِ: إِذَا رَسُولُ [رَسُولِ] اللهِ ﷺ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ؛ ح وَأَخْبَرَنِي سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ ابْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللهِ بْنَ كَعْبِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ، وَسَاقَ قِصَّتَهُ وَقَالَ: إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يَأْتِي فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ فَقُلْتُ: أُطَلِّقُهَا أَمْ

[1] *At-Taḥrîm* 66:3.

مَاذَا؟ قَالَ: لَا، بَلِ اعْتَزِلْهَا فَلَا تَقْرَبْهَا، فَقُلْتُ لِامْرَأَتِي: الْحَقِي بِأَهْلِكِ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ عَزَّ وَجَلَّ فِي هٰذَا الْأَمْرِ.

تخريج: [صحيح] أخرجه أحمد:٣/٤٥٦ من حديث عبدالله بن المبارك، بالسند الأول، والبخاري، ح:٣٨٨٩، ومسلم، التوبة، ح:٢٧٦٩/٥٣ من حديث يونس به، كما تقدم، ح:٧٣٢، وهو في الكبرٰى، ح:٥٦١٥.

Comments:

If the unequivocal term divorce is uttered, it would invariably signify divorce, whether it was intended or not. But there are certain statements which could be meant to signify divorce. At the same time some other meanings could also be meant.

3453. 'Abdur-Raḥmân bin 'Abdullâh bin Ka'b bin Mâlik narrated that his father said: "I heard my father Ka'b bin Mâlik – who was one of the three whose repentance was accepted – say: 'The Messenger of Allâh ﷺ sent word to me and to my two companions saying: The Messenger of Allâh ﷺ commands you to keep away from your wives. I said to his envoy: Shall I divorce my wife, or what should I do? He said: No, just keep away from her, and do not approach her. I said to my wife: Go to your family and stay with them. So she went to them.'" (*Ṣaḥîḥ*)

٣٤٥٣ - أَخْبَرَنِي مُحَمَّدُ بْنُ جَبَلَةَ وَمُحَمَّدُ ابْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا أَبِي عَنْ إِسْحَاقَ ابْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ قَالَ - وَهُوَ أَحَدُ الثَّلَاثَةِ الَّذِينَ تِيبَ عَلَيْهِمْ - يُحَدِّثُ قَالَ: أَرْسَلَ إِلَيَّ رَسُولُ اللهِ ﷺ وَإِلَى صَاحِبَيَّ أَنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكُمْ أَنْ تَعْتَزِلُوا نِسَاءَكُمْ، فَقُلْتُ لِلرَّسُولِ: أُطَلِّقُ امْرَأَتِي أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا، بَلْ تَعْتَزِلُهَا فَلَا تَقْرَبْهَا، فَقُلْتُ لِامْرَأَتِي: الْحَقِي بِأَهْلِكِ فَكُونِي فِيهِمْ فَلَحِقَتْ بِهِمْ.

تخريج: [صحيح] من حديث الزهري به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٥٦١٦.

Comments:

1. 'Do not approach her' means do not copulate with her, etc. Talking to the wife was not forbidden. But Ka'b was concerned that in the event of staying near her, he might engage in sexual intercourse with her etc. He, therefore, asked his wife to go to her parent's house.
2. 'Those whose repentance was accepted': Going to the Campaign of Tabûk

had become an individual obligatory duty. Hence, those who did not participate were interrogated. The hypocrites saved face by telling lies, but became the fuel of Hellfire. Three sincere Muslims had also stayed back slothfully. They admitted their mistake. They did not contrive any excuse, and surrendered themselves to the Messenger of Allâh ﷺ. Allâh's Messenger ﷺ commanded the community to shun them. No one greeted or until the earth, despite all its vastness, had become too narrow for them, and their souls had become utterly constricted - but they remained loyal to the Messenger of Allâh ﷺ. Finally, after fifty days, the revelation of the acceptance of their repentance descended, and their ordeal ended. These venerable personages became the dwellers of Paradise by undergoing the most severe hardship. Their names are Ka'b bin Mâlik, Murah bin Rabi'a, and Hilal bin Umayyah - May Allâh be pleased with them all. May Allâh shower His mercy upon them.

3454. 'Abdur-Raḥmân bin 'Abdullâh bin Ka'b bin Mâlik narrated that 'Abdullâh bin Ka'b said: "I heard Ka'b narrate the *Hadîth* about when he stayed behind and did not join the Messenger of Allâh ﷺ on the expedition to Tabûk. He said: 'The envoy of the Messenger of Allâh ﷺ came to me and said: "The Messenger of Allâh ﷺ commands you to keep away from your wife." I said: "Shall I divorce her, or what should I do?" He said: "No, just keep away from her and do not approach her." And he sent similar instructions to my two companions. I said to my wife: "Go to your family and stay with them until Allâh, the Mighty and Sublime, decides concerning this matter." They were contradicted by Ma'qil bin 'Ubaidullâh:[1] (*Sahîh*)

٣٤٥٤ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا اللَّيْثُ ابْنُ سَعْدٍ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبًا يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَقَالَ فِيهِ: إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يَأْتِينِي وَيَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: بَلِ اعْتَزِلْهَا وَلَا تَقْرَبْهَا، وَأَرْسَلَ إِلَى صَاحِبَيَّ بِمِثْلِ ذٰلِكَ، فَقُلْتُ لِامْرَأَتِي: الْحَقِي بِأَهْلِكِ وَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ عَزَّ وَجَلَّ فِي هٰذَا الْأَمْرِ. خَالَفَهُمْ مَعْقِلُ بْنُ عُبَيْدِ اللّٰهِ.

تخريج: [صحيح] انظر الحديث السابق، وهذا طرف منه، أخرجه أحمد: ٣/ ٤٥٩ عن حجاج به، وهو في الكبرٰى، ح: ٥٦١٧ .

[1] He contradicted Yûnus bin Yazîd Al-Ailî, Isḥâq bin Râshid and 'Uqail bin Khâlid – all of whom reported from Az-Zuhrî, from 'Abdur-Raḥmân bin 'Abdullâh, from 'Abdullâh, from Ka'b bin Mâlik. Ma'qil mentioned Az-Zuhrî, from 'Abdur-Raḥmân from 'Ubaidullâh, from Ka'b bin Mâlik.

3455. It was narrated from Ma'qil, from Az-Zuhrî who said: "Abdur-Raḥmân bin 'Abdullâh bin Ka'b narrated that his paternal uncle 'Ubaidullâh bin Ka'b said: 'I heard my father Ka'b say: The Messenger of Allâh ﷺ sent word to me and my two companions saying: The Messenger of Allâh ﷺ commands you to keep away from your wives. I said to the envoy: Should I divorce my wife, or what should I do? He said: No, just keep away from her and do not come near her. I said to my wife: Go to your family and stay with them until Allâh, the Mighty and Sublime, decides (concerning me). So she went to them." (*Ṣaḥîḥ*)

٣٤٥٥ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبٍ عَنْ عَمِّهِ عُبَيْدِ اللهِ بْنِ كَعْبٍ قَالَ: سَمِعْتُ أَبِي كَعْبًا يُحَدِّثُ قَالَ: أَرْسَلَ إِلَيَّ رَسُولُ اللهِ ﷺ وَإِلَى صَاحِبَيَّ أَنَّ رَسُولَ اللهِ ﷺ يَأْمُرُكُمْ أَنْ تَعْتَزِلُوا نِسَاءَكُمْ، فَقُلْتُ لِلرَّسُولِ: أُطَلِّقُ امْرَأَتِي أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا، بَلْ تَعْتَزِلُهَا وَلَا تَقْرَبْهَا، فَقُلْتُ لِامْرَأَتِي: الْحَقِي بِأَهْلِكِ فَكُونِي فِيهِمْ حَتَّى يَقْضِيَ اللهُ عَزَّ وَجَلَّ، فَلَحِقَتْ بِهِمْ. خَالَفَهُ مَعْمَرٌ.

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٥٦١٨ .

3456. It was narrated from 'Abdur-Raḥmân bin Ka'b bin Mâlik that his father said: "The envoy of the Messenger of Allâh ﷺ came to me and said: 'Keep away from your wife.' I said: 'Should I divorce her?' He said: 'No, but do not approach her.'" And he (the narrator) did not mention (the words): "Go to your family." (*Ṣaḥîḥ*)

٣٤٥٦ - **أَخْبَرَنِي** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ ثَوْرٍ بَصْرِيٌّ - عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ فِي حَدِيثِهِ: إِذَا رَسُولٌ مِنَ النَّبِيِّ ﷺ قَدْ أَتَانِي فَقَالَ: اعْتَزِلِ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا؟ قَالَ: لَا، وَلٰكِنْ لَا تَقْرَبْهَا. وَلَمْ يَذْكُرْ فِيهِ: الْحَقِي بِأَهْلِكِ.

تخريج: [**صحيح**] أخرجه أحمد:٦/٣٨٩ من حديث معمر به، وهو في الكبرٰى، ح:٥٦١٩، وانظر الحديث السابق والذين قبله.

Chapter 19. Divorce Of A Slave

(المعجم ١٩) - **بَابُ طَلَاقِ الْعَبْدِ**

(التحفة ١٩)

3457. It was narrated from 'Umar bin Mu'attib that Abû Ḥasan, the

٣٤٥٧ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ:

سَمِعْتُ يَحْيَى قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عُمَرَ بْنِ مُعَتِّبٍ: أَنَّ أَبَا حَسَنٍ مَوْلَى بَنِي نَوْفَلٍ أَخْبَرَهُ قَالَ: كُنْتُ أَنَا وَامْرَأَتِي مَمْلُوكَيْنِ فَطَلَّقْتُهَا تَطْلِيقَتَيْنِ ثُمَّ أُعْتِقْنَا جَمِيعًا فَسَأَلْتُ ابْنَ عَبَّاسٍ، فَقَالَ: إِنْ رَاجَعْتَهَا كَانَتْ عِنْدَكَ عَلَى وَاحِدَةٍ، قَضَى بِذٰلِكَ رَسُولُ اللهِ ﷺ. خَالَفَهُ مَعْمَرٌ.

freed slave of Banu Nawfal, said: "My wife and I were slaves, and I divorced her twice, then we were both set free. I asked Ibn 'Abbâs and he said: 'If you take her back, you have two divorces left. This is how the Messenger of Allâh ﷺ ruled.'" *(Da'îf)*

Ma'mar contridicted him.[1]

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، الطلاق، باب: في سنة طلاق العبد، ح:٢١٨٧ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٥٦٢٠ * عمر بن معتب ضعيف كما في التقريب وغيره ويدل السند علٰى أن يحيى بن أبي كثير كان يروي عن الضعفاء أيضًا.

Comments:

A free man has three pronouncements of divorce, but a slave has two. The transmitter of this *Hadîth* had already given two divorces when he was still a slave. But both of them were freed during the period of waiting. The freedom invested him with the right to the third pronouncement of divorce. Hence, he had the privilege of returning and contracting a new marriage upon the expiration of the period of waiting.

٣٤٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عُمَرَ بْنِ مُعَتِّبٍ، عَنْ أَبِي الْحَسَنِ مَوْلَى بَنِي نَوْفَلٍ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ عَنْ عَبْدٍ طَلَّقَ امْرَأَتَهُ تَطْلِيقَتَيْنِ ثُمَّ عُتِقَا أَيَتَزَوَّجُهَا؟ قَالَ: نَعَمْ، قَالَ: عَمَّنْ؟ قَالَ: أَفْتَى بِذٰلِكَ رَسُولُ اللهِ ﷺ، قَالَ عَبْدُ الرَّزَّاقِ: قَالَ ابْنُ الْمُبَارَكِ لِمَعْمَرٍ: الْحَسَنُ هٰذَا مَنْ هُوَ؟ لَقَدْ حَمَلَ صَخْرَةً عَظِيمَةً.

3458. It was narrated that Abû Al-Hasan, the freed slave of Banu Nawfal, said: "Ibn 'Abbâs was asked about a slave who divorced his wife twice, then they were set free; could he marry her? He said: 'Yes.' He said: 'From whom (did you hear that)?' He said: 'The Messenger of Allâh ﷺ issued a *Fatwa* to that effect.'" *(Da'îf)*

(One of the narrators) 'Abdur-Razzâq said: "Ibn Al-Mubârak said to Ma'mar: 'Which Al-Hasan is this?' He has taken on a heavy burden.'"

تخريج: **[إسناده ضعيف]** أخرجه ابن ماجه، الطلاق، باب من طلق أمةً تطليقتين ثم

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[1] *That is 'Alî bin Al-Mubârak.*

اشتراها، ح:٢٠٨٢ من حديث عبدالرزاق به، وانظر الحديث السابق، وهو في الكبرى، ح:٥٦٢١.

Comments:

'A heavy burden;' meaning by narrating this, which supports a view that was not popular.

Chapter 20. When Does The Divorce Of A Boy Count?

(المعجم ٢٠) - **بَابٌ: مَتَى يَقَعُ طَلَاقُ الصَّبِيِّ** (التحفة ٢٠)

3459. It was narrated that Kathîr bin As-Sâ'ib said: "The sons of Quraiẓah told me that they were presented to the Messenger of Allâh ﷺ on the Day of Quraiẓah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)." (*Ṣaḥîḥ*)

٣٤٥٩ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي مَعْمَرٍ الْخَطْمِيِّ، عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ، عَنْ كَثِيرِ بْنِ السَّائِبِ قَالَ: حَدَّثَنِي أَبْنَاءُ قُرَيْظَةَ: أَنَّهُمْ عُرِضُوا عَلَى رَسُولِ اللهِ ﷺ يَوْمَ قُرَيْظَةَ فَمَنْ كَانَ مُحْتَلِمًا أَوْ نَبَتَتْ عَانَتُهُ قُتِلَ، وَمَنْ لَمْ يَكُنْ مُحْتَلِمًا أَوْ لَمْ تَنْبُتْ عَانَتُهُ تُرِكَ.

تخريج: [صحيح] أخرجه أحمد: ٤/٢٤١، ٥/٣٧٢ بإسناد صحيح عن كثير به، وهو في الكبرى، ح:٥٦٢٢، وانظر الحديث الآتي.

Comments:

1. Banu Quraizah was a Jewish clan which had entered an allegiance of loyalty with the Muslims. But on the fragile occasion of the Battle of Trench, they allied with the pagan Quraish and indulged an internal rebellion. When the Battle of Trench ended, Allâh's Messenger ﷺ besieged Banu Quraizah so that they could be punished for their rebellion. Hence, he ﷺ handed over the verdict into the hands of Sa'd bin Mu'az. He returned the verdict that all their adults would be killed and the minors would be taken captive.
2. The purpose of mentioning this narration under this chapter is to demonstrate that the prescribed legal punishment is not implemented upon a non-adult or minor; hence, his pronouncement of divorce would not be valid. He may divorce on reaching the age of puberty.
3. There are three signs of puberty: wet dreams, pubic hair, or when one reaches the age of fifteen years. Since it is difficult to determine the exact age in males, other signs are evidence. They will, therefore, be relied upon.

3460. It was narrated that 'Aṭiyyah Al-Qurazî said: "On the day that Sa'd passed judgment on Banu

٣٤٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ

Quraiẓah I was a young boy and they were not sure about me, but they did not find any pubic hair, so they let me live, and here I am among you." (*Ṣaḥîḥ*)

عَطِيَّةَ الْقُرَظِيِّ قَالَ: كُنْتُ يَوْمَ حُكْمِ سَعْدٍ فِي بَنِي قُرَيْظَةَ غُلَامًا فَشَكُّوا فِيَّ فَلَمْ يَجِدُونِي أَنْبَتُّ فَاسْتُبْقِيتُ، فَهَا أَنَا ذَا بَيْنَ أَظْهُرِكُمْ.

تخريج: [صحيح] أخرجه ابن ماجه، الحدود، باب من لا يجب عليه الحد، ح:٢٥٤٢ من حديث سفيان بن عيينة به، وصرح بالسماع، وتابعه سفيان الثوري، وهو في الكبرٰى، ح:٥٦٢٣، وصححه ابن الجارود، ح:١٠٤٥، وابن حبان، ح:١٤٩٩، ١٥٠١.

3461. It was narrated from Ibn 'Umar that he presented himself to the Messenger of Allâh ﷺ on the Day of Uḥud when he was fourteen years old, but he did not permit him (to join the army). He presented himself on the Day of Al-Khandaq when he was fifteen years old, and he permitted him (to join the army). (*Ṣaḥîḥ*)

٣٤٦١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ سَنَةً فَلَمْ يُجِزْهُ، وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسَ عَشْرَةَ سَنَةً فَأَجَازَهُ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الخندق وهي الأحزاب، ح:٤٠٩٧ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٥٦٢٤.

Comments:

In government official documents, a boy of the age of fifteen years would be recorded as an adult, and less than that a minor. This is because governments do keep records of birth, etc.

Chapter 21. The Husband Whose Divorce Is Not Valid

(المعجم ٢١) - بَابُ مَنْ لَا يَقَعُ طَلَاقُهُ مِنَ الْأَزْوَاجِ (التحفة ٢١)

3462. It was narrated from 'Âishah that the Prophet ﷺ said: "The pen has been lifted from three: From the sleeper until he wakes up, from the minor until he grows up, and from the insane until he comes back to his senses or recovers." (*Ḥasan*)

٣٤٦٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «رُفِعَ الْقَلَمُ عَنْ ثَلَاثٍ: عَنِ النَّائِمِ حَتَّى يَسْتَيْقِظَ، وَعَنِ الصَّغِيرِ حَتَّى يَكْبُرَ، وَعَنِ الْمَجْنُونِ حَتَّى يَعْقِلَ أَوْ يُفِيقَ».

تخريج: [حسن] أخرجه ابن ماجه، الطلاق، باب طلاق المعتوه والصغير والنائم، ح:٢٠٤١ من حديث ابن مهدي به، وهو في الكبرٰى، ح:٥٦٢٥، وصححه ابن حبان، ح:١٤٩٦، والحاكم علٰى شرط مسلم:٢/ ٥٩، ووافقه الذهبي، وللحديث شواهد عند أبي داود، ح:٤٤٠٠ وغيره.

Chapter 22. The One Who Utters A Divorce To Himself (Without Uttering The Words Loudly)

(المعجم ٢٢) - **بَابُ مَنْ طَلَّقَ فِي نَفْسِهِ** (التحفة ٢٢)

3463. It was narrated from Abû Hurairah that – (one of the narrators) 'Abdur-Raḥmân said: "The Messenger of Allâh ﷺ – said: 'Allâh, the Most High, has forgiven my *Ummah* for everything that enters the mind, so long as it is not spoken of or put into action.'" (***Ṣaḥîḥ***)

٣٤٦٣ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ وَعَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلَّامٍ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ، - قَالَ عَبْدُ الرَّحْمٰنِ: عَنْ رَسُولِ اللهِ ﷺ - قَالَ: «إِنَّ اللهَ تَعَالَى تَجَاوَزَ عَنْ أُمَّتِي كُلَّ شَيْءٍ حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَكَلَّمْ بِهِ أَوْ تَعْمَلْ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٦٢٦، وصححه ابن حبان، ح:١٤٩٨، وللحديث شواهد عند البخاري، ومسلم، والحاكم:٢/ ١٩٨ وغيرهم.

3464. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, has forgiven my *Ummah* for what is whispered to them or what enters their minds, so long as they do not act upon it or speak of it.'" (***Ṣaḥîḥ***)

٣٤٦٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ مِسْعَرٍ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ وَجَلَّ تَجَاوَزَ لِأُمَّتِي مَا وَسْوَسَتْ بِهِ وَحَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَعْمَلْ أَوْ تَكَلَّمْ بِهِ».

تخريج: أخرجه البخاري، العتق، باب الخطأ والنسيان في العتاقة والطلاق ونحوه ... إلخ، ح:٢٥٢٨، ومسلم، الإيمان، باب تجاوز الله عن حديث النفس والخواطر بالقلب إذا لم تستقر، ح:١٢٧/ ٢٠٢ من حديث مسعر بن كدام به، وهو في الكبرٰى، ح:٥٦٢٧، ورواه يونس بن عبيد عن زرارة به (أبو يعلٰى، ح:٦٣٩٠).

3465. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Allâh, the Most High, has forgiven my *Ummah* for whatever

٣٤٦٥ - أَخْبَرَنِي مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ عَنْ زَائِدَةَ، عَنْ شَيْبَانَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ

enters the mind, so long as it is not spoken of or put into action." (*Ṣaḥîḥ*)

أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ تَعَالَى تَجَاوَزَ لِأُمَّتِي عَمَّا حَدَّثَتْ بِهِ أَنْفُسَهَا مَا لَمْ تَكَلَّمْ أَوْ تَعْمَلْ بِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٦٢٨.

Chapter 23. Divorce With A Clear Gesture

(المعجم ٢٣) - الطَّلَاقُ بِالْإِشَارَةِ الْمَفْهُومَةِ (التحفة ٢٣)

3466. It was narrated that Anas said: "The Messenger of Allâh ﷺ had a Persian neighbor who was good at making soup. He came to the Messenger of Allâh ﷺ one day when 'Âishah was with him, and gestured to him with his hand to come. The Messenger of Allâh ﷺ gestured toward 'Âishah – meaning: 'What about her?' – and the man gestured to him like this, meaning, 'No,' two or three times." (*Ṣaḥîḥ*)

٣٤٦٦ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ جَارٌ فَارِسِيٌّ طَيِّبُ الْمَرَقَةِ، فَأَتَى رَسُولَ اللهِ ﷺ ذَاتَ يَوْمٍ وَعِنْدَهُ عَائِشَةُ، فَأَوْمَأَ إِلَيْهِ بِيَدِهِ أَنْ: تَعَالَ، وَأَوْمَأَ رَسُولُ اللهِ ﷺ إِلَى عَائِشَةَ - أَيْ: وَهٰذِه - فَأَوْمَأَ إِلَيْهِ الْآخَرُ هٰكَذَا بِيَدِهِ أَنْ: لَا مَرَّتَيْنِ أَوْ ثَلَاثًا.

تخريج: أخرجه مسلم، الأشربة، باب ما يفعل الضيف إذا تبعه غير من دعاه صاحب الطعام ... إلخ، ح:٢٠٣٧ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٥٦٢٩ * بهز هو ابن أسد العمي، وأبوبكر هو محمد بن أحمد بن نافع العبدي.

Comments:

The speech-impaired also might need to divorce. But since they can communicate by gestures only, the gesticulation ought to be held reliable. The gesture, however, should be clear so that the intention or the implicit meaning is unmistakably comprehended.

Chapter 24. Speaking When One Means What The Words Appear To Mean

(المعجم ٢٤) - بَابُ الْكَلَامِ إِذَا قَصَدَ بِهِ فِيمَا يَحْتَمِلُهُ مَعْنَاهُ (التحفة ٢٤)

3467. It was narrated that 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, said that the Messenger of Allâh ﷺ said: "Actions are but by intentions, and each man will have but that which he intended. Whoever emigrated for the sake of

٣٤٦٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنَا مَالِكٌ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: أَخْبَرَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ

Allâh and His Messenger, his emigration was for the sake of Allâh and His Messenger, and whoever emigrated for the sake of some worldly gain or to marry some woman, his emigration was for that for which he emigrated." (*Ṣaḥîḥ*)

عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ، وَفِي [حَدِيثِ] الْحَارِثِ: أَنَّهُ سَمِعَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّةِ، وَإِنَّمَا لِامْرِيءٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى الدُّنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

تخريج: [صحيح] تقدم، ح:٧٥، وهو في الكبرٰى، ح:٥٦٣٠.

Comments:

The purpose of Imâm An-Nasâ'î is that when someone utters a word which bears the possibility of divorcing and also some other connotation, then the divorce would be considered to have been effected only when the speaker had intended it. Otherwise the divorce would be considered ineffective. For instance, somebody tells his wife, "Go away from my house." (This *Ḥadîth* has preceded in detail earlier - see *Ḥadîth* 75).

Chapter 25. Saying Something, And Intending Something Other Than The Apparent Meaning, Carries No Weight

(المعجم ٢٥) - **بَابُ الْإِبَانَةِ وَالْإِفْصَاحِ بِالْكَلِمَةِ الْمَلْفُوظِ بِهَا إِذَا قَصَدَ بِهَا لِمَا لَا يَحْتَمِلُهُ مَعْنَاهَا لَمْ تُوجِبْ شَيْئًا وَلَمْ تُثْبِتْ حُكْمًا** (التحفة ٢٥)

3468. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Look at how Allâh diverts the insults and curses of Quraish from me. They insult *'Mudhammam'*[1] and curse *'Mudhammam'* – but I am Muḥammad." (*Ṣaḥîḥ*)

٣٤٦٨ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنِي شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: وقال: «انْظُرُوا كَيْفَ يَصْرِفُ اللهُ عَنِّي شَتْمَ قُرَيْشٍ وَلَعْنَهُمْ، إِنَّهُمْ يَشْتِمُونَ مُذَمَّمًا وَيَلْعَنُونَ مُذَمَّمًا وَأَنَا مُحَمَّدٌ».

[1] *Mudhammam* was an offensive play on words, as *Mudhammam* means "blameworthy," the opposite of the meaning of the name "Muḥammad" (praiseworthy).

تخريج: أخرجه البخاري، المناقب، باب ماجاء في أسماء رسول الله ﷺ ... إلخ، ح: ٣٥٣٣ من حديث أبي الزناد به، وهو في الكبرٰى، ح: ٥٦٣١.

Comments:

When the Makkan Quraish failed in their plots, they would fume with indignation and abuse the Messenger of Allâh ﷺ. But while cursing and defaming, they would utter the word *Mudhammam* instead of Muhammad, because Muhammad signifies a person whom everyone praises. Therefore, they used to substitute the word Muhammad with *Mudhammam* (reprehensible) and would revile him. Thus, Allâh, Most High, saved the Prophet ﷺ from such abuse and maligning.

Chapter 26. Setting A Time Limit For Making A Choice

(المعجم ٢٦) - بَابُ التَّوْقِيتِ فِي الْخِيَارِ (التحفة ٢٦)

3469. It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "When the Messenger of Allâh ﷺ was commanded to give his wives the choice, he started with me and said: 'I am going to say something to you and you do not have to rush (to make a decision) until you consult your parents.'" She said: "He knew that my parents would never tell me to leave him." She said: "Then he recited this Verse: 'O Prophet! Say to your wives: If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner.'[1] I said: 'Do I need to consult my parents concerning this? I desire Allâh, the Mighty and Sublime, and His Messenger, and the home of the Hereafter.'" 'Âishah said: "Then the wives of the Prophet ﷺ all did the same as I did, and that was not counted as a divorce, when the Messenger of Allâh ﷺ gave

٣٤٦٩ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا يُونُسُ بْنُ يَزِيدَ وَمُوسَى بْنُ عُلَيٍّ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا أُمِرَ رَسُولُ اللهِ ﷺ بِتَخْيِيرِ أَزْوَاجِهِ بَدَأَ بِي فَقَالَ: «إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ لَا تُعَجِّلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ» قَالَتْ: قَدْ عَلِمَ أَنَّ أَبَوَايَ لَمْ يَكُونَا لِيَأْمُرَانِي بِفِرَاقِهِ، قَالَتْ: ثُمَّ تَلَا هٰذِهِ الْآيَةَ ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا﴾ إِلَى قَوْلِهِ ﴿جَمِيلًا﴾ [الأحزاب: ٢٨] فَقُلْتُ: أَفِي هٰذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللهَ عَزَّ وَجَلَّ وَرَسُولَهُ وَالدَّارَ الْآخِرَةَ. قَالَتْ عَائِشَةُ: ثُمَّ فَعَلَ أَزْوَاجُ النَّبِيِّ ﷺ مِثْلَ مَا فَعَلْتُ وَلَمْ يَكُنْ ذٰلِكَ حِينَ قَالَ لَهُنَّ رَسُولُ اللهِ ﷺ وَاخْتَرْنَهُ طَلَاقًا مِنْ أَجْلِ أَنَّهُنَّ اخْتَرْنَهُ.

[1] *Al-Ahzâb* 33:28.

them the choice and they chose him." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٢٠٣، وهو في الكبرٰى، ح:٥٦٣٢ .

Comments:

1. A husband may give the choice of divorce to his wife, saying: "If you so desire, you may be divorced." If the woman responds and says, "I want the divorce", the divorce would become effective. There is, however, a disagreement whether such a divorce would be revocable or irrevocable.
2. The purpose of the author in saying this is that it is not necessary that the woman should reply immediately upon being given the choice. If the husband fixes a time period, in that duration she can acquire the divorce. As the Messenger of Allâh ﷺ gave 'Âishah ؓ a respite that there is no harm if she does not respond at once, she might respond after consulting her parents. (See No. 3203).

3470. It was narrated that 'Âishah said: "When the following was revealed: 'But if you desire Allâh and His Messenger,'[1] the Prophet ﷺ came and started with me. He said: 'O 'Âishah, I am going to say something to you and you do not have to rush (to make a decision) until you consult your parents.'" She said: "He knew, by Allâh, that my parents would never tell me to leave him. Then he recited to me: 'O Prophet! Say to your wives: If you desire the life of this world, and its glitter.'"[2] "I said: 'Do I need to consult my parents concerning this? I desire Allâh and His Messenger.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and the first is more worthy of being correct. And Allâh, Glorious is He and Most High, knows best.

٣٤٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ ثَوْرٍ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ: ﴿وَإِن كُنتُنَّ تُرِدْنَ ٱللَّهَ وَرَسُولَهُۥ﴾ [الأحزاب: ٢٩] دَخَلَ عَلَيَّ النَّبِيُّ ﷺ بَدَأَ بِي فَقَالَ: «يَا عَائِشَةُ! إِنِّي ذَاكِرٌ لَكِ أَمْرًا فَلَا عَلَيْكِ أَنْ لَا تُعَجِّلِي حَتَّى تَسْتَأْمِرِي أَبَوَيْكِ» قَالَتْ: قَدْ عَلِمَ وَاللَّهِ! أَنَّ أَبَوَيَّ لَمْ يَكُونَا لِيَأْمُرَانِّي بِفِرَاقِهِ، فَقَرَأَ عَلَيَّ: ﴿يَٰٓأَيُّهَا ٱلنَّبِيُّ قُل لِّأَزْوَٰجِكَ إِن كُنتُنَّ تُرِدْنَ ٱلْحَيَوٰةَ ٱلدُّنْيَا وَزِينَتَهَا﴾ فَقُلْتُ: أَفِي هٰذَا أَسْتَأْمِرُ أَبَوَيَّ؟ فَإِنِّي أُرِيدُ اللهَ وَرَسُولَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالْأَوَّلُ أَوْلَى بِالصَّوَابِ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

تخريج: أخرجه مسلم، الطلاق، باب: في الإيلاء واعتزال النساء وتخييرهن . . . إلخ، ح:١٤٧٥ بعد، ح:١٤٧٩ من حديث معمر به، وعلقه البخاري، ح:٤٧٨٦، وهو في الكبرٰى، ح:٥٦٣٣ .

[1] *Al-Aḥzâb* 33:29.
[2] *Al-Aḥzâb* 33:28.

Chapter 27. When A Woman Is Given The Choice And Chooses Her Husband

(المعجم ٢٧) - **بَابٌ: فِي الْمَخِيرَةِ تَخْتَارُ زَوْجَهَا** (التحفة ٢٧)

3471. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ gave us the choice and we chose him; was that a divorce?" (*Sahîh*)

٣٤٧١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابنُ سَعِيدٍ - عَنْ إِسْمَاعِيلَ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللهِ ﷺ فَاخْتَرْنَاهُ فَهَلْ كَانَ طَلَاقًا؟.

تخريج: [صحيح] تقدم، ح:٣٢٠٥، وهو في الكبرٰى، ح:٥٦٣٤.

Comments:

This means the divorce does not become effective by granting.

3472. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ gave his wives the choice but that was not a divorce." (*Sahîh*)

٣٤٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ قَالَ: قَالَ الشَّعْبِيُّ: عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَدْ خَيَّرَ رَسُولُ اللهِ ﷺ نِسَاءَهُ فَلَمْ يَكُنْ طَلَاقًا.

تخريج: [صحيح] تقدم، ح:٣٢٠٥، وهو في الكبرٰى، ح:٥٦٣٥.

3473. It was narrated from Masrûq that 'Âishah said: "The Prophet ﷺ gave his wives the choice and that was not a divorce." (*Sahîh*)

٣٤٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ عَنْ خَالِدِ بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَشْعَثُ - وَهُوَ ابْنُ عَبْدِ الْمَلِكِ - عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَدْ خَيَّرَ النَّبِيُّ ﷺ نِسَاءَهُ فَلَمْ يَكُنْ طَلَاقًا.

تخريج: [صحيح] تقدم، ح:٣٢٠٥، وهو في الكبرٰى، ح:٥٦٣٦.

3474. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ gave his wives the choice; was that a divorce?" (*Sahîh*)

٣٤٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: قَدْ خَيَّرَ رَسُولُ اللهِ ﷺ نِسَاءَهُ أَفَكَانَ طَلَاقًا؟.

تخريج: [صحيح] تقدم، ح:٣٢٠٥، وهو في الكبرٰى، ح:٥٦٣٧.

3475. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ gave us the choice and we chose him, and that was not counted as anything." (*Sahîh*)

٣٤٧٥ - أَخْبَرَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ الضَّعِيفُ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: خَيَّرَنَا رَسُولُ اللهِ ﷺ فَاخْتَرْنَاهُ فَلَمْ يَعُدَّهَا عَلَيْنَا شَيْئًا.

تخريج: [صحيح] تقدم، ح:٣٢٠٥، وهو في الكبرٰى، ح:٥٦٣٨.

Chapter 28. Choosing Which Of The Two Married Slaves To Free First

(المعجم ٢٨) - خِيَارُ الْمَمْلُوكَيْنِ يُعْتَقَانِ (التحفة ٢٨)

3476. It was narrated that Al-Qâsim bin Muhammad said: "Âishah had a male slave and a female slave. She said: 'I wanted to set them free, and I mentioned that to the Messenger of Allâh ﷺ. He said: Start with the male slave before the female slave.'" (*Hasan*)

٣٤٧٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا ابْنُ مَوْهَبٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: كَانَ لِعَائِشَةَ غُلَامٌ وَجَارِيَةٌ قَالَتْ: فَأَرَدْتُ أَنْ أُعْتِقَهُمَا فَذَكَرْتُ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «ابْدَئِي بِالْغُلَامِ قَبْلَ الْجَارِيَةِ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، العتق، باب من أراد عتق رجل وامرأته فليبدأ بالرجل، ح:٣٥٣٢ من حديث حماد بن مسعدة به، وهو في الكبرٰى، ح:٥٦٣٩ * عبيدالله بن عبدالرحمٰن بن موهب وثقه الجمهور، وقال ابن عدي: "حسن الحديث، يكتب حديثه".

Comments:

Emancipation enhances the status. Therefore, if a married slave woman is freed, and her husband is still a slave, the woman shall have the right to decide whether she would like to remain in the wedlock of a slave or not. If the husband is, however, a free man, the woman does not acquire this right after being freed. That is why Allâh's Messenger ﷺ had commanded her to set the husband free first, so that the woman might not terminate the marriage. Breaking the tie of marriage becomes the cause of many evils.

Chapter 29. Giving A Slave Woman The Choice

(المعجم ٢٩) - بَابُ خِيَارِ الْأَمَةِ (التحفة ٢٩)

3477. It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "Three *Sunan* were established

٣٤٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنْ رَبِيعَةَ، عَنِ

الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلَاثُ سُنَنٍ: إِحْدَى السُّنَنِ أَنَّهَا أُعْتِقَتْ فَخُيِّرَتْ فِي زَوْجِهَا، وَقَالَ رَسُولُ اللهِ ﷺ: «الْوَلَاءُ لِمَنْ أَعْتَقَ»، وَدَخَلَ رَسُولُ اللهِ ﷺ وَالْبُرْمَةُ تَفُورُ بِلَحْمٍ فَقُرِّبَ إِلَيْهِ خُبْزٌ وَأُدْمٌ مِنْ أُدْمِ الْبَيْتِ فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَمْ أَرَ بُرْمَةً فِيهَا لَحْمٌ؟» فَقَالُوا: بَلَى! يَا رَسُولَ اللهِ! ذٰلِكَ لَحْمٌ تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ وَأَنْتَ لَا تَأْكُلُ الصَّدَقَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ عَلَيْهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ».

because of Barîrah. One of those *Sunan* was that she was set free and was given the choice concerning her husband; the Messenger of Allâh ﷺ said: '*Al-Wala'* is to the one who set the slave free;' and the Messenger of Allâh ﷺ entered when some meat was being cooked in a pot, but bread and some condiments were brought to him. He said: 'Do I not see a pot in which some meat is being cooked?' They said: 'Yes, O Messenger of Allâh, that is meat that was given in charity to Barîrah and you do not eat (food given in) charity.' The Messenger of Allâh ﷺ said: 'It is charity for her and a gift for us.'" (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، النكاح، باب الحرة تحت العبد، ح:٥٠٩٧، ومسلم، العتق، باب بيان أن الولاء لمن أعتق، ح:١٥٠٤/١٤ من حديث مالك به، وهو في الموطأ (يحيى):٢/٥٦٢، والكبرٰى، ح:٥٦٤٠ .

Comments:

1. 'She was given an option in regard to her husband' because her husband Mûgith was a slave. Barîrah had ended the marriage.
2. 'The right of inheritance of a slave (*Al-Walâ*)' means the right of the emancipator, which he has over his freed slave. Barîrah asked 'Âishah concerning her freedom. The owner consented to sell her, but began to demand the right of inheritance (*Al-Walâ*) for himself, although this right belongs to the emancipator who sets the captive free.
3. 'It is a gift for us': From this we understand that the thing which in itself is not contaminated or forbidden, its status may change. And the details regarding this are lengthy.

٣٤٧٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ فِي بَرِيرَةَ ثَلَاثُ قَضِيَّاتٍ: أَرَادَ أَهْلُهَا أَنْ يَبِيعُوهَا وَيَشْتَرِطُوا الْوَلَاءَ، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ

3478. It was narrated that 'Âishah said: "Three judgments were established because of Barîrah. Her masters wanted to sell her but they stipulated that *Al-Wala*, should still be to them. I mentioned that to the Prophet ﷺ and he said: 'Buy her and set her free, for *Al-Wala*, is to

ﷺ فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ»، وَأُعْتِقَتْ فَخَيَّرَهَا رَسُولُ اللهِ ﷺ فَاخْتَارَتْ نَفْسَهَا، وَكَانَ يُتَصَدَّقُ عَلَيْهَا فَتُهْدِي لَنَا مِنْهُ فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «كُلُوهُ فَإِنَّهُ عَلَيْهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ».

the one who sets the slave free.' She was set free and the Messenger of Allâh ﷺ gave her the choice, and she chose herself.[1] And she used to be given charity and she would give some of it as a gift to us. I mentioned that to the Prophet ﷺ and he said: 'Eat it for it is charity for her and a gift for us.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح:١٥٠٤/ ١٠ (انظر الحديث السابق) من حديث أبي معاوية الضرير، والبخاري، الهبة، باب قبول الهدية، ح:٢٥٧٨ من حديث عبدالرحمٰن بن القاسم به مطولاً ومختصرًا، وهو في الكبرٰى، ح:٥٦٤١ .

(المعجم ٣٠) - بَابُ خِيَارِ الأَمَةِ تُعْتَقُ وَزَوْجُهَا حُرٌّ (التحفة ٣٠)

Chapter 30. Giving The Choice To A Slave Woman Who Is Set Free And Whose Husband Is A Free Man

٣٤٧٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَاشْتَرَطَ أَهْلُهَا وَلَاءَهَا، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَعْتِقِيهَا فَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْطَى الْوَرِقَ»، [قَالَتْ:] فَأَعْتَقْتُهَا فَدَعَاهَا رَسُولُ اللهِ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا قَالَتْ: لَوْ أَعْطَانِي كَذَا وَكَذَا مَا أَقَمْتُ عِنْدَهُ فَاخْتَارَتْ نَفْسَهَا وَكَانَ زَوْجُهَا حُرًّا.

3479. It was narrated that 'Âishah said: "I bought Barîrah and her masters stipulated that her *Wala*' should go to them. I mentioned that to the Prophet ﷺ and he said: 'Set her free, and *Al-Wala*' is to the one who pays the silver.' So I set her free and the Messenger of Allâh ﷺ called her and gave her the choice concerning her husband. She said: 'Even if you gave me such and such, I would not stay with him,' so she chose herself and her husband was a free man." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، العتق، باب بيع الولاء وهبته، ح:٢٥٣٦ من حديث جرير بن عبدالحميد، ومسلم، الزكاة، باب إباحة الهدية للنبي ﷺ ... إلخ، ح:١٠٧٥ من حديث إبراهيم النخعي به، وهو في الكبرٰى، ح:٥٦٤٢، وقوله: "كان زوجها حرًّا" من قول الأسود، وهو شاذ.

Comments:

1. 'The one who pays' means the right of Al-Walâ' is for the one who buys and emancipates.

[1] Meaning, she did not want to go back to her husband who was still a slave.

2. 'Her husband was a free man': These are not the words of 'Âishah, but Aswad, who is a successor (*Tabi'i*) and he was not present on the occasion. A manifest clarification has been transmitted from 'Âishah and Ibn 'Abbâs that he was a slave.

3480. It was narrated from 'Âishah that she wanted to buy Barîrah, but her masters stipulated that her *Wala'* should go to them. She mentioned that to the Prophet ﷺ and he said: "Buy her and set her free, for *Al-Wala'* is to the one who sets the slave free." Some meat was brought and it was said: "This is some of that which was given in charity to Barîrah." He said: "It is charity for her and a gift for us." And the Messenger of Allâh ﷺ gave her the choice, and her husband was a free man. (*Sahîh*)

٣٤٨٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ فَاشْتَرَطُوا وَلَاءَهَا، فَذَكَرَتْ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «اشْتَرِيهَا وَأَعْتِقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ»، وَأُتِيَ بِلَحْمٍ فَقِيلَ: إِنَّ هٰذَا مِمَّا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ». وَخَيَّرَهَا رَسُولُ اللهِ ﷺ وَكَانَ زَوْجُهَا حُرًّا.

تخريج: [صحيح] تقدم، ح:٢٦١٥، وهو في الكبرى، ح:٥٦٤٣.

Comments:

(For details, see *Hadîth* 3476, 3477, and 3479)

Chapter 31. Giving The Choice To A Slave Woman Who Has Been Set Free And Whose Husband Is Still A Slave

(المعجم ٣١) - بَابُ خِيَارِ الأَمَةِ تُعْتَقُ وَزَوْجُهَا مَمْلُوكٌ (التحفة ٣١)

3481. It was narrated that 'Âishah said: "Barîrah made a contract[1] that she would be freed in return for nine *Awâq*, one *Uqiyyah* to be paid each year." She came to 'Âishah asking for help and she said: "No, not unless they agree to accept the sum in one payment, and that the *Wala'* will go to me." Barîrah went and spoke to her

٣٤٨١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَاتَبَتْ بَرِيرَةُ عَلَى نَفْسِهَا بِتِسْعِ أَوَاقٍ فِي كُلِّ سَنَةٍ بِأُوقِيَّةٍ فَأَتَتْ عَائِشَةَ تَسْتَعِينُهَا فَقَالَتْ: لَا، إِلَّا أَنْ يَشَاءُوا أَنْ أَعُدَّهَا لهم عَدَّةً وَاحِدَةً وَيَكُونُ الْوَلَاءُ لِي، فَذَهَبَتْ بَرِيرَةُ فَكَلَّمَتْ فِي ذٰلِكَ أَهْلَهَا فَأَبَوْا

[1] *Kitâbah*; a writ of emancipation, when a price for freedom is agreed upon. The author has provided a sample of such in the section of contracts, in the Book of Agriculture, Chapter 48.

عَلَيْهَا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ، فَجَاءَتْ إِلَى عَائِشَةَ وَجَاءَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ فَقَالَتْ لَهَا مَا قَالَ أَهْلُهَا، فَقَالَتْ: لَاهَا اللهِ إِذًا! إِلَّا أَنْ يَكُونَ الْوَلَاءُ لِي، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا هٰذَا؟» فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ بَرِيرَةَ أَتَتْنِي تَسْتَعِينُ بِي عَلَى كِتَابَتِهَا فَقُلْتُ: لَا إِلَّا أَنْ يَشَاءُوا أَنْ أَعُدَّهَا لَهُمْ عَدَّةً وَاحِدَةً وَيَكُونُ الْوَلَاءُ لِي فَذَكَرَتْ ذٰلِكَ لِأَهْلِهَا فَأَبَوْا عَلَيْهَا إِلَّا أَنْ يَكُونَ الْوَلَاءُ لَهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «ابْتَاعِيهَا وَاشْتَرِطِي لَهُمُ الْوَلَاءَ فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ» ثُمَّ قَامَ فَخَطَبَ النَّاسَ فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ؟ يَقُولُونَ: أَعْتِقْ فُلَانًا وَالْوَلَاءُ لِي، كِتَابُ اللهِ عَزَّ وَجَلَّ أَحَقُّ وَشَرْطُ اللهِ أَوْثَقُ، وَكُلُّ شَرْطٍ لَيْسَ فِي كِتَابِ اللهِ فَهُوَ بَاطِلٌ وَإِنْ كَانَ مِائَةَ شَرْطٍ» فَخَيَّرَهَا رَسُولُ اللهِ ﷺ مِنْ زَوْجِهَا وَكَانَ عَبْدًا فَاخْتَارَتْ نَفْسَهَا. قَالَ عُرْوَةُ: فَلَوْ كَانَ حُرًّا مَا خَيَّرَهَا رَسُولُ اللهِ ﷺ.

masters but they insisted that the *Wala'* should be for them. She came to 'Âishah and the Messenger of Allâh ﷺ came, and she told her what her masters had said. She said: "No, by Allâh, not unless *Wala'* is to me." The Messenger of Allâh ﷺ said: "What is this?" She said: "O Messenger of Allâh, Barîrah came to me and asked me to help her with her contract of manumission, and I said no, not unless they agree to accept the sum in one payment, and that the *Wala'* will be for me. She mentioned that to her masters and they insisted that the *Wala'* should be for them." The Messenger of Allâh ﷺ said: "Buy her, and stipulate that the *Wala'* is for the one who sets the slave free." Then he stood up and addressed the people and said: "What is the matter with people who stipulate conditions that are not in the Book of Allâh, the Mighty and Sublime? They say: 'I set so-and-so free but the *Wala'* will be to me.' Every condition that is not in the Book of Allâh, the Mighty and Sublime, is a false condition, even if there are a hundred conditions." And the Messenger of Allâh ﷺ gave her the choice with regard to her husband who was still a slave, and she chose herself. 'Urwah said: "If he had been free the Messenger of Allâh ﷺ would not have given her the choice." (**Ṣaḥîḥ**)

تخريج: أخرجه مسلم، العتق، باب بيان أن الولاء لمن أعتق، ح: ١٥٠٤/ ٩ من حديث جرير ابن عبدالحميد به، وهو في الكبرٰى، ح: ٥٦٤٤، وأخرجه البخاري، ح: ٢٥٦٣ من حديث هشام به، .

Comments:

1. 'Nine *Uqiyahs*': One *Uqiyyah* consisted of forty dirhams. Nine *Uqiyyah* add up to three hundred and sixty dirhams.
2. From the apparent Arabic phrasing of this narration, it appears that 'Âishah ﷺ wanted to acquire the right of *Al-Walâ'* by paying the full amount in one installment to Barîrah with a view to helping her. But this perception is not right. The sermon of Allâh's Messenger ﷺ and other narrations corroborate that 'Âishah wanted to buy and emancipate her. Had it been the former case, the viewpoint of the (Barîrah's) owners would have been appropriate.
3. 'The condition which is not found in the Book of Allâh is not valid' means the conditions which go against the explicit elucidation of the Book of Allâh. Otherwise it is not necessary that every condition be found in the Book of Allâh.

3482. It was narrated that 'Âishah, may Allâh be pleased with her, said: "The husband of Barîrah was a slave." (*Sahîh*)

٣٤٨٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: كَانَ زَوْجُ بَرِيرَةَ عَبْدًا.

تخريج: أخرجه مسلم، ح:١٥٠٤/١٣ من حديث وهيب به (انظر الحديث السابق)، وهو في الكبرى، ح:٥٦٤٥.

3483. It was narrated from 'Âishah that she bought Barîrah from some of the *Ansâr* who stipulated that her *Wala'* should go to them. The Messenger of Allâh ﷺ said: "*Al-Wala'* is to the one who did the favor (of setting the slave free)." The Messenger of Allâh ﷺ gave her the choice, as her husband was a slave. And she gave some meat to 'Âishah as a gift, and the Messenger of Allâh ﷺ said: "Why don't you give me some of this meat?" 'Âishah said: "It was given in charity to Barîrah." He said: "It is charity for her, and a gift for us." (*Sahîh*)

٣٤٨٣ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ عَائِشَةَ: أَنَّهَا اشْتَرَتْ بَرِيرَةَ مِنْ أُنَاسٍ مِنَ الْأَنْصَارِ فَاشْتَرَطُوا الْوَلَاءَ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْوَلَاءُ لِمَنْ وَلِيَ النِّعْمَةَ» وَخَيَّرَهَا رَسُولُ اللهِ ﷺ وَكَانَ زَوْجُهَا عَبْدًا، وَأَهْدَتْ لِعَائِشَةَ لَحْمًا فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْ وَضَعْتُمْ لَنَا مِنْ هٰذَا اللَّحْمِ» قَالَتْ عَائِشَةُ: تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَهُوَ لَنَا هَدِيَّةٌ».

تخريج: أخرجه مسلم، ح:١٥٠٤/١١ من حديث حسين بن علي به (انظر الحديثين

السابقين)، وهو في الكبرى، ح:٥٦٤٧.

3484. Yaḥya bin Abî Bukair Al-Karmânî said: "Shu'bah narrated to us, from 'Abdur-Raḥmân bin Al-Qâsim, from his father, from 'Âishah. He (Shu'bah) said: "And he ('Abdur-Raḥmân) was the executor for his father." He (Shu'bah) said: "I was afraid to say to him: 'Did you hear this from your father."' – 'Âishah said: "I asked the Messenger of Allâh ﷺ about Barîrah, as I wanted to buy her but it was stipulated that the *Wala'* would go to her (former) masters. He said: 'Buy her, for the *Wala'* is to the one who sets the slave free.' And she was given the choice, as her husband was a slave." Then he said, after that: "I do not know."[1] – "And some meat was brought to the Messenger of Allâh ﷺ and they said: 'This is some of that which was given in charity to Barîrah.' He said: 'It is charity for her and a gift for us.'" (*Ṣaḥîḥ*)

٣٤٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ الْكَرْمَانِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ - قَالَ: وَكَانَ وَصِيَّ أَبِيهِ قَالَ: وَفَرِقْتُ أَنْ أَقُولَ: سَمِعْتَهُ مِنْ أَبِيكَ؟ - قَالَتْ عَائِشَةُ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ بَرِيرَةَ وَأَرَدْتُ أَنْ أَشْتَرِيَهَا وَاشْتُرِطَ الْوَلَاءُ لِأَهْلِهَا، فَقَالَ: «اشْتَرِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ» قَالَ: وَخُيِّرَتْ وَكَانَ زَوْجُهَا عَبْدًا، ثُمَّ قَالَ بَعْدَ ذٰلِكَ: مَا أَدْرِي وَأُتِيَ رَسُولُ اللهِ ﷺ بِلَحْمٍ فَقَالُوا: هٰذَا مِمَّا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ قَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

تخريج: أخرجه البخاري، الهبة، باب قبول الهدية، ح:٢٥٧٨، ومسلم، ح:١٥٠٤/ ١٢ (انظر الحديث السابق) من حديث شعبة به، وهو في الكبرى، ح:٥٦٤٨ * وصي أبيه هو عبدالرحمٰن والقائل شعبة.

Comments:

'I do not know': Whether he had been a free man or a slave. By one transmitter's forgetfulness, the sound report of the rest of the narrators does not become weak. The rest of the details have already been discussed in two or three chapters, which have preceded earlier.

[1] This refers to whether her husband was a slave or not. In a narration of Al-Bukhârî (2578) it is: " 'Abdur-Raḥmân said: 'Her husband was free, or, a slave."' Shu'bah said: "I asked 'Abdur-Raḥmân about her husband, he said: 'I do not know, was he free or a slave."'

Chapter 32. The Oath Of Abstinence

(المعجم ٣٢) - بَابُ الإِيلَاءِ (التحفة ٣٢)

3485. Ibn 'Abbâs said: "One morning, we saw the wives of the Prophet ﷺ weeping, and each one of them had her family with her. I entered the *Masjid* and found it filled with people. Then 'Umar, may Allâh be pleased with him, came, and went to the Prophet ﷺ who was in his room. He greeted him with the *Salâm* but no one answered. He greeted him again but no one answered. He greeted him (a third time) but no one answered. So he went back and called out: 'Bilâl!' He cam to the Prophet ﷺ and said: 'Have you divorced your wives?' He said: 'No, but I have sworn an oath of abstention from them for a month.' So he stayed away from them for twenty-nine days, then he came and went into his wives." (***Sahih***)

٣٤٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا أَبُو يَعْفُورٍ عَنْ أَبِي الضُّحَى قَالَ: تَذَاكَرْنَا الشَّهْرَ عِنْدَهُ فَقَالَ بَعْضُنَا: ثَلَاثِينَ، وَقَالَ بَعْضُنَا: تِسْعًا وَعِشْرِينَ، فَقَالَ أَبُو الضُّحَى: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: أَصْبَحْنَا يَوْمًا وَنِسَاءُ النَّبِيِّ ﷺ يَبْكِينَ عِنْدَ كُلِّ امْرَأَةٍ مِنْهُنَّ أَهْلُهَا فَدَخَلْتُ الْمَسْجِدَ فَإِذَا هُوَ مَلْآن مِنَ النَّاسِ، قَالَ: فَجَاءَ عُمَرُ رَضِيَ اللهُ عَنْهُ فَصَعِدَ إِلَى النَّبِيِّ ﷺ وَهُوَ فِي عُلِّيَّةٍ لَهُ فَسَلَّمَ عَلَيْهِ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، ثُمَّ سَلَّمَ فَلَمْ يُجِبْهُ أَحَدٌ، فَرَجَعَ فَنَادَى: بِلَالُ! فَدَخَلَ عَلَى النَّبِيِّ ﷺ فَقَالَ: أَطَلَّقْتَ نِسَاءَكَ؟ فَقَالَ: «لَا وَلٰكِنِّي آلَيْتُ مِنْهُنَّ شَهْرًا» فَمَكَثَ تِسْعًا وَعِشْرِينَ ثُمَّ نَزَلَ فَدَخَلَ عَلَى نِسَائِهِ.

تخريج: أخرجه البخاري، النكاح، باب هجرة النبي ﷺ نساءه في غير بيوتهن، ح:٥٢٠٣ من حديث مروان بن معاوية الفزاري به، وهو في الكبرٰى، ح:٥٦٤٩ .

Comments:

1. '*Ilâ*' in its literal sense signifies to vow, but here it means swearing to abstain from intercourse with one's wife. If the husband is angry with his wife and swears in this manner, he may only maintain the vow for four months. On expiration of the duration of four months, he must either copulate with his wife, breaking the oath and pay the expiation for the oath, or he will be obliged to divorce her. If he denies both these things, the current ruler (or a magistrate, etc.) would bring into effect the divorce, using their own authority. Thus the wife would become separated from her husband. Allâh's Messenger ﷺ had sworn off of his wives for one month only, and he fulfilled it.
2. 'They (the Prophet's ﷺ wives) were weeping': It had occurred to them that perhaps taking such a vow equals a divorce, or they were weeping because of the Prophet's ﷺ displeasure and separation.

3. 'No one answered' means permission to enter was not given. They might have returned the greeting in a low voice.
4. 'Twenty-nine days' because a month could consist of twenty-nine days as well as thirty days. The Divine law has ruled twenty-nine days as a full month. Hence, if the vow is for one month, upon the expiration of twenty-nine days, the vow would be fulfilled, for whatever objective it might have been.

3486. It was narrated that Anas said: "The Prophet ﷺ swore an oath of abstention from his wives for a month and stayed in his room for twenty-nine days. It was said: 'O Messenger of Allâh, did you not swear an oath of abstention for a month?' He said: 'This month is twenty-nine days.'" (*Ṣaḥîḥ*)

٣٤٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: آلَى النَّبِيُّ ﷺ مِنْ نِسَائِهِ شَهْرًا فِي مَشْرَبَةٍ لَهُ فَمَكَثَ تِسْعًا وَعِشْرِينَ لَيْلَةً ثُمَّ نَزَلَ فَقِيلَ: يَا رَسُولَ اللهِ! أَلَيْسَ آلَيْتَ عَلَى شَهْرٍ؟ قَالَ: «الشَّهْرُ تِسْعٌ وَعِشْرُونَ».

تخريج: أخرجه البخاري، ح:٣٧٨، ١٩١١، ٢٤٦٩، ٥٢٠١، ٥٢٨٩، ٦٦٨٤ من حديث حميد الطويل به مطولاً، وصرح بالسماع عنده، وهو في الكبرى، ح:٥٦٥٠ * خالد هو ابن الحارث.

Chapter 33. *Aẓ-Ẓihâr*[1]

(المعجم ٣٣) - **بَابُ الظِّهَارِ** (التحفة ٣٣)

3487. It was narrated from Ibn 'Abbâs that a man came to the Prophet ﷺ who had declared *Ẓihâr* from his wife, then he had intercourse with her. He said: "O Messenger of Allâh, I declared *Ẓihâr* on my wife, then I had intercourse with her before I offered the expiation." He said: "What made you do that, may Allâh have mercy on you?" He said: "I saw her anklets in the light of the moon." He said: "Do not approach her until you have done that which Allâh, the Mighty and Sublime, has commanded." (*Ṣaḥîḥ*)

٣٤٨٧ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ، عَنِ الْحَكَمِ بْنِ أَبَانٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ قَدْ ظَاهَرَ مِنِ امْرَأَتِهِ فَوَقَعَ عَلَيْهَا، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي ظَاهَرْتُ مِنِ امْرَأَتِي فَوَقَعْتُ قَبْلَ أَنْ أُكَفِّرَ، قَالَ: «وَمَا حَمَلَكَ عَلَى ذٰلِكَ يَرْحَمُكَ اللهُ؟» قَالَ: رَأَيْتُ خَلْخَالَهَا فِي ضَوْءِ الْقَمَرِ فَقَالَ: «لَا تَقْرَبْهَا حَتَّى تَفْعَلَ مَا أَمَرَ اللهُ عَزَّ وَجَلَّ».

تخريج: [إسناده حسن] أخرجه أبو داود، الطلاق، باب: في الظهار، ح:٢٢٢٥،

[1] When a man says to his wife: "You are to me as my mother's back." Intimacy with her thus becomes forbidden, but she was left in a kind of limbo, as she was not fully divorced or allowed to seek marriage with another.

والترمذي، الطلاق، باب ماجاء في المظاهر يواقع قبل أن يكفر، ح:١١٩٩ عن الحسين بن حريث به، وقال الترمذي: "حسن صحيح غريب"، وهو في الكبرى، ح:٥٦٥١ .

Comments:

Zihâr means someone tells his wife, 'You are like my mother's back to me.' The objective happens to be to forbid one's wife upon oneself. If some other words are used to forbid her, then expiation for the oath is enough. But if someone forbids (one's wife upon oneself) by comparing her with one's mother's back, a very severe expiation shall have to be given, because the mother is an extremely revered person. To call one's wife one's mother in order to forbid her, is a grave insult to mother. The expiation for *Zihâr* consists of freeing a slave; if not possible, to fast the days of two consecutive months; if this is not possible, then the expiation is to feed sixty poor people. Sexual intercourse is forbidden until the expiation is performed.

3488. It was narrated that 'Ikrimah said: "A man declared *Zihar* to his wife, then had intercourse with her before he had offered the expiation. He mentioned that to the Prophet ﷺ. The Prophet ﷺ said to him: 'What made you do that?' He said: 'May Allâh have mercy on you, O Messenger of Allâh. I saw her anklets, or her calves, in the light of the moon.' The Messenger of Allâh ﷺ said: 'Keep away from her until you have done that which Allâh, the Mighty and Sublime, has commanded.'" (***Hasan***)

٣٤٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الْحَكَمِ بْنِ أَبَانٍ، عَنْ عِكْرِمَةَ قَالَ: تَظَاهَرَ رَجُلٌ مِنِ امْرَأَتِهِ فَأَصَابَهَا قَبْلَ أَنْ يُكَفِّرَ، فَذَكَرَ ذٰلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا حَمَلَكَ عَلَى ذٰلِكَ؟» قَالَ: رَحِمَكَ اللهُ يَا رَسُولَ اللهِ! رَأَيْتُ خَلْخَالَهَا أَوْ سَاقَيْهَا فِي ضَوْءِ الْقَمَرِ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَاعْتَزِلْهَا حَتَّى تَفْعَلَ مَا أَمَرَكَ اللهُ عَزَّ وَجَلَّ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح:٥٦٥٢.

Comments:

1. If someone copulates with one's wife after having committed *Zihâr* and before performing the prescribed expiation, then it is a sin. But only one expiation shall have to be performed, because the *Zihâr* was committed only once. Some have imposed upon him a dual expiation, but it is not correct.

2. 'May Allâh have mercy on you': In the previous narration, Allâh's Messenger ﷺ had supplicated for him even though he had perpetrated a sin. But Allâh's Messenger ﷺ was the most excellent teacher, and an affectionate leader. The Prophet ﷺ corrected the wrongdoers by his excellent character.

3489. 'Ikrimah said: "A man came to the Prophet of Allâh ﷺ and said: 'O Prophet of Allâh,' and that

٣٤٨٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ

الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الْحَكَمَ بْنَ أَبَانَ قَالَ: سَمِعْتُ عِكْرِمَةَ قَالَ: أَتَى رَجُلٌ نَبِيَّ اللهِ ﷺ فَقَالَ: يَا نَبِيَّ اللهِ! إِنَّهُ ظَاهَرَ مِنِ امْرَأَتِهِ ثُمَّ غَشِيَهَا قَبْلَ أَنْ يَفْعَلَ مَا عَلَيْهِ، قَالَ: «مَا حَمَلَكَ عَلَى ذٰلِكَ؟» قَالَ: يَا نَبِيَّ اللهِ رَأَيْتُ بَيَاضَ سَاقَيْهَا فِي الْقَمَرِ، قَالَ النَّبِيُّ ﷺ: «فَاعْتَزِلْ حَتَّى تَقْضِيَ مَا عَلَيْكَ». وَقَالَ إِسْحَاقُ فِي حَدِيثِهِ: «فَاعْتَزِلْهَا حَتَّى تَقْضِيَ مَا عَلَيْكَ»، وَاللَّفْظُ لِمُحَمَّدٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الْمُرْسَلُ أَوْلَى بِالصَّوَابِ مِنَ الْمُسْنَدِ، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

he had declared *Zihâr* to his wife, then he had intercourse with her before he did what he had to do. He said: 'What made you do that?' He said: 'O Prophet of Allâh! I saw the whiteness of her calves in the moonlight.' The Prophet ﷺ said: 'Keep away until you have done what you have to do.' (One of the narrators) Ishâq said in his *Hadîth*: "Keep away from her until you have done what you have to do." The wording is that of Muhammad. (***Hasan***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The *Mursal* is more worthy of being considered correct than the *Musnad* (of this narration),[1] and Allâh, Glorious is He and Most High, knows best .

تخريج: [**إسناده حسن**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٥٦٥٣.

٣٤٩٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتَ، لَقَدْ جَاءَتْ خَوْلَةُ إِلَى رَسُولِ اللهِ ﷺ تَشْكُو زَوْجَهَا، فَكَانَ يَخْفَى عَلَيَّ كَلَامُهَا، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِى تُجَٰدِلُكَ فِى زَوْجِهَا وَتَشْتَكِىٓ إِلَى ٱللَّهِ وَٱللَّهُ يَسْمَعُ تَحَاوُرَكُمَآ﴾. الْآيَةَ [المجادلة: ١].

3490. It was narrated from 'Âishah that she said: "Praise be to Allâh Whose hearing encompasses all voices. Khawlah came to the Messenger of Allâh ﷺ complaining about her husband, but I could not hear what she said. Then Allâh, the Mighty and Sublime, revealed: 'Indeed Allâh has heard the statement of her that disputes with you concerning her husband, and complains to Allâh. And Allâh hears the argument between you both.'"[2] (***Sahîh***)

تخريج: [**صحيح**] أخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح:١٨٨ من

[1] The second version which he reported here is from 'Ikrimah (which is *Mursal*), while the first is also from him, but attributed to Ibn 'Abbâs.

[2] *Al-Mujâdilah* 58:1.

حديث الأعمش به، وهو في الكبرى، ح:٥٦٥٤، وعلقه البخاري في التوحيد، باب قول الله تعالى: ﴿وكان الله سميعًا بصيرًا﴾ ح:٧٣٨٦، وللحديث شواهد.

Comments:

Khawla's husband had also declared *Ẓihâr* to her. She thought she had perhaps become forbidden for her husband. It moreover causes humiliation to the Children. Allâh, Most High, prescribed expiation out of His infinite mercy. He did not render the wife unlawful. And praise be to Allâh!

Chapter 34. What Was Narrated Concerning *Khul'*

(المعجم ٣٤) - **بَابُ مَا جَاءَ فِي الْخُلْعِ** (التحفة ٣٤)

3491. It was narrated from Ayyûb, from Al-Ḥasan, from Abû Hurairah, that the Prophet ﷺ said: "Women who seek divorce and *Khul'*[1] are like the female hypocrites." Al-Ḥasan said: "I did not hear it from anyone other than Abû Hurairah." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Al-Ḥasan did not hear anything from Abû Hurairah.

٣٤٩١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَنْبَأَنَا الْمَخْزُومِيُّ - وَهُوَ الْمُغِيرَةُ بْنُ سَلَمَةَ - قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ أَيُّوبَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «الْمُنْتَزِعَاتُ وَالْمُخْتَلِعَاتُ هُنَّ الْمُنَافِقَاتُ». قَالَ الْحَسَنُ: لَمْ أَسْمَعْهُ مِنْ غَيْرِ أَبِي هُرَيْرَةَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الْحَسَنُ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا.

تخريج: [صحيح] أخرجه أحمد: ٢/ ٤١٤ من حديث وهيب بن خالد به، وهو في الكبرى، ح: ٥٦٥٥ * والحسن صرح بالسماع في هذا الحديث، وللحديث شواهد عند الترمذي، ح: ١١٨٦ وغيره.

Comments:

'Are hypocrites' means in spite of being under the wedlock of their husbands, they are ungrateful to them. Just as a hypocrite is insincere to Islam, in spite of his pronouncement of the testification, in the same way, these women have been compared to hypocrites. They are not branded real hypocrites. A Muslim, however, should not portray such evil comparisons. But demanding to be let go due to a genuine excuse is permissible; such a woman will not fall under this category.

3492. It was narrated from Yaḥya bin Sa'eed, from 'Amrah bint 'Abdur-Raḥmân, that she told him about Ḥabîbah bint Sahl: "She was married to Thâbit bin Qais bin

٣٤٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمٰنِ: أَنَّهَا

[1] Meaning, for no legitimate reason. The author has supplied a sample of an agreement for *Khul'* in the section of contracts prior to chapter 48 of the Book of Agriculture.

Shammâs. The Messenger of Allâh ﷺ went out to pray *As-Subh* and he found Habîbah bint Sahl at his door at the end of the night. The Messenger of Allâh ﷺ said: 'Who is this?' She said: 'I am Habîbah bint Sahl, O Messenger of Allâh.' He said: 'What is the matter?' She said: 'I cannot live with Thâbit bin Qais' – her husband. When Thâbit bin Qais came, the Messenger of Allâh ﷺ said to him: 'Here is Habîbah bint Sahl and she has said what Allâh willed she should say.' Habîbah said: 'O Messenger of Allâh, everything that he gave me is with me.' The Messenger of Allâh ﷺ said: 'Take it from her.' So he took it from her and she stayed with her family." (*Sahîh*)

أَخْبَرَتْهُ عَنْ حَبِيبَةَ بِنْتِ سَهْلٍ: أَنَّهَا كَانَتْ تَحْتَ ثَابِتِ بْنِ قَيْسِ بْنِ شَمَّاسٍ وَأَنَّ رَسُولَ اللهِ ﷺ خَرَجَ إِلَى الصُّبْحِ فَوَجَدَ حَبِيبَةَ بِنْتَ سَهْلٍ عِنْدَ بَابِهِ فِي الْغَلَسِ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ هٰذِهِ؟» قَالَتْ: أَنَا حَبِيبَةُ بِنْتُ سَهْلٍ يَا رَسُولَ اللهِ! فَقَالَ: «مَا شَأْنُكِ؟» قَالَتْ: لَا أَنَا وَلَا ثَابِتُ بْنُ قَيْسٍ - لِزَوْجِهَا -، فَلَمَّا جَاءَ ثَابِتُ ابْنُ قَيْسٍ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «هٰذِهِ حَبِيبَةُ بِنْتُ سَهْلٍ قَدْ ذَكَرَتْ مَا شَاءَ اللهُ أَنْ تَذْكُرَ». فَقَالَتْ حَبِيبَةُ: يَا رَسُولَ اللهِ! كُلُّ مَا أَعْطَانِي عِنْدِي، فَقَالَ رَسُولُ اللهِ ﷺ لِثَابِتٍ: «خُذْ مِنْها». فَأَخَذَ مِنْهَا وَجَلَسَتْ فِي أَهْلِهَا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الطلاق، باب: في الخلع، ح:٢٢٢٧ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٥٦٤، والكبرى، ح:٥٦٥٦، وصححه ابن خزيمة، (فتح:٩/ ٣٩٩)، وابن حبان، ح:١٣٢٦ .

Comments:

1. A woman's demand to be let go by her husband is called *Khul'*. In such a situation, the husband may demand the return of the dower and other gifts given to his wife, if he so desires. He, however, may not take anything in addition to it from her personal possessions or wealth. Now the husband would not be able to take her back. If, however, both of them so desire, they may contract a new marriage after the expiration of the waiting period.
2. The waiting period of a woman who acquires *Khul'* is three menstrual cycles only, according to the Hanafites. While Imâm Ash-Shâfi'î, maintains that the waiting period is only one menstrual cycle, so that pregnancy is verified. This is supported by a narration that follows later, see No. 3527.

3493. It was narrated from Ibn 'Abbâs that the wife of Thâbit bin Qais came to the Prophet ﷺ and said: "O Messenger of Allâh, I do not find any fault with Thâbit bin Qais regarding his attitude or religious commitment, but I hate

٣٤٩٣ - أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ امْرَأَةَ ثَابِتِ بْنِ قَيْسٍ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ!

Kufr after becoming Muslim." The Messenger of Allâh ﷺ said: "Will you give him back his garden?" She said: "Yes." The Messenger of Allâh ﷺ said: "Take back the garden and divorce her once." (***Sahîh***)

ثَابِتُ بْنُ قَيْسٍ أَمَا إِنِّي مَا أَعِيبُ عَلَيْهِ فِي خُلُقٍ وَلَا دِينٍ، وَلَٰكِنِّي أَكْرَهُ الْكُفْرَ فِي الْإِسْلَامِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَرُدِّينَ عَلَيْهِ حَدِيقَتَهُ؟» قَالَتْ: نَعَمْ، قَالَ رَسُولُ اللهِ ﷺ: «اقْبَلِ الْحَدِيقَةَ وَطَلِّقْهَا تَطْلِيقَةً».

تخريج: أخرجه البخاري، الطلاق، باب الخلع وكيف الطلاق فيه ... إلخ، ح: ٥٢٧٣ عن أزهر به، وهو في الكبرى، ح: ٥٦٥٧.

Comments:

'I detest *Kufr* after becoming Muslim': Meaning she did not like him and was afraid she might not show him the respect due to a husband. *Kufran*, translated unbelief, can also mean ingratitude. To abhor the husband while residing in his house, to quarrel with him, and to displease him are deeds which are all prohibited in Islam. Conversely, they are the deeds of *Kufr*. But *Kufr* also means ingratitude toward the husband. Ingratitude is also called *Kufr* in the Arabic language.

3494. It was narrated that Ibn 'Abbâs said: "A man came to the Messenger of Allâh ﷺ and said: 'My wife does not object if anyone touches her.' He said: 'Divorce her if you wish.' He said: 'I am afraid that I will miss her.' He said: 'Then stay with her as much as you need to.'" (***Sahîh***)

٣٤٩٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ وَاقِدٍ عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ امْرَأَتِي لَا تَمْنَعُ يَدَ لَامِسٍ، قَالَ: «غَرِّبْهَا إِنْ شِئْتَ» قَالَ: إِنِّي أَخَافُ أَنْ تَتْبَعَهَا نَفْسِي قَالَ: «اسْتَمْتِعْ بِهَا».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، النكاح، باب النهي عن تزويج من لم يلد من النساء، ح: ٢٠٤٩ عن الحسين بن حريث المروزي به، وهو في الكبرى، ح: ٥٦٥٨، وقال أحمد ابن حنبل: "ليس هو عندنا إلا على معنى أنها تعطى من ماله ولم يكن النبي ﷺ ليأمره بإمساكها وهي تفجر"، وراجع نيل المقصود.

Comments:

(See *Hadîth* 3231)

3495. It was narrated from Ibn 'Abbâs that a man said: "O Messenger of Allâh, I have a wife who does not object if anyone

٣٤٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا هَارُونُ بْنُ رِئَابٍ عَنْ عَبْدِ

touches her. He said: "Divorce her." He said: "I cannot live without her." He said: "Then keep her." (*Sahîh*)

This is a mistake, and what is correct is that it is *Mursal*.[1]

اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! إِنَّ تَحْتِي امْرَأَةً لَا تَرُدُّ يَدَ لَامِسٍ، قَالَ: «طَلِّقْهَا» قَالَ: إِنِّي لَا أَصْبِرُ عَنْهَا، قَالَ: «فَأَمْسِكْهَا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ مُرْسَلٌ.

تخريج: [صحيح] تقدم، ح:٣٢٣١، وهو في الكبرٰى، ح:٥٦٥٩.

Comments:

Both the above-recorded narrations seem to have no relevance with the chapter. They are, however, relevant to the issue of divorce. For instance, it is not necessary to resort to divorce upon such petty circumstances. (See *Hadîth* 3231)

Chapter 35. The Beginning Of *Al-Li'ân* (The Curse)

(المعجم ٣٥) - **بَابُ بِدءِ اللِّعَانِ**

(التحفة ٣٥)

3496. It was narrated from Sahl bin Sa'd, from 'Âsim bin 'Adiyy who said: "Uwaimir, a man from Banu 'Ajlân, came and said: 'O 'Âsim, what do you think if a man sees another man with his wife, should he kill him and be killed in retaliation, or what should he do? O 'Âsim, ask the Messenger of Allâh ﷺ about that for me.'" So 'Âsim asked the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ disapproved of the question and criticized the asking of too many questions. Then 'Uwaimir came to him and said: "What happened, O 'Âsim?" 'Âsim said to 'Uwaimir: "What happened?! You have not brought me any good. The Messenger of Allâh ﷺ disapproved of the question I asked." 'Uwaimir

٣٤٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ وَإِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنْ عَاصِمِ بْنِ عَدِيٍّ قَالَ: جَاءَنِي عُوَيْمِرٌ رَجُلٌ مِنْ بَنِي الْعَجْلَانِ فَقَالَ: أَيْ عَاصِمُ! أَرَأَيْتُمْ رَجُلًا رَأَى مَعَ امْرَأَتِهِ رَجُلًا أَيَقْتُلُهُ فَتَقْتُلُونَهُ أَمْ كَيْفَ يَفْعَلُ؟ يَا عَاصِمُ! سَلْ لِي رَسُولَ اللهِ ﷺ، فَسَأَلَ عَاصِمٌ عَنْ ذٰلِكَ النَّبِيَّ ﷺ، فَعَابَ رَسُولُ اللهِ ﷺ الْمَسَائِلَ وَكَرِهَهَا، فَجَاءَهُ عُوَيْمِرٌ فَقَالَ: مَا صَنَعْتَ يَا عَاصِمُ؟ فَقَالَ: صَنَعْتُ أَنَّكَ لَمْ تَأْتِنِي بِخَيْرٍ، كَرِهَ رَسُولُ اللهِ ﷺ الْمَسَائِلَ وَعَابَهَا، قَالَ عُوَيْمِرٌ: وَاللّٰهِ! لَأَسْأَلَنَّ عَنْ

[1] He explains in *Al-Kubra*, that this particular chain going through Hammad bin Salamah has a mistake in it, in that others narrated it from him, without the mention of Ibn 'Abbâs.

ذٰلِكَ رَسُولَ اللهِ ﷺ، فَانْطَلَقَ إِلَى رَسُولِ اللهِ ﷺ فَسَأَلَهُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «قَدْ أَنْزَلَ اللهُ [عَزَّ وَجَلَّ] فِيكَ وَفِي صَاحِبَتِكَ فَائْتِ بِهَا». قَالَ سَهْلٌ: وَأَنَا مَعَ النَّاسِ عِنْدَ رَسُولِ اللهِ ﷺ، فَجَاءَ بِهَا فَتَلَاعَنَا، فَقَالَ: يَا رَسُولَ اللهِ! وَاللّٰهِ! لَئِنْ أَمْسَكْتُهَا لَقَدْ كَذَبْتُ عَلَيْهَا، فَفَارَقَهَا قَبْلَ أَنْ يَأْمُرَهُ رَسُولُ اللهِ ﷺ بِفِرَاقِهَا، فَصَارَتْ سُنَّةَ الْمُتَلَاعِنَيْنِ.

said: "By Allâh, I will go and ask the Messenger of Allâh ﷺ." So he went to the Messenger of Allâh ﷺ and asked him. The Messenger of Allâh ﷺ said: "Allâh the Mighty and Sublime has revealed (something) concerning you and your wife, so bring her here." Sahl said: "I was among the people in the presence of the Messenger of Allâh ﷺ and he brought her and they engaged in the procedure of *Li'ân*. He said: 'O Messenger of Allâh, by Allâh! If I keep her I would have been telling lies about her.' So he parted from her before the Messenger of Allâh ﷺ told him to separate from her, and that became the way of *Li'ân*." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد: ٥/ ٣٣٧ من حديث عبدالعزيز به، وهو في الكبرى، ح: ٥٦٦٠، وأخرجه البخاري، ح: ٥٣٠٨ وغيره، ومسلم، ح: ١٤٩٢ وغيرهما من حديث الزهري عن سهل به من مسنده.

Comments:

A man who witnesses his wife in the state of adultery, and has no other witnesses except himself, then the Divine law has made special provision for the husband to deal with such a situation. An ordinary person may not disclose the matter to anyone. He shall have to remain silent. But the husband is permitted to present himself before the court of law. The court would summon the wife also. Both of them would take oaths. If one of them refuses to take oath, he or she shall be punished: the man will be punished for accusation, and the woman for adultery. If both of them take oaths, the court would annul their marriage, and would say nothing to either of them. The method of *Li'ân* (mutual cursing) is coming up. (See also *Ḥadîth* 3431).

Chapter 36. *Li'ân* Because Of Pregnancy

(المعجم ٣٦) - بَابُ اللِّعَانِ بِالحَبْلِ

(التحفة ٣٦)

3497. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ conducted the procedure of *Li'ân* between the 'Ajlânî and his wife, who was pregnant." (*Ṣaḥîḥ*)

٣٤٩٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا عُمَرُ ابْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُقْبَةَ عَنْ

أَبِي الزِّنَادِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَاعَنَ رَسُولُ اللهِ ﷺ بَيْنَ الْعَجْلَانِيِّ وَامْرَأَتِهِ وَكَانَتْ حُبْلَى.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٦٦١، وهو متفق عليه من حديث أبي الزناد عن القاسم به بأصله * محمد هو المقدمي، وعمر عمه.

Comments:

1. If a woman becomes pregnant and her husband has certitude that the pregnancy is the result of adultery and not caused by him, he may go to the court of law to bring a suit against the woman. The court would summon the woman and bring about the invocation of the curse.
2. *Li'ân* is supplicating for the curse of Allâh upon the liar. Since, while swearing, man usually curses the liar, this process was named *Li'ân*.

Chapter 37. *Li'ân* Because Of The Man Accusing His Wife (Of Adultery) With A Specific Person

(المعجم ٣٧) - **بَابُ اللِّعَانِ فِي قَذْفِ الرَّجُلِ زَوْجَتَهُ بِرَجُلٍ بِعَيْنِهِ** (التحفة ٣٧)

3498. It was narrated that Muhammad said: "I asked Anas bin Mâlik about that, as I thought that he had knowledge of that. He said: 'Hilâl bin Umayyah accused his wife (of committing adultery) with Sharîk bin As-Sahmâ', who was the brother of Al-Barâ' bin Mâlik through his mother. He was the first one who engaged in the procedure of *Li'ân*. The Messenger of Allâh ﷺ conducted the procedure of *Li'ân* between them, then he said: "Look and see, if she produces a child who is white, with straight hair and *Qadiy'a* eyes,[1] then he belongs to Hilâl bin Umayyah, and if she produces a

٣٤٩٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الْأَعْلَى قَالَ: سُئِلَ هِشَامٌ عَنِ الرَّجُلِ يَقْذِفُ امْرَأَتَهُ، فَحَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ عَنْ ذٰلِكَ وَأَنَا أَرَى أَنَّ عِنْدَهُ مِنْ ذٰلِكَ عِلْمًا، فَقَالَ: إِنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ امْرَأَتَهُ بِشَرِيكِ بْنِ السَّحْمَاءِ، وَكَانَ أَخُو الْبَرَاءِ بْنِ مَالِكٍ لِأُمِّهِ، وَكَانَ أَوَّلَ مَنْ لَاعَنَ، فَلَاعَنَ رَسُولُ اللهِ ﷺ بَيْنَهُمَا، ثُمَّ قَالَ: «ابْصُرُوهُ فَإِنْ جَاءَتْ بِهِ أَبْيَضَ سَبِطًا قَضِيءَ الْعَيْنَيْنِ فَهُوَ لِهِلَالِ بْنِ أُمَيَّةَ، وَإِنْ جَاءَتْ بِهِ أَكْحَلَ جَعْدًا أَحْمَشَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بْنِ السَّحْمَاءِ» قَالَ:

[1] Ibn Al-Athîr (*An-Nihâyah*), Ibn Al-Manzûr (*Lisân Al-'Arab*), An-Nawawî (*Sharh Muslim*), As-Suyûtî, and As-Sindî, and As-San'ânî, all said it means his eyes are bad, due to redness, being too small, or excessive tearing, or the like. See the definition in the text after No. 3499.

child who has dark lines around his eyes, curly hair and narrow calves, then he belongs to Sharîk bin As-Saḥmâ'." I was told that she produced a child who has dark lines around his eyes, curly hair and narrow calves.'" (*Saḥîḥ*)

فَأُنْبِئْتُ أَنَّهَا جَاءَتْ بِهِ أَكْحَلَ جَعْدًا أَحْمَشَ السَّاقَيْنِ.

تخريج: أخرجه مسلم، اللعان، ح:١٤٩٦/ ١١ من حديث عبدالأعلى بن عبدالأعلى به، وهو في الكبرى، ح:٥٦٦٢ * هشام هو ابن حسان.

Comments:

We get to learn that Hilâl bin Umayyah told the truth. But since both the wife and the husband had taken the oath, Allâh's Messenger ﷺ did not punish the woman, because punishment is meted out based only on the testimony of the witnesses or confession. Here neither existed. In such situations, the punishment is consigned to the Will of Allâh.

Chapter 38. How *Li'ân* Is Carried Out

(المعجم ٣٨) - **كَيْفَ اللِّعَانُ** (التحفة ٣٨)

3499. It was narrated that Anas bin Mâlik said: "The first *Li'ân* in Islam was when Hilâl bin Umayyah accused Sharîk bin As-Saḥmâ' (of committing adultery) with his wife. He came to the Prophet ﷺ and told him about that. The Prophet ﷺ said: '(Bring) four witnesses, otherwise (you will feel) the *Ḥadd* punishment on your back.' And he repeated that several times. Hilâl said to him: 'By Allâh, O Messenger of Allâh! Allâh, the Mighty and Sublime, knows that I am telling the truth, and Allâh, the Mighty and Sublime, will certainly reveal to you that which will spare my back from the whip.' While they were like that, the Verse of *Li'ân* was revealed to him: As to those who accuse their wives.'[1] He called Hilâl and he bore witness four times by Allâh that he was telling the truth, and the fifth

٣٤٩٩ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ حُسَيْنٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنَّ أَوَّلَ لِعَانٍ كَانَ فِي الْإِسْلَامِ أَنَّ هِلَالَ بْنَ أُمَيَّةَ قَذَفَ شَرِيكَ بْنَ السَّحْمَاءِ بِامْرَأَتِهِ، فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ بِذٰلِكَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَرْبَعَةَ شُهَدَاءَ وَإِلَّا فَحَدٌّ فِي ظَهْرِكَ» يُرَدِّدُ ذٰلِكَ عَلَيْهِ مِرَارًا، فَقَالَ لَهُ هِلَالٌ: وَاللّٰهِ! يَا رَسُولَ اللهِ! إِنَّ اللهَ عَزَّ وَجَلَّ لَيَعْلَمُ أَنِّي صَادِقٌ وَلَيُنْزِلَنَّ اللهُ عَزَّ وَجَلَّ عَلَيْكَ مَا يُبَرِّئُ ظَهْرِي مِنَ الْجَلْدِ، فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ نَزَلَتْ عَلَيْهِ آيَةُ اللِّعَانِ ﴿وَٱلَّذِينَ يَرْمُونَ أَزْوَٰجَهُمْ﴾ [النور: ٦] إِلَى آخِرِ الْآيَةِ، فَدَعَا هِلَالًا فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللهِ عَلَيْهِ

[1] *An-Nûr* 24:6.

time he invoked the curse of Allâh upon him if he were lying. Then he called the woman and she bore witness four times by Allâh that he was lying. When it came to the fourth or fifth time, the Messenger of Allâh ﷺ said: 'Stop her, for it will inevitably bring the punishment of Allâh upon the liar.' She hesitated until we thought that she was going to confess, then she said: 'I will not dishonor my people today.' Then she went ahead with the oath. The Messenger of Allâh ﷺ said: 'Wait and see. If she produces a child who is white, with straight hair and *Qaḍiy'a* eyes, then he belongs to Hilâl bin Umayyah, but if she produces a child who is dark with curly hair, of average size and with narrow calves, then he belongs to Sharîk bin As-Saḥmâ'.' She produced a child who was dark with curly hair, of average size and with narrow calves. The Messenger of Allâh ﷺ said: 'Had not the matter been settled by the Book of Allâh, I would have punished her severely.'" (*Ṣaḥîḥ*)

The Shaikh[1] said: *Qaḍiy'a* eye: Long eye lashes, not the opening of the eye or their protrusion. And Allâh, Glorious is He and Most High, knows best. (*Ṣaḥîḥ*)

إِنْ كَانَ مِنَ الْكَاذِبِينَ، ثُمَّ دُعِيَتِ الْمَرْأَةُ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللهِ أَنَّهُ لَمِنَ الْكَاذِبِينَ فَلَمَّا أَنْ كَانَ فِي الرَّابِعَةِ أَوِ الْخَامِسَةِ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «وَقِّفُوهَا فَإِنَّهَا مُوجِبَةٌ» فَتَلَكَّأَتْ حَتَّى مَا شَكَكْنَا أَنَّهَا سَتَعْتَرِفُ ثُمَّ قَالَتْ: لَا أَفْضَحُ قَوْمِي سَائِرَ الْيَوْمِ فَمَضَتْ عَلَى الْيَمِينِ، فَقَالَ رَسُولُ اللهِ ﷺ: «انْظُرُوهَا فَإِنْ جَاءَتْ بِهِ أَبْيَضَ سَبِطًا قَضِيءَ الْعَيْنَيْنِ فَهُوَ لِهِلَالِ بْنِ أُمَيَّةَ، وَإِنْ جَاءَتْ بِهِ آدَمَ جَعْدًا رَبْعًا حَمْشَ السَّاقَيْنِ فَهُوَ لِشَرِيكِ بْنِ السَّحْمَاءِ» فَجَاءَتْ بِهِ آدَمَ جَعْدًا رَبْعًا حَمْشَ السَّاقَيْنِ فَقَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا مَا سَبَقَ فِيهَا مِنْ كِتَابِ اللهِ لَكَانَ لِي وَلَهَا شَأْنٌ». قَالَ الشَّيْخُ: والْقَضِيءُ العَيْنِ: طَوِيلُ شَعْرِ الْعَيْنَيْنِ لَيْسَ بِمَفْتُوحِ الْعَيْنِ وَلَا جَاحِظِهَا، وَاللَّهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٥٦٦٣ .

Comments:

1. 'Punishment on your back': because the accuser shall be whipped for accusing a person of adultery without proof (*Qadhf*).
2. 'Oath for the fifth time': The wife's fifth oath would be: 'if he (my husband) is truthful, the curse of Allâh be upon me.'

[1] It is apparent that it refers to An-Nasâ'î.

3. When such allegation is made four witnesses are required.

Chapter 39. The *Imâm* Saying: "O Allâh, Make It Clear To Me"

(المعجم ٣٩) - **بَابُ قَوْلِ الإِمَامِ اللَّهُمَّ! بَيِّنْ** (التحفة ٣٩)

3500. It was narrated that Ibn 'Abbâs said: "Mention of *Li'ân* was made in the presence of the Messenger of Allâh ﷺ and 'Âṣim bin 'Adiyy said something about that, then he went away. A man from among his people came to him, complaining that he had found a man with his wife. 'Âṣim said: 'I was only put to this test because of what I said.' He took him to the Messenger of Allâh ﷺ and told him of the situation in which he found his wife. That man was pale and slim with straight hair, and the one whom he claimed to have found with his wife was dark and well built. The Messenger of Allâh ﷺ said: 'O Allâh, make it clear to me.' Then she gave birth to a child who resembled the one whom her husband said he had found with her. So the Messenger of Allâh ﷺ conducted the procedure of *Li'ân* between them." A man in the gathering said to Ibn 'Abbâs: "Was she the one of whom the Messenger of Allâh ﷺ said: 'If I were to have stoned anyone without evidence I would have stoned this one?'" Ibn 'Abbâs said: "No, that was a woman who used to do mischief even after becoming Muslim." (*Ṣaḥîḥ*)

٣٥٠٠ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ التَّلَاعُنُ عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذٰلِكَ قَوْلًا ثُمَّ انْصَرَفَ، فَأَتَاهُ رَجُلٌ مِنْ قَوْمِهِ يَشْكُو إِلَيْهِ أَنَّهُ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، قَالَ عَاصِمٌ: مَا ابْتُلِيتُ بِهٰذَا إِلَّا بِقَوْلِي، فَذَهَبَ بِهِ إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ الرَّجُلُ ذٰلِكَ مُصْفَرًّا قَلِيلَ اللَّحْمِ سَبِطَ الشَّعَرِ، وَكَانَ الَّذِي ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَهُ عِنْدَ أَهْلِهِ آدَمَ خَدْلًا كَثِيرَ اللَّحْمِ، فَقَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! بَيِّنْ»! فَوَضَعَتْ شَبِيهًا بِالرَّجُلِ الَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا، فَلَاعَنَ رَسُولُ اللهِ ﷺ بَيْنَهُمَا. فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَجْلِسِ: أَهِيَ الَّتِي قَالَ رَسُولُ اللهِ ﷺ: لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هٰذِهِ؟ قَالَ ابْنُ عَبَّاسٍ: لَا، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ فِي الْإِسْلَامِ الشَّرَّ.

تخريج: أخرجه مسلم، اللعان، ح:١٤٩٧/١٢ عن عيسى بن حماد، والبخاري، الطلاق، باب قول النبي ﷺ: "لو كنت راجمًا بغير بينة"، ح:٥٣١٠ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٥٦٦٤ .

3501. It was narrated that 'Abdullâh bin 'Abbâs said: "Mention of *Li'ân* was made in the presence of the Messenger of Allâh ﷺ and 'Âṣim bin 'Adiyy said something about that, then he went away. He was met by a man from among his people who told him that he had found a man with his wife. He took him to the Messenger of Allâh ﷺ and told him of the situation in which he found his wife. That man was pale and slim with straight hair, and the one whom he claimed to have found with his wife was dark and well built, with very curly hair. The Messenger of Allâh ﷺ said: 'O Allâh, make it clear to me.' Then she gave birth to a child who resembled the one whom her husband said he had found with her. So the Messenger of Allâh ﷺ conducted the procedure of *Li'ân* between them." A man in the gathering said to Ibn 'Abbâs: "Was she the one of whom the Messenger of Allâh ﷺ said: 'If I were to have stoned anyone without evidence I would have stoned this one?'" Ibn 'Abbâs said: "No, that was a woman who used to do mischief even after becoming Muslim." (*Ṣaḥîḥ*)

٣٥٠١ - أَخْبَرَنِي يَحْيَى بْنُ مُحَمَّدِ بْنِ السَّكَنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، عَنْ يَحْيَى قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّهُ قَالَ: ذُكِرَ التَّلَاعُنُ عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ عَاصِمُ بْنُ عَدِيٍّ فِي ذٰلِكَ قَوْلًا ثُمَّ انْصَرَفَ، فَلَقِيَهُ رَجُلٌ مِنْ قَوْمِهِ فَذَكَرَ أَنَّهُ وَجَدَ مَعَ امْرَأَتِهِ رَجُلًا، فَذَهَبَ بِهِ إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرَهُ بِالَّذِي وَجَدَ عَلَيْهِ امْرَأَتَهُ، وَكَانَ ذٰلِكَ الرَّجُلُ مُصْفَرًّا قَلِيلَ اللَّحْمِ سَبِطَ الشَّعْرِ، وَكَانَ الَّذِي ادَّعَى عَلَيْهِ أَنَّهُ وَجَدَ عِنْدَ أَهْلِهِ آدَمَ خَدْلًا كَثِيرَ اللَّحْمِ جَعْدًا قَطَطًا، فَقَالَ رَسُولُ اللهِ ﷺ: «اللّٰهُمَّ! بَيِّنْ» فَوَضَعَتْ شَبِيهًا بِالَّذِي ذَكَرَ زَوْجُهَا أَنَّهُ وَجَدَهُ عِنْدَهَا، فَلَاعَنَ رَسُولُ اللهِ ﷺ بَيْنَهُمَا، فَقَالَ رَجُلٌ لِابْنِ عَبَّاسٍ فِي الْمَجْلِسِ: أَهِيَ الَّتِي قَالَ رَسُولُ اللهِ ﷺ: لَوْ رَجَمْتُ أَحَدًا بِغَيْرِ بَيِّنَةٍ رَجَمْتُ هٰذِهِ؟ قَالَ ابْنُ عَبَّاسٍ: لَا، تِلْكَ امْرَأَةٌ كَانَتْ تُظْهِرُ الشَّرَّ فِي الْإِسْلَامِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٥٦٦٥ .

Chapter 40. The Command To Place The Hand Over The Mouth Of The Two Who Are Engaging In *Li'ân* When They Utter The Fifth Oath

(المعجم ٤٠) - **بَابُ الأَمْرِ بِوَضْعِ الْيَدِ عَلَى فِي الْمُتَلَاعِنَيْنِ عِنْدَ الْخَامِسَةِ** (التحفة ٤٠)

3502. It was narrated from Ibn 'Abbâs: "When the Prophet ﷺ commanded the two who were engaging in *Li'ân* to utter the fifth oath, he commanded a man to place his hand over his mouth, and he said: "It will inevitably bring the punishment upon the liar."[1] (*Ṣaḥîḥ*)

٣٥٠٢ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَ رَجُلًا حِينَ أَمَرَ الْمُتَلَاعِنَيْنِ أَنْ يَتَلَاعَنَا أَنْ يَضَعَ يَدَهُ عِنْدَ الْخَامِسَةِ عَلَى فِيهِ، وَقَالَ: إِنَّهَا مُوجِبَةٌ.

تخريج: [صحيح] أخرجه أبو داود، الطلاق، باب: في اللعان، ح:٢٢٥٥ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٥٦٦٦، ولأصل الحديث شواهد.

Comments:

Before the fifth oath, there is possibility of retraction; retraction is not possible after the fifth oath. Thereupon the matter is consigned to Allâh Most High. That is why a hand should be placed over the swearer's mouth that if he or she is lying, they should stop at that. A woman would place her hand upon a woman's mouth.

Chapter 41. The *Imâm* Exhorting The Man And Woman At The Time Of *Li'ân*

(المعجم ٤١) - **بَابُ عِظَةِ الإِمَامِ الرَّجُلَ وَالْمَرْأَةَ عِنْدَ اللِّعَانِ** (التحفة ٤١)

3503. 'Abdul-Malik bin Abî Sulaimân said: "I heard Sa'eed bin Jubair say: 'I was asked about the two who engage in *Li'ân* during the governorship of Ibn Az-Zubair – should they be separated? I did not know what to say, so I got up and went to the house of Ibn 'Umar and said: "O Abû 'Abdur-Raḥmân, should the two who engage in *Li'ân*

٣٥٠٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: سُئِلْتُ عَنِ الْمُتَلَاعِنَيْنِ فِي إِمَارَةِ ابْنِ الزُّبَيْرِ أَيُفَرَّقُ بَيْنَهُمَا؟ فَمَا دَرَيْتُ مَا أَقُولُ، فَقُمْتُ مِنْ مَقَامِي إِلَى

[1] The wordings of the text differ slightly from the wordings of the chapter heading, so take note. As-Sindî said: "Meaning the mouth of the man, who was involved in the *Li'an*. And it does not refer to the woman, except if he is a *Maḥram* to her." And the meaning of this *Ḥadîth* is similar to No. 3499, from Anas, where the Messenger of Allâh ﷺ said: "Stop her, for it will inevitably bring the punishment of Allâh upon the liar."

be separated?" He said: "Yes, *Subḥân-Allâh*! The first one who asked about that was so-and-so the son of so-and-so who said: 'O Messenger of Allâh, what do you think if a man among us sees his wife committing immoral actions, and if he speaks of it, he will be speaking of a grave matter, but if he keeps quiet, he will be keeping quiet about a grave matter?' He did not answer him, then after that, he came to him and said: 'I was tried with the matter that I asked you about, so Allâh, the Mighty and Sublime, revealed these Verses in *Sûrat An-Nûr*: 'And for those who accuse their wives until he reached': 'And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.'[1] So he started with the man, exhorting him, reminding him, and telling him that the punishment in this world was less severe than the punishment in the Hereafter. He said: 'By the One Who sent you with the truth, I am not lying.' Then he turned to the woman and exhorted her and reminded her. She said: 'By the One Who sent you with the truth, he is lying.' So he started with the man, and he bore witness four times by Allâh that he was telling the truth, and the fifth time (he invoked) the curse of Allâh upon himself if he was lying. Then he turned to the woman and she bore witness four times by Allâh that he was lying, and the fifth time (she invoked) the wrath of Allâh upon

مَنْزِلِ ابْنِ عُمَرَ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! الْمُتَلَاعِنَيْنِ أَيُفَرَّقُ بَيْنَهُمَا؟ قَالَ: نَعَمْ، سُبْحَانَ اللهِ! إِنَّ أَوَّلَ مَنْ سَأَلَ عَنْ ذٰلِكَ فُلَانُ بْنُ فُلَانٍ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ - وَلَمْ يَقُلْ عَمْرٌو: أَرَأَيْتَ - الرَّجُلَ مِنَّا يَرَى عَلَى امْرَأَتِهِ فَاحِشَةً إِنْ تَكَلَّمَ فَأَمْرٌ عَظِيمٌ وَقَالَ عَمْرٌو: أَتَى أَمْرًا عَظِيمًا، وَإِنْ سَكَتَ سَكَتَ عَلَى مِثْلِ ذٰلِكَ، فَلَمْ يُجِبْهُ، فَلَمَّا كَانَ بَعْدَ ذٰلِكَ أَتَاهُ فَقَالَ: إِنَّ الْأَمْرَ الَّذِي سَأَلْتُكَ ابْتُلِيتُ بِهِ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ هٰؤُلَاءِ الْآيَاتِ فِي سُورَةِ النُّورِ ﴿وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ﴾ حَتَّى بَلَغَ: ﴿وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِن كَانَ مِنَ الصَّادِقِينَ﴾ [النور: ٦-٩] فَبَدَأَ بِالرَّجُلِ فَوَعَظَهُ وَذَكَّرَهُ وَأَخْبَرَهُ أَنَّ عَذَابَ الدُّنْيَا أَهْوَنُ مِنْ عَذَابِ الْآخِرَةِ، فَقَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! مَا كَذَبْتُ، ثُمَّ ثَنَّى بِالْمَرْأَةِ فَوَعَظَهَا وَذَكَّرَهَا فَقَالَتْ: وَالَّذِي بَعَثَكَ بِالْحَقِّ! إِنَّهُ لَكَاذِبٌ، فَبَدَأَ بِالرَّجُلِ فَشَهِدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ وَالْخَامِسَةَ أَنَّ لَعْنَةَ اللهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ، ثُمَّ ثَنَّى بِالْمَرْأَةِ فَشَهِدَتْ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ وَالْخَامِسَةَ أَنَّ غَضَبَ اللهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ، فَفَرَّقَ بَيْنَهُمَا.

[1] *An-Nûr* 24:6-9.

herself if he was telling the truth. Then he separated them." (*Sahîh*)

تخريج: أخرجه مسلم، اللعان، ح:٤/١٤٩٣ من حديث عبدالملك به، وهو في الكبرٰى، ح:٥٦٦٧، وأخرجه البخاري، ح:٥٣٥٠ من حديث سعيد بن جبير به.

Comments:

1. 'Punishment of this world' means the *Hadd*. If the husband has lied, the penalty for hurling accusation would be eighty lashes, and if the wife has indulged in adultery, her penalty for adultery would be stoning to death. Whereas, the torment of the Hereafter is Hellfire, except what Allâh wills.
2. He ﷺ then effected separation between the two, because after such accusations, their remaining together as husband and wife is disgraceful, and this is an agreed upon issue.

Chapter 42. Separating The Two Who Engage In *Li'ân*

(المعجم ٤٢) - **بَابُ التَّفْرِيقِ بَيْنَ الْمُتَلَاعِنَيْنِ** (التحفة ٤٢)

3504. It was narrated that Sa'eed bin Jubair said: "Al-Muṣ'ab did not separate the two who engaged in *Li'ân*." Sa'eed said: "I mentioned that to Ibn 'Umar and he said: 'The Messenger of Allâh ﷺ separated the couple from Banu 'Ajlân." (*Sahîh*)

٣٥٠٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا مُعَاذُ ابْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَمْ يُفَرِّقِ الْمُصْعَبُ بَيْنَ الْمُتَلَاعِنَيْنِ، قَالَ سَعِيدٌ: فَذَكَرْتُ ذٰلِكَ لِابْنِ عُمَرَ فَقَالَ: فَرَّقَ رَسُولُ اللهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ.

تخريج: أخرجه مسلم، اللعان: ٧/١٤٩٣ عن محمد بن المثنى به، وهو في الكبرٰى، ح:٥٦٦٨.

Comments:

Mus'ab refers to Mus'ab bin Zubayr. He was the brother of Abdullah bin Zubair and was the governor of Iraq on behalf of Abdullah bin Zubair.

Chapter 43. Asking The Two Who Engaged In *Li'ân* To Repent After *Li'ân*

(المعجم ٤٣) - **اسْتِتَابَةُ الْمُتَلَاعِنَيْنِ بَعْدَ اللِّعَانِ** (التحفة ٤٣)

3505. It was narrated from Ayyûb, that Sa'eed bin Jubair said: "I said to Ibn 'Umar: 'A man accused his wife.' He said: 'The Messenger of Allâh ﷺ separated the couple from Banu 'Ajlân and said: Allâh knows that one of you is lying, so will

٣٥٠٥ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عُمَرَ: رَجُلٌ قَذَفَ امْرَأَتَهُ، قَالَ: فَرَّقَ رَسُولُ اللهِ ﷺ بَيْنَ أَخَوَيْ بَنِي الْعَجْلَانِ وَقَالَ: «اللّٰهُ يَعْلَمُ أَنَّ أَحَدَكُمَا،

either of you repent? He said that to them three times and they did not respond, then he separated them.'" (One of the narrators) Ayyûb said: "Amr bin Dînâr said: 'In this *Hadîth* there is something that I think you are not narrating.' He said: 'The man said: My wealth. He said: You are not entitled to any wealth. If you are telling the truth, you have consummated the marriage with her,[1] and if you are lying then you are even less entitled to it.'" (*Sahîh*)

كَاذِبٌ فَهَلْ مِنْكُمَا تَائِبٌ؟» قَالَ لَهُمَا ثَلَاثًا فَأَبَيَا، فَفَرَّقَ بَيْنَهُمَا. قَالَ أَيُّوبُ: وقَالَ عَمْرُو ابْنُ دِينَارٍ: إِنَّ فِي هٰذَا الْحَدِيثِ شَيْئًا لَا أَرَاكَ تُحَدِّثُ بِهِ، قَالَ: قَالَ الرَّجُلُ: مَالِي، قَالَ: «لَا مَالَ لَكَ إِنْ كُنْتَ صَادِقًا فَقَدْ دَخَلْتَ بِهَا، وَإِنْ كُنْتَ كَاذِبًا فَهِيَ أَبْعَدُ مِنْكَ».

تخريج: أخرجه البخاري، الطلاق، باب صداق الملاعنة، ح:٥٣١١ من حديث ابن علية، ومسلم، اللعان، ح:٦/١٤٩٣ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٥٦٦٩.

Comments:

'My wealth': His design was that since this marriage is being ended on account of the woman's crime, I should get back the dower that I paid her at the time of marriage. The gist of the Prophet's ﷺ command is that there is no certitude concerning your lying or telling the truth. It is possible you are truthful, and it is also possible she is guiltless. Therefore, the dower cannot be returned. If you are truthful, you have benefited a lot from her. Hence, the demand of dower does not behove you.

Chapter 44. Can The Two Who Have Engaged In The Procedure Of *Li'ân* Stay Together?

(المعجم ٤٤) - اجْتِمَاعُ الْمُتَلَاعِنَيْنِ (التحفة ٤٤)

3506. It was narrated that 'Amr said: "I heard Sa'eed bin Jubair say: 'I asked Ibn 'Umar about the two who engage in *Li'ân*.' He said: 'The Messenger of Allâh ﷺ said to the two who engaged in *Li'ân*: Your reckoning will be with Allâh. One of you is lying, and you cannot stay with her. He said: O Messenger of Allâh, my wealth! He said: You are not entitled to any wealth. If you are

٣٥٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ يَقُولُ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْمُتَلَاعِنَيْنِ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ لِلْمُتَلَاعِنَيْنِ: «حِسَابُكُمَا عَلَى اللهِ، أَحَدُكُمَا كَاذِبٌ، [وَ]لَا سَبِيلَ لَكَ عَلَيْهَا» قَالَ: يَا رَسُولَ اللهِ! مالي، قَالَ: «لَا مَالَ لَكَ، إِنْ

[1] Meaning, so, she is entitled to the *Mahr*.

telling the truth about her, then it is in return for having been allowed intimacy with her, and if you are lying then you are even less entitled to it." (*Ṣaḥîḥ*)

كُنْتَ صَدَقْتَ عَلَيْهَا فَهُوَ بِمَا اسْتَحْلَلْتَ مِنْ فَرْجِهَا، وَإِنْ كُنْتَ كَذَبْتَ عَلَيْهَا فَذَاكَ أَبْعَدُ لَكَ».

تخريج: أخرجه البخاري، الطلاق، باب المتعة للتي لم يفرض لها ... إلخ، ح: ٥٣٥٠، ومسلم، اللعان، ح: ١٤٩٣/ ٥ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ٥٦٧٠.

Comments:

In no circumstances could they remarry. This is the view of the majority of the people of knowledge. It has, however, been attributed to Imâm Abû Hanifah that he did not see it as absolute. And Allâh knows best.

Chapter 45. Denying The Child Through *Li'ân*, And Attributing Him To His Mother

(المعجم ٤٥) - **بَابُ نَفْيِ الْوَلَدِ بِاللِّعَانِ وَإِلْحَاقِهِ بِأُمِّهِ** (التحفة ٤٥)

3507. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ conducted the procedure of *Li'ân* between a man and his wife, and he separated them and attributed the child to his mother." (*Ṣaḥîḥ*)

٣٥٠٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَاعَنَ رَسُولُ اللهِ ﷺ بَيْنَ رَجُلٍ وَامْرَأَتِهِ، وَفَرَّقَ بَيْنَهُمَا، وَأَلْحَقَ الْوَلَدَ بِالأُمِّ.

تخريج: أخرجه مسلم، اللعان، ح: ١٤٩٤/ ٨ عن قتيبة، والبخاري، الطلاق، باب: يلحق الولد بالملاعنة، ح: ٥٣١٥ من حديث مالك به، وهو في الكبرٰى، ح: ٥٦٧١، والموطأ (يحيى): ٢/ ٥٦٧.

Comments:

Because the real contention was the child itself, the husband had been refuting any suggestion that the child was his. The mother, however, could never deny it. Hence, the child would be handed over to her. And the child would be attributed to the mother. This is because the husband is refusing to admit the paternity of the child, and paternity cannot be proved with an adulterer.

Chapter 46. If A Man Hints An Accusation About His Wife, And Wanted To Disown The Child

(المعجم ٤٦) - **بَابٌ: إِذَا عَرَّضَ بِامْرَأَتِهِ وَسَكَتَ فِي وَلَدِهِ وَأَرَادَ الانْتِفَاءَ مِنْهُ** (التحفة ٤٦)

3508. It was narrated from Abû Hurairah that a man from Banu Fazârah came to the Messenger of Allâh ﷺ and said: "My wife has given birth to a black boy." The

٣٥٠٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا مِنْ بَنِي

Messenger of Allâh ﷺ said: "Do you have camels?" He said: "Yes." He said: "What color are they?" He said: "Red." He said: "Are there any gray ones among them?" He said: "There are some gray ones among them." He said: "Where do you think they come from?" He said: "Perhaps it is hereditary." He said: "Likewise, perhaps this is hereditary." (*Sahîh*)

فَزَارَةَ أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، فَقَالَ رَسُولُ اللهِ ﷺ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَمَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: إِنَّ فِيهَا لَوُرْقًا، قَالَ: «فَأَنَّى تَرَى أَتَى ذٰلِكَ؟» قَالَ: عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَهٰذَا عَسَى أَنْ يَكُونَ نَزَعَهُ عِرْقٌ».

تخريج: أخرجه مسلم، اللعان، ح: ١٨/١٥٠٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ٥٦٧٢.

Comments:

This man had doubt lest the child be illegitimate. But since he did not explicitly charge his wife with adultery or refute the child's paternity, the need for *Li'an* did not arise. He, however, placed the issue before the Prophet ﷺ that from the dimension of comprehension, the child is totally different. Allâh's Messenger ﷺ removed his confusion by giving an extremely clear example, that sometimes the child resembles to a distant genealogical father. "It is possible one of your grandfathers or great grandfathers might have been dark."

3509. It was narrated that Abû Hurairah said: "A man from Banu Fazârah came to the Prophet ﷺ and said: 'My wife has given birth to a black boy' – and he wanted to disown him. He said: 'Do you have camels?' He said: 'Yes.' He said: 'What color are they?' He said: 'Red.' He said: 'Are there any gray ones among them?' He said: 'There are some gray camels among them.' He said: 'Why is that do you think?' He said: 'Perhaps it is hereditary.' He said: 'Perhaps this is hereditary.' And he did not permit him to disown him." (*Sahîh*)

٣٥٠٩ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي فَزَارَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ امْرَأَتِي وَلَدَتْ غُلَامًا أَسْوَدَ، - وَهُوَ يُرِيدُ الإِنْتِفَاءَ مِنْهُ - فَقَالَ: «هَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «مَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «هَلْ فِيهَا مِنْ أَوْرَقَ؟» قَالَ: فِيهَا ذَوْدُ وُرْقٍ، قَالَ: «فَمَا ذَلِكَ تُرَى؟» قَالَ: لَعَلَّهُ أَنْ يَكُونَ نَزَعَهَا عِرْقٌ، قَالَ: «فَلَعَلَّ هٰذَا [أَنْ] يَكُونَ نَزَعَهُ عِرْقٌ» قَالَ: فَلَمْ يُرَخِّصْ لَهُ فِي الْانْتِفَاءِ مِنْهُ.

تخريج: أخرجه مسلم، ح: ١٩/١٥٠٠ من حديث معمر به (انظر الحديث السابق)، وهو في الكبرٰى، ح: ٥٦٧٣.

3510. It was narrated that Abû Hurairah said: "While we were with the Prophet ﷺ, a man stood up and said: 'O Messenger of Allâh, a black boy has been born to me.' The Messenger of Allâh ﷺ said: 'How did that happen?' He said: 'I do not know.' He said: 'Do you have camels?' He said: 'Yes.' He said: 'What color are they?' He said: 'Red.' He said: 'Are there any gray camels among them?' He said: 'There are some gray camels among them.' He said: 'Where do they come from?' He said: 'I do not know O Allâh's Messenger! Perhaps it is hereditary.' He said: 'Perhaps this is also a hereditary.' Because of this, the Messenger of Allâh ﷺ decreed the following: 'It is not allowed for a man, to disown a child who was born on his bed, unless he claimed that he had seen an immoral act (*Fahishah*).'" (*Sahîh*)

٣٥١٠ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا أَبُو حَيْوَةَ - حِمْصِيٌّ - قَالَ: أَخْبَرَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي وُلِدَ لِي غُلَامٌ أَسْوَدُ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَأَنَّى كَانَ ذٰلِكَ؟» قَالَ: مَا أَدْرِي، قَالَ: «فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَمَا أَلْوَانُهَا؟» قَالَ: حُمْرٌ، قَالَ: «فَهَلْ فِيهَا جَمَلٌ أَوْرَقُ؟» قَالَ: فِيهَا إِبِلٌ وُرْقٌ، قَالَ: «فَأَنَّى كَانَ ذٰلِكَ؟» قَالَ: مَا أَدْرِي يَا رَسُولَ اللهِ! إِلَّا أَنْ يَكُونَ نَزَعَهُ عِرْقٌ، قَالَ: «وَهٰذَا لَعَلَّهُ نَزَعَهُ عِرْقٌ». فَمِنْ أَجْلِهِ قَضَى رَسُولُ اللهِ ﷺ هٰذَا: «لَا يَجُوزُ لِرَجُلٍ أَنْ يَنْتَفِيَ مِنْ وَلَدٍ وُلِدَ عَلَى فِرَاشِهِ إِلَّا أَنْ يَزْعُمَ أَنَّهُ رَأَى فَاحِشَةً».

تخريج: [صحيح] وهو في الكبرى، ح: ٥٦٧٤، وانظر الحديث السابق.

Comments:

1. Several kinds of resemblances could be found in a newborn child genealogically - distant or near. Hence, a child cannot be disowned on account of color, complexion, eyes, or features, unless there is certitude of adultery - with an eye of certainty. If someone negates the child, he shall have to perform *Li'an*, or would be considered worthy of the punishment of *Hadd.*
2. 'On his bed' means born to his wife or his slave woman.

Chapter 47. Stern Warning Against Disowning One's Child

(المعجم ٤٧) - بَابُ التَّغْلِيظِ فِي الانْتِفَاءِ مِنَ الْوَلَدِ (التحفة ٤٧)

3511. It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say when the Verse of *Mulâ'anah* (*Li'ân*) was revealed: "Any woman who falsely

٣٥١١ - أَخْبَرَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ يُونُسَ، عَنْ سَعِيدِ بْنِ أَبِي

attributes a man[1] to people to whom he does not belong, has no share from Allâh, and Allâh will not admit her to His Paradise. Any man who denies his son while looking at him (knowing that he is indeed his son), Allâh, the Mighty and Sublime, will cast him away, and disgrace him before the first and the last on the Day of Resurrection." (*Hasan*)

سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ حِينَ نَزَلَتْ آيَةُ الْمُلَاعَنَةِ: «أَيُّمَا امْرَأَةٍ أَدْخَلَتْ عَلَى قَوْمٍ رَجُلًا لَيْسَ مِنْهُمْ فَلَيْسَتْ مِنَ اللهِ فِي شَيْءٍ، وَلَا يُدْخِلُهَا اللهُ جَنَّتَهُ، وَأَيُّمَا رَجُلٍ جَحَدَ وَلَدَهُ وَهُوَ يَنْظُرُ إِلَيْهِ احْتَجَبَ اللهُ عَزَّ وَجَلَّ مِنْهُ وَفَضَحَهُ عَلَى رُءُوسِ الْأَوَّلِينَ وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الطلاق، باب التغليظ في الانتفاء، ح:٢٢٦٣ من حديث يزيد بن عبدالله بن الهاد به، وهو في الكبرٰى، ح:٥٦٧٥، وصححه الدارقطني، والحاكم على شرط مسلم:٢/٢٠٢، ٢٠٣، ووافقه الذهبي * عبدالله بن يونس حسن الحديث على الراجح.

Comments:

1. 'To whom he does not belong' means it is the result of adultery, but the woman ascribes it to her husband.
2. 'She has nothing to do with Allâh': The meaning is that it is a great sin, it could become the cause of one's deprivation of Allâh's mercy. Or it could be the explanation of the sentence that follows: 'Allâh will not admit her into Paradise'.
3. 'When he is looking at him': It could be 'when the man is looking at the child, thinking: "This is my child!'

Chapter 48. Attributing The Child To The Bed If The Owner Of The Bed Does Not Disown Him

(المعجم ٤٨) - **بَابُ إِلْحَاقِ الْوَلَدِ بِالْفِرَاشِ إِذَا لَمْ يَنْفِهِ صَاحِبُ الْفِرَاشِ** (التحفة ٤٨)

3512. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The child is the bed's[2] and for the fornicator is the stone." (*Sahîh*)

٣٥١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

تخريج: أخرجه مسلم، الرضاع، باب الولد للفراش وتوقي الشبهات، ح:١٤٥٨ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٥٦٧٦.

[1] Meaning, a child born of adultery.

[2] That is – the man to whom the woman is actually married. He lies on her as a bed is laid upon.

Comments:

1. The child born to a married woman would be conceived as belonging to her husband. In the same way, a child born to a slave woman would be conceived as belonging to her owner, unless the husband or the owner negates it, irrespective of whether there is probable proof of the child being illegitimate. This is because the child's legitimacy or illegitimacy is a concealed matter. It *is difficult to get to the bottom of it.*
2. 'The stone' It means: "Nothing," and some say it means punishment.

3513. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The child is the bed's and for the fornicator is the stone." (*Ṣaḥîḥ*)

٣٥١٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

تخريج: أخرجه مسلم من حديث عبدالرزاق به (انظر الحديث السابق)، وهو في الكبرٰى، ح: ٥٦٧٧.

3514. It was narrated that 'Âishah said: "Sa'd bin Abî Waqqâṣ and 'Abd bin Zam'ah disputed over a boy. Sa'd said: 'O Messenger of Allâh! This is the son of my brother 'Utbah bin Abî Waqqâṣ, who made me promise to look after him because he is his son. Look at whom he resembles.' 'Abd bin Zam'ah said: 'He is my brother who was born on my father's bed to his slave woman.' The Messenger of Allâh ﷺ looked to determine at whom he resembled, and saw that he resembled 'Utbah. He said: 'He is for you O 'Abd! The child is the bed's and for the fornicator is the stone. Veil yourself from him, O Sawdah bint Zam'ah.' And he never saw Sawdah again." (*Ṣaḥîḥ*)

٣٥١٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي غُلَامٍ فَقَالَ سَعْدٌ: هٰذَا يَا رَسُولَ اللهِ! ابْنُ أَخِي عُتْبَةَ بْنِ أَبِي وَقَّاصٍ عَهِدَ إِلَيَّ أَنَّهُ ابْنُهُ انْظُرْ إِلَى شَبَهِهِ، وَقَالَ عَبْدُ بنُ زَمْعَةَ: أَخِي وُلِدَ عَلَى فِرَاشِ أَبِي مِنْ وَلِيدَتِهِ، فَنَظَرَ رَسُولُ اللهِ ﷺ إِلَى شَبَهِهِ فَرَأَى شَبَهًا بَيِّنًا بِعُتْبَةَ فَقَالَ: «هُوَ لَكَ يَا عَبْدُ! الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ بِنْتَ زَمْعَةَ!» فَلَمْ يَرَ سَوْدَةَ قَطُّ.

تخريج: أخرجه البخاري، البيوع، باب شراء المملوك من الحربي وهبته وعتقه، ح: ٢٢١٨، ومسلم، الرضاع، باب الولد للفراش وتوقي الشبهات، ح: ١٤٥٧ عن قتيبة به، وهو في الكبرٰى، ح: ٥٦٧٨ * الليث هو ابن سعد.

Comments:

1. The disputed child was born to the slave woman of Zam'ah. In fact he was fathered by Utbah. During the period of ignorance (*Jahiliyyah*), children born adulterously to slave-girls were attributed to the claiming adulterer. The claim made by Sa'd had its roots in the custom of the past. But Islam ended this ignominious practice, so that now the child shall not be attributed to the adulterer. If the husband of the woman, or her owner makes no denial, the child will be considered his. If he negates, the child shall be attributed to the mother who has given it birth.
2. Allâh's Messenger's ﷺ wife Sawdah was also the daughter of Zam'ah. On account of this relation, the child was in a way, her brother. But since he was in reality fathered by Utbah, Sawdah was commanded to observe *Ḥijâb* from him, in spite of his being a blood brother to her, because he was not a legitimate brother. This dispute had taken place at the time of the Conquest of Makkah.

3515. It was narrated that 'Abdullâh bin Az-Zubair said: "Zam'ah had a slave woman with whom he used to have intercourse, but he suspected that someone else was also having intercourse with her. She gave birth to a child who resembled the one whom he suspected. Zam'ah died when she was pregnant, and Sawdah mentioned that to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: 'The child is the bed's, but veil yourself from him, O Sawdah, for he is not a brother of yours.'" (***Ḥasan***)

٣٥١٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ يُوسُفَ بْنِ الزُّبَيْرِ مَوْلًى لَهُمْ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ قَالَ: كَانَتْ لِزَمْعَةَ جَارِيَةٌ [يَطَؤُهَا] هُوَ، وَكَانَ يُظَنُّ بِآخَرَ يَقَعُ عَلَيْهَا، فَجَاءَتْ بِوَلَدٍ شِبْهِ الَّذِي كَانَ يُظَنُّ بِهِ، فَمَاتَ زَمْعَةُ وَهِيَ حُبْلَى، فَذَكَرَتْ ذٰلِكَ سَوْدَةُ لِرَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «الْوَلَدُ لِلْفِرَاشِ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ! فَلَيْسَ لَكِ بِأَخٍ».

تخريج: [إسناده حسن] أخرجه الحاكم: ٤/ ٩٧ من حديث إسحاق بن إبراهيم به، وصححه، ووافقه الذهبي، وهو في الكبرى، ح: ٥٦٧٩ * جرير هو ابن عبدالحميد، ويوسف حسن الحديث، حسن له الحافظ في الفتح: ١٢/ ٣٧، وصحح له ابن التركماني، والحاكم، والذهبي.

Comments:

'The child is the bed's': Now when the owner of the bed (owner of the slave woman) was deceased, there was no possibility of denial. Had he been alive and had denied the paternity of the child, the child would not have been ascribed to him. It would rather have been attributed to the slave woman.

3516. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "The child is the

٣٥١٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، عَنْ

bed's, and for the fornicator is the stone." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: I do not think that this is from 'Abdullâh bin Mas'ûd, and Allâh, Most High, knows best.

عَبْدِ اللهِ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الْوَلَدُ لِلْفِرَاشِ وَلِلْعَاهِرِ الْحَجَرُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَلَا أَحْسِبُ هٰذَا عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ، وَاللَّهُ تَعَالَى أَعْلَمُ.

تخريج: [صحيح] أخرجه ابن حبان، ح:١٣٣٦ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح:٥٦٨٠ * مغيرة هو ابن مقسم تقدم، ح:١٣٤٤، وللحديث شواهد كثيرة، تقدمت بعضها، ح:٣٥١٢، ٣٥١٣.

Chapter 49. The Bed Of The Slave Woman

(المعجم ٤٩) - بَابُ فِرَاشِ الأَمَةِ (التحفة ٤٩)

3517. It was narrated that 'Âishah said: "Sa'd bin Abî Waqqâs and 'Abd bin Zam'ah disputed concerning a son of Zam'ah. Sa'd said: 'My brother 'Utbah urged me, if I came to Makkah: Look for the son of the slave woman of Zam'ah, for he is my son.' 'Abd bin Zam'ah said: 'He is the son of my father's slave woman who was born on my father's bed.' The Messenger of Allâh ﷺ saw that he resembled 'Utbah, but he said: 'The child is the bed's. Veil yourself from him, O Sawdah.'" (*Sahîh*)

٣٥١٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اخْتَصَمَ سَعْدُ بْنُ أَبِي وَقَّاصٍ وَعَبْدُ بْنُ زَمْعَةَ فِي ابْنِ زَمْعَةَ، قَالَ سَعْدٌ: أَوْصَانِي أَخِي عُتْبَةُ إِذَا قَدِمْتَ مَكَّةَ فَانْظُرْ إِلَى ابْنِ وَلِيدَةِ زَمْعَةَ فَهُوَ ابْنِي، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: هُوَ ابْنُ أَمَةِ أَبِي وُلِدَ عَلَى فِرَاشِ أَبِي، فَرَأَى رَسُولُ اللهِ ﷺ شَبَهًا بَيِّنًا بِعُتْبَةَ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْوَلَدُ لِلْفِرَاشِ، وَاحْتَجِبِي مِنْهُ يَا سَوْدَةُ»!.

تخريج: أخرجه البخاري، الخصومات، باب دعوى الوصي للميت، ح:٢٤٢١، ومسلم، الرضاع، باب الولد للفراش وتوقي الشبهات، ح:١٤٥٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٥٦٨١ .

Comments:

The purpose of the chapter is that as the children born to the wife are considered the husband's children, in the same manner the children born to a slave woman would be considered those of the owner; provided the husband or the owner does not disown them.

Chapter 50. Drawing Lots For A Child If Several Men Dispute Over Him

(المعجم ٥٠) - بَابُ الْقُرْعَةِ فِي الْوَلَدِ إِذَا تَنَازَعُوا فِيهِ وَذِكْرِ الِاخْتِلَافِ عَلَى الشَّعْبِيِّ فِيهِ فِي حَدِيثِ زَيْدِ بْنِ أَرْقَمَ (التحفة ٥٠)

3518. It was narrated that Zaid bin Arqam said: "Three men were brought to 'Alî while he was in Yemen; they all had intercourse with a woman during a single menstrual cycle. He asked two of them: 'Do you affirm that this child belongs to (the third man)?' And they said: 'No.' He asked another two of them: 'Do you affirm that this child belongs to (the third man)?' And they said: 'No.' So he cast lots between them, and attributed the child to the one whome the lot fell, and obliged him to pay two-thirds of the *Diyah*.[1] The Prophet ﷺ was told of this, and he laughed so much that his back teeth became visible." (*Da'îf*)

٣٥١٨ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ صَالِحٍ الْهَمْدَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: أُتِيَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ بِثَلَاثَةٍ وَهُوَ بِالْيَمَنِ وَقَعُوا عَلَى امْرَأَةٍ فِي طُهْرٍ وَاحِدٍ، فَسَأَلَ اثْنَيْنِ أَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ قَالَا: لَا، ثُمَّ سَأَلَ اثْنَيْنِ أَتُقِرَّانِ لِهٰذَا بِالْوَلَدِ؟ قَالَا: لَا، فَأَقْرَعَ بَيْنَهُمْ وَأَلْحَقَ الْوَلَدَ بِالَّذِي صَارَتْ عَلَيْهِ الْقُرْعَةُ، وَجَعَلَ عَلَيْهِ ثُلُثَيِ الدِّيَةِ، فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الطلاق، باب من قال بالقرعة إذا تنازعوا في الولد، ح: ٢٢٧٠ عن خشيش به، وهو في الكبرى، ح: ٥٦٨٢ * سفيان الثوري عنعن، وللحديث شواهد ضعيفة.

Comments:

1. The original incident belonged to the period of ignorance, because in Islam three people's copulating with one woman in her single purity is not possible. Since prescribed legal punishment could not be meted out upon the deeds of the period of ignorance, therefore, solving this problem was required after the fact.
2. 'The one to whom the lot fell': when several individuals hold equal right, and if it cannot be given to everyone, then the matter is decided by drawing lots or performing sortilege.
3. 'He imposed two-thirds of the *Diyah* upon him' because they did not get the child. They were, therefore, given a sum of money.
4. 'He began to laugh': At the intellect of 'Alî ﷺ or at this wonderful incident.

[1] This refers to the value of the woman, who was a slave.

3519. It was narrated that Zaid bin Arqam said: "While we were with the Messenger of Allâh ﷺ, a man came to him from Yemen and started telling him (about an incident) while 'Alî was still in Yemen. He said: 'O Messenger of Allâh, three men were brought to 'Alî who were disputing about a child, and they all had intercourse with a woman during a single menstrual cycle.'" And he quoted the same *Hadîth*. (***Da'if***)

٣٥١٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ أَبِي الْخَلِيلِ الْحَضْرَمِيُّ عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ إِذْ جَاءَهُ رَجُلٌ مِنَ الْيَمَنِ، فَجَعَلَ يُخْبِرُهُ وَيُحَدِّثُهُ وَعَلِيٌّ بِهَا، فَقَالَ: يَا رَسُولَ اللهِ! أَتَى عَلِيًّا ثَلَاثَةُ نَفَرٍ يَخْتَصِمُونَ فِي وَلَدٍ وَقَعُوا عَلَى امْرَأَةٍ فِي طُهْرٍ، وَسَاقَ الْحَدِيثَ.

تخريج: **[إسناده ضعيف]** أخرجه أبو داود، ح:٢٢٦٩ (انظر الحديث السابق) من حديث الأجلح به، وضعفه الجمهور كما حققته في تخريج مسند الحميدي، ح:٧٨٥، والحديث في الكبرٰى، ح:٥٦٨٣، وصححه الحاكم:٣/ ١٣٥، ١٣٦، وللحديث طرق كلها ضعيفة.

3520. It was narrated that Zaid bin Arqam said: "I was with the Messenger of Allâh ﷺ, and 'Alî, may Allâh be pleased with him, was in Yemen at that time. A man came to him and said: 'I saw 'Alî when three men were brought to him who all claimed (to be the father) of a child. 'Alî said to one of them: Will you give the child up to him? And he refused. He said to (the next one): Will you give the child up to him? And he refused. He said to (the next one): Will you give the child up to him? And he refused. 'Alî said: You are disputing partners. I will cast lots among you, and whoever wins the draw, the child is for him, and he has to pay two-thirds of the *Diyah*.' The Messenger of Allâh ﷺ laughed so much that his back teeth became visible."

٣٥٢٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْخَلِيلِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَعَلِيٌّ رَضِيَ اللهُ عَنْهُ يَوْمَئِذٍ بِالْيَمَنِ، فَأَتَاهُ رَجُلٌ فَقَالَ: شَهِدْتُ عَلِيًّا أُتِيَ فِي ثَلَاثَةِ نَفَرٍ ادَّعَوْا وَلَدَ امْرَأَةٍ، فَقَالَ عَلِيٌّ لِأَحَدِهِمْ: تَدَعُهُ لِهٰذَا؟ فَأَبَى، وَقَالَ لِهٰذَا: تَدَعُهُ لِهٰذَا؟ فَأَبَى، وَقَالَ لِهٰذَا: تَدَعُهُ لِهٰذَا؟ فَأَبَى، قَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: أَنْتُمْ شُرَكَاءُ مُتَشَاكِسُونَ وَسَأُقْرِعُ بَيْنَكُمْ، فَأَيُّكُمْ أَصَابَتْهُ الْقُرْعَةُ فَهُوَ لَهُ وَعَلَيْهِ ثُلُثَا الدِّيَةِ، فَضَحِكَ رَسُولُ اللهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ.

تخريج: [ضعيف] انظر الحديث السابق، وهو في الكبرى، ح:٥٦٨٤.

3521. It was narrated from a man from Ḥaḍramawt, that Zaid bin Arqam said: "The Messenger of Allâh ﷺ sent 'Alî to (be the governor of) Yemen, and a child was brought to him concerning whom three men were disputing." (***Ḍa'îf***) Then he quoted the same *Ḥadîth*. Salamah bin Kuhail contradicted them.

٣٥٢١ - أَخْبَرَنَا إِسْحَاقُ بْنُ شَاهِينٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ رَجُلٍ مِنْ حَضْرَمَوْتَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ عَلِيًّا عَلَى الْيَمَنِ، فَأُتِيَ بِغُلَامٍ تَنَازَعَ فِيهِ ثَلَاثَةٌ. وَسَاقَ الْحَدِيثَ. خَالَفَهُمْ سَلَمَةُ بْنُ كُهَيْلٍ.

تخريج: [ضعيف] انظر الحديثين السابقين، وهو في الكبرى، ح:٥٦٨٥.

3522. Salamah bin Kuhail said: "I heard Ash-Sha'bî narrating from Abû Al-Khalîl or Ibn Abî Al-Khalîl that three men had intercourse (with the same woman) during a single menstrual cycle;" and he mentioned something similar, but he did not mention Zaid bin Arqam or attribute anything to the Prophet ﷺ. (***Ḍa'îf***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is correct, and Allâh, Glorious is He and Most High knows best.

٣٥٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ الشَّعْبِيَّ يُحَدِّثُ عَنْ أَبِي الْخَلِيلِ أَوِ ابْنِ أَبِي الْخَلِيلِ: أَنَّ ثَلَاثَةَ نَفَرٍ اشْتَرَكُوا فِي طُهْرٍ. فَذَكَرَ نَحْوَهُ. وَلَمْ يَذْكُرْ زَيْدَ بْنَ أَرْقَمَ وَلَمْ يَرْفَعْهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا صَوَابٌ، وَاللّٰهُ سُبْحَانَهُ وَتَعَالَى أَعْلَمُ.

تخريج: [ضعيف] تقدم، ح:٣٥١٩، وأخرجه أبو داود، ح:٢٢٧١ من حديث شعبة به، وهو في الكبرى، ح:٥٦٨٦.

Chapter 51. Detecting Family Likenesses

(المعجم ٥١) - بَابُ الْقَافَةِ (التحفة ٥١)

3523. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came to me looking happy and cheerful, and he said: 'Did you not see that Mujazziz looked at Zaid bin Ḥârithah and Usâmah and said: These feet belong to one another.'" (***Ṣaḥîḥ***)

٣٥٢٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: إِنَّ رَسُولَ اللهِ ﷺ دَخَلَ عَلَيَّ مَسْرُورًا تَبْرُقُ أَسَارِيرُ وَجْهِهِ فَقَالَ: «أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا نَظَرَ إِلَى زَيْدِ بْنِ حَارِثَةَ وَأُسَامَةَ فَقَالَ: إِنَّ بَعْضَ هٰذِهِ الْأَقْدَامِ لَمِنْ بَعْضٍ».

تخريج: أخرجه البخاري، الفرائض، باب القائف، ح: ٦٧٧٠، ومسلم، الرضاع، باب العمل بإلحاق القائف الولد، ح: ١٤٥٩/٣٨ عن قتيبة به، وهو في الكبرى، ح: ٥٦٨٧.

3524. It was narrated that 'Âishah, may Allâh be pleased with her, said: "The Messenger of Allâh ﷺ came to me one day looking happy and said: 'O 'Âishah! Did you not see that Mujazziz Al-Mudlijî came to me when Usâmah bin Zaid was with me. He saw Usâmah bin Zaid and Zaid with a blanket over them; their heads were covered but their feet were exposed, and he said: These feet belong to one another.'" (*Sahîh*)

٣٥٢٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ ذَاتَ يَوم مَسْرُورًا فَقَالَ: «يَا عَائِشَةُ! أَلَمْ تَرَيْ أَنَّ مُجَزِّزًا الْمُدْلِجِيَّ دَخَلَ عَلَيَّ وَعِنْدِي أُسَامَةُ ابْنُ زَيْدٍ، فَرَأَى أُسَامَةَ بْنَ زَيْدٍ وَزَيْدًا وَعَلَيْهِمَا قَطِيفَةٌ وَقَدْ غَطَّيَا رُءُوسَهُمَا وَبَدَتْ أَقْدَامُهُمَا فَقَالَ: هٰذِهِ أَقْدَامٌ بَعْضُهَا مِنْ بَعْضٍ».

تخريج: أخرجه البخاري، الفرائض، باب القائف، ح: ٦٧٧١، ومسلم، الرضاع، باب العمل بإلحاق القائف الولد، ح: ١٤٥٩/٣٩ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٥٦٨٨.

Chapter 52. When One Parent Becomes Muslim, And The Child Is Given The Choice

(المعجم ٥٢) - إِسْلَامُ أَحَدِ الزَّوْجَيْنِ وَتَخْيِيرُ الْوَلَدِ (التحفة ٥٢)

3525. It was narrated from 'Abdul-Hamîd bin Salamah Al-Ansârî, from his father, from his grandfather, that he became Muslim but his wife refused to become Muslim. A young son of theirs, who had not yet reached puberty, came, and the Prophet ﷺ seated the father on one side and the mother on the other side, and he gave him the choice. He said: "O Allâh, guide him," and (the child) went to his father. (*Hasan*)

٣٥٢٥ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُثْمَانَ الْبَتِّيِّ، عَنْ عَبْدِ الْحَمِيدِ بْنِ سَلَمَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ، عنْ جَدِّهِ: أَنَّهُ أَسْلَمَ وَأَبَتِ امْرَأَتُهُ أَنْ تُسْلِمَ، فَجَاءَ ابْنٌ لَهُمَا صَغِيرٌ لَمْ يَبْلُغِ الْحُلُمَ، فَأَجْلَسَ النَّبِيُّ ﷺ الْأَبَ هٰهُنَا وَالْأُمَّ هٰهُنَا ثُمَّ خَيَّرَهُ فَقَالَ: «اللَّهُمَّ! اهْدِهِ» فَذَهَبَ إِلَى أَبِيهِ.

تخريج: [حسن] أخرجه ابن ماجه، الأحكام، باب تخيير الصبي بين أبويه، ح: ٢٣٥٢ من حديث عثمان البتي به، وهو في الكبرى، ح: ٥٦٨٩، وصححه الحاكم: ٢/٢٠٦، ٢٠٧، ووافقه الذهبي.

Comments:

If a husband and wife decide to go their separate ways, the child should remain in the custody of mother till the age of seven years. Thereupon, the child shall be offered an option - he or she may choose to remain with the mother or the father. In the afore-mentioned incident, the father was a Muslim, while the mother was an unbeliever. A child instinctively inclines toward his mother. Therefore, Allâh's Messenger ﷺ supplicated the child should not go to the mother, otherwise the child had the danger of falling into disbelief.

3526. It was narrated that Abû Maimûnah said: "While I was with Abû Hurairah he said: 'A woman came to the Messenger of Allâh ﷺ and said: May my father and mother be ransomed for you! My husband wants to take my son away, but he helps me, and brings me water from the well of Abû 'Inabah. Her husband came and said: Who is going to take my son from me? The Messenger of Allâh ﷺ said: "O boy, this is your father and this is your mother; take the hand of whichever of them you want." He took his mother's hand and she left with him.'" (*Sahîh*)

٣٥٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي زِيَادٌ عَنْ هِلَالِ بْنِ أُسَامَةَ، عَنْ أَبِي مَيْمُونَةَ قَالَ: بَيْنَا أَنَا عِنْدَ أَبِي هُرَيْرَةَ فَقَالَ: إِنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: فِدَاكَ أَبِي وَأُمِّي! إِنَّ زَوْجِي يُرِيدُ أَنْ يَذْهَبَ بِابْنِي وَقَدْ نَفَعَنِي وَسَقَانِي مِنْ بِئْرِ أَبِي عِنَبَةَ، فَجَاءَ زَوْجُهَا وَقَالَ: مَنْ يُخَاصِمُنِي فِي ابْنِي؟ فَقَالَ: «يَا غُلَامُ! هٰذَا أَبُوكَ وَهٰذِهِ أُمُّكَ فَخُذْ بِيَدِ أَيِّهِمَا شِئْتَ». فَأَخَذَ بِيَدِ أُمِّهِ فَانْطَلَقَتْ بِهِ.

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الطلاق، باب من أحق بالولد، ح:٢٢٧٧ من حديث ابن جريج به، وهو في الكبرٰى، ح:٥٦٩٠، وقال الترمذي، ح:١٣٥٧ "حسن صحيح" * زياد هو ابن سعد.

Comments:

1. This child might have been older than seven years of age, but less than adult. In the event of dispute between, father and mother, the child has the option to remain with either of the parents. The father cannot forcibly take the child. Till the age of seven, a child nonetheless remains dependent on the mother. On reaching puberty, he or she becomes independent or autonomous.
2. Bi'r Abi 'Inabah is a well, which is situated outside of the city of Al-Madinah at a distance of about 16 kilometers.

Chapter 53. The *'Iddah* Of A Woman Separated By *Khul'*

(المعجم ٥٣) - عِدَّةُ الْمُخْتَلِعَةِ (التحفة ٥٣)

3527. Ar-Rubayy' bint Mu'awwidh bin 'Afrâ' narrated that Thâbit bin

٣٥٢٧ - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى

الْمَرْوَزِيُّ قَالَ: أَخْبَرَنِي شَاذَانُ بْنُ عُثْمَانَ أَخُو عَبْدَانَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ الرُّبَيِّعَ بِنْتَ مُعَوِّذِ ابْنِ عَفْرَاءَ أَخْبَرَتْهُ: أَنَّ ثَابِتَ بْنَ قَيْسِ بْنِ شَمَّاسٍ ضَرَبَ امْرَأَتَهُ فَكَسَرَ يَدَهَا - وَهِيَ جَمِيلَةُ بِنْتُ عَبْدِ اللهِ بْنِ أُبَيٍّ - فَأَتَى أَخُوهَا يَشْتَكِيهِ إِلَى رَسُولِ اللهِ ﷺ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ إِلَى ثَابِتٍ فَقَالَ لَهُ: «خُذِ الَّذِي لَهَا عَلَيْكَ وَخَلِّ سَبِيلَهَا» قَالَ: نَعَمْ، فَأَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَتَرَبَّصَ حَيْضَةً وَاحِدَةً فَتَلْحَقَ بِأَهْلِهَا.

Qais bin Shammâs hit his wife and broke her arm – her name was Jamîlah bint 'Abdullâh bin Ubayy. Her brother came to the Messenger of Allâh ﷺ to complain about him, and the Messenger of Allâh ﷺ sent for Thâbit and said: "Take what she owes you and let her go." He said: "Yes." And the Messenger of Allâh ﷺ ordered her to wait for one menstrual cycle and then go to her family. (*Hasan*)

تخريج: [**إسناده حسن**] أخرجه الطبراني في الكبير: ٢٤/ ٢٦٥، ح: ٦٧١ من طريق آخر عن محمد بن عبدالرحمٰن بن ثوبان وغيره به، وهو في الكبرى، ح: ٥٦٩١.

٣٥٢٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي عُبَادَةُ بْنُ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ عَنْ رُبَيِّعٍ بِنْتِ مُعَوِّذٍ قَالَ: قُلْتُ لَهَا: حَدِّثِينِي حَدِيثَكِ، قَالَتْ: اخْتَلَعْتُ مِنْ زَوْجِي ثُمَّ جِئْتُ عُثْمَانَ فَسَأَلْتُهُ مَاذَا عَلَيَّ مِنَ الْعِدَّةِ؟ فَقَالَ: لَا عِدَّةَ عَلَيْكِ إِلَّا أَنْ تَكُونِي حَدِيثَةَ عَهْدٍ بِهِ، فَتَمْكُثِي حَتَّى تَحِيضِي حَيْضَةً. قَالَ: وَأَنَا مُتَّبِعٌ فِي ذٰلِكَ قَضَاءَ رَسُولِ اللهِ ﷺ فِي مَرْيَمَ الْمغَالِيَّةِ، كَانَتْ تَحْتَ ثَابِتِ بْنِ قَيْسِ ابْنِ شَمَّاسٍ فَاخْتَلَعَتْ مِنْهُ.

3528. 'Ubâdah bin Al-Walîd bin 'Ubâdah bin As-Sâmit narrated from Rubayy' bint Mu'awwidh. He said: "I said to her: 'Tell me your *Hadîth*.' She said: 'I was separated from husband by *Khul'*, then I came to 'Uthmân and asked him: What *'Iddah* do I have to observe? He said: You do not have to observe any *'Iddah*, unless you had intercourse with him recently, in which case you should stay with him until you have menstruated. He said: In that I am following the ruling of the Messenger of Allâh ﷺ concerning Mariam Al-Maghâliyyah, who was married to Thâbit bin Qais and was separated by *Khul'* from him.'" (*Hasan*)

تخريج: [**إسناده حسن**] أخرجه ابن ماجه، الطلاق، باب عدة المختلعة، ح: ٢٠٥٨ من

حديث يعقوب بن إبراهيم بن سعد، عم عبيدالله به، وهو في الكبرى، ح: ٥٦٩٢.

Comments:

1. From the verdict of 'Uthman, it transpires that the waiting period of one menstrual cycle is also for acquittal from pregnancy or to verify that she is not pregnant. If sexual intercourse has not taken place during the woman's current purity (the *Tuhûr*, or the state of purity following menstruation), there is no waiting period even of one menstrual cycle. But since copulation is a concealed matter, the fact of the matter is that the woman granted a Khul' from her husband should wait for one menstrual cycle to intervene, so that nothing is left to doubt or suspicion.
2. It should be borne in mind that returning (taking back) is not possible in Khul'. Later, remarriage is possible because it does not fall in the category of a third divorce.

Chapter 54. Exceptions To The *'Iddah* Of Divorced Women

(المعجم ٥٤) - مَا اسْتُثْنِيَ مِنْ عِدَّةِ الْمُطَلَّقَاتِ (التحفة ٥٤)

3529. It was narrated from Ibn 'Abbâs with regard to Allâh's saying: "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it."[1] and He said: "And when We change a Verse in place of another — and Allâh knows best what He sends down."[2] and He said: "Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book."[3] "The first thing that was abrogated in the Qur'ân was the *Qiblah*." And He said: "And divorced women shall wait (as regards their marriage) for three menstrual periods."[4] and He said: "And those of your women as have passed the age of monthly

٣٥٢٩ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَلِيُّ ابْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَآ أَوْ مِثْلِهَآ﴾ [البقرة: ١٠٦] وَقَالَ: ﴿وَإِذَا بَدَّلْنَآ ءَايَةً مَّكَانَ ءَايَةٍ وَٱللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ﴾ [النحل: ١٠١] الآيَةَ. وَقَالَ: ﴿يَمْحُوا۟ ٱللَّهُ مَا يَشَآءُ وَيُثْبِتُ وَعِندَهُۥٓ أُمُّ ٱلْكِتَٰبِ﴾ [الرعد: ٣٩] فَأَوَّلُ مَا نُسِخَ مِنَ الْقُرْآنِ الْقِبْلَةُ، وَقَالَ: ﴿وَٱلْمُطَلَّقَٰتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَٰثَةَ قُرُوٓءٍ﴾ [البقرة: ٢٢٨] وَقَالَ: ﴿وَٱلَّٰٓـِٔى يَئِسْنَ مِنَ ٱلْمَحِيضِ مِن نِّسَآئِكُمْ إِنِ ٱرْتَبْتُمْ فَعِدَّتُهُنَّ ثَلَٰثَةُ أَشْهُرٍ﴾ [الطلاق: ٤] فَنُسِخَ مِنْ

[1] *Al-Baqarah* 2:106.
[2] *An-Naḥl* 16:101.
[3] *Ar-Ra'd* 13:39.
[4] *Al-Baqarah* 2:228.

courses, for them the *'Iddah*, if you have doubt (about their periods), is three months."[1] So (some) of that was abrogated, (according to) His, Most High, saying: "And then divorce them before you have sexual intercourse with them, no *'Iddah* have you to count in respect of them."[2] (*Hasan*)

ذٰلِكَ، قَالَ تَعَالَى: ﴿ثُمَّ طَلَّقْتُمُوهُنَّ مِن قَبْلِ أَن تَمَسُّوهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّونَهَا﴾ [الأحزاب: ٤٩]

تخريج: [**إسناده حسن**] أخرجه أبو داود، الطلاق، باب: في نسخ ما استثني به، من عدة المختلعات، ح: ٢٢٨٢ من حديث علي بن الحسين به، وهو في الكبرٰى، ح: ٥٧٠٤.

Chapter 55. The *'Iddah* Of A Woman Whose Husband Dies

(المعجم ٥٥) - **بَابُ عِدَّةِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا** (التحفة ٥٥)

3530. It was narrated that Zainab bint Umm Salamah said: "Umm Habîbah said: 'I heard the Messenger of Allâh ﷺ say: It is not permissible for a woman who believes in Allâh and the Last Day to mourn for anyone who dies for more than three days, except for a husband; (she mourns for him for) four months and ten (days)." (*Sahîh*)

٣٥٣٠ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنْ شُعْبَةَ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ نَافِعٍ عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ: قَالَتْ أُمُّ حَبِيبَةَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

تخريج: أخرجه البخاري، الطلاق، باب الكحل للحادة، ح: ٥٣٣٩، ومسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة وتحريمه في غير ذلك، إلا ثلاثه أيام، ح: ١٤٨٦/٥٩ من حديث شعبة به، وهو في الكبرٰى، ح: ٥٦٩٣.

3531. It was narrated from Zainab bint Umm Salamah – I (the narrator) said: "From her mother?" He said: "Yes" – "that the Prophet ﷺ was asked about a woman whose husband had died but they were worried about her

٣٥٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، قُلْتُ: عَنْ أُمِّهَا؟ قَالَ: نَعَمْ، إِنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ امْرَأَةٍ تُوُفِّيَ عَنْهَا زَوْجُهَا فَخَافُوا

[1] *At-Talâq* 65:4.

[2] *Al-Ahzâb* 33:49. See no. 3584.

eyes – could she use *kohl*?" He said: "One of you used to stay in her house wearing her shabbiest clothes for a year, then she would come out. No, (the mourning period is) four months and ten (days)." (*Sahîh*)

عَلَى عَيْنِهَا أَتَكْتَحِلُ؟ فَقَالَ: «قَدْ كَانَتْ إِحدَاكُنَّ تَمْكُثُ فِي بَيْتِهَا فِي شَرِّ أَحْلَاسِهَا حَوْلًا ثُمَّ خَرَجَتْ، فَلَا، أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

تخريج: أخرجه البخاري، ح:٥٣٣٨، ومسلم، ح:١٤٨٨/ ٦٠ من حديث شعبة به (انظر الحديث السابق)، وهو في الكبرى، ح:٥٦٩٤.

Comments:

1. The waiting period of a woman whose husband dies, is four months and ten days. There is consensus over this matter, provided the woman is not pregnant. She shall have to remain in the state of mourning during this period, in which she will have to abstain from all sorts of adornment. *Kohl* or collyrium is also an adornment. She, therefore, may not apply collyrium during mourning. If there is any trouble in one's eyes, some other medication could be utilized, which is not generally used as a means of adornment.
2. During the period of ignorance, it was a custom to keep the woman, whose husband had died, secluded in a room for a period of one year. She was not even permitted to bathe and wash herself, to the extent that she could not take a bath after menstruation. She also wore the same clothes the entire period. That is why they (the clothes) are called the worst garments in the *Hadîth*. They used to smell so bad that if some animal touched her body, it would die. She used to be taken out of her room after one year. She was then handed camel's dung, which she would throw back over her head. So to say, now her bad condition has come to an and, as a sign of the end of her waiting period. Islam prevented a widow from adornment only. She would continue to reside with the other members of the household. She would take a bath and wash herself. She would, however, abstain from new or attractive garments, jewelry, make-up, and other adornments, and remain indoors as far as possible.

3532. It was narrated from Zainab bint Umm Salamah, that Umm Salamah and Umm Habîbah said: "A woman came to the Prophet ﷺ and said: 'My daughter's husband has died, and I am worried about her eyes. Can I apply *kohl* to her?' The Messenger of Allâh ﷺ said: 'One of you used to stay (in mourning) for a year. Rather (the mourning period is) four months and ten (days). And when that year

٣٥٣٢ - أَخْبَرَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ قَيْسِ بْنِ قَهْدٍ الأَنْصَارِيِّ - وَجَدُّهُ قَدْ أَدْرَكَ النَّبِيَّ ﷺ - عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ وَأُمِّ حَبِيبَةَ قَالَتَا: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا، وَإِنِّي أَخَافُ عَلَى

had passed she would go out and fling a piece of dung behind her.'"[1] (*Sahîh*)

عَيْنِهَا أَفَأَكْحُلُهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ كَانَتْ إِحدَاكُنَّ تَجْلِسُ حَوْلًا، وَإِنَّمَا هِيَ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، فَإِذَا كَانَ الْحَوْلُ خَرَجَتْ وَرَمَتْ وَرَاءَهَا بِبَعْرَةٍ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٦٩٥.

3533. It was narrated from Safiyyah bint Abî 'Ubaid that she heard Hafsah bint 'Umar, the wife of the Prophet ﷺ, (narrate) that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to mourn for anyone who dies for more than three days except for a husband; she should mourn for him for four months and ten (days)." (*Sahîh*)

٣٥٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ نَافِعًا يَقُولُ: عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ أَنَّهَا سَمِعَتْ حَفْصَةَ بِنْتَ عُمَرَ زَوْجَ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

تخريج: أخرجه مسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة وتحريمه في غير ذلك، إلا ثلاثة أيام، ح:١٤٩٠ من حديث نافع به، وهو في الكبرى، ح:٥٦٩٦.

Comments:

Mourning (Arabic - *Hidâd*) signifies abstaining from something lawful, for instance, taking bath, washing, sleeping, etc. It does not signify perpetrating unlawfulness, for example screaming, shrieking, wailing, whining, slapping the chest, shaving the head, etc. Mourning for more than three days is also not permitted for men. Women were specially mentioned because they generally indulge in mourning more than men.

3534. It was narrated from Safiyyah bint Abî 'Ubaid from one of the wives of the Prophet ﷺ, and from Umm Salamah, that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to mourn for anyone who dies for more than three days except for a husband; she should mourn for him for four months and ten (days)." (*Sahîh*)

٣٥٣٤ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ وَعَنْ أُمِّ سَلَمَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُحِدُّ عَلَى مَيِّتٍ أَكْثَرَ مِنْ ثَلَاثَةِ أَيَّامٍ إِلَّا عَلَى زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيْهِ

[1] See no. 3563.

أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

تخريج: [صحيح] وهو في الكبرىٰ، ح:٥٦٩٧، وانظر الحديث السابق * سعيد هو ابن أبي عروبة.

3535. A similar report was narrated from Ṣafiyyah bint Abî 'Ubaid from one of the wives of the Prophet ﷺ – and she is Umm Salamah – from the Prophet ﷺ. (*Ṣaḥîḥ*)

٣٥٣٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا السَّهْمِيُّ - يَعْنِي عَبْدَ اللهِ بْنَ بَكْرٍ - قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بِنْتِ أَبِي عُبَيْدٍ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ - وَهِيَ أُمُّ سَلَمَةَ - عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرىٰ، ح:٥٦٩٨.

Comments:

The objective behind repetition of the narration concerning mourning is to display that in one place this report is transmitted on the authority of Umm Habibah ﷺ, in another on the authority of Umm Salamah, in some other from Hafsah ﷺ and in another on the authority of one of the other wives of the Prophet ﷺ. There is no conflict in them.

Chapter 56. The *'Iddah* Of A Pregnant Woman Whose Husband Dies

(المعجم ٥٦) - بَابُ عِدَّةِ الْحَامِلِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا (التحفة ٥٦)

3536. It was narrated from Al-Miswar bin Makhramah that Subai'ah Al-Aslamiyyah gave birth one day after her husband died. She came to the Messenger of Allâh ﷺ and asked his permission to marry, and he gave her permission to marry and she married. (*Ṣaḥîḥ*)

٣٥٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لِمُحَمَّدٍ - قَالَا: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ نُفِسَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، فَجَاءَتْ رَسُولَ اللهِ ﷺ فَاسْتَأْذَنَتْ أَنْ تَنْكِحَ، فَأَذِنَ لَهَا فَنَكَحَتْ.

تخريج: أخرجه البخاري، الطلاق، باب: "وأولات الأحمال أجلهن أن يضعن حملهن"، ح:٥٣٢٠ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٥٩٠، والكبرىٰ، ح:٥٦٩٩ .

Comments:

If a woman's husband dies, and if she is pregnant, her waiting period, according to the majority of the people of knowledge, instead of four months and ten days, ends when she delivers her burden. When the child is born, she

is free when her postnatal bleeding (*Nifâs*) ceases. She may further marry. No mourning is required of her. It was the opinion of Ibn 'Abbâs ﷺ that the latter is the waiting period of the two: that means if the child is born before the expiration of the period of four months and ten days, the waiting period shall be four months and ten days; and if the four months and ten days intervene first or come to an end before the birth of the child, the waiting period shall be the childbirth. So to speak, he thought mourning has its own place and the childbirth has its own.

3537. It was narrated from Al-Miswar bin Makhramah that the Prophet ﷺ commanded Subai'ah to get married when her *Nifâs*[1] ended. (***Sahîh***)

٣٥٣٧ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيِّ بْنِ نَصْرٍ عَنْ عَبْدِ اللهِ بْنِ دَاوُدَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ النَّبِيَّ ﷺ أَمَرَ سُبَيْعَةَ أَنْ تَنْكِحَ إِذَا تَعَلَّتْ مِنْ نِفَاسِهَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٥٧٠٠.

3538. It was narrated that Abû As-Sanâbil said: "Subai'ah gave birth twenty-three or twenty-five days after her husband died, and when her *Nifâs* ended she expressed her wish to remarry and was criticized for that. Mention of that was made to the Messenger of Allâh ﷺ and he said: 'There is nothing to stop her; her term has ended.'" (***Hasan***)

٣٥٣٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: أَخْبَرَنِي جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ أَبِي السَّنَابِلِ قَالَ: وَضَعَتْ سُبَيْعَةُ حَمْلَهَا بَعْدَ وَفَاةِ زَوْجِهَا بِثَلَاثَةٍ وَعِشْرِينَ أَوْ خَمْسَةٍ وَعِشْرِينَ لَيْلَةً، فَلَمَّا تَعَلَّتْ تَشَوَّفَتْ لِلْأَزْوَاجِ فَعِيبَ ذٰلِكَ عَلَيْهَا، فَذُكِرَ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «مَا يَمْنَعُهَا قَدِ انْقَضَى أَجَلُهَا».

تخريج: [حسن] أخرجه الترمذي، الطلاق، باب ماجاء في الحامل المتوفى عنها زوجها تضع، ح: ١١٩٣ من حديث منصور بن المعتمر به، وقال: "لا نعرف للأسود شيئًا، عن أبي السنابل"، وهو في الكبرى، ح: ٥٧٠١، وصححه ابن حبان، ح: ١٣٢٩ من حديث جرير بن عبدالحميد به * والأسود هو ابن يزيد، وللحديث شواهد، انظر الحديث الآتي.

3539. Abû Salamah said: "Abû Hurairah and Ibn 'Abbâs differed concerning the widow who gives birth after her husband's death. Abû Hurairah said: 'She may be

٣٥٣٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ رَبِّهِ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا

[1] Postnatal bleeding.

سَلَمَةَ يَقُولُ: اخْتَلَفَ أَبُو هُرَيْرَةَ وَابْنُ عَبَّاسٍ فِي الْمُتَوَفَّى عَنْهَا زَوْجُهَا إِذَا وَضَعَتْ حَمْلَهَا، قَالَ أَبُو هُرَيْرَةَ: تُزَوَّجُ، وَقَالَ ابْنُ عَبَّاسٍ: أَبْعَدَ الْأَجَلَيْنِ، فَبَعَثُوا إِلَى أُمِّ سَلَمَةَ فَقَالَتْ: تُوُفِّيَ زَوْجُ سُبَيْعَةَ فَوَلَدَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِخَمْسَةَ عَشَرَ نِصْفِ شَهْرٍ، قَالَتْ: فَخَطَبَهَا رَجُلَانِ فَحَطَّتْ بِنَفْسِهَا إِلَى أَحَدِهِمَا، فَلَمَّا خَشُوا أَنْ تَفْتَاتَ بِنَفْسِهَا قَالُوا: إِنَّكِ لَا تَحِلِّينَ، قَالَتْ: فَانْطَلَقْتُ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «قَدْ حَلَلْتِ فَانْكِحِي مَنْ شِئْتِ».

married.' Ibn 'Abbâs said: '(She has to wait) for the longer of the two periods.'[1] They sent word to Umm Salamah and she said: 'The husband of Subai'ah died and she gave birth fifteen days – half a month – after her husband died.' She said: 'Two men proposed marriage to her, and she was inclined toward one of them. When they feared that she was becoming single-minded (on this issue, and not consulting her family), they said: It is not permissible for you to marry. She went to the Messenger of Allâh ﷺ and he said: 'It is permissible for you to marry, so marry whomever you want.''' (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٧٠٢ * عبد ربه بن سعيد هو ابن قيس، أبوسلمة هو ابن عبدالرحمن.

٣٥٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لِمُحَمَّدٍ - قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ أَبِي سَلَمَةَ قَالَ: سُئِلَ ابْنُ عَبَّاسٍ وَأَبُو هُرَيْرَةَ عَنِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا وَهِيَ حَامِلٌ؟ قَالَ ابْنُ عَبَّاسٍ: آخِرُ الْأَجَلَيْنِ، وَقَالَ أَبُو هُرَيْرَةَ: إِذَا وَلَدَتْ فَقَدْ حَلَّتْ، فَدَخَلَ أَبُو سَلَمَةَ إِلَى أُمِّ سَلَمَةَ فَسَأَلَهَا عَنْ ذٰلِكَ، فَقَالَتْ: وَلَدَتْ سُبَيْعَةُ الْأَسْلَمِيَّةُ بَعْدَ وَفَاةِ زَوْجِهَا بِنِصْفِ

3540. It was narrated that Abû Salamah said: "Ibn 'Abbâs and Abû Hurairah were asked about the woman whose husband dies when she is pregnant. Ibn 'Abbâs said: '(She should wait) for the longer of the two periods.' Abû Hurairah said: 'When she gives birth it becomes permissible for her to marry.' Abû Salamah went to Umm Salamah and asked her about that, and she said: 'Subai'ah Al-Aslamiyyah gave birth half a month after her husband died, and two men proposed to her. One was young and one was old, and she

[1] The longer of the two periods: The dispute here is whether the pregnant widow's *'Iddah* ends when she gives birth, even if that is only a few days after her husband's death, or when four months and ten days have passed since her husband's death.

شَهْرٍ، فَخَطَبَهَا رَجُلَانِ أَحَدُهُمَا شَابٌّ وَالآخَرُ كَهْلٌ، فَحَطَّتْ إِلَى الشَّابِّ، فَقَالَ الْكَهْلُ: لَمْ تَحْلِلْ، وَكَانَ أَهْلُهَا غُيَّبًا فَرَجَا إِذَا جَاءَ أَهْلُهَا أَنْ يُؤْثِرُوهُ بِهَا فَجَاءَتْ رَسُولَ اللهِ ﷺ فَقَالَ: «قَدْ حَلَلْتِ فَانْكِحِي مَنْ شِئْتِ».

was inclined toward the young one. So the old one said: It is not permissible for you to marry. Her family was not there, and he hoped that if he went to her family they would marry her to him. She went to the Messenger of Allâh ﷺ and he said: It is permissible for you to marry, so marry whomever you want.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الموطأ (يحيى): ٢/ ٥٨٩، والكبرى، ح: ٥٧٠٣.

٣٥٤١ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ فِي امْرَأَةٍ وَضَعَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِعِشْرِينَ لَيْلَةً أَيَصْلُحُ لَهَا أَنْ تَزَوَّجَ؟ قَالَ: لَا، إِلَّا آخِرَ الْأَجَلَيْنِ، قَالَ: قُلْتُ: قَالَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿وَأُوْلَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾ [الطلاق: ٤] فَقَالَ: إِنَّمَا ذٰلِكَ فِي الطَّلَاقِ، فَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي - يَعْنِي أَبَا سَلَمَةَ - فَأَرْسَلَ غُلَامَهُ كُرَيْبًا فَقَالَ: ائْتِ أُمَّ سَلَمَةَ فَسَلْهَا هَلْ كَانَ هٰذَا سُنَّةً مِنْ رَسُولِ اللهِ ﷺ؟ فَجَاءَ فَقَالَ: قَالَتْ: نَعَمْ، سُبَيْعَةُ الأَسْلَمِيَّةُ وَضَعَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِعِشْرِينَ لَيْلَةً، فَأَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَزَوَّجَ، فَكَانَ أَبُو السَّنَابِلِ فِيمَنْ يَخْطُبُهَا.

3541. Abû Salamah bin 'Abdur-Raḥmân said: "It was said to Ibn 'Abbâs concerning a woman who gives birth one day after her husband dies: 'Can she get married?' He said: 'No, not until the longer of the two periods has ended.'" He said: 'Allâh says: And for those who are pregnant (whether they are divorced or their husbands are dead), their *'Iddah* (prescribed period) is until they lay down their burden.'[1] He said: 'That only applies in the case of divorce.' Abû Hurairah said: 'I agree with my brother's son' – meaning, Abû Salamah. He sent his slave Kuraib and told him: 'Go to Umm Salamah and ask her: Was this the *Sunnah* of the Messenger of Allâh ﷺ?' He came back and said: 'Yes, Subai'ah Al-Aslamiyyah gave birth twenty days after her husband died, and the Messenger of Allâh ﷺ told her to get married, and Abû As-Sanâbil was one of those who proposed marriage to her.'" (*Ṣaḥîḥ*)

[1] *Aṭ-Ṭalâq* 65:4.

تخريج: أخرجه البخاري، التفسير، باب:﴿وأولات الأحمال أجلهن أن يضعن حملهن . . .﴾ إلخ، ح:٤٩٠٩ من حديث يحيى بن أبي كثير، ومسلم، الطلاق، باب انقضاء عدة المتوفى عنها وغيرها، بوضع الحمل، ح:١٤٨٥/٥٧ من حديث أبي سلمة به، وهو في الكبرٰى، ح:٥٧٠٥، وفيه علة غير قادحة.

Comments:

Ibn 'Abbâs maintained that the mourning period is essential in every condition and the childbirth too. But the command of the Messenger of Allâh ﷺ was different. Hence, Ibn 'Abbâs ؓ retracted his statement. May Allâh be pleased with him.

3542. It was narrated from Sulaimân bin Yâsir that Abû Hurairah, Ibn 'Abbâs, and Abû Salamah bin 'Abdur-Raḥmân were talking about the *'Iddah* of a woman whose husband dies, and she gives birth after her husband dies. Ibn 'Abbâs said: "She should observe *'Iddah* for the longer of the two periods." Abû Salamah said: "No, it becomes permissible for her to marry when she has given birth." Abû Hurairah said: "I agree with my brother's son." So they sent word to Umm Salamah, the wife of the Prophet ﷺ, and she said: "Subai'ah Al-Aslamiyyah gave birth shortly after her husband died; she consulted the Messenger of Allâh ﷺ and he told her to get married." (*Ṣaḥîḥ*)

٣٥٤٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ: أَنَّ أَبَا هُرَيْرَةَ وَابْنَ عَبَّاسٍ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ تَذَاكَرُوا عِدَّةَ الْمُتَوَفَّى عَنْهَا زَوْجُهَا تَضَعُ عِنْدَ وَفَاةِ زَوْجِهَا، فَقَالَ ابْنُ عَبَّاسٍ: تَعْتَدُّ آخِرَ الْأَجَلَيْنِ، وَقَالَ أَبُو سَلَمَةَ: بَلْ تَحِلُّ حِينَ تَضَعُ، فَقَالَ أَبُو هُرَيْرَةَ: أَنَا مَعَ ابْنِ أَخِي، فَأَرْسَلُوا إِلَى أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، فَقَالَتْ: وَضَعَتْ سُبَيْعَةُ الْأَسْلَمِيَّةُ بَعْدَ وَفَاةِ زَوْجِهَا بِيَسِيرٍ، فَاسْتَفْتَتْ رَسُولَ اللهِ ﷺ فَأَمَرَهَا أَنْ تَتَزَوَّجَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٧٠٦.

3543. It was narrated that Umm Salamah said: "Subai'ah gave birth a few days after her husband died, and the Messenger of Allâh ﷺ told her to get married." (*Ṣaḥîḥ*)

٣٥٤٣ - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ بْنِ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ كُرَيْبٍ، عَنْ أُمِّ سَلَمَةَ وَمُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ كُرَيْبٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: وَضَعَتْ سُبَيْعَةُ بَعْدَ وَفَاةِ زَوْجِهَا

بِأَيَّامٍ، فَأَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَزَوَّجَ.

تخريج: [صحيح] تقدم، ح: ٣٥٤١، وهو في الكبرى، ح: ٥٧٠٧.

3544. It was narrated from Sulaimân bin Yasâr that 'Abdullâh bin 'Abbâs and Abû Salamah bin 'Abdur-Raḥmân disagreed concerning a woman who gave birth one day after her husband died. 'Abdullâh bin 'Abbâs said: "(She should wait) for the longer of the two periods." Abû Salamah said: "When she has given birth, it becomes permissible for her to remarry." Abû Hurairah came and said: "I agree with my brother's son" – meaning Abû Salamah bin 'Abdur-Raḥmân. They sent Kuraib, the freed slave of Ibn 'Abbâs, to Umm Salamah to ask her about that. He came back to them and told them that she said: "Subai'ah gave birth one day after her husband died;" she mentioned that to the Messenger of Allâh ﷺ and he said: "It has become permissible for you to marry." (*Ṣaḥîḥ*)

٣٥٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ: أَنَّ عَبْدَ اللهِ بْنَ عَبَّاسٍ وَأَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ اخْتَلَفَا فِي الْمَرْأَةِ تُنْفَسُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، فَقَالَ عَبْدُ اللهِ ابْنُ عَبَّاسٍ: آخِرُ الْأَجَلَيْنِ، وَقَالَ أَبُو سَلَمَةَ: إِذَا نُفِسَتْ فَقَدْ حَلَّتْ، فَجَاءَ أَبُو هُرَيْرَةَ فَقَالَ: أَنَا مَعَ ابْنِ أَخِي - يَعْنِي أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ - فَبَعَثُوا كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذٰلِكَ، فَجَاءَهُمْ فَأَخْبَرَهُمْ أَنَّهَا قَالَتْ: وَلَدَتْ سُبَيْعَةُ بَعْدَ وَفَاةِ زَوْجِهَا بِلَيَالٍ، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ: «قَدْ حَلَلْتِ».

تخريج: [صحيح] تقدم، ح: ٣٥٤١، وهو في الموطأ (يحيى): ٢/ ٥٩٠، والكبرى، ح: ٥٧٠٨.

3545. Abû Salamah bin 'Abdur-Raḥmân said: "Ibn 'Abbâs, Abû Hurairah and I were together, and Ibn 'Abbâs said: 'If a woman gives birth after her husband dies, her *'Iddah* is the longer of the two periods.'" Abû Salamah said: "We sent Kuraib to Umm Salamah to ask her about that. He came to us and told us from her that the husband of Subai'ah died and she gave birth a few days after her

٣٥٤٥ - أَخْبَرَنَا حُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: كُنْتُ أَنَا وَابْنُ عَبَّاسٍ وَأَبُو هُرَيْرَةَ، فَقَالَ ابْنُ عَبَّاسٍ: إِذَا وَضَعَتِ الْمَرْأَةُ بَعْدَ وَفَاةِ زَوْجِهَا فَإِنَّ عِدَّتَهَا آخِرُ الْأَجَلَيْنِ، فَقَالَ أَبُو سَلَمَةَ:

فَبَعَثْنَا كُرَيْبًا إِلَى أُمِّ سَلَمَةَ يَسْأَلُهَا عَنْ ذٰلِكَ، فَجَاءَنَا مِنْ عِنْدِهَا أَنَّ سُبَيْعَةَ تُوُفِّيَ عَنْهَا زَوْجُهَا، فَوَضَعَتْ بَعْدَ وَفَاةِ زَوْجِهَا بِأَيَّامٍ، فَأَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَزَوَّجَ.

husband died, and the Messenger of Allâh ﷺ told her to get married." (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٣٥٤١، وهو في الكبرٰى، ح:٥٧٠٩.

٣٥٤٦ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ رَبِيعَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَنَّ زَيْنَبَ بِنْتَ أَبِي سَلَمَةَ أَخْبَرَتْهُ عَنْ أُمِّهَا أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّ امْرَأَةً مِنْ أَسْلَمَ يُقَالُ لَهَا سُبَيْعَةُ كَانَتْ تَحْتَ زَوْجِهَا، فَتُوُفِّيَ عَنْهَا وَهِيَ حُبْلَى، فَخَطَبَهَا أَبُو السَّنَابِلِ ابْنُ بَعْكَكٍ فَأَبَتْ أَنْ تَنْكِحَهُ، فَقَالَ: مَا يَصْلُحُ لَكِ أَنْ تَنْكِحِي حَتَّى تَعْتَدِّي آخِرَ الْأَجَلَيْنِ، فَمَكَثَتْ قَرِيبًا مِنْ عِشْرِينَ لَيْلَةً ثُمَّ نُفِسَتْ، فَجَاءَتْ رَسُولَ اللهِ ﷺ فَقَالَ: «انْكِحِي».

3546. It was narrated from Abû Salamah bin 'Abdur-Rahmân that Zainab bint Abî Salamah told him, from her mother, Umm Salamah, the wife of the Prophet ﷺ: "That a woman from Aslam who was called Subai'ah was married to her husband, and he died while she was pregnant. Abû As-Sanâbil bin Ba'kak proposed to her but she refused to marry him. He said: 'You cannot get married until you have observed *'Iddah* for the longer of the two periods.' Approximately twenty days later she gave birth. She went to the Messenger of Allâh ﷺ and he said: 'Get married.'" (*Sahîh*)

تخريج: أخرجه البخاري، الطلاق، باب:﴿وأولات الأحمال أجلهن أن يضعن حملهن﴾، ح:٥٣١٨ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٥٧١٠.

Comments:

It transpires from the outward wordings (of the *Hadîth*) that Abû Al-Sanâbil had made the proposal immediately after the husband's death, but this is not correct. In actuality, he had proposed after the birth of the child.

٣٥٤٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي دَاوُدُ بْنُ أَبِي عَاصِمٍ أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ قَالَ: بَيْنَمَا أَنَا وَأَبُو هُرَيْرَةَ عِنْدَ ابْنِ عَبَّاسٍ إِذْ جَاءَتِ امْرَأَةٌ

3547. Abû Salamah bin 'Abdur-Rahmân said: "While Abû Hurairah and I were with Ibn 'Abbâs, a woman came and said that her husband had died while she was pregnant, then she had given birth less than four months after the day he died. Ibn 'Abbâs said: '(You have

to wait) for the longer of the two periods.'" Abû Salamah said: "A man from among the Companions of the Prophet ﷺ told me that Subai'ah Al-Aslamiyyah came to the Messenger of Allâh ﷺ and said that her husband died while she was pregnant, and she gave birth less than four months after he died. The Messenger of Allâh ﷺ told her to get married. Abû Hurairah said: 'And I bear witness to that.'" (*Sahîh*)

فَقَالَتْ: تُوُفِّيَ عَنْهَا زَوْجُهَا وَهِيَ حَامِلٌ، فَوَلَدَتْ لِأَدْنَى مِنْ أَرْبَعَةِ أَشْهُرٍ مِنْ يَوْمِ مَاتَ، فَقَالَ ابْنُ عَبَّاسٍ: آخِرُ الْأَجَلَيْنِ، فَقَالَ أَبُو سَلَمَةَ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ سُبَيْعَةَ الْأَسْلَمِيَّةَ جَاءَتْ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: تُوُفِّيَ عَنْهَا زَوْجُهَا وَهِيَ حَامِلٌ، فَوَلَدَتْ لِأَدْنَى مِنْ أَرْبَعَةِ أَشْهُرٍ، فَأَمَرَهَا رَسُولُ اللهِ ﷺ أَنْ تَتَزَوَّجَ، قَالَ أَبُو هُرَيْرَةَ: وَأَنَا أَشْهَدُ عَلَى ذٰلِكَ.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٥٧١١.

3548. 'Ubaidullâh bin 'Abdullâh narrated that his father wrote to 'Umar bin 'Abdullâh bin Arqam Az-Zuhrî, telling him to go to Subai'ah bint Al-Hârith Al-Aslamiyyah and ask her about her *Hadîth* and what the Messenger of Allâh ﷺ had said to her when she consulted him. 'Umar bin 'Abdullâh wrote back to 'Abdullâh bin 'Utbah telling him that Subai'ah told him, that she was married to Sahl bin Khawlah – who was from Banu 'Âmir bin Lu'ayy and who was one of those who had been present at Badr – and her husband died during the Farewell Pilgrimage while she was pregnant. She gave birth soon after he died, and when her *Nifâs* ended she adorned herself to receive proposals of marriage. Abû As-Sanâbil bin Ba'kak – a man from Banu 'Abd Ad-Dâr – went to her and said to her: 'Why do I see you

٣٥٤٨ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ حَدَّثَهُ أَنَّ أَبَاهُ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللهِ بْنِ أَرْقَمَ الزُّهْرِيِّ يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ، فَيَسْأَلُهَا حَدِيثَهَا وَعَمَّا قَالَ لَهَا رَسُولُ اللهِ ﷺ حِينَ اسْتَفْتَتْهُ، فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللهِ إِلَى عَبْدِ اللهِ بْنِ عُتْبَةَ يُخْبِرُهُ: أَنَّ سُبَيْعَةَ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ - وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا - فَتُوُفِّيَ عَنْهَا زَوْجُهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْشَبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكَكٍ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَقَالَ لَهَا: مَا لِي أَرَاكِ مُتَجَمِّلَةً؟

adorned? Perhaps you want to get married, but by Allâh you will not get married until four months and ten days have passed.' Subai'ah said: 'When he said that to me, I put on my clothes in the evening and went to the Messenger of Allâh ﷺ and asked him about that. He ruled that it had become permissible for me to marry when I gave birth, and he told me to get married if I wanted to.'" (*Sahîh*)

لَعَلَّكِ تُرِيدِينَ النِّكَاحَ، إِنَّكِ وَاللَّهِ! مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا، قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذٰلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَسَأَلْتُهُ عَنْ ذٰلِكَ، فَأَفْتَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي، وَأَمَرَنِي بِالتَّزْوِيجِ إِنْ بَدَا لِي.

تخريج: أخرجه مسلم، الطلاق، باب انقضاء عدة المتوفى عنها وغيرها بوضع الحمل، ح:١٤٨٤ من حديث ابن وهب به، وعلقه البخاري، المغازي، ح:٣٩٩١ من حديث يونس بن يزيد الأيلي ومن ابن وهب أيضًا، وهو في الكبرٰى، ح:٥٧١٢.

Comments:

Upon delivery (birth of a child), the waiting period ends. But since marriage is not generally committed in the state of postnatal bleeding (*Nifâs*), it comes in some reports 'when you become pure.' Otherwise the postnatal bleeding is not included in the waiting period.

3549. It was narrated that Yazîd bin Abî Habîb that Muhammad bin Muslim Az-Zuhrî wrote to him mentioning that 'Ubaidullâh bin 'Abdullâh told him, that Zufar bin Aws bin Al-Hadathân An-Nasrî told him that Abû As-Sanâbil bin Ba'kak bin As-Sabbâq said to Subai'ah Al-Aslamiyyah: "It is not permissible for you to get married until four months and ten days, the longer of the two periods, have passed." She went to the Messenger of Allâh ﷺ and asked him about that. She said that the Messenger of Allâh ﷺ ruled that she could get married when she had given birth. She was nine months pregnant when her husband died, and she was married to Sa'd bin Khawlah, who died

٣٥٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ الزُّهْرِيِّ قَالَ: كَتَبَ إِلَيْهِ يَذْكُرُ أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ اللهِ حَدَّثَهُ أَنَّ زُفَرَ بْنَ أَوْسِ بْنِ الْحَدَثَانِ النَّصْرِيَّ حَدَّثَهُ: أَنَّ أَبَا السَّنَابِلِ بْنَ بَعْكَكِ بْنِ السَّبَّاقِ قَالَ لِسُبَيْعَةَ الْأَسْلَمِيَّةِ: لَا تَحِلِّينَ حَتَّى تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا؛ أَقْصَى الْأَجَلَيْنِ، فَأَتَتْ رَسُولَ اللهِ ﷺ فَسَأَلَتْهُ عَنْ ذٰلِكَ، فَزَعَمَتْ أَنَّ رَسُولَ اللهِ ﷺ أَفْتَاهَا أَنْ تَنْكِحَ إِذَا وَضَعَتْ حَمْلَهَا، وَكَانَتْ حُبْلَى فِي تِسْعَةِ أَشْهُرٍ حِينَ تُوُفِّيَ زَوْجُهَا، وَكَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ فَتُوُفِّيَ فِي حَجَّةِ الْوَدَاعِ مَعَ

during the Farewell Pilgrimage with the Messenger of Allâh ﷺ. She married a young man from her people when she had given birth to (the child)." (*Ṣaḥîḥ*)

رَسُولِ اللهِ ﷺ، فَنَكَحَتْ فَتًى مِنْ قَوْمِهَا حِينَ وَضَعَتْ مَا فِي بَطْنِهَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٥٧١٣.

3550. It was narrated from 'Ubaidullâh bin 'Abdullâh that 'Abdullâh bin 'Utbah wrote to 'Umar bin 'Abdullâh bin Al-Arqam Az-Zuhrî, telling him: "Go to Subai'ah bint Al-Ḥârith Al-Aslamiyyah, and ask her about the ruling of the Messenger of Allâh ﷺ concerning her pregnancy." He said: "So 'Umar bin 'Abdullâh went to her and asked her. She told him that she was married to Sa'd bin Khawlah, who was one of the Companions of the Messenger of Allâh ﷺ who had been present at Badr. He died during the Farewell Pilgrimage, and she gave birth before four months and ten days had passed since her husband's death. When her *Nifâs* ended, Abû As-Sanâbil – a man from Banu 'Abd Ad-Dâr – went to her and saw that she had adorned herself. He said: 'Perhaps you want to get married before four months and ten days have passed?' She said: 'When I heard that from Abû As-Sanâbil, I went to the Messenger of Allâh ﷺ and told him my story. The Messenger of Allâh ﷺ said: 'It permissible for you to marry when you gave birth.'" (*Ṣaḥîḥ*)

٣٥٥٠ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ أَنَّ عَبْدَ اللهِ بْنَ عُتْبَةَ كَتَبَ إِلَى عُمَرَ بْنِ عَبْدِ اللهِ بْنِ الْأَرْقَمِ الزُّهْرِيِّ أَنِ: ادْخُلْ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ، فَاسْأَلْهَا عَمَّا أَفْتَاهَا بِهِ رَسُولُ اللهِ ﷺ فِي حَمْلِهَا، قَالَ: فَدَخَلَ عَلَيْهَا عُمَرُ بْنُ عَبْدِ اللهِ فَسَأَلَهَا، فَأَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ مِمَّنْ شَهِدَ بَدْرًا فَتُوُفِّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ، فَوَلَدَتْ قَبْلَ أَنْ تَمْضِيَ لَهَا أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا مِنْ وَفَاةِ زَوْجِهَا، فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا دَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ - رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ - فَرَآهَا مُتَجَمِّلَةً فَقَالَ: لَعَلَّكِ تُرِيدِينَ النِّكَاحَ قَبْلَ أَنْ تَمُرَّ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا، قَالَتْ: فَلَمَّا سَمِعْتُ ذٰلِكَ مِنْ أَبِي السَّنَابِلِ جِئْتُ رَسُولَ اللهِ ﷺ فَحَدَّثْتُهُ حَدِيثِي، فَقَالَ رَسُولُ اللهِ ﷺ: «قَدْ حَلَلْتِ حِينَ وَضَعْتِ حَمْلَكِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٥٧١٤.

Comments:

Sa'd bin Khawla was an emigrant, but died in Makkah at the time of the

Farewell Pilgrimage. Allâh's Messenger ﷺ had expressed sorrow also over this incident.

3551. It was narrated that Muhammad said: "I was sitting with some people in Al-Kufah in a large gathering of the Anṣâr, among whom was 'Abdur-Raḥmân bin Abî Laila. They spoke about the story of Subai'ah and I mentioned what 'Abdullâh bin 'Utbah bin Mas'ûd had said in meaning." (One the narrators) Ibn 'Awn's saying was: "when she gives birth." Ibn Abî Layla said: 'But his (paternal) uncle did not say that.' I raised my voice and said: 'Would I dare to tell lies about 'Abdullâh bin 'Utbah when he is in the vicinity of Al-Kufah?'" He said: "Then I met Mâlik and said: 'What did Ibn Mas'ûd say about the story of Subai'ah?' He said: 'He said: "Are you going to be too strict with her and not allow her the concession (with regard to the *'Iddah*)? The shorter *Sûrah* about women (*Aṭ-Ṭalâq*) was revealed after the longer one (*Al-Baqarah*)." (*Ṣaḥîḥ*)

٣٥٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ قَالَ: كُنْتُ جَالِسًا فِي نَاسٍ بِالْكُوفَةِ فِي مَجْلِسٍ لِلْأَنْصَارِ عَظِيمٍ فِيهِمْ عَبْدُ الرَّحْمٰنِ بْنُ أَبِي لَيْلَى، فَذَكَرُوا شَأْنَ سُبَيْعَةَ، فَذَكَرْتُ عَنْ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ فِي مَعْنَى قَوْلِ ابْنِ عَوْنٍ: حَتَّى تَضَعَ، قَالَ ابْنُ أَبِي لَيْلَى: لٰكِنَّ عَمَّهُ لَا يَقُولُ ذٰلِكَ، فَرَفَعْتُ صَوْتِي وَقُلْتُ: إِنِّي لَجَرِيءٌ أَنْ أَكْذِبَ عَلَى عَبْدِ اللهِ بْنِ عُتْبَةَ وَهُوَ فِي نَاحِيَةِ الْكُوفَةِ؟ قَالَ: فَلَقِيتُ مَالِكًا قُلْتُ: كَيْفَ كَانَ ابْنُ مَسْعُودٍ يَقُولُ فِي شَأْنِ سُبَيْعَةَ؟ قَالَ: قَالَ: أَتَجْعَلُونَ عَلَيْهَا التَّغْلِيظَ وَلَا تَجْعَلُونَ لَهَا الرُّخْصَةَ؟ لَأُنْزِلَتْ سُورَةُ النِّسَاءِ الْقُصْرَى بَعْدَ الطُّولَى.

تخريج: أخرجه البخاري، التفسير، باب:﴿والذين يتوفون منكم ويذرون أزواجًا ...﴾ إلخ، ح:٤٥٣٢ من حديث ابن عون به، وهو في الكبرٰى، ح:٥٧١٥ .

Comments:

1. 'Be too strict?' means if the woman is made to adhere to the ultimate waiting period, then it is placing undue hardship upon her. That means if she gives birth to a child first, then she should complete four months and ten days; and if four months and ten days end first, she should wait for the child to be born. So to speak, 'Abdullâh bin Mas'ud did not approve of this. For a pregnant woman, he used to stipulate the delivery as the waiting period also.
2. 'Shorter *Surah* about women' means *Surat At-Talâq* in which the Verse occurs: "And those who are with child, the end of their waiting period shall come when they deliver their burden (birth of a child)." (*An-Nisa:* 4)
3. The longer one' signifies that long or detailed *Surah* in which women's issues have been delineated. This means *Surat Al-Baqarah*, in which it has been mentioned that a woman whose husband dies, should wait for a period of four

months and ten days (before she may remarry).

4. The purpose of 'Abdullâh bin Mas'ud is that the Command concerning the pregnant woman was mentioned later; therefore, they are exempt from the restriction or command of four months and ten days, and this appears to be the best view.

3552. It was narrated from 'Alqamah bin Qais that Ibn Mas'ûd said: "Whoever wants, I will meet and debate with him and invoke the curse of Allâh upon those who lie. The Verse: And for those who are pregnant (whether they are divorced or their husbands are dead), their *'Iddah* (prescribed period) is until they lay down their burden.'[1] was only revealed after the Verse about women whose husbands die. 'When a woman whose husband has died gives birth, it becomes permissible for her to marry.''' (*Ṣaḥîḥ*) This is the wording of Maimûn (one of the narrators).

٣٥٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مِسْكِينِ بْنِ نُمَيْلَةَ - يَمَامِيٌّ - قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ ح وَأَخْبَرَنِي مَيْمُونُ بْنُ الْعَبَّاسِ: حَدَّثَنَا سَعِيدُ بْنُ الْحَكَمِ بْنِ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي ابْنُ شُبْرُمَةَ الْكُوفِيُّ عَنْ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ عَلْقَمَةَ بْنِ قَيْسٍ: أَنَّ ابْنَ مَسْعُودٍ قَالَ: مَنْ شَاءَ لَاعَنْتُهُ مَا أُنْزِلَتْ ﴿وَأُولَٰتُ ٱلْأَحْمَالِ أَجَلُهُنَّ أَن يَضَعْنَ حَمْلَهُنَّ﴾ [الطلاق: ٤] إِلَّا بَعْدَ آيَةِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا، إِذَا وَضَعَتِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا فَقَدْ حَلَّتْ. وَاللَّفْظُ لِمَيْمُونٍ.

تخريج: [صحيح] أخرجه الطبراني (الكبير: ٩/ ٣٨٤) ح: ٩٦٤٢، والبيهقي: ٧/ ٤٣٧ من حديث ابن أبي مريم به، وهو في الكبرى، ح: ٥٧١٦.

3553. It was narrated from 'Abdullâh that the shorter *Sûrah*, that speaks of women (*Aṭ-Ṭalâq*), was revealed after *Al-Baqarah*. (*Ṣaḥîḥ*)

٣٥٥٣ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا الْحَسَنُ - وَهُوَ ابْنُ أَعْيَنَ - قَالَ: حَدَّثَنَا زُهَيْرٌ؛ ح وَأَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنِ الْأَسْوَدِ وَمَسْرُوقٍ وَعَبِيدَةَ، عَنْ عَبْدِ اللَّهِ: أَنَّ سُورَةَ النِّسَاءِ الْقُصْرَى نَزَلَتْ بَعْدَ الْبَقَرَةِ.

تخريج: [صحيح] أخرجه الطبراني: ٩/ ٣٨٤، ٣٨٥، ح: ٩٦٤٤ من حديث زهير بن معاوية

[1] *Aṭ-Ṭalâq* 65:4.

به، وهو في الكبرى، ح:٥٧١٧، وللحديث طرق كثيرة، انظر، ح:٣٥٥١.

Comments:
See No. 3551

Chapter 57. The *'Iddah* Of A Woman Whose Husband Dies Before Consummating The Marriage

(المعجم ٥٧) - **عِدَّةُ الْمُتَوَفَّى عَنْهَا زَوْجُهَا قَبْلَ أَنْ يَدْخُلَ بِهَا** (التحفة ٥٧)

3554. It was narrated from Ibn Mas'ûd, that he was asked about a man who married a woman, but did not name a *Mahr* or consummate the marriage before he died. Ibn Mas'ûd said: "She should have a *Mahr* like that of women like her, no less and no more; she has to observe the *'Iddah*, and she is entitled to inherit." Ma'qil bin Sinân Al-Ashja'î stood up and said: "The Messenger of Allâh ﷺ passed a similar judgment among us concerning Birwa' bint Wâshiq." And Ibn Mas'ûd rejoiced at that. (***Sahîh***)

٣٥٥٤ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنِ ابْنِ مَسْعُودٍ: أَنَّهُ سُئِلَ عَنْ رَجُلٍ تَزَوَّجَ امْرَأَةً وَلَمْ يَفْرِضْ لَهَا صَدَاقًا وَلَمْ يَدْخُلْ بِهَا حَتَّى مَاتَ، قَالَ ابْنُ مَسْعُودٍ: لَهَا مِثْلُ صَدَاقِ نِسَائِهَا لَا وَكْسَ وَلَا شَطَطَ، وَعَلَيْهَا الْعِدَّةُ وَلَهَا الْمِيرَاثُ، فَقَامَ مَعْقِلُ بْنُ سِنَانٍ الْأَشْجَعِيُّ فَقَالَ: قَضَى فِينَا رَسُولُ اللهِ ﷺ فِي بِرْوَعَ بِنْتِ وَاشِقٍ امْرَأَةٍ مِنَّا مِثْلَ مَا قَضَيْتَ، فَفَرِحَ ابْنُ مَسْعُودٍ.

تخريج: [صحيح] تقدم، ح:٣٣٥٦، وهو في الكبرى، ح:٥٧١٨.

Comments:
Despite not having had copulation, she would be considered a wife, because the marriage has been contracted. Non-fixation of the dower is not the negation of the marriage contract, although the dower should not be put off absolutely. (See *Hadîth* 3556).

Chapter 58. Mourning

(المعجم ٥٨) - **بَابُ الْإِحْدَادِ** (التحفة ٥٨)

3555. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "It is not permissible for a woman to mourn for anyone who dies for more than three days, except for her husband." (***Sahîh***)

٣٥٥٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُحِدُّ عَلَى مَيِّتٍ أَكْثَرَ مِنْ ثَلَاثٍ، إِلَّا عَلَى زَوْجِهَا».

تخريج: أخرجه مسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة وتحريمه في غير ذلك،

إلا ثلاثة أيام، ح:١٤٩١ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٥٧١٩.

3556. It was narrated from 'Âishah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day to mourn for more than three days, except for her husband."' (*Sahîh*)

٣٥٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ فَوْقَ ثَلَاثَةِ أَيَّامٍ، إِلَّا عَلَى زَوْجٍ».

تخريج: [صحيح] أخرجه أحمد:٦/٢٤٩ من حديث سليمان بن كثير به، وهو في الكبرٰى، ح:٥٧٢٠، وانظر الحديث السابق.

Comments:

'Who believes in Allâh': The denial of faith for an action indicates the act is unlawful.

Chapter 59. Mourning Is Waived For A *Kitâbî* Widow

(المعجم ٥٩) - **بَابُ سُقُوطِ الْإِحْدَادِ عَنِ الْكِتَابِيَّةِ الْمُتَوَفَّى عَنْهَا زَوْجُهَا** (التحفة ٥٩)

3557. It was narrated from Zainab bint Abî Salamah that Umm Ḥabîbah said: "I heard the Messenger of Allâh ﷺ say on this *Minbar*: 'It is not permissible for any woman who believes in Allâh and His Messenger to mourn for anyone who dies for more than three days, except for a husband, (for whom the mourning period is) four months and ten days.'" (*Sahîh*)

٣٥٥٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي أَيُّوبُ بْنُ مُوسَى عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ أَنَّ أُمَّ حَبِيبَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى هٰذَا الْمِنْبَرِ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَرَسُولِهِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

تخريج: [صحيح] تقدم، ح:٣٥٣٠، وهو في الكبرٰى، ح:٥٧٢١.

Comments:

The deduction of evidence from this *Hadîth* for this chapter is based upon its apparent wordings.

Chapter 60. The Woman Whose Husband Has Died Staying In Her House Until It Becomes Permissible For Her To Remarry

(المعجم ٦٠) - مَقَامُ الْمُتَوَفَّى عَنْهَا زَوْجُهَا فِي بَيْتِهَا حَتَّى تَحِلَّ (التحفة ٦٠)

3558. It was narrated from Al-Fâri'ah bint Mâlik that her husband went out to pursue some slaves and they killed him. Shu'bah and Ibn Juraij said: "She was in a remote house. She came with her brothers to the Messenger of Allâh ﷺ and told him (about the situation) and he granted her a concession. When she was leaving he called her back and said: 'Stay in your house until the term prescribed is fulfilled.'" (*Sahîh*)

٣٥٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ شُعْبَةَ وَابْنِ جُرَيْجٍ وَيَحْيَى بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعْدِ بْنِ إِسْحَاقَ، عَنْ زَيْنَبَ بِنْتِ كَعْبٍ عَنِ الْفَارِعَةِ بِنْتِ مَالِكٍ: أَنَّ زَوْجَهَا خَرَجَ فِي طَلَبِ أَعْلَاجٍ فَقَتَلُوهُ، قَالَ شُعْبَةُ وَابْنُ جُرَيْجٍ: وَكَانَتْ فِي دَارٍ قَاصِيَةٍ، فَجَاءَتْ وَمَعَهَا أَخُوهَا إِلَى رَسُولِ اللهِ ﷺ فَذَكَرُوا لَهُ فَرَخَّصَ لَهَا، حَتَّى إِذَا رَجَعَتْ دَعَاهَا فَقَالَ: «اجْلِسِي فِي بَيْتِكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الطلاق، باب: في المتوفى عنها تنتقل، ح:٢٣٠٠ من حديث سعد بن إسحاق بن كعب بن عجرة به، وقال الترمذي، ح:١٢٠٤ "حسن صحيح"، وهو في الكبرى، ح:٥٧٢٢، وصححه الذهلي، والحاكم، والذهبي.

Comments:

1. From this we learn that during the waiting term caused by death, it is essential for the widow to remain in the house of her deceased husband. This is exactly the view adopted by the majority of the people of knowledge. But it is transmitted from 'Alî, Ibn 'Abbâs, 'Âishah and Jâbir that she could spend her waiting term anywhere she likes. But this *Hadîth* corroborates spending the waiting term in the husband's house. And Allâh knows best!
2. 'Remote house': Remote from habitation or from the kith and kin of the woman.

3559. It was narrated from Al-Furai'ah bint Mâlik that her husband hired some slaves to work for him and they killed him. She mentioned that to the Messenger of Allâh ﷺ and said: "I am not living in a house that belongs to him, and I do not receive

٣٥٥٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ يَزِيدَ بْنِ مُحَمَّدٍ، عَنْ سَعْدِ بْنِ إِسْحَاقَ، عَنْ عَمَّتِهِ زَيْنَبَ بِنْتِ كَعْبٍ، عَنِ الْفُرَيْعَةِ بِنْتِ مَالِكٍ: أَنَّ زَوْجَهَا تَكَارَى عُلُوجًا لِيَعْمَلُوا لَهُ فَقَتَلُوهُ،

maintenance from him; should I move to my family with my two orphans and stay with them?" He said: "Do that." Then he said: "What did you say?" So she told him again and he said: "Observe your *'Iddah* where the news came to you." (*Ṣaḥîḥ*)

فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ وَقَالَتْ: إِنِّي لَسْتُ فِي مَسْكَنٍ لَهُ وَلَا يَجْرِي عَلَيَّ مِنْهُ رِزْقٌ، أَفَأَنْتَقِلُ إِلَى أَهْلِي وَيَتَامَايَ وَأَقُومُ عَلَيْهِمْ؟ قَالَ: «افْعَلِي» ثُمَّ قَالَ: «كَيْفَ قُلْتِ؟» فَأَعَادَتْ عَلَيْهِ قَوْلَهَا، قَالَ: «اعْتَدِّي حَيْثُ بَلَغَكِ الْخَبَرُ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٧٢٣.

Comments:

'Furai'ah': In the previous narration, her name is mentioned as Fâri'ah. There is no conflict in it. Furai'ah is the diminution of Fâri'ah. She was called both. May Allâh be pleased with her.

3560. It was narrated from Furai'ah that her husband went out to pursue some slaves of his and he was killed on the edge of Al-Qadûm. She said: "I came to the Prophet ﷺ and mentioned moving to (join) my family." She told him about her situation. She said: "He allowed me, then, when I turned to leave, he called me back and said: 'Stay with your family until the term prescribed is fulfilled.'" (*Ṣaḥîḥ*)

٣٥٦٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ سَعْدِ بْنِ إِسْحَاقَ، عَنْ زَيْنَبَ، عَنْ فُرَيْعَةَ: أَنَّ زَوْجَهَا خَرَجَ فِي طَلَبِ أَعْلَاجٍ لَهُ فَقُتِلَ بِطَرَفِ الْقَدُومِ، قَالَتْ: فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ لَهُ النُّقْلَةَ إِلَى أَهْلِي، وَذَكَرَتْ لَهُ حَالًا مِنْ حَالِهَا، قَالَتْ: فَرَخَّصَ لِي، فَلَمَّا أَقْبَلْتُ نَادَانِي فَقَالَ: «امْكُثِي فِي أَهْلِكِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ».

تخريج: [إسناده صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٥٧٢٤.

Comments:

'Stay with your family': The home was not owned by her husband, but she was also not told to leave it.

Chapter 61. Concession Allowing A Woman Whose Husband Has Died To Observe Her *'Iddah* Wherever She Wants

(المعجم ٦١) - بَابُ الرُّخْصَةِ لِلْمُتَوَفَّى عَنْهَا زَوْجُهَا أَنْ تَعْتَدَّ حَيْثُ شَاءَتْ (التحفة ٦١)

3561. It was narrated from Ibn 'Abbâs that this Verse abrogated the woman's *'Iddah* among her family, and she may observe her *'Iddah* wherever she wants. That is

٣٥٦١ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا وَرْقَاءُ عَنِ ابْنِ أَبِي نَجِيحٍ: قَالَ عَطَاءٌ عَنِ ابْنِ

the saying of Allâh, the Mighty and Sublime: without turning them out.[1] (*Sahîh*)

عَبَّاسٍ: نَسَخَتْ هٰذِهِ الْآيَةُ عِدَّتَهَا فِي أَهْلِهَا فَتَعْتَدُّ حَيْثُ شَاءَتْ، وَهُوَ قَوْلُ اللهِ عَزَّ وَجَلَّ ﴿غَيْرَ إِخْرَاجٍ﴾ [البقرة: ٢٤٠].

تخريج: أخرجه البخاري، التفسير، باب: "والذين يتوفون منكم ويذرون أزواجًا ... الخ"، ح: ٤٥٣١ من حديث ورقاء به، وهو في الكبرٰى، ح: ٥٧٢٥.

Chapter 62. The *'Iddah* Of A Woman Whose Husband Has Died, Starts From The Day The News Reached Her

(المعجم ٦٢) - عِدَّةُ الْمُتَوَفَّى عَنْهَا زَوْجُهَا مِنْ يَوْمٍ يَأْتِيهَا الْخَبَرُ (التحفة ٦٢)

3562. Furai'ah bint Mâlik, the sister of Abû Sa'eed Al-Khudrî, said: "My husband died in Al-Qadûm, so I went to the Prophet ﷺ and told him that our house was remote." He gave her permission then he called her back and said: "Stay in your house for four months and ten days, until the term prescribed is fulfilled.'" (*Sahîh*)

٣٥٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ سَعْدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَتْنِي زَيْنَبُ بِنْتُ كَعْبٍ قَالَتْ: حَدَّثَتْنِي فُرَيْعَةُ بِنْتُ مَالِكٍ أُخْتُ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَتْ: تُوُفِّيَ زَوْجِي بِالْقَدُومِ، فَأَتَيْتُ النَّبِيَّ ﷺ فَذَكَرْتُ لَهُ أَنَّ دَارَنَا شَاسِعَةٌ، فَأَذِنَ لَهَا، ثُمَّ دَعَاهَا فَقَالَ: «امْكُثِي فِي بَيْتِكِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا حَتَّى يَبْلُغَ الكِتَابُ أَجَلَهُ».

تخريج: [إسناده صحيح] تقدم، ح: ٣٥٥٨، وهو في الكبرٰى، ح: ٥٧٢٦.

Comments:

Since he did not say: 'minus the number of days that passed since his death' the author has used it to prove the chapter heading.

Chapter 63. Putting On Adornment Is For The Grieving Muslim Women, Not For Jewish Or Christian Women

(المعجم ٦٣) - الزِّينَةُ لِلحَادَّةِ المُسْلِمَةِ دُونَ اليَهُودِيَّةِ وَالنَّصْرَانِيَّةِ (التحفة ٦٣)

3563. It was narrated from Humaid bin Nâfi' that Zainab bint Abî Salamah told him these three *Hâdîths*. Zainab said: "I entered

٣٥٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ عَنْ

[1] *Al-Baqarah* 2:240.

upon Umm Ḥabîbah, the wife of the Prophet ﷺ, when her father Abû Sufyân bin Ḥarb died. Umm Ḥabîbah called for some perfume and put some on a young girl, then she put some on her cheeks. Then she said: 'By Allâh, I do not have any need for perfume but I heard the Messenger of Allâh ﷺ say: It is not permissible for any woman who believes in Allâh and the Last Day to mourn for anyone who dies for more than three days, except for a husband, (for whom the mourning period is) four months and ten days.'

Zainab said: "Then I went into Zainab bint Jaḥsh when her brother died, and she called for some perfume and put some on. Then she said: 'By Allâh, I do not have any need for perfume but I heard the Messenger of Allâh ﷺ say on the *Minbar*: It is not permissible for any woman who believes in Allâh and the Last Day to mourn for anyone who dies for more than three days, except for a husband, (for whom the mourning period is) four months and ten days.'"

Zainab said: "I heard Umm Salamah say: 'A woman came to the Messenger of Allâh ﷺ and said: O Messenger of Allâh, my daughter's husband has died and she has a problem in her eye; can I put *kohl* on her? The Messenger of Allâh ﷺ said: No. Then he said: "It is four months and ten days. During the *Jâhiliyyah* one of you would throw a piece of dung at the

مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ حُمَيْدِ ابْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ أَنَّهَا أَخْبَرَتْهُ بِهٰذِهِ الْأَحَادِيثِ الثَّلَاثَةِ، قَالَتْ زَيْنَبُ: دَخَلْتُ عَلَى أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ حِينَ تُوُفِّيَ أَبُوهَا أَبُو سُفْيَانَ بْنُ حَرْبٍ، فَدَعَتْ أُمُّ حَبِيبَةَ بِطِيبٍ فَدَهَنَتْ مِنْهُ جَارِيَةً، ثُمَّ مَسَّتْ بِعَارِضَيْهَا، ثُمَّ قَالَتْ: وَاللّٰهِ! مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

قَالَتْ زَيْنَبُ: ثُمَّ دَخَلْتُ عَلَى زَيْنَبَ بِنْتِ جَحْشٍ حِينَ تُوُفِّيَ أَخُوهَا وَقَدْ دَعَتْ بِطِيبٍ وَمَسَّتْ مِنْهُ، ثُمَّ قَالَتْ: وَاللّٰهِ! مَا لِي بِالطِّيبِ مِنْ حَاجَةٍ غَيْرَ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ عَلَى الْمِنْبَرِ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الآخِرِ تُحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثِ لَيَالٍ، إِلَّا عَلَى زَوْجٍ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا».

وَقَالَتْ زَيْنَبُ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدِ اشْتَكَتْ عَيْنُهَا أَفَأَكْحُلُهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «لَا» ثُمَّ قَالَ: «إِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا، وَقَدْ كَانَتْ إِحدَاكُنَّ فِي الْجَاهِلِيَّةِ تَرْمِي بِالْبَعْرَةِ عِنْدَ رَأْسِ الْحَوْلِ». قَالَ حُمَيْدٌ: فَقُلْتُ لِزَيْنَبَ: وَمَا تَرْمِي بِالْبَعْرَةِ عِنْدَ رَأْسِ

الْحَوْلِ؟ قَالَتْ زَيْنَبُ: كَانَتِ الْمَرْأَةُ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا دَخَلَتْ حِفْشًا وَلَبِسَتْ شَرَّ ثِيَابِهَا، وَلَمْ تَمَسَّ طِيبًا وَلَا شَيْئًا حَتَّى تَمُرَّ بِهَا سَنَةٌ، ثُمَّ تُؤْتَى بِدَابَّةٍ، حِمَارٍ أَوْ شَاةٍ أَوْ طَيْرٍ فَتَفْتَضُّ بِهِ، فَقَلَّمَا تَفْتَضُّ بِشَيْءٍ إِلَّا مَاتَ، ثُمَّ تَخْرُجُ فَتُعْطَى بَعْرَةً فَتَرْمِي بِهَا، وَتُرَاجِعُ بَعْدُ مَا شَاءَتْ مِنْ طِيبٍ أَوْ غَيْرِهِ. قَالَ مَالِكٌ: تَفْتَضُّ تَمْسَحُ بِهِ. فِي حَدِيثِ مُحَمَّدٍ قَالَ مَالِكٌ: الْحِفْشُ الْخُصُّ.

end of the year.' Humaid said: "I said to Zainab: 'What is this throwing a piece of dung at the end of the year?' She said: 'If a woman's husband died, she would enter a small room (*Hifsh*) and wear her worst clothes, and she would not put on perfume or anything until a year. Then an animal would be brought, a donkey or sheep or bird, and she would end her *'Iddah* with it (clean herself with it), and usually any animal used for that purpose would die. Then she would come out and would be given a piece of dung which she would throw, then she would go back to whatever she wanted of perfume, etc.'"

In the narration of Muhammad (bin Salamah) Mâlik said: *Hifsh* means hut. (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٣٥٣٠، وهو في الموطأ (يحيى):٢/٥٩٦،٥٩٨، والكبرى، ح:٥٧٢٧.

Comments:

1. 'I do not have any need for perfume because my husband has long been dead.' Besides, applying perfume after three days' mourning is not essential either. In order to end suspicion of mourning, it is, however, recommended to apply perfume, etc. (For further details, see *Hadîth* 3531-32)

Chapter 64. What Dyed Clothes Should Be Avoided By The Woman In Mourning

(المعجم ٦٤) - مَا تَجْتَنِبُ الحَادَّةُ مِنَ الثِّيَابِ الْمُصَبَّغَةِ (التحفة ٦٤)

٣٥٦٤ - أَخْبَرَنَا حُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُحِدُّ امْرَأَةٌ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ، فَإِنَّهَا تُحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَلْبَسُ ثَوْبًا

3564. It was narrated that Umm 'Atiyyah said: "The Messenger of Allâh ﷺ said: 'No woman should mourn for anyone who dies for more than three days, except for a husband, for whom she should mourn for four months and ten days.

She should not wear garments that are dyed or patterned, or put on *kohl* or comb her hair, and she should not put on any perfume except when purifying herself after her period, when she may use a little of *Qusṭ* or *Aẓfâr*.'"[1] (*Ṣaḥîḥ*)

مَصْبُوغًا وَلَا ثَوْبَ عَصْبٍ، وَلَا تَكْتَحِلُ وَلَا تَمْتَشِطُ، وَلَا تَمَسُّ طِيبًا إِلَّا عِنْدَ طُهْرِهَا حِينَ تَطْهُرُ، نُبْذَةً مِنْ قُسْطٍ وَأَظْفَارٍ».

تخريج: أخرجه البخاري، الطلاق، باب: تلبس الحادة ثياب العصب، ح:٥٣٤٢، ومسلم، الطلاق، باب وجوب الإحداد في عدة الوفاة وتحريمه في غير ذلك، إلا ثلاثة أيام، ح:٩٣٨/ ٦٦،١٤٩١ من حديث هشام بن حسان به، وهو في الكبرٰى، ح:٥٧٢٨ .

Comments:

1. 'A dyed garment' means the garment which has been dyed after it has been woven. Generally, such color happens to be bright.
2. 'Patterned': The original Arabic term used is *Thaub asab*, which means the garment which has been dyed before it has been woven.
3. 'Can use a little perfume': Such a perfume is not meant for adornment; it is meant for hiding or preventing the unpleasant smell of menses. Moreover, such a perfume would be applied under the belly after menstruation, and not on the rest of the body.

3565. It was narrated from Ṣafiyyah bint Shaibah, from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "The woman whose husband has died should not wear clothes that are dyed with safflower or red clay,[2] and she should not use dye nor *kohl*." (*Ḥasan*)

٣٥٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى - يعنى ابْنَ أَبِي بُكَيْرٍ - قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ قَالَ: حَدَّثَنِي بُدَيْلٌ عَنِ الْحَسَنِ [ابْنِ مُسْلِمٍ]، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُتَوَفَّى عَنْهَا زَوْجُهَا لَا تَلْبَسُ الْمُعَصْفَرَ مِنَ الثِّيَابِ وَلَا الْمُمَشَّقَةَ، وَلَا تَخْتَضِبُ وَلَا تَكْتَحِلُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الطلاق، باب: فيما تجتنبه المعتدة في عدتها، ح:٢٣٠٤ من حديث يحيى بن أبي بكير به، وهو في الكبرٰى، ح:٥٧٢٩، وصححه ابن حبان، ح:١٣٢٨، ورواه بعضهم موقوفًا وهذا لا يضر.

Comments:

The garment which is dyed after being woven is forbidden to wear, irrespective of whether it is dyed with any stuff or substance, or any color. The term *Mishq* means fairly red in color, with which they used to dye

[1] Two types of incense.

[2] *Mumashshaqah.*

garments. Nowadays, flower-patterned clothes are also dyed later. Hence, they are not permitted. Plain, colorless garments should be used in mourning.

Chapter 65. A Woman In Mourning Dyeing Her Hair

(المعجم ٦٥) - بَابُ الخِضَابِ لِلحَادَّةِ (التحفة ٦٥)

3566. It was narrated from Umm 'Aṭiyyah that the Prophet ﷺ said: "It is not permissible for a woman who believes in Allâh and the Last Day, to mourn for anyone who dies for more than three days, except for a husband; she should not use kohl, dye nor wear dyed clothes." (*Ṣaḥîḥ*)

٣٥٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَاصِمٌ عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِامْرَأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ تُحِدَّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ، إِلَّا عَلَى زَوْجٍ، وَلَا تَكْتَحِلُ وَلَا تَخْتَضِبُ، وَلَا تَلْبَسُ ثَوْبًا مَصْبُوغًا».

تخريج: أخرجه البخاري، ح:٣١٣، ٥٣٤١، ٥٣٤٢، ٥٣٤٣، ومسلم، ح:٩٣٨ من حديث حفصة بنت سيرين به، وهو في الكبرٰى، ح:٥٧٣٠.

Chapter 66. Concession Allowing A Woman In Mourning To Comb Her Hair With Lote Leaves

(المعجم ٦٦) - بَابُ الرُّخْصَةِ لِلحَادَّةِ أَنْ تَمْتَشِطَ بِالسِّدْرِ (التحفة ٦٦)

3567. Umm Ḥakîm bint Asîd narrated from her mother that her husband died and she had a problem in her eye, so she applied *kohl* to clear her eyes. She sent a freed slave woman of hers to Umm Salamah to ask her about using *kohl* to clear her eyes. She said: "Do not use *kohl* unless it cannot be avoided. The Messenger of Allâh ﷺ entered upon me when Abû Salamah died and I had put some aloe juice on my eyes. He said: 'What is this, O Umm Salamah?' I said: 'It is aloe juice, O Messenger of Allâh, there is no perfume in it.' He said: 'It makes the face look bright, so only use it

٣٥٦٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ الْمُغِيرَةَ بْنَ الضَّحَّاكِ يَقُولُ: حَدَّثَتْنِي أُمُّ حَكِيمٍ بِنْتُ أَسِيدٍ عَنْ أُمِّهَا: أَنَّ زَوْجَهَا تُوُفِّيَ وَكَانَتْ تَشْتَكِي عَيْنَهَا فَتَكْتَحِلُ الْجَلَاءَ، فَأَرْسَلَتْ مَوْلَاةً لَهَا إِلَى أُمِّ سَلَمَةَ فَسَأَلَتْهَا عَنْ كُحْلِ الْجَلَاءِ، فَقَالَتْ: لَا تَكْتَحِلُ إِلَّا مِنْ أَمْرٍ لَا بُدَّ مِنْهُ، دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ حِينَ تُوُفِّيَ أَبُو سَلَمَةَ وَقَدْ جَعَلْتُ عَلَى عَيْنِي صَبْرًا، فَقَالَ: «مَا هٰذَا يَا أُمَّ سَلَمَةَ؟» قُلْتُ: إِنَّمَا هُوَ صَبْرٌ يَا رَسُولَ اللهِ! لَيْسَ فِيهِ طِيبٌ، قَالَ: «إِنَّهُ يَشُبُّ

at night, and do not comb your hair with perfume or *henna*, for it is a dye.' I said: 'With what can I comb it, O Messenger of Allâh?' He said: 'With lote leaves – cover your head with them.'" (*Ḍa'îf*)

الْوَجْهَ فَلَا تَجْعَلِيهِ إِلَّا بِاللَّيْلِ، وَلَا تَمْتَشِطِي بِالطِّيبِ وَلَا بِالْحِنَّاءِ فَإِنَّهُ خِضَابٌ» قُلْتُ: بِأَيِّ شَيْءٍ أَمْتَشِطُ يَا رَسُولَ اللهِ؟ قَالَ: «بِالسِّدْرِ تُغَلِّفِينَ بِهِ رَأْسَكِ».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الطلاق، باب: فيما تجتنبه المعتدة في عدتها، ح:٢٣٠٥ من حديث ابن وهب به، وهو في الكبرى، ح:٥٧٣١ * المغيرة مستور، وأم حكيم لا يعرف حالها.

Comments:

Anything that brings color, for instance, collyrium or *henna* or anything that beautifies the face and makes it glow, for instance, aloe or anything that emanates fragrance, scented soap, scent, etc., are forbidden to women during the mourning period. One could, however, take a bath and use unscented soap.

Chapter 67. Prohibition Of *Kohl* For A Woman In Mourning

(المعجم ٦٧) - النَّهْيُ عَنِ الْكُحْلِ لِلْحَادَّةِ (التحفة ٦٧)

3568. Zainab bint Abî Salamah narrated that her mother Umm Salamah said: "A woman from the Quraish came and said: 'O Messenger of Allâh, my daughter's eyes are inflamed; shall I apply kohl to her?' (The daughter's) husband had died so (the Prophet ﷺ) said: 'Not until four months and ten days (have passed).' Then she said: 'I fear for her sight.' He said: 'No, not until four months and ten days (have passed). During the *Jâhiliyyah* one of you would mourn for her husband for a year, then when one year had passed she would throw a piece of dung.'" (*Ṣaḥîḥ*)

٣٥٦٨ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ [قَالَ:] حَدَّثَنَا أَيُّوبُ - وَهُوَ ابْنُ مُوسَى - قَالَ حُمَيْدٌ: وَحَدَّثَتْنِي زَيْنَبُ بِنْتُ أَبِي سَلَمَةَ عَنْ أُمِّهَا أُمِّ سَلَمَةَ قَالَتْ: جَاءَتِ امْرَأَةٌ مِنْ قُرَيْشٍ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ ابْنَتِي رَمِدَتْ أَفَأَكْحُلُهَا؟ وَكَانَتْ مُتَوَفًّى عَنْهَا زَوْجُهَا، فَقَالَ: «إِلَّا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا» ثُمَّ قَالَتْ: إِنِّي أَخَافُ عَلَى بَصَرِهَا، فَقَالَ: «لَا، إِلَّا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، قَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ تُحِدُّ عَلَى زَوْجِهَا سَنَةً، ثُمَّ تَرْمِي عَلَى رَأْسِ السَّنَةِ بِالْبَعْرَةِ».

تخريج: [**صحيح**] تقدم، ح:٣٥٣١، وهو في الكبرى، ح:٥٧٣٢.

3569. It was narrated from Zainab bint Abî Salamah, from her mother, that a woman came to the Prophet ﷺ and asked him about

٣٥٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ،

عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّهَا: أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ فَسَأَلَتْهُ عَنِ ابْنَتِهَا مَاتَ زَوْجُهَا وَهِيَ تَشْتَكِي، قَالَ: «قَدْ كَانَتْ إِحْدَاكُنَّ تُحِدُّ السَّنَةَ ثُمَّ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ، وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا».

her daughter whose husband had died and she was ill. He said: "One of you used to mourn for a year, then throw a piece of dung when a year had passed. Rather it (the mourning period) is four months and ten days." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٥٣١، وهو في الكبرى، ح:٥٧٣٣.

٣٥٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى بْنِ مَعْدَانَ قَالَ: حَدَّثَنَا ابْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ حُمَيْدِ بْنِ نَافِعٍ مَوْلَى الْأَنْصَارِ، عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ امْرَأَةً مِنْ قُرَيْشٍ جَاءَتْ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: إِنَّ ابْنَتِي تُوُفِّيَ عَنْهَا زَوْجُهَا وَقَدْ خِفْتُ عَلَى عَيْنِهَا وَهِيَ تُرِيدُ الْكُحْلَ، فَقَالَ: «قَدْ كَانَتْ إِحْدَاكُنَّ تَرْمِي بِالْبَعْرَةِ عَلَى رَأْسِ الْحَوْلِ، وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا». فَقُلْتُ لِزَيْنَبَ: مَا رَأْسُ الْحَوْلِ؟ قَالَتْ: كَانَتِ الْمَرْأَةُ فِي الْجَاهِلِيَّةِ إِذَا هَلَكَ زَوْجُهَا عَمَدَتْ إِلَى شَرِّ بَيْتٍ لَهَا فَجَلَسَتْ فِيهِ، حَتَّى إِذَا مَرَّتْ بِهَا سَنَةٌ خَرَجَتْ فَرَمَتْ وَرَاءَهَا بِبَعْرَةٍ.

3570. It was narrated from Zainab bint Abî Salamah, from Umm Salamah that a woman from the Quraish came to the Messenger of Allâh ﷺ and said: "My daughter's husband has died, and I am worried about her eyes; she needs kohl." He said: "One of you used to throw a piece if dung after a year had passed. Rather it (the mourning period) is four months and ten days." I (the narrator) said to Zainab: "What does 'after a year had passed' mean?" She said: "During the *Jâhiliyyah*, if a woman died she would go to the worst room she had and stay there, then, when a year had passed, she would come out and throw a piece of dung behind her." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٥٣١، وهو في الكبرى، ح:٥٧٣٤.

٣٥٧١ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، عَنْ زَيْنَبَ: أَنَّ

3571. It was narrated from Zainab that a woman asked Umm Salamah and Umm Ḥabîbah whether she could put on kohl during her

'*Iddah* following her husband's death. She said: "A woman came to the Prophet ﷺ and asked him about that, and he said: 'During the *Jâhiliyyah*, if her husband died, one of you would stay (in mourning) for a year, then she would throw a piece of dung then come out. Rather it (the mourning period) is four months and ten days, until the term prescribed is fulfilled.'" (*Ṣaḥîḥ*)

امْرَأَةٌ سَأَلَتْ أُمَّ سَلَمَةَ وَأُمَّ حَبِيبَةَ [أ]تَكْتَحِلُ فِي عِدَّتِهَا مِنْ وَفَاةِ زَوْجِهَا؟ فَقَالَتْ: أَتَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ فَسَأَلَتْهُ عَنْ ذٰلِكَ، فَقَالَ: «قَدْ كَانَتْ إِحْدَاكُنَّ فِي الْجَاهِلِيَّةِ إِذَا تُوُفِّيَ عَنْهَا زَوْجُهَا أَقَامَتْ سَنَةً، ثُمَّ قَذَفَتْ خَلْفَهَا بِبَعْرَةٍ ثُمَّ خَرَجَتْ، وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرًا حَتَّى يَنْقَضِيَ الْأَجَلُ».

تخريج: [صحيح] تقدم، ح:٣٥٣١، وهو في الكبرٰى، ح:٥٧٣٥.

Chapter 68. *Qusṭ* And *Aẓfâr*[1] For The Woman In Mourning

(المعجم ٦٨) - الْقُسْطُ وَالْأَظْفَارُ لِلْحَادَّةِ (التحفة ٦٨)

3572. It was narrated from Ḥafṣah, from Umm 'Aṭiyyah, from the Prophet ﷺ, that he granted a concession to the woman whose husband has died, allowing her to use *Qusṭ* and *Aẓfâr* when purifying herself following her menses. (*Ṣaḥîḥ*)

٣٥٧٢ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ - هُوَ الدُّورِيُّ - قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ رَخَّصَ لِلْمُتَوَفَّى عَنْهَا عِنْدَ طُهْرِهَا فِي الْقُسْطِ وَالْأَظْفَارِ.

تخريج: [إسناده صحيح] أخرجه الدارمي، ح:٢٢٩١ من حديث زائدة به مطولاً، وهو في الكبرٰى، ح:٥٧٣٦، وهو طرف من الحديث المتقدم:٣٥٦٦، وأصله متفق عليه * هشام هو ابن حسان.

Comments:

Qûst and *Azfar* are the kinds of incense, which were used in that period of time. The ruling concerning other perfumes is also the same; the use of which is forbidden during the waiting period. Their use, however, at the end of menstruation is permitted. *Qûst* means costus (*'ûd*); a certain substance or perfume, Indian wood and also Arabian, with which one fumigates. *Azfâr* is a certain odoriferous substance called *unguis oderati*. It is black, resembling finger nails.

[1] Two types of incense.

Chapter 69. Abrogation Of Maintenance And Residence For The Widow, Which Are Replaced By The Share Of Inheritance That Is Allotted To Her

(المعجم ٦٩) - **بَابُ نَسْخِ مَتَاعِ الْمُتَوَفَّى عَنْهَا بِمَا فُرِضَ لَهَا مِنَ الْمِيرَاثِ** (التحفة ٦٩)

3573. It was narrated from Ibn 'Abbâs, with regard to Allâh's saying: "And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out."[1] This was abrogated by the Verse on inheritance, which allocated to her one-quarter or one-eighth. And the appointed time (*'Iddah*) of one year was abrogated and replaced with the (*'Iddah*) term of four months and ten days. (***Hasan***)

٣٥٧٣ - **أَخْبَرَنَا** زَكَرِيَّا بْنُ يَحْيَى السِّجْزِيُّ خَيَّاطُ السُّنَّةِ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: أَخْبَرَنَا أَبِي قَالَ: حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: «﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ﴾ [البقرة: ٢٤٠] نُسِخَ ذٰلِكَ بِآيَةِ الْمِيرَاثِ مِمَّا فُرِضَ لَهَا مِنَ الرُّبُعِ وَالثُّمُنِ، وَنَسَخَ أَجَلَ الْحَوْلِ أَنْ جُعِلَ أَجَلُهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا.

تخريج: [إسناده حسن] أخرجه أبو داود، الطلاق، باب نسخ متاع المتوفى عنها زوجها بما فرض لها من الميراث، ح:٢٦٩٨ من حديث علي بن الحسين به، وهو في الكبرٰى، ح:٥٧٣٧ .

3574. It was narrated from 'Ikrimah with regard to the saying of Allâh, the Mighty and Sublime: "And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out,"[2] that he said: "This was abrogated by: 'And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days.'"[3] (***Sahîh***)

٣٥٧٤ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا وَصِيَّةً لِّأَزْوَٰجِهِم مَّتَٰعًا إِلَى ٱلْحَوْلِ غَيْرَ إِخْرَاجٍ﴾ قَالَ: نَسَخَتْهَا ﴿وَٱلَّذِينَ يُتَوَفَّوْنَ مِنكُمْ وَيَذَرُونَ أَزْوَٰجًا يَتَرَبَّصْنَ بِأَنفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا﴾ [البقرة: ٢٣٤].

[1] *Al-Baqarah* 2:240.
[2] *Al-Baqarah* 2:240.
[3] *Al-Baqarah* 2:234.

تخريج: [صحيح] وهو في الكبرى، ح: ٥٧٣٨، انظر الحديث السابق.

Chapter 70. Concession Allowing An Irrevocably-Divorced Woman To Leave Her House During Her *'Iddah*

(المعجم ٧٠) - الرُّخْصَةُ فِي خُرُوجِ الْمَبْتُوتَةِ مِنْ بَيْتِهَا فِي عِدَّتِهَا لِسُكْنَاهَا (التحفة ٧٠)

3575. 'Abdur-Raḥmân bin 'Âṣim narrated that Fâṭimah bint Qais – who was married to a man of Banu Makhzûm – told him that he divorced her three times. He went out on a military campaign and told his representative to give her some provision. She thought it was too little, so she went to one of the wives of the Prophet ﷺ, and the Messenger of Allâh ﷺ came in while she was with her. She said: "O Messenger of Allâh, this is Fâṭimah bint Qais who has been divorced by so-and-so. He sent her some provision but she rejected it. He said that it was something he did not have to do (a favor)." He said: "He is telling the truth." The Prophet ﷺ said: "Go to Umm Kulthûm and observe your *'Iddah* in her house." Then he said: "Umm Kulthûm is a woman who has a lot of visitors. Go to 'Abdullâh bin Umm Maktûm for he is blind." So she went to 'Abdullâh and observed her *'Iddah* in his house, until her *'Iddah* was over. Then Abû Al-Jahm and Mu'âwiyah bin Abî Sufyân proposed to her. So she came to the Messenger of Allâh ﷺ to consult him about them. He said: "As for Abû Al-Jahm, he is a man the waving of whose stick I fear for you. And as for Mu'âwiyah he is a man

٣٥٧٥ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَاصِمٍ: أَنَّ فَاطِمَةَ بِنْتَ قَيْسٍ أَخْبَرَتْهُ وَكَانَتْ عِنْدَ رَجُلٍ مِنْ بَنِي مَخْزُومٍ أَنَّهُ طَلَّقَهَا ثَلَاثًا، وَخَرَجَ إِلَى بَعْضِ الْمَغَازِي وَأَمَرَ وَكِيلَهُ أَنْ يُعْطِيَهَا بَعْضَ النَّفَقَةِ فَتَقَالَّتْهَا، فَانْطَلَقَتْ إِلَى بَعْضِ نِسَاءِ النَّبِيِّ ﷺ فَدَخَلَ رَسُولُ اللهِ ﷺ وَهِيَ عِنْدَهَا فَقَالَتْ: يَا رَسُولَ اللهِ! هٰذِهِ فَاطِمَةُ بِنْتُ قَيْسٍ طَلَّقَهَا فُلَانٌ فَأَرْسَلَ إِلَيْهَا بِبَعْضِ النَّفَقَةِ فَرَدَّتْهَا، وَزَعَمَ أَنَّهُ شَيْءٌ تَطَوَّلَ بِهِ، قَالَ: «صَدَقَ». قَالَ النَّبِيُّ ﷺ: «فَانْتَقِلِي إِلَى أُمِّ كُلْثُومٍ فَاعْتَدِّي عِنْدَهَا» ثُمَّ قَالَ: «إِنَّ أُمَّ كُلْثُومٍ امْرَأَةٌ يَكْثُرُ عُوَّادُهَا، فَانْتَقِلِي إِلَى عَبْدِ اللهِ بْنِ أُمِّ مَكْتُومٍ فَإِنَّهُ أَعْمَى» فَانْتَقَلَتْ إِلَى عَبْدِ اللهِ فَاعْتَدَّتْ عِنْدَهُ حَتَّى انْقَضَتْ عِدَّتُهَا، ثُمَّ خَطَبَهَا أَبُو الْجَهْمِ وَمُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ، فَجَاءَتْ رَسُولَ اللهِ ﷺ تَسْتَأْمِرُهُ فِيهِمَا فَقَالَ: «أَمَّا أَبُو الْجَهْمِ فَرَجُلٌ أَخَافُ عَلَيْكِ قِسْقَاسَتَهُ لِلْعَصَا، وَأَمَّا مُعَاوِيَةُ فَرَجُلٌ أَمْلَقُ مِنَ الْمَالِ». فَتَزَوَّجَتْ أُسَامَةَ بْنَ زَيْدٍ بَعدَ ذٰلِكَ.

who does not have any money." So she married Usâmah bin Zaid after that. (*Ḥasan*)

تخريج: [حسن] إلا قوله: أم كلثوم، والصواب "أم شريك" كما تقدم، ح:٣٢٤٧، وأخرجه أحمد:٦/ ٤١٤ من حديث ابن جريج به، وهو صرح بالسماع، وهو في الكبرى، ح:٥٧٣٩ * عبدالرحمن بن عاصم بن ثابت لم يوثقه غير ابن حبان، وللحديث شواهد.

Comments:

'Umm Salamah': This is not correct. In other reports, there is mention of Umm Sharik, and this is correct. (For the rest of the details, please turn to narration 3224, 3239, 3246, and 3247)

3576. It was narrated from Abû Salamah bin 'Abdur-Raḥmân that Fâṭimah bint Qais told him that she was married to Abû 'Amr bin Ḥafṣ bin Al-Mughîrah, who divorced her by giving her the last of three divorces. Fâṭimah said that she came to the Messenger of Allâh ﷺ and consulted him about leaving her house. He told her to move to the house of Ibn Umm Maktûm, the blind man. Marwân refused to believe Fâṭimah about the divorced woman leaving her house. 'Urwah said: "Âishah denounced Fâṭimah for that." (*Ṣaḥîḥ*)

٣٥٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ: أَنَّهَا أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرِو بْنِ حَفْصِ بْنِ الْمُغِيرَةِ فَطَلَّقَهَا آخِرَ ثَلَاثِ تَطْلِيقَاتٍ، فَزَعَمَتْ فَاطِمَةُ أَنَّهَا جَاءَتْ رَسُولَ اللهِ ﷺ فَاسْتَفْتَتْهُ فِي خُرُوجِهَا مِنْ بَيْتِهَا، فَأَمَرَهَا أَنْ تَنْتَقِلَ إِلَى ابْنِ أُمِّ مَكْتُومٍ الْأَعْمَى، فَأَبَى مَرْوَانُ أَنْ يُصَدِّقَ فَاطِمَةَ فِي خُرُوجِ الْمُطَلَّقَةِ مِنْ بَيْتِهَا. قَالَ عُرْوَةُ: أَنْكَرَتْ عَائِشَةُ ذٰلِكَ عَلَى فَاطِمَةَ.

تخريج: [صحيح] تقدم، ح:٣٢٤٦، وهو في الكبرى، ح:٥٧٤٠.

Comments:

(See the references of the previous *Ḥadîth*)

3577. Hishâm narrated from his father that Fâṭimah said: "I said: 'O Messenger of Allâh! My husband has divorced me three times and I am afraid that my house be broken into.' So he told her to move." (*Ṣaḥîḥ*)

٣٥٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حَفْصٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ فَاطِمَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! زَوْجِي طَلَّقَنِي ثَلَاثًا وَأَخَافُ أَنْ يُقْتَحَمَ عَلَيَّ، فَأَمَرَهَا فَتَحَوَّلَتْ.

تخريج: [صحيح] وهو في الكبرى، ح:٥٧٤١ .

Comments:

The house of the husband was farther from the habitation. The husband was not at home. The woman was young. So to speak, there were many dangers.

3578. It was narrated that Ash-Sha'bî said: "I came to Fâṭimah bint Qais and asked her about the ruling of the Messenger of Allâh ﷺ concerning her. She said that her husband divorced her irrevocably, and she referred her dispute with him, concerning accommodation and maintenance, to the Messenger of Allâh ﷺ. She said: 'He did not give me (the right to) accommodation and maintenance, and he told me to observe my *'Iddah* in the house of Ibn Umm Maktûm.'" (*Ṣaḥîḥ*)

٣٥٧٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ مَاهَانَ - بَصْرِيٌّ - عَنْ هُشَيْمٍ قَالَ: حَدَّثَنَا سَيَّارٌ وَحُصَيْنٌ وَمُغِيرَةُ وَدَاوُدُ بْنُ أَبِي هِنْدٍ وَإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ - وَذَكَرَ آخَرِينَ - عَنِ الشَّعْبِيِّ قَالَ: دَخَلْتُ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ فَسَأَلْتُهَا عَنْ قَضَاءِ رَسُولِ اللهِ ﷺ عَلَيْهَا، فَقَالَتْ: طَلَّقَهَا زَوْجُهَا الْبَتَّةَ فَخَاصَمَتْهُ إِلَى رَسُولِ اللهِ ﷺ فِي السُّكْنَى وَالنَّفَقَةِ، قَالَتْ: فَلَمْ يَجْعَلْ لِي سُكْنَى وَلَا نَفَقَةً، وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ ابْنِ أُمِّ مَكْتُومٍ.

تخريج: [صحيح] تقدم، ح: ٣٤٣٢، وهو في الكبرى، ح: ٥٧٤٢.

3579. It was narrated that Fâṭimah bint Qais said: "My husband divorced me and I wanted to move, so I went to the Messenger of Allâh ﷺ and he said: 'Move to the house of your paternal cousin 'Amr bin Umm Maktûm, and observe your *'Iddah* there.'" Al-Aswad hit him (Ash-Sha'bî) with a pebble and said: "Woe be to you! Why do you issue such a *Fatwa*? 'Umar said: 'If you bring two witnesses who will testify that they heard that from the Messenger of Allâh ﷺ (we will believe you), otherwise, we will not leave the Book of Allâh for the word of a woman.' 'And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of

٣٥٧٩ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ الصَّاغَانِيُّ قَالَ: حَدَّثَنَا أَبُو الْجَوَّابِ قَالَ: حَدَّثَنَا عَمَّارٌ - وَهُوَ ابْنُ رُزَيْقٍ - عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي فَأَرَدْتُ النُّقْلَةَ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقَالَ: «انْتَقِلِي إِلَى بَيْتِ ابْنِ عَمِّكِ عَمْرِو بْنِ أُمِّ مَكْتُومٍ فَاعْتَدِّي فِيهِ» فَحَصَبَهُ الْأَسْوَدُ وَقَالَ: وَيْلَكَ لِمَ تُفْتِي بِمِثْلِ هٰذَا؟ قَالَ عُمَرُ: إِنْ جِئْتِ بِشَاهِدَيْنِ يَشْهَدَانِ أَنَّهُمَا سَمِعَاهُ مِنْ رَسُولِ اللهِ ﷺ، وَإِلَّا لَمْ نَتْرُكْ كِتَابَ اللهِ لِقَوْلِ امْرَأَةٍ ﴿لَا تُخْرِجُوهُنَّ مِنْ بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَن يَأْتِينَ بِفَاحِشَةٍ مُّبَيِّنَةٍ﴾ [الطلاق: ١].

some open *Fâḥishah*."[1] (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ٣٤٣٢، وهو في الكبرىٰ، ح: ٥٧٤٣ .

Comments:

1. It has previously been pointed out that numerous Companions of the Prophet ﷺ did not acknowledge the apparent result of this narration (that the lodging and maintenance of an irrevocably divorced woman are not incumbent upon the husband). They consider this incident as specific to Fatimah bint Qais, which means there must have been some distinct reason. (See the details in *Ḥadîth* 3224). Fatimah bint Qais used to say, in response to this Verse, that the description here pertains to those divorces in which 'returning' is possible. It transpires from "after that Allâh may well cause something new to come about." In the upcoming words "when an irrevocably divorced woman cannot be taken back," is asked what is the good in her residing in the (husband's) house? There are rather numerous perils in it.
2. 'Umar ﷺ did not consider it essential that for each *Ḥadîth*, two witnesses be produced, and only then it shall be accepted. On the contrary, he considered this narration contrary to what he was certain of. That is why he stated like this. Otherwise on numerous occasions, one man's narration has been acknowledged and acted upon. For instance, narrations concerning levying the protection tax from a Magian and about exiting a plague-stricken province.

Chapter 71. Widow Going Out During The Day

(المعجم ٧١) - بَابُ خُرُوجِ الْمُتَوَفَّى عَنْهَا بِالنَّهَارِ (التحفة ٧١)

3580. It was narrated from Jâbir that his maternal aunt was divorced, and she wanted to go out to some date palms of hers, but she met a man who told her not to do that. She went to the Messenger of Allâh ﷺ and he said: "Go out and take the harvest of your date palms, for perhaps you will give *Zakâh* or do some good (give voluntary charity)." (*Ṣaḥîḥ*)

٣٥٨٠ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: طُلِّقَتْ خَالَتُهُ فَأَرَادَتْ أَنْ تَخْرُجَ إِلَى نَخْلٍ لَهَا فَلَقِيَتْ، رَجُلًا فَنَهَاهَا، فَجَاءَتْ رَسُولَ اللهِ ﷺ فَقَالَ: «اخْرُجِي فَجُدِّي نَخْلَكِ، لَعَلَّكِ أَنْ تَصَدَّقِي وَتَفْعَلِي مَعْرُوفًا».

تخريج: أخرجه مسلم، الطلاق، باب جواز خروج المعتدة البائن والمتوفى عنها زوجها في النهار لحاجتها، ح: ١٤٨٣ من حديث ابن جريج به، وهو في الكبرىٰ، ح: ٥٧٤٤ .

Comments:

If necessary, a mourning woman may work at home, and on a farm. It is quite possible she might have no one to work on her behalf. And the Divine law

[1] *Aṭ-Ṭalâq* 65:1.

takes into consideration people's needs and inabilities.

Chapter 72. Maintenance Of An Irrevocably-Divorced Woman

(المعجم ٧٢) - بَابُ نَفَقَةِ الْبَائِنَةِ
(التحفة ٧٢)

3581. It was narrated that Abû Bakr bin Ḥafṣ[1] said: Abû Salamah and I entered upon Fâṭimah bint Qais, who said: "My husband divorced me and he did not give me any accommodation or maintenance." She said: "He left with me ten measures (*Aqfizah*) (of food) with a cousin of his: Five of barley and five of dates. I went to the Messenger of Allâh ﷺ and told him about that. He said: 'He has spoken the truth.' And he told me to observe my *'Iddah* in the house of so-and-so." And her husband had divorced her irrevocably. (*Ṣaḥîḥ*)

٣٥٨١ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ قَالَ: دَخَلْتُ أَنَا وَأَبُو سَلَمَةَ عَلَى فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: طَلَّقَنِي زَوْجِي فَلَمْ يَجْعَلْ لِي سُكْنَى وَلَا نَفَقَةً، قَالَتْ: فَوَضَعَ لِي عَشَرَةَ أَقْفِزَةٍ عِنْدَ ابْنِ عَمٍّ لَهُ: خَمْسَةٌ شَعِيرٌ وَخَمْسَةٌ تَمْرٌ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ لَهُ ذٰلِكَ، فَقَالَ: «صَدَقَ» وَأَمَرَنِي أَنْ أَعْتَدَّ فِي بَيْتِ فُلَانٍ، وَكَانَ زَوْجُهَا طَلَّقَهَا طَلَاقًا بَائِنًا.

تخريج: [صحيح] تقدم، ح:٣٤٤٧، وهو في الكبرٰى، ح:٥٧٤٥.

Comments:

Aqfiz is plural of *Qafiz*. They say that an: *Qafiz* is equal to about four kilos.

Chapter 73. Maintenance Of A Pregnant Woman Who Has Been Irrevocably Divorced

(المعجم ٧٣) - نَفَقَةُ الْحَامِلِ الْمَبْتُوتَةِ
(التحفة ٧٣)

3582. 'Ubaidullâh bin 'Abdullâh bin 'Utbah narrated that 'Abdullâh bin 'Amr bin 'Uthmân divorced the daughter of Sa'eed bin Zaid – whose mother was Ḥamnah bint Qais – irrevocably. Her maternal aunt Fâṭimah bint Qais told her to move from the house of 'Abdullâh

٣٥٨٢ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبِي عَنْ شُعَيْبٍ قَالَ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللهِ ابْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللهِ بْنَ عَمْرِو ابْنِ عُثْمَانَ طَلَّقَ ابْنَةَ سَعِيدِ بْنِ زَيْدٍ - وَأُمُّهَا حَمْنَةُ بِنْتُ قَيْسٍ - الْبَتَّةَ، فَأَمَرَتْهَا خَالَتُهَا

[1] This is considered an error by one of the copyists, what is correct is Abû Bakr bin Abî Al-Jahm, as found for this narration in *Al-Kubra*, and affirmed in *Tuḥfat Al-Ashrâf* (12:469).' See No. 3447.

bin 'Amr. Marwân heard of that, so he sent a word to her, telling her to go back to her home until her *'Iddah* was over. She sent a word to him telling him that her maternal aunt Fâțimah had issued a *Fatwa* to that effect, and she told her that the Messenger of Allâh ﷺ had issued a *Fatwa* to her, telling her to move when Abû 'Amr bin Ḥafṣ Al-Makhzûmî divorced her. Marwân sent Qabîṣah bin Dhu'aib to Fâțimah to ask her about that. She said that she had been married to Abû 'Amr when the Messenger of Allâh ﷺ appointed 'Alî bin Abî Tâlib as governor of Yemen, and he went out with him, then he sent word to her divorcing her, and that was the final divorce for her. He told her to ask Al-Ḥârith bin Hishâm and 'Ayyâsh for her provisions that her husband had allocated for her. They said: "By Allâh, she is not entitled to any provision. So, she sent to Al-Hârith bin Hisham and 'Ayyâsh asking them for the provisions from us unless she is pregnant, and she has no right to live in our house unless we permit her." Fâțimah said that she went to the Messenger of Allâh ﷺ and told him about that and he said that they had told the truth. She said: "I said: 'Where shall I move to, O Messenger of Allâh?' He said: 'Move to the house of Ibn Umm Maktûm' – who was the blind man, concerning whom Allâh rebuked him in His Book. I moved to his house, and I used to take off my outer garments. Then the

فَاطِمَةُ بِنْتُ قَيْسٍ بِالْانْتِقَالِ مِنْ بَيْتِ عَبْدِ اللهِ ابْنِ عَمْرٍو، وَسَمِعَ بِذٰلِكَ مَرْوَانُ فَأَرْسَلَ إِلَيْهَا فَأَمَرَهَا أَنْ تَرْجِعَ إِلَى مَسْكَنِهَا حَتَّى تَنْقَضِيَ عِدَّتُهَا، فَأَرْسَلَتْ إِلَيْهِ تُخْبِرُهُ: أَنَّ خَالَتَهَا فَاطِمَةَ أَفْتَتْهَا بِذٰلِكَ وَأَخْبَرَتْهَا أَنَّ رَسُولَ اللهِ ﷺ أَفْتَاهَا بِالْانْتِقَالِ حِينَ طَلَّقَهَا أَبُو عَمْرِو بْنُ حَفْصٍ الْمَخْزُومِيُّ، فَأَرْسَلَ مَرْوَانُ قَبِيصَةَ بْنَ ذُؤَيْبٍ إِلَى فَاطِمَةَ فَسَأَلَهَا عَنْ ذٰلِكَ، فَزَعَمَتْ أَنَّهَا كَانَتْ تَحْتَ أَبِي عَمْرٍو لَمَّا أَمَّرَ رَسُولُ اللهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ عَلَى الْيَمَنِ خَرَجَ مَعَهُ، فَأَرْسَلَ إِلَيْهَا بِتَطْلِيقَةٍ وَهِيَ بَقِيَّةُ طَلَاقِهَا، فَأَمَرَ لَهَا الْحَارِثَ بْنَ هِشَامٍ وَعَيَّاشَ بْنَ أَبِي رَبِيعَةَ بِنَفَقَتِهَا، فَأَرْسَلَتْ إِلَى الْحَارِثِ وَعَيَّاشٍ تَسْأَلُهُمَا النَّفَقَةَ الَّتِي أَمَرَ لَهَا بِهَا زَوْجُهَا، فَقَالَا: وَاللّٰهِ! مَا لَهَا عَلَيْنَا نَفَقَةٌ إِلَّا أَنْ تَكُونَ حَامِلًا، وَمَا لَهَا أَنْ تَسْكُنَ فِي مَسْكَنِنَا إِلَّا بِإِذْنِنَا، فَزَعَمَتْ فَاطِمَةُ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَذَكَرَتْ ذٰلِكَ لَهُ فَصَدَّقَهُمَا، قَالَتْ: فَقُلْتُ: أَيْنَ أَنْتَقِلُ يَا رَسُولَ اللّٰهِ؟ فَقَالَ: «انْتَقِلِي عِنْدَ ابْنِ أُمِّ مَكْتُومٍ» - وَهُوَ الْأَعْمَى الَّذِي عَاتَبَهُ اللهُ عَزَّ وَجَلَّ فِي كِتَابِهِ - فَانْتَقَلْتُ عِنْدَهُ فَكُنْتُ أَضَعُ ثِيَابِي عِنْدَهُ، حَتَّى أَنْكَحَهَا رَسُولُ اللهِ ﷺ زَعَمَتْ: أُسَامَةَ بْنَ زَيْدٍ.

Messenger of Allâh ﷺ married her to Usâmah bin Zaid." (*Sahîh*)

تخريج: [**صحيح**] تقدم، ح:٣٢٢٤، وهو في الكبرى، ح:٥٧٤٦.

Chapter 74. Periods

(المعجم ٧٤) - **الْأَقْرَاءُ** (التحفة ٧٤)

3583. It was narrated from 'Amr bin Az-Zubair that Fâtimah bint Abî Hubaish told him that she came to the Messenger of Allâh ﷺ and complained to him about (continual) bleeding. The Messenger of Allâh ﷺ said to her: "That is a vein. Look and when your period comes, do not pray, and when your period ends, then purify yourself and pray during the time between one period and the next." (*Hasan*)

٣٥٨٣ - أَخْبَرَنَا عَمْرُو بنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنِ الْمُنْذِرِ بْنِ الْمُغِيرَةِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ فَاطِمَةَ بِنْتَ أَبِي حُبَيْشٍ حَدَّثَتْهُ أَنَّهَا أَتَتْ رَسُولَ اللهِ ﷺ فَشَكَتْ إِلَيْهِ الدَّمَ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «إِنَّمَا ذٰلِكِ عِرْقٌ فَانْظُرِي إِذَا أَتَاكِ قُرْؤُكِ فَلَا تُصَلِّي، فَإِذَا مَرَّ قُرْؤُكِ فَلْتَطْهُرِي» قَالَ: «ثُمَّ صَلِّي مَا بَيْنَ الْقُرْءِ إِلَى الْقُرْءِ».

تخريج: [**حسن**] أخرجه أبو داود، الطهارة، باب: في المرأة تستحاض ومن قال تدع الصلٰوة في عدة الأيام التى كانت تحيض، ح:٢٨٠ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٥٧٤٧، وله شواهد عند أبي داود، ح:٢٧٤، ٢٧٩، ٢٨١ وغيره.

Chapter 75. Abrogation Of The Permission To Take Back One's Wife After The Three Divorces

(المعجم ٧٥) - **بَابُ نَسْخِ الْمُرَاجَعَةِ بَعْدَ التَّطْلِيقَاتِ الثَّلَاثِ** (التحفة ٧٥)

3584. It was narrated from Ibn 'Abbâs, regarding Allâh's saying: "Whatever a Verse do We abrogate or cause to be forgotten, We bring a better one or similar to it."[1] and "And when We change a Verse in place of another — and Allâh knows

٣٥٨٤ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَلِيُّ ابْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ: ﴿مَا نَنسَخْ مِنْ ءَايَةٍ أَوْ نُنسِهَا

[1] *Al-Baqarah* 2:106.

best what He sends down" (*Al-Nahl* 16:101) and "Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book."[1] The first thing that was abrogated in the Qur'ân was the *Qiblah*. And He said: "And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day." "And their husbands have better right to take them back in that period, if they wish for reconciliation."[2] – that is because when a man divorced his wife, he had more right to take her back, even if he had divorced her three times. Then (Allâh) abrogated that and said: "The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness."[3] (***Hasan***)

نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلِهَا﴾ [البقرة: ١٠٦] وَقَالَ: ﴿وَإِذَا بَدَّلْنَا ءَايَةً مَّكَانَ ءَايَةٍ وَاللَّهُ أَعْلَمُ بِمَا يُنَزِّلُ﴾. الآيَةَ [النحل: ١٠١] وَقَالَ: ﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثْبِتُ وَعِندَهُ أُمُّ الْكِتَابِ﴾ [الرعد: ٣٩] فَأَوَّلُ مَا نُسِخَ مِنَ الْقُرْآنِ الْقِبْلَةُ وَقَالَ: ﴿وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَن يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ﴾ إِلَى قَوْلِهِ ﴿إِنْ أَرَادُوا إِصْلَاحًا﴾ [البقرة: ٢٢٨] وَذٰلِكَ بِأَنَّ الرَّجُلَ كَانَ إِذَا طَلَّقَ امْرَأَتَهُ فَهُوَ أَحَقُّ بِرَجْعَتِهَا وَإِنْ طَلَّقَهَا ثَلَاثًا، فَنَسَخَ ذٰلِكَ وَقَالَ: ﴿الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ﴾ [البقرة: ٢٢٩].

تخريج: [إسناده حسن] أخرجه أبو داود، الطلاق، باب نسخ المراجعة بعد التطليقات الثلاث، ح: ٢١٩٥ من حديث علي بن حسين به، وهو في الكبرٰى، ح: ٥٧٤٨.

Comments:

The return of a woman who is in her waiting period from an unfinalized, non-threefold divorce to the state of marriage is possible twice only. After the pronouncement of the third divorce, the woman becomes unlawful: neither returning (taking back) nor remarriage. This is an agreed upon issue.

Chapter 76. Taking The Wife Back

(المعجم ٧٦) - بَابُ الرَّجْعَةِ (التحفة ٧٦)

3585. Ibn 'Umar said: "I divorced my wife when she was menstruating. 'Umar went to the Prophet ﷺ and

٣٥٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ

[1] *Ar-Ra'd* 13:39.

[2] *Al-Baqarah* 2:228.

[3] *Al-Baqarah* 2:229. It should be noted that the same chain and text preceded (3529), although there are some differences in the wording.

told him about that. The Prophet ﷺ said: 'Tell him to take her back, then when she becomes pure, if he wants to, let him divorce her.'" I said to Ibn 'Umar: "Did that count as one divorce?" He said: "Why not? What do you think if some becomes helpless and behaves foolishly." (*Ṣaḥîḥ*)

قَالَ: سَمِعْتُ يُونُسَ بْنَ جُبَيْرٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ قَالَ: طَلَّقْتُ امْرَأَتِي وَهِيَ حَائِضٌ، فَأَتَى النَّبِيَّ ﷺ عُمَرُ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ النَّبِيُّ ﷺ: «مُرْهُ أَنْ يُرَاجِعَهَا فَإِذَا طَهُرَتْ» - يَعْنِي - فَإِنْ شَاءَ فَلْيُطَلِّقْهَا، قُلْتُ لِابْنِ عُمَرَ: فَاحْتَسَبْتَ مِنْهَا؟ فَقَالَ: مَا يَمْنَعُهَا، أَرَأَيْتَ إِنْ عَجَزَ وَاسْتَحْمَقَ؟.

تخريج: [صحيح] تقدم، ح:٣٤٢٨، وهو في الكبرى، ح:٥٧٤٩.

Comments:

'When she becomes pure': There is clarification in other narrations that when she is purified, and she again enters the period of menstruation, and she is again purified (after passing through the period of menses), and then if he so desires, he may keep her, and if he desires, can divorce her. And this intervening period of purity is meant for the act of returning or taking back. During the state of menstruation, only verbal returning or taking back is possible. (For details, see *Ḥadîth* 3418)

3586. It was narrated from Ibn 'Umar that he divorced his wife when she was menstruating. 'Umar, may Allâh be pleased with him, mentioned that to the Prophet ﷺ and he said: "Tell him to take her back until she menstruates again, then when she becomes pure, if he wants he may divorce her and if he wants he may keep her. This is the divorce that Allâh has enjoined. Allâh, the Mighty and Sublime, says: 'The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness.'"[1] (*Ṣaḥîḥ*)

٣٥٨٦ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنِ ابْنِ إِدْرِيسَ، عَنْ مُحَمَّدِ بنِ إِسْحَاقَ وَيَحْيَى بْنِ سَعِيدٍ وَعُبَيْدِ اللهِ ابْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ ح وَأَخْبَرَنَا زُهَيْرٌ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالُوا: إِنَّ ابْنَ عُمَرَ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَذَكَرَ عُمَرُ رَضِيَ اللهُ عَنْهُ لِلنَّبِيِّ ﷺ، فَقَالَ: «مُرْهُ فَلْيُرَاجِعْهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى، فَإِذَا طَهُرَتْ فَإِنْ شَاءَ طَلَّقَهَا وَإِنْ شَاءَ أَمْسَكَهَا، فَإِنَّهُ الطَّلَاقُ الَّذِي أَمَرَ اللهُ عَزَّ وَجَلَّ بِهِ، قَالَ تَعَالَى: ﴿فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ﴾ [الطلاق: ١].

[1] *Aṭ-Ṭalâq* 65:1.

تخريج: [إسناده صحيح] وهو متفق عليه كما تقدم، ح:٣٤١٨، وهو في الكبرٰى، ح:٥٧٥٠، ٥٧٥١.

3587. When Ibn 'Umar was asked about a man who divorced his wife when she was menstruating, he would say: "If it is the first or second divorce, the Messenger of Allâh ﷺ would tell him to take her back and keep her until she has menstruated again and purified herself, then divorce her before having intercourse with her. But if it was three simultaneous divorces, then you have disobeyed Allâh with regard to the way in which divorce should be conducted and your wife has become irrevocably divorced." (*Sahîh*)

٣٥٨٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا سُئِلَ عَنِ الرَّجُلِ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ فَيَقُولُ: أَمَّا إِنْ طَلَّقَهَا وَاحِدَةً أَوْ ثِنْتَيْنِ فَإِنَّ رَسُولَ اللهِ ﷺ أَمَرَهُ أَنْ يُرَاجِعَهَا، ثُمَّ يُمْسِكَهَا حَتَّى تَحِيضَ حَيْضَةً أُخْرَى ثُمَّ تَطْهُرَ، ثُمَّ يُطَلِّقَهَا قَبْلَ أَنْ يَمَسَّهَا، وَأَمَّا إِنْ تُطَلِّقْهَا ثَلَاثًا فَقَدْ عَصَيْتَ اللهَ فِيمَا أَمَرَكَ بِهِ مِنْ طَلَاقِ امْرَأَتِكَ، وَبَانَتْ مِنْكَ امْرَأَتُكَ.

تخريج: أخرجه مسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها ... إلخ، ح:١٤٧١/٣ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:٥٧٥٢.

Comments:

'And you have disobeyed Allâh with regard to the divorce of your wife what He had commanded you' means by divorcing in the state of menstruation. But that divorce counts. When it is the third divorce, final separation between the couple would take place.

3588. It was narrated from Ibn 'Umar that he divorced his wife when she was menstruating, and the Messenger of Allâh ﷺ told him to take her back. (*Sahîh*)

٣٥٨٨ - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى مَرْوَزِيٌّ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَنْظَلَةُ عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ طَلَّقَ امْرَأَتَهُ وَهِيَ حَائِضٌ، فَأَمَرَهُ رَسُولُ اللهِ ﷺ فَرَاجَعَهَا.

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٦١ من حديث حنظلة بن أبي سفيان به، وهو في الكبرٰى، ح:٥٧٥٣.

3589. Ibn Tawûs narrated from his father that he heard 'Abdullâh bin 'Umar being asked about a man who divorced his wife when she was menstruating. He said: "Do you know 'Abdullâh bin 'Umar?"

٣٥٨٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِيهِ ابْنُ طَاوُسٍ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يُسْأَلُ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ حَائِضًا،

He said: "Yes." He said: "He divorced his wife when she was menstruating, and 'Umar went to the Prophet ﷺ and told him about that. He ordered him to take her back until she became pure," and I did not hear him adding anything to that. (*Ṣaḥîḥ*)

فَقَالَ: أَتَعْرِفُ عَبْدَ اللهِ بْنَ عُمَرَ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّهُ طَلَّقَ امْرَأَتَهُ حَائِضًا، فَأَتَى عُمَرُ النَّبِيَّ ﷺ فَأَخْبَرَهُ الْخَبَرَ، فَأَمَرَهُ أَنْ يُرَاجِعَهَا حَتَّى تَطْهُرَ، وَلَمْ أَسْمَعْهُ يَزِيدُ عَلَى هٰذَا.

تخريج: أخرجه مسلم، الطلاق، باب تحريم طلاق الحائض بغير رضاها ... إلخ، ح:١٣/١٤٧١ من حديث ابن جريج، وهو في الكبرٰى، ح:٥٧٥٤ .

3590. It was narrated from 'Umar that the Prophet ﷺ – 'Amr (one of the narrators) said: "The Messenger of Allâh ﷺ – had divorced Ḥafṣah, then he took her back." And Allâh knows best. (*Ṣaḥîḥ*)

٣٥٩٠ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ اللهِ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ آدَمَ؛ **ح** وَأَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سَهْلُ بْنُ مُحَمَّدٍ - أَبُو سَعِيدٍ - قَالَ: نُبِّئْتُ عَنْ يَحْيَى بْنِ زَكَرِيَّا، عَنْ صَالِحِ بْنِ صَالِحٍ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ، وَقَالَ عَمْرٌو: أَنَّ رَسُولَ اللهِ ﷺ كَانَ طَلَّقَ حَفْصَةَ ثُمَّ رَاجَعَهَا، وَاللَّهُ أَعْلَمُ.

تخريج: [صحيح] أخرجه أبو داود، الطلاق، باب: في المراجعة، ح:٢٢٨٣ من حديث سهل بن محمد بن الزبير به، وصرح بالسماع عند أبي داود، فالعلة غير قادحة، وتابعه جماعة عن يحيى بن زكريا بن أبي زائدة به، والحديث في الكبرٰى، ح:٥٧٥٥.

28. The Book Of Horses, Races And Shooting

(المعجم ٢٨) - كِتَابُ الخَيْلِ وَالسَّبْقِ وَالرَّمْيِ (التحفة ١١)

Chapter 1. "Goodness Is Tied To The Forelocks Of Horses Until The Day Of Judgment"

(المعجم ١) - [بَابٌ: «الخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الخَيْرُ إِلَى يَوْمِ القِيَامَةِ»] (التحفة ١)

3591. It was narrated that Salamah bin Nufail Al-Kindî said: "I was sitting with the Messenger of Allâh ﷺ when a man said: 'O Messenger of Allâh! The people have lost interest in horses and put down their weapons, and they say there is no *Jihâd*, and that war has ended.' The Messenger of Allâh ﷺ turned to face him and said: 'They are lying, now the fighting is to come. There will always be a group among my *Ummah* who will fight for the truth, for whom Allâh will cause some people to deviate, and grant them provision from them, until the Hour begins and until the promise of Allâh comes. Goodness is tied to the forelocks of horses until the Day of Resurrection. It has been revealed to me that I am going to die and will not stay long, and you will follow me group after group, striking one another's necks. And the place of safety for the believers is Ash-Shâm.'"[1] (*Ṣaḥîḥ*)

٣٥٩١ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا مَرْوَانُ - وَهُوَ ابْنُ مُحَمَّدٍ - قَالَ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ بْنِ صَالِحِ بْنِ صَبِيحٍ الْمُرِّيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ عَنِ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمٰنِ الْجُرَشِيِّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ سَلَمَةَ بْنِ نُفَيْلٍ الْكِنْدِيِّ قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَذَالَ النَّاسُ الْخَيْلَ وَوَضَعُوا السِّلَاحَ وَقَالُوا: لَا جِهَادَ، قَدْ وَضَعَتِ الْحَرْبُ أَوْزَارَهَا، فَأَقْبَلَ رَسُولُ اللهِ ﷺ بِوَجْهِهِ وَقَالَ: «كَذَبُوا الْآنَ الْآنَ جَاءَ الْقِتَالُ، وَلَا يَزَالُ مِنْ أُمَّتِي أُمَّةٌ يُقَاتِلُونَ عَلَى الْحَقِّ، وَيُزِيغُ اللهُ لَهُمْ قُلُوبَ أَقْوَامٍ وَيَرْزُقُهُمْ مِنْهُمْ حَتَّى تَقُومَ السَّاعَةُ، وَحَتَّى يَأْتِيَ وَعْدُ اللهِ، وَالْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، وَهُوَ يُوحَى إِلَيَّ أَنِّي مَقْبُوضٌ غَيْرَ مُلَبَّثٍ، وَأَنْتُمْ تَتَّبِعُونِي أَفْنَادًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، وَعُقْرُ دَارِ الْمُؤْمِنِينَ الشَّامُ».

[1] "Greater Mesopotamia."

تخريج: [إسناده صحيح] أخرجه الطبراني: ٧/ ٥٢، ح: ٦٣٥٧ من حديث إبراهيم بن أبي عبلة به مختصرًا، وهو في الكبرٰى، ح: ٤٤٠١، وللحديث طرق أخرٰى.

Comments:

1. 'The war has ended' signifies that now the Arabian Peninsula has been purified of polytheism; and the House of Allâh has come into their possession.
2. Fighting is to come: After the conquest, and the death of the Messenger ﷺ the fighting will increase.
3. '*Khair*': recompense, spoils, etc.
4. 'Ash-Sham': It transpires from some traditional reports that close to the Day of Judgment, Ash-Sham would be the place of victory for the believers.

3592. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There is goodness tied to the forelocks of horses until the Day of Resurrection. And horses are of three types: Those that bring reward to a man, those that are a means of protection for a man, and those that are a burden (of sin) for a man. As for those that bring reward, they are kept for the cause of Allâh and for *Jihâd*. No fodder enters their stomach but for everything that enters their stomachs, reward is written for him, even if he puts them out to pasture.'" And he quoted the *Hadîth*. (*Sahîh*)

٣٥٩٢ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ - يَعْنِي الْفَزَارِيَّ - عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ. الْخَيْلُ ثَلَاثَةٌ: فَهِيَ لِرَجُلٍ أَجْرٌ، وَهِيَ لِرَجُلٍ سِتْرٌ، وَهِيَ عَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي [هِيَ] لَهُ أَجْرٌ فَالَّذِي يَحْتَبِسُهَا فِي سَبِيلِ اللهِ فَيَتَّخِذُهَا لَهُ، وَلَا تُغَيِّبُ فِي بُطُونِهَا شَيْئًا إِلَّا كُتِبَ لَهُ بِكُلِّ شَيْءٍ غَيَّبَتْ فِي بُطُونِهَا أَجْرٌ، وَلَوْ عَرَضَتْ لَهُ مَرْجٌ». وَسَاقَ الْحَدِيثَ.

تخريج: [إسناده صحيح] أخرجه الترمذي، فضائل الجهاد، باب ماجاء من ارتبط فرسًا في سبيل الله، ح: ١٦٣٦ من حديث سهيل به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح: ٤٤٠٢.

3593. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Horses may bring reward to a man, or they may be a means of protection, or they may be a burden (of sin). As for that which brings reward, it is a man who keeps it for the cause of Allâh and ties it

٣٥٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ - قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ

with a long rope in a pasture or a garden; whatever it eats or drinks in that pasture or garden will count as good deeds for him. If it breaks its rope and jumps over one or two hills, its footsteps" – and according to the *Ḥadîth* of Al-Ḥârith, "its dung will count as good deeds for him. If it passes by a river and drinks from it, even though (its owner) did not intend to give it water from that river, that will also bring him reward. If a man keeps a horse in order to earn an independent living and avoid asking others for help, and he does not forget his duty toward Allâh with regard to their (the horses') necks and backs, then they will be a means of protection for him. If a man keeps horses out of pride, to show off before others and to fight the Muslims, then that will be a burden (of sin) for him." The Prophet ﷺ was asked about donkeys and he said: "Nothing has been revealed to me concerning them except this Verse which is comprehensive in meaning: 'So whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it'"[1] (*Ṣaḥîḥ*)

اللهِ ﷺ قَالَ: «الْخَيْلُ لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سَتْرٌ، وَعَلَى رَجُلٍ وِزْرٌ، فَأَمَّا الَّذِي هِيَ لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللهِ، فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيَلِهَا ذٰلِكَ فِي الْمَرْجِ أَوِ الرَّوْضَةِ كَانَ لَهُ حَسَنَاتٌ، وَلَوْ أَنَّهَا قَطَعَتْ طِيَلَهَا ذٰلِكَ فَاسْتَنَّتْ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ آثَارُهَا» وَفِي حَدِيثِ الْحَارِثِ: «وَأَرْوَاثُهَا حَسَنَاتٍ لَهُ، وَلَوْ أَنَّهَا مَرَّتْ بِنَهَرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ تُسْقَى كَانَ ذٰلِكَ حَسَنَاتٍ، فَهِيَ لَهُ أَجْرٌ، وَرَجُلٌ رَبَطَهَا تَغَنِّيًا وَتَعَفُّفًا وَلَمْ يَنْسَ حَقَّ اللهِ عَزَّ وَجَلَّ فِي رِقَابِهَا وَلَا ظُهُورِهَا، فَهِيَ لِذٰلِكَ سِتْرٌ؛ وَرَجُلٌ رَبَطَهَا فَخْرًا وَرِيَاءً وَنِوَاءً لِأَهْلِ الْإِسْلَامِ فَهِيَ عَلَى ذٰلِكَ وِزْرٌ» وَسُئِلَ النَّبِيُّ ﷺ عَنِ الْحَمِيرِ فَقَالَ: «لَمْ يَنْزِلْ عَلَيَّ فِيهَا شَيْءٌ إِلَّا هٰذِهِ الْآيَةُ الْجَامِعَةُ الْفَاذَّةُ ﴿فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُۥ ۝ وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُۥ﴾ [الزلزلة: ٧، ٨]

تخريج: أخرجه البخاري، المساقاة، باب شرب الناس وسقي الدواب من الأنهار، ح: ٢٣٧١ من حديث مالك، ومسلم، الزكوة، باب إثم مانع الزكوة، ح: ٢٤/٩٨٧ من حديث زيد به، وهو في الكبرٰى، ح: ٤٤٠٣.

[1] *Az-Zalzalah* 99:7-8.

Chapter 2. Love Of Horses

(المعجم ٢) - بَابُ حُبِّ الْخَيْلِ (التحفة ٢)

3594. It was narrated that Anas said: "There was nothing dearer to the Messenger of Allâh ﷺ after women than horses." (*Ḍa'if*)

٣٥٩٤ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: لَمْ يَكُنْ شَيْءٌ أَحَبَّ إِلَى رَسُولِ اللهِ ﷺ بَعْدَ النِّسَاءِ مِنَ الْخَيْلِ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٤٤٠٤ * سعيد بن أبي عروبة تقدم، ح:١٠٨٦، وقتادة تقدم، ح:٣٤ عنعنا.

Chapter 3. Desirable Physical Qualities In Horses

(المعجم ٣) - مَا يُسْتَحَبُّ مِنْ شِيَةِ الْخَيْلِ (التحفة ٣)

3595. It was narrated that Abû Wahb, who was a Companion of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'Call (your children) by the names of the prophets. And the most beloved names to Allâh, the Mighty and Sublime, are 'Abdullâh and 'Abdur-Raḥmân. Keep horses; wipe their forelocks and posteriors, and prepare them for *Jihâd*, but do not prepare them to seek vengeance for people killed during the *Jâhiliyyah*.[1] You should seek out *Kumait*,[2] horses with a white mark on the face and white feet, or red with a white mark on the face and white feet, or black with a white mark on the face and white feet.'" (*Ḍa'if*)

٣٥٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الْبَزَّازُ هِشَامُ بْنُ سَعِيدٍ الطَّالَقَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ الْأَنْصَارِيُّ عَنْ عَقِيلِ بْنِ شَبِيبٍ، عَنْ أَبِي وَهْبٍ - وَكَانَتْ لَهُ صُحْبَةٌ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَسَمَّوْا بِأَسْمَاءِ الْأَنْبِيَاءِ، وَأَحَبُّ الأَسْمَاءِ إِلَى اللهِ عَزَّ وَجَلَّ عَبْدُ اللهِ وَعَبْدُ الرَّحْمٰنِ، وَارْتَبِطُوا الْخَيْلَ وَامْسَحُوا بِنَوَاصِيهَا وَأَكْفَالِهَا وَقَلِّدُوهَا، وَلَا تُقَلِّدُوهَا الْأَوْتَارَ، وَعَلَيْكُمْ بِكُلِّ كُمَيْتٍ أَغَرَّ مُحَجَّلٍ أَوْ أَشْقَرَ أَغَرَّ مُحَجَّلٍ أَوْ أَدْهَمَ أَغَرَّ مُحَجَّلٍ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الجهاد، باب: فيما يستحب من ألوان الخيل،

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[1] This is the interpretation of Ibn Al-Athîr in *An-Nihâyah*. Alternavitvely it is: "And garland them, but not with bowstrings." Because they used to put bowstrings around the horses neck to ward off the evil eye, and this has been prohibited in other narrations.

[2] Chestnut colored, a color between black and red.

ح:٢٥٤٣ من حديث هشام بن سعيد به، وهو في الكبرٰى، ح:٤٤٠٦ * عقيل مجهول، ولبعض الحديث شواهد.

Comments:

1. A name also exerts a strong influence upon human personality. Good names should, therefore, be given.
2. 'Wipe their forelocks': Another meaning could be: Keep them clean and tidy; take care of them.

Chapter 4. *Shikâl*[1] Horses

(المعجم ٤) - الشِّكَالُ فِي الخَيْلِ (التحفة ٤)

3596. It was narrated that Abû Hurairah said: The Prophet ﷺ used to dislike the *Shikâl* among horses. And the wording is that of Ismâ'îl.[2] (*Sahîh*)

٣٥٩٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ؛ ح وَأَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَكْرَهُ الشِّكَالَ مِنَ الْخَيْلِ. وَاللَّفْظُ لِإسْمَاعِيلَ.

تخريج: أخرجه مسلم، الإمارة، باب ما يكره من صفات الخيل، ح:١٨٧٥/١٠٢ من حديث محمد بن جعفر به، وهو في الكبرٰى، ح:٤٤٠٧.

3597. It was narrated from Abû Hurairah that the Prophet ﷺ used to dislike the *Shikâl* among horses. (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The *Shikâl* among horses is when three of its feet have white markings and one of them does not, or three of them are not and one of them has white markings. And *Ash-Shikâl* (hobbled) is not used except in the case of feet, not hands.

٣٥٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سَلْمُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَرِهَ الشِّكَالَ مِنَ الْخَيْلِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الشِّكَالُ مِنَ الْخَيْلِ أَنْ تَكُونَ ثَلَاثُ قَوَائِمَ مُحَجَّلَةً وَوَاحِدَةٌ مُطْلَقَةً، أَوْ تَكُونَ الثَّلَاثَةُ مُطْلَقَةً وَرِجْلٌ مُحَجَّلَةً، وَلَيْسَ يَكُونُ الشِّكَالُ إِلَّا فِي رِجْلٍ

[1] See the author's explanation after the two narrations, and *Shikâl* also refers to the animal that was "hobbled."

[2] That is, one of the two from whom Imâm An-Nasâi heard the narration.

وَلَا يَكُونُ فِي الْيَدِ.

تخريج: أخرجه مسلم، ح:١٠٢/١٨٧٥ عن محمد بن بشار به، انظر الحديث السابق، وهو في الكبرىٰ، ح:٤٤٠٨.

Chapter 5. Seeing Horses As An Omen

(المعجم ٥) - **بَابُ شُؤْمِ الخَيْلِ** (التحفة ٥)

3598. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Omens are only in three things: A woman, a horse or a house." (*Ṣaḥîḥ*)

٣٥٩٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ ابْنُ مَنْصُورٍ وَاللَّفْظُ لَهُ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الشُّؤْمُ فِي ثَلَاثَةٍ: الْمَرْأَةِ وَالْفَرَسِ وَالدَّارِ».

تخريج: أخرجه مسلم، السلام، باب الطيرة والفأل وما يكون فيه الشؤم، ح:١١٦/٢٢٢٥ من حديث سفيان بن عيينة، والبخاري، الجهاد والسير، باب ما يذكر من شؤم الفرس، ح:٢٨٥٨ من حديث الزهري به، وهو في الكبرىٰ، ح:٤٤٠٩.

Comments:

Meaning, if a man sees something bad in any of these, he will never rest and always be suspicious of harm from them.

3599. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Omens are in houses, women and horses." (*Ṣaḥîḥ*)

٣٥٩٩ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ - قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنَا مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ ابْنَيْ عَبْدِ اللهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ».

تخريج: أخرجه البخاري، النكاح، باب ما يتقى من شؤم المرأة ... إلخ، ح:٥٠٩٣، ومسلم، ح:٢٢٢٥ (انظر الحديث السابق) من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٩٧٢، والكبرىٰ، ح:٤٤١٠، ٤٤١١.

3600. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "If there are (omens) in

٣٦٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ

anything, they are in houses, women and horses." (*Ṣaḥîḥ*)

أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنْ يَكُ فِي شَيْءٍ فَفِي الرَّبْعَةِ وَالْمَرْأَةِ وَالْفَرَسِ».

تخريج: أخرجه مسلم، السلام، باب الطيرة والفأل وما يكون فيه الشؤم، ح:٢٢٢٧ من حديث ابن جريج به، وهو في الكبرٰى، ح:٤٤١٢.

Chapter 6. The Blessing Of Horses

(المعجم ٦) - **بَابُ بَرَكَةِ الْخَيْلِ**
(التحفة ٦)

3601. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Blessing is in the forelocks of horses.'" (*Ṣaḥîḥ*)

٣٦٠١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسًا؛ **ح** قال: وَأَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي أَبُو التَّيَّاحِ عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ».

تخريج: أخرجه مسلم، الإمارة، باب الخيل في نواصيها الخير إلٰى يوم القيامة، ح:١٨٧٤ عن محمد بن بشار، والبخاري، الجهاد والسير، باب: الخيل معقود في نواصيها الخير إلٰى يوم القيامة، ح:٢٨٥١ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٤٤١٣.

Comments:

See *Ḥadîth* 3591.

Chapter 7. Twisting The Forelocks Of Horses

(المعجم ٧) - **بَابُ فَتْلِ نَاصِيَةِ الْفَرَسِ**
(التحفة ٧)

3602. It was narrated that Jarîr said: "I saw the Messenger of Allâh ﷺ twisting the forelock of a horse with his two fingers, and saying: 'Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war.'" (*Ṣaḥîḥ*)

٣٦٠٢ - **أَخْبَرَنَا** عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يُونُسُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ قَالَ: رَأَيْتُ رَسُولَ اللهِ ﷺ يَفْتِلُ نَاصِيَةَ فَرَسٍ بَيْنَ أُصْبُعَيْهِ وَيَقُولُ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: الأَجْرُ وَالْغَنِيمَةُ».

تخريج: أخرجه مسلم، ح: ١٨٧٢/ ٩٧، انظر الحديث السابق من حديث يونس بن عبيد به، وهو في الكبرٰى، ح: ٤٤١٤.

Comments:

1. The Prophet ﷺ plaiting the horse's forelock with his own blessed hands was due to his love of horses.
2. 'Till the Day of Resurrection': From this it inevitably yields that the *Jihâd* would continue until the Day of Resurrection; and it should be continued, irrespective of whether the ruler is good or bad.

3603. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "There is goodness in the forelocks of horses until the Day of Resurrection." (*Ṣaḥîḥ*)

٣٦٠٣ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْلُ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

تخريج: أخرجه مسلم، ح: ١٨٧١ عن قتيبة به (انظر الحديث السابق)، وهو في الكبرٰى، ح: ٤٤١٥.

3604. It was narrated that 'Urwah Al-Bâriqî said: "The Messenger of Allâh ﷺ said: 'Goodness is tied to the forelocks of horses until the Day of Resurrection.'" (*Ṣaḥîḥ*)

٣٦٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

تخريج: أخرجه مسلم، ح: ١٨٧٣/ ٩٨ (انظر الحديث السابق) من حديث عبدالله بن إدريس، والبخاري، الجهاد والسير، باب: الخيل معقود في نواصيها الخير إلٰى يوم القيامة، ح: ٢٨٥٠ من حديث حصين به، وهو في الكبرٰى، ح: ٤٤١٦.

3605. It was narrated from 'Urwah bin Abî Al-Ja'd that he heard the Prophet ﷺ say: "Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war." (*Ṣaḥîḥ*)

٣٦٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ ابْنِ أَبِي الْجَعْدِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: الْأَجْرُ وَالْمَغْنَمُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٤١٧ .

3606. It was narrated that 'Urwah said that he heard the Messenger of Allâh ﷺ say: "Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war." (*Ṣaḥîḥ*)

٣٦٠٦ - أَخْبَرَنَا عَمْرُو بنُ عَلِيٍّ قَالَ: حدثنا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَبْدِ اللهِ بْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: الأَجْرُ وَالْمَغْنَمُ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٤٤١٨.

3607. It was narrated from 'Urwah bin Abî Al-Ja'd that the Prophet ﷺ said: "Goodness is tied to the forelocks of horses until the Day of Resurrection: Reward and spoils of war." (*Ṣaḥîḥ*)

٣٦٠٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي حُصَيْنٌ وَعَبْدُ اللهِ بْنُ أَبِي السَّفَرِ أَنَّهُمَا سَمِعَا الشَّعْبِيَّ يُحَدِّثُ عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ: الأَجْرُ وَالْمَغْنَمُ».

تخريج: [صحيح] تقدم، ح:٣٦٠٤، وهو في الكبرى، ح:٤٤١٩.

Chapter 8. A Man Training His Horse

(المعجم ٨) - تَأْدِيبُ الرَّجُلِ فَرَسَهُ (التحفة ٨)

3608. It was narrated that Khâlid bin Yazîd Al-Juhanî said: "Uqbah bin 'Âmir used to pass by me and say: 'O Khâlid, let us go out and shoot arrows.' One day I came late and he said: 'O Khâlid, come and I will tell you what the Messenger of Allâh ﷺ said.' So I went to him and he said: 'The Messenger of Allâh ﷺ said: Allâh will admit three people to Paradise because of one arrow: The one who makes it seeking good thereby, the one who shoots it and the one who

٣٦٠٨ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ: حَدَّثَنِي أَبُو سَلَّامٍ الدِّمَشْقِيُّ عَنْ خَالِدِ بْنِ يَزِيدَ الْجُهَنِيِّ قَالَ: كَانَ عُقْبَةُ بْنُ عَامِرٍ يَمُرُّ بِي فَيَقُولُ: يَا خَالِدُ! اخْرُجْ بِنَا نَرْمِي، فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَبْطَأْتُ عَنْهُ فَقَالَ: يَا خَالِدُ! تَعَالَ أُخْبِرْكَ بِمَا قَالَ رَسُولُ اللهِ ﷺ، فَأَتَيْتُهُ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ

hands it to him. So shoot and ride, and if you shoot that is dearer to me than if you ride. And play is only in three things: A man training his horse, and playing with his wife, and shooting with his bow and arrow. Whoever gives up shooting after learning it because he is no longer interested in it, that is a blessing for which he is ungrateful – or that he has rejected.'" (*Hasan*)

نَفَرٍ الْجَنَّةَ: صَانِعَهُ يَحْتَسِبُ فِي صُنْعَتِهِ الْخَيْرَ، وَالرَّامِيَ بِهِ، وَمُنَبِّلَهُ، وَارْمُوا وَارْكَبُوا، وَأَنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكَبُوا، وَلَيْسَ اللَّهْوُ إِلَّا فِي ثَلَاثَةٍ: تَأْدِيبِ الرَّجُلِ فَرَسَهُ، وَمُلَاعَبَتِهِ امْرَأَتَهُ، وَرَمْيِهِ بِقَوْسِهِ وَنَبْلِهِ، وَمَنْ تَرَكَ الرَّمْيَ بَعْدَ مَا عَلِمَهُ رَغْبَةً عَنْهُ فَإِنَّهَا نِعْمَةٌ كَفَرَهَا - أَوْ قَالَ -: كَفَرَ بِهَا».

تخريج: [إسناده حسن] أخرجه أبو داود، الجهاد، باب: في الرمي، ح:٢٥١٣ من حديث عبدالرحمٰن به، وهو في الكبرٰى، ح:٤٤٢٠، وصححه الحاكم:٢/ ٩٥، ووافقه الذهبي * خالد بن يزيد حسن الحديث كما حققته في تسهيل الحاجة، ح:٢٨١١ .

Comments:

1. 'That is dearer to me' because if someone does not know the skill of archery, horse riding would not be of any benefit; whereas archery is beneficial by itself.
2. 'Play' means one attains reward through them, because one gets the pleasure of Allâh on account of them. On the other hand, other sports provide only physical recreation, which do not serve any useful purpose.
3. 'For which he is ungrateful': If one, however, abandons it on account of one's other preoccupations, then there is no harm in it.

Chapter 9. The Supplication Of The Horse

(المعجم ٩) - بَابُ دَعْوَةِ الْخَيْلِ

(التحفة ٩)

3609. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'There is no Arabian horse but it is allowed to offer two supplications every *Sahar* (end of the night): O Allâh, You have caused me to be owned by whoever You wanted among the sons of Âdam, and you have made me belong to him. Make me the dearest of his family and wealth to him, or among the dearest of his family and wealth to him.'" (*Sahîh*)

٣٦٠٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنْ سُوَيْدِ بْنِ قَيْسٍ، عَنْ مُعَاوِيَةَ بْنِ حُدَيْجٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ فَرَسٍ عَرَبِيٍّ إِلَّا يُؤْذَنُ لَهُ عِنْدَ كُلِّ سَحَرٍ بِدَعْوَتَيْنِ: اللَّهُمَّ! خَوَّلْتَنِي مَنْ خَوَّلْتَنِي مِنْ بَنِي آدَمَ وَجَعَلْتَنِي لَهُ، فَاجْعَلْنِي أَحَبَّ أَهْلِهِ وَمَالِهِ إِلَيْهِ أَوْ مِنْ أَحَبِّ أَهْلِهِ وَمَالِهِ إِلَيْهِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٥/ ١٧٠ عن يحيى بن سعيد القطان به، وصححه الحاكم:٢/ ٩٢، ووافقه الذهبي.

Comments:

1. It is unequivocally proved through the Glorious Qur'ân and the Traditions (*Ahâdith*) that even animals too speak in their language. Since we do not understand their language, we consider them dumb. Everything communicates, especially with Allâh, Most High.
2. '*Saḥar* (end of the night)' because this is the time when supplications are responded to or granted.

Chapter 10. Stern Warning Against Mating A Donkey With A Horse

(المعجم ١٠) - التَّشْدِيدُ فِي حَمْلِ الحَمِيرِ عَلَى الخَيْلِ (التحفة ١٠)

3610. It was narrated that 'Alî bin Abî Ṭâlib, may Allâh be pleased with him, said: "A mule was given as a gift to the Messenger of Allâh ﷺ and he rode it." 'Alî said: "If we mate a donkey with a horse, we will have one like this." The Messenger of Allâh ﷺ said: "That is only done by those who do not know." (*Ṣaḥîḥ*)

٣٦١٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ ابْنِ زُرَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: أُهْدِيَتْ إِلَى رَسُولِ اللهِ ﷺ بَغْلَةٌ فَرَكِبَهَا، فَقَالَ عَلِيٌّ: لَوْ حَمَلْنَا الْحَمِيرَ عَلَى الْخَيْلِ لَكَانَتْ لَنَا مِثْلُ هٰذِهِ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَفْعَلُ ذٰلِكَ الَّذِينَ لَا يَعْلَمُونَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الجهاد، باب: في كراهية الحمر تنزى على الخيل، ح:٢٥٦٥ عن قتيبة به، وهو في الكبرى، ح:٤٤٢١، وصححه ابن حبان، ح:١٦٣٩.

Comments:

Why is this forbidden? Either it might be for the reason that it corrupts the pedigree, or it might be because in it an attempt has been made to obtain something inferior by discarding something superior. If such a thing, however, falls into one's hand effortlessly, then its use is not forbidden. This is because the mule in itself is not a harmful or a blameworthy animal. Some people have held this process permissible, because the Glorious Qur'ân makes mention of mules along with horses and donkeys, to express His bounties upon humankind. But it is contrary to the command of the Messenger of Allâh ﷺ.

3611. It was narrated that 'Abdullâh bin 'Ubaidullâh bin 'Abbâs said: I was with Ibn 'Abbâs and a man asked him: "Did the

٣٦١١ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي جَهْضَمٍ، عَنْ عَبْدِ اللهِ ابْنِ عُبَيْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: كُنْتُ عِنْدَ ابْنِ

عَبَّاسٍ فَسَأَلَهُ رَجُلٌ: أَكَانَ رَسُولُ اللهِ ﷺ يَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ؟ قَالَ: لَا، قَالَ: فَلَعَلَّهُ كَانَ يَقْرَأُ فِي نَفْسِهِ؟ قَالَ: خَمْشًا، هٰذِهِ شَرٌّ مِنَ الْأُولَى، إِنَّ رَسُولَ اللهِ ﷺ عَبْدٌ أَمَرَهُ اللهُ تَعَالَى بِأَمْرِهِ فَبَلَّغَهُ، وَاللّٰهِ! مَا اخْتَصَّنَا رَسُولُ اللهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ إِلَّا بِثَلَاثَةٍ: أَمَرَنَا أَنْ نُسْبِغَ الْوُضُوءَ، وَأَنْ لَا نَأْكُلَ الصَّدَقَةَ، وَلَا نُنْزِيَ الْحُمُرَ عَلَى الْخَيْلِ.

Messenger of Allâh ﷺ recite during *Ẓuhr* and *'Aṣr*?" He said: "No." He said: "Perhaps he used to recite to himself?" He said: "May your face be scratched! This question is worse than the first one. The Messenger of Allâh ﷺ was a slave whose Lord commanded him and he conveyed (the message). By Allâh, the Messenger of Allâh ﷺ did not specify anything for us above the people, except for three things: He commanded us to perform *Wuḍû'* properly,[1] not to consume charity, and not to mate donkeys with horses." (***Ḥasan***)

تخريج: [إسناده حسن] تقدم، ح:١٤١، وهو في الكبرٰى، ح:٤٤٢٢ .

Comments:

1. Other Companions reported that the Prophet ﷺ recited quietly or inaudibly in the *Ẓuhr* and *'Asr* prayers.
2. 'May your face be scratched': He said this to express his displeasure.

Chapter 11. The Feed Of Horses

(المعجم ١١) - عَلَفُ الْخَيْلِ (التحفة ١١)

٣٦١٢ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ - قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - عَنِ ابْنِ وَهْبٍ: حَدَّثَنِي طَلْحَةُ بْنُ أَبِي سَعِيدٍ أَنَّ سَعِيدًا الْمَقْبُرِيَّ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنِ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللهِ إِيمَانًا بِاللّٰهِ وَتَصْدِيقًا لِوَعْدِ اللهِ، كَانَ شِبَعُهُ وَرِيُّهُ وَبَوْلُهُ وَرَوْثُهُ حَسَنَاتٍ فِي مِيزَانِهِ».

3612. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever keeps a horse for the cause of Allâh out of faith in Allâh and believing the promise of Allâh, its feed, water, urine and dung will all count as *Ḥasanât* in the balance of his deeds." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، الجهاد، باب من احتبس فرسًا في سبيل الله ... إلخ، ح:٢٨٥٣ من حديث طلحة به، وهو في الكبرٰى، ح:٤٤٢٣ .

[1] "*An Nusbig Al-Wuḍû'.*" *Isbâg Al-Wuḍû'* means washing each limb three times. Because performing it well or completely is not restricted to the family of the Messenger ﷺ.

Comments:

(See *Ḥadîth* 3593)

Chapter 12. Finish Line Of A Race For Horses That Have Not Been Made Lean

(المعجم ١٢) - **غَايَةُ السَّبْقِ لِلَّتِي لَمْ تُضْمَرْ** (التحفة ١٢)

3613. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ organized a horse race and sent them from Al-Ḥafyâ' and its finish line was Thaniyyat Al-Wadâ'; and he organized a race for horses that had not been made lean, and the course stretched from Ath-Thaniyyah to the *Masjid* of Banu Zuraiq. (*Ṣaḥîḥ*)

٣٦١٣ - أَخْبَرَنَا قُتَيْبَةُ: أَنْبَأَنَا اللَّيْثُ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ سَابَقَ بَيْنَ الْخَيْلِ يُرْسِلُهَا مِنَ الْحَفْيَاءِ، وَكَانَ أَمَدُهَا ثَنِيَّةَ الْوَدَاعِ؛ وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ، وَكَانَ أَمَدُهَا مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ.

تخريج: أخرجه مسلم، الإمارة، باب المسابقة بين الخيل وتضميرها، ح:١٨٧٠ عن قتيبة، والبخاري، الجهاد، باب الخيل للسبق، ح:٢٨٦٩ من حديث الليث بن سعد به، وهو في الكبرى، ح:٤٤٢٥.

Comments:

1. 'Horses made lean': means horses which were specially prepared for racing. The process of training for making a horse lean was that it was earlier fattened with rich food for a period of time. Then its food was gradually reduced and it was put in closed housing, where it was covered with clothes until it perspired. Consequently, it became firm and gained strength. It would then run well, and would not sweat, and would not become breathless. Such horses proved very beneficial in battles.
2. The distance from Al-Hafyâ' to Thaniyyat Al-Wadâ' was six miles, and from Thaniyyat Al-Wadâ' to the mosque of Banu Zuraiq was one mile. Such was the difference between trained and untrained horses.

Chapter 13. Making Horses Lean For Racing

(المعجم ١٣) - **بَابُ إِضْمَارِ الْخَيْلِ لِلسَّبْقِ** (التحفة ١٣)

3614. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ organized a race for horses that had been made lean, from Al-Ḥafyâ' and its finish line was Thaniyyat Al-Wadâ', and he organized another race for horses that had not been made lean, from

٣٦١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ ابْنُ مِسْكِينٍ - قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ سَابَقَ بَيْنَ الْخَيْلِ الَّتِي قَدْ أُضْمِرَتْ مِنَ الْحَفْيَاءِ، وَكَانَ أَمَدُهَا ثَنِيَّةَ

Ath-Thaniyyah to the *Masjid* of Banu Zuraiq, and 'Abdullâh was among those who took part in the race. (*Sahîh*)

الْوَدَاعِ، وَسَابَقَ بَيْنَ الْخَيْلِ الَّتِي لَمْ تُضْمَرْ مِنَ الثَّنِيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ، وَأَنَّ عَبْدَ اللهِ كَانَ مِمَّنْ سَابَقَ بِهَا.

تخريج: أخرجه البخاري، الصلوة، باب: هل يقال: مسجد بني فلان؟، ح:٤٢٠، ومسلم، الإمارة، باب المسابقة بين الخيل وتضميرها، ح:١٨٧٠ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٤٦٧، ٤٦٨، والكبرى، ح:٤٤٢٤.

Chapter 14. Awards (For Victory In Competition)

(المعجم ١٤) - **بَابُ السَّبَقِ** (التحفة ١٤)

3615. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There should be no awards (for victory in a competition) except a arrows, camels or horses." (*Hasan*)

٣٦١٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا سَبَقَ إِلَّا فِي نَصْلٍ أَوْ حَافِرٍ أَوْ خُفٍّ».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الجهاد، باب: في السبق، ح:٢٥٧٤، والترمذي: ١٧٠٠ من حديث محمد بن عبدالرحمٰن بن أبي ذئب به، وهو في الكبرى، ح:٤٤٢٦، وقال الترمذي: "حسن"، وصححه ابن حبان، ح:١٦٣٨، وللحديث طرق أخرى.

Comments:

1. By organizing such events or competitions, military power would strengthen.
2. 'Not appropriate': Probably, the apparent meaning might have been that other sports and games are not worthy that prizes could be instituted over them. Or it might be in order to pronounce its excellence that the institution of prizes is commendable as well as deserving of recompense.

3616. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There should be no awards (for victory in a competition) except on arrows, camels or horses." (*Hasan*)

٣٦١٦ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ أَبُو عَبْدِ اللهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ نَافِعِ بْنِ أَبِي نَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا سَبَقَ إِلَّا فِي نَصْلٍ أَوْ خُفٍّ أَوْ حَافِرٍ».

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الكبرى، ح:٤٤٢٧.

3617. It was narrated that Abû Hurairah said: "Now award (for victory in a competition) is permissible except over camels or

٣٦١٧ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنِ

horses." (*Hasan*)

ابْنِ أَبِي جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي عَبْدِ اللهِ مَوْلَى الْجُنْدُعِيِّينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا يَحِلُّ سَبَقٌ إِلَّا عَلَى خُفٍّ أَوْ حَافِرٍ.

تخريج: [**إسناده حسن**] أخرجه البخاري في التاريخ الكبير: ٩/ ٤٨ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٤٤٢٨ * ابن أبي جعفر هو عبيدالله، وأبو عبدالله ثقة، وثقه العجلي، وابن حبان وغيرهما.

3618. It was narrated that Anas said: "The Messenger of Allâh ﷺ had a she-camel called Al-'Aḍbâ' which could not be beaten. One day a Bedouin came on a riding-camel and beat her (in a race). The Muslims were upset by that, and when he saw the expressions on their faces they said: 'O Messenger of Allâh, Al-'Aḍbâ' has been beaten.' He said: 'It is a right upon Allâh that nothing is raised in this world except He lowers it.'" (*Ṣaḥîḥ*)

٣٦١٨ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: كَانَتْ لِرَسُولِ اللهِ ﷺ نَاقَةٌ تُسَمَّى الْعَضْبَاءَ لَا تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعُودٍ فَسَبَقَهَا، فَشَقَّ ذٰلِكَ عَلَى الْمُسْلِمِينَ، فَلَمَّا رَأَى مَا فِي وُجُوهِهِمْ قَالُوا: يَا رَسُولَ اللهِ! سُبِقَتِ الْعَضْبَاءُ، قَالَ: «إِنَّ حَقًّا عَلَى اللهِ أَنْ لَا يَرْتَفِعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ».

تخريج: أخرجه البخاري، ح: ٢٨٧١، ٢٨٧٢، ٦٥٠١ من حديث حميد الطويل به، وصرح بالسماع عنده، وهو في الكبرٰى، ح: ٤٤٢٩.

Comments:

1. '*Al-Adhbâ'* lexically means 'had her ear slit'. But the Prophet's ﷺ she-camel did not have a slit ear. On the contrary, 'Adbâ' was her informal name. Her ears might probably have been smaller, and she was called Al-'Adbâ' because of that.
2. 'He lowers it': This is because 'all that lives on earth perishes'. Everything that belongs to the world is bound to perish. It is, therefore, not possible for anything to stay permanently in the state of ascendancy. Every young one has to turn old; every powerful one has to become weak. And every swift one has to turn slow down. Except what Allâh wills!

3619. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There should be no awards (for victory in a compatition) except over camels or horses." (*Ṣaḥîḥ*)

٣٦١٩ - **أَخْبَرَنَا** عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي الْحَكَمِ مَوْلًى لِبَنِي لَيْثٍ، [عَنْ مُحَمَّدٍ]، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا سَبَقَ إِلَّا فِي خُفٍّ أَوْ حَافِرٍ».

تخريج: [صحيح] أخرجه ابن ماجه، الجهاد، باب السبق والرهان، ح:٢٨٧٨ من حديث محمد بن عمرو به، وهو في الكبرى، ح:٤٤٣٠، وله شاهد تقدم، ح:٣٦١٥.

Chapter 15. *Jalab* (Bringing)

(المعجم ١٥) - الْجَلَبُ (التحفة ١٥)

3620. It was narrated from 'Imrân bin Husain that the Messenger of Allâh ﷺ said: "There is no 'bringing', no 'avoidance'[1] and no *Shighâr*[2] in Islam, and whoever robs is not one of us." (*Sahîh*)

٣٦٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: حَدَّثَنَا الْحَسَنُ عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لَا جَلَبَ وَلَا جَنَبَ وَلَا شِغَارَ فِي الْإِسْلَامِ، وَمَنِ انْتَهَبَ نُهْبَةً فَلَيْسَ مِنَّا».

تخريج: [صحيح] تقدم، ح:٣٣٣٧، وهو في الكبرى، ح:٤٤٣١ .

Comments:

(Concerning details about *Jalab* and *Janab*, see *Hadîth* 3337)

Chapter 16. *Janab* (Avoidance)

(المعجم ١٦) - الْجَنَبُ (التحفة ١٦)

3621. It was narrated from 'Imrân bin Husain that the Messenger of Allâh ﷺ said: "There is no 'bringing', no 'avoidance' and no *Shighâr* in Islam." (*Sahîh*)

٣٦٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي قَزَعَةَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا جَلَبَ وَلَا جَنَبَ وَلَا شِغَارَ فِي الْإِسْلَامِ».

تخريج: [صحيح]وهو في الكبرى، ح:٤٤٣٢، وانظر الحديث السابق.

3622. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ raced with a Bedouin and (the latter) won. It was as if the Companions of the Messenger of

٣٦٢٢ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي شُعْبَةُ قَالَ: حَدَّثَنِي حُمَيْدٌ

[1] *Jalab* and *Janab*: i.e., the *Zakâh* collector should not stop in one place and demand that the people bring their goods and livestock to him for him to assess them, and determine how much *Zakâh* is due. Conversely the people should not go to remote areas away from where they are expected to be, so that the *Zakâh* collector has to travel far and face undue hardship in doing his job.

[2] See No. 3336.

الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَابَقَ رَسُولَ اللهِ ﷺ أَعْرَابِيٌّ فَسَبَقَهُ، فَكَأَنَّ أَصْحَابَ رَسُولِ اللهِ ﷺ وَجَدُوا فِي أَنْفُسِهِمْ مِنْ ذٰلِكَ، فَقِيلَ لَهُ فِي ذٰلِكَ، فَقَالَ: «حَقٌّ عَلَى اللهِ أَنْ لَا يَرْفَعَ شَيْءٌ نَفْسَهُ فِي الدُّنْيَا إِلَّا وَضَعَهُ اللهُ».

Allâh ﷺ were upset by this, so he said: 'It is a right upon Allâh that there is nothing that raises itself in this world except that He lowers it.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم طرفه، ح:٣٦١٨، وهو في الكبرٰى، ح:٤٤٣٣.

Comments:
See No. 3618.

(المعجم ١٧) - بَابُ سُهْمَانِ الخَيْلِ (التحفة ١٧)

Chapter 17. Two Shares For The Horse

٣٦٢٣ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ - قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ يَحْيَى بْنِ عَبَّادِ بْنِ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ جَدِّهِ أَنَّهُ كَانَ يَقُولُ: ضَرَبَ رَسُولُ اللهِ ﷺ عَامَ خَيْبَرَ لِلزُّبَيْرِ بْنِ الْعَوَّامِ أَرْبَعَةَ أَسْهُمٍ: سَهْمًا لِلزُّبَيْرِ، وَسَهْمًا لِذِي الْقُرْبَى لِصَفِيَّةَ بِنْتِ عَبْدِ الْمُطَّلِبِ أُمِّ الزُّبَيْرِ، وَسَهْمَيْنِ لِلْفَرَسِ.

3623. It was narrated from Yaḥya bin 'Abbâd bin 'Abdullâh bin Az-Zubair, from his grandfather, that he used to say: "In the year of Khaibar, the Messenger of Allâh ﷺ allocated four shares to Az-Zubair bin Al-'Awwâm: A share of Az-Zubair, a share for the relatives of Ṣafiyyah bint 'Abdul-Muṭṭâlib, the mother of Az-Zubair, and two shares for the horse." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٤/ ١١٠، ح: ٤١٤٣، وعنه البيهقي: ٩/ ٥٢، ٥٣ من حديث ابن وهب به، وهو في الكبرٰى، ح: ٤٤٣٤، وفيه علة غير قادحة، ورواه محاضر بن المورع عن هشام بن عروة به، عند الدارقطني.

Comments:

1. Zubair was related to the Prophet ﷺ from the side of his paternal aunt. The Divine law had earmarked a rightful share for the members of the Prophet's ﷺ household in the *Khumus*. This *Khumus* or a fifth part was taken from the spoils of war.
2. The majority of the people of knowledge maintain that a horse would receive two shares from the spoils of war. In other words, a rider would get three shares, whereas a footman would receive one.

29. The Book Of Endowments (*Al-Iḥbâs*)

(المعجم ٢٩) - كِتَابُ الإِحْبَاسِ
(التحفة ١٢)

An endowment signifies setting apart a thing for the countenance of Allâh. It should, therefore, not be made a property of anyone else. It is rather left without an owner, so that it could neither be sold, nor substituted, nor inherited. It would stay as it is till the Day of Resurrection. However, the *income accruing from such endowments* would be spent on people for whom the property is endowed, for instance, travelers, kith and kin, the poor, or the widows, etc. The person establishing an endowment would appoint an administrator, irrespective of whether he appoints himself, someone else, or the government, or any other organization.

Chapter 1. (What The Messenger Of Allâh ﷺ Left Behind When He Died)

(المعجم ١) - [بَابٌ: مَا تَرَكَ رَسُولُ اللهِ ﷺ عِنْدَ وَفَاتِهِ] (التحفة ١)

3624. It was narrated that 'Amr bin Al-Ḥâri<u>th</u> said: "The Messenger of Allâh ﷺ did not leave behind a *Dînâr* nor a *Dirham*, or any slave, male or female; except his white mule which he used to ride, his weapon and some land which he left to be used for the cause of Allâh." (One of the narrators) Qutaibah said on one occasion: "In charity." (*Ṣaḥîḥ*)

٣٦٢٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ: مَا تَرَكَ رَسُولُ اللهِ ﷺ دِينَارًا وَلَا دِرْهَمًا وَلَا عَبْدًا وَلَا أَمَةً إِلَّا بَغْلَتَهُ الشَّهْبَاءَ الَّتِي كَانَ يَرْكَبُهَا وَسِلَاحَهُ وَأَرْضًا جَعَلَهَا فِي سَبِيلِ اللهِ، وَقَالَ قُتَيْبَةُ مَرَّةً أُخْرَى: صَدَقَةً.

تخريج: أخرجه البخاري، المغازي، باب مرض النبي ﷺ ووفاته، ح: ٤٤٦١ عن قتيبة به، وهو في الكبرٰى، ح: ٦٤٢١.

Comments:

1. The Messenger of Allâh ﷺ did not keep any property. He merely ate and drank (in order to sustain himself), kept things which were needed for use, as it clearly transpires from the above-mentioned narration.
2. If no administrator has been appointed over the endowment, then the current ruler shall be its administrator.

3625. Abû Isḥâq narrated: "I heard 'Amr bin Al-Ḥâri<u>th</u> say: 'The Messenger of Allâh ﷺ did not leave behind anything except his white mule, his weapon and some land which he left as a charity.'" (*Ṣaḥîḥ*)

٣٦٢٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو ابْنَ الْحَارِثِ يَقُولُ: «مَا تَرَكَ رَسُولُ اللهِ ﷺ

إِلَّا بَغْلَتَهُ الْبَيْضَاءَ وَسِلَاحَهُ وَأَرْضًا تَرَكَهَا صَدَقَةً».

تخريج: أخرجه البخاري، الجهاد، باب بغلة النبي ﷺ البيضاء، ح:٢٨٧٣ عن عمرو بن علي به، وهو في الكبرٰى، ح:٦٤٢٢.

3626. Yûnus bin Abî Isḥâq narrated that his father said: "I heard 'Amr bin Al-Ḥârith say: 'I saw the Messenger of Allâh ﷺ and he left nothing behind except his white mule, his weapon and some land which he left as a charity.'" (*Ṣaḥîḥ*)

٣٦٢٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْحَنَفِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَمْرَو بنَ الْحَارِثِ يَقُولُ: «رَأَيْتُ رَسُولَ اللهِ ﷺ وَمَا تَرَكَ إِلَّا بَغْلَتَهُ الشَّهْبَاءَ وَسِلَاحَهُ وَأَرْضًا تَرَكَهَا صَدَقَةً».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٤٢٣.

Chapter 2. Endowments: How The Endowment Is To Be Recorded, And Mentioning The Differences Reported From Ibn 'Awn In The Narration Of Ibn 'Umar

(المعجم ٢) - الإِحْبَاسُ كَيْفَ يُكْتَبُ الْحَبْسُ وَذِكْرُ الاخْتِلَافِ عَلَى ابْنِ عَوْنٍ فِي خَبَرِ ابْنِ عُمَرَ فِيهِ (التحفة ٢)

3627. It was narrated from Sufyân Ath-Thawrî, from Ibn 'Awn, from Nâfi', from Ibn 'Umar, from 'Umar, that he said: "I was allocated some land of Khaibar. I came to the Messenger of Allâh ﷺ and said: 'I have acquired some land and I have never acquired any wealth that is dearer to me or more precious than it.' He said: 'If you wish, you can give it in charity.'" So he gave it in charity on condition that it would not be bought or given away, for the poor, relatives, slaves, guests and wayfarers. And there is no sin on the administrator if he eats from it or feeds others on a reasonable basis, with no intention of becoming wealthy from it. (*Ṣaḥîḥ*)

٣٦٢٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عُمَرُ بْنُ سَعْدٍ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: أَصَبْتُ أَرْضًا مِنْ أَرْضِ خَيْبَرَ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: أَصَبْتُ أَرْضًا لَمْ أُصِبْ مَالًا أَحَبَّ إِلَيَّ وَلَا أَنْفَسَ عِنْدِي مِنْهَا، قَالَ: «إِنْ شِئْتَ تَصَدَّقْتَ بِهَا». فَتَصَدَّقَ بِهَا عَلَى أَنْ لَا تُبَاعَ وَلَا تُوهَبَ فِي الْفُقَرَاءِ وَذَوِي الْقُرْبَى وَالرِّقَابِ وَالضَّيْفِ وَابْنِ السَّبِيلِ، لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ بِالْمَعْرُوفِ غَيْرَ مُتَمَوِّلٍ مَالًا وَيُطْعِمَ.

تخريج: أخرجه مسلم، الوصية، باب الوقف، ح:١٦٣٣ عن إسحاق بن إبراهيم به، وهو في الكبرٰى، ح:٦٤٢٤.

Comments:

Behold the selflessness of 'Umar ﷺ. He endowed his most precious property in the way of Allâh. Only such people attain high ranks. May Allâh be pleased with him and he be with Him.

3628. A similar report was narrated from Abû Ishâq Al-Fazârî, from (Ayyûb) bin 'Awn, from Nâfi', from Ibn 'Umar, from 'Umar, may Allâh be pleased with him, from the Prophet ﷺ. (*Sahîh*)

٣٦٢٨ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ أَبِي إِسْحَاقَ الْفَزَارِيِّ، عَنْ [أَيُّوبَ] بْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٤٢٥.

3629. It was narrated that Yazîd – Ibn Ruzaiq – said: "Ibn 'Awn narrated to us, from Nâfi', from Ibn 'Umar, from 'Umar, who said: 'I acquired some land at Khaibar. He came to the Prophet ﷺ and said: I have acquired some land at Khaibar, and I have never been given any wealth that is more precious to me than it. What do you command me to do with it? He said: If you wish, you can 'freeze' it and give it in charity. So he gave it in charity on condition that it would not be sold, given away or inherited, to the poor, relatives, slaves, for the cause of Allâh, guests and wayfarers. There is no sin on the one who administers it if he eats from it on a reasonable basis and feeds his friend, with no intention of becoming wealthy from it.'" (*Sahîh*)

٣٦٢٩ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: أَصَبْتُ أَرْضًا وَلَمْ أُصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي، فَكَيْفَ تَأْمُرُ بِهِ؟ قَالَ: «إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا». فَتَصَدَّقَ بِهَا عَلَى أَنْ لَا تُبَاعَ وَلَا تُوهَبَ وَلَا تُورَثَ، فِي الْفُقَرَاءِ وَالْقُرْبَى وَالرِّقَابِ وَفِي سَبِيلِ اللهِ وَالضَّيْفِ وَابْنِ السَّبِيلِ، لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ، وَيُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ.

تخريج: أخرجه البخاري، الوصايا، باب الوقف كيف يكتب؟، ح:٢٧٧٢ من حديث يزيد بن زريع، ومسلم، الوصية، باب الوقف، ح:١٦٣٢ من حديث عبدالله بن عون به، وهو في الكبرٰى، ح:٦٤٢٦.

Comments:

Zakâh is not taken from an endowment. On the contrary, those for whom the endowment is established may derive benefit out of it, irrespective of whether they are wealthy. 'Kith and kin' probably mean the relatives of 'Umar ﷺ or the people of the Prophet's ﷺ family. 'Administrator': The administrator of the endowment may take a remuneration commensurate with his responsibilities, which has been described in the *Hadîth* by the use of the term *Ma'rûf* (well-known, universally recognized, that which is good or beneficial). The administrator's hand ought not to remain liberal in the matters of the endowment. Otherwise, it might pave the way to misappropriation.

3630. It was narrated from Bishr, from Ibn 'Awn, from Nâfi', from Ibn 'Umar who said: "Umar acquired some land at Khaibar. He came to the Prophet ﷺ and consulted him about it. He said: 'I have acquired a great deal of land, and I have never acquired any wealth that is more precious to me than it. What do you command me to do with it?' He said: 'If you wish, you may freeze it and give it in charity.' So he gave it in charity on condition that it would not be sold or given away, and he gave it in charity to the poor, relatives, to emancipate slaves, for the cause of Allâh, for wayfarers and guests. There is no sin – on the administrator – if he eats (from it) or feeds a friend, with no intention of becoming wealthy from it.'" These are the wordings of Ismâ'îl.[1] (*Sahîh*)

٣٦٣٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعودٍ قَالَ: حَدَّثَنَا بِشْرٌ عَنِ ابْنِ عَوْنٍ؛ ح قَالَ: وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَصَابَ عُمَرُ أَرْضًا بِخَيْبَرَ، فَأَتَى النَّبِيَّ ﷺ فَاسْتَأْمَرَهُ فِيهَا فَقَالَ: إِنِّي أَصَبْتُ أَرْضًا كَثِيرًا لَمْ أُصِبْ مَالًا قَطُّ أَنْفَسَ عِنْدِي مِنْهُ، فَمَا تَأْمُرُنِي فِيهَا؟ قَالَ: «إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا» فَتَصَدَّقَ بِهَا عَلَى أَنَّهُ لَا تُبَاعُ وَلَا تُوهَبُ، فَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَالْقُرْبَى وَفِي الرِّقَابِ وَفِي سَبِيلِ اللهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ، لَا جُنَاحَ - يَعْنِي عَلَى مَنْ وَلِيَهَا - أَنْ يَأْكُلَ أَوْ يُطْعِمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ. اللَّفْظُ لِإِسْمَاعِيلَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦٤٢٧.

Comments:

The land was given to 'Umar ﷺ by way of spoils consequent to the Campaign of Khaibar.

3631. It was narrated from Azhâr As-Sammân, from Ibn 'Awn, from Nâfi', from Ibn 'Umar, that 'Umar

٣٦٣١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَزْهَرُ السَّمَّانُ عَنِ ابْنِ عَوْنٍ، عَنْ

[1] That is, one of the two from whom the author heard this narration.

نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ أَصَابَ أَرْضًا بِخَيْبَرَ، فَأَتَى النَّبِيَّ ﷺ يَسْتَأْمِرُهُ فِي ذٰلِكَ، فَقَالَ: «إِنْ شِئْتَ حَبَّسْتَ أَصْلَهَا وَتَصَدَّقْتَ بِهَا» فَحَبَّسَ أَصْلَهَا أَنْ لَا تُبَاعَ وَلَا تُوهَبَ وَلَا تُورَثَ، فَتَصَدَّقَ بِهَا عَلَى الْفُقَرَاءِ وَالْقُرْبَى وَالرِّقَابِ وَفِي الْمَسَاكِينِ وَابْنِ السَّبِيلِ وَالضَّيْفِ، لَا جُنَاحَ عَلَى مَنْ وَلِيَهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ أَوْ يُطْعِمَ صَدِيقَهُ غَيْرَ مُتَمَوِّلٍ فِيهِ.

acquired some land at Khaibar. He came to the Prophet ﷺ and consulted him about that. He said: "If you wish, you may 'freeze' it and give it in charity." So he 'froze' it, stipulating that it should not be sold, given as a gift or inherited, and he gave it in charity to the poor, relatives, slaves, the needy, wayfarers and guests. There is no sin on the administrator if he eats from it on a reasonable basis or feeds a friend with no intention of becoming wealthy from it. (*Sahîh*)

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦٤٢٨.

٣٦٣٢ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ ﴿لَن تَنَالُوا۟ ٱلْبِرَّ حَتَّىٰ تُنفِقُوا۟ مِمَّا تُحِبُّونَ﴾ [آل عمران: ٩٢] قَالَ أَبُو طَلْحَةَ: إِنَّ رَبَّنَا لَيَسْأَلُنَا [عَنْ] أَمْوَالِنَا، فَأُشْهِدُكَ يَا رَسُولَ اللهِ! أَنِّي قَدْ جَعَلْتُ أَرْضِي لِلّٰهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «اجْعَلْهَا فِي قَرَابَتِكَ فِي حَسَّانَ بْنِ ثَابِتٍ وَأُبَيِّ ابْنِ كَعْبٍ».

3632. It was narrated that Anas said: "When this Verse was revealed – 'By no means shall you attain Al-Birr (piety, righteousness — here it means Allâh's reward, i.e. Paradise), unless you spend (in Allâh's cause) of that which you love'[1] – Abû Talhah said: 'Our Lord will ask us about our wealth. I adjure you, O Messenger of Allâh! I am giving my land to Allâh.' The Messenger of Allâh ﷺ said: 'Make it for your relatives, Hassân bin Thâbit and Ubayy bin Ka'b.'" (*Sahîh*)

تخريج: أخرجه مسلم، الزكوٰة، باب فضل النفقة والصدقة على الأقربين والزوج والأولاد والوالدين، ولو كانوا مشركين، ح:٩٩٨/٤٣ من حديث بهز به، وهو في الكبرٰى، ح:٦٤٢٩ * حماد هو ابن سلمة.

Comments:

'My land': In reality it was a garden, which was situated in front of the Prophet's ﷺ mosque in the north. It was immensely fertile and dense.

[1] *Âl 'Imrân* 3:92.

Chapter 3. Endowment Benefiting Everyone

(المعجم ٣) - بَابُ حَبْسِ الْمُشَاعِ
(التحفة ٣)

3633. It was narrated that Ibn 'Umar said: "Umar said to the Prophet ﷺ: 'The one hundred shares that I acquired in Khaibar – I have never acquired any wealth that I like more than that, and I want to give it in charity. The Prophet ﷺ said: Freeze it and donate its fruits.'" (*Ṣaḥîḥ*)

٣٦٣٣ - أَخْبَرَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ لِلنَّبِيِّ ﷺ: إِنَّ الْمِائَةَ سَهْمٍ الَّتِي لِي بِخَيْبَرَ لَمْ أُصِبْ مَالًا قَطُّ أَعْجَبَ إِلَيَّ مِنْهَا، قَدْ أَرَدْتُ أَنْ أَتَصَدَّقَ بِهَا، فَقَالَ النَّبِيُّ ﷺ: «احْبِسْ أَصْلَهَا وَسَبِّلْ ثَمَرَتَهَا».

تخريج: [**صحيح**] أخرجه ابن ماجه، الصدقات، باب من وقف، ح:٢٣٩٧ من حديث ابن عيينة به، وهو في الكبرٰى، ح:٦٤٣٠ * وقيل: عبدالله العمري، وسنده قوي كما في تسهيل الحاجة، ح:١٢٩٩،٣٦٦ .

3634. It was narrated that 'Umar, may Allâh be pleased with him, said: "Umar came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, I have acquired some wealth the like of which I have never acquired before. I had one hundred head (of livestock) with which I bought one hundred shares of Khaibar from its people. I wanted to draw closer to Allâh, the Mighty and Sublime, by means of it.' He said: 'Freeze it and donate its fruits.'" (*Ṣaḥîḥ*)

٣٦٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْخَلَنْجِيُّ بِبَيْتِ الْمَقْدِسِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ عُمَرُ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي أَصَبْتُ مَالًا لَمْ أُصِبْ مَالًا مِثْلَهُ قَطُّ، كَانَ لِي مِائَةُ رَأْسٍ فَاشْتَرَيْتُ بِهَا مِائَةَ سَهْمٍ مِنْ خَيْبَرَ مِنْ أَهْلِهَا، وَإِنِّي قَدْ أَرَدْتُ أَنْ أَتَقَرَّبَ بِهَا إِلَى اللهِ عَزَّ وَجَلَّ قَالَ: «فَاحْبِسْ أَصْلَهَا وَسَبِّلِ الثَّمَرَةَ».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٤٣١.

3635. It was narrated that 'Umar said: "I asked the Messenger of Allâh ﷺ about some land of mine in Thamgh. He said: 'Freeze it and donate its fruits.'" (*Ṣaḥîḥ*)

٣٦٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مُصَفًّى بْنِ بَهْلُولٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ سَعِيدِ بْنِ سَالِمٍ الْمَكِّيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ قَالَ: سَأَلْتُ رَسُولَ

اللهِ ﷺ عَنْ أَرْضٍ لِي بِثَمْغٍ، قَالَ: «احْبِسْ أَصْلَهَا وَسَبِّلْ ثَمَرَتَهَا».

تخريج: [صحيح] تقدم، ح:٣٦٢٧، وهو في الكبرى، ح:٦٤٣٢.

Chapter 4. An Endowment (*Waqf*) For *Masjids*

(المعجم ٤) - **بَابُ وَقْفِ الْمَسَاجِدِ** (التحفة ٤)

3636. Al-Aḥnâf said: "I came to Al-Madînah, and I was performing Ḥajj, and while we were in our camping place unloading our mounts, someone came to us and said: 'The people have gathered in the *Masjid*.' I looked and found the people gathered, and in the midst of them was a group; there I saw 'Alî bin Abî Ṭâlib, Az-Zubair, Ṭalḥah and Sa'd bin Abî Waqqâṣ, may Allâh have mercy on them. When I got there, it was said that 'Uthmân bin 'Affân had come. He came, wearing a yellowish cloak. I said to my companion: Stay where you are until I find out what is happening. 'Uthmân said: Is 'Alî here? Is Az-Zubair here? Is Ṭalḥah here? Is Sa'd here? They said: Yes. He said: I adjure you by Allâh, beside Whom there is none worthy of worship, are you aware that the Messenger of Allâh ﷺ said: Whoever buys the *Mirbad*[1] of Banu so and so, Allâh will forgive him, and I bought it, then I came to the Messenger of Allâh ﷺ and told him, and he said: Add it to our *Masjid* and the reward for it will be yours? They said: Yes. He said: I adjure you by Allâh,

٣٦٣٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُمَرَ بْنِ جَاوَانَ - رَجُلٍ مِنْ بَنِي تَمِيمٍ، وَذَاكَ أَنِّي قُلْتُ لَهُ: أَرَأَيْتَ اعْتِزَالَ الْأَحْنَفِ بْنِ قَيْسٍ مَا كَانَ؟ قَالَ: سَمِعْتُ الْأَحْنَفَ يَقُولُ: أَتَيْتُ الْمَدِينَةَ وَأَنَا حَاجٌّ، فَبَيْنَا نَحْنُ فِي مَنَازِلِنَا نَضَعُ رِحَالَنَا إِذْ أَتَى آتٍ فَقَالَ: قَدِ اجْتَمَعَ النَّاسُ فِي الْمَسْجِدِ، فَاطَّلَعْتُ فَإِذَا - يَعْنِي النَّاسَ - مُجْتَمِعُونَ، وَإِذَا بَيْنَ أَظْهُرِهِمْ نَفَرٌ قُعُودٌ، فَإِذَا هُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ وَالزُّبَيْرُ وَطَلْحَةُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ رَحْمَةُ اللهِ عَلَيْهِمْ، فَلَمَّا قُمْتُ عَلَيْهِمْ قِيلَ: هٰذَا عُثْمَانُ بْنُ عَفَّانَ قَدْ جَاءَ، قَالَ: فَجَاءَ وَعَلَيْهِ مُلَيَّةٌ صَفْرَاءُ، فَقُلْتُ لِصَاحِبِي: كَمَا أَنْتَ حَتَّى أَنْظُرَ مَا جَاءَ بِهِ، فَقَالَ عُثْمَانُ: أَهٰهُنَا عَلِيٌّ؟ أَهٰهُنَا الزُّبَيْرُ؟ أَهٰهُنَا طَلْحَةُ؟ أَهٰهُنَا سَعْدٌ؟ قَالُوا: نَعَمْ، قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ الَّذِي لَا إِلَٰهَ إِلَّا هُوَ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ مِرْبَدَ بَنِي فُلَانٍ غَفَرَ اللهُ لَهُ» فَابْتَعْتُهُ

[1] *Mirbad*: a place for drying dates.

beside Whom there is none worthy of worship, are you aware that the Messenger of Allâh ﷺ said: Whoever buys the well of Rûmah, Allâh will forgive him, so I came to the Messenger of Allâh ﷺ and said: I have bought the well of Rûmah. He said: Give it to provide water for the Muslims, and the reward for it will be yours? They said: Yes. He said: 'I adjure you by Allâh, beside Whom there is none worthy of worship, are you aware that the Messenger of Allâh ﷺ said: Whoever equips the army of Al-'Usrah (i.e., Tabûk), Allâh will forgive him, so I equipped them until they were not lacking even a rope or a bridle? They said: Yes. He said: O Allâh, bear witness, O Allâh, bear witness, O Allâh, bear witness.'" (*Hasan*)

فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: إِنِّي ابْتَعْتُ مِرْبَدَ بَنِي فُلَانٍ، قَالَ: «فَاجْعَلْهُ فِي مَسْجِدِنَا وَأَجْرُهُ لَكَ»؟ قَالُوا: نَعَمْ، قَالَ: فَأَنْشُدُكُمْ بِاللهِ الَّذِي لَا إِلٰه إِلَّا هوَ! هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ بِئْرَ رُومَةَ غَفَرَ اللهُ لَهُ». فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: قَدِ ابْتَعْتُ بِئْرَ رُومَةَ، قَالَ: «فَاجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ»؟ قَالُوا: نَعَمْ، قَالَ: فَأَنْشُدُكُمْ بِاللهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ! هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ يُجَهِّزُ جَيْشَ الْعُسْرَةِ غَفَرَ اللهُ لَهُ» فَجَهَّزْتُهُمْ حَتَّى مَا يَفْقِدُونَ عِقَالًا وَلَا خِطَامًا؟ قَالُوا: نَعَمْ، قَالَ: اللَّهُمَّ اشْهَدْ! اللَّهُمَّ اشْهَدْ! اللَّهُمَّ اشْهَدْ!.

تخريج: [إسناده حسن] تقدم، ح:٣١٨٤، وهو في الكبرى، ح:٦٤٣٣.

Comments:

See No. 3184.

3637. It was narrated that Al-Ahnaf bin Qais said: "We set out for *Hajj*, and came to Al-Madînah intending to perform *Hajj*. While we were in our camping place unloading our mounts, someone came to us and said: 'The people have gathered in the *Masjid* and there is panic.' So we set out and found the people gathered around a group in the middle of the *Masjid*, among whom were 'Alî, Az-Zubair, Talhah and Sa'd bin Abî Waqqâs. While we were like that, 'Uthmân came, wearing a yellowish cloak with which he had covered his head. He said: Is 'Alî here? Is Talhah here? Is

٣٦٣٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمٰنِ يُحَدِّثُ عَنْ عَمْرِو بْنِ جَاوَانَ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ قَالَ: خَرَجْنَا حُجَّاجًا فَقَدِمْنَا الْمَدِينَةَ وَنَحْنُ نُرِيدُ الْحجَّ، فَبَيْنَا نَحْنُ فِي مَنَازِلِنَا نَضَعُ رِحَالَنَا إِذْ أَتَانَا آتٍ فَقَالَ: إِنَّ النَّاسَ قَدِ اجْتَمَعُوا فِي الْمَسْجِدِ وَفَزِعُوا، فَانْطَلَقْنَا فَإِذَا النَّاسُ مُجْتَمِعُونَ عَلَى نَفَرٍ فِي وَسَطِ الْمَسْجِدِ، وَإِذَا عَلِيٌّ وَالزُّبَيْرُ وَطَلْحَةُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، فَإِنَّا لَكَذٰلِكَ

Az-Zubair here? Is Sa'd here? They said: Yes. He said: I adjure you by Allâh, beside Whom there is none worthy of worship, are you aware that the Messenger of Allâh ﷺ said: Whoever buys the *Mirbad* of Banu so and so, Allâh will forgive him, and I bought it for twenty or twenty-five thousand, then I came to the Messenger of Allâh ﷺ and told him, and he said: Add it to our *Masjid* and the reward for it will be yours? They said: By Allâh, yes. He said: 'I adjure you by Allâh, beside Whom there is none worthy of worship, are you aware that the Messenger of Allâh ﷺ said: Whoever buys the well of Rûmah, Allâh will forgive him, so I bought it for such and such an amount, then I came to the Messenger of Allâh ﷺ and told him, and he said: Give it to provide water for the Muslims, and the reward for it will be yours? They said: By Allâh, yes. He said: 'I adjure you by Allâh, beside Whom there is none worthy of wordhip are you aware that the Messenger of Allâh ﷺ said: Whoever equips these (men), Allâh will forgive him, – meaning the army of Al-'Usrah (i.e., Tabûk) – so I equipped them until they were not lacking even a rope or a bridle? They said: 'By Allâh, yes. He said: O Allâh, bear witness, O Allâh, bear witness.'" (***Hasan***)

إِذْ جَاءَ عُثْمَانُ بْنُ عَفَّانَ عَلَيْهِ مُلَاءَةٌ صَفْرَاءُ قَدْ قَنَّعَ بِهَا رَأْسَهُ، فَقَالَ: أَهٰهُنَا عَلِيٌّ؟ أَهٰهُنَا طَلْحَةُ؟ أَهٰهُنَا الزُّبَيْرُ؟ أَهٰهُنَا سَعْدٌ؟ قَالُوا: نَعَمْ، قَالَ: فَإِنِّي أَنْشُدُكُمْ بِاللّٰهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «مَنْ يَبْتَاعُ مِرْبَدَ بَنِي فُلَانٍ غَفَرَ اللّٰهُ لَهُ». فَابْتَعْتُهُ بِعِشْرِينَ أَلْفًا أَوْ بِخَمْسَةٍ وَعِشْرِينَ أَلْفًا، فَأَتَيْتُ رَسُولَ اللّٰهِ ﷺ فَأَخْبَرْتُهُ، فَقَالَ: «اجْعَلْهَا فِي مَسْجِدِنَا وَأَجْرُهُ لَكَ»؟ قَالُوا: اللّٰهُمَّ نَعَمْ! قَالَ: فَأَنْشُدُكُمْ بِاللّٰهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللّٰهِ ﷺ قَالَ: «مَنِ ابْتَاعَ بِئْرَ رُومَةَ غَفَرَ اللّٰهُ لَهُ» فَابْتَعْتُهُ بِكَذَا وَكَذَا فَأَتَيْتُ رَسُولَ اللّٰهِ ﷺ فَقُلْتُ قَدِ ابْتَعْتُهَا بِكَذَا وَكَذَا، قَالَ: «اجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ»؟ قَالُوا: اللّٰهُمَّ نَعَمْ! قَالَ: فَأَنْشُدُكُمْ بِاللّٰهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! أَتَعْلَمُونَ أَنَّ رَسُولَ اللّٰهِ ﷺ نَظَرَ فِي وُجُوهِ الْقَوْمِ فَقَالَ: «مَنْ جَهَّزَ هٰؤُلَاءِ غَفَرَ اللّٰهُ لَهُ» - يَعْنِي جَيْشَ الْعُسْرَةِ - فَجَهَّزْتُهُمْ حَتَّى مَا يَفْقِدُونَ عِقَالًا وَلَا خِطَامًا؟ قَالُوا: اللّٰهُمَّ نَعَمْ! قَالَ: اللّٰهُمَّ اشْهَدْ! اللّٰهُمَّ اشْهَدْ!.

تخريج: [إسناده حسن] تقدم، ح: ٣١٨٤، وهو في الكبرى، ح: ٦٤٣٤.

3638. It was narrated that Thumâmah bin Hazn Al-Qushairî said: "I was present at the house when 'Uthmân looked out over

٣٦٣٨ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ عَنْ يَحْيَى بْنِ أَبِي

them and said: 'I adjure you by Allâh and by Islam, are you aware that when the Messenger of Allâh ﷺ came to Al-Madînah, and it had no water that was considered sweet (suitable for drinking) except the well of Rûmah, he said: "Who will buy the well of Rûmah and dip his bucket in it alongside the buckets of the Muslims, in return for a better one in Paradise?" and I bought it with my capital and dipped my bucket into it alongside the buckets of the Muslims? Yet today you are preventing me from drinking from it, so that I have to drink salty water.' They said: 'By Allâh, yes.' He said: 'I adjure you by Allâh and by Islam, are you aware that I equipped the army of Al-'Usrah (Tabûk) from my own wealth?' They said: 'By Allâh, yes.' He said: 'I adjure you by Allâh and by Islam, are you aware that when the *Masjid* became too small for the people and the Messenger of Allâh ﷺ said: Who will buy the plot of the family of so and so and add it to the *Masjid*, in return for a better plot in Paradise? I bought it with my capital and added it to the *Masjid*? Yet now you are preventing me from praying two *Rak'ahs* therein.' They said: 'By Allâh, yes.' He said: 'I adjure you by Allâh and by Islam, Are you aware that when the Messenger of Allâh ﷺ was atop Thabîr – the Thabîr in Makkah – and with him were Abû Bakr, 'Umar and myself, the mountain shook, and the Messenger of Allâh ﷺ kicked it with his foot and said: Be still Thabîr, for upon you are a Prophet,

الْحَجَّاجِ، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ ثُمَامَةَ بْنِ حَزْنٍ الْقُشَيْرِيِّ قَالَ: شَهِدْتُ الدَّارَ حِينَ أَشْرَفَ عَلَيْهِمْ عُثْمَانُ فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ وَبِالْإِسْلَامِ! هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ قَدِمَ الْمَدِينَةَ وَلَيْسَ بِهَا مَاءٌ يُسْتَعْذَبُ غَيْرَ بِئْرِ رُومَةَ، فَقَالَ: «مَنْ يَشْتَرِي بِئْرَ رُومَةَ فَيَجْعَلُ فِيهَا دَلْوَهُ مَعَ دِلَاءِ الْمُسْلِمِينَ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ». فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَجَعَلْتُ دَلْوِي فِيهَا مَعَ دِلَاءِ الْمُسْلِمِينَ، وَأَنْتُمُ الْيَوْمَ تَمْنَعُونِي مِنَ الشُّرْبِ مِنْهَا حَتَّى أَشْرَبَ مِنْ مَاءِ الْبَحْرِ، قَالُوا: اللَّهُمَّ نَعَمْ! قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ وَالْإِسْلَامِ! هَلْ تَعْلَمُونَ أَنِّي جَهَّزْتُ جَيْشَ الْعُسْرَةِ مِنْ مَالِي؟ قَالُوا: اللَّهُمَّ نَعَمْ! قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ وَالْإِسْلَامِ! هَلْ تَعْلَمُونَ أَنَّ الْمَسْجِدَ ضَاقَ بِأَهْلِهِ فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَشْتَرِي بُقْعَةَ آلِ فُلَانٍ فَيَزِيدُهَا فِي الْمَسْجِدِ بِخَيْرٍ لَهُ مِنْهَا فِي الْجَنَّةِ» فَاشْتَرَيْتُهَا مِنْ صُلْبِ مَالِي فَزِدْتُهَا فِي الْمَسْجِدِ، وَأَنْتُمْ تَمْنَعُونِي أَنْ أُصَلِّيَ فِيهِ رَكْعَتَيْنِ، قَالُوا: اللَّهُمَّ نَعَمْ! قَالَ: فَأَنْشُدُكُمْ بِاللَّهِ وَبِالْإِسْلَامِ! هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ عَلَى ثَبِيرٍ ثَبِيرِ مَكَّةَ، وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَأَنَا، فَتَحَرَّكَ الْجَبَلُ فَرَكَضَهُ رَسُولُ اللهِ ﷺ بِرِجْلِهِ وقَالَ: «اسْكُنْ ثَبِيرُ، فَإِنَّمَا عَلَيْكَ نَبِيٌّ وصِدِّيقٌ وَشَهِيدَانِ» قَالُوا: اللَّهُمَّ نَعَمْ! قَالَ: اللهُ أَكْبَرُ، شَهِدُوا لِي شَهِدُوا لِي وَرَبِّ الْكَعْبَةِ! - يَعْنِي أَنِّي شَهِيدٌ -.

a Ṣiddîq and two martyrs?' They said: 'By Allâh, yes.' He said: '*Allâhu Akbar*! They have testified for me, they have testified for me, by the Lord of the Ka'bah' – i.e., that I am a martyr.'" (***Hasan***)

تخريج: [حسن] دون قوله ثبير أخرجه الترمذي، المناقب، باب: في مناقب عثمان بن عفان رضي الله عنه (باب: في عد عثمان تسميته شهيدًا وتجهيزه جيش العسرة)، ح:٣٧٠٣ من حديث سعيد بن عامر به، وقال: "حسن"، وهو في الكبرى، ح:٦٤٣٥ * سعيد الجريري اختلط ولحديثه شواهد كثيرة، منها الحديث السابق والآتي.

Comments:

'I am a martyr': While it is absolutely clear that a martyr happens to be tyrannized, and his killers are at least the oppressors. So to say, they themselves are bearing witness that we would tyrannically murder the Caliph of the Muslims.

3639. It was narrated from Abû Salamah bin 'Abdur-Raḥmân that 'Uthmân looked out over them when they besieged him and said: "By Allâh, I adjure a man who heard the Messenger of Allâh ﷺ, on the day when the mountain shook with him, and he kicked it with his foot and said: 'Be still, for there is no one upon you but a Prophet or a *Ṣiddîq* or two martyrs,' and I was with him." Some men responded and affirmed that. Then he said: "By Allâh, I adjure a man who witnessed the Messenger of Allâh ﷺ, on the day of *Bai'at Al-Riḍwân*, say: 'This is the Hand of Allâh and this is the hand of 'Uthmân.'" Some men responded and affirmed that. He said: "By Allâh, I adjure a man who heard the Messenger of Allâh ﷺ say, on the day of the army of Al-'Usrah (i.e., Tabûk): 'Who will spend and it will be accepted?' And I equipped half of the army from

٣٦٣٩ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارِ بْنِ رَاشِدٍ قَالَ: حَدَّثَنَا خَطَّابُ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ بنِ عَبْدِ الرَّحْمٰنِ: أَنَّ عُثْمَانَ أَشْرَفَ عَلَيْهِمْ حِينَ حَصَرُوهُ فَقَالَ: أَنْشُدُ بِاللَّهِ! رَجُلًا سَمِعَ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ يَوْمَ الْجَبَلِ حِينَ اهْتَزَّ فَرَكَلَهُ بِرِجْلِهِ وَقَالَ: «اسْكُنْ فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدَانِ» وَأَنَا مَعَهُ، فَانْتَشَدَ لَهُ رِجَالٌ، ثُمَّ قَالَ: أَنْشُدُ بِاللَّهِ! رَجُلًا شَهِدَ رَسُولَ اللهِ ﷺ يَوْمَ بَيْعَةِ الرِّضْوَانِ يَقُولُ: «هٰذِهِ يَدُ اللهِ وَهٰذِهِ يَدُ عُثْمَانَ». فَانْتَشَدَ لَهُ رِجَالٌ، ثُمَّ قَالَ: أَنْشُدُ بِاللَّهِ! رَجُلًا سَمِعَ رَسُولَ اللهِ ﷺ يَوْمَ جَيْشِ الْعُسْرَةِ يَقُولُ: «مَنْ يُنْفِقُ نَفَقَةً مُتَقَبَّلَةً؟» فَجَهَّزْتُ نِصْفَ الْجَيْشِ مِنْ مَالِي، فَانْتَشَدَ لَهُ رِجَالٌ، ثُمَّ قَالَ: أَنْشُدُ بِاللَّهِ! رَجُلًا سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ يَزِيدُ فِي هٰذَا الْمَسْجِدِ بِبَيْتٍ فِي

my own wealth." Some men responded and affirmed that. Then he said: "By Allâh, I adjure a man who heard the Messenger of Allâh ﷺ say: 'Who will add to this *Masjid* in return for a house in Paradise,' and I bought it with my own wealth." Some men responded and affirmed that. Then he said: "By Allâh, I adjure a man who witness Rûmah being sold, and I bought it from my own wealth and allowed wayfarers to use it." Some men responded and affirmed that. (***Hasan***)

الْجَنَّةِ؟» فَاشْتَرَيْتُهُ مِنْ مَالِي، فَانْتَشَدَ لَهُ رِجَالٌ، ثُمَّ قَالَ: أَنْشُدُ بِاللَّهِ! رَجُلًا شَهِدَ رُومَةَ تُبَاعُ، فَاشْتَرَيْتُهَا مِنْ مَالِي فَأَبَحْتُهَا لابْنِ السَّبِيلِ، فَانْتَشَدَ لَهُ رِجَالٌ.

تخريج: [حسن] أخرجه أحمد: ١/٥٩ من حديث يونس بن أبي إسحاق به، وهو في الكبرٰى، ح: ٦٤٣٦ ☼ أبو إسحاق عنعن، ولحديثه شواهد.

Comments:

1. The purpose of 'Uthman ﷺ in presenting these witnesses was not to take pride in self, ostentation, or to seek fame. On the contrary, at that moment, he wanted to prove that he was on the right, and the rebels were on the wrong. Allâh's Messenger's ﷺ commands concerning this are very clear and explicit.
2. The Prophet's ﷺ striking the mount with his foot and addressing it, is his Prophetic rank.
3. '*Bait ar-Ridwân*': The Pledge of (Allâh's) Goodly Acceptance; as a result of it, those who pledged gained the pleasure of Allâh, Most High, and its formal announcement was made in the Glorious Qur'ân. This incident took place during the Truce of Hudaybiyyah, on account of a rumor that 'Uthman had been martyred, which reached the Muslim camp (at Hudaybiyyah).
4. This is Allâh's Hand and this is 'Uthman's, because 'Uthman was not present on the occasion, and Allâh's Messenger ﷺ had certitude that he was alive. That is why Allâh's Messenger ﷺ stated, placing his one hand upon the other. This pledge is on behalf of 'Uthman. He affirmed his one hand as the hand of Uthman and his other as the Hand of Allâh, because the Pledge was being sworn under the Command of Allâh, Most High. It occurs in the Glorious Qur'ân too: "Behold, all who pledge their allegiance to you, pledge their allegiance to Allâh, the Hand of Allâh is over their hands." (48: 10) The sublime exaltedness of 'Uthman ﷺ and of the Prophet ﷺ himself is well-displayed in this *Ayah* of the Qur'ân.
5. 'Half the army': So to speak, he had a considerable share in the preparation or the equipment of this army.

3640. It was narrated that 'Abdur-Rahmân Al-Sulamî said: "When 'Uthmân was besieged in his house, the people gathered around his house and he looked out over them" and he quoted the same *Hadîth*. (*Sahîh*)

٣٦٤٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهَبٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ السُّلَمِيِّ قَالَ: لَمَّا حُصِرَ عُثْمَانُ فِي دَارِهِ اجْتَمَعَ النَّاسُ حَوْلَ دَارِهِ، قَالَ: فَأَشْرَفَ عَلَيْهِمْ، وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] أخرجه الترمذي، المناقب، باب: في مناقب عثمان بن عفان رضي الله عنه، ح:٣٦٩٩ من حديث زيد به، وقال: "حسن صحيح غريب"، والبخاري، الوصايا، باب: إذا وقف أرضًا أو بئرًا أو اشترى لنفسه مثل دلاء المسلمين، ح:٢٧٧٨ من حديث شعبة عن أبي إسحاق به مطولاً، وهو في الكبرٰى، ح:٦٤٣٧.

30. The Book Of Wills

(المعجم ٣٠) - كِتَابُ الْوَصَايَا (التحفة ١٣)

Comments:

A bequest (*Wasiyyah*) or will signifies matters to come into operation, concerning his wealth and children after the testator's death. A bequest in a third of one's wealth shall be carried out. More than this depends upon the consent of the heirs. Action upon a bequest concerning children also depends upon the consent of the relevant individuals. A property or estate bequest cannot be made in favor of any heir; meaning an heir's share may neither decrease nor increase on account of the bequest.

Chapter 1. It is Disliked To Delay Making A Will

(المعجم ١) - الْكَرَاهِيَةُ فِي تَأْخِيرِ الْوَصِيَّةِ (التحفة ١)

3641. It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, what kind of charity brings the greatest reward?' He said: 'To give in charity when you are healthy and feeling miserly, and fearing poverty and hoping for a long life. Do not wait until the (death rattle) reaches the throat and then say: "This is for so and so," and it nearly became the property of so and so (the heirs).'" (*Ṣaḥîḥ*)

٣٦٤١ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَعْظَمُ أَجْرًا؟ قَالَ: «أَنْ تَصَدَّقَ وَأَنْتَ صَحِيحٌ شَحِيحٌ تَخْشَى الْفَقْرَ وَتَأْمُلُ الْبَقَاءَ، وَلَا تُمْهِلْ حَتَّى إِذَا بَلَغَتِ الْحُلْقُومَ قُلْتَ: لِفُلَانٍ كَذَا وَقَدْ كَانَ لِفُلَانٍ».

تخريج: [صحيح] تقدم، ح:٢٥٤٣، وهو في الكبرى، ح:٦٤٣٨.

Comments:

1. The best charity is that you give when you yourself are in need of it, because this sort of charity affords conclusive evidence to one's sincerity of intention. If one gives charity at a time when one is not in need of it, or when there is no hope of one's surviving, then such a charity is the charity given out of superfluous wealth, which is of no value or consequence.
2. The signification of this *Ḥadîth* in this chapter is that one should make it a constant practice to give charity, which would not necessitate the bequeathing. Moreover, delay would also not intervene.
3. "Became the property of so and so. No sooner do you die than your heirs would become the owner of your wealth, and it would be under their jurisdiction, or at their disposal. In other words, it is no longer yours!

3642. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'For whom among you is the wealth of his heirs dearer to him than his own wealth?' They said: 'O Messenger of Allâh, there is no one among us for whom his own wealth is not dearer to him than the wealth of his heirs.' The Messenger of Allâh ﷺ said: 'Know that there is no one among you for whom the wealth of his heirs is not dearer than his own wealth. Your wealth is that which you have sent on ahead, and the wealth of your heirs is that which you have kept.'" (*Ṣaḥîḥ*)

٣٦٤٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟» قَالُوا: يَا رَسُولَ اللهِ! مَا مِنَّا مِنْ أَحَدٍ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ، قَالَ رَسُولُ اللهِ ﷺ: «اعْلَمُوا أَنَّهُ لَيْسَ مِنْكُمْ مِنْ أَحَدٍ إِلَّا مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ، مَالُكَ مَا قَدَّمْتَ، وَمَالُ وَارِثِكَ مَا أَخَّرْتَ».

تخريج: أخرجه البخاري، الرقاق، باب ما قدم من ماله فهو له، ح:٦٤٤٢ من حديث الأعمش به، وهو في الكبرى، ح:٦٤٣٩.

3643. It was narrated from Muṭarrif, from his father, that the Prophet ﷺ said: "The mutual rivalry (for piling up of worldly things) diverts you, 'Until you visit the graves (i.e. till you die).'[1] The son of Âdam says: 'My wealth, my wealth,' but your wealth is what you eat and consume, or what you wear and it wears out, or what you give in charity and send on ahead (for the Hereafter).'" (*Ṣaḥîḥ*)

٣٦٤٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «﴿أَلْهَىٰكُمُ ٱلتَّكَاثُرُ ۝١ حَتَّىٰ زُرْتُمُ ٱلْمَقَابِرَ ۝٢﴾ [التكاثر: ١-٢] قَالَ: يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَإِنَّمَا مَالُكَ مَا أَكَلْتَ فَأَفْنَيْتَ، أَوْ لَبِسْتَ فَأَبْلَيْتَ، أَوْ تَصَدَّقْتَ فَأَمْضَيْتَ».

تخريج: أخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر" ح:٢٩٥٨ من حديث شعبة به، وهو في الكبرى، ح:٦٤٤٠.

3644. Abû Ḥabîbah Aṭ-Ṭâ'î said: "A man made a will leaving some *Dînârs* (to be spent) in the cause of Allâh. Abû Ad-Dardâ' was asked

٣٦٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ: سَمِعَ أَبَا حَبِيبَةَ الطَّائِيَّ قَالَ:

[1] *At-Takâthur* 102:1-2.

about that, and he narrated that the Prophet ﷺ said: 'The likeness of the one who frees a slave or gives some charity when he is dying, is that of a man who gives a gift after he has eaten his fill.'" (*Hasan*)

أَوْصَى رَجُلٌ بِدَنَانِيرَ فِي سَبِيلِ اللهِ، فَسُئِلَ أَبُو الدَّرْدَاءِ، فَحَدَّثَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلُ الَّذِي يُعْتِقُ أَوْ يَتَصَدَّقُ عِنْدَ مَوْتِهِ مَثَلُ الَّذِي يُهْدِي بَعْدَ مَا يَشْبَعُ».

تخريج: [إسناده حسن] أخرجه أبو داود، العتق، باب: في فضل العتق في الصحة، ح:٣٩٦٨، والترمذي، ح:٢١٢٣ من حديث أبي إسحاق به، وهو في الكبرى، ح:٦٤٤١، وقال الترمذي: "حسن صحيح"، وصححه ابن حبان، ح:١٢١٩، والحاكم:٢/٢١٣، ووافقه الذهبي، وحسنه الحافظ في الفتح:٥/٣٧٤ * أبو حبيبة حسن الحديث على الراجح.

Comments:

The purpose is that the charity given at the time of one's death is lesser from the dimension of recompense than that which is given in the state of good health. It does not mean it has absolutely no benefit or reward, because righteousness is always beneficial.

3645. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'It is not befitting for a Muslim who has anything concerning which a will should be made, to abide for two nights without having a written will with him.'" (*Sahîh*)

٣٦٤٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْفُضَيْلُ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَا حَقُّ امْرِىءٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصَى فِيهِ أَنْ يَبِيتَ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ».

تخريج: أخرجه مسلم، الوصية، باب: وصية الرجل مكتوبة عنده، ح:١٦٢٧/١ من حديث عبيدالله بن عمر به، وهو في الكبرى، ح:٦٤٤٢، وأصله متفق عليه (انظر الحديث الآتي) * الفضيل هو ابن عياض اليربوعي.

Comments:

This is because life has no certainty. Death could strike at any moment. Therefore, the required bequest should be made soon. Moreover, one should also appoint witnesses upon the bequest so that dispute might not surface later on. The bequest ought to be made in writing in order to avoid any future disagreement. From the mention of two nights, one realizes that a night's delay is admissible. And Allâh knows best! The mention of two might possibly have been incidental; as in some upcoming narrations, there is mention of three also. So to say, a night's delay is also not permissible without need.

3646. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "It is not befitting for a Muslim who has anything concerning which

٣٦٤٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا حَقُّ

a will should be made, to abide for two nights without having a written will with him." (*Ṣaḥîḥ*)

امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصَى فِيهِ يَبِيتُ لَيْلَتَيْنِ إِلَّا وَوَصِيَّتُهُ مَكْتُوبَةٌ عِنْدَهُ»

تخريج: أخرجه البخاري، الوصايا، باب الوصايا، ح:٢٧٣٨ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٧٦١، والكبرى، ح:٦٤٤٣.

3647. (The same) was narrated from Ibn 'Awn, from Nâfi', from Ibn 'Umar. (*Ṣaḥîḥ*)

٣٦٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَوْلَهُ.

تخريج: [**إسناده صحيح موقوف**] وهو في الكبرى، ح:٦٤٤٤.

3648. It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said: "It is not befitting for a Muslim to abide for three nights without having his will with him." 'Abdullâh bin 'Umar said: "Since I heard this from the Messenger of Allâh ﷺ, I have always had my will with me." (*Ṣaḥîḥ*)

٣٦٤٨ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: فَإِنَّ سَالِمًا أَخْبَرَنِي عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا حَقُّ امْرِئٍ مُسْلِمٍ تَمُرُّ عَلَيْهِ ثَلَاثُ لَيَالٍ إِلَّا وَعِنْدَهُ وَصِيَّتُهُ». قَالَ عَبْدُ اللهِ بْنُ عُمَرَ: مَا مَرَّتْ عَلَيَّ مُنْذُ سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ ذٰلِكَ إِلَّا وَعِنْدِي وَصِيَّتِي.

تخريج: أخرجه مسلم، ح:١٦٢٧/ ٤ (انظر الحديث المتقدم: ٣٦٤٥) من حديث ابن وهب به، وهو في الكبرى، ح:٦٤٤٥.

3649. It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "It is not right for a Muslim who has anything concerning which a will should be made, to abide for more than three nights without having a written will with him." (*Ṣaḥîḥ*)

٣٦٤٩ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ قَالَ: سَمِعْتُ ابْنَ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ وَعَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَا حَقُّ امْرِئٍ مُسْلِمٍ لَهُ شَيْءٌ يُوصَى فِيهِ فَيَبِيتُ ثَلَاثَ لَيَالٍ إِلَّا وَوَصِيَّتُهُ عِنْدَهُ مَكْتُوبَةٌ».

تخريج: أخرجه مسلم، ح:١٦٢٧/ ٤ من حديث ابن وهب به (انظر الحديث السابق)، وهو في الكبرى، ح:٦٤٤٦.

Chapter 2. Did The Prophet ﷺ Make A Will?

(المعجم ٢) - هَلْ أَوْصَى النَّبِيُّ ﷺ ؟ (التحفة ٢)

3650. Ṭalḥa said: "I asked Ibn Abî Awfa: 'Did the Messenger of Allâh ﷺ leave a will?' He said: 'No.' I said: 'How come it is prescribed for the Muslims to make wills?' He said: 'He left instructions urging the Muslims to adhere to the Book of Allâh.'" (*Ṣaḥîḥ*)

٣٦٥٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ قَالَ: حَدَّثَنَا طَلْحَةُ قَالَ: سَأَلْتُ ابْنَ أَبِي أَوْفَى: أَوْصَى رَسُولُ اللهِ ﷺ؟ قَالَ: لَا، قُلْتُ: كَيْفَ كُتِبَ عَلَى الْمُسْلِمِينَ الْوَصِيَّةُ؟ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ.

تخريج: أخرجه البخاري، الوصايا، باب الوصايا، ح:٢٧٤٠، ومسلم، الوصية، باب ترك الوصية لمن ليس له شيء يوصي فيه، ح:١٦٣٤ من حديث مالك بن مغول به، وهو في الكبرٰى، ح:٦٤٤٧.

Comments:

'No': That means he did not make any bequest for wealth.

3651. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not leave behind a *Dînâr* or a *Dirham*, or a sheep or a camel, and he did not leave any will." (*Ṣaḥîḥ*)

٣٦٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا مُفَضَّلٌ عَنِ الْأَعْمَشِ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَحْمَدُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللهِ ﷺ دِينَارًا وَلَا دِرْهَمًا وَلَا شَاةً وَلَا بَعِيرًا، وَلَا أَوْصَى بِشَيْءٍ.

تخريج: أخرجه مسلم، ح:١٦٣٥ (انظر الحديث السابق) من حديث أبي معاوية به، وهو في الكبرٰى، ح:٦٤٤٨ * المفضل هو ابن مهلهل.

Comments:

(See *Ḥadîth* 3624)

3652. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not leave behind a *Dirham* or a *Dînâr*, or a sheep or a camel, and he did not leave any will." (*Ṣaḥîḥ*)

٣٦٥٢ - أَخْبَرَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُصْعَبٌ: حَدَّثَنَا دَاوُدُ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللهِ ﷺ دِرْهَمًا وَلَا دِينَارًا وَلَا شَاةً وَلَا بَعِيرًا، وَمَا أَوْصَى.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٤٤٩ * مصعب هو ابن المقدام، وداود هو ابن نصير الطائي.

3653. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did not leave behind a *Dirham* or a *Dînâr*, or a sheep or a camel, and he did not leave any will." Ja'far[1] did not mention "*Dînâr* or *Dirham*." (*Ṣaḥîḥ*)

٣٦٥٣ - أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ الْهُذَيْلِ وَأَحْمَدُ بْنُ يُوسُفَ قَالَا: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: مَا تَرَكَ رَسُولُ اللهِ ﷺ دِرْهَمًا وَلَا دِينَارًا وَلَا شَاةً وَلَا بَعِيرًا، وَلَا أَوْصَى. لَمْ يَذْكُرْ جَعْفَرٌ دِينَارًا وَلَا دِرْهَمًا.

تخريج: [صحيح] وهو في الكبرٰى، ح:٦٤٥٠، وله شواهد، منها الأحاديث السابقة.

3654. It was narrated that 'Âishah said: "They say that the Messenger of Allâh ﷺ made a will concerning 'Alî, may Allâh be pleased with him. But he called for a vessel in which to urinate, then he ﷺ went limp without me realizing it. So to whom did he leave a will?" (*Ṣaḥîḥ*)

٣٦٥٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَزْهَرُ قَالَ: أَنْبَأَنَا ابْنُ عَوْنٍ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: يَقُولُونَ: إِنَّ رَسُولَ اللهِ ﷺ أَوْصَى إِلَى عَلِيٍّ رَضِيَ اللهُ عَنْهُ، لَقَدْ دَعَا بِالطَّسْتِ يَبُولُ فِيهَا، فَانْخَنَثَتْ نَفْسُهُ ﷺ وَمَا أَشْعُرُ، فَإِلَى مَنْ أَوْصَى.

تخريج: [صحيح] تقدم، ح:٣٣، وهو في الكبرٰى، ح:٦٤٥١.

3655. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ died when no one was with him except me." She said: "And he called for a vessel." (*Ṣaḥîḥ*)

٣٦٥٥ - أَخْبَرَنِي أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَلَيْسَ عِنْدَه أَحَدٌ غَيْرِي، قَالَتْ: وَدَعَا بِالطَّسْتِ.

تخريج: [صحيح] تقدم، ح:٣٣، وهو في الكبرٰى، ح:٦٤٥٢.

[1] Meaning one of the two from whom the author heard the narration.

Chapter 3. Bequeathing One-Third

(المعجم ٣) - بَابُ الوَصِيَّةِ بِالثُّلُثِ

(التحفة ٣)

3656. It was narrated from 'Âmir bin Sa'd that his father said: "I became ill with a sickness from which I later recovered. The Messenger of Allâh ﷺ came to visit me, and I said: 'O Messenger of Allâh, I have a great deal of wealth and I have no heir except my daughter. Shall I give two-thirds of my wealth in charity?' He said: 'No.' I said: 'Half?' He said: 'No.' I said: 'One-third?' He said: '(Give) one-third, and one-third is a lot. It is better to leave your heirs independent of means, than to leave them poor and holding out their hands to people.'" (*Ṣaḥîḥ*)

٣٦٥٦ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: مَرِضْتُ مَرَضًا أَشْفَيْتُ مِنْهُ، فَأَتَانِي رَسُولُ اللهِ ﷺ يَعُودُنِي، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ لِي مَالًا كَثِيرًا، وَلَيْسَ يَرِثُنِي إِلَّا بِنْتِي، أَفَأَتَصَدَّقُ بِثُلُثَيْ مَالِي؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرَ؟ قَالَ: «لَا» قُلْتُ: فَالثُّلُثَ؟ قَالَ: «الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَتْرُكَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ لَهُمْ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ».

تخريج: أخرجه البخاري، الفرائض، باب ميراث البنات، ح:٦٧٣٣، ومسلم، الوصية، باب الوصية بالثلث، ح:١٦٢٨ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٦٤٥٣.

Comments:

1. This Makkan incident belongs to the period of the Conquest of Makkah.
2. 'Except my daughter', which means from among my offspring.
3. 'Though one-third is also too much': From this (phrasing) some venerable individuals have deduced that the bequest should be made only for less than one-third. Some others understand it to mean that 'one-third is much' so to say, a bequest could be made in one-third of the wealth.

3657. It was narrated that Sa'd said: "The Prophet ﷺ came to visit me when I was in Makkah. I said: 'O Messenger of Allâh, shall I bequeath all my money?' He said: 'No.' I said: 'One half?' He said: 'No.' I said: 'One-third?' He said: '(Bequeath) one-third, and one-third is a lot. If you leave your heirs independent of means, that is better than if you leave them poor and holding out

٣٦٥٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ وَأَحْمَدُ ابْنُ سُلَيْمَانَ وَاللَّفْظُ لِأَحْمَدَ قَالَا: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ قَالَ: جَاءَنِي النَّبِيُّ ﷺ يَعُودُنِي وَأَنَا بِمَكَّةَ، قُلْتُ: يَا رَسُولَ اللهِ! أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قُلْتُ: فَالشَّطْرُ؟ قَالَ: «لَا» قُلْتُ: فَالثُّلُثُ؟

their hands to people.'" (*Sahîh*)

قَالَ: «الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ، يَتَكَفَّفُونَ فِي أَيْدِيهِمْ».

تخريج: أخرجه البخاري، الوصايا، باب: أن يترك ورثته أغنياء خير من أن يتكففوا الناس، ح:٢٧٤٢ عن أبي نعيم، ومسلم، الوصية، باب الوصية بالثلث، ح:١٦٢٨ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦٤٥٤.

3658. It was narrated from 'Âmir bin Sa'd that his father said: "The Prophet ﷺ used to visit him when he was in Makkah, and he did not want to die in the land from which he had emigrated. The Prophet ﷺ said: 'May Allâh have mercy on Sa'd bin 'Afrâ'.' He had only one daughter, and he said: 'O Messenger of Allâh, shall I bequeath all my wealth?' He said: 'No.' I said: 'Half?' He said: 'No.' I said: 'One-third?' He said: 'One-third, and one-third is a lot. For you to leave your heirs independent of means is better than if you were to leave them poor, holding out their hands to people.'" (*Sahîh*)

٣٦٥٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كَانَ النَّبِيُّ ﷺ يَعُودُهُ وَهُوَ بِمَكَّةَ، وَهُوَ يَكْرَهُ أَنْ يَمُوتَ بِالْأَرْضِ الَّذِي هَاجَرَ مِنْهَا، قَالَ النَّبِيُّ ﷺ: «رَحِمَ اللهُ سَعْدَ بْنَ عَفْرَاءَ أَوْ يَرْحَمُ اللهُ سَعْدَ بْنَ عَفْرَاءَ» وَلَمْ يَكُنْ لَهُ إِلَّا ابْنَةٌ وَاحِدَةٌ، قَالَ: يَا رَسُولَ اللهِ! أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قُلْتُ: النِّصْفَ؟ قَالَ: «لَا» قُلْتُ: فَالثُّلُثَ؟ قَالَ: «الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ مَا فِي أَيْدِيهِمْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٤٥٥.

3659. One from the family of Sa'd narrated: "Sa'd fell sick and the Messenger of Allâh ﷺ entered upon him and he said: 'O Messenger of Allâh, shall I bequeath all my money?' He said: 'No.'" And he quoted the same *Hadîth*. (*Sahîh*)

٣٦٥٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي بَعْضُ آلِ سَعْدٍ قَالَ: مَرِضَ سَعْدٌ، فَدَخَلَ رَسُولُ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] أخرجه أحمد:١/١٧٢ من حديث مسعر به، وهو في الكبرٰى، ح:٦٤٥٦، وانظر الحديث السابق.

3660. 'Âmir bin Sa'd (narrated) from his father that he fell sick in Makkah and the Messenger of Allâh ﷺ came to him. When Sa'd saw him, he wept and said: "O Messenger of Allâh, am I to die in the land from which I emigrated?" He said: "No, if Allâh wills." He said: "O Messenger of Allâh ﷺ, shall I bequeath all of my wealth in the cause of Allâh?" He said: "No." He said: "Two-thirds?" He said: "No." He said: "Half of it?" He said: "No." He said: "One-third of it?" The Messenger of Allâh ﷺ said: "One-third, and one-third is a lot. If you leave your sons independent of means that is better than if you leave them poor, holding out their hands to people." (*Ṣaḥîḥ*)

٣٦٦٠ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْكَبِيرِ بْنُ عَبْدِ الْمَجِيدِ قَالَ: حَدَّثَنَا بُكَيْرُ بْنُ مِسْمَارٍ قَالَ: سَمِعْتُ عَامِرَ بْنَ سَعْدٍ عَنْ أَبِيهِ: أَنَّهُ اشْتَكَى بِمَكَّةَ فَجَاءَهُ رَسُولُ اللهِ ﷺ، فَلَمَّا رَآهُ سَعْدٌ بَكَى وَقَالَ: يَا رَسُولَ اللهِ! أَمُوتُ بِالْأَرْضِ الَّتِي هَاجَرْتُ مِنْهَا؟ قَالَ: «لَا إِنْ شَاءَ اللَّهُ» وَقَالَ: يَا رَسُولَ اللهِ! أُوصِي بِمَالِي كُلِّهِ فِي سَبِيلِ اللَّهِ؟ قَالَ: «لَا» قَالَ: يَعْنِي بِثُلُثَيْهِ؟ قَالَ: «لَا» قَالَ: فَنِصْفَهُ؟ قَالَ: «لَا» قَالَ: فَثُلُثَهُ؟ قَالَ رَسُولُ اللهِ ﷺ: «الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَتْرُكَ بَنِيكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَتْرُكَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٦٤٥٧، وأصله متفق عليه كما تقدم، ح:٣٦٥٧.

3661. It was narrated that Sa'd bin Abî Waqqâṣ said: "The Messenger of Allâh ﷺ visited me when I was sick, and said: 'Have you made a will?' I said: 'Yes.' He said: 'How much?' I said: 'For all of my wealth to be given in the cause of Allâh.' He said: 'What have you left for your children?' I said: 'They are rich (independent of means).' He said: 'Bequeath one-tenth.' And we kept discussing it until he said: 'Bequeath one-third, and one-third is much or large.'" (***Ḥasan***)

٣٦٦١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: عَادَنِي رَسُولُ اللهِ ﷺ فِي مَرَضِي، فَقَالَ: «أَوْصَيْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «بِكَمْ؟» قُلْتُ: بِمَالِي كُلِّهِ فِي سَبِيلِ اللهِ، قَالَ: «فَمَا تَرَكْتَ لِوَلَدِكَ؟» قُلْتُ: هُمْ أَغْنِيَاءُ، قَالَ: «أَوْصِ بِالْعُشْرِ» فَمَا زَالَ يَقُولُ وَأَقُولُ حَتَّى قَالَ: «أَوْصِ بِالثُّلُثِ، وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ».

تخريج: [حسن] أخرجه الترمذي، الجنائز، باب ماجاء في الوصية بالثلث والربع، ح:٩٧٥ من حديث جرير بن عبدالحميد به، وقال: "حسن صحيح" * وجرير: تابعه زائدة بن قدامة (أحمد: ١/ ١٧٤)، وأبو الأحوص، (الطيالسي)، وخالد بن عبدالله (سنن سعيد بن منصور)، وجعفر ابن زياد، وأبو إسحاق الفزاري، وهو في الكبرى، ح:٦٤٥٨ .

3662. It was narrated from Sa'd that the Prophet ﷺ visited him when he was sick, and he said: "O Messenger of Allâh, shall I bequeath all of my wealth?" He said: "No." He said: "Half?" He said: "No." He said: "One-third?" He said: "One-third, and one-third is a much or large." *(Ṣaḥîḥ)*

٣٦٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ سَعْدٍ: أَنَّ النَّبِيَّ ﷺ عَادَهُ فِي مَرَضِهِ، فَقَالَ: يَا رَسُولَ اللهِ! أُوصِي بِمَالِي كُلِّهِ؟ قَالَ: «لَا» قَالَ: فَالشَّطْرَ؟ قَالَ: «لَا» قَالَ: فَالثُّلُثَ؟ قَالَ: «الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ١٧٢ عن وكيع به، وهو في الكبرٰى، ح: ٦٤٥٩.

3663. It was narrated from 'Âishah that the Messenger of Allâh ﷺ came to visit Sa'd (when he was sick). Sa'd said to him: "O Messenger of Allâh, shall I bequeath two-thirds of my wealth?" He said: "No." He said: "Shall I bequeath half?" He said: "No." He said: "Shall I bequeath one-third?" He said: "Yes, one-third, and one-third is much or large. If you leave your heirs independent of means that is better than if you leave them poor, holding out their hands." (***Hasan***)

٣٦٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الْفَحَّامُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَتَى سَعْدًا يَعُودُهُ، فَقَالَ لَهُ سَعْدٌ: يَا رَسُولَ اللهِ! أُوصِي بِثُلُثَيْ مَالِي؟ قَالَ: «لَا» قَالَ: فَأُوصِي بِالنِّصْفِ؟ قَالَ: «لَا» قَالَ: فَأُوصِي بِالثُّلُثِ؟ قَالَ: «نَعَمْ الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ، إِنَّكَ أَنْ تَدَعَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَدَعَهُمْ فُقَرَاءَ يَتَكَفَّفُونَ».

تخريج: [إسناده حسن] وهو في الكبرٰى، ح: ٦٤٦٠.

3664. It was narrated that Ibn 'Abbâs said: "If the people were to reduce (their bequests) to one-quarter (of their wealth, that would be better), because the Messenger of Allâh ﷺ said: 'One-third, and one-third is much or large.'" *(Ṣaḥîḥ)*

٣٦٦٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَوْ غَضَّ النَّاسُ إِلَى الرُّبُعِ، لِأَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الثُّلُثَ، وَالثُّلُثُ كَثِيرٌ أَوْ كَبِيرٌ».

تخريج: أخرجه البخاري، الوصايا، باب الوصية بالثلث، ح: ٢٧٤٣ عن قتيبة، ومسلم، الوصية، باب الوصية بالثلث، ح: ١٦٢٩ من حديث هشام به، وهو في الكبرٰى، ح: ٦٤٦١ .

3665. It was narrated from Muḥammad bin Sa'd, from his father Sa'd bin Mâlik, that the Prophet ﷺ came to him when he was sick and he said: "I do not have any children apart from one daughter. Shall I bequeath all my wealth?" The Prophet ﷺ said: "No." He said: "Shall I bequeath half of it?" The Prophet ﷺ said: "No." He said: "Shall I bequeath one-third of it?" He said: "One-third, and one-third is much or large." (*Ṣaḥîḥ*)

٣٦٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ سَعْدِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ جَاءَهُ وَهُوَ مَرِيضٌ، فَقَالَ: إِنَّهُ لَيْسَ لِي وَلَدٌ إِلَّا ابْنَةٌ وَاحِدَةٌ، فَأُوصِي بِمَالِي كُلِّهِ؟ قَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأُوصِي بِنِصْفِهِ؟ قَالَ النَّبِيُّ ﷺ: «لَا» قَالَ: فَأُوصِي بِثُلُثِهِ؟ قَالَ: «الثُّلُثُ، وَالثُّلُثُ كَثِيرٌ».

تخريج: [صحيح] أخرجه الدارمي: ٢/ ٤٠٧، ح: ٣١٩٨ من حديث همام بن يحيى به، وهو في الكبرٰى، ح: ٦٤٦٢ وللحديث شواهد كثيرة جدًا.

3666. Jâbir bin 'Abdullâh narrated that his father was martyred on the Day of Uḥud, and he left behind six daughters, and some outstanding debts. When the time to pick the dates came, I went to the Messenger of Allâh ﷺ and said: "You know that my father was martyred on the Day of Uḥud and he left behind a great deal of debt. I would like the creditors to see you". He said: "Go and pile up the dates in separate heaps." I did that, then I called him. When they saw him, it was as if they started to put pressure on me at that time. When he saw what they were doing, he went around the biggest heap three times, then he sat on it then said: "Call your companions (the creditors)." Then he kept on weighing out for them, until Allâh cleared all my father's debts. I am pleased that Allâh cleared my

٣٦٦٦ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ: أَنَّ أَبَاهُ اسْتُشْهِدَ يَوْمَ أُحُدٍ وَتَرَكَ سِتَّ بَنَاتٍ وَتَرَكَ عَلَيْهِ دَيْنًا، فَلَمَّا حَضَرَ جُدَادُ النَّخْلِ أَتَيْتُ رَسُولَ اللهِ ﷺ، فَقُلْتُ: قَدْ عَلِمْتَ أَنَّ وَالِدِي اسْتُشْهِدَ يَوْمَ أُحُدٍ وَتَرَكَ دَيْنًا كَثِيرًا، وَإِنِّي أُحِبُّ أَنْ يَرَاكَ الْغُرَمَاءُ، قَالَ: «اذْهَبْ فَبَيْدِرْ كُلَّ تَمْرٍ عَلَى نَاحِيَةٍ» فَفَعَلْتُ ثُمَّ دَعَوْتُهُ، فَلَمَّا نَظَرُوا إِلَيْهِ كَأَنَّمَا أُغْرُوا بِي تِلْكَ السَّاعَةَ، فَلَمَّا رَأَى مَا يَصْنَعُونَ أَطَافَ حَوْلَ أَعْظَمِهَا بَيْدَرًا ثَلَاثَ مَرَّاتٍ، ثُمَّ جَلَسَ عَلَيْهِ، ثُمَّ قَالَ: «ادْعُ أَصْحَابَكَ» فَمَا زَالَ يَكِيلُ لَهُمْ حَتَّى أَدَّى اللهُ أَمَانَةَ وَالِدِي، وَأَنَا رَاضٍ أَنْ يُؤَدِّيَ اللهُ أَمَانَةَ وَالِدِي لَمْ تَنْقُصْ تَمْرَةً وَاحِدَةً.

father's debts without even a single date being missed. *(Ṣaḥîḥ)*

تخريج: أخرجه البخاري، المغازي، باب: ﴿إذ همت طائفتان منكم أن تفشلا والله وليهما﴾، ح:٤٠٥٣ من حديث عبيدالله بن موسٰى به، وهو في الكبرٰى، ح:٦٤٦٣.

Comments:

1. 'Six daughters': In some reports, there is mention of nine. Probably they might have been married already. That is why they were not mentioned. These six were unmarried, whose responsibility rested with Jâbir ﷺ.
2. 'Put presure on me': Originally, they were the Jews, and the Jews are an extremely selfish, hard hearted and unsympathetic community. Rather every interest-devouring person happens to be so!
3. 'Went around': For blessing, or blessedness, or in order to gather a correct *estimate of the quality of dates.*
4. 'Without even a single date being missed': This was one of the Prophet's ﷺ miracles.

Chapter 4. Paying Off Debts Before Distributing Inheritance And Mentioning The Difference In The Wordings Of The Reporters Of The Narration

(المعجم ٤) - **بَابُ قَضَاءِ الدَّيْنِ قَبْلَ المِيرَاثِ وَذِكْرِ اخْتِلَافِ أَلفَاظِ النَّاقِلِينَ لِخَبَرِ جَابِرٍ فِيهِ** (التحفة ٤)

3667. It was narrated from Jâbir that his father died owing debts. "I came to the Prophet ﷺ and said: '(O Messenger of Allâh!) My father has died owing debts, and he has not left anything but what his date-palms produce. What his date-palms produce will not pay off his debts for years. Come with me, O Messenger of Allâh, so that the creditors will not be harsh with me.' The Messenger of Allâh ﷺ went to each heap, saying *Salâms* and supplicating for it, then sitting on it. He called the creditors and paid them off, and what was left was as much as what they had taken." *(Ṣaḥîḥ)*

٣٦٦٧ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ، - وَهُوَ الْأَزْرَقُ - قَالَ: حَدَّثَنَا زَكَرِيَّا عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ: أَنَّ أَبَاهُ تُوُفِّيَ وَعَلَيْه دَيْنٌ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: [يَا رَسُولَ اللهِ!] إِنَّ أَبِي تُوُفِّيَ وَعَلَيْهِ دَيْنٌ، وَلَمْ يَتْرُكْ إِلَّا مَا يُخْرِجُ نَخْلُهُ، وَلَا يَبْلُغُ مَا يُخْرِجُ نَخْلُهُ مَا عَلَيْهِ مِنَ الدَّيْنِ دُونَ سِنِينَ، فَانْطَلِقْ مَعِي يَا رَسُولَ اللهِ! لِكَيْ لَا يَفْحَشَ عَلَيَّ الْغُرَّامُ، فَأَتَى رَسُولُ اللهِ ﷺ يَدُورُ بَيْدَرًا بَيْدَرًا فَسَلَّمَ حَوْلَهُ وَدَعَا لَهُ ثُمَّ جَلَسَ عَلَيْهِ، وَدَعَا الْغُرَّامَ فَأَوْفَاهُمْ، وَبَقِيَ مِثْلَ مَا أَخَذُوا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٤٦٤.

3668. It was narrated that Jâbir said: "Abdullâh bin 'Amr bin Ḥarâm died, leaving behind debts. I asked the Messenger of Allâh ﷺ to intercede with his creditors so that they would waive part of the debt. He asked them to do that but they refused. The Prophet ﷺ said to me: 'Go and sort your dates into their different kinds: The *'Ajwah* on one side, the cluster of Ibn Zaid on another side, and so on. Then send for me.' I did that, then the Messenger of Allâh ﷺ came and sat at the head or in the middle of the heaps. Then he said: 'Measure them out for the people.' So I measured them out for them until I had paid them all off, and my dates were left as if nothing had been taken from them." (*Ṣaḥîḥ*)

٣٦٦٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ قَالَ: تُوُفِّيَ عَبْدُ اللهِ بْنُ عَمْرِو بْنِ حَرَامٍ قَالَ: وَتَرَكَ دَيْنًا، فَاسْتَشْفَعْتُ بِرَسُولِ اللهِ ﷺ عَلَى غُرَمَائِهِ أَنْ يَضَعُوا مِنْ دَيْنِهِ شَيْئًا، فَطَلَبَ إِلَيْهِمْ فَأَبَوْا، فَقَالَ لِي النَّبِيُّ ﷺ: «اذْهَبْ فَصَنِّفْ تَمْرَكَ أَصْنَافًا، الْعَجْوَةَ عَلَى حِدَةٍ، وَعِذْقَ ابْنِ زَيْدٍ عَلَى حِدَةٍ، وَأَصْنَافَهُ، ثُمَّ ابْعَثْ إِلَيَّ» قَالَ: فَفَعَلْتُ، فَجَاءَ رَسُولُ اللهِ ﷺ فَجَلَسَ فِي أَعْلَاهُ أَوْ فِي أَوْسَطِهِ، ثُمَّ قَالَ: «كِلْ لِلْقَوْمِ» قَالَ: فَكِلْتُ لَهُمْ حَتَّى أَوْفَيْتُهُمْ، ثُمَّ بَقِيَ تَمْرِي كَأَنْ لَمْ يَنْقُصْ مِنْهُ شَيْءٌ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦٤٦٥.

3669. It was narrated that Jâbir bin 'Abdullâh said: "My father owed some dates to a Jew. He was killed on the Day of Uḥud and he left behind two gardens. The dates owed to the Jew would take up everything in the two gardens. The Prophet ﷺ said: 'Can you take half this year and half next year?' But the Jew refused. The Prophet ﷺ said: 'When the time to pick the dates comes, call me.' So I called him and he came, accompanied by Abû Bakr. The dates were picked and weighed from the lowest part of the palm-trees, and the Messenger of Allâh ﷺ was praying for blessing, until we paid off

٣٦٦٩ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ حَرَمِيٌّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمَّارِ بْنِ أَبِي عَمَّارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كَانَ لِيَهُودِيٍّ عَلَى أَبِي تَمْرٌ، فَقُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ حَدِيقَتَيْنِ، وَتَمْرُ الْيَهُودِيِّ يَسْتَوْعِبُ مَا فِي الْحَدِيقَتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ أَنْ تَأْخُذَ الْعَامَ نِصْفَهُ وَتُؤَخِّرَ نِصْفَهُ؟» فَأَبَى الْيَهُودِيُّ، فَقَالَ النَّبِيُّ ﷺ: «إِذَا حَضَرَ الْجُدَادُ فَآذِنِّي». فَآذَنْتُهُ، فَجَاءَ هُوَ وَأَبُو بَكْرٍ، فَجُعِلَ يُجَدُّ وَيُكَالُ مِنْ أَسْفَلِ النَّخْلِ وَرَسُولُ اللهِ ﷺ يَدْعُو بِالْبَرَكَةِ، حَتَّى وَفَيْنَاهُ جَمِيعَ حَقِّهِ مِنْ أَصْغَرِ الْحَدِيقَتَيْنِ فِيمَا يَحْسِبُ

everything that we owed him from the smaller of the two gardens, as calculated by 'Ammâr. Then I brought them some fresh dates and water and they ate and drank, then he said: 'This is part of the blessing concerning which you will be questioned.'" (*Ṣaḥîḥ*)

عَمَّارٌ، ثُمَّ أَتَيْتُهُمْ بِرُطَبٍ وَمَاءٍ فَأَكَلُوا وَشَرِبُوا، ثُمَّ قَالَ: «هٰذَا مِنَ النَّعِيمِ الَّذِي تُسْئَلُونَ عَنْهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٣٣٨، ٣٥١، ٣٩١ من حديث حماد بن سلمة به، وهو في الكبرى، ح: ٦٤٦٦، وللحديث طرق كثيرة جدًا.

3670. It was narrated that Jâbir bin 'Abdullâh said: "My father died owing debts. I offered to his creditors that they could take the fruits in lieu of what he owed them, but they refused as they thought that it would not cover the debt. I went to the Messenger of Allâh ﷺ and told him about that, He said: 'When you pick the dates and have put them in the *Mirbad* (place for drying dates), call me.' When I had picked the dates and put them in the *Mirbad*, I went to the Messenger of Allâh ﷺ and he came, accompanied by Abû Bakr and 'Umar. He sat on (the dates) and prayed for blessing. Then he said: 'Call your creditors and pay them off.' I did not leave anyone to whom my father owed anything but I paid him off, and I had thirteen *Wasqs* left over. I mentioned that to him and he smiled and said: 'Go to Abû Bakr and 'Umar and tell them about that.' So I went to Abû Bakr and 'Umar and told them about that, and they said: 'We knew, when the Messenger of Allâh ﷺ did what he did, that this would happen.'" (*Ṣaḥîḥ*)

٣٦٧٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ حَدِيثِ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ وَهْبِ بْنِ كَيْسَانَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: تُوُفِّيَ أَبِي وَعَلَيْهِ دَيْنٌ، فَعَرَضْتُ عَلَى غُرَمَائِهِ أَنْ يَأْخُذُوا الثَّمَرَةَ بِمَا عَلَيْهِ، فَأَبَوْا وَلَمْ يَرَوْا فِيهِ وَفَاءً، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، قَالَ: «إِذَا جَدَدْتَهُ فَوَضَعْتَهُ فِي الْمِرْبَدِ فَآذِنِّي» فَلَمَّا جَدَدْتُهُ وَوَضَعْتُهُ فِي الْمِرْبَدِ أَتَيْتُ رَسُولَ اللهِ ﷺ، فَجَاءَ وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ، فَجَلَسَ عَلَيْهِ وَدَعَا بِالْبَرَكَةِ، ثُمَّ قَالَ: «ادْعُ غُرَمَاءَكَ فَأَوْفِهِمْ» قَالَ: فَمَا تَرَكْتُ أَحَدًا لَهُ عَلَى أَبِي دَيْنٌ إِلَّا قَضَيْتُهُ، وَفَضَلَ لِي ثَلَاثَةَ عَشَرَ وَسْقًا، فَذَكَرْتُ ذٰلِكَ لَهُ فَضَحِكَ، وَقَالَ: «ائْتِ أَبَا بَكْرٍ وَعُمَرَ فَأَخْبِرْهُمَا ذٰلِكَ» فَأَتَيْتُ أَبَا بَكْرٍ وَعُمَرَ فَأَخْبَرْتُهُمَا، فَقَالَا: قَدْ عَلِمْنَا إِذْ صَنَعَ رَسُولُ اللهِ ﷺ مَا صَنَعَ أَنَّهُ سَيَكُونُ ذٰلِكَ.

تخريج: أخرجه البخاري، الصلح، باب الصلح بين الغرماء وأصحاب الميراث والمجازفة في ذلك، ح:٢٧٠٩ من حديث عبدالوهاب الثقفي به، وهو في الكبرى، ح:٦٤٦٧.

Chapter 5. Invalidating Bequests To Heirs

(المعجم ٥) - بَابُ إِبْطَالِ الوَصِيَّةِ لِلْوَارِثِ (التحفة ٥)

3671. It was narrated that 'Amr bin Khârijah said: "The Messenger of Allâh ﷺ delivered a *Khuṭbah* and said: 'Allâh has given every person who has rights his due, and there is no bequest to an heir.'" (*Ḥasan*)

٣٦٧١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ غَنْمٍ، عَنْ عَمْرِو بْنِ خَارِجَةَ قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ فَقَالَ: «إِنَّ اللهَ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، وَلَا وَصِيَّةَ لِوَارِثٍ».

تخريج: [حسن] أخرجه الترمذي، الوصايا، باب ماجاء لا وصية لوارث، ح:٢١٢١ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٦٤٦٨، وسنده ضعيف، وللحديث شاهد حسن عند أبي داود، ح:٣٥٦٥.

Comments:

In the early period, one's offspring used to become heirs. For parents and other kith and kin, a bequest used to be made. Their right was not specified. In the same period, this Verse was revealed: "It is prescribed when death approaches any of you if he leaves any goods that he makes a bequest to parents and next of kin." (*Al-Baqarah:* 180) Then Allâh, Most High, specified in *Surat An-Nisa* the portions of parents, children, husband, wife, sister, and brother. Henceforth, the bequest did not remain necessary for heirs. So the will remained for those not assigned a portion of the inheritance.

3672. It was narrated from Shahr bin Ḥawshab that Ibn Ghanm mentioned that Ibn Khârijah told him that he saw the Messenger of Allâh ﷺ addressing the people from atop his mount, which was chewing its cud and its saliva was dripping down. The Messenger of Allâh ﷺ said in his *Khuṭbah*: "Allâh has given each person a share of the inheritance, and it is not permissible to give bequests to an heir." (*Ḥasan*)

٣٦٧٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ شَهْرِ بْنِ حَوْشَبٍ: أَنَّ ابْنَ غَنْمٍ ذَكَرَ أَنَّ ابْنَ خَارِجَةَ ذَكَرَ لَهُ: أَنَّهُ شَهِدَ رَسُولَ اللهِ ﷺ يَخْطُبُ النَّاسَ عَلَى رَاحِلَتِهِ، وَإِنَّهَا لَتَقْصَعُ بِجِرَّتِهَا، وَإِنَّ لُعَابَهَا لَيَسِيلُ، فَقَالَ رَسُولُ اللهِ ﷺ فِي خُطْبَتِهِ: «إِنَّ اللهَ قَدْ قَسَّمَ لِكُلِّ إِنْسَانٍ قِسْمَةً مِنَ الْمِيرَاثِ، فَلَا تَجُوزُ لِوَارِثٍ وَصِيَّةٌ».

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:٦٤٦٩.

Comments:

1. 'Saliva was dripping...' meaning he was standing below the she-camel's neck. He might have probably been holding her reins.
2. 'Each person' meaning the one who is considered worthy of inheritance. The description of most of the heirs occurs in the Glorious Qur'ân. The mention of portions of some heirs occurs in traditional reports; for instance, the portion of a paternal grandmother and a maternal grandmother.

3673. It was narrated that 'Amr bin Khârijah said: "The Messenger of Allâh ﷺ said: 'Allâh, Mighty is His Name has given every person who has rights his due, and there is no bequest to an heir.'" (*Hasan*)

٣٦٧٣ - أَخْبَرَنَا عُتْبَةُ بْنُ عَبْدِ اللهِ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَتَادَةَ، عَنْ عَمْرِو بنِ خَارِجَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ اسْمُهُ قَدْ أَعْطَى كُلَّ ذِي حَقٍّ حَقَّهُ، وَلَا وَصِيَّةَ لِوَارِثٍ».

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرى، ح: ٦٤٧٠.

Chapter 6. When One Exhorts His Closest Kinsmen

(المعجم ٦) - **بَابٌ: إِذَا أَوْصَى لِعَشِيرَتِهِ الأَقْرَبِينَ** (التحفة ٦)

3674. It was narrated that Abû Hurairah said: "When the following was revealed: 'And warn your tribe (O Muhammad) of near kindred,'[1] the Messenger of Allâh ﷺ called the Quraish and they gathered, and he spoke in general and specific terms, then he said: 'O Banu Ka'b bin Lu'ayy! O Banu Murrah bin Ka'b! O Banu 'Abd Shams! O Banu 'Abd Manâf! O Banu Hishâm! O Banu 'Abdul-Muttalib! Save yourselves from the Fire! O Fâtimah! Save yourself from the Fire. I cannot avail you anything before Allâh., but I will uphold the ties of kinship with you." (*Sahîh*)

٣٦٧٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا نَزَلَتْ: ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] دَعَا رَسُولُ اللهِ ﷺ قُرَيْشًا فَاجْتَمَعُوا، فَعَمَّ وَخَصَّ، فَقَالَ: «يَا بَنِي كَعْبِ بْنِ لُؤَيٍّ! يَا بَنِي مُرَّةَ بْنِ كَعْبٍ! يَا بَنِي عَبْدِ شَمْسٍ! وَيَا بَنِي عَبْدِ مَنَافٍ! وَيَا بَنِي هَاشِمٍ! وَيَا بَنِي عَبْدِ الْمُطَّلِبِ! أَنْقِذُوا أَنْفُسَكُمْ مِنَ النَّارِ، وَيَا فَاطِمَةُ! أَنْقِذِي نَفْسَكِ مِنَ النَّارِ، إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا غَيْرَ أَنَّ لَكُمْ رَحِمًا سَأَبُلُّهَا بِبِلَالِهَا».

[1] *Ash-Shu'ara* 26:214.

تخريج: أخرجه مسلم، الإيمان، باب في قوله تعالى: ﴿وأنذر عشيرتك الأقربين﴾، ح: ٢٠٤ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح: ٦٤٧١.

Comments:

The author mention this narration as the will, bequest, or *Waṣiyyah* of Allâh's Messenger ﷺ to his relatives. This is because '*Waṣiyyah*' is used for a will that is written, as well as statements of order or encouragement.

3675. It was narrated that Mûsâ bin Ṭalḥah said: "The Messenger of Allâh ﷺ said: 'O Banu 'Abd Manâf! Buy your souls from your Lord. I cannot avail you anything before Allâh. Abû Banu 'Abdul-Muṭṭalib! Buy your souls from your Lord. I cannot avail you anything before Allâh. But between me and you there are ties of kinship which I will uphold.'" (*Ṣaḥîḥ*)

٣٦٧٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنِي إِسْرَائِيلُ عَنْ مُعَاوِيَةَ - وَهُوَ ابْنُ إِسْحَاقَ - عَنْ مُوسَى بْنِ طَلْحَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا بَنِي عَبْدِ مَنَافٍ! اشْتَرُوا أَنْفُسَكُمْ مِنْ رَبِّكُمْ، إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا، يَا بَنِي عَبْدِ الْمُطَّلِبِ! اشْتَرُوا أَنْفُسَكُمْ مِنْ رَبِّكُمْ، إِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللهِ شَيْئًا، وَلَكِنْ بَيْنِي وَبَيْنَكُمْ رَحِمٌ أَنَا بَالُّهَا بِبِلَالِهَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٦٤٧٢.

3676. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said, when the Verse: 'And warn your tribe (O Muḥammad) of near kindred.'[1] was revealed: 'O Quraish! Buy your souls from your Lord; I cannot avail you anything before Allâh. O Banu 'Abdul-Muṭṭalib! I cannot avail you anything before Allâh. O 'Abbâs bin 'Abdul-Muṭṭalib! I cannot avail you anything before Allâh. O Ṣafiyyah, paternal aunt of the Messenger of Allâh ﷺ! I cannot avail you anything before Allâh. O Fâṭimah bint Muḥammad! Ask me for whatever you want, I cannot avail you anything before Allâh.'" (*Ṣaḥîḥ*)

٣٦٧٦ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: حِينَ أُنْزِلَتْ عَلَيْهِ ﴿وَأَنذِرْ عَشِيرَتَكَ ٱلْأَقْرَبِينَ﴾ قَالَ: «يَا مَعْشَرَ قُرَيْشٍ! اشْتَرُوا أَنْفُسَكُمْ مِنَ اللهِ، لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا، يَا بَنِي عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا، يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكَ مِنَ اللهِ شَيْئًا، يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ ﷺ! لَا أُغْنِي عَنْكِ مِنَ

[1] *Ash-Shu'ara* 26:214.

اللهِ شَيْئًا، يَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ! سَلِينِي مَا شِئْتِ، لَا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا».

تخريج: أخرجه البخاري، التفسير، باب: ﴿وأنذر عشيرتك الأقربين واخفض جناحك﴾، ح:٤٧٧١ معلقًا، ومسلم، ح:٢٠٦ (انظر الحديث المتقدم:٣٦٧٤) من حديث ابن وهب به، وهو في الكبرٰى، ح:٦٤٧٣.

3677. Abû Hurairah said: "The Messenger of Allâh ﷺ stood up when the following was revealed to him: 'And warn your tribe (O Muhammad) of near kindred,'[1] and said: 'O Quraish! Buy your souls from your Lord, I cannot avail you anything before Allâh. O Banu 'Abd Manâf! I cannot avail you anything before Allâh. O 'Abbâs bin 'Abdul-Muttalib! I cannot avail you anything before Allâh. O Safiyyah, paternal aunt of the Messenger of Allâh ﷺ! I cannot avail you anything before Allâh. O Fâtimah! Ask me for whatever you want, I cannot avail you anything before Allâh.''' (*Sahîh*)

٣٦٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمٰنِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَامَ رَسُولُ اللهِ ﷺ حِينَ أُنْزِلَ عَلَيْهِ ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ فَقَالَ: «يَا مَعْشَرَ قُرَيْشٍ! اشْتَرُوا أَنْفُسَكُمْ مِنَ اللهِ لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا، يَا بَنِي عَبْدِ مَنَافٍ! لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا، يَا عَبَّاسُ بْنَ عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكَ مِنَ اللهِ شَيْئًا، يَا صَفِيَّةُ عَمَّةَ رَسُولِ اللهِ ﷺ! لَا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا، يَا فَاطِمَةُ! سَلِينِي مَا شِئْتِ، لَا أُغْنِي عَنْكِ مِنَ اللهِ شَيْئًا».

تخريج: أخرجه البخاري، الوصايا، باب: هل يدخل النساء والولد في الأقارب؟، ح:٢٧٥٣ من حديث شعيب بن أبي حمزة به، وهو في الكبرٰى، ح:٦٤٧٤.

3678. It was narrated that 'Âishah said: "When this verse – 'And warn your tribe (O Muhammad) of near kindred'[2] – was revealed, the Messenger of Allâh ﷺ said: 'O Fâtimah daughter of Muhammad! O Safiyyah bint 'Abdul-Muttalib! O Banu 'Abdul-Muttalib! I cannot

٣٦٧٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ - وَهُوَ ابْنُ عُرْوَةَ - عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ ﴿وَأَنذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قَالَ رَسُولُ اللهِ ﷺ: «يَا

[1] *Ash-Shu'ara* 26:214.

[2] *Ash-Shu'ara* 26:214.

avail you anything before Allâh; ask me for whatever you want of my wealth.'" (*Ṣaḥîḥ*)

فَاطِمَةُ ابْنَةَ مُحَمَّدٍ! يَا صَفِيَّةُ بِنْتَ عَبْدِ الْمُطَّلِبِ! يَا بَنِي عَبْدِ الْمُطَّلِبِ! لَا أُغْنِي عَنْكُمْ مِنَ اللهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

تخريج: أخرجه مسلم، ح:٢٠٥/ ٣٥٠ (انظر الحديث المتقدم: ٣٦٧٤) من حديث هشام بن عروة به، وهو في الكبرٰى، ح: ٦٤٧٥ .

Chapter 7. If A Person Dies Unexpectedly, It Is Recommended For His Family To Give Charity On His Behalf

(المعجم ٧) - **إِذَا مَاتَ الْفُجَاءَةَ هَلْ يُسْتَحَبُّ لِأَهْلِهِ أَنْ يَتَصَدَّقُوا عَنْهُ** (التحفة ٧)

3679. It was narrated from 'Âishah that a man said to the Messenger of Allâh ﷺ: "My mother died unexpectedly; if she had been able to speak she would have given charity. Should I give charity on her behalf?" The Messenger of Allâh ﷺ said: "Yes." So he gave charity on her behalf. (*Ṣaḥîḥ*)

٣٦٧٩ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَجُلًا قَالَ لِرَسُولِ اللهِ ﷺ: إِنَّ أُمِّي افْتُلِتَتْ نَفْسُهَا، وَإِنَّهَا لَوْ تَكَلَّمَتْ تَصَدَّقَتْ، أَفَأَتَصَدَّقُ عَنْهَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ» فَتَصَدَّقَ عَنْهَا.

تخريج: أخرجه البخاري، الوصايا، باب ما يستحب لمن توفي فجاءةً أن يتصدقوا عنه، وقضاء النذور عن الميت، ح: ٢٧٦٠ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٧٦٠، والكبرٰى، ح: ٦٤٧٦

Comments:

He was Sa'd bin 'Ubâdah. Both he and his honorable mother were extremely generous. That pious and generous woman had suddenly died in his absence. Details follow in the upcoming *Ḥadîth*.

3680. It was narrated from Sa'eed bin 'Amr bin Shuraḥbîl bin Sa'eed bin Sa'd bin 'Ubâdah, from his father, that his grandfather said: "Sa'd bin 'Ubâdah went out with the Prophet ﷺ on one of his campaigns, and death came to his mother in Al-Madînah. It was said to her (as she was dying): 'Make a will.' She said: 'To whom shall I make a will? The wealth belongs to Sa'd.' Then she died before Sa'd came. When Sa'd

٣٦٨٠ - **أَخْبَرَنَا** الْحَارِثُ بْنُ مِسْكِينٍ - قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنْ سَعِيدِ بْنِ عَمْرِو بْنِ شُرَحْبِيلَ بْنِ سَعِيدِ بْنِ سَعْدِ بْنِ عُبَادَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: خَرَجَ سَعْدُ بْنُ عُبَادَةَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ مَغَازِيهِ وَحَضَرَتْ أُمَّهُ الْوَفَاةُ بِالْمَدِينَةِ، فَقِيلَ لَهَا: أَوْصِي، فَقَالَتْ: فِيمَ أُوصِي؟ الْمَالُ

مَالُ سَعْدٍ، فَتُوُفِّيَتْ قَبْلَ أَنْ يَقْدَمَ سَعْدٌ، فَلَمَّا قَدِمَ سَعْدٌ ذُكِرَ ذٰلِكَ لَهُ، فَقَالَ: يَا رَسُولَ اللهِ! هَلْ يَنْفَعُهَا أَنْ أَتَصَدَّقَ عَنْهَا؟ فَقَالَ النَّبِيُّ ﷺ: «نَعَمْ» فَقَالَ سَعْدٌ: حَائِطُ كَذَا وَكَذَا صَدَقَةٌ عَنْهَا - لِحَائِطٍ سَمَّاهُ -.

came, he was told about that and he said: 'O Messenger of Allâh, will it benefit her if I give in charity on her behalf?' The Prophet ﷺ said: 'Yes.' Sa'd said: 'Such and such a garden is given in charity on her behalf' – regarding a garden that he named." (*Saḥîḥ*)

تخريج: [إسناده صحيح] أخرجه ابن خزيمة في صحيحه، ح:٢٥٠٠ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٧٦٠، والكبرى، ح:٦٤٧٧، وصححه ابن حبان، ح:٨٥٧، وللحديث شواهد كثيرة.

Chapter 8. The Virtue Of Charity Given On Behalf Of The Deceased

(المعجم ٨) - **فَضْلُ الصَّدَقَةِ عَنِ الْمَيِّتِ** (التحفة ٨)

٣٦٨١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا الْعَلَاءُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثَةٍ: مِن صَدَقَةٍ جَارِيَةٍ، وَعِلْمٍ يُنْتَفَعُ بِهِ، وَوَلَدٍ صَالِحٍ يَدْعُو لَهُ».

3681. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When a man dies all his good deeds come to an end except three: Ongoing charity (*Ṣadaqah Jâriyah*), beneficial knowledge and a righteous son who prays for him." (*Saḥîḥ*)

تخريج: أخرجه مسلم، الوصية، باب ما يلحق الإنسان من الثواب بعد وفاته، ح:١٦٣١ عن علي بن حجر به، وهو في الكبرى، ح:٦٤٧٨ * إسماعيل هو ابن جعفر.

Comments:

1. 'Ongoing charity' means such charity which continues to benefit people even after the death of the charity-giver.
2. 'Knowledge': For instance, the books which were written or trained pupils or audio-cassettes, etc.
3. 'Righteous son' whom the deceased had trained and educated, and had accustomed them to doing good deeds. (Further details could be seen in the previous report).

٣٦٨٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أَبِي مَاتَ وَتَرَكَ مَالًا وَلَمْ يُوصِ، فَهَلْ يُكَفِّرُ عَنْهُ

3682. It was narrated from Abû Hurairah said that a man said to the Prophet ﷺ: "My father died and left behind wealth, but he did not leave a will. Will it expiate for him if I give charity on his behalf?"

He said: "Yes." (*Ṣaḥîḥ*)

أَنْ أَتَصَدَّقَ عَنْهُ؟ قَالَ: «نَعَمْ».

تخريج: أخرجه مسلم، الوصية، باب وصول ثواب الصدقات إلى الميت، ح:١٦٣٠ عن علي ابن حجر به، وهو في الكبرٰى، ح:٦٤٧٩ * إسماعيل هو ابن جعفر.

3683. It was narrated that Ash-Sharîd bin Suwaid Ath-Thaqafî said: "I came to the Messenger of Allâh ﷺ and said: 'My mother left a will saying that a slave should be freed on her behalf. I have a Nubian slave girl; will it suffice if I free her on her behalf?' He said: 'Bring her here.' The Prophet ﷺ said to her: 'Who is your Lord?' She said: 'Allâh.' He said: 'Who am I?' She said: 'The Messenger of Allâh.' He said: 'Set her free, for she is a believer.'" (*Ḥasan*)

٣٦٨٣ - أَخْبَرَنَا مُوسَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ الشَّرِيدِ بْنِ سُوَيْدٍ الثَّقَفِيِّ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَقُلْتُ: إِنَّ أُمِّي أَوْصَتْ أَنْ تُعْتَقَ عَنْهَا رَقَبَةٌ، وَإِنَّ عِنْدِي جَارِيَةً نُوبِيَّةً أَفَيُجْزِىءُ عَنِّي أَنْ أُعْتِقَهَا عَنْهَا؟ قَالَ: «ائْتِنِي بِهَا» فَأَتَيْتُهُ بِهَا، فَقَالَ لَهَا النَّبِيُّ ﷺ: «مَنْ رَبُّكِ؟» قَالَتْ: اللهُ، قَالَ: «مَنْ أَنَا؟» قَالَتْ: أَنْتَ رَسُولُ اللهِ، قَالَ: «فَاعْتِقْهَا فَإِنَّهَا مُؤْمِنَةٌ».

تخريج: **[إسناده حسن]** أخرجه أبو داود، الأيمان والنذور، باب: في الرقبة المؤمنة، ح:٣٢٨٣ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٦٤٨٠.

Comments:

We get to learn that it is superior to emancipate a believer. Besides, emancipating a slave woman equals emancipation of a slave. We also get to know that belief in the Oneness of Allâh and the Prophethood is sufficient for one to be a believer. One ought not to delve deep into it.

3684. It was narrated from Ibn 'Abbâs that Sa'd asked the Prophet ﷺ: "My mother died and did not leave a will; shall I give charity on her behalf?" He said: "Yes." (*Ṣaḥîḥ*)

٣٦٨٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، [عَنْ] عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ سَعْدًا سَأَلَ النَّبِيَّ ﷺ: إِنَّ أُمِّي مَاتَتْ وَلَمْ تُوصِ، أَفَأَتَصَدَّقُ عَنْهَا؟ قَالَ: «نَعَمْ».

تخريج: أخرجه البخاري، الوصايا، باب: إذا وقف أرضًا ولم يبين الحدود فهو جائز: وكذلك الصدقة، ح:٢٧٧٠ من حديث عمرو بن دينار به، وهو في الكبرٰى، ح:٦٤٨١.

3685. It was narrated from Ibn 'Abbâs that a man said: "O

٣٦٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ الْأَزْهَرِ قَالَ:

Messenger of Allâh, my mother died; will it benefit her if I give in charity on her behalf?" He said: "Yes." He said: "I have a garden and I ask you to bear witness that I am giving it in charity on her behalf." (*Ṣaḥîḥ*)

حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمَّهُ تُوُفِّيَتْ أَفَيَنْفَعُهَا إِنْ تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ» قَالَ: فَإِنَّ لِي مَخْرَفًا فَأُشْهِدُكَ أَنِّي قَدْ تَصَدَّقْتُ بِهِ عَنْهَا.

تخريج: أخرجه البخاري، ح٢٧٧٠ من حديث روح بن عبادة به (انظر الحديث السابق)، وهو في الكبرٰى، ح:٦٤٨٢.

3686. It was narrated from Sa'd bin 'Ubâdah that he came to the Prophet ﷺ and said: "My mother has died and she had a vow to fulfill. Will it suffice if I free a slave on her behalf?" He said: "Free a slave on behalf of your mother." (*Ṣaḥîḥ*)

٣٦٨٦ - **أَخْبَرَنِي** هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ كَثِيرٍ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ، أَفَيُجْزِىءُ عَنْهَا أَنْ أُعْتِقَ عَنْهَا؟ قَالَ: «أَعْتِقْ عَنْ أُمِّكَ».

تخريج: [صحيح] أخرجه الطبراني في الكبير:٦/١٨، ح:٥٣٦٨ من حديث سليمان بن كثير به، وهو في الكبرٰى، ح:٦٤٨٣، وللحديث شواهد كثيرة جدًّا عند البخاري، ح:٢٧٦١، ومسلم، ح:١٦٣٨ وغيرهما.

Comments:

See No. 3848.

3687. It was narrated from Sa'd bin 'Ubâdah that he consulted the Prophet ﷺ about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allâh ﷺ said: "Fulfill it on her behalf." (*Ṣaḥîḥ*)

٣٦٨٧ - **أَخْبَرَنِي** مُحَمَّدُ بْنُ مُحَمَّدٍ أَبُو يُوسُفَ الصَّيْدَلَانِيُّ عَنْ عِيسَى - وَهُوَ ابْنُ يُونُسَ - عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، أَخْبَرَهُ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ: أَنَّهُ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ، فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْضِهِ عَنْهَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٤٨٤ .

3688. It was narrated from Sa'd bin 'Ubâdah that he consulted the Prophet ﷺ about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allâh ﷺ said: "Fulfill it on her behalf." (*Sahîh*)

٣٦٨٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ صَدَقَةَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ أَخْبَرَهُ عَنْ عُبَيْدِ اللهِ ابْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ: أَنَّهُ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ فَمَاتَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْضِهِ عَنْهَا».

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٦٤٨٥.

3689. It was narrated that Ibn 'Abbâs said: "Sa'd consulted the Messenger of Allâh ﷺ about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allâh ﷺ said: 'Fulfill it on her behalf.'" (*Sahîh*)

٣٦٨٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ أَنَّ عُبَيْدَ اللهِ ابْنَ عَبْدِ اللهِ أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: اسْتَفْتَى سَعْدٌ رَسُولَ اللهِ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْضِهِ عَنْهَا».

تخريج: أخرجه البخاري، الوصايا، باب ما يستحب لمن توفي فجاءةً أن يتصدقوا عنه . . . إلخ، ح: ٢٧٦١، ومسلم، النذر، باب الأمر بقضاء النذر، ح: ١٦٣٨ من حديث الزهري به، وهو في الكبرٰى، ح: ٦٤٨٦.

Chapter 9. Mentioning The Different Reports From Sufyân

(المعجم ٩) - ذِكْرُ الاخْتِلَافِ عَلَى سُفْيَانَ (التحفة ٨)

3690. It was narrated that Al-Hârith bin Miskîn said, it being read to him while I was listening: "From Sufyân, from Az-Zuhrî, from 'Ubaidullâh bin 'Abdullâh, from Ibn 'Abbâs, that Sa'd bin 'Ubâdah consulted the Prophet ﷺ about a vow which his mother had to fulfill, but she died before doing so. The Messenger of Allâh ﷺ

٣٦٩٠ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَى النَّبِيَّ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ: «اقْضِهِ عَنْهَا».

said: 'Fulfill it on her behalf.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٤٨٧، وأخرجه مسلم، ح:١٦٣٨ من حديث سفيان بن عيينة به.

3691. Muḥammad bin 'Abdullâh bin Yazîd said: "Sufyân narrated to us from Az-Zuhrî, from 'Ubaidullâh bin 'Abdullâh, from Ibn 'Abbâs, that Sa'd said: 'My mother died and there was an (outstanding) vow that she had to fulfill. I asked the Prophet ﷺ and he told me to fulfill it on her behalf.'" (*Ṣaḥîḥ*)

٣٦٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ سَعْدٍ أَنَّهُ قَالَ: مَاتَتْ أُمِّي وَعَلَيْهَا نَذْرٌ، فَسَأَلْتُ النَّبِيَّ ﷺ، فَأَمَرَنِي أَنْ أَقْضِيَهُ عَنْهَا.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦٤٨٨.

3692. It was narrated that Ibn 'Abbâs said: "Sa'd bin 'Ubâdah Al-Anṣârî consulted the Messenger of Allâh ﷺ about an (outstanding) vow that his mother had to fulfill, but she died before doing so. The Messenger of Allâh ﷺ said: 'Fulfill it on her behalf.'"[1] (*Ṣaḥîḥ*)

٣٦٩٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اسْتَفْتَى سَعْدُ ابْنُ عُبَادَةَ الْأَنْصَارِيُّ رَسُولَ اللهِ ﷺ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ، فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْضِهِ عَنْهَا».

تخريج: [صحيح] تقدم، ح:٣٦٨٩، وهو في الكبرٰى، ح:٦٤٨٩.

Comments:

Sa'd was the chieftain of the well-known tribe of Banu Khazraj.

3693. It was narrated that Ibn 'Abbâs said: Sa'd bin 'Ubâdah came to the Prophet ﷺ and said: "My mother has died and she had a vow to fulfill but she did not do so. He said: 'Fulfill it on her behalf.'" (*Ṣaḥîḥ*)

٣٦٩٣ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ عَنْ عَبْدَةَ، عَنْ هِشَامٍ - هُوَ ابْنُ عُرْوَةَ - عَنْ بَكْرِ بْنِ وَائِلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ سَعْدُ بْنُ عُبَادَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ وَلَمْ تَقْضِهِ، قَالَ: «اقْضِهِ عَنْهَا».

[1] This, and the remainder in the chapter, are not narrated by Sufyân.

تخريج: [صحيح] تقدم، ح:٣٦٨٩، وهو في الكبرى، ح:٦٤٩٠.

٣٦٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي مَاتَتْ أَفَأَتَصَدَّقُ عَنْهَا؟ قَالَ: «نَعَمْ» قُلْتُ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «سَقْيُ الْمَاءِ».

3694. It was narrated that Sa'd bin 'Ubâdah said: "I said: 'O Messenger of Allâh, my mother has died; shall I give in charity on her behalf?' He said: 'Yes.' I said: 'What kind of charity is best?' He said: 'Providing drinking water.'" (*Ḍa'îf*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الأدب، باب فضل صدقة الماء، ح:٣٦٨٤ من حديث وكيع به، وهو في الكبرى، ح:٦٤٩١، وصححه ابن حبان، ح:٨٥٨، والحاكم على شرط الشيخين:١/ ٤١٤ فرده الذهبي بقوله: "لا، إنه غير متصل"، يعني سعيد بن المسيب لم يدرك سعد بن عبادة، ولبعض الحديث شاهد تقدم، ح:٣٦٨٠ * هشام هو الدستوائي.

٣٦٩٥ - أَخْبَرَنَا أَبُو عَمَّارٍ الْحُسَيْنُ بْنُ حُرَيْثٍ عَنْ وَكِيعٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ عُبَادَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «سَقْيُ الْمَاءِ».

3695. It was narrated that Sa'd bin 'Ubâdah said: "I said: 'O Messenger of Allâh, what kind of charity is best?' He said: 'Providing drinking water.'" (*Ḍa'îf*)

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرى، ح:٦٤٩٢.

٣٦٩٦ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: سَمِعْتُ شُعْبَةَ يُحَدِّثُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ الْحَسَنَ يُحَدِّثُ عَنْ سَعْدِ بْنِ عُبَادَةَ: أَنَّ أُمَّهُ مَاتَتْ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي مَاتَتْ، أَفَأَتَصَدَّقُ عَنْهَا؟ قَالَ: «نَعَمْ» قَالَ: فَأَيُّ الصَّدَقَةِ أَفْضَلُ؟ قَالَ: «سَقْيُ الْمَاءِ». فَتِلْكَ سِقَايَةُ سَعْدٍ بِالْمَدِينَةِ.

3696. It was narrated from Sa'd bin 'Ubâdah that his mother died. He said: "O Messenger of Allâh, my mother has died; can I give charity on her behalf?" He said: "Yes." He said: "What kind of charity is best?" He said: "Providing drinking water." And that is the drinking-fountain of Sa'd in Al-Madînah. (*Ḍa'îf*)

تخريج: [إسناده ضعيف] انظر الحديثين السابقين، وهو في الكبرى، ح:٦٤٩٣ .

Chapter 10. The Prohibition Of Guardianship Over An Orphan's Property

(المعجم ١٠) - النَّهْيُ عَنِ الوِلَايَةِ عَلَى مَالِ اليَتِيمِ (التحفة ٩)

3697. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said to me: 'O Abû Dharr, I think that you are weak, and I like for you what I like for myself. Do not accept a position of *Amîr* over two people, and do not agree to be the guardian of an orphan's property." (*Sahîh*)

٣٦٩٧ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يَزِيدَ عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ سَالِمِ بْنِ أَبِي سَالِمٍ الْجَيْشَانِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا أَبَا ذَرٍّ! إِنِّي أَرَاكَ ضَعِيفًا، وَإِنِّي أُحِبُّ لَكَ مَا أُحِبُّ لِنَفْسِي، لَا تَأَمَّرَنَّ عَلَى اثْنَيْنِ، وَلَا تَوَلَّيَنَّ عَلَى مَالِ يَتِيمٍ».

تخريج: أخرجه مسلم، الإمارة، باب كراهة الإمارة بغير ضرورة، ح:١٨٢٦ من حديث عبدالله ابن يزيد المقرىء به، وهو في الكبرى، ح:٦٤٩٤ .

Comments:

1. Guardianship of the wealth of an orphan entails enormous responsibilities. It, therefore, demands a high sense of piety, compassion, and a sincere spirit of sacrifice. Not everyone possesses such lofty characteristics. Hence, hastiness and proactiveness in it are forbidden. If, however, someone is forced to take on such a responsibility, it shall have to be fulfilled. The one who does not find himself in a position to fulfill its demands, should decline to accept it.
2. 'Weak': Because the strong person is better suited for responsibility.

Chapter 11. What The Guardian Is Entitled To Of An Orphan's Property If He Takes Care Of It

(المعجم ١١) - مَا لِلْوَصِيِّ مِنْ مَالِ الْيَتِيمِ إِذَا قَامَ عَلَيْهِ (التحفة ١٠)

3698. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a man came to the Prophet ﷺ and said: "I am poor and I do not have anything, and I have an orphan (under my care)." He said: "Eat from the property of your orphan without being extravagant, wasteful or keeping it as capital for yourself." (*Hasan*)

٣٦٩٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ حُسَيْنٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي فَقِيرٌ لَيْسَ لِي شَيْءٌ وَلِي يَتِيمٌ، قَالَ: «كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَاذِرٍ وَلَا مُتَأَثِّلٍ».

تخريج: [إسناده حسن] أخرجه أبو داود، الوصايا، باب ماجاء في ما لولي اليتيم أن ينال من مال اليتيم، ح:٢٨٧٢ من حديث عمرو بن شعيب به، وهو في الكبرى، ح:٦٤٩٥، وصححه ابن خزيمة، وابن الجارود، ح:٩٥٢ وغيرهما.

3699. It was narrated that Ibn 'Abbâs said: "When these Verses were revealed – 'And come not near to the orphan's property, except to improve it,'[1] and 'Verily, those who unjustly eat up the property of orphans'[2] – the people avoided the property and food of the orphans. That caused hardship to the Muslims and they complained about that to the Prophet ﷺ. Then Allâh revealed: 'And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allâh knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allâh had wished, He could have put you into difficulties"[3] ***(Da'if)***

٣٦٩٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ قَالَ: حَدَّثَنَا أَبُو كُدَيْنَةَ عَنْ عَطَاءٍ - وَهُوَ ابْنُ السَّائِبِ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ هٰذِهِ الْآيَةُ ﴿وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ﴾ [الأنعام: ١٥٢] و﴿إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا﴾ [النساء: ١٠] قَالَ: اجْتَنَبَ النَّاسُ مَالَ الْيَتِيمِ وَطَعَامَهُ، فَشَقَّ ذٰلِكَ عَلَى الْمُسْلِمِينَ، فَشَكَوْا ذٰلِكَ إِلَى النَّبِيِّ ﷺ، فَأَنْزَلَ اللهُ ﴿وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ﴾ إِلَى قَوْلِهِ: ﴿لَأَعْنَتَكُمْ﴾ [البقرة: ٢٢٠].

تخريج: [إسناده ضعيف] أخرجه أبو داود، الوصايا، باب مخالطة اليتيم في الطعام، ح:٢٨٧١ من حديث عطار به، واختلط، وهو في الكبرى، ح:٦٤٩٦، وصححه الحاكم: ٢/ ٢٧٨، ٢٧٩، ووافقه الذهبي، وللحديث شواهد ضعيفة عند الطبراني في تفسيره: ٢/ ٣٧١، ٣٧٢ وغيره، وحديث الطبراني في المعجم الكبير: ٤/ ١٤، ح: ٣٥٠٢ يغني عنه، وسنده حسن.

3700. It was narrated that Ibn 'Abbâs said – concerning the Verse: "Verily, those who unjustly eat up the property of orphans"[4] – A man would have an orphan in

٣٧٠٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ

[1] *Al-An'âm* 7:152.
[2] *An-Nisâ'* 4:10.
[3] *Al-Baqarah* 2:220.
[4] *An-Nisâ'* 4:10.

his care, and he would keep his food, drink and vessels separate. This caused hardship to the Muslims, so Allâh, the Mighty and Sublime, revealed: "And they ask you concerning orphans. Say: The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers"[1] (in religion), so it is permissible for you to mix with them. (*Hasan*)

فِي قَوْلِهِ: ﴿إِنَّ ٱلَّذِينَ يَأْكُلُونَ أَمْوَٰلَ ٱلْيَتَٰمَىٰ ظُلْمًا﴾ قَالَ: كَانَ يَكُونُ فِي حَجْرِ الرَّجُلِ الْيَتِيمُ، فَيَعْزِلُ لَهُ طَعَامَهُ وَشَرَابَهُ وَآنِيَتَهُ، فَشَقَّ ذٰلِكَ عَلَى الْمُسْلِمِينَ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَإِن تُخَالِطُوهُمْ فَإِخْوَٰنُكُمْ﴾ [البقرة: ٢٢٠ [فِي الدِّينِ]، فَأَحَلَّ لَهُمْ خُلْطَتَهُمْ.

تخريج: [حسن] أخرجه ابن أبي حاتم في تفسيره: ٢/ ٣٩٥، ح: ٢٠٨١ من حديث عمران به، وهو في الكبرى، ح: ٦٤٩٧، وانظر الحديث السابق.

Comments:

In every society, if there is an orphan or two they reside together with the other members of the household. They eat and drink jointly. This sort of arrangement is advantageous to them also, because if they eat and drink separately, it would entail more expenses. The Arabs also followed the same system. When this Verse was revealed, people were frightened, lest anything belonging to orphans enter our bellies. They, therefore, separated the wealth for the food and drink of the orphans, out of piety and heedfulness of Allâh, though such was not the objective of the Divine law. When this produced several hardships in the society, Allâh, Most High, clarified the situation by revealing another Verse - that if the intention is of well being and sympathy or compassion, there is no harm in keeping them together. The primary objective is the well being of the orphans, whatever way it is achieved

Chapter 12. Avoiding Consuming The Orphan's Property

(المعجم ١٢) - اجْتِنَابُ أَكْلِ مَالِ الْيَتِيمِ (التحفة ١١)

3701. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Avoid the seven sins that doom one to Hell." It was said: "O Messenger of Allâh, what are they?" He said: "Associating others with Allâh (*Shirk*), magic, killing a soul whom Allâh has forbidden killing, except in cases

٣٧٠١ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ أَبِي الْغَيْثِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اجْتَنِبُوا السَّبْعَ الْمُوبِقَاتِ». قِيلَ: يَا رَسُولَ اللهِ! مَا هِيَ؟ قَالَ: «الشِّرْكُ بِاللّٰهِ، وَالسِّحْرُ، وَقَتْلُ

[1] *Al-Baqarah* 2:220.

dictated by Islamic law, consuming *Ribâ*, consuming the property of orphans, fleeing on the day of the march (to battlefield), and slandering chaste women who never even think of anything touching their chastity and are good believers." (***Sahîh***)

النَّفْسِ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَأَكْلُ الرِّبَا، وَأَكْلُ مَالِ الْيَتِيمِ، وَالتَّوَلِّي يَوْمَ الزَّحْفِ، وَقَذْفُ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ».

تخريج: أخرجه مسلم، الإيمان، باب الكبائر وأكبرها، ح:٨٩ من حديث ابن وهب، والبخاري، الوصايا، باب قول الله تعالى: ﴿إن الذين يأكلون أموال اليتامى ظلمًا ...﴾ إلخ ح:٢٧٦٦ من حديث سليمان بن بلال به، وهو في الكبرى، ح:٦٤٩٨.

31. The Book Of Presents (*An-Niḥal*)[1]

(المعجم ٣١) - كِتَابُ النُّحْلِ
(التحفة ١٤)

Chapter 1. Different Versions Of The Report Of Nu'mân Bin Bashîr Concerning Presents

(المعجم ١) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ نُعْمَانَ بْنِ بَشِيرٍ فِي النُّحْلِ (التحفة . . .)

3702. It was narrated from An-Nu'mân bin Bashîr that his father gave him a slave as a present, then he came to the Prophet ﷺ to ask him to bear witness (to that). He said: "Have you given a present to all of your children?" He said: "No." He said: "Then take it back." This wording is that of (one of the narrators) Muḥammad. (*Sahîh*)

٣٧٠٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدٍ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: سَمِعْنَاهُ مِنَ الزُّهْرِيِّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ وَمُحَمَّدُ بْنُ النُّعْمَانِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ نَحَلَهُ غُلَامًا، فَأَتَى النَّبِيَّ ﷺ يُشْهِدُهُ، فَقَالَ: «أَكُلَّ وَلَدِكَ نَحَلْتَ؟» قَالَ: لَا، قَالَ: «فَارْدُدْهُ». وَاللَّفْظُ لِمُحَمَّدٍ.

تخريج: أخرجه مسلم، الهبات، باب كراهة تفضيل بعض الأولاد في الهبة، ح:١٦٢٣/١١ عن قتيبة، والبخاري، الهبة، باب الهبة للولد، ح:٢٥٨٦ من حديث الزهري به، وهو في الكبرى، ح:٦٤٩٩.

Comments:

1. The tie of relationship between children and father is very close. A slight diversion of it becomes the cause of many evils. Hence, there is guidance from the Divine law that a man ought to treat his children equally so that no one has the feeling of deprivation. Giving a present to one son only might create a feeling of hatred among the other sons toward this son (to whom the present was given) and the father. And its consequences could be formidable. That is why one is forbidden from indulging in such practices, and it has been commanded that a man ought to treat his children equally in giving presents, and not prefer some over others. If one desires to give, each one should be given equally. There is, however, disagreement over whether a daughter and a son be given equally or a son should be given twofold, as is done in the case

[1] *An-Niḥal* or presents; most of the linguists explain that it is something given without expecting something in return. Similar was stated by Ibn Ḥajar in explanation of Nos. 2586-2587 of *Al-Bukhârî*. It is often used as a synonym for other words that mean "gift."

of inheritance.

2. This equality is only in the matter of gifts and presents. So far as the disbursement of maintenance remains, therein the portion shall be decided accordingly. For instance, each one's expenses concerning food, drink, clothes, education, and marriage, etc., cannot be equal. These would be governed by necessity.

3703. It was narrated from An-Nu'mân bin Bashîr that his father brought him to the Messenger of Allâh ﷺ and said: "I have given my son a slave of mine as a present." The Messenger of Allâh ﷺ said: "Have you given a present to all of your children?" He said: "No." The Messenger of Allâh ﷺ said: "Then take (your present) back." (*Sahîh*)

٣٧٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ وَمُحَمَّدِ ابْنِ النُّعْمَانِ يُحَدِّثَانِهِ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللهِ ﷺ فَقَالَ: إِنِّي نَحَلْتُ ابْنِي غُلَامًا كَانَ لِي، فَقَالَ رَسُولُ اللهِ ﷺ: «أَكُلَّ وَلَدِكَ نَحَلْتَهُ؟» قَالَ: لَا، قَالَ رَسُولُ اللهِ ﷺ: «فَارْجِعْهُ».

تخريج: أخرجه البخاري، ح:٢٥٨٦، ومسلم، ح:١٦٢٣/٩ من حديث مالك به (انظر الحديث السابق)، وهو في الموطأ (يحيى): ٢/ ٧٥١، ٧٥٢، والكبرٰى، ح: ٦٥٠٠.

Comments:

In an authentic *Hadîth*, taking back a present after giving is forbidden. But a father may take it back from his own children.

3704. It was narrated from An-Nu'mân bin Bashîr that his father Bashîr bin Sa'd brought An-Nu'mân with him and said: "O Messenger of Allâh, I have given this son of mine a slave who belonged to me as a present." The Messenger of Allâh ﷺ said: "Have you given a present to all your children?" He said: "No." He said: "Then take (your present) back." (*Sahîh*)

٣٧٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ بَشِيرَ بْنَ سَعْدٍ جَاءَ بِابْنِهِ النُّعْمَانِ، فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي نَحَلْتُ ابْنِي هٰذَا غُلَامًا كَانَ لِي، فَقَالَ رَسُولُ اللهِ ﷺ: «أَكُلَّ بَنِيكَ نَحَلْتَ؟» قَالَ: لَا، قَالَ: «فَارْجِعْهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٥٠١ .

3705. It was narrated from Bashîr bin Sa'd that he brought An-Nu'mân to the Prophet ﷺ and said: "I want to give this son of mine a slave as a present, and if you think that I should go ahead with it, I will go ahead." The Messenger of Allâh ﷺ said: "Have you given a present to all your children?" He said: "No." He said: "Then take (your present) back." (*Ṣaḥîḥ*)

٣٧٠٥ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ أَنَّ مُحَمَّدَ بْنَ النُّعْمَانِ وَحُمَيْدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَاهُ عَنْ بَشِيرِ بْنِ سَعْدٍ: أَنَّهُ جَاءَ إِلَى النَّبِيِّ ﷺ بِالنُّعْمَانِ بْنِ بَشِيرٍ، فَقَالَ: إِنِّي نَحَلْتُ ابْنِي هٰذَا غُلَامًا فَإِنْ رَأَيْتَ أَنْ تُنْفِذَهُ أَنْفَذْتُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَكُلَّ بَنِيكَ نَحَلْتَهُ؟» قَالَ: لَا، قَالَ: «فَارْدُدْهُ».

تخريج: [صحيح] تقدم، ح:٣٧٠٢، وهو في الكبرٰى، ح:٦٥٠٢ * الوليد هو ابن مسلم.

3706. It was narrated from An-Nu'mân bin Bashîr that his father gave him a present, and his mother said: "Ask the Prophet ﷺ to bear witness to what you have given to my son." So he came to the Prophet ﷺ and told him about that, and the Prophet ﷺ did not want to bear witness to it. (*Ṣaḥîḥ*)

٣٧٠٦ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّ أَبَاهُ نَحَلَهُ نُحْلًا، فَقَالَتْ لَهُ أُمُّهُ: أَشْهِدِ النَّبِيَّ ﷺ عَلَى مَا نَحَلْتَ ابْنِي، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَكَرِهَ النَّبِيُّ ﷺ أَنْ يَشْهَدَ لَهُ.

تخريج: أخرجه مسلم، ح:١٦٢٣/ ١٢ من حديث هشام به (انظر الحديث المتقدم:٣٧٠٢)، وهو في الكبرٰى، ح:٦٥٠٤.

Comments:

1. 'In order to make him (the Prophet ﷺ) a witness lest other sons might begin to dispute it in future.
2. (The Prophet ﷺ) did not like to bear witness over it because it was an injustice, and to bear witness over injustice is synonymous with participation in the act of injustice.

3707. It was narrated from Bashîr that he gave his son a slave as a present, then he came to the Prophet ﷺ and he wanted the Prophet ﷺ to bear witness to that. He said: "Have you given a similar present to all of your children?" He said: "No." He said: "Then take (your present) back." (*Ṣaḥîḥ*)

٣٧٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ - يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ بَشِيرٍ: أَنَّهُ نَحَلَ ابْنَهُ غُلَامًا، فَأَتَى النَّبِيَّ ﷺ، فَأَرَادَ أَنْ يُشْهِدَ النَّبِيَّ ﷺ، فَقَالَ: «أَكُلَّ وَلَدِكَ نَحَلْتَهُ مِثْلَ ذَا؟» قَالَ: لَا، قَالَ: «فَارْدُدْهُ».

تخريج: [صحيح] تقدم، ح:٣٧٠٢،٣٧٠٥، وهو في الكبرٰى، ح:٦٥٠٣.

3708. It was narrated from Hishâm bin 'Urwah, from his father, that Bashîr came to the Prophet ﷺ and said: "O Prophet of Allâh, I have given An-Nu'mân a present." He said: "Have you given something to his brothers?" He said: "No." He said: "Then take it back." (*Ṣaḥîḥ*)

٣٧٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ بَشِيرًا أَتَى النَّبِيَّ ﷺ، فَقَالَ: يَا نَبِيَّ اللهِ! نَحَلْتُ النُّعْمَانَ نِحْلَةً، قَالَ: «أَعْطَيْتَ لإِخْوَتِهِ؟» قَالَ: لَا، قَالَ: «فَارْدُدْهُ».

تخريج: [صحيح] تقدم، ح:٣٧٠٥، وهو في الكبرٰى، ح:٦٥٠٥ * عبدالله هو ابن المبارك.

3709. It was narrated that An-Nu'mân said that his father took him to the Prophet ﷺ and said: "Bear witness that I have given An-Nu'mân such and such of my wealth as a gift." He said: "Have you given all your children a present like that which you have given to An-Nu'mân?" (*Ṣaḥîḥ*)

٣٧٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا دَاوُدُ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ قَالَ: انْطَلَقَ بِهِ أَبُوهُ يَحْمِلُهُ إِلَى النَّبِيِّ ﷺ، قَالَ: اشْهَدْ أَنِّي قَدْ نَحَلْتُ النُّعْمَانَ مِنْ مَالِي كَذَا وَكَذَا، قَالَ: «كُلَّ بَنِيكَ نَحَلْتَ مِثْلَ الَّذِي نَحَلْتَ النُّعْمَانَ؟».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الهبات، باب الرجل ينحل ولده، ح:٢٣٧٥ من حديث يزيد بن زريع به، وأخرجه مسلم، ح:١٦٢٣/ ١٧ (انظر الحديث المتقدم:٣٧٠٢) من حديث داود بن أبي هند به، وهو في الكبرٰى، ح:٦٥٠٦، وأخرجه البخاري، ح:٢٥٨٧، ٢٦٥٠ من حديث الشعبي به.

3710. It was narrated from An-Nu'mân that his father brought him to the Prophet ﷺ to bear witness to a present that he gave to him. He said: "Have your given all you children a present like that which you have given to him?" He said: "No." He said: "I will not bear witness to anything. Will it not please you if they were all to treat you with equal respect?" He said: "Of course." He said: "Then no (I will not do it)." (*Ṣaḥîḥ*)

٣٧١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنِ النُّعْمَانِ: أَنَّ أَبَاهُ أَتَى بِهِ النَّبِيَّ ﷺ يُشْهِدُ عَلَى نُحْلٍ نَحَلَهُ إِيَّاهُ، فَقَالَ: «أَكُلَّ وَلَدِكَ نَحَلْتَ مِثْلَ الَّذِي نَحَلْتَهُ؟» قَالَ: لَا، قَالَ: «فَلَا أَشْهَدُ عَلَى شَيْءٍ، أَلَيْسَ يَسُرُّكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبِرِّ سَوَاءً؟» قَالَ: بَلَى، قَالَ: «فَلَا إِذًا».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦٥٠٧ * عامر هو الشعبي، وداود هو ابن أبي هند، وعبدالوهاب هو الثقفي.

3711. An-Nu'mân bin Bashîr Al-Ansârî narrated that his mother, the daughter of Rawâhah, asked his father to give some of his wealth to her son. He deferred that for a year, then he decided to give it to him. She said: "I will not be pleased until you ask the Messenger of Allâh ﷺ to bear witness." He said: "O Messenger of Allâh, the mother of this boy, the daughter of Rawâhah, insisted that I give a gift to him." The Messenger of Allâh ﷺ said: "O Bashîr, do you have any other children besides this one?" He said: "Yes." The Messenger of Allâh ﷺ said: "Have you given all of them a gift like that which you have given to this son of yours?" He said: "No." The Messenger of Allâh ﷺ said: "Then do not ask me to bear witness, for I will not bear witness to unfairness." (*Sahîh*)

٣٧١١ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا أَبُو حَيَّانَ عَنِ الشَّعْبِيِّ قَالَ: حَدَّثَنِي النُّعْمَانُ بْنُ بَشِيرٍ الْأَنْصَارِيُّ: أَنَّ أُمَّهُ ابْنَةَ رَوَاحَةَ سَأَلَتْ أَبَاهُ بَعْضَ الْمَوْهِبَةِ مِنْ مَالِهِ لِابْنِهَا فَالْتَوَى بِهَا سَنَةً، ثُمَّ بَدَا لَهُ فَوَهَبَهَا لَهُ، فَقَالَتْ: لَا أَرْضَى حَتَّى تُشْهِدَ رَسُولَ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمَّ هٰذَا ابْنَةَ رَوَاحَةَ قَاتَلَتْنِي عَلَى الَّذِي وَهَبْتُ لَهُ فَقَالَ رَسُولُ اللهِ ﷺ: «يَا بَشِيرُ! أَلَكَ وَلَدٌ سِوَى هٰذَا؟» قَالَ: نَعَمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَفَكُلَّهُمْ وَهَبْتَ لَهُمْ مِثْلَ الَّذِي وَهَبْتَ لِابْنِكَ هٰذا؟» قَالَ: لَا، قَالَ رَسُولُ اللهِ ﷺ: «فَلَا تُشْهِدْنِي إِذًا، فَإِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ».

تخريج: [صحيح] تقدم، ح:٣٧٠٢، ٣٧٠٣ وغيرهما، وهو في الكبرى، ح:٦٥٠٨ * أبوحيان وهو التيمي.

Comment:

'Call me not as witness': This does not signify that one should call someone else as witness, rather this is a way of scolding not to do such a thing. It occurs in the Qur'ân: "Let, then, him who wills, believe in it, and let him who wills, reject it." (18: 29) That is why it was called injustice, and injustice is forbidden.

3712. It was narrated that An-Nu'mân said: "My mother asked my father for a gift and he gave it to me. She said: 'I will not be contented until you ask the Messenger of Allâh ﷺ to bear witness.' So my father took me by

٣٧١٢ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا أَبُو حَيَّانَ عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ قَالَ: سَأَلَتْ أُمِّي أَبِي بَعْضَ الْمَوْهِبَةِ فَوَهَبَهَا لِي، فَقَالَتْ: لَا أَرْضَى حَتَّى أُشْهِدَ رَسُولَ اللهِ ﷺ، قَالَ: فَأَخَذَ أَبِي بِيَدِي وَأَنَا

the hand, as I was still a boy, and went to the Messenger of Allâh ﷺ. He said: 'O Messenger of Allâh, the mother of this boy, the daughter of Rawâḥah, asked me for a gift, and she wanted me to ask you to bear witness to that.' He said: 'O Bashîr, do you have any other child apart from this one?' He said: 'Yes.' He said: 'Have you given him gifts like that which you have given to this one?' He said: 'No.' He said: 'Then do not ask me to bear witness, for I will not bear witness to unfairness.'" (*Ṣaḥîḥ*)

غُلَامٌ فَأَتَى رَسُولَ اللهِ ﷺ، فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمَّ هٰذَا ابْنَةَ رَوَاحَةَ طَلَبَتْ مِنِّي بَعْضَ الْمَوْهِبَةِ، وَقَدْ أَعْجَبَهَا أَنْ أُشْهِدَكَ عَلَى ذٰلِكَ، قَالَ: «يَا بَشِيرُ! أَلَكَ ابْنٌ غَيْرُ هٰذَا؟» قَالَ: نَعَمْ، قَالَ: «فَوَهَبْتَ لَهُ مِثْلَ مَا وَهَبْتَ لِهٰذَا؟» قَالَ: لَا، قَالَ: «فَلَا تُشْهِدْنِي إِذًا، فَإِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ».

تخريج: [صحيح] انظر الحديث السابق، وح:٣٧٠٩، وهو في الكبرٰى، ح:٦٥٠٩ * أبو داود هو الحراني، ويعلٰى هو ابن عبيد.

3713. It was narrated that 'Âmir said: "I was told that Bashîr bin Sa'd came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, my wife 'Amrah bint Rawâḥah told me to give a gift to her son Nu'mân, and she told me to ask you to bear witness to that.' The Prophet ﷺ said: 'Do you have any other children?' He said: 'Yes.' He said: 'Have you given them something like that which you have given to this one?' He said: 'No.' He said: 'Then do not ask me to bear witness to unfairness.'" (*Ṣaḥîḥ*)

٣٧١٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَامِرٍ قَالَ: أُخْبِرْتُ أَنَّ بَشِيرَ بْنَ سَعْدٍ أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ امْرَأَتِي عَمْرَةَ بِنْتَ رَوَاحَةَ أَمَرَتْنِي أَنْ أَتَصَدَّقَ عَلَى ابْنِهَا نُعْمَانَ بِصَدَقَةٍ، وَأَمَرَتْنِي أَنْ أُشْهِدَكَ عَلَى ذٰلِكَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ لَكَ بَنُونَ سِوَاهُ؟» قَالَ: نَعَمْ، قَالَ: «فَأَعْطَيْتَهُمْ مِثْلَ مَا أَعْطَيْتَ لِهٰذَا؟» قَالَ: لَا، قَالَ: «فَلَا تُشْهِدْنِي عَلَى جَوْرٍ».

تخريج: [صحيح] تقدم، ح:٣٧٠٥ وغيره، وهو في الكبرٰى، ح:٦٥١٠ * عامر هو الشعبي، وإسماعيل هو ابن أبي خالد، ومحمد بن عبيد هو الطنافسي.

3714. It was narrated from 'Abdullâh bin 'Utbah bin Mas'ûd that a man came to the Prophet ﷺ and said: "I have given a gift to my son, so bear witness." He said: "Do

٣٧١٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا عَنْ عَامِرٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عُتْبَةَ بْنِ مَسْعُودٍ؛ ح أَخْبَرَنَا

مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ - وَقَالَ مُحَمَّدٌ: أَتَى النَّبِيَّ ﷺ - فَقَالَ: إِنِّي تَصَدَّقْتُ عَلَى ابْنِي بِصَدَقَةٍ فَاشْهَدْ، فَقَالَ: «هَلْ لَكَ وَلَدٌ غَيْرُهُ؟» قَالَ: نَعَمْ، قَالَ: «أَعْطَيْتَهُمْ كَمَا أَعْطَيْتَهُ؟» قَالَ: لَا، قَالَ: «أَأَشْهَدُ عَلَى جَوْرٍ؟!».

you have any other children?" He said: "Yes." He said: "Have you given them something like that which you have given him?" He said: "No." He said: "Shall I bear witness to unfairness?" (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرٰى، ح:٦٥١١، وللحديث شواهد عند البخاري، ح:٢٦٥٠ وغيره، وانظر الأحاديث السابقة.

٣٧١٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى، عَنْ فِطْرٍ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ صُبَيْحٍ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: ذَهَبَ بِي أَبِي إِلَى النَّبِيِّ ﷺ يُشْهِدُهُ عَلَى شَيْءٍ أَعْطَانِيهِ، فَقَالَ: «أَلَكَ وَلَدٌ غَيْرُهُ؟» قَالَ: نَعَمْ، وَصَفَّ بِيَدِهِ بِكَفِّهِ أَجْمَعَ كَذَا: «أَلَا سَوَّيْتَ بَيْنَهُمْ».

3715. An-Nu'mân bin Bashîr said: "My father took me to the Prophet ﷺ to ask him to bear witness to something that he had given to me. He said: 'Do you have any other children?' He said: 'Yes.' He gestured with his hand held horizontally like this, (saying): 'Why don't you treat them all equally?'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد:٤/٢٦٨، ٢٧٦ من حديث فطر بن خليفة به، وهو في الكبرٰى، ح:٦٥١٢.

٣٧١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ فِطْرٍ، عَنْ مُسْلِمِ بْنِ صُبَيْحٍ قَالَ: سَمِعْتُ النُّعْمَانَ يَقُولُ وَهُوَ يَخْطُبُ: انْطَلَقَ بِي أَبِي إِلَى رَسُولِ اللهِ ﷺ يُشْهِدُهُ عَلَى عَطِيَّةٍ أَعْطَانِيهَا، فَقَالَ: «هَلْ لَكَ بَنُونَ سِوَاهُ؟» قَالَ: نَعَمْ، قَالَ: «سَوِّ بَيْنَهُمْ».

3716. An-Nu'mân said, when he was delivering a *Khuṭbah*: "My father took me to the Messenger of Allâh to ask him to bear witness to a gift that he had given me. He said: 'Do you have any other children besides him?' He said: 'Yes.' He said: 'Treat them equally.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٥١٣ * عبدالله هو ابن المبارك.

3717. An-Nu'mân bin Bashîr delivered a *Khuṭbah* and said: "The Messenger of Allâh ﷺ said: 'Treat your children fairly, treat your children fairly.'" (***Ṣaḥîḥ***)

٣٧١٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ سُفْيَانَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ زَيْدٍ عَن حَاجِبِ بْنِ الْمُفَضَّلِ بْنِ الْمُهَلَّبِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ يَخْطُبُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اعْدِلُوا بَيْنَ أَبْنَائِكُمْ، اعْدِلُوا بَيْنَ أَبْنَائِكُمْ».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، البيوع، باب: في الرجل يفضل بعض ولده، ح:٣٥٤٤ من حديث سليمان بن حرب به، وأصله متفق عليه، وهو في الكبرى، ح:٦٥١٤ .

32. The Book Of Gifts (*Al-Hibah*)[1]

(المعجم ٣٢) - كِتَابُ الهِبَةِ
(التحفة ١٥)

Chapter 1. A Gift Given To Everyone

(المعجم ١) - هِبَةِ الْمُشَاعِ (التحفة ١)

Comments:

A *Hiba* is defined as the transfer of the possession of property from one person to the other, providing it is done without the intention of getting reward. If it is done with the intention of gaining reward or *Thawâb*, then it is called charity or *Sadaqah*. Sometimes, both these terms are used interchangeably for each other.

3718. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "We were with the Messenger of Allâh ﷺ when the delegation of Hawâzin came to him and said: 'O Muḥammad! We are one of the 'Arab tribes and a calamity has befallen us of which you are well aware. Do us a favor, may Allâh bless you.' He said: 'Choose between your wealth or your women and children.'[2] They said: 'You have given us a choice between our families and our wealth; we choose our women and children.' The Messenger of Allâh ﷺ said: 'As for that which was allocated to myself and to Banu 'Abdul-Muṭṭalib, it is yours. When I have prayed *Ẓuhr*, stand up and say: "We seek the help of the Messenger of Allâh in dealing with the believers, or the Muslims, with

٣٧١٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كُنَّا عِنْدَ رَسُولِ اللهِ ﷺ إِذْ أَتَتْهُ وَفْدُ هَوَازِنَ، فَقَالُوا: يَا مُحَمَّدُ! إِنَّا أَصْلٌ وَعَشِيرَةٌ، وَقَدْ نَزَلَ بِنَا مِنَ الْبَلَاءِ مَا لَا يَخْفَى عَلَيْكَ، فَامْنُنْ عَلَيْنَا مَنَّ اللهُ عَلَيْكَ، فَقَالَ: «اخْتَارُوا مِنْ أَمْوَالِكُمْ أَوْ مِنْ نِسَائِكُمْ وَأَبْنَائِكُمْ» فَقَالُوا: [قَدْ] خَيَّرْتَنَا بَيْنَ أَحْسَابِنَا وَأَمْوَالِنَا بَلْ نَخْتَارُ نِسَاءَنَا وَأَبْنَاءَنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَّا مَا كَانَ لِي وَلِبَنِي عَبْدِ الْمُطَّلِبِ فَهُوَ لَكُمْ، فَإِذَا صَلَّيْتُ الظُّهْرَ فَقُومُوا فَقُولُوا: إِنَّا نَسْتَعِينُ بِرَسُولِ اللهِ عَلَى الْمُؤْمِنِينَ أَوِ الْمُسْلِمِينَ فِي نِسَائِنَا وَأَبْنَائِنَا» فَلَمَّا صَلَّوا الظُّهْرَ قَامُوا فَقَالُوا ذٰلِكَ،

[1] A more general term for "gift" than *Niḥal*, and it is used in the previous chapter, where the narrations state a "gift" rather than a present.

[2] The meaning becomes clear in the remainder of the narration.

regard to our women and children."' So when they prayed *Zuhr*, they stood up and said that. The Messenger of Allâh ﷺ said: 'As for that which was allocated to myself and to Banu 'Abdul-Muṭṭalib, it is yours.' The *Muhâjirûn* said: 'That which was allocated to us is for the Messenger of Allâh ﷺ.' The *Anṣâr* said: 'That which was allocated to us is for the Messenger of Allâh ﷺ.' Al-Aqra' bin Ḥâbis said: 'As for myself and Banu Tamîm, then no (we will not give it up).' 'Uyaynah bin Ḥiṣn said: 'As for myself and Banu Fazârah, then no (we will not give it up).' Al-'Abbâs bin Mirdâs said: 'As for myself and Banu Sulaim, then no (we will not give it up).' Banu Sulaim stood up and said: 'You lied; whatever was allocated to us, it is for the Messenger of Allâh ﷺ.' The Messenger of Allâh ﷺ said: 'O people, give their women and children back to them. Whoever gives back anything of these spoils of war, he will have six camels from the spoils of war that Allâh grants us next.' Then he mounted his riding-animal and the people surrounded him, saying: 'Distribute our spoils of war among us.' They made him go back toward a tree on which his *Ridâ'* (upper-wrap) got caught. He said: 'O people! Give me back my *Ridâ'*. By Allâh! If there were cattle as many in number as the trees of Tihâmah I would distribute them among you, then you would not find me a miser, a coward or a liar.' Then he went to a camel and took a hair from its hump between two of his

فَقَالَ رَسُولُ اللهِ ﷺ: «فَمَا كَانَ لِي وَلِبَنِي عَبْدِ الْمُطَّلِبِ فَهُوَ لَكُمْ». فَقَالَ الْمُهَاجِرُونَ: وَمَا كَانَ لَنَا فَهُوَ لِرَسُولِ اللهِ ﷺ، وَقَالَتِ الْأَنْصَارُ: مَا كَانَ لَنَا فَهُوَ لِرَسُولِ اللهِ ﷺ، فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ: أَمَّا أَنَا وَبَنُو تَمِيمٍ فَلَا، وَقَالَ عُيَيْنَةُ بْنُ حِصْنٍ: أَمَّا أَنَا وَبَنُو فَزَارَةَ فَلَا، وَقَالَ الْعَبَّاسُ بْنُ مِرْدَاسٍ: أَمَّا أَنَا وَبَنُو سُلَيْمٍ فَلَا، فَقَامَتْ بَنُو سُلَيْمٍ فَقَالُوا: كَذَبْتَ مَا كَانَ لَنَا فَهُوَ لِرَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَاأَيُّهَا النَّاسُ! رُدُّوا عَلَيْهِمْ نِسَاءَهُمْ وَأَبْنَاءَهُمْ، فَمَنْ تَمَسَّكَ مِنْ هٰذَا الْفَيْءِ بِشَيْءٍ فَلَهُ سِتُّ فَرَائِضَ مِنْ أَوَّلِ شَيْءٍ يُفِيئُهُ اللهُ [عَزَّ وَجَلَّ] عَلَيْنَا» وَرَكِبَ رَاحِلَتَهُ وَرَكِبَ النَّاسُ، اقْسِمْ عَلَيْنَا فَيْئَنَا، فَأَلْجَأُوهُ إِلَى شَجَرَةٍ فَخَطِفَتْ رِدَاءَهُ، فَقَالَ: «يَا أَيُّهَا النَّاسُ! رُدُّوا عَلَيَّ رِدَائِي، فَوَاللّٰهِ! لَوْ أَنَّ لَكُمْ شَجَرَ تِهَامَةَ نَعَمًا قَسَمْتُهُ عَلَيْكُمْ ثُمَّ لَمْ تَلْقَوْنِي بَخِيلًا وَلَا جَبَانًا وَلَا كَذُوبًا» ثُمَّ أَتَى بَعِيرًا فَأَخَذَ مِنْ سَنَامِهِ وَبَرَةً بَيْنَ أُصْبُعَيْهِ ثُمَّ يَقُولُ: «هَا إِنَّهُ لَيْسَ لِي مِنَ الْفَيْءِ شَيْءٌ وَلَا هٰذِهِ إِلَّا خُمُسٌ، وَالْخُمُسُ مَرْدُودٌ فِيكُمْ» فَقَامَ إِلَيْهِ رَجُلٌ بِكُبَّةٍ مِنْ شَعْرٍ فَقَالَ: يَا رَسُولَ اللهِ! أَخَذْتُ هٰذِهِ لِأُصْلِحَ بِهَا بَرْدَعَةَ بَعِيرٍ لِي، فَقَالَ: «أَمَّا مَا كَانَ لِي وَلِبَنِي عَبْدِ الْمُطَّلِبِ فَهُوَ لَكَ» فَقَالَ: أَوَ بَلَغَتْ هٰذِهِ!؟ فَلَا أَرَبَ لِي فِيهَا، فَنَبَذَهَا وَقَالَ: «يَا أَيُّهَا النَّاسُ! أَدُّوا الْخِيَاطَ وَالْمِخْيَطَ، فَإِنَّ الْغُلُولَ يَكُونُ عَلَى أَهْلِهِ عَارًا وَشَنَارًا يَوْمَ الْقِيَامَةِ».

fingers and said: 'Look! I do not have any of the spoils of war. All I have is the *Khums*, and the *Khums* will be given back to you.' A man stood up holding a ball of yarn made from goat hair and said: 'O Messenger of Allâh, I took this to fix my camel-saddle.' He said: 'What was allocated to myself and to Banu 'Abdul-Muttalib is for you.' He said: 'Is this so important? I don't need it! And he threw it down.' He said: 'O people! Give back even needles large and small, for *Al-Ghulûl*[1] will be (a source of) shame a disgrace for those who took it on the Day of Resurrection."' (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو دادو، الجهاد، باب: في فداء الأسير بالمال، ح:٢٦٩٤ من حديث حماد بن سلمة به، وهو في الكبرى، ح:٦٥١٥ * ابن إسحاق صرح بالسماع عند ابن الجارود، ح:١٠٨٠ وغيره، والحديث في السيرة لابن هشام، ح:٢٠٣ بتحقيقي.

Comments:

1. This incident belongs to the Battle of Hunain. After the Conquest of Makkah, Allâh's Messenger ﷺ came to know that Banu Hawâzin, etc., were assembling an army to challenge the Muslims. Allâh's Messenger ﷺ decided to fight them. When the battle was fought, Banu Hawâzin met with defeat. Their wives, children, camels, goats, almost everything fell into the hands of the Muslims, because of their foolhardiness.
2. 'Myself and to Banu Abdul Muttalib': These words posit the theme of the chapter that the shares of his (the Prophet ﷺ) and Abdul Muttalib's household were not separate. It was rather included in its totality, which Allâh's Messenger ﷺ gifted or pardoned. Hence, making a gift of a shared thing is lawful.

Chapter 2. A Father Taking Back That Which He Gave To His Son, And Mentioning The Varying Reports Of The Narrators For The Report On That

(المعجم ٢) - رُجُوعُ الْوَالِدِ فِيمَا يُعْطِي وَلَدَهُ وَذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِلْخَبَرِ فِي ذَلِكَ (التحفة ٢)

3719. It was narrated from 'Amr bin Shu'aib, from his father, that

٣٧١٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ سَعِيدِ

[1] Things pilfered from the spoils of war prior to their distribution.

his grandfather said: "The Messenger of Allâh ﷺ said: 'No one should take back his gift except a father (taking back a gift) from his son. The one who takes back his gift is like one who goes back to his vomit.'" (*Ṣaḥîḥ*)

ابْنِ أَبِي عَرُوبَةَ، عَنْ عَامِرٍ الْأَحْوَلِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَرْجِعُ أَحَدٌ فِي هِبَتِهِ إِلَّا وَالِدٌ مِنْ وَلَدِهِ، وَالْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

تخريج: [صحيح] أخرجه ابن ماجه، الهبات، باب من أعطى ولده ثم رجع فيه، ح:٢٣٧٨ من حديث سعيد بن أبي عروبة به، وتابعه عبدالوارث عن عامر به، والبيهقي:٦/١٧٩ وعبد الأعلى عند ابن ماجه، وهو في الكبرٰى، ح:٦٥١٦ * إبراهيم هو ابن طهمان.

Comments:

We learn two issues from this narration: (1) Taking back or returning in the matter of gift is unlawful. (2) For a father, returning or taking back is permissible.

3720. It was narrated from Ibn 'Umar and Ibn 'Abbâs, who attributed the *Ḥadîth* to the Prophet ﷺ: "It is not permissible for a man to give a gift and then take it back except a father taking back what he gave to his son. The likeness of the one who gives a gift then takes it back is that of the dog which eats until it is full, then it vomits, and goes back to its vomit." (*Ḥasan*)

٣٧٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ حُسَيْنٍ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ، قَالَ: حَدَّثَنِي طَاوُسٌ عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ يَرْفَعَانِ الْحَدِيثَ إِلَى النَّبِيِّ ﷺ قَالَ: «لَا يَحِلُّ لِرَجُلٍ يُعْطِي عَطِيَّةً ثُمَّ يَرْجِعُ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثَلُ الَّذِي يُعْطِي عَطِيَّةً ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ أَكَلَ حَتَّى إِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فِي قَيْئِهِ».

تخريج: [إسناده حسن] أخرجه أبو دادو، الجهاد، باب: في فداء الأسير بالمال، ح:٢٦٩٤ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٦٥١٥ * ابن إسحاق صرح بالسماع عند ابن الجارود، ح:١٠٨٠ وغيره، والحديث في السيرة لابن هشام، ح:٢٠٣ بتحقيقي.

3721. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'The one who takes back his gift is like the dog which vomits then goes back to its vomit.'" (*Ṣaḥîḥ*)

٣٧٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْخَلَنْجِيُّ الْمَقْدِسِيُّ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ - وَهُوَ مَوْلَى بَنِي هَاشِمٍ - عَنْ وُهَيْبٍ قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ».

تخريج: أخرجه البخاري، الهبة، باب هبة الرجل لامرأته والمرأة لزوجها، ح:٢٥٨٩، ومسلم، الهبات، باب تحريم الرجوع في الصدقة بعد القبض إلا ما وهبه، لولده وإن سفل، ح:١٦٢٢ من حديث وهيب بن خالد به، وهو في الكبرى، ح:٦٥٢١.

3722. It was narrated that Ṭâwûs said: "The Messenger of Allâh ﷺ said: 'It is not permissible for anyone to give a gift then take it back, except from one's son.'" Ṭâwûs said: "When I was young I used to hear (the phrase), 'The one who goes back to his vomit,' but we did not realize that this was a similitude." He said: "The likeness of the one who does that is that of a dog which eats then vomits, then goes back to its vomit." (*Ṣaḥîḥ*)

٣٧٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ إِبْرَاهِيمَ ابْنِ نَافِعٍ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحِلُّ لِأَحَدٍ أَنْ يَهَبَ هِبَةً ثُمَّ يَرْجِعَ فِيهَا إِلَّا مِنْ وَلَدِهِ» قَالَ طَاوُسٌ: كُنْتُ أَسْمَعُ وَأَنَا صَغِيرٌ: عَائِدٌ فِي قَيْئِهِ فَلَمْ نَدْرِ أَنَّهُ ضَرَبَ لَهُ مَثَلًا قَالَ: «فَمَنْ فَعَلَ ذٰلِكَ فَمَثَلُهُ كَمَثَلِ الْكَلْبِ يَأْكُلُ ثُمَّ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ».

تخريج: [صحيح]وهو في الكبرى، ح:٦٥٢٢، وللحديث شواهد كثيرة، منها الأحاديث السابقة * عبدالله هو ابن المبارك.

Chapter 3. Mentioning The Different Reports From 'Abdullâh Bin 'Abbâs About It

(المعجم ٣) - ذِكْرُ الاِخْتِلَافِ لِخَبَرِ عَبْدِ اللهِ ابْنِ عَبَّاسٍ فِيهِ (التحفة ٢) - أ

3723. 'Abdullâh bin 'Abbâs said: "The Messenger of Allâh ﷺ said: 'The likeness of the one who takes back his gift, is that of a dog which goes back to its vomit and eats it.'" (*Ṣaḥîḥ*)

٣٧٢٣ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ حُسَيْنٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ كَمَثَلِ الْكَلْبِ يَرجِعُ فِي قَيْئِهِ فَيَأْكُلُهُ».

تخريج: أخرجه مسلم، الهبات، باب تحريم الرجوع في الصدقة بعد القبض ... إلخ، ح:١٦٢٢ من حديث الأوزاعي، أخرجه البخاري، الهبة، باب: لا يحل لأحد أن يرجع في هبته وصدقته، ح:٢٦٢١ من حديث سعيد بن المسيب به، وهو في الكبرى، ح:٦٥٢٣.

3724. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said:

٣٧٢٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ:

"The likeness of the one who gives a gift then takes it back, is that of a dog which vomits, then goes back to its vomit and eats it." (*Ṣaḥîḥ*)

حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا حَرْبٌ - وَهُوَ ابْنُ شَدَّادٍ - قَالَ: حَدَّثَنِي يَحْيَى - هُوَ ابْنُ أَبِي كَثِيرٍ - قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو - هُوَ الْأَوْزَاعِيُّ -: أَنَّ مُحَمَّدَ بْنَ عَلِيِّ بْنِ حُسَيْنِ ابْنِ فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ حَدَّثَهُ عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَثَلُ الَّذِي يَتَصَدَّقُ بِالصَّدَقَةِ ثُمَّ يَرْجِعُ فِيهَا كَمَثَلِ الْكَلْبِ قَاءَ ثُمَّ عَادَ فِي قَيْئِهِ فَأَكَلَهُ».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٥٢٤.

3725. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ said: "The likeness of the one who takes back his gift is that of a dog which vomits, then goes back to its vomit." (One of the narrators) Al-Awzâ'î said: "I heard him[1] narrating this *Hadîth* to 'Aṭâ' bin Abî Rabâḥ." (*Ṣaḥîḥ*)

٣٧٢٥ - **أَخْبَرَنَا** الْهَيْثَمُ بْنُ مَرْوَانَ بْنِ الْهَيْثَمِ بْنِ عِمْرَانَ قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ بَكَّارِ بْنِ بِلَالٍ - قَالَ: حَدَّثَنَا يَحْيَى عَنِ الْأَوْزَاعِيِّ أَنَّ مُحَمَّدَ بْنَ عَلِيِّ بْنِ الْحُسَيْنِ حَدَّثَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَثَلُ الَّذِي يَرْجِعُ فِي صَدَقَتِهِ كَمَثَلِ الْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ» قَالَ الْأَوْزَاعِيُّ: سَمِعْتُهُ يُحَدِّثُ عَطَاءَ ابْنَ أَبِي رَبَاحٍ بِهٰذَا الْحَدِيثِ.

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦٥٢٥ * يحيى هو ابن حمزة.

3726. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The one who takes back his gift is like the one who goes back to his vomit." (*Ṣaḥîḥ*)

٣٧٢٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

[1] Muḥammad bin 'Alî bin Al-Ḥusain.

تخريج: [صحيح] تقدم، ح:٣٧٢٣، وهو في الكبرى، ح:٦٥٢٦.

3727. It was narrated that Ibn 'Abbâs said: "The one who takes back his gift is like the one who goes back to his vomit." (*Ṣaḥîḥ*)

٣٧٢٧ - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

تخريج: [صحيح] تقدم، ح:٣٧٢٣، وهو في الكبرى، ح:٦٥٢٧.

3728. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: '*It does not befit us to leave bad examples. The one who takes back his gift is like the one who goes back to his vomit.*'" (*Ṣaḥîḥ*)

٣٧٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ - وَهُوَ سُلَيْمَانُ بْنُ حَيَّانَ - عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ لَنَا مَثَلُ السَّوْءِ، الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

تخريج: أخرجه البخاري، الهبة، باب: لا يحل لأحد أن يرجع في هبته وصدقته، ح:٢٦٢٢ من حديث أيوب السختياني به، وهو في الكبرى، ح:٦٥٢٨.

3729. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: '*It does not befit us to leave bad examples. The one who takes back his gift is like the dog which goes back to its vomit.*'" (*Ṣaḥîḥ*)

٣٧٢٩ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ لَنَا مَثَلُ السَّوْءِ، الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَعُودُ فِي قَيْئِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦٥٢٩، وأخرجه أحمد:١/ ٢١٧ عن إسماعيل ابن علية به.

3730. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'It does not befit us to leave bad examples. The one who takes back his gift is like a dog with its vomit.'" (*Ṣaḥîḥ*)

٣٧٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ لَنَا مَثَلُ السَّوْءِ، الرَّاجِعُ فِي هِبَتِهِ كَالْكَلْبِ فِي قَيْئِهِ».

تخريج: أخرجه البخاري، من حديث عكرمة به، كما تقدم، ح:٣٧٢٨، وهو في الكبرى، ح:٦٥٣٠.

Chapter 4. Mentioning The Different Reports From Ṭâwûs About The One Who Takes Back His Gift

(المعجم ٤) - ذِكْرُ الاخْتِلَافِ عَلَى طَاوُسٍ فِي الرَّاجِعِ فِي هِبَتِهِ (التحفة ٢) - ب

3731. It was narrated from 'Abdullâh bin Ṭâwûs, from his father, from Ibn 'Abbâs, that the Messenger of Allâh ﷺ said: "The one who takes back his gift, is like the dog which vomits then goes back to its vomit." (*Ṣaḥîḥ*)

٣٧٣١ - أَخْبَرَنِي زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ قَالَ: حَدَّثَنَا الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْعَائِدُ فِي هِبَتِهِ كَالْكَلْبِ يَقِيءُ ثُمَّ يَعُودُ فِي قَيْئِهِ».

تخريج: [صحيح] تقدم، ح:٣٧٢١، وهو في الكبرى، ح:٦٥٣١.

3732. It was narrated from Abû Az-Zubair, from Ṭâwûs, that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'The one who takes back his gift, is like the one who goes back to his vomit.'" (*Ṣaḥîḥ*)

٣٧٣٢ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

تخريج: [صحيح] تقدم، ح:٣٧٢٢، وهو في الكبرى، ح:٦٥٣٢.

3733. It was narrated from 'Amr bin Shu'aib, from Ṭawûs, from Ibn 'Umar and Ibn 'Abbâs, that they said: "The Messenger of Allâh ﷺ said: 'It is not permissible for anyone to give a gift then take it back, except a father with regard to what he gives to his son. The likeness of the one who gives a gift then takes it back, is that of the dog which eats then when it is full it vomits, then it goes back to its vomit." (*Ṣaḥîḥ*)

٣٧٣٣ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ قَالَ: حَدَّثَنَا بِهِ حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ وَابْنِ عَبَّاسٍ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحِلُّ لِأَحَدٍ أَنْ يُعْطِيَ الْعَطِيَّةَ فَيَرْجِعَ فِيهَا إِلَّا الْوَالِدَ فِيمَا يُعْطِي وَلَدَهُ، وَمَثَلُ الَّذِي يُعْطِي الْعَطِيَّةَ فَيَرْجِعُ فِيهَا، كَالْكَلْبِ يَأْكُلُ حَتَّى إِذَا شَبِعَ قَاءَ ثُمَّ عَادَ فَرَجَعَ فِي قَيْئِهِ».

تخريج: [إسناده صحيح] تقدم، ح: ٣٧٢٠، وهو في الكبرى، ح: ٦٥٣٣ و٦٥٣٤.

Comments:

The detail has preceded in *Ḥadîth* 3719. Taking back or returning for father is permissible, because he might need it for disciplining his children. Teaching manners to children is far more meritorious than giving them presents.

3734. It was narrated from Ibn Juraij, from Al-Ḥasan bin Muslim, from Ṭâwûs that the Messenger of Allâh ﷺ said: "It is not permissible for anyone to give a gift then take it back, except a father." Ṭâwûs said: "I used to hear the boys say: 'O you who goes back to his vomit!' But I did not realize that the Messenger of Allâh ﷺ had said this as parable, until we heard that he used to say: 'The likeness of the one who gives a gift then takes it back, is that of the dogs which eats its vomit.'" (*Ṣaḥîḥ*)

٣٧٣٤ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ طَاوُسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِأَحَدٍ يَهَبُ هِبَةً ثُمَّ يَعُودُ فِيهَا إِلَّا الْوَالِدَ» قَالَ طَاوُسٌ: كُنْتُ أَسْمَعُ الصِّبْيَانَ يَقُولُونَ: يَا عَائِدًا فِي قَيْئِهِ! وَلَمْ أَشْعُرْ أَنَّ رَسُولَ اللهِ ﷺ ضَرَبَ ذٰلِكَ مَثَلًا، حَتَّى بَلَغَنَا أَنَّهُ كَانَ يَقُولُ: «مَثَلُ الَّذِي يَهَبُ الْهِبَةَ ثُمَّ يَعُودُ فِيهَا - وَذَكَرَ كَلِمَةً مَعْنَاهَا - كَمَثَلِ الْكَلْبِ يَأْكُلُ قَيْئَهُ».

تخريج: [صحيح] تقدم، ح: ٣٧٢٢، وهو في الكبرى، ح: ٦٥٣٥.

3735. It was narrated from Ḥanẓalah that he heard Ṭâwûs say: "Some of those who met the Prophet ﷺ told us that he said: 'The likeness of the one who gives (something), then takes back his gift, is that of a dog which eats, then vomits, then eats its vomit.'" (*Ṣaḥîḥ*)

٣٧٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: أَخْبَرَنَا حِبَّانُ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَنْظَلَةَ: أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: أَخْبَرَنَا بَعْضُ مَنْ أَدْرَكَ النَّبِيَّ ﷺ أَنَّهُ قَالَ: «مَثَلُ الَّذِي يَهَبُ فَيَرْجِعُ فِي هِبَتِهِ كَمَثَلِ الْكَلْبِ يَأْكُلُ فَيَقِيءُ ثُمَّ يَأْكُلُ قَيْئَهُ».

تخريج: [صحيح] تقدم، ح: ٣٧٢٢، وهو في الكبرى، ح: ٦٥٣٦.

33. The Book Of *Ar-Ruqba*[1]

(المعجم ٣٣) - كِتَابُ الرُّقْبَى
(التحفة ١٦)

Chapter 1. Mentioning The Different Reports From Ibn Abî Najîḥ Concerning The Narration Of Zaid Bin Thâbit

(المعجم ١) - ذِكْرُ الاخْتِلَافِ عَلَى ابْنِ أَبِي نَجِيحٍ فِي خَبَرِ زَيْدِ بْنِ ثَابِتٍ فِيهِ
(التحفة ١)

3736. Hilâl bin Al-'Alâ' informed us: "My father narrated to us: Ubaidullâh – he is, Ibn 'Amr – narrated to us, from Sufyân, from Ibn Abî Najîḥ, from Ṭâwûs, from Zaid bin Thâbit, that the Prophet ﷺ said: '*Ar-Ruqba* is permissible.'" (*Ḥasan*)

٣٧٣٦ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ - وَهُوَ ابْنُ عَمْرٍو - عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ طَاوُسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الرُّقْبَى جَائِزَةٌ».

تخريج: [حسن] وهو في الكبرٰى، ح:٦٥٣٧، وفيه علل، وللحديث شواهد كثيرة.

Comments:

That property becomes their de facto possession. That means it would not return to the donor.

3737. Muḥammad bin 'Alî bin Maimûn informed us, he said: "Muḥammad – he is, Ibn Yûsuf – narrated to us, he said: 'Sufyân narrated to us from Ibn Abî Najîḥ, from Ṭâwûs, from a man, from Zaid bin Thâbit that the Prophet ﷺ ruled that the *Ruqba* belongs to the one to whom it is given.'" (*Ḥasan*)

٣٧٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ يُوسُفَ - قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ طَاوُسٍ، عَنْ رَجُلٍ عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ جَعَلَ الرُّقْبَى لِلَّذِي أُرْقِبَهَا.

تخريج: [حسن]أخرجه أحمد:١٨٦/٥، ١٨٩ من حديث ابن أبي نجيح به، وهو في الكبرٰى، ح:٦٥٣٨ ✽ سفيان هو الثوري، والرجل مجهول، وللحديث شواهد.

3738. Zakariyyâ bin Yaḥya informed us, he said: "Abdul-Jabbâr bin Al-'Alâ' narrated to us, he said: 'Sufyân narrated to us

٣٧٣٨ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ طَاوُسٍ،

[1] A gift given, subject to the condition, that if the giver dies first, the gift will belong to the recipient, but if the recipient dies first, the gift reverts to the giver.

from Ibn Abî Najîh, from Ṭâwûs, and perhaps it is from Ibn 'Abbâs, who said: There is no *Ruqba*, and whoever gives a gift on the basis of *Ruqba*, it is part of his estate.'" (*Ḥasan*)

لَعَلَّهُ عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا رُقْبَى، فَمَنْ أُرْقِبَ شَيْئًا فَهُوَ سَبِيلُ الْمِيرَاثِ.

تخريج: [حسن] وهو في الكبرى، ح:٦٥٣٩، وللحديث شواهد.

Comments:

'There is no *Ruqba*' means the prevalent form of *Ruqba* is not reliable or valid. Another meaning could be one should not practice *Ruqba* because it is not a good form of giving gifts. But if someone at all practices it, then the condition of 'returning' would be null and void or invalid. It would rather go down as inheritance to his heirs after his death (the recipient's death).

Chapter 2. Mentioning The Differences Reported From Abû Az-Zubair

(المعجم ٢) - ذِكْرُ الِاخْتِلَافِ عَلَى أَبِي الزُّبَيْرِ (التحفة ١) - أ

3739. Zaid narrated from Abû Az-Zubair, from Ṭâwûs, from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Do not give away your property on the basis of *Ruqba*, for whoever gives a gift on that basis, it belongs to the one to whom he gave it." (*Ṣaḥîḥ*)

٣٧٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تُرْقِبُوا أَمْوَالَكُمْ، فَمَنْ أَرْقَبَ شَيْئًا فَهُوَ لِمَنْ أُرْقِبَهُ».

تخريج: [صحيح] أخرجه أحمد:١/ ٢٥٠ من حديث أبي الزبير به، وللحديث شواهد، وهو في الكبرى، ح:٦٥٤٠، وللحديث شواهد.

3740. Ḥajjâj narrated from Abû Az-Zubair, from Ṭâwûs, from Ibn 'Abbâs, who said: "The Messenger of Allâh ﷺ said: "*Umra* (life-long gift) is permissible for the one to whom it is given, and *Ruqba* is permissible to the one to whom it is given, and the one who takes back his gift is like the one who goes back to his vomit."' (*Ṣaḥîḥ*)

٣٧٤٠ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعُمْرَى جَائِزَةٌ لِمَنْ أُعْمِرَهَا، وَالرُّقْبَى جَائِزَةٌ لِمَنْ أُرْقِبَهَا، وَالْعَائِدُ فِي هِبَتِهِ كَالْعَائِدِ فِي قَيْئِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦٥٤١.

Comment:

The details concerning *'Umra* (life-grant) occurs in the upcoming chapter. *'Umra* is similar to *Ruqba* and *Hibâ*. Taking back or returning a *Hibâ* is not permissible, therefore, in these forms, taking back or returning is not permissible. The condition of returning is null and void.

3741. Sufyân narrated from Abû Az-Zubair, from Ṭâwûs, from Ibn 'Abbâs, who said: "*'Umra* and *Ruqba* are the same." (*Ṣaḥîḥ*)

٣٧٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الْعُمْرَى وَالرُّقْبَى سَوَاءٌ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٦٥٤٢.

3742. (A different chain) from Sufyân, from Abû Az-Zubair, from Ṭâwûs, from Ibn 'Abbâs, who said: "*Ruqba* and *'Umra* are not permissible; whoever is given something on the basis of *'Umra*, it is his, and whoever is given something on the basis of *Ruqba*, it is his." (*Ṣaḥîḥ*)

٣٧٤٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا تَحِلُّ الرُّقْبَى وَلَا الْعُمْرَى، فَمَنْ أُعْمِرَ شَيْئًا فَهُوَ لَهُ، وَمَنْ أُرْقِبَ شَيْئًا فَهُوَ لَهُ.

تخريج: [صحيح] تقدم، ح: ٣٧٣٩، وهو في الكبرى، ح: ٦٥٤٣.

Comment:

'Are not permissible' means in its prevalent form. Even otherwise, it is not a good form of giving presents.

3743. (A different chain) from Ḥajjâj, from Abû Az-Zubair, from Ṭâwûs, from Ibn 'Abbâs, who said: "*'Umra* and *Ruqba* are not proper. Whoever gives something on the basis of *'Umra* or *Ruqba*, it belongs to the one to whom he gave it on that basis, both during his lifetime and after his death." Ḥanẓalah narrated it in *Mursal* form: (*Ṣaḥîḥ*)

٣٧٤٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا تَصْلُحُ الْعُمْرَى وَلَا الرُّقْبَى، فَمَنْ أَعْمَرَ شَيْئًا أَوْ أَرْقَبَهُ فَإِنَّهُ لِمَنْ أُعْمِرَهُ وَأُرْقِبَهُ حَيَاتَهُ وَمَوْتَهُ.

أَرْسَلَهُ حَنْظَلَةُ.

تخريج: [صحيح] تقدم، ح: ٣٧٣٩، وهو في الكبرى، ح: ٦٥٤٤.

3744. Ḥanẓalah narrated that he heard Ṭâwûs say: "The Messenger of Allâh ﷺ said: *'Ruqba* is not permissible. Whoever is given

٣٧٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ حَنْظَلَةَ أَنَّهُ سَمِعَ طَاوُسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ:

something on the basis of *Ruqba*, it is part of his estate.'" (*Ṣaḥîḥ*)

«لَا تَحِلُّ الرُّقْبَى، فَمَنْ أُرْقِبَ رُقْبَى فَهُوَ سَبِيلُ الْمِيرَاثِ».

تخريج: [**صحيح**] تقدم، ح:٣٧٣٩، وهو في الكبرٰى، ح:٦٥٤٥.

3745. Sufyân narrated from Ibn Abî Najîh, from Ṭâwûs, from Zaid bin Thâbit, who said: "The Messenger of Allâh ﷺ said: '*'Umra* (a gift given for life) is part of the estate.'" (*Ṣaḥîḥ*)

٣٧٤٥ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ طَاوُسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعُمْرَى مِيرَاثٌ».

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٦٥٤٦، وتقدم طرفه، ح:٣٧٣٦.

3746. Sufyân narrated from Ibn Ṭâwûs, *from his father, from* Ḥujr Al-Madarî, from Zaid, who said: "The Messenger of Allâh ﷺ said: '*'Umra* (a gift given for life) is for the heir.'" (*Ṣaḥîḥ*)

٣٧٤٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ حُجْرٍ الْمَدَرِيِّ، عَنْ زَيْدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعُمْرَى لِلْوَارِثِ».

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٦٥٤٧، وانظر الحديث الآتي، وهذا طرف منه.

3747. Ma'mar narrated from Ibn Ṭâwûs, from his father, from Ḥujr Al-Madarî, from Zaid bin Thâbit, from Prophet ﷺ, who said: "*'Umra (a gift given for life) is permissible.*" (*Ṣaḥîḥ*)

٣٧٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ حُجْرٍ الْمَدَرِيِّ، عَنْ زَيْدِ ابْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى جَائِزَةٌ».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، البيوع، باب: في الرقبٰى، ح:٣٥٥٩ من حديث طاوس به، وهو في الكبرٰى، ح:٦٥٤٨، وصححه ابن حبان، وهو مخرج في مسند الحميدي، ح:٣٩٩ بتحقيقي.

3748. Ma'mar narrated from 'Amr bin Dînâr, from Ṭâwûs, from Zaid bin Thâbit, that the Prophet ﷺ said: "*'Umra* (a gift given for life) belongs to the heir." (*Ṣaḥîḥ*)

٣٧٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنِ ابْنِ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى لِلْوَارِثِ».

تخريج: [**صحيح**] تقدم، ح:٣٧٤٥، وهو في الكبرٰى، ح:٦٥٤٩ .

Comment:

Meaning the one who was given *'Umra*, it would go to his heirs in the event of his death. It would not be returned to the donor.

3749. (A different chain) from Ma'mar who said: "I heard 'Amr bin Dînâr, narrating from Ṭâwûs, from Ḥujr Al-Madarî, from Zaid bin Thâbit, that the Messenger of Allâh ﷺ said: "*'Umra* (a gift given for life) belongs to the heir." And Allâh knows best. (*Ṣaḥîḥ*)

٣٧٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ دِينَارٍ يُحَدِّثُ عَنْ طَاوُسٍ، عَنْ حُجْرٍ الْمَدَرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْعُمْرَى لِلْوَارِثِ» وَاللَّهُ أَعْلَمُ.

تخريج: [صحيح] تقدم، ح:٣٧٤٦، وهو في الكبرى، ح:٦٥٥٠.

34. The Book Of *'Umra* (Lifelong Gift)[1]

(المعجم ٣٤) - كِتَابُ الْعُمْرَى
(التحفة ١٧)

Chapter 1. ["*'Umra* (A Gift Given For Life) Belongs To The Heir"]

(المعجم ١) - [بَابٌ: «الْعُمْرَى لِلْوَارِثِ»] (التحفة ١)

'Umra is a form of giving a gift in which a condition of age or the duration life is stipulated. The declaration of this gift is made by the giver of the gift thus: "I gave you this thing for... Sometimes it is also stated: "If you die, it shall come back to me." But since the condition is against the Divine law, it is invalid, because a thing which remained with someone for the whole life until his last breath, it would be considered his heritage or legacy, and it would go to his heirs. Besides, it is a gift and the condition of taking back in the matter of a *Hibâ* is unlawful, according to the Divine law.

3750. It was narrated from Zaid bin Thâbit that the Prophet ﷺ said: "*'Umra* (a gift given for life) belongs to the heir." (*Sahîh*)

٣٧٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنْ حُجْرٍ الْمَدَرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى هِيَ لِلْوَارِثِ».

تخريج: [صحيح] تقدم، ح:٣٧٤٥، وهو في الكبرٰى، ح:٦٥٥١.

3751. It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ said: "*'Umra* (a gift given for life) belongs to the heir." (*Sahîh*)

٣٧٥١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ طَاوُسًا يُحَدِّثُ عَنْ حُجْرٍ الْمَدَرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْعُمْرَى لِلْوَارِثِ».

تخريج: [صحيح] تقدم، ح:٣٧٤٦، وهو في الكبرٰى، ح:٦٥٥٣.

3752. It was narrated from Zaid bin Thâbit that the Prophet ﷺ

٣٧٥٢ - حَدَّثَنَا مُحَمَّدُ الْمُثَنَّى عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنْ حُجْرٍ

[1] A gift given only until the recipient dies, whereupon it reverts to the giver, or to whomever is stipulated in the conditions.

الْمَدَرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ النَّبِيَّ ﷺ قَضَى بِالْعُمْرَى لِلْوَارِثِ.

ruled that *'Umra* (a gift given for life) belongs to the heir. (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٧٤٦، وهو في الكبرى، ح:٦٥٥٢.

٣٧٥٣ - **أَخْبَرَنَا** مُحَمَّدُ بنُ عَبْدِاللهِ بْنِ يَزِيدَ عَنْ سُفْيانَ، عن عَمْرٍو، عن طَاوسٍ، عن حُجْر الْمَدَرِيِّ، عَنْ زَيدِ بنِ ثَابتٍ أَنَّ رَسُولَ اللهِ ﷺ قَضَىٰ بِالْعُمْرى لِلْوَارِثِ.

3753. It was narrated from Zaid bin Thâbit that the Prophet ﷺ ruled that *'Umra* (a gift given for life) belongs to the heir. (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٧٤٦، وهو في الكبرى، ح:٦٥٥٤.

٣٧٥٤ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عُبَيْدِاللهِ بْنِ يَزِيدَ بْنِ إبْرَاهِيمَ قَالَ: أَخْبَرَنِي أَبِي أَنَّهُ عَرَضَ عَلَيَّ مَعْقِلٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ حُجْرٍ الْمَدَرِيِّ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَعْمَرَ شَيْئًا فَهُوَ لِمُعْمَرِهِ مَحْيَاهُ وَمَمَاتَهُ، وَلَا تُرْقِبُوا، فَمَنْ أُرْقِبَ شَيْئًا فَهُوَ لِسَبِيلِهِ».

3754. It was narrated that Zaid bin Thâbit said: The Messenger of Allâh ﷺ said: "Whoever gives a life-long gift, it belongs to the one to whom he gave it, both during his life and after his death. And do not give things on the basis of *Ruqba*, for whoever is given something on the basis of *Ruqba*, it becomes part of his estate." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٧٤٦، وهو في الكبرى، ح:٦٥٥٥.

٣٧٥٥ - **أَخْبَرَنِي** زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ، عَنِ الْحَجُورِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى جَائِزَةٌ».

3755. It was narrated from 'Abdullâh bin 'Abbâs that the Prophet ﷺ said: "*'Umra* is permissible." (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرى، ح:٦٥٥٦، وانظر الحديث السابق.

٣٧٥٦ - **أَخْبَرَنَا** هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا

3756. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Indeed *'Umra* is permissible." (*Ṣaḥîḥ*)

سَعِيدٌ - هُوَ ابْنُ بَشِيرٍ - عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْعُمْرَى جَائِزَةٌ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٦٥٥٧.

3757. It was narrated from Ṭâwûs that the Messenger of Allâh ﷺ made *'Umra* and *Ruqba* binding. (*Ṣaḥîḥ*)

٣٧٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مُحَمَّدِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا مَكْحُولٌ عَنْ طَاوُسٍ: بَتَّلَ رَسُولُ اللهِ ﷺ الْعُمْرَى وَالرُّقْبَى.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٥٥٨.

Chapter 2. Mentioning The Different Versions Of The Report Of Jâbir Concerning *'Umra*

(المعجم ٢) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ جَابِرٍ فِي الْعُمْرَى

(التحفة ١) - ألف

3758. Mâlik bin Dînâr narrated from 'Aṭâ', from Jâbir that the Messenger of Allâh ﷺ addressed them one day and said: "*'Umra* is permissible." (*Ṣaḥîḥ*)

٣٧٥٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا بِسْطَامُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ دِينَارٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ خَطَبَهُمْ يَوْمًا فَقَالَ: «الْعُمْرَى جَائِزَةٌ».

تخريج: أخرجه البخاري، ح:٢٦٢٦ من حديث عطاء بن أبي رباح به، كما سيأتي، ح:٣٧٦٠، وهو في الكبرٰى، ح:٦٥٥٩.

3759. 'Abdul-Karîm narrated from 'Aṭâ', who said: "The Messenger of Allâh ﷺ forbade *'Umra* and *Ruqba*." I said: "What is *Ruqba*?" He said: "When one man says to another: 'This belongs to you for the rest of your life.' But if you do that, it is permissible." (*Ṣaḥîḥ*)

٣٧٥٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْعُمْرَى وَالرُّقْبَى، قُلْتُ: وَمَا الرُّقْبَى؟ قَالَ: يَقُولُ الرَّجُلُ لِلرَّجُلِ: هِيَ لَكَ حَيَاتَكَ، فَإِنْ فَعَلْتُمْ فَهُوَ جَائِزَةٌ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٦٥٦١ * عبيدالله هو ابن موسٰى.

Comments:

See No. 3736.

3760. Shu'bah said: "I heard Qatâdah narrating from 'Aṭâ', from Jâbir that the Prophet ﷺ said: "*'Umra* is permissible."' (*Ṣaḥîḥ*)

٣٧٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ عَطَاءٍ، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى جَائِزَةٌ».

تخريج: أخرجه مسلم، الهبات، باب العمرٰى، ح:١٦٢٥/٣٠ عن محمد بن المثنٰى، والبخاري، الهبة، باب ما قيل في العمرٰى والرقبٰى، ح:٢٦٢٦ من حديث عطاء بن أبي رباح به، وهو في الكبرٰى، ح:٦٥٦٠ * محمد هو ابن جعفر، لقبه غندر، وهو رواية شعبة.

3761. 'Abdul-Malik bin Abî Sulaimân narrated from 'Aṭâ' who said: "The Messenger of Allâh ﷺ said: 'Whoever is given something for the rest of his life, it belongs to him for as long as he lives and after he dies.'" (*Ṣaḥîḥ*)

٣٧٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أُعْطِيَ شَيْئًا حَيَاتَهُ، فَهُوَ لَهُ حَيَاتَهُ وَمَوْتَهُ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٦٥٦٢، وله شواهد كثيرة جدًّا.

3762. Sufyân narrated from Ibn Juraij, from 'Aṭâ', from Jâbir that the Messenger of Allâh ﷺ said: "Do not give things on the basis of *Ruqba* or *'Umra*. Whoever is given something on the basis of *Ruqba* or *'Umra*, it belongs to his heirs." (*Ṣaḥîḥ*)

٣٧٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُرْقِبُوا وَلَا تُعْمِرُوا، فَمَنْ أُرْقِبَ أَوْ أُعْمِرَ شَيْئًا فَهُوَ لِوَرَثَتِهِ».

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب من قال فيه ولعقبه، ح:٣٥٥٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦٥٦٣، وصححه ابن حبان وغيره، وله طرق عند مسلم وغيره، انظر الحديث المتقدم: ٣٧٦٠.

3763. Ibn Juraij narrated from 'Aṭâ': "Ḥabîb bin Abî Thâbit informed us from Ibn 'Umar, that the Messenger of Allâh ﷺ said: 'There is no *'Umra* and no *Ruqba*. Whoever is given something on the basis of *'Umra* or *Ruqba*, it belongs

٣٧٦٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ: أَخْبَرَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا

to him for the rest of his life and after he dies.'" (*Ṣaḥîḥ*)

عُمْرَى وَلَا رُقْبَى، فَمَنْ أُعْمِرَ شَيْئًا أَوْ أُرْقِبَهُ فَهُوَ لَهُ حَيَاتَهُ وَمَمَاتَهُ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٦٥٦٤.

3764. Ibn Juraij said: "Aṭâ' informed me, from Ḥabîb bin Abî Thâbit, from Ibn 'Umar – and he did not hear it from him – he said: 'Allâh's Messenger ﷺ said: "There is no *'Umra* and no *Ruqba*. Whoever is given something on the basis of *'Umra* or *Ruqba*, it belongs to him for the rest of his life and after he dies." 'Aṭâ' said: "It belongs to the other." (*Ṣaḥîḥ*)

٣٧٦٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قال: أَخْبَرَنَا ابنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنِ ابْنِ عُمَرَ - وَلَمْ يَسْمَعْهُ مِنْهُ - قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا عُمْرَى وَلَا رُقْبَى، فَمَنْ أُعْمِرَ شَيْئًا أَوْ أُرْقِبَهُ فَهُوَ لَهُ حَيَاتَهُ وَمَمَاتَهُ». قَالَ عَطَاءٌ: «هُوَ لِلْآخَرِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٥٦٥.

3765. Yazîd bin Ziyâd bin Abî Al-Ja'd narrated from Ḥabîb bin Abî Thâbit, who said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ forbade *Ruqba* and said: "Whoever is given something on the basis of *Ruqba*, it belongs to him." (*Ṣaḥîḥ*)

٣٧٦٥ - أَخْبَرَنِي عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا وَكِيعٌ عَنْ يَزِيدَ بْنِ زِيَادِ بْنِ أَبِي الْجَعْدِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الرُّقْبَى، وَقَالَ: «مَنْ أُرْقِبَ رُقْبَى فَهُوَ لَهُ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦٥٦٦.

3766. Ibn Juraij said: "Abû Az-Zubair informed me that he heard Jâbir saying: 'The Messenger of Allâh ﷺ said: "Whoever is given something on the basis of *'Umra* it belongs to him for the rest of his life and after he dies." (*Ṣaḥîḥ*)

٣٧٦٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أُعْمِرَ شَيْئًا فَهُوَ لَهُ حَيَاتَهُ وَمَمَاتَهُ».

تخريج: أخرجه مسلم، الهبات، باب العمرٰى، ح:١٦٢٥/٢٨ من حديث ابن جريج به، وهو في الكبرٰى، ح:٦٥٦٧.

3767. Al-Ḥajjâj bin Aṣ-Ṣawwâf narrated from Abû Az-Zubair, who

٣٧٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ صُدْرَانَ عَنْ بِشْرِ بْنِ الْمُفَضَّلِ قَالَ: حَدَّثَنَا

said: "Jâbir said: 'The Messenger of Allâh ﷺ said: "O *Anṣâr*! Hold on to your wealth, and do not give it on the basis of *'Umra*. For whoever gives something on the basis of *'Umra*, it belongs to the one to whom he gave it on that basis, for the rest of his life and after he dies." (*Ṣaḥîḥ*)

الْحَجَّاجُ الصَّوَّافُ عَنْ أَبِي الزُّبَيْرِ قَالَ: حَدَّثَنَا جَابِرٌ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَا مَعْشَرَ الْأَنْصَارِ! أَمْسِكُوا عَلَيْكُمْ - يَعْنِي أَمْوَالَكُمْ - لَا تُعْمِرُوهَا، فَإِنَّهُ مَنْ أَعْمَرَ شَيْئًا فَإِنَّهُ لِمَنْ أُعْمِرَهُ حَيَاتَهُ وَمَمَاتَهُ».

تخريج: أخرجه مسلم، ح:٢٧/١٦٢٥ من حديث الحجاج الصواف به (انظر الحديث السابق)، وهو في الكبرى، ح:٦٥٦٨ .

3768. Hishâm narrated from Abû Az-Zubair, from Jâbir, that the Messenger of Allâh ﷺ said: "Hold on to your wealth and do not give it on the basis of *'Umra*. For whoever is given something on the basis of *'Umra* for the rest of his life, it belongs to him for the rest of his life and after his death." (*Ṣaḥîḥ*)

٣٧٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ هِشَامٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَمْسِكُوا عَلَيْكُمْ أَمْوَالَكُمْ وَلَا تُعْمِرُوهَا؛ فَمَنْ أُعْمِرَ شَيْئًا حَيَاتَهُ فَهُوَ لَهُ حَيَاتَهُ وَبَعْدَ مَمَاتِهِ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٣٧٤ من حديث هشام الدستوائي به، وهو في الكبرى، ح:٦٥٦٩ (وانظر الحديث السابق) * خالد هو ابن الحارث.

3769. Khâlid narrated from Dâwûd bin Abî Hind, from Abû Az-Zubair, from Jâbir, who said: "The Messenger of Allâh ﷺ said: '*Ruqba* belongs to the one to whom it is given.'" (*Ṣaḥîḥ*)

٣٧٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الرُّقْبَى لِمَنْ أُرْقِبَهَا».

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في الرقبى، ح:٣٥٥٨ من حديث داود بن أبي هند به، وهو في الكبرى، ح:٦٥٧٠، وقال الترمذي، ح:١٣٥١ "حسن"، وله شواهد انظر الحديث، ح:٣٧٦٧.

3770. Hushaim narrated from Dâwûd, from Abû Az-Zubair, from Jâbir, who said: "The Messenger of Allâh ﷺ said: '*'Umra* is permissible for the one to whom it is given, and *Ruqba* is permissible for the one to whom it is given.'" (*Ṣaḥîḥ*)

٣٧٧٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ دَاوُدَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعُمْرَى جَائِزَةٌ لِأَهْلِهَا، وَالرُّقْبَى جَائِزَةٌ لِأَهْلِهَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٥٧١.

Chapter 3. Mentioning The Different Reports From Az-Zuhrî About It

(المعجم ٣) - ذِكْرُ الِاخْتِلَافِ عَلَى الزُّهْرِيِّ فِيهِ (التحفة ١) - ب

3771. Al-Awzâ'î narrated from Az-Zuhrî, from 'Urwah, from Jâbir, who said: "The Messenger of Allâh ﷺ said: 'Whoever is given something on the basis of *'Umra*, it belongs to him and to his descendents, and is inherited by those who inherit from him.'" (*Ṣaḥîḥ*)

٣٧٧١ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنَا ابْنُ شِهَابٍ قَالَ: وَأَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ: حَدَّثَنَا بَقِيَّةُ ابْنُ الْوَلِيدِ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أُعْمِرَ عُمْرَى فَهِيَ لَهُ وَلِعَقِبِهِ، يَرِثُهَا مَنْ يَرِثُهُ مِنْ عَقِبِهِ».

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في العمرٰى، ح:٣٥٥١، ٣٥٥٢ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٦٥٧٢، وللحديث شواهد.

3772. (A different chain) from Abû 'Amr,[1] from Ibn Shihâb,[2] from Abû Salamah, from Jâbir, who said: "The Messenger of Allâh ﷺ said: '*'Umra* (a lifelong gift) belongs to the one to whom it was given; it belongs to him and to his heirs, and is inherited by those among his descendents who inherit from him.'" (*Ṣaḥîḥ*)

٣٧٧٢ - أَخْبَرَنَا عِيسَى بْنُ مُسَاوِرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعُمْرَى لِمَنْ أُعْمِرَهَا هِيَ لَهُ وَلِعَقِبِهِ، يَرِثُهَا مَنْ يَرِثُهُ مِنْ عَقِبِهِ».

تخريج: أخرجه مسلم، الهبات، باب العمرٰى، ح:١٦٢٥ من حديث ابن شهاب الزهري، والبخاري، الهبة، باب ما قيل في العمرٰى والرقبٰى، ح:٢٦٢٥ من حديث أبي سلمة بن عبدالرحمن به، وهو في الكبرٰى، ح:٦٥٧٣.

3773. (A different chain) from Al-Awzâ'î, from Az-Zuhrî, from 'Urwah and Abû Salamah, from Jâbir, who said: "The Messenger of Allâh ﷺ said: '*'Umra* (a lifelong gift) belongs

٣٧٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ الْبَعْلَبَكِّيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ وَأَبِي

[1] Al-Awzâ'î.

[2] Az-Zuhrî.

to the one to whom it was given; it belongs to him and to his descendents, and is inherited by those who inherit from him.''' (*Ṣaḥîḥ*)

سَلَمَةَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْعُمْرَى لِمَنْ أُعْمِرَهَا هِيَ لَهُ وَلِعَقِبِهِ، يَرِثُهَا مَنْ يَرِثُهُ مِنْ عَقِبِهِ».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرى، ح:٦٥٧٤.

3774. It was narrated from Hishâm bin 'Urwah, from his father, from 'Abdullâh bin Az-Zubair, that the Messenger of Allâh ﷺ said: "Any man who gives a lifelong gift to another man, it belongs to him (the recipient) and to his descendents, and to those who inherit from him." (*Ṣaḥîḥ*)

٣٧٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ الدِّمَشْقِيُّ عَنْ أَبِي [عُمَرَ] الصَّنْعَانِيِّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْمَرَ رَجُلًا عُمْرَى لَهُ وَلِعَقِبِهِ، فَهِيَ لَهُ وَلِمَنْ يَرِثُهُ مِنْ عَقِبِهِ مَوْرُوثَةٌ».

تخريج: [**إسناده حسن**] وهو في الكبرى، ح:٦٥٧٥ * أبو عمر الصنعاني هو حفص بن ميسرة.

Comments:

Even if he does not state, 'for your children or descendants,' even then it would go to his children in inheritance. The previous narrations contain its clarification.

3775. Al-Laith narrated from Ibn Shihâb, from Abû Salamah bin 'Abdur-Raḥmân, from Jâbir, who said: "I heard the Messenger of Allâh ﷺ say: 'Whoever gives a lifelong gift to a man, it belongs to him and to his heirs; his words (when he gave the gift) put an end to his rights over it, and it belongs to the one to whom it was given on the basis of *'Umra*, and to his heirs.''' (*Ṣaḥîḥ*)

٣٧٧٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ ابْنِ عَبْدِ الرَّحْمٰنِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَعْمَرَ رَجُلًا عُمْرَى لَهُ وَلِعَقِبِهِ، فَقَدْ قَطَعَ قَوْلُهُ حَقَّهُ، وَهِيَ لِمَنْ أُعْمِرَ وَلِعَقِبِهِ».

تخريج: [**صحيح**] تقدم، ح:٣٧٧٢، وهو في الكبرى، ح:٦٥٧٦.

3776. Mâlik narrated from Ibn Shihâb, from Abû Salamah, from Jâbir that the Messenger of Allâh ﷺ said: "Any man who is given a

٣٧٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنِ ابْنِ

gift on the basis of *'Umra*, it belongs to him and to his descendents. It belongs to the one to whom he gave it, and it cannot be taken back by the one who gave it, because he has given a gift, and it comes to the heirs of the one to whom it was given." (***Sahîh***)

شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أُعْمِرَ عُمْرَى لَهُ وَلِعَقِبِهِ فَإِنَّهَا لِلَّذِي يُعْطَاهَا، لَا تَرْجِعُ إِلَى الَّذِي أَعْطَاهَا، لأَنَّهُ أَعْطَى عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

تخريج: [صحيح] تقدم، ح:٣٧٧٢، وهو في الكبرٰى، ح:٦٥٧٧ .

3777. Shua'ib narrated from Az-Zuhrî, who said: "Abû Salamah bin 'Abdur-Rahmân narrated to me, that Jâbir told him: 'The Messenger of Allâh ﷺ ruled that whoever gives a lifelong gift to a man, it belongs to him and to his heirs. It belongs to the one to whom it was given, on the basis of *'Umra*. It will be inherited from its recipient according to Allâh's (injunctions on) inheritance and its rights.'" (***Sahîh***)

٣٧٧٧ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ أَنَّ جَابِرًا أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى: «أَنَّهُ مَنْ أَعْمَرَ رَجُلًا عُمْرَى لَهُ وَلِعَقِبِهِ فَإِنَّهَا لِلَّذِي أُعْمِرَهَا، يَرِثُهَا مِنْ صَاحِبِهَا الَّذِي أَعْطَاهَا مَا وَقَعَ مِنْ مَوَارِيثِ اللهِ وَحَقِّهِ».

تخريج: [صحيح] تقدم، ح:٣٧٧٢، وهو في الكبرٰى، ح:٦٥٧٨.

3778. Ibn Abî Dhi'b narrated from Ibn Shihâb, from Abû Salamah, from Jâbir, that the Messenger of Allâh ﷺ ruled – concerning a person who has been given a lifelong gift (*'Umra*) – that it belongs to him and to his descendents: "It is undoubtedly his, and it is not permissible for the giver to stipulate any conditions or exceptions." Abû Salamah said: "Because he gave it as a gift and thus, it is subject to the same ruling as the estate, and the condition (that it will revert to the giver on the death of recipient) has become invalid." (***Sahîh***)

٣٧٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ عَنِ ابْنِ أَبِي فُدَيْكٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى فِيمَنْ أُعْمِرَ عُمْرَى لَهُ وَلِعَقِبِهِ: «فَهِيَ لَهُ بَتْلَةٌ لَا يَجُوزُ لِلْمُعْطِي مِنْهَا شَرْطٌ وَلَا ثُنْيَا». قَالَ أَبُو سَلَمَةَ: لأَنَّهُ أَعْطَاهَا عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ، فَقَطَعَتِ الْمَوَارِيثُ شَرْطَهُ.

تخريج: [صحيح] تقدم، ح:٣٧٧٢، وهو في الكبرٰى، ح:٦٥٧٩ .

3779. Ṣâliḥ narrated from Ibn Shihâb, that Abû Salamah informed him from Jâbir, that the Messenger of Allâh ﷺ said: "Any man who gives a lifelong gift to another man, it belongs to him (the recipient) and his descendents. He said: 'I have given it to you and to your descendents so long as any of you are still alive.' So it belongs to the one to whom it was given, and it cannot revert to the first owner, since he has given it as a gift, and as such, it becomes subject to the same ruling as the estate." (*Ṣaḥîḥ*)

٣٧٧٩ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ عَنْ جَابِرٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا رَجُلٍ أَعْمَرَ رَجُلًا عُمْرَى لَهُ وَلِعَقِبِهِ. قَالَ: قَدْ أَعْطَيْتُكَهَا وَعَقِبَكَ مَا بَقِيَ مِنْكُمْ أَحَدٌ، فَإِنَّهَا لِمَنْ أُعْطِيَهَا، وَإِنَّهَا لَا تَرْجِعُ إِلَى صَاحِبِهَا مِنْ أَجْلِ أَنَّهُ أَعْطَاهَا عَطَاءً وَقَعَتْ فِيهِ الْمَوَارِيثُ».

تخريج: [صحيح] تقدم، ح: ٣٧٧٢، وهو في الكبرٰى، ح: ٦٥٨٠.

3780. Yazîd bin Abî Ḥabîb narrated from Ibn Shihâb, from Abû Salamah, from Jâbir, that the Messenger of Allâh ﷺ ruled concerning *'Umra* – when a man gives a gift to another man, and his descendents, but stipulates that if something happens to you and your descendents, then it will belong to me and my descendents – "It belongs to the one to whom it was given, and to his descendents." (*Ṣaḥîḥ*)

٣٧٨٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى بِالْعُمْرَى أَنْ يَهَبَ الرَّجُلُ لِلرَّجُلِ وَلِعَقِبِهِ الْهِبَةَ وَيَسْتَثْنِيَ إِنْ حَدَثَ بِكَ حَدَثٌ وَبِعَقِبِكَ فَهُوَ إِلَيَّ وَإِلَى عَقِبِي، «إِنَّهَا لِمَنْ أُعْطِيَهَا وَلِعَقِبِهِ».

تخريج: [صحيح] تقدم، ح: ٣٧٧٢، وهو في الكبرٰى، ح: ٦٥٨١.

Chapter 4. Mentioning The Different Reports Narrated From Abû Salamah By Yahya Bin Abî Kathîr And Muḥammad Bin 'Amr

(المعجم ٤) - ذِكْرُ اخْتِلَافِ يَحْيَى بْنِ أَبِي كَثِيرٍ وَمُحَمَّدِ بْنِ عَمْرٍو عَلَى أَبِي سَلَمَةَ فِيهِ (التحفة ١) - ج

3781. Hishâm said: "Yaḥya bin Abî Kathîr narrated to us, he said: 'Abû Salamah bin 'Abdur-Raḥmân narrated to me, he said: "I heard

٣٧٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ:

Jâbir say: 'The Messenger of Allâh ﷺ said: "A lifelong gift belongs to the one to whom it was given." (*Ṣaḥîḥ*)

حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِالرَّحْمٰنِ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الْعُمْرَى لِمَنْ وُهِبَتْ لَهُ».

تخريج: [صحيح] تقدم، ح:٣٧٧٢، وهو في الكبرٰى، ح:٦٥٨٢.

3782. Abû Ismâ'îl said: "Yaḥya narrated to us that Abû Salamah narrated to him, from Jâbir bin 'Abdullâh, from the Prophet of Allâh ﷺ who said: 'A lifelong gift belongs to the one to whom it was given.'" (*Ṣaḥîḥ*)

٣٧٨٢ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى أَنَّ أَبَا سَلَمَةَ حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ، عَنْ نَبِيِّ اللهِ ﷺ قَالَ: «الْعُمْرَى لِمَنْ وُهِبَتْ لَهُ».

تخريج: [إسناده صحيح] تقدم، ح:٣٧٧٢، وهو في الكبرٰى، ح:٦٥٨٣.

3783. Ismâ'îl narrated from Muḥammad, from Abû Salamah, from Abû Hurairah, that the Messenger of Allâh ﷺ said: "There is no lifelong gift. Whoever is given something as a life-long gift, it belongs to him." (*Ḥasan*)

٣٧٨٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ مُحَمَّدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا عُمْرَى، فَمَنْ أُعْمِرَ شَيْئًا فَهُوَ لَهُ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الهبات، باب العمرٰى، ح:٢٣٧٩ من حديث محمد بن عمرو بن علقمة الليثي به، وهو في الكبرٰى، ح:٦٥٨٤.

3784. Muḥammad bin 'Amr said: "Abû Salamah narrated to us, from Abû Hurairah that the Messenger of Allâh ﷺ said: 'Whoever is given something as a lifelong gift, it belongs to him.'" (*Ḥasan*)

٣٧٨٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى وَعَبْدَةُ بْنُ سُلَيْمَانَ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ أُعْمِرَ شَيْئًا فَهُوَ لَهُ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٥٨٥.

3785. Bashîr bin Nahîk narrated from Abû Hurairah that the Prophet ﷺ said: "A lifelong gift (*'Umra*) is permissible." (*Ṣaḥîḥ*)

٣٧٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعُمْرَى جَائِزَةٌ».

تخريج: أخرجه مسلم، الهبات، باب العمرٰى، ح:١٦٢٦ عن محمد بن المثنٰى، والبخاري، الهبة، باب ما قيل في العمرٰى والرقبٰى، ح:٢٦٢٦ من حديث قتادة به، وهو في الكبرٰى، ح:٦٥٨٦ * محمد هو ابن جعفر لقبه غندر.

٣٧٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ قَالَ: سَأَلَنِي سُلَيْمَانُ بْنُ هِشَامٍ عَنِ الْعُمْرَى فَقُلْتُ: حَدَّثَ مُحَمَّدُ بْنُ سِيرِينَ عَنْ شُرَيْحٍ قَالَ: قَضَى نَبِيُّ اللهِ ﷺ أَنَّ الْعُمْرَى جَائِزَةٌ.

قَالَ قَتَادَةُ: وَقُلْتُ: حَدَّثَنِي النَّضْرُ بْنُ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «الْعُمْرَى جَائِزَةٌ».

قَالَ قَتَادَةُ: وَقُلْتُ: كَانَ الْحَسَنُ يَقُولُ: الْعُمْرَى جَائِزَةٌ.

قَالَ قَتَادَةُ: فَقَالَ الزُّهْرِيُّ: إِنَّمَا الْعُمْرَى إِذَا أُعْمِرَ وَعَقِبُهُ مِنْ بَعْدِهِ، فَإِذَا لَمْ يَجْعَلْ: عَقِبَهُ مِنْ بَعْدِهِ كَانَ لِلَّذِي يَجْعَلُ، شَرْطُهُ.

قَالَ قَتَادَةُ: فَسُئِلَ عَطَاءُ بْنُ أَبِي رَبَاحٍ فَقَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْعُمْرَى جَائِزَةٌ».

قَالَ قَتَادَةُ: فَقَالَ الزُّهْرِيُّ: كَانَ الْخُلَفَاءُ لَا يَقْضُونَ بِهٰذَا.

قَالَ عَطَاءٌ: قَضَى بِهَا عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ.

3786. It was narrated that Qatâdah said: "Sulaimân bin Hishâm asked me about a lifelong gift. I said: 'Muhammad bin Sîrîn narrated that Shuraih said: "The Prophet of Allâh ﷺ ruled that a lifelong gift is permissible." (*Sahîh*)

Qatâdah said: "I said: 'And An-Nadr bin Anas narrated to me, from Bashîr bin Nahîk, from Abû Hurairah, that the Prophet of Allâh ﷺ said: "A lifelong gift is permissible."

Qatâdah said: "I said: 'Al-Hasan used to say: "A lifelong gift is permissible."

Qatâdah said: "Az-Zuhrî said: 'A lifelong gift is when it is stipulated that it is for the one to whom it is given and his descendents, but if his descendents were not mentioned then the condition is valid (and it reverts to the one who gave it).'"

Qatâdah said: "So 'Atâ' bin Abî Rabâh was asked, and he said: 'Jâbir bin 'Abdullâh narrated to me that Allâh's Messenger ﷺ said: "*'Umra* is permissible."

Qatâdah said: "Az-Zuhrî said: 'The Caliphs (*Khulafâ'*) did not rule according to this.'"

'Atâ' said: "Abdul-Malik bin Marwân ruled according to this."

تخريج: [صحيح] وهو في الكبرٰى، ح:٦٥٨٧، وللحديث شواهد كثيرة.

Comments:

Qatadah ؓ has narrated all these statements in order to make the understanding of this issue plain. A Caliph's not passing verdict according to

an authentic narration in no way makes that *Hadîth* weak. However, it transpires from these statements that it is a controversial issue. But the fact of the matter is exactly that one which is proved by *Hadîth*, as has already been described in detail.

Chapter 5. A Woman Giving A Gift Without Her Husband's Permission

(المعجم ٥) - عَطِيَّةُ الْمَرْأَةِ بِغَيْرِ إِذْنِ زَوْجِهَا (التحفة ٢)

3787. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "It is not permissible for a woman to give a gift from her wealth, once her husband has marital authority over her." This is the wording of (one of the narrators) Muhammad." (***Hasan***)

٣٧٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ؛ ح وَأَخْبَرَنِي إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ - وَهُوَ ابْنُ أَبِي هِنْدٍ - وَحَبِيبٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَجُوزُ لِامْرَأَةٍ هِبَةٌ فِي مَالِهَا إِذَا مَلَكَ زَوْجُهَا عِصْمَتَهَا». اللَّفْظُ لِمُحَمَّدٍ.

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب: في عطية المرأة بغير إذن زوجها، ح:٣٥٤٦ من حديث حماد بن سلمة به، وهو في الكبرى، ح:٦٥٨٩، ٦٥٩٠، وصححه الحاكم: ٢/ ٤٧، ووافقه الذهبي، وله طريق آخر عند ابن ماجه، ح:٢٣٨٨ عن عمرو بن شعيب به.

Comments:

It transpires from this *Hadîth* that a woman may not give presents from her own wealth also, without the permission or approval of her husband.

3788. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "When the Messenger of Allâh ﷺ conquered Makkah, he stood up to address (the people) and said in his *Khutbah*: 'It is not permissible for a woman to give (a gift) except with her husband's permission.'" (***Da'if***)

٣٧٨٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ: أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو؛ ح وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ [قَالَ]: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: لَمَّا فَتَحَ رَسُولُ اللهِ ﷺ مَكَّةَ قَامَ خَطِيبًا فَقَالَ فِي خُطْبَتِهِ: «لَا يَجُوزُ لِامْرَأَةٍ عَطِيَّةٌ إِلَّا بِإِذْنِ زَوْجِهَا».

تخريج: [إسناده ضعيف] تقدم، ح:٢٥٤١، وهو في الكبرٰى، ح:٦٥٩١، ٦٥٩٢.

3789. It was narrated that 'Abdur-Raḥmân bin 'Alqamah Ath-Thaqafî said: "The delegation of Thaqîf came to the Messenger of Allâh ﷺ, bringing a gift with them. He said: 'Is it a gift or charity?' If it was a gift it would be for the sake of the Messenger of Allâh ﷺ and to have their needs met, and if it was charity then it would be in the cause of Allâh. They said: 'It is a gift.' So he accepted it from them, and sat with them, and they asked questions, until he prayed *Ẓuhr* with *'Aṣr*." (***Ḍa'îf***)

٣٧٨٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ يَحْيَى بْنِ هَانِيءٍ، عَنْ أَبِي حُذَيْفَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مُحَمَّدِ بْنِ بَشِيرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَلْقَمَةَ الثَّقَفِيِّ قَالَ: قَدِمَ وَفْدُ ثَقِيفٍ عَلَىٰ رَسُولِ اللهِ ﷺ وَمَعَهُمْ هَدِيَّةٌ فَقَالَ: «أَهَدِيَّةٌ أَمْ صَدَقَةٌ؟» فَإِنْ كَانَتْ هَدِيَّةٌ فَإِنَّمَا يُبْتَغَى بِهَا وَجْهُ رَسُولِ اللهِ ﷺ وَقَضَاءُ الْحَاجَةِ، وَإِنْ كَانَتْ صَدَقَةٌ فَإِنَّمَا يُبْتَغَى بِهَا وَجْهُ اللهِ عَزَّ وَجَلَّ قَالُوا: لَا بَلْ هَدِيَّةٌ فَقَبِلَهَا مِنْهُمْ، وَقَعَدَ مَعَهُمْ يَسْأَلُهُمْ وَيَسْأَلُونَهُ حَتَّى صَلَّى الظُّهْرَ مَعَ الْعَصْرِ.

تخريج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير:٥/ ٢٥٠، ٢٥١ من حديث أبي بكر بن عياش به، وهو في الكبرٰى، ح:٦٥٩٣ * أبو حذيفة وعبدالملك مجهولان، وأبوبكر بن عياش تقدم حاله، ح:٧٨٠.

3790. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "I was thinking of not accepting gifts except from a Qurashî, an Anṣârî, a Thaqafî or a Dawsî." (***Ṣaḥîḥ***)

٣٧٩٠ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَقَدْ هَمَمْتُ أَنْ لَا أَقْبَلَ هَدِيَّةً إِلَّا مِنْ قُرَشِيٍّ أَوْ أَنْصَارِيٍّ أَوْ ثَقَفِيٍّ أَوْ دَوْسِيٍّ».

تخريج: [صحيح] أخرجه الحميدي، ح:١٠٥٧ من حديث محمد بن عجلان به، وهو في الكبرٰى، ح:٦٥٩٤، ومصنف عبدالرزاق:١١/ ٦٥، ح:١٩٩٢١ * ابن عجلان تابعه أيوب (الترمذي، ح:٣٩٤٥)، وأبو معشر، وصححه الحاكم:٢/ ٦٢، ٦٣ علٰى شرط مسلم، ووافقه الذهبي، وللحديث شواهد عند ابن حبان، ح:١١٤٥، ١١٤٦ وغيره.

Comments:

The reason for this command was that a Bedouin once made a gift of a camel to the Prophet ﷺ. Allâh's Messenger ﷺ in return, gave him six she-camels, but still he was not pleased. That is why he uttered this statement.

3791. It was narrated from Anas that some meat was brought to the Messenger of Allâh ﷺ and he said: "What is this?" "It was said: "It was given in charity to Barîrah." He said: "It is charity for her and a gift for us."' (*Sahîh*)

٣٧٩١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِلَحْمٍ فَقَالَ: «مَا هٰذَا؟» فَقِيلَ: تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ».

تخريج: أخرجه البخاري، الزكوة، باب: إذا تحولت الصدقة، ح:١٤٩٥، ومسلم، الزكوة، باب إباحة الهدية للنبي ﷺ ... إلخ، ح:١٠٧٤ من حديث وكيع به، وهو في الكبرى، ح:٦٥٩٥.

Comments:

The purpose or objective of this *Hadîth* is: a poor person may give a present out of the wealth of charity; and it could be accepted by one and all; whether he be rich or poor.

35. The Book Of Oaths And Vows

(المعجم ٣٥) - كِتَابُ الأَيمَانِ وَالنُّذُورِ (التحفة ١٨)

Note:

To swear an oath is called *Yamîn* in Arabic. Lexically *Yamîn* signifies the right hand. The Arabs used to place their right hand upon the hand of the other party in order to ascertain a bargain or promise. One swears in order to make a matter certain. That is why they placed their hand upon the hand of others at the time of swearing. *Nadhr* or vow, means making some lawful act obligatory upon oneself that was not made obligatory by Allâh, Most High. It could either be a physical or monetary act.

Chapter 1. (The Oath Of The Prophet ﷺ)

(المعجم ١) - [بَابٌ: كَيْفَ كَانَتْ يَمِينُ النَّبِيِّ ﷺ] (التحفة ١)

3792. It was narrated that Ibn 'Umar said: "The oath[1] by which the Messenger of Allâh ﷺ used to swear was: 'No, by the Controller of the hearts.'" (*Ṣaḥîḥ*)

٣٧٩٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ الرُّهَاوِيُّ وَمُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ بْنِ عُمَرَ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَتْ يَمِينٌ يَحْلِفُ عَلَيْهَا رَسُولُ اللهِ ﷺ: «لَا وَمُقَلِّبِ الْقُلُوبِ!».

تخريج: أخرجه البخاري، الأيمان والنذور، باب: كيف كانت يمين النبي ﷺ؟، ح:٦٦٢٨ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٤٧٠٣.

Comments:

The relevance of this phrasing is that to remain steadfast upon one's oath depends upon the strength and the perseverance of the heart. And the heart happens to be in Allâh's control.

Chapter 2. Swearing By The Controller Of The Hearts

(المعجم ٢) - الحَلِفُ بِمُصَرِّفِ القُلُوبِ (التحفة ٢)

3793. It was narrated from Sâlim that his father said: "The oath by which the Messenger of Allâh ﷺ

٣٧٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ أَبُو يَعْلَى

[1] Here the term *Ḥalf* means when swearing, one says: "By Allâh..." or similar. In the translation we usually distinguished it from *Yamîn* by: "Swearing by..." It is often mentioned with *Yamîn* as in this narration.

قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ عَنْ عَبَّادِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: كَانَتْ يَمِينُ رَسُولِ اللهِ ﷺ الَّتِي يَحْلِفُ بِهَا: «لَا وَمُصَرِّفِ الْقُلُوبِ!».

used to swear was: 'No, by the Controller of the hearts.'" (*Ḍa'īf*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الكفارات، باب يمين رسول الله ﷺ التي كان يحلف بها، ح:٢٠٩٢ من حديث عبدالله بن رجاء المكي به، وهو في الكبرى، ح:٤٧٠٤، والحديث السابق يغني عنه.

Comments:

'No': This is the negation of the utterance that preceded. So to say, this oath was stated in order to negate some utterance. It might have occurred for emphasis.

Chapter 3. Swearing By The Glory (*'Izzah*)[1] Of Allâh

(المعجم ٣) - الْحَلِفُ بِعِزَّةِ اللهِ تَعَالَى (التحفة ٣)

٣٧٩٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنِي مُحَمَّدُ ابْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَمَّا خَلَقَ اللهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ جِبْرِيلَ عَلَيْهِ السَّلَامُ إِلَى الْجَنَّةِ فَقَالَ: انْظُرْ إِلَيْهَا وَإِلَىٰ مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا، فَنَظَرَ إِلَيْهَا فَرَجَعَ فَقَالَ: وَعِزَّتِكَ! لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، وَأَمَرَ بِهَا فَحُفَّتْ بِالْمَكَارِهِ فَقَالَ: اذْهَبْ إِلَيْهَا فَانْظُرْ إِلَيْهَا وَإِلَىٰ مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا، فَنَظَرَ إِلَيْهَا فَإِذَا هِيَ قَدْ حُفَّتْ بِالْمَكَارِهِ فَقَالَ: وَعِزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ قَالَ: اذْهَبْ فَانْظُرْ إِلَى النَّارِ وَإِلَىٰ مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا، فَنَظَرَ إِلَيْهَا فَإِذَا هِيَ يَرْكَبُ

3794. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When Allâh created Paradise and Hell, He sent Jibrîl, peace be upon him, to Paradise and said: 'Look at it and at what I have prepared for its people in it.' He looked at it, then he came back and said: 'By Your Glory, no one will hear of it but he will enter it.' So He commanded that it be surrounded by hardships and said: 'Go and look at it and at what I have prepared for its people in it.' He looked at it and saw that it had been surrounded with hardships. He (Jibrîl) said: 'By Your Glory, I fear that no one will enter it.' He (Allâh) said: 'Go and look at the Fire and at what I have prepared for its people in it.' So he looked at it and parts of it were piled upon other parts. He came

[1] *'Izzah*: Might, honor, glory, or similar meanings, depending upon the context.

back and said: 'By Your Glory, no one will enter it.' So He commanded that it be surrounded with pleasures and said: 'Go and look at it.' So he looked at it and saw that it was surrounded with pleasures. He came back and said: 'By Your Glory, I fear that no one will be saved from it and all will enter it.'" (***Hasan***)

بَعْضُهَا بَعْضًا، فَرَجَعَ فَقَالَ: وَعِزَّتِكَ! لَا يَدْخُلُهَا أَحَدٌ، فَأَمَرَ بِهَا فَحُفَّتْ بِالشَّهَوَاتِ فَقَالَ: ارْجِعْ فَانْظُرْ إِلَيْهَا، فَنَظَرَ إِلَيْهَا فَإِذَا هِيَ قَدْ حُفَّتْ بِالشَّهَوَاتِ فَرَجَعَ وَقَالَ: وَعِزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَنْجُوَ مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا».

تخريج: [إسناده حسن] أخرجه أبو داود، السنة، باب: في خلق الجنة، ح:٤٧٤٤، والترمذي، ح:٢٥٦٠ من حديث محمد بن عمرو بن علقمة الليثي به، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:٤٧٠٢، وصححه ابن حبان، والحاكم على شرط مسلم:١/ ٢٦، ٢٧، ووافقه الذهبي.

Chapter 4. The Stern Warning Against Swearing By Anything Other Than Allâh

(المعجم ٤) - التَّشْدِيدُ فِي الحَلِفِ بِغَيرِ اللهِ تَعَالَى (التحفة ٤)

3795. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever swears, let him not swear by anything other than Allâh.'" The Quraish used to swear by their forefathers, and so he said: "Do not swear by your forefathers." (***Sahîh***)

٣٧٩٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ، - هُوَ ابْنُ جَعْفَرٍ - قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَ حَالِفًا فَلَا يَحْلِفْ إِلَّا بِاللَّهِ». وَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا فَقَالَ: «لَا تَحْلِفُوا بِآبَائِكُمْ».

تخريج: أخرجه مسلم، الأيمان، باب النهي عن الحلف بغير الله تعالى، ح:١٦٤٦/ ٤ عن علي بن حجر، والبخاري، مناقب الأنصار، باب أيام الجاهلية، ح:٣٨٣٦ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح:٤٧٠٥.

3796. Yahya bin Abî Ishâq said: "A man from Banu Ghifâr told me, in the gathering of Sâlim bin 'Abdullâh, Sâlim bin 'Abdullâh said: 'I heard 'Abdullâh – that is, Ibn 'Umar – say: "The Messenger of Allâh ﷺ said: 'Allâh forbids you to swear by your forefathers.'" (***Sahîh***)

٣٧٩٦ - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ بَنِي غِفَارٍ فِي مَجْلِسِ سَالِمِ بْنِ عَبْدِ اللهِ، قَالَ سَالِمُ بْنُ عَبْدِاللهِ سَمِعْتُ عبدَاللهِ - يَعْنِي ابْنَ عُمَرَ - وَهُوَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ

يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٤٨ عن إسماعيل ابن علية به، وهو في الكبرٰى، ح: ٤٧٠٦ * رجل من بني غفار أقره سالم عليه، وللحديث شواهد، منها الحديث السابق.

Chapter 5. Swearing By One's Forefathers

(المعجم ٥) - الحَلِفُ بِالآبَاءِ (التحفة ٥)

3797. It was narrated from Sâlim, from his father, that on one occasion the Prophet ﷺ heard 'Umar saying: "By my father and by my mother." He said: "Allâh forbids you to swear by your forefathers." 'Umar said: "By Allâh, I never swore by them again, whether saying it for myself or reporting it of others." (*Ṣaḥîḥ*)

٣٧٩٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ وَقُتَيْبَةُ ابْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ النَّبِيُّ ﷺ عُمَرَ مَرَّةً وَهُوَ يَقُولُ: وَأَبِي! وَأَبِي! فَقَالَ: «إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ» فَوَاللَّهِ! مَا حَلَفْتُ بِهَا بَعْدُ ذَاكِرًا وَلَا آثِرًا.

تخريج: أخرجه البخاري، الأيمان والنذور، باب: لا تحلفوا بآبائكم، ح: ٦٦٤٧ تعليقًا، ومسلم، الأيمان، باب النهي عن الحلف بغير الله، ح: ١٦٤٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ٤٧٠٧.

Comments:

'For myself' means intentionally, on his own, and he never quoted someone else having taken an oath like this.

3798. It was narrated from 'Umar that the Prophet ﷺ said: "Allâh forbids you to swear by your forefathers." 'Umar said: "By Allâh, I never swore by them again, whether saying it for myself or reporting of others." (*Ṣaḥîḥ*)

٣٧٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ» قَالَ عُمَرُ: فَوَاللَّهِ! مَا حَلَفْتُ بِهَا بَعْدُ ذَاكِرًا وَلَا آثِرًا.

تخريج: أخرجه البخاري، ح: ٦٦٤٧، ومسلم، ح: ١٦٤٦/٢ من حديث سفيان بن عيينة به، انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٧٠٨.

3799. It was narrated from Sâlim, from his father, that he told him from 'Umar: "The Messenger of Allâh ﷺ said: 'Allâh forbids you to

٣٧٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ حَرْبٍ - عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ،

عَنْ أَبِيهِ، أَنَّهُ أَخْبَرَهُ عَنْ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ يَنْهَاكُمْ أَنْ تَحْلِفُوا بِآبَائِكُمْ». قَالَ عُمَرُ: فَوَاللَّهِ! مَا حَلَفْتُ بِهَا بَعْدُ ذَاكِرًا وَلَا آثِرًا.

swear by your forefathers.'" 'Umar said: "By Allâh, I never swore by them again, whether saying it for myself or reporting it of others." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٤٧٠٩.

(المعجم ٦) - الحَلِفُ بِالأُمَّهَاتِ (التحفة ٦)

Chapter 6. Swearing By One's Mother

٣٨٠٠ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عَوْفٌ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَحْلِفُوا بِآبَائِكُمْ وَلَا بِأُمَّهَاتِكُمْ وَلَا بِالْأَنْدَادِ، وَلَا تَحْلِفُوا إِلَّا بِاللَّهِ، وَلَا تَحْلِفُوا إِلَّا وَأَنْتُمْ صَادِقُونَ».

3800. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not swear by your fathers, nor by your mothers nor by the idols. Swear only by Allâh, and do not swear unless you are sincere.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الأيمان والنذور، باب كراهية الحلف بالآباء، ح: ٣٢٤٨ عن عبيدالله بن معاذ به، وهو في الكبرى، ح: ٤٧١٠، وصححه ابن حبان، ح: ١١٧٦.

Comments:

'Or by idols': The Arabic term used in the report is *Andâd* (equals or rivals) (singular is *Nidd*), which signifies any object of adoration to which some or all of Allâh's qualities are ascribed. It denotes (literally) those people whom people consider worthy of worship, or treat them in that way, irrespective of whether they are dead or alive.

(المعجم ٧) - الحَلِفُ بِمِلَّةٍ سِوَى الإِسْلَامِ (التحفة ٧)

Chapter 7. Swearing By A Religion Other Than Islam

٣٨٠١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ خَالِدٍ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ

3801. It was narrated that Thâbit bin Aḍ-Ḍaḥḥâk said: "The Messenger of Allâh ﷺ said: 'Whoever swears by a religion other than Islam, telling a lie, will be as he said.'" (*Ṣaḥîḥ*)

In his narration, Qutaibah said: "Intentionally." Yazîd said:

"Telling a lie will be as he said, and whoever kills himself with something. Allâh will punish him with it in the Fire of Hell."

حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ» قَالَ قُتَيْبَةُ فِي حَدِيثِهِ: «مُتَعَمِّدًا» وَقَالَ يَزِيدُ: «كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عَذَّبَهُ اللهُ بِهِ فِي نَارِ جَهَنَّمَ».

تخريج: أخرجه البخاري، الجنائز، باب ماجاء في قاتل النفس، ح:١٣٦٣ من حديث يزيد بن زريع، ومسلم، الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه . . . إلخ، ح:١١٠/١٧٧ من حديث خالد الحذاء به، وهو في الكبرى، ح:٤٧١١.

Comments:

The form of such an oath is that someone says: "By Christianity..." or the like. And they also say it is when he says: (By Allâh) if I do so and so work, I may turn a Jew or Christian, etc.' He has, however, already done that work, and he remembers it also. Or he says: 'If I do such and such work, I am a Jew or Christian.' While his intention is to do that work, he is swearing only to deceive. Apparently, he has chosen to turn a Jew or Christian. So to speak, he is actually a Jew or Christian.

3802. Thâbit bin Aḍ-Ḍaḥḥâk narrated that the Messenger of Allâh ﷺ said: "Whoever swears by a religion other than Islam, telling a lie, will be as he said, and whoever kills himself with something will be punished with it in the Hereafter." (*Ṣaḥîḥ*)

٣٨٠٢ - أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ يَحْيَى، أَنَّهُ حَدَّثَهُ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ قَالَ: حَدَّثَنِي ثَابِتُ بْنُ الضَّحَّاكِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَى الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ عُذِّبَ بِهِ فِي الْآخِرَةِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٧١٢.

Chapter 8. Swearing That One Has Nothing To Do With Islam

(المعجم ٨) - الْحَلِفُ بِالْبَرَاءَةِ مِنَ الْإِسْلَامِ (التحفة ٨)

3803. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'Whoever says: I have nothing to do with Islam, if he is lying then he is as he said, and if he is telling the truth, his Islam will not be sound." (*Ḥasan*)

٣٨٠٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَالَ: إِنِّي بَرِيءٌ مِنَ الْإِسْلَامِ: فَإِنْ كَانَ كَاذِبًا فَهُوَ كَمَا قَالَ، وَإِنْ

كَانَ صَادِقًا لَمْ يَعُدْ إِلَى الْإِسْلَامِ سَالِمًا».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الكفارات، باب من حلف بملة غير الإسلام، ح:٢١٠٠ من حديث الفضل بن موسى به، وهو في الكبرى، ح:٤٧١٣، وصححه الحاكم على شرط الشيخين: ٤/ ٢٩٨، ووافقه الذهبي.

Comments:

'His Islam will not be sound' means he would be considered to have sinned on account of uttering such words, because these are extremely ignominious words; as it were, he considered Islam very insignificant. Even if he is truthful, there is no room for such insensitivity.

Chapter 9. Swearing By The Ka'bah

(المعجم ٩) - **الحَلِفُ بِالْكَعْبَةِ** (التحفة ٩)

3804. It was narrated from 'Abdullâh bin Yasâr, from Qutailah, a woman from Juhainah, that a Jew came to the Prophet ﷺ and said: "You are setting up rivals (to Allâh) and associating others (with Him). You say: 'Whatever Allâh wills and you will,' and you say: 'By the Ka'bah.'" So the Prophet ﷺ commanded them, if they wanted to swear an oath, to say: "By the Lord of the Ka'bah;" and to say: "Whatever Allâh wills, then what you will." (*Sahîh*)

٣٨٠٤ - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ عَبْدِ اللهِ بْنِ يَسَارٍ، عَنْ قُتَيْلَةَ امْرَأَةٍ مِنْ جُهَيْنَةَ: أَنَّ يَهُودِيًّا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّكُمْ تُنَدِّدُونَ وَإِنَّكُمْ تُشْرِكُونَ: تَقُولُونَ: مَا شَاءَ اللهُ وَشِئْتَ، وَتَقُولُونَ: وَالْكَعْبَةِ! فَأَمَرَهُمُ النَّبِيُّ ﷺ إِذَا أَرَادُوا أَنْ يَحْلِفُوا أَنْ يَقُولُوا: وَرَبِّ الْكَعْبَةِ! وَيَقُولُ أَحَدٌ مَا شَاءَ اللهُ ثُمَّ شِئْتَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/ ٣٧١ من حديث معبد الجدلي القيسي به، وهو في الكبرى، ح: ٤٧١٤، وصححه الحاكم: ٤/ ٢٩٧، ووافقه الذهبي * عبدالله بن يسار هو الجهني الكوفي.

Comments:

The Ka'bah is a created being, and swearing or taking an oath by something which is created (by Allâh) is not lawful.

Chapter 10. Swearing By False Gods (*At-Tawâghît*)

(المعجم ١٠) - **الحَلِفُ بِالطَّوَاغِيتِ** (التحفة ١٠)

3805. It was narrated from 'Abdur-Rahmân bin Samurah that the Prophet ﷺ said: "Do not swear by your forefathers or by false gods (*At-Tawâghît*)." (*Sahîh*)

٣٨٠٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هِشَامٌ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ

قَالَ: «لَا تَحْلِفُوا بِآبَائِكُمْ وَلَا بِالطَّوَاغِيتِ».

تخريج: أخرجه مسلم، الأيمان، باب من حلف باللات والعزى فليقل: "لا إله إلا الله"، ح:١٦٤٨ من حديث هشام بن حسان به، وهو في الكبرى، ح:٤٧١٥ * يزيد هو ابن هارون.

Comments:

(See *Ḥadîth* 3800)

Chapter 11. Swearing By Al-Lât

(المعجم ١١) - الحَلِفُ بِاللَّاتِ

(التحفة ١١)

3806. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever among you swears and says: By Al-Lât, let him say: *Lâ ilâha illallâh* (There is none worthy of worship except Allâh). And whoever says to his companion: Come, let us gamble, then let him give in charity.'" (*Ṣaḥîḥ*)

٣٨٠٦ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ مِنْكُمْ فَقَالَ: بِاللَّاتِ فَلْيَقُلْ: لَا إِلٰهَ إِلَّا اللهُ، وَمَنْ قَالَ لِصَاحِبِهِ: تَعَالَ أُقَامِرْكَ فَلْيَتَصَدَّقْ».

تخريج: أخرجه البخاري، التفسير، باب: ﴿أفرأيتم اللات والعزى﴾، ح:٤٨٦٠، ومسلم، الأيمان، باب من حلف باللات والعزى فليقل: "لا إله إلا الله"، ح:١٦٤٧ من حديث الزهري به، وهو في الكبرى، ح:٤٧١٦.

Comments:

Lât was the name of an idol, which was placed on Mount Safa. Swearing by *Lât* is to imitate the polytheists. Hence, to end such imitative behavior and to remove the doubt of the listener, the command to pronounce *Lâ ilâhâ illallâh* was given.

Chapter 12. Swearing By Al-Lât And Al-'Uzza

(المعجم ١٢) - الحَلِفُ بِاللَّاتِ وَالعُزَّى

(التحفة ١٢)

3807. It was narrated from Muṣ'ab bin Sa'd that his father said: "We were talking about something, and I had only recently left *Jâhiliyyah* behind, so I swore by Al-Lât and Al-'Uzza. The Companions of the Messenger of Allâh ﷺ said to me: 'What a bad thing you have said!

٣٨٠٧ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: كُنَّا نَذْكُرُ بَعْضَ الْأَمْرِ وَأَنَا حَدِيثُ عَهْدٍ بِالْجَاهِلِيَّةِ فَحَلَفْتُ بِاللَّاتِ وَالْعُزَّى،

Go to the Messenger of Allâh ﷺ and tell him, for we think that you have committed *Kufr*.' So I went to him and told him, and he said to me: 'Say: *Lâ ilâha illallâh waḥdahu lâ sharîka lah* (There is none worthy of worship except Allâh alone, with out partner) three times, and seek refuge with Allâh from the *Shaiṭân* three times, and spit dryly to your left three times, and do not say that again.'" (*Ṣaḥîḥ*)

فَقَالَ لِي أَصْحَابُ رَسُولِ اللهِ ﷺ: بِئْسَ مَا قُلْتَ ائْتِ رَسُولَ اللهِ ﷺ فَأَخْبِرْه، فَإِنَّا لَا نَرَاكَ إِلَّا قَدْ كَفَرْتَ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ فَقَالَ لِي: «قُلْ: لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ ثَلَاثَ مَرَّاتٍ، وَتَعَوَّذْ بِاللّٰهِ مِنَ الشَّيْطَانِ ثَلَاثَ مَرَّاتٍ، وَاتْفُلْ عَنْ يَسَارِكَ ثَلَاثَ مَرَّاتٍ، وَلَا تَعُدْ لَهُ».

تخريج: [صحيح] أخرجه ابن ماجه، الكفارات، باب النهي أن يحلف بغير الله، ح:٢٠٩٧ من حديث أبي إسحاق السبيعي به، وهو في الكبرى، ح:٤٧١٧، وانظر الحديث الآتي.

Comments:

Sa'd ﷺ was the Muslim of the very early period of Islam. He is included among the first Muslims. A very few venerable personages had embraced Islam earlier than him. According to his own description, he was the third to embrace Islam. He belonged to the ten to whom, in their lifetime, Paradise had been announced. May Allâh be pleased with him, and he be with Him.

3808. Muṣ'ab bin Sa'd narrated that his father said: "I swore by Al-Lât and Al-'Uzza and my companions said to me: 'What a bad thing you have said! You have said something horrible.' So I went to the Messenger of Allâh ﷺ and told him about that. He said: 'Say: *Lâ ilâha illallâh waḥdahu lâ sharîka lah, lahul-mulk wa lahul-ḥamd wa huwa 'ala kulli shay'in qadîr* (There is none worthy of worship except Allâh with no partner or associate; His is the Dominion, to Him be all praise, and He is able to do all things). Spit to your left three times, seek refuge with Allâh from the *Shaiṭân*, and do not say that again.'" (*Ṣaḥîḥ*)

٣٨٠٨ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ قَالَ: حَدَّثَنِي مُصْعَبُ بْنُ سَعْدٍ عَنْ أَبِيهِ قَالَ: حَلَفْتُ بِاللَّاتِ وَالْعُزَّى فَقَالَ لِي أَصْحَابِي: بِئْسَ مَا قُلْتَ قُلْتَ هُجْرًا! فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ، فَقَالَ: «قُلْ لَا إِلٰهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ، وَانْفُثْ عَنْ يَسَارِكَ ثَلَاثًا، وَتَعَوَّذْ بِاللّٰهِ مِنَ الشَّيْطَانِ، ثُمَّ لَا تَعُدْ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٤٧١٨، وصححه ابن حبان، ح:١١٧٨، وانظر الحديث السابق.

Chapter 13. Fulfillment Of An Oath (When One Is Adjured To Do Something)

(المعجم ١٣) - إِبْرَارُ الْقَسَمِ (التحفة ١٣)

3809. Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ commanded us to do seven things: He commanded us to attend funerals, visit the sick, to reply (say: *Yarhamuk Allâh* (may Allâh have mercy on you)) to one who sneezes, to accept invitations, to support the oppressed, to fulfill oaths (when adjured by another) and to return greetings of *Salâm*." (*Sahîh*)

٣٨٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدِ بْنِ مُقَرِّنٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِسَبْعٍ: أَمَرَنَا بِاتِّبَاعِ الْجَنَائِزِ، وَعِيَادَةِ الْمَرِيضِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِجَابَةِ الدَّاعِي، وَنَصْرِ الْمَظْلُومِ، وَإِبْرَارِ الْقَسَمِ، وَرَدِّ السَّلَامِ.

تخريج: [صحيح] تقدم، ح:١٩٤١ وهو في الكبرٰى، ح:٤٧١٩.

Comments:

Meaning; when you are requested to take an oath to fulfill a matter and you swear to do such, then you must fulfill it.

Chapter 14. One Who Swears An Oath And Then Sees That Something Else Is Better

(المعجم ١٤) - مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنهَا (التحفة ١٤)

3810. It was narrated from Abû Mûsâ that the Prophet ﷺ said: "There is nothing on Earth that I swear an oath upon, and I see that something else is better, but I do that which is better." (*Sahîh*)

٣٨١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سُلَيْمَانَ، عَنْ أَبِي السَّلِيلِ، عَنْ زَهْدَمٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «مَا عَلَى الْأَرْضِ يَمِينٌ، أَحْلِفُ عَلَيْهَا، فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُهُ».

تخريج: أخرجه مسلم، الأيمان، باب ندب من حلف يمينًا فرأى غيرها خيرًا منها ... إلخ، ح:١٦٤٩/١٠ من حديث سليمان التيمي، والبخاري، فرض الخمس، باب: ومن الدليل على أن الخمس لنوائب المسلمين ... إلخ، ح:٣١٣٣ من حديث زهدم بن مضرب به، وهو في الكبرٰى، ح:٤٧٢٠ * أبو السليل هو ضريب بن نقير.

Chapter 15. Expiation Before Breaking An Oath

(المعجم ١٥) - الكَفَّارَةُ قَبْلَ الحِنْثِ

(التحفة ١٥)

3811. It was narrated that Abû Mûsâ Al-Ash'arî said: "I came to the Messenger of Allâh ﷺ with a group of the Ash'arî people and asked him to give us animals to ride. He said: 'By Allâh, I cannot give you anything to ride and I have nothing to give you to ride.' We stayed as long as Allâh willed, then some camels were brought to him. He ordered that we be given three fine-looking camels. When we left, we said to one another: 'We came to the Messenger of Allâh ﷺ to ask him for animals to ride, and he swore by Allâh that he would not give us anything to ride, then he gave us something.'" Abû Mûsâ said: "We came to the Prophet ﷺ and told him about that. He said: 'I did not give you animals to ride, rather Allâh gave you them to ride. By Allâh, I do not swear an oath and then see something better than it, but I offer expiation for my oath and do that which is better.'" (*Ṣaḥîḥ*)

٣٨١١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فِي - يعني رَهْطٍ - مِنَ الْأَشْعَرِيِّينَ نَسْتَحْمِلُهُ فَقَالَ: «وَاللَّهِ! لَا أَحْمِلُكُمْ وَمَا عِنْدِي مَا أَحْمِلُكُمْ» ثُمَّ لَبِثْنَا مَا شَاءَ اللهُ، فَأُتِيَ بِإِبِلٍ، فَأَمَرَ لَنَا بِثَلَاثَةِ ذَوْدٍ، فَلَمَّا انْطَلَقْنَا قَالَ بَعْضُنَا لِبَعْضٍ: لَا يُبَارِكُ اللهُ لَنَا، أَتَيْنَا رَسُولَ اللهِ ﷺ نَسْتَحْمِلُهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا، قَالَ أَبُو مُوسَى: فَأَتَيْنَا النَّبِيَّ ﷺ فَذَكَرْنَا ذٰلِكَ لَهُ فَقَالَ: «مَا أَنَا حَمَلْتُكُمْ بَلِ اللهُ حَمَلَكُمْ، إِنِّي وَاللَّهِ! لَا أَحْلِفُ عَلَىٰ يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا كَفَّرْتُ عَنْ يَمِينِي، وَأَتَيْتُ الَّذِي هُوَ خَيْرٌ».

تخريج: أخرجه البخاري، كفارات الأيمان، باب الاستثناء في الأيمان، ح:٦٧١٨، ومسلم، الأيمان، باب ندب من حلف يمينًا فرأى غيرها خيرًا منها . . . إلخ، ح:١٦٤٩ عن قتيبة به، وهو في الكبرٰى، ح:٤٧٢١ * حماد هو ابن زيد.

Comments:

Ash'ar was a clan, on account of which Abû Mûsâ is called Ash'ari. The moment they had reached him, he was incidentally in the state of anger over some matter. Otherwise, he did not have any mounts at that time.

3812. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of

٣٨١٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ بْنِ الْأَخْنَسِ قَالَ:

Allâh ﷺ said: "Whoever swears an oath, then sees something better than it, let him do that which is better." (*Ḥasan*)

حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيُكَفِّرْ عَنْ يَمِينِهِ وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/٢١٢ من حديث عبيدالله به مطولاً، وهو في الكبرٰى، ح: ٤٧٢٣، وللحديث شواهد عند ابن حبان، ح: ١١٨٠ وغيره.

3813. It was narrated from 'Abdur-Raḥmân bin Samurah that the Messenger of Allâh ﷺ said: "If any one of you swears an oath, then he sees something better than it, let him offer expiation for his oath, and look at what is better and do it." (*Ṣaḥîḥ*)

٣٨١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا حَلَفَ أَحَدُكُمْ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيُكَفِّرْ عَنْ يَمِينِهِ، وَلْيَنْظُرِ الَّذِي هُوَ خَيْرٌ، فَلْيَأْتِهِ».

تخريج: أخرجه مسلم، الأيمان، باب ندب من حلف يمينًا فرأى غيرها خيرًا منها ... إلخ، ح: ١٦٥٢ من حديث المعتمر بن سليمان، والبخاري، الأيمان والنذور، باب قول الله تعالى: "لا يؤاخذكم الله باللغو في أيمانكم"، ح: ٦٦٢٢ من حديث الحسن البصري به، وهو في الكبرٰى، ح: ٤٧٢٤.

3814. 'Abdur-Raḥmân bin Samurah said: "The Messenger of Allâh ﷺ said: 'If you swear an oath, offer expiation for your oath, then do that which is better.'" (*Ṣaḥîḥ*)

٣٨١٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ الْحَسَنَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَلَفْتَ عَلَى يَمِينٍ فَكَفِّرْ عَنْ يَمِينِكَ، ثُمَّ ائْتِ الَّذِي هُوَ خَيْرٌ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٧٢٥.

3815. It was narrated from 'Abdur-Raḥmân bin Samurah that the Prophet ﷺ said: "If you swear an oath, then you see something better than it, then offer expiation for your oath, and do that which is better." (*Ṣaḥîḥ*)

٣٨١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَعِيُّ عَنْ عَبْدِ الْأَعْلَى - وَذَكَرَ كَلِمَةً مَعْنَاهَا: حَدَّثَنَا - سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ: أَنَّ

النَّبِيِّ ﷺ قَالَ: «إِذَا حَلَفْتَ عَلَىٰ يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَكَفِّرْ عَنْ يَمِينِكَ وَائْتِ الَّذِي هُوَ خَيْرٌ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٧٢٦.

Chapter 16. Expiation After Breaking An Oath

(المعجم ١٦) - الْكَفَّارَةُ بَعْدَ الْحِنْثِ (التحفة ١٦)

3816. It was narrated that 'Adiyy bin Ḥâtim said: "The Messenger of Allâh ﷺ said: 'Whoever swears an oath, then sees something better than it, let him do that which is better and offer expiation for his oath.'" (*Ṣaḥîḥ*)

٣٨١٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، يُحَدِّثُ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيُكَفِّرْ عَنْ يَمِينِهِ».

تخريج: [صحيح] أخرجه أحمد:٤/٢٥٦، ٣٧٨ من حديث شعبة به، وهو في الكبرٰى، ح:٤٧٢٧ * عبدالله بن عمرو مستور، والحديث الآتي شاهد له.

Comments:

In the previously recorded narrations, atonement was mentioned before breaking an oath, whereas in this report (and in the upcoming reports), the mention of breaking an oath precedes that of atonement. So to say, both ways are permissible.

3817. It was narrated that 'Adiyy bin Ḥâtim said: "The Messenger of Allâh ﷺ said: 'Whoever swears an oath, then sees something better than it, let him leave his oath, and do that which is better, and offer expiation for it.'" (*Ṣaḥîḥ*)

٣٨١٧ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرِ بْنِ عَيَّاشٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ تَمِيمِ بْنِ طَرَفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ فَرَأَى غَيْرَهَا خَيْرًا مِنْهَا، فَلْيَدَعْ يَمِينَهُ وَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيُكَفِّرْهَا».

تخريج: أخرجه مسلم، الأيمان، باب ندب من حلف يمينًا فرأى غيرها خيرًا منها ... إلخ، ح:١٦٥١ من حديث عبدالعزيز به، وهو في الكبرٰى، ح:٤٧٢٨.

3818. It was narrated that 'Adiyy

٣٨١٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ:

bin Hâtim said: "The Messenger of Allâh ﷺ said: 'Whoever swears an oath, then sees something better than it, let him do that which is better and leave his oath.'" (*Sahîh*)

حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ رُفَيْعٍ قَالَ: سَمِعْتُ تَمِيمَ بْنَ طَرَفَةَ يُحَدِّثُ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ فَرَأَى خَيْرًا مِنْهَا، فَلْيَأْتِ الَّذِي هُوَ خَيْرٌ، وَلْيَتْرُكْ يَمِينَهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرىٰ، ح:٤٧٢٩ .

3819. It was narrated from Abû Al-Ahwas that his father said: "I said: 'O Messenger of Allâh, I have a cousin, and I come to him and ask him (for help) but he does not give me anything, and he does not uphold the ties of kinship with me. Then, when he needs me, he comes to me and asks me (for help). I swore that I would not give him anything, nor uphold the ties of kinship with him.' He commanded me to do that which is better and to offer expiation for my oath." (*Sahîh*)

٣٨١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا أَبُو الزَّعْرَاءِ عَنْ عَمِّهِ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ ابْنَ عَمٍّ لِي: أَتَيْتُهُ أَسْأَلُهُ فَلَا يُعْطِينِي وَلَا يَصِلُنِي، ثُمَّ يَحْتَاجُ إِلَيَّ فَيَأْتِينِي فَيَسْأَلُنِي، وَقَدْ حَلَفْتُ أَنْ لَا أُعْطِيَهُ وَلَا أَصِلَهُ، فَأَمَرَنِي أَنْ آتِيَ الَّذِي هُوَ خَيْرٌ وَأُكَفِّرَ عَنْ يَمِينِي.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الكفارات، باب من حلف على يمين فرأى غيرها خيرًا منها، ح:٢١٠٩ من حديث سفيان بن عيينة به، وهو في الكبرىٰ، ح:٤٧٣٠، وهو مخرج في مسند الحميدي، ح:٨٨٥ بتحقيقي.

3820. It was narrated that 'Abdur-Rahmân bin Samurah said: "The Prophet ﷺ said to me: 'If you swear an oath, and you see something that is better, then do that which is better and offer expiation for your oath.'" (*Sahîh*)

٣٨٢٠ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ وَيُونُسُ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «إِذَا آلَيْتَ عَلَىٰ يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأْتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ».

تخريج: [صحيح] تقدم، ح:٣٨١٣، وهو في الكبرىٰ، ح:٤٧٣١ .

٣٨٢١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَىٰ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ: قَالَ - يَعْنِي رَسُولَ اللهِ - ﷺ: «إِذَا حَلَفْتَ عَلَى يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأْتِ الَّذِي هُوَ خَيْرٌ مِنْهَا، وَكَفِّرْ عَنْ يَمِينِكَ».

3821. 'Abdur-Raḥmân bin Samurah said: "The Messenger of Allâh ﷺ said: 'If you swear an oath, then you see something that is better, then do that which is better offer expiation for you oath.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٨١٣، وهو في الكبرىٰ، ح:٤٧٣٢ .

٣٨٢٢ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ فِي حَدِيثِهِ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ الْبَصْرِيِّ: قَالَ عَبْدُ الرَّحْمٰنِ بْنُ سَمُرَةَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «إِذَا حَلَفْتَ عَلَىٰ يَمِينٍ فَرَأَيْتَ غَيْرَهَا خَيْرًا مِنْهَا، فَأْتِ الَّذِي هُوَ خَيْرٌ، وَكَفِّرْ عَنْ يَمِينِكَ».

3822. 'Abdur-Raḥmân bin Samurah said: "The Messenger of Allâh ﷺ said to me: 'If you swear an oath, then you see something that is better, do that which is better, and offer expiation for your oath.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٨١٣، وهو في الكبرىٰ، ح:٤٧٣٣.

(المعجم ١٧) - الْيَمِينُ فِيمَا لَا يَمْلِكُ (التحفة ١٧)

Chapter 17. Oaths Concerning That Which One Does Not Possess

٣٨٢٣ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا يَحْيَىٰ عَنْ عُبَيْدِ اللهِ بْنِ الْأَخْنَسِ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ وَلَا يَمِينَ فِيمَا لَا يَمْلِكُ، وَلَا فِي مَعْصِيَةٍ، وَلَا قَطِيعَةِ رَحِمٍ».

3823. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "There is no vow and no oath concerning that which one does not possess, nor to commit sin, nor to sever the ties of kinship." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الأيمان، باب اليمين في قطيعة الرحم، ح:٣٢٧٤ من حديث عبيدالله بن الأخنس به، وهو في الكبرىٰ، ح:٤٧٣٤.

Comments:

'No vow and no oath...' means; it is not allowed to do that.

Chapter 18. Whoever Swears An Oath And Says: "If Allâh Wills"

(المعجم ١٨) - مَنْ حَلَفَ فَاسْتَثْنَى

(التحفة ١٨)

3824. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever swears an oath and says: 'If Allâh wills,' then if he wishes he may go ahead, and if he wishes he may not, without having broken his oath." (*Sahîh*)

٣٨٢٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ فَاسْتَثْنَى: فَإِنْ شَاءَ مَضَى وَإِنْ شَاءَ تَرَكَ غَيْرَ حَنِثٍ».

تخريج: [إسناده صحيح] أخرجه الترمذي، النذور والأيمان، باب ماجاء في الاستثناء في اليمين، ح:١٥٣١ من حديث عبدالوارث بن سعيد به، وهو في الكبرى، ح:٤٧٣٥، وقال الترمذي: "حسن"، وصححه ابن حبان * أيوب تابعه كثير بن فرقد كما سيأتي، ح:٣٨٥٩.

Comments:

Insha' Allâh signifies 'If Allâh Wills it so!' It transpires from these words that the swearer has not sworn an absolute oath. In other words, he is saying in effect, if he is able to perform that act, he would perform it. Otherwise it, would be understood that Allâh did not will it. Therefore, he could not do it. How would he apparently incur a sin?

Chapter 19. Intention In Oaths

(المعجم ١٩) - النِّيَّةُ فِي الْيَمِينِ

(التحفة ١٩)

3825. It was narrated from 'Umar bin Al-Khattâb that the Prophet ﷺ said: "Actions are but by intentions, and each person will have but that which he intended. Thus, he whose emigration was for the sake of Allâh and His Messenger, his emigration was for the sake of Allâh and His Messenger, and he whose emigration was to achieve some worldly gain or to take some woman in marriage, his emigration was for that for which he emigrated." (*Sahîh*)

٣٨٢٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُلَيْمُ بْنُ حَيَّانَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ وَقَّاصٍ، عَنْ عُمَرَ بْنِ الْخَطَّابِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِامْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوِ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

تخريج: [صحيح] تقدم، ح:٧٥، وهو في الكبرى، ح:٤٧٣٦.

Comments:

An oath also forms a part of the affairs of the world. Hence, an oath shall be

considered reliable or valid according to the intention of the one who takes it, or the signification of an oath would be interpreted and considered trustworthy, according to the signification intended by the taker of the oath. (This *Hadîth* and its details have preceded earlier. See *Hadîth* 75)

Chapter 20. Forbidding That Which Allâh, The Mighty And Sublime, Has Permitted

(المعجم ٢٠) - تَحْرِيمُ مَا أَحَلَّ اللهُ عَزَّ وَجَلَّ (التحفة ٢٠)

3826. 'Ubaid bin 'Umair said: I heard 'Âishah say: "The Prophet ﷺ used to stay with Zainab bint Jahsh and drink honey at her house. Hafsah and I agreed that if the Prophet ﷺ came to either of us, she would say: 'I detect the smell of *Maghâfir* (a nasty-smelling gum) on you. Have you eaten *Maghâfir*?' He went to one of them and she said that to him. He said: 'No, rather I drank honey at the house of Zainab bint Jahsh, but I will never do it again.' Then the following was revealed: 'O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you'[1] up to: 'If you two turn in repentance to Allâh'[2] – 'Âishah and Hafsah – 'And (remember) when the Prophet disclosed a matter in confidence to one of his wives.'[3] refers to him saying: 'No, rather I drank honey.'" (*Sahîh*)

٣٨٢٦ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: زَعَمَ عَطَاءٌ أَنَّهُ سَمِعَ عُبَيْدَ بْنَ عُمَيْرٍ يَقُولُ: سَمِعْتُ عَائِشَةَ تَزْعُمُ: أَنَّ النَّبِيَّ ﷺ كَانَ يَمْكُثُ عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ فَيَشْرَبُ عِنْدَهَا عَسَلًا، فَتَوَاصَيْتُ أَنَا وَحَفْصَةُ أَنَّ أَيَّتَنَا دَخَلَ عَلَيْهَا النَّبِيُّ ﷺ فَلْتَقُلْ: إِنِّي أَجِدُ مِنْكَ رِيحَ مَغَافِيرَ! أَكَلْتَ مَغَافِيرَ؟ فَدَخَلَ عَلَى إِحْدَاهُمَا، فَقَالَتْ ذَلِكَ لَهُ، فَقَالَ: «لَا بَلْ شَرِبْتُ عَسَلًا عِنْدَ زَيْنَبَ بِنْتِ جَحْشٍ وَلَنْ أَعُودَ لَهُ» فَنَزَلَتْ: ﴿يَٰٓأَيُّهَا ٱلنَّبِىُّ لِمَ تُحَرِّمُ مَآ أَحَلَّ ٱللَّهُ لَكَ﴾ إِلَى ﴿إِن تَتُوبَآ إِلَى ٱللَّهِ﴾ عَائِشَةُ وَحَفْصَةُ ﴿وَإِذْ أَسَرَّ ٱلنَّبِىُّ إِلَىٰ بَعْضِ أَزْوَٰجِهِۦ حَدِيثًا﴾ لِقَوْلِهِ: «بَلْ شَرِبْتُ عَسَلًا».

تخريج: [صحيح] تقدم، ح: ٣٤٥٠، وهو في الكبرى، ح: ٤٧٣٧.

Comments:

(Similar to *Hadîth* 3410)

To declare that this or that lawful thing will now be unlawful for oneself, as unlawful is similar to taking a vow or an oath.

[1] *At-Tahrîm* 66:1.
[2] *At-Tahrîm* 66:4.
[3] *At-Tahrîm* 66:3.

Chapter 21. If A Person Swears Not To Eat Any Condiment With Bread, Then He Eats Bread And Vinegar[1]

(المعجم ٢١) - إِذَا حَلَفَ أَنْ لَا يَأْتَدِمَ فَأَكَلَ خُبْزًا بِخَلٍّ (التحفة ٢١)

3827. It was narrated that Jâbir said: "I entered the house of the Prophet ﷺ with him and there was some bread and vinegar. The Messenger of Allâh ﷺ said: 'Eat; what a good condiment is vinegar.'" (*Ṣaḥîḥ*)

٣٨٢٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَىٰ قَالَ: حَدَّثَنَا الْمُثَنَّى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ نَافِعٍ عَنْ جَابِرٍ قَالَ: دَخَلْتُ مَعَ النَّبِيِّ ﷺ بَيْتَهُ فَإِذَا فِلَقٌ وَخَلٌّ، فَقَالَ رَسُولُ اللهِ ﷺ: «كُلْ، فَنِعْمَ الْإِدَامُ الْخَلُّ».

تخريج: أخرجه مسلم، الأشربة، باب فضيلة الخل، والتأدم به، ح:٢٠٥٢/١٦٧ من حديث المثنى بن سعيد به، وهو في الكبرٰى، ح:٤٧٣٨.

Chapter 22. Swearing Oaths And Lying When One Does Not Believe In What He Is Swearing About

(المعجم ٢٢) - فِي الْحَلِفِ وَالْكَذِبِ لِمَنْ لَمْ يَعْتَقِدِ الْيَمِينَ بِقَلْبِهِ (التحفة ٢٢)

3828. It was narrated that Qais bin Abî Gharazah said: "At the time of the Messenger of Allâh ﷺ we used to be called *Samâsîr* (brokers). The Messenger of Allâh ﷺ came to us when we were selling and called us by a name that was better than that. He said: 'O merchants (*Tujjâr*), this selling involves lies and (false) oaths, so mix some charity with it.'" (*Ṣaḥîḥ*)

٣٨٢٨ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي وَائِلٍ، عَن قَيْسِ بْنِ أَبِي غَرَزَةَ قَالَ: كُنَّا نُسَمَّى السَّمَاسِرَةَ، فَأَتَانَا رَسُولُ اللهِ ﷺ وَنَحْنُ نَبِيعُ، فَسَمَّانَا بِاسْمٍ هُوَ خَيْرٌ مِن اسْمِنَا فَقَالَ: «يَا مَعْشَرَ التُّجَّارِ! إِنَّ هٰذَا الْبَيْعَ يَحْضُرُهُ الْحَلِفُ وَالْكَذِبُ، فَشُوبُوا بَيْعَكُمْ بِالصَّدَقَةِ».

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في التجارة يخالطها الحلف واللغو، ح:٣٣٢٧ من حديث سفيان بن عيينة عن عبدالملك بن أعين وغيره به، وقال الترمذي، ح:١٢٠٨ "حسن صحيح"، وهو في الكبرٰى، ح:٤٧٣٩، وصححه ابن الجارود، ح:٥٥٧، والحاكم:٢/ ٥، ووافقه الذهبي.

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[1] Meaning; if someone swore not to eat bread with condiments, then he ate vinegar and bread, he will have violated the oath, since this narration proves that vinegar is a condiment. Otherwise, it is not known that the Prophet ﷺ swore such an oath.

Comments:

'*Samâsirah*' is the plural of *Simsâr*. It is a non-Arabic expression. It denotes people who sell people's commodities for a wage (it signifies a broker, agent or middleman). The non-Arabs were involved in such trade and commerce. Hence, this expression came to be used for all sorts of traders. Allâh's Messenger ﷺ did not like the word; he, therefore, changed it with 'traders or businessmen.'

3829. It was narrated that Qais bin Abî Gharazah said: "We used to sell in Al-Baqî', and the Messenger of Allâh ﷺ came to us. We used to be called *Samâsîr* (brokers) but he said: 'O merchants!' And called us by a name that was better than our name. Then he said: 'This selling involves (false) oaths and lies, so mix some charity with it.'" (*Ṣaḥîḥ*)

٣٨٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ وَعَاصِمٍ وَجَامِعٍ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ قَالَ: كُنَّا نَبِيعُ بِالْبَقِيعِ، فَأَتَانَا رَسُولُ اللهِ ﷺ، وَكُنَّا نُسَمَّى السَّمَاسِرَةَ فَقَالَ: «يَا مَعْشَرَ التُّجَّارِ»! فَسَمَّانَا بِاسْمٍ هُوَ خَيْرٌ مِنِ اسْمِنَا ثُمَّ قَالَ: «إِنَّ هٰذَا الْبَيْعَ يَحْضُرُهُ الْحَلِفُ وَالْكَذِبُ فَشُوبُوهُ بِالصَّدَقَةِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٧٤٠.

Chapter 23. Idle Talk And Lies

(المعجم ٢٣) - فِي اللَّغْوِ وَالْكَذِبِ (التحفة ٢٣)

3830. It was narrated that Qais bin Abî Gharazah said: "The Prophet ﷺ came to us when we were in the marketplace and said: 'This marketplace is filled with idle talk and (false) oaths, so mix some charity with it.'" (*Ṣaḥîḥ*)

٣٨٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ فَقَالَ: أَتَانَا النَّبِيُّ ﷺ وَنَحْنُ فِي السُّوقِ فَقَالَ: «إِنَّ هٰذِهِ السُّوقَ يُخَالِطُهَا اللَّغْوُ وَالْكَذِبُ، فَشُوبُوهَا بِالصَّدَقَةِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٧٤١.

3831. It was narrated that Qais bin Abî Gharazah said: "In Al-Madînah we used to buy and sell *Wasqs* (of goods), and we used to call ourselves *Samâsîr* (brokers), and the people used to call us like that. The

٣٨٣١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَمُحَمَّدُ ابْنُ قُدَامَةَ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ قَالَ: كُنَّا بِالْمَدِينَةِ نَبِيعُ الْأَوْسَاقَ وَنَبْتَاعُهَا، وَكُنَّا

نُسَمِّي أَنْفُسَنَا السَّمَاسِرَةَ وَيُسَمِّينَا النَّاسُ، فَخَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ ذَاتَ يَوْمٍ، فَسَمَّانَا بِاسْمٍ هُوَ خَيْرٌ مِنَ الَّذِي سَمَّيْنَا أَنْفُسَنَا وَسَمَّانَا النَّاسُ، فَقَالَ: «يَا مَعْشَرَ التُّجَّارِ! إِنَّهُ يَشْهَدُ بَيْعَكُمُ الْحَلِفُ وَالْكَذِبُ، فَشُوبُوهُ بِالصَّدَقَةِ».

Messenger of Allâh ﷺ came out to us one day, and called us by a name that was better than that which we called ourselves and which the people called us. He said: 'O *Tujjâr* (traders), your selling involves (false) oaths and lies, so mix some charity with it.'" (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٣٨٢٨، وهو في الكبرى، ح:٤٧٤٢.

Comments:

Imâm An-Nasâ'î indicates from this chapter, that apart from trade and commerce, any work in which futile din and bustle is involved or in which there are possibilities of swearing needlessly, it is advisable to give charity in that activity.

Chapter 24. The Prohibition Against Vows

(المعجم ٢٤) - النَّهْيُ عَنِ النَّذْرِ (التحفة ٢٤)

٣٨٣٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَنْصُورٌ عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ النَّذْرِ وَقَالَ: «إِنَّهُ لَا يَأْتِي بِخَيْرٍ، إِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ».

3832. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ forbade vows and said: "They do not bring any good; they are just a means of taking wealth from the miserly." (*Sahîh*)

تخريج: أخرجه مسلم، النذر، باب النهي عن النذر، وأنه لا يرد شيئًا، ح:١٦٣٩ من حديث شعبة، والبخاري، القدر، باب إلقاء العبد النذر إلى القدر، ح:٦٦٠٨ من حديث منصور به، وهو في الكبرى، ح:٤٧٤٣.

٣٨٣٣ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ النَّذْرِ وَقَالَ: «إِنَّهُ لَا يَرُدُّ شَيْئًا إِنَّمَا يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ».

3833. It was narrated that 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ forbade vows and said: 'They do not change anything; they are just a means of taking wealth from the miserly.'" (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٧٤٤ .

Chapter 25. A Vow Does Not Bring Anything Forward Nor Put It Back

(المعجم ٢٥) - النَّذْرُ لَا يُقَدِّمُ شَيْئًا وَلَا يُؤَخِّرُهُ (التحفة ٢٥)

3834. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'A vow does not bring anything forward or put it back; it is just a means of taking wealth from the miserly.'" (*Sahîh*)

٣٨٣٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَىٰ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «النَّذْرُ لَا يُقَدِّمُ شَيْئًا وَلَا يُؤَخِّرُهُ إِنَّمَا هُوَ شَيْءٌ يُسْتَخْرَجُ بِهِ مِنَ الشَّحِيحِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٧٤٥.

3835. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A vow does not bring anything to the son of Âdam that has not been decreed for him. It is just a means of taking wealth from the miserly." (*Sahîh*)

٣٨٣٥ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَأْتِي النَّذْرُ عَلَى ابْنِ آدَمَ شَيْئًا لَمْ أُقَدِّرْهُ عَلَيْهِ وَلٰكِنَّهُ شَيْءٌ اسْتُخْرِجَ بِهِ مِنَ الْبَخِيلِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٢/ ٢٤٢ عن سفيان بن عيينة به، وهو في الكبرٰى، ح:٤٧٤٦، وأخرجه البخاري، الأيمان، باب الوفاء بالنذر، وقول الله تعالى:﴿يوفون بالنذر﴾، ح:٦٦٩٤ من حديث أبي الزناد به، وله طريق آخر عند مسلم، ح:١٦٤٠/ ٧.

Chapter 26. A Vow Is A Means Of Taking Wealth From The Miserly

(المعجم ٢٦) - النَّذْرُ يُسْتَخْرَجُ بِهِ مِنَ الْبَخِيلِ (التحفة ٢٦)

3836. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not make vows, for a vow does not have any impact on the *Qadar*. Rather it is just a means of taking wealth from the miserly." (*Sahîh*)

٣٨٣٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَنْذِرُوا فَإِنَّ النَّذْرَ لَا يُغْنِي مِنَ الْقَدَرِ شَيْئًا وَإِنَّمَا يُسْتَخْرَجُ [بِهِ] مِنَ الْبَخِيلِ».

تخريج: أخرجه مسلم، النذر، باب النهي عن النذر وأنه لا يرد شيئًا، ح: ١٦٤٠ عن قتيبة به، وهو في الكبرٰى، ح: ٤٧٤٧.

Chapter 27. Vows To Do Acts Of Worship

(المعجم ٢٧) - النَّذْرُ فِي الطَّاعَةِ (التحفة ٢٧)

3837. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Whoever vows to obey Allâh, let him obey Him, and whoever vows to disobey Allâh, let him not disobey Him." (*Ṣaḥîḥ*)

٣٨٣٧ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ الْمَلِكِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ فَلَا يَعْصِهِ».

تخريج: أخرجه البخاري، الأيمان والنذور، باب النذر في الطاعة ﴿وما أنفقتم من نفقة أو نذرتم من نذر﴾، ح: ٦٦٩٦ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٤٧٦، والكبرٰى، ح: ٤٧٤٨.

Chapter 28. Vows To Commit Sin

(المعجم ٢٨) - النَّذْرُ فِي الْمَعْصِيَةِ (التحفة ٢٨)

3838. It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever vows to obey Allâh, let him obey Him, and whoever vows to disobey Allâh, let him not disobey Him.'" (*Ṣaḥîḥ*)

٣٨٣٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَىٰ قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي طَلْحَةُ بْنُ عَبْدِ الْمَلِكِ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ فَلَا يَعْصِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٧٤٩.

Comments:

Disobedience is reprehensible in all conditions, and indulging in disobedience after having taken a vow is further ignominious. Taking a vow does not transform an evil deed into a good deed. Therefore, disobeying Allâh, Most High, by using vows as an excuse, shall not be good. On the contrary, it would be considered a graver offence.

3839. It was narrated that 'Âishah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever vows to

٣٨٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ عُبَيْدِ اللهِ، عَنْ طَلْحَةَ

obey Allâh, let him obey Him, and whoever vows to disobey Allâh, let him not disobey Him.'" (*Sahîh*)

ابْنِ عَبْدِ الْمَلِكِ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ نَذَرَ أَنْ يُطِيعَ اللهَ فَلْيُطِعْهُ، وَمَنْ نَذَرَ أَنْ يَعْصِيَ اللهَ فَلَا يَعْصِهِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٧٥٠، وقال النسائي: "طلحة ثقة ثقة ثقة".

Chapter 29. Fulfilling Vows

(المعجم ٢٩) - الْوَفَاءُ بِالنَّذْرِ (التحفة ٢٩)

3840. 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said: 'The best of you are my generation, then those who come after them, then those whom after them, then those who come after them.' – I do not know if he said two times after him or three. Then he mentioned some people who betray and cannot be trusted, who bear witness without being asked to do so, who make vows and do not fulfill them, and fatness will prevail among them." (*Sahîh*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This (one of the narrators) is Naṣr bin 'Imrân, Abû Ḥamzah.

٣٨٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ، عَنْ زَهْدَمٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يَذْكُرُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَيْرُكُمْ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ»، فَلَا أَدْرِي أَذَكَرَ مَرَّتَيْنِ بَعْدَهُ أَوْ ثَلَاثًا، ثُمَّ ذَكَرَ قَوْمًا يَخُونُونَ وَلَا يُؤْتَمَنُونَ، وَيَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَنْذِرُونَ وَلَا يُوفُونَ، وَيَظْهَرُ فِيهِمُ السِّمَنُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا نَصْرُ بْنُ عِمْرَانَ أَبُو جَمْرَةَ.

تخريج: أخرجه البخاري، الشهادات، باب: لا يشهد على شهادة جور إذا أشهد، ح:٢٦٥١، ومسلم، فضائل الصحابة، باب فضل الصحابة، ثم الذين يلونهم، ثم الذين يلونهم، ح:٢٥٣٥ من حديث شعبة به، وهو في الكبرٰى، ح:٤٧٥١ .

Comments:

'Of my generation' means the Companions of the Prophet ﷺ are the most excellent among the Muslim nation, and it is an agreed upon issue. This is because they directly and bountifully received the Prophetic grace. 'Thereafter those who will follow them': This means the successors or the *Tabi'un*. 'Thereafter' signifies the followers of the successors or the *Tab' Tabi'in*.

Chapter 30. Vows Which Are Not Meant For The Face Of Allâh

(المعجم ٣٠) - النَّذْرُ فِيمَا لَا يُرَادُ بِهِ وَجْهَ اللهِ (التحفة ٣٠)

3841. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ passed by a man who was leading another man by a rope. The Prophet ﷺ took it, and cut it, and he said: 'It is a vow.'" (*Ṣaḥîḥ*)

٣٨٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ الْأَحْوَلُ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِرَجُلٍ يَقُودُ رَجُلًا فِي قَرَنٍ، فَتناوَلَهُ النَّبِيُّ ﷺ فَقَطَعَهُ قَالَ: إِنَّهُ نَذْرٌ.

تخريج: [صحيح] تقدم، ح:٢٩٢٣، وهو في الكبرى، ح:٤٧٥٢.

Comments:

See No. 2923.

3842. It was narrated from Ibn 'Abbâs: "The Prophet ﷺ passed by a man who was circumambulating the Ka'bah, led by another man with a reign in his nose. The Prophet ﷺ took him by the hand and commanded him to lead him by his hand." Ibn Juraij said: "Sulaimân told me that Ṭawûs told him, from Ibn 'Abbâs, that the Prophet ﷺ passed by him when he was circumambulating the Ka'bah, and a man had tied his hand to another man with some string or thread or whatever. The Prophet ﷺ cut it with his hand then said: 'Lead him with your hand.'" (*Ṣaḥîḥ*)

٣٨٤٢ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ الْأَحْوَلُ، أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ - يعني بِرَجُلٍ - وَهُوَ يَطُوفُ بِالْكَعْبَةِ يَقُودُهُ إِنْسَانٌ بِخِزَامَةٍ فِي أَنْفِهِ فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ أَمَرَهُ أَنْ يَقُودَهُ بِيَدِهِ، قَالَ ابْنُ جُرَيجٍ: وَأَخْبَرَنِي سُلَيْمَانُ، أَنَّ طَاوُسًا أَخْبَرَهُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ مَرَّ بِهِ وَهُوَ يَطُوفُ بِالْكَعْبَةِ، وَإِنْسَانٌ قَدْ رَبَطَ يَدَهُ بِإِنْسَانٍ آخَرَ بِسَيْرٍ لَهُ أَوْ خَيْطٍ أَوْ بِشَيْءٍ غَيْرَ ذٰلِكَ، فَقَطَعَهُ النَّبِيُّ ﷺ بِيَدِهِ ثُمَّ قَالَ: «قُدْهُ بِيَدِكَ».

تخريج: [صحيح] تقدم، ح:٢٩٢٣، وهو في الكبرى، ح:٤٧٥٣ .

Comments:

See No. 2923.

Chapter 31. A Vow Concerning Something That One Does Not Own

(المعجم ٣١) - النَّذْرُ فِيمَا لَا يَمْلِكُ (التحفة ٣١)

3843. It was narrated from 'Imrân bin Ḥuṣain that the Prophet ﷺ said: "There is no vow to commit an act of disobedience, and no vow concerning that which the son of Âdam does not possess."' (*Ṣaḥîḥ*)

٣٨٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَيُّوبُ قَالَ: حَدَّثَنَا أَبُو قِلَابَةَ عَنْ عَمِّهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةِ اللهِ، وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

تخريج: أخرجه مسلم، النذر، باب: لا وفاء لنذر في معصية الله، ولا فيما لا يملك العبد، ح:١٦٤١ من حديث أيوب السختياني به، وهو في الكبرى، ح:٤٧٥٤.

Comments:

(See No. 3823)

3844. It was narrated from Thâbit bin Aḍ-Ḍaḥḥâk, that the Messenger of Allâh ﷺ said: "Whoever swears by a religion other than Islam, telling a lie, will be as he said, and whoever kills himself with something, he will be punished with it in the Hereafter, and there is no vow concerning that which a man does not possess." (*Ṣaḥîḥ*)

٣٨٤٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَىٰ عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ ابْنِ الضَّحَّاكِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ بِمِلَّةٍ سِوَىٰ مِلَّةِ الْإِسْلَامِ كَاذِبًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عُذِّبَ بِهِ يَوْمَ الْقِيَامَةِ، وَلَيْسَ عَلَىٰ رَجُلٍ نَذْرٌ فِيمَا لَا يَمْلِكُ».

تخريج: أخرجه البخاري، الأدب، باب ما ينهى من السباب واللعن، ح:٦٠٤٧، ومسلم، الإيمان، باب بيان غلظ تحريم قتل الإنسان نفسه . . . إلخ، ح:١١٠ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح:٤٧٥٥.

Comments:

(See No. 3801)

Chapter 32. Whoever Vows To Walk To The House of Allâh

(المعجم ٣٢) - مَنْ نَذَرَ أَنْ يَمْشِيَ إِلَى بَيْتِ اللهِ تَعَالَى (التحفة ٣٢)

3845. It was narrated that 'Uqbah bin 'Âmir said: "My sister vowed to walk to the House of Allâh, and she told me to ask the Messenger

٣٨٤٥ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ،

أَخْبَرَهُ، أَنَّ أَبَا الْخَيْرِ حَدَّثَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: نَذَرَتْ أُخْتِي أَنْ تَمْشِيَ إِلَىٰ بَيْتِ اللهِ فَأَمَرَتْنِي أَنْ أَسْتَفْتِيَ لَهَا رَسُولَ اللهِ ﷺ، فَاسْتَفْتَيْتُ لَهَا النَّبِيَّ ﷺ فَقَالَ: «لِتَمْشِ وَلْتَرْكَبْ».

of Allâh ﷻ about that. So I asked the Prophet ﷺ for her and he said: 'Let her walk, and let her ride.'" (*Sahîh*)

تخريج: أخرجه البخاري، جزاء الصيد، باب من نذر المشي إلى الكعبة، ح:١٨٦٦، ومسلم، النذر، باب من نذر أن يمشي إلى الكعبة، ح:١٦٤٤/١٢ من حديث ابن جريج به، وهو في الكبرى، ح:٤٧٥٦.

Comments:

Going on foot is not beneficial, and it is not prohibited either. Besides, going on foot is possible. Therefore, this vow should be fulfilled, or one may perform expiation or the *Kaffârah*. There is no mention of expiation in this report. But some other narrations provide evidence for expiation.

Chapter 33. If A Woman Vows To Walk Barefoot And Bareheaded

(المعجم ٣٣) - إِذَا حَلَفَتِ الْمَرْأَةُ لِتَمْشِيَ حَافِيَةً غَيْرَ مُخْتَمِرَةٍ (التحفة ٣٣)

٣٨٤٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ عُبَيْدِ اللهِ بْنِ زَحْرٍ - وَقَالَ عَمْرٌو: إِنَّ عُبَيْدَ اللهِ بْنَ زَحْرٍ أَخْبَرَهُ - عَنْ عَبْدِ اللهِ بْنِ مَالِكٍ، أَنَّ عُقْبَةَ بْنَ عَامِرٍ أَخْبَرَهُ، أَنَّهُ سَأَلَ النَّبِيَّ ﷺ عَنْ أُخْتٍ لَهُ نَذَرَتْ أَنْ تَمْشِيَ حَافِيَةً غَيْرَ مُخْتَمِرَةٍ فَقَالَ لَهُ النَّبِيُّ ﷺ: «مُرْهَا فَلْتَخْتَمِرْ وَلْتَرْكَبْ وَلْتَصُمْ ثَلَاثَةَ أَيَّامٍ».

3846. 'Uqbah bin 'Âmir narrated that he asked the Prophet ﷺ about a sister of his who had vowed to walk, barefoot and bareheaded. The Prophet ﷺ said to him: "Tell her to cover her head and ride, and fast for three days." (*Da'îf*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأيمان، باب من رأى عليه كفارةً إذا كان في معصية، ح:٣٢٩٣ من حديث يحيى بن سعيد القطان عن يحيى بن سعيد الأنصاري به، وهو في الكبرى، ح:٤٧٥٧، وقال الترمذي، ح:١٥٤٤ "حسن" * عبيدالله بن زحر ضعيف ضعفه الجمهور، وله متابعة ضعيفة عند أحمد:٤/١٤٧ .

Comments:

Walking bareheaded is prohibited for a woman. It is, therefore, forbidden to fulfill such a vow. Walking barefoot is permissible and possible also. But since the other part of the vow was forbidden, she was commanded to break the vow and perform expiation.

Chapter 34. Whoever Vows To Fast Then Dies Before Fasting

(المعجم ٣٤) - مَنْ نَذَرَ أَنْ يَصُومَ ثُمَّ مَاتَ قَبْلَ أَنْ يَصُومَ (التحفة ٣٤)

3847. It was narrated that Ibn 'Abbâs said: "A woman traveled by sea and vowed to fast for a month, but she died before she could fast. Her sister came to the Prophet ﷺ and told him about that, and he told her to fast on her behalf." (*Ṣaḥîḥ*)

٣٨٤٧ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ يُحَدِّثُ عَنْ مُسْلِمٍ الْبَطِينِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: رَكِبَتِ امْرَأَةٌ الْبَحْرَ فَنَذَرَتْ أَنْ تَصُومَ شَهْرًا، فَمَاتَتْ قَبْلَ أَنْ تَصُومَ فَأَتَتْ أُخْتُهَا النَّبِيَّ ﷺ فَذَكَرَتْ ذٰلِكَ لَهُ، فَأَمَرَهَا أَنْ تَصُومَ عَنْهَا.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٣٣٨ عن محمد بن جعفر غندر به، وهو في الكبرٰى، ح: ٤٧٥٨، وصححه ابن خزيمة، ح: ٢٠٥٤، وأخرجه أبوداود، ح: ٣٣٠٨ من حديث سعيد بن جبير به.

Comments:

We learn here that the people associated with the deceased may fast on behalf of the dead; his unperformed obligatory or vowed fasts provided the deceased should have got an opportunity to fast but was not able to do so.

Chapter 35. If A Person Dies With A Vow Unfulfilled

(المعجم ٣٥) - مَنْ مَاتَ وَعَلَيهِ نَذْرٌ (التحفة ٣٥)

3848. It was narrated from Ibn 'Abbâs that Sa'd bin 'Ubâdah asked the Messenger of Allâh ﷺ about a vow which his mother had sworn, but she died before she could fulfill it. He said: "Fulfill it on her behalf." (*Ṣaḥîḥ*)

٣٨٤٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنْ [سُفيَانَ]، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ سَعْدَ بْنَ عُبَادَةَ اسْتَفْتَىٰ رَسُولَ اللهِ ﷺ فِي نَذْرٍ كَانَ عَلَىٰ أُمِّهِ تُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ فَقَالَ: «اقْضِهِ عَنْهَا».

تخريج: [صحيح] تقدم، ح: ٣٦٨٩، وهو في الكبرٰى، ح: ٤٧٥٩ .

Comments:

There is no clarification what that vow was for. Some venerable persons have derived an inference from a narration that it was a vow for freeing a slave. But in this report also, there is no elucidation that this vow was for the emancipation of a slave.

3849. It was narrated that Ibn 'Abbâs said: "Sa'd bin 'Ubâdah asked the Messenger of Allâh ﷺ about a vow which his mother had sworn, but she died before she could fulfill it. The Messenger of Allâh ﷺ said: 'Fulfill it on her behalf.'" (*Sahîh*)

٣٨٤٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: اسْتَفْتَىٰ سَعْدُ بْنُ عُبَادَةَ رَسُولَ اللهِ ﷺ فِي نَذْرٍ، كَانَ عَلَىٰ أُمِّهِ فَتُوُفِّيَتْ قَبْلَ أَنْ تَقْضِيَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اقْضِهِ عَنْهَا».

تخريج: [صحيح] تقدم، ح:٣٦٨٩، وهو في الكبرٰى، ح:٤٧٦٠.

3850. It was narrated that Ibn 'Abbâs said: "Sa'd bin 'Ubâdah came to the Prophet ﷺ and said: 'My mother died and she had sworn a vow, but she did not fulfill it.' He said: 'Fulfill it on her behalf.'" (*Sahîh*)

٣٨٥٠ - أَخْبَرَنَا مُحَمَّدُ بنُ آدَمَ وَهَارُونُ ابْنُ إِسْحَاقَ الْهَمْدَانِيُّ عَنْ عَبْدَةَ، عَنْ هِشَامٍ - وَهُوَ ابْنُ عُرْوَةَ - عَنْ بَكْرِ بْنِ وَائِلٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ سَعْدُ بْنُ عُبَادَةَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أُمِّي مَاتَتْ وَعَلَيْهَا نَذْرٌ فَلَمْ تَقْضِهِ قَالَ: «اقْضِهِ عَنْهَا».

تخريج: [صحيح] تقدم، ح:٣٦٨٩، وهو في الكبرٰى، ح:٤٧٦١.

Comments:

(See Nos. 3696, 3680)

Chapter 36. If A Person Makes A Vow Then Becomes Muslim Before Fulfilling It

(المعجم ٣٦) - إِذَا نَذَرَ ثُمَّ أَسْلَمَ قَبْلَ أَنْ يَفِيَ (التحفة ٣٦)

3851. It was narrated from Ibn 'Umar, that 'Umar had vowed to spend a night in *'Itikâf* during the *Jâhiliyyah*. He asked the Messenger of Allâh ﷺ about that, and he ordered him to perform the *'Itikâf*. (*Sahîh*)

٣٨٥١ - أَخْبَرَنَا إِسْحَاقُ بْنُ مُوسَىٰ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ [عَنْ عُمَرَ]: أَنَّهُ كَانَ عَلَيْهِ لَيْلَةٌ، نَذَرَ فِي الْجَاهِلِيَّةِ يَعْتَكِفُهَا، فَسَأَلَ رَسُولَ اللهِ ﷺ فَأَمَرَهُ أَنْ يَعْتَكِفَ.

تخريج: أخرجه البخاري، الاعتكاف، باب من لم ير عليه إذا اعتكف صومًا، ح:٢٠٤٢، ومسلم، الأيمان، باب نذر الكافر، وما يفعل فيه إذا أسلم، ح:١٦٥٦ من حديث نافع به، وهو في الكبرٰى، ح:٤٧٦٢.

Comments:

'A night in *'Itikâf'*: It may be used as proof by some that one could perform *'Itikâf* without fasting, because there is no fast during the night. While it may be argued that this narration does not prove that, since 'night' could have been used to signify a day and its night, as appears in No. 3853

3852. It was narrated that Ibn 'Umar said: "Umar had made a vow to spend a night in *'Itikâf* in Al-Masjid Al-Ḥarâm. He asked the Messenger of Allâh ﷺ about that, and he ordered him to perform the *'Itkikâf*." (*Ṣaḥîḥ*)

٣٨٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ عَلَىٰ عُمَرَ نَذْرٌ فِي اعْتِكَافِ لَيْلَةٍ فِي الْمَسْجِدِ الْحَرَامِ، فَسَأَلَ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ فَأَمَرَهُ أَنْ يَعْتَكِفَ.

تخريج: أخرجه البخاري، فرض الخمس، باب ما كان النبي ﷺ يعطي المؤلفة قلوبهم ... إلخ، ح:٣١٤٤، ومسلم، ح:١٦٥٦/٢٨ (انظر الحديث السابق) من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٤٧٦٣.

3853. It was narrated from Ibn 'Umar that 'Umar had vowed – during the *Jâhiliyyah* – to spend a day in *'Itkikâf*. He asked the Messenger of Allâh ﷺ about that, and he commanded him to perform the *'Itkikâf*. (*Ṣaḥîḥ*)

٣٨٥٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ عُمَرَ كَانَ جَعَلَ عَلَيْهِ يَوْمًا يَعْتَكِفُ - فِي الْجَاهِلِيَّةِ - فَسَأَلَ رَسُولَ اللهِ ﷺ عَنْ ذٰلِكَ، فَأَمَرَهُ أَنْ يَعْتَكِفَهُ.

تخريج: أخرجه مسلم من حديث محمد بن جعفر به، انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٧٦٤.

3854. 'Abdullâh bin Ka'b bin Ubayy narrated from his father, that he said to the Messenger of Allâh ﷺ – when his repentance was accepted: "O Messenger of Allâh! I want to give all my wealth in charity for Allâh and His Messenger." The Messenger of Allâh ﷺ said to him: "Keep some of your wealth for yourself; that is better for you." (*Ṣaḥîḥ*)

٣٨٥٤ - حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ: أَنَّهُ قَالَ لِرَسُولِ اللهِ ﷺ حِينَ تِيبَ عَلَيْه - يَا رَسُولَ اللهِ! إِنِّي أَنْخَلِعُ مِنْ مَالِي صَدَقَةً إِلَى اللهِ وَرَسُولِهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ».

Abû 'Abdur-Raḥmân (An-Nasâ'î)

said: It appears that Az-Zuhrî heard this *Hadîth* from 'Abdullâh bin Ka'b and from 'Abdur-Rahmân[1] from him; in this *Hadîth* is the long narration about the repentance of Ka'b.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: يُشْبِهُ أَنْ يَكُونَ الزُّهْرِيُّ سَمِعَ هٰذَا الْحَدِيثَ مِنْ عَبْدِ اللهِ بْنِ كَعْبٍ وَمِنْ عَبْدِ الرَّحْمٰنِ، عَنْهُ. فِي هٰذَا الْحَدِيثِ الطَّوِيلِ تَوْبَةُ كَعْبٍ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الأيمان والنذور، باب من نذر أن يتصدق بماله، ح:٣٣١٨ من حديث ابن وهب به مختصرًا، وهو في الكبرى، ح:٤٧٦٥، وهو متفق عليه في حديث طويل، وصححه البيهقي وغيره.

Comments:

The incident belongs to the expedition of Tabûk. Ka'b ﷺ did not participate in this battle on account of inadvertence and procrastination. Thereupon, he was punished. Then an announcement of the acceptance of his repentance was made in the Glorious Qur'ân.

Chapter 37. Giving Away One's Wealth Because Of A Vow

(المعجم ٣٧) - إِذَا أَهْدَى مَالَهُ عَلَى وَجْهِ النَّذْرِ (التحفة ٣٧)

3855. 'Abdur-Rahmân bin Ka'b bin Mâlik narrated that 'Abdullâh bin Ka'b said: "I heard Ka'b bin Mâlik narrating his *Hadîth* about when he stayed behind and did not join the Messenger of Allâh ﷺ on the campaign to Tabûk. He said: 'When I sat down before him I said: "O Messenger of Allâh, as part of my repentance I want to give my wealth in charity to Allâh and His Messenger." The Messenger of Allâh ﷺ said: "Keep some of your wealth for yourself; that is better for you." I said: "I will keep my share that is in Khaibar." (*Sahîh*)

٣٨٥٥ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ قَالَ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ كَعْبِ بْنِ مَالِكٍ، أَنَّ عَبْدَ اللهِ بْنَ كَعْبٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ عَنْ حَدِيثِهِ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ قَالَ: فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللهِ وَإِلَىٰ رَسُولِهِ، قَالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ» فَقُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ. مُخْتَصَرٌ.

تخريج: [صحيح] تقدم أطرافه، ح:٧٣٢، ٣٤٥١، ٣٤٥٦، وهو في الكبرى، ح:٤٧٦٦، وانظر الحديث السابق.

[1] Meaning, that in the next *Hadîth* Az-Zuhrî narrated it from 'Abdur-Rahmân bin Ka'b.

Comments:

'Sat before him (the Prophet ﷺ)': This occurred at the time when the announcement of the acceptance of his repentance was already made, and he had gone anxiously to meet the Prophet ﷺ. Fifty days had already passed.

3856. 'Abdullâh bin Ka'b bin Mâlik said: "I heard Ka'b bin Mâlik narrating his *Ḥadîth* about when he stayed behind and did not join the Messenger of Allâh ﷺ on the campaign to Tabûk. (he said) I said: 'As part of my repentance I want to give my wealth in charity for Allâh and His Messenger.' The Messenger of Allâh ﷺ said: 'Keep some of your wealth for yourself; that is better for you.' I said: 'I will keep for myself my share that is in Khaibar.'" (*Ṣaḥîḥ*)

٣٨٥٦ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبٍ، أَنَّ عَبْدَ اللهِ بْنَ كَعْبِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ ابْنَ مَالِكٍ يُحَدِّثُ حَدِيثَهُ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللهِ وَإِلَىٰ رَسُولِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ مَالَكَ فَهُوَ خَيْرٌ لَكَ» قُلْتُ: فَإِنِّي أُمْسِكُ عَلَيَّ سَهْمِي الَّذِي بِخَيْبَرَ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٤٧٦٧.

Comments:

'For Allâh and His Messenger ﷺ': because Allâh and his Messenger ﷺ were displeased with him, on that occasion.

3857. It was narrated from 'Ubaydullâh bin Ka'b: "I heard my father Ka'b bin Mâlik narrate: 'I said: O Messenger of Allâh, Allâh, the Mighty and Sublime, has saved me by my being truthful, and as part of my repentance I want to give my wealth in charity to Allâh and His Messenger. He said: Keep some of your wealth for yourself; that is better for you. I said: I will keep my share that is in Khaibar.'" (*Ṣaḥîḥ*)

٣٨٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَىٰ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنِ الزُّهْرِيِّ قَالَ: أَخبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ كَعْبٍ عَنْ عَمِّهِ عُبَيْدِ اللهِ بْنِ كَعْبٍ قَالَ: سَمِعْتُ أَبِي كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ اللهَ عَزَّ وَجَلَّ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلَى اللهِ وَإِلَىٰ رَسُولِهِ، فَقَالَ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ» قُلْتُ: فَإِنِّي أُمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ.

تخريج: أخرجه مسلم، التوبة، باب حديث توبة كعب بن مالك وصاحبيه، ح:٢٧٦٩/ ٥٥ من حديث الحسن بن أعين به بشطره الأخير، وهو في الكبرٰى، ح:٤٧٦٧.

Comments:

'My share in Khaibar' means the share which I had received from the spoils of the Battle of Khaibar, and it was in the form of land and a garden.

Chapter 38. Is Land Included If A Person Vows To Give Up Wealth?

(المعجم ٣٨) - هَلْ تَدْخُلُ الأَرْضُونَ فِي المَالِ إِذَا نَذَرَ (التحفة ٣٨)

3858. It was narrated that Abû Hurairah said: "We were with the Messenger of Allâh ﷺ in the year of Khaibar, and we did not get any spoils of war except for wealth, goods and clothes. Then a man from Banu Aḍ-Ḍubaib, who was called Rifâ'ah bin Zaid, gave the Messenger of Allâh ﷺ a black slave who was called Mid'am. The Messenger of Allâh ﷺ set out for Wadî Al-Qura. When we were in Wadî Al-Qura, while Mid'am was unloading the luggage of the Messenger of Allâh ﷺ, an arrow came and killed him. The people said: 'Congratulations! You will go to Paradise,' but the Messenger of Allâh ﷺ said: 'No, by the One in Whose hand is my soul! The cloak that he took from the spoils of war on the day of Khaibar is burning him with fire.' When the people heard that, a man brought one or two shoelaces to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said: 'One or two shoelaces of fire.'" (*Sahîh*)

٣٨٥٨ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْغَيْثِ مَوْلَى ابْنِ مُطِيعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ عَامَ خَيْبَرَ فَلَمْ نَغْنَمْ إِلَّا الْأَمْوَالَ وَالْمَتَاعَ وَالثِّيَابَ فَأَهْدَى: رَجُلٌ مِنْ بَنِي الضُّبَيْبِ يُقَالُ لَهُ رِفَاعَةُ بْنُ زَيْدٍ لِرَسُولِ اللهِ ﷺ غُلَامًا أَسْوَدَ يُقَالُ لَهُ مِدْعَمٌ، فَوَجَّهَ رَسُولُ اللهِ ﷺ إِلَىٰ وَادِي الْقُرَىٰ حَتَّى إِذَا كُنَّا بِوَادِي الْقُرَى بَيْنَا مِدْعَمٌ يَحُطُّ رَحْلَ رَسُولِ اللهِ ﷺ فَجَاءَهُ سَهْمٌ فَأَصَابَهُ فَقَتَلَهُ، فَقَالَ النَّاسُ: هَنِيئًا لَكَ الْجَنَّةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَلَّا وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّ الشَّمْلَةَ الَّتِي أَخَذَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَتَشْتَعِلُ عَلَيْهِ نَارًا» فَلَمَّا سَمِعَ النَّاسُ ذٰلِكَ جَاءَ رَجُلٌ بِشِرَاكٍ أَوْ بِشِرَاكَيْنِ إِلَى رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «شِرَاكٌ أَوْ شِرَاكَانِ مِنْ نَارٍ».

تخريج: أخرجه البخاري، الأيمان والنذور، باب: هل يدخل في الأيمان والنذور الأرض والغنم والزرع والأمتعة؟، ح:٦٧٠٧ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٤٥٩، والكبرٰى، ح:٤٧٦٨ .

Comments:

Meaning; while they did acquire some land, Abû Hurairah said: "We did not get any spoils of war except..." and he did not mention, land. Thereby, the author intends to imply that the term: 'wealth' (*Amwâ*) can include land.

Chapter 39. Saying: "If Allâh Wills"

(المعجم ٣٩) - الاسْتِثْنَاءُ (التحفة ٣٩)

3859. 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever swears an oath and says: If Allâh wills, then he has made an exception.'" (*Ṣaḥîḥ*)

٣٨٥٩ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَىٰ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو ابْنُ الْحَارِثِ، أَنَّ كَثِيرَ بْنَ فَرْقَدٍ حَدَّثَهُ، أَنَّ نَافِعًا حَدَّثَهُمْ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ فَقَالَ: إِنْ شَاءَ اللهُ، فَقَدِ اسْتَثْنَىٰ».

تخريج: [إسناده صحيح] أخرجه الحاكم:٤/٣٠٣ من حديث ابن وهب به، وصححه، ووافقه الذهبي، وهو في الكبرٰى، ح:٤٧٦٩، تقدم طرفه، ح:٣٨٢٤ من حديث نافع به، وانظر الحديث الآتي.

Comments:

Means, he may or may not fulfill it, if he so desires, as it occurs in the forthcoming narration. (See *Ḥadîth* 3824).

3860. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever swears an oath and says: If Allâh wills, then he has made an exception.'" (*Ṣaḥîḥ*)

٣٨٦٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ فَقَالَ: إِنْ شَاءَ اللهُ، فَقَدِ اسْتَثْنَى».

تخريج: [إسناده صحيح] تقدم، ح:٣٨٢٤، وهو في الكبرٰى، ح:٤٧٧٠.

3861. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever swears an oath and says, 'If Allâh wills,' then he has the choice: If he wishes, he may go ahead, and if he wishes he may not." (*Ṣaḥîḥ*)

٣٨٦١ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ حَلَفَ عَلَى يَمِينٍ فَقَالَ: إِنْ شَاءَ اللهُ، فَهُوَ بِالْخِيَارِ: إِنْ شَاءَ أَمْضَىٰ وَإِنْ شَاءَ تَرَكَ».

تخريج: [إسناده صحيح] تقدم، ح:٣٨٢٤، وهو في الكبرٰى، ح:٤٧٧١ .

Chapter 40. If A Man Swears An Oath And Someone Says To Him, "If Allâh Wills," Does That Count For Him?

(المعجم ٤٠) - إِذَا حَلَفَ فَقَالَ لَهُ رَجُلٌ إِنْ شَاءَ اللهُ، هَلْ لَهُ اسْتِثْنَاءٌ؟ (التحفة ٤٠)

3862. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Sulaimân bin Dâwûd said: 'Tonight I will go around ninety women, each of whom will bear a horseman who will perform *Jihâd* in the cause of Allâh.' His companion said to him: 'If Allâh wills.' But he did not say: 'If Allâh wills.' Then he went around to them all, but none of them got pregnant except a woman who bore half a man. By the One in Whose Hand is my soul! If he had said, 'If Allâh wills,' they would all have performed *Jihâd* in cause of Allâh as horsemen.'" (*Sahîh*)

٣٨٦٢ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: أَخْبَرَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ، مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ، مِمَّا ذَكَرَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «قَالَ سُلَيْمَانُ بْنُ دَاوُدَ لَأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، كُلُّهُنَّ تَأْتِي بِفَارِسٍ يُجَاهِدُ فِي سَبِيلِ اللهِ عَزَّ وَجَلَّ فَقَالَ لَهُ صَاحِبُهُ: إِنْ شَاءَ اللهُ، فَلَمْ يَقُلْ إِنْ شَاءَ اللهُ، فَطَافَ عَلَيْهِنَّ جَمِيعًا فَلَمْ تَحْمِلْ مِنْهُنَّ إِلَّا امْرَأَةٌ وَاحِدَةٌ جَاءَتْ بِشِقِّ رَجُلٍ، وَايْمُ الَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ قَالَ: إِنْ شَاءَ اللهُ، لَجَاهَدُوا فِي سَبِيلِ اللهِ فُرْسَانًا أَجْمَعِينَ».

تخريج: أخرجه البخاري، الأيمان والنذور، باب: كيف كانت يمين النبي ﷺ؟، ح:٦٦٣٩ من حديث شعيب بن أبي حمزة به، وهو في الكبرى، ح:٤٧٧٢.

Comments:

The purpose of the chapter is that a companion's uttering 'If Allâh Wills it so' would not avail the swearer of the oath the benefit of exemption. And this matter is evident from this *Hadîth*.

Chapter 41. Expiation For Vows

(المعجم ٤١) - كَفَّارَةُ النَّذْرِ (التحفة ٤١)

3863. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ said: "The expiation for vows is the expiation for an oath." (*Sahîh*)

٣٨٦٣ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ بْنِ سُلَيْمَانَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ كَعْبِ بْنِ عَلْقَمَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ شَمَاسَةَ، عَنْ

عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كَفَّارَةُ النَّذْرِ كَفَّارَةُ الْيَمِينِ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٤٧٧٣، وله طريق آخر عند مسلم، النذر، باب: في كفارة النذر، ح:١٦٤٥ عن كعب بن علقمة عن عبدالرحمن بن شماسة عن أبي الخير مرثد بن عبدالله عن عقبة به.

Comments:

And the expiation of an oath is explicitly mentioned in the Glorious Qur'ân. To feed ten people who are needy, or to clothe them (provide them with clothing), or to free a slave. If one is unable to do any of the three, one shall have to fast for three days. And this is the expiation for a vow or *Nadhr*, provided one has not vowed for more than this. If the vow is concerning food, clothes, money, or freeing of a slave, then the stipulated vow shall have to be fulfilled. This expiation is in the event when the vow is dubious, or is concerning some other work, and the taker of the vow does not find himself capable of fulfilling that vow, or the vow relates to disobedience. If the vow is regarding something good, and if one is capable of fulfilling it, then one ought to fulfill the vow itself.

3864. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'There is no vow to commit an act of disobedience.'" (***Sahîh***)

٣٨٦٤ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ عَنِ الزُّهْرِيِّ، أَنَّهُ بَلَغَهُ عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ».

تخريج: [صحيح] وللحديث شواهد كثيرة، منها الأحاديث الآتية.

3865. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There is no vow to commit an act of disobedience and its expiation is the expiation for an oath." (***Sahîh***)

٣٨٦٥ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

تخريج: [صحيح] أخرجه أبو داود، الأيمان والنذور، باب من رأى عليه كفارةً إذا كان في معصية، ح:٣٢٩١ وغيره من حديث عبدالله بن وهب به، * يونس هو ابن يزيد الأيلي، وللحديث شواهد.

3866. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ

٣٨٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ

said: 'There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath.'" (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

تخريج: [صحيح] وانظر الحديث السابق.

3867. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath." (*Ṣaḥîḥ*)

٣٨٦٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

تخريج: [صحيح] تقدم، ح: ٣٨٦٥ .

3868. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: It was said: "Az-Zuhrî did not hear this from Abû Salamah."

٣٨٦٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَال رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ قِيلَ: إِنَّ الزُّهْرِيَّ لَمْ يَسْمَعْ هٰذَا مِنْ أَبِي سَلَمَةَ.

تخريج: [صحيح] تقدم، ح: ٣٨٦٥.

3869. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath." (*Ṣaḥîḥ*)

٣٨٦٩ - أَخْبَرَنَا هَارُونُ بْنُ مُوسَى الْفَرْوِيُّ قَالَ: حَدَّثَنَا أَبُو ضَمْرَةَ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهَا كَفَّارَةُ الْيَمِينِ».

تخريج: [إسناده صحيح] تقدم، ح: ٣٨٦٥.

3870. It was narrated from 'Âishah

٣٨٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ

التِّرْمِذِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ مُحَمَّدِ بْنِ أَبِي عَتِيقٍ وَمُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ أَرْقَمَ، أَنَّ يَحْيَى بْنَ أَبِي كَثِيرٍ الَّذِي كَانَ يَسْكُنُ الْيَمَامَةَ حَدَّثَهُ، أَنَّهُ سَمِعَ أَبَا سَلَمَةَ يُخْبِرُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهَا كَفَّارَةُ الْيَمِينِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سُلَيْمَانُ بْنُ أَرْقَمَ مَتْرُوكُ الْحَدِيثِ وَاللهُ أَعْلَمُ، خَالَفَهُ غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ يَحْيَى بْنِ أَبِي كَثِيرٍ فِي هٰذَا الْحَدِيثِ.

that the Messenger of Allâh ﷺ said: "There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Sulaimân bin Arqam (one of the narrators) is *Matrûk*[1] in Ḥadîth and Allâh knows best. More than one of the companions of Yaḥya bin Abî Kathîr contradicted him in this narration.

تخريج: [صحيح] أخرجه أبو داود، الأيمان والنذور، باب من رأى عليه كفارةً إذا كان في معصية، ح:٣٢٩٢ من حديث أيوب بن سليمان به، وقال الترمذي، ح:١٥٢٥ "غريب"، وانظر الحديث السابق.

٣٨٧١ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ وَكِيعٍ، عَنِ ابْنِ الْمُبَارَكِ - وَهُوَ عَلِيٌّ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ الْحَنْظَلِيِّ، عَنْ أَبِيهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

3871. It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said: 'There is no vow to commit an act of disobedience, and its expiation is the expiation for an oath.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] * محمد بن الزبير ضعيف جدًا، ولكن لحديثه شواهد.

٣٨٧٢ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ أَبِي عَمْرٍو - وَهُوَ الْأَوْزَاعِيُّ - عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ

3872. It was narrated that 'Imrân bin Ḥuṣain, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ said: 'There is no vow to

[1] Abandoned; they do not narrate from him in most cases.

commit an act of disobedience, and its expiation is the expiation for an oath.'" (*Ṣaḥîḥ*)

الزُّبَيْرِ الْحَنْظَلِيِّ، عَنْ أَبِيهِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهَا كَفَّارَةُ يَمِينٍ».

تخريج: [**صحيح**] انظر الحديث السابق.

3873. It was narrated that 'Imrân bin Ḥuṣain said: "The Messenger of Allâh ﷺ said: 'There is no vow at a moment of anger and its expiation is the expiation for an oath.'" (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Muḥammad bin Az-Zubair is weak in *Ḥadîth*, his likes cannot be relied upon as proof. He has been contradicted in this *Ḥadîth*.

٣٨٧٣ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا مَعْمَرُ بْنُ سُلَيْمَانَ عَنْ عَبْدِ اللهِ بْنِ بِشْرٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدٍ الْحَنْظَلِيِّ، عَنْ أَبِيهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي غَضَبٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مُحَمَّدُ بْنُ الزُّبَيْرِ ضَعِيفٌ لَا يَقُومُ بِمِثْلِهِ حُجَّةٌ، وَقَدِ اخْتُلِفَ عَلَيْهِ فِي هٰذَا الْحَدِيثِ.

تخريج: [**سنده ضعيف**] انظر الحديثين السابقين.

3874. It was narrated that 'Imrân said: The Messenger of Allâh ﷺ said: "There is no vow at a moment of anger and its expiation is the expiation for an oath." (*Ḍa'îf*)

٣٨٧٤ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عِمْرَانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي غَضَبٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

تخريج: [**إسناده ضعيف**]تقدم طرفه، ح: ٣٨٧١.

3875. It was narrated that 'Imrân said: The Messenger of Allâh ﷺ said: "There is no vow at a moment of anger and its expiation is the expiation for an oath." It was said: "Az-Zubair did not hear this *Ḥadîth* from 'Imrân bin Ḥuṣain." (*Ḍa'îf*)

٣٨٧٥ - أَخْبَرَنَا قُتَيْبَةُ: أَخْبَرَنَا حَمَّادٌ عَنْ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عِمْرَانَ قَالَ: قَالَ - يَعْنِي رَسُولَ اللهِ ﷺ -: «لَا نَذْرَ فِي غَضَبٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ» وَقِيلَ: إِنَّ الزُّبَيْرَ لَمْ يَسْمَعْ هٰذَا الْحَدِيثَ مِنْ عِمْرَانَ بْنِ حُصَيْنٍ.

تخريج: [سنده ضعيف] تقدم طرفه، ح: ٣٨٧١.

3876. It was narrated from Muḥammad bin Az-Zubair, from his father, from a man from the inhabitants of Al-Baṣrah, who said: "I accompanied 'Imrân bin Ḥuṣain, who said: 'I heard the Messenger of Allâh ﷺ say: Vows are of two types: A vow that is made to do an act of obedience to Allâh; that is for Allâh and must be fulfilled, and a vow that is made to do an act of disobedience to Allâh; that is for the *Shaiṭân* and should not be fulfilled, and its expiation is the expiation for an oath." (***Ṣaḥîḥ***)

٣٨٧٦ - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْبَصْرَةِ قَالَ: صَحِبْتُ عِمْرَانَ ابْنَ حُصَيْنٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «النَّذْرُ نَذْرَانِ: فَمَا كَانَ مِنْ نَذْرٍ فِي طَاعَةِ اللهِ فَذٰلِكَ لِلَّهِ وَفِيهِ الْوَفَاءُ، وَما كَانَ مِنْ نَذْرٍ فِي مَعْصِيَةِ اللهِ فَذٰلِكَ لِلشَّيْطَانِ وَلَا وَفَاءَ فِيهِ وَيُكَفِّرُهُ مَا يُكَفِّرُ الْيَمِينَ».

تخريج: [صحيح] وللحديث شواهد.

3877. It was narrated that Muḥammad bin Az-Zubayr Hanzali said: My father told me that a man told him, that he asked 'Imrân bin Ḥuṣain about a man who made a vow not to attend the prayers in the mosque of his people. 'Imrân said: I heard the Messenger of Allâh ﷺ say: There is no vow at a moment of anger and its expiation is the expiation for an oath."' (***Ḍa'îf***)

٣٨٧٧ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ الْحَنْظَلِيِّ قَالَ: أَخْبَرَنِي أَبِي أَنَّ رَجُلًا حَدَّثَهُ، أَنَّهُ سَأَلَ عِمْرَانَ بْنَ حُصَيْنٍ عَنْ رَجُلٍ نَذَرَ نَذْرًا لَا يَشْهَدُ الصَّلَاةَ فِي مَسْجِدِ قَوْمِهِ فَقَالَ عِمْرَانُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا نَذْرَ فِي غَضَبٍ وَكَفَّارَتُهُ كَفَّارَةُ يَمِينٍ».

تخريج: [إسناده ضعيف] انفرد به النسائي * محمد بن الزبير تقدم حاله، ح: ٣٨٧١ وح: ٣٨٧٣.

3878. It was narrated that 'Imrân bin Ḥuṣain said: The Messenger of Allâh ﷺ said: "There is no vow to commit an act of disobedience or at the time of anger, and its expiation is the expiation for an oath." (***Ḍa'îf***)

٣٨٧٨ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ ابْنِ الزُّبَيْرِ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ ولَا غَضَبٍ، وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ٤٤٣ من حديث سفيان الثوري به، وانظر الحديث السابق.

3879. It was narrated that 'Imrân bin Ḥuṣain said: The Messenger of Allâh ﷺ said: "There is no vow to commit an act of disobedience and its expiation is the expiation for an oath." Manṣûr bin Zâdhân contradicted him in its wording. (*Ṣaḥîḥ*)

٣٨٧٩ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو سُلَيْمٍ - وَهُوَ عُبَيْدُ بْنُ يَحْيَى - قَالَ: حَدَّثَنَا أَبُو بَكْرٍ النَّهْشَلِيُّ عَنْ مُحَمَّدِ بْنِ الزُّبَيْرِ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَكَفَّارَتُهُ كَفَّارَةُ الْيَمِينِ»

خَالَفَهُ مَنْصُورُ بْنُ زَاذَانَ فِي لَفْظِهِ

تخريج: [**صحيح**] تقدم شاهده، ح:٣٨٦٩.

3880. It was narrated that 'Imrân bin Ḥuṣain said: The Messenger of Allâh ﷺ said: "There is no vow for the son of Adam with regard to that which he does not possess, or to do an act of disobedience to Allâh, the Mighty and Sublime." (*Ṣaḥîḥ*) 'Alî bin Zaid contradicted him – for he reported it from Al-Ḥasan from 'Abdur-Raḥman bin Samurah.

٣٨٨٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا مَنْصُورٌ عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ - يَعْنِي النَّبِيَّ ﷺ -: «لَا نَذْرَ لِابْنِ آدَمَ فِيمَا لَا يَمْلِكُ، وَلَا فِي مَعْصِيَةِ اللهِ عَزَّ وَجَلَّ»

خَالَفَهُ عَلِيُّ بْنُ زَيْدٍ - فَرَوَاهُ عَنِ الْحَسَنِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ -.

تخريج: [**صحيح**] أخرجه أحمد: ٤/ ٤٢٩ عن هشيم به، وللحديث شواهد كثيرة جدًّا.

Contents:

But if he takes a vow it is forbidden to fulfill the vow in both the cases. The expiation shall have to be performed as has preceded above.

3881. It was narrated from 'Abdur-Raḥmân bin Samurah that the Prophet ﷺ said: "There is no vow to commit an act of disobedience or with regard to that which the son of Âdam does not possess." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Alî bin Zaid is weak, and this *Ḥadîth* is a mistake, and what is correct is: (from) 'Imrân bin Ḥuṣain. This *Ḥadîth* has been reported from 'Imrân bin Ḥuṣain

٣٨٨١ - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا خَلَفُ بْنُ تَمِيمٍ قَالَ: حَدَّثَنَا زَائِدَةُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ زَيْدِ بْنِ جُدْعَانَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَلِيُّ بْنُ زَيْدٍ ضَعِيفٌ وَهٰذَا الْحَدِيثُ خَطَأٌ وَالصَّوَابُ: عِمْرَانُ بْنُ حُصَيْنٍ وَقَدْ رُوِيَ هٰذَا الْحَدِيثُ

through other routes.

عَنْ عِمْرَانَ بْنِ حُصَيْنٍ مِنْ وَجْهٍ آخَرَ.

تخريج: [صحيح] انفرد به النسائي، وللحديث شواهد كثيرة.

3882. It was narrated that 'Imrân bin Ḥuṣain said: The Messenger of Allâh ﷺ said: "There is no vow to commit an act of disobedience or with regard to that which the son of Âdam does not possess." (*Ṣaḥîḥ*)

٣٨٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَيُّوبُ قَالَ: أَخْبَرَنَا أَبُو قِلَابَةَ عَنْ عَمِّهِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا نَذْرَ فِي مَعْصِيَةٍ وَلَا فِيمَا لَا يَمْلِكُ ابْنُ آدَمَ».

تخريج: [صحيح] تقدم، ح: ٣٨٤٣.

Chapter 42. What Is The Requirement Upon One Who Made A Vow That Something Would Be Obligatory For Him, Then He Is Unable To Do It?

(المعجم ٤٢) - مَا الْوَاجِبُ عَلَى مَنْ أَوْجَبَ عَلَى نَفْسِهِ نَذْرًا فَعَجَزَ عَنْهُ؟ (التحفة ٤٢)

3883. It was narrated that Anas said: "The Prophet ﷺ saw a man being supported by two others and said: 'What is this?' They said: 'He vowed to walk to the House of Allâh.' He said: 'Allâh has no need for this man to torture himself. Tell him to ride.'" (*Ṣaḥîḥ*)

٣٨٨٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ حُمَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: رَأَى النَّبِيُّ ﷺ رَجُلًا يُهَادَى بَيْنَ رَجُلَيْنِ فَقَالَ: «مَا هٰذَا؟» قَالُوا: نَذَرَ أَنْ يَمْشِيَ إِلَى بَيْتِ اللهِ قَالَ: «إِنَّ اللهَ غَنِيٌّ عَنْ تَعْذِيبِ هٰذَا نَفْسَهُ، مُرْهُ فَلْيَرْكَبْ».

تخريج: أخرجه البخاري، جزاء الصيد، باب من نذر المشي إلى الكعبة، ح: ١٨٦٥، ومسلم، النذر، باب من نذر أن يمشي إلى الكعبة، ح: ١٦٤٢ من حديث حميد الطويل به.

Comments:

(See No. 3845)

3884. It was narrated that Anas said: "The Messenger of Allâh ﷺ passed by an old man who was being supported between two men and said: 'What is the matter with him?' They said: 'He vowed to walk.' He said: 'Allâh has no need for him to torture himself. Tell him to ride.'" So, he was told to ride. (*Ṣaḥîḥ*)

٣٨٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِشَيْخٍ يُهَادَى بَيْنَ اثْنَيْنِ فَقَالَ: «مَا بَالُ هٰذَا؟» فَقَالُوا: نَذَرَ أَنْ يَمْشِيَ قَالَ: «إِنَّ اللهَ غَنِيٌّ عَنْ تَعْذِيبِ هٰذَا نَفْسَهُ، مُرْهُ فَلْيَرْكَبْ». فَأَمَرَهُ أَنْ يَرْكَبَ.

تخريج: [صحيح] انظر الحديث السابق.

٣٨٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَىٰ رَسُولُ اللهِ ﷺ عَلَىٰ رَجُلٍ يُهَادَى بَيْنَ ابْنَيْهِ فَقَالَ: «مَا شَأْنُ هٰذَا؟» فَقِيلَ: نَذَرَ أَنْ يَمْشِيَ إِلَى الْكَعْبَةِ فَقَالَ: «إِنَّ اللهَ لَا يَصْنَعُ بِتَعْذِيبِ هٰذَا نَفْسَهُ شَيْئًا». فَأَمَرَهُ أَنْ يَرْكَبَ.

3885. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ came to a man who was being supported by two others and said: 'What is the matter with him?' It was said: 'He vowed to walk to the Ka'bah.' He said: 'Allâh does not benefit from his torturing himself.' And he told him to ride." (*Sahîh*)

تخريج: [صحيح] أخرجه الترمذي، النذور والأيمان، باب ماجاء فيمن يحلف بالمشي ولا يستطيع، ح:١٥٣٧ من حديث حميد به * وهو متفق عليه من حديث حميد عن ثابت عن أنس به، وانظر الحديث السابق.

Comments:

'(Allâh's Messenger ﷺ) commanded him' because he was incapable of walking. The one who is able to walk should walk. If one is rendered incapable, then he should ride and perform the expiation.

Chapter 43. The Exception (Saying: "If Allâh Wills")

(المعجم ٤٣) - **الاسْتِثْنَاءُ** (التحفة ٤٣)

٣٨٨٦ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ حَلَفَ عَلَىٰ يَمِينٍ فَقَالَ: إِنْ شَاءَ اللهُ، فَقَدِ اسْتَثْنَى».

3886. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever swears an oath and says: "If Allâh wills, then he has made an exception."'" (*Sahîh*)

تخريج: [إسناده صحيح] أخرجه الترمذي، النذور والأيمان، باب ماجاء في الاستثناء في اليمين، ح:١٥٣٢، وابن ماجه، الكفارات، باب الاستثناء في اليمين، ح:٢١٠٤ من حديث عبدالرزاق به، وصححه ابن حبان، ح:١١٨٥، وله شواهد.

٣٨٨٧ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ

3887. It was narrated from Abû Hurairah, who attributed it to the Prophet ﷺ: "Sulaimân said: 'I will certainly go around to ninety

رَفَعَهُ «قَالَ سُلَيْمَانُ: لَأَطُوفَنَّ اللَّيْلَةَ عَلَى تِسْعِينَ امْرَأَةً، تَلِدُ كُلُّ امْرَأَةٍ مِنْهُنَّ غُلَامًا يُقَاتِلُ فِي سَبِيلِ اللهِ، فَقِيلَ لَهُ: قُلْ: إِنْ شَاءَ اللهُ فَلَمْ يَقُلْ، فَطَافَ بِهِنَّ فَلَمْ تَلِدْ مِنْهُنَّ إِلَّا امْرَأَةٌ وَاحِدَةٌ نِصْفَ إِنْسَانٍ». فَقَالَ رَسُولُ اللهِ ﷺ: لَوْ قَالَ: «إِنْ شَاءَ اللهُ، لَمْ يَحْنَثْ، وَكَانَ دَرَكًا لِحَاجَتِهِ».

women tonight, each of whom will bear a child who will fight in the cause of Allâh.' It was said to him: 'Say: If Allâh wills,'" but he did not say it. He went around to them but none of them bore a child except for one woman who bore half a person." The Messenger of Allâh ﷺ said: "If he had said, 'If Allâh wills,' he would not have broken his vow, and this would have been a means to help him to get what he wanted." (***Sahîh***)

تخريج: أخرجه البخاري، النكاح، باب قول الرجل: لأطوفن الليلة على نسائي، ح:٥٢٤٢، ومسلم، الأيمان، باب الاستثناء في اليمين، ح:١٦٥٤/ ٢٤ من حديث عبدالرزاق بن همام به.

The Book Of Agriculture

(المعجم . . .) - [كِتَابُ الْمُزَارَعَةِ]
(التحفة ١٩)

Chapter 44. The Third Of The Conditions, In It Is Sharecropping (*Muzâra'ah*) And Contracting[1]

(المعجم ٤٤) - الثَّالِثُ مِنَ الشُّرُوطِ فِيهِ الْمُزَارَعَةُ وَالْوَثَائِقُ (التحفة ١)

3888. It was narrated that Abû Sa'eed said: "When you hire a worker, tell him what his wages will be." (*Ḍa'îf*)

٣٨٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي سَعِيدٍ قَالَ: إِذَا اسْتَأْجَرْتَ أَجِيرًا فَأَعْلِمْهُ أَجْرَهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود في المراسيل، ح:١٨١ من حديث حماد بن أبي سليمان به * إبراهيم هو النخعي ولم يسمع من أبي سعيد الخدري كما في تحفة الأشراف:٣/ ٣٢٦.

3889. It was narrated from Al-Ḥasan that he disliked to hire a man without telling him what his wages would be. (*Ḍa'îf*)

٣٨٨٩ - أَخْبَرَنَا مُحَمَّدٌ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ: أَنَّهُ كَرِهَ أَنْ يَسْتَأْجِرَ الرَّجُلَ حَتَّى يُعْلِمَهُ أَجْرَهُ.

تخريج: [إسناده ضعيف] انفرد به النسائي * يونس هو ابن عبيد وهو مدلس كما قال النسائي (سير أعلام النبلاء:٧/ ٧٤) وعنعن، عبدالله هو ابن المبارك.

3890. It was narrated from Hammâd – Ibn Abî Sulaimân – that he was asked about a man who

٣٨٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ جَرِيرٍ

[1] In his *Sunan Al-Kubra* the author named the chapter in which these narrations are included: "Regarding Hiring" and prior to that is the chapter: "Mentioning The Differences Regarding Proxies" and prior to that is the chapter on sharecropping which is Chapter 46 in this book. So it is possible that by "The Third of Conditions" he is referring to what was mentioned in the two chapters previous to it in *Al-Kubra*. However, As-Sindî interpreted the meaning of: "The Third of The Conditions" here to refer to the fact that both *Muzâra'ah* and contracting involve something that is openended, and for that reason they have a relationship to the discussion of vows and oaths. The author has cited examples of contracts at the end of this book as well. See a sample for this topic after No. 3959. And Allâh knows best.

ابْنِ حَازِمٍ، عَنْ حَمَّادٍ - وَهُوَ ابْنُ أَبِي سُلَيْمَانَ -: أَنَّهُ سُئِلَ عَنْ رَجُلٍ اسْتَأْجَرَ أَجِيرًا عَلَى طَعَامِهِ قَالَ: لَا حَتَّى تُعْلِمَهُ.

hired a worker in return for food and he said: "No, not until he tells him (what his wages will be)." (*Hasan*)

تخريج: [إسناده حسن] انفرد به النسائي * جرير بن حازم، رماه البيهقي: ٥/ ٢٣٠ وغيره بالتدليس، ولكنه بريء من التدليس انظر طبقات المدلسين بتحقيقي (٧/ ١)، والله أعلم.

٣٨٩١ - أَخْبَرَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنْ حَمَّادٍ وَقَتَادَةَ: فِي رَجُلٍ قَالَ لِرَجُلٍ: أَسْتَكْرِي مِنْكَ إِلَى مَكَّةَ بِكَذَا وَكَذَا فَإِنْ سِرْتُ شَهْرًا أَوْ كَذَا وَكَذَا - شَيْئًا سَمَّاهُ - فَلَكَ زِيَادَةُ كَذَا وَكَذَا، فَلَم يَرَيَا بِهِ بَأْسًا وَكَرِهَا أَنْ يَقُولَ: أَسْتَكْرِي مِنْكَ بِكَذَا وَكَذَا فَإِنْ سِرْتُ أَكْثَرَ مِنْ شَهْرٍ نَقَصْتُ مِنْ كِرَائِكَ كَذَا وَكَذَا.

3891. It was narrated from Hammâd and Qatâdah, concerning a man who said to another man: "I will lease (something) from you until I reach Makkah for such and such a payment, and if I travel for a month or such and such – something that he named – I will give you such and such in addition." They did not see anything wrong with that, but they did not like it if he said: "If I travel for more than a month I will deduct such and such from your lease." (*Sahîh*)

تخريج: [إسناده صحيح] انفرد به النسائي.

Comments:

The objective is that if the mount ran fast and it took less time, I would pay you more money; but if the mount did not run fast, and took more time, then I would pay you less. The former situation is permissible because in it the condition of giving a prize or reward is found; and obviously giving reward is permitted. The latter situation is forbidden, because it is a form of wronging the owner of the mount. It took more time, on one hand; and on the other hand, he got less rent. Tyranny or oppression is not allowed.

٣٨٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً قَالَ: قُلْتُ لِعَطَاءٍ: عَبْدٌ أُؤَاجِرُهُ سَنَةً بِطَعَامِهِ وَسَنَةً أُخْرَى بِكَذَا وَكَذَا؟ قَالَ: لَا بَأْسَ بِهِ وَيُجْزِئُهُ اشْتِرَاطُكَ حِينَ تُؤَاجِرُهُ أَيَّامًا، أَوْ آجَرْتَهُ وَقَدْ مَضَى بَعْضُ السَّنَةِ، قَالَ: إِنَّكَ لَا تُحَاسِبُنِي لِمَا مَضَى.

3892. It was narrated that Ibn Juraij said: "I said to 'Atâ': 'What if I hire a slave for a year in return for his food, and for another year, in return for such and such?' He said: 'There is nothing wrong with that, and you may stipulate your conditions of hiring even for a few days.' 'How about if I make a deal to hire him when part of the year has passed?' He said: 'Do not hold

me to account for what has passed.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] انفرد به النسائي.

Comments:

The objective behind narrating the above-mentioned report is to demonstrate that the wage of a servant ought to be known and fixed, irrespective of whether it be in the form of food, etc. Besides, one should abstain from stipulating a condition which is detrimental to the servant or the employee.

Chapter 45. Mentioning The Differing *Ḥadîths* Regarding The Prohibition Of Leasing Out Land In Return For One-Third, Or One Quarter Of The Harvest, And The Different Wordings Reported By The Narrators

(المعجم ٤٥) - ذِكْرُ الأَحَادِيثِ الْمُخْتَلِفَةِ فِي النَّهْيِ عَنْ كِرَاءِ الأَرْضِ بِالثُّلُثِ وَالرُّبُعِ وَاخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِلْخَبَرِ (التحفة ٢)

3893. It was narrated from Usaid bin Zuhair that he went out to his people, Banu Ḥârithah, and said: "O Banu Ḥârithah, a calamity has befallen you." They said: "What is it?" He said: "The Messenger of Allâh ﷺ has forbidden leasing land." We said: "O Messenger of Allâh, what if we lease it in return for some of the grain?" He said, "No." He said: "We used to lease it in return for straw." He said: "No." We used to lease it in return for what is planted on the banks of a stream that is used for irrigation." He said: "No. Cultivate it (yourself) or give it to your brother." (*Ḍa'îf*)

٣٨٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا خَالِدٌ - هُوَ ابْنُ الْحَارِثِ - قَالَ: قَرَأْتُ عَلَى عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ: أَخْبَرَنِي أَبِي عَنْ رَافِعِ بْنِ أُسَيْدِ بْنِ ظُهَيْرٍ، عَنْ أَبِيهِ أُسَيْدِ بْنِ ظُهَيْرٍ: أَنَّهُ خَرَجَ إِلَىٰ قَوْمِهِ إِلَىٰ بَنِي حَارِثَةَ فَقَالَ: يَا بَنِي حَارِثَةَ! لَقَدْ دَخَلَتْ عَلَيْكُمْ مُصِيبَةٌ قَالُوا: مَا هِيَ؟ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ قُلْنَا: يَا رَسُولَ اللهِ! إِذًا نُكْرِيهَا بِشَيْءٍ مِنَ الْحَبِّ قَالَ: «لَا». قَالَ: وَكُنَّا نُكْرِيهَا بِالتِّبْنِ فَقَالَ: «لَا» وَكُنَّا نُكْرِيهَا بِمَا عَلَى الرَّبِيعِ السَّاقِي قَالَ: «لَا ازْرَعْهَا أَوِ امْنَحْهَا أَخَاكَ».

خَالَفَهُ مُجَاهِدٌ.

تخريج: [إسناده ضعيف] انفرد به النسائي، والمحفوظ هو الحديث الآتي أخرجه الطبراني في الكبير: ١/ ٢١٠، ح: ٥٧١ من حديث خالد بن الحارث به مختصرًا، وهو في الكبرىٰ، ح: ٤٥٨٩ * رافع بن أسيد لم يوثقه غير ابن حبان.

3894. It was narrated that Usaid bin Zuhair said: "Râfi' bin Khadîj came to us and said: 'The Messenger of Allâh ﷺ has forbidden for you *Al-Ḥaql*. *Al-Ḥaql* is the third and the fourth.[1] And *Al-Muzâbanah*. *Al-Muzâbanah* is to buy what is at the top of the date-palm trees in return for a certain number of *Wasqs* of dried dates."[2] (*Ṣaḥîḥ*)

٣٨٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَىٰ - وَهُوَ ابْنُ آدَمَ - قَالَ: حَدَّثَنَا مُفَضَّلُ بْنُ مُهَلْهَلٍ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أُسَيْدِ بْنِ ظُهَيْرٍ قَالَ: جَاءَنَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَاكُم عَنِ الْحَقْلِ، وَالْحَقْلُ: الثُّلُثُ وَالرُّبُعُ. وَعَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ: شِرَاءُ مَا فِي رُءُوسِ النَّخْلِ بِكَذَا وَكَذَا وَسْقًا مِنْ تَمْرٍ.

تخريج: [إسناده صحيح] أخرجه أبو داود، البيوع، باب: في التشديد في ذلك، ح:٣٣٩٨ من حديث منصور به، وهو في الكبرٰى، ح:٤٥٩٠.

Comments:

The reason for forbidding *Muzâbanah* is that in it there is a greater possibility of a loss for one of the parties. The fruit yet hanging on a tree may or may not equal the fixed quantity of dried fruit. It was forbidden on account of this possibility. (*Muzâbanah* implies the selling of fresh dates for dry dates by measuring them out, and selling raisins for the measure of grapes).

3895. It was narrated that Usaid bin Zuhair said: "Râfi' bin Khadîj came to us and said: 'The Messenger of Allâh ﷺ has forbidden something that was beneficial for us, but obedience to the Messenger of Allâh ﷺ is better for you. He has forbidden *Al-Ḥaql* (renting land in return for one-third or one-quarter of the produce) to you, and says: Whoever has land, let him give it (to someone else to cultivate it) or leave it. And he has forbidden *Al-Muzâbanah*. *Al-Muzâbanah* means when a man has a lot of date-palm trees and another man comes and

٣٨٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ: سَمِعْتُ مُجَاهِدًا يُحَدِّثُ عَنْ أُسَيْدِ بْنِ ظُهَيْرٍ قَالَ: أَتَانَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، وَطَاعَةُ رَسُولِ اللهِ ﷺ خَيْرٌ لَكُمْ، نَهَاكُمْ عَنِ الْحَقْلِ وَقَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَمْنَحْهَا أَوْ لِيَدَعْهَا» وَنَهَى عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ: الرَّجُلُ يَكُونُ لَهُ الْمَالُ الْعَظِيمُ مِنَ النَّخْلِ فَيَجِيءُ الرَّجُلُ فَيَأْخُذُهَا بِكَذَا وَكَذَا وَسْقًا مِنْ تَمْرٍ.

[1] Meaning the third or fourth of yield paid to lease the land. And it is not clear if this is the explanation of Râfi', or one of the narrators, while it appears – from the various narrations – that it is from Râfi' and is mentioned again.

[2] This definition is similar to *Al-Arâyâ* (see No. 3910) which was an exception.

takes it in return for a certain number of *Wasqs* of dried dates." (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٥٩١.

3896. It was narrated that Usaid bin Zuhair said: "Râfi' bin Khadîj came to us and I was not sure what he meant. He said: 'The Messenger of Allâh ﷺ has forbidden to you something that used to benefit you, but obedience to the Messenger of Allâh ﷺ is better for you than that which benefits you. The Messenger of Allâh ﷺ has forbidden *Al-Ḥaql* for you. *Al-Ḥaql* means share-cropping the land in return for one-third or one-quarter (of the yield). So whoever has land that he does not need, let him give it to his brother (to cultivate it) or let him leave it. And he has forbidden to you *Al-Muzâbanah*. *Al-Muzâbanah* means when a man has a great number of datepalms and says: Take it in return for (a certain number of) *Wasqs* of dried dates this year.'" (*Ṣaḥîḥ*)

٣٨٩٦ - **أَخْبَرَنِي** مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أُسَيْدِ بْنِ ظُهَيْرٍ قَالَ: أَتَى عَلَيْنَا رَافِعُ بْنُ خَدِيجٍ فَقَالَ: وَلَمْ أَفْهَمْ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَاكُمْ عَنْ أَمْرٍ كَانَ يَنْفَعُكُمْ، وَطَاعَةُ رَسُولِ اللهِ ﷺ خَيْرٌ لَكُمْ مِمَّا يَنْفَعُكُمْ، نَهَاكُمْ رَسُولُ اللهِ ﷺ عَنِ الْحَقْلِ، وَالْحَقْلُ: الْمُزَارَعَةُ بِالثُّلُثِ وَالرُّبُعِ فَمَنْ كَانَ لَهُ أَرْضٌ فَاسْتَغْنَى عَنْهَا، فَلْيَمْنَحْهَا أَخَاهُ أَوْ لِيَدَعْ، وَنَهَاكُمْ عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ: الرَّجُلُ يَجِيءُ إِلَى النَّخْلِ الْكَثِيرِ بِالْمَالِ الْعَظِيمِ فَيَقُولُ: خُذْهُ بِكَذَا وَكَذَا وَسْقًا مِنْ تَمْرِ ذٰلِكَ الْعَامِ.

تخريج: [**إسناده صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٥٩٢.

3897. Usaid bin Râfi' bin Khadîj said: "Râfi' bin Khadîj said: 'The Messenger of Allâh ﷺ has forbidden something for you that used to be beneficial for us, but obedience to the Messenger of Allâh ﷺ is more beneficial for us. He said: "Whoever has land let him cultivate it, and if he is unable to do so, let him give it to his brother to cultivate." (*Ṣaḥîḥ*)

Abdul-Karîm bin Malik

٣٨٩٧ - **أَخْبَرَنِي** إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُجَاهِدٍ قَالَ: حَدَّثَنِي أُسَيْدُ بْنُ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَافِعُ بْنُ خَدِيجٍ: نَهَاكُمْ رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، وَطَاعَةُ رَسُولِ اللهِ ﷺ أَنْفَعُ لَنَا قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ عَجَزَ عَنْهَا فَلْيُزْرِعْهَا أَخَاهُ»

contradicted him.[1]

خَالَفَهُ عَبْدُ الْكَرِيمِ بْنُ مَالِكٍ.

تخريج: [إسناده صحيح] تقدم، ح: ٣٨٩٤، وهو في الكبرى، ح: ٤٥٩٣.

Contents:

'He should lend it for cultivation' means if it is lying surplus with him.

3898. It was narrated that Mujâhid said: "I took Ṭâwûs by the hand and brought him to Ibn Râfi' bin Khadîj, and he told him, narrating from his father, that the Messenger of Allâh ﷺ forbade leasing land. Ṭâwûs rejected that and said: 'I heard Ibn 'Abbâs (say) that he did not see anything wrong with that.'" (*Ṣaḥîḥ*)

It was reported by Abû 'Awânah, from Abû Ḥuṣain, from Mujâhid who said: "He said" from Râfi', in *Mursal* form.

٣٨٩٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ - يَعْنِي ابْنَ عَمْرٍو - عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ قَالَ: أَخَذْتُ بِيَدِ طَاوُسٍ حَتَّى أَدْخَلْتُهُ عَلَى ابْنِ رَافِعِ بْنِ خَدِيجٍ، فَحَدَّثَهُ عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ نَهَى عَنْ كِرَاءِ الْأَرْضِ فَأَبَى طَاوُسٌ فَقَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ لَا يَرَىٰ بِذٰلِكَ بَأْسًا. وَرَوَاهُ أَبُو عَوَانَةَ عَنْ أَبِي حَصِينٍ عَنْ مُجَاهِدٍ قَالَ: قَالَ عَنْ رَافِعٍ. مُرْسَلًا.

تخريج: أخرجه مسلم، البيوع، باب الأرض تمنح، ح: ١٥٥٠ من حديث مجاهد به، وهو في الكبرى، ح: ٤٥٩٤.

Comments:

In this narration, he mentioned leasing. That is; renting and for payment of wealth. It differs with forms of sharecropping because the a mount of payment is certain and can be agreed upon. See No. 3904, and 3921, and 3929.

3899. (The previously mentioned chain) from Mujâhid who said: "Râfi' bin Khadîj said: 'The Messenger of Allâh ﷺ forbade us to do something that was beneficial for us, (but we respect and obey the command of the Messenger of Allâh ﷺ.)[2] He forbade us to lease land in return for some of its produce." (*Ṣaḥîḥ*)

٣٨٩٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي حَصِينٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَ رَافِعُ بْنُ خَدِيجٍ: نَهَانَا رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، وَأَمْرُ رَسُولِ اللهِ ﷺ عَلَى الرَّأْسِ وَالْعَيْنِ، نَهَانَا أَنْ نَتَقَبَّلَ الْأَرْضَ بِبَعْضِ خَرْجِهَا. تَابَعَهُ إِبْرَاهِيمُ بْنُ مُهَاجِرٍ.

[1] That is: contradicted Sa'eed bin 'Abdur-Raḥmân, both of whom narrated it from Mujâhid, as will be seen in the next chain of narration.

[2] He said an expression interpreted to infer that is based upon the other versions: "The order of the Messenger of Allâh ﷺ is upon the head and the eye." And in this version he mentioned leasing a long with sharecropping as the means of payment. See No. 3904.

Ibrâhîm bin Muhâjir followed him in (narrating) that.

تخريج: [صحيح] أخرجه الترمذي، الأحكام، باب: من المزارعة، ح:١٣٨٤ من حديث أبي حصين به، وهو في الكبرٰى، ح:٤٥٩٥، وانظر، ح:٣٨٩٧ * مجاهد سمعه من أسيد.

3900. It was narrated that Râfi' bin Khadîj said: "The Prophet ﷺ passed by the land of a man from among the Anṣâr who he knew was in need and said: 'Whose is this land?' He said: 'So and so's; he has given it to us in return for rent.' He said: 'Why did he not give it to his brother?'" Râfi' came to the Anṣâr and said: "The Messenger of Allâh ﷺ has forbidden something for you which was beneficial, but obedience to the command of the Messenger of Allâh ﷺ is more beneficial for you." (*Ṣaḥîḥ*)

٣٩٠٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ، قَالَ: مَرَّ النَّبِيُّ ﷺ عَلَىٰ أَرْضِ رَجُلٍ مِنَ الْأَنْصَارِ قَدْ عَرَفَ أَنَّهُ مُحْتَاجٌ فَقَالَ: «لِمَنْ هٰذِهِ الْأَرْضُ؟» قَالَ: لِفُلَانٍ، أَعْطَانِيهَا بِالْأَجْرِ فَقَالَ: «لَوْ مَنَحَهَا أَخَاهُ» فَأَتَىٰ رَافِعٌ الْأَنْصَارَ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَاكُمْ عَنْ أَمْرٍ كَانَ لَكُمْ نَافِعًا وَطَاعَةُ رَسُولِ اللهِ ﷺ أَنْفَعُ لَكُمْ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٥٩٦.

3901. It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ forbade *Al-Ḥaql* (renting land in return for one-third or one-quarter of the produce)." (*Ṣaḥîḥ*)

٣٩٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّىٰ وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ عَنْ مُجَاهِدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْحَقْلِ.

تخريج: [صحيح] تقدم، ح:٣٨٩٩، وهو في الكبرٰى، ح:٤٥٩٧.

3902. Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ came out to us and forbade something for us that had been beneficial for us. He said: 'Whoever has land, let him cultivate it or give it to someone else (to cultivate), or leave it.'" (*Ṣaḥîḥ*)

٣٩٠٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ خَالِدٍ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ، عَنْ مُجَاهِدٍ قَالَ: حَدَّثَ رَافِعُ ابْنُ خَدِيجٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَنَهَانَا عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا فَقَالَ: «مَنْ كَانَ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ يَمْنَحْهَا أَوْ يَذَرْهَا».

تخريج: [صحيح] تقدم، ح:٣٨٩٩، وهو في الكبرٰى، ح:٤٥٩٨.

3903. It was narrated from Ṭâwûs and Mujâhid, that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ came out to us and forbade something for us that had been beneficial for us, but the command of Messenger of Allâh ﷺ is better for us. He said: 'Whoever has land, let him cultivate it or leave it or give it (to someone else to cultivate).'" (*Ṣaḥîḥ*)

And among that which proves that Ṭâwûs did not hear this *Ḥadîth* from Râfi'.

٣٩٠٣ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ وَطَاوُسٍ وَمُجَاهِدٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَنَهَانَا عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، وَأَمْرُ رَسُولِ اللهِ ﷺ خَيْرٌ لَنَا قَالَ: «مَنْ كَانَ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَذَرْهَا، أَوْ لِيَمْنَحْهَا»

وَمِمَّا يَدُلُّ عَلَىٰ أَنَّ طَاوُسًا لَمْ يَسْمَعْ هٰذَا الْحَدِيثَ مِنْ رَافِعٍ.

تخريج: [صحيح] تقدم، ح:٣٨٩٩، وهو في الكبرٰى، ح:٤٥٩٩.

3904. It was narrated that 'Amr bin Dînâr said: "Ṭâwûs regarded it disliked renting out land for gold and silver, but he did not see anything wrong with leasing it in return for one-third or one-quarter (of the yield). Mujâhid said to him: 'Go to Ibn Râfi' bin Khadîj and listen to his *Ḥadîth.*' He said: 'By Allâh, if I knew that the Messenger of Allâh ﷺ had forbidden that I would not have done it. But my *Ḥadîth* comes from one who is more knowledgeable than him. Ibn 'Abbâs (said) that the Messenger of Allâh ﷺ said: "If one of you were to give his land to his brother (to cultivate it), that would be better than taking an agreed portion of the yield." (*Ṣaḥîḥ*)

And there is a disagreement among the narrators from 'Aṭâ' about this *Ḥadîth*, so 'Abdul-Mâlik bin Maisarah said: "From 'Aṭâ', from Râfi'" and we mentioned that

٣٩٠٤ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ عَدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: كَانَ طَاوُسٌ يَكْرَهُ أَنْ يُؤَاجِرَ أَرْضَهُ بِالذَّهَبِ وَالْفِضَّةِ وَلَا يَرَى بِالثُّلُثِ وَالرُّبُعِ بَأْسًا فَقَالَ لَهُ مُجَاهِدٌ: اذْهَبْ إِلَى ابْنِ رَافِعِ بْنِ خَدِيجٍ فَاسْمَعْ مِنْهُ حَدِيثَهُ فَقَالَ: إِنِّي وَاللّٰهِ! لَوْ أَعْلَمُ أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْهُ مَا فَعَلْتُهُ وَلٰكِنْ حَدَّثَنِي مَنْ هُوَ أَعْلَمُ مِنْهُ، ابْنُ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ إِنَّمَا قَالَ: «لَأَنْ يَمْنَحَ أَحَدُكُمْ أَخَاهُ أَرْضَهُ خَيْرٌ مِنْ أَنْ يَأْخُذَ عَلَيْهَا خَرَاجًا مَعْلُومًا». وَقَدِ اخْتُلِفَ عَلَىٰ عَطَاءٍ فِي هٰذَا الْحَدِيثِ، فَقَالَ عَبْدُ الْمَلِكِ ابْنُ مَيْسَرَةَ: عَنْ عَطَاءٍ، عَنْ رَافِعٍ، وَقَدْ تَقَدَّمَ ذِكْرُنَا لَهُ، وَقَالَ عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ: عَنْ عَطَاءٍ، عَنْ جَابِرٍ.

previously. And, 'Abdul-Mâlik bin Abî Sulaimân said: "From 'Aṭâ', from Jâbir:"

تخريج: أخرجه مسلم، البيوع، باب الأرض تمنح، ح:١٥٥٠ من حديث حماد بن زيد، والبخاري، الحرث والمزارعة، باب(١٠)، ح:٢٣٣٠ من حديث عمرو بن دينار به، وهو في الكبرٰى، ح:٤٦٠٠.

3905. It was narrated from 'Aṭâ' from Jâbir, that the Messenger of Allâh ﷺ said: "Whoever has land, let him cultivate it. If he is unable to cultivate it, let him give it to his Muslim brother and not share-crop it with him." (*Ṣaḥîḥ*)

٣٩٠٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَانَ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، فَإِنْ عَجَزَ أَنْ يَزْرَعَهَا فَلْيَمْنَحْهَا أَخَاهُ الْمُسْلِمَ وَلَا يُزْرِعْهَا إِيَّاهُ».

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح:١٥٣٦/٩١ من حديث عبدالملك بن أبي سليمان به، وهو في الكبرٰى، ح:٤٦٠١.

3906. Jâbir said: The Messenger of Allâh ﷺ said: "Whoever has land, let him cultivate it or give it to his brother, and not lease it to him." (*Ṣaḥîḥ*)

He was followed in (narrating) it by 'Abdur-Raḥmân bin 'Amr Al-Awzâ'î.

٣٩٠٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَىٰ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيَمْنَحْهَا أَخَاهُ وَلَا يُكْرِيهَا». تَابَعَهُ عَبْدُ الرَّحْمٰنِ بْنُ عَمْرٍو الْأَوْزَاعِيُّ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٦٠٢.

Comments:

'Give it' from *Manaḥ*; which could mean he should lend it to him for one or two years, so that he could acquire some of its produce. The land would continue to remain the property of its original owner. The owner would take it back upon the expiration of the fixed period of time.

3907. It was narrated that Jâbir said: "Some people had some extra land which they leased out in return for half of the yield, or one-third, or one-quarter. The Messenger of Allâh ﷺ said: 'Whoever has land, let him cultivate it, or give it to his

٣٩٠٧ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ يَحْيَى بْنِ حَمْزَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كَانَ لِأُنَاسٍ فُضُولُ أَرْضِينَ يُكْرُونَهَا بِالنِّصْفِ وَالثُّلُثِ وَالرُّبُعِ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ

brother to cultivate or keep it (without cultivating it).'" (*Ṣaḥîḥ*) And Maṭar bin Ṭahmân was in accord with him.

فَلْيَزْرَعْهَا أَوْ يُزْرِعْهَا أَوْ يُمْسِكْهَا». وَافَقَهُ مَطَرُ ابْنُ طَهْمَانَ.

تخريج: أخرجه البخاري، الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي بعضهم بعضًا في الزراعة والثمر، ح:٢٣٤٠، ومسلم، البيوع، باب كراء الأرض، ح:١٥٣٦/ ٨٩ قبل، ح:١٥٤٤ من حديث الأوزاعي به، وهو في الكبرى، ح:٤٦٠٣.

3908. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ addressed us and said: 'Whoever has land, let him cultivate it or give it to someone else to cultivate, and let him not rent it out.'" (*Ṣaḥîḥ*)

٣٩٠٨ - أَخْبَرَنَا عِيسَى بْنُ مُحَمَّدٍ - وَهُوَ أَبُو عُمَيْرِ بْنُ النَّحَّاسِ - وَعِيسَى بْنُ يُونُسَ - هُوَ الْفَاخُورِيُّ - قَالَا: حَدَّثَنَا ضَمْرَةُ عَنِ ابْنِ شَوْذَبٍ، عَنْ مَطَرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا وَلَا يُؤَاجِرْهَا».

تخريج: أخرجه مسلم، ح:١٥٣٦/ ٨٨، انظر الحديث السابق من حديث مطر بن طهمان الوراق به، وهو في الكبرى، ح:٤٦٠٤ * عطاء هو ابن أبي رباح المكي، وابن شوذب هو عبدالله، وضمرة هو ابن ربيعة.

3909. It was narrated from Jâbir who attributed it to the Prophet ﷺ: "That he forbade leasing out land." (*Ṣaḥîḥ*)

'Abdul-Mâlik bin 'Abdul-'Azîz bin Juraij was in accord with him in (narrating) the prohibition of leasing land.

٣٩٠٩ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ يُونُسَ: حَدَّثَنَا حَمَّادٌ عَنْ مَطَرٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ رَفَعَهُ: نَهَىٰ عَنْ كِرَاءِ الْأَرْضِ. وَافَقَهُ عَبْدُ الْمَلِكِ بْنُ عَبْدِ الْعَزِيزِ بْنِ جُرَيْجٍ عَلَى النَّهْيِ عَنْ كِرَاءِ الْأَرْضِ.

تخريج: أخرجه مسلم، ح:١٥٣٦/ ٨٧ (انظر الحديثين السابقين) من حديث حماد بن زيد به، وهو في الكبرى، ح:٤٦٠٥.

Comments:

There are two types of rental agreements: A fixed sum of money, or a fixed share of a fixed produce; for instance, one-half, one-third, or one-fourth, etc. In common practice, the former is called rental or lease, and the latter sharecropping.

3910. It was narrated from Jâbir that the Prophet ﷺ forbade *Al-*

٣٩١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُفَضَّلُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ وَأَبِي

Mukhâbarah,[1] Al-Muzâbanah[2] and Al-Muḥâqalah,[3] and selling fruit until it is fit to eat (ripe enough), except in the case of Al-'Arâyâ.[4] (Ṣaḥîḥ)

Yûnus bin 'Ubaid followed him (in narrating).

الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَبَيْعِ الثَّمَرِ حَتَّى يُطْعَمَ إِلَّا الْعَرَايَا. تَابَعَهُ يُونُسُ بْنُ عُبَيْدٍ.

تخريج: أخرجه البخاري، المساقاة، باب الرجل يكون له ممر أو شرب في حائط أو في نخل، ح:٢٣٨١، ومسلم، البيوع، باب النهي عن المحاقلة والمزابنة، وعن المخابرة . . . إلخ، ح:١٥٣٦/ ٨١، ٨٢ بعد، ح:١٥٤٣ من حديث ابن جريج به، وهو في الكبرٰى، ح:٤٦٠٦.

3911. It was narrated from Jâbir that the Prophet ﷺ forbade *Al-Muḥâqalah*, *Al-Muzâbanah*, *Al-Mukhâbarah* and exceptions when selling, unless they were well-defined. (***Ḥasan***)

And in the narration of Hammâm bin Yaḥya is what acts as the proof that 'Aṭâ' did not hear Jâbir's *Ḥadîth* from the Prophet ﷺ: "Whoever has land, then let him cultivate it".

٣٩١١ - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُحَاقَلَةِ، وَالْمُزَابَنَةِ، وَالْمُخَابَرَةِ، وَعَنِ الثُّنْيَا إِلَّا أَنْ تُعْلَمَ.

وَفِي رِوَايَةِ هَمَّامِ بْنِ يَحْيَى كَالدَّلِيلِ عَلَى: أَنَّ عَطَاءً لَمْ يَسْمَعْ مِنْ جَابِرٍ حَدِيثَهُ عَنِ النَّبِيِّ ﷺ «مَنْ كانَ لَهُ أَرْضٌ فَلْيَزْرَعْهَا».

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ماجاء في النهي عن الثنيا، ح:١٢٩٠ عن زياد بن أيوب به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى، ح:٤٦٠٧ .

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[1] A definition follows after No. 3914, and some of them say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. See the commentary of As-Sindî. In *Fatḥ Al-Bârî* (after No. 2327) Ibn Ḥajar mentioned the view that *Al-Mukhâbarah* refers to share-cropping when the seeds are supplied by the cultivator, while *Al-Muzâra'ah* refers to share-cropping when the seeds are supplied by the owner of the land.

[2] Selling fresh, as-yet-unharvested and unmeasured dates for a certain measure of dried dates.

[3] Renting land in return for one-third or one-quarter of the produce.

[4] *'Arâyâ* (singular. *'Ariya*): This refers to when the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient's coming to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates.

Comments:

'Exceptions, unless...': For instance, one says at the time of selling the fruit of an orchard that he would take the fruit of its trees for himself, without specifying which trees, such dubious exception could later become a cause of dispute. This is why it was forbidden.

3912. Jâbir narrated that the Messenger of Allâh ﷺ said: "Whoever has land, let him cultivate it or give it to his brother to cultivate, and not lease it to his brother." (*Sahîh*)

And Yazîd bin Nu'aim reported the prohibition from *Al-Muhâlaqah* from Jâbir bin 'Abdullâh.

٣٩١٢ - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَىٰ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَىٰ قَالَ: سَأَلَ عَطَاءٌ سُلَيْمَانَ بْنَ مُوسَى قَالَ: حَدَّثَ جَابِرٌ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا أَوْ لِيُزْرِعْهَا أَخَاهُ وَلَا يُكْرِيهَا أَخَاهُ».

وَقَدْ رَوَى النَّهْيَ عَنِ الْمُحَاقَلَةِ يَزِيدُ بْنُ نُعَيْمٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح:١٥٣٦/٩٢ من حديث همام به، وهو في الكبرى، ح:٤٦٠٨.

3913. It was narrated from Jâbir bin 'Abdullâh: "The Prophet ﷺ forbade *Al-Haql* and it is *Al-Muzâbanah*." (*Sahîh*)

Hishâm contradicted him; for he reported it from Yahya, from Abû Salamah, from Jâbir.

٣٩١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا أَبُو تَوْبَةَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَزِيدَ بْنِ نُعَيْمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْحَقْلِ وَهِيَ الْمُزَابَنَةُ. خَالَفَهُ هِشَامٌ، وَرَوَاهُ عَنْ يَحْيَىٰ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ.

تخريج: أخرجه مسلم، ح:١٥٣٦/١٠٣ بعد، ح:١٥٤٤، انظر الحديث السابق من حديث أبي توبة الربيع بن نافع به، وهو في الكبرى، ح:٤٦٠٩ .

3914. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ forbade *Al-Muzâbanah* and *Al-Mukhâdarah*." He (one of the narrators) said: "*Al-Mukhâdarah* means selling fruit before it ripens and *Al-Mukhâbarah* means selling grapes in return for a certain

٣٩١٤ - أَخْبَرَنَا الثِّقَةُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنِ الْمُزَابَنَةِ وَالْمُخَاضَرَةِ وَقَالَ: الْمُخَاضَرَةُ: بَيْعُ الثَّمَرِ قَبْلَ أَنْ يَزْهُوَ

number of *Ṣâ's*." (***Ṣaḥîḥ***)

'Umar bin Abî Salamah contradicted him; he said: "From His father, from Abû Hurairah."

وَالْمُخَابَرَةُ: بَيْعُ الْكَرْمِ بِكَذَا وَكَذَا صَاعًا: خَالَفَهُ عُمَرُ بْنُ أَبِي سَلَمَةَ فَقَالَ: عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] وهو في الكبرى، ح: ٤٦١٠، وللحديث شواهد كثيرة جدًّا.

3915 It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Al-Muḥâqalah* and *Al-Muzâbanah*. (***Ṣaḥîḥ***)

Muḥammad bin 'Amr contradicted the two of them; so he said: "From Abû Salamah, from Abû Sa'eed."

٣٩١٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

خَالَفَهُمَا مُحَمَّدُ بْنُ عَمْرٍو فَقَالَ: عَنْ أَبِي سَلَمَةَ عَنْ أَبِي سَعِيدٍ.

تخريج: [صحيح] أخرجه أحمد: ٤/ ٤٨٤ عن عبدالرحمٰن بن مهدي به، وهو في الكبرى، ح: ٤٦١١ * سفيان هو الثوري، وللحديث شواهد كثيرة جدًّا.

3916. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade *Al-Muḥâqalah* and *Al-Muzâbanah*." (***Ḥasan***)

Al-Aswad bin Al-'Alâ' contradicted all of them; so he said: "From Abû Salamah, from Râfi' bin Khadîj."

٣٩١٦ - أَخْبَرَنَا مُحَمَّدُ بنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَىٰ - وَهُوَ ابْنُ آدَمَ - قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ، خَالَفَهُمُ الْأَسْوَدُ بْنُ الْعَلَاءِ فَقَالَ: عَنْ أَبِي سَلَمَةَ عَنْ رَافِعِ بْنِ خَدِيجٍ.

تخريج: [إسناده حسن] أخرجه أحمد: ٣/ ٦٧ من حديث محمد بن عمرو الليثي به، وهو في الكبرى، ح: ٤٦١٢ * عبدالرحيم هو ابن سليمان.

3917. It was narrated from Râfi' bin Khadîj that the Messenger of Allâh ﷺ forbade *Al-Muḥâqalah* and *Al-Muzâbanah*. (***Ḥasan***)

Al-Qâsim bin Muḥammad

٣٩١٧ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَىٰ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ حُمْرَانَ قَالَ: حَدَّثَنَا عَبْدُ الْحَمِيدِ

reported it from Râfi‘ bin Khadîj.

ابْنُ جَعْفَرٍ عَنِ الْأَسْوَدِ بْنِ الْعَلَاءِ، عَنْ أَبِي سَلَمَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ. رَوَاهُ الْقَاسِمُ بْنُ مُحَمَّدٍ عَنْ رَافِعِ بْنِ خَدِيجٍ.

تخريج: [**إسناده حسن**] وهو في الكبرى، ح:٤٦١٣.

3918. It was narrated from ‘Uthmân bin Murrah who said: "I asked Al-Qâsim about *Al-Muzâra‘ah*, so he narrated from Râfi‘ bin Khadîj that the Messenger of Allâh ﷺ forbade *Al-Muhâqalah* and *Al-Muzâbanah*." (***Hasan***)

Abû ‘Abdur-Rahmân (An-Nasâ'î) said: Another time.[1]

٣٩١٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ مُرَّةَ قَالَ: سَأَلْتُ الْقَاسِمَ عَنِ الْمُزَارَعَةِ، فَحَدَّثَ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مَرَّةً أُخْرَى.

تخريج: [**إسناده حسن**] وهو في الكبرى، ح:٤٦١٤ * القاسم هو ابن محمد بن أبي بكر الصديق، وأبوعاصم هو الضحاك بن مخلد.

3919. Râfi‘ bin Khadîj said that the Messenger of Allâh ﷺ forbade leasing land. (***Hasan***)

And there is some disagreement in what is narrated from Sa‘eed bin Al-Musayyab on it.

٣٩١٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: قَالَ أَبُو عَاصِمٍ: عَنْ عُثْمَانَ بْنِ مُرَّةَ قَالَ: سَأَلْتُ الْقَاسِمَ عَنْ كِرَاءِ الْأَرْضِ فَقَالَ: قَالَ رَافِعُ بْنُ خَدِيجٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنْ كِرَاءِ الْأَرْضِ.

وَاخْتُلِفَ عَلَىٰ سَعِيدِ بْنِ الْمُسَيَّبِ فِيهِ.

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الكبرى، ح:٤٦١٥.

3920. It was narrated that Abû Ja‘far Al-Khatmî – whose name was ‘Umair bin Yazîd – said: "My paternal uncle sent me with a slave of his, to Sa‘eed bin Al-Musayyab to ask him about *Al-Muzâra‘ah*. He

٣٩٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي جَعْفَرٍ الْخَطْمِيِّ - وَاسْمُهُ عُمَيْرُ بْنُ يَزِيدَ - قَالَ: أَرْسَلَنِي عَمِّي وَغُلَامًا لَهُ إِلَىٰ سَعِيدِ بْنِ الْمُسَيَّبِ أَسْأَلُهُ عَنِ

[1] That is, on another occasion the same Shaikh narrated the same chain of narration to him, but with the wordings that follow.

الْمُزَارَعَةِ، فَقَالَ: كَانَ ابْنُ عُمَرَ لَا يَرَىٰ بِهَا بَأْسًا حَتَّى بَلَغَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ حَدِيثٌ فَلَقِيَهُ، فَقَالَ رَافِعٌ: أَتَى النَّبِيُّ ﷺ بَنِي حَارِثَةَ فَرَأَى زَرْعًا فَقَالَ: «مَا أَحْسَنَ زَرْعَ ظُهَيْرٍ» فَقَالُوا: لَيْسَ لِظُهَيْرٍ فَقَالَ: «أَلَيْسَ أَرْضُ ظُهَيْرٍ؟» قَالُوا: بَلَىٰ وَلٰكِنَّهُ أَزْرَعَهَا فَقَالَ رَسُولُ اللهِ ﷺ: «خُذُوا زَرْعَكُمْ وَرُدُّوا إِلَيْهِ نَفَقَتَهُ». قَالَ: فَأَخَذْنَا زَرْعَنَا وَرَدَدْنَا إِلَيْهِ نَفَقَتَهُ.

وَرَوَاهُ طَارِقُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ سَعِيدٍ، وَاخْتُلِفَ عَلَيْهِ فِيهِ.

said: 'Ibn 'Umar did not see anything wrong with it, until he heard the *Hadîth* from Râfi' bin Khadîj. Then he met him, and Râfi' said: "The Prophet ﷺ came to Banu Hârithah and saw some crops. He said: 'How good are the crops of Zuhair.' They said: 'It is not Zuhair's, and he said: 'Is the land not Zuhair's?' They said: 'No (it is not his), rather he is leasing it.' The Messenger of Allâh ﷺ said: 'Take your crops and give him what he spent.' So we took our crops, and gave him what he had spent." (*Sahîh*)

Târiq bin 'Abdur-Rahmân reported it from Sa'eed, and there is disagreement in what is narrated from him.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، البيوع، باب: في التشديد في ذلك، ح:٣٣٩٩ من حديث يحيى بن سعيد القطان به، وهو في الكبرى، ح:٤٦١٦.

٣٩٢١ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ طَارِقٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ وَقَالَ: «إِنَّمَا يَزْرَعُ ثَلَاثَةٌ: رَجُلٌ لَهُ أَرْضٌ فَهُوَ يَزْرَعُهَا، أَوْ رَجُلٌ مُنِحَ أَرْضًا فَهُوَ يَزْرَعُ مَا مُنِحَ، أَوْ رَجُلٌ اسْتَكْرَى أَرْضًا بِذَهَبٍ أَوْ فِضَّةٍ»

مَيَّزَهُ إِسْرَائِيلُ عَنْ طَارِقٍ فَأَرْسَلَ الْكَلَامَ الْأَوَّلَ، وَجَعَلَ الْأَخِيرَ مِنْ قَوْلِ سَعِيدٍ.

3921. It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ forbade *Al-Muhâqalah* and *Al-Muzâbanah*, and said: 'Only three may cultivate: A man who has land which he cultivates; a man who was given some land and cultivates what he was given; and a man who takes land on lease for gold or silver.'" (*Hasan*)

Isrâ'îl narrated it in a distinct manner from Târiq, so he narrated the statement in *Mursal* form first, and later, as a statement of Sa'eed.

تخريج: [**إسناده حسن**] أخرجه أبو داود، ح:٣٤٠٠، انظر الحديث السابق، وابن ماجه، الرهون، باب المزارعة بالثلث والربع، ح:٢٤٤٩ من حديث أبي الأحوص به، وهو في الكبرى، ح:٤٦١٧ * طارق هو ابن عبدالرحمٰن، ووثقه الجمهور.

3922. It was narrated that Sa'eed said: "The Messenger of Allâh ﷺ forbade *Al-Muḥâqalah*." Sa'eed said: "And he narrated something similar." And Sufyân Ath-Thawrî reported it from Ṭâriq: (***Ḥasan***)

٣٩٢٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ طَارِقٍ، عَنْ سَعِيدٍ قَالَ: نَهَىٰ رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ، قَالَ سَعِيدٌ: فَذَكَرَهُ نَحْوَهُ.

رَوَاهُ سُفْيَانُ الثَّوْرِيُّ عَنْ طَارِقٍ.

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٦١٨.

3923. It was narrated that Târiq said: "I heard Sa'eed bin Al-Musayyab say: 'Cultivating land is not allowed except in three cases: Land which one owns, land which is given to one, or land which one rents in return for gold and silver.'" (***Ḥasan***)

And Az-Zuhrî reported the first statement from Sa'eed, narrating it in *Mursal* form.

٣٩٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ - وَهُوَ ابْنُ مَيْمُونٍ - قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ طَارِقٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: لَا يُصْلِحُ الزَّرْعَ غَيْرُ ثَلَاثٍ: أَرْضٍ يَمْلِكُ رَقَبَتَهَا، أَوْ مِنْحَةٍ، أَوْ أَرْضٍ بَيْضَاءَ يَسْتَأْجِرُهَا بِذَهَبٍ أَوْ فِضَّةٍ.

وَرَوَى الزُّهْرِيُّ الْكَلَامَ الْأَوَّلَ عَنْ سَعِيدٍ فَأَرْسَلَهُ.

تخريج: [**إسناده حسن**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٦١٩ * سفيان هو الثوري، ومحمد هو ابن يوسف الفريابي.

3924. It was narrated from Sa'eed bin Al-Musayyab that the Messenger of Allâh ﷺ forbade *Al-Muḥâqalah* and *Al-Muzâbanah*. (***Ṣaḥîḥ***)

And Muḥammd bin 'Abdur-Raḥmân bin Labîbah reported it from Sa'eed bin Al-Musayyab; so he said: "From Sa'd bin Abî Waqqâṣ."

٣٩٢٤ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَىٰ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

وَرَوَاهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ لَبِيبَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ فَقَالَ: عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ.

تخريج: [**صحيح**]وهو في الموطأ (يحيى):٢/ ٦٢٥، والكبرٰى، ح:٤٦٢٠، ٤٦٢١، وللحديث شواهد، منها الحديث المتقدم:٣٩٢١.

3925. It was narrated that Sa'd bin Abî Waqqâṣ said: "At the time of

٣٩٢٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ

إِبْرَاهِيمَ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ عِكْرِمَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ لَبِيبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَانَ أَصْحَابُ الْمَزَارِعِ يُكْرُونَ فِي زَمَانِ رَسُولِ اللهِ ﷺ مَزَارِعَهُمْ بِمَا يَكُونُ عَلَى السَّاقِي مِنَ الزَّرْعِ، فَجَاءُوا رَسُولَ اللهِ ﷺ فَاخْتَصَمُوا فِي بَعْضِ ذٰلِكَ، فَنَهَاهُمْ رَسُولُ اللهِ ﷺ أَنْ يُكْرُوا بِذٰلِكَ، وَقَالَ: «أَكْرُوا بِالذَّهَبِ وَالْفِضَّةِ» وَقَدْ رَوَى هٰذَا الْحَدِيثَ سُلَيْمَانُ عَنْ رَافِعٍ، فَقَالَ: عَنْ رَجُلٍ مِنْ عُمُومَتِهِ.

the Messenger of Allâh ﷺ landowners used to lease their arable land in return for whatever grew on the banks of the streams used for irrigation. They came to the Messenger of Allâh ﷺ and referred a dispute concerning such matters to him, and the Messenger of Allâh ﷺ forbade them to lease land on such terms, and said: 'Lease it for gold or silver.'" (*Da'îf*)

And Sulaimân reported this *Hadîth* from Râfi', so he said: "From a man among his paternal uncles: –

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب: في المزارعة، ح:٣٣٩١ من حديث إبراهيم بن سعد به، وهو في الكبرٰى، ح:٤٦٢٢، وللحديث شواهد كثيرة، انظر الحديث السابق * عم عبيدالله هو يعقوب بن إبراهيم بن سعد، ومحمد بن عكرمة هو ابن عبدالرحمٰن بن الحارث بن هشام، ولم يوثقه غير ابن حبان.

٣٩٢٦ - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: أَخْبَرَنَا أَيُّوبُ عَنْ يَعْلَى ابْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ رَافِعِ ابْنِ خَدِيجٍ قَالَ: كُنَّا نُحَاقِلُ بِالْأَرْضِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَنُكْرِيهَا بِالثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى، فَجَاءَ ذَاتَ يَوْمٍ رَجُلٌ مِنْ عُمُومَتِي فَقَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كانَ لَنَا نَافِعًا، وَطَوَاعِيَةُ اللهِ وَرَسُولِهِ أَنْفَعُ لَنَا، نَهَانَا أَنْ نُحَاقِلَ بِالْأَرْضِ، وَنُكْرِيهَا بِالثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى، وَأَمَرَ رَبَّ الْأَرْضِ أَنْ يَزْرَعَهَا، أَوْ يُزْرِعَهَا، وَكَرِهَ كِرَاءَهَا وَمَا سِوَى ذٰلِكَ». أَيُّوبُ لَمْ يَسْمَعْهُ مِنْ يَعْلَى.

3926. It was narrated that Râfi' bin Khadîj said: "At the time of the Messenger of Allâh ﷺ we used to lease land on the basis of *Al-Muhâqalah*, so we would lease it in return for one-third or one-quarter of the yield, or a specified amount of food (produce). One day, a man among my paternal uncles came and said: 'The Messenger of Allâh ﷺ has forbidden me to do something that was beneficial for us, but obedience to Allâh and His Messenger is more beneficial for us. He has forbidden us to lease land on the basis of *Al-Muhâqalah* and to lease it in return for one-third or one-quarter of the yield, and for a specific amount of food

(produce). And he commanded the landowner to cultivate it (himself) or to give it to someone else to cultivate. He did not like leasing it or anything else.'" (*Sahîh*)

Ayyûb (one of the narrators) did not hear from Ya'la.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض بالطعام، ح:١٥٤٨/١١٣ من حديث إسماعيل ابن علية به، وهو في الكبرى، ح:٤٦٢٣، وأخرجه البخاري من حديث رافع به، كما سيأتي، ح:٣٩٢٩.

3927. It was narrated from Ayyûb who said: "Ya'la bin Al-Hakîm wrote to me (saying): 'I heard Sulaimân bin Yasâr narrating from Râfi' bin Khadîj, who said: "We used to lease land on the basis of *Al-Muhâqalah*, leasing it in return for one-third or one-quarter of the yield, and a specified amount of food (produce). (*Sahîh*)

(And) Sa'eed reported it from Ya'la bin Hakîm.

٣٩٢٧ - **أَخْبَرَنَا** زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ قَالَ: كَتَبَ إِلَيَّ يَعْلَى بْنُ حَكِيمٍ أَنِّي سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: «كُنَّا نُحَاقِلُ الْأَرْضَ نُكْرِيهَا بِالثُّلُثِ وَالرُّبُعِ وَالطَّعَامِ الْمُسَمَّى» رَوَاهُ سَعِيدٌ عَنْ يَعْلَى بْنِ حَكِيمٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٦٢٤.

3928. It was narrated that Râfi' bin Khadîj said: "We used to lease land on the basis of *Al-Muhâqalah* during the time of the Messenger of Allâh ﷺ." He said that one of his paternal uncles came to them and said: "The Messenger of Allâh ﷺ has forbidden me to do something that was beneficial for us, but obedience to Allâh and His Messenger is more beneficial." We said: "What is that?" He said: "The Messenger of Allâh ﷺ said: "Whoever has land, let him cultivate it (himself) or give it to his brother to cultivate, and not lease it

٣٩٢٨ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ سَعِيدٍ، عَنْ يَعْلَى بْنِ حَكِيمٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: كُنَّا نُحَاقِلُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَزَعَمَ أَنَّ بَعْضَ عُمُومَتِهِ أَتَاهُمْ فَقَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا نَافِعًا، وَطَوَاعِيَةُ اللهِ وَرَسُولِهِ أَنْفَعُ لَنَا، قُلْنَا: وَمَا ذَاكَ؟ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ كَانَتْ لَهُ أَرْضٌ فَلْيَزْرَعْهَا، أَوْ لِيُزْرِعْهَا أَخَاهُ، وَلَا يُكَارِيهَا بِثُلُثٍ وَلَا رُبُعٍ

وَلَا طَعَامٍ مُسَمًّى» رَوَاهُ حَنْظَلَةُ بْنُ قَيْسٍ عَنْ رَافِعٍ فَاخْتَلَفَ عَلَى رَبِيعَةَ فِي رِوَايَتِهِ.

in return for one-third or one-quarter of the yield nor a specified amount of food (produce)." (*Ṣaḥîḥ*)
Ḥanẓalah bin Qais reported it from Râfi'; and there is a difference over Rabî'ah's narration of it.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٦٢٥.

٣٩٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: حَدَّثَنِي عَمِّي: أَنَّهُمْ كَانُوا يُكْرُونَ الْأَرْضَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ بِمَا يَنْبُتُ عَلَى الْأَرْبِعَاءِ وَشَيْءٍ مِنَ الزَّرْعِ يَسْتَثْنِي صَاحِبُ الْأَرْضِ، فَنَهَانَا رَسُولُ اللهِ ﷺ عَنْ ذٰلِكَ، فَقُلْتُ لِرَافِعٍ: فَكَيْفَ كِرَاؤُهَا بِالدِّينَارِ وَالدِّرْهَمِ؟ فَقَالَ رَافِعٌ: لَيْسَ بِهَا بَأْسٌ بِالدِّينَارِ وَالدِّرْهَمِ. خَالَفَهُ الْأَوْزَاعِيُّ.

3929. It was narrated that Râfi' bin Khadîj said: "My paternal uncle told me that they used to lease land at the time of the Messenger of Allâh ﷺ in return for what grew on the banks of the streams, and a share of the crop stipulated by the owner of the land. But the Messenger of Allâh ﷺ forbade us to do that." I (Ḥanẓalah) said to Râfi': "How about leasing it in return for *Dînârs* and *Dirhams*?" Râfi' said: "There is nothing wrong with (leasing it) for *Dînârs* and *Dirhams*." (*Ṣaḥîḥ*)
Al-Awzâ'î differed with him.

تخريج: أخرجه البخاري، الحرث والمزارعة، باب كراء الأرض بالذهب والفضة، ح:٢٣٤٦، ٢٣٤٧ من حديث الليث بن سعد، ومسلم، البيوع، باب كراء الأرض بالذهب والورق، ح:١٥٤٧/ ١١٥ بعد، ح:١٥٤٨ من حديث ربيعة الرأي به، وهو في الكبرٰى، ح:٤٦٢٦.

٣٩٣٠ - أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عِيسَى - وَهُوَ ابْنُ يُونُسَ - قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ بِالدِّينَارِ وَالْوَرِقِ؟ فَقَالَ: لَا بَأْسَ بِذٰلِكَ، إِنَّمَا كَانَ النَّاسُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ يُؤَاجِرُونَ عَلَى الْمَاذِيَانَاتِ وَأَقْبَالِ الْجَدَاوِلِ فَيَسْلَمُ هٰذَا وَيَهْلِكُ

3930. It was narrated that Ḥanẓalah bin Qais Al-Anṣâri said: "I asked Râfi' bin Khadîj about leasing land in return for *Dînârs* and silver. He said: 'There is nothing wrong with that. During the time of the Messenger of Allâh ﷺ they used to rent land to one another in return for what grew on the banks of streams and where the springs emerged – some areas of which might give good produce and

some might give none at all – and the people did not lease land in any other way. So that was forbidden. But as for leases where the return is known and guaranteed, there is nothing wrong with that.'" (*Sahîh*)

Mâlik bin Anas was in accord with the chain, but he differed in the wordings.

هٰذَا وَيَسْلَمُ هٰذَا وَيَهْلِكُ هٰذَا، فَلَمْ يَكُنْ لِلنَّاسِ كِرَاءٌ إِلَّا هٰذَا، فَلِذٰلِكَ زُجِرَ عَنْهُ، فَأَمَّا شَيْءٌ مَعْلُومٌ مَضْمُونٌ فَلَا بَأْسَ بِهِ. وَافَقَهُ مَالِكُ بْنُ أَنَسٍ عَلَى إِسْنَادِهِ، وَخَالَفَهُ فِي لَفْظِهِ.

تخريج: أخرجه البخاري، ح:٢٣٤٦ من حديث ربيعة، ومسلم، ح:١٥٤٧/١١٦ من حديث عيسى بن يونس به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٤٦٢٧.

Comments:

In other words, the cause of prohibition was the existence of oppressive conditions, on account of which the farmers were incurring an absolute loss. They deceptively used to specify for themselves the harvest produced by the fertile portions of the field, while the harvest produced by the infertile and bad portions was thrown to the farmers by way of good riddance.

3931. It was narrated that Hanzalah bin Qais said: "I asked Râfi' bin Khadîj about leasing land. He said: 'The Messenger of Allâh ﷺ forbade leasing land.' I said: 'For gold and silver?' He said: 'No, rather he forbade leasing it in return for what the land produces. As for gold and silver, there is nothing wrong with that.'" (*Sahîh*)

Sufyân Ath-Thawrî, may Allâh be pleased with him, reported it from Rabî'ah, but he did not narrate it in *Marfû'* form.

٣٩٣١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مَالِكٌ عَنْ رَبِيعَةَ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ الْأَرْضِ؟ فَقَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ، قُلْتُ: بِالذَّهَبِ وَالْوَرِقِ قَالَ: لَا، إِنَّمَا نَهَى عَنْهَا بِمَا تُخْرِجُ الْأَرْضُ مِنْهَا، فَأَمَّا الذَّهَبُ وَالْفِضَّةُ فَلَا بَأْسَ. رَوَاهُ سُفْيَانُ الثَّوْرِيُّ رَضِيَ اللهُ عَنْهُ عَنْ رَبِيعَةَ وَلَمْ يَرْفَعْهُ.

تخريج: أخرجه مسلم من حديث مالك به، (انظر الحديث المتقدم:٣٩٢٩)، وهو في الموطأ (يحيى):٢/٧١١، والكبرٰى، ح:٤٦٢٩.

3932. It was narrated that Hanzalah bin Qais said: "I asked Râfi' bin Khadîj about leasing uncultivated land in return for gold and silver. He said: '(It is) permissible and there is nothing

٣٩٣٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ عَنْ وَكِيعٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ رَبِيعَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ قَالَ: سَأَلْتُ رَافِعَ بْنَ خَدِيجٍ عَنْ كِرَاءِ

الْأَرْضِ الْبَيْضَاءِ بِالذَّهَبِ وَالْفِضَّةِ؟ فَقَالَ: حَلَالٌ لَا بَأْسَ بِهِ، ذٰلِكَ فَرْضُ الْأَرْضِ. رَوَاهُ يَحْيَى بْنُ سَعِيدٍ عَنْ حَنْظَلَةَ بْنِ قَيْسٍ وَرَفَعَهُ، كَمَا رَوَاهُ مَالِكٌ عَنْ رَبِيعَةَ.

wrong with that. That is the due of the land.'" (*Sahîh*)

Yahya bin Sa'eed reported it from Hanzalah bin Qais and in *Marfû'* form; just as Mâlik did from Rabî'ah.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٤٦٣٠.

٣٩٣٣ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ فِي حَدِيثِهِ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حَنْظَلَةَ بْنِ قَيْسٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنْ كِرَاءِ أَرْضِنَا، وَلَمْ يَكُنْ يَوْمَئِذٍ ذَهَبٌ وَلَا فِضَّةٌ، فَكَانَ الرَّجُل يُكْرِي أَرْضَهُ بِمَا عَلَى الرَّبِيعِ وَالْأَقْبَالِ وَأَشْيَاءَ مَعْلُومَةٍ. وَسَاقَهُ. رَوَاهُ سَالِمُ بْنُ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَافِعِ بْنِ خَدِيجٍ، وَاخْتُلِفَ عَلَى الزُّهْرِيِّ فِيهِ.

3933. It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ forbade us to lease our land. At that time there was no gold nor silver. A man would lease his land in return for what grew on the banks of streams and where the springs emerged, and in return for something specific." (*Sahîh*)

And he quoted the rest of it. Sâlim bin 'Abdullâh bin 'Umar reported it from Râfi' bin Khadîj, and there is a difference over Az-Zuhrî's narration of it.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٤٦٣١.

٣٩٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ عَنْ جُوَيْرِيَةَ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ سَالِمَ بْنَ عَبْدِ اللهِ، وَذَكَرَ نَحْوَهُ. تَابَعَهُ عُقَيْلُ ابْنُ خَالِدٍ.

3934. It was narrated from Az-Zuhrî that Sâlim bin 'Abdullâh narrated something similar. (*Sahîh*)

'Uqail bin Khâlid followed him up in that.

تخريج: أخرجه البخاري، المغازي، باب(١٢)، ح: ٤٠١٢، ٤٠١٣ عن عبدالله بن محمد بن أسماء به مطولاً، وهو في الكبرى، ح: ٤٦٣٢، والموطأ (يحيى): ٢/ ٧١١، وهو متفق عليه من حديث الزهري به، وانظر الحديث الآتي.

٣٩٣٥ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ جَدِّي قَالَ: أَخْبَرَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ

3935. Sâlim bin 'Abdullâh narrated that 'Abdullâh bin 'Umar used to lease his land until he heard that Râfi' bin Khadîj forbade leasing land. 'Abdullâh met him

عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يُكْرِي أَرْضَهُ حَتَّى بَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ كَانَ يَنْهَى عَنْ كِرَاءِ الْأَرْضِ، فَلَقِيَهُ عَبْدُ اللهِ فَقَالَ: يَا ابْنَ خَدِيجٍ! مَاذَا تُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ فِي كِرَاءِ الْأَرْضِ؟ فَقَالَ رَافِعٌ لِعَبْدِ اللَّهِ: سَمِعْتُ عَمَّيَّ وَكَانَا قَدْ شَهِدَا بَدْرًا، يُحَدِّثَانِ أَهْلَ الدَّارِ، أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ، قَالَ عَبْدُ اللَّهِ: فَلَقَدْ كُنْتُ أَعْلَمُ فِي عَهْدِ رَسُولِ اللهِ ﷺ أَنَّ الْأَرْضَ تُكْرَى، ثُمَّ خَشِيَ عَبْدُ اللهِ أَنْ يَكُونَ رَسُولُ اللهِ ﷺ أَحْدَثَ فِي ذٰلِكَ شَيْئًا لَمْ يَكُنْ يَعْلَمُهُ، فَتَرَكَ كِرَاءَ الْأَرْضِ. أَرْسَلَهُ شُعَيْبُ بْنُ أَبِي حَمْزَةَ.

and said: "O Ibn Khadîj, what do you narrate from the Messenger of Allâh ﷺ about leasing land?" Râfi' said to 'Abdullâh: "I heard two of my uncles, who had been present at Badr, telling the people in the house, that the Messenger of Allâh ﷺ forbade leasing land." 'Abdullâh said: "I knew that at the time of the Messenger of Allâh ﷺ land used to be leased." Then 'Abdullâh was concerned that the Messenger of Allâh ﷺ had decreed something and he ('Abdullâh) had not known about it, so he stopped leasing land. (*Ṣaḥîḥ*)

Shu'aib bin Abî Ḥamzah narrated it in *Mursal* form.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح:١٥٤٧/ ١١٢ عن عبدالملك بن شعيب به، وهو في الكبرٰى، ح:٤٦٣٣، انظر الحديث السابق.

٣٩٣٦ - أَخْبَرَنِي مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ قَالَ: بَلَغَنَا أَنَّ رَافِعَ بْنَ خَدِيجٍ كَانَ يُحَدِّثُ أَنَّ عَمَّيْهِ وَكَانَا - يَزْعُمُ - شَهِدَا بَدْرًا: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ. رَوَاهُ عُثْمَانُ بْنُ سَعِيدٍ عَنْ شُعَيْبٍ، وَلَمْ يَذْكُرْ عَمَّيْهِ.

3936. It was narrated that Az-Zuhrî said: "We heard that Râfi' bin Khadîj used to narrate that his paternal uncles – whom he said had been present at Badr – (said) that the Messenger of Allâh ﷺ forbade leasing land." (*Ṣaḥîḥ*)

'Uthmân bin Sa'eed reported it from Shu'aib, but he did not mention his two uncles.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٦٣٤.

٣٩٣٧ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ عَنْ شُعَيْبٍ، قَالَ الزُّهْرِيُّ: كَانَ ابْنُ الْمُسَيَّبِ يَقُولُ: لَيْسَ بِاسْتِكْرَاءِ الْأَرْضِ بِالذَّهَبِ

3937. It was narrated from Shu'aib: "Az-Zuhrî said: 'Ibn Al-Musayyab used to say: 'There is nothing wrong with leasing land in return for gold and silver, and Râfi' bin Khadîj used to narrate that the Messenger of Allâh ﷺ forbade

that.'" (*Ṣaḥîḥ*)
'Abdul-Karîm bin Al-Ḥârith was in accord in his narrating it in *Mawqûf* form.

وَالْوَرِقِ بَأْسٌ، وَكَانَ رَافِعُ بْنُ خَدِيجٍ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ ذٰلِكَ. وَافَقَهُ عَلَى إِرْسَالِهِ عَبْدُ الْكَرِيمِ بْنُ الْحَارِثِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٦٣٥.

3938. It was narrated from Ibn Shihâb that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ forbade leasing land." Ibn Shihâb said: "Râfi' was asked after that: 'How did they lease land?' He said: 'In return for a set amount of food (produce), and it was stipulated that we would have whatever grew on the banks of the streams and springs.'" (*Ṣaḥîḥ*)
Nâfi' reported it from Râfi' bin Khadîj, and there are differences over his narration of it.

٣٩٣٨ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي أَبُو خُزَيْمَةَ عَبْدُ اللهِ بْنُ طَرِيفٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ كِرَاءِ الْأَرْضِ قَالَ ابْنُ شِهَابٍ. فَسُئِلَ رَافِعٌ بَعْدَ ذٰلِكَ، كَيْفَ كَانُوا يُكْرُونَ الْأَرْضَ؟ قَالَ: بِشَيْءٍ مِنَ الطَّعَامِ مُسَمًّى، وَيُشْتَرَطُ أَنَّ لَنَا مَا تُنْبِتُ مَاذِيَانَاتُ الْأَرْضِ وَأَقْبَالُ الْجَدَاوِلِ. رَوَاهُ نَافِعٌ عَنْ رَافِعِ ابْنِ خَدِيجٍ، وَاخْتُلِفَ عَلَيْهِ فِيهِ.

تخريج: [صحيح] تقدم، ح:٣٩٣٦ وغيره، وهو في الكبرى، ح:٤٦٣٦.

Comments:

These forms are absolutely forbidden because such conditions fall in the group of oppression or tyranny, and in which there is nothing but utter loss for the farmer.

3939. Râfi' bin Khadîj told 'Abdullâh bin 'Umar that his paternal uncles went to the Messenger of Allâh ﷺ, then they came back and told them that the Messenger of Allâh ﷺ had forbidden leasing arable land. 'Abdullâh said: "We knew that he owned some arable land that he leased at the time of the Messenger of Allâh ﷺ in return for whatever grew on the banks of the streams of water, and for a certain amount of straw, I do not

٣٩٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا فُضَيْلٌ قَالَ: حَدَّثَنَا مُوسَى ابْنُ عُقْبَةَ قَالَ: أَخْبَرَنِي نَافِعٌ أَنَّ رَافِعَ بْنَ خَدِيجٍ أَخْبَرَ عَبْدَ اللهِ بْنَ عُمَرَ: أَنَّ عُمُومَتَهُ جَاؤُوا إِلَى رَسُولِ اللهِ ﷺ، ثُمَّ رَجَعُوا فَأَخْبَرُوا أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ، فَقَالَ عَبْدُ اللّٰهِ: قَدْ عَلِمْنَا أَنَّهُ كَانَ صَاحِبَ مَزْرَعَةٍ يُكْرِيهَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، عَلَى أَنَّ لَهُ مَا عَلَى الرَّبِيعِ السَّاقِي الَّذِي

know how much it was." Ibn 'Awn reported it from Nâfi' but he said: "From some of his paternal uncles." (*Ṣaḥîḥ*)

يَتَفَجَّرُ مِنْهُ الْمَاءُ، وَطَائِفَةٌ مِنَ التِّبْنِ لَا أَدْرِي كَمْ هِيَ؟ رَوَاهُ ابْنُ عَوْنٍ عَنْ نَافِعٍ فَقَالَ: عَنْ بَعْضِ عُمُومَتِهِ.

تخريج: [**إسناده صحيح**] تقدم، ح:٣٩٣٤، وهو في الكبرٰى، ح:٤٦٣٧ ✻ فضيل هو ابن سليمان النميري.

Comments:

It is the opinion of Imâm ibn Taymiyyah that 'Abdullâh ibn 'Umar ﷺ considered permissible the form of sharecropping described in this *Ḥadîth*, and he used to practice it, because he was not aware of its prohibition. Later on, he had stopped doing it when Râfi' bin Khadîj informed him about its having been forbidden as is mentioned in *Ḥadîth* 3935.

3940. It was narrated from Nâfi': "Ibn 'Umar used to take rent for some land, then he heard something from Râfi' bin Khadîj. He took me by the hand and went to Râfi', and I was with him. Râfi' narrated to him from some of his paternal uncles, that the Messenger of Allâh ﷺ forbade leasing land, so 'Abdullâh stopped (doing that) afterward." (*Ṣaḥîḥ*)

٣٩٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ: كَانَ ابْنُ عُمَرَ يَأْخُذُ كِرَاءَ الْأَرْضِ، فَبَلَغَهُ عَنْ رَافِعِ بْنِ خَدِيجٍ شَيْءٌ، فَأَخَذَ بِيَدِي فَمَشَى إِلَى رَافِعٍ وَأَنَا مَعَهُ، فَحَدَّثَهُ رَافِعٌ عَنْ بَعْضِ عُمُومَتِهِ، أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ فَتَرَكَ عَبْدُ اللهِ بَعْدُ.

تخريج: أخرجه مسلم، ح:١٥٤٧/١١١ (انظر الحديث المتقدم:٣٩٢٦ و٣٩٣٥) من حديث يزيد بن هارون به، وهو في الكبرٰى، ح:٤٦٣٨.

3941. It was narrated from Ibn 'Umar that he used to take rent for land until Râfi' narrated to him, from some of his paternal uncles, that the Messenger of Allâh ﷺ forbade leasing land. So he stopped doing that afterward. (*Ṣaḥîḥ*)

Ayyûb reported it from Nâfi', from Râfi', and he did not mention: "His paternal uncles."

٣٩٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يَأْخُذُ كِرَاءَ الْأَرْضِ، حَتَّى حَدَّثَهُ رَافِعٌ عَنْ بَعْضِ عُمُومَتِهِ، أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ فَتَرَكَهَا بَعْدُ. رَوَاهُ أَيُّوبُ عَنْ نَافِعٍ، عَنْ رَافِعٍ، وَلَمْ يَذْكُرْ عُمُومَتَهُ.

تخريج: أخرجه مسلم من حديث عبدالله بن عون به، (انظر الحديث السابق) وهو في الكبرٰى، ح: ٤٦٣٩.

٣٩٤٢ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ كَانَ يُكْرِي مَزَارِعَهُ حَتَّى بَلَغَهُ فِي آخِرِ خِلَافَةِ مُعَاوِيَةَ، أَنَّ رَافِعَ بْنَ خَدِيجٍ يُخْبِرُ فِيهَا بِنَهْيِ رَسُولِ اللهِ ﷺ، فَأَتَاهُ وَأَنَا مَعَهُ فَسَأَلَهُ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَنْهَى عَنْ كِرَاءِ الْمَزَارِعِ، فَتَرَكَهَا ابْنُ عُمَرَ بَعْدُ، فَكَانَ إِذَا سُئِلَ عَنْهَا قَالَ: زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهَا. وَافَقَهُ عُبَيْدُ اللهِ بْنُ عُمَرَ وَكَثِيرُ بْنُ فَرْقَدٍ وَجُوَيْرِيَةُ بْنُ أَسْمَاءَ.

3942. It was narrated from Nâfi' that Ibn 'Umar used to lease out his arable land until he heard at the end of Mu'âwiyah's *Khilâfah*, that Râfi' bin Khadîj used to narrate, that the Messenger of Allâh ﷺ had forbidden that. He went to him – and I (Nâfi') was with him – and asked him (about that). He said: "The Messenger of Allâh ﷺ used to forbid leasing arable land." So Ibn 'Umar stopped (doing that) afterward. When he was asked about it he said: "Râfi' bin Khadîj said that the Prophet ﷺ forbade that." (*Sahîh*)
'Ubaidullâh bin 'Umar, Kathîr bin Farqad, and Juwairiyah bin Asmâ' were in accord with him.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح: ١٠٩/١٥٤٧ من حديث يزيد بن زريع، والبخاري، الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي بعضهم بعضًا في الزراعة والثمر، ح: ٢٣٤٤ من حديث أيوب السختياني به، وهو في الكبرٰى، ح: ٤٦٤٠.

٣٩٤٣ - **أَخْبَرَنَا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ ابْنِ عَبْدِ الْحَكَمِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا شُعَيْبُ ابْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ كَثِيرِ بنِ فَرْقَدٍ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يُكْرِي الْمَزَارِعَ، فَحُدِّثَ أَنَّ رَافِعَ بْنَ خَدِيجٍ يَأْثُرُ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ نَهَى عَنْ ذٰلِكَ، قَالَ نَافِعٌ: فَخَرَجَ إِلَيْهِ عَلَى الْبَلَاطِ وَأَنَا مَعَهُ فَسَأَلَهُ فَقَالَ: نَعَمْ نَهَى رَسُولُ اللهِ ﷺ عَنْ كِرَاءِ الْمَزَارِعِ، فَتَرَكَ عَبْدُ اللهِ كِرَاءَهَا.

3943. It was narrated from Nâfi' that 'Abdullâh bin 'Umar used to lease arable land, then he was told that Râfi' bin Khadîj narrated from the Messenger of Allâh ﷺ that he forbade that. Nâfi' said: "He went out to him (and met him) in Al-Balât, and I was with him. He asked him (about that), and he said: 'Yes, the Messenger of Allâh ﷺ forbade leasing arable land.' So 'Abdullâh stopped leasing it." (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٦٤١ .

3944. It was narrated from Nâfi': "A man told Ibn 'Umar that Râfi' bin Khadîj had narrated a *Hadîth* concerning leasing of land. He and I, along with the man who had told him that, went to Râfi', and he told us that the Messenger of Allâh ﷺ had forbidden leasing land. So 'Abdullâh stopped leasing land." (***Sahîh***)

٣٩٤٤ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ عَنْ نَافِعٍ: أَنَّ رَجُلًا أَخْبَرَ ابْنَ عُمَرَ أَنَّ رَافِعَ بْنَ خَدِيجٍ يَأْثُرُ فِي كِرَاءِ الْأَرْضِ حَدِيثًا فَانْطَلَقْتُ مَعَهُ أَنَا وَالرَّجُلُ الَّذِي أَخْبَرَهُ حَتَّى أَتَى رَافِعًا، فَأَخْبَرَهُ رَافِعٌ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ، فَتَرَكَ عَبْدُ اللهِ كِرَاءَ الْأَرْضِ.

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرى، ح: ٤٦٤٢.

3945. It was narrated from Nâfi' that Râfi' bin Khadîj told 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ forbade leasing arable land. (***Sahîh***)

٣٩٤٥ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِئُ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ حَدَّثَ عَبْدَ اللهِ بْنَ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ.

تخريج: أخرجه البخاري، الإجارة، باب: إذا استأجر أرضًا فمات أحدهما، ح: ٢٢٨٦ من حديث جويرية بن أسماء به، وهو في الكبرى، ح: ٤٦٤٣.

3946. It was narrated from Nâfi' that he narrated: "Ibn 'Umar used to lease his land in return for some of its produce. Then he heard that Râfi' bin Khadîj warned against that. He said: 'The Messenger of Allâh ﷺ forbade that.' He said: 'We used to lease our land before we came to know Râfi'.' Then he (Ibn 'Umar) became unsure, so he put his hand on my shoulder and we went to Râfi'. 'Abdullâh said to him: 'Did you hear the Prophet ﷺ forbid leasing land?' Râfi' said: 'I heard the Prophet ﷺ say: Do not lease land in return for anything." (***Sahîh***)

٣٩٤٦ - **أَخْبَرَنَا** هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي حَفْصُ بْنُ عِيَاثٍ عَنْ نَافِعٍ أَنَّهُ حَدَّثَهُ قَالَ: كَانَ ابْنُ عُمَرَ يُكْرِي أَرْضَهُ بِبَعْضِ مَا يَخْرُجُ مِنْهَا، فَبَلَغَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ يَزْجُرُ عَنْ ذٰلِكَ، وَقَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ ذٰلِكَ، قَالَ: كُنَّا نُكْرِي الْأَرْضَ قَبْلَ أَنْ نَعْرِفَ رَافِعًا، ثُمَّ وَجَدَ فِي نَفْسِهِ فَوَضَعَ يَدَهُ عَلَى مَنْكِبِي حَتَّى دُفِعْنَا إِلَى رَافِعٍ، فَقَالَ لَهُ عَبْدُ اللَّهِ: أَسَمِعْتَ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ؟ فَقَالَ رَافِعٌ: سَمِعْتُ النَّبِيَّ ﷺ

يَقُولُ: «لَا تُكْرُوا الْأَرْضَ بِشَيْءٍ».

تخريج: [صحيح] وهو في الكبرى، ح:٤٦٤٤ * حفص بن غياث عنعن تقدم، ح:١٦٦٢، وللحديث شواهد.

٣٩٤٧ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ وَنَافِعٍ أَخْبَرَاهُ عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ. رَوَاهُ ابْنُ عُمَرَ عَنْ رَافِعِ بْنِ خَدِيجٍ، وَاخْتُلِفَ عَلَى عَمْرِو بْنِ دِينَارٍ.

3947. It was narrated from Râfi' bin Khadîj that the Messenger of Allâh ﷺ forbade leasing land. (*Sahîh*)

Ibn 'Umar reported it from Râfi' bin Khadîj, but there is disagreement is (reported from) 'Amr bin Dînâr (for it).

تخريج: [صحيح] وهو في الكبرى، ح:٤٦٤٥.

٣٩٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا نُخَابِرُ وَلَا نَرَى بِذٰلِكَ بَأْسًا، حَتَّى زَعَمَ رَافِعُ بْنُ خَدِيجٍ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُخَابَرَةِ.

3948. It was narrated that 'Amr bin Dînâr said: "I heard Ibn 'Umar say: 'We used to sell grain before it was ripe and before it was evident that it was free of disease and blight (by means of *Al-Mukhâbarah*). We did not see anything wrong with that, until Râfi' bin Khadîj said that the Messenger of Allâh ﷺ had forbidden *Al-Mukhâbarah*.'" (*Sahîh*)

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح:١٥٤٧/١٠٧ من حديث سفيان الثوري به، وهو في الكبرى، ح:٤٦٤٦.

٣٩٤٩ - أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: سَمِعْتُ عَمْرَو بْنَ دِينَارٍ يَقُولُ: أَشْهَدُ لَسَمِعْتُ ابْنَ عُمَرَ وَهُوَ يَسْأَلُ عَنِ الْخِبْرِ فَيَقُولُ مَا كُنَّا نَرَى بِذٰلِكَ بَأْسًا، حَتَّى أَخْبَرَنَا عَامَ الْأَوَّلِ ابْنُ خَدِيجٍ، أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَنْهَى عَنِ الْخِبْرِ. وَافَقَهُمَا حَمَّادُ بْنُ زَيْدٍ.

3949. 'Amr bin Dînâr said: "I bear witness that I heard Ibn 'Umar asking about *Al-Khibr* (the agreement to *Al-Mukhâbarah*) and he said: 'We did not see anything wrong with that, until Ibn Khadîj told us earlier that he heard the Messenger of Allâh ﷺ forbidding *Al-Khibr*.'" Hammâd bin Zaid was in accord with the two of them. (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٦٤٧ * حجاج هو ابن محمد الأعور.

Comments:

'The first year': It has preceded in *Hadîth* 3942 that this belongs to the final days of Mu'awiyyah ﷺ. Hence, the first year might probably mean here the first year of the time of Yazid, or the time of Ibn Zubair. And Allâh knows best!

3950. It was narrated that 'Amr bin Dînâr said: "I heard Ibn 'Umar say: 'We did not see anything wrong with *Al-Khibr* until last year, when Râfi' said that the Prophet of Allâh ﷺ forbade it.'" (*Sahîh*)

'Ârim differed with him; so he said: "From Hammâd, from 'Amr, from Jâbir."

٣٩٥٠ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ عَنْ حَمَّادِ بْنِ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: كُنَّا لَا نَرَى بِالْخِبْرِ بَأْسًا، حَتَّى كَانَ عَامَ الْأَوَّلِ، فَزَعَمَ رَافِعٌ أَنَّ نَبِيَّ اللهِ ﷺ نَهَى عَنْهُ. خَالَفَهُ عَارِمٌ فَقَالَ: عَنْ حَمَّادٍ، عَنْ عَمْرٍو، عَنْ جَابِرٍ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٦٤٨.

3951. It was narrated from Jâbir bin 'Abdullâh that the Prophet ﷺ forbade leasing land. (*Sahîh*)

Muhammad bin Muslim At-Tâ'ifî followed him up (in narrating it).

٣٩٥١ - حَدَّثَنَا حَرَمِيُّ بْنُ يُونُسَ قَالَ: حَدَّثَنَا عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ كِرَاءِ الْأَرْضِ. تَابَعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ الطَّائِفِيُّ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٣٣٨، ٣٣٩ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٤٦٤٩.

3952. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade *Al-Mukhâbarah*, *Al-Muhâqalah* and *Al-Muzâbanah*." (*Hasan*)

Sufyân bin 'Uyainah combined the two *Hadîths*, so he said: "From Ibn 'Umar and Jâbir."

٣٩٥٢ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا شُرَيْحٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الْمُخَابَرَةِ، وَالْمُحَاقَلَةِ، وَالْمُزَابَنَةِ. جَمَعَ سُفْيَانُ بْنُ عُيَيْنَةَ الْحَدِيثَيْنِ فَقَالَ عَنِ ابْنِ عُمَرَ وَجَابِرٍ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٤٦٥٠، وله شواهد كثيرة، انظر، ح:٣٩٤٨ وغيره * شريح هو ابن النعمان.

3953. It was narrated from Ibn 'Umar and Jâbir that the Messenger of Allâh ﷺ forbade selling fruits until it was clear that they were free of blemish, and (he forbade from) *Al-Mukhâbarah*; leasing land in return for one-third or one-quarter (of the yield)." (*Ṣaḥîḥ*)

Abû An-Najâshî, 'Aṭâ' bin Ṣuhaib reported it, and disagreement is reported from him in it.

٣٩٥٣ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا ابْنُ الْمِسْوَرِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ وَجَابِرٍ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلَاحُهُ وَنَهَى عَنِ الْمُخَابَرَةِ، كِرَاءِ الْأَرْضِ بِالثُّلُثِ وَالرُّبُعِ. رَوَاهُ أَبُو النَّجَاشِيِّ عَطَاءُ بْنُ صُهَيْبٍ وَاخْتُلِفَ عَلَيْهِ فِيهِ.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح:٩٣/١٥٣٦ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٤٦٥١، ٤٦٥٢ * عبدالله بن محمد بن عبدالرحمن بن المسور بن مخرمة يروى عن سفيان بن عيينة كما في الكبرى وتحفة الأشراف، وقوله: "ثنا ابن المسور" خطأ فليصحح.

3954. Râfi' bin Khadîj narrated that the Messenger of Allâh ﷺ said to Râfi': "Do you rent out your arable land?" I said: "Yes, O Messenger of Allâh. We rent it out in return for one-quarter, and in return for (a number of) *Wasqs* of barley." The Messenger of Allâh ﷺ said: "Do not do that. Cultivate it (yourselves), or lend it, or keep it." (*Ṣaḥîḥ*)

Al-Awzâ'î differed with him; he said: "From Râfi', from Ẓuhair bin Râfi'."

٣٩٥٤ - أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الطَّبَرَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ بَحْرٍ قَالَ: حَدَّثَنَا مُبَارَكُ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا يَحْيَى ابْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو النَّجَاشِيِّ قَالَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِرَافِعٍ: «أَتُؤَاجِرُونَ مَحَاقِلَكُمْ»؟ قُلْتُ: نَعَمْ، يَا رَسُولَ اللهِ! نُؤَاجِرُهَا عَلَى الرُّبُعِ وَعَلَى الْأَوْسَاقِ مِنَ الشَّعِيرِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَفْعَلُوا، ازْرَعُوهَا أَوْ أَعِيرُوهَا أَوْ أَمْسِكُوهَا» خَالَفَهُ الْأَوْزَاعِيُّ فَقَالَ: عَنْ رَافِعٍ، عَنْ ظُهَيْرِ بْنِ رَافِعٍ.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض بالطعام، ح:١١٤/١٥٤٨ من حديث أبي النجاشي به، وهو في الكبرى، ح:٤٦٥٣.

3955. It was narrated that Râfi' said: "Ẓuhair bin Râfi' came to us and said: 'The Messenger of Allâh ﷺ forbade me to do something that was convenient for us.' I said:

٣٩٥٥ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي الْأَوْزَاعِيُّ عَنْ أَبِي النَّجَاشِيِّ عَنْ رَافِعٍ قَالَ: أَتَانَا ظُهَيْرُ بْنُ

'What was that?' He said: 'The command of the Messenger of Allâh ﷺ is true. He asked me: What do you do with your land? I said: We rent it out in return for one-quarter (of the yield) and a number of *Wasqs* of dates or barley. He said: Do not do that. Cultivate it, give it to someone else to cultivate, or keep it.'" (*Ṣaḥîḥ*)

Bukair bin 'Abdullâh bin AlAshajj reported it from Usaid bin Râfi', and he reported it as a narration of Râfi''s brother.

رَافِعٍ فَقَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ أَمْرٍ كَانَ لَنَا رَافِقًا قُلْتُ: وَمَا ذَاكَ؟ قَالَ: أَمْرُ رَسُولِ اللهِ ﷺ وَهُوَ حَقٌّ، سَأَلَنِي كَيْفَ تَصْنَعُونَ فِي مَحَاقِلِكُمْ؟ قُلْتُ: نُؤَاجِرُهَا عَلَى الرُّبُعِ وَالْأَوْسَاقِ مِنَ التَّمْرِ أَوِ الشَّعِيرِ، قَالَ: «فَلَا تَفْعَلُوا ازْرَعُوهَا أَوْ أَزْرِعُوهَا أَوْ أَمْسِكُوهَا» رَوَاهُ بُكَيْرُ بْنُ عَبْدِ اللهِ بْنِ الْأَشَجِّ عَنْ أُسَيْدِ بْنِ رَافِعٍ فَجَعَلَ الرِّوَايَةَ لِأَخِي رَافِعٍ.

تخريج: أخرجه مسلم، ح:١٥٤٨/١١٤، انظر الحديث السابق من حديث يحيى بن حمزة، والبخاري، الحرث والمزارعة، باب ما كان من أصحاب النبي ﷺ يواسي بعضهم بعضًا في الزراعة والثمر، ح:٢٣٣٩ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٤٦٥٤.

3956. It was narrated from Usaid bin Râfi' bin Khadîj that the brother of Râfi' said to his people: "Today the Messenger of Allâh ﷺ has forbidden something which was convenient for you, but following his command is an act of obedience (to Allâh) and is good. He forbade *Al-Ḥaql*." (*Ṣaḥîḥ*)

٣٩٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ لَيْثٍ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللهِ بْنِ الْأَشَجِّ عَنْ أُسَيْدِ بْنِ رَافِعِ بْنِ خَدِيجٍ أَنَّ أَخَا رَافِعٍ قَالَ لِقَوْمِهِ: قَدْ نَهَى رَسُولُ اللهِ ﷺ الْيَوْمَ عَنْ شَيْءٍ كَانَ لَكُمْ رَافِقًا، وَأَمْرُهُ طَاعَةٌ وَخَيْرٌ نَهَى عَنِ الْحَقْلِ.

تخريج: **[إسناده صحيح]** وهو في الكبرٰى، ح:٤٦٥٥ * الليث هو ابن سعد.

3957. It was narrated that 'Abdur-Raḥmân bin Hurmuz said: "I heard Usaid bin Râfi' bin Khadîj Al-Anṣârî say that they did not allow *Al-Muḥâqalah*, which is land that is cultivated in return for some of its produce." (*Ṣaḥîḥ*)

'Eîsa bin Sahl bin Râfi' reported it.

٣٩٥٧ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنِ اللَّيْثِ، عَنْ حَفْصِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ قَالَ: سَمِعْتُ أُسَيْدَ بْنَ رَافِعِ بْنِ خَدِيجٍ الْأَنْصَارِيَّ يَذْكُرُ أَنَّهُمْ مَنَعُوا الْمُحَاقَلَةَ، وَهِيَ أَرْضٌ تُزْرَعُ عَلَى بَعْضِ مَا فِيهَا. رَوَاهُ عِيسَى ابْنُ سَهْلِ بْنِ رَافِعٍ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٦٥٦.

3958. 'Eîsa bin Sahl bin Râfi' bin Khadîj narrated said: "I was an orphan in the care of my grandfather Râfi' bin Khadîj. I reached puberty and became a man, and I performed *Hajj* with him. My brother 'Imrân bin Sahl bin Râfi' bin Khadîj came and said: 'O my father, we have leased our land to so and so (a woman) for two hundred *Dirhams*.' He said: 'O my son, leave that (do not do it), for Allâh will give you other provision. The Messenger of Allâh ﷺ forbade leasing land.'" (*Da'îf*)

٣٩٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ سَعِيدِ ابْنِ يَزِيدَ أَبِي شُجَاعٍ قَالَ: حَدَّثَنِي عِيسَى بْنُ سَهْلِ بْنِ رَافِعِ بْنِ خَدِيجٍ قَالَ: إِنِّي لَيَتِيمٌ فِي حَجْرِ جَدِّي رَافِعِ بْنِ خَدِيجٍ، وَبَلَغْتُ رَجُلًا وَحَجَجْتُ مَعَهُ، فَجَاءَ أَخِي عِمْرَانُ بْنُ سَهْلِ ابْنِ رَافِعِ بْنِ خَدِيجٍ فَقَالَ: يَا أَبَتَاهُ إِنَّهُ قَدْ أَكْرَيْنَا أَرْضَنَا فُلَانَةَ بِمِائَتَيْ دِرْهَمٍ، فَقَالَ: يَا بُنَيَّ! دَعْ ذَاكَ، فَإِنَّ اللهَ عَزَّ وَجَلَّ سَيَجْعَلُ لَكُمْ رِزْقًا غَيْرَهُ، إِنَّ رَسُولَ اللهِ ﷺ قَدْ نَهَى عَنْ كِرَاءِ الْأَرْضِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب: في التشديد في ذلك، ح:٣٤٠١ من حديث سعيد بن يزيد به، وهو في الكبرٰى، ح:٤٦٥٧، ولأصل الحديث شواهد * عيسى وثقه ابن حبان وحده.

3959. It was narrated that 'Urwah bin Az-Zubair said: "Zaid bin Thâbit said: 'May Allâh forgive Râfi' bin Khadîj. By Allâh, I have more knowledge of the *Hadîth* than him. We were two men who fought and the Messenger of Allâh ﷺ said: If this is how it is between you, then do not lease land. And he only heard the words: Do not lease land.'" (***Hasan***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: (this is an example of) A sharecropping contract based on the condition that the seeds and expenses be provided by the owner of the land, and the share cropper will have one-quarter of whatever Allâh brings forth from the land:

٣٩٥٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ، عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: يَغْفِرُ اللهُ لِرَافِعِ بْنِ خَدِيجٍ، أَنَا وَاللّٰهِ! أَعْلَمُ بِالْحَدِيثِ مِنْهُ، إِنَّمَا كَانَا رَجُلَيْنِ اقْتَتَلَا فَقَالَ رَسُولُ اللهِ ﷺ: «إِنْ كَانَ هٰذَا شَأْنُكُمْ فَلَا تُكْرُوا الْمَزَارِعَ». فَسَمِعَ قَوْلَهُ: «لَا تُكْرُوا الْمَزَارِعَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كِتَابَةُ مُزَارَعَةٍ عَلَى أَنَّ الْبَذْرَ وَالنَّفَقَةَ عَلَى صَاحِبِ الْأَرْضِ، وَلِلْمُزَارِعِ رُبُعُ مَا يُخْرِجُ اللهُ عَزَّ وَجَلَّ مِنْهَا:

This contract was written by so and so the son of so and so the son of so and so, while he is still in good health, and in full control of his wealth. (It is addressed to) so and so the son of so and so; stating that you will give me all of your land that is situated in such and such location, in such and such city, to cultivate it on the basis of sharecropping. This is the (piece of) land that is known as such and such, defined by four boundaries that enclose the entire area (he defines the four boundaries). You have given to me all of the land defined in this contract, within the boundaries specified, and everything in it, water, rivers and streams, uncultivated, empty land with no crops planted therein, for a complete year, starting at the beginning of such and such month of such and such year, and ending at the end of such and such month of such and such year, on the basis that I will cultivate all of the land specified in this contract, the location of which is described herein, in the year described herein, from beginning to end. I may cultivate anything I want and see fit of wheat, barley, sesame, rice, cotton, fresh dates, herbs, chickpeas, beans, lentils, cucumbers, melons, carrots, radishes, onions, garlic, and any other kind of winter or summer produce, using your seeds which are all to be provided by you and not by me, on the basis that I will do the work myself, or with

هٰذَا كِتَابٌ كَتَبَهُ فُلَانُ بْنُ فُلَانِ بْنِ فُلَانٍ فِي صِحَّةٍ مِنْهُ وَجَوَازِ أَمْرٍ لِفُلَانِ بْنِ فُلَانٍ إِنَّكَ دَفَعْتَ إِلَيَّ جَمِيعَ أَرْضِكَ الَّتِي بِمَوْضِعِ كَذَا فِي مَدِينَةِ كَذَا مُزَارَعَةً، وَهِيَ الْأَرْضُ الَّتِي تُعْرَفُ بِكَذَا، وَتَجْمَعُهَا حُدُودٌ أَرْبَعَةٌ يُحِيطُ بِهَا كُلِّها، وَأَحَدُ تِلْكَ الْحُدُودِ بِأَسْرِهِ لَزِيقُ كَذَا وَالثَّانِي وَالثَّالِثُ والرَّابِعُ، دَفَعْتَ إِلَيَّ جَمِيعَ أَرْضِكَ هٰذِهِ الْمَحْدُودَةِ فِي هٰذَا الْكِتَابِ، بِحُدُودِهَا الْمُحِيطَةِ بِهَا، وَجَمِيعِ حُقُوقِهَا وَشِرْبِهَا وَأَنْهَارِهَا وَسَوَاقِيهَا، أَرْضًا بَيْضَاءَ فَارِغَةً لَا شَيْءَ فِيهَا مِنْ غَرْسٍ وَلَا زَرْعٍ، سَنَةً تَامَّةً أَوَّلُهَا مُسْتَهَلُّ شَهْرِ كَذَا مِنْ سَنَةِ كَذَا، وَآخِرُهَا انْسِلَاخُ شَهْرِ كَذَا مِنْ سَنَةِ كَذَا، عَلَى أَنْ أَزْرَعَ جميعَ هٰذِهِ الأَرْضِ الْمَحْدُودَةِ فِي هٰذَا الْكِتَابِ، الْمَوْصُوفُ مَوضِعُهَا فِيهِ، هٰذِهِ السَّنَةَ الْمُؤَقَّتَةَ فِيهَا مِنْ أَوَّلِها إِلَى آخِرِها، كُلَّ مَا أَرَدْتُ وَبَدَا لِي أَنْ أَزْرَعَ فِيهَا مِنْ حِنْطَةٍ وَشَعِيرٍ وَسَمَاسِمَ وَأُرْزٍ وَأَقْطَانٍ وَرِطَابٍ، وَالْبَاقِلِىٰ وَحِمَّصٍ وَلُوبِيَا وَعَدَسٍ وَمَقَاثِي وَمَبَاطِيخَ وَجَزَرٍ وَشَلْجَمٍ، وَفِجْلٍ وَبَصَلٍ وَثُومٍ وَبُقُولٍ وَرَيَاحِينَ، وَغَيْرِ ذٰلِكَ مِنْ جَمِيعِ الْغَلَّاتِ، شِتَاءً وَصَيْفًا، بِبُزُورِكَ وَبَذْرِكَ، وَجَمِيعُهُ عَلَيْكَ دُونِي، عَلَى أَنْ أَتَوَلَّى ذٰلِكَ بِيَدِي وَبِمَنْ أَرَدْتُ مِنْ أَعْوَانِي وَأُجَرَائِي وَبَقَرِي وَأَدَوَاتِي وَآلتِي [إلى] زِراعةِ ذٰلِكَ وَعِمَارَتِهِ وَالعَمَلِ بِمَا فِيهِ نَمَاؤُهُ وَمَصْلَحَتُهُ، وَكِرَابُ أَرْضِهِ وَتَنْقِيَةُ حَشِيشِهَا، وَسَقْيِ مَا

whomever I want of my helpers, and hired workers, my oxen, and my tools, and equipment. I will cultivate it and take care of it so that it will grow well and yield the best produce, plowing the land and clearing it of brush, supplying water and manure to those crops that need them, digging irrigation ditches, picking whatever needs to be picked, harvesting whatever needs to be harvested, gathering it, threshing and winnowing what needs to be threshed and winnowed. All of that will be done at your expense and not mine, and it will be done by me and my helpers, and not by you. From all that Allâh brings forth from all of that, during the period specified in this contract, from beginning to end, you will have three quarters in return for you land, your water, your seeds and your spending, and I will have the remaining quarter of all that in return for my cultivation and labor, done by myself and my helpers. You have given me all the land of yours defined in this contract, with all its rights and facilities, and I have accepted all of that from you on such and such a day in such and such a month, of such-and-such a year. All of that has come under my control, but I do not own any of it, and I have no claim to any of it except this sharecropping as described in this contract, during the year described therein. Once that time ends, then it all reverts to you and to your control, and you have the right to

يُحْتَاجُ إِلَى سَقْيِهِ مِمَّا زُرِعَ وَتَسْمِيدِ مَا يُحْتَاجُ إِلَى تَسْمِيدِهِ، وَحَفْرِ سَوَاقِيهِ وَأَنْهَارِهِ، وَاجْتِنَاءِ مَا يُجْتَنَى مِنْهُ، وَالْقِيَامِ بِحَصَادِ مَا يُحْصَدُ مِنْهُ، وَجَمْعِهِ وَدِيَاسَةِ مَا يُدَاسُ مِنْهُ، وَتَذْرِيَتِهِ، بِنَفَقَتِكَ عَلَى ذٰلِكَ كُلِّهِ دُونِي، وَأَعْمَلَ فِيهِ كُلِّهِ بِيَدِي وَأَعْوَانِي دُونَكَ، عَلَى أَنَّ لَكَ مِنْ جَمِيعِ مَا يُخْرِجُ اللهُ عَزَّ وَجَلَّ مِن ذٰلِكَ كُلِّهِ فِي هٰذِه الْمُدَّةِ الْمَوْصُوفَةِ فِي هٰذَا الْكِتَابِ مِنْ أَوَّلِهَا إِلَى آخِرِها، فَلَكَ ثَلَاثَةُ أَرْبَاعِهِ بِحَظِّ أَرْضِكَ وَشِرْبِكَ وَبَذْرِكَ وَنَفَقَاتِكَ، وَلِيَ الرُّبُعُ الْبَاقِي مِن جَمِيعِ ذٰلِكَ بِزِرَاعَتِي وَعَمَلِي وَقِيَامِي عَلَى ذٰلِكَ بِيَدِي وَأَعْوَانِي، وَدَفَعْتَ إِلَيَّ جَمِيعَ أَرْضِكَ هٰذِهِ الْمَحْدُودَةِ فِي هٰذَا الكِتَابِ بِجَمِيعِ حُقُوقِهَا وَمَرَافِقِهَا، وَقَبَضْتُ ذٰلِكَ كُلَّهُ مِنْكَ يَوْمَ كَذَا، مِنْ شَهْرِ كَذَا مِنْ سَنَةِ كَذَا، فَصَارَ جَمِيعُ ذٰلِكَ فِي يَدِي لَكَ لَا مِلْكَ لِي فِي شَيْءٍ مِنْهُ وَلَا دَعْوَى وَلَا طِلْبَةَ، إِلَّا هٰذِه الْمُزَارَعَةَ الْمَوْصُوفَةَ فِي هٰذَا الكِتَابِ فِي هٰذِهِ السَّنَةِ الْمُسَمَّاةِ فِيهِ، فَإِذَا انْقَضَتْ فَذٰلِكَ كُلُّهُ مَرْدُودٌ إِلَيْكَ وَإِلَى يَدِكَ، وَلَكَ أَنْ تُخْرِجَنِي بَعْدَ انْقِضَائِهَا مِنْها، وَتُخْرِجَهَا مِنْ يَدِي وَيَدِ كُلِّ مَنْ صَارَتْ لَهُ فِيهَا يَدٌ بِسَبَبِي، أَقَرَّ فُلَانٌ وَفُلَانٌ، وَكُتِبَ هٰذَا الْكِتَابُ نُسْخَتَيْنِ.

expel me from it when that year is over, and to take it out of my control, and out of the control of anyone who had anything to do with it because of me. Signed by so and so and so and so. Two copies were made of this contract.

تخريج: [إسناده حسن] أخرجه أبو داود، البيوع، باب: في المزارعة، ح:٣٣٩٠ من حديث عبدالرحمن بن إسحاق المدني به، وهو في الكبرى، ح:٤٦٥٨.

Comments:

In other words, one reason for prohibiting the current form of sharecropping of that period was that it was the cause of disputes; and Allâh's Messenger ﷺ highly detested disputes, and quarrels.

Chapter 46. Mentioning The Different Wordings With Regard To Sharecropping

(المعجم ٤٦) - ذِكْرُ اخْتِلَافِ الْأَلْفَاظِ الْمَأْثُورَةِ فِي الْمُزَارَعَةِ (التحفة ٣)

Comments:

The above-mentioned document would be operational in the event when it has been decided or agreed upon that the seed and the expenses shall be provided by the owner of the land; and it is determinately specified that the total produce shall be divided between the partners in the ratio of 1:3.

3960. Ibn 'Awn said: "Muḥammad used to say: 'In my view land is like the wealth put into a *Muḍârabah* (limited partnership) contract. Whatever is valid with regard to the wealth put into a *Muḍârabah* partnership, is valid with regard to land, and whatever is not valid with regard to the wealth put into a *Muḍârabah* partnership, then it is not valid with regard to land.'" He said: "He did not see anything wrong with giving all of his land to the plowman on the basis that he would work with it himself, or with his children, and helpers, and oxen, and, that he would not spend anything on it; all expenses were to be paid by the owner of the land." (*Saḥîḥ*)

٣٩٦٠ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ قَالَ: كَانَ مُحَمَّدٌ يَقُولُ: الْأَرْضُ عِنْدِي مِثْلُ مَالِ الْمُضَارَبَةِ، فَمَا صَلُحَ فِي مَالِ الْمُضَارَبَةِ صَلُحَ فِي الْأَرْضِ، وَمَا لَمْ يَصْلُحْ فِي مَالِ الْمُضَارَبَةِ لَمْ يَصْلُحْ فِي الْأَرْضِ، قَالَ: وَكَانَ لَا يَرَى بَأْسًا أَنْ يَدْفَعَ أَرْضَهُ كُلَّهَا إِلَى الْأَكَّارِ، عَلَى أَنْ يَعْمَلَ فِيهَا بِنَفْسِهِ وَوَلَدِهِ وَأَعْوَانِهِ وَبَقَرِهِ، وَلَا يُنْفِقَ شَيْئًا، وَتَكُونَ النَّفَقَةُ كُلُّهَا مِن رَبِّ الْأَرْضِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٢٦٦٢.

3961. It was narrated from Ibn 'Umar that the Prophet ﷺ gave the datepalms of Khaibar and their land to the Jews of Khaibar, on condition that they would take care of them at their expense, and the Messenger of Allâh ﷺ would have half of whatever they produced. (*Sahîh*)

٣٩٦١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ - يَعْنِي ابنَ غَنَجٍ - عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى أَنْ يَعْمَلُوهَا مِنْ أَمْوَالِهِمْ، وَأَنَّ لِرَسُولِ اللهِ ﷺ شَطْرَ مَا يَخْرُجُ مِنْهَا.

تخريج: أخرجه مسلم، المساقاة، باب المساقاة والمعاملة بجزء من الثمر والزرع، ح:١٥٥١/ ٥ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٤٦٦٣.

3962. It was narrated from Ibn 'Umar that the Prophet ﷺ gave the datepalms of Khaibar and their land to the Jews of Khaibar on condition that they would take care of them at their expense, and the Messenger of Allâh ﷺ would have half of their fruits. (*Sahîh*)

٣٩٦٢ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ ابْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا أَبِي عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ دَفَعَ إِلَى يَهُودِ خَيْبَرَ نَخْلَ خَيْبَرَ وَأَرْضَهَا عَلَى أَنْ يَعْمَلُوهَا مِنْ أَمْوَالِهِمْ، وَأَنَّ لِرَسُولِ اللهِ ﷺ شَطْرَ ثَمْرَتِهَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٦٦٤ * محمد بن عبدالرحمٰن هو ابن غنج.

Comments:

Entrusting of the date-palms or any other fruit tree to some person on the condition that he would take it upon himself to water them, look after the trees, or manage and culture them, and when they give fruit, he would get half of their produce (or any other determinately specified portion). Such an arrangement is called *Musâqât* in the Arabic language.

3963. It was narrated from Nâfi' that 'Abdullâh bin 'Umar used to say: "Arable land used to be leased out at the time of the Messenger of Allâh ﷺ on condition that the owner of the land would have whatever grew on the banks of the streams and a share of straw, I do not know how much it was." (*Sahîh*)

٣٩٦٣ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ ابْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ كَانَ يَقُولُ: كَانَتِ الْمَزَارِعُ تُكْرَى عَلَى عَهْدِ رَسُولِ اللهِ ﷺ عَلَى أَنَّ لِرَبِّ الْأَرْضِ مَا عَلَى رَبِيعِ السَّاقِي مِنَ

الزَّرْعِ وَطَائِفَةٌ مِنَ التِّبْنِ لَا أَدْرِي كَمْ هُوَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٤٦٦٥، انظر الحديث السابق، وسيأتي طرفه، ح:٤٦١١.

3964. It was narrated that 'Abdur-Rahmân bin Al-Aswad said: "Two of my paternal uncles used to cultivate (land) in return for one-third or one-quarter of the crop, and my father was their partner. 'Alqamah and Al-Aswad knew about that and did not change anything." (*Ḍa'îf*)

٣٩٦٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْأَسْوَدِ قَالَ: كَانَ عَمَّايَ، يَزْرَعَانِ بِالثُّلُثِ وَالرُّبُعِ وَأَبِي شَرِيكَهُمَا، وَعَلْقَمَةُ وَالْأَسْوَدُ يَعْلَمَانِ فَلَا يُغَيِّرَانِ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٤٦٦٦، أبو إسحاق تقدم، ح:٩٦، وشريك تقدم، ح:١٠٩٠ عنعنا.

Comments:

The objective is to demonstrate that sharecropping was common among the *Tabi'in* - the followers of the Companions of the Prophet.

3965. Sa'eed bin Jubair said: "Ibn 'Abbâs said: 'The best thing you can do is for one of you to rent his land out in return for gold and silver.'" (*Ṣaḥîḥ*)

٣٩٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَعْمَرًا عَنْ عَبْدِ الْكَرِيمِ الْجَزَرِيِّ قَالَ: قَالَ سَعِيدُ بْنُ جُبَيْرٍ قَالَ ابْنُ عَبَّاسٍ: إِنَّ خَيْرَ مَا أَنْتُمْ صَانِعُونَ، أَنْ يُؤَاجِرَ أَحَدُكُمْ أَرْضَهُ بِالذَّهَبِ وَالْوَرِقِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٤٦٦٧.

3966. It was narrated from Ibrâhîm and Sa'eed bin Jubair that they did not to see anything wrong with renting uncultivated land. (*Ṣaḥîḥ*)

٣٩٦٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ وَسَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُمَا كَانَا لَا يَرَيَانِ بَأْسًا بِاسْتِئْجَارِ الْأَرْضِ الْبَيْضَاءِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٤٦٦٩.

3967. It was narrated that Muḥammad said: "I do not know that Shuraiḥ ever ruled on

٣٩٦٧ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ:

Muḍârabah disputes except in two ways. He would say to the *Muḍârib* (the one who contributed his labor to the partnership): 'You must provide proof that a calamity befell you so that you may be excused.' Or he would say to the one who invested his money in the partnership: 'You must provide proof that your trustee betrayed his trust, otherwise his oath sworn by Allâh that he did not betray you is sufficient.'" (*Ṣaḥîḥ*)

لَمْ أَعْلَمْ شُرَيْحًا كانَ يَقْضِي فِي الْمُضَارِبِ إِلَّا بِقَضَاءَيْنِ، كَانَ رُبَّما قَالَ لِلْمُضَارِبِ: بَيِّنَتَكَ عَلَى مُصِيبَةٍ تُعْذَرُ بِهَا، وَرُبَّما قَالَ لِصَاحِبِ الْمَالِ: بَيِّنَتَكَ أَنَّ أَمِينَكَ خَائِنٌ، هُوَ وَإِلَّا فَيَمِينُهُ بِاللَّهِ مَا خَانَكَ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٤٦٧٠.

Comments:

When a person gives a sum of money to another to do business on condition that the gain should be between them two; this is called *Mudâraba*. The giver of the sum of money is the owner of the property, and the taker is called the *Mudârib* or the one who is employed by another in trade for him with his (the latter's) property. Now, if the *Mudârib* informs the owner of the property that the complete principal wealth or a part of it is stolen or lost, what verdict would be given? The following narrations discuss that.

3968. It was narrated that Sa'eed bin Al-Musayyab said: "There is nothing wrong with renting uncultivated land for gold and silver." (*Ḍa'îf*)

He (An-Nasâ'î) said: "If a man gives money to another in a *Muḍârabah* partnership, and he wants to write a contract concerning that, he should write:

'This is contract written by so and so the son of so and so, with no compulsion, while he is still in good health and in full control of his wealth; (addressed to) so-and-so the son of so and so, stating that you have given to me, at the beginning of such-and-such month, in such and such year, ten thousand *Dirhams*, non-counterfeit, and

٣٩٦٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لَا بَأْسَ بِإِجَارَةِ الْأَرْضِ الْبَيْضَاءِ بِالذَّهَبِ وَالْفِضَّةِ،

وَقَالَ: إِذَا دَفَعَ رَجُلٌ إِلَى رَجُلٍ مَالًا قِرَاضًا، فَأَرَادَ أَنْ يَكْتُبَ عَلَيْهِ بِذٰلِكَ كِتَابًا، كَتَبَ: هٰذَا كِتَابٌ كَتَبَهُ فُلَانُ بْنُ فُلَانٍ طَوْعًا مِنْهُ فِي صِحَّةٍ مِنْهُ وَجَوَازِ أَمْرِهِ لِفُلَانِ بْنِ فُلَانٍ، أَنَّكَ دَفَعْتَ إِلَيَّ مُسْتَهَلَّ شَهْرِ كَذَا مِنْ سَنَةِ كَذَا عَشْرَةَ آلَافِ دِرْهَمٍ وُضْحًا جِيَادًا وَزْنَ سَبْعَةٍ قِرَاضًا، عَلَى تَقْوَى اللهِ فِي السِّرِّ وَالْعَلَانِيَةِ وَأَدَاءِ الْأَمَانَةِ، عَلَى أَنْ أَشْتَرِيَ بِهَا مَا شِئْتُ مِنْها كُلَّ مَا أَرَى أَنْ أَشْتَرِيَهُ، وَأَنْ

أُصَرِّفَهَا وَمَا شِئْتُ مِنْهَا فِيمَا أَرَى أَنْ أُصَرِّفَهَا فِيهِ مِنْ صُنُوفِ التِّجَارَاتِ، وَأُخْرِجَ بِمَا شِئْتُ مِنْها حَيْثُ شِئْتُ، وَأَبِيعَ مَا أَرَى أَنْ أَبِيعَهُ مِمَّا اشْتَرِيهِ بِنَقْدٍ رَأَيْتُ أَمْ بِنَسِيئَةٍ وَبِعَيْنٍ رَأَيْتُ أَمْ بِعَرْضٍ، عَلَى أَنْ أَعْمَلَ فِي جَمِيعِ ذٰلِكَ كُلِّهِ بِرَأْيِي، وَأُوَكِّلَ فِي ذٰلكَ مَنْ رَأَيْتُ، وَكُلُّ مَا رَزَقَ اللهُ فِي ذٰلِكَ مِنْ فَضْلٍ وَرِبْحٍ بَعْدَ رَأْسِ الْمَالِ الَّذِي دَفَعْتَهُ - الْمَذْكُورِ - إِلَيَّ، الْمُسَمَّى مَبْلَغُهُ فِي هٰذَا الْكِتَابِ، فَهُوَ بَيْنِي وَبَيْنَكَ نِصْفَيْنِ، لَكَ مِنْهُ النِّصْفُ بِحَظِّ رَأْسِ مَالِكَ وَلِيَ فِيهِ النِّصْفُ تَامًّا بِعَمَلِي فِيهِ، وَمَا كَانَ فِيهِ مِنْ وَضِيعَةٍ فَعَلَى رَأْسِ الْمَالِ، فَقَبَضْتُ مِنْكَ هٰذِهِ الْعَشَرَةَ آلَافِ دِرْهَمٍ الْوُضَحَ الْجِيَادَ مُسْتَهَلَّ شَهْرِ كَذَا فِي سَنَةِ كَذَا، وَصَارَتْ لَكَ فِي يَدِي قِرَاضًا عَلَى الشُّرُوطِ الْمُشْتَرَطَةِ فِي هٰذَا الْكِتَابِ. أَقَرَّ فُلَانٌ وَفُلَانٌ وَإِذَا أَرَادَ أَنْ يُطْلِقَ لَهُ أَنْ يَشْتَرِيَ وَيَبِيعَ بِالنَّسِيئَةِ كَتَبَ، وَقَدْ نَهَيْتَنِي أَنْ أَشْتَرِيَ وَأَبِيعَ بِالنَّسِيئَةِ.

weighing seven *Qirâḍ* as an investment in a *Muḍârabah* partnership, on the basis of fear of Allâh in secret and in public, and on the basis of honesty. I will buy with it whatever I want and as I see fit to buy, and I will dispose of it and whatever I want of it as I see fit in all kinds of trade. I will dispose of whatever I want to whenever I want to and I will sell whatever I see fit of the goods I have bought for cash or on credit. I will do all of that at my discretion and will delegate that to whomever I see fit. All bounty and profits that Allâh bestows on that after the capital that you have paid – as described – to me, the amount of which is stated in this contract, will be shared half and half between you and I. You will have half in return for your capital and I will have half in return for my work. Any losses incurred will be borne by the capital. I have taken this ten thousand, non-counterfeit, from you at the beginning of such and such month in the year such and such, and it is a *Muḍârabah* investment, based on the conditions stipulated in this contract. Signed by so and so, and so and so.' If he wanted to give him free rein to buy and sell on credit, he would have written that, but you told me not to buy and sell on credit."

تخريج: [**إسناده ضعيف**] شريك القاضي تقدم، ح:١٠٩٠ * وطارق هو ابن عبدالرحمٰن الأحمسي، وهو حسن الحديث.

Comments:

Since sharecropping is deeply connected with financing a profit-sharing venture, and both are similar or identical, financing profit-sharing was mentioned along with sharecropping.

Chapter... The *'Anân* Partnership Between Three Persons

This is a partnership between so and so, and so and so, and so and so, who are in good health, and in full control of their wealth, having formed a partnership with thirty thousand *Dirhams*, non-counterfeit and weighing seven, each one of them contributing ten thousand *Dirhams* which they have put together and combined, so that they are now held in common between them on the basis of three equal shares, on the condition that they will work on the basis of fear of Allâh and of honesty, each one of them fulfilling the trust toward each of the others. They will all buy whatever they see fit with it, cash or credit, whatever they see fit of different goods. Each one of them may buy on his own without consulting his companions, whatever he sees fit to buy with cash, he may do so, and whatever he sees fit to buy on credit, he may do so. They may work together, or each may work independently of his partners as he sees fit. All of that is binding on them individually, and on the two others, with regard to decisions taken collectively, or individually. Whatever commitment any of them makes, whether small or great, it is

(المعجم...) - شِرْكَةُ عَنَانٍ بَيْنَ ثَلَاثَةٍ

(التحفة ٤)

هٰذَا مَا اشْتَرَكَ عَلَيْهِ فُلَانٌ وَفُلَانٌ وَفُلَانٌ فِي صِحَّةٍ عُقُولِهِمْ وَجَوَازِ أَمْرِهِم، اشْتَرَكُوا شَرِكَةَ عَنَانٍ لَا شَرِكَةَ مُفَاوَضَةٍ بَيْنَهُمْ، فِي ثَلَاثِينَ أَلْفَ دِرْهَمٍ وُضْحًا جِيَادًا وَزْنَ سَبْعَةٍ، لِكُلِّ وَاحِدٍ مِنْهُمْ عَشْرَةُ آلَافِ دِرْهَمٍ، خَلَطُوهَا جَمِيعًا فَصَارَتْ هٰذِهِ الثَّلَاثِينَ أَلْفَ دِرْهَمٍ فِي أَيْدِيهِمْ مَخْلُوطَةً بِشَرِكَةٍ بَيْنَهُمْ أَثْلَاثًا، عَلَى أَنْ يَعْمَلُوا فِيهِ بِتَقْوَى اللهِ وَأَدَاءِ الْأَمَانَةِ مِنْ كُلِّ وَاحِدٍ مِنْهُمْ إِلَى كُلِّ وَاحِدٍ مِنْهُمْ، وَيَشْتَرُونَ جَمِيعًا بِذٰلِكَ وَبِمَا رَأَوْا مِنْهُ اشْتِرَاءَهُ بِالنَّقْدِ، وَيَشْتَرُونَ بِالنَّسِيئَةِ عَلَيْهِ مَا رَأَوْا أَنْ يَشْتَرُوا مِنْ أَنْوَاعِ التِّجَارَاتِ، وَأَنْ يَشْتَرِيَ كُلُّ وَاحِدٍ مِنْهُمْ عَلَى حِدَتِهِ دُونَ صَاحِبِهِ بِذٰلِكَ، وبِمَا رَأَى مِنْهُ مَا رَأَى اشْتِرَاءَهُ مِنْهُ بِالنَّقْدِ وَبِمَا رَأَى اشْتِرَاءَهُ عَلَيْهِ بِالنَّسِيئَةِ، يَعْمَلُونَ فِي ذٰلِكَ كُلِّهِ مُجْتَمِعِينَ بِمَا رَأَوْا، وَيَعْمَلُ كُلُّ وَاحِدٍ مِنْهُمْ مُنْفَرِدًا بِهِ دُونَ صَاحِبِهِ بِمَا رَأَى، جَائِزٌ لِكُلِّ وَاحِدٍ مِنْهُمْ فِي ذٰلِكَ كُلِّهِ عَلَى نَفْسِهِ وَعَلَى كُلِّ وَاحِدٍ مِنْ صَاحِبَيْهِ، فِيمَا اجْتَمَعُوا عَلَيْهِ وَفِيمَا انْفَرَدُوا بِهِ مِنْ ذٰلِكَ كُلُّ وَاحِدٍ مِنْهُمْ دُونَ الْآخَرِينِ، فَمَا لَزِمَ كُلَّ وَاحِدٍ مِنْهُمْ فِي

binding on each of the other partners, and is binding on all of them. All bounty and profits that Allâh bestows over the capital amount, which is stated in this contract, is to be divided into three equal parts. Any loss is to be borne by all three partners proportionate to their capital investment. Three identical copies of this document have been made, and one given to each of the three partners. Signed by so and so, so and so and so and so.

ذٰلِكَ مِنْ قَلِيلٍ وَمِنْ كَثِيرٍ فَهُوَ لَازِمٌ لِكُلِّ وَاحِدٍ مِنْ صَاحِبَيْهِ، وَهُوَ وَاجِبٌ عَلَيْهِمْ جَمِيعًا، وَمَا رَزَقَ اللهُ فِي ذٰلِكَ مِنْ فَضْلٍ وَرِبْحٍ عَلَى رَأْسِ مَالِهِمُ الْمُسَمَّى مَبْلَغُهُ فِي هٰذَا الْكِتَابِ، فَهُوَ بَيْنَهُمْ أَثْلَاثًا، وَمَا كَانَ فِي ذٰلِكَ مِنْ وَضِيعَةٍ وَتَبِعَةٍ فَهُوَ عَلَيْهِمْ أَثْلَاثًا عَلَى قَدْرِ رَأْسِ مَالِهِمْ، وَقَدْ كُتِبَ هٰذَا الْكِتَابُ ثَلَاثَ نُسَخٍ مُتَسَاوِيَاتٍ بِأَلْفَاظٍ وَاحِدَةٍ، فِي يَدِ كُلِّ وَاحِدٍ مِنْ فُلَانٍ وَفُلَانٍ وَفُلَانٍ وَاحِدَةٌ وَثِيقَةٌ لَهُ، أَقَرَّ فُلَانٌ وَفُلَانٌ وَفُلَانٌ.

Chapter... A Proxy Partnership Between Four Persons According To Those Who Permit It

(المعجم . . .) - شِرْكَةُ مُفَاوَضَةٍ بَيْنَ أَرْبَعَةٍ عَلَى مَذْهَبِ مَنْ يُجِيزُهَا (التحفة ٥)

Allâh says: O you who believe! Fulfill (your) obligations.[1] This is a partnership formed between so and so, so and so, so and so and so and so, based on capital which they have collected of one type, and currency, and have combined it, so that it is now mixed, and none of them can tell which is his money. The share and rights of each partner are equal, and they will use this money for trade, whether buying or selling, for cash, or on credit, in all transactions, making decisions collectively or individually, each working independently of the others based on his own opinion, and what he

قَالَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ﴾ [المائدة: ١] هٰذَا مَا اشْتَرَكَ عَلَيْهِ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَفُلَانٌ بَيْنَهُمْ شَرِكَةَ مُفَاوَضَةٍ فِي رَأْسِ مَالٍ جَمَعُوهُ بَيْنَهُمْ مِنْ صِنْفٍ وَاحِدٍ وَنَقْدٍ وَاحِدٍ، وَخَلَطُوهُ وَصَارَ فِي أَيْدِيهِمْ مُمْتَزِجًا لَا يُعْرَفُ بَعْضُهُ مِنْ بَعْضٍ، وَمَالُ كُلِّ وَاحِدٍ مِنْهُمْ فِي ذٰلِكَ وَحَقُّهُ سَوَاءٌ، عَلَى أَنْ يَعْمَلُوا فِي ذٰلِكَ كُلِّهِ وَفِي كُلِّ قَلِيلٍ وَكَثِيرٍ، سِوَاهُ مِنَ الْمُبَايَعَاتِ وَالْمُتَاجَرَاتِ نَقْدًا وَنَسِيئَةً بَيْعًا وَشِرَاءً، فِي جَمِيعِ الْمُعَامَلَاتِ وَفِي كُلِّ مَا يَتَعَاطَاهُ النَّاسُ بَيْنَهُمْ مُجْتَمِعِينَ بِمَا رَأَوْا، وَيَعْمَلَ كُلُّ وَاحِدٍ

[1] *Al-Mâ'idah* 5:1.

sees fit. Whatever commitment or loan any one of the persons mentioned in this contract makes, then it is binding on each of his companions mentioned in this contract. All bounty and profits that Allâh bestows over the capital amount, which is stated in this contract, is to be divided equally between all four. Any loss is to be borne equally by each of them. Each of the four persons mentioned in this contract appoints the others as his deputy (*Wakîl*) who may demand every right, and debt, and deal with every dispute, concerning this contract, to dispute on behalf of the others with anyone who is disputing with them, or seek their dues. And each of them makes the others his executor (to act on his behalf after he dies), pay off his debts, and carry out the instructions in his will. Signed by so and so, so and so, so and so and so and so.

مِنْهُمْ عَلَى انْفِرَادِهِ بِكُلِّ مَا رَأَى وَكُلِّ مَا بَدَا لَهُ جَائِزٌ أَمْرُهُ فِي ذَٰلِكَ عَلَى كُلِّ وَاحِدٍ مِنْ أَصْحَابِهِ، وَعَلَى أَنَّهُ كُلُّ مَا لَزِمَ كُلَّ وَاحِدٍ مِنْهُمْ عَلَى هَٰذِهِ الشَّرِكَةِ الْمَوْصُوفَةِ فِي هَٰذَا الْكِتَابِ مِنْ حَقٍّ وَمِنْ دَيْنٍ، فَهُوَ لَازِمٌ لِكُلِّ وَاحِدٍ مِنْهُمْ مِنْ أَصْحَابِهِ الْمُسَمِّينَ مَعَهُ فِي هَٰذَا الْكِتَابِ، وَعَلَى أَنَّ جَمِيعَ مَا رَزَقَهُمُ اللهُ فِي هَٰذِهِ الشَّرِكَةِ الْمُسَمَّاةِ فِيهِ، وَمَا رَزَقَ اللهُ كُلَّ وَاحِدٍ مِنْهُمْ فِيهَا عَلَى حِدَتِهِ مِنْ فَضْلٍ وَرِبْحٍ، فَهُوَ بَيْنَهُمْ جَمِيعًا بِالسَّوِيَّةِ، وَمَا كَانَ فِيهَا مِنْ نَقِيصَةٍ فَهُوَ عَلَيْهِمْ جَمِيعًا بِالسَّوِيَّةِ بَيْنَهُمْ، وَقَدْ جَعَلَ كُلُّ وَاحِدٍ مِنْ فُلَانٍ وَفُلَانٍ وَفُلَانٍ وَفُلَانٍ كُلَّ وَاحِدٍ مِنْ أَصْحَابِهِ الْمُسَمِّينَ فِي هَٰذَا الْكِتَابِ مَعَهُ وَكِيلَهُ فِي الْمُطَالَبَةِ بِكُلِّ حَقٍّ هُوَ لَهُ وَالْمُخَاصَمَةِ فِيهِ وَقَبْضِهِ، وَفِي خُصُومَةِ كُلِّ مَنِ اعْتَرَضَهُ بِخُصُومَةٍ وَكُلِّ مَنْ يُطَالِبُهُ بِحَقٍّ وَجَعَلَهُ وَصِيَّهُ فِي شَرِكَتِهِ مِنْ بَعْدِ وَفَاتِهِ وَفِي قَضَاءِ دُيُونِهِ وَإِنْفَاذِ وَصَايَاهُ وَقَبِلَ كُلُّ وَاحِدٍ مِنْهُمْ مِنْ كُلِّ وَاحِدٍ مِنْ أَصْحَابِهِ مَا جَعَلَ إِلَيْهِ مِنْ ذَٰلِكَ كُلِّهِ، أَقَرَّ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَفُلَانٌ.

Comments:

If a few individuals trade together, it is called partnership. The majority *Fuqha* have shown partnership to be of four kinds:

1) Cooperative partnership;
2) Comprehensive partnership;
3) Craftsmanship, Manufacturing or handicraft partnership;
4) Well-known partner partnership (*Sharika Al-Wujûh*)

The discussion here pertains to cooperative partnership, in which every partner happens to be the authorized representative of the other, not the

sponsor. There is leeway or flexibility in this form of partnership. It is not necessary that two shares of capital put up by the partners be equal in amount, they could be more or less. In the same way, equality is not essential in manufacturing partnership; irrespective of whether the wealth or the capital is equal. Likewise, there could be equalization in manufacturing or handicraft, even if the capital is not equal. One might have contributed dinars and the other dirhams. The rest of the details are given in the above-mentioned document. It should, however, be borne in mind that partnership could exist between the two individuals, and the mention of three in the afore-mentioned document is incidental.

2. Comprehensive partnership (*Sharika Al-Mufâwada*) whose detail appears in the forthcoming document. This partnership is distinct from the cooperative partnership. In it, each partner happens to be the other's authorized representative and sponsor too, by which the partners share whatever they earn from their respective separate principal funds and labor; mutually covering the debts or financial liabilities incurred by either. The document makes mention of four partners, but this partnership could be struck between two partners also.

Chapter 47. Labor Partnership (*Abdân*)

(المعجم ٤٧) - **بَابُ شَرِكَةِ الأَبْدَانِ**

(التحفة ٦)

Comments:

The overall or summary definition of the comprehensive partnership (*Sharika Al-Mufâwada*) has already been spelled out under the previous *Hadîth*, but its detail has been explained in this document.

3969. It was narrated that 'Abdullâh said: "I formed a partnership with 'Ammâr and Sa'd on the day of Badr. Sa'd brought two prisoners but 'Ammâr and I did not bring anything." (*Da'îf*)

٣٩٦٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: اشْتَرَكْتُ أَنَا وَعَمَّارٌ وَسَعْدٌ يَوْمَ بَدْرٍ فَجَاءَ سَعْدٌ بِأَسِيرَيْنِ وَلَمْ أَجِئْ أَنَا وَلَا عَمَّارٌ بِشَيْءٍ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب: في الشركة على غير رأس مال، ح:٣٣٨٨ من حديث يحيى بن سعيد القطان به * أبوعبيدة لم يدرك أباه كما تقدم، ح:٦٢٣، وفيه علة أخرى.

Comments:

This form of partnership (*Sharika Al-Abdân* or manual partnership) is called manufacturing or handicraft or workmanship's partnership, which means two persons (or more) agree to work together on a particular job or venture, and

distribute its gain equally among themselves, although it is possible that one partner might work more on the project, while the other less.

3970. It was narrated from Az-Zuhrî concerning two slaves who were partners, and one of them quit, that he said: "One of them may cover for the other if they were partners." (*Sahîh*)

٣٩٧٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ يُونُسَ عَنِ الزُّهْرِيِّ: فِي عَبْدَيْنِ مُتَفَاوِضَيْنِ كَاتَبَ أَحَدُهُمَا قَالَ: جَائِزٌ إِذَا كَانَا مُتَفَاوِضَيْنِ يَقْضِي أَحَدُهُمَا عَنِ الْآخَرِ.

تخريج: [إسناده صحيح] انفرد به النسائي.

Comments:

In the comprehensive partnership (*Sharikat Al-Mufâwada*), two partners share their entire wealth, benefits, and profits. They are each other's authorized representative and sponsors, to the extent that one's financial liability could be demanded of the other. In this situation, therefore, if one specifies one's price of emancipation from his master, the other would also cooperate with him and share his burden.

Chapter... Partners Dissolving A Partnership

(المعجم...) - تَفَرُّقُ الشُّرَكَاءِ عَنْ شِرْكَتِهِمْ (التحفة ٧)

This is a contract drawn up by so and so, so and so, so and so and so and so, and signed by each one of them, and each of his companions mentioned alongside him in this contract, who are in good health, and in full control of their wealth. There has taken place among us, dealing and trading, buying and selling, sharing of wealth and different types of dealing, loans, trusts, partnerships, debts, leases and sharecropping. We are dissolving the partnership by mutual consent and are content with all that we did. All that was between us of partnership and dealing has to do with money and wealth and we have settled all of that in all types of dealings. We have explained all of that in every

هٰذَا كِتَابٌ كَتَبَهُ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَفُلَانٌ بَيْنَهُمْ وَأَقَرَّ كُلُّ وَاحِدٍ مِنْهُمْ لِكُلِّ وَاحِدٍ مِنْ أَصْحَابِهِ الْمُسَمِّينَ مَعَهُ فِي هٰذَا الْكِتَابِ، بِجَمِيعِ مَا فِيهِ فِي صِحَّةٍ مِنْهُ وَجَوَازِ أَمْرٍ، أَنَّهُ جَرَتْ بَيْنَنَا مُعَامَلَاتٌ وَمُتَاجَرَاتٌ وَأَشْرِيَةٌ وَبُيُوعٌ وَخُلْطَةٌ وَشَرِكَةٌ فِي أَمْوَالٍ وَفِي أَنْوَاعٍ مِنَ الْمُعَامَلَاتِ، وَقُرُوضٌ وَمُصَارَفَاتٌ وَوَدَائِعُ وَأَمَانَاتٌ وَسَفَاتِجُ وَمُضَارَبَاتٌ وَعَوَارِي وَدُيُونٌ وَمُؤَاجَرَاتٌ وَمُزَارَعَاتٌ وَمُؤَاكَرَاتٌ، وَإِنَّا تَنَاقَضْنَا عَلَى التَّرَاضِي مِنَّا جَمِيعًا بِمَا فَعَلْنَا، جَمِيعَ مَا كَانَ بَيْنَنَا مِنْ كُلِّ شَرِكَةٍ وَمِنْ كُلِّ مُخَالَطَةٍ كَانَتْ جَرَتْ بَيْنَنَا فِي نَوْعٍ مِنَ الْأَمْوَالِ وَالْمُعَامَلَاتِ، وَفَسَخْنَا ذٰلِكَ كُلَّهُ فِي

category. Each one of us has taken all his dues, and it is now in his possession. None of those named in this contract owes anything to any of the others, nor to anyone else connected to the others, because each one of us has taken all his dues, and it has come into his possession. Signed by So-and-so, So-and-so, so and so and so and so.

جَمِيعِ مَا جَرَى بَيْنَنَا فِي جَمِيعِ الْأَنْوَاعِ وَالْأَصْنَافِ، وَبَيَّنَّا ذٰلِكَ كُلَّهُ نَوْعًا نَوْعًا، وَعَلِمْنَا مَبْلَغَهُ وَمُنْتَهَاهُ، وَعَرَفْنَاهُ عَلَى حَقِّهِ وَصِدْقِهِ، فَاسْتَوْفَى كُلُّ وَاحِدٍ مِنَّا جَمِيعَ حَقِّهِ مِنْ ذٰلِكَ أَجْمَعَ وَصَارَ فِي يَدِهِ، فَلَمْ يَبْقَ لِكُلِّ وَاحِدٍ مِنَّا قِبَلَ كُلِّ وَاحِدٍ مِنْ أَصْحَابِهِ الْمُسَمَّيْنَ مَعَهُ فِي هٰذَا الْكِتَابِ، وَلَا قِبَلَ أَحَدٍ بِسَبَبِهِ وَلَا بِاسْمِهِ حَقٌّ وَلَا دَعْوَى وَلَا طِلْبَةٌ، لِأَنَّ كُلَّ وَاحِدٍ مِنَّا قَدِ اسْتَوْفَى جَمِيعَ حَقِّهِ وَجَمِيعَ مَا كَانَ لَهُ مِن جَمِيعِ ذٰلِكَ كُلِّهِ، وَصَارَ فِي يَدِهِ مُوَفَّرًا، أَقَرَّ فُلَانٌ وَفُلَانٌ وَفُلَانٌ وَفُلَانٌ.

Chapter... Separation Of The Married Couple

(المعجم...) - تَفَرُّقُ الزَّوْجَيْنِ عَنْ مُزَاوَجَتِهِمَا (التحفة ٨)

Allâh, Blessed and Most High, says: And it is not lawful for you (men) to take back (from your wives) any of your (bridal-money) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh. Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them for what they give back.[1]

This writ was written by so and so, the daughter of so and so, who is in good health and in full control of her wealth, to so and so the son of so and so the son of so and so. I

قَالَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿وَلَا يَحِلُّ لَكُمْ أَن تَأْخُذُوا مِمَّا ءَاتَيْتُمُوهُنَّ شَيْـًٔا إِلَّا أَن يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِۦ﴾ [البقرة: ٢٢٩].

هٰذَا كِتَابٌ كَتَبَتْهُ فُلَانَةُ بِنْتُ فُلَانِ بْنِ فُلَانٍ فِي صِحَّةٍ مِنْهَا وَجَوَازِ أَمْرٍ، لِفُلَانِ بْنِ فُلَانِ بْنِ فُلَانٍ، إِنِّي كُنْتُ زَوْجَةً لَكَ وَكُنْتَ دَخَلْتَ بِي فَأَفْضَيْتَ إِلَيَّ ثُمَّ إِنِّي كَرِهْتُ صُحْبَتَكَ وَأَحْبَبْتُ مُفَارَقَتَكَ عَنْ غَيْرِ إِضْرَارٍ مِنْكَ بِي وَلَا مَنْعِي لِحَقٍّ وَاجِبٍ لِي عَلَيْكَ، وَإِنِّي سَأَلْتُكَ عِنْدَ مَا خِفْنَا أَنْ لَا نُقِيمَ حُدُودَ اللهِ أَنْ

[1] *Al-Baqarah* 2:229.

was a wife to you, and you came in to me, and consummated the marriage with me. Then I did not like your company, and I wanted to leave you, without your having done any harm to me, nor having withheld any of my rights. I asked you, when we feared that we would not be able to keep the limits ordained by Allâh, to free me (Khul') and to divorce me irrevocably in return for all my *Ṣadâq* (*Mahr*) that is due from you to me, which is such-and-such a number of *Dînârs*, non-counterfeit, and such-and-such a number of *Dînârs*, non-counterfeit, that I gave you in addition to that, apart from my *Ṣadâq*. You did what I asked of you, and you gave me an irrevocable divorce in return for what was left of my *Ṣadâq*, as stated in this writ, and in return for the additional *Dînârs* as stated. I accepted that from you verbally when we were talking about it, and in response to what you said before we finished our discussion, and departed. I gave you all the *Dînârs* mentioned in this contract in return for which you granted me Khul', except for my *Ṣadâq*. Thus I became irrevocably divorced from you, and now I am in control of my own affairs, based on this Khul' which is described in this contract. Thus you have no control over me, you cannot make demands of me, and you cannot take me back. I have taken from you all that is due to a woman like me at the time of *'Iddah*, and I took all that I need in

تَخْلَعَنِي فَتُبِينَنِي مِنْكَ بِتَطْلِيقَةٍ بِجَمِيعِ مَا لِي عَلَيْكَ مِنْ صَدَاقِي، وَهُوَ كَذَا وَكَذَا دِينَارًا جِيَادًا مَثَاقِيلَ، وَبِكَذَا وَكَذَا دِينَارًا جِيَادًا مَثَاقِيلَ أَعْطَيْتُكَهَا عَلَى ذٰلِكَ سِوَى مَا فِي صَدَاقِي، فَفَعَلْتَ الَّذِي سَأَلْتُكَ مِنْهُ، فَطَلَّقْتَنِي تَطْلِيقَةً بَائِنَةً بِجَمِيعِ مَا كَانَ بَقِيَ لِي عَلَيْكَ مِنْ صَدَاقِي الْمُسَمَّى مَبْلَغُهُ فِي هٰذَا الْكِتَابِ، وَبِالدَّنَانِيرِ الْمُسَمَّاةِ فِيهِ سِوَى ذٰلِكَ، فَقَبِلْتُ ذٰلِكَ مِنْكَ مُشَافَهَةً لَكَ عِنْدَ مُخَاطَبَتِكَ إِيَّايَ بِهِ، وَمُجَاوَبَةً عَلَى قَوْلِكَ مِنْ قَبْلِ تَصَادُرِنَا عَنْ مَنْطِقِنَا ذٰلِكَ، وَدَفَعْتُ إِلَيْكَ جَمِيعَ هٰذِهِ الدَّنَانِيرِ الْمُسَمَّى مَبْلَغُهَا فِي هٰذَا الْكِتَابِ الَّذِي خَالَعْتَنِي عَلَيْهَا وَافِيَةً سِوَى مَا فِي صَدَاقِي، فَصِرْتُ بَائِنَةً مِنْكَ مَالِكَةً لِأَمْرِي بِهٰذَا الْخُلْعِ الْمَوْصُوفِ أَمْرُهُ فِي هٰذَا الْكِتَابِ، فَلَا سَبِيلَ لَكَ عَلَيَّ وَلَا مُطَالَبَةَ وَلَا رَجْعَةَ، وَقَدْ قَبَضْتُ مِنْكَ جَمِيعَ مَا يَجِبُ لِمِثْلِي مَا دُمْتُ فِي عِدَّةٍ مِنْكَ، وَجَمِيعَ مَا أَحْتَاجُ إِلَيْهِ بِتَمَامِ مَا يَجِبُ لِلْمُطَلَّقَةِ الَّتِي تَكُونُ فِي مِثْلِ حَالِي عَلَى زَوْجِهَا الَّذِي يَكُونُ فِي مِثْلِ حَالِكَ، فَلَمْ يَبْقَ لِكُلِّ وَاحِدٍ مِنَّا قِبَلَ صَاحِبِهِ حَقٌّ وَلَا دَعْوَى وَلَا طِلْبَةٌ، فَكُلُّ مَا ادَّعَى وَاحِدٌ مِنَّا قِبَلَ صَاحِبِهِ مِنْ حَقٍّ وَمِنْ دَعْوَى وَمِنْ طِلْبَةٍ بِوَجْهٍ مِنَ الْوُجُوهِ فَهُوَ فِي جَمِيعِ دَعْوَاهُ مُبْطِلٌ، وَصَاحِبُهُ مِنْ ذٰلِكَ أَجْمَعَ بَرِيءٌ، وَقَدْ قَبِلَ كُلُّ وَاحِدٍ مِنَّا كُلَّ مَا أَقَرَّ لَهُ بِهِ صَاحِبُهُ، وَكُلَّ مَا أَبْرَأَهُ مِنْهُ مِمَّا

full, which a woman like me would take from a husband like you. Neither of us has any further rights, nor claims over the other. If any one of use makes any claim on the other, this claim is totally and utterly false, and the one against whom the claim is made is innocent, and has nothing to do with this claim. Each one of us accepts everything that the other party offers, and all that the other party relieves him of, as described in the contract, verbally when we were talking about it, and before we spoke of anything, or parted from our meeting that took place. Signed by so and so (the wife) and so and so (the husband).

وُصِفَ فِي هٰذَا الْكِتَابِ، مُشَافَهَةً عِنْدَ مُخَاطَبَتِهِ إِيَّاهُ قَبْلَ تَصَادُرِنَا عَنْ مَنْطِقِنَا، وَافْتِرَاقِنَا عَنْ مَجْلِسِنَا الَّذِي جَرَى بَيْنَنَا فِيهِ، أَقَرَّتْ فُلَانَةُ وَفُلَانٌ

Comments:

According to the dominant majority of the people of knowledge, a husband cannot take anything away from his wife, except for the dower, in the event of *Khul'* as has been explicitly mentioned in the noble Verse of the Qur'ân.

Chapter 48. Contract Of Manumission

(المعجم ٤٨) - **الْكِتَابَةُ** (التحفة ٩)

Allâh, the Mighty and Sublime says: "And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them."[1]

This is a contract written by so and so the son of so and so, who is in good health and in full control of his wealth, to his Nubian slave who is called so and so, who at this time is in his possession and owned by him. I have agreed to manumit

قَالَ اللهُ عَزَّ وَجَلَّ: ﴿وَٱلَّذِينَ يَبْتَغُونَ ٱلْكِتَٰبَ مِمَّا مَلَكَتْ أَيْمَٰنُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا﴾ [النور: ٣٣]. هٰذَا كِتَابٌ كَتَبَهُ فُلَانُ ابْنُ فُلَانٍ فِي صِحَّةٍ مِنْهُ وَجَوَازِ أَمْرٍ، لِفَتَاهُ النُّوبِيِّ الَّذِي يُسَمَّى فُلَانًا وَهُوَ يَوْمَئِذٍ فِي مِلْكِهِ وَيَدِهِ، إِنِّي كَاتَبْتُكَ عَلَى ثَلَاثَةِ آلَافِ دِرْهَمٍ وُضْحٍ جِيَادٍ وَزْنِ سَبْعَةٍ مُنَجَّمَةٍ عَلَيْكَ سِتُّ سِنِينَ مُتَوَالِيَاتٍ أَوَّلُهَا مُسْتَهَلُّ شَهْرِ كَذَا مِنْ سَنَةِ كَذَا، عَلَى أَنْ تَدْفَعَ إِلَيَّ هٰذَا الْمَالَ

[1] *An-Nûr* 24:33.

you in return for three thousand *Dirhams*, non-counterfeit and weighing seven, to be paid in installments by you over six consecutive years, starting at the beginning of such and such month in such and such year. You will pay me the amount of money stated in this contract in installments, then you will be free in return for that, with the same rights and duties as all free men. If you default on any of these installments, this contract will be null and void, and you will remain a slave with no contract of manumission. I have accepted your contract of manumission based on the conditions stipulated in this contract before we finished talking, and departed from our meeting, which took place between us. Signed by So-and-so and So-and-so.

الْمُسَمَّى مَبْلَغُهُ فِي هٰذَا الْكِتَابِ فِي نُجُومِهَا، فَأَنْتَ حُرٌّ بِهَا، لَكَ مَا لِلْأَحْرَارِ وَعَلَيْكَ مَا عَلَيْهِمْ، فَإِنْ أَخْلَلْتَ شَيْئًا مِنْهُ عَنْ مَحِلِّهِ بَطَلَتِ الْكِتَابَةُ، وَكُنْتَ رَقِيقًا لَا كِتَابَةَ لَكَ، وَقَدْ قَبِلْتُ مُكَاتَبَتَكَ عَلَيْهِ عَلَى الشُّرُوطِ الْمَوْصُوفَةِ فِي هٰذَا الْكِتَابِ قَبْلَ تَصَادُرِنَا عَنْ مَنْطِقِنَا، وَافْتِرَاقِنَا عَنْ مَجْلِسِنَا الَّذِي جَرَى بَيْنَنَا ذٰلِكَ فِيهِ. أَقَرَّ فُلَانٌ وَفُلَانٌ.

Comments:

In many an issue of the Divine law, emancipation of slave has been made a part of expiation or *Kaffârah*. For a slave who is able to earn a living and is capable of paying for his freedom, it has been made incumbent upon his owner that he enters into a contract with him for his freedom. (The original term used in this context is *Kitâbat* (or *Mukâtabat*) which means 'a contract of a slave with his master' that he would pay a certain sum as a price for himself and on payment thereof, he would be free).

Chapter 49. *Tadbîr* (Leaving Instructions That One's Slave Be Freed After One's Death)

(المعجم ٤٩) - **تَدْبِيرٌ** (التحفة ١٠)

This is a contract written by so and so the son of so and so the son of so and so, to his Sicilian slave, the baker and cook, who is called so and so, and who at this time is in his possession and owned by him. I have arranged for your manumission following my death,

هٰذَا كِتَابٌ كَتَبَهُ فُلَانُ بْنُ فُلَانِ بْنِ فُلَانٍ لِفَتَاهُ الصَّقَلِّيِّ الْخَبَّازِ الطَّبَّاخِ الَّذِي يُسَمَّى فُلَانًا وَهُوَ يَوْمَئِذٍ فِي مِلْكِهِ وَيَدِهِ، إِنِّي دَبَّرْتُكَ لِوَجْهِ اللهِ عَزَّ وَجَلَّ وَرَجَاءِ ثَوَابِهِ، فَأَنْتَ حُرٌّ بَعْدَ مَوْتِي لَا سَبِيلَ لِأَحَدٍ عَلَيْكَ بَعْدَ وَفَاتِي

seeking thereby the Face of Allâh, the Mighty and Sublime, and hoping for His reward. You will be free after I die, and no one will have any control over you after I die, except by way of *Al-Walâ'* (loyalty of a freed slave to his former masters), which will be to me and my descendents after me. So-and-so the son of So-and-so affirms all that is mentioned in this contract, without compulsion, while in good health, and in full control of his wealth, after all of that was read to him in the presence of the witnesses named therein. He affirmed in their presence that he had heard it, and understood it, and called upon Allâh to bear witness to it, and Allâh is sufficient as a witness, then the witnesses who were present. So-and-so the Sicilian cook, who is sound in mind and body, affirmed that everything that is stated in this contract is true and correct according to the way it is written.

إِلَّا سَبِيلَ الْوَلَاءِ، فَإِنَّهُ لِي وَلِعَقِبِي مِنْ بَعْدِي، أَقَرَّ فُلَانُ بْنُ فُلَانٍ بِجَمِيعِ مَا فِي هٰذَا الْكِتَابِ طَوْعًا فِي صِحَّةٍ مِنْهُ وَجَوَازِ أَمْرٍ مِنْهُ، بَعْدَ أَنْ قُرِئَ ذٰلِكَ كُلُّهُ عَلَيْهِ بِمَحْضَرٍ مِنَ الشُّهُودِ الْمُسَمِّينَ فِيهِ، فَأَقَرَّ عِنْدَهُمْ أَنَّهُ قَدْ سَمِعَهُ وَفَهِمَهُ وَعَرَفَهُ وَأَشْهَدَ اللهَ عَلَيْهِ وَكَفَى بِاللَّهِ شَهِيدًا، ثُمَّ مَنْ حَضَرَهُ مِنَ الشُّهُودِ عَلَيْهِ أَقَرَّ فُلَانٌ الصَّقَلِّيُّ الطَّبَّاخُ فِي صِحَّةٍ مِنْ عَقْلِهِ وَبَدَنِهِ أَنَّ جَمِيعَ مَا فِي هٰذَا الْكِتَابِ حَقٌّ عَلَى مَا سُمِّيَ وَوُصِفَ فِيهِ.

Comments:

'*Mudabbar*': The term *Mudabbar* signifies a slave made to be free, not yet but after his owner's death, to whom his master has said, 'You are free after my death,' whose emancipation has been made to depend on his master's death. No sooner does the owner die than the slave would become free.

Chapter 50. Manumission

(المعجم ٥٠) - عِتْقٌ (التحفة ١١)

This is a contract written by so and so the son of so and so, without compulsion, while he is in good health and in full control of his wealth, in such-and-such month of such and such year, to his Byzantine slave who is called so and so, who at this time is in his

هٰذَا كِتَابٌ كَتَبَهُ فُلَانُ بْنُ فُلَانٍ طَوْعًا فِي صِحَّةٍ مِنْهُ وَجَوَازِ أَمْرٍ، وَذٰلِكَ فِي شَهْرِ كَذَا مِنْ سَنَةِ كَذَا، لِفَتَاهُ الرُّومِيِّ الَّذِي يُسَمَّى فُلَانًا وَهُوَ يَوْمَئِذٍ فِي مِلْكِهِ وَيَدِهِ، إِنِّي أَعْتَقْتُكَ تَقَرُّبًا إِلَى اللهِ عَزَّ وَجَلَّ وَابْتِغَاءً لِجَزِيلِ ثَوَابِهِ، عِتْقًا بَتًّا لَا

possession and owned by him. I have set you free as an act of worship, seeking thereby the great reward of Allâh, the Mighty and Sublime, granting you complete and definite freedom with no conditions and no right to take you back. You are free for the Face of Allâh, and the Hereafter, and neither I nor anyone else has any control over you, except by way of *Al-Walâ'* (loyalty of a freed slave to his former masters), which is to me and my descendents after me.

مَثْنَوِيَّةَ فِيهِ وَلَا رَجْعَةَ لِي عَلَيْكَ، فَأَنْتَ حُرٌّ لِوَجْهِ اللهِ وَالدَّارِ الْآخِرَةِ لَا سَبِيلَ لِي وَلَا لِأَحَدٍ عَلَيْكَ إِلَّا الْوَلَاءَ، فَإِنَّهُ لِي ولِعَصَبَتِي مِنْ بَعْدِي.

Comments:

1. 'Exemption' means no condition was stipulated. You are free unconditionally. Condition could also be called exemption.
2. The right of inheritance of a slave - *Al-Walâ'*: The right which an emancipator is vested with over his emancipated slave, after his emancipation, is called *Al Walâ*. It is a relationship. Any alteration in this relationship amounts to a major sin or an enormity.



English Translation of Sunan An-Nasâ'i

English

Translation of

Sunan An-Nasâ'i

Compiled by:

Imâm Hâfiz Abû Abdur Rahmân Ahmad bin Shu'aib bin 'Ali An-Nasâ'i

Volume-5

From Hadith no. 01 to 876

Ahādith edited & referenced by:

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سنن النسائي

English Translation of

Sunan An-Nasâ'i

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the Most Gracious, the Most Merciful

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Contents

37. The Book Of Fighting [The Prohibition Of Bloodshed]

40. The Book Of *Al-'Aqîqah*

41. The Book Of *Al-Fara'* And *Al-'Atîrah*

42. The Book Of Hunting And Slaughtering

The Book Of *Aḍ-Ḍaḥâyâ* (Sacrifices)

44. The Book Of Financial Transactions

The Book Of Oaths (*Qasâmah*) Retaliation And Blood Money

46. The Book Of Cutting Off The Hand Of The Thief



In the Name of Allâh, the Most Beneficent, the Most Merciful

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

37. The Book Of Fighting [The Prohibition Of Bloodshed]

(المعجم ٣٧) - كِتَابُ الْمُحَارَبَةِ [تَحْرِيمُ الدَّمِ] (التحفة ٢٠)

Chapter 1. The Prohibition Of Bloodshed

(المعجم ١) - تَحْرِيمُ الدَّمِ (التحفة ١)

3971. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "I have been commanded to fight the idolators until they bear witness to *Lâ ilâha illallâh* (there is none worthy of worship except Allâh) and that Muhammad is His slave and Messenger. If they bear witness to *Lâ ilâha illallâh* and that Muhammad is His slave and Messenger, and they pray as we pray and face our *Qiblah*, and eat our slaughtered animals, then their blood and wealth becomes forbidden to us except for a right that is due." (*Sahîh*)

٣٩٧١ - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ عَنْ مُحَمَّدِ بْنِ عِيسَى - وَهُوَ ابْنُ سُمَيْعٍ - قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ الْمُشْرِكِينَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، فَإِذَا شَهِدُوا أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَصَلَّوْا صَلَاتَنَا وَاسْتَقْبَلُوا قِبْلَتَنَا وَأَكَلُوا ذَبَائِحَنَا، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا».

تخريج: أخرجه البخاري من حديث حميد الطويل به، وهو في الكبرى، ح:٣٤٢٨، وانظر الحديث الآتي.

Comments:

'I have been commanded': The fighting a battle against unbelievers is permitted. But if they become Muslims, then fighting them is not permissible, provided they bring into practice the fundamental commands of Islam, and live like Muslims.

3972. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "I have been commanded to fight the idolators until they bear witness to *Lâ ilâha illallâh* (there is none worthy of

٣٩٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ حُمَيْدٍ الطَّوِيلِ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى

worship except Allâh) and that Muḥammad is the Messenger of Allâh ﷺ. If they bear witness to *Lâ ilâha illallâh* and that Muḥammad is the Messenger of Allâh ﷺ, and they face our *Qiblah*, eat our slaughtered animals, and pray as we do, then their blood and wealth become forbidden except for a right that is due, and they will have the same rights and obligations as the Muslims." (*Ṣaḥîḥ*)

يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَإِذَا شَهِدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَاسْتَقْبَلُوا قِبْلَتَنَا وَأَكَلُوا ذَبِيحَتَنَا وَصَلَّوْا صَلَاتَنَا، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَيْهِمْ».

تخريج: أخرجه البخاري، الصلوٰة، باب فضل استقبال القبلة، ح:٣٩٢ من حديث عبدالله بن المبارك به، وهو في مسنده، ح:٢٥٥، والكبرٰى، ح:٣٤٢٩، وسيأتي، ح:٥٠٠٦.

3973. Maimûn bin Siyâh asked Anas bin Mâlik: "O Abû Ḥamzah, what makes the blood and wealth of a Muslim forbidden?" He said: "Whoever bears witness to *Lâ ilâha illallâh* (there is none worthy of worship except Allâh) and that Muḥammad is the Messenger of Allâh ﷺ, faces our *Qiblah*, prays as we pray, and eats our slaughtered animals, he is a Muslim, and has the same rights and obligations as the Muslims." (*Ṣaḥîḥ*)

٣٩٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سَأَلَ مَيْمُونُ بْنُ سِيَاهٍ أَنَسَ ابْنَ مَالِكٍ قَالَ: يَا أَبَا حَمْزَةَ! مَا يُحَرِّمُ دَمَ الْمُسْلِمِ وَمَالَهُ؟ فَقَالَ: مَنْ شَهِدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَاسْتَقْبَلَ قِبْلَتَنَا وَصَلَّى صَلَاتَنَا وَأَكَلَ ذَبِيحَتَنَا فَهُوَ مُسْلِمٌ، لَهُ مَا لِلْمُسْلِمِينَ وَعَلَيْهِ مَا عَلَى الْمُسْلِمِينَ.

تخريج: أخرجه البخاري، ح:٣٩٣، انظر الحديث السابق من حديث حميد به تعليقًا، وهو في الكبرٰى، ح:٣٤٣٠.

3974. It was narrated that Anas bin Mâlik said: "When the Messenger of Allâh ﷺ died, the 'Arabs apostatized, so 'Umar said: 'O Abû Bakr, how can you fight the 'Arabs?' Abû Bakr said: 'The Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they bear witness to

٣٩٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَّامِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ ارْتَدَّتِ الْعَرَبُ، فَقَالَ عُمَرُ: يَا أَبَا بَكْرٍ! كَيْفَ تُقَاتِلُ الْعَرَبَ؟ فَقَالَ أَبُو بَكْرٍ: إِنَّمَا

Lâ ilâha illallâh (there is none worthy of worship except Allâh) and that I am the Messenger of Allâh, and they establish *Salâh* and pay *Zakâh*." By Allâh, if they withhold from me a young goat that they used to give to the Messenger of Allâh ﷺ, I will fight them for it.' 'Umar said: 'By Allâh, as soon as I realized how certain Abû Bakr was, I knew that it was the truth.'" (*Sahîh*)

قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ». وَاللّٰهِ! لَوْ مَنَعُونِي عَنَاقًا مِمَّا كَانُوا يُعْطُونَ رَسُولَ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَيْهِ. قَالَ عُمَرُ: فَلَمَّا رَأَيْتُ رَأْيَ أَبِي بَكْرٍ قَدْ شُرِحَ عَلِمْتُ أَنَّهُ الْحَقُّ.

تخريج: [صحيح] تقدم، ح:٣٠٩٦، وهو في الكبرٰى، ح:٣٤٣١.

Comments:

(See No. 2445)

3975. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ died and Abû Bakr became the Khalifah after him, and some of the 'Arabs reverted to *Kufr*, 'Umar said to Abû Bakr: 'How can you fight the people when the Messenger of Allâh ﷺ said: I have been commanded to fight the people until they say *Lâ ilâha illallâh* (there is none worthy of worship but Allâh). Whoever says *Lâ ilâha illallâh*, his wealth and his life are safe from me except for a right that is due, and his reckoning will be with Allâh.?' Abû Bakr said: 'By Allâh, I will fight whoever separates *Salâh* and *Zakâh*, for *Zakâh* is the compulsory right to be taken from wealth. By Allâh, if they withhold from me a rope that they used to give to the Messenger of Allâh ﷺ, I will fight them for withholding it.' 'Umar, may Allâh be pleased with him, said: 'By Allâh, as soon as I realized that

٣٩٧٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ لِأَبِي بَكْرٍ: كَيْفَ تُقَاتِلُ النَّاسَ؟ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَمَنْ قَالَ: لَا إِلٰهَ إِلَّا اللهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ وَحِسَابُهُ عَلَى اللّٰهِ». قَالَ أَبُو بَكْرٍ: وَاللّٰهِ! لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، وَاللّٰهِ! لَوْ مَنَعُونِي عِقَالًا كَانُوا يُؤَدُّونَهُ إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهِ، قَالَ عُمَرُ: فَوَاللّٰهِ! مَا هُوَ إِلَّا أَنِّي رَأَيْتُ اللهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

Allâh has expanded the chest of Abû Bakr for fighting, I knew that it was the truth.'" (*Sahîh*)

تخريج: [صحيح] تقدم، ح: ٢٤٤٥، وهو في الكبرٰى، ح: ٣٤٣٢.

Comments:

This narration is brief or concise. There is, therefore, a possibility of misunderstanding. For elaborate detail, please turn to *Ahâdith* 2445, 3093, and 3096. Here, there is description of fighting against those who refuse to give *Zakât*, and not of general or common apostates.

3976. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they say *Lâ ilâha illallâh*. If they say it then their blood and their wealth are safe from me, except for a right that is due, and their reckoning will be with Allâh.' When the people apostatized, 'Umar said to Abû Bakr: 'Will you fight them when you heard the Messenger of Allâh ﷺ say such and such?' He said: 'By Allâh, I do not separate *Salâh* and *Zakâh*, and I will fight whoever separates them.' So we fought alongside him, and we realized that that was the right thing." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: Sufyân is not strong in (his narrations from) Az-Zuhrî, and he is Sufyân bin Husain.

٣٩٧٦ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا فَقَدْ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللّٰهِ» فَلَمَّا كَانَتِ الرِّدَّةُ، قَالَ عُمَرُ لِأَبِي بَكْرٍ: أَتُقَاتِلُهُمْ؟ وَقَدْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَقُولُ: كَذَا وَكَذَا، فَقَالَ: وَاللّٰهِ! لَا أُفَرِّقُ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ وَلَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَهُمَا، وَقَاتَلْنَا مَعَهُ فَرَأَيْنَا ذٰلِكَ رُشْدًا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سُفْيَانُ فِي الزُّهْرِيِّ لَيْسَ بِالْقَوِيِّ، وَهُوَ سُفْيَانُ بْنُ حُسَيْنٍ.

تخريج: [صحيح] تقدم، ح: ٢٤٤٥، وهو في الكبرٰى، ح: ٣٤٣٣.

3977. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say *Lâ ilâha illallâh* (there is none worthy of worship but Allâh). Whoever says

٣٩٧٧ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ

Lâ Ilâha illallâh, his wealth and his life are safe from me except for a right that is due, and his reckoning will be with Allâh." (*Ṣaḥîḥ*) Shu'aib bin Abî Ḥamzah combined the two *Ḥadîths* together:

ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ عَزَّ وَجَلَّ» جَمَعَ شُعَيْبُ بْنُ أَبِي حَمْزَةَ الْحَدِيثَيْنِ جَمِيعًا.

تخريج: [صحيح] تقدم، ح:٣٠٩٢، وهو في الكبرى، ح:٣٤٣٤.

Comments:

'Recited *lâ ilahâ illallâh*': This is brief; reciting this much is not sufficient. It is also required to affirm the Prophethood of Muḥammad ﷺ as well as all other revealed obligations.

3978. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ died, and Abû Bakr (became *Khalifah*) after him, and the 'Arabs reverted to *Kufr*, 'Umar said: 'O Abû Bakr, how can you fight the people when the Messenger of Allâh ﷺ said: I have been commanded to fight the people until they say *Lâ ilâha illallâh*, and whoever says *Lâ ilâha illallâh*, his wealth and his life are safe from me, except for a right that is due, and his reckoning will be with Allâh, the Mighty and Sublime?' Abû Bakr said: 'I will fight whoever separates *Ṣalâh* and *Zakâh*, for *Zakâh* is the compulsory right to be taken from wealth. By Allâh, if they withhold from me a young goat that they used to give to the Messenger of Allâh ﷺ, I will fight them for withholding it.' 'Umar said: 'By Allâh, as soon as I saw that Allâh has expanded the chest of Abû Bakr to fighting, I knew that it was the truth.'" (*Ṣaḥîḥ*)

٣٩٧٨ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُتْبَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: لَمَّا تُوُفِّيَ رَسُولُ اللهِ ﷺ وَكَانَ أَبُو بَكْرٍ بَعْدَهُ، وَكَفَرَ مَنْ كَفَرَ مِنَ الْعَرَبِ، قَالَ عُمَرُ: يَا أَبَا بَكْرٍ! كَيْفَ تُقَاتِلُ النَّاسَ؟ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا اللهُ فَقَدْ عَصَمَ مِنِّي مَالَهُ وَنَفْسَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللهِ عَزَّ وَجَلَّ». قَالَ أَبُو بَكْرٍ: لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ والزَّكَاةِ، فَإِنَّ الزَّكَاةَ حَقُّ الْمَالِ، فَوَاللّٰهِ! لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا. قَالَ عُمَرُ: فَوَاللّٰهِ! مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللهَ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِلْقِتَالِ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

تخريج: [صحيح] تقدم، ح:٢٤٤٥، وهو في الكبرى، ح:٣٤٣٥.

Comments:

'Their reckoning rests with Allâh': means whether they have recited the testimony of faith with sincere heart, or merely to save their life, or regarding other obligations.

3979. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say *Lâ ilâha illallâh*, and whoever says it, his life and his wealth are safe from me, except for a right that is due, and his reckoning will be with Allâh." (*Sahîh*) Al-Walîd bin Muslim contradicted him.[1]

٣٩٧٩ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْمُغِيرَةِ قَالَ: حَدَّثَنَا عُثْمَانُ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَمَنْ قَالَهَا: فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ إِلَّا بِحَقِّهِ، وَحِسَابُهُ عَلَى اللَّهِ» خَالَفَهُ الْوَلِيدُ بْنُ مُسْلِمٍ.

تخريج: [صحيح] تقدم، ح:٣٠٩٧، وهو في الكبرٰى، ح:٤٣٦٣.

3980. It was narrated that Abû Hurairah said: "So Abû Bakr decided to fight them, then 'Umar said: 'O Abû Bakr, how can you fight the people when the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they say *Lâ ilâha illallâh*, and if they say it, their blood and their wealth will be safe from me except for a right that is due.?' Abû Bakr said: 'I will fight whoever separates prayer and *Zakâh*. By Allâh, if they withhold from me a young goat that they used to give to the Messenger of Allâh ﷺ, I will fight them for withholding it.' 'Umar said: 'By Allâh, as soon as I realized that Allâh has expanded the chest of

٣٩٨٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي شُعَيْبُ بْنُ أَبِي حَمْزَةَ وَسُفْيَانُ ابْنُ عُيَيْنَةَ وَذَكَرَ آخَرَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: فَأَجْمَعَ أَبُو بَكْرٍ لِقِتَالِهِمْ، فَقَالَ عُمَرُ: يَا أَبَا بَكْرٍ! كَيْفَ تُقَاتِلُ النَّاسَ؟ وَقَدْ قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا: عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا» قَالَ أَبُو بَكْرٍ: لَأُقَاتِلَنَّ مَنْ فَرَّقَ بَيْنَ الصَّلَاةِ وَالزَّكَاةِ، وَاللَّهِ! لَوْ مَنَعُونِي عَنَاقًا كَانُوا يُؤَدُّونَهَا إِلَى رَسُولِ اللهِ ﷺ لَقَاتَلْتُهُمْ عَلَى مَنْعِهَا، قَالَ عُمَرُ: فَوَاللَّهِ!

[1] Meaning, in some details regarding the chain of narration.

Abû Bakr to fight them, I knew that it was the truth.'" (*Saḥîḥ*)

مَا هُوَ إِلَّا أَنْ رَأَيْتُ اللهَ قَدْ شَرَحَ صَدْرَ أَبِي بَكْرٍ لِقِتَالِهِمْ، فَعَرَفْتُ أَنَّهُ الْحَقُّ.

تخريج: [صحيح] تقدم، ح:٢٤٤٥، وهو في الكبرى، ح:٣٤٣٧.

Comments:

'Had expanded the chest of Abû Bakr' means he has reached an explicitly clear conclusion on the basis of evidences, and he was not in any doubt or suspicion in that regard.

3981. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they say *Lâ ilâha illallâh*. If they say it, then their blood and wealth are prohibited for me, except for a right that is due, and their reckoning will be with Allâh, the Mighty and Sublime" (*Saḥîḥ*)

٣٩٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا مَنَعُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللهِ عَزَّ وَجَلَّ».

تخريج: أخرجه مسلم، الإيمان، باب الأمر بقتال الناس حتى يقولوا: لا إله إلا الله محمد رسول الله ... إلخ، ح:٢١/٣٥ من حديث الأعمش به، وهو في الكبرى، ح:٣٤٣٨، وقال الترمذي، ح:٢٦٠٦ "حسن صحيح".

3982. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they say *Lâ ilâha illallâh*. If they say it, then their blood and wealth are prohibited for me, except for a right that is due, and their reckoning will be with Allâh.'" (*Saḥîḥ*)

٣٩٨٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا مَنَعُوا مِنِي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللّٰهِ».

تخريج: أخرجه مسلم من حديث الأعمش به، (انظر الحديث السابق) وهو في الكبرى، ح:٣٤٣٩.

3983. It was narrated from Abû Hurairah that the Messenger of

٣٩٨٣ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قال:

Allâh ﷺ said: "We will fight the people until they say *Lâ ilâha illallâh*. If they say *Lâ ilâha illallâh* then their blood and their wealth become forbidden to us, except for a right that is due, and their reckoning will be with Allâh." (*Ṣaḥîḥ*)

حَدَّثَنَا شَيْبَانُ عَنْ عَاصِمٍ، عَنْ زِيَادِ بْنِ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «نُقَاتِلُ النَّاسَ حَتَّى يَقُولُوا لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوا: لَا إِلٰهَ إِلَّا اللهُ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ».

تخريج: [صحيح] وهو في الكبرٰى، ح: ٣٤٤٠ ☆ شيبان هو ابن عبدالرحمن التميمي، عاصم هو ابن بهدلة، زياد لم يوثقه غير ابن حبان، ولحديثه شواهد.

3984. It was narrated that An-Nu'mân bin Bashîr said: "We were with the Messenger of Allâh ﷺ and a man came and whispered to him. He said: 'Kill him.' Then he said: 'Does he bear witness to *Lâ ilâha illallâh* (there is none worthy of worship except Allâh)?' He said: 'Yes, but he is only saying it to protect himself.' The Messenger of Allâh ﷺ said: 'Do not kill him, for I have been commanded to fight the people until they say *Lâ ilâha illallâh*, and if they say it, their blood and their wealth are safe from me, except for a right that is due, and their reckoning will be with Allâh.'" (*Ṣaḥîḥ*)

٣٩٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ قال: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ، فَجَاءَ رَجُلٌ فَسَارَّهُ فَقَالَ: «اقْتُلُوهُ» ثُمَّ قَالَ: «أَيَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللَّهُ؟» قَالَ: نَعَمْ، وَلٰكِنَّمَا يَقُولُهَا تَعَوُّذًا، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَقْتُلُوهُ، فَإِنَّمَا أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلٰهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٣٤٤١، وقال النسائي: "حديث الأسود بن عامر هذا: خطأ، والصواب الذي بعده".

Comments:

'Kill him': This means that a person against whom the complaint was made. But later it was learned that he had testified to Islam. Thereupon, Allâh's Messenger ﷺ withdrew his earlier command, because a Muslim may not be *killed, or it is not permissible to kill him.*

3985. It was narrated from An-Nu'mân bin Sâlim that a man said to him: "The Messenger of Allâh

٣٩٨٥ - قَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا إِسْرَائِيلُ عَنْ سِمَاكٍ، عَنِ النُّعْمَانِ بْنِ سَالِمٍ، عَنْ رَجُلٍ

ﷺ came to us while we were in a tent inside the *Masjid* of Al-Al-Madînah, and he said to us: 'It has been revealed to me that I should fight the people until they say *Lâ ilâha illallâh*.'" A similar narration. (***Sahîh***)

حَدَّثَهُ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ فِي قُبَّةٍ فِي مَسْجِدِ الْمَدِينَةِ، وَقَالَ فِيهِ: «إِنَّهُ أُوحِيَ إِلَيَّ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا لَا إِلَٰهَ إِلَّا اللَّهُ» نَحْوَهُ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الفتن، باب الكف عمن قال: لا إله إلا الله، ح:٣٩٢٩ من حديث النعمان بن سالم به، وهو في الكبرٰى، ح:٣٤٤٢، وصححه البوصيري * الرجل هو أوس رضي الله عنه.

3986. It was narrated that An-Nu'mân bin Sâlim said: "I heard Aws say: "The Messenger of Allâh ﷺ came to us when we were in a tent.'" And he quoted the same *Hadîth*. (***Sahîh***)

٣٩٨٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا سِمَاكٌ عَنِ النُّعْمَانِ ابْنِ سَالِمٍ قَالَ: سَمِعْتُ أَوْسًا يَقُولُ: دَخَلَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ فِي قُبَّةٍ. وَسَاقَ الْحَدِيثَ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٤٤٣.

3987. It was narrated that An-Nu'mân bin Sâlim said: "I heard Aws say: 'I came to the Messenger of Allâh ﷺ among the delegation of Thaqîf and I was with him in a tent. Everyone in the tent had gone to sleep except him and I. A man came and whispered to him, and he said: Go and kill him. Then he said: Does he not bear witness to *Lâ ilâha illallâh* (there is none worthy of worship except Allâh) and that I am the Messenger of Allâh? He said: He does bear witness to that. The Messenger of Allâh ﷺ said: Leave him alone. Then he said: I have been commanded to fight the people

٣٩٨٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ: قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ النُّعْمَانِ ابْنِ سَالِمٍ قَالَ: سَمِعْتُ أَوْسًا يَقُولُ: أَتَيْتُ رَسُولَ اللهِ ﷺ فِي وَفْدِ ثَقِيفٍ، فَكُنْتُ مَعَهُ فِي قُبَّةٍ، فَنَامَ مَنْ كَانَ فِي الْقُبَّةِ غَيْرِي وَغَيْرُهُ، فَجَاءَ رَجُلٌ فَسَارَّهُ فَقَالَ: «اذْهَبْ فَاقْتُلْهُ» فَقَالَ: «أَلَيْسَ يَشْهَدُ أَنْ لَا إِلَٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللَّهِ؟» قَالَ: يَشْهَدُ، فَقَالَ رَسُولُ اللهِ ﷺ: «ذَرْهُ» ثُمَّ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَٰهَ إِلَّا اللهُ، فَإِذَا قَالُوهَا حَرُمَتْ دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا» قَالَ مُحَمَّدٌ: فَقُلْتُ لِشُعْبَةَ: أَلَيْسَ فِي الْحَدِيثِ

until they say *Lâ ilâha illallâh*. If they say it, then their blood and their wealth become forbidden to me, except for a right that is due. (One of the narrators) Muḥammad said: I said to Shu'bah: 'Doesn't the *Ḥadîth* contain: Does he not testify to *Lâ ilâha illallâh* (there is none worthy of worship except Allâh) and that I am the Messenger of Allâh?" He said: 'I think it is both, but I do not know.''' (***Ṣaḥîḥ***)

«أَلَيْسَ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللَّهِ» قَالَ: أَظُنُّهَا مَعَهَا وَلَا أَدْرِي.

تخريج: [إسناده صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٤٤٤.

3988. It was narrated from An-Nu'mân bin Sâlim that 'Amr bin Aws told him that his father Aws said: "The Messenger of Allâh ﷺ said: 'I have been commanded to fight the people until they bear witness to *Lâ ilâha illallâh* (there is none worthy of worship except Allâh), then their blood and their wealth become forbidden to me, except for a right that is due." (***Ṣaḥîḥ***)

٣٩٨٨ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ عَنِ النُّعْمَانِ بْنِ سَالِمٍ أَنَّ عَمْرَو ابْنَ أَوْسٍ أَخْبَرَهُ أَنَّ أَبَاهُ أَوْسًا قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ، ثُمَّ تَحْرُمُ دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا».

تخريج: [إسناده صحيح] تقدم، ح:٣٩٨٥، وهو في الكبرٰى، ح:٣٤٤٥.

Comments:

'Become forbidden': Neither could they be slain, nor harmed, nor humiliated, nor could their property be usurped. Although if there is any obligation required by the law it will have to be carried out.

3989. It was narrated that Abû Idrîs said: "I heard Mu'âwiyah delivering a *Khuṭbah*, and he narrated a few *Ḥadîths* from the Messenger of Allâh ﷺ." He said: "I heard him delivering a *Khuṭbah* and he said: 'I heard the Messenger of Allâh ﷺ say: Every sin may be forgiven by Allâh except

٣٩٨٩ - أَخْبَرَنَا مُحَمَّدُ بنُ الْمُثَنَّى قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ ثَوْرٍ، عَنْ أَبِي عَوْنٍ، عَنْ أَبِي إِدْرِيسَ قَالَ: سَمِعْتُ مُعَاوِيَةَ يَخْطُبُ وَكَانَ قَلِيلَ الْحَدِيثِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: سَمِعْتُهُ يَخْطُبُ يَقُولُ: سَمِعْتُ

a man who kills a believer deliberately, or a man who dies as disbeliever.'" (*Ṣaḥîḥ*)

رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ ذَنْبٍ عَسَى اللهُ أَنْ يَغْفِرَهُ إِلَّا الرَّجُلُ يَقْتُلُ الْمُؤْمِنَ مُتَعَمِّدًا، أَوِ الرَّجُلُ يَمُوتُ كَافِرًا».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٩٩ عن صفوان به، وهو في الكبرى، ح: ٣٤٤٦، وله شاهد صحيح عند أبي داود، ح: ٤٢٧٠ وغيره * ثور هو ابن يزيد، وأبو عون هو الأنصاري، وأبو إدريس هو الخولاني عائذ الله بن عبد الله.

Comments:

Killing a Muslim intentionally is an enormously hateful sin. In the Glorious Qur'ân, its punishment has been mentioned to be eternal abode in Hellfire, Allâh's wrath, curse, and a terrible chastisement. No such punishment has been mentioned for any other sin. That is why it has been transmitted on the authority of Ibn 'Abbâs, may Allâh be pleased with him and his father that the repentance of such a person is not accepted. He shall have to bear the above-mentioned punishments; or else he offers retribution in the life of this world. See Nos. 4867, 4873 for more details related to this.

3990. It was narrated from 'Abdullâh that the Prophet ﷺ said: "No person is killed wrongfully, but a share of responsibility for his blood will be upon the first son of Âdam, because he was the first one to set the precedence, of killing." (*Ṣaḥîḥ*)

٣٩٩٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُقْتَلُ نَفْسٌ ظُلْمًا إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْ دَمِهَا، وَذٰلِكَ أَنَّهُ أَوَّلُ مَنْ سَنَّ الْقَتْلَ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب خلق آدم وذريته، ح: ٣٣٣٥ من حديث الأعمش، ومسلم، القسامة، باب بيان إثم من سن القتل، ح: ١٦٧٧ من حديث سفيان الثوري به، وهو في الكبرى، ح: ٣٤٤٧.

Comments:

The first son of Âdam murdered the second and it was the first murder in the world. Before, that this sinful evil was not committed. In other words, murder was first introduced by him. Now every murderer is his follower, therefore, he has a share in every murder.

Chapter 2. The Gravity Of The Sin Of Shedding Blood

(المعجم ٢) - تَعْظِيمُ الدَّمِ (التحفة ٢)

3991. It was narrated that 'Abdullâh bin 'Amr bin Al-'Âṣ said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my

٣٩٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ بْنِ مَالَجَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَّانِيُّ

عَنِ ابْنِ إِسْحَاقَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ إِسْمَاعِيلَ مَوْلَى عَبْدِ اللهِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو ابْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَقَتْلُ مُؤْمِنٍ أَعْظَمُ عِنْدَ اللهِ مِنْ زَوَالِ الدُّنْيَا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: إِبْرَاهِيمُ بْنُ الْمُهَاجِرِ لَيْسَ بِالْقَوِيِّ.

soul, killing a believer is more grievous before Allâh than the extinction of the whole world.'" (*Hasan*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: (One of the narrators) Ibrâhîm bin Al-Muhâjir is not strong.

تخريج: [حسن] وهو في الكبرى، ح:٣٤٤٨ * ابن إسحاق عنعن، وللحديث شواهد كثيرة.

Comments:

If we assume the world without believers, the destruction of the world and what is contains, it would seem less significant to Allâh than unjustly taking the life of a believer. Or if we assume the world empty of believers, and if someone kills one and all the people other than believers, his sin is lesser in gravity than that of unjustly killing a believer. The purpose is to stress the significance of a believer and his faith, which was made vividly clear by this example.

٣٩٩٢ - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ الْبَصْرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَزَوَالُ الدُّنْيَا أَهْوَنُ عِنْدَ اللهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ».

3992. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "The extinction of the whole world is less significant before Allâh than killing a Muslim man." (*Hasan*)

تخريج: [حسن] أخرجه الترمذي، الديات، باب ماجاء في تشديد قتل المؤمن، ح:١٣٩٥ من حديث محمد بن أبي عدي به، وهو في الكبرى، ح:٣٤٤٩ * عطاء العامري الطائفي وثقه ابن حبان، ولحديثه شواهد.

٣٩٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ شُعْبَةَ، عَنْ يَعْلَى، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: «قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللهِ مِنْ زَوَالِ الدُّنْيَا».

3993. It was narrated that 'Abdullâh bin 'Amr said: "Killing a believer is more grievous before Allâh than the extinction of the whole world." (*Hasan*)

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:٣٤٥٠ .

3994. It was narrated that 'Abdullâh bin 'Amr said: "Killing a believer is more grievous before Allâh than the extinction of the whole world." (*Ḥasan*)

٣٩٩٤ - أَخْبَرَنَا عَمْرُو بْنُ هِشَامٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: «قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللهِ مِنْ زَوَالِ الدُّنْيَا».

تخريج: [حسن] وانظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٤٥١.

3995. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'Killing a believer is more grievous before Allâh than the extinction of the whole world.'" (*Ḥasan*)

٣٩٩٥ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْحَاقَ الْمَرْوَزِيُّ ثِقَةٌ: حَدَّثَنِي خَالِدُ بْنُ خِدَاشٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَتْلُ الْمُؤْمِنِ أَعْظَمُ عِنْدَ اللهِ مِنْ زَوَالِ الدُّنْيَا».

تخريج: [إسناده حسن] أخرجه ابن عدي:٢/ ٤٥٤ من حديث حاتم بن إسماعيل به، وهو في الكبرٰى، ح:٣٤٥٢.

3996. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The first thing concerning which a person will be brought to account will be the *Ṣalâh*, and the first thing concerning which scores will be settled among the people, will be bloodshed." (*Ṣaḥîḥ*)

٣٩٩٦ - أَخْبَرَنَا سَرِيعُ بْنُ عَبْدِ اللهِ الْوَاسِطِيُّ الْخِصِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ عَنْ شَرِيكٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ الصَّلَاةُ، وَأَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِي الدِّمَاءِ».

تخريج: [صحيح] أخرجه ابن ماجه، الديات، باب التغليظ في قتل مسلم ظلمًا، ح:٢٦١٧ من حديث الأزرق به، وهو في الكبرٰى، ح:٣٤٥٣، وانظر الحديث الآتي:٣٩٩٨ .

Comments:

Meaning: on the Day of Resurrection. Among the rights of Allâh, the most important is the ritual prayer. It will, therefore, be accounted for first of all. If one achieves victory or success in it, then there is hope that he would gain reprieve in other rights of Allâh. But if he fails in the matter of ritual prayer; there would not remain any need for reckoning the remaining rights of Allâh; or it means he would not be successful in it. Among the rights of human beings, the most important is the sanctity of human life.

3997. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'The first matter concerning which judgment will be passed among the people will be bloodshed.'" (*Ṣaḥîḥ*)

٣٩٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَوَّلُ مَا يُحْكَمُ بَيْنَ النَّاسِ فِي الدِّمَاءِ».

تخريج: أخرجه مسلم، القسامة، باب المجازاة بالدماء في الآخرة . . . إلخ، ح:١٦٧٨ من حديث شعبة، والبخاري، الديات، باب قول الله تعالى: ﴿ومن يقتل مؤمنًا متعمدًا فجزاوءه جهنم﴾ ح:٦٨٦٤ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح:٣٤٥٤.

3998. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed." (*Ṣaḥîḥ*)

٣٩٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ قَالَ: عَبْدُ اللَّهِ: أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٤٥٤، ٣٤٥٦.

3999. It was narrated that 'Abdullâh said: "The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed." (*Ṣaḥîḥ*)

٣٩٩٩ - أَخْبَرَنَا أَحْمَدُ بنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْأَعْمَشِ عَنْ شَقِيقٍ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قَالَ: أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٤٥٧.

4000. It was narrated that 'Amr bin Shuraḥbîl said: "The Messenger of Allâh ﷺ said: 'The first matter concerning which scores will be settled among the people on the Day of Resurrection will be bloodshed.'" (*Ṣaḥîḥ*)

٤٠٠٠ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَوَّلُ مَا يُقْضَى فِيهِ بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٣٤٥٨، وهو مرسل، وله شواهد كثيرة، تقدمت بعضها .

4001. It was narrated that 'Abdullâh said: "The first matter concerning which scores will be settled among the people will be bloodshed." (*Ṣaḥîḥ*)

٤٠٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِي الدِّمَاءِ.

تخريج: [صحيح] تقدم، ح:٣٩٩٧، وهو في الكبرى، ح:٣٤٥٩.

4002. It was narrated from 'Abdullâh bin Mas'ûd that the Prophet ﷺ said: "A man will come, holding another man's hand, and will say: 'O Lord, this man killed me.' Allâh will say to him: 'Why did you kill him?' He will say: 'I killed him so that the glory would be to you.' He will say: 'It is to Me.' Then (another) man will come holding another man's hand, and will say: 'This man killed me.' Allâh will say to him: 'Why did you kill him?' He will say: 'So that the glory would be to so and so.' He will say: 'It is not to so and so,' and the burden of sin will be upon him."[1] (*Ṣaḥîḥ*)

٤٠٠٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ الرَّجُلُ آخِذًا بِيَدِ الرَّجُلِ فَيَقُولُ: يَا رَبِّ! هٰذَا قَتَلَنِي، فَيَقُولُ اللهُ لَهُ: لِمَ قَتَلْتَهُ؟ فَيَقُولُ: قَتَلْتُهُ لِتَكُونَ الْعِزَّةُ لَكَ، فَيَقُولُ: فَإِنَّهَا لِي، وَيَجِيءُ الرَّجُلُ آخِذًا بِيَدِ الرَّجُلِ فَيَقُولُ: إِنَّ هٰذَا قَتَلَنِي، فَيَقُولُ اللهُ لَهُ: لِمَ قَتَلْتَهُ؟ فَيَقُولُ لِتَكُونَ الْعِزَّةُ لِفُلَانٍ، فَيَقُولُ: إِنَّهَا لَيْسَتْ لِفُلَانٍ، فَيَبُوءُ بِإِثْمِهِ».

تخريج: [صحيح] أخرجه أبو نعيم في حلية الأولياء: ٤/١٤٧ من حديث إبراهيم بن المستمر به، وهو في الكبرى، ح:٣٤٦٠، وللحديث شواهد * معتمر هو ابن سليمان التيمي.

4003. It was narrated that Abû 'Imrân Al-Jawnî said: "Jundab said: 'So and so told me that the Messenger of Allâh ﷺ said: The slain will bring his killer on the Day of Resurrection and will say: Ask him why he killed me. He will say: I killed him defending the kingdom

٤٠٠٣ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: أَخْبَرَنِي شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ قَالَ: قَالَ جُنْدُبٌ: حَدَّثَنِي فُلَانٌ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَجِيءُ الْمَقْتُولُ بِقَاتِلِهِ يَوْمَ الْقِيَامَةِ فَيَقُولُ: سَلْ هٰذَا

[1] This may mean that the sin of the murderer is confirmed, or that the murderer will be made to bear the sins of his victim as a punishment for killing him.

of so and so.'" Jundab said: "So be careful.'" (*Sahîh*)

فِيمَ قَتَلَنِي؟ فَيَقُولُ: قَتَلْتُهُ عَلَى مُلْكِ فُلَانٍ» قَالَ جُنْدَبٌ: «فَاتَّقِهَا».

تخريج: [صحيح] أخرجه أحمد: ٦٣/٤ عن حجاج بن محمد به، وهو في الكبرى، ح: ٣٤٦١ ❊ فلان لعله صحابي بدليل رواية جندب الصحابي عنه، وأورده أحمد في مسنده، وانظر الحديث الآتي.

Comments:

'Be careful' means do not kill anyone for the sake of your own or for the sake of someone else's worldly affairs; otherwise on the Day of Resurrection, you would not know how to defend yourself, or you would be made to bear the punishment for bloodshed, and that 'so and so' would be of no avail to you.

4004. It was narrated from Sâlim bin Abî Ja'd that Ibn 'Abbâs was asked about someone who killed a believer deliberately, then he repented, believed and did righteous deeds, and followed true guidance. Ibn 'Abbâs said: "There is no way the repentance could avail him! I heard the Prophet ﷺ say: 'He (the victim) will come hanging onto his killer, with his jugular veins flowing with blood and saying: O Lord, ask him why he killed me. Then he said: By Allâh, Allâh revealed it and never abrogated anything of it.'" (*Sahîh*)

٤٠٠٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ أَنَّ ابْنَ عَبَّاسٍ سُئِلَ عَمَّنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى، فَقَالَ ابْنُ عَبَّاسٍ: وَأَنَّى لَهُ التَّوْبَةُ! سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «يَجِيءُ مُتَعَلِّقًا بِالْقَاتِلِ تَشْخُبُ أَوْدَاجُهُ دَمًا فَيَقُولُ: أَيْ رَبِّ سَلْ هٰذَا فِيمَ قَتَلَنِي؟» ثُمَّ قَالَ: وَاللّٰهِ! لَقَدْ أَنْزَلَهَا اللّٰهُ ثُمَّ مَا نَسَخَهَا.

تخريج: [صحيح] أخرجه ابن ماجه، الديات، باب هل لقاتل مؤمن توبة، ح: ٢٦٢١ من حديث سفيان بن عيينة به، وصرح بالسماع، وهو في الكبرى، ح: ٣٤٦٢، وللحديث شواهد عند البخاري، ح: ٣٨٥٥، ومسلم، ح: ٣٠٢٣ وغيرهما.

Comments:

See Nos. 4867, 4873.

4005. It was narrated that Sa'eed bin Jubair said: "The people of Al-Kûfah differed concerning this Verse: "And whoever kills a believer intentionally."[1] So I

٤٠٠٥ - قَالَ: وَأَخْبَرَنِي أَزْهَرُ بْنُ جَمِيلٍ الْبَصْرِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ

[1] *An-Nisâ'* 4:93.

went to Ibn 'Abbâs and asked him, and he said: 'It was revealed among the last of what was revealed, and nothing of it was abrogated after that.'" (*Ṣaḥîḥ*)

سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هٰذِهِ الْآيَةِ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ [النساء: ٩٣] فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ فَقَالَ: لَقَدْ أُنْزِلَتْ فِي آخِرِ مَا أُنْزِلَ ثُمَّ مَا نَسَخَهَا شَيْءٌ.

تخريج: أخرجه البخاري، التفسير، باب: ﴿ومن يقتل مؤمنًا متعمدًا فجزاوءه جهنم﴾، ح: ٤٥٩٠، ومسلم، التفسير، ح: ٣٠٢٣ من حديث شعبة به، وهو في الكبرٰى، ح: ٣٤٦٣.

Comments:

See Nos. 4867, 4873.

4006. It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbâs: 'Can a person, who killed a believer intentionally, repent?' He said: 'No.' I recited the Verse from *Al-Furqân* to him: 'And those who invoke not any other *ilâh* (god) along with Allâh, or kill such person as Allâh has forbidden, except by right,'[1] he said: 'This Verse was revealed in *Makkah* and was abrogated by a Verse that was revealed in *Al-Madînah*: 'And whoever kills a believer intentionally, his recompense is Hell.'"[2] (*Ṣaḥîḥ*)

٤٠٠٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ قَالَ: لَا، وَقَرَأْتُ عَلَيْهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان: ٦٨] قَالَ: هٰذِهِ الْآيَةُ مَكِّيَّةٌ نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ﴾ [النساء: ٩٣].

تخريج: أخرجه مسلم، التفسير، ح: ٢٠/٣٠٢٣ من حديث يحيى القطان، والبخاري، التفسير، باب قوله: ﴿والذين لا يدعون مع الله إلهًا أخر ...﴾ إلخ، ح: ٤٧٦٢ من حديث ابن جريج به، وهو في الكبرٰى، ح: ٣٤٦٤.

Comments:

See Nos. 4867, 4873.

4007. It was narrated that Sa'eed bin Jubair said: "Abdur-Rahmân bin

٤٠٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ:

[1] *Al-Furqân* 25:68.

[2] *An-Nisâ'* 4:93.

Abî Laila told me to ask Ibn 'Abbâs about two Verses: 'And whoever kills a believer intentionally, his recompense is Hell.'[1] I asked him and he said: 'Nothing of this has been abrogated.' (And I asked him about the Verse): 'And those who invoke not any other *ilâh* (god) along with Allâh, or kill such person as Allâh has forbidden, except by right,'[2] he said: 'This was revealed concerning the people of Shirk.''' (*Ṣaḥîḥ*)

حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمٰنِ ابْنُ أَبِي لَيْلَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾. فَسَأَلْتُهُ فَقَالَ: لَمْ يَنْسَخْهَا شَيْءٌ وَعَنْ هٰذِهِ الْآيَةِ ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ ٱلنَّفْسَ ٱلَّتِي حَرَّمَ ٱللَّهُ إِلَّا بِٱلْحَقِّ﴾. قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

تخريج: أخرجه مسلم، التفسير، ح:٣٠٢٣/ ١٨ عن محمد بن المثنى (انظر الحديثين السابقين)، أخرجه البخاري، ح:٤٧٦٤(انظر الحديث السابق) من حديث شعبة به، وهو في الكبرى، ح:٣٤٦٥.

4008. It was narrated from Ibn 'Abbâs that some people used to kill, and they did a great deal of it, and they used to commit adultery and they did a great deal of it, and they committed violations.[3] They came to the Prophet ﷺ and said: "O Muḥammad, what you say and call people to is good, if only you could tell us that there is any expiation for what we have done." Then Allâh, the Mighty and Sublime, revealed: "And those who invoke not any other *ilah* (god) along with Allâh up to for those, Allâh will change their sins into good deeds,"[4] he said: "So Allâh will change their Shirk into faith,

٤٠٠٨ - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ الْمَنْبِجِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَبْدِ الْأَعْلَى الثَّعْلَبِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ قَوْمًا كَانُوا قَتَلُوا فَأَكْثَرُوا، وَزَنَوْا فَأَكْثَرُوا، وَانْتَهَكُوا، فَأَتَوُا النَّبِيَّ ﷺ، قَالُوا: يَا مُحَمَّدُ! إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾. إِلَى ﴿فَأُوْلَٰٓئِكَ يُبَدِّلُ ٱللَّهُ سَيِّـَٔاتِهِمْ حَسَنَٰتٍ﴾. قَالَ: يُبَدِّلُ اللهُ شِرْكَهُمْ إِيمَانًا، وَزِنَاهُمْ

[1] *An-Nisâ'* 4:93.
[2] *Al-Furqân* 25:68.
[3] Of *Tawḥîd*, by committing Shirk.
[4] *Al-Furqân* 25:68-70.

and their adultery into chastity. And the Verse: "Say: O *'Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)"[1] was revealed. (***Hasan***)

إِحْصَانًا، وَنَزَلَتْ ﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ﴾ [الزمر: ٥٣]

تخريج: [حسن] وهو في الكبرى، ح:٣٤٦٦ * ابن جريج مدلس كما قال النسائي، (سير أعلام النبلاء:٧/ ٧٤)، وعنعن، وعبدالأعلى الثعلبي تقدم، ح:٢٠١١، والحديث الآتي شاهد له * عبدالمجيد بن عبدالعزيز بن أبي روّاد.

4009. It was narrated from Ibn 'Abbâs that some of the people of *Shirk* came to Muhammad ﷺ and said: "What you say and call people to is good, if only you could tell us that there is any expiation for what we have done." Then the Verses: "And those who invoke not any other *ilâh* (god) along with Allâh, or kill such person as Allâh has forbidden, except by right."[2] and "Say: O *'Ibâdî* (My slaves) who have transgressed against themselves (by committing evil deeds and sins)"[3] were revealed. (***Sahîh***)

٤٠٠٩ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَعْلَى عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَاسًا مِنْ أَهْلِ الشِّرْكِ أَتَوْا مُحَمَّدًا فَقَالُوا: إِنَّ الَّذِي تَقُولُ وَتَدْعُو إِلَيْهِ لَحَسَنٌ لَوْ تُخْبِرُنَا أَنَّ لِمَا عَمِلْنَا كَفَّارَةً، فَنَزَلَتْ ﴿وَٱلَّذِينَ لَا يَدْعُونَ مَعَ ٱللَّهِ إِلَٰهًا ءَاخَرَ﴾ وَنَزَلَتْ ﴿قُلْ يَٰعِبَادِيَ ٱلَّذِينَ أَسْرَفُوا۟ عَلَىٰٓ أَنفُسِهِمْ﴾.

تخريج: أخرجه مسلم، الإيمان، باب كون الإسلام يهدم ما قبله وكذا الهجرة والحج، ح:١٢٢ من حديث حجاج، وأخرجه البخاري، التفسير، باب قوله:﴿ياعبادي الذين أسرفوا على أنفسهم ...﴾ إلخ، ح:٤٨١٠ من حديث ابن جريج به، وهو في الكبرى، ح:٣٤٦٧.

4010. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The slain will bring his killer on the Day of Resurrection with his forelock and his head in his hand, and with his jugular veins flowing with blood, and will say: 'O Lord, he killed me,'

٤٠١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنِي وَرْقَاءُ عَنْ عَمْرٍو، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يَجِيءُ الْمَقْتُولُ بِالْقَاتِلِ يَوْمَ الْقِيَامَةِ نَاصِيَتُهُ وَرَأْسُهُ فِي يَدِهِ، وَأَوْدَاجُهُ تَشْخُبُ دَمًا،

[1] *Al-Zumar* 39:53.
[2] *Al-Furqân* 25:68.
[3] *Al-Zumar* 39:53.

until he draws near to the Throne." They mentioned repentance to Ibn 'Abbâs and he recited this Verse: "And whoever kills a believer intentionally, his recompense is Hell"[1] He said: "It has not been abrogated since it was revealed; there is no way he could repent." (***Sahîh***)

يَقُولُ: يَا رَبِّ! قَتَلَنِي حَتَّى يُدْنِيَهُ مِنَ الْعَرْشِ». قَالَ: فَذَكَرُوا لِابْنِ عَبَّاسٍ التَّوْبَةَ فَتَلَا هٰذِهِ الْآيَةَ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾. قَالَ: مَا نُسِخَتْ مُنْذُ نَزَلَتْ، وَأَنَّى لَهُ التَّوْبَةُ.

تخريج: [إسناده صحيح] أخرجه الترمذي، تفسير القرآن، باب: ومن سورة النساء، ح:٣٠٢٩ من حديث شبابة به، وقال: "حسن غريب"، وهو في الكبرٰى، ح:٣٤٦٨ * ورقاء هو ابن عمر، وعمرو هو ابن دينار.

4011. It was narrated that Zaid bin Thâbit said: "This Verse – 'And whoever kills a believer intentionally, his recompense is Hell'[2] – was revealed six months after the Verse which was revealed in *Sûrat Al-Furqân*." (***Hasan***) Abû 'Abdur-Rahmân (An-Nasâ'î) said: Muhammad bin 'Amr did not hear it from Abû Az-Zinâd:

٤٠١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي الزِّنَادِ، عَنْ خَارِجَةَ بْنِ زَيْدٍ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: نَزَلَتْ هٰذِهِ الْآيَةُ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا﴾. الْآيَةُ كُلُّهَا بَعْدَ الْآيَةِ الَّتِي نَزَلَتْ فِي الْفُرْقَانِ بِسِتَّةِ أَشْهُرٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: مُحَمَّدُ بْنُ عَمْرٍو لَمْ يَسْمَعْهُ مِنْ أَبِي الزِّنَادِ.

تخريج: [حسن] أخرجه أبو داود، الفتن، باب: في تعظيم قتل المؤمن، ح:٤٢٧٢ من حديث أبي الزناد به، انظر الحديث الآتي:٤٠١٣، وهو في الكبرٰى، ح:٣٤٦٩.

4012. It was narrated from Zaid with regard Allâh's saying: "And whoever kills a believer intentionally, his recompense is Hell"[3] that he said: "This Verse was revealed *eight months* after the Verse that is in *Tabârak Al-Furqân*:

٤٠١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ عَبْدِ الْوَهَّابِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ أَبِي الزِّنَادِ، عَنْ خَارِجَةَ ابْنِ زَيْدٍ، عَنْ زَيْدٍ فِي قَوْلِهِ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾. قَالَ:

[1] *An-Nisâ'* 4:93.
[2] *An-Nisâ'* 4:93.
[3] *An-Nisâ'* 4:93.

نَزَلَتْ هٰذِهِ الْآيَةُ بَعْدَ الَّتِي فِي تَبَارَكَ الْفُرْقَانِ بِثَمَانِيَةِ أَشْهُرٍ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَدْخَلَ أَبُو الزِّنَادِ بَيْنَهُ وَبَيْنَ خَارِجَةَ مُجَالِدَ بْنَ عَوْفٍ.

"And those who invoke not any other *ilâh* (god) along with Allâh, or kill such person as Allâh has forbidden, except by right."[1] (*Hasan*) Abû 'Abdur-Rahmân (An-Nasâ'î) said: Abû Az-Zinâd put Mujâlid bin 'Awf between himself and Khârijah.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح: ٣٤٧٠.

٤٠١٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ مُسْلِمِ ابْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ إِسْحَاقَ، عَنْ أَبِي الزِّنَادِ، عَنْ مُجَالِدِ بْنِ عَوْفٍ قَالَ: سَمِعْتُ خَارِجَةَ بْنَ زَيْدِ بْنِ ثَابِتٍ يُحَدِّثُ عَنْ أَبِيهِ أَنَّهُ قَالَ: نَزَلَتْ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا﴾. أَشْفَقْنَا مِنْهَا فَنَزَلَتِ الْآيَةُ الَّتِي فِي الْفُرْقَانِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾.

4013. It was narrated that Mujâlid bin 'Awf said: "I heard Khârijah bin Zaid bin Thâbit narrate that his father said: (The Verse) 'And whoever kills a believer intentionally, his recompense is Hell'[2] was revealed and we became worried about it. Then the Verse in *Al-Furqân* 'And those who invoke not any other *ilâh* (god) along with Allâh, or kill such person as Allâh has forbidden, except by right.'[3] was revealed." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، عن مسلم بن إبراهيم به، انظر الحديث المتقدم: ٤٠١١، وهو في الكبرٰى، ح: ٣٤٧١.

Comments:

'We became worried about it' because this Verse contains a severe warning that the slayer will remain in Hell forever.

[1] *Al-Furqân* 25:68.
[2] *An-Nisâ'* 4:93.
[3] *Al-Furqân* 25:68.

Chapter 3. Mentioning The Major Sins

(المعجم ٣) - ذِكْرُ الْكَبَائِرِ (التحفة ٣)

Comments:

Sins are primarily of two kinds: minor and major. In reality, every sin is an enormity which entails either a threat of punishment in the Hereafter, explicitly mentioned in the Glorious Qur'ân or *Hadîth*, or which entails a prescribed legal punishment (*Hadd*), or which is considered synonymous with egression from the fold of Islam, or which is explicitly called an enormity, or which is equal to another major sin.

4014. Abû Ayyûb Al-Anṣârî narrated that the Messenger of Allâh ﷺ said: "Whoever comes worshipping Allâh and not associating anything with Him, establishing *Ṣalâh*, paying *Zakâh* and avoiding major sins, Paradise will be his." They asked him about major sins and he said: "Associating others with Allâh, killing a Muslim soul, and fleeing (from the battlefield) on the day of the march." (***Ṣaḥîḥ***)

٤٠١٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي بَحِيرُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّ أَبَا رُهْمٍ السَّمَعِيَّ حَدَّثَهُمْ أَنَّ أَبَا أَيُّوبَ الْأَنْصَارِيَّ حَدَّثَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ جَاءَ يَعْبُدُ اللهَ وَلَا يُشْرِكُ بِهِ شَيْئًا، وَيُقِيمُ الصَّلَاةَ، وَيُؤْتِي الزَّكَاةَ، وَيَجْتَنِبُ الْكَبَائِرَ، كَانَ لَهُ الْجَنَّةُ» فَسَأَلُوهُ عَنِ الْكَبَائِرِ فَقَالَ: «الْإِشْرَاكُ بِاللهِ، وَقَتْلُ النَّفْسِ الْمُسْلِمَةِ، وَالْفِرَارُ يَوْمَ الزَّحْفِ».

تخريج: [صحيح] وهو في الكبرى، ح:٣٤٧٢ * بقية يدلس تدليس التسوية ولم يصرح بالسماع المسلسل، ولحديثه شواهد كثيرة، منها ما أخرجه ابن حبان، ح:٢٠، والحاكم:١/ ٢٣ وغيرهما بإسناد صحيح عن أبي أيوب به.

Comments:

'Paradise will be his' because these righteous deeds would prevail upon the rest of his bad habits and the judgment would be passed upon the dominant majority; otherwise no one is free from wrongdoing, except what Allâh wills!

4015. It was narrated that 'Ubaidullâh bin Abî Bakr said: "I heard Anas say: 'The Messenger of Allâh ﷺ said: The major sins are: Associating others with Allâh (*Shirk*), disobeying one's parents, killing a soul (murder) and speaking falsely.'" (***Ṣaḥîḥ***)

٤٠١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ؛ ح وَأَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ:

قَالَ رَسُولُ اللهِ ﷺ: «الْكَبَائِرُ الشِّرْكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ».

تخريج: أخرجه مسلم، الإيمان، باب الكبائر وأكبرها، ح:٨٨ من حديث خالد بن الحارث، والبخاري، الشهادات، باب ما قيل في شهادة الزور، ح:٢٦٥٣ من حديث شعبة به، وهو في الكبرٰى، ح:٣٤٧٣.

Comments:

Major sins may be understood to be of three kinds: (1) The gravest of major sins (*Kabir Al-Kabâ'ir*), for instance, polytheism (*Shirk*) or the denial of an absolute command of the Divine law. (2) Those sins which violate the rights of other human beings, for example, murder. (3) Violation of orders or prohibitions of Allâh, for instance, adultery, drinking wine, etc.

4016. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "The major sins are: Associating others with Allâh, disobeying parents, killing a soul (murder) and swearing a false oath knowingly." (*Da'if*)

٤٠١٦ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا ابْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: حَدَّثَنَا فِرَاسٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ».

تخريج: أخرجه البخاري، الأيمان والنذور، باب اليمين الغموس: "ولا تتخذوا أيمانكم دخلاً ... إلخ"، ح:٦٦٧٥ من حديث شعبة به، وهو في الكبرٰى، ح:٣٤٧٤.

Comments:

'The false oath': The expression used in Arabic is *Ghamus*. It is termed (engulfing) or false, because it whelms its swearer in sins or it plunges its swearer into the Hellfire.

4017. It was narrated from 'Ubaid bin 'Umair that his father – who was one of the Companions of the Prophet ﷺ – told him: "A man said: 'O Messenger of Allâh, what are the major sins?' He said: 'They are seven; the most grievous of which are associating others with Allâh, killing a soul unlawfully and fleeing (from the battlefield) on the

٤٠١٧ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هَانِئٍ قَالَ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ عَبْدِ الْحَمِيدِ بْنِ سِنَانٍ، عَنْ حَدِيثِ عُبَيْدِ بْنِ عُمَيْرٍ أَنَّهُ حَدَّثَهُ أَبُوهُ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! مَا الْكَبَائِرُ قَالَ: «هُنَّ سَبْعٌ

أَعْظَمُهُنَّ إِشْرَاكٌ بِاللَّهِ، وَقَتْلُ النَّفْسِ بِغَيْرِ حَقٍّ، وَفِرَارٌ يَوْمَ الزَّحْفِ». مُخْتَصَرٌ.

day of the march.'" It is abridged. (*Ḍa'īf*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الوصايا، باب ماجاء في التشديد في أكل مال اليتيم، ح:٢٨٧٥ من حديث معاذ بن هانىء به، وهو في الكبرٰى، ح:٣٤٧٥، وصححه الحاكم:٤/٢٥٩، والذهبي، وله شاهد ضعيف عند البيهقي * يحيى بن أبي كثير عنعن.

(المعجم ٤) - ذِكْرُ أَعْظَمِ الذَّنْبِ وَاخْتِلَافِ يَحْيَى وَعَبْدِ الرَّحْمَنِ عَلَى سُفْيَانَ فِي حَدِيثِ وَاصِلٍ عَنْ أَبِي وَائِلٍ عَنْ عَبْدِ اللهِ فِيهِ (التحفة ٤)

Chapter 4. The Gravest Of Sins, And The Differences That Yaḥya And 'Abdur-Raḥmân Narrated From Sufyân In The *Ḥadîth* Of Wâṣil From, Abû Wâ'il From, 'Abdullâh About That

٤٠١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ وَاصِلٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ عَبْدِ اللهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ» قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ خَشْيَةَ أَنْ يَطْعَمَ مَعَكَ» قُلْتُ: ثُمَّ مَاذَا؟ قَالَ: «أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ».

4018. It was narrated that 'Abdullâh said: "I said: 'O Messenger of Allâh, which sin is the most grievous?' He said: 'Setting up a rival to Allâh while it is He that has created you.' I said: 'Then what?' He said: 'Killing your child for fear that he may eat with you.' I said: 'Then what?' He said: 'Committing adultery with your neighbor's wife.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التفسير، باب قوله:﴿والذين لا يدعون مع الله إلهًا آخر . . .﴾ إلخ، ح:٤٧٦١ من حديث سفيان الثوري، ومسلم، الإيمان، باب بيان كون الشرك أقبح الذنوب وبيان أعظمها بعده، ح:٨٦ من حديث شقيق أبي وائل به، وهو في الكبرٰى، ح:٣٤٧٦.

Comments:

To kill someone is a sin, but killing one's own child! And such depravity that one kills one's own child out of fear that he shall eat some of his food. Adultery in itself is an enormity, but committing adultery with the wife of one's neighbor!

٤٠١٩ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي وَاصِلٌ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ:

4019. It was narrated that 'Abdullâh said: "I said: 'O Messenger of Allâh, which sin is mot grievous?' He said: 'Setting up

a rival to Allâh while it is He that created you.' I said: 'Then what?' He said: 'Killing your child so that he will not eat with you.' I said: 'Then what?' He said: 'Committing adultery with your neighbor's wife.'" (*Saḥîḥ*)

قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «أَنْ تَجْعَلَ لِلَّهِ نِدًّا وَهُوَ خَلَقَكَ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «أَنْ تَقْتُلَ وَلَدَكَ مِنْ أَجْلِ أَنْ يَطْعَمَ مَعَكَ» قُلْتُ: ثُمَّ أَيٌّ؟ قَالَ: «ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ».

تخريج: أخرجه البخاري، من حديث يحيى القطان به، انظر الحديث السابق، وهو في الكبرٰى، ح: ٣٤٧٧.

4020. It was narrated that 'Abdullâh said: "I asked the Messenger of Allâh ﷺ, which sin is most grievous?" He said: "*Shirk*, setting up a rival to Allâh, committing adultery with your neighbor's wife, and killing your child for fear of poverty, and that he may eat with you." Then 'Abdullâh recited the Verse: "And those who invoke not any other *Ilâh* (god) along with Allâh."[1] (*Hasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and what is correct is the one before it. This narration of Yazîd is a mistake, it should be Wâṣil.[2]

٤٠٢٠ - أَخْبَرَنَا عَبْدَةُ قَالَ: أَخْبَرَنَا يَزِيدُ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ: أَيُّ الذَّنْبِ أَعْظَمُ؟ قَالَ: «الشِّرْكُ أَنْ تَجْعَلَ لِلَّهِ نِدًّا، وَأَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ، وَأَنْ تَقْتُلَ وَلَدَكَ مَخَافَةَ الْفَقْرِ أَنْ يَأْكُلَ مَعَكَ» ثُمَّ قَرَأَ عَبْدُ اللهِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ﴾.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ وَالصَّوَابُ الَّذِي قَبْلَهُ، وَحَدِيثُ يَزِيدَ هٰذَا خَطَأٌ، إِنَّمَا هُوَ وَاصِلٌ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح: ٣٤٧٨ * عاصم هو ابن بهدلة، ويزيد هو ابن هارون.

Chapter 5. Mentioning What Circumstances Allow Shedding The Blood Of A Muslim

(المعجم ٥) - ذِكْرُ مَا يَحِلُّ بِهِ دَمُ الْمُسْلِمِ (التحفة ٥)

4021. It was narrated that 'Abdullâh said: "The Messenger of

٤٠٢١ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنِ

[1] *Al-Furqân* 25:68.

[2] Meaning, in No 4019, it is from Wâṣil, from Abû Wâ'il, from 'Abdullâh Ibn Mas'ûd. In No. 4020, Yazîd bin Hârûn narrated it; "Âṣim, from Abû Wâ'il..." and the mention of 'Âṣim is incorrect according to the author.

Allâh ﷺ said: 'By the One besides Whom there is no other god, it is not permissible to shed the blood of a Muslim who bears witness to *Lâ ilâha illallâh* (there is none worthy of worship except Allâh) and that I am the Messenger of Allâh, except in three cases: One who leaves Islam and splits away from the *Jamâ'ah*,[1] a person who has been married and then commits adultery, and a life for a life."' (*Sahîh*)

Al-A'mash said: "I narrated it to Ibrâhîm, and he narrated it to me from Al-Aswad, from 'Âishah, similarly."

الْأَعْمَشِ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي لَا إِلٰهَ غَيْرُهُ! لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ يَشْهَدُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ إِلَّا ثَلَاثَةُ نَفَرٍ: التَّارِكُ لِلْإِسْلَامِ مُفَارِقُ الْجَمَاعَةِ، وَالثَّيِّبُ الزَّانِي، وَالنَّفْسُ بِالنَّفْسِ».

قَالَ الْأَعْمَشُ: فَحَدَّثْتُ بِهِ إِبْرَاهِيمَ، فَحَدَّثَنِي عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ بِمِثْلِهِ.

تخريج: أخرجه مسلم، القسامة، باب ما يباح به دم المسلم، ح:١٦٧٦/٢٦ من حديث عبدالرحمٰن بن مهدي به، والبخاري، الديات، باب قول الله تعالى: ﴿إن النفس بالنفس والعين بالعين﴾، ح:٦٨٧٨ من حديث الأعمش به، وهو في الكبرٰى، ح:٣٤٧٩.

Comments:

There is mention of shedding the blood of a Muslim in this *Hadîth*, meaning unlawfully. As for legal punishments, and fighting the rebs, this is a different matter.

4022. It was narrated that 'Amr bin Ghâlib said: "Âishah said: 'Do you not know that the Messenger of Allâh ﷺ said: It is not permissible to shed the blood of a Muslim, except a man who committed adultery after being married, or one who reverted to *Kufr* after becoming Muslim, or a life for a life."' (*Sahîh*) Zuhair was in accord with him.

٤٠٢٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ غَالِبٍ قَالَ: قَالَتْ عَائِشَةُ: أَمَا عَلِمْتَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إِلَّا رَجُلٌ زَنَى بَعْدَ إِحْصَانِهِ، أَوْ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوِ النَّفْسُ بِالنَّفْسِ» وَقَّفَهُ زُهَيْرٌ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٤٨٠، وأخرجه أحمد:٦/ ١٨١، ٢٠٥، ٢١٤ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٣٤٨١، وله شواهد كثيرة جدًا.

[1] According to the various wordings in similar narrations (see Nos. 4022, 4024, 4025, 4026, ...etc.) the meaning is, those who leave Islam, and, those who rebel against the Muslim ruler, or the innovators in general who are founded upon separation from the consensus of the people of the *Sunnah*.

٤٠٢٣ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبو إِسْحَاقَ عَنْ عَمْرِو بْنِ غَالِبٍ قَالَ: قَالَتْ عَائِشَةُ: «يَا عَمَّارُ! أَمَا إِنَّكَ تَعْلَمُ أَنَّهُ لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا ثَلَاثَةٌ: النَّفْسُ بِالنَّفْسِ، أَوْ رَجُلٌ زَنَى بَعْدَ مَا أُحْصِنَ» وَسَاقَ الْحَدِيثَ.

4023. It was narrated that 'Amr bin Ghâlib said: "Âishah said: 'O 'Ammâr! Do you not know that it is not permissible to shed the blood of a Muslim except in three cases: A life for a life, a man who commits adultery after being married.'" (*Ṣaḥîḥ*) and he quoted the *Ḥadîth*.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٣٤٨١.

٤٠٢٤ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مُحَمَّدُ بنُ عِيسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ وَعَبْدُ اللهِ بْنُ عَامِرِ بْنِ رَبِيعَةَ قَالَا: كُنَّا مَعَ عُثْمَانَ وَهُوَ مَحْصُورٌ، وَكُنَّا إِذَا دَخَلْنَا مَدْخَلًا نَسْمَعُ كَلَامَ مَنْ بِالْبَلَاطِ، فَدَخَلَ عُثْمَانُ يَوْمًا ثُمَّ خَرَجَ فَقَالَ: إِنَّهُمْ لَيَتَوَاعَدُونِي بِالْقَتْلِ، قُلْنَا: يَكْفِيكَهُمُ اللهُ، قَالَ: فَلِمَ يَقْتُلُونِّي؟ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، أَوْ زَنَى بَعْدَ إِحْصَانِهِ، أَوْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ» فَوَاللَّهِ! مَا زَنَيْتُ فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ، وَلَا تَمَنَّيْتُ أَنَّ لِي بِدِينِي بَدَلًا مُنْذُ هَدَانِي اللهُ، وَلَا قَتَلْتُ نَفْسًا، فَلِمَ يَقْتُلُونَنِي؟

4024. Abû Umâmah bin Sahl and 'Abdullâh bin 'Âmir bin Rabî'ah said: "We were with 'Uthmân when he was under siege and we could hear what was said from Al-Balâṭ. 'Uthmân came in one day, then he came out, and said: 'They are threatening to kill me.' We said: 'Allâh will suffice you against them.' He said: 'Why would they kill me? I heard the Messenger of Allâh ﷺ say: It is not permissible to shed the blood of a Muslim except in one of three cases: A man who reverts to *Kufr* after becoming Muslim, or commits adultery after being married, or one who kills a soul unlawfully. By Allâh, I did not commit adultery during the *Jâhiliyyah* or in Islam, I never wished to follow any other religion since Allâh guided me, and I have never killed anyone, so why do they want to kill me?'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الديات، باب الإمام يأمر بالعفو في الدم، ح: ٤٥٠٢ من حديث حماد بن زيد به، وقال الترمذي، ح: ٢١٥٧: "هذا حديث حسن"، وهو في الكبرٰى، ح: ٣٤٨٢، وصححه ابن الجارود، ح: ٨٣٦.

Comments:

'Flag-stones or pavement (*Balât*)' which was in fact a raised paved platform situated outside of the Prophet's ﷺ Mosque, where people used to generally sit down and talk, so that the sanctity of the Prophet's ﷺ Mosque was not violated. People of the raised platform in this narration denote those wicked folks who had come together from other provinces in order to overthrow 'Uthmân. Ultimately, they carried out their threats.

Chapter 6. Killing One Who Splits Away From The *Jamâ'ah* (Main Body Of Muslims) And Mentioning The Differences Reported From Ziyâd Bin 'Ilâqah From 'Arfajah About That

(المعجم ٦) - قَتْلُ مَنْ فَارَقَ الجَمَاعَةَ وَذِكْرُ الاِخْتِلَافِ عَلَى زِيَادِ بْنِ عِلَاقَةَ عَنْ عَرْفَجَةَ فِيهِ (التحفة ٦)

4025. It was narrated that 'Arfajah bin Shuraih Al-Ashja'î said: "I saw the Prophet ﷺ on the *Minbar* addressing the people. He said: 'After me there will be many calamities and much evil behavior. Whoever you see splitting away from the *Jamâ'ah* or trying to create division among the *Ummah* of Muhammad ﷺ, then kill him, for the Hand of Allâh is with the *Jamâ'ah*, and the *Shaitân* is with the one who splits away from the *Ummah*, running with him." (*Sahîh*)

٤٠٢٥ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى الصُّوفِيُّ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ مَرْدَانُبَةَ عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ الْأَشْجَعِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ يَخْطُبُ النَّاسَ فَقَالَ: «إِنَّهُ سَيَكُونُ بَعْدِي هَنَاتٌ وَهَنَاتٌ، فَمَنْ رَأَيْتُمُوهُ فَارَقَ الْجَمَاعَةَ، أَوْ يُرِيدُ يُفَرِّقُ أَمْرَ أُمَّةِ مُحَمَّدٍ ﷺ كَائِنًا مَنْ كَانَ فَاقْتُلُوهُ، فَإِنَّ يَدَ اللهِ عَلَى الْجَمَاعَةِ فَإِنَّ الشَّيْطَانَ مَعَ مَنْ فَارَقَ الْجَمَاعَةَ يَرْكُضُ».

تخريج: أخرجه مسلم، الإمارة، باب حكم من فرق أمر المسلمين وهو مجتمع، ح:١٨٥٢ من حديث زياد به، وهو في الكبرى، ح:٣٤٨٣.

Comments:

This person signifies either an apostate or a rebel. An apostate is the one who exits the fold of Islam after becoming a Muslim. Such a person would become an enemy for Islam, and would assist unbelievers against Muslims. Rebels mean people who join together in a group in opposition, after the Muslims have unanimously shown allegiance to one ruler or *Amîr*.

4026. It was narrated that 'Arfajah bin Shuraih said: "The Prophet ﷺ

٤٠٢٦ - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ عَلِيٍّ

said: 'After me there will be many calamities and much evil behavior.' He raised his hands (and said): 'Whomever you see trying to create division among the *Ummah* of Muḥammad ﷺ when they are all united, kill him, no matter who he is among the people.'" (*Ṣaḥîḥ*)

الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ عَرْفَجَةَ بْنِ شُرَيْحٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّهَا سَتَكُونُ بَعْدِي هَنَاتٌ وَهَنَاتٌ وَهَنَاتٌ» وَرَفَعَ يَدَيْهِ «فَمَنْ رَأَيْتُمُوهُ يُرِيدُ تَفَرُّقَ أَمْرِ أُمَّةِ مُحَمَّدٍ [ﷺ] وَهُمْ جَمِيعٌ فَاقْتُلُوهُ كَائِنًا مَنْ كَانَ مِنَ النَّاسِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٣٤٨٤ * عبدالله بن عثمان هو عبدان، وأبوحمزة هو المسكري، ومحمد بن علي هو ابن حمزة المروزي، وجاء في الكبرى وتحفة الأشراف: "محمد بن يحيى"، وهو وهم.

Comments:

The solidarity and the unity of the (Muslim) nation is of first and foremost importance above everything else. An attempt to create disunity and discord over petty and trivial matters, and raise such things to standards by which to test truth from falsehood, is a grave crime. If the nation reaches an overall consensus over a ruler, then to create discord and disunity by needlessly criticizing and raising protests against the Amir unequivocally falls under the category of rebellion. The ruler is after all a human being. He is likely to have deficiencies. He might probably make mistakes, but deficiencies, weaknesses, or mistakes do not justify rebellion and corruption.

4027. It was narrated that 'Arfajah said: "I heard the Messenger of Allâh ﷺ say: 'After me there will be many calamities and much evil behavior. Whoever wants to create division among the *Ummah* (of Muḥammad ﷺ) when they are all united, strike him with the sword.'" (*Ṣaḥîḥ*)

٤٠٢٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا زِيَادُ بْنُ عِلَاقَةَ عَنْ عَرْفَجَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «سَتَكُونُ بَعْدِي هَنَاتٌ وَهَنَاتٌ، فَمَنْ أَرَادَ أَنْ يُفَرِّقَ أَمْرَ أُمَّةِ [مُحَمَّدٍ ﷺ] وَهُمْ جَمْعٌ فَاضْرِبُوهُ بِالسَّيْفِ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٣٤٨٥.

4028. It was narrated that Usâmah bin Sharîk said: "The Messenger of Allâh ﷺ said: 'Any man who goes out and tries to create division

٤٠٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ زَيْدِ بْنِ عَطَاءِ بْنِ السَّائِبِ، عَنْ زِيَادِ بْنِ عِلَاقَةَ، عَنْ أُسَامَةَ بْنِ شَرِيكٍ

among my *Ummah*, strike his neck (kill him).'" (*Hasan*)

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا رَجُلٍ خَرَجَ يُفَرِّقُ بَيْنَ أُمَّتِي فَاضْرِبُوا عُنُقَهُ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير: ١/١٨٦، ح: ٤٨٧ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح: ٣٤٨٦، وله شواهد، منها الحديث السابق * زيد بن عطاء وثقه الترمذي، وابن حبان، وهو حسن الحديث .

Comments:

Fighting such people is the responsibility of the Muslim government. The common masses may not slay him, because it entails the risk of dissention or sedition and corruption in the society. In the same way, prescribed legal penalties (the *Hadd*) are also implemented by the government. *Jihâd* is also ordered by the government. In this context, it cannot be done by individuals.

Chapter 7. The Meaning Of The Saying Of Allâh, The Mighty And Sublime: "The recompense Of Those Who Wage War Against Allâh And His Messenger, And Do Mischief In The Land, Is Only That They Shall Be Killed, Or Crucified, Or Their Hands And Their Feet Be Cut Off From Opposite Sides, Or Be Exiled From The Land."[1] And Concerning Whom It Was Revealed, And Mentioning The Different Wordings Reported From Anas Bin Mâlik About That

(المعجم ٧) - تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ ﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ وَيَسْعَوْنَ فِى ٱلْأَرْضِ فَسَادًا أَن يُقَتَّلُوٓاْ أَوْ يُصَلَّبُوٓاْ أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُم مِّنْ خِلَٰفٍ أَوْ يُنفَوْاْ مِنَ ٱلْأَرْضِ﴾ [المائدة: ٣٣]

وَفِيمَنْ نَزَلَتْ وَذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ أَنَسِ بْنِ مَالِكٍ فِيهِ

(التحفة ٧)

4029. Anas bin Mâlik narrated that a group of eighty people from 'Ukl came to the Prophet ﷺ, but the climate of Al-Madînah did not suit them and they fell sick. They complained about that to the Messenger of Allâh ﷺ and he said: "Why don't you go out with our herdsmen and drink the milk and urine of the camels?" They said: "Yes (we will do that)." They went

٤٠٢٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ حَجَّاجٍ الصَّوَّافِ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ قَالَ: حَدَّثَنَا أَبُو قِلَابَةَ قَالَ: حَدَّثَنَا أَنَسُ ابْنُ مَالِكٍ: أَنَّ نَفَرًا مِنْ عُكْلٍ ثَمَانِيَةً قَدِمُوا عَلَى النَّبِيِّ ﷺ، فَاسْتَوْخَمُوا الْمَدِينَةَ وَسَقِمَتْ أَجْسَامُهُمْ، فَشَكَوْا ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «أَلَا تَخْرُجُونَ مَعَ رَاعِينَا فِي إِبِلِهِ

[1] *Al-Mâ'idah* 5:33.

out and drank some of the (camels') milk and urine, and they recovered. Then they killed the herdsman of the Messenger of Allâh ﷺ, so he sent (men after them) and they caught them and brought them back. He had their hands and feet cut off and branded their eyes,[1] and left them in the sun to die. (*Sahîh*)

فَتُصِيبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا؟» قَالُوا: بَلَى، فَخَرَجُوا فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا فَصَحُّوا، فَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ، فَبَعَثَ فَأَخَذُوهُمْ، فَأُتِيَ بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَّرَ أَعْيُنَهُمْ، وَنَبَذَهُمْ فِي الشَّمْسِ حَتَّى مَاتُوا.

تخريج: أخرجه البخاري، الديات، باب القسامة، ح:٦٨٩٩، ومسلم، القسامة، باب حكم المحاربين والمرتدين، ح:١٦٧١/ ١٠ من حديث حجاج الصواف به، وهو في الكبرى، ح:٣٤٨٧.

Comments:

'To die': Allâh's Messenger ﷺ had not inflicted upon them this severe punishment without a reason. Their crimes were more than one. They had turned apostate. They had killed a herdsman. They did not stop at slaying him, but they tore his hands and feet apart, and poked his eyes with heated iron. Thereupon they cast the guiltless herdsman upon burning rocks, hungry and thirsty, to die. The punishment which Allâh's Messenger ﷺ inflicted upon them was for their maltreatment of the herdsman. The punishment for their other crimes too fell under it.

4030. It was narrated from Anas that some people from 'Ukl came to the Prophet ﷺ but the climate of Al-Madînah did not suit them. The Prophet ﷺ told them to go to the camels that had been given in *Sadaqah* and drink some of their milk and urine. They did that, then they killed their herdsman and drove off the camels. The Prophet ﷺ sent (men) after them, and they were brought to him. He had their hands and feet cut off, and their eyes gouged out,[2] and he did not have (their wounds) cauterized,

٤٠٣٠ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ عَنِ الْوَلِيدِ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: أَنَّ نَفَرًا مِنْ عُكْلٍ قَدِمُوا عَلَى النَّبِيِّ ﷺ، فَاجْتَوَوُا الْمَدِينَةَ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَأْتُوا إِبِلَ الصَّدَقَةِ فَيَشْرَبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَفَعَلُوا، فَقَتَلُوا رَاعِيَهَا وَاسْتَاقُوهَا، فَبَعَثَ النَّبِيُّ ﷺ فِي طَلَبِهِمْ، قَالَ: فَأُتِيَ بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ، وَلَمْ يَحْسِمْهُمْ، وَتَرَكَهُمْ حَتَّى مَاتُوا، فَأَنْزَلَ اللهُ عَزَّ

[1] *Sammara* or *Samara* means poking their eyes with hot rods until their sight had gone. See the commentary of As-Sindî. As for *Samala*, some versions have it, Al-Khattâbî said: "Gouging out the eye, by whatever means." See *Fath Al-Bârî* (No. 233 of *Al-Bukhârî*.) We used "branded" for *Sammara* and *Samara* and "gouged" for *Samala* in the translation.

[2] This narration says *Samala*.

وَجَلَّ ﴿إِنَّمَا جَزَٰٓؤُاْ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ﴾ الْآيَةَ.

and he left them to die. Then Allâh, the Mighty and Sublime, revealed: "The recompense of those who wage war against Allâh and His Messenger."[1] (*Saḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق وهو في الكبرى، ح:٣٤٨٨ * الوليد هو ابن مسلم.

٤٠٣١ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ عَنْ أَنَسٍ قَالَ: قَدِمَ عَلَى رَسُولِ اللهِ ﷺ ثَمَانِيَةُ نَفَرٍ مِنْ عُكْلٍ، فَذَكَرَ نَحْوَهُ إِلَى قَوْلِهِ: لَمْ يَحْسِمْهُمْ، وَقَالَ: قَتَلُوا الرَّاعِيَ.

4031. It was narrated that Anas said: "Eighty men from 'Ukl came to the Messenger of Allâh ﷺ" and he (the narrator) mentioned a similar report up to the words: "And he did not have (their wounds) cauterized." And he said: "They killed the herdsman." (*Saḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٣٤٨٩.

٤٠٣٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: أَتَى النَّبِيَّ ﷺ نَفَرٌ مِنْ عُكْلٍ أَوْ عُرَيْنَةَ، فَأَمَرَ لَهُمْ - وَاجْتَوَوُا الْمَدِينَةَ - بِذَوْدٍ أَوْ لِقَاحٍ يَشْرَبُونَ أَلْبَانَهَا وَأَبْوَالَهَا، فَقَتَلُوا الرَّاعِيَ وَاسْتَاقُوا الْإِبِلَ فَبَعَثَ فِي طَلَبِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ وَسَمَلَ أَعْيُنَهُمْ.

4032. It was narrated that Anas said: "A group of men from 'Ukl, or 'Uraynah, came to the Prophet ﷺ, and when the climate of Al-Madînah did not suit them, he told them to go to some camels and drink their milk and urine. Then they killed the herdsman and stole the camels. He sent (men) after them, and had their hands and feet cut off, and their eyes gouged out." (*Saḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٠٣٠، وهو في الكبرى، ح:٣٤٩٠.

(المعجم ٨) - ذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِخَبَرِ حُمَيْدٍ عَنْ أَنَسِ بْنِ مَالِكٍ فِيهِ

(التحفة ٧) - ألف

Chapter 8. Mentioning The Differences Reported From Ḥumaid, From Anas Bin Mâlik

٤٠٣٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ

4033. It was narrated from Anas

[1] *Al-Mâ'idah* 5:33.

bin Mâlik that some people from 'Uraynah came to the Messenger of Allâh ﷺ, but the climate of Al-Madînah did not suit them. The Prophet ﷺ sent them to some camels of his, and he drank some of their milk and urine. When they recovered, they apostatized from Islam and killed the herdsman of the Messenger of Allâh ﷺ, who was a believer, and drove the camels off. The Messenger of Allâh ﷺ sent (men) after them, and they were caught. He had their hands and feet cut off, their eyes gouged out, and had them crucified. (*Da'îf*)

السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ عُمَرَ وَغَيْرُهُ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ نَاسًا مِنْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ، فَاجْتَوُوا الْمَدِينَةَ، فَبَعَثَهُمُ النَّبِيُّ ﷺ إِلَى ذَوْدٍ لَهُ، فَشَرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَلَمَّا صَحُّوا ارْتَدُّوا عَنِ الْإِسْلَامِ وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ مُؤْمِنًا، وَاسْتَاقُوا الْإِبِلَ، فَبَعَثَ رَسُولُ اللهِ ﷺ فِي آثَارِهِمْ فَأُخِذُوا، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ وَصَلَبَهُمْ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ١٠٧، وابن ماجه، ح: ٢٥٧٨، ٣٥٠٣ من حديث حميد الطويل به، وهو في الكبرى، ح: ٣٤٩١ * قوله: "وصلبهم" ضعيف من أجل عبدالله بن عمر وغيره، وباقي الحديث صحيح.

Comments:

Hanging is mentioned only in this narration; hence, it is not right, although hanging a criminal by way of punishment is allowed, so that people might learn a lesson by the desecration of corpse.

4034. It was narrated that Anas said: "Some people from 'Uraynah came to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ said to them: 'Why don't you go out to our camels and stay with them and drink their milk and urine?' So they did that, and when they recovered, they went to the herdsman of the Messenger of Allâh ﷺ and killed him, reverted to being disbelievers, and drove off the camels of the Prophet ﷺ. He sent (men) after them, and they were brought to him. He had their hands and feet cut off, and their eyes gouged out." (*Sahîh*)

٤٠٣٤ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: قَدِمَ عَلَى رَسُولِ اللهِ ﷺ أُنَاسٌ مِنْ عُرَيْنَةَ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «لَوْ خَرَجْتُمْ إِلَى ذَوْدِنَا فَسَكَنْتُمْ فِيهَا فَشَرِبْتُمْ مِنْ أَلْبَانِهَا وَأَبْوَالِهَا». فَفَعَلُوا، فَلَمَّا صَحُّوا قَامُوا إِلَى رَاعِي رَسُولِ اللهِ ﷺ فَقَتَلُوهُ وَرَجَعُوا كُفَّارًا، وَاسْتَاقُوا ذَوْدَ النَّبِيِّ ﷺ، فَأَرْسَلَ فِي طَلَبِهِمْ، فَأُتِيَ بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٤٩٢ * إسماعيل هو ابن جعفر.

٤٠٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: قَدِمَ نَاسٌ مِنْ عُرَيْنَةَ عَلَى رَسُولِ اللهِ ﷺ فَاجْتَوَوُا الْمَدِينَةَ، فَقَالَ لَهُمُ النَّبِيُّ ﷺ: «لَوْ خَرَجْتُمْ إِلَى ذَوْدِنَا فَشَرِبْتُمْ مِنْ أَلْبَانِهَا» قَالَ: وَقَالَ قَتَادَةُ: «وَأَبْوَالِهَا». فَخَرَجُوا إِلَى ذَوْدِ رَسُولِ اللهِ ﷺ، فَلَمَّا صَحُّوا كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ مُؤْمِنًا، وَاسْتَاقُوا ذَوْدَ رَسُولِ اللهِ ﷺ وَانْطَلَقُوا مُحَارِبِينَ، فَأَرْسَلَ فِي طَلَبِهِمْ فَأُخِذُوا، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَّرَ أَعْيُنَهُمْ.

4035. It was narrated that Anas said: "Some people from 'Uraynah came to the Messenger of Allâh ﷺ, but the climate of Al-Madînah did not suit them. The Messenger of Allâh ﷺ said to them: 'Why don't you go out to our camels and drink their milk?'" – (one of the narrators) Qatâdah said: 'And their urine.' – "So they went out to the camels of the Messenger of Allâh ﷺ, but when they recovered they killed the herdsman of the Messenger of Allâh ﷺ, who was a believer, and drove off the camels of the Messenger of Allâh ﷺ, and left as those at war. He sent (men) after them and they were caught. Then he had their hands and feet cut off, and branded their eyes." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٤٩٣ * خالد هو ابن الحارث.

٤٠٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: أَسْلَمَ يَعنى: أُنَاسٌ مِنْ عُرَيْنَةَ، فَاجْتَوَوُا الْمَدِينَةَ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «لَوْ خَرَجْتُمْ إِلَى ذَوْدٍ لَنَا فَشَرِبْتُمْ مِنْ أَلْبَانِهَا» قَالَ حُمَيْدٌ: وَقَالَ قَتَادَةُ: عَنْ أَنَسٍ: «وَأَبْوَالِهَا». فَفَعَلُوا، فَلَمَّا صَحُّوا كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ مُؤْمِنًا، وَاسْتَاقُوا ذَوْدَ رَسُولِ اللهِ ﷺ وَهَرَبُوا مُحَارِبِينَ، فَأَرْسَلَ رَسُولُ اللهِ ﷺ مَنْ أَتَى بِهِمْ

4036. It was narrated that Anas said: "Some people from 'Uraynah became Muslim, but the climate of Al-Madînah did not suit them. The Messenger of Allâh ﷺ said to them: 'Why don't you go out to some camels of ours and drink their milk?'" – (One of the narrators) Ḥumaid said: "And Qatâdah said, narrating from Anas: 'And their urine.'" – "So they did that, and when they recovered they reverted to disbelief after their Islam, killed the herdsman of the Messenger of Allâh ﷺ, who was a believer, drove off the camels of

فَأُخِذُوا، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَّرَ أَعْيُنَهُمْ، وَتَرَكَهُمْ فِي الْحَرَّةِ حَتَّى مَاتُوا.

the Messenger of Allâh ﷺ, and fled as those at war. The Messenger of Allâh ﷺ sent someone to bring them and they were caught. He had their hands and feet cut off and their eyes branded, then he left them in Al-Ḥarrah until they died." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٠٣٤، وهو في الكبرى، ح:٣٤٩٤، وأخرجه مسلم، ح:١٦٧١ من حديث عبدالعزيز بن صهيب وحميد عن أنس به، وللحديث طرق كثيرة.

Comments:

In the east and the west of Al-Madinah, there are two stony, vast grounds. Each one of them is called *Harrah.*

٤٠٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ نَاسًا أَوْ رِجَالًا مِنْ عُكْلٍ أَوْ عُرَيْنَةَ قَدِمُوا عَلَى رَسُولِ اللهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّا أَهْلُ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رِيفٍ، فَاسْتَوْخَمُوا الْمَدِينَةَ، فَأَمَرَ لَهُمْ رَسُولُ اللهِ ﷺ بِذَوْدٍ وَرَاعٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهَا فَيَشْرَبُوا مِنْ لَبَنِهَا وَأَبْوَالِهَا، فَلَمَّا صَحُّوا وَكَانُوا بِنَاحِيَةِ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ، وَقَتَلُوا رَاعِيَ رَسُولِ اللهِ ﷺ، وَاسْتَاقُوا الذَّوْدَ، فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ فَأُتِيَ بِهِمْ، فَسَمَلَ أَعْيُنَهُمْ، وَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، ثُمَّ تَرَكَهُمْ فِي الْحَرَّةِ عَلَى حَالِهِمْ حَتَّى مَاتُوا.

4037. Anas bin Mâlik narrated that some people or some men from 'Ukl, or 'Uraynah came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, we are herdsmen, not tillers," the climate of Al-Madînah did not suit them. So the Messenger of Allâh ﷺ ordered that they be allocated some camels and a herdsman, and he told them to go out with them and drink their milk and urine. When they recovered and they were in the vicinity of Al-Ḥarrah, they reverted to disbelief after their Islam, killed the herdsman of the Messenger of Allâh ﷺ and drove off the camels. He sent (men) after them and they were brought, and he had their eyes gouged out, and their hands and feet cut off. Then he left them in Al-Ḥarrah in that state until they died." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الزكوة، باب استعمال إبل الصدقة وألبانها لأبناء السبيل، ح:١٥٠١ من حديث شعبة به، وهو في الكبرى، ح:٣٤٩٥، ٣٤٩٦.

4038. A similar report was narrated from 'Abdul-A'la.

٤٠٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الْأَعْلَى نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق.

4039. It was narrated from Anas that some people from '*Uraynah* camped in Al-Harrah and came to the Messenger of Allâh ﷺ. The climate of Al-Madînah did not suit them, so the Messenger of Allâh ﷺ told them to go and stay near the camels that had been given in *Sadaqah*, and to drink their milk and urine. Then they killed the herdsman and apostatized from Islam, and drove off the camels. The Messenger of Allâh ﷺ sent (men) after them, who brought them, then he had their hands and feet cut off, and their eyes gouged out, and left them in Al-Harrah. Anas said: "I saw one of them biting at the ground from thirst, until they died." (*Sahîh*)

٤٠٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ نَافِعٍ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا قَتَادَةُ وَثَابِتٌ عَنْ أَنَسٍ: أَنَّ نَفَرًا مِنْ عُرَيْنَةَ نَزَلُوا بِالْحَرَّةِ، فَأَتَوُا النَّبِيَّ ﷺ فَاجْتَوَوُا الْمَدِينَةَ، فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يَكُونُوا فِي إِبِلِ الصَّدَقَةِ وَأَنْ يَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَقَتَلُوا الرَّاعِيَ وَارْتَدُّوا عَنِ الْإِسْلَامِ وَاسْتَاقُوا الْإِبِلَ، فَبَعَثَ رَسُولُ اللهِ ﷺ فِي آثَارِهِمْ، فَجِيءَ بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ، وَأَلْقَاهُمْ فِي الْحَرَّةِ. قَالَ أَنَسٌ: فَلَقَدْ رَأَيْتُ أَحَدَهُمْ يَكْدُمُ الْأَرْضَ بِفِيهِ عَطَشًا حَتَّى مَاتُوا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الحدود، باب ماجاء في المحاربة، ح:٤٣٦٧، والترمذي، ح:٧٢ من حديث حماد بن سلمة به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٣٤٩٧.

Chapter 9. Mentioning The Differences Reported By Talhah Bin Musarrif And Mu'âwiyah Bin Sâlih From Yahya Bin Sa'eed In This *Hadîth*

(المعجم ٩) - ذِكْرُ اخْتِلَافِ طَلْحَةَ بْنِ مُصَرِّفٍ وَمُعَاوِيَةَ بْنِ صَالِحٍ عَلَى يَحْيَى بْنِ سَعِيدٍ فِي هَذَا الْحَدِيثِ (التحفة ٧) - ب

4040. It was narrated that Anas bin Mâlik said: "Some Bedouin from 'Uraynah came to the Prophet of Allâh ﷺ and accepted Islam, but the climate of Al-Madînah did not suit them; their

٤٠٤٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ

skin turned yellow and their bellies became swollen. The Prophet of Allâh sent them to some milk camels of his and told them to drink their milk and urine until they recovered. Then they killed their herdsmen and drove off the camels. The Prophet of Allâh sent (men) after them and they were brought back, then he had their hands and feet cut off, and their eyes were branded." The Commander of the Believers, 'Abdul-Malik, said to Anas, when he was narrating this *Hadîth*: "Was that (punishment) for *Kufr* or for sin?" He said: "For *Kufr*." (*Sahîh*)

أَنَسِ بْنِ مَالِكٍ قَالَ: قَدِمَ أَعْرَابٌ مِنْ عُرَيْنَةَ إِلَى نَبِيِّ اللهِ ﷺ فَأَسْلَمُوا، فَاجْتَوَوُا الْمَدِينَةَ حَتَّى اصْفَرَّتْ أَلْوَانُهُمْ وَعَظُمَتْ بُطُونُهُمْ، فَبَعَثَ بِهِمْ نَبِيُّ اللهِ ﷺ إِلَى لِقَاحٍ لَهُ، فَأَمَرَهُمْ أَنْ يَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا حَتَّى صَحُّوا، فَقَتَلُوا رُعَاتَهَا وَاسْتَاقُوا الْإِبِلَ، فَبَعَثَ نَبِيُّ اللهِ ﷺ فِي طَلَبِهِمْ فَأُتِيَ بِهِمْ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَّرَ أَعْيُنَهُمْ. قَالَ أَمِيرُ الْمُؤْمِنِينَ عَبْدُ الْمَلِكِ لِأَنَسٍ وَهُوَ يُحَدِّثُهُ هٰذَا الْحَدِيثَ: بِكُفْرٍ أَوْ بِذَنْبٍ؟ قَالَ: بِكُفْرٍ.

تخريج: **[صحيح]** تقدم، ح:٣٠٧، وهو في الكبرى، ح:٣٤٩٨.

Comments:

'For *Kufr* (disbelief)': Meaning; because of leaving the religion they were killed, otherwise, the punishments they suffered were in retribution to what they did to the herdsman.

4041. It was narrated that Sa'eed bin Al-Mûsâyyab said: "Some 'Arab people came to the Messenger of Allâh ﷺ and accepted Islam, then they became sick. The Messenger of Allâh ﷺ sent them to some milk camels to drink their milk. While they were with them, they attacked the herdsman, who was a slave of the Messenger of Allâh ﷺ, and killed him. They drove off the camels, and claimed that the Messenger of Allâh ﷺ had said: 'O Allâh, make thirsty the one who makes the family of Muhammad thirsty tonight.' The Messenger of Allâh ﷺ sent (men) after them, and they were caught. Then he had their

٤٠٤١ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَأَخْبَرَنِي يَحْيَى بْنُ أَيُّوبَ وَمُعَاوِيَةُ بْنُ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: قَدِمَ نَاسٌ مِنَ الْعَرَبِ عَلَى رَسُولِ اللهِ ﷺ فَأَسْلَمُوا، ثُمَّ مَرِضُوا، فَبَعَثَ بِهِمْ رَسُولُ اللهِ ﷺ إِلَى لِقَاحٍ لِيَشْرَبُوا مِنْ أَلْبَانِهَا، فَكَانُوا فِيهَا، ثُمَّ عَمَدُوا إِلَى الرَّاعِي غُلَامِ رَسُولِ اللهِ ﷺ فَقَتَلُوهُ وَاسْتَاقُوا اللِّقَاحَ، فَزَعَمُوا: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «اللَّهُمَّ! عَطِّشْ مَنْ عَطَّشَ آلَ مُحَمَّدٍ اللَّيْلَةَ». فَبَعَثَ رَسُولُ اللهِ ﷺ فِي طَلَبِهِمْ فَأُخِذُوا، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ. وَبَعْضُهُمْ يَزِيدُ عَلَى بَعْضٍ إِلَّا

hands and feet cut off, and their eyes gouged out." Some of them (the narrators) added more than others, except that in his narration of this *Hadîth*, Mu'âwiyah said: "They drove them off to the land of of *Shirk*." (*Da'îf*)

أَنَّ مُعَاوِيَةَ قَالَ فِي هٰذَا الْحَدِيثِ: اسْتَاقُوا إِلَى أَرْضِ الشِّرْكِ.

تخريج: [إسناده ضعيف لإرساله] وهو في الكبرٰى، ح:٣٤٩٩، والحديث صحيح بشواهده دون قوله: "اللهم عطش . . . الليلة".

4042. It was narrated that 'Âishah said: "Some people raided the milk camels of the Messenger of Allâh ﷺ. He caught them and had their hands and feet cut off and their eyes gouged out." (*Sahîh*)

٤٠٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْخَلَنْجِيُّ قَالَ: حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَغَارَ قَوْمٌ عَلَى لِقَاحِ رَسُولِ اللهِ ﷺ، فَأَخَذَهُمْ فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٣٥٠٠.

Comments:

This narration is the short version of the incident narrated in the aforementioned report, because Allâh's Messenger ﷺ had not meted out the punishment for merely plundering the camels. Even otherwise, as penalty for highway robbery carried out by force, more than one hand and foot could be amputated, as mentioned in the Verse about Combat or Warfare.

4043. It was narrated from 'Âishah: "Some people raided the milk camels of the Messenger of Allâh ﷺ. They were brought to the Prophet ﷺ, and the Prophet ﷺ had their hands and feet cut off and their eyes gouged out." This is the wording of Ibn Al-Muthanna. (*Sahîh*)

٤٠٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ إِبْرَاهِيمَ بْنِ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا الدَّرَاوَرْدِيُّ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ قَوْمًا أَغَارُوا عَلَى لِقَاحِ رَسُولِ اللهِ ﷺ فَأُتِيَ بِهِمُ النَّبِيُّ ﷺ، فَقَطَّعَ النَّبِيُّ ﷺ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ. اللَّفْظُ لِابْنِ الْمُثَنَّى.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الحدود، باب من حارب وسعى في الأرض

فسادًا، ح:٢٥٧٩ عن محمد بن المثنى به، وهو في الكبرٰى، ح:٣٥٠١.

4044. It was narrated from Hi<u>sh</u>âm, from his father, that some people raided he camels of the Messenger of Allâh ﷺ. He had their hands and feet cut off and their eyes gouged out. (*Sahîh*)

٤٠٤٤ - **أَخْبَرَنَا** عِيسَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ قَوْمًا أَغَارُوا عَلَى إِبِلِ رَسُولِ اللهِ ﷺ، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٠٢.

4045. It was narrated that 'Urwah bin Az-Zubair said: "Some people from 'Uraynah raided the milk camels of the Messenger of Allâh ﷺ and drove them off, and killed a slave of his. The Messenger of Allâh ﷺ sent (men) after them, and they were caught, and he had their hands and feet cut off, and their eyes gouged out." (*Sahîh*)

٤٠٤٥ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: - يَعْنِي - وَأَخْبَرَنِي يَحْيَى بْنُ عَبْدِ اللهِ بْنِ سَالِمٍ وَسَعِيدُ بْنُ عَبْدِ الرَّحْمٰنِ وَذَكَرَ آخَرَ عَنْ هِشَامِ ابْنِ عُرْوَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ أَنَّهُ قَالَ: أَغَارَ نَاسٌ مِنْ عُرَيْنَةَ عَلَى لِقَاحِ رَسُولِ اللهِ ﷺ وَاسْتَاقُوهَا، وَقَتَلُوا غُلَامًا لَهُ، فَبَعَثَ رَسُولُ اللهِ ﷺ فِي آثَارِهِمْ فَأُخِذُوا، فَقَطَّعَ أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَسَمَلَ أَعْيُنَهُمْ.

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٥٠٣.

4046. It was narrated from 'Abdullâh bin 'Umar from the Messenger of Allâh ﷺ: "The Verse about *Al-Muhârabah* was revealed concerning them." (*Da'îf*)

٤٠٤٦ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ: وَنَزَلَتْ فِيهِمْ آيَةُ الْمُحَارَبَةِ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الحدود، باب ماجاء في المحاربة، ح:٤٣٦٩ من حديث ابن وهب به، وهو في الكبرٰى، ح:٣٥٠٤ * عبدالله بن عبيدالله لم يوثقه غير ابن حبان، ولأصل الحديث شواهد كثيرة، منها، ح:٤٠٥١ .

Comments:

The Verse about the Combat or Warfare is the very same Verse which has

preceded above these narrations: 'The recompense of those who wage war against Allâh and His Messenger, and do mischief in the land...' (5: 33) The purpose is that this Verse makes mention of the punishment which was meted out to the people of 'Uraynah.

4047. It was narrated from Abû Az-Zinâd that the Messenger of Allâh ﷺ had the (hands and feet) of those who drove off his camels cut off, and their eyes gouged out with fire. Allâh rebuked him for that, and Allâh, Most High, revealed the entire verse: "The recompense of those who wage war against Allâh and His Messenger."[1] (*Ḍa'îf*)

٤٠٤٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي الزِّنَادِ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا قَطَّعَ الَّذِينَ سَرَقُوا لِقَاحَهُ وَسَمَلَ أَعْيُنَهُمْ بِالنَّارِ عَاتَبَهُ اللهُ فِي ذٰلِكَ فَأَنْزَلَ اللهُ تَعَالَى: ﴿إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ﴾ الْآيَةَ كُلَّهَا.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٣٥٠٥، وفيه علتان: الإرسال، وتدليس محمد بن عجلان، ح:١٢٧١.

4048. It was narrated that Anas said: "The Prophet ﷺ only had the eyes of those people gouged out, because they had gouged out the eyes of the herdsmen." (*Ṣaḥîḥ*)

٤٠٤٨ - أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ غَيْلَانَ ثِقَةٌ مَأْمُونٌ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ قَالَ: إِنَّمَا سَمَلَ النَّبِيُّ ﷺ أَعْيُنَ أُولٰئِكَ، لِأَنَّهُمْ سَمَلُوا أَعْيُنَ الرُّعَاءِ.

تخريج: أخرجه مسلم، القسامة، باب حكم المحاربين والمرتدين، ح:١٦٧١/ ١٤ عن الفضل ابن سهل به، وهو في الكبرٰى، ح:٣٥٠٦.

Comments:

'Herdsmen': The term has occurred in the form of a plural in one or two narrations only, of the recorded twenty traditional reports. In all the rest of narrations, there is mention of only one herdsman.

4049. It was narrated from Anas bin Mâlik that a Jewish man killed an Anṣârî girl for her jewelry, and threw her in an empty well, and crushed her head with a rock. He

٤٠٤٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

[1] *Al-Mâ'idah* 5:33.

was caught and the Messenger of Allâh ﷺ ordered that he be stoned to death. (*Sahîh*)

مُحَمَّدُ بْنُ عَمْرٍو عَنِ ابْنِ جُرَيْجٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا مِنَ الْيَهُودِ قَتَلَ جَارِيَةً مِنَ الْأَنْصَارِ عَلَى حُلِيٍّ لَهَا، وَأَلْقَاهَا فِي قَلِيبٍ، وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ، فَأُخِذَ فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ أَنْ يُرْجَمَ حَتَّى يَمُوتَ.

تخريج: أخرجه مسلم، القسامة، باب ثبوت القصاص في القتل بالحجر وغيره ... إلخ، ح: ١٦٧٢/١٦ من حديث أيوب السختياني به، وهو في الكبرى، ح: ٣٥٠٧.

Comments:

This narration also corroborates that in whichever way a man slays the person, the slayer ought to be slain the same way. The term *Qisâs*, or just retaliation, also demands the same thing.

4050. It was narrated from Anas that a man killed an Ansârî girl for her jewelry, then he threw her in an empty well, and crushed her head with a rock. The Prophet ﷺ ordered that he be stoned to death. (*Sahîh*)

٤٠٥٠ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: أَنَّ رَجُلًا قَتَلَ جَارِيَةً مِنَ الْأَنْصَارِ عَلَى حُلِيٍّ لَهَا، ثُمَّ أَلْقَاهَا فِي قَلِيبٍ وَرَضَخَ رَأْسَهَا بِالْحِجَارَةِ، فَأَمَرَ النَّبِيُّ ﷺ أَنْ يُرْجَمَ حَتَّى يَمُوتَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٣٥٠٨.

Comments:

The man had crushed the girl's head, had snatched her ornaments, and had thrown her into a pit. He took her for dead, but she still had some breath left in her. Her gesticulation aided in his arrest.

4051. It was narrated that Ibn 'Abbâs said, concerning the statement of Allâh, the Most High: The recompense of those who wage war against Allâh and His Messenger.[1] "This Verse was revealed concerning the idolators.

٤٠٥١ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنِي عَلِيُّ ابْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا يَزِيدُ النَّحْوِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿إِنَّمَا جَزَٰٓؤُا۟ ٱلَّذِينَ

[1] *Al-Mâ'idah* 5:33.

Whoever among them repents before he is captured, you have no way against him. This Verse does not apply to the Muslims. Whoever kills, spreads mischief in the land, and wages war against Allâh and His Messenger, then joins the disbelievers before he can be caught, there is nothing to prevent the *Hadd* punishment being carried out on him because of what he did." (*Hasan*)

يُحَارِبُونَ ٱللَّهَ وَرَسُولَهُۥ﴾ الْآيَةَ، قَالَ: نَزَلَتْ هٰذِهِ الْآيَةُ فِي الْمُشْرِكِينَ، فَمَنْ تَابَ مِنْهُمْ قَبْلَ أَنْ يُقْدَرَ عَلَيْهِ لَمْ يَكُنْ عَلَيْهِ سَبِيلٌ، وَلَيْسَتْ هٰذِهِ الْآيَةُ لِلرَّجُلِ الْمُسْلِمِ، فَمَنْ قَتَلَ وَأَفْسَدَ فِي الْأَرْضِ وَحَارَبَ اللهَ وَرَسُولَهُ ثُمَّ لَحِقَ بِالْكُفَّارِ قَبْلَ أَنْ يُقْدَرَ عَلَيْهِ، لَمْ يَمْنَعْهُ ذٰلِكَ أَنْ يُقَامَ فِيهِ الْحَدُّ الَّذِي أَصَابَ.

تخريج: [إسناده حسن] أخرجه أبو داود، الحدود، باب ماجاء في المحاربة، ح:٤٣٧٢ من حديث علي بن حسين به، وهو في الكبرٰى، ح:٣٥٠٩.

Chapter 10. The Prohibition Of Mutilation

(المعجم ١٠) - النَّهْيُ عَنِ الْمُثْلَةِ (التحفة ٨)

4052. It was narrated from Anas who said: "The Messenger of Allâh ﷺ used to stress charity in his sermons, and prohibit mutilation." (*Sahîh*)

٤٠٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَحُثُّ فِي خُطْبَتِهِ عَلَى الصَّدَقَةِ وَيَنْهَى عَنِ الْمُثْلَةِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٣٥١٠، وأخرجه البخاري، المغازي، باب قصة عكل وعرينة، ح:٤١٩٢ من حديث قتادة به مرسلاً بلاغًا، وللحديث شواهد كثيرة عند أبي داود، ح:٢٦٦٧، وأحمد:٥/ ١٢، ٢٠ وغيرهما.

Comments:

Mutilation means cutting or tearing off the limbs of the person slain (ear, nose private parts, etc.) so that the corpse is debased or desecrated. In battles, it was a common practice. The disbelievers prided over it. Allâh's Messenger ﷺ, therefore, prohibited general mutilation of enemies as well as in battles.

Chapter 11. Crucifixion

(المعجم ١١) - الصَّلْبُ (التحفة ٩)

4053. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "It is not permissible to shed the blood of a Muslim except in three cases: A adulterer who had

٤٠٥٣ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ الْعَقَدِيُّ عَنْ إِبْرَاهِيمَ بْنِ طَهْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ

رُفَيْعٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثِ خِصَالٍ: زَانٍ مُحْصَنٌ يُرْجَمُ، أَوْ رَجُلٌ قَتَلَ رَجُلًا مُتَعَمِّدًا فَيُقْتَلُ، أَوْ رَجُلٌ يَخْرُجُ مِنَ الْإِسْلَامِ يُحَارِبُ اللهَ عَزَّ وَجَلَّ وَرَسُولَهُ فَيُقْتَلُ أَوْ يُصْلَبُ أَوْ يُنْفَى مِنَ الأَرْضِ».

been married, who should be stoned to death; a man who killed another man intentionally, who should be killed; and a man who left Islam and waged war against Allâh, the Mighty and Sublime, and His Messenger, who should be killed, or crucified, or banished, from the land." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، الحدود، باب الحكم فيمن ارتد، ح:٤٣٥٣ من حديث إبراهيم بن طهمان به، وهو في الكبرى، ح:٣٥١١، وسيأتي، ح:٤٧٤٧ .

Comments:

We learn that a ruler has the authority to choose any of the afore-mentioned punishments in the case of highway robber, rebellion, and apostate from Islam, which means he may decrease or increase the punishment in accordance with the gravity of the crime. And Allâh knows best!

(المعجم ١٢) - الْعَبْدُ يَأْبَقُ إِلَى أَرْضِ الشِّرْكِ وَذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ جَرِيرٍ فِي ذَلِكَ الِاخْتِلَافِ عَلَى الشَّعْبِيِّ (التحفة ١٠)

Chapter 12. A Slave Who Runs Away To The Land Of *Shirk*

٤٠٥٤ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ حَتَّى يَرْجِعَ إِلَى مَوَالِيهِ».

4054. It was narrated that Jarîr said: "The Messenger of Allâh ﷺ said: 'If a slave runs away, no *Ṣalâh* will be accepted from him until he goes back to his masters.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الإيمان، باب تسمية العبد الآبق كافرًا، ح:٦٨ من حديث منصور به، وهو في الكبرى، ح:٣٥١٢ .

Comments:

'No *Ṣalâh* will be accepted': This signifies he will not gain its reward or recompense, although his prayer would be considered sufficient to fulfill his obligatory duty, which means he would not have to restitute it. This is because the conditions of the ritual prayer were fulfilled.

4055. Jarîr used to narrate from the Prophet ﷺ: "If a slave runs away, no *Salâh* will be accepted from him, and if he dies he will die a disbeliever." A slave of Jarîr's ran away, and he caught him and struck his neck (killing him). (*Sahîh*)

٤٠٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ جَرِيرٌ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: «إِذَا أَبَقَ الْعَبْدُ لَمْ تُقْبَلْ لَهُ صَلَاةٌ، وَإِنْ مَاتَ مَاتَ كَافِرًا». وَأَبَقَ غُلَامٌ لِجَرِيرٍ فَأَخَذَهُ فَضَرَبَ عُنُقَهُ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٣٥١٣، وانظر الحديث السابق * مغيرة بن مقسم عنعن، وللحديث شواهد.

Comments:

Here is the description of a specific situation when the slave runs away and joins with the unbelievers, as transpires from the caption of the chapter. In this situation, he would either be an apostate or a rebel.

4056. It was narrated that Jarîr bin 'Abdullâh said: "If a slave runs away to the land of *Shirk*, there is no protection (or immunity) for him." (*Sahîh*)

٤٠٥٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ ابْنِ عَبْدِ اللهِ قَالَ: «إِذَا أَبَقَ الْعَبْدُ إِلَى أَرْضِ الشِّرْكِ فَلَا ذِمَّةَ لَهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥١٤.

Chapter 13. The Differences Reported From Abû Ishâq

(المعجم ١٣) - الِاخْتِلَافُ عَلَى أَبِي إِسْحَاقَ (التحفة ١٠) - ألف

4057. It was narrated that Jarîr said: "The Messenger of Allâh ﷺ said: 'If a slave runs away to the land of *Shirk*, it becomes permissible to shed his blood.'" (*Sahîh*)

٤٠٥٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حُمَيْدُ ابْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَبَقَ الْعَبْدُ إِلَى أَرْضِ الشِّرْكِ فَقَدْ حَلَّ دَمُهُ».

تخريج: [صحيح] أخرجه أبو داود، الحدود، باب الحكم فيمن ارتد، ح:٤٣٦٠ عن قتيبة به، وهو في الكبرٰى، ح:٣٥١٥، وللحديث شواهد.

4058. It was narrated from Jarîr that the Prophet ﷺ said: "If a slave

٤٠٥٨ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ:

حَدَّثَنَا قَاسِمٌ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَبِقَ الْعَبْدَ إِلَى أَرْضِ الشِّرْكِ فَقَدْ حَلَّ دَمُهُ».

runs away to the land of Shirk, it becomes permissible to shed his blood." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٥١٦.

٤٠٥٩ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: «أَيُّمَا عَبْدٍ أَبِقَ إِلَى أَرْضِ الشِّرْكِ فَقَدْ حَلَّ دَمُهُ».

4059. It was narrated that Jarîr said: "Any slave who runs away to the land of Shirk, it becomes permissible to shed his blood." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٠٥٧، وهو في الكبرى، ح:٣٥١٧.

٤٠٦٠ - أَخْبَرَنَا صَفْوَانُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ، عَنْ جَرِيرٍ قَالَ: «أَيُّمَا عَبْدٍ أَبِقَ إِلَى أَرْضِ الشِّرْكِ فَقَدْ حَلَّ دَمُهُ».

4060. It was narrated that Jarîr said: "Any slave who runs away to the land of Shirk, it becomes permissible to shed his blood." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٠٥٧، وهو في الكبرى، ح:٣٥١٨.

٤٠٦١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرٍ، عَنْ جَرِيرٍ قَالَ: «أَيُّمَا عَبْدٍ أَبَقَ مِنْ مَوَالِيهِ وَلَحِقَ بِالْعَدُوِّ، فَقَدْ أَحَلَّ بِنَفْسِهِ».

4061. It was narrated that Jarîr said: "Any slave who runs away from his masters and joins the enemy, he has made it permissible to shed his blood." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٠٥٧، وهو في الكبرى، ح:٣٥١٩ * عامر هو الشعبي

(المعجم ١٤) - الحُكْمُ فِي المُرْتَدِّ (التحفة ١١)

Chapter 14. The Ruling On Apostates

٤٠٦٢ - أَخْبَرَنَا أَبُو الْأَزْهَرِ أَحْمَدُ بْنُ الْأَزْهَرِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ قَالَ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ مُسْلِمٍ

4062. It was narrated from Ibn 'Umar that 'Uthmân said: "I heard the Messenger of Allâh ﷺ say: 'It is not permissible to shed the blood

of a Muslim except in three cases: A man who commits adultery after having married; or one who kills intentionally, in which case he deserves retaliation; or one who apostatizes after having become Muslim, in which case he deserves to be killed.'" (*Ḥasan*)

عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ عُثْمَانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ: رَجُلٌ زَنَى بَعْدَ إِحْصَانِهِ فَعَلَيْهِ الرَّجْمُ، أَوْ قَتَلَ عَمْدًا فَعَلَيْهِ الْقَوَدُ، أَوِ ارْتَدَّ بَعْدَ إِسْلَامِهِ فَعَلَيْهِ الْقَتْلُ».

تخريج: [إسناده حسن] أخرجه أحمد: ١/ ٦٣ عن إسحاق بن سليمان به، وهو في الكبرٰى، ح: ٣٥٢٠، وللحديث شواهد.

Comments:

If an apostate adheres to his apostasy, then there is a general consensus that he would be killed. Abû Bakr ﷺ, the successor of the Messenger of Allâh ﷺ, fought against the apostates. Not a single Companion raised a protest against it. In other words, there is consensus of the Companions over this matter.

4063. It was narrated that 'Uthmân bin 'Affân said: "I heard the Messenger of Allâh ﷺ say: 'It is not permissible to shed the blood of a Muslim except in three cases: A man who commits adultery after having married; or one who kills another person, who is to be killed; or who reverts to *Kufr* after having accepted Islam, who is to be killed.'" (*Ṣaḥîḥ*)

٤٠٦٣ - أَخْبَرَنَا مُؤَمَّلُ بْنُ إِهَابٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ أَبِي النَّضْرِ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَحِلُّ دَمُ امْرِىءٍ مُسْلِمٍ إِلَّا بِثَلَاثٍ: أَنْ يَزْنِيَ بَعْدَ مَا أُحْصِنَ، أَوْ يَقْتُلَ إِنْسَانًا فَيُقْتَلُ، أَوْ يَكْفُرَ بَعْدَ إِسْلَامِهِ فَيُقْتَلُ».

تخريج: [صحيح] وهو في الكبرٰى، ح: ٣٥٢١، ومصنف عبدالرزاق: ١٠/ ١٦٧، ح: ١٨٧٠٢، وللحديث شواهد كثيرة * أبوالنضر هو سالم، وتلميذ: عبدالملك بن عبدالعزيز بن جريج.

4064. Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever changes his religion, kill him.'" (*Ṣaḥîḥ*)

٤٠٦٤ - أَخْبَرَنَا عِمْرَانُ بْنُ موسىٰ قَالَ: حَدَّثَنَا عبدُ الْوَارِثِ قال: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ قَالَ: قَالَ ابنُ عبَّاسٍ: قال رَسُولُ الله ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

تخريج: أخرجه البخاري، الجهاد، باب: لا يعذب بعذاب الله، ح: ٣٠١٧ من حديث أيوب السختياني به مطولاً، وهو في الكبرٰى، ح: ٣٥٢٢.

Comments:

Religion signifies Islam. This punishment is only for that person who becomes an unbeliever after having embraced Islam. He would also be deemed an

apostate, because the Prophet's ﷺ address is directed toward Muslims.

4065. It was narrated from 'Ikrimah: "Some people apostatized after accepting Islam, and 'Alî burned them with fire. Ibn 'Abbâs said: 'If it had been me, I would not have burned them; the Messenger of Allâh ﷺ said: 'No one should be punished with the punishment of Allâh.' If it had been me, I would have killed them; the Messenger of Allâh ﷺ said: 'Whoever changes his religion, kill him.'" (*Ṣaḥîḥ*)

٤٠٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عِكْرِمَةَ: أَنَّ نَاسًا ارْتَدُّوا عَنِ الْإِسْلَامِ فَحَرَّقَهُمْ عَلِيٌّ بِالنَّارِ، قَالَ ابْنُ عَبَّاسٍ: لَوْ كُنْتُ أَنَا لَمْ أُحَرِّقْهُمْ، قَالَ رَسُولُ اللهِ ﷺ: «لَا تُعَذِّبُوا بِعَذَابِ اللهِ أَحَدًا» وَلَوْ كُنْتُ أَنَا لَقَتَلْتُهُمْ. قَالَ رَسُولُ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٣٥٢٣ * أبو هشام هو المخزومي، ومحمد بن عبدالله هو المخرمي.

Comments:

'No one should be punished...' means burning in fire. This sort of punishment is the prerogative of Allâh, Most High, alone. Not even a beast could be set on fire.

4066. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: "Whoever changes his religion, kill him.'" (*Ṣaḥîḥ*)

٤٠٦٦ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ مَعْمَرٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٣٥٢٤ * إسماعيل هو ابن علية، ومحمد بن بكر ثقة، وثقه الجمهور، وحديثه حسن لذاته، وتابعه أبو قرة موسى بن طارق عن ابن جريج، وصححه ابن حبان (الإحسان):٦/ ٣٢٣، ح:٤٤٥٩.

4067. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever changes his religion, kill him.'" (*Ṣaḥîḥ*)

٤٠٦٧ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ بْنِ زُرَارَةَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

تخريج: [صحيح] وهو في الكبرى، ح:٣٥٢٥، وانظر، ح:٤٠٦٥ .

4068. It was narrated that Al-Ḥasan said: "The Messenger of Allâh ﷺ said: 'Whoever changes his religion, kill him.'" (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is more likely correct than the narration of 'Abbâd.[1]

٤٠٦٨ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ عَبَّادٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٢٦.

4069. It was narrated from Anas that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever changes his religion, kill him.'" (***Ṣaḥîḥ***)

٤٠٦٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى عَنْ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ ابْنَ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

تخريج: [صحيح] أخرجه أحمد:١/ ٣٢٢ عن عبدالصمد بن عبدالوارث به، وهو في الكبرٰى، ح:٣٥٢٧ * هشام هو ابن أبي عبدالله الدستوائي.

4070. It was narrated from Anas that 'Alî came to some people of Az-Zuṭṭ, who worshipped idols, and burned them. Ibn 'Abbâs said: "But the Messenger of Allâh ﷺ said: 'Whoever changes his religion, kill him.'" (***Ṣaḥîḥ***)

٤٠٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ عَلِيًّا أُتِيَ بِنَاسٍ مِنَ الزُّطِّ يَعْبُدُونَ وَثَنًا فَأَحْرَقَهُمْ. قَالَ ابْنُ عَبَّاسٍ: إِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ».

تخريج: [صحيح] أخرجه أحمد عن عبدالصمد به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٣٥٢٨.

4071. It was narrated from Abû Burdah bin Abî Mûsâ Al-Ash'arî, from his father: "That the Prophet ﷺ sent him to Yemen, then he sent Mu'âdh bin Jabal after that. When he arrived he said: 'O people, I am the envoy of the Messenger of Allâh

٤٠٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي حَمَّادُ بْنُ مَسْعَدَةَ [قَالَ]: حَدَّثَنَا قُرَّةُ بْنُ خَالِدٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى الْأَشْعَرِيِّ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ

[1] That is, the previous narration.

ﷺ to you.' Abû Mûsâ gave him a cushion to sit down, then a man was brought who had been a Jew, then he became a Muslim, then he reverted to *Kufr*. Mu'âdh said: 'I will not sit down until he is killed; this is the decree of Allâh and His Messenger,' (saying it) three times. When he was killed, he sat down." (*Sahîh*)

بَعَثَهُ إِلَى الْيَمَنِ، ثُمَّ أَرْسَلَ مُعَاذَ بْنَ جَبَلٍ بَعْدَ ذٰلِكَ، فَلَمَّا قَدِمَ قَالَ: أَيُّهَا النَّاسُ! إِنِّي رَسُولُ رَسُولِ اللهِ إِلَيْكُمْ ﷺ، فَأَلْقَى لَهُ أَبُو مُوسَى وِسَادَةً لِيَجْلِسَ عَلَيْهَا، فَأُتِيَ بِرَجُلٍ كَانَ يَهُودِيًّا فَأَسْلَمَ ثُمَّ كَفَرَ، فَقَالَ مُعَاذٌ: لَا أَجْلِسُ حَتَّى يُقْتَلَ، قَضَاءُ اللهِ وَرَسُولِهِ، ثَلَاثَ مَرَّاتٍ، فَلَمَّا قُتِلَ قَعَدَ.

تخريج: أخرجه البخاري، ح:٦٩٢٣، ٧١٥٧، ومسلم، ح:١٧٣٣/ ١٥ قبل، ح:١٨٢٥ من حديث قرة بن خالد به مطولاً، وهو في الكبرى، ح:٣٥٢٩.

Comments:

It appears as though this man must have refused to repent and revert to Islam. Otherwise, the criminal of apostasy should be first asked to repent. If he refuses, he should be killed.

4072. It was narrated from Mus'ab bin Sa'd that his father said: "On the day of the Conquest of Makkah, the Messenger of Allâh ﷺ granted amnesty to the people, except four men and two women. He said: 'Kill them, even if you find them clinging to the covers of Ka'bah.' (They were) 'Ikrimah bin Abî Jahl, 'Abdullâh bin Khatal, Miqyas bin Subâbah and 'Abdullâh bin Sa'd bin Abî As-Sarh. 'Abdullâh bin Khatl was caught while he was clinging to the covers of Ka'bah. Sa'eed bin Huraith and 'Ammâr bin Yâsir both rushed toward him, but Sa'eed, who was the younger of the two, got there before 'Ammâr, and he killed him. Miqyas bin Subâbah was caught by the people in the marketplace, and they killed him. 'Ikrimah traveled by sea, and he was caught in a storm. The crew of the

٤٠٧٢ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُفَضَّلٍ قَالَ: حَدَّثَنَا أَسْبَاطُ قَالَ: زَعَمَ السُّدِّيُّ عَنْ مُصْعَبِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ أَمَّنَ رَسُولُ اللهِ ﷺ النَّاسَ، إِلَّا أَرْبَعَةَ نَفَرٍ وَامْرَأَتَيْنِ وَقَالَ: «اقْتُلُوهُمْ وَإِنْ وَجَدْتُمُوهُمْ مُتَعَلِّقِينَ بِأَسْتَارِ الْكَعْبَةِ» عِكْرِمَةُ ابْنُ أَبِي جَهْلٍ وَعَبْدُ اللهِ بْنُ خَطَلٍ وَمِقْيَسُ بْنُ صُبَابَةَ وَعَبْدُ اللهِ بْنُ سَعْدِ بْنِ أَبِي السَّرْحِ، فَأَمَّا عَبْدُ اللهِ بْنُ خَطَلٍ فَأُدْرِكَ وَهُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ حُرَيْثٍ وَعَمَّارُ بْنُ يَاسِرٍ، فَسَبَقَ سَعِيدٌ عَمَّارًا وَكَانَ أَشَبَّ الرَّجُلَيْنِ فَقَتَلَهُ، وَأَمَّا مِقْيَسُ بْنُ صُبَابَةَ فَأَدْرَكَهُ النَّاسُ فِي السُّوقِ فَقَتَلُوهُ، وَأَمَّا عِكْرِمَةُ فَرَكِبَ الْبَحْرَ فَأَصَابَتْهُمْ عَاصِفٌ، فَقَالَ أَصْحَابُ السَّفِينَةِ: أَخْلِصُوا فَإِنَّ آلِهَتَكُمْ لَا

ship said: 'Turn sincerely toward Allâh, for your (false) gods cannot help you at all in this situation.' 'Ikrimah said: 'By Allâh, if nothing came to save me at sea except sincerity toward Allâh then nothing else will save me on land. O Allâh, I promise You that if You save me from this predicament I will go to Muḥammad ﷺ and put my hand in his, and I am sure that I will find him generous and forgiving.' So he came, and accepted Islam. 'Abdullâh (bin Sa'd) bin Abî Sarḥ hid in the house of 'Uthmân bin 'Affân , and when the Messenger of Allâh ﷺ called the people to give their Oath of Allegiance, he brought him, and made him stand before the Prophet ﷺ. He ('Uthmân) said: 'O Messenger of Allâh! Accept the allegiance of 'Abdullâh.' He raised his head and looked at him three times, refusing his allegiance each time, then he accepted his allegiance after three times. Then he turned to his Companions and said: 'Was there not any sensible man among you who would get up when he saw me refusing to give him my hand and kill him?' They said: 'We did not know, O Messenger of Allâh, what was in your heart. Why did you not gesture to us with your eyes?' He said: 'It is not befitting for a Prophet that his eyes be deceitful.'" (*Hasan*)

تُغْنِي عَنْكُمْ شَيْئًا هٰهُنَا، فَقَالَ عِكْرِمَةُ: وَاللّٰهِ! لَئِنْ لَمْ يُنَجِّنِي مِنَ الْبَحْرِ إِلَّا الْإِخْلَاصُ، لَا يُنَجِّينِي فِي الْبَرِّ غَيْرُهُ، اللّٰهُمَّ! إِنَّ لَكَ عَلَيَّ عَهْدًا إِنْ أَنْتَ عَافَيْتَنِي مِمَّا أَنَا فِيهِ أَنْ آتِيَ مُحَمَّدًا ﷺ حَتَّى أَضَعَ يَدِي فِي يَدِهِ فَلَأَجِدَنَّهُ عَفُوًّا كَرِيمًا، فَجَاءَ فَأَسْلَمَ، وَأَمَّا عَبْدُ اللهِ [بْنُ سَعْدِ] بْنِ أَبِي سَرْحٍ فَإِنَّهُ اخْتَبَأَ عِنْدَ عُثْمَانَ بْنِ عَفَّانَ، فَلَمَّا دَعَا رَسُولُ اللهِ ﷺ النَّاسَ إِلَى الْبَيْعَةِ جَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى النَّبِيِّ ﷺ، قَالَ: يَا رَسُولَ اللهِ! بَايِعْ عَبْدَ اللهِ، قَالَ: فَرَفَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلَاثًا كُلَّ ذٰلِكَ يَأْبَى، فَبَايَعَهُ بَعْدَ ثَلَاثٍ، ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: «أَمَا كَانَ فِيكُمْ رَجُلٌ رَشِيدٌ يَقُومُ إِلَى هٰذَا حَيْثُ رَآنِي كَفَفْتُ يَدِي عَنْ بَيْعَتِهِ فَيَقْتُلَهُ؟» فَقَالُوا: وَمَا يُدْرِينَا يَا رَسُولَ اللهِ! مَا فِي نَفْسِكَ؟ هَلَّا أَوْمَأْتَ إِلَيْنَا بِعَيْنِكَ؟ قَالَ: «إِنَّهُ لَا يَنْبَغِي لِنَبِيٍّ أَنْ يَكُونَ لَهُ خَائِنَةُ أَعْيُنٍ».

تخريج: [إسناده حسن] أخرجه أبو داود، الجهاد، باب قتل الأسير ولا يعرض عليه الإسلام، ح: ٢٦٨٣ و٤٣٥٩ من حديث أحمد بن مفضل به، وهو في الكبرى، ح: ٣٥٣٠ * أسباط هو ابن نصر.

Comments:

'Four men and two women': In other narrations, there is mention of some other men and women also; for instance, Wahshi bin Harb, and Mufsid, etc. However, no other man or woman was slain. From among these four men and women, some were granted pardon.

Chapter 15. The Repentance Of The Apostate

(المعجم ١٥) - تَوْبَةُ الْمُرْتَدِّ (التحفة ١٢)

4073. It was narrated that Ibn 'Abbâs said: "A man from among the *Anṣâr* accepted Islam, then he apostatized and went back to *Shirk*. Then he regretted that, and sent word to his people (saying): 'Ask the Messenger of Allâh ﷺ, is there any repentance for me?' His people came to the Messenger of Allâh ﷺ and said: 'So and so regrets (what he did), and he has told us to ask you if there is any repentance for him?' Then the Verses: 'How shall Allâh guide a people who disbelieved after their Belief up to His saying: Verily, Allâh is Oft-Forgiving, Most Merciful'[1] was revealed. So he sent word to him, and he accepted Islam." (*Ṣaḥîḥ*)

٤٠٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: أَخْبَرَنَا دَاوُدُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَجُلٌ مِنَ الْأَنْصَارِ أَسْلَمَ ثُمَّ ارْتَدَّ وَلَحِقَ بِالشِّرْكِ ثُمَّ تَنَدَّمَ، فَأَرْسَلَ إِلَى قَوْمِهِ: سَلُوا لِي رَسُولَ اللهِ ﷺ هَلْ لِي مِنْ تَوْبَةٍ؟ فَجَاءَ قَوْمُهُ إِلَى رَسُولِ اللهِ ﷺ فَقَالُوا: إِنَّ فُلَانًا قَدْ نَدِمَ، وَإِنَّهُ أَمَرَنَا أَنْ نَسْأَلَكَ هَلْ لَهُ مِنْ تَوْبَةٍ؟ فَنَزَلَتْ ﴿كَيْفَ يَهْدِى ٱللَّهُ قَوْمًا كَفَرُوا۟ بَعْدَ إِيمَـٰنِهِمْ﴾ إِلَى قَوْلِهِ ﴿غَفُورٌ رَّحِيمٌ﴾ [آل عمران: ٨٦] فَأَرْسَلَ إِلَيْهِ فَأَسْلَمَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٢٤٧ من حديث داود بن أبي هند به، وهو في الكبرٰى، ح: ٣٥٣١، وصححه ابن حبان، ح: ١٧٢٨، والحاكم: ٢/ ١٤٢، ٤/ ٣٦٦، والذهبي.

4074. It was narrated that Ibn 'Abbâs said concerning *Sûrat An-Naḥl* – "Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on

٤٠٧٤ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَلِيُّ ابْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: أَخْبَرَنِي أَبِي عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ فِي سُورَةِ النَّحْلِ: ﴿مَن كَفَرَ بِٱللَّهِ مِنۢ

[1] *Âl 'Imrân* 3:86-89.

them is wrath from Allâh, and theirs will be a great torment."[1] "This was abrogated, and an exception was made, as Allâh said: "Then, verily, your Lord for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord afterward is, Oft-Forgiving, Most Merciful."[2] This was 'Abdullâh bin Sa'd bin Abî As-Sarḥ who was the governor of Egypt and used to write to the Messenger of Allâh ﷺ. The *Shaiṭân* misled him and he went and joined the unbelievers. So he (the Prophet ﷺ) commanded that he be killed on the day of the Conquest of Makkah. Then, 'Uthmân bin 'Afân sought protection for him, and the Messenger of Allâh ﷺ granted him protection." (***Ḥasan***)

بَعْدِ إِيمَٰنِهِۦٓ إِلَّا مَنْ أُكْرِهَ﴾ إِلَى قَوْلِهِ: ﴿وَلَهُمْ عَذَابٌ عَظِيمٌ﴾ [النحل: ١٠٦] فَنُسِخَ، وَاسْتَثْنَى مِنْ ذٰلِكَ. فَقَالَ: ﴿ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ جَٰهَدُوا۟ وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ۝١١٠﴾ [النحل: ١١٠] وَهُوَ عَبْدُ اللهِ بْنُ سَعْدِ بْنِ أَبِي السَّرْحِ الَّذِي كَانَ عَلَى مِصْرَ، كَانَ يَكْتُبُ لِرَسُولِ اللهِ ﷺ، فَأَزَلَّهُ الشَّيْطَانُ فَلَحِقَ بِالْكُفَّارِ، فَأَمَرَ بِهِ أَنْ يُقْتَلَ يَوْمَ الْفَتْحِ، فَاسْتَجَارَ لَهُ عُثْمَانُ بْنُ عَفَّانَ، فَأَجَارَهُ رَسُولُ اللهِ ﷺ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الحدود، باب الحكم فيمن ارتد، ح:٤٣٥٨ من حديث علي بن حسين به، وهو في الكبرى، ح:٣٥٣٢.

Chapter 16. The Ruling On The One Who Defames The Prophet ﷺ

(المعجم ١٦) - الْحُكْمُ فِيمَنْ سَبَّ النَّبِيَّ ﷺ (التحفة ١٣)

4075. *Ibn 'Abbâs narrated that* there was a blind man during the time of the Messenger of Allâh ﷺ who had an *Umm Walad*[3] by whom he had two sons. She used to slander and defame the Messenger of Allâh ﷺ a great deal, and he

٤٠٧٥ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي إِسْرَائِيلُ عَنْ عُثْمَانَ الشَّحَّامِ قَالَ: كُنْتُ أَقُودُ رَجُلًا أَعْمَى فَانْتَهَيْتُ إِلَى عِكْرِمَةَ فَأَنْشَأَ يُحَدِّثُنَا قَالَ:

[1] *An-Naḥl* 16:106.

[2] *An-Naḥl* 16:110.

[3] *Umm Walad:* a concubine who has borne a child to her master.

حَدَّثَنِي ابْنُ عَبَّاسٍ أَنَّ أَعْمَى كَانَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، وَكَانَتْ لَهُ أُمُّ وَلَدٍ وَكَانَ لَهُ مِنْهَا ابْنَانِ، وَكَانَتْ تُكْثِرُ الْوَقِيعَةَ بِرَسُولِ اللهِ ﷺ وَتَسُبُّهُ، فَيَزْجُرُهَا فَلَا تَنْزَجِرُ وَيَنْهَاهَا فَلَا تَنْتَهِي، فَلَمَّا كَانَ ذَاتَ لَيْلَةٍ ذَكَرْتُ النَّبِيَّ ﷺ فَوَقَعَتْ فِيهِ، فَلَمْ أَصْبِرْ أَنْ قُمْتُ إِلَى الْمِغْوَلِ فَوَضَعْتُهُ فِي بَطْنِهَا فَاتَّكَأْتُ عَلَيْهِ فَقَتَلْتُهَا، فَأَصْبَحَتْ قَتِيلًا، فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَجَمَعَ النَّاسَ وَقَالَ: أَنْشُدُ اللهَ! رَجُلًا لِي عَلَيْهِ حَقٌّ فَعَلَ مَا فَعَلَ إِلَّا قَامَ، فَأَقْبَلَ الْأَعْمَى يَتَدَلْدَلُ، فَقَالَ: يَا رَسُولَ اللهِ! أَنَا صَاحِبُهَا، كَانَتْ أُمَّ وَلَدِي وَكَانَتْ بِي لَطِيفَةً رَفِيقَةً، وَلِي مِنْهَا ابْنَانِ مِثْلُ اللُّؤْلُؤَتَيْنِ، وَلٰكِنَّهَا كَانَتْ تُكْثِرُ الْوَقِيعَةَ فِيكَ وَتَشْتُمُكَ، فَأَنْهَاهَا فَلَا تَنْتَهِي وَأَزْجُرُهَا فَلَا تَنْزَجِرُ، فَلَمَّا كَانَتِ الْبَارِحَةَ ذَكَرْتُكَ فَوَقَعَتْ فِيكَ، فَقُمْتُ إِلَى الْمِغْوَلِ فَوَضَعْتُهُ فِي بَطْنِهَا، فَاتَّكَأْتُ عَلَيْهَا حَتَّى قَتَلْتُهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَا اشْهَدُوا أَنَّ دَمَهَا هَدَرٌ».

would rebuke her, but she would not pay heed, and he would forbid her to do that, but she ignored him. (The blind man said) One night I mentioned the Prophet ﷺ, and she slandered him. I could not bear it so I went and got a dagger which I thrust into her stomach and leaned upon it, and killed her. In the morning she was found slain. Mention of that was made to the Prophet ﷺ and he gathered the people and said: "I adjure by Allâh; a man over whom I have the right, that he should obey me, and he did what he did, to stand up." The blind man started to tremble and said: "O Messenger of Allâh ﷺ, I am the one who killed her. She was my *Umm Walad* and she was kind and gentle toward me, and I have two sons like pearls from her, but she used to slander and defame you a great deal. I forbade her, but she did not stop, and I rebuked her, but she did not pay heed. Finally, I mentioned your name and she slandered you, so I went and got a dagger which I thrust into her stomach, and leaned on it until I killed her. The Messenger of Allâh ﷺ said: "I bear witness that her blood is permissible." (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] أخرجه أبو داود، الحدود، باب الحكم فيمن سب النبي ﷺ، ح: ٤٣٦١ من حديث عباد بن موسى الختلي به، وهو في الكبرٰى، ح: ٣٥٣٣.

٤٠٧٦ - **أَخْبَرَنِي** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ تَوْبَةَ الْعَنْبَرِيِّ، عَنْ عَبْدِ اللهِ بْنِ قُدَامَةَ بْنِ

4076. It was narrated that Abû Barzah Al-Aslamî said: "A man spoke harshly to Abû Bakr Aṣ-Ṣiddîq, and I said: 'Shall I kill

him?' He told me off, and said: 'That is not for anyone after the Messenger of Allâh ﷺ.'" (*Hasan*)

عَنَزَةَ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ قَالَ: أَغْلَظَ رَجُلٌ لِأَبِي بَكْرٍ الصِّدِّيقِ فَقُلْتُ: أَقْتُلُهُ فَانْتَهَرَنِي وَقَالَ: لَيْسَ هٰذَا لِأَحَدٍ بَعْدَ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٣٥٣٤، وأخرجه أبو داود، الحدود، باب الحكم فيمن سب النبي ﷺ، ح:٤٣٦٣ من طريق آخر عن أبي برزة الأسلمي به.

Chapter 17. Mentioning The Different Reports From Al-A'mash In This *Hadîth*

(المعجم ١٧) - ذِكْرُ الاِخْتِلَافِ عَلَى الْأَعْمَشِ فِي هَذَا الْحَدِيثِ (التحفة ١٣)

- ألف

4077. It was narrated that Abû Barzah said: "Abû Bakr got infuriated with a man, and I said: 'Who is he, O *Khalîfah* of the Messenger of Allâh?' He said: 'Why?' I said: 'So that I might strike his neck (killing him) if you tell me to.' He said: 'Would you really do that?' I said: 'Yes. By Allâh,' the seriousness of what I said took away his anger. Then he said: 'That is not for anyone after Muhammad ﷺ.'" (*Hasan*)

٤٠٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو ابْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي بَرْزَةَ قَالَ: تَغَيَّظَ أَبُو بَكْرٍ عَلَى رَجُلٍ، فَقُلْتُ: مَنْ هُوَ يَا خَلِيفَةَ رَسُولِ اللّٰهِ؟ قَالَ: لِمَ؟ قُلْتُ: لَأَضْرِبَ عُنُقَهُ إِنْ أَمَرْتَنِي بِذٰلِكَ، قَالَ: أَفَكُنْتَ فَاعِلًا؟ قُلْتُ: نَعَمْ، قَالَ: فَوَاللّٰهِ! لَأَذْهَبَ عِظَمُ كَلِمَتِي الَّتِي قُلْتُ غَضَبَهُ، ثُمَّ قَالَ: مَا كَانَ لِأَحَدٍ بَعْدَ مُحَمَّدٍ ﷺ.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٣٥.

4078. It was narrated that Abû Barzah said: "I passed by Abû Bakr and he was furious with one of his companions. I said: 'O *Khalîfah* of the Messenger of Allâh, who is the one with whom you are furious?' He said: 'Why are you asking about him?' I said: 'I will strike his neck (kill him).' By Allâh, the seriousness of what I said took away his anger. Then he said: 'That is not for anyone

٤٠٧٨ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي بَرْزَةَ قَالَ: مَرَرْتُ عَلَى أَبِي بَكْرٍ وَهُوَ يَتَغَيَّظُ عَلَى رَجُلٍ مِنْ أَصْحَابِهِ فَقُلْتُ: يَا خَلِيفَةَ رَسُولِ اللهِ! مَنْ هٰذَا الَّذِي تَغَيَّظُ عَلَيْهِ؟ قَالَ: وَلِمَ تَسْأَلُ عَنْهُ؟ قُلْتُ: أَضْرِبُ عُنُقَهُ قَالَ: فَوَاللّٰهِ! لَأَذْهَبَ

after Muhammad ﷺ.'" (*Hasan*)

عِظَمُ كَلِمَتِي غَضَبَهُ، ثُمَّ قَالَ: مَا كَانَتْ لِأَحَدٍ بَعْدَ مُحَمَّدٍ ﷺ.

تخريج: [إسناده حسن] انظر الحديثين السابقين، وهو في الكبرى، ح:٣٥٣٦.

4079. It was narrated that Abû Barzah said: "Abû Bakr became infuriated with a man." He said: "If you tell me to, I will do it." He said: "By Allâh, that is not for any human being after Muhammad ﷺ." (*Hasan*)

٤٠٧٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى بْنِ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي بَرْزَةَ قَالَ: تَغَيَّظَ أَبُو بَكْرٍ عَلَى رَجُلٍ فَقَالَ: لَوْ أَمَرْتَنِي لَفَعَلْتُ قَالَ: أَمَا وَاللَّهِ! مَا كَانَتْ لِبَشَرٍ بَعْدَ مُحَمَّدٍ ﷺ.

تخريج: [إسناده حسن] تقدم، ح:٤٠٧٦، وهو في الكبرى، ح:٣٥٣٧.

4080. It was narrated from Abû Nadrah, that Abû Barzah said: "Abû Bakr got very angry with a man, so much so that his color changed. I said: 'O *Khalîfah* of the Messenger of Allâh, if you tell me to, I will strike his neck (kill him).' It was as if cold water had been poured on him and he became calm. He said: 'May your mother be bereft of you, Abû Barzah! That is not for anyone after the Messenger of Allâh ﷺ.'" (*Hasan*) Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is a mistake, and what is correct is Abû Nasr, and his name is Humaid bin Hilâl. Shu'bah contradicted him.

٤٠٨٠ - أَخْبَرَنَا مُعَاوِيَةُ بْنُ صَالِحٍ الْأَشْعَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ زَيْدٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي بَرْزَةَ قَالَ: غَضِبَ أَبُو بَكْرٍ عَلَى رَجُلٍ غَضَبًا شَدِيدًا حَتَّى تَغَيَّرَ لَوْنُهُ، قُلْتُ: يَا خَلِيفَةَ رَسُولِ اللهِ! وَاللَّهِ! لَئِنْ أَمَرْتَنِي لَأَضْرِبَنَّ عُنُقَهُ، فَكَأَنَّمَا صُبَّ عَلَيْهِ مَاءٌ بَارِدٌ، فَذَهَبَ غَضَبُهُ عَنِ الرَّجُلِ، قَالَ: ثَكِلَتْكَ أُمُّكَ أَبَا بَرْزَةَ! وَإِنَّهَا لَمْ تَكُنْ لِأَحَدٍ بَعْدَ رَسُولِ اللهِ ﷺ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ، وَالصَّوَابُ أَبُو نَصْرٍ وَاسْمُهُ حُمَيْدُ بْنُ هِلَالٍ، خَالَفَهُ شُعْبَةُ.

تخريج: [إسناده حسن] تقدم، ح:٤٠٧٦، وهو في الكبرى، ح:٣٥٣٨.

4081. Abû Nasr narrated from Abû Barzah, that he said: "I came to Abû Bakr when he had spoken harshly to a man who had answered back. I said: 'Shall I not

٤٠٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ قَالَ: سَمِعْتُ أَبَا نَصْرٍ يُحَدِّثُ عَنْ أَبِي

strike his neck (kill him)?' He rebuked me, and said: 'That is not for anyone after the Messenger of Allâh ﷺ.'" (*Hasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Abû Naṣr is Ḥumaid bin Hilal, and Yûnus bin 'Ubaid reported it from him with his chain:

بَرْزَةَ قَالَ: أَتَيْتُ عَلَى أَبِي بَكْرٍ وَقَدْ أَغْلَظَ لِرَجُلٍ فَرَدَّ عَلَيْهِ، فَقُلْتُ: أَلَا أَضْرِبُ عُنُقَهُ؟ فَانْتَهَرَنِي فَقَالَ: إِنَّهَا لَيْسَتْ لِأَحَدٍ بَعْدَ رَسُولِ اللهِ ﷺ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو نَصْرٍ حُمَيْدُ بْنُ هِلَالٍ، وَرَوَاهُ عَنْهُ يُونُسُ بْنُ عُبَيْدٍ فَأَسْنَدَهُ.

تخريج: [إسناده حسن] تقدم، ح: ٤٠٧٦، وهو في الكبرى، ح: ٣٥٣٩.

4082. It was narrated from Yûnus bin 'Ubaid, from Ḥumiad bin Hilâl, from 'Abdullâh bin Muṭarrif bin Ash-Shikhkhîr, from Abû Barzah Al-Aslamî, that he said: "We were with Abû Bakr Aṣ-Ṣiddîq, and he got angry with a man from among the Muslims, and became very angry indeed. When I saw that, I said: 'O *Khalîfah* of the Messenger of Allâh, shall I strike his neck?' When I mentioned killing him, he stopped being angry with him and changed the subject. When we parted, he sent for me and said: 'O Abû Barzah, what did you say?' I said: 'I have forgotten what I said; remind me.' He said: 'Do you not remember what you said?' I said: 'No, by Allâh.' He said: 'Don't you remember, when you saw me angry with a man, and said, 'I will strike his neck O *Khalîfah* of the Messenger of Allâh?' Don't you remember that? Would you really have done that?' I said: 'Yes, by Allâh, and if you tell me to do it now, I will do it.' He said: 'By Allâh, that is not for anyone after Muḥammad ﷺ.'" (*Hasan*)

٤٠٨٢ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ مُطَرِّفِ بْنِ الشِّخِّيرِ، عَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ أَنَّهُ قَالَ: كُنَّا عِنْدَ أَبِي بَكْرٍ الصِّدِّيقِ فَغَضِبَ عَلَى رَجُلٍ مِنَ الْمُسْلِمِينَ فَاشْتَدَّ غَضَبُهُ عَلَيْهِ جِدًّا، فَلَمَّا رَأَيْتُ ذٰلِكَ قُلْتُ: يَا خَلِيفَةَ رَسُولِ اللهِ! أَضْرِبُ عُنُقَهُ؟ فَلَمَّا ذَكَرْتُ الْقَتْلَ أَضْرَبَ عَنْ ذٰلِكَ الْحَدِيثِ أَجْمَعَ إِلَى غَيْرِ ذٰلِكَ مِنَ النَّحْوِ، فَلَمَّا تَفَرَّقْنَا أَرْسَلَ إِلَيَّ فَقَالَ: يَا أَبَا بَرْزَةَ! مَا قُلْتَ؟ وَنَسِيتُ الَّذِي قُلْتُ، قُلْتُ: ذَكِّرْنِيهِ، قَالَ: أَمَا تَذْكُرُ مَا قُلْتَ؟ قُلْتُ: لَا وَاللّٰهِ! قَالَ: أَرَأَيْتَ حِينَ رَأَيْتَنِي غَضِبْتُ عَلَى رَجُلٍ فَقُلْتَ: أَضْرِبُ عُنُقَهُ يَا خَلِيفَةَ رَسُولِ اللّٰهِ؟ أَمَا تَذْكُرُ ذٰلِكَ؟ أَوَ كُنْتَ فَاعِلًا ذٰلِكَ؟ قُلْتُ: نَعَمْ وَاللّٰهِ! وَالْآنَ إِنْ أَمَرْتَنِي فَعَلْتُ، قَالَ: وَاللّٰهِ! مَا هِيَ لِأَحَدٍ بَعْدَ مُحَمَّدٍ ﷺ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ أَحْسَنُ الْأَحَادِيثِ وَأَجْوَدُهَا.

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This *Hadîth* is the best and most distinguished of the narrations.

تخريج: [إسناده حسن] تقدم، ح:٤٠٧٦، وهو في الكبرى، ح:٣٥٤٠.

Comments:

This is a detailed narration, which dispels all the ambiguities of the above-quoted narrations. Concerning this issue there is a separate well-researched book written by Allama Ibn Taymiyyah. The title of the book is *As Sârim Al-Maslûl Alâ Shâtim Ar-Rasûl* - The unsheathed sword upon the neck of the Blasphemer of the Messenger ﷺ. (Allama Ibn Taymiyyah died in. 728 A.H.)

Chapter 18. Magic

(المعجم ١٨) - **السِّحْرُ** (التحفة ١٤)

4083. It was narrated that Safwân bin 'Assâl said: "A Jew said to his companion: 'Let us go to this Prophet.' His companion said to him: 'Do not say Prophet; if he hears you, he will become big-headed.' So they came to the Messenger of Allâh ﷺ and asked him about nine clear signs. He said to them: 'Do not associate anything with Allâh, do not steal, do not commit adultery, do not kill any soul whom Allâh has forbidden you to kill, except by right, do not speak falsely about an innocent man before a ruler, do not engage in magic, do not consume *Ribâ* (usury), do not slander chaste women, and do not flee on the day of the march (to battle). And for you Jews especially, do not break the Sabbath.' They kissed his hands and feet and said: 'We bear witness that you are a Prophet.' He said: 'What is keeping you from following me?' They said: 'Dâwûd prayed that there would always be a Prophet among his descendents,

٤٠٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ عَنِ ابْنِ إِدْرِيسَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: قَالَ يَهُودِيٌّ لِصَاحِبِهِ: اذْهَبْ بِنَا إِلَى هَذَا النَّبِيِّ، قَالَ لَهُ صَاحِبُهُ: لَا تَقُلْ نَبِيٌّ، لَوْ سَمِعَكَ كَانَ لَهُ أَرْبَعَةُ أَعْيُنٍ، فَأَتَيَا رَسُولَ اللهِ ﷺ وَسَأَلَاهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ، فَقَالَ لَهُمْ: «لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللهُ إِلَّا بِالْحَقِّ، وَلَا تَمْشُوا بِبَرِيءٍ إِلَى ذِي سُلْطَانٍ، وَلَا تَسْحَرُوا، وَلَا تَأْكُلُوا الرِّبَا، وَلَا تَقْذِفُوا الْمُحْصَنَةَ، وَلَا تَوَلَّوْا يَوْمَ الزَّحْفِ، وَعَلَيْكُمْ خَاصَّةً يَهُودُ أَنْ لَا تَعْدُوا فِي السَّبْتِ» فَقَبَّلُوا يَدَيْهِ وَرِجْلَيْهِ وَقَالُوا: نَشْهَدُ أَنَّكَ نَبِيٌّ، قَالَ: «فَمَا يَمْنَعُكُمْ أَنْ تَتَّبِعُونِي؟» قَالُوا: إِنَّ دَاوُدَ دَعَا بِأَنْ لَا يَزَالَ مِنْ ذُرِّيَّتِهِ نَبِيٌّ وَإِنَّا نَخَافُ إِنِ اتَّبَعْنَاكَ أَنْ تَقْتُلَنَا يَهُودُ.

and we are afraid that if we follow you, the Jews will kill us.'" (*Hasan*)

تخريج: [**إسناده حسن**] أخرجه الترمذي، الاستئذان، باب ماجاء في قبلة اليد والرجل، ح:٢٧٣٣ عن محمد بن العلاء أبي كريب به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٣٥٤١.

Chapter 19. Ruling On Practitioners Of Magic

(المعجم ١٩) - **الْحُكْمُ فِي السَّحَرَةِ**

(التحفة ١٥)

4084. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever ties a not and blows on it, he has practiced magic; whoever practices magic, he has committed *Shirk*; and whoever hangs up something (as an amulet) will be entrusted to it.'" (*Da'if*)

٤٠٨٤ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ مَيْسَرَةَ الْمِنْقَرِيُّ عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ عَقَدَ عُقْدَةً ثُمَّ نَفَثَ فِيهَا فَقَدْ سَحَرَ، وَمَنْ سَحَرَ فَقَدْ أَشْرَكَ، وَمَنْ تَعَلَّقَ شَيْئًا وُكِّلَ إِلَيْهِ».

تخريج: [**إسناده ضعيف**] أخرجه ابن عدي في الكامل في الضعفاء:١٦٤٨/٤ من حديث أبي داود الطيالسي به، وهو في الكبرى، ح:٣٥٤٢.

Comments:

'The one who ties a knot': sorcerers generally cast spell by tying knots. That is why the act of tying knots was specifically mentioned. Otherwise, on whichever way a magical spell is cast, it is unequivocally magic.

Chapter 20. The Magicians Among The People Of The Book

(المعجم ٢٠) - **سَحَرَةُ أَهْلِ الْكِتَابِ**

(التحفة ١٦)

4085. It was narrated that Zaid bin Arqam said: "A Jewish man cast a spell on the Prophet ﷺ, and he fell ill as a result of it, for several days. Then Jibrâ'îl, peace be upon him, came to him and said: 'A Jewish man has put a spell on you. In such and such a well there is a knot that he tied for you.' The Messenger of Allâh ﷺ sent them to take it out and bring it to him. Then the Messenger of Allâh ﷺ got up as if he had been released from some bonds. No mention of that was made to that

٤٠٨٥ - **أَخْبَرَنَا** هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ ابْنِ حَيَّانَ - يَعْنِي يَزِيدَ - عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: سَحَرَ النَّبِيَّ ﷺ رَجُلٌ مِنَ الْيَهُودِ، فَاشْتَكَى لِذٰلِكَ أَيَّامًا، فَأَتَاهُ جِبْرَئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: إِنَّ رَجُلًا مِنَ الْيَهُودِ سَحَرَكَ، عَقَدَ لَكَ عُقَدًا فِي بِئْرِ كَذَا وَكَذَا، فَأَرْسَلَ رَسُولُ اللهِ ﷺ فَاسْتَخْرَجُوهَا فَجِيءَ بِهَا، فَقَامَ رَسُولُ اللهِ ﷺ كَأَنَّمَا نُشِطَ مِنْ عِقَالٍ، فَمَا ذَكَرَ ذٰلِكَ لِذٰلِكَ

Jew, and he did not see that in his face at all."[1] (*Sahîh*)

الْيَهُودِ، وَلَا رَآهُ فِي وَجْهِهِ قَطُّ.

تخريج: [صحيح] أخرجه أحمد: ٤/ ٣٦٧ عن أبي معاوية الضرير به، وصرح بالسماع عنده، وهو في الكبرٰى، ح: ٣٥٤٣، وللحديث شواهد عند البخاري ومسلم وغيرهما.

Comments:

1. This narration is concise. This narration is reported on the authority of 'Âishah ﵂ in *Sahîh Al-Bukhârî* in detail.
2. This spell was cast by the Jewish magician Labid bin al-A'sam the accursed, at the strong insistence of Jews, for exchange of three dinars. And this incident took place in the month of Muharram in the year 7 A.H. He acquired the Prophet's ﷺ comb and his hairs through a Jewish boy, and utilized them to cast a spell. His purpose was (May Allâh fill his mouth with dust) to end the Prophet's ﷺ life, but he could not succeed.

Chapter 21. What Should A Man Do If Someone Comes To Take His Wealth?

(المعجم ٢١) - مَا يَفْعَلُ مَنْ تُعُرِّضَ لِمَالِهِ (التحفة ١٧)

4086. It was narrated from Qâbûs bin Mukhâriq that his father said: "I heard Sufyân Ath-Thawri narrating this *Hadîth*. He said: 'A man came to the Prophet ﷺ and said: "What if a man comes to me and wants to take my wealth?" He said: "Remind him of Allâh." He said: "What if he pays no heed?" He said: "Seek the help of the Muslims around you against him." He said: "What if there are no Muslims around me?" He said: "Seek the help of the ruler against him." He said: "What if the ruler is far away from me?" He said: "Fight to defend your wealth until you either become one of the martyrs of the Hereafter, or you protect your wealth (successfully)." (*Sahîh*)

٤٠٨٦ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ قَابُوسَ، عَنْ أَبِيهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ؛ ح وَأَخْبَرَنِي عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا خَلَفُ بْنُ تَمِيمٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ قَالَ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ عَنْ قَابُوسَ بْنِ مُخَارِقٍ، عَنْ أَبِيهِ قَالَ: وَسَمِعْتُ سُفْيَانَ الثَّوْرِيَّ يُحَدِّثُ بِهٰذَا الْحَدِيثِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: الرَّجُلُ يَأْتِينِي فَيُرِيدُ مَالِي؟ قَالَ: «ذَكِّرْهُ بِاللّٰهِ» قَالَ: فَإِنْ لَمْ يَذَّكَّرْ؟ قَالَ: «فَاسْتَعِنْ عَلَيْهِ مَنْ حَوْلَكَ مِنَ الْمُسْلِمِينَ» قَالَ: فَإِنْ لَمْ يَكُنْ حَوْلِي أَحَدٌ مِنَ الْمُسْلِمِينَ؟ قَالَ: «فَاسْتَعِنْ عَلَيْهِ السُّلْطَانَ» قَالَ: فَإِنْ نَأَى السُّلْطَانُ عَنِّي؟ قَالَ: «قَاتِلْ

[1] In his comments on *Musnad Ahmad* (4:367), As-Sindî said: "That is: The Jew did not see that in his ﷺ face, (meaning) any manifestation of displeasure or bad treatment."

دُونَ مَالِكَ حَتَّى تَكُونَ مِنْ شُهَدَاءِ الْآخِرَةِ، أَوْ تَمْنَعَ مَالَكَ».

تخريج: [صحيح] أخرجه أحمد: ٥/ ٢٩٤ وغيره من طرق عن سماك به، وهو في الكبرٰى، ح: ٣٥٤٤ * قابوس هو ابن مخارق بن سليم، وللحديث شواهد عند مسلم، الإيمان، باب الدليل على أن من قصد أخذ مال غيره بغير حق ... إلخ، ح: ١٤٠ وغيره.

Comments:

From this, we learn that to fight is the last resort. One ought to avoid fighting through all possible means, because fighting is harmful. If absolutely no alternative is left, one may resort to fighting.

4087. It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what do you think if someone comes to steal my wealth?' He said: 'Urge him by Allâh.' He said: 'What if he persists?' He said: 'Urge him by Allâh.' He said: 'What if he persists?' He said: 'Urge him by Allâh.' He said: 'What if he persists?' He said: 'Then fight. If you are killed you will be in Paradise, and if you kill him, he will be in the Fire.'" (*Sahîh*)

٤٠٨٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ عَمْرِو بْنِ قُهَيْدٍ الْغِفَارِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ عُدِيَ عَلَى مَالِي؟ قَالَ: «فَانْشُدْ بِاللَّهِ». قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَانْشُدْ بِاللَّهِ» قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَانْشُدْ بِاللَّهِ» قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَقَاتِلْ، فَإِنْ قُتِلْتَ فَفِي الْجَنَّةِ، وَإِنْ قَتَلْتَ فَفِي النَّارِ».

تخريج: [صحيح] وهو في الكبرٰى، ح: ٣٥٤٥، وللحديث شواهد، انظر الحديث السابق والآتي.

Comments:

'He will enter the Fire': The purpose is that if defending oneself, and not intending to kill, no indemnity shall have to be paid for such killing.

4088. It was narrated from Abû Hurairah that a man came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, what do you think if someone comes to steal my wealth?" He said: "Urge him by Allâh." He said: "What if he persists?" He said: "Urge him by Allâh." He said: "What if he persists?" He said: "Urge him by

٤٠٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ الْهَادِ، عَنْ قُهَيْدِ بْنِ مُطَرِّفٍ الْغِفَارِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَجُلًا جَاءَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ إِنْ عُدِيَ عَلَى مَالِي؟ قَالَ: «فَانْشُدْ بِاللَّهِ» قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَانْشُدْ

Allâh." He said: "What if he persists?" He said: "Then fight. If you are killed you will be in Paradise and if you kill him, he will be in the Fire." (*Ṣaḥîḥ*)

بِاللَّهِ» قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَانْشُدْ بِاللَّهِ» قَالَ: فَإِنْ أَبَوْا عَلَيَّ؟ قَالَ: «فَقَاتِلْ، فَإِنْ قُتِلْتَ فَفِي الْجَنَّةِ، وَإِنْ قَتَلْتَ فَفِي النَّارِ».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٢/ ٣٦٠ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٣٥٤٦، وانظر الحديث السابق.

Comments:

'Will be in the Fire': Robbers are included among the combatants or fighters. When such a criminal gets killed in fighting, his punishment is dealt to him. He would be a denizen of the fire of Hell in the Hereafter.

Chapter 22. The One Who Is Killed Defending His Wealth

(المعجم ٢٢) - مَنْ قُتِلَ دُونَ مَالِهِ (التحفة ١٨)

4089. It was narrated that 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'Whoever fights to protect his wealth and is killed, he is a martyr.'" (*Ṣaḥîḥ*)

٤٠٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ قَاتَلَ دُونَ مَالِهِ فَقُتِلَ فَهُوَ شَهِيدٌ».

تخريج: [**صحيح**] وهو في الكبرٰى، ح: ٣٥٤٧، وانظر الحديث الآتي.

4090. It was narrated that 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'Whoever fights to protect his wealth and is killed, he is a martyr.'" (*Ṣaḥîḥ*)

٤٠٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ أَبِي يُونُسَ الْقُشَيْرِيِّ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ صَفْوَانَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ قَاتَلَ دُونَ مَالِهِ فَقُتِلَ فَهُوَ شَهِيدٌ».

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح: ٣٥٤٨ * أبو يونس هو حاتم بن أبي صغيرة.

4091. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ said: "Whoever is killed defending his wealth and is killed unjustly, Paradise will be his." (*Ṣaḥîḥ*)

٤٠٩١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ النَّيْسَابُورِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: أَخْبَرَنَا سَعِيدٌ قَالَ: حَدَّثَنَا أَبُو الْأَسْوَدِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ عِكْرِمَةَ، عَنْ عَبْدِ

اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ مَظْلُومًا فَلَهُ الْجَنَّةُ».

تخريج: أخرجه البخاري، المظالم، باب من قاتل دون ماله، ح:٢٤٨٠ من حديث عبدالله بن يزيد، أبي عبدالرحمٰن المقرىء به، وهو في الكبرٰى، ح:٣٥٤٩ * سعيد هو ابن أبي أيوب.

4092. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Whoever is killed defending his wealth, he is a martyr.'" (*Ṣaḥîḥ*)

٤٠٩٢ - أَخْبَرَنَا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ الْهُذَيْلِ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُعَيْرُ بْنُ الْخِمْسِ عَنْ عَبْدِ اللهِ بْنِ الْحَسَنِ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٥٠.

4093. It was narrated from Ibrâhîm bin Muḥammad bin Ṭalḥah that he heard 'Abdullâh bin 'Amr narrating from the Prophet ﷺ, that he said: "If a person's wealth is sought withour right, and he fights (to protect it) and is killed, he is a martyr." (*Ṣaḥîḥ*)

This is a mistake, and what is correct is (the previous) the narration of Su'air bin Al-Khims.

٤٠٩٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ حَسَنٍ عَنْ إِبْرَاهِيمَ ابْنِ مُحَمَّدِ بْنِ طَلْحَةَ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عَمْرٍو يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أُرِيدَ مَالُهُ بِغَيْرِ حَقٍّ فَقَاتَلَ فَقُتِلَ فَهُوَ شَهِيدٌ» هٰذَا خَطَأٌ، وَالصَّوَابُ حَدِيثُ سُعَيْرِ بْنِ الْخِمْسِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب: في قتال اللصوص، ح:٤٧٧١ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٣٥٥١، وقال الترمذي، ح:١٤٢٠ "حسن صحيح".

4094. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Whoever is killed defending his wealth, he is a martyr.'" (*Ṣaḥîḥ*)

٤٠٩٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ الْحَسَنِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ طَلْحَةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٥٢.

4095. It was narrated from Sa'eed bin Zaid that the Prophet ﷺ said: "Whoever is killed defending his wealth, he is a martyr." This is an abridgement of it. (*Ṣaḥîḥ*)

٤٠٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَا: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللهِ ابْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ». مُخْتَصَرٌ.

تخريج: [صحيح] أخرجه ابن ماجه، الحدود، باب من قتل دون ماله فهو شهيد، ح:٢٥٨٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٣٥٥٣، وللحديث طرق أخرٰى عند البخاري وغيره، راجع مسند الحميدي بتحقيقي، ح:٨٣.

4096. It was narrated from Sa'eed bin Zaid that the Prophet ﷺ said: "Whoever is killed defending his wealth, he is a martyr." (*Ṣaḥîḥ*)

٤٠٩٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَاتَلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٥٤.

4097. It was narrated from Sulaimân bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'Whoever is killed defending his wealth, he is a martyr.'" (*Ṣaḥîḥ*)

٤٠٩٧ - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا الْمُؤَمَّلُ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٣٥٥٥ * سفيان هو الثوري، ومؤمل هو ابن إسماعيل، وللحديث شواهد.

4098. It was narrated that Abû Ja'far said: "The Messenger of Allâh ﷺ said: 'Whoever is killed defending his wealth and is killed unjustly, he is a martyr.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The (previous) narration of Al-

٤٠٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَلْقَمَةَ، عَنْ أَبِي جَعْفَرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ» قَالَ

Mu'ammal is a mistake, and what is correct is (this), the narration of 'Abdur-Raḥmân.

أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ الْمُؤَمَّلِ خَطَأٌ، وَالصَّوَابُ حَدِيثُ عَبْدِ الرَّحْمٰنِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٥٦ * عبدالرحمٰن هو ابن مهدي.

Chapter 23. The One Who Is Killed Defending His Family

(المعجم ٢٣) - مَنْ قَاتَلَ دُونَ أَهْلِهِ (التحفة ١٩)

4099. It was narrated from Sa'eed bin Zaid that the Prophet ﷺ said: "Whoever fights to protect his wealth and is killed, he is a martyr. Whoever fights to protect himself, he is a martyr. Whoever fights to protect his family is a martyr." (*Ṣaḥîḥ*)

٤٠٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَاتَلَ دُونَ مَالِهِ فَقُتِلَ فَهُوَ شَهِيدٌ، وَمَنْ قَاتَلَ دُونَ دَمِهِ فَهُوَ شَهِيدٌ، وَمَنْ قَاتَلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ».

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب: في قتال اللصوص، ح:٤٧٧٢ من حديث إبراهيم بن سعد به، وهو في الكبرٰى، ح:٣٥٥٧، وانظر، ح:٤٠٩٥، وقال الترمذي، ح:١٤٢١: "حسن صحيح".

Comments:

The purpose is to demonstrate that the one who is killed, irrespective of whether he was killed while protecting his own self, or protecting his property or wealth, or his honor, or his wife and children, or guarding his religion, is a martyr. That means he would be forgiven and he would enter Paradise.

Chapter 24. The One Who Fights To Protect His Religion

(المعجم ٢٤) - مَنْ قَاتَلَ دُونَ دِينِهِ (التحفة ٢٠)

4100. It was narrated that Sa'eed bin Zaid said: "The Messenger of Allâh ﷺ said: 'Whoever is killed protecting his wealth, he is a martyr. Whoever is killed protecting his family, he is a martyr. Whoever is killed protecting his religion, he is a martyr. Whoever is killed protecting himself, he is a martyr.'" (*Ṣaḥîḥ*)

٤١٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ وَمُحَمَّدُ ابْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَا: حَدَّثَنَا سُلَيْمَانُ - يَعْنِي ابْنَ دَاوُدَ الْهَاشِمِيَّ - قَالَ: حَدَّثَنَا إِبْرَاهِيمُ عَنْ أَبِيهِ، عَنْ أَبِي عُبَيْدَةَ بْنِ مُحَمَّدِ بْنِ عَمَّارِ بْنِ يَاسِرٍ، عَنْ طَلْحَةَ بْنِ عَبْدِ اللهِ بْنِ عَوْفٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: قَالَ

رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ دُونَ مَالِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ أَهْلِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دِينِهِ فَهُوَ شَهِيدٌ، وَمَنْ قُتِلَ دُونَ دَمِهِ فَهُو شَهِيدٌ».

تخريج: [إسناده صحيح] أخرجه أبو داود، من حديث سليمان بن داود [illegible] الحديث السابق)، وهو في الكبرٰى، ح:٣٥٥٨.

Chapter 25. The One Who Fights To Protect Himself Against Injustice

(المعجم ٢٥) - مَنْ قَاتَلَ دُونَ مَظْلَمَتِهِ (التحفة ٢١)

4101. It was narrated that Abû Ja'far said: "I was sitting with Suwaid bin Muqarrin, and he said: The Messenger of Allâh ﷺ said: "Whoever is killed defending himself against injustice, he is a martyr." (*Ṣaḥîḥ*)

٤١٠١ - **أَخْبَرَنَا** الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنْ مُطَرِّفٍ، عَنْ سَوَادَةَ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي جَعْفَرٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ سُوَيْدِ بْنِ مُقَرِّنٍ فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ دُونَ مَظْلَمَتِهِ فَهُوَ شَهِيدٌ».

تخريج: [صحيح] أخرجه الطبراني في الكبير:٧/٨٦، ٨٧، ح:٦٤٥٤ من حديث سعيد بن عمرو به، وهو في الكبرٰى، ح:٣٥٥٩ * عبثر هو ابن القاسم، ومطرف هو ابن طريف، وسوادة مستور، وأبو جعفر مجهول الحال لم يوثقه غير ابن حبان، وللحديث شواهد.

Chapter 26. The One Who Unsheathes His Sword And Starts To Strike The People With It

(المعجم ٢٦) - مَنْ شَهَرَ سَيْفَهُ ثُمَّ وَضَعَهُ فِي النَّاسِ (التحفة ٢٢)

4102. It was narrated from Ibn Az-Zubair that the Messenger of Allâh ﷺ said: "Whoever unsheathes his sword and starts to strike the people with it, it is permissible to shed his blood." (*Ṣaḥîḥ*)

٤١٠٢ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ الزُّبَيْرِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ شَهَرَ سَيْفَهُ ثُمَّ وَضَعَهُ فَدَمُهُ هَدَرٌ».

تخريج: [إسناده صحيح] أخرجه الطحاوي في مشكل الآثار:٢/١١٧ من حديث الفضل بن موسى السيناني به، وتابعه وهيب بن خالد عند الحاكم:٢/١٥٩، وصححه على شرط الشيخين،

ووافقه الذهبي، وهو في الكبرى، ح:٣٥٦٠، وللحديث شواهد، وهو في حلية الأولياء لأبي نعيم:٤/ ٢١ من حديث إسحاق بن راهوية به، وقال: "تفرد به الفضل عن معمر مجردًا".

Comments:

Absolutely no one has any right to terrorize the society by reason of any religious, political, or social disagreement. Likewise, no one may kill a criminal on his own, irrespective of whether he apprehends him red-handed. This is because the right of retribution is vested with the government, not with individuals. If someone indulges in such activity on his own, he would be slain by way of retribution, even if he is right.

4103. 'Abdur-Razzâq narrated a similar report with the same chain, but he did not attribute it to the Prophet ﷺ. (*Ṣaḥîḥ*)

٤١٠٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ بِهٰذَا الْإِسْنَادِ مِثْلَهُ وَلَمْ يَرْفَعْهُ.

تخريج: [**إسناده صحيح موقوف**] وهو في الكبرى، ح:٣٥٦١، وانظر الحديث السابق.

4104. It was narrated that Ibn Az-Zubair said: "Whoever wields a weapon and starts to strike (the people) with it, it is permissible to shed his blood." (*Ṣaḥîḥ*)

٤١٠٤ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ عَنِ ابْنِ طَاوُسٍ عَنْ أَبِيهِ عَنِ ابْنِ الزُّبَيْرِ قَالَ: مَنْ رَفَعَ السِّلَاحَ ثُمَّ وَضَعَهُ فَدَمُهُ هَدَرٌ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرى، ح:٣٥٦٢.

Comments:

'Whoever wields a weapon', irrespective of whether anyone gets killed or not; but the punishment for the brandisher or wielder of weapons is that he be slain. This is because he is bent on killing.

4105. It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said: "Whoever bears weapons against us, he is not one of us." (*Ṣaḥîḥ*)

٤١٠٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ وَعَبْدُ اللهِ بْنُ عُمَرَ وَأُسَامَةُ بْنُ زَيْدٍ وَيُونُسُ بْنُ يَزِيدَ أَنَّ نَافِعًا أَخْبَرَهُمْ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا».

تخريج: أخرجه البخاري، الفتن، باب قول النبي ﷺ: من حمل علينا السلاح فليس منا، ح:٧٠٧٠، ومسلم، الإيمان، مثل باب البخاري، ح:٩٨ من حديث مالك به، وهو في الكبرى، ح:٣٥٦٣.

Comments:

'Not one of us' means outwardly. This is because killing Muslims is the act of unbelievers. If such a person goes on a killing spree: killing Muslims around as rebels do, then he would be included among the enemy combatants (who fight against Allâh and His Messengers).

4106. It was narrated that Abû Sa'eed Al-Khudrî said: "When 'Alî was in Yemen, he sent some gold that was still enclosed in rock to the Prophet ﷺ, who distributed it among Al-Aqra' bin Ḥâbis Al-Ḥanẓalî, who belonged to Banu Mujâshi', 'Uyaynah bin Badr Al-Fazârî, 'Alqamah bin 'Ulâthah Al-'Âmirî, who belonged to Banu Kilâb and Zaid Al-Khail At-Ṭâ'î, who belonged to Banu Nabhân. The Quraish and the Anṣâr became angry and said: 'He gives to the chiefs of Najd and ignores us!' He said: 'I am seeking to win them over (firmly to Islam).' Then a man with sunken eyes, a bulging forehead, a thick beard and a shaven head came and said: 'O Muḥammad, fear Allâh!' He said: 'Who will obey Allâh if I do not? He trusts me with the people of this Earth but you do not trust me.' A man among the people asked for permission to kill him, but he did not let him do that. When (the man) went away, he (the Prophet ﷺ) said: 'Among the offspring of this man there will be people who will recite the *Qur'ân* but it will not go beyond their throats, and they will go out of Islam as an arrow goes through the target. They will kill the Muslims and leave the idol-worshippers alone. If I live to see them, I will kill them as the killing of 'Âd.'" (*Saḥîḥ*)

٤١٠٦ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا الثَّوْرِيُّ عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَعَثَ عَلِيٌّ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْيَمَنِ بِذُهَيْبَةٍ فِي تُرْبَتِهَا، فَقَسَمَهَا بَيْنَ الْأَقْرَعِ ابْنِ حَابِسٍ الْحَنْظَلِيِّ، ثُمَّ أَحَدِ بَنِي مُجَاشِعٍ، وَبَيْنَ عُيَيْنَةَ بْنِ بَدْرٍ الْفَزَارِيِّ، وَبَيْنَ عَلْقَمَةَ بْنِ عُلَاثَةَ الْعَامِرِيِّ، ثُمَّ أَحَدِ بَنِي كِلَابٍ، وَبَيْنَ زَيْدِ الْخَيْلِ الطَّائِيِّ، ثُمَّ أَحَدِ بَنِي نَبْهَانَ، قَالَ: فَغَضِبَتْ قُرَيْشٌ وَالْأَنْصَارُ وَقَالُوا: يُعْطِي صَنَادِيدَ أَهْلِ نَجْدٍ وَيَدَعُنَا فَقَالَ: «إِنَّمَا أَتَأَلَّفُهُمْ» فَأَقْبَلَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، نَاتِىءُ الْوَجْنَتَيْنِ، كَثُّ اللِّحْيَةِ، مَحْلُوقُ الرَّأْسِ، فَقَالَ: يَا مُحَمَّدُ! اتَّقِ اللهَ، قَالَ: «مَنْ يُطِعِ اللهَ إِذَا عَصَيْتُهُ؟ أَيَأْمَنُنِي عَلَى أَهْلِ الْأَرْضِ وَلَا تَأْمَنُونِي». فَسَأَلَ رَجُلٌ مِنَ الْقَوْمِ قَتْلَهُ فَمَنَعَهُ، فَلَمَّا وَلَّى قَالَ: «إِنَّ مِنْ ضِئْضِىءِ هٰذَا قَوْمًا يَخْرُجُونَ يَقْرَؤُونَ الْقُرْآنَ لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ مُرُوقَ السَّهْمِ مِنَ الرَّمِيَّةِ، يَقْتُلُونَ أَهْلَ الْإِسْلَامِ وَيَدَعُونَ أَهْلَ الْأَوْثَانِ، لَئِنْ أَنَا أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ عَادٍ».

تخريج: [صحيح] تقدم، ح:٢٥٧٩، وهو في الكبرٰى، ح:٣٥٦٤.

Comments:

The four were the chiefs of some four prominent tribes. They had not yet been nurtured by the Prophet ﷺ. *Imân* or the true faith had not yet penetrated into their hearts. Such people become delighted when they get wealth and turn faithful. If they do not get wealth, they begin to generate trouble, and there remains a fear of their apostatizing (as it happened after the death of the Messenger of Allâh ﷺ). Allâh's Messenger ﷺ, therefore, gave them a lot of gifts. From the spoils of the Battle of Hunain too, he gave them one hundred camels, and several other gifts. Allâh's Messenger's ﷺ objective was to reconcile their hearts, so that faith takes root in their hearts and they become devout believers. Since the Quraish and the Helpers possessed strong faith, Allâh's Messenger ﷺ gave them nothing.

4107. It was narrated that 'Alî said: "I heard the Messenger of Allâh ﷺ say: 'At the end of time there will appear young people with foolish minds. Their faith will not pass through their throats, and they will go out of Islam as an arrow goes through the target. If you meet them, then kill them, for killing them will bring reward to the one who killed them on the Day of Resurrection.'" (*Sahîh*)

٤١٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عَلِيٍّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَخْرُجُ قَوْمٌ فِي آخِرِ الزَّمَانِ، أَحْدَاثُ الْأَسْنَانِ سُفَهَاءُ الْأَحْلَامِ، يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ لَا يُجَاوِزُ إِيمَانُهُمْ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه مسلم، الزكٰوة، باب التحريض علٰى قتل الخوارج، ح:١٠٦٦ من حديث عبدالرحمٰن بن مهدي، والبخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦١١ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٣٥٦٥.

Comments:

'Young people': Generally in young age, intellect happens to be less or raw, knowledge also does not happen to be ripe, and there happens to be the rule of emotions. Experience is not deep, while knowledge becomes mature by means of advancement in age, experience, and learning. That is why the scholar of young age should abstain from indulging in giving or issuing edicts; particularly so when edicts are different from the edicts given by the dominant majority of the people of knowledge.

4108. It was narrated that Sharîk bin Shihâb said: "I used to wish that

٤١٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ الْبَصْرِيُّ

I could meet a man among the Companions of the Prophet ﷺ and ask him about the *Khawârij*. Then I met Abû Barzah on the day of *'Îd*, with a number of his companions. I said to him: 'Did you hear the Messenger of Allâh ﷺ mention the *Khawârij*?' He said: 'Yes. I heard the Messenger of Allâh ﷺ with my own ears, and saw him with my own eyes. Some wealth was brought to the Messenger of Allâh ﷺ and he distributed it to those on his right and on his left, but he did not give anything to those who were behind him. Then a man stood behind him and said: "O Muhammad! You have not been just in your division!" He was a man with black patchy (shaved) hair,[1] wearing two white garments. So Allâh's Messenger ﷺ became very angry and said: "By Allâh! You will not find a man after me who is more just than me." Then he said: "A people will come at the end of time; as if he is one of them, reciting the Qur'ân without it passing beyond their throats. They will go through Islam just as the arrow goes through the target. Their distinction will be shaving. They will not cease to appear until the last of them comes with *Al-Masîh Ad-Dajjâl*. So when you meet them, then kill them, they are the worst of created beings." (***Hasan***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: Sharîk bin Shihâb is not that popular.

الْبَحْرَانِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ الْأَزْرَقِ بْنِ قَيْسٍ، عَنْ شَرِيكِ بْنِ شِهَابٍ قَالَ: كُنْتُ أَتَمَنَّى أَنْ أَلْقَى رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَسْأَلُهُ عَنِ الْخَوَارِجِ، فَلَقِيتُ أَبَا بَرْزَةَ فِي يَوْمِ عِيدٍ فِي نَفَرٍ مِنْ أَصْحَابِهِ، فَقُلْتُ لَهُ: هَلْ سَمِعْتَ رَسُولَ اللهِ ﷺ يَذْكُرُ الْخَوَارِجَ؟ فَقَالَ: نَعَمْ! سَمِعْتُ رَسُولَ اللهِ ﷺ بِأُذُنِي وَرَأَيْتُهُ بِعَيْنِي، أُتِيَ رَسُولُ اللهِ ﷺ بِمَالٍ فَقَسَمَهُ، فَأَعْطَى مَنْ عَنْ يَمِينِهِ وَمَنْ عَنْ شِمَالِهِ، وَلَمْ يُؤْتِ مَنْ وَرَاءَهُ شَيْئًا، فَقَامَ رَجُلٌ مِنْ وَرَائِهِ فَقَالَ: يَا مُحَمَّدُ! مَا عَدَلْتَ فِي الْقِسْمَةِ رَجُلٌ أَسْوَدُ مَطْمُومُ الشَّعْرِ عَلَيْهِ ثَوْبَانِ أَبْيَضَانِ، فَغَضِبَ رَسُولُ اللهِ ﷺ غَضَبًا شَدِيدًا وَقَالَ: «وَاللَّهِ! لَا تَجِدُونَ بَعْدِي رَجُلًا هُوَ أَعْدَلُ مِنِّي» ثُمَّ قَالَ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ قَوْمٌ كَأَنَّ هٰذَا مِنْهُمْ، يَقْرَأُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيَهُمْ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ، سِيمَاهُمُ التَّحْلِيقُ، لَا يَزَالُونَ يَخْرُجُونَ حَتَّى يَخْرُجَ آخِرُهُمْ مَعَ الْمَسِيحِ الدَّجَّالِ، فَإِذَا لَقِيتُمُوهُمْ فَاقْتُلُوهُمْ، هُمْ شَرُّ الْخَلْقِ وَالْخَلِيقَةِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: شَرِيكُ بْنُ شِهَابٍ لَيْسَ بِذٰلِكَ الْمَشْهُورِ.

[1] *Matmû*: They say it means shaved, and Al-Jawharî included "braided." (See *Lisân Al-'Arab*). If it were completely shaved, then why mention its color? Yet, the remainder of the *Hadîth* clearly mentions shaving, and other versions clearly mention that his head was shaved.

تخريج: [إسناده حسن] أخرجه ابن أبي شيبة:١٥/ ٣٢٠، ٣٢١، وأحمد:٤/ ٤٢١، ٤٢٤، ٤٢٥ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٣٥٦٦، وصححه الحاكم على شرط الشيخين:٢/ ١٤٦، ١٤٧، ووافقه الذهبي، وللحديث شواهد.

Comments:

1. 'You would not find': There cannot be anybody doing justice better than the Messenger of Allâh ﷺ irrespective of whether one might be an immensely justice-loving person.
2. 'Shaving the head': Shaving the head is, however, permitted and it is recommended in Hajj but to raise something permissible to the rank of indispensability or requisteness to consider it an issue of the Divine law and to needlessly render it commendable is absolutely not appropriate or legitimate. Some people would make shaving the head their distinguishing mark and would consider it incumbent.

Chapter 27. Fighting Muslims

(المعجم ٢٧) - **قِتَالُ الْمُسْلِمِ** (التحفة ٢٣)

4109. Sa'd bin Abî Waqâs told us that the Messenger of Allâh ﷺ said: "Fighting a Muslim is *Kufr* and defaming him is evildoing." (*Ṣaḥîḥ*)

٤١٠٩ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَبِي وَقَّاصٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «قِتَالُ الْمُسْلِمِ كُفْرٌ، وَسِبَابُهُ فُسُوقٌ».

تخريج: [صحيح] أخرجه أحمد:١/ ١٧٦ عن عبدالرزاق به، وهو في الكبرٰى، ح:٣٥٦٧، وللحديث شواهد.

4110. It was narrated that 'Abdullâh said: "Defaming a Muslim is evildoing and fighting him is *Kufr*." (*Ṣaḥîḥ Mawqûf*)

٤١١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ أَبَا الْأَحْوَصِ عَنْ عَبْدِ اللهِ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

تخريج: [إسناده صحيح موقوف] وهو في الكبرٰى، ح:٣٥٦٨، وانظر الحديث الآتي.

4111. It was narrated from Shu'bah, from Abû Isḥâq who said: "I heard Abû Al-Aḥwaṣ (narrate) that 'Abdullâh said: 'Defaming a Muslim is evildoing and fighting him is *Kufr*.'" So Abân said to him:

٤١١١ - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: «سِبَابُ الْمُسْلِمِ فِسْقٌ، وَقِتَالُهُ كُفْرٌ»

"O Abû Isḥâq! You heard it only from Abû Al-Aḥwaṣ?" He said: "Rather. I heard it from Al-Aswad and Hubairah." (*Ṣaḥîḥ*)

فَقَالَ لَهُ أَبَانُ: يَا أَبَا إِسْحَاقَ! مَا سَمِعْتَهُ إِلَّا مِنْ أَبِي الْأَحْوَصِ قَالَ: بَلْ سَمِعْتُهُ مِنَ الْأَسْوَدِ وَهُبَيْرَةَ.

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٦٩.

4112. It was narrated that 'Abdullâh said: "Defaming a Muslim is evildoing and fighting him is *Kufr*." (*Ṣaḥîḥ Mawqûf*)

٤١١٢ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزَّعْرَاءِ، عَنْ عَمِّهِ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللهِ قَالَ: سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ.

تخريج: [**صحيح موقوف**] وهو في الكبرٰى، ح:٣٥٧٠.

4113. It was narrated from 'Abdur-Raḥmân bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Defaming a Muslim is evildoing and fighting him is *Kufr*." (*Ṣaḥîḥ*)

٤١١٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ عَبْدَ الْمَلِكِ بْنَ عُمَيْرٍ يُحَدِّثُهُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

تخريج: [**صحيح مرفوع**] أخرجه الترمذي، الفتن، باب ماجاء سباب المسلم فسوق، ح:٢٦٣٤ من حديث عبدالملك بن عمير به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٣٥٧١، وللحديث شواهد كثيرة.

4114. It was narrated from Shu'bah who said: "I said to Ḥammâd: 'I heard Manṣûr, and Sulaimân, and Zubaid narrating from Abû Wâ'il, from 'Abdullâh, that the Messenger of Allâh ﷺ said: "Defaming a Muslim is evildoing and fighting him is *Kufr*." – Who are you worried about? Are you worried about Manṣûr? Are you worried about Zubaid? Are you worried about Sulaimân?' He said: 'No, but I am worried about Abû Wa'il.'" (*Ṣaḥîḥ*)

٤١١٤ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: قُلْتُ لِحَمَّادٍ: سَمِعْتُ مَنْصُورًا وَسُلَيْمَانَ وَزُبَيْدًا يُحَدِّثُونَ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللّٰهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» مَنْ تَتَّهِمُ؟ أَتَتَّهِمُ مَنْصُورًا؟ أَتَتَّهِمُ زُبَيْدًا؟ أَتَتَّهِمُ سُلَيْمَانَ؟ قَالَ: لَا، وَلٰكِنِّي أَتَّهِمُ أَبَا وَائِلٍ.

تخريج: أخرجه البخاري، الإيمان، باب خوف المؤمن من أن يحبط عمله وهو لا يشعر، ح:٤٨، ومسلم، الإيمان، باب بيان قول النبي ﷺ: سباب المسلم فسوق وقتاله كفر، ح:٦٤ من حديث شعبة به، وهو في الكبرٰى، ح:٣٥٧٤ * حماد هو ابن أبي سليمان وكان مرجئًا من أهل البدعة، وحديثه حسن.

٤١١٥ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زُبَيْدٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ» قُلْتُ لِأَبِي وَائِلٍ: سَمِعْتَهُ مِنْ عَبْدِ اللَّهِ؟ قَالَ: نَعَمْ.

4115. It was narrated from Sufyân bin Zubaid, from Abû Wa'il, from 'Abdullâh: "The Messenger of Allâh ﷺ said: 'Defaming a Muslim is evildoing and fighting him is *Kufr*.'" I said to Abû Wâ'il: "Did you hear it from 'Abdullâh?" He said: "Yes." (***Ṣaḥîḥ***)

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٧٥.

٤١١٦ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ».

4116. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Defaming a Muslim is evildoing and fighting him is *Kufr*.'" (***Ṣaḥîḥ***)

تخريج: [**صحيح**] تقدم، ح:٤١١٤، وهو في الكبرٰى، ح:٣٥٧٦.

٤١١٧ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: سِبَابُ الْمُسْلِمِ فُسُوقٌ، وَقِتَالُهُ كُفْرٌ.

4117. It was narrated that Abû Wâ'il said: "Abdullâh said: 'Defaming a Muslim is evildoing and fighting him is *Kufr*.'" (***Ṣaḥîḥ***)

تخريج: [**صحيح**] تقدم، ح:٤١١٤، وهو في الكبرٰى، ح:٣٥٧٧.

٤١١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللهِ قَالَ: قِتَالُ الْمُؤْمِنِ كُفْرٌ، وَسِبَابُهُ فُسُوقٌ.

4118. It was narrated that 'Abdullâh said: "Fighting a believer is *Kufr* and defaming him is evildoing." (***Ṣaḥîḥ***)

تخريج: [**صحيح**] تقدم، ح:٤١١٤، وهو في الكبرٰى، ح:٣٥٧٨.

Comments:

The purpose behind repetition (of this narration) is to demonstrate that some

transmitters have narrated this *Ḥadîth*, *Marfu'* (from the Messenger of Allâh ﷺ); while some have narrated it *Mawqûf* (from a Companion). This is not an injurious disagreement, because such a narration is invariably considered *Marfu'*.

Chapter 28. Seriousness Of Fighting For A Cause That Is Not Clear

(المعجم ٢٨) - التَّغْلِيظُ فِيمَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ (التحفة ٢٤)

4119. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever parts from obedience, and splits away from the *Jamâ'ah* and dies, then he has died a death of *Jâhiliyyah*. Whoever rebels against my *Ummah*, killing good and evil people alike, and does not try to avoid killing the believers, and does not pay attention to those who are under a covenant, then he is not of me. Whoever fights for a cause that is not clear, advocating tribalism getting angry for the sake of tribalism, and he is killed, then he has died a death of *Jâhiliyyah*.'" (*Ṣaḥîḥ*)

٤١١٩ - أَخْبَرَنَا بِشْرُ بْنُ هِلَالٍ الصَّوَّافُ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رَبَاحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ وَفَارَقَ الْجَمَاعَةَ فَمَاتَ مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ خَرَجَ عَلَى أُمَّتِي يَضْرِبُ بَرَّهَا وَفَاجِرَهَا لَا يَتَحَاشَى مِنْ مُؤْمِنِهَا وَلَا يَفِي لِذِي عَهْدِهَا فَلَيْسَ مِنِّي، وَمَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ يَدْعُو إِلَى عَصَبِيَّةٍ أَوْ يَغْضَبُ لِعَصَبِيَّةٍ فَقُتِلَ فَقِتْلَتُهُ جَاهِلِيَّةٌ»؟

تخريج: أخرجه مسلم، الإمارة، باب وجوب ملازمة جماعة المسلمين عند ظهور الفتن . . . إلخ، ح:١٨٤٨ من حديث أيوب به، وهو في الكبرٰى، ح:٣٥٧٩.

Comments:

Splits away from the *Jamâ'ah*; see No. 4021.

4120. It was narrated that Jundab bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever fights for a cause that is not clear, advocating tribalism, getting angry for the sake of tribalism, then he has died a death of *Jâhiliyyah*.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Imrân Al-Qaṭṭân (one of the narrators) is not that strong.

٤١٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ، عَنْ أَبِي مِجْلَزٍ، عَنْ جُنْدَبِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَاتَلَ تَحْتَ رَايَةٍ عِمِّيَّةٍ يُقَاتِلُ عَصَبِيَّةً وَيَغْضَبُ لِعَصَبِيَّةٍ فَقِتْلَتُهُ جَاهِلِيَّةٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عِمْرَانُ الْقَطَّانُ لَيْسَ بِالْقَوِيِّ.

تخريج: أخرجه مسلم، ح:١٨٥٠ من حديث أبي مجلز به، (انظر الحديث السابق) وهو في الكبرى، ح: ٣٥٨٠.

Chapter 29. The Prohibition Of Killing

(المعجم ٢٩) - **تَحْرِيمُ الْقَتْلِ** (التحفة ٢٥)

4121. It was narrated that Abû Bakrah said: "The Messenger of Allâh ﷺ said: 'If a Muslim points a weapon at his fellow Muslim, then they are on the brink of Hell, and if he kills him, then they will both fall into it.'" (*Sahîh*)

٤١٢١ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مَنْصُورٌ قَالَ: سَمِعْتُ رِبْعِيًّا يُحَدِّثُ عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَشَارَ الْمُسْلِمُ عَلَى أَخِيهِ الْمُسْلِمِ بِالسِّلَاحِ فَهُمَا عَلَى جُرُفِ جَهَنَّمَ، فَإِذَا قَتَلَهُ خَرَّا جَمِيعًا فِيهَا».

تخريج: أخرجه البخاري، الفتن، باب: إذا التقى المسلمان بسيفيهما، ح:٧٠٨٣ تعليقًا، ومسلم، الفتن، باب: إذا تواجه المسلمان بسيفيهما، ح:٢٨٨٨/١٦ من حديث شعبة به، وهو في الكبرى، ح: ٣٥٨١.

Comments:

Meaning: when both are bent upon killing each other. If, however, one of them succeeds in killing the other, both the killer and the killed would become the dwellers of Hell, because the intention of both of them was to kill.

4122. It was narrated that Abû Bakrah said: "If two Muslim men bear weapons against each other, then they are both on the brink of Hell. And if one of them kills the other, they will both be in Hell." (*Sahîh*)

٤١٢٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنْ أَبِي بَكْرَةَ قَالَ: إِذَا حَمَلَ الرَّجُلَانِ الْمُسْلِمَانِ السِّلَاحَ أَحَدُهُمَا عَلَى الْآخَرِ فَهُمَا عَلَى جُرُفِ جَهَنَّمَ، فَإِذَا قَتَلَ أَحَدُهُمَا الْآخَرَ فَهُمَا فِي النَّارِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٣٥٨٢.

4123. It was narrated from Abû Mûsâ that the Prophet ﷺ said: "If two Muslims confront each other with swords, and one kills the other, they will both be in Hell." It was said: "O Messenger of Allâh, (we understand about) the killer,

٤١٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ يَزِيدَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا

but what about the one who is killed?" He said: "He wanted to kill his companion." (*Ṣaḥîḥ*)

صَاحِبَهُ فَهُمَا فِي النَّارِ» قِيلَ: يَا رَسُولَ اللهِ! هٰذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «أَرَادَ قَتْلَ صَاحِبِهِ».

تخريج: [صحيح] أخرجه ابن ماجه، الفتن، باب: إذا التقى المسلمان بسيفيهما، ح: ٣٩٦٤ من حديث يزيد بن هارون به، وهو في الكبرٰى، ح: ٣٥٨٣، انظر الحديث الآتي.

4124. It was narrated from Abû Mûsâ Al-Ash'arî that the Prophet ﷺ said: "If two Muslims confront each other with swords and one of them kills the other, they will both be in Hell." (*Ṣaḥîḥ*)

٤١٢٤ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ هَارُونَ - قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَهُمَا فِي النَّارِ مِثْلَهُ سَوَاءٌ».

تخريج: [صحيح] أخرجه ابن ماجه، من حديث يزيد بن هارون به، (انظر الحديث السابق) وهو في الكبرٰى، ح: ٣٥٨٤ * قتادة تابعه يونس بن عبيد كما سيأتي، ح: ٤١٢٩.

4125. It was narrated from Abû Bakrah that the Prophet ﷺ said: "If two Muslims confront each other with swords, each of them wanting to kill the other, they will both be in Hell." It was said to him: "O Messenger of Allâh, (we understand about) the killer, but what about the one who is killed?" He said: "He was determined to kill his companion." (*Ṣaḥîḥ*)

٤١٢٥ - **أَخْبَرَنَا** عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا خَلَفٌ عَنْ زَائِدَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا كُلُّ وَاحِدٍ مِنْهُمَا يُرِيدُ قَتْلَ صَاحِبِهِ فَهُمَا فِي النَّارِ». قِيلَ لَهُ: يَا رَسُولَ اللهِ! هٰذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ».

تخريج: [صحيح] أخرجه أحمد: ٥/٤٦، ٤٧، ٥١ من طريقين عن الحسن البصري به، وهو في الكبرٰى، ح: ٣٥٨٥، وله شواهد كثيرة، انظر الحديث الآتي برقم: ٤١٢٧.

4126. It was narrated that Abû Bakrah said: "The Messenger ﷺ said: 'If two Muslims meet (and fight) with their swords and one of

٤١٢٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا الْخَلِيلُ بْنُ عُمَرَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ،

them kills the other, the killer and the slain will both be in Hell.'" (*Ṣaḥîḥ*)

عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٨٦.

4127. It was narrated that Abû Bakrah said: "I heard the Messenger of Allâh ﷺ say: 'If two Muslims confront each other with their swords and one of them kills the other, both the killer and the slain will be in Hell.'" They said: "O Messenger of Allâh, (we understand about) the killer, but what about the one who is killed?" He said: "He wanted to kill his companion." (*Ṣaḥîḥ*)

٤١٢٧ - أَخْبَرَنَا أَحْمَدُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ الْحَسَنِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالُوا: يَا رَسُولَ اللهِ! هٰذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ».

تخريج: أخرجه البخاري، الفتن، باب: إذا التقى المسلمان بسيفيهما، ح:٧٠٨٣ من حديث معمر بن راشد معلقًا، ومسلم، الفتن، باب: إذا تواجه المسلمان بسيفيهما، ح:٢٨٨٨ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٣٥٨٧.

4128. It was narrated that Abû Bakrah said: "The Messenger of Allâh ﷺ said: "If two Muslims fight with swords, and one of them kills the other, then the killer and the slain will both be in Hell." (*Ṣaḥîḥ*)

٤١٢٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ عَنْ حَمَّادٍ، عَنْ أَيُّوبَ وَيُونُسَ وَالْعَلَاءِ بْنِ زِيَادٍ، عَنِ الْحَسَنِ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا الْتَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٨٨.

4129. It was narrated from Abû Mûsâ Al-Ash'arî that the Messenger of Allâh ﷺ said: "If two Muslims confront each other with swords and one of them kills the other, then the killer and the slain will both be in Hell." A man said:

٤١٢٩ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا

تَوَاجَهَ الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَقَتَلَ أَحَدُهُمَا صَاحِبَهُ فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! هٰذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ أَرَادَ قَتْلَ صَاحِبِهِ».

"O Messenger of Allâh, (we understand about) the killer, but what about the one who is killed?" He said: "He wanted to kill his companion." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤١٢٣، وهو في الكبرٰى، ح:٣٥٨٩.

٤١٣٠ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ وَاقِدِ بْنِ مُحَمَّدِ بْنِ زَيْدٍ أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

4130. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another)." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الإيمان، باب بيان معنى قول النبي ﷺ: "لا ترجعوا بعدي كفارًا يضرب بعضكم رقاب بعض"، ح:٦٦/ ١٢٠ من حديث محمد بن جعفر غندر، والبخاري، الديات، باب: "ومن أحياها"، ح:٦٨٦٨ و٦١٦٦، ٧٠٧٧ من حديث شعبة به، وهو في الكبرٰى، ح:٣٥٩٠.

Comments:

Fighting against the Muslims is the affair of unbelievers. If Muslims fight Muslims, they would resemble unbelievers. Consequently, this would serve the purpose of the deniers of truth. Now there is no need for them (the unbelievers) to fight.

٤١٣١ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَرجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، لَا يُؤْخَذُ الرَّجُلُ بِجِنَايَةِ أَبِيهِ وَلَا جِنَايَةِ أَخِيهِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ، وَالصَّوَابُ مُرْسَلٌ.

4131. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another). No man is to be punished for the sins of his father, or for the sins of his brother.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and what is correct is that it is *Mursal*.

تخريج: [صحيح] وهو في الكبرٰى، ح:٣٥٩١، وللحديث شواهد كثيرة * أبو الضحى هو مسلم بن صبيح، وشريك هو القاضي.

4132. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another). No man is to be punished for the sins of his father, or the sins of his brother.'" (*Ṣaḥîḥ*)

٤١٣٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ ابْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، وَلَا يُؤْخَذُ الرَّجُلُ بِجَرِيرَةِ أَبِيهِ، وَلَا بِجَرِيرَةِ أَخِيهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٣٥٩٢.

4133. It was narrated that Masrûq said: "The Messenger of Allâh ﷺ said: 'I do not want to see you after I am gone reverting to disbleivers, striking the necks of one another (killing one another). No man is punished for the crime of his father, or the crime of his brother.'" This is correct. (*Ṣaḥîḥ*)

٤١٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا أُلْفِيَنَّكُمْ تَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ، ولَا يُؤْخَذُ الرَّجُلُ بِجَرِيرَةِ أَبِيهِ، وَلَا بِجَرِيرَةِ أَخِيهِ» هٰذَا الصَّوَابُ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٣٥٩٣.

4134. It was narrated from Masrûq that the Messenger of Allâh ﷺ said: "Do not revert to disbelievers after I am gone." It is *Mursal*. (*Ṣaḥîḥ*)

٤١٣٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا يَعْلَى قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا» مُرْسَلٌ.

تخريج: [صحيح] تقدم، ح:٤١٣١، وهو في الكبرٰى، ح:٣٥٩٤..

4135. It was narrated from Abû Bakrah that the Prophet ﷺ said: "Do not revert to misguidance after I am gone, striking the necks of one another (killing one another)." (*Ṣaḥîḥ*)

٤١٣٥ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَرْجِعُوا بَعْدِي ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/ ٣٧ عن إسماعيل ابن علية به، وهو في الكبرٰى، ح: ٣٥٩٥.

4136. It was narrated from Jarîr that during the Farewell Pilgrimage, the Messenger of Allâh ﷺ asked the people to be quiet and listen, and said: "Do not revert to disbelievers after I am gone, striking the necks of one another (killing one another)." (***Sahîh***)

٤١٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَعَبْدُ الرَّحْمٰنِ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ عَنْ جَرِيرٍ: أَنَّ رَسُولَ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ اسْتَنْصَتَ النَّاسَ، قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخريج: أخرجه البخاري، الديات، باب: "ومن أحياها"، ح: ٦٨٦٩، ومسلم، الإيمان، باب بيان معنى قول النبي ﷺ: "لا ترجعوا بعدي كفارًا ... إلخ"، ح: ٦٥ عن محمد بن بشار بندار به، وهو في الكبرٰى، ح: ٣٥٩٦.

4137. It was narrated that Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said to me: 'Ask the people to be quiet and listen.' Then he said: 'I do not want to see you after I am gone reverting to disbelievers, striking the necks of one another (killing one another).'" (***Sahîh***)

٤١٣٧ - أَخْبَرَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ قَالَ: بَلَغَنِي أَنَّ جَرِيرَ بْنَ عَبْدِ اللهِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «اسْتَنْصِتِ النَّاسَ» ثُمَّ قَالَ: «لَا أُلْفِيَنَّكُمْ بَعْدَ مَا أَرَى تَرْجِعُونَ بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٣٦٦ عن عبدالله بن نمير به، وهو في الكبرٰى، ح: ٣٥٩٧، والحديث السابق شاهد له.

The end of the Book of Fighting (and the beginning of the Book of the Distribution of *Al-Fay'*)[1]

[1] Some manuscripts have it like this. In our edition the mention of *Al-Fay'* is treated as heading of another book as it appears on the following page.

38. The Book Of The Distribution Of *Al-Fay'*[1]

(المعجم ٣٨) - أَوَّلُ كِتَابِ قِسْمِ الفَيْءِ (التحفة ٢١)

4138. It was narrated from Yazîd bin Hurmuz that when Najdah Al-Ḥarûriyyah rebelled during the *Fitnah* of Ibn Az-Zubayr, he sent word to Ibn 'Abbâs asking him about the share of the relatives (of the Messenger of Allâh ﷺ) – to whom did he think it should be given? He replied: "It is for us, because of our blood ties to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ allocated it to them, but 'Umar offered us something we thought was less than what was our due, and we refused to accept it. What he offered to them was to help those among them who wanted to get married, and to help the debtors pay off their debts, and he gave to their indigent. But he refused to give them more than that." (*Ṣaḥîḥ*)

٤١٣٨ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ الْحَمَّالُ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ الزُّهْرِيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ: أَنَّ نَجْدَةَ الْحَرُورِيَّ حِينَ خَرَجَ فِي فِتْنَةِ ابْنِ الزُّبَيْرِ، أَرْسَلَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ تُرَاهُ؟ قَالَ: هُوَ لَنَا، لِقُرْبَى رَسُولِ اللهِ ﷺ قَسَمَهُ رَسُولُ اللهِ ﷺ لَهُمْ، وَقَدْ كَانَ عُمَرُ عَرَضَ عَلَيْنَا شَيْئًا رَأَيْنَاهُ دُونَ حَقِّنَا فَأَبَيْنَا أَنْ نَقْبَلَهُ، وَكَانَ الَّذِي عَرَضَ عَلَيْهِمْ أَنْ يُعِينَ نَاكِحَهُمْ، وَيَقْضِيَ عَنْ غَارِمِهِمْ، وَيُعْطِيَ فَقِيرَهُمْ، وَأَبَى أَنْ يَزِيدَهُمْ عَلَى ذٰلِكَ.

تخريج: أخرجه مسلم، الجهاد، باب النساء الغازيات يرضخ لهن ولا يسهم ... إلخ، ح:١٨١٢ من حديث يزيد بن هرمز به.

Comments:

Harûri: This is in relation to the habitation called *Harûra*, where the first meeting or conference of the *Khawârij* was held. Due to this ascription, every *Khârijite* is usually called a *Harûri*, irrespective of whether or not he belongs to *Harûra*. (For detail concerning the *Khârijite*, please turn to *Ḥadîth* 4107, 4108).

4139. It was narrated that Yazîd bin Hurmuz said: "Najdah wrote to

٤١٣٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ:

[1] *Al-Fay'* refers to wealth taken from the disbelievers without fighting. *Ghanîmah* refers to spoils of war in general. However, the author has included chapter about both in this section. See the details after No. 4152.

Ibn 'Abbâs and asked him about the share of the relatives (of the Messenger of Allâh ﷺ), to whom should it be given?" Yazîd bin Hurmuz said: "I wrote down the letter of Ibn 'Abbâs to Najdah in which he said: 'You have written asking me about the share of the relatives (of the Messenger of Allâh ﷺ), to whom should it be given? It is for us, the members of the household (*Ahl Al-Bait*). 'Umar used to offer to help the single among us (to get married), and to give some to our poor and to pay off the debts of our debtors. We insisted that he should give it to us, but he refused, and we left it at that." (*Sahîh*)

حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ هَارُونَ - قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ وَمُحَمَّدِ ابْنِ عَلِيٍّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ قَالَ: كَتَبَ نَجْدَةُ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ؟ قَالَ يَزِيدُ بْنُ هُرْمُزَ: وَأَنَا كَتَبْتُ كِتَابَ ابْنِ عَبَّاسٍ إِلَى نَجْدَةَ، كَتَبْتُ إِلَيْهِ: كَتَبْتَ تَسْأَلُنِي عَنْ سَهْمِ ذِي الْقُرْبَى لِمَنْ هُوَ وَهُوَ لَنَا أَهْلَ الْبَيْتِ، وَقَدْ كَانَ عُمَرُ دَعَانَا إِلَى أَنْ يُنْكِحَ مِنْهُ أَيِّمَنَا، وَيُحْذِيَ مِنْهُ عَائِلَنَا، وَيَقْضِيَ مِنْهُ عَنْ غَارِمِنَا، فَأَبَيْنَا إِلَّا أَنْ يُسَلِّمَهُ لَنَا وَأَبَى ذٰلِكَ، فَتَرَكْنَاهُ عَلَيْهِ.

تخريج: أخرجه مسلم، ح: ١٨١٢/ ١٣٨ من حديث محمد بن علي به، انظر الحديث السابق.

4140. It was narrated that Al-Awzâ'î said: "Umar bin 'Abdul-'Azîz wrote a letter to 'Umar bin Al-Walîd in which he said: 'The share that your father gave to you was the entire *Khumus*,[1] but the share that your father is entitled to is the same as that of any man among the Muslims, on which is due the rights of Allâh and His Messenger, and of relatives, orphans, the poor and wayfarers. How many will dispute with your father on the Day of Resurrection! How can he be saved who has so many disputants? And your openly allowing musical instruments and wind instruments is an innovation

٤١٤٠ - **أَخْبَرَنَا** عَمْرُو بْنُ يَحْيَى قَالَ: حَدَّثَنَا مَحْبُوبٌ - يَعْنِي ابْنَ مُوسَى - قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ - وَهُوَ الْفَزَارِيُّ - عَنِ الْأَوْزَاعِيِّ قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عُمَرَ بْنِ الْوَلِيدِ كِتَابًا فِيهِ: وَقَسْمُ أَبِيكَ لَكَ الْخُمُسَ كُلَّهُ، وَإِنَّمَا سَهْمُ أَبِيكَ كَسَهْمِ رَجُلٍ مِنَ الْمُسْلِمِينَ، وَفِيهِ حَقُّ اللهِ وَحَقُّ الرَّسُولِ، وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، فَمَا أَكْثَرَ خُصَمَاءَ أَبِيكَ يَوْمَ الْقِيَامَةِ! فَكَيْفَ يَنْجُو مَنْ كَثُرَتْ خُصَمَاؤُهُ، وَإِظْهَارُكَ الْمَعَازِفَ وَالْمِزْمَارَ بِدْعَةٌ فِي الْإِسْلَامِ، وَلَقَدْ هَمَمْتُ أَنْ أَبْعَثَ إِلَيْكَ مَنْ يَجُزُّ جُمَّتَكَ جُمَّةَ السُّوءِ.

[1] One-fifth of the spoils of war. See No. 4152.

in Islam. I was thinking of sending someone to you who would cut off your evil long hair.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في كتاب السير للفزاري، (ص:٢٩٣، رقم:٥٣٦ ملحق من المحقق).

Comments:

'Umar bin Walîd was the son of the Caliph Walîd bin Abdul Mâlik. 'Umar bin 'Abdul-'Azîz's view was that the *Khumus* was to be divided only among the categories mentioned in the Qur'ân. As for his mention of "evil long hair" it is *Jummat As-Sawi'* (and they say *Sawi'*) As-Sindî said: "There is nothing disliked about having *Jummah*. Perhaps, he disliked it because it was a means of pride from him...." As for the meaning of *Jummah*; it is the hair that extends beyond the ear lobes, and the Messenger of Allâh ﷺ has been described with such.

4141. Sa'eed bin Al-Mûsâyyab narrated that Jubair bin Mut'im told him: "He and 'Uthmân bin 'Affân came to the Messenger of Allâh ﷺ to speak to him about what he had distributed of the *Khumus* of Ḥunain to Banu Hâshim and Banu Al-Muṭṭalib bin 'Abd Manaf. They said: 'O Messenger of Allâh, you distributed it to our brothers; Banu Al-Muṭṭalib bin 'Abd Manâf, and you did not give us anything, and our relationship to you is the same as theirs.' The Messenger of Allâh ﷺ said to them: 'I think that Hâshim and Al-Muṭṭalib are the same.'" Jubair bin Muṭ'im said: "The Messenger of Allâh ﷺ did not allocate anything to Banu 'Abd Shams or Banu Nawfal from that *Khumus*, as he allocated to Banu Hâshim and Banu Al-Muṭṭalib." (*Ṣaḥîḥ*)

٤١٤١ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ ابْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ حَدَّثَهُ: أَنَّهُ جَاءَ هُوَ وَعُثْمَانُ بْنُ عَفَّانَ رَسُولَ اللهِ ﷺ يُكَلِّمَانِهِ فِيمَا قَسَمَ مِنْ خُمُسِ حُنَيْنٍ بَيْنَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ، فَقَالَا: يَا رَسُولَ اللهِ! قَسَمْتَ لِإِخْوَانِنَا بَنِي الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ وَلَمْ تُعْطِنَا شَيْئًا وَقَرَابَتُنَا مِثْلُ قَرَابَتِهِمْ، فَقَالَ لَهُمَا رَسُولُ اللهِ ﷺ: «إِنَّمَا أَرَى هَاشِمًا وَالْمُطَّلِبَ شَيْئًا وَاحِدًا». قَالَ جُبَيْرُ بْنُ مُطْعِمٍ: وَلَمْ يَقْسِمْ رَسُولُ اللهِ ﷺ لِبَنِي عَبْدِ شَمْسٍ، وَلَا لِبَنِي نَوْفَلٍ مِنْ ذٰلِكَ الْخُمُسِ شَيْئًا، كَمَا قَسَمَ لِبَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ.

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح:٤٢٢٩ من حديث يونس بن يزيد به.

Comments:

The purpose of Imâm An-Nasâ'î in mentioning this *Ḥadîth* is to display that Allâh's Messenger ﷺ gave his kith and kin from the *Khumus* or the one-fifth part of the spoils of war. This corroborates that the Prophet's ﷺ kith and kin have a share in the *Khumus*. But the problem which needs to be solved is: Does the right of the people of the Prophet's ﷺ household over the *Khumus* still exist, this is a matter of disagreement.

4142. It was narrated that Jubair bin Muṭ'im said: "When the Messenger of Allâh ﷺ distributed the share for his relatives to Banu Hashim and Banu Al-Muṭṭalib, I came to him with 'Uthmân bin 'Affân and we said: 'O Messenger of Allâh, no one denies the virtue of Banu Hâshim because of the relationship between you and them. But how come you have given (a share) to Banu Al-Muṭṭalib and not to us? They and we share the same degree of relationship to you.' The Messenger of Allâh ﷺ said: 'They did not abandon me during the *Jâhilîyyah* or in Islam. Banu Hâshim and Banu Al-Muṭṭalib are the same thing,' and he interlaced his fingers." (*Ṣaḥîḥ*)

٤١٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: لَمَّا قَسَمَ رَسُولُ اللهِ ﷺ سَهْمَ ذِي الْقُرْبَى بَيْنَ بَنِي هَاشِمٍ وَبَنِي الْمُطَّلِبِ أَتَيْتُهُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ فَقُلْنَا: يَا رَسُولَ اللهِ! هٰؤُلَاءِ بَنُو هَاشِمٍ لَا يُنْكَرُ فَضْلُهُمْ لِمَكَانِكَ الَّذِي جَعَلَكَ اللهُ بِهِ مِنْهُمْ، أَرَأَيْتَ بَنِي الْمُطَّلِبِ أَعْطَيْتَهُمْ وَمَنَعْتَنَا، فَإِنَّمَا نَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّهُمْ لَمْ يُفَارِقُونِي فِي جَاهِلِيَّةٍ وَلَا إِسْلَامٍ، إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ». وَشَبَّكَ بَيْنَ أَصَابِعِهِ.

تخريج: [صحيح] انظر الحديث السابق.

4143. It was narrated that 'Ubâdah bin Al-Sâmit said: "On the day of Ḥunain the Messenger of Allâh ﷺ took a hair from the side of a camel and said: 'O you people, it is not permissible for me to take even the equivalent of this from the *Fay'* that Allâh has bestowed upon you, except the *Khumus*, and the *Khumus* will come back to you.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Abû Sallâm's name is Mamṭûr

٤١٤٣ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ - يَعْنِي ابْنَ مُوسَى - أَخْبَرَنَا أَبُو إِسْحَاقَ - وَهُوَ الْفَزَارِيُّ - عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَيَّاشٍ، عَنْ سُلَيْمَانَ ابْنِ مُوسَى، عَنْ مَكْحُولٍ، عَنْ أَبِي سَلَّامٍ، عَنْ أَبِي أُمَامَةَ الْبَاهِلِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: أَخَذَ رَسُولُ اللهِ ﷺ يَوْمَ حُنَيْنٍ وَبَرَةً مِنْ جَنْبِ بَعِيرٍ فَقَالَ: «يَا أَيُّهَا النَّاسُ!

إِنَّهُ لَا يَحِلُّ لِي مِمَّا أَفَاءَ اللهُ عَلَيْكُمْ قَدْرُ هٰذِهِ إِلَّا الْخُمُسُ، وَالْخُمُسُ مَرْدُودٌ عَلَيْكُمْ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: اسْمُ أَبِي سَلَّامٍ مَمْطُورٌ وَهُوَ حَبَشِيٌّ، وَاسْمُ أَبِي أُمَامَةَ صُدَيُّ ابْنُ عَجْلَانَ.

and he is Ethiopian, and Abû Umâmah's name is Ṣudaî bin 'Ajlân.

تخريج: [صحيح] أخرجه أحمد: ٣١٩/٥ من حديث الفزاري به، وهو في كتاب السير للفزاري، ح: ٥١٧، وصححه ابن حبان، ح: ١٦٩٣، وأصله عند الترمذي، ح: ١٥٦١، وحسنه ابن ماجه، ح: ٢٨٥٢، والحاكم: ١٣٥/٢، وصححه على شرط مسلم، ووافقه الذهبي، وللحديث شواهد صحيحة عند أبي داود، ح: ٢٧٥٥ وغيره.

Comments:

Will come back to you because he ﷺ used to spend it on the needs of the people. See Nos. 4147, 4148 etc.

٤١٤٤ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ أَتَى بَعِيرًا فَأَخَذَ مِنْ سَنَامِهِ وَبَرَةً بَيْنَ أَصْبَعَيْهِ ثُمَّ قَالَ: «إِنَّهُ لَيْسَ لِي مِنَ الْفَيْءِ شَيْءٌ وَلَا هٰذِهِ إِلَّا الْخُمُسُ، وَالْخُمُسُ مَرْدُودٌ فِيكُمْ».

4144. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ went to a camel, and took a hair from its hump between his fingers and said: "I am not entitled to take anything from the *Fay'* not even this, except the *Khumus*, and the *Khumus* will come back to you." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أبو داود، الجهاد، باب: في فداء الأسير بالمال، ح: ٢٦٩٤ من حديث حماد بن سلمة به وابن إسحاق صرح بالسماع عند ابن الجارود، ح: ١٠٨٠ وغيره، وسنده حسن، وهو في العقد التمام في تخريج السيرة لابن هشام بتحقيقي، ح: ٢٠٣ يسر الله لنا طبعه.

٤١٤٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو - يَعْنِي ابْنَ دِينَارٍ - عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ، عَنْ عُمَرَ قَالَ: كَانَتْ أَمْوَالُ بَنِي النَّضِيرِ مِمَّا أَفَاءَ اللهُ عَلَى رَسُولِهِ مِمَّا لَمْ يُوجِفِ الْمُسْلِمُونَ عَلَيْهِ بِخَيْلٍ وَلَا رِكَابٍ،

4145. It was narrated that 'Umar said: "The wealth of Banu An-Naḍîr was among the *Fay'* that Allâh bestowed upon His Messenger, in cases where the Muslims did not go out on an expedition with horses and camels. From it he kept for himself food for one year, and what was left he

spent on cavalry and weapons, equipment for the cause of Allâh." (*Saḥîḥ*)

فَكَانَ يُنْفِقُ عَلَى نَفْسِهِ مِنْهَا قُوتَ سَنَةٍ، وَمَا بَقِيَ جَعَلَهُ فِي الْكُرَاعِ وَالسِّلَاحِ عُدَّةً فِي سَبِيلِ اللَّهِ.

تخريج: أخرجه البخاري، الجهاد، باب المجن ومن يترس بترس صاحبه، ح:٢٩٠٤، ومسلم، الجهاد، باب حكم الفيء، ح:١٧٥٧ من حديث سفيان بن عيينة به.

Comments:

Bani Naḍîr was a Jewish tribe. It was expelled from Al-Madinah on account of their breach of pledge. They had taken their belongings, etc. with them, but their lands had fallen into the possession of Muslims.

4146. It was narrated from 'Âishah that Fâṭimah sent word to Abû Bakr asking for her inheritance from the Prophet ﷺ, from his charity and what was left of the *Khumus* of Khaibar. Abû Bakr said: "The Messenger of Allâh ﷺ said: 'We are not inherited from.'" (*Saḥîḥ*)

٤١٤٦ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ - يَعْنِي ابْنَ مُوسَى - قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ - هُوَ الْفَزَارِيُّ - عَنْ شُعَيْبِ بْنِ أَبِي حَمْزَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ فَاطِمَةَ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنَ النَّبِيِّ ﷺ مِنْ صَدَقَتِهِ وَمِمَّا تَرَكَ مِنْ خُمُسِ خَيْبَرَ، قَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نُورَثُ».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب مناقب قرابة رسول الله ﷺ ... إلخ"، ح:٣٧١١ من حديث شعيب، ومسلم، الجهاد، باب قول النبي ﷺ: "لا نورث ما تركنا فهو صدقة"، ح:١٧٥٩ من حديث الزهري به، وهو في كتاب السير للفزاري أبي إسحاق، ح:٥٣٩.

Comments:

1. It has preceded above that the people of the Prophet's ﷺ household considered one-fifth share of the spoils of war their right. But according to other Companions, the *Khumus* was the state property. However, the needy people of the Prophet's ﷺ household could be aided from the wealth of the state treasury, by way of assistance.
2. 'We (Prophets) leave no heritage': This is because the Prophet ﷺ did not develop any property, nor did he take any share from the spoils of war. Rather, he used to acquire the *Khumus* out of the spoils of war, which was utilized by him to fulfill his own needs and then it was spent for the public welfare. In other words, Allâh's Messenger ﷺ had merely fulfilled his bare necessities out of that wealth.

4147. It was narrated that 'Aṭâ' said concerning the saying of Allâh, the Mighty and Sublime: "And know that whatever of spoils of war that you may gain, verily, (1/5th) of it is assigned to Allâh, and to the Messenger, and to the near relatives (of the Messenger (Muḥammad)"[1] "The *Khumus* (one-fifth) of Allâh and of His Messenger is the same. The Messenger of Allâh ﷺ used to provide mounts (for *Jihâd*) with it, and give some (to the poor), and distribute it however he wanted, and do with it whatever he wanted." (*Ḥasan*)

٤١٤٧ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى قَالَ: حَدَّثَنَا مَحْبُوبٌ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ﴾ [الأنفال: ٤١] قَالَ: خُمُسُ اللهِ وَخُمُسُ رَسُولِهِ واحِدٌ. كَانَ رَسُولُ اللهِ ﷺ يَحْمِلُ مِنْهُ، وَيُعْطِي مِنْهُ، وَيَضَعُهُ حَيْثُ يَشَاءُ، وَيَصْنَعُ بِهِ مَا شَاءَ.

تخريج: [إسناده حسن] أخرجه البيهقي: ٦/ ٣٣٨، ٣٣٩ من حديث عبدالملك به مختصراً، وهو في السير للفزاري أبي إسحاق، ح: ٥٣٥.

Comments:

'The same': The meaning is there is no separate share of Allâh, Most High. That is to say; not two shares of 1/5th each, but one share.

4148. It was narrated that Qais bin Muslim said: "I asked Al-Ḥasan bin Muḥammad about the saying of Allâh, the Mighty and Sublime: 'And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allâh.'[2] He said: 'This is the key to the Speech of Allâh. This world and the Hereafter belong to Allâh.' He said: 'They differed concerning these two shares after the death of the Messenger of Allâh ﷺ, the share of the Messenger and the share of the near relatives (of the Messenger of Allâh ﷺ). Some said that the share of the near relatives

٤١٤٨ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ - يَعْنِي ابْنَ مُوسَى - قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ - وَهُوَ الْفَزَارِيُّ - عَنْ سُفْيَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ الْحَسَنَ بْنَ مُحَمَّدٍ عَنْ قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَاعْلَمُوا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ﴾. قَالَ: هٰذَا مَفَاتِحُ كَلَامِ اللهِ، الدُّنْيَا وَالْآخِرَةُ لِلَّهِ، قَالَ: اخْتَلَفُوا فِي هٰذَيْنِ السَّهْمَيْنِ بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ، سَهْمِ الرَّسُولِ وَسَهْمِ ذِي الْقُرْبَى، فَقَالَ قَائِلٌ: سَهْمُ الرَّسُولِ لِلْخَلِيفَةِ مِنْ بَعْدِهِ، وَقَالَ قَائِلٌ: سَهْمُ

[1] *Al-Anfâl* 8:41.
[2] *Al-Anfâl* 8:41.

was for the relatives of the Messenger ﷺ, and some said that the share of the near relatives was for the relatives of the *Khalîfah*. Then they agreed that these two shares should be spent on horses and equipment in the cause of Allâh, and they were allocated for this purpose during the *Khilâfah* of Abû Bakr and 'Umar.'" (*Ṣaḥîḥ*)

ذِي الْقُرْبَى لِقَرَابَةِ الرَّسُولِ [ﷺ]، وَقَالَ قَائِلٌ: سَهْمُ ذِي الْقُرْبَى لِقَرَابَةِ الْخَلِيفَةِ، فَاجْتَمَعَ رَأْيُهُمْ عَلَى أَنْ جَعَلُوا هٰذَيْنِ السَّهْمَيْنِ فِي الْخَيْلِ وَالْعُدَّةِ فِي سَبِيلِ اللهِ، فَكَانَا فِي ذٰلِكَ فِي خِلَافَةِ أَبِي بَكْرٍ وَعُمَرَ.

تخريج: [**صحيح**] أخرجه البيهقي: ٦/ ٣٣٨ من حديث سفيان الثوري به، وتابعه أبو نعيم وأبو سامة عن قيس به، عند ابن أبي حاتم في تفسيره: ٥/ ١٧٠٤، ح: ٩٠٩١، وللحديث شواهد، وهو في السير للفزاري: ٥٣٧.

4149. It was narrated that Mûsâ bin Abî 'Âishah said: "I asked Yaḥya bin Al-Jazzâr about this Verse: And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allâh, and to the Messenger"[1] He said: "I said: 'How much of the *Khumus* did the Prophet ﷺ take?' He said: 'One-fifth of the *Khumus*.'" (*Ṣaḥîḥ*)

٤١٤٩ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: سَأَلْتُ يَحْيَى بْنَ الْجَزَّارِ عَنْ هٰذِهِ الْآيَةِ ﴿وَٱعْلَمُوٓا أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ﴾. قَالَ: قُلْتُ: كَمْ كَانَ لِلنَّبِيِّ ﷺ مِنَ الْخُمُسِ قَالَ: خُمُسُ الْخُمُسِ.

تخريج: [**إسناده صحيح**] أخرجه البيهقي: ٦/ ٣٣٨ من حديث موسٰى به، وهو في السير للفزاري: ٥٣٨.

4150. It was narrated that Muṭarrif said: "Ash-Sha'bî was asked about the share of the Prophet ﷺ and what he chose for himself. He said: 'The share of the Prophet ﷺ was like the share of any Muslim man, and what he chose for himself was something precious; he chose whatever he wanted to.'" (*Da'îf*)

٤١٥٠ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبٌ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ مُطَرِّفٍ قَالَ: سُئِلَ الشَّعْبِيُّ عَنْ سَهْمِ النَّبِيِّ ﷺ وَصَفِيِّهِ، فَقَالَ: أَمَّا سَهْمُ النَّبِيِّ ﷺ فَكَسَهْمِ رَجُلٍ مِنَ الْمُسْلِمِينَ، وَأَمَّا سَهْمُ الصَّفِيِّ فَغُرَّةٌ يُخْتَارُ مِنْ أَيِّ شَيْءٍ شَاءَ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الخراج والفيء والإمارة، باب ما جاء في سهم

[1] *Al-Mâ'idah* 5:41.

الصفي، ح:٢٩٩١ من حديث مطرف بن طريف به، وهو مرسل.

4151. It was narrated that Yazîd bin Ash-Shikhkhîr said: "While I was with Muṭarrif in Al-Mirbad,[1] a man came in carrying a piece of leather and said: 'This was written to me by the Messenger of Allâh ﷺ. Is there anyone among you who can read?' I said: 'I can read.' And it was (a letter) from Muḥammad the Prophet ﷺ to Banu Zuhair bin Uqaish, who had testified to *Lâ ilâha illallâh*, and that Muḥammad is the Messenger of Allâh, and had left the idolaters, and had agreed to give the *Khumus* from their spoils of war, and the share of the Prophet ﷺ, and whatever he chose for himself, so they became safe and secure by the covenant of Allâh and His Messenger." (*Ṣaḥîḥ*)

٤١٥١ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى قَالَ: حَدَّثَنَا مَحْبُوبٌ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ يَزِيدَ بْنِ الشِّخِّيرِ قَالَ: بَيْنَا أَنَا مَعَ مُطَرِّفٍ بِالْمِرْبَدِ إِذْ دَخَلَ رَجُلٌ مَعَهُ قِطْعَةُ أُدُمٍ، قَالَ: كَتَبَ لِي هٰذِهِ رَسُولُ اللهِ ﷺ، فَهَلْ أَحَدٌ مِنْكُمْ يَقْرَأُ؟ قَالَ: قُلْتُ: أَنَا أَقْرَأُ، فَإِذَا فِيهَا مِنْ مُحَمَّدٍ النَّبِيِّ ﷺ لِبَنِي زُهَيْرِ بْنِ أُقَيْشٍ، أَنَّهُمْ إِنْ شَهِدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَفَارَقُوا الْمُشْرِكِينَ، وَأَقَرُّوا بِالْخُمُسِ فِي غَنَائِمِهِمْ، وَسَهْمِ النَّبِيِّ ﷺ وَصَفِيِّهِ، فَإِنَّهُمْ آمِنُونَ بِأَمَانِ اللهِ وَرَسُولِهِ.

تخريج: [صحيح] أخرجه أبو داود، ح:٢٩٩٩ من حديث يزيد بن عبدالله بن الشخير به، (انظر الحديث السابق) وهو في الملحق من السير للفزاري، ح:٥٣٣، وصححه ابن الجارود، ح:١٠٩٩، وابن حبان، ح:٩٤٩.

Comments:

The fact of the matter is that the Prophet's ﷺ general and specific shares also were included in the one-fifth portion of the booty, although the outward phrasing makes these shares appear separate from the quint. It is, therefore, essential to keep other narrations in sight. (See *Ḥadîth* 4143-4144)

4152. It was narrated that Mujâhid said: "The *Khumus* that is for Allâh and His Messenger was for the Prophet ﷺ and His relatives; they did not take anything from the *Ṣadaqah*. The Prophet ﷺ was allocated one-fifth of the *Khumus*;

٤١٥٢ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: أَخْبَرَنَا مَحْبُوبٌ قَالَ: أَخْبَرَنَا أَبُو إِسْحَاقَ عَنْ شَرِيكٍ، عَنْ خُصَيْفٍ، عَنْ مُجَاهِدٍ قَالَ: الْخُمُسُ الَّذِي لِلّٰهِ وَلِلرَّسُولِ كَانَ لِلنَّبِيِّ ﷺ وَقَرَابَتِهِ، لَا يَأْكُلُونَ مِنَ

[1] It is the name of a place in Al-Baṣrah, and *Al-Mirbad* is used to refer to any area where camels are held, and sometimes where they are sold, or where dates are dried. (See *Al-Ansâb*, and *Mu'jam Al-Buldân*).

his relatives were allocated one-fifth of the Khumus; the same was allocated to orphans, the poor and the wayfarers." (***Da'îf***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: Allâh, the Majestic is He and Praised, said: "And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allâh, and to the Messenger, and to the near relatives (of the Messenger (Muhammad)), (and also) the orphans, Al-Masâkîn (the poor) and the wayfarer."[1] His, the Mighty and Sublime, saying to Allâh starts the speech since everything is of Allâh, the Mighty and Sublime. And perhaps He only opened His speech about the *Fay'* and the Khumus, mentioning Himself, because that is the noblest of earnings. And He did not attribute *Sadaqah* to Himself, the Mighty and Sublime, because that is the dirt of people. And Allâh knows best.

It was said that something should be taken from the spoils of war and placed inside the Ka'bah, and this is the share that is for Allâh, the Mighty and Sublime. The share of the Messenger is to be given to the *imâm* to buy horses and weapons, and to give to whomever he thinks will benefit the people of Islam, and to the people of *Hadîth*, knowledge, *Fiqh* and the Qur'ân. The share that is for near relatives should be given to Banu Hashim

الصَّدَقَةِ شَيْئًا، فَكَانَ لِلنَّبِيِّ ﷺ خُمُسُ الْخُمُسِ، وَلِذِي قَرَابَتِهِ خُمُسُ الْخُمُسِ، وَلِلْيَتَامَى مِثْلُ ذٰلِكَ، وَلِلْمَسَاكِينِ مِثْلُ ذٰلِكَ، وَلِابْنِ السَّبِيلِ مِثْلُ ذٰلِكَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: قَالَ اللهُ جَلَّ ثَنَاؤُهُ ﴿وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَٰمَىٰ وَٱلْمَسَٰكِينِ وَٱبْنِ ٱلسَّبِيلِ﴾ وَقَوْلُهُ عَزَّ وَجَلَّ: ﴿لِلَّهِ﴾. ابْتِدَاءُ كَلَامٍ لِأَنَّ الْأَشْيَاءَ كُلَّهَا لِلَّهِ عَزَّ وَجَلَّ، وَلَعَلَّهُ إِنَّمَا اسْتَفْتَحَ الْكَلَامَ فِي الْفَيْءِ وَالْخُمُسِ بِذِكْرِ نَفْسِهِ لِأَنَّهَا أَشْرَفُ الْكَسْبِ، وَلَمْ يَنْسُبِ الصَّدَقَةَ إِلَى نَفْسِهِ عَزَّ وَجَلَّ لِأَنَّهَا أَوْسَاخُ النَّاسِ وَاللَّهُ أَعْلَمُ.

وَقَدْ قِيلَ: يُؤْخَذُ مِنَ الْغَنِيمَةِ شَيْءٌ فَيُجْعَلُ فِي الْكَعْبَةِ وَهُوَ السَّهْمُ الَّذِي لِلَّهِ عَزَّ وَجَلَّ، وَسَهْمُ النَّبِيِّ ﷺ إِلَى الْإِمَامِ يَشْتَرِي الْكُرَاعَ مِنْهُ وَالسِّلَاحَ، وَيُعْطِي مِنْهُ مَنْ رَأَى مِمَّنْ [رَأَى] فِيهِ غَنَاءً وَمَنْفَعَةً لِأَهْلِ الْإِسْلَامِ، وَمِنْ أَهْلِ الْحَدِيثِ وَالْعِلْمِ وَالْفِقْهِ وَالْقُرْآنِ، وَسَهْمُ الَّذِي لِذِي الْقُرْبَى وَهُمْ بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ بَيْنَهُمُ الْغَنِيُّ مِنْهُمْ وَالْفَقِيرُ، وَقَدْ قِيلَ: إِنَّهُ لِلْفَقِيرِ مِنْهُمْ دُونَ الْغَنِيِّ كَالْيَتَامَى وَابْنِ السَّبِيلِ، وَهُوَ أَشْبَهُ الْقَوْلَيْنِ بِالصَّوَابِ عِنْدِي وَاللَّهُ أَعْلَمُ، وَالصَّغِيرُ وَالْكَبِيرُ وَالذَّكَرُ وَالْأُنْثَى سَوَاءٌ، لِأَنَّ اللهَ عَزَّ وَجَلَّ جَعَلَ ذٰلِكَ

[1] *Al-Anfâl* 8:41.

لَهُمْ، وَقَسَّمَهُ رَسُولُ اللهِ ﷺ فِيهِمْ، وَلَيْسَ فِي الْحَدِيثِ أَنَّهُ فَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ، وَلَا خِلَافَ نَعْلَمُهُ بَيْنَ الْعُلَمَاءِ فِي رَجُلٍ لَوْ أَوْصَى بِثُلُثِهِ لِبَنِي فُلَانٍ أَنَّهُ بَيْنَهُمْ وَأَنَّ الذَّكَرَ والْأُنْثَى فِيهِ سَوَاءٌ إِذَا كَانُوا يُحْصَوْنَ، فَهَكَذَا كُلُّ شَيْءٍ صُيِّرَ لِبَنِي فُلَانٍ أَنَّهُ بَيْنَهُمْ بِالسَّوِيَّةِ إِلَّا أَنْ يُبَيِّنَ ذٰلِكَ الْآمِرُ بِهِ وَاللَّهُ وَلِيُّ التَّوْفِيقِ، وَسَهْمٌ لِلْيَتَامَى مِنَ الْمُسْلِمِينَ، وَسَهْمٌ لِلْمَسَاكِينِ مِنَ الْمُسْلِمِينَ، وَسَهْمٌ لِابْنِ السَّبِيلِ مِنَ الْمُسْلِمِينَ، وَلَا يُعْطَى أَحَدٌ مِنْهُمْ سَهْمَ مِسْكِينٍ وَسَهْمَ ابْنِ السَّبِيلِ، وَقِيلَ لَهُ خُذْ أَيَّهُمَا شِئْتَ، وَالْأَرْبَعَةُ أَخْمَاسٍ يَقْسِمُهَا الْإِمَامُ بَيْنَ مَنْ حَضَرَ الْقِتَالَ مِنَ الْمُسْلِمِينَ الْبَالِغِينَ.

and Banu Al-Muṭṭalib, rich and poor alike, or it was said that it should be given to the poor among them and not to the rich, such as orphans and wayfarers. This is the view that is more appropriate in my view, and Allâh knows best. And the young and the old, male and female, are equal in that, because Allâh, the Mighty and Sublime, has allocated it to them and the Messenger of Allâh ﷺ distributed it among them, and there is nothing in the *Ḥadîth* to indicate that he preferred some of them over others. And there is no scholarly dispute, as far as we know, to suggest that if a man bequeaths one-third of his wealth to such and such a tribe, to be distributed out among them equally, that it should be done otherwise, unless the giver stipulated otherwise. And Allâh is the source of strength. And (there is) a share for the orphans among the Muslims, and a share for the poor among the Muslims, and a share for the wayfarers among the Muslims. No one should be given both a share for the poor and a share for the wayfarer; it is to be said to him: "Take whichever of them you want." And the other four-fifths are to be divided by the *imâm* among those adult Muslims who were present in the battle. **(*Ḍa'îf*)**

تخريج: [إسناده ضعيف] أخرجه الطبري في تفسيره: ١٠/٥ من حديث شريك القاضي به، وهو في السير للفزاري (ملحق، ح: ٥٣٤) * وخصيف تقدم حاله، ح: ٢٧٥٥.

4153. It was narrated that Mâlik bin Aws bin Al-Ḥadathân said: "Al-'Abbâs and 'Alî came to 'Umar with a dispute. Al-'Abbâs said: 'Pass judgment between him and I.' The people said: 'Pass judgment between them.' 'Umar said: 'I will not pass judgment between them. They know that the Messenger of Allâh ﷺ said: We are not inherited from, what we leave behind is charity. He said: And (in his narration of it) Az-Zuhrî said: 'It (the *Khumus*) was under the control of the Messenger of Allâh ﷺ, and he took provision for himself and for his family from it, and disposed of the rest of it as he disposed of other wealth (belonging to the Muslims). Then Abû Bakr took control of it, then I took control of it after Abû Bakr, and I did with it what he used to do. Then these two came to me and asked me to give it to them so that they could dispose of it as the Messenger of Allâh ﷺ disposed of it, and as Abû Bakr disposed of it, and as I disposed of it. So I gave it to them and I took promises from them that they would take proper care of it. Then they came to me and this one said: Give me my share from my brother's son, and this one said: Give me my share from my wife. If they want me to give it to them on the condition that they would dispose of it in the same manner as the Messenger of Allâh ﷺ did, and as Abû Bakr did, and as I did, I would give it to them, but if they refuse, then they

٤١٥٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ إِبْرَاهِيمَ - عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنْ مَالِكِ بْنِ أَوْسِ بْنِ الْحَدَثَانِ قَالَ: جَاءَ الْعَبَّاسُ وَعَلِيٌّ إِلَى عُمَرَ يَخْتَصِمَانِ، فَقَالَ الْعَبَّاسُ: اقْضِ بَيْنِي وَبَيْنَ هٰذَا، فَقَالَ النَّاسُ: افْصِلْ بَيْنَهُمَا، فَقَالَ عُمَرُ: لَا أَفْصِلُ بَيْنَهُمَا، قَدْ عَلِمَا أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا نُورَثُ مَا تَرَكْنَا صَدَقَةٌ» قَالَ: فَقَالَ الزُّهْرِيُّ: «وَلِيَهَا رَسُولُ اللهِ ﷺ فَأَخَذَ مِنْهَا قُوتَ أَهْلِهِ، وَجَعَلَ سَائِرَهُ سَبِيلَهُ سَبِيلَ الْمَالِ، ثُمَّ وَلِيَهَا أَبُو بَكْرٍ بَعْدَهُ، ثُمَّ وُلِّيتُهَا بَعْدَ أَبِي بَكْرٍ فَصَنَعْتُ فِيهَا الَّذِي كَانَ يَصْنَعُ، ثُمَّ أَتَيَانِي فَسَأَلَانِي أَنْ أَدْفَعَهَا إِلَيْهِمَا عَلَى أَنْ يَلِيَاهَا بِالَّذِي وَلِيَهَا بِهِ رَسُولُ اللهِ ﷺ، وَالَّذِي وَلِيَهَا بِهِ أَبُو بَكْرٍ، وَالَّذِي وُلِّيتُهَا بِهِ، فَدَفَعْتُهَا إِلَيْهِمَا وَأَخَذْتُ عَلَى ذَلِكَ عُهُودَهُمَا، ثُمَّ أَتَيَانِي يَقُولُ هٰذَا: اقْسِمْ لِي بِنَصِيبِي مِنَ ابْنِ أَخِي، وَيَقُولُ هٰذَا: اقْسِمْ لِي بِنَصِيبِي مِنَ امْرَأَتِي، وَإِنْ شَاءَا أَنْ أَدْفَعَهَا إِلَيْهِمَا عَلَى أَنْ يَلِيَاهَا بِالَّذِي وَلِيَهَا بِهِ رَسُولُ اللهِ ﷺ، وَالَّذِي وَلِيَهَا بِهِ أَبُو بَكْرٍ، وَالَّذِي وُلِّيتُهَا بِهِ، دَفَعْتُهَا إِلَيْهِمَا، وَإِنْ أَبَيَا كُفِيَا ذٰلِكَ، ثُمَّ قَالَ: ﴿وَٱعْلَمُوٓا۟ أَنَّمَا غَنِمْتُم مِّن شَىْءٍ فَأَنَّ لِلَّهِ خُمُسَهُۥ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ﴾ [الأنفال: ٤١] هٰذَا لِهٰؤُلَاءِ، ﴿إِنَّمَا ٱلصَّدَقَـٰتُ لِلْفُقَرَآءِ وَٱلْمَسَـٰكِينِ وَٱلْعَـٰمِلِينَ عَلَيْهَا وَٱلْمُؤَلَّفَةِ قُلُوبُهُمْ وَفِى ٱلرِّقَابِ

وَٱلْغَـٰرِمِينَ وَفِى سَبِيلِ ٱللَّهِ﴾ [التوبة: ٦٠] هٰذِهِ لِهٰؤُلَاءِ، ﴿وَمَآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْهُمْ فَمَآ أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ [الحشر: ٦] قَالَ الزُّهْرِيُّ: هٰذِهِ لِرَسُولِ اللهِ ﷺ خَاصَّةً قُرًى عَرَبِيَّةٌ فَدَكُ كَذَا وَكَذَا فَـ ﴿مَّآ أَفَآءَ ٱللَّهُ عَلَىٰ رَسُولِهِۦ مِنْ أَهْلِ ٱلْقُرَىٰ فَلِلَّهِ وَلِلرَّسُولِ وَلِذِى ٱلْقُرْبَىٰ وَٱلْيَتَـٰمَىٰ وَٱلْمَسَـٰكِينِ وَٱبْنِ ٱلسَّبِيلِ﴾ وَ ﴿لِلْفُقَرَآءِ ٱلْمُهَـٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَـٰرِهِمْ وَأَمْوَٰلِهِمْ﴾ ﴿وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَـٰنَ مِن قَبْلِهِمْ﴾ ﴿وَٱلَّذِينَ جَآءُو مِنۢ بَعْدِهِمْ﴾ [الحشر: ٧-١٠] فَاسْتَوْعَبَتْ هٰذِهِ الْآيَةُ النَّاسَ، فَلَمْ يَبْقَ أَحَدٌ مِنَ الْمُسْلِمِينَ إِلَّا لَهُ فِي هٰذَا الْمَالِ حَقٌّ، أَو قَالَ: حَظٌّ إِلَّا بَعْضَ مَنْ تَمْلِكُونَ مِنْ أَرِقَّائِكُمْ، وَلَئِنْ عِشْتُ إِنْ شَاءَ اللهُ لَيَأْتِيَنَّ عَلَى كُلِّ مُسْلِمٍ حَقُّهُ، أَوْ قَالَ: حَظُّهُ.

do not have to worry about it.' Then he said: 'And know that whatever of spoils of war that you may gain, verily, one-fifth of it is assigned to Allâh, and to the Messenger, and to the near relatives (of the Messenger (Muḥammad)), (and also) the orphans, Al-Masâkîn (the poor) and the wayfarer' (*Al-Anfâl* 8:41) – this is for them. *'Aṣ-Ṣadaqât* (here it means *Zakâh*) are only for the *Fuqarâ'* (poor), and *Al-Masâkîn* (the poor) and those employed to collect (the funds); and to attract the hearts of those who have been inclined (toward Islam); and to free the captives; and for those in debt; and for Allâh's cause (i.e. for *Mujâhidûn* — those fighting in a holy battle)'[1] – this is for them. 'And what Allâh gave as booty (*Fay'*) to His Messenger (Muḥammad) from them — for this you made no expedition with either cavalry or camels.'[2] Az-Zuhrî said: This applies exclusively to the Messenger of Allâh ﷺ and refers to an 'Arab village called Faḍak, and so on. What Allâh gave as booty (*Fay'*) to His Messenger (Muḥammad) from the people of the townships — it is for Allâh, His Messenger (Muḥammad), the kindred (of Messenger Muḥammad), the orphans, Al-Masâkîn (the poor), and the wayfarer (And there is also a share in this booty) for the poor

[1] *At-Tawbah* 9:60.
[2] *Al-Ḥashr* 59:6.

emigrants, who were expelled from their homes and their property And (it is also for) those who, before them, had homes (in Al-Madînah) and had adopted the Faith And those who came after them[1] These Verses apply to all the people. There is no one left among the Muslims but he has some right to this wealth, except for some of the slaves whom you own. If I live, if Allâh wills, I will give every Muslim his right." Or he said: "His share." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٤٩ عن إسماعيل ابن علية به، أخرجه البخاري، فرض الخمس، باب فرض الخمس، ح: ٣٠٩٤، ومسلم، الجهاد والسير، باب حكم الفيء، ح: ١٧٥٧/ ٤٩ من حديث مالك بن أوس به.

Comments:

The view of 'Umar ﷺ was that if it is distributed, it would create an impression that perhaps it is their property (particularly so when it is distributed according to the laws of inheritance). While this portrayal is not correct, 'I do not distribute it so that you may both organize it together. If they are not able to do so, it should be handed over to me. I would myself continue to look after it.' *Ṣaḥîḥ Al-Bukhârî* (see No. 3094) contains a detailed clarification regarding this.

[1] *Al-Ḥashr* 59:7-10.

39. The Book Of *Al-Bay'ah* (Oath Of Allegiance)[1]

(المعجم ٣٩) - كِتَابُ الْبَيْعَةِ (التحفة ٢٢)

Comments:

Bay'at is derived from the root *Bay'a*, which signifies conclusion of a bargain. While concluding a bargain or making the contract of sale and purchase, generally, the parties hold each other's hand, or they say one smacks his hand on the other's hand. From the angle of this correlation, pledge of allegiance or making a covenant is also called *Bay'ah*. *Bay'ah* is in reality a contract or covenant. The custom of taking an oath of allegiance existed even before the advent of Islam. Different kinds of pledges or oaths were taken by the Messenger of Allâh ﷺ: The pledge of allegiance at the time of accepting Islam, the pledge of allegiance at the time of going for *Jihâd*; allegiance concerning the commandments and prohibitions of the *Shar'iah* or the Divine law, and perhaps this is the same as the first, while the different types are forthcoming.

The pledge was also given to the *Khalifah* after the Prophet ﷺ. The pledge of allegiance for *Jihâd* also remained established, which was generally taken by the military chief or commander, but it was very rare. The pledge of allegiance sworn at the time of embracing Islam and the pledge of allegiance for obedience (adherence to the commandments and prohibitions of the Divine law) ceased. It seems the Companions of the Prophet ﷺ considered these two pledges specific to the Messenger of Allâh ﷺ. Though this thing is not explicitly proved from the Companions of the Prophet ﷺ, but their action or customary practice provides evidence. It is, therefore, superior that one should refrain from practicing these two kinds of pledges (the pledge of allegiance of Islam and the pledge of obedience). However, the pledge for *Jihâd* and the pledge of allegiance concerning the ruler[2] are legitimate and still valid.

The chain allegiance, however, taken by the *Shaikh* or the spiritual mentor, when someone desires to become his disciple (*mûrid* or the seeker), is an innovation. Thereupon they think that the disciple has now entered their order; for instance, the Chistiyyah Order, the Naqshbandiyyah Order, etc. This kind of pledge of allegiance is purely a human invention. No evidence or proof is available to support it in the lives of the noble Companions, the mighty successors, the leaders of religion, the traditionists, and the jurists.

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[1] Some manuscripts have: "From *Al-Mujtaba*." The meaning in *Sunan Al-Kubra* of this section appears in a different location.

[2] Meaning, the Muslim ruler of the land.

Chapter 1. Pledging To Hear And Obey

(المعجم ١) - **البَيْعَةُ عَلَى السَّمْعِ وَالطَّاعَةِ** (التحفة ١)

4154. It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "We pledged to the Messenger of Allâh ﷺ to hear and obey, both in times of ease and hardship, when we felt energetic and when we felt tired, that we would not contend with the orders of whomever was entrusted with it, that we would stand firm in the way of truth wherever we may be, and that we would not fear the blame of the blamers." (*Ṣaḥîḥ*)

٤١٥٤ - **أَخْبَرَنَا** الْإِمَامُ أَبُو عَبْدِ الرَّحْمٰنِ النَّسَائِيُّ مِنْ لَفْظِهِ قَالَ: أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْيُسْرِ وَالْعُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُومَ بِالْحَقِّ حَيْثُ كُنَّا، لَا نَخَافُ لَوْمَةَ لَائِمٍ.

تخريج: [صحيح] أخرجه أحمد: ٥/ ٣١٤ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرى، ح: ٧٧٧٠، انظر الحديث الآتي برقم: ٤١٥٦.

4155. It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "We pledged to the Messenger of Allâh ﷺ to hear and obey, both in times of hardship and ease." And he mentioned similarly. (*Ṣaḥîḥ*)

٤١٥٥ - **أَخْبَرَنَا** عِيسَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَادَةَ ابْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَذَكَرَ مِثْلَهُ.

تخريج: [صحيح] انظر الحديث الآتي، وهو في الكبرى، ح: ٧٧٧١.

Chapter 2. Pledging Not To Contend With The Orders Of Those In Authority

(المعجم ٢) - **بَابُ البَيْعَةِ عَلَى أَنْ لَا نُنَازِعَ الأَمْرَ أَهْلَهُ** (التحفة ٢)

4156. It was narrated that 'Ubâdah said: "We pledged to the Messenger of Allâh ﷺ to hear and obey both in times of hardship and ease, when we felt energetic and when we felt tired, that we would

٤١٥٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ

not contend with the orders of whomever was entrusted with it, that we would speak the truth or stand firm in the way of truth wherever we may be, and that we would not fear the blame of the blamers." (*Ṣaḥîḥ*)

ابْنِ عُبَادَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ عُبَادَةَ قَالَ: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُولَ أَوْ نَقُومَ بِالْحَقِّ حَيْثُمَا كُنَّا لَا نَخَافُ لَوْمَةَ لَائِمٍ.

تخريج: أخرجه البخاري، الأحكام، باب: كيف يبايع الإمام الناس؟، ح:٧١٩٩، ٧٢٠٠ من حديث مالك، ومسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية وتحريمها في المعصية، ح:٤١/١٧٠٩ بعد، ح:١٨٤٠ من حديث يحيى بن سعيد به، وهو في الكبرٰى، ح:٧٧٧٢، والموطأ (رواية عبدالرحمٰن بن القاسم، ص:٥٢٣، ح:٥٠٥).

Chapter 3. Pledging To Speak The Truth

(المعجم ٣) - بَابُ الْبَيْعَةِ عَلَى الْقَوْلِ بِالْحَقِّ (التحفة ٣)

4157. It was narrated from 'Ubâdah bin Al-Walîd bin 'Ubâdah bin Aṣ-Ṣâmit, from his father, that his grandfather said: "We pledged to the Messenger of Allâh ﷺ to hear and obey both in times of hardship and ease, when we felt energetic and when we felt tired, and when others are preferred over us, that we would not contend with the orders of whomever was entrusted with it, and that we would speak the truth wherever we may be." (*Ṣaḥîḥ*)

٤١٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَيُّوبَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ عَنِ ابْنِ إِسْحَاقَ وَ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُبَادَةَ بْنِ الْوَلِيدِ بْنِ عُبَادَةَ بْنِ الصَّامِتِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي الْعُسْرِ وَالْيُسْرِ وَالْمَنْشَطِ وَالْمَكْرَهِ وَالْأَثَرَةِ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَى أَنْ نَقُولَ بِالْحَقِّ حَيْثُ كُنَّا.

تخريج: [صحيح] تقدم، ح:٤١٥٥، وهو في الكبرٰى، ح:٧٧٧٤، وأخرجه مسلم من حديث ابن إدريس به، انظر الحديث السابق.

Comments:

'Wherever we may be': Whether we are at home, or outside of home; in the marketplace or in the court.

Chapter 4. Pledging To Speak Justly

(المعجم ٤) - الْبَيْعَةُ عَلَى الْقَوْلِ بِالْعَدْلِ (التحفة ٤)

4158. It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "We pledged to

٤١٥٨ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ

the Messenger of Allâh ﷺ to hear and obey during our hardship and our ease, when we felt energetic and when we felt tired, that we would not contend with the orders of whomever was entrusted with it, that we would stand for justice wherever we may be, and that we would not fear the blame of any blamer for the sake of Allâh. (*Sahih*)

قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ ابْنُ كَثِيرٍ قَالَ: حَدَّثَنِي عُبَادَةُ بْنُ الْوَلِيدِ أَنَّ أَبَاهُ الْوَلِيدَ حَدَّثَهُ عَنْ جَدِّهِ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي عُسْرِنَا وَيُسْرِنَا وَمَنْشَطِنَا وَمَكْرَهِنَا، وَعَلَى أَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَعَلَى أَنْ نَقُولَ بِالْعَدْلِ أَيْنَ كُنَّا، لَا نَخَافُ فِي اللهِ لَوْمَةَ لَائِمٍ.

تخريج: [**صحيح**] تقدم، ح:٤١٥٥، ٤١٥٦، وهو في الكبرى، ح:٧٧٧٣.

Chapter 5. Pledging Obedience Even When Others Are Preferred Over Us

(المعجم ٥) - الْبَيْعَةُ عَلَى الْأَثَرَةِ (التحفة ٥)

4159. It was narrated from Shu'bah, from Sayyâr and Yaḥya bin Sa'eed that they heard 'Ubâdah bin Al-Walîd narrating from his father. Sayyâr said: "From his father," and Yaḥya said: "From his father, from his grandfather, who said: 'We pledged to the Messenger of Allâh ﷺ to hear and obey during our hardship and our ease, when we felt energetic and when we felt tired, and when others are preferred over us, that we would not contend with the orders of whomever was entrusted with it, that we would stand firm for the truth wherever it may be, and that we would not fear the blame of any blamer for the sake of Allâh." (*Saḥîḥ*)

Shu'bah said: "Sayyâr did not mention this statement: 'Wherever it may be' while Yaḥya mentioned it." Shu'bah said: "If I have added

٤١٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ وَيَحْيَى بْنِ سَعِيدٍ أَنَّهُمَا سَمِعَا عُبَادَةَ بْنَ الْوَلِيدِ يُحَدِّثُ عَنْ أَبِيهِ، أَمَّا سَيَّارٌ فَقَالَ: عَنْ أَبِيهِ، وَأَمَّا يَحْيَى فَقَالَ: عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: بَايَعْنَا رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ فِي عُسْرِنَا وَيُسْرِنَا وَمَنْشَطِنَا وَمَكْرَهِنَا وَأَثَرَةٍ عَلَيْنَا، وَأَنْ لَا نُنَازِعَ الْأَمْرَ أَهْلَهُ، وَأَنْ نَقُومَ بِالْحَقِّ حَيْثُمَا كَانَ، لَا نَخَافُ فِي اللهِ لَوْمَةَ لَائِمٍ، قَالَ شُعْبَةُ: سَيَّارٌ لَمْ يَذْكُرْ هٰذَا الْحَرْفَ حَيْثُ مَا كَانَ وَذَكَرَهُ يَحْيَى، قَالَ شُعْبَةُ: إِنْ كُنْتُ زِدْتُ فِيهِ شَيْئًا فَهُوَ عَنْ سَيَّارٍ أَوْ عَنْ يَحْيَى.

anything to it, then it is from Sayyâr or from Yahya."

تخريج: أخرجه مسلم من حديث يحيى بن سعيد به، كما تقدم، ح:٤١٥٦، وهو في الكبرٰى، ح: ٧٧٧٥.

Comments:

'When others are given preference over us': It is apparent that everybody cannot be given a post of responsibility or an important office, irrespective of whether he be worthy of it.

4160. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "You have to obey when you feel energetic and when you feel tired, during your ease and your hardship, and when others are preferred over you." (***Sahîh***)

٤١٦٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عَلَيْكَ بِالطَّاعَةِ فِي مَنْشَطِكَ وَمَكْرَهِكَ وَعُسْرِكَ وَيُسْرِكَ وَأَثَرَةٍ عَلَيْكَ».

تخريج: أخرجه مسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية، وتحريمها في المعصية، ح:١٨٣٦ عن قتيبة به، وهو في الكبرٰى، ح:٧٧٧٦.

Chapter 6. Pledging To Be Sincere Toward Every Muslim

(المعجم ٦) - الْبَيْعَةُ عَلَى النُّصْحِ لِكُلِّ مُسْلِمٍ (التحفة ٦)

4161. It was narrated that Jarîr said: "I pledged to the Messenger of Allâh ﷺ to be sincere toward every Muslim." (***Sahîh***)

٤١٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ زِيَادِ بْنِ عِلَاقَةَ عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ عَلَى النُّصْحِ لِكُلِّ مُسْلِمٍ.

تخريج: أخرجه البخاري، الشروط، باب ما يجوز من الشروط في الإسلام والأحكام والمبايعة، ح:٢٧١٤، ومسلم، الإيمان، باب بيان أن الدين النصيحة، ح:٥٦/٩٨ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٧٧٧.

4162. Jarîr said: "I pledged to the Prophet ﷺ to hear and obey and to be sincere toward every Muslim." (***Sahîh***)

٤١٦٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ يُونُسَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، قَالَ جَرِيرٌ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ وَأَنْ أَنْصَحَ لِكُلِّ مُسْلِمٍ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الأدب، باب: في النصيحة، ح:٤٩٤٥ من حديث

يونس بن عبيد به، وهو في الكبرٰى، ح:٧٧٧٨، وأصله متفق عليه من حديث الشعبي عن جرير به.

Chapter 7. Pledging Not To Flee (From The Battlefield)

(المعجم ٧) - الْبَيْعَةُ عَلَى أَنْ لَا نَفِرَّ (التحفة ٧)

4163. Jâbir said: "We did not give our pledge to the Messenger of Allâh ﷺ for death, rather we pledged not to flee (from battle)." (*Ṣaḥîḥ*)

٤١٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ سَمِعَ جَابِرًا يَقُولُ: لَمْ نُبَايِعْ رَسُولَ اللهِ ﷺ عَلَى الْمَوْتِ، إِنَّمَا بَايَعْنَاهُ عَلَى أَنْ لَا نَفِرَّ.

تخريج: أخرجه مسلم، الإمارة، باب استحباب مبايعة الإمام الجيش عند إرادة القتال ... إلخ، ح:٦٨/١٨٥٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٧٧٩.

Comments:

'Pledge of allegiance to fight to death': Taking an oath to fight till death also means the same thing that 'we would remain steadfast and would not flee from the battlefield, even if fatal conditions befall.' The purpose of Jâbir ﷺ is 'we did not say at the time of taking an oath that even if we die in the course of it; we had merely said that we would not flee from the battlefield.' In a way, there is a difference between the implied meaning and its result. It is possible some of the Companions might have uttered the word death, saying, 'we will not flee from the battlefield even if we die' as is elucidated in the forthcoming narration, or perhaps this is how they interpreted it.

Chapter 8. Pledging For Death

(المعجم ٨) - الْبَيْعَةُ عَلَى الْمَوْتِ (التحفة ٨)

4164. It was narrated that Yazîd bin Abî 'Ubaid said: "I said to Salamah bin Al-Akwa': 'What pledge did you make to the Prophet ﷺ on the Day of Al-Ḥudaibiyyah?' He said: 'For death.'" (*Ṣaḥîḥ*)

٤١٦٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: قُلْتُ لِسَلَمَةَ بْنِ الْأَكْوَعِ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمُ النَّبِيَّ ﷺ يَوْمَ الْحُدَيْبِيَةِ؟ قَالَ: عَلَى الْمَوْتِ.

تخريج: أخرجه البخاري، المغازي، باب غزوة الحديبية ... إلخ، ح:٤١٦٩، ومسلم، الإمارة، باب استحباب مبايعة الإمام الجيش عند إرادة القتال ... إلخ، ح:١٨٦٠ عن قتيبة به، وهو في الكبرٰى، ح:٧٧٨٠.

Chapter 9. Pledging To Engage In *Jihâd*

(المعجم ٩) - البَيْعَةُ عَلَى الجِهَادِ (التحفة ٩)

4165. It was narrated that Ya'lâ bin Umayyah said: "I came to the Messenger of Allâh ﷺ with my father Umayyah on the Day of the Conquest (of Makkah) and said: 'O Messenger of Allâh, accept my father's pledge for emigration (*Al-Hijrah*).' The Messenger of Allâh ﷺ said: 'I will accept his pledge to fight in *Jihâd*, for the emigration (*Al-Hijrah*) has ceased.'" (***Hasan***)

٤١٦٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ ابْنِ شِهَابٍ أَنَّ عَمْرَو بْنَ عَبْدِ الرَّحْمٰنِ بْنِ أُمَيَّةَ ابْنِ أَخِي يَعْلَى بْنِ أُمَيَّةَ حَدَّثَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ يَعْلَى بْنَ أُمَيَّةَ قَالَ: جِئْتُ رَسُولَ اللهِ ﷺ بِأَبِي أُمَيَّةَ يَوْمَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ اللهِ! بَايِعْ أَبِي عَلَى الْهِجْرَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أُبَايِعُهُ عَلَى الْجِهَادِ وَقَدِ انْقَطَعَتِ الْهِجْرَةُ».

تخريج: [حسن] أخرجه أحمد: ٤/ ٢٢٣ من حديث ابن وهب به، وهو في الكبرٰى، ح: ٧٧٨٢ * عمرو بن عبدالرحمٰن وثقه ابن حبان وحده، وللحديث شواهد عند الطحاوي في مشكل الآثار: ٣/ ٢٥٢، ٢٥٤ وغيره.

Comments:

'Has ceased': Meaning, after the Conquest of Makkah, it is no longer required to emigrate to Al-Madînah.

4166. It was narrated that 'Ubâdah bin As-Sâmit said: "While there was a group of his Companions around him, the Messenger of Allâh ﷺ said: 'Pledge to me, that you will not associate anything with Allâh, nor steal, nor commit unlawful sexual relations, nor kill your children; you will not utter slander, fabricating from between your hands and feet, and you will not disobey me in goodness (*Ma'rûf*). Whoever fulfills (this pledge), his reward will be with Allâh, and whoever commits any of these actions and is punished for it, it will be an expiation for him.

٤١٦٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ [سَعْدِ] بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ - وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ -: «تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللّٰهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَى فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْكُمْ شَيْئًا فَعُوقِبَ بِهِ فَهُوَ

Whoever commits any of these actions then Allâh conceals him, then his affair is up to Allâh; if He wills He will forgive him, and if He wills He will punish him.'" (*Ṣaḥîḥ*) Aḥmad bin Sa'eed contradicted him.

لَهُ كَفَّارَةٌ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا ثُمَّ سَتَرَهُ اللهُ، فَأَمْرُهُ إِلَى اللهِ إِنْ شَاءَ عَفَا عَنْه وَإِنْ شَاءَ عَاقَبَهُ» خَالَفَهُ أَحْمَدُ بْنُ سَعِيدٍ.

تخريج: أخرجه البخاري، الإيمان، باب (١١)، ح:١٨، ومسلم، الحدود، باب الحدود كفارات لأهلها، ح:١٧٠٩ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح:٧٧٨٤ * عمه يعقوب، وصالح هو ابن كيسان.

4167. It was narrated from 'Ubâdah bin Aṣ-Ṣâmit that the Messenger of Allâh ﷺ said: "Why don't you pledge to me upon that which the women have pledged: That you will not associate anything with Allâh, that you will not steal, that you will not have unlawful sexual relations, that you will not utter slander, fabricating from between your hands and feet, and that you will not disobey me in goodness (*Ma'rûf*)?" We said: "Yes, O Messenger of Allâh." So we gave him our pledge, on that basis. The Messenger of Allâh ﷺ said: "Whoever commits any of these actions after that, and is punished, that will be an expiation. Whoever is not punished, then his affair is up to Allâh; if He wills, He will forgive him, and if He wills, He will punish him." (*Ṣaḥîḥ*)

٤١٦٧ - **أَخْبَرَنِي** أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ الْحَارِثِ بْنِ فُضَيْلٍ أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا تُبَايِعُونِي عَلَى مَا بَايَعَ عَلَيْهِ النِّسَاءُ، أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ؟» قُلْنَا: بَلَى يَا رَسُولَ اللهِ! فَبَايَعْنَاهُ عَلَى ذٰلِكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَمَنْ أَصَابَ بَعْدَ ذٰلِكَ شَيْئًا فَنَالَتْهُ عُقُوبَةٌ فَهُوَ كَفَّارَةٌ، وَمَنْ لَمْ تَنَلْهُ عُقُوبَةٌ فَأَمْرُهُ إِلَى اللهِ، إِنْ شَاءَ غَفَرَ لَهُ وَإِنْ شَاءَ عَاقَبَهُ».

تخريج: [صحيح] وهو في الكبرى، ح:٧٧٨٥، وانظر الحديث السابق.

Comments:

1. '*Ma'rûf*': This is mentioned by way of common usage. Otherwise it is absolutely impossible that Allâh's Messenger ﷺ could give command to do something bad, or it includes those he puts in authority; and that there is no obedience to them in disobedience to Allâh. An-Nawawî said similarly.
2. 'That will be an expiation': It is argued, using similar narrations as proof, that the prescribed legal punishment meted out in the life of the world would

eradicate the sin which was committed. It would not be questioned about by Allâh, Most High.

Chapter 10. Pledging To Emigrate (*Al-Hijrah*)

(المعجم ١٠) - **الْبَيْعَةُ عَلَى الْهِجْرَةِ**

(التحفة ١٠)

4168. It was narrated from 'Abdullâh bin 'Amr that a man came to the Prophet ﷺ and said: "I have come pledging to emigrate (*Hijrah*), and I have left my parents weeping." He said: "Go back to them, and make them smile as you made them weep." (***Hasan***)

٤١٦٨ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَطَاءِ ابْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنِّي جِئْتُ أُبَايِعُكَ عَلَى الْهِجْرَةِ، وَلَقَدْ تَرَكْتُ أَبَوَيَّ يَبْكِيَانِ، قَالَ: «ارْجِعْ إِلَيْهِمَا فَأَضْحِكْهُمَا كَمَا أَبْكَيْتَهُمَا».

تخريج: [إسناده حسن] أخرجه أبو داود، الجهاد، باب: في الرجل يغزو وأبواه كارهان، ح:٢٥٢٨، وابن ماجه، ح:٢٧٨٢ من حديث عطاء بن السائب به، ورواه شعبة، والثوري وغيرهما عنه به، وهو في الكبرى، ح:٧٧٨٦، وصححه ابن حبان، والحاكم، والذهبي، وله طرق أخرى، فالحديث صحيح.

Comments:

It is apparent that this was after the Conquest of Makkah, or he told him to return only because of the status of the parents.

Chapter 11. The Importance Of Emigration (*Hijrah*)

(المعجم ١١) - **شَأْنُ الْهِجْرَةِ** (التحفة ١١)

4169. It was narrated from Abû Sa'eed that a Bedouin asked the Messenger of Allâh ﷺ about emigration (*Hijrah*). He said: "Woe to you, emigration is very important. Do you have any camels?" He said: "Yes. He said: "Do you pay *Sadaqah* on them?" He said: "Yes." He said: "Do righteous deeds no matter how far away[1] you are from the Muslims, for Allâh, the Mighty and

٤١٦٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ، عَنْ أَبِي سَعِيدٍ: أَنَّ أَعْرَابِيًّا سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْهِجْرَةِ فَقَالَ: «وَيْحَكَ، إِنَّ شَأْنَ الْهِجْرَةِ شَدِيدٌ، فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَهَلْ تُؤَدِّي صَدَقَتَهَا؟» قَالَ: نَعَمْ، قَالَ:

[1] "From beyond the *Bihâr*", while *Bihâr* means "seas," they say the meaning is lands or cities in this context.

Sublime, will never cause any of your deeds to be lost.'"

«فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ فَإِنَّ اللهَ عَزَّ وَجَلَّ لَنْ يَتِرَكَ مِنْ عَمَلِكَ شَيْئًا».

تخريج: أخرجه البخاري، الزكوة، باب زكوة الإبل، ح:١٤٥٢، ومسلم، الإمارة، باب المبايعة بعد فتح مكة على الإسلام والجهاد والخير ... إلخ، ح:١٨٦٥ من حديث الوليد بن مسلم به، وهو في الكبرى، ح:٧٧٨٧.

Comments:

The commentaries explain this narration in a way similar to the previous. It could have occurred after the Conquest of Makkah, or it was understood that it would be too difficult for this person. This could be implied by his ﷺ saying that *Hijrah* is a "*Shadîd*" matter, meaning – in this case – difficult.

Chapter 12. Emigration (*Hijrah*) Of A Bedouin

(المعجم ١٢) - **هِجْرَةُ الْبَادِي** (التحفة ١٢)

4170. It was narrated that 'Abdullâh bin 'Amr said: "A man said: 'O Messenger of Allâh! Which emigration (*Hijrah*) is best?' He said: 'To leave what your Lord, the Mighty and Sublime, dislikes.' He said: 'There are two kinds of emigration, the emigration of the town dweller and the emigration of the Bedouin. As for the Bedouin, when he is called (to fight in *Jihâd*) he must respond, and he must obey when he is commanded, and as for the town dweller, he is the one who is more severely tested and more greatly rewarded.'" (*Sahîh*)

٤١٧٠ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ عَبْدِ اللهِ ابْنِ الْحَارِثِ، عَنْ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَيُّ الْهِجْرَةِ أَفْضَلُ؟ قَالَ: «أَنْ تَهْجُرَ مَا كَرِهَ رَبُّكَ عَزَّ وَجَلَّ» وَقَالَ رَسُولُ اللهِ ﷺ: «الْهِجْرَةُ هِجْرَتَانِ هِجْرَةُ الْحَاضِرِ وَهِجْرَةُ الْبَادِي، فَأَمَّا الْبَادِي فَيُجِيبُ إِذَا دُعِيَ وَيُطِيعُ إِذَا أُمِرَ، وَأَمَّا الْحَاضِرُ فَهُوَ أَعْظَمُهُمَا بَلِيَّةً وَأَعْظَمُهُمَا أَجْرًا».

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٢/ ١٥٩، ١٦٠ من حديث شعبة به مطولاً، وهو في الكبرى، ح:٧٧٨٨، وصححه ابن حبان، ح:١٥٨٠، ١٥٨١، والحاكم: ١/ ١١، وللحديث شواهد عند الحسن بن عرفة(٩٠٤) وغيره * أبو كثير ثقة اسمه زهير بن الأقمر الزبيدي.

Comments:

The lexical meaning of the term *Hijrah* is 'to renounce, to dissociate, to keep away, or part company'. Commonly known emigration entails one's giving up one's home, kith and kin, property, and chattels. From this dimension, the Messenger of Allâh ﷺ stated that the most meritorious emigrations is to abandon sins.

Chapter 13. The Explanation Of Emigration (*Hijrah*)

(المعجم ١٣) - **تَفْسِيرُ الهِجْرَةِ**

(التحفة ١٣)

4171. It was narrated that Jâbir bin Zaid said: "Ibn 'Abbâs said: 'The Messenger of Allâh ﷺ, Abû Bakr and 'Umar were among the *Muhâjirîn* (emigrants), because they forsook (*Hajaru*) the idolators, and some of the *Anṣâr* were *Muhâjirûn* because Al-Madînah was a land of *Shirk*, and they came to the Messenger of Allâh ﷺ on the Night of Al-'Aqabah.'" (***Hasan***)

٤١٧١ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا سُفْيَانُ ابْنُ حُسَيْنٍ عَنْ يَعْلَى بْنِ مُسْلِمٍ، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِنَّ رَسُولَ اللهِ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ كَانُوا مِنَ الْمُهَاجِرِينَ لِأَنَّهُمْ هَجَرُوا الْمُشْرِكِينَ، وَكَانَ مِنَ الْأَنْصَارِ مُهَاجِرُونَ لِأَنَّ الْمَدِينَةَ كَانَتْ دَارَ شِرْكٍ، فَجَاؤُوا إِلَى رَسُولِ اللهِ ﷺ لَيْلَةَ الْعَقَبَةِ.

تخريج: [إسناده حسن] وهو في الكبرىٰ، ح:٧٧٨٩.

Chapter 14. Encouragement To Emigrate

(المعجم ١٤) - **الحَثُّ عَلَى الهِجْرَةِ**

(التحفة ١٤)

4172. It was narrated from Kathîr bin Murrah that Abû Fâṭimah told him that he said: "O Messenger of Allâh, tell me of an action that I may do and persist in it." The Messenger of Allâh ﷺ said to him: "You should emigrate, for there is nothing like it." (***Ṣaḥîḥ***)

٤١٧٢ - أَخْبَرَنَا هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ عَنْ مُحَمَّدٍ - وَهُوَ ابْنُ عِيسَى بْنِ سُمَيْعٍ - قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ كَثِيرِ بْنِ مُرَّةَ أَنَّ أَبَا فَاطِمَةَ - يَعْنِي - حَدَّثَهُ: أَنَّهُ قَالَ: يَا رَسُولَ اللهِ! حَدِّثْنِي بِعَمَلٍ أَسْتَقِيمُ عَلَيْهِ وَأَعْمَلُهُ، قَالَ لَهُ رَسُولُ اللهِ ﷺ: «عَلَيْكَ بِالْهِجْرَةِ فَإِنَّهُ لَا مِثْلَ لَهَا».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، إقامة الصلوات، باب ماجاء في كثرة السجود، ح:١٤٢٢ من طريق آخر عن كثير بن مرة به، وهو في الكبرىٰ، ح:٧٧٩٠ .

Comments:

Things are dictated by the turn of time and circumstances. At times, emigration is superior, at other times the *Jihâd*, and sometimes one thing and at another time another thing. Likewise, persona too differs from man to man. For someone, emigration is meritorious, for someone else something else; as the Messenger of Allâh ﷺ had prevented the Bedouin from emigrating, see *Aḥâdîth* 4168-69.

Chapter 15. Mention Of The Difference Of Opinion As To Whether Emigration Is Still Obligatory Or Not

(المعجم ١٥) - ذِكْرُ الاخْتِلَافِ فِي انْقِطَاعِ الْهِجْرَةِ (التحفة ١٥)

4173. It was narrated from 'Amr bin 'Abdur-Raḥmân bin Umayyah that his father told him that Ya'la said: "I came to the Messenger of Allâh ﷺ with my father on the day of the Conquest (of Makkah) and said: 'O Messenger of Allâh, accept my father's pledge to emigrate.' The Messenger of Allâh ﷺ said: 'I will accept his pledge for *Jihâd*, for the emigration (*Hijrah*) has ceased.'" (***Ḥasan***)

٤١٧٣ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: حَدَّثَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرِو بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أُمَيَّةَ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّ يَعْلَى قَالَ: جِئْتُ إِلَى رَسُولِ اللهِ ﷺ بِأَبِي يَوْمَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ اللهِ! بَايِعْ أَبِي عَلَى الْهِجْرَةِ، قَالَ رَسُولُ اللهِ ﷺ: «أُبَايِعُهُ عَلَى الْجِهَادِ، وَقَدِ انْقَطَعَتِ الْهِجْرَةُ».

تخريج: [حسن] تقدم، ح:٤١٦٥، وهو في الكبرى، ح:٧٧٩١.

Comments:

(For details please see *Ḥadîth* 4165)

4174. It was narrated that Ṣafwân bin Umayyah said: "I said: 'O Messenger of Allâh, they are saying that no one will enter Paradise except a *Muhâjir*.'" He said: "There is no more emigration (*Hijrah*) after the Conquest of Makkah, rather there is *Jihâd* and intention. When you are called to mobilize (for *Jihâd*) then do so." (***Ṣaḥîḥ***)

٤١٧٤ - أَخْبَرَنِي مُحَمَّدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ عَنْ عَبْدِ اللهِ بْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّهُمْ يَقُولُونَ: إِنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا مُهَاجِرٌ، قَالَ: «لَا هِجْرَةَ بَعْدَ فَتْحِ مَكَّةَ، وَلٰكِنْ جِهَادٌ وَنِيَّةٌ، فَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

تخريج: [صحيح] أخرجه أحمد:٣/٤٠١، ٦/٤٦٦ من حديث وهيب به، وهو في الكبرى، ح:٧٧٩٢.

4175. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said on the Day of the Conquest (of Makkah): 'There is no more emigration (*Hijrah*), rather there is *Jihâd* and intention.

٤١٧٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي مَنْصُورٌ عَنْ مُجَاهِدٍ عَنْ طَاوُسٍ عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ

When you are called to mobilize (for *Jihâd*) then do so.'" (*Ṣaḥîḥ*)

الْفَتْحِ: «لَا هِجْرَةَ، وَلٰكِنْ جِهَادٌ وَنِيَّةٌ، فَإِذَا اسْتُنْفِرْتُمْ فَانْفِرُوا».

تخريج: أخرجه البخاري، الجهاد والسير، باب فضل الجهاد والسير ... إلخ، ح:٢٧٨٣ من حديث يحيى بن سعيد القطان، ومسلم، الإمارة، باب المبايعة بعد فتح مكة ... إلخ، ح:١٣٥٣/ ٨٥ بعد، ح:١٨٦٣ من حديث سفيان الثوري به، وهو في الكبرى، ح:٧٧٩٣.

Comments:

In other words, now conclusive abandonment of one's household is not necessary, although one should go from one's home when called for mobilization.

4176. It was narrated that Nu'aim bin Dijâjah said: "I heard 'Umar bin Al-Khaṭṭâb say: 'There is no more emigration (*Hijrah*) after the death of the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

٤١٧٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ هَانِىءٍ، عَنْ نُعَيْمِ بْنِ دِجَاجَةَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: لَا هِجْرَةَ بَعْدَ وَفَاةِ رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] أخرجه أبو يعلى: ١/ ١٦٧، ح:١٨٦ من حديث عبد الرحمٰن بن مهدي به، وهو في الكبرى، ح:٧٧٩٤، وللحديث شواهد صحيحة، ومعناه: لا هجرة من دارالإسلام بعد إقامتها بدون عذر شرعي.

Comments:

The purpose of 'Umar ﷺ was that now there is no need to emigrate and come to Al-Madinah, because the number of Muslims during the lifetime of the Messenger of Allâh ﷺ was less, and therefore, it was the exigency of time that Muslims came to Al-Madinah in as many number as possible. This was so that enough individuals might be available according to the requirements of *Jihâd*.

4177. It was narrated that 'Abdullâh bin Waqdân As-Sa'dî said: "We came in a delegation to the Messenger of Allâh ﷺ, each of us with a question to ask him. I was the last of them to come in to the Messenger of Allâh ﷺ, and I said: 'O Messenger of Allâh, I have left people behind me, and they are saying that emigration (*Hijrah*) has ceased.' He said: 'Emigration will not cease so long as the disbelievers

٤١٧٧ - أَخْبَرَنَا عِيسَى بْنُ مُسَاوِرٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنْ عَبْدِ اللهِ بْنِ الْعَلَاءِ بْنِ زَبْرٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللهِ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ وَقْدَانَ السَّعْدِيِّ قَالَ: وَفَدْنَا إِلَى رَسُولِ اللهِ ﷺ كُلُّنَا يَطْلُبُ حَاجَةً، وَكُنْتُ آخِرَهُمْ دُخُولًا عَلَى رَسُولِ اللهِ ﷺ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي تَرَكْتُ مَنْ خَلْفِي وَهُمْ يَزْعُمُونَ

are being fought.'" (*Ṣaḥîḥ*)

أَنَّ الْهِجْرَةَ قَدِ انْقَطَعَتْ، قَالَ: «لَا تَنْقَطِعُ الْهِجْرَةُ مَا قُوتِلَ الْكُفَّارُ».

تخريج: [صحيح] أخرجه الطحاوي في مشكل الآثار:٣/ ٢٥٨ من حديث الوليد بن مسلم به، صرح بالسماع عنده، وهو في الكبرٰى، ح:٧٧٩٥، وصححه أبو زرعة الدمشقي وغيره، وله شواهد عند ابن حبان، ح:١٥٧٩ وغيره، وانظر الحديث الآتي.

Comments:

'*Hijrah* will not cease', because so long as the disbelievers engage the Muslims, the Muslims would remain tyrannized, overcome, and afflicted in one or the other regions. Hence, emigration from the domain of disbelief to the domain of Islam in itself would continue.

4178. It was narrated that 'Abdullâh bin As-Sa'dî said: "We came in a delegation to the Messenger of Allâh ﷺ and my companions entered and asked their questions. I was the last of them to enter, and he said: 'What is your question?' I said: 'O Messenger of Allâh, when will emigration end?' The Messenger of Allâh ﷺ said: 'Emigration will not cease so long as the disbelievers are being fought.'" (*Ṣaḥîḥ*)

٤١٧٨ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ الْعَلَاءِ بْنِ زَبْرٍ قَالَ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ حَسَّانَ ابْنِ عَبْدِ اللهِ الضَّمْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ السَّعْدِيِّ قَالَ: وَفَدْنَا عَلَى رَسُولِ اللهِ ﷺ فَدَخَلَ أَصْحَابِي فَقَضَى حَاجَتَهُمْ، وَكُنْتُ آخِرَهُمْ دُخُولًا، فَقَالَ: «حَاجَتُكَ؟» فَقُلْتُ: يَا رَسُولَ اللهِ! مَتَى تَنْقَطِعُ الْهِجْرَةُ قَالَ رَسُولُ اللهِ ﷺ: «لَا تَنْقَطِعُ الْهِجْرَةُ مَا قُوتِلَ الْكُفَّارُ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وأخرجه الطحاوي في المشكل:٣/ ٢٥٧ من حديث ابن زبر به، وهو في الكبرٰى، ح:٧٧٩٦.

Chapter 16. Pledge To Obey Whether One Likes It Or Not

(المعجم ١٦) - البَيْعَةُ فِيمَا أَحَبَّ وَكَرِهَ (التحفة ١٦)

4179. Jarîr said: "I came to the Prophet ﷺ and said to him: 'I pledge to you to hear and obey in what I like and what I dislike.' The Prophet ﷺ said: 'Can you do that, O Jarîr,' or, 'Are you able for that?' He said: Say: As much as I

٤١٧٩ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ وَالشَّعْبِيِّ قَالَا: قَالَ جَرِيرٌ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ لَهُ: أُبَايِعُكَ عَلَى السَّمْعِ وَالطَّاعَةِ فِيمَا أَحْبَبْتُ وَفِيمَا كَرِهْتُ قَالَ النَّبِيُّ ﷺ: «أَوَ تَسْتَطِيعُ

can.' So he accepted my pledge (for that), and that I be sincere toward every Muslim." (*Ṣaḥîḥ*)

ذٰلِكَ يَا جَرِيرُ؟ أَوَ تُطِيقُ ذٰلِكَ؟» قَالَ: «قُلْ فِيمَا اسْتَطَعْتُ» فَبَايَعَنِي وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.

تخريج: أخرجه البخاري، الأحكام، باب: كيف يبايع الإمام الناس؟، ح:٧٢٠٤، ومسلم، الإيمان، باب بيان أن الدين النصيحة، ح:٥٦/٩٩ من حديث الشعبي به، وهو في الكبرٰى، ح:٧٧٩٧ * جرير هو ابن عبدالله البجلي.

Comments:

'As much as I can': the Messenger of Allâh ﷺ himself showed us the path of ease through his tenderness and mercy.

Chapter 17. Pledging To Forsake The Idolaters

(المعجم ١٧) - الْبَيْعَةُ عَلَى فِرَاقِ الْمُشْرِكِ (التحفة ١٧)

4180. It was narrated that Jarîr said: "I pledged to the Messenger of Allâh ﷺ, to perform *Ṣalâh*, pay the *Zakâh*, be sincere toward every Muslim and forsake the idolaters." (*Ṣaḥîḥ*)

٤١٨٠ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ جَرِيرٍ قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ عَلَى إِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالنُّصْحِ لِكُلِّ مُسْلِمٍ، وَعَلَى فِرَاقِ الْمُشْرِكِ.

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٧٧٩٨، وانظر الحديث الآتي.

4181. It was narrated that Jarîr said: "I came to the Messenger of Allâh ﷺ" and he mentioned something similar. (*Ṣaḥîḥ*)

٤١٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي نُخَيْلَةَ، عَنْ جَرِيرٍ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ فَذَكَرَ نَحْوَهُ.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٧٧٩٩ * أبو نخيلة صحابي.

4182. Jarîr said: "I came to the Prophet ﷺ when he was accepting (the people's) pledge, and said: 'O Messenger of Allâh, extend your hand so that I may give you my pledge, and state your terms, for you know best.' He said: 'I accept your pledge that you will worship Allâh,

٤١٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ أَبِي نُخَيْلَةَ الْبَجَلِيِّ قَالَ: قَالَ جَرِيرٌ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يُبَايِعُ، فَقُلْتُ: يَا رَسُولَ اللهِ! ابْسُطْ يَدَكَ حَتَّى أُبَايِعَكَ

establish *Ṣalâh*, pay the *Zakâh*, be sincere toward the Muslims, and forsake the idolaters." (*Ṣaḥîḥ*)

وَاشْتَرِطْ عَلَيَّ، فَأَنْتَ أَعْلَمُ، قَالَ: «أُبَايِعُكَ عَلَى أَنْ تَعْبُدَ اللهَ، وَتُقِيمَ الصَّلَاةَ، وَتُؤَدِّيَ الزَّكَاةَ، وَتُنَاصِحَ الْمُسْلِمِينَ، وَتُفَارِقَ الْمُشْرِكِينَ».

تخريج: [**إسناده صحيح**] تقدم قبله برقم، ح:٤١٨١، وهو في الكبرى، ح:٧٨٠٠.

4183. It was narrated that Abû Idrîs Al-Khawlânî said: "I heard 'Ubâdah bin Aṣ-Ṣâmit say: 'I pledged to the Messenger of Allâh ﷺ among a group of people, and he said: I accept your pledge that you will not associate anything with Allâh, you will not steal, you will not have unlawful sexual relations, you will not kill your children, you will not utter slander, fabricating from between your hands and feet, and you will not disobey me when commanded with goodness. Whoever fulfills (this pledge), his reward will be with Allâh, and whoever commits any of these actions and is punished for it, it will be purification for him. Whoever (commits any of these actions then) Allâh conceals him, it is up to Allâh; if He wills He will forgive him, and if He wills, He will punish him.'" (*Ṣaḥîḥ*)

٤١٨٣ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا غُنْدَرٌ قَالَ: أَخْبَرَنَا مَعْمَرٌ قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ قَالَ: سَمِعْتُ عُبَادَةَ بْنَ الصَّامِتِ قَالَ: بَايَعْتُ رَسُولَ اللهِ ﷺ فِي رَهْطٍ فَقَالَ: «أُبَايِعُكُمْ عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ، فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا فَعُوقِبَ فِيهِ فَهُوَ طَهُورُهُ، وَمَنْ سَتَرَهُ اللهُ فَذَاكَ إِلَى اللهِ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ».

تخريج: [**صحيح**] تقدم، ح:٤١٦٦، وهو في الكبرى، ح:٧٨٠١.

Chapter 18. The Women's Pledge

(المعجم ١٨) - **بَيْعَةُ النِّسَاءِ** (التحفة ١٨)

4184. It was narrated that Umm 'Aṭiyyah said: "When I wanted to give pledge to the Messenger of Allâh ﷺ, I said: 'O Messenger of

٤١٨٤ - أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أُمِّ

Allâh, a woman helped me (in wailing for the dead) during the *Jâhiliyyah*; shall I go and help her (in wailing) and then come to you and give you my oath of allegiance?' He said: 'Go and help her.' So I went and helped her, then I came, and gave my pledge to the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

عَطِيَّةَ قَالَتْ: لَمَّا أَرَدْتُ أَنْ أُبَايِعَ رَسُولَ اللهِ ﷺ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ امْرَأَةً أَسْعَدَتْنِي فِي الْجَاهِلِيَّةِ فَأَذْهَبُ فَأُسْعِدُهَا ثُمَّ أَجِيئُكَ فَأُبَايِعُكَ؟ قَالَ: «اذْهَبِي فَأَسْعِدِيهَا» يَعْنِي قَالَتْ: فَذَهَبْتُ فَسَاعَدْتُهَا ثُمَّ جِئْتُ فَبَايَعْتُ رَسُولَ اللهِ ﷺ.

تخريج: [صحيح] أخرجه أحمد: ٦/ ٤٠٨ من حديث محمد بن سيرين به، وهو في الكبرٰى، ح: ٧٨٠٢.

Comments:

'Go, and help her': The question arises: Why did Allâh's Messenger ﷺ give her permission to perform a forbidden act? See Nos. 1306, 4892, and 7215 of *Ṣaḥîḥ Al-Bukhârî*. The scholars have offered various explanations of it. The most endorsed views are that this occurred during the process of the prohibition of wailing, meaning it was being prohibited, but not absolutely at that time; or that this was a specific exemption for them in this case. See *Fatḥ Al-Bârî* (Nos. 1306, 4892, 7215) and the commentary of An-Nawawî.

4185. It was narrated that Umm 'Aṭiyyah said: "The Messenger of Allâh ﷺ accepted our pledge that we would not wail (for the dead)." (*Ṣaḥîḥ*)

٤١٨٥ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: أَخْبَرَنَا حَمَّادٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أُمِّ عَطِيَّةَ [قَالَتْ]: أَخَذَ عَلَيْنَا رَسُولُ اللهِ ﷺ الْبَيْعَةَ عَلَى أَنْ لَا نَنُوحَ.

تخريج: أخرجه مسلم، الجنائز، باب التشديد في النياحة، ح: ٩٣٦ من حديث أبي الربيع، أخرجه البخاري، الجنائز، باب ما ينهى من النوح والبكاء والزجر عن ذلك، ح: ١٣٠٦ من حديث حماد بن زيد به، وهو في الكبرٰى، ح: ٧٨٠٣.

4186. It was narrated that Umaimah bint Ruqaiqah said: "I came to the Prophet ﷺ with some other *Anṣârî* women to give our pledge. We said: 'O Messenger of Allâh, we give you our pledge that we will not associate anything with Allâh, we will not steal, we will not have unlawful sexual relations, we will not utter slander, fabricating

٤١٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ أَنَّهَا قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ فِي نِسْوَةٍ مِنَ الْأَنْصَارِ نُبَايِعُهُ فَقُلْنَا: يَا رَسُولَ اللهِ! نُبَايِعُكَ عَلَى أَنْ لَا نُشْرِكَ بِاللّٰهِ شَيْئًا، وَلَا نَسْرِقَ، وَلَا نَزْنِي، وَلَا نَأْتِيَ بِبُهْتَانٍ نَفْتَرِيهِ بَيْنَ أَيْدِينَا

from between our hands and feet, and we will not disobey you in goodness.' He said: 'As much as you can and are able.' We said: 'Allâh and His Messenger are more merciful toward us. Come, let us give you our pledge, O Messenger of Allâh!' The Messenger of Allâh ﷺ said: 'I do not shake hands with women. Rather my word to a hundred women is like my word to one woman.'" (*Ṣaḥîḥ*)

وَأَرْجُلِنَا، وَلَا نَعْصِيكَ فِي مَعْرُوفٍ، قَالَ: «فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ». قَالَتْ: قُلْنَا: اللهُ وَرَسُولُهُ أَرْحَمُ بِنَا، هَلُمَّ نُبَايِعْكَ يَا رَسُولَ اللهِ! فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَا أُصَافِحُ النِّسَاءَ، إِنَّمَا قَوْلِي لِمِائَةِ امْرَأَةٍ كَقَوْلِي لِامْرَأَةٍ وَاحِدَةٍ، أَوْ مِثْلِ قَوْلِي لِامْرَأَةٍ وَاحِدَةٍ».

تخريج: [صحيح] أخرجه الترمذي، السير، باب ماجاء في بيعة النساء، ح:١٥٩٧ من حديث سفيان الثوري به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٧٨٠٤، وصححه ابن حبان، ح:١٤، وهو في الموطأ: ٢/ ٩٨٢ عن ابن المنكدر به.

Comments:

'I do not shake hands with women': For the followers of the Prophet ﷺ this is a clear example against, clasping the hands of women unrelated. In the same way, sitting of women before men, unveiled, in discourses and recital sessions is contrary to the Divine law.

Chapter 19. The Pledge Of The One Who Has A Deformity

(المعجم ١٩) - **بَيْعَةُ مَنْ بِهِ عَاهَةٌ** (التحفة ١٩)

4187. It was narrated from a man from Âl Ash-Sharîd, who was called 'Amr, that his father said: "Among the delegation of Thaqîf there was a man who suffered from leprosy. The Prophet ﷺ sent word to him saying: 'Go back, for I have accepted your pledge.'" (*Ṣaḥîḥ*)

٤١٨٧ - **أَخْبَرَنَا** زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ رَجُلٍ مِنْ آلِ الشَّرِيدِ يُقَالُ لَهُ عَمْرٌو، عَنْ أَبِيهِ قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ، فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «ارْجِعْ فَقَدْ بَايَعْتُكَ».

تخريج: أخرجه مسلم، السلام، باب اجتناب المجذوم ونحوه، ح:٢٢٣١ من حديث هشيم به، وهو في الكبرٰى، ح:٧٨٠٥ * عمرو هو ابن شريد.

Chapter 20. The Pledge Of A Child

(المعجم ٢٠) - **بَيْعَةُ الْغُلَامِ** (التحفة ٢٠)

4188. It was narrated that Al-Hirmâs bin Ziyâd said: "I stretched forth my hand to the Prophet ﷺ for him to accept my pledge, when

٤١٨٨ - **أَخْبَرَنَا** عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: أَخْبَرَنَا عُمَرُ بْنُ يُونُسَ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنِ الْهِرْمَاسِ بْنِ زِيَادٍ

I was a child, but he did not accept my pledge." (*Sahîh*)

قَالَ: مَدَدْتُ يَدِي إِلَى النَّبِيِّ ﷺ وَأَنَا غُلَامٌ لِيُبَايِعَنِي فَلَمْ يُبَايِعْنِي.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٧٨٠٦.

Comments:

The Islamic pledge of allegiance is the name of covenant, which is a responsibility in itself. It calls upon the swearer of the pledge to strive. It does not absolve man of all his responsibilities, as is commonly held: 'Pledge allegiance to so and so holy man and you would attain salvation. Fulfillment of the obligatory duties made incumbent by the Divine law is not necessary.' In other words, every sort of responsibility is taken upon the one to whom the pledge of allegiance is given. And when a child is not accountable before the law, then there is no justice in requiring that from him.

Chapter 21. The Pledge Of Slaves

(المعجم ٢١) - **بَيْعَةُ الْمَمَالِيكِ** (التحفة ٢١)

4189. It was narrated that Jâbir said: "A slave came and pledged to the Prophet ﷺ to emigrate, and the Prophet ﷺ did not realize that he was a slave. Then his master came looking for him. The Prophet ﷺ said: 'Sell him to me,' and he bought him for two black slaves. Then he did not accept the pledge from anyone until he asked: 'Is he a slave?'" (*Sahîh*)

٤١٨٩ - **أَخْبَرَنَا قُتَيْبَةُ** قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: جَاءَ عَبْدٌ فَبَايَعَ النَّبِيَّ ﷺ عَلَى الْهِجْرَةِ، وَلَا يَشْعُرُ النَّبِيُّ ﷺ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ يُرِيدُهُ، فَقَالَ النَّبِيُّ ﷺ: «بِعْنِيهِ» فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ، ثُمَّ لَمْ يُبَايِعْ أَحَدًا حَتَّى يَسْأَلَهُ «أَعَبْدٌ هُوَ؟»

تخريج: أخرجه مسلم، المساقاة، باب جواز بيع الحيوان بالحيوان، من جنسه، متفاضلاً، ح:١٦٠٢ عن قتيبة به، وهو في الكبرى، ح:٧٨٠٧.

Comments;

A slave is not free to do whatever he pleases. He is subservient to his master's command. A slave's Islam is, however, valid, but his taking the pledge of allegiance for emigration, or *Jihâd*, etc. is not valid.

Chapter 22. Canceling The Pledge

(المعجم ٢٢) - **اسْتِقَالَةُ الْبَيْعَةِ** (التحفة ٢٢)

4190. It was narrated from Jâbir bin 'Abdullâh that a Bedouin pledged Islam to the Messenger of Allâh ﷺ, then the Bedouin was stricken with the fever in Al-

٤١٩٠ - **أَخْبَرَنَا قُتَيْبَةُ** عَنْ مَالِكٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ أَعْرَابِيًّا بَايَعَ رَسُولَ اللهِ ﷺ عَلَى الْإِسْلَامِ، فَأَصَابَ الْأَعْرَابِيَّ وَعَكٌ بِالْمَدِينَةِ،

Madînah. So he came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, cancel my pledge," but he refused. Then he came to him again and said: "Cancel my pledge," but he refused. Then the Bedouin left (Al-Madînah) and the Messenger of Allâh ﷺ said: "Al-Madînah is like the bellows; it expels its dross and brightens its good." (*Ṣaḥîḥ*)

فَجَاءَ الْأَعْرَابِيُّ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! أَقِلْنِي بَيْعَتِي، فَأَبَى، ثُمَّ جَاءَهُ فَقَالَ: أَقِلْنِي بَيْعَتِي، فَأَبَى، فَخَرَجَ الْأَعْرَابِيُّ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الْمَدِينَةُ كَالْكِيرِ تَنْفِي خَبَثَهَا وَتَنْصَعُ طَيِّبَهَا».

تخريج: أخرجه البخاري، الأحكام، باب بيعة الأعراب، ح:٧٢٠٩، ومسلم، الحج، باب المدينة تنفي خبثها وتسمى طابة وطيبة، ح:١٣٨٣ من حديث مالك به، وهو في الكبرٰى، ح:٧٨٠٨، والموطأ (يحيى): ٢/ ٨٨٦.

Comments:

When Islam spread far and wide, some people began to embrace it for achieving monetary gains. So long as they received monetary gains, they remained steadfast upon it; and if they encountered any affliction, or if they received no monetary benefits, they used to loathe the religion. This Bedouin also belonged to this genre. Probably, he might also have taken the pledge of emigration. Fever might have frightened him, and he wanted to abandon Al-Madinah and not Islam itself.

Chapter 23. Returning To The Desert Life After Having Emigrated

(المعجم ٢٣) - الْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ الْهِجْرَةِ (التحفة ٢٣)

4191. It was narrated from Salamah bin Al-Akwa' that he entered upon Al-Ḥajjâj who said: "O son of Al-Akwa', you have turned on your heels (i.e., deserted Islam) by staying in the desert with the Bedouins." He said: "No; the Messenger of Allâh ﷺ gave me permission to stay in the desert with the Bedouins." (*Ṣaḥîḥ*)

٤١٩١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ أَنَّهُ دَخَلَ عَلَى الْحَجَّاجِ فَقَالَ: يَا ابْنَ الْأَكْوَعِ! ارْتَدَدْتَ عَلَى عَقِبَيْكَ، وَذَكَرَ كَلِمَةً مَعْنَاهَا، وَبَدَوْتَ، قَالَ: لَا، وَلٰكِنَّ رَسُولَ اللهِ ﷺ أَذِنَ لِي فِي الْبُدُوِّ.

تخريج: أخرجه البخاري، الفتن، باب التعرب في الفتنة، ح:٧٠٨٧، ومسلم، الإمارة، باب تحريم رجوع المهاجر إلى استيطان وطنه، ح:١٨٦٢ عن قتيبة به، وهو في الكبرٰى، ح:٧٨٠٩ .

Comments:

Hajjaj was a governor at that time. He questioned Salamah on the basis that the Messenger of Allâh ﷺ had prohibited returning to Bedouin life after *Hijrah*, in a narration mentioning the curse on one who does that. See No.

5105. But Salamah was particularly exempt from this matter, and in similar cases when *Fitnah* erupts. See No. 5039 and *Al-Bukhârî's* 7088, who narrated these in the same chapter.

Chapter 24. Pledging To Do As Much As One Can

(المعجم ٢٤) - الْبَيْعَةُ فِيمَا يَسْتَطِيعُ الإِنْسَانُ (التحفة ٢٤)

4192. It was narrated that Ibn 'Umar said: "We used to pledge to the Messenger of Allâh ﷺ to hear and obey, then he said: 'In as much as you can.'" (***Sahîh***)

٤١٩٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ؛ ح وَأَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا نُبَايِعُ رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، ثُمَّ يَقُولُ: فِيمَا اسْتَطَعْتَ وَقَالَ عَلِيٌّ: فِيمَا اسْتَطَعْتُمْ.

تخريج: أخرجه مسلم، الإمارة، باب: البيعة على السمع والطاعة فيما استطاع، ح:١٨٦٧ عن علي بن حجر وغيره به، وهو في الكبرى، ح:٧٨١٠، وانظر الحديث الآتي.

Comments:

The purpose of the chapter is at the time of pledging allegiance, one should make mention of one's capability also. It might also have been the objective to demonstrate that in the act of one's swearing allegiance, one's ability and range of capabilities are implied, irrespective of whether one makes mention of it or not. No one may be obligated to compliance beyond one's ability.

4193. Ibn 'Umar said: "When we gave our pledge to the Messenger of Allâh ﷺ to hear and obey, he would say to us: 'In as much as you can.'" (***Sahîh***)

٤١٩٣ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا حِينَ نُبَايِعُ رَسُولَ اللهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، يَقُولُ لَنَا: فِيمَا اسْتَطَعْتُمْ.

تخريج: أخرجه البخاري، الأحكام، باب كيف يبايع الإمام الناس؟، ح:٧٢٠٢، ومسلم، (انظر الحديث السابق) من حديث عبدالله بن دينار به، وهو في الكبرى، ح:٧٨١١.

4194. It was narrated that Jarîr bin 'Abdullâh said: "I gave my pledge to the Prophet ﷺ to hear and obey, and he told me to add the words: 'In as much as you can, and to be

٤١٩٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا سَيَّارٌ عَنِ الشَّعْبِيِّ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فَلَقَّنَنِي: «فِيمَا

sincere toward every Muslim.'" (*Saḥîḥ*)

اسْتَطَعْتَ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ».

تخريج: [صحيح] تقدم، ح:٤١٧٩، وهو في الكبرٰى، ح:٧٨١٢.

4195. It was narrated that Umaimah bint Ruqaiqah said: "We gave pledge to the Messenger of Allâh ﷺ among a group of women, and he said to us: 'In as much as you can and are able.'" (*Saḥîḥ*)

٤١٩٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أُمَيْمَةَ بِنْتِ رُقَيْقَةَ قَالَتْ: بَايَعْنَا رَسُولَ اللهِ ﷺ فِي نِسْوَةٍ فَقَالَ لَنَا: «فِيمَا اسْتَطَعْتُنَّ وَأَطَقْتُنَّ».

تخريج: [صحيح] تقدم، ح:٤١٨٦، وهو في الكبرٰى، ح:٧٨١٣.

Chapter 25. Mentioning The Obligation Of The One Who Gives His Pledge To A Ruler, And Gives The Grasp Of His Hand and The Sincerity Of His Heart

(المعجم ٢٥) - ذِكْرُ مَا عَلَى مَنْ بَايَعَ الإِمَامَ وَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمْرَةَ قَلْبِهِ (التحفة ٢٥)

4196. It was narrated that 'Abdur-Raḥmân bin 'Abd Rabb Al-Ka'bah said: "I came to 'Abdullâh bin 'Amr bin Al-'Âṣ while he was sitting in the shade of Ka'bah, and the people were gathered around him, and I heard him say: 'While we were with the Messenger of Allâh on a journey, we stopped to camp, and some of us were pitching tents, some were competing in shooting arrows, and some were taking the animals out to race them. Then the caller of the Prophet ﷺ called out: *Aṣ-Ṣalâtu Jâmi'ah* (prayer is about to begin). So we gathered, and the Messenger of Allâh ﷺ stood up and addressed us. He said: There has never been a prophet before me who was not obliged to tell his nation of what he knew was good for them, and to warn against what he knew was bad for them. With regard to this

٤١٩٦ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ رَبِّ الْكَعْبَةِ قَالَ: انْتَهَيْتُ إِلَى عَبْدِ اللهِ بْنِ عَمْرٍو وَهُوَ جَالِسٌ فِي ظِلِّ الْكَعْبَةِ وَالنَّاسُ عَلَيْهِ مُجْتَمِعُونَ، قَالَ: فَسَمِعْتُهُ يَقُولُ: بَيْنَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ إِذْ نَزَلْنَا [مَنْزِلًا]، فَمِنَّا مَنْ يَضْرِبُ خِبَاءَهُ، وَمِنَّا مَنْ يَنْتَضِلُ، وَمِنَّا مَنْ هُوَ فِي جَشْرَتِهِ، إِذْ نَادَى مُنَادِي النَّبِيِّ ﷺ: الصَّلَاةَ جَامِعَةً، فَاجْتَمَعْنَا، فَقَامَ النَّبِيُّ ﷺ فَخَطَبَنَا فَقَالَ: «إِنَّهُ لَمْ يَكُنْ نَبِيٌّ قَبْلِي إِلَّا كَانَ حَقًّا عَلَيْهِ أَنْ يَدُلَّ أُمَّتَهُ عَلَى مَا يَعْلَمُهُ خَيْرًا لَهُمْ، وَيُنْذِرَهُمْ مَا يَعْلَمُهُ شَرًّا لَهُمْ، وَإِنَّ أُمَّتَكُمْ هٰذِهِ جُعِلَتْ عَافِيَتُهَا فِي أَوَّلِهَا وَإِنَّ آخِرَهَا سَيُصِيبُهُمْ بَلَاءٌ وَأُمُورٌ يُنْكِرُونَهَا، تَجِيءُ فِتَنٌ

Ummah of yours, soundness (of religious commitment) has been placed in its earlier generations, and the last of them will be afflicted with calamities and things that you dislike. Then there will come tribulations which will make the earlier ones pale into insignificance, and the believer will say: This will be the end of me, then relief will come. Then (more) tribulations will come and the believer will say: This will be the end of me, then relief will come. Whoever would like to be taken far away from the Fire and admitted to Paradise, let him die believing in Allâh and the Last Day, and let him treat people as he would like to be treated. Whoever pledges to a ruler and gives him the grasp of his hand and the sincerity of his heart, then let him obey him as much as he can, and if another comes and challenges him, let them strike the neck of (i.e., kill) the second one.'"

He said: "I drew near to him and said: 'Did you hear the Messenger of Allâh ﷺ say that?' He said: 'Yes,' and quoted the *Hadîth* without interruption (in the chain)." (*Sahîh*)

فَيُدَقِّقُ بَعْضُهَا لِبَعْضٍ، فَتَجِيءُ الْفِتْنَةُ فَيَقُولُ الْمُؤْمِنُ: هٰذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ، ثُمَّ تَجِيءُ فَيَقُولُ: هٰذِهِ مُهْلِكَتِي، ثُمَّ تَنْكَشِفُ، فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُزَحْزَحَ عَنِ النَّارِ وَيُدْخَلَ الْجَنَّةَ فَلْتُدْرِكْهُ مَوْتَتُهُ وَهُوَ مُؤْمِنٌ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ، وَلْيَأْتِ إِلَى النَّاسِ مَا يُحِبُّ أَنْ يُؤْتَى إِلَيْهِ، وَمَنْ بَايَعَ إِمَامًا فَأَعْطَاهُ صَفْقَةَ يَدِهِ وَثَمْرَةَ قَلْبِهِ فَلْيُطِعْهُ مَا اسْتَطَاعَ، فَإِنْ جَاءَ أَحَدٌ يُنَازِعُهُ فَاضْرِبُوا رَقَبَةَ الْآخَرِ» فَدَنَوْتُ مِنْهُ فَقُلْتُ: سَمِعْتَ رَسُولَ اللّٰهِ ﷺ يَقُولُ هٰذَا؟ قَالَ: نَعَمْ، وَذَكَرَ الْحَدِيثَ، مُتَّصِلٌ.

تخريج: أخرجه مسلم، الإمارة، باب وجوب الوفاء ببيعة الخليفة، الأول فالأول، ح: ١٨٤٤ من حديث أبي معاوية الضرير به، وهو في الكبرٰى، ح: ٧٨١٤ .

Comments:

1. 'In its earliest generations': We learn here, that the Companions were the most excellent people of their nation. Their religion was protected and secure.
2. 'Pale into insignificance' means the turmoil that follows would be substantially more massive than the previous one; the former turmoil would appear to be lighter in comparison with the latter, although in reality it would be immensely colossal, as is elaborated in the *Hadîth*.

Chapter 26. The Exhortation To Obey The *Imâm*

(المعجم ٢٦) - الحَضُّ عَلَى طَاعَةِ الإِمَامِ (التحفة ٢٦)

4197. It was narrated that Yahya bin Husain said: "I heard my grandmother say: 'I heard the Messenger of Allâh ﷺ say, during the Farewell Pilgrimage: If an Ethiopian slave is appointed over you who rules according to the Book of Allâh, then listen to him and obey.'" (*Sahîh*)

٤١٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى بْنِ حُصَيْنٍ قَالَ: سَمِعْتُ جَدَّتِي تَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي حَجَّةِ الْوَدَاعِ: «وَلَوِ اسْتُعْمِلَ عَلَيْكُمْ عَبْدٌ حَبَشِيٌّ يَقُودُكُمْ بِكِتَابِ اللهِ فَاسْمَعُوا لَهُ وَأَطِيعُوا».

تخريج: أخرجه مسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية وتحريمها في المعصية، ح:١٨٣٨ من حديث شعبة به، وهو في الكبرى، ح:٧٨١٥.

Comments:

When the ruler appoints a commander or governor of a province, he must be obeyed regardless of his origin and previous status. In this case an example of Ethiopian slave was given.

Chapter 27. Encouragement To Obey The *Imâm*

(المعجم ٢٧) - التَّرْغِيبُ فِي طَاعَةِ الإِمَامِ (التحفة ٢٧)

4198. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever obeys me, obeys Allâh, and whoever disobeys me, disobeys Allâh. Whoever obeys my governor (*Amîr*), he has obeyed me, and whoever disobeys my governor, he has disobeyed me.'" (*Sahîh*)

٤١٩٨ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ أَنَّ زِيَادَ بْنَ سَعْدٍ أَخْبَرَهُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللهَ، وَمَنْ أَطَاعَ أَمِيرِي فَقَدْ أَطَاعَنِي، وَمَنْ عَصَى أَمِيرِي فَقَدْ عَصَانِي».

تخريج: أخرجه مسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية وتحريمها في المعصية، ح:١٨٣٥ من حديث ابن جريج، والبخاري، الأحكام، باب قول الله تعالى: "أطيعوا الله وأطيعوا الرسول وأولى الأمر منكم"، ح:٧١٣٧ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح:٧٨١٦.

Comments:

1. The Messenger of Allâh ﷺ conveyed the message of Allâh, Most High. He

did not fabricate the commands on his own. That is why obedience to the Prophet ﷺ is in reality obedience to Allâh.

2. 'My *Amîr*' means the one whom Allâh's Messenger ﷺ appointed. For instance, Allâh's Messenger ﷺ appointed Mu'adh bin Jabal, 'Alî, and Abû Mûsâ Al-Ash'ari as *Amîr* and sent them to Yemen.

Chapter 28. The Saying Of Allâh, The Most High: "And those of you (Muslims) who are in authority"[1]

(المعجم ٢٨) - قَوْلُهُ تَعَالَى: ﴿وَأُوْلِي ٱلْأَمْرِ مِنكُمْ﴾ (التحفة ٢٨)

4199. It was narrated from Ibn 'Abbâs (concerning the Verse): "O you who believe! Obey Allâh and obey the Messenger (Muḥammad)."[2] that he said: This was revealed concerning 'Abdullâh bin Hudhaifah bin Qais bin 'Adiyy, whom the Messenger of Allâh ﷺ appointed in charge of an expedition." (*Ṣaḥîḥ*)

٤١٩٩ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي يَعْلَى بْنُ مُسْلِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَطِيعُوا۟ ٱللَّهَ وَأَطِيعُوا۟ ٱلرَّسُولَ﴾ [النساء: ٥٩] قَالَ: نَزَلَتْ فِي عَبْدِ اللهِ بْنِ حُذَافَةَ بْنِ قَيْسِ بْنِ عَدِيٍّ بَعَثَهُ رَسُولُ اللهِ ﷺ فِي سَرِيَّةٍ.

تخريج: أخرجه البخاري، التفسير، باب: ﴿أطيعوا الله وأطيعوا الرسول ...﴾ إلخ، ح:٤٥٨٤، ومسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية وتحريمها في المعصية، ح:١٨٣٤ من حديث حجاج بن محمد به، وهو في الكبرى، ح:٧٨١٧.

Chapter 29. The Stern Warning Against Disobeying The *Imâm*

(المعجم ٢٩) - التَّشْدِيدُ فِي عِصْيَانِ الإِمَامِ (التحفة ٢٩)

4200. It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "Military campaigns are of two types: As for the one who seeks the Face of Allâh, obeys the *imâm*, spends what is precious and avoids mischief, whether he is asleep or awake, he is earning reward. But as for the one who fights in order to show off and gain a reputation, and disobeys the *imâm* and spreads

٤٢٠٠ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا بَحِيرٌ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي بَحْرِيَّةَ، عَنْ مُعَاذِ بْنِ جَبَلٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الْغَزْوُ غَزْوَانِ فَأَمَّا مَنِ ابْتَغَى وَجْهَ اللهِ وأَطَاعَ الإِمَامَ وَأَنْفَقَ الْكَرِيمَةَ وَاجْتَنَبَ الْفَسَادَ، فَإِنَّ نَوْمَهُ وَنُبْهَتَهُ أَجْرٌ كُلُّهُ، وَأَمَّا مَنْ غَزَا رِيَاءً

[1] *An-Nisa'* 4:59.
[2] *An-Nisâ'* 4:49.

mischief in the land, he comes back empty-handed." (*Da'îf*)

وَسُمْعَةً وَعَصَى الْإِمَامَ وَأَفْسَدَ فِي الْأَرْضِ، فَإِنَّهُ لَا يَرْجِعُ بِالْكَفَافِ».

تخريج: [**إسناده ضعيف**] تقدم، ح: ٣١٩٠، وهو في الكبرى، ح: ٧٨١٨.

Comments:

Jihâd in the way of Allâh is an act of great merit, provided it is done under the guidance of the *Amîr*. Disobedience to the *Amîr* ruins even an act of the stature of *Jihâd*. Next to the purity or sincerity of intention, obedience to the commander is of immense significance.

Chapter 30. Rights And Duties Of The *Imâm*

(المعجم ٣٠) - ذِكْرُ مَا يَجِبُ لِلْإِمَامِ وَمَا يَجِبُ عَلَيْهِ (التحفة ٣٠)

4201. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The *imâm* is like a shield whose orders should be obeyed when they (the Muslims) fight, and where they should seek protection. If he enjoins fear of Allâh and behaves justly, then he will be rewarded, but if he enjoins otherwise, then it will be a burden (of sin) on him." (*Sahîh*)

٤٢٠١ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّمَا الْإِمَامُ جُنَّةٌ يُقَاتَلُ مِنْ وَرَائِهِ وَيُتَّقَى بِهِ، فَإِنْ أَمَرَ بِتَقْوَى اللهِ وَعَدَلَ فَإِنَّ لَهُ بِذٰلِكَ أَجْرًا وَإِنْ أَمَرَ بِغَيْرِهِ فَإِنَّ عَلَيْهِ وِزْرًا».

تخريج: أخرجه البخاري، الجهاد، باب: يقاتل من وراء الإمام ويتقى به، ح: ٢٩٥٧ من حديث شعيب بن أبي حمزة، ومسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية وتحريمها في المعصية، ح: ١٨٣٥/ ٣٢ من حديث أبي الزناد به، وهو في الكبرى، ح: ٧٨١٩.

Comments:

'Is a shield': The *imâm* or *Amîr* happens to be the precious capital of the country. He should be protected in every condition, because battles are fought congruent with his opinion and reflection. If he, Allâh forbid, is killed, the whole military strategy of the country is likely to go awry.

Chapter 31. Sincerity To The *Imâm*

(المعجم ٣١) - النَّصِيحَةُ لِلْإِمَامِ (التحفة ٣١)

4202. It was narrated that Tamîm Ad-Dârî said: "The Messenger of Allâh ﷺ said: 'Religion is sincerity (*An-Nasîhah*).' They said: 'To whom, O Messenger of Allâh?' He

٤٢٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَأَلْتُ سُهَيْلَ بْنَ أَبِي صَالِحٍ قُلْتُ: حَدَّثَنَا عَمْرٌو عَنِ الْقَعْقَاعِ،

said: 'To Allâh, to His Book, to His Messenger, to the *imâms* of the Muslims, and to their common folk.'" (*Ṣaḥîḥ*)

عَنْ أَبِيكَ قَالَ: أَنَا سَمِعْتُهُ مِنَ الَّذِي حَدَّثَ أَبِي حَدَّثَهُ رَجُلٌ مِنْ أَهْلِ الشَّامِ يُقَالُ لَهُ عَطَاءُ ابْنُ يَزِيدَ عَنِ تَمِيمِ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الدِّينُ النَّصِيحَةُ» قَالُوا: لِمَن يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ»

تخريج: أخرجه مسلم، الإيمان، باب بيان أن الدين النصيحة، ح:٥٥ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٨٢٠.

Comments:

An-Naṣîḥah implies sincere advice to the truth and what is best. If there is no sincerity, polytheism, hypocrisy, ostentation, and treachery will emerge. And sincerity to Allâh is that one worships only Allâh, Most High, calls upon Him only, reposes trust in Him alone, and fears Him alone. Sincerity to the Book of Allâh is that one acts upon it and respects it. Sincerity to the Messenger of Allâh ﷺ is that one obeys him, loves him more than any other person, and is prepared to lay down his life for the sake of compliance with his commands and cares for no one in his stead. Sincerity with the rulers consists in pledging one's allegiance to them, remaining loyal to them, obeying them as far as possible, staying within the limits of the Divine law, not rising in rebellion against them, and giving them good advice. And sincerity with common Muslims is that one remains their well-wisher, does not deceive them, does not cause them any harm, keeps others away from his own evil, and gives them good advice.

4203. It was narrated that Tamîm Ad-Dârî said: "The Messenger of Allâh ﷺ said: 'Religion is sincerity (*An-Naṣîḥah*).' They said: 'To whom, O Messenger of Allâh?' He said: 'To Allâh, to His Book, to His Messenger, to the *imâms* of the Muslims and to their common folk.'" (*Ṣaḥîḥ*)

٤٢٠٣ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ تَمِيمِ الدَّارِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا الدِّينُ النَّصِيحَةُ» قَالُوا: لِمَنْ يَا رَسُولَ اللهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وعَامَّتِهِمْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٨٢١ .

4204. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Religion is sincerity,

٤٢٠٤ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ

religion is sincerity (*An-Naṣîḥah*), religion is sincerity." They said: "To whom, O Messenger of Allâh?" He said: "To Allâh, to His Book, to His Messenger, to the *imâms* of the Muslims and to their common folk." (*Ṣaḥîḥ*)

ابْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنِ الْقَعْقَاعِ ابْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ إِنَّ الدِّينَ النَّصِيحَةُ» قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

تخريج: [**صحيح**] أخرجه الترمذي، البر والصلة، باب ماجاء في النصيحة، ح:١٩٢٦ من حديث محمد بن عجلان به، وعنعن، وقال محمد بن نصر المروزي "حديثه غلط" (الصلوة، ح:٧٥٠)، وهو في الكبرٰى، ح:٧٨٢٢، وقال الترمذي: "حسن صحيح"، وله شواهد كثيرة، منها الحديث السابق.

4205. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Religion is sincerity (*An-Naṣîḥah*)." They said: "To whom, O Messenger of Allâh?" He said: "To Allâh, to His Book, to His Messenger, to the *imâms* of the Muslims and to their common folk." (*Ṣaḥîḥ*)

٤٢٠٥ - أَخْبَرَنَا عَبْدُ الْقُدُّوسِ بْنُ مُحَمَّدِ ابْنِ عَبْدِ الْكَبِيرِ بْنِ شُعَيْبِ بْنِ الْحَبْحَابِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَهْضَمٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، وَعَنْ سُمَيٍّ، وَعَنْ عُبَيْدِ اللهِ بْنِ مِقْسَمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الدِّينُ النَّصِيحَةُ» قَالُوا: لِمَنْ يَا رَسُولَ اللَّهِ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَئِمَّةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٨٢٣، وأخرجه الطحاوي في مشكل الآثار: ٢/١٨٨ عن النسائي به.

Chapter 32. The Inner Circle Of The *Imâm*

(المعجم ٣٢) - **بِطَانَةُ الْإِمَامِ** (التحفة ٣٢)

4206. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'No ruler is appointed but he has two groups of advisers: A group which urges him to do good and tells him not to do evil, and a group which does its best to corrupt

٤٢٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُعَمَّرُ بْنُ يَعْمُرَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ ابْنُ سَلَّامٍ قَالَ: حَدَّثَنِي الزُّهْرِيُّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ قَالَ:

him. Whoever is protected from their evil is indeed protected. And he (the ruler) belongs to the group that has the greater influence over him." (*Ṣaḥîḥ*)

قَالَ رَسُولُ اللهِ ﷺ: «مَا مِنْ وَالٍ إِلَّا وَلَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ وَبِطَانَةٌ لَا تَأْلُوهُ خَبَالًا، فَمَنْ وُقِيَ شَرَّهَا فَقَدْ وُقِيَ وَهُوَ مِنَ الَّتِي تَغْلِبُ عَلَيْهِ مِنْهُمَا».

تخريج: أخرجه البخاري، الأحكام، باب بطانة الإمام وأهل مشورته، ح:٧١٩٨ من حديث معاوية بن سلام به معلقًا، وهو في الكبرٰى، ح:٧٨٢٤.

Comments:

From this narration, following the narrations about advice, we learn that the ruler will be influenced by his advisers. If the advisers are good, the ruler would be encouraged to goodness, and if the advisers are bad, the ruler would be encouraged to do evil, irrespective of whether he is good himself.

4207. It was narrated from Abû Sa'eed that the Messenger of Allâh ﷺ said: "Allâh never sends a prophet or appoints a *Khalîfah* but he has two groups of advisers: A group that tells him to do good and a group that tells him to do evil and urges him to do it. And the one who is truly protected is the one who is protected by Allâh, the Mighty and Sublime." (*Ṣaḥîḥ*)

٤٢٠٧ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَا بَعَثَ اللهُ مِنْ نَبِيٍّ وَلَا اسْتَخْلَفَ مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بِطَانَتَانِ بِطَانَةٌ تَأْمُرُهُ بِالْخَيْرِ وَبِطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحُضُّهُ عَلَيْهِ، وَالْمَعْصُومُ مَنْ عَصَمَ اللهُ عَزَّ وَجَلَّ».

تخريج: أخرجه البخاري، القدر، باب المعصوم من عصم الله، ح:٦٦١١ من حديث ابن وهب به، وهو في الكبرٰى، ح:٧٨٢٥.

Comments:

This thing is not specific to a Prophet or Caliph. Everyone invariably encounters with such situation. He gets good companions and bad as well. Fortunate is the one upon whom good companions and advisers are dominant and this does not come to pass without the Mercy of Allâh, Most High.

4208. It was narrated that Abû Ayyûb said: "I heard the Messenger of Allâh ﷺ say: 'No prophet has ever been sent, nor has there been any *Khalîfah* after him, but he has two groups of advisers, a group that tells him to do good and a group that tells him to do evil. Whoever is protected from the evil

٤٢٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ صَفْوَانَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي أَيُّوبَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا بُعِثَ مِنْ نَبِيٍّ وَلَا

group, then he is indeed protected.'" (*Ṣaḥîḥ*)

كَانَ بَعْدَهُ مِنْ خَلِيفَةٍ إِلَّا وَلَهُ بِطَانَتَانِ: بِطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ وَبِطَانَةٌ لَا تَأْلُوهُ خَبَالًا، فَمَنْ وُقِيَ بِطَانَةَ السُّوءِ فَقَدْ وُقِيَ».

تخريج: أخرجه البخاري، الأحكام، باب بطانة الإمام وأهل مشورته، ح:٧١٩٨ من حديث عبيدالله بن أبي جعفر به معلقًا، وهو في الكبرى، ح:٧٨٢٦.

Comments:

'Adviser': The Arabic term used in the text is *Bitânah*. The lexical meaning of the term *Bitânah* is the one who possesses knowledge of the inward, or the intrinsic state or circumstances of the case, or affair of someone: a particular person, or special, intimate, friend or associate. This expression is applied to the adviser also; the friend is also so called because both of them happen to be aware of each other's secrets.

Chapter 33. The Minister Of The *Imâm*

(المعجم ٣٣) - وَزِيرُ الْإِمَامِ (التحفة ٣٣)

4209. It was narrated that Al-Qâsim bin Muḥammad said: "I heard my paternal aunt say: 'The Messenger of Allâh ﷺ said: "Whoever among you is appointed to a position of authority, if Allâh wills good for him, He will give him a righteous minister who will remind him if he forgets, and help him if he remembers."' (*Sahih*)

٤٢٠٩ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنِ ابْنِ أَبِي حُسَيْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: سَمِعْتُ عَمَّتِي تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ وَلِيَ مِنْكُمْ عَمَلًا فَأَرَادَ اللهُ بِهِ خَيْرًا جَعَلَ لَهُ وَزِيرًا صَالِحًا إِنْ نَسِيَ ذَكَّرَهُ وَإِنْ ذَكَرَ أَعَانَهُ».

تخريج: [صحيح] أخرجه البيهقي: ١٠/ ١١١ [illegible] في الكبرى، ح:٧٨٢٧، وله شاهد عند البخاري، ح:٧١٩٨ [illegible]

Comments:

'Wazîr' is an Arabic expression. Its lexical meaning is the one who takes upon himself a burden. It means a companion or a supporter, and the one appointed by a leader. A good companion and supporter is also great bounty of Allâh, Most High.

Chapter 34. The Punishment Of One Who Is Commanded To Commit Sin And Obeys The Command

(المعجم ٣٤) - جَزَاءُ مَنْ أُمِرَ بِمَعْصِيَةٍ فَأَطَاعَ (التحفة ٣٤)

4210. It was narrated from Abû

٤٢١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ

'Abdur-Raḥmân from 'Alî that the Messenger of Allâh ﷺ sent an army and appointed a man in charge of them. He lit a fire and said: "Enter it." Some people wanted to enter it, and others said: "We are trying to keep away from it." They mentioned that to the Messenger of Allâh ﷺ, and he said to those who had wanted to enter it: "If you had entered it you would have stayed there until the Day of Resurrection." And he spoke good words to the others. And he said: "There is no obedience if it involves disobedience toward Allâh. Rather obedience is only (required) in that which is good." (*Ṣaḥîḥ*)

ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ زُبَيْدٍ الْأَيَامِيِّ عَنْ سَعْدِ بْنِ عُبَيْدَةَ عَنْ أَبِي عَبْدِ الرَّحْمٰنِ عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ جَيْشًا وَأَمَّرَ عَلَيْهِمْ رَجُلًا فَأَوْقَدَ نَارًا فَقَالَ: ادْخُلُوهَا، فَأَرَادَ نَاسٌ أَنْ يَدْخُلُوهَا وَقَالَ الْآخَرُونَ: إِنَّمَا فَرَرْنَا مِنْهَا، فَذَكَرُوا ذٰلِكَ لِرَسُولِ اللهِ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلْتُمُوهَا لَمْ تَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ» وَقَالَ لِلْآخَرِينَ خَيْرًا - وَقَالَ أَبُو مُوسَى فِي حَدِيثِهِ -: قَوْلًا حَسَنًا وَقَالَ: «لَا طَاعَةَ فِي مَعْصِيَةِ اللهِ إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ».

تخريج: أخرجه البخاري، أخبار الآحاد، باب ماجاء في إجازة خبر الواحد الصدوق في الأذان والصلٰوة ... إلخ، ح:٧٢٥٧ عن محمد بن بشار، ومسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية، وتحريمها في المعصية، ح:١٨٤٠ عن محمد بن المثنى من حديث محمد ابن جعفر غندر به، وهو في الكبرٰى، ح:٧٨٢٨.

Comments:

'You would have remained it fire until the Day of Resurrection' means they would have been punished in their graves.

4211. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'The Muslim must hear and obey whether he likes it or not, unless he is commanded to commit an act of disobedience. If he is commanded to commit an act of disobedience, then he is not required to hear and obey.'" (*Ṣaḥîḥ*)

٤٢١١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي جَعْفَرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ فِيمَا أَحَبَّ وَكَرِهَ إِلَّا أَنْ يُؤْمَرَ بِمَعْصِيَةٍ، فَإِذَا أُمِرَ بِمَعْصِيَةٍ، فَلَا سَمْعَ وَلَا طَاعَةَ».

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٧٨٢٩، وأخرجه مسلم، الإمارة الباب السابق، ح:١٨٣٩/٣٨ عن قتيبة به.

Chapter 35. Mentioning The Warning To Those Who Help The Leader To Do Wrong

(المعجم ٣٥) - ذِكْرُ الْوَعِيدِ لِمَنْ أَعَانَ أَمِيرًا عَلَى الظُّلْمِ (التحفة ٣٥)

4212. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allâh ﷺ came out to us, and there were nine of us. He said: 'After me there will be rulers, whoever believes in their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will not come to me at the Cistern. Whoever does not believe their lies and does not help them in their wrongdoing, he is of me, and I am of him, and he will come to me at the Cistern.'" (*Ṣaḥîḥ*)

٤٢١٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنْ عَاصِمٍ الْعَدَوِيِّ، عَنْ كَعْبِ ابْنِ عُجْرَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ تِسْعَةٌ فَقَالَ: «إِنَّهُ سَتَكُونُ بَعْدِي أُمَرَاءُ مَنْ صَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ بِوَارِدٍ عَلَيَّ الْحَوْضَ، وَمَنْ لَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَهُوَ وَارِدٌ عَلَيَّ الْحَوْضَ».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، الفتن، باب: في التحذير عن موافقة أمراء السوء، ح: ٢٢٥٩ من حديث سفيان الثوري به، وقال: "صحيح غريب"، وهو في الكبرى، ح: ٧٨٣٠.

Comments:

'After me' meaning after a long period of time, because Allâh's Messenger ﷺ himself had predicted a thirty-year long rule of Caliphate, following the Prophetic model.

Chapter 36. Those Who Do Not Help The Leader To Do Wrong

(المعجم ٣٦) - مَنْ لَمْ يُعِنْ أَمِيرًا عَلَى الظُّلْمِ (التحفة ٣٦)

4213. It was narrated that Ka'b bin 'Ujrah said: "The Messenger of Allâh ﷺ came out to us and we were nine, five and four, some 'Arabs and some non-'Arabs. He said: 'Listen. Have you heard that after me there will be rulers, whoever enters upon them and believes their lies and helps them in their wrongdoing is not of me, and I am not of him, and he will

٤٢١٣ - أَخْبَرَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا مُحَمَّدٌ - يَعْنِي ابْنَ عَبْدِ الْوَهَّابِ - قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ أَبِي حَصِينٍ، عَنِ الشَّعْبِيِّ، عَنْ عَاصِمٍ الْعَدَوِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: خَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ وَنَحْنُ تِسْعَةٌ: خَمْسَةٌ وَأَرْبَعَةٌ، أَحَدُ الْعَدَدَيْنِ مِنَ الْعَرَبِ وَالْآخَرُ مِنَ الْعَجَمِ فَقَالَ: «اسْمَعُوا، هَلْ سَمِعْتُمْ أَنَّهُ سَتَكُونُ

not come to me at the Cistern? Whoever does not enter upon them or believe their lies or help them in their wrongdoing is of me and I am of him, and he will come to me at the Cistern.'" (*Ṣaḥîḥ*)

بَعْدِي أُمَرَاءُ مَنْ دَخَلَ عَلَيْهِمْ فَصَدَّقَهُمْ بِكَذِبِهِمْ وَأَعَانَهُمْ عَلَى ظُلْمِهِمْ فَلَيْسَ مِنِّي وَلَسْتُ مِنْهُ وَلَيْسَ يَرِدُ عَلَيَّ الْحَوْضَ؟ وَمَنْ لَمْ يَدْخُلْ عَلَيْهِمْ وَلَمْ يُصَدِّقْهُمْ بِكَذِبِهِمْ وَلَمْ يُعِنْهُمْ عَلَى ظُلْمِهِمْ فَهُوَ مِنِّي وَأَنَا مِنْهُ وَسَيَرِدُ عَلَيَّ الْحَوْضَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، عن هارون بن إسحاق به (انظر الحديث السابق)، وهو في الكبرٰى، ح: ٧٨٣١.

Chapter 37. The Virtue Of The One Who Speaks The Truth Before An Unjust Ruler

(المعجم ٣٧) - فَضْلُ مَنْ تَكَلَّمَ بِالحَقِّ عِنْدَ إِمَامٍ جَائِرٍ (التحفة ٣٧)

4214. It was narrated from Ṭâriq bin Shihâb that a man asked the Prophet ﷺ, when he had put his leg in the stirrup: "Which kind of *Jihâd* is best?" He said: "A word of truth spoken before an unjust ruler." (***Ḥasan***)

٤٢١٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ وَقَدْ وَضَعَ رِجْلَهُ فِي الْغَرْزِ: أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: «كَلِمَةُ حَقٍّ عِنْدَ سُلْطَانٍ جَائِرٍ».

تخريج: [حسن] أخرجه أحمد: ٤/ ٣١٥ عن عبدالرحمٰن بن مهدي به، وهو في الكبرٰى، ح: ٧٨٣٤، وأورده الضياء المقدسي في الأحاديث المختارة * سفيان الثوري عنعن، وللحديث شواهد عند ابن ماجه، ح: ٤٠١٢، وأبي داود، ح: ٤٣٤٤ وغيرهما.

Comments:

It is the best form of *Jihâd*, because it is likely that one will lose his life by it. On the other hand, a person could defend himself in a battle, but here that is not possible. Hands rise against him from every direction, and he is killed in a very ruthless manner.

Chapter 38. The Reward Of The One Who Fulfills The Pledge He Made

(المعجم ٣٨) - ثَوَابُ مَنْ وَفَى بِمَا بَايَعَ عَلَيهِ (التحفة ٣٨)

4215. It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "We were with the Prophet ﷺ in a gathering and he said: 'Pledge to me that you will

٤٢١٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ

not associate anything with Allâh, you will not steal, and you will not have unlawful sexual relations.' He recited the Verse to them (and said): Whoever does any of these things, and Allâh conceals him, then it is up to Allâh, the Mighty and Sublime: If He wills, He will punish him, and if He wills, He will forgive him.'" (*Sahîh*)

فِي مَجْلِسٍ فَقَالَ: «بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا» وَقَرَأَ عَلَيْهِمُ الْآيَةَ «فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا فَسَتَرَ اللهُ عَلَيْهِ فَهُوَ إِلَى اللهِ عَزَّ وَجَلَّ إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ».

تخريج: [**صحيح**] تقدم، ح:٤١٦٦، وهو في الكبرٰى، ح:٧٨٣٥.

Comments:

See No. 4166.

Chapter 39. It Is Disliked To Be Eager For Positions Of Authority

(المعجم ٣٩) - **مَا يُكْرَهُ مِنَ الْحِرْصِ عَلَى الْإِمَارَةِ** (التحفة ٣٩)

4216. It was narrated from Abû Hurairah that the Prophet ﷺ said: "You will become keen for positions of authority, but that will become a regret and loss. What a good life they will live, but how hard it will be for them when they die." (*Sahîh*)

٤٢١٦ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ الْمُبَارَكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمَارَةِ وَإِنَّهَا سَتَكُونُ نَدَامَةً وَحَسْرَةً، فَنِعْمَتِ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ».

تخريج: أخرجه البخاري، الأحكام، باب ما يكره من الحرص على الإمارة، ح:٧١٤٨ من حديث ابن أبي ذئب به، وهو في الكبرٰى، ح:٧٨٣٦.

Comments:

'Regret and loss:' Because it is the source of fighting, division, and bloodshed and the like.

40. The Book Of *Al-'Aqîqah*

(المعجم ٤٠) - كِتَابُ الْعَقِيقَةِ (التحفة ٢٣)

Issues concerning *Aqîqah* or sacrifice for a newborn.

Aqîqah refers to the animal which is sacrificed on behalf of the newborn by way of thankfulness (to Allâh) on the seventh day after the birth of the child. This is a *Sunnah* of the Prophet ﷺ. The one who is able to do it must do the *Aqîqah*, otherwise a burden remains over the child. If one is not capable of doing it, then it is a different matter.

(Chapter 1. For A Boy, Two Sheep)

(المعجم ١) - [بَابٌ: عَنِ الْغُلَامِ شَاتَانِ...] (التحفة ١)

4217. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ was asked about the *'Aqîqah* and he said: 'Allâh, the Mighty and Sublime, does not like *Al-'Uqûq'* – as if he disliked the word (*Al-'Aqîqah*). He said to the Messenger of Allâh ﷺ: 'But one of us may offer a sacrifice when a child is born to him.' He said: 'Whoever wants to offer a sacrifice for his child, let him do so, for a boy; two sheep, *Mukâfa'atân*, (of equal age), and for a girl, one.' (One of the narrators) Dâwûd said: 'I asked Zaid bin Aslam about the word *Mukâfa'atân* and he said: 'Two similar sheep that are slaughtered together.''' (*Hasan*)

٤٢١٧ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الْعَقِيقَةِ فَقَالَ: «لَا يُحِبُّ اللهُ عَزَّ وَجَلَّ الْعُقُوقَ» - وَكَأَنَّهُ كَرِهَ الاسْمَ - قَالَ لِرَسُولِ اللهِ ﷺ: إِنَّمَا يَنْسُكُ أَحَدُنَا يُولَدُ لَهُ، قَالَ: «مَنْ أَحَبَّ أَنْ يَنْسُكَ عَنْ وَلَدِهِ فَلْيَنْسُكْ عَنْهُ، عَنِ الْغُلَامِ شَاتَانِ مُكَافَأَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ» قَالَ دَاوُدُ: سَأَلْتُ زَيْدَ بْنَ أَسْلَمَ عَنِ الْمُكَافَأَتَانِ قَالَ: الشَّاتَانِ الْمُشَبَّهَتَانِ تُذْبَحَانِ جَمِيعًا.

تخريج: [حسن] أخرجه أبو داود، الضحايا، باب: في العقيقة، ح:٢٨٤٢ من حديث داود به، وهو في الكبرٰى، ح:٤٥٣٨، ولبعضه شاهد في الموطأ:٢/٥٠٠.

Comments:

1. 'As if he disliked the word' means he did not like the term *'Uqûq* as has already been explained by the transmitter. The expression *'Uqûq* means disobedience. It is not a good term.
2. Sacrificing two sheep in *Aqîqah* if the baby is male and one sheep if the baby

is female is an agreed upon matter; there is no vagueness in it. In the matter of inheritance also, there is a difference in the matter of male and female heirs.

4218. It was narrated from 'Abdullâh bin Buraidah, from his father, that the Messenger of Allâh ﷺ offered the *'Aqîqah* for Al-Ḥasan and Al-Ḥusain. (***Hasan***)

٤٢١٨ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ عَنِ الْحُسَيْنِ بْنِ وَاقِدٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ عَقَّ عَنِ الْحَسَنِ وَالْحُسَيْنِ.

تخريج: [إسناده حسن] أخرجه أحمد: ٥/ ٣٥٥، ٣٦١ من حديث الحسين بن واقد به، وهو في الكبرى، ح: ٤٥٣٩ * الفضل هو ابن موسى.

Chapter 2. The *'Aqîqah* For A Boy

(المعجم ٢) - **الْعَقِيقَةُ عَنِ الْغُلَامِ** (التحفة ٢)

4219. It was narrated from Salmân bin 'Âmir Aḍ-Ḍabbî that the Messenger of Allâh ﷺ said: "For a boy there should be an *'Aqîqah*, so shed blood for him, and remove the harm from him." (***Ṣaḥîḥ***)

٤٢١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا أَيُّوبُ وَحَبِيبٌ وَيُونُسُ وَقَتَادَةُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ سَلْمَانَ بْنِ عَامِرٍ الضَّبِّيِّ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فِي الْغُلَامِ عَقِيقَةٌ، فَأَهْرِيقُوا عَنْهُ دَمًا وَأَمِيطُوا عَنْهُ الْأَذَى».

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٤٥٤٠، وعلقه البخاري، العقيقة، باب إماطة الأذى عن الصبي في العقيقة، ح: ٥٤٧١، وله طرق عنده.

Comments:

'Shed blood for him': It is a command. Hence, minimally it is the *Sunnah* of the Prophet ﷺ. Some people of knowledge have deemed it compulsory on account of this, and similar command. And Allâh knows best!

4220. It was narrated from Umm Kurz that the Messenger of Allâh ﷺ said: "For a boy two sheep, *Mukâfa'atân* (of equal age), and for a girl, one sheep." (***Ṣaḥîḥ***)

٤٢٢٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ عَطَاءٍ وَطَاوُسٍ وَمُجَاهِدٍ، عَنْ أُمِّ كُرْزٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «فِي الْغُلَامِ شَاتَانِ مُكَافَأَتَانِ وَفِي الْجَارِيَةِ شَاةٌ».

تخريج: [صحيح] أخرجه الطحاوي في مشكل الآثار: ١/ ٤٥٨ من حديث حماد بن سلمة

به، وهو في الكبرى، ح:٤٥٤١، وانظر الحديث الآتي:٤٢٢٢ * مجاهد هو ابن جبر.

Chapter 3. The *'Aqîqah* For A Girl

(المعجم ٣) - **العَقِيقَةُ عَنِ الجَارِيَةِ**
(التحفة ٣)

4221. It was narrated from Umm Kurz that the Messenger of Allâh ﷺ said: "For a boy two sheep, *Mukâfa'atân* (of equal age), and for a girl, one sheep." (*Sahîh*)

٤٢٢١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ عَمْرٌو عَنْ عَطَاءٍ، عَنْ حَبِيبَةَ بِنْتِ مَيْسَرَةَ، عَنْ أُمِّ كُرْزٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عَنِ الْغُلَامِ شَاتَانِ مُكَافَأَتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ».

تخريج: [صحيح] أخرجه أبو داود، الضحايا، باب: في العقيقة، ح:٢٨٣٤ من حديث سفيان بن عيينة به، ـ الحميدي، ح:٣٤٧، وهو في الكبرى، ح:٤٥٤٢، وصححه ابن حبان، ح:١٠٦٠ * عمرو هو ابن دينار، وعطاء هو ابن أبي رباح، وأم كرز هي الخزاعية.

Chapter 4. How Many Sheep Should Be Slaughtered As An *'Aqîqah* For A Girl?

(المعجم ٤) - **كَمْ يُعَقُّ عَنِ الجَارِيَةِ**
(التحفة ٤)

4222. It was narrated that Umm Kurz said: "I came to the Prophet ﷺ and asked him about the sacrificial meat. I heard him say: 'For a boy, two sheep, and for a girl, one sheep, and it does not matter if they are male or female.'" (*Hasan*)

٤٢٢٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللهِ - وَهُوَ ابْنُ أَبِي يَزِيدَ - عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ قَالَتْ: أَتَيْتُ النَّبِيَّ ﷺ أَسْأَلُهُ عَنْ لُحُومِ الْهَدْيِ فَسَمِعْتُهُ يَقُولُ: «عَلَى الْغُلَامِ شَاتَانِ وَعَلَى الْجَارِيَةِ شَاةٌ، لَا يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَوْ إِنَاثًا».

تخريج: [إسناده حسن] أخرجه أبو داود، الضحايا، باب: في العقيقة، ح:٢٨٣٥ من حديث سفيان بن عيينة به، وصرح بالسماع عند الحميدي، ح:٣٤٦، وهو في الكبرى، ح:٤٥٤٣، وصححه ابن حبان، ح:١٠٥٩، والحاكم، والذهبي.

4223. It was narrated from Umm Kurz that the Messenger of Allâh ﷺ said: "For a boy, two sheep, and for a girl, one sheep, and it does not matter if they are male or female." (*Hasan*)

٤٢٢٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ أَبِي يَزِيدَ عَنْ سِبَاعِ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عَنِ الْغُلَامِ شَاتَانِ وَعَنِ الْجَارِيَةِ شَاةٌ، لَا

يَضُرُّكُمْ ذُكْرَانًا كُنَّ أَوْ إِنَاثًا».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٥٤٤، وأخرجه الترمذي، ح:١٥١٦ من حديث ابن جريج به، وقال: "حسن صحيح".

4224. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ offered an *'Aqîqah* for Al-Ḥasan and Al-Ḥusain, may Allâh be pleased with them, two rams for each." (*Ṣaḥîḥ*)

٤٢٢٤ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ - هُوَ ابْنُ طَهْمَانَ - عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: عَقَّ رَسُولُ اللهِ ﷺ عَنِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللهُ عَنْهُمَا بِكَبْشَيْنِ كَبْشَيْنِ.

تخريج: [صحيح] أخرجه الطبراني في الكبير:١١/ ٣١١، ح:١١٨٣٨ من حديث أحمد بن حفص به، وهو في الكبرٰى، ح:٤٥٤٥، وله طريق آخر عند أبي داود، ح:٢٨٤١ عن عكرمة به، وسنده صحيح، وصححه ابن الجارود، ح:٩١٢.

Chapter 5. When Should The *'Aqîqah* Be Performed?

(المعجم ٥) - مَتَى يُعَقُّ؟ (التحفة ٥)

4225. It was narrated from Qatâdah, from Al-Ḥasan, from Samurah bin Jundab that the Messenger of Allâh ﷺ said: "Every boy is in pledge for his *'Aqîqah*, so slaughter (the animal) for him on the seventh day, and shave his head, and name him." (*Ḥasan*)

٤٢٢٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَى قَالَا: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - عَنْ سَعِيدٍ: أَخْبَرَنَا قَتَادَةُ عَنِ الْحَسَنِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «كُلُّ غُلَامٍ رَهِينٌ بِعَقِيقَتِهِ تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ وَيُحْلَقُ رَأْسُهُ وَيُسَمَّى».

تخريج: [حسن] أخرجه أبو داود، الضحايا، باب: في العقيقة، ح:٢٨٣٨ من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح:٤٥٤٦، وقال الترمذي، ح:١٥٢٢ "حسن صحيح"، وللحديث شواهد، منها الحديث الآتي.

Comments:

1. 'In pledge': As it is essential to pay the recompense in order to get one's collateral or pledge released, in the same manner, the *'Aqîqah* is essential for the liberation of the newborn baby.
2. 'On the seventh day': In other words, the *'Aqîqah* cannot be performed before it.
3. If the baby dies before the seventh day, what is apparent is that there is no need to perform its *'Aqîqah*, because it did not survive till the day of *'Aqîqah*.

4226. It was narrated from Ḥabîb bin Ash-Shahîd: "Muḥammad bin Sîrîn said to me: 'Ask Al-Ḥasan (Al-Basrî) from whom he heard this *Ḥadîth* about the *'Aqîqah*.' I asked him about that and he said: 'I heard it from Samurah.'" (*Ḥasan*)

٤٢٢٦ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا قُرَيْشُ بْنُ أَنَسٍ عَنْ حَبِيبِ بْنِ الشَّهِيدِ: قَالَ لِي مُحَمَّدُ بْنُ سِيرِينَ: سَلِ الْحَسَنَ مِمَّنْ سَمِعَ حَدِيثَهُ فِي الْعَقِيقَةِ؟ فَسَأَلْتُهُ عَنْ ذٰلِكَ فَقَالَ: سَمِعْتُهُ مِنْ سَمُرَةَ.

تخريج: أخرجه البخاري، العقيقة، باب إماطة الأذى عن الصبي في العقيقة، ح:٥٤٧٢ من حديث قريش بن أنس به، وهو في الكبرٰى، ح:٤٥٤٧ .

41. The Book Of *Al-Fara'*[1] And *Al-'Atîrah*[2]

(المعجم ٤١) - كِتَابُ الفَرَعِ وَالعَتِيرَةِ (التحفة ٢٤)

(Chapter 1. There Is No *Fara'* And No *'Atîrah*)

(المعجم ١) - [بَابٌ: لَا فَرَعَ وَلَا عَتِيرَةَ] (التحفة ١)

4227. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no *Fara'* and no *'Atîrah*." (*Ṣaḥîḥ*)

٤٢٢٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا فَرَعَ وَلَا عَتِيرَةَ».

تخريج: أخرجه البخاري، العقيقة، باب العتيرة، ح:٥٤٧٤، ومسلم، الأضاحي، باب الفرع والعتيرة، ح:١٩٧٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٤٥٤٨.

4228. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Fara'* and *'Atîrah*," or, "There is no *Fara'* and no *'Atîrah*." (*Ṣaḥîḥ*)

٤٢٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثْتُ أَبَا إِسْحَاقَ عَنْ مَعْمَرٍ وَسُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ أَحَدُهُمَا: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْفَرَعِ وَالْعَتِيرَةِ وَقَالَ الْآخَرُ: لَا فَرَعَ وَلَا عَتِيرَةَ.

تخريج: أخرجه البخاري، العقيقة، باب الفرع، ح:٥٤٧٣، ومسلم، الأضاحي، باب الفرع والعتيرة، ح:١٩٧٦ من حديث معمر به، وهو في الكبرٰى، ح:٤٥٤٩.

4229. Mikhnaf bin Sulaim said: "While we were standing with the Messenger of Allâh ﷺ at 'Arafat, he said: 'O people, it is upon each

٤٢٢٩ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: حَدَّثَنَا مُعَاذٌ - وَهُوَ ابْنُ مُعَاذٍ - قَالَ: حَدَّثَنَا

[1] *Al-Fara'*: This refers to pre-Islamic sacrifices that were common in Arabia, and may mean one of three things: (i) the first offspring of camels or sheep, which the people used to sacrifice to their idols; (ii) a sacrifice offered when one's herd of camels reached the number one wanted; (iii) a meal given on the occasion of the birth of camels.

[2] *'Atîrah*: A sacrifice which the people of pre-Islamic Arabia used to offer to their idols during the month of Rajab.

family to offer a sacrifice (*Udhiyah*) and an *'Atîrah* each year.'" (One of the narrators) Mu'âdh said: "Ibn 'Awn used to offer slaughter the *'Atîrah*, and I saw that with my own eyes during Rajab." (*Da'îf*)

ابْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو رَمْلَةَ قَالَ: أَخْبَرَنَا مِخْنَفُ بْنُ سُلَيْمٍ قَالَ: بَيْنَا نَحْنُ وُقُوفٌ مَعَ النَّبِيِّ ﷺ بِعَرَفَةَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! إِنَّ عَلَى أَهْلِ بَيْتٍ فِي كُلِّ عَامٍ أَضْحَاةً وَعَتِيرَةً» قَالَ مُعَاذٌ: كَانَ ابْنُ عَوْنٍ يَعْتِرُ، أَبْصَرَتْهُ عَيْنِي فِي رَجَبٍ.

تخريج: [**إسناده ضعيف**] أخرجه ابن ماجه، **الأضاحي**، باب الأضاحي واجبة هي أم لا؟، ح:٣١٢٥ من حديث معاذ به، وهو في الكبرٰى، ح:٤٥٥٠، وحسنه الترمذي، ح:١٥١٨، والحديث الآتي يغني عنه.

Comments:

The first half is another proof by those who hold the view that the *Udhiyah* is required; because he ﷺ said: "*'Ala Ahli baitin..*" meaning; it is required upon every household. They also consider the second half, mentioning *'Atîrah*, to be either abrogated, or merely recommended.

4230. 'Amr bin Shu'aib bin Muhammad bin 'Abdullâh bin 'Amr (narrated) that his father and Zaid bin Aslam said: "O Messenger of Allâh! (What about) the *Fara'*?" He said: "It is a duty,[1] but if you leave it (the animal) until it becomes half-grown and you load upon it (in *Jihâd*) in the cause of Allâh or give it to a widow, that is better than if you slaughter it (when it is just born) and its flesh is difficult to separate from its skin, then you turn your vessel upside down (because you will no longer be able to get milk from the mother) and you cause your she-camel to grieve (at the loss of its young)." They said: "O Messenger of Allâh, (what about)

٤٢٣٠ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عَبْدِ الْمَجِيدِ أَبُو عَلِيٍّ الْحَنَفِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ قَيْسٍ قَالَ: سَمِعْتُ عَمْرَو بْنَ شُعَيْبِ بْنِ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَمْرٍو، عَنْ أَبِيهِ وَزَيْدِ بْنِ أَسْلَمَ، قَالُوا: يَا رَسُولَ اللهِ الْفَرَعَ؟ قَالَ: «حَقٌّ، فَإِنْ تَرَكْتَهُ حَتَّى يَكُونَ بَكْرًا وَتَحْمِلَ عَلَيْهِ فِي سَبِيلِ اللهِ أَوْ تُعْطِيَهُ أَرْمَلَةً خَيْرٌ مِنْ أَنْ تَذْبَحَهُ فَيَلْصَقَ لَحْمُهُ بِوَبَرِهِ فَتُكْفِئُ إِنَاءَكَ وَتُولِّهُ نَاقَتَكَ» قَالُوا: يَا رَسُولَ اللهِ فَالْعَتِيرَةُ؟ قَالَ: «الْعَتِيرَةُ حَقٌّ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو عَلِيٍّ الْحَنَفِيُّ هُمْ أَرْبَعَةُ إِخْوَةٍ، أَحَدُهُمْ أَبُو بَكْرٍ وَبِشْرٌ وَشَرِيكٌ وَآخَرُ.

[1] "*Haqqun*", it carries the meaning of: 'it is not falsehood,' as well, and perhaps this is the intent.

the *'Atîrah*?" He said: "The *'Atîrah* is a duty."[1] (***Hasan***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: Abû 'Alî Al-Hanafî (one of the narrators); they are four brothers: One of them is Abû Bakr, and Bishr, and Sharîk, and the other.

تخريج: [إسناده حسن] أخرجه أبو داود، الضحايا، باب: في العقيقة، ح:٢٨٤٢ من حديث داود به، وهو في الكبرٰى، ح:٤٥٥١.

Comments:

The import of the Prophet ﷺ is sacrificing or slaughtering in Allâh's name is well and good, but one should do something which is more beneficial. The young one was slaughtered no sooner than it was born. But it gave no benefit.

4231. It was narrated that Yahya – bin Zurârah bin Karîm bin Al-Hârith bin 'Amr Al-Bâhilî – said: "I heard my father say, that he heard his grandfather Al-Hârith bin 'Amr, narrate that he met the Messenger of Allâh ﷺ during the Farewell Pilgrimage, when he was atop his slit-eared camel. (He said): 'I said: O Messenger of Allâh, May my father and mother be ransomed for you; pray for forgiveness for me. He said: May Allâh forgive you (plural). Then I came to him from the other side, hoping that he would supplicate just for me alone, and not them. I said: O Messenger of Allâh, pray for forgiveness for me. He said: May Allâh forgive you (plural). Then a man among the people said: O Messenger of Allâh, (what about) the *'Atîrah* and *Fara'*? He said: Whoever wishes to offer an *'Atîrah* may do so, and whoever does not wish to, may not. Whoever wishes to offer a *Fara'* may do so, and whoever

٤٢٣١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ يَحْيَى - وَهُوَ ابْنُ زُرَارَةَ بْنِ كُرَيْمِ بْنِ الْحَارِثِ ابْنِ عَمْرٍو الْبَاهِلِيُّ - قَالَ: سَمِعْتُ أَبِي يَذْكُرُ أَنَّهُ سَمِعَ جَدَّهُ الْحَارِثَ بْنَ عَمْرٍو يُحَدِّثُ: أَنَّهُ لَقِيَ رَسُولَ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَهُوَ عَلَى نَاقَتِهِ الْعَضْبَاءِ فَأَتَيْتُهُ مِنْ أَحَدِ شِقَّيْهِ فَقُلْتُ: يَا رَسُولَ اللهِ! بِأَبِي أَنْتَ وَأُمِّي، اسْتَغْفِرْ لِي فَقَالَ: «غَفَرَ اللهُ لَكُمْ» ثُمَّ أَتَيْتُهُ مِنَ الشِّقِّ الْآخَرِ أَرْجُو أَنْ يَخُصَّنِي دُونَهُمْ فَقُلْتُ: يَا رَسُولَ اللهِ! اسْتَغْفِرْ لِي فَقَالَ بِيَدَيْهِ: «غَفَرَ اللهُ لَكُمْ» فَقَالَ رَجُلٌ مِنَ النَّاسِ: يَا رَسُولَ اللهِ! الْعَتَائِرُ وَالْفَرَائِعُ؟ قَالَ: «مَنْ شَاءَ عَتَرَ وَمَنْ شَاءَ لَمْ يَعْتِرْ، وَمَنْ شَاءَ فَرَّعَ وَمَنْ شَاءَ لَمْ يُفَرِّعْ فِي الْغَنَمِ أُضْحِيَّتُهَا». وَقَبَضَ أَصَابِعَهُ إِلَّا وَاحِدَةً.

[1] See the previous footnote.

does not wish to, may not. And with regard to sheep, a sacrifice should be offered. And he clasped between his fingers except for one.'" (*Hasan*)

تخريج: [حسن] أخرجه الطبراني في الكبير: ٣/ ٢٦١، ح: ٣٣٥٠ من حديث يحيى بن زرارة به، وهو مستور، وتابعه مستور مثله عند أبي داود، ح: ١٧٤٢، وللحديث شواهد، وهو في الكبرى، ح: ٤٥٥٢.

4232. Yahya bin Zurârah As-Sahmî said: "My father narrated to me from his grandfather, Al-Hârith bin 'Amr that he met the Messenger of Allâh ﷺ during the Farewell Pilgrimage and said: 'May my father and mother be sacrificed for you! O Messenger of Allâh; pray for forgiveness for me.' He said: 'May Allâh forgive you (plural).' He was atop his slit-eared camel and I came around to the other side'" and he quoted the *Hadîth*. (*Hasan*)

٤٢٣٢ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زُرَارَةَ السَّهْمِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي الْحَارِثِ بْنِ عَمْرٍو؛ ح وَأَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ زُرَارَةَ السَّهْمِيُّ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّهِ الْحَارِثِ بْنِ عَمْرٍو: أَنَّهُ لَقِيَ رَسُولَ اللهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَقُلْتُ: بِأَبِي أَنْتَ يَا رَسُولَ اللهِ! وَأُمِّي اسْتَغْفِرْ لِي، فَقَالَ: «غَفَرَ اللهُ لَكُمْ» وَهُوَ عَلَى نَاقَتِهِ الْعَضْبَاءِ ثُمَّ اسْتَدَرْتُ مِنَ الشِّقِّ الْآخَرِ. وَسَاقَ الْحَدِيثَ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٤٥٥٣.

Chapter 2. The Explanation Of *'Atîrah*

(المعجم ٢) - **تَفْسِيرُ الْعَتِيرَةِ** (التحفة ٢)

4233. It was narrated that Nubaishah said: "It was said to the Prophet ﷺ: 'During the *Jâhiliyyah* we used to offer the *'Atîrah*.' He said: 'Slaughter for the sake of Allâh, the Mighty and Sublime, no matter what month it is; do good for the sake of Allâh, the Mighty and Sublime, and feed the poor.'" (*Sahîh*)

٤٢٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنِ ابْنِ عَوْنٍ قَالَ: حَدَّثَنَا جَمِيلٌ عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ قَالَ: ذُكِرَ لِلنَّبِيِّ ﷺ قَالَ: كُنَّا نَعْتِرُ فِي الْجَاهِلِيَّةِ، قَالَ: «اذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ، وَبَرُّوا اللهَ عَزَّ وَجَلَّ وَأَطْعِمُوا».

تخريج: [صحيح] أخرجه أبو داود، الضحايا، باب: في العتيرة، ح: ٢٨٣٠ من حديث أبي المليح به، وهو في الكبرٰى، ح: ٤٥٥٤.

Comments:

The purpose is to emphasize that there is no restriction of a particular month. The poor could be fed anytime. The restriction of the month of Rajab is not adequate. Specifying a particular month on our own and thereupon holding it compulsory or meritorious is not appropriate.

4234. It was narrated that Nubaishah said: "A man called out while he was in Mina and said: 'O Messenger of Allâh, we used to sacrifice the *'Atîrah* during the *Jâhiliyyah* in Rajab; what do you command us to do?' He said: 'Sacrifice during whatever month it is, do good for the sake of Allâh, the Mighty and Sublime, and feed (the poor).' They said: 'O Messenger of Allâh, we used to sacrifice the *Fara'* during the *Jâhiliyyah*; what do you command us to do?' He said: 'For every flock of grazing animals, feed the firstborn as you feed the rest of your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity.'" (*Sahîh*)

٤٢٣٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ - وَهُوَ ابْنُ الْمُفَضَّلِ - عَنْ خَالِدٍ، وَرُبَّمَا قَالَ: عَنْ أَبِي الْمَلِيحِ، وَرُبَّمَا ذَكَرَ أَبَا قِلَابَةَ، عَنْ نُبَيْشَةَ قَالَ: نَادَى رَجُلٌ وَهُوَ بِمِنًى فَقَالَ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَمَا تَأْمُرُنَا يَا رَسُولَ اللّٰهِ؟ قَالَ: «اذْبَحُوا فِي أَيِّ شَهْرٍ مَا كَانَ، وَبَرُّوا اللهَ عَزَّ وَجَلَّ وَأَطْعِمُوا» قَالَ: إِنَّا كُنَّا نُفْرِعُ فَرَعًا فَمَا تَأْمُرُنَا؟ قَالَ: «فِي كُلِّ سَائِمَةٍ فَرَعٌ تَغْذُوهُ مَاشِيَتُكَ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٥٥٥.

4235. It was narrated from Nubaishah, a man of Hudhail, that the Prophet ﷺ said: "I used to forbid you to store the meat of the sacrifices for more than three days so that there would be enough for everyone. But now Allâh, the Mighty and Sublime, has bestowed plenty upon us, so eat some, give some in charity and store some. For these days are the days of eating, drinking and remembering

٤٢٣٥ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمَلِيحِ، وَأَحْسَبُنِي قَدْ سَمِعْتُهُ مِنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ رَجُلٍ مِنْ هُذَيْلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِي فَوْقَ ثَلَاثٍ كَيْمَا تَسَعَكُمْ، فَقَدْ جَاءَ اللهُ عَزَّ وَجَلَّ بِالْخَيْرِ فَكُلُوا وَتَصَدَّقُوا وَادَّخِرُوا، وَإِنَّ هٰذِهِ

Allâh." A man said: "O Messenger of Allâh, we used to sacrifice the *'Atîrah* during the *Jâhiliyyah* in Rajab; what do you command us to do?" He said: "Sacrifice to Allâh, the Mighty and Sublime, whatever month it is, do good for the sake of Allâh, the Mighty and Sublime, and feed (the poor)." He said: "O Messenger of Allâh, we used to sacrifice the *Fara'* during the *Jâhiliyyah*; what do you command us to do?" He said: "For every flock of grazing animals, feed the firstborn as you feed the rest of your flock, until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity to the wayfarer, for that is good." (*Ṣaḥîḥ*)

الْأَيَّامَ أَيَّامُ أَكْلٍ وَشُرْبٍ وَذِكْرِ اللهِ عَزَّ وَجَلَّ». فَقَالَ رَجُلٌ: إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَمَا تَأْمُرُنَا؟ قَالَ: «اذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ، وَبَرُّوا اللهَ عَزَّ وَجَلَّ وَأَطْعِمُوا» فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا نُفَرِّعُ فَرَعًا فِي الْجَاهِلِيَّةِ فَمَا تَأْمُرُنَا؟ قَالَ: فَقَالَ رَسُولُ اللهِ ﷺ: «فِي كُلِّ سَائِمَةٍ مِنَ الْغَنَمِ فَرَعٌ تَغْذُوهُ غَنَمُكَ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ عَلَى ابْنِ السَّبِيلِ، فَإِنَّ ذٰلِكَ هُوَ خَيْرٌ».

تخريج: [صحيح] أخرجه ابن ماجه، الأضاحي، باب ادخار لحوم الأضاحي، ح:٣١٦٠ من حديث خالد الحذاء به، وهو في الكبرٰى، ح:٤٥٥٦، وأصله في صحيح مسلم، ح:١١٤١ وغيره.

Chapter 3. The Explanation Of *Fara'*

(المعجم ٣) - تَفْسِيرُ الْفَرَعِ (التحفة ٣)

4236. It was narrated that Nubaishah said: "A man called out to the Prophet ﷺ and said: 'We used to sacrifice the *'Atîrah* – i.e., during the *Jâhiliyyah* – in Rajab; what do you command us to do?' He said: 'Sacrifice, whatever month it is, do good for the sake of Allâh, the Mighty and Sublime, and feed (the poor).' He said: 'We used to sacrifice the *Fara'* during the *Jâhiliyyah*; what do you command us to do?' He said: 'For every flock of grazing animals, feed the firstborn as you feed the rest of

٤٢٣٦ - أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي الْمَلِيحِ، عَنْ نُبَيْشَةَ قَالَ: نَادَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً - يَعْنِي فِي الْجَاهِلِيَّةِ - فِي رَجَبٍ فَمَاذَا تَأْمُرُنَا؟ قَالَ: «اذْبَحُوهَا فِي أَيِّ شَهْرٍ كَانَ، وَبَرُّوا اللهَ عَزَّ وَجَلَّ وَأَطْعِمُوا» قَالَ: إِنَّا كُنَّا نُفْرِعُ فَرَعًا فِي الْجَاهِلِيَّةِ، قَالَ: «فِي كُلِّ سَائِمَةٍ فَرَعٌ حَتَّى إِذَا اسْتَحْمَلَ ذَبَحْتَهُ وَتَصَدَّقْتَ بِلَحْمِهِ، فَإِنَّ ذٰلِكَ هُوَ خَيْرٌ».

your flock until it reaches an age where it could be used to carry loads, then sacrifice it, and give its meat in charity, for that is good.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أبو داود، من حديث أبي المليح به، انظر الحديث المتقدم: ٤٢٣٣، وهو في الكبرى، ح: ٤٥٥٧.

٤٢٣٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنِ ابْنِ عُلَيَّةَ، عَنْ خَالِدٍ قَالَ: حَدَّثَنِي أَبُو قِلَابَةَ عَنْ أَبِي الْمَلِيحِ، فَلَقِيتُ أَبَا الْمَلِيحِ فَسَأَلْتُهُ: فَحَدَّثَنِي عَنْ نُبَيْشَةَ الْهُذَلِيِّ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا نَعْتِرُ عَتِيرَةً فِي الْجَاهِلِيَّةِ، فَمَا تَأْمُرُنَا؟ قَالَ: «اذْبَحُوا لِلَّهِ عَزَّ وَجَلَّ فِي أَيِّ شَهْرٍ مَا كَانَ، وَبَرُّوا اللهَ عَزَّ وَجَلَّ وَأَطْعِمُوا».

4237. It was narrated that Nubaishah Al-Hudhailî said: "A man said: 'O Messenger of Allâh, we used to sacrifice the *'Atîrah* during the *Jâhiliyyah* in Rajab; what do you command us to do?' He said: 'Sacrifice to Allâh, the Mighty and Sublime, whatever month it is, do good for the sake of Allâh, the Mighty and Sublime, and feed (the poor).'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] تقدم، ح: ٤٢٣٣، وهو في الكبرى، ح: ٤٥٥٨.

٤٢٣٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ لَقِيطِ بْنِ عَامِرٍ الْعُقَيْلِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا نَذْبَحُ ذَبَائِحَ فِي الْجَاهِلِيَّةِ فِي رَجَبٍ فَنَأْكُلُ وَنُطْعِمُ مَنْ جَاءَنَا، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا بَأْسَ بِهِ» قَالَ وَكِيعٌ: ابْنُ عُدُسٍ فَلَا أَدَعُهُ.

4238. It was narrated that Abû Razîn Laqîṭ bin 'Âmir Al-Uqailî said: "I said: 'O Messenger of Allâh, we used to offer sacrifices during the *Jâhiliyyah* in Rajab, and eat of (their meat) and offer some to those who came to us.' The Messenger of Allâh ﷺ said: 'There is nothing wrong with that.'" (One of the narrators) Wakî' bin 'Udus said: "I will not leave it." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أحمد: ٤/ ١٢، ١٣ من حديث أبي عوانة الوضاح به، وهو في الكبرى، ح: ٤٥٥٩، وصححه ابن حبان، ح: ١٠٦٧ * وكيع بن عدس حسن الحديث (نيل المقصود، ح: ٤٧٣١).

Comments:

For achieving the pleasure of Allâh, Most High, and for one's food, an animal could be slaughtered at any time. It could also be given to others to eat.

Chapter 4. The Skin Of Dead Animals (Those Not Slaughtered Or Killed Properly)

(المعجم ٤) - جُلُودُ الْمَيْتَةِ (التحفة ٤)

4239. It was narrated from Ibn 'Abbâs, from Maimûnah, that the Prophet ﷺ passed by a dead sheep that had been thrown aside. He said: "Who does this belong to?" They said: "Maimûnah." He said: "Why did she not make use of its skin?" They said: "It is dead meat (i.e., it was not slaughtered properly)." He said: "Allâh, the Mighty and Sublime, has only forbidden us to eat it." (*Ṣaḥîḥ*)

٤٢٣٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى شَاةٍ مَيِّتَةٍ مُلْقَاةٍ فَقَالَ: «لِمَنْ هٰذِهِ؟» فَقَالُوا: لِمَيْمُونَةَ، فَقَالَ: «مَا عَلَيْهَا لَوِ انْتَفَعَتْ بِإِهَابِهَا؟» قَالُوا: إِنَّهَا مَيْتَةٌ! فَقَالَ: «إِنَّمَا حَرَّمَ اللهُ عَزَّ وَجَلَّ أَكْلَهَا».

تخريج: أخرجه مسلم، الحيض، باب طهارة جلود الميتة بالدباغ، ح:٣٦٣ من حديث سفيان ابن عيينة به، وهو في الكبرٰى، ح:٤٥٦٠، وانظر الحديث الآتي.

4240. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ passed by a dead sheep that he had given to a freed slave woman of Maimûnah, the wife of the Prophet ﷺ. He said: 'Why don't you make use of its hide?' They said: 'O Messenger of Allâh, it is dead meat.' The Messenger of Allâh ﷺ said: 'It is only forbidden to eat it.'" (*Ṣaḥîḥ*)

٤٢٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالحارِثُ بْنُ مِسْكِينٍ قراءةً عَلَيْهِ وَأَنا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابنِ القَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهابٍ، عن عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ بِشَاةٍ مَيِّتَةٍ كَانَ أَعْطَاهَا مَوْلَاةً لِمَيْمُونَةَ زَوْجِ النَّبِيِّ ﷺ فَقَالَ: هَلَّا انْتَفَعْتُمْ بِجِلْدِهَا؟ قَالوا: يَا رَسُولَ اللهِ! إِنَّها مَيْتَةٌ! فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

تخريج: أخرجه البخاري، الزكوة، باب الصدقة على موالي أزواج النبي ﷺ، ح:١٤٩٢، ومسلم، الحيض، باب طهارة جلود الميتة بالدباغ، ح:٣٦٣ من حديث ابن شهاب الزهري به، وهو في الموطأ (يحيى):٢/٤٩٨، والكبرٰى، ح:٤٥٦١.

4241. Ibn 'Abbâs said: "The Messenger of Allâh ﷺ saw a dead sheep that belonged to the freed slave woman of Maimûnah, and

٤٢٤١ - أَخْبَرَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ ابْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي عَنْ

had come from the *Ṣadaqah*." He said: "Why don't you take off its hide and make use of it?" They said: "It is dead meat." He said: "It is only unlawful to eat it." (***Ṣaḥîḥ***)

جَدِّي، عنِ ابْنِ أَبِي حَبِيبٍ - يَعْنِي يَزِيدَ - عَنْ حَفْصِ بْنِ الْوَلِيدِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ حَدَّثَهُ قَالَ: أَبْصَرَ رَسُولُ اللهِ ﷺ شَاةً مَيِّتَةً لِمَوْلَاةٍ لِمَيْمُونَةَ وَكَانَتْ مِنَ الصَّدَقَةِ فَقَالَ: «لَوْ نَزَعُوا جِلْدَهَا فَانْتَفَعُوا بِهِ» قَالُوا: إِنَّهَا مَيْتَةٌ! قَالَ: «إِنَّمَا حُرِّمَ أَكْلُهَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٥٦٢.

4242. It was narrated from Ibn 'Abbâs: "Maimûnah told me that a sheep died, and the Prophet ﷺ said: 'Why don't you tan its skin and make use of it'?" (***Ṣaḥîḥ***)

٤٢٤٢ - أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ الْقَطَّانُ الرَّقِّيُّ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: أَخْبَرَنِي عَطَاءٌ مُنْذُ حِينٍ عَنِ ابْنِ عَبَّاسٍ أَخْبَرَتْنِي مَيْمُونَةُ: أَنَّ شَاةً مَاتَتْ، فَقَالَ النَّبِيُّ ﷺ: «أَلَّا دَبَغْتُمْ إِهَابَهَا فَاسْتَمْتَعْتُمْ بِهِ».

تخريج: [صحيح] تقدم، ح:٤٢٣٩، وهو في الكبرى، ح:٤٥٦٣.

4243. Ibn 'Abbâs said: "The Prophet ﷺ passed by a sheep belonging to Maimûnah that had died and said: 'Why don't you take its skin and tan it and make use of it'?" (***Ṣaḥîḥ***)

٤٢٤٣ - أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِشَاةٍ لِمَيْمُونَةَ مَيِّتَةٍ فَقَالَ: «أَلَّا أَخَذْتُمْ إِهَابَهَا فَدَبَغْتُمْ فَانْتَفَعْتُمْ بِهِ».

تخريج: أخرجه مسلم، الحيض، باب طهارة جلود الميتة بالدباغ، ح:٣٦٣/١٠٢ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٤٥٦٤.

4244. Ibn 'Abbâs said: "The Prophet ﷺ passed by a dead sheep and said: 'Why don't you make use of its skin'?" (***Ṣaḥîḥ***)

٤٢٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: قَالَ ابْنُ عَبَّاسٍ: مَرَّ النَّبِيُّ ﷺ عَلَى شَاةٍ مَيِّتَةٍ فَقَالَ: «أَلَّا انْتَفَعْتُمْ بِإِهَابِهَا».

تخريج: [صحيح] وهو في الكبرى، ح:٤٥٦٥، وللحديث شواهد كثيرة جدًّا * جرير هو ابن عبدالحميد.

4245. It was narrated that Sawdah, the wife of the Prophet ﷺ, said: "A sheep of ours died, and we tanned its skin, and continued to make *Nabidh* in it until it wore out." (*Ṣaḥîḥ*)

٤٢٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ، عَنْ سَوْدَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: «مَاتَتْ شَاةٌ لَنَا فَدَبَغْنَا مَسْكَهَا فَمَا زِلْنَا نَنْبِذُ فِيهَا حَتَّى صَارَتْ شَنًّا».

تخريج: أخرجه البخاري، الأيمان والنذور، باب: إذا حلف أن لا يشرب نبيذًا فشرب طلاءً أو سكرًا ... إلخ، ح:٦٨٨٦ من حديث إسماعيل بن أبي خالد به، وهو في الكبرٰى، ح:٤٥٦٦.

4246. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Any skin that is tanned has been purified.'" (*Ṣaḥîḥ*)

٤٢٤٦ - أَخْبَرَنَا قُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ عَنْ سُفْيَانَ، عَنْ زَيْدِ بنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا إِهَابٍ دُبِغَ فَقَدْ طَهُرَ».

تخريج: أخرجه مسلم، الحيض، باب طهارة جلود الميتة بالدباغ، ح:٣٦٦ عن قتيبة به، وهو في الكبرٰى، ح:٤٥٦٧.

4247. It was narrated from Ibn Wa'lah that he asked Ibn 'Abbâs: "We are attacking the Maghrib, and they are people who worship idols, and they have waterskins in which they keep milk and water." Ibn 'Abbâs said: "Tanning is purification." Ibn Wa'lah said: "Is this your own opinion, or something that you heard from the Messenger of Allâh ﷺ?" He said: "No, (I heard it) from the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٤٢٤٧ - أَخْبَرَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ - وَهُوَ ابْنُ مُضَرَ -: حَدَّثَنِي أَبِي عن جَعْفَرِ بن رَبِيعةَ أَنَّهُ سَمِعَ أَبَا الْخَيْرِ عَنِ ابْنِ وَعْلَةَ أَنَّهُ سَأَلَ ابنَ عَبَّاسٍ فَقَالَ: إِنَّا نَغْزُو هذا الْمَغْرِبَ وإِنَّهُمْ أَهلُ وَثَنٍ وَلَهُمْ قِرَبٌ يَكُونُ فِيهَا اللَّبَنُ وَالْمَاءُ؟ فَقَالَ ابنُ عَبَّاسٍ: الدِّبَاغُ طَهُورٌ. قَالَ ابْنُ وَعْلَةَ: عَنْ رَأْيِكَ أَوْ شَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: بَلْ عَنْ رَسُولِ الله ﷺ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٥٦٨.

Comments:

From such narrations, we learn that the animal slaughtered by a polytheist is not lawful, but if one tans the hide (of the animal), then the hide is pure.

4248. It was narrated from Salamah bin Al-Muhabbaq that during the campaign of Tabûk, the Prophet of Allâh ﷺ called for water from a woman. She said: "I only have a waterskin of mine made from a dead animal." He said: "Didn't you tan it?" She said: "Of course." He said: "Tanning it purifies it." (*Da'îf*)

٤٢٤٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ جَوْنِ بْنِ قَتَادَةَ، عَنْ سَلَمَةَ بْنِ الْمُحَبِّقِ: أَنَّ نَبِيَّ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ دَعَا بِمَاءٍ مِنْ عِنْدِ امْرَأَةٍ قَالَتْ: مَا عِنْدِي إِلَّا فِي قِرْبَةٍ لِي مَيْتَةٍ، قَالَ: «أَلَيْسَ قَدْ دَبَغْتِهَا» قَالَتْ: بَلَى! قَالَ: «فَإِنَّ دِبَاغَهَا ذَكَاتُهَا».

تخريج: [إسناده ضعيف] أخرجه أبو داود، اللباس، باب: في أهب الميتة، ح:٤١٢٥ من حديث قتادة به، وهو في الكبرى، ح:٤٥٦٩، وللحديث شواهد * الحسن البصري عنعن.

4249. It was narrated that 'Âishah said: "The Prophet ﷺ was asked about the hides of dead animals." He said: "Tanning it purifies it." (*Sahîh*)

٤٢٤٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ النَّبِيُّ ﷺ عَنْ جُلُودِ الْمَيْتَةِ فَقَالَ: «دِبَاغُهَا طَهُورُهَا».

تخريج: [صحيح] أخرجه أحمد:٦/ ١٥٤، ١٥٥ عن الحسين بن محمد به، وهو في الكبرى، ح:٤٥٧٠، وللحديث شواهد كثيرة.

Comments:

Tanning could be done by means of anything which ends the moisture of the hide, and erases its bad odor.

4250. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was asked about the hides of dead animals." He said: "Tanning it purifies it." (*Sahîh*)

٤٢٥٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ عَنْ جُلُودِ الْمَيْتَةِ فَقَالَ: «دِبَاغُهَا ذَكَاتُهَا».

تخريج: [صحيح] وهو في الكبرى، ح:٤٥٧١، وانظر الحديث السابق والآتي.

4251. It was narrated from 'Âishah that the Prophet ﷺ said: "The dead animal is purified by tanning it." (*Sahîh*)

٤٢٥١ - أَخْبَرَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «ذَكَاةُ الْمَيْتَةِ دِبَاغُهَا».

تخريج: [صحيح] أخرجه أحمد: ٦/ ١٥٤ عن حجاج به، وهو في الكبرى، ح: ٤٥٧٢، وانظر الحديث السابق.

4252. It was narrated that 'Âishah said: "The Prophet ﷺ said: 'The dead animal is purified by tanning it.'" (*Sahîh*)

٤٢٥٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «ذَكَاةُ الْمَيْتَةِ دِبَاغُهَا».

تخريج: [صحيح] تقدم، ح: ٤٢٥٠، وهو في الكبرى، ح: ٤٥٧٣.

Chapter 5. With What The Skin Of A Dead Animal Is Tanned

(المعجم ٥) - مَا يُدْبَغُ بِهِ جُلُودُ الْمَيْتَةِ (التحفة ٥)

4253. It was narrated from Maimûnah, the wife of the Prophet ﷺ, that some men of Quraish passed by the Messenger of Allâh ﷺ dragging a sheep the size of a donkey. He said to them: "Why don't you take its skin?" They said: "It is dead meat." The Messenger of Allâh ﷺ said: "Purify it with water and *Qaraz*."[1] (*Hasan*)

٤٢٥٣ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ عَنْ كَثِيرِ بْنِ فَرْقَدٍ أَنَّ عَبْدَ اللهِ بْنَ مَالِكِ بْنِ حُذَافَةَ حَدَّثَهُ عَنِ الْعَالِيَةِ بِنْتِ سُبَيْعٍ: أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ حَدَّثَتْهَا أَنَّهُ مَرَّ بِرَسُولِ اللهِ ﷺ رِجَالٌ مِنْ قُرَيْشٍ يَجُرُّونَ شَاةً لَهُمْ مِثْلَ الْحِمَارِ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «لَوْ أَخَذْتُمْ إِهَابَهَا» قَالُوا: إِنَّهَا مَيْتَةٌ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «يُطَهِّرُهَا الْمَاءُ وَالْقَرَظُ».

تخريج: [إسناده حسن] أخرجه أبو داود، اللباس، باب: في أهب الميتة، ح: ٤١٢٦ من

[1] *Qaraz*: the leaves of *mimosa flava* used for tanning

حديث ابن وهب به، وهو في الكبرى، ح:٤٥٧٤، وصححه ابن حبان، والحاكم، وابن السكن (التلخيص الحبير: ١/ ٤٩).

Comments:

Some scholars have argued on the basis of this narration that during the process of tanning, it is essential to make use of water. And Allâh Knows best!

4254. It was narrated that 'Abdullâh bin 'Ukaim said: "The letter of the Messenger of Allâh ﷺ was read to us when I was a young boy: 'Do not make use of the skins and sinew of dead animals.'" (*Hasan*)

٤٢٥٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ قَالَ: قُرِئَ عَلَيْنَا كِتَابُ رَسُولِ اللهِ ﷺ وَأَنَا غُلَامٌ شَابٌّ: «أَنْ لَا تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ».

تخريج: [حسن] أخرجه أبوداود، اللباس، باب من روى أن لا يستنفع بإهاب الميتة، ح:٤١٢٧ من حديث شعبة به، وهو في الكبرى، ح:٤٥٧٥، وحسنه الترمذي، ح:١٧٢٩، والبيهقي: ١/ ١٨، وصححه ابن حبان * الحكم بن عتيبة صرح بالسماع عند أحمد: ٤/ ٣١١، وانظر نيل المقصود.

Comments:

'Abdullâh bin Hakim is not a Companion (of the Prophet ﷺ), although he lived during the lifetime of the Prophet ﷺ and was a Muslim. But he did not meet the Prophet ﷺ. In the terminology of the science of *Hadîth*, such a person is called *Mukhâdharam*. *Mukhâdharam* means the one who is cut off or separated from being called one of the Companions of the Prophet, in spite of belonging to that period of time.

4255. It was narrated that 'Abdullâh bin 'Ukaim said: "The Messenger of Allâh ﷺ wrote to us: 'Do not make use of the skins and sinew of dead animals.'" (*Hasan*)

٤٢٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ قَالَ: كَتَبَ إِلَيْنَا رَسُولُ اللهِ ﷺ: «أَنْ لَا تَسْتَمْتِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ».

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:٤٥٧٦ .

Comments:

It has been transmitted from 'Abdullâh bin Hakim that Allâh's Messenger ﷺ wrote to the tribe of Juhainah commanding them not to utilize the skin of dead animals (untanned) and their ligaments or sinews.

4256. It was narrated that 'Abdullâh bin 'Ukaim said: "The Messenger of Allâh ﷺ wrote to Juhainah: 'Do not make use of the skin and sinew of dead animals.'" (***Hasan***) Abû 'Abdur-Rahmân (An-Nasâ'î) said: The most correct about this topic, regarding the skins of the dead animal when it is tanned, is the narration of Az-Zuhrî, from 'Ubaidullâh bin 'Abdullâh, from Ibn 'Abbâs, from Maimûnah, and Allâh knows best.[1]

٤٢٥٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ هِلَالٍ الْوَزَّانِ، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ قَالَ: كَتَبَ رَسُولُ اللهِ ﷺ إِلَى جُهَيْنَةَ: «أَنْ لَا تَنْتَفِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا عَصَبٍ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَصَحُّ مَا فِي هٰذَا الْبَابِ فِي جُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ حَدِيثُ الزُّهْرِيِّ عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ، وَاللّٰهُ أَعْلَمُ.

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٥٧٧.

Chapter 6. Concession Allowing Use Of The Hides Of Dead Animals If They Have Been Tanned

(المعجم ٦) - الرُّخْصَةُ فِي الِاسْتِمْتَاعِ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ (التحفة ٦)

4257. It was narrated from 'Âishah that the Messenger of Allâh ﷺ ordered that the hides of dead animals be made use of if they had been tanned. (***Da'îf***)

٤٢٥٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا بِشْرُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مَالِكٌ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَزِيدَ ابْنِ عَبْدِ اللهِ بْنِ قُسَيْطٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ أَنْ يُسْتَمْتَعَ بِجُلُودِ الْمَيْتَةِ إِذَا دُبِغَتْ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، اللباس، باب: في أهب الميتة، ح:٤١٢٤ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٤٩٨، والكبرٰى، ح:٤٥٧٨ ✽ قوله عن أبيه غلط والصواب عن أمه وهي أم محمد لم يوثقها غير ابن حبان، وقال الأثرم: غير معروفة (الجوهر النقي: ١/١٧).

Comments:

'Allâh's Messenger ﷺ ordered' means gave them permission, granted them

[1] No. 4239.

concession. It might probably have been a command, because wastage of property is not permitted.

Chapter 7. Prohibition Of Making Use Of The Hides Of Predators

(المعجم ٧) - النَّهْيُ عَنِ الانْتِفَاعِ بِجُلُودِ السِّبَاعِ (التحفة ٧)

4258. It was narrated from Abû Al-Malîḥ, from his father, that the Prophet ﷺ forbade (the use of) the hides of predators. (***Ḥasan***)

٤٢٥٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ يَحْيَى، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ جُلُودِ السِّبَاعِ.

تخريج: [حسن] أخرجه أبو داود، اللباس، باب: في جلود النمور والسباع، ح:٤١٣٢ من حديث يحيى القطان به، وهو في الكبرى، ح:٤٥٧٩، وصححه ابن الجارود، ح:٨٧٥، والحاكم:١/ ١٤٨، والذهبي، وله شاهد حسن عند البيهقي:١/ ٢١.

Comments:

The hides or skins of beasts are generally utilized by arrogant people. Therefore, its use was forbidden, in the same way as silk and gold have been forbidden to Muslim men.

4259. It was narrated that Al-Miqdâm bin Ma'dî Karib said: "The Messenger of Allâh ﷺ forbade silk, gold and saddlecloths (*Miyâthir*) made of leopard skin. (***Ḥasan***)

٤٢٥٩ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْحَرِيرِ وَالذَّهَبِ وَمَيَاثِرِ النُّمُورِ.

تخريج: [حسن] أخرجه أبو داود، ح:٤١٣١ (انظر الحديث السابق) عن عمرو بن عثمان بن سعيد الحمصي به، وهو في الكبرى، ح:٤٥٨٠، وللحديث شواهد * بحير هو ابن سعد، وبقية صرح بالسماع من شيخه، وهذا النهي من الذهب والحرير للرجال فقط دون النساء.

4260. It was narrated that Khâlid said: "Al-Miqdâm bin Ma'dî Karib came to visit Mu'âwiyah and said to him: 'I adjure you by Allâh, do you know that the Messenger of Allâh ﷺ forbade wearing the Hides of predators and riding on them?' He said: 'Yes.'" (***Ḥasan***)

٤٢٦٠ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنْ خَالِدٍ قَالَ: وَفَدَ الْمِقْدَامُ بْنُ مَعْدِي كَرِبَ عَلَى مُعَاوِيَةَ فَقَالَ لَهُ: أَنْشُدُكَ بِاللَّهِ! هَلْ تَعْلَمُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُبُوسِ جُلُودِ السِّبَاعِ وَالرُّكُوبِ عَلَيْهَا؟ قَالَ: نَعَمْ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:٤٥٨١ .

Chapter 8. The Prohibition Of Using The Fat Of Dead Animals (*Al-Maitah*)

(المعجم ٨) - النَّهْيُ عَنِ الانْتِفَاعِ بِشُحُومِ الْمَيْتَةِ (التحفة ٨)

4261. It was narrated from Jâbir bin 'Abdullâh that, during the year of the Conquest, while he was in Makkah, he heard the Messenger of Allâh ﷺ say: "Allâh, the Mighty and Sublime, and His Messenger have forbidden the sale of alcohol, dead meat, pigs and idols." It was said to him: "O Messenger of Allâh, what do you think of the fat of dead animals, for it is used to caulk ships, it is daubed on animal skins, and people use it to light their lamps?" He said: "No, it is unlawful." Then the Messenger of Allâh ﷺ said: "May Allâh, the Mighty and Sublime, curse the Jews, for Allâh forbade them the fat (of dead animals) but they rendered it, sold it and consumed its price." (*Sahîh*)

٤٢٦١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ، يَقُولُ: «إِنَّ اللهَ عَزَّ وَجَلَّ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ». فَقِيلَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ وَيُدَّهَنُ بِهَا الْجُلُودُ وَيَسْتَصْبِحُ بِهَا النَّاسُ، فَقَالَ: «لَا، هُوَ حَرَامٌ» فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «قَاتَلَ اللهُ الْيَهُودَ، إِنَّ اللهَ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمُ الشُّحُومَ جَمَّلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ».

تخريج: أخرجه البخاري، البيوع، باب بيع الميتة والأصنام، ح:٢٢٣٦، ومسلم، المساقاة، باب تحريم بيع الخمر والميتة والخنزير والأصنام، ح:١٥٨١ عن قتيبة به، وهو في الكبرٰى، ح:٤٥٨٢.

Chapter 9. The Prohibition Of Using Whatever Allâh, The Mighty And Sublime, Has Forbidden

(المعجم ٩) - النَّهْيُ عَنِ الانْتِفَاعِ بِمَا حَرَّمَ اللهُ عَزَّ وَجَلَّ (التحفة ٩)

4262. It was narrated that Ibn 'Abbâs said: "It reached 'Umar that Samurah had sold some wine, and he said: 'May Allâh ruin Samurah! Does he not know that the Messenger of Allâh ﷺ said: May Allâh curse the Jews, for animal fat was forbidden to them, but they rendered it. Sufyân (one

٤٢٦٢ - أَخْبَرَنَا إِسْحَاقُ بنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سَفْيَانُ عَنِ عَمْرٍو عن طَاوُسٍ، عن ابْنِ عَبَّاسٍ قال: أُبْلِغَ عُمَرُ أَنَّ سَمُرَةَ بَاعَ خَمْرًا، قال: قَاتَلَ اللهُ سَمُرَةَ، أَلَمْ يَعْلَمْ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: قَاتَلَ اللهُ الْيَهُودَ حُرِّمَتْ عَلَيْهِمُ الشُّحُومُ فَجَمَّلُوهَا، قَالَ سُفْيَانُ: يَعْنِي

of the narrators) said: "Meaning: They melted it down." (*Ṣaḥîḥ*)

أَذَابُوهَا .

تخريج: أخرجه مسلم، ح: ١٥٨٢ عن إسحاق بن إبراهيم (وهو ابن راهويه)، انظر الحديث السابق، والبخاري، البيوع، باب: لا يذاب شحم الميتة ولا يباع ودكه، ح: ٢٢٢٣ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ٤٥٨٣.

Chapter 10. If A Mouse Falls Into The Cooking Fat

(المعجم ١٠) - بَابُ الفَأْرَةِ تَقَعُ فِي السَّمْنِ (التحفة ١٠)

4263. It was narrated from Ibn 'Abbâs, from Maimûnah, that a mouse fell into some cooking fat and died. The Prophet ﷺ was asked (about that) and he said: "Throw it away, and whatever is around it, and eat (the rest)." (*Ṣaḥîḥ*)

٤٢٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ فَأْرَةً وَقَعَتْ فِي سَمْنٍ فَمَاتَتْ، فَسُئِلَ النَّبِيُّ ﷺ فَقَالَ: «أَلْقُوهَا وَمَا حَوْلَهَا وَكُلُوهُ».

تخريج: أخرجه البخاري، الذبائح والصيد، باب: إذا وقعت الفأرة في السمن الجامد أو الذائب، ح: ٥٥٣٨ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ٤٥٨٤.

4264. It was narrated from Ibn 'Abbâs, from Maimûnah, that the Prophet ﷺ was asked about a mouse that had fallen into some solid cooking fat. He said: "Take it, and whatever is around it, and throw it away." (*Ṣaḥîḥ*)

٤٢٦٤ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَمُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ النَّيْسَابُورِيُّ عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ مَيْمُونَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنْ فَأْرَةٍ وَقَعَتْ فِي سَمْنٍ جَامِدٍ فَقَالَ: «خُذُوهَا وَمَا حَوْلَهَا فَأَلْقُوهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الموطأ (يحيى): ٢/ ٩٧١، ٩٧٢، والكبرٰى، ح: ٤٥٨٥.

4265. It was narrated from Ibn 'Abbâs, from Maimûnah, that the Prophet ﷺ was asked about a mouse that fell into the cooking fat. He said: "If it (the fat) is solid, then throw it away, and whatever is around it. If it is liquid then do not

٤٢٦٥ - أَخْبَرَنَا خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ ابْنُ بُوذُويَه: أَنَّ مَعْمَرًا ذَكَرَهُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ،

use it at all." (*Da'îf*)

عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ سُئِلَ عَنِ الْفَأْرَةِ تَقَعُ فِي السَّمْنِ فَقَالَ: «إِنْ كَانَ جَامِدًا فَأَلْقُوهَا وَمَا حَوْلَهَا وَإِنْ كَانَ مَائِعًا فَلَا تَقْرَبُوهُ».

تخريج: [إسناده ضعيف] ورواه أبو داود، ح:٣٨٤٣ من حديث عبدالرزاق به، وهو في الكبرٰى، ح:٤٥٨٦ * الزهري عنعن.

Comments:

If the clarified butter is, however, liquefied, the mouse is likely to float in it after having died. In this instance, the whole clarified butter would be considered its surrounding. It shall, therefore, have to be completely destroyed. Even otherwise, in the liquefied clarified butter, it is difficult to ascertain the purity of the clarified butter close to the mouse.

4266. Ibn 'Abbâs said: "I heard Sa'eed bin Jubair say: 'The Messenger of Allâh ﷺ passed by a dead goat and said: "Why didn't the owners of this sheep make use of its skin?"

٤٢٦٦ - أَخْبَرَنَا سَلَمَةُ بْنُ أَحْمَدَ بْنِ سُلَيْمِ ابْنِ عُثْمَانَ الْفَوْزِيُّ قَالَ: حَدَّثَنَا جَدِّي الْخَطَّابُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حِمْيَرٍ قَالَ: حَدَّثَنَا ثَابِتُ بْنُ عَجْلَانَ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ مَرَّ بِعَنْزٍ مَيِّتَةٍ فَقَالَ: «مَا كَانَ عَلَى أَهْلِ هٰذِهِ الشَّاةِ لَوِ انْتَفَعُوا بِإِهَابِهَا».

تخريج: أخرجه البخاري، الذبائح والصيد، باب جلود الميتة، ح:٥٥٣٢ عن خطاب بن عثمان به، وهو في الكبرٰى، ح:٤٥٨٧

Chapter 11. If A Fly Falls Into A Vessel

(المعجم ١١) - الذُّبَابُ يَقَعُ فِي الْإِنَاءِ (التحفة ١١)

4267. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "If a fly falls into the vessel of one of you, let him dip it in." (*Hasan*)

٤٢٦٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ خَالِدٍ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا وَقَعَ الذُّبَابُ فِي إِنَاءِ أَحَدِكُمْ فَلْيَمْقُلْهُ».

تخريج: [**إسناده حسن**] أخرجه ابن ماجه، الطب، باب الذباب يقع في الإناء، ح:٣٥٠٤ من حديث محمد بن عبدالرحمٰن بن أبي ذئب به، وهو في الكبرٰى، ح:٤٥٨٨، وحسنه البوصيري.

Comments:

1. 'Let him dip it in': Of course, if it is immersed, it is likely to die (especially when the food is hot). Thus, we learn that in the case of the fly, etc., the drink does not become polluted if they die in it.
2. In another version, Allâh's Messenger ﷺ explained that in one of the fly's wings is disease, in the other is a cure. When it falls into anything, the fly dips its wing containing disease. You, therefore, immerse the other wing also, so that it would work as a cure or antidote against that disease.

42. The Book Of Hunting And Slaughtering

(المعجم ٤٢) - كِتَابُ الصَّيْدِ وَالذَّبَائِحِ (التحفة ٢٥)

Chapter 1. The Command To Mention The Name Of Allâh When Hunting

(المعجم ١) - الْأَمْرُ بِالتَّسْمِيَةِ عِنْدَ الصَّيْدِ (التحفة ١)

4268. It was narrated from 'Adiyy bin Ḥâtim that he asked the Messenger of Allâh ﷺ about hunting. He said: "When you release your dog, mention the name of Allâh over him, and if you catch up with him and he has not killed (the game), then slaughter it and mention the name of Allâh over it. If you catch up with him and he has killed (the game) but has not eaten any of it, then eat, for he caught it for you. If you find that he has eaten some of it, then do not eat any of it, for he caught it for himself. If there are other dogs with your dog and they have killed (the game) but have not eaten any of it, then do not eat any of it, because you do not know which of them killed it." (*Saḥîḥ*)

٤٢٦٨ - أَخْبَرَنَا الْإِمَامُ أَبُو عَبْدِ الرَّحْمٰنِ النَّسَائِيُّ بِمِصْرَ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُوَيْدِ بْنِ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَاذْكُرِ اسْمَ اللهِ عَلَيْهِ، فَإِنْ أَدْرَكْتَهُ لَمْ يَقْتُلْ فَاذْبَحْ وَاذْكُرِ اسْمَ اللهِ عَلَيْهِ، وَإِنْ أَدْرَكْتَهُ قَدْ قَتَلَ وَلَمْ يَأْكُلْ فَكُلْ فَقَدْ أَمْسَكَهُ عَلَيْكَ، وَإِنْ وَجَدْتَهُ قَدْ أَكَلَ مِنْهُ فَلَا تَطْعَمْ مِنْهُ شَيْئًا فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ خَالَطَ كَلْبَكَ كِلَابًا فَقَتَلْنَ فَلَمْ يَأْكُلْنَ فَلَا تَأْكُلْ مِنْهُ شَيْئًا فَإِنَّكَ لَا تَدْرِي أَيُّهَا قَتَلَ».

تخريج: أخرجه مسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩/٧ من حديث ابن المبارك، والبخاري، الذبائح والصيد، باب الصيد إذا غاب عنه يومين أو ثلاثة، ح:٥٤٨٤ من حديث عاصم الأحول به، وهو في الكبرى، ح:٤٧٧٤.

Chapter 2. The Prohibition Of Eating That Over Which The Name Of Allâh Has Not Been *Mentioned*

(المعجم ٢) - النَّهْيُ عَنْ أَكْلِ مَا لَمْ يُذْكَرِ اسْمُ اللهِ عَلَيهِ (التحفة ٢)

4269. It was narrated that 'Adiyy bin Abî Ḥâtim said: "I asked the Messenger of Allâh ﷺ about

٤٢٦٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ

hunting with a *Mi'râḍ*.[1] He said: 'If you strike (the game) with its sharp point, then eat, but if you strike it with its broad side, then the animal has been killed with a blow.' I asked him about dogs and he said: 'If you release your dog and he catches (the game) but does not eat it, then eat, because his catching it is its slaughter. If you find another dog with your dog and you fear that it caught (the game) with him and killed it, then do not eat, for you said the name of Allâh over your dog, but you did not say His name over the other one." (*Ṣaḥîḥ*)

عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: «مَا أَصَبْتَ بِحَدِّهِ فَكُلْ وَمَا أَصَبْتَ بِعَرْضِهِ فَهُوَ وَقِيذٌ» وَسَأَلْتُهُ عَنِ الْكَلْبِ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَأَخَذَ وَلَمْ يَأْكُلْ، فَكُلْ، فَإِنَّ أَخْذَهُ ذَكَاتُهُ، وَإِنْ كَانَ مَعَ كَلْبِكَ كَلْبٌ آخَرُ فَخَشِيتَ أَنْ يَكُونَ أَخَذَ مَعَهُ فَقَتَلَ فَلَا تَأْكُلْ، فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

تخريج: أخرجه البخاري، الذبائح والصيد، باب التسمية على الصيد ... إلخ، ح:٥٤٧٥، ومسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩/ ٤ من حديث زكريا بن أبي زائدة به، وهو في الكبرى، ح:٤٧٧٥ * عبدالله هو ابن المبارك.

Chapter 3. Hunting With A Trained Dog

(المعجم ٣) - صَيْدُ الْكَلْبِ الْمُعَلَّمِ (التحفة ٣)

4270. It was narrated from 'Adiyy bin Ḥâtim that he asked the Messenger of Allâh ﷺ: "I release my trained dog and he catches (game)." He said: "If you release the trained dog and you say the name of Allâh over him, and he catches (something), then eat." I said: "Even if he kills it?" He said: "Even if he kills it." I said: "And I shoot with the *Mi'râḍ*." He said: "If it hits (the game) with its sharp point, then eat, but if it hits it with its broad side, then do not eat." (*Ṣaḥîḥ*)

٤٢٧٠ - **أَخْبَرَنَا** إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ قَالَ: حَدَّثَنَا مَنْصُورٌ عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ فَقَالَ: أُرْسِلُ الْكَلْبَ الْمُعَلَّمَ فَيَأْخُذُ، فَقَالَ: «إِذَا أَرْسَلْتَ الْكَلْبَ الْمُعَلَّمَ وَذَكَرْتَ اسْمَ اللهِ عَلَيْهِ فَأَخَذَ فَكُلْ» قُلْتُ: وَإِنْ قَتَلَ؟ قَالَ: «وَإِنْ قَتَلَ». قُلْتُ: أَرْمِي بِالْمِعْرَاضِ، قَالَ: «إِذَا أَصَابَ بِحَدِّهِ

[1] A hunting instrument, part of which has a sharp or metal end, and part of which does not, it is sometimes referred to as a hunting adz.

فَكُلْ وَإِذَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ».

تخريج: أخرجه البخاري، الذبائح والصيد، باب ما أصاب المعراض بعرضه، ح:٥٤٧٧، ومسلم، ح:١٩٢٩(انظر الحديث السابق) من حديث منصور به، وهو في الكبرٰى، ح:٤٧٧٦.

Comments:

The sign of a trained hunting dog is it catches the game, it does not eat it. Even so, it catches it with its mouth and claws. The game caught by such a trained dog is lawful, even if one does not get a chance to slaughter it. If the hunting dog is not trained, then slaughtering the game is a prerequisite.

Chapter 4. Hunting With A Dog That Has Not Been Trained

(المعجم ٤) - صَيْدُ الْكَلْبِ الَّذِي لَيْسَ بِمُعَلَّمٍ (التحفة ٤)

4271. Abû Tha'labah Al-Khushanî said: "I said: 'O Messenger of Allâh, we live in a land where people hunt, and I hunt with my bow and with my trained dog, and with my dog which is not trained.' He said: 'Whatever you catch with your bow, mention the name of Allâh over it and eat. Whatever you catch with the trained dog, mention the name of Allâh over it and eat. Whatever you catch with your untrained dog and you reach it while it is still alive, then slaughter it, and eat.'" ***(Sahîh)***

٤٢٧١ - أَخْبَرَنِي مُحَمَّدُ بْنُ عُبَيْدِ بنِ مُحَمَّدٍ الْكُوفِيُّ الْمُحَارِبِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: سَمِعْتُ رَبِيعَةَ بْنَ يَزِيدَ يَقُولُ: أَخْبَرَنَا أَبو إِدْرِيسَ عَائِذُ اللهِ قَالَ: سَمِعْتُ أَبَا ثَعْلَبَةَ الْخُشَنِيَّ يَقُولُ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا بِأَرْضِ صَيْدٍ أَصِيدُ بِقَوْسِي وَأَصِيدُ بِكَلْبِي الْمُعَلَّمِ وَبِكَلْبِي الَّذِي لَيْسَ بِمُعَلَّمٍ، فَقَالَ: «مَا أَصَبْتَ بِقَوْسِكَ فَاذْكُرِ اسْمَ اللهِ عَلَيْهِ وَكُلْ، مَا أَصَبْتَ بِكَلْبِكَ الْمُعَلَّمِ فَاذْكُرِ اسْمَ اللهِ وَكُلْ، وَمَا أَصَبْتَ بِكَلْبِكَ الَّذِي لَيْسَ بِمُعَلَّمٍ فَأَدْرَكْتَ ذَكَاتَهُ فَكُلْ».

تخريج: أخرجه البخاري، الذبائح والصيد، باب ماجاء في التصيد، ح:٥٤٨٨، ومسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٣٠ من حديث ابن المبارك به، وهو في الكبرٰى، ح:٤٧٧٧.

Chapter 5. If The Dog Kills The Game

(المعجم ٥) - إِذَا قَتَلَ الْكَلْبُ (التحفة ٥)

4272. It was narrated that 'Adiyy bin Hâtim said: "I said: 'O Messenger of Allâh, I release my

٤٢٧٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ أَبُو صَالِحٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ

عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أُرْسِلُ كِلَابِي الْمُعَلَّمَةَ فَيُمْسِكْنَ عَلَيَّ، فَآكُلُ؟ قَالَ: «إِذَا أَرْسَلْتَ كِلَابَكَ الْمُعَلَّمَةَ فَأَمْسَكْنَ عَلَيْكَ فَكُلْ» قُلْتُ: فَإِنْ قَتَلْنَ؟ قَالَ: «وَإِنْ قَتَلْنَ». قَالَ: «مَا لَمْ يَشْرَكْهُنَّ كَلْبٌ مِنْ سِوَاهُنَّ» قُلْتُ: أَرْمِي بِالْمِعْرَاضِ فَيَخْزِقُ، قَالَ: «إِنْ خَزَقَ فَكُلْ وَإِنْ أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ».

trained dogs and they catch (game) for me; can I eat it?' He said: 'When you release your trained dogs and they catch (game) for you, then eat.' I said: 'Even if they kill it?' He said: 'Even if they kill it.' He said: 'So long as no other dogs have joined them.' I said: 'I shoot with the *Mi'râḍ* and they penetrate (the game).' He said: 'If they penetrate it, then eat, but if the broad side strikes it, then do not eat.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٢٧٠، وهو في الكبرىٰ، ح:٤٧٧٨.

(المعجم ٦) - إِذَا وَجَدَ مَعَ كَلْبِهِ كَلْبًا لَمْ يُسَمَّ عَلَيْهِ (التحفة ٦)

Chapter 6. If He Finds Another Dog With His Dog Over Which He Did Not Mention The Name Of Allâh

٤٢٧٣ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ مَعْمَرٍ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَخَالَطَتْهُ أَكْلُبٌ لَمْ تُسَمِّ عَلَيْهَا فَلَا تَأْكُلْ فَإِنَّكَ لَا تَدْرِي أَيُّهَا قَتَلَهُ».

4273. It was narrated from 'Adiyy bin Ḥâtim that he asked the Messenger of Allâh ﷺ about hunting and he said: "If you release your dog and other dogs over which you have not mentioned the name of Allâh join him, then do not eat (what they catch), because you do not know which of them killed it (the game)." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٢٦٨، وهو في الكبرىٰ، ح:٤٧٧٩.

Comments:

We learn that if the name of Allâh is recited while releasing them, even if it is recited by someone else, the game is lawful.

(المعجم ٧) - إِذَا وَجَدَ مَعَ كَلْبِهِ كَلْبًا غَيْرَهُ (التحفة ٧)

Chapter 7. If He Finds Another Dog With His Dog

٤٢٧٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا زَكَرِيَّا - وَهُوَ ابْنُ

4274. It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ about dogs

and he said: 'If you release your dog and say the name of Allâh, then eat, but if you find another dog with your dog then do not eat, for you only said the name of Allâh over your dog, not any other.''' (*Ṣaḥîḥ*)

أَبِي زَائِدَةَ - قَالَ: حَدَّثَنَا عَامِرٌ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْكَلْبِ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَسَمَّيْتَ فَكُلْ، وَإِنْ وَجَدْتَ كَلْبًا آخَرَ مَعَ كَلْبِكَ فَلَا تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

تخريج: [**صحيح**] تقدم، ح:٤٢٦٩، وهو في الكبرى، ح:٤٧٨٠.

4275. It was narrated from Ash-Sha'bî that; "Adiyy bin Ḥâtim – who was a neighbor, *Dakhîlan* and *Rabîṭan*[1] at An-Nahrain[2] – narrated that he asked the Prophet ﷺ, saying: 'I release my dog and I find another dog with my dog, and I do not know which of them caught (the game).' He said: 'Do not eat, for you only said the name of Allâh over your dog, and not over any other dog.''' (*Ṣaḥîḥ*)

٤٢٧٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ جَعْفَرٍ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنِي الشَّعْبِيُّ عَنْ عَدِيِّ بْنِ حَاتِمٍ، وَكَانَ لَنَا جَارًا وَدَخِيلًا وَرَبِيطًا بِالنَّهْرَيْنِ: أَنَّهُ سَأَلَ النَّبِيَّ ﷺ قَالَ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَ كَلْبِي كَلْبًا قَدْ أَخَذَ لَا أَدْرِي أَيُّهُمَا أَخَذَ؟ قَالَ: «لَا تَأْكُلْ، فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

تخريج: أخرجه مسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩/ ٥ من حديث محمد بن جعفر غندر به، وهو في الكبرى، ح:٤٧٨١.

4276. A similar report was narrated from 'Adiyy bin Ḥâtim. (*Ṣaḥîḥ*)

٤٢٧٦ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ قَالَ: حَدَّثَنَا عَنِ الشَّعْبِيِّ، عَنْ عَدِيٍّ عَنِ النَّبِيِّ ﷺ بِمِثْلِ ذٰلِكَ.

تخريج: أخرجه مسلم من حديث محمد بن جعفر به، (انظر الحديث السابق) وهو في الكبرى، ح:٤٧٨٢.

[1] An-Nawawî said: "The people of language say: 'The *Dakhîl* and the *Dakhâl* is the one who comes into a person and mixes with him in his affairs. And *Rabîṭ*, here means *Murâbiṭ* and it means to stay (somewhere), and *Ribâṭ* means staying (somewhere). They say the meaning here is clinging himself to worship and away from the world."

[2] "The two rivers" what is apparent is that it refers to the Tigris and the Euphrates since they lived in Al-Kûfah. This was stated by Shaikh Ṣafîur-Raḥmân Al-Mubârakpûrî in *Minnat Al-Mun'im*.

4277. It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ: 'I release my dog.' He said: 'If you release your dog and mention the name of Allâh, then eat. But if he has eaten some of it, then do not eat, for he caught it for himself. If you release your dog then you find another dog with it, then do not eat, for you said *the name of* Allâh over your dog, and not over any other.'" (*Ṣaḥîḥ*)

٤٢٧٧ - **أَخْبَرَنَا** سُلَيْمَانُ بْنُ عُبَيْدِ اللهِ بْنِ عَمْرٍو الْغَيْلَانِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنَا بَهْزٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي السَّفَرِ عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ قُلْتُ: أُرْسِلُ كَلْبِي قَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَسَمَّيْتَ فَكُلْ، وَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِذَا أَرْسَلْتَ كَلْبَكَ فَوَجَدْتَ مَعَهُ غَيْرَهُ فَلَا تَأْكُلْ فَإِنَّكَ إِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

تخريج: أخرجه البخاري، الوضوء، باب: إذا شرب الكلب في إناء أحدكم فليغسله سبعًا، ح:١٧٥، ومسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩/٣ من حديث شعبة به، وهو في الكبرٰى، ح:٤٧٨٣.

4278. It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ: 'I release my dog, and I find another dog with mine, and I do not know which of them caught (the game).' He said: 'Do not eat it, for you said the name of Allâh over your dog, but not over any other.'" (*Ṣaḥîḥ*)

٤٢٧٨ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ شُعْبَةَ، عَنِ ابْنِ أَبِي السَّفَرِ، عَنِ الشَّعْبِيِّ وَعَنِ الْحَكَمِ، عَنِ الشَّعْبِيِّ، وَعَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ قُلْتُ: أُرْسِلُ كَلْبِي فَأَجِدُ مَعَ كَلْبِي كَلْبًا آخَرَ لَا أَدْرِي أَيُّهُمَا أَخَذَ؟ قَالَ: «لَا تَأْكُلْ فَإِنَّمَا سَمَّيْتَ عَلَى كَلْبِكَ وَلَمْ تُسَمِّ عَلَى غَيْرِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٧٨٤ .

Chapter 8. If The Dog Eats From The Game

(المعجم ٨) - الْكَلْبُ يَأْكُلُ مِنَ الصَّيْدِ

(التحفة ٨)

4279. It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ about

٤٢٧٩ - **أَخْبَرَنَا** أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ

هَارُونَ : أَخْبَرَنَا زَكَرِيَّا وَعَاصِمٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: «مَا أَصَابَ بِحَدِّهِ فَكُلْ وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ» قَالَ: وَسَأَلْتُهُ عَنْ كَلْبِ الصَّيْدِ فَقَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ وَذَكَرْتَ اسْمَ اللهِ عَلَيْهِ فَكُلْ» قُلْتُ: وَإِنْ قَتَلَ؟ قَالَ: «وَإِنْ قَتَلَ، فَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ، وَإِنْ وَجَدْتَ مَعَهُ كَلْبًا غَيْرَ كَلْبِكَ وَقَدْ قَتَلَهُ فَلَا تَأْكُلْ فَإِنَّكَ إِنَّمَا ذَكَرْتَ اسْمَ اللهِ عَزَّ وَجَلَّ عَلَى كَلْبِكَ وَلَمْ تَذْكُرْ عَلَى غَيْرِهِ».

hunting with the *Mi'râḍ*. He said: 'Whatever is struck with the sharp edge, eat, and whatever is hit with its broad side, it is an animal killed by a blow.'" He said: "And I asked him about hunting dogs. He said: 'If you release your dog and mention the name of Allâh over it, then eat.' I said: 'Even if he kills it?' He said: 'Even if he kills it. But if he has eaten some of it, then do not eat. And if you find another dog with your dog and he has killed (the game), then do not eat, for you only said the name of Allâh over your dog, not over any other.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٢٦٩، وهو في الكبرٰى، ح:٤٧٨٥.

٤٢٨٠ - **أَخْبَرَنَا** عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ مَعْمَرٍ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ ابْنِ حَاتِمٍ الطَّائِيِّ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّيْدِ قَالَ: «إِذَا أَرْسَلْتَ كَلْبَكَ فَذَكَرْتَ اسْمَ اللهِ عَلَيْهِ فَقَتَلَ وَلَمْ يَأْكُلْ فَكُلْ، وَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ فَإِنَّمَا أَمْسَكَهُ عَلَيْهِ وَلَمْ يُمْسِكْ عَلَيْكَ».

4280. It was narrated from 'Adiyy bin Ḥâtim Aṭ-Ṭâ'î that he asked the Messenger of Allâh ﷺ about hunting. He said: "If you release your dog and mention the name of Allâh over him, and he kills (the game) but does not eat any of it, then eat. But if he has eaten from it, then do not eat, for he caught it for himself, and not for you." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٢٦٨، وهو في الكبرٰى، ح:٤٧٨٦ .

Comments:

'Not for you': The purpose is to state that such dog is not trained. Hence, its hunt is not permitted. Repetition of the Tradition to such an extent is to bring out all the minute details concerning the matter to the fore. Moreover, the purpose is also to demonstrate that this tradition is not *Gharib* or strange. (In *Ḥadîth* terminology, *Gharib* refers to *Ḥadîth* which comes through only one source).

Chapter 9. The Command To Kill Dogs

(المعجم ٩) - الأَمْرُ بِقَتْلِ الكِلَابِ

(التحفة ٩)

4281. It was narrated that Az-Zuhrî said: "Ibn As-Sabbâq said: "Maimûnah told me that Jibrîl, peace be upon him, said to the Messenger of Allâh ﷺ: 'We (Angels) do not enter a house in which there is a dog or a picture.' The next day the Messenger of Allâh ﷺ commanded that all dogs be killed, even small dogs." (*Ṣaḥîḥ*)

٤٢٨١ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ: لكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ، فَأَصْبَحَ رَسُولُ اللهِ ﷺ يَوْمَئِذٍ فَأَمَرَ بِقَتْلِ الْكِلَابِ حَتَّى إِنَّهُ لَيَأْمُرُ بِقَتْلِ الْكَلْبِ الصَّغِيرِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٤٧٨٧.

Comments:

1. 'Do not enter' scholars say that it refers to the angels of mercy. Otherwise, the Recording Angels, the Guarding Angels, and the Angels of Death do enter every house.
2. 'Picture' means the picture of a living being, because pictures or portraits are often worshipped, irrespective of whether they are in the form of statues, photographs, or hand-painted portraits. But it is so when the pictures are hung or mounted with reverence; for instance, they are hung on walls or they are on curtains.

4282. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ commanded that dogs be killed, except those which were exempted. (*Ṣaḥîḥ*)

٤٢٨٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ غَيْرَ مَا اسْتَثْنَى مِنْهَا.

تخريج: أخرجه البخاري، بدء الخلق، باب: إذا وقع الذباب في شراب أحدكم فليغمسه . . . إلخ، ح:٣٣٢٣، ومسلم، المساقاة، باب الأمر بقتل الكلاب وبيان نسخه ... إلخ، ح:١٥٧٠/ ٤٣ من حديث مالك به، وهو في الموطأ (يحيى):٢/٩٦٩، والكبرٰى، ح:٤٧٨٨.

Comments:

The description concerning the exempt dogs appears in the forthcoming Tradition.

4283. Sâlim bin 'Abdullâh narrated that his father said: "I heard the Messenger of Allâh ﷺ raise his voice with the command

٤٢٨٣ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ قَالَ:

to kill dogs. All dogs were to be killed except dogs used for hunting or herding livestock." (*Ṣaḥîḥ*)

قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ رَافِعًا صَوْتَهُ يَأْمُرُ بِقَتْلِ الْكِلَابِ، فَكَانَتِ الْكِلَابُ تُقْتَلُ إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ.

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، الصيد، باب قتل الكلاب إلا كلب صيد أو زرع، ح:٣٢٠٣ من حديث ابن وهب به، وهو في الكبرٰى، ح:٤٧٨٩ .

4284. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ commanded that all dogs be killed except dogs used for hunting or herding livestock. (*Ṣaḥîḥ*)

٤٢٨٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَ بِقَتْلِ الْكِلَابِ إِلَّا كَلْبَ صَيْدٍ أَوْ كَلْبَ مَاشِيَةٍ.

تخريج: أخرجه مسلم، المساقاة، باب الأمر بقتل الكلاب وبيان نسخه ... إلخ، ح:١٥٧١ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٤٧٩٠ ❊ عمرو هو ابن دينار.

Chapter 10. The Kind Of Dogs Which Are To Be Killed

(المعجم ١٠) - صِفَةُ الْكِلَابِ الَّتِي أُمِرَ بِقَتْلِهَا (التحفة ١٠)

4285. It was narrated from 'Abdullâh bin Mughaffal that the Messenger of Allâh ﷺ said: "Were it not that dogs form one of the communities (or nations – of creatures), I would have commanded that they be killed. But kill those that are all black. Any people who keep a dog, except for dogs used for farming, hunting or herding livestock, one *Qîrâṭ*[1] will be deducted from their reward each day." (*Ḥasan*)

٤٢٨٥ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأُمَمِ لَأَمَرْتُ بِقَتْلِهَا، فَاقْتُلُوا مِنْهَا الْأَسْوَدَ الْبَهِيمَ، وَأَيُّمَا قَوْمٍ اتَّخَذُوا كَلْبًا لَيْسَ بِكَلْبِ حَرْثٍ أَوْ صَيْدٍ أَوْ مَاشِيَةٍ فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

تخريج: [**حسن**] أخرجه أبو داود، الصيد، باب اتخاذ الكلاب للصيد وغيره، ح:٢٨٤٥ من حديث يزيد بن زريع به، وهو في الكبرٰى، ح:٤٧٩١، وقال الترمذي، ح:١٤٨٦، ١٤٨٩: "حسن صحيح"، وللحديث شواهد كثيرة ❊ يونس هو ابن عبيد.

[1] Some versions mention two, and a *Qîrâṭ* is a weight, and scholars differ in its precise description for this narration.

Comments:

'One of the communities': (*Ummah min al-Umam*). Allâh, Most High, has not created any community or creation in vain, irrespective of whether it might prove harmful to someone momentarily, but collectively each and every creation is beneficial to man either directly or indirectly. For instance, the dogs serve in giving protection, they do hunting also; there are certain places where hunting without dogs is not possible at all. There are several other benefits of them, which are known to Allâh alone. He is the Creator, the Provider of sustenance.

Chapter 11. The Abstinence Of The Angels From Entering A House In Which There Is A Dog

(المعجم ١١) - امْتِنَاعُ الْمَلَائِكَةِ مِنْ دُخُولِ بَيْتٍ فِيهِ كَلْبٌ (التحفة ١١)

4286. It was narrated from 'Alî bin Abî Tâlib that the Prophet ﷺ said: "The angels do not enter a house in which there is a picture, a dog or a person who is *Junub*." (***Hasan***)

٤٢٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ وَيَحْيَى بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللهِ بْنِ نُجَيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَلَائِكَةُ لَا تَدْخُلُ بَيْتًا فِيهِ صُورَةٌ وَلَا كَلْبٌ وَلَا جُنُبٌ».

تخريج: [**إسناده حسن**] تقدم، ح: ٢٦٢، وهو في الكبرى، ح: ٤٧٩٢.

Comments:

Staying in the state of major ritual impurity needlessly is disliked.

4287. It was narrated that Abû Ṭalḥah said: "The Messenger of Allâh ﷺ said: 'The angels do not enter a house in which there is a dog or a picture.'" (***Sahîh***)

٤٢٨٧ - أَخْبَرَنَا قُتَيْبَةُ وَإِسْحَاقُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

تخريج: أخرجه البخاري، بدء الخلق، باب: إذا وقع الذباب في شراب أحدكم فليغمسه . . . إلخ، ح: ٣٣٢٢، ومسلم، اللباس، باب تحريم تصوير صورة الحيوان . . . إلخ، ح: ٢١٠٦/ ٨٣ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٤٧٩٣.

4288. Maimûnah, the wife of the Prophet ﷺ, narrated: "The Messenger of Allâh ﷺ was upset one morning and Maimûnah said

٤٢٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي ابْنُ السَّبَّاقِ عَنِ ابْنِ

عَبَّاسٍ قَالَ: أَخْبَرَتْنِي مَيْمُونَةُ زَوْجُ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ أَصْبَحَ يَوْمًا وَاجِمًا فَقَالَتْ لَهُ مَيْمُونَةُ: أَيْ رَسُولَ اللهِ، لَقَدِ اسْتَنْكَرْتُ هَيْئَتَكَ مُنْذُ الْيَوْمَ، فَقَالَ: «إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ كَانَ وَعَدَنِي أَنْ يَلْقَانِي اللَّيْلَةَ فَلَمْ يَلْقَنِي، أَمَا وَاللَّهِ! مَا أَخْلَفَنِي». قَالَ: فَظَلَّ يَوْمَهُ كَذَٰلِكَ ثُمَّ وَقَعَ فِي نَفْسِهِ جَرْوُ كَلْبٍ تَحْتَ نَضَدٍ لَنَا فَأَمَرَ بِهِ فَأُخْرِجَ ثُمَّ أَخَذَ بِيَدِهِ مَاءً فَنَضَحَ بِهِ مَكَانَهُ، فَلَمَّا أَمْسَى لَقِيَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «قَدْ كُنْتَ وَعَدْتَنِي أَنْ تَلْقَانِي الْبَارِحَةَ؟ قَالَ أَجَلْ! وَلَٰكِنَّا لَا نَدْخُلُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ». قَالَ: فَأَصْبَحَ رَسُولُ اللهِ ﷺ مِنْ ذَٰلِكَ الْيَوْمِ فَأَمَرَ بِقَتْلِ الْكِلَابِ.

to him: 'O Messenger of Allâh, you look upset today.' He said: 'Jibrîl, peace be upon him, had promised to meet me last night but he did not come, and by Allâh, he never failed to keep an appointment.' The day passed, then he thought of a puppy that was beneath a table of ours. He ordered that it be taken out, then he took some water in his hand and sprinkled it over the place where it had been. That evening, Jibrîl, peace be upon him, came and met him. The Messenger of Allâh ﷺ said to him: 'You promised to meet me last night.' He said: 'Yes, but we do not enter a house in which there is a dog or a picture.' The next day the Messenger of Allâh ﷺ commanded that dogs be killed." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح: ٢١٠٥ (انظر الحديث السابق) من حديث الزهري به، وهو في الكبرى، ح: ٤٧٩٤.

(المعجم ١٢) - الرُّخْصَةُ فِي إِمْسَاكِ الْكَلْبِ لِلْمَاشِيَةِ (التحفة ١٢)

Chapter 12. The Concession For Keeping Dogs For Herding Livestock

٤٢٨٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرِ بْنِ سُوَيْدٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ حَنْظَلَةَ قَالَ: سَمِعْتُ سَالِمًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَنَى كَلْبًا نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ إِلَّا ضَارِيًا أَوْ صَاحِبَ مَاشِيَةٍ».

4289. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog, two *Qîrâṭs* will be detracted from his reward each day, except a trained hunting dog, or a dog for herding livestock.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الذبائح والصيد، باب من اقتنى كلبًا ليس بكلب صيد أو ماشية، ح: ٥٤٨١، ومسلم، المساقاة، باب الأمر بقتل الكلاب وبيان نسخه ... إلخ، ح: ١٥٧٤/ ٥٤ من حديث حنظلة بن أبي سفيان به، وهو في الكبرى، ح: ٤٧٩٥ .

Comments:

This detailed discussion has preceded above in the *Hadîth* 4285. Although there was mention of one *Qirât* there, here is mentioned two *Qirât*s. It is possible this might have been due to the difference between one dog and another. It means the reward decreases to the measure of two *Qirât*s when the dog is more harmful, and when the dog is less injurious, the decrease in the reward is to the measure of one *Qirât*. Or it might be the difference of one place to another. In the urban population, two *Qirât*s, whereas in the desert or an open place one *Qirât*, etc. (The term *Qirât* (pl. *Qavârît*) means a measure of weight with various meanings, either a twelfth of a dirham or particularly in following the funeral until the burial, it has been said to be a huge weight like that of Mount Uhud).

٤٢٩٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرِ بْنِ إِيَاسِ ابْنِ مُقَاتِلِ بْنِ مُشَمْرِجِ بْنِ خَالِدٍ السَّعْدِيُّ عَنْ إِسْمَاعِيلَ - وَهُوَ ابْنُ جَعْفَرٍ - عَنْ يَزِيدَ - وَهُوَ ابْنُ خُصَيْفَةَ - قَالَ: أَخْبَرَنِي السَّائِبُ بْنُ يَزِيدَ أَنَّهُ وَفَدَ عَلَيْهِمْ سُفْيَانُ بْنُ أَبِي زُهَيْرٍ الشَّنَائِيُّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَنَى كَلْبًا لَا يُغْنِي عَنْهُ زَرْعًا وَلَا ضَرْعًا نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ» قُلْتُ: يَا سُفْيَانُ، أَنْتَ سَمِعْتَ هٰذَا مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ وَرَبِّ هٰذَا الْمَسْجِدِ!.

4290. As-Sâ'ib bin Yazîd narrated that Sufyân bin Abî Zuhair Ash-Shanâ'î came to visit them and said: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog which he does not need for farming or livestock, one *Qîrât* will be deducted from his (good) deeds each day.' It was said to him: 'Did you hear this from the Messenger of Allâh ﷺ?' He said: 'Yes, by the Lord of this *Masjid*.'" (*Sahîh*)

تخريج: أخرجه مسلم، ح:١٥٧٦، انظر الحديث السابق، عن علي بن حجر، والبخاري، الحرث والمزارعة، باب اقتناء الكلب للحرث، ح:٢٣٢٣ من حديث يزيد بن خصيفة به، وهو في الكبرى، ح:٤٧٩٦.

(المعجم ١٣) - بَابُ الرُّخْصَةِ فِي إِمْسَاكِ الْكَلْبِ لِلصَّيْدِ (التحفة ١٣)

Chapter 13. The Concession For Keeping Dogs For Hunting

٤٢٩١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ سَمِعَهُ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَمْسَكَ كَلْبًا إِلَّا كَلْبَ ضَارِي أَوْ كَلْبَ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

4291. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog except one that is trained for hunting or a dog for herding livestock, two *Qîrâts* will be deducted from his reward each day.'" (*Sahîh*)

تخريج: أخرجه البخاري، الذبائح والصيد، باب من اقتنى كلبًا ليس بكلب صيد أو ماشية، ح:٥٤٨٢، ومسلم، ح:١٥٧٤ (المساقاة، الباب السابق) من حديث مالك عن نافع به، وهو في الكبرى، ح:٤٧٩٧.

4292. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "Whoever keeps a dog, except a dog for hunting or herding livestock, two *Qîrâṭs* will be deducted from his reward each day." (***Ṣaḥîḥ***)

٤٢٩٢ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ عَنْ سُفْيَانَ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اقْتَنَى كَلْبًا إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطَانِ».

تخريج: أخرجه مسلم، المساقاة، باب الأمر بقتل الكلاب وبيان نسخه ... إلخ، ح:١٥٧٤ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٤٧٩٨.

Chapter 14. The Concession For Keeping A Dog For Farming

(المعجم ١٤) - الرُّخْصَةُ فِي إِمْسَاكِ الْكَلْبِ لِلْحَرْثِ (التحفة ١٤)

4293. It was narrated from 'Abdullâh bin Mughaffal that the Prophet ﷺ said: "Whoever keeps a dog, except a dog for hunting, herding livestock or farming, one *Qîrâṭ* will be deducted from his reward each day." (***Ḥasan***)

٤٢٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى وَابْنُ أَبِي عَدِيٍّ وَمُحَمَّدُ بْنُ جَعْفَرٍ عَنْ عَوْفٍ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ ابْنِ مُغَفَّلٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ أَوْ زَرْعٍ نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

تخريج: [حسن] تقدم، ح:٤٢٨٥، وهو في الكبرى، ح:٤٧٩٩.

Comments:

The decrease in the reward is either due to hardship caused to people or due to the angels not entering the house, because the arrival of angels creates an inclination in the people of the house to perform good deeds.

4294. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever keeps a dog except a dog for hunting, farming or herding livestock, one *Qîrâṭ* will be deducted from his good deeds each day." (***Ṣaḥîḥ***)

٤٢٩٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنِ اتَّخَذَ كَلْبًا إِلَّا كَلْبَ صَيْدٍ أَوْ زَرْعٍ أَوْ مَاشِيَةٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ».

تخريج: أخرجه مسلم، ح: ١٥٧٥، انظر الحديث المتقدم: ٤٢٩٢ من حديث عبدالرزاق به، وهو في الكبرٰى، ح: ٤٨٠٠.

٤٢٩٥ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ قَالَ: أَخْبَرَنَا ابْنُ شِهَابٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنِ اقْتَنَى كَلْبًا لَيْسَ بِكَلْبِ صَيْدٍ وَلَا مَاشِيَةٍ وَلَا أَرْضٍ فَإِنَّهُ يَنْقُصُ مِنْ أَجْرِهِ قِيرَاطَانِ كُلَّ يَوْمٍ».

4295. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever keeps a dog that is not a dog used for hunting, herding livestock or guarding land, two *Qîrâṭs* will be deducted from his reward each day." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم من حديث عبدالله بن وهب به، انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٨٠١.

٤٢٩٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - يَعْنِي ابْنَ جَعْفَرٍ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَرْمَلَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ اقْتَنَى كَلْبًا إِلَّا كَلْبَ مَاشِيَةٍ أَوْ كَلْبَ صَيْدٍ نَقَصَ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ» قَالَ عَبْدُ اللهِ: وَقَالَ أَبُو هُرَيْرَةَ: أَوْ كَلْبَ حَرْثٍ.

4296. It was narrated from Sâlim bin 'Abdullâh that his father said: "The Messenger of Allâh ﷺ said: 'Whoever keeps a dog except a dog for herding livestock or a dog for hunting, one *Qîrâṭ* will be deducted from his reward each day.'" 'Abdullâh said: "Abû Hurairah said: 'Or a dog for farming.'" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، ح: ١٥٧٤/ ٥٣ عن علي بن حجر به، انظر الحديث المتقدم: ٤٢٩٢، وهو في الكبرٰى، ح: ٤٨٠٢.

Comments:

A hunting dog signifies the dog which is practically used for hunting, meaning hunting is done by means of it, not that it is of hunting dogs pedigree as is nowadays understood.

Chapter 15. The Prohibition Of The Price Of A Dog

(المعجم ١٥) - النَّهْيُ عَنْ ثَمَنِ الْكَلْبِ (التحفة ١٥)

٤٢٩٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا

4297. It was narrated from Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥârith bin Hishâm that he heard Abû Mas'ûd 'Uqbah say: "The Messenger of Allâh ﷺ forbade the

مَسْعُودٍ عُقْبَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ.

price of a dog, the gift of a female fornicator[1] and the fees of a fortuneteller." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، البيوع، باب ثمن الكلب، ح:٢٢٣٧، ومسلم، المساقاة، باب تحريم ثمن الكلب وحلوان الكاهن ... إلخ، ح:١٥٦٧ من حديث ابن شهاب الزهري به، وهو في الكبرى، ح:٤٨٠٣.

Comments:

1. According to the dominant majority of the people of knowledge, buying and selling of dogs is forbidden, irrespective of whether keeping it is permissible or not permissible.
2. 'The earnings of a prostitute', because adultery is a crime, an enormity. Therefore, its earning is also unlawful. And this is an agreed upon matter.
3. 'The fees of a fortuneteller': *Kâhin* signifies one who predicts the future. They used to have connections with jinn or genii and devils. Hence, they used to misguide people. Since such a vocation is forbidden, its earnings are also forbidden. And *Ḥulwân*, translated as fees, refers to gifts or bribes as well.

٤٢٩٨ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا مَعْرُوفُ ابْنُ سُوَيْدٍ الْجُذَامِيُّ أَنَّ عَلِيَّ بْنَ رَبَاحٍ اللَّخْمِيَّ حَدَّثَهُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «لَا يَحِلُّ ثَمَنُ الْكَلْبِ، وَلَا حُلْوَانُ الْكَاهِنِ، وَلَا مَهْرُ الْبَغِيِّ».

4298. Abû Hurairah said: "The Prophet ﷺ said: 'The price of a dog, the fees of a fortuneteller and the gift of a female fornicator are not permissible.'" (***Ḥasan***)

تخريج: **[إسناده حسن]** أخرجه أبو داود، البيوع، باب: في أثمان الكلب، ح:٣٤٨٤ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:٤٨٠٤.

٤٢٩٩ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يُوسُفَ، عَنِ السَّائِبِ ابْنِ يَزِيدَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «شَرُّ الْكَسْبِ مَهْرُ الْبَغِيِّ وَثَمَنُ الْكَلْبِ وَكَسْبُ الْحَجَّامِ».

4299. It was narrated that Wâqi' bin Khadîj said: "The Messenger of Allâh ﷺ said: 'The worst of earnings are the gift of a female fornicator, the price of a dog and the earnings of a cupper.'" (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، المساقاة، باب تحريم ثمن الكلب وحلوان الكاهن ... إلخ، ح:١٥٦٨ من حديث يحيى بن سعيد القطان به، وهو في الكبرى، ح:٤٨٠٥.

[1] And it is also understood to be prostitute due to the context.

Comments:

'*Hajjam* or cupper': In those days, the person who practiced cupping used to be called a *Hajjam*. Since the cupper is required to suck the bad blood, Allâh's Messenger ﷺ did not consider this vocation appropriate for earning a livelihood. For earning a livelihood, some good vocation should be adopted. But, if someone practices cupping out of beneficence or compassion, it ought to be done gratis, so that one may gain a recompense (from Allâh).

Chapter 16. The Concession For The Price Of A Hunting Dog

(المعجم ١٦) - **الرُّخْصَةُ فِي ثَمَنِ كَلْبِ الصَّيْدِ** (التحفة ١٦)

4300. It was narrated from Jâbir that the Prophet ﷺ forbade the price of cats and dogs, except a hunting dog. (***Da'if***)

Abû Abdur-Rahmân (An-Nasâ'î) said: The *Hadîth* of Hajjâj from Hammâd bin Salamah is not authentic:

٤٣٠٠ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ ثَمَنِ السِّنَّوْرِ وَالْكَلْبِ إِلَّا كَلْبَ صَيْدٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ حَجَّاجٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ لَيْسَ هُوَ بِصَحِيحٍ.

تخريج: [**إسناده ضعيف**] أخرجه البيهقي: ٦/٦، ٧، والدارقطني قبله: ٣/ ٧٢ من حديث حماد بن سلمة به، وهو في الكبرى، ح: ٤٨٠٦، وسيأتي، ح: ٤٦٧٢ * أبو الزبير عنعن تقدم، ح: ٥٩٤، وفيه علة أخرى، وله شواهد ضعيفة، وأخرج مسلم، ح: ١٥٦٩/ ٤٢ عن أبي الزبير قال: سألت جابرًا عن ثمن الكلب والسنور؟ فقال: زجر النبي ﷺ عن ذلك"، وهو المحفوظ.

Comments:

Imâm An-Nasâ'î states that this report is not authentic or sound. Other traditionists or Muhaddithin also have supported the view of Imâm An-Nasâ'î. The contention is over the portion that says: 'Except a hunting dog' meaning; its price is allowed. The preserved version recorded by Muslim and others does not mention that.

4301. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that a man came to the Prophet ﷺ and said: "O Messenger of Allâh, I have trained dogs; advise me concerning them." He said: "Whatever your dogs catch for you, eat," I said: "Even if they kill it?" He said: "Even if they

٤٣٠١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا ابْنُ سَوَاءٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَبِي مَالِكٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ لِي كِلَابًا مُكَلَّبَةً فَأَفْتِنِي فِيهَا؟ قَالَ: «مَا أَمْسَكَ عَلَيْكَ كِلَابُكَ فَكُلْ» قُلْتُ:

kill it." He said: "Advise me about my bow." He said: "Whatever your arrow returns to you, eat." He said: "Even if it gets away from me?" He said: "Even if it gets away from you, so long as you do not find the mark of an arrow other than yours on it, or you find that it has gone rotten." (Another chain). (***Hasan***)

وَإِنْ قَتَلْنَ؟ قَالَ: «وَإِنْ قَتَلْنَ» قَالَ: أَفْتِنِي فِي قَوْسِي؟ قَالَ: «مَا رَدَّ عَلَيْكَ سَهْمُكَ فَكُلْ» قَالَ: وَإِنْ تَغَيَّبَ عَلَيَّ قَالَ: «وَإِنْ تَغَيَّبَ عَلَيْكَ، مَا لَمْ تَجِدْ فِيهِ أَثَرَ سَهْمٍ غَيْرَ سَهْمِكَ أَوْ تَجِدْهُ قَدْ صَلَّ يَعْنِي قَدْ أَنْتَنَ» قَالَ ابْنُ سَوَاءٍ: وَسَمِعْتُهُ مِنْ أَبِي مَالِكٍ عُبَيْدِ اللهِ بْنِ الْأَخْنَسِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ.

تخريج: [**حسن**] وهو في الكبرى، ح:٤٨٠٧ * ابن سواء هو محمد، وشيخه سعيد بن أبي عروبة.

Comments:

'Has gone rotten': From the outward phrasing, it appears that it should not be eaten if it smells bad, although stench does not render an animal or meat unlawful. But since in foul-smelling substances, pollution occurs from the medical point of view, it is inappropriate to eat them. It should be utilized only in very compelling situations.

Chapter 17. Domesticated Animals That Turn Wild

(المعجم ١٧) - **الإِنْسِيَّةُ تَسْتَوْحِشُ**
(التحفة ١٧)

4302. *It was narrated that* Râfi' bin Khadîj said: "While we were with the Messenger of Allâh ﷺ, at Dhul-Hulaifah in Tihâmah, they acquired some camels and sheep (as spoils of war). The Messenger of Allâh ﷺ was among the last of the people, and the first of them hastened to slaughter (the animals) and set up pots (for cooking the meat). The Messenger of Allâh ﷺ came and ordered that the pots be overturned, then he divided it making ten sheep equivalent to one camel. While they were like that, a camel ran away. The people had only a few horses, so they went

٤٣٠٢ - **أَخْبَرَنَا** أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ زَائِدَةَ، عَنْ سَعِيدِ ابْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللهِ ﷺ فِي ذِي الْحُلَيْفَةِ مِنْ تِهَامَةَ فَأَصَابُوا إِبِلًا وَغَنَمًا وَرَسُولُ اللهِ ﷺ فِي أُخْرَيَاتِ الْقَوْمِ فَعَجَّلَ أَوَّلُهُمْ فَذَبَحُوا وَنَصَبُوا الْقُدُورَ، فَدُفِعَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ فَأَمَرَ بِالْقُدُورِ فَأُكْفِئَتْ، ثُمَّ قَسَّمَ بَيْنَهُمْ فَعَدَلَ عَشْرًا مِنَ الشَّاءِ بِبَعِيرٍ، فَبَيْنَمَا هُمْ كَذٰلِكَ إِذْ نَدَّ بَعِيرٌ وَلَيْسَ فِي الْقَوْمِ إِلَّا خَيْلٌ يَسِيرَةٌ فَطَلَبُوهُ

after it and it got away from them. A man shot an arrow at it and stopped it. The Messenger of Allâh ﷺ said: 'Some of these animals are untamed like wild animals, so if one of them goes out of your control, do the same.'" (*Ṣaḥîḥ*)

فَأَعْيَاهُمْ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِهٰذِهِ الْبَهَائِمِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَاصْنَعُوا بِهِ هٰكَذَا».

تخريج: أخرجه مسلم، الأضاحي، باب جواز الذبح بكل ما أنهر الدم إلا السن وسائر العظام، ح:١٩٦٨/٢٢ من حديث حسين بن علي، والبخاري، الشركة، باب قسمة الغنم، ح:٢٤٨٨ من حديث سعيد بن مسروق به، وهو في الكبرٰى، ح:٤٨٠٩.

Comments:

The root of the matter is that the domestic animals should be slaughtered at the throat, after overpowering them, small animals after laying them on their sides on the ground and the camel should be slaughtered while in its standing posture, having one of its knees tied down. Domestic animals may not be slaughtered like game by shooting them arrows, because it is not certain where the arrow would strike them. But since wild animals cannot be overpowered by men easily, they must be shot with arrows or the like, having mentioned the name of Allâh or *Bismillâh*. It matters not, where they are hit. When they become weak because of loss of blood, they should be caught and slaughtered. But even if they fall dead due to the bleeding caused by the arrow, there is no harm in eating them.

Chapter 18. One Who Shoots At The Game And It Falls Into Water

(المعجم ١٨) - فِي الَّذِي يَرْمِي الصَّيْدَ فَيَقَعُ فِي الْمَاءِ (التحفة ١٨)

4303. It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ about hunting and he said: 'When you shoot your arrow, mention the name of Allâh, and if you find that it (the game) has been killed, then eat it, unless you find that it fell into some water, and you do not know whether the water killed it or your arrow.'" (*Ṣaḥîḥ*)

٤٣٠٣ - أَخْبَرَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنِي عَاصِمٌ الْأَحْوَلُ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «إِذَا رَمَيْتَ سَهْمَكَ فَاذْكُرِ اسْمَ اللهِ عَزَّ وَجَلَّ، فَإِنْ وَجَدْتَهُ قَدْ قُتِلَ فَكُلْ إِلَّا أَنْ تَجِدَهُ قَدْ وَقَعَ فِي مَاءٍ وَلَا تَدْرِي، الْمَاءُ قَتَلَهُ أَوْ سَهْمُكَ».

تخريج: أخرجه مسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩/٧ من حديث ابن المبارك، والبخاري، الذبائح والصيد، باب الصيد إذا غاب عنه يومين أو ثلاثة، ح:٥٤٨٤ من حديث عاصم به، وهو في الكبرٰى، ح:٤٨١٠ .

4304. It was narrated from 'Adiyy bin Ḥâtim that he asked the Messenger of Allâh ﷺ about hunting and he said: "When you release your arrow or your dog, mentioned the name of Allâh, and when your arrow kills (the game), then eat." He said: "What if it gets away from me for a night, O Messenger of Allâh?" He said: "If you find your arrow, and you do not find the mark of anything else, then eat it. But if it falls into the water, do not eat it." (*Ṣaḥîḥ*)

٤٣٠٤ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ أَبِي شُعَيْبٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ مَعْمَرٍ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، عَنْ عَامِرٍ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الصَّيْدِ فَقَالَ: «إِذَا أَرْسَلْتَ سَهْمَكَ وَكَلْبَكَ وَذَكَرْتَ اسْمَ اللهِ فَقَتَلَ سَهْمُكَ فَكُلْ» قَالَ: فَإِنْ بَاتَ عَنِّي لَيْلَةً يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنْ وَجَدْتَ سَهْمَكَ وَلَمْ تَجِدْ فِيهِ أَثَرَ شَيْءٍ غَيْرَهُ فَكُلْ، وَإِنْ وَقَعَ فِي الْمَاءِ فَلَا تَأْكُلْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٨١١.

Chapter 19. The One Who Shoots An Arrow But (The Game) Gets Away From Him

(المعجم ١٩) - فِي الَّذِي يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ (التحفة ١٩)

4305. It was narrated that 'Adiyy bin Ḥâtim said: "I said: 'O Messenger of Allâh, we are a people who hunt, and one of us may shoot his arrow but (the game) gets away from him for a night or two. What if he follows its tracks, and finds it dead with his arrow in it?' He said: 'If you find the arrow in it, and you do not find any sign of predators, and you know that your arrow killed it, then eat it.'" (*Ṣaḥîḥ*)

٤٣٠٥ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا أَهْلُ الصَّيْدِ وَإِنَّ أَحَدَنَا يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ اللَّيْلَةَ وَاللَّيْلَتَيْنِ فَيَبْتَغِي الْأَثَرَ فَيَجِدُهُ مَيِّتًا وَسَهْمُهُ فِيهِ؟ قَالَ: «إِذَا وَجَدْتَ السَّهْمَ فِيهِ وَلَمْ تَجِدْ فِيهِ أَثَرَ سَبُعٍ وَعَلِمْتَ أَنَّ سَهْمَكَ قَتَلَهُ فَكُلْ».

تخريج: [صحيح] أخرجه الترمذي، الصيد، باب ماجاء في الرجل يرمي الصيد فيغيب عنه، ح:١٤٦٨ من حديث أبي بشر جعفر بن أبي وحشية به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٤٨١٢، وله شواهد، منها الحديث السابق.

Comments:

See No. 4301.

4306. It was narrated from 'Adiyy bin Ḥâtim that the Messenger of

٤٣٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى

Allâh ﷺ said: "If you see your arrow in it, and you do not see any other mark, and you know that (your arrow) killed it, then eat it." (*Ṣaḥîḥ*)

وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا رَأَيْتَ سَهْمَكَ فِيهِ وَلَمْ تَرَ فِيهِ أَثَرًا غَيْرَهُ وَعَلِمْتَ أَنَّهُ قَتَلَهُ فَكُلْ».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٨١٣.

4307. It was narrated that 'Adiyy bin Ḥâtim said: "I said: 'O Messenger of Allâh, I shoot game and I follow its tracks after one night. He said: 'If you find your arrow in it, and no predator has eaten from it, then eat it.'" (*Ṣaḥîḥ*)

٤٣٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَرْمِي الصَّيْدَ فَأَطْلُبُ أَثَرَهُ بَعْدَ لَيْلَةٍ، قَالَ: «إِذَا وَجَدْتَ فِيهِ سَهْمَكَ وَلَمْ يَأْكُلْ مِنْهُ سَبُعٌ فَكُلْ».

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٨١٤.

Chapter 20. If The Game Has Turned Rotten

(المعجم ٢٠) - **الصَّيْدُ إِذَا أَنْتَنَ** (التحفة ٢٠)

4308. It was narrated from Abû Tha'labah from the Prophet ﷺ, that the one who catches up with the game (he shot) after three days may eat from it, unless it has turned rotten. (*Ṣaḥîḥ*)

٤٣٠٨ - أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ الْخَلَّالُ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مُعَاوِيَةُ - وَهُوَ ابْنُ صَالِحٍ - عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ أَبِي ثَعْلَبَةَ عَنِ النَّبِيِّ ﷺ: فِي الَّذِي يُدْرِكُ صَيْدَهُ بَعْدَ ثَلَاثٍ فَلْيَأْكُلْهُ إِلَّا أَنْ يُنْتِنَ.

تخريج: أخرجه مسلم، الصيد والذبائح، باب: إذا غاب عنه الصيد ثم وجده، ح:١٩٣١/ ١٠ من حديث معن بن عيسٰى به، وهو في الكبرٰى، ح:٤٨١٥.

Comments:

(For details please turn to *Ḥadîth* 4301)

4309. It was narrated that 'Adiyy bin Ḥâtim said: "I said: 'O Messenger of Allâh, I release my dog and he catches the game, but I

٤٣٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ سِمَاكٍ قَالَ: سَمِعْتُ مُرِّيَّ بْنَ قَطَرِيٍّ عَنْ عَدِيِّ بْنِ

cannot find anything with which to slaughter it, so I slaughter it with a sharp-edged stone or a stick.' He said: 'Shed the blood with whatever you want, and mention the name of Allâh.'" (*Ḥasan*)

حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أُرْسِلُ كَلْبِي فَيَأْخُذُ الصَّيْدَ وَلَا أَجِدُ مَا أُذَكِّيهِ بِهِ فَأُذَكِّيهِ بِالْمَرْوَةِ وَالْعَصَا قَالَ: «أَهْرِقِ الدَّمَ بِمَا شِئْتَ وَاذْكُرِ اسْمَ اللهِ عَزَّ وَجَلَّ».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الضحايا، باب: الذبيحة بالمروة، ح: ٢٨٢٤ من حديث سماك بن حرب به، وهو في الكبرى، ح: ٤٨١٦، وصححه ابن حبان، والحاكم على شرط مسلم: ٤/ ٢٤٠، ووافقه الذهبي، ورواه شعبة والثوري عن سماك به.

Comments:

'Shed the blood with whatever you want': For an animal to be slaughtered, it is essential to cause its blood to flow from the neck, whether it is done with whatever thing is available - iron, stone, stick, etc. But it should necessarily be sharp-edged, so that it does not cause needless hardship to the animal. The exception to such items includes teeth and nails; see No. 4408.

Chapter 21. Hunting With A *Mi'râḍ*

(المعجم ٢١) - صَيْدُ الْمِعْرَاضِ (التحفة ٢١)

4310. It was narrated that 'Adiyy bin Ḥâtim said: "I said: 'O Messenger of Allâh, I release my trained dogs and they catch (the game) for me – should I eat of it?' He said: 'If you release your trained dogs, and mention the name of Allâh, and they catch it for you, then eat.' I said: 'Even if they kill it?' He said: 'Even if they kill it, so long as another, strange dog has not joined them.' I said: 'And I shoot the game with the *Mi'râḍ* and I hit it – should I eat?' He said: 'If you shoot the *Mir'âḍ* and say the name of Allâh, and it penetrates (the target), then eat, but if it hits it with its broad edge, then do not eat it.'" (*Ṣaḥîḥ*)

٤٣١٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أُرْسِلُ الْكِلَابَ الْمُعَلَّمَةَ فَتُمْسِكُ عَلَيَّ فَآكُلُ مِنْهُ، قَالَ: «إِذَا أَرْسَلْتَ الْكِلَابَ - يَعْنِي الْمُعَلَّمَةَ - وَذَكَرْتَ اسْمَ اللهِ فَأَمْسَكْنَ عَلَيْكَ فَكُلْ» قُلْتُ: وَإِنْ قَتَلْنَ؟ قَالَ: «وَإِنْ قَتَلْنَ مَا لَمْ يَشْرَكْهَا كَلْبٌ لَيْسَ مِنْهَا» قُلْتُ: وَإِنِّي أَرْمِي الصَّيْدَ بِالْمِعْرَاضِ فَأُصِيبُ فَآكُلُ قَالَ: «إِذَا رَمَيْتَ بِالْمِعْرَاضِ وَسَمَّيْتَ فَخَزَقَ فَكُلْ وَإِذَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ».

تخريج: [**صحيح**] تقدم، ح: ٤٢٧٠، وهو في الكبرى، ح: ٤٨١٧.

Comments:

(For details please turn to *Ḥadîth* 4269)

Chapter 22. What Is Stuck With The Broad Edge Of The *Mi'râḍ*

(المعجم ٢٢) - مَا أَصَابَ بِعَرْضِ الْمِعْرَاضِ يُعَدُّ بِعَرْضٍ صَيْدِ الْمِعْرَاضِ (التحفة ٢٢)

4311. It was narrated that Ash-Sha'bî said: "I heard 'Adiyy bin Ḥâtim say: 'I asked the Messenger of Allâh ﷺ about the *Mi'râḍ* and he said: "If the sharp point hits (the game), then eat, but if the broad edge of it hits it, and it is killed, then it has been killed by a blow, so do not eat." (*Ṣaḥîḥ*)

٤٣١١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ عَدِيَّ بْنَ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنِ الْمِعْرَاضِ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ، وَإِذَا أَصَابَ بِعَرْضِهِ فَقُتِلَ فَإِنَّهُ وَقِيذٌ فَلَا تَأْكُلْ».

تخريج: أخرجه مسلم، الصيد والذبائح، باب الصيد بالكلاب المعلمة والرمي، ح:١٩٢٩/٣ من حديث محمد بن جعفر غندر به، والبخاري، البيوع، باب تفسير المشبهات، ح:٢٠٥٤ من حديث شعبة به، وهو في الكبرى، ح:٤٨١٨.

Chapter 23. What Is Struck With The Sharp Side Of The *Mi'râḍ*

(المعجم ٢٣) - مَا أَصَابَ بِحَدٍّ مِنْ صَيْدِ الْمِعْرَاضِ (التحفة ٢٣)

4312. It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ about hunting with the *Mi'râḍ* and he said: 'If the sharp edge hits (the game), then eat, but if the broad edge of it strikes it, do not eat it.'" (*Ṣaḥîḥ*)

٤٣١٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مُحَمَّدٍ [الذَّارِعُ] قَالَ: حَدَّثَنَا أَبُو مِحْصَنٍ قَالَ: حَدَّثَنَا حُصَيْنٌ عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ فَقَالَ: «إِذَا أَصَابَ بِحَدِّهِ فَكُلْ وَإِذَا أَصَابَ بِعَرْضِهِ فَلَا تَأْكُلْ».

تخريج: [صحيح] وهو في الكبرى، ح:٤٨١٩، وسنده حسن * حصين هو ابن عبدالرحمٰن السلمي، وأبومحصن هو حصين بن نمير.

4313. It was narrated that 'Adiyy bin Ḥâtim said: "I asked the Messenger of Allâh ﷺ about hunting with *Mi'râḍ* and he said: 'If the sharp edge hits (the game), then eat, but if the broad edge of it strikes it, then it has been killed by a blow.'" (*Ṣaḥîḥ*)

٤٣١٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ وَغَيْرُهُ عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللهِ ﷺ عَنْ صَيْدِ الْمِعْرَاضِ

فَقَالَ: «مَا أَصَبْتَ بِحَدِّهِ فَكُلْ، وَمَا أَصَابَ بِعَرْضِهِ فَهُوَ وَقِيذٌ».

تخريج: [صحيح] تقدم، ح:٤٢٦٩، وهو في الكبرٰى، ح:٤٨٢٠.

Chapter 24. Following Game

(المعجم ٢٤) - اتِّبَاعُ الصَّيْدِ (التحفة ٢٤)

4314. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Whoever lives in the desert, he becomes hard-hearted, and whoever follows game becomes preoccupied with it (and neglectful toward other duties), and whoever follows the ruler will put himself through trial." (*Sahîh*)

The wording is of Ibn Al-Muthanna.

٤٣١٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ أَبِي مُوسَى؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي مُوسَى عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَكَنَ الْبَادِيَةَ جَفَا، وَمَنِ اتَّبَعَ الصَّيْدَ غَفَلَ، وَمَنِ اتَّبَعَ السُّلْطَانَ افْتُتِنَ» وَاللَّفْظُ لِابْنِ الْمُثَنَّى.

تخريج: [إسناده صحيح] أخرجه الترمذي، الفتن، باب من أتى أبواب السلطان افتتن، ح:٢٢٥٦ من حديث عبدالرحمٰن بن مهدي به، وهو في الكبرٰى، ح:٤٨٢١، وقال الترمذي: "حسن صحيح غريب" * سفيان الثوري صرح بالسماع عند أبي داود، ح:٢٨٥٩.

Comments:

'Hard-hearted': Environment casts great influence upon human temperament. The desert life happens to be very toilsome. It makes man hard-tempered; making a living in the desert is not possible. Besides, such a person rarely runs into people. He, therefore, lacks tenderness and refinement of character.

Chapter 25. Rabbits

(المعجم ٢٥) - الْأَرْنَبُ (التحفة ٢٥)

4315. It was narrated that Abû Hurairah said: "A Bedouin brought a rabbit to the Messenger of Allâh ﷺ that he had grilled and placed it before him. The Messenger of Allâh ﷺ refrained from eating but he told the people to eat. The Bedouin also refrained from eating, and the Messenger of Allâh ﷺ said

٤٣١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ الْبَحْرَانِيُّ قَالَ: حَدَّثَنَا حَبَّانُ - وَهُوَ ابْنُ هِلَالٍ - قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ بِأَرْنَبٍ قَدْ شَوَاهَا فَوَضَعَهَا بَيْنَ يَدَيْهِ، فَأَمْسَكَ

to him: 'What is keeping you from eating?' He said: 'I fast three days of each month.' He said: 'If you are going to fast, then fast the bright days (*Al-Ghurr*).'" (*Ṣaḥîḥ*)

رَسُولُ اللهِ ﷺ فَلَمْ يَأْكُلْ وَأَمَرَ الْقَوْمَ أَنْ يَأْكُلُوا وَأَمْسَكَ الْأَعْرَابِيُّ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَا يَمْنَعُكَ أَنْ تَأْكُلَ؟» قَالَ: إِنِّي أَصُومُ ثَلَاثَةَ أَيَّامٍ مِنْ كُلِّ شَهْرٍ، قَالَ: «إِنْ كُنْتَ صَائِمًا فَصُمِ الْغُرَّ».

تخريج: [صحيح] تقدم، ح:٢٤٢٣.

4316. It was narrated that Ibn Al-Ḥawtakiyyah said: "Umar, may Allâh be pleased with him, said: 'Who was present with us on the day when we stopped at Al-Qâḥah?'[1] Abû Dharr said: 'I was. A rabbit was brought to the Messenger of Allâh ﷺ, and the man who brought it said: I saw it bleeding (menstruating). The Prophet ﷺ did not eat, then he said: "Eat." A man said: "I am fasting." He said: "What fast are you observing?" He said: "Three days each month." He said: "Why don't you fast the bright shining days, the thirteenth, fourteenth and fifteenth."'" (*Ḥasan*)

٤٣١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حَكِيمِ بْنِ جُبَيْرٍ وَعَمْرِو بْنِ عُثْمَانَ وَمُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مُوسَى ابْنِ طَلْحَةَ، عَنِ ابْنِ الْحَوْتَكِيَّةِ قَالَ: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: مَنْ حَاضِرُنَا يَوْمَ الْقَاحَةِ؟ قَالَ: قَالَ أَبُو ذَرٍّ: أَنَا، أُتِيَ النَّبِيُّ ﷺ بِأَرْنَبٍ، فَقَالَ الرَّجُلُ الَّذِي جَاءَ بِهَا: إِنِّي رَأَيْتُهَا تَدْمَى فَكَانَ النَّبِيُّ ﷺ لَمْ يَأْكُلْ، ثُمَّ إِنَّهُ قَالَ: «كُلُوا» فَقَالَ رَجُلٌ: إِنِّي صَائِمٌ، قَالَ: «وَمَا صَوْمُكَ؟» قَالَ: مِنْ كُلِّ شَهْرٍ ثَلَاثَةُ أَيَّامٍ، قَالَ: «فَأَيْنَ أَنْتَ عَنِ الْبِيضِ الْغُرِّ ثَلَاثَ عَشْرَةَ وَأَرْبَعَ عَشْرَةَ وَخَمْسَ عَشْرَةَ».

تخريج: [حسن] تقدم، ح:٢٤٢٨ مختصرًا، وهو في الكبرى، ح:٤٨٢٣ * الثوري صرح بالسماع من اثنين غير عمرو بن عثمان.

Comments:

'Nights brightly illuminated throughout by the moon or the moonlit nights': Even so, fasting these days is meritorious. Why? Allâh knows best! It is possible that due to the full moon, human temperament might probably be remaining full of agility and vitality, during these nights and days; for instance, the sea. Mention here is made of the nights, but the days are meant, because fasts are during the days, not the nights. Well, the fast begins in darkness.

4317. Anas said: "We disturbed a rabbit in Marr Az-Zahrân so I

٤٣١٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ هِشَامٍ -

[1] A place between Makkah and Al-Madînah.

caught it, and brought it to Abû Ṭalḥah who slaughtered it, and sent me with its thighs and haunches to the Prophet ﷺ, and he accepted it." (*Ṣaḥîḥ*)

وَهُوَ ابْنُ زَيْدٍ - قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: أَنْفَجْنَا أَرْنَبًا بِمَرِّ الظَّهْرَانِ فَأَخَذْتُهَا فَجِئْتُ بِهَا إِلَى أَبِي طَلْحَةَ فَذَبَحَهَا، فَبَعَثَنِي بِفَخِذَيْهَا وَوَرِكَيْهَا إِلَى النَّبِيِّ ﷺ فَقَبِلَهُ.

تخريج: أخرجه البخاري، الهبة، باب قبول هدية الصيد، ح:٢٥٧٢، ومسلم، الصيد والذبائح، باب إباحة الأرنب، ح:١٩٥٣ من حديث شعبة به، وهو في الكبرٰى، ح:٤٨٢٤.

Comments:

1. The Arabic terms used in the text of the narration are *Fakhzayn* and *Warkayn*. *Fakhzayn* means thighs. But the expression *Fakhzayn* (two-thighs) with regard to the animal denotes fore-legs. In the same way, the term *Warkayn* (singular. *Wark*) means hips or haunches. But the *Warkayn* of an animal signifies its hind legs.
2. 'And he accepted it': This is a conclusive evidence that eating the hare is lawful.

4318. It was narrated that Ibn Ṣafwân said: "I caught two rabbits but I could not find anything with which to slaughter them, so I slaughtered them with a sharp-edged stone. I asked the Prophet ﷺ about that and he commanded me to eat them." (*Ḥasan*)

٤٣١٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا [حفصٌ] عَنْ عَاصِمٍ وَدَاوُدَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ صَفْوَانَ قَالَ: أَصَبْتُ أَرْنَبَيْنِ فَلَمْ أَجِدْ مَا أُذَكِّيهِمَا بِهِ فَذَكَّيْتُهُمَا بِمَرْوَةٍ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنْ ذٰلِكَ، فَأَمَرَنِي بِأَكْلِهِمَا.

تخريج: [إسناده حسن] أخرجه أبو داود، الضحايا، باب الذبيحة بالمروة، ح:٢٨٢٢ من حديث عاصم الأحول به، وهو في الكبرٰى، ح:٤٨٢٥، وصححه ابن حبان، ح:١٠٦٩، والحاكم، والذهبي * داود هو ابن أبي هند.

Chapter 26. Mastigures[1]

(المعجم ٢٦) - **الضَّبُّ** (التحفة ٢٦)

4319. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ was asked about mastigures when he was on the *Minbar* and he said: "I do not eat them, but I do not say that they are *Ḥarâm*." (*Ṣaḥîḥ*)

٤٣١٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ وَهُوَ عَلَى الْمِنْبَرِ سُئِلَ عَنِ الضَّبِّ فَقَالَ: «لَا آكُلُهُ وَلَا أُحَرِّمُهُ».

[1] It is a lizard which grows to be of a foot length or longer. They are not the same as the gecko for which there are orders, or encouragement, to kill. Its scientific name is Uromastyx.

تخريج: [إسناده صحيح] أخرجه الترمذي، الأطعمة، باب ما جاء في أكل الضب، ح:١٧٩٠ عن قتيبة به، وقال: "حسن صحيح"، وهو في الموطأ (يحيى):٢/٩٦٨، والكبرٰى، ح:٤٨٢٦.

Comments:

The Arabic expression used is *Dhabb*, which is generally taken to mean lizard. The species of lizard referred to here is large, somewhat akin to the size of the iguana of South America, or the sand lizard.

4320. It was narrated from Ibn 'Umar that a man said: "O Messenger of Allâh, what do you think about mastigures?" He said: "I do not eat them but I do not say that they are *Harâm*." (*Sahîh*)

٤٣٢٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ وَعَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! مَا تَرَى فِي الضَّبِّ قَالَ: «لَسْتُ بِآكِلِهِ وَلَا مُحَرِّمِهِ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٨٢٧.

4321. It was narrated from Khâlid bin Al-Walîd that a grilled mastigure was brought to the Messenger of Allâh ﷺ and was placed near to him. He reached out his hand to eat it, and someone who was present said: "O Messenger of Allâh, it is the meat of a mastigure." He withdrew his hand and Khâlid bin Al-Walîd said to him: "O Messenger of Allâh, is mastigure *Harâm*?" He said: "No, but it is not found in the land of my people, and I find it distasteful." He said: "Then Khâlid bent over the mastigure and ate some of it, and the Messenger of Allâh ﷺ was looking at him." (*Sahîh*)

٤٣٢١ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ عَنْ مُحَمَّدِ ابْنِ حَرْبٍ، عَنِ الزُّبَيْدِيِّ قَالَ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ، عَنْ عَبْدِ اللهِ ابْنِ عَبَّاسٍ، عَنْ خَالِدِ بْنِ الْوَلِيدِ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِضَبٍّ مَشْوِيٍّ فَقُرِّبَ إِلَيْهِ فَأَهْوَى إِلَيْهِ بِيَدِهِ لِيَأْكُلَ مِنْهُ، قَالَ لَهُ مَنْ حَضَرَ: يَا رَسُولَ اللهِ! إِنَّهُ لَحْمُ ضَبٍّ فَرَفَعَ يَدَهُ عَنْهُ، فَقَالَ لَهُ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللهِ! أَحَرَامٌ الضَّبُّ؟ قَالَ: «لَا، وَلٰكِنْ لَمْ يَكُنْ بِأَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ» فَأَهْوَى خَالِدٌ إِلَى الضَّبِّ فَأَكَلَ مِنْهُ وَرَسُولُ اللهِ ﷺ يَنْظُرُ.

تخريج: أخرجه البخاري، الأطعمة، باب ما كان النبي ﷺ لا يأكل حتى يسمى له فيعلم ما هو؟، ح:٥٣٩١، ومسلم، الصيد والذبائح، باب إباحة الضب، ح:١٩٤٦/ ٤٤ من حديث الزهري به، وهو في الكبرٰى، ح:٤٨٢٨.

4322. It was narrated from Ibn 'Abbâs that Khâlid bin Al-Walîd said that he entered upon Maimûnah bint Al-Hârith, who was his maternal

٤٣٢٢ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ

سَهْلٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ أَخْبَرَهُ: أَنَّ خَالِدَ ابْنَ الْوَلِيدِ أَخْبَرَهُ: أَنَّهُ دَخَلَ مَعَ رَسُولِ اللهِ ﷺ عَلَى مَيْمُونَةَ بِنْتِ الْحَارِثِ وَهِيَ خَالَتُهُ، فَقُدِّمَ إِلَى رَسُولِ اللهِ ﷺ لَحْمُ ضَبٍّ وَكَانَ رَسُولُ اللهِ ﷺ لَا يَأْكُلُ شَيْئًا حَتَّى يَعْلَمَ مَا هُوَ؟ فَقَالَ بَعْضُ النِّسْوَةِ: أَلَا تُخْبِرْنَ رَسُولَ اللهِ ﷺ مَا يَأْكُلُ؟ فَأَخْبَرَتْهُ أَنَّهُ لَحْمُ ضَبٍّ فَتَرَكَهُ، قَالَ خَالِدٌ: سَأَلْتُ رَسُولَ اللهِ ﷺ أَحَرَامٌ هُوَ؟ قَالَ: «لَا، وَلٰكِنَّهُ طَعَامٌ لَيْسَ فِي أَرْضِ قَوْمِي فَأَجِدُنِي أَعَافُهُ» قَالَ خَالِدٌ: فَاجْتَرَرْتُهُ إِلَيَّ فَأَكَلْتُهُ وَرَسُولُ اللهِ ﷺ يَنْظُرُ، وَحَدَّثَهُ ابْنُ الْأَصَمِّ عَنْ مَيْمُونَةَ وَكَانَ فِي حِجْرِهَا.

aunt, with the Messenger of Allâh ﷺ, and some meat of a mastigure was offered to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ would not eat anything until he knew what it was. One of the women said: "Why don't you tell the Messenger of Allâh ﷺ what he is eating?" So she told him that it was the meat of a mastigure, and he stopped eating. Khâlid said: "I asked the Messenger of Allâh ﷺ: 'Is it *Harâm*?' He said: 'No, but it is a food that is not known in the land of my people, and I find it distasteful.'" Khâlid said: "I pulled it over toward myself and ate it, and the Messenger of Allâh ﷺ was watching me." And Ibn Al-Asamm narrated it from Maimûnah, and he was in her apartment. (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٨٢٩.

٤٣٢٣ - أَخْبَرَنِي إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَهْدَتْ خَالَتِي إِلَى رَسُولِ اللهِ ﷺ أَقِطًا وَسَمْنًا وَأَضُبًّا، فَأَكَلَ مِنَ الْأَقِطِ وَالسَّمْنِ وَتَرَكَ الْأَضُبَّ تَقَذُّرًا، وَأُكِلَ عَلَى مَائِدَةِ رَسُولِ اللهِ ﷺ، وَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللهِ ﷺ. وَلَا أَمَرَ بِأَكْلِهِنَّ.

4323. It was narrated that Ibn 'Abbâs said: "My maternal aunt gave some cottage cheese, cooking fat, and mastigures to the Messenger of Allâh ﷺ. He ate some of the cottage cheese and cooking fat, and left the mastigures, as he found them distasteful. But they were eaten upon the table-spread of the Messenger of Allâh ﷺ, and if they were *Harâm* they would not have been eaten upon the table-spread of the Messenger of Allâh ﷺ, and he would not have told others to eat them." (***Sahîh***)

تخريج: أخرجه البخاري، الهبة، باب قبول الهدية، ح:٢٥٧٥، ومسلم، الصيد، باب إباحة الضب، ح:١٩٤٧ من حديث شعبة به، وهو في الكبرى، ح:٤٨٣٠ .

4324. It was narrated from Ibn 'Abbâs that he was asked about eating mastigures. He said: "Umm Ḥufaid gave some cooking fat, cottage cheese, and mastigures to the Messenger of Allâh ﷺ, and he ate some of the cooking fat and cottage cheese, but he did not eat the mastigures because he found them distasteful. If they were *Ḥarâm* they would not have been eaten at the table-spread of the Messenger of Allâh ﷺ and he would not have told others to eat them." (*Ṣaḥîḥ*)

٤٣٢٤ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا أَبُو بِشْرٍ عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سُئِلَ عَنْ أَكْلِ الضِّبَابِ فَقَالَ: أَهْدَتْ أُمُّ حُفَيْدٍ إِلَى رَسُولِ اللهِ ﷺ سَمْنًا وَأَقِطًا وَأَضُبًّا، فَأَكَلَ مِنَ السَّمْنِ وَالْأَقِطِ وَتَرَكَ الضِّبَابَ تَقَذُّرًا لَهُنَّ، فَلَوْ كَانَ حَرَامًا مَا أُكِلَ عَلَى مَائِدَةِ رَسُولِ اللهِ ﷺ وَلَا أَمَرَ بِأَكْلِهِنَّ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٨٣١.

Comments:

Umm Hufayd was the sister of Maimunah ؓ; and they both were also the maternal aunts of Ibn 'Abbâs and Khalid bin Al-Walid. From these narrations, it becomes unequivocally clear that the Ḍabb is not unlawful, although Allâh's Messenger ﷺ did not like it.

4325. It was narrated that Thâbit bin Yazîd Al-Anṣârî said: "We were with the Prophet ﷺ on a journey. We stopped to camp and the people caught some mastigures. I took a mastigure and grilled it, and brought it to the Prophet ﷺ. He took a palm stalk, and started counting his fingers with it, and said: 'A nation from among the Children of Israel was turned into beasts of the Earth, and I do not know what kind of animals they were.' I said: 'O Messenger of Allâh, the people have eaten some of them.' He did not tell them to eat it, and he did not forbid them from eatting it." (*Ṣaḥîḥ*)

٤٣٢٥ - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ سَلَّامُ بْنُ سُلَيْمٍ عَنْ حُصَيْنٍ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنْ ثَابِتِ بْنِ يَزِيدَ الْأَنْصَارِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَنَزَلْنَا مَنْزِلًا فَأَصَابَ النَّاسُ ضِبَابًا فَأَخَذْتُ ضَبًّا فَشَوَيْتُهُ، ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَأَخَذَ عُودًا يَعُدُّ بِهِ أَصَابِعَهُ ثُمَّ قَالَ: «إِنَّ أُمَّةً مِنْ بَنِي إِسْرَائِيلَ مُسِخَتْ دَوَابًّا فِي الْأَرْضِ وَإِنِّي لَا أَدْرِي أَيُّ الدَّوَابِّ هِيَ»؟ قُلْتُ: يَا رَسُولَ اللهِ! إِنَّ النَّاسَ قَدْ أَكَلُوا مِنْهَا، قَالَ: «فَمَا أَمَرَ بِأَكْلِهَا وَلَا نَهَى».

تخريج: [صحيح] أخرجه أبو داود، الأطعمة، باب: في أكل الضب، ح:٣٧٩٥ من حديث حصين به، وهو في الكبرٰى، ح:٤٨٣٢، وصححه الحافظ في الفتح:٩/٦٦٣، وانظر الحديث الآتي:٤٣٢٧، وله شواهد عند مسلم، ح:١٩٤٩، ١٩٥١ وغيره.

4326. It was narrated that Thâbit bin Wadî'ah said: "A man brought a mastigure to the Messenger of Allâh ﷺ and he started looking at it, and turning it over. He said: 'A nation was transformed, it is not known what they did, and I do not know if this is one of them.'" (*Ṣaḥîḥ*)

٤٣٢٦ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ زَيْدَ بْنَ وَهْبٍ يُحَدِّثُ عَنْ ثَابِتِ بْنِ وَدِيعَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ بِضَبٍّ فَجَعَلَ يَنْظُرُ إِلَيْهِ وَيُقَلِّبُهُ وَقَالَ: «إِنَّ أُمَّةً مُسِخَتْ لَا يُدْرَى مَا فَعَلَتْ، وَإِنِّي لَا أَدْرِي لَعَلَّ هٰذَا مِنْهَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٤٨٣٣.

4327. It was narrated from Al-Barâ' bin 'Âzib, from Thâbit bin Wadî'ah, that a man brought a mastigure to the Prophet ﷺ and he said: "A nation was transformed, and Allâh knows best." (*Ṣaḥîḥ*)

٤٣٢٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ زَيْدِ بْنِ وَهْبٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، عَنْ ثَابِتِ بْنِ وَدِيعَةَ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ بِضَبٍّ فَقَالَ: «إِنَّ أُمَّةً مُسِخَتْ وَاللهُ أَعْلَمُ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٤٨٣٤.

Comments:

From the Traditions occurring under this chapter, it is clearly evident that the *Ḍhabb* is lawful. It could be eaten without any doubt or suspicion. Allâh's Messenger ﷺ was, however, not inclined toward it.

Chapter 27. Hyenas

(المعجم ٢٧) - **الضَّبُعُ** (التحفة ٢٧)

4328. It was narrated that Ibn Abî 'Ammâr said: "I asked Jâbir bin 'Abdullâh about hyenas and he told me to eat them. I said: 'Are they game (that can be hunted)?' He said: 'Yes.' I said: 'Did you hear that from the Messenger of Allâh ﷺ?' He said: 'Yes.'" (*Ṣaḥîḥ*)

٤٣٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ابْنُ جُرَيْجٍ عَنْ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عُمَيْرٍ، عَنِ ابْنِ أَبِي عَمَّارٍ قَالَ: سَأَلْتُ جَابِرَ بْنَ عَبْدِ اللهِ عَنِ الضَّبُعِ فَأَمَرَنِي بِأَكْلِهَا، فَقُلْتُ: أَصَيْدٌ هِيَ؟ قَالَ: نَعَمْ، قُلْتُ: أَسَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: نَعَمْ.

تخريج: [صحيح] تقدم، ح: ٢٨٣٩، وهو في الكبرى، ح: ٤٨٣٥ .

Comments:

See No. 2839.

Chapter 28. Prohibition Against Eating Predators

(المعجم ٢٨) - تَحْرِيمُ أَكْلِ السِّبَاعِ
(التحفة ٢٨)

4329. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Every predator possessing fangs is forbidden to eat." (*Sahîh*)

٤٣٢٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَكِيمٍ، عَنْ عَبِيدَةَ بْنِ سُفْيَانَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ ذِي نَابٍ مِنَ السِّبَاعِ فَأَكْلُهُ حَرَامٌ».

تخريج: أخرجه مسلم، الصيد والذبائح، باب تحريم أكل كل ذي ناب من السباع . . . الخ، ح:١٩٣٣ من حديث عبدالرحمٰن بن مهدي به، وهو في الموطأ (يحيى):٢/٤٩٦، والكبرٰى، ح:٤٨٣٦.

Comments:

Every beast of prey invariably possesses fangs, and in hunting the fangs play a vital role. They happen to be four in all: a pair on each jaw, upper and lower. It has molars on the back of its middle teeth, next to the fangs.

4330. It was narrated from Abû Tha'labah Al-Khushanî that the Prophet ﷺ forbade eating any predator that has fangs." (*Sahîh*)

٤٣٣٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ ابْنُ الْمُثَنَّى عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

تخريج: أخرجه البخاري، الطب، باب ألبان الأتن، ح:٥٧٨٠، ومسلم، الصيد والذبائح، باب تحريم أكل كل ذي ناب من السباع . . . إلخ، ح:١٩٣٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٤٨٣٧.

4331. It was narrated that Abû Tha'labah said: "The Messenger of Allâh ﷺ said: 'Wealth taken by force is (not permissible), any predator that has fangs is not permissible, and any animal used for target practice is not permissible.'" (*Sahîh*)

٤٣٣١ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنْ خَالِدٍ، عَنْ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِي ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا [تَحِلُّ] النُّهْبَى وَلَا يَحِلُّ مِنَ السِّبَاعِ كُلُّ ذِي نَابٍ وَلَا يَحِلُّ الْمُجَثَّمَةُ».

تخريج: [صحيح] أخرجه أحمد:٤/١٩٤ من حديث بقية به مطولاً، وهو في الكبرٰى، ح:٤٨٣٦، ويأتي، ح:٤٣٤٨، ٤٤٤٣، وللحديث شواهد كثيرة، انظر الحديث الآتي، ح:٤٤٥٣ * بحير هو ابن سعد، وخالد هو ابن معدان.

Comments:

'Any animal used for target practice': This signifies an animal which is caught

and tied or confined in such a way that it may not run away; then it is killed tortuously by pelting stones at it or shooting arrows. This method, besides being tyrannical, is contrary to the principles of slaughtering and hunting.

Chapter 29. Permission To Eat Horse Meat

(المعجم ٢٩) - الإِذْنُ فِي أَكْلِ لُحُومِ الخَيْلِ (التحفة ٢٩)

4332. It was narrated that Jâbir said: "On the Day of Khaibar, the Messenger of Allâh ﷺ forbade the flesh of donkeys but he permitted the flesh of horses." (*Ṣaḥîḥ*)

٤٣٣٢ - أَخْبَرَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدَةَ قَالَا: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو - وَهُوَ ابْنُ دِينَارٍ - عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَن جَابِرٍ قَالَ: نَهَى - وَذَكَرَ رَسُولَ اللهِ ﷺ - يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ وَأَذِنَ فِي الْخَيْلِ.

تخريج: أخرجه مسلم، الصيد والذبائح، باب إباحة أكل لحم الخيل، ح:١٩٤١ عن قتيبة، والبخاري، المغازي، باب غزوة خيبر، ح:٤٢١٩، ح:٥٥٢٠، ٥٥٢٤ من حديث حماد بن زيد به، وهو في الكبرى، ح:٤٨٣٩.

Comments:

According to the dominant majority of the people of knowledge, the horse is a lawful or Halâl animal, because the narrations concerning its lawfulness are evidently explicit; and are authentic of superior rank. Among the various *imâms*, only Imâm Abû Hanifah ﷺ is the proponent of its unlawfulness, but many of his followers did not agree with him on this issue.

4333. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ allowed us to eat the flesh or horses but he forbade the flesh of donkeys." (*Ṣaḥîḥ*)

٤٣٣٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرٍ قَالَ: أَطْعَمَنَا رَسُولُ اللهِ ﷺ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ.

تخريج: [صحيح] أخرجه الترمذي، الأطعمة، باب ماجاء في أكل لحوم الخيل، ح:١٧٩٣ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٤٨٤٠، وانظر الحديث السابق.

4334. It was narrated that Jâbir said: "On the Day of Khaibar, the Messenger of Allâh ﷺ allowed us to eat the flesh of horses but he forbade us from the flesh of donkeys." (*Ṣaḥîḥ*)

٤٣٣٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنِ الْحُسَيْنِ - وَهُوَ ابْنُ وَاقِدٍ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، وَعَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرٍ، وَعَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: أَطْعَمَنَا رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ لُحُومِ الْحُمُرِ.

تخريج: [صحيح] وهو في الكبرى، ح:٤٨٤١، وانظر الحديثين السابقين.

4335. It was narrated that Jâbir said: "We used to eat horse meat during the time of the Messenger of Allâh ﷺ." (*Sahîh*)

٤٣٣٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ - وَهُوَ ابْنُ عَمْرٍو - قَالَ: حَدَّثَنَا عَبْدُ الْكَرِيمِ عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الذبائح، باب لحوم البغال، ح:٣١٩٧ من حديث عبدالكريم الجزري به، وهو في الكبرى، ح:٤٨٤٢.

Chapter 30. Prohibition Against Eating Horse Meat

(المعجم ٣٠) - تَحْرِيمُ أَكْلِ لُحُومِ الْخَيْلِ (التحفة ٣٠)

4336. It was narrated from Khâlid bin Al-Walîd that he heard the Messenger of Allâh ﷺ say: "It is not permissible to eat the flesh of horses, mules or donkeys." (*Da'îf*)

٤٣٣٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي ثَوْرُ بْنُ يَزِيدَ عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ ابْنِ الْوَلِيدِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَحِلُّ أَكْلُ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأطعمة، باب: في أكل لحوم الخيل، ح:٣٧٩٠، وابن ماجه، ح:٣١٩٨ من حديث بقية به، وهو في الكبرى، ح:٤٨٤٣، وضعفه موسى بن هارون الحافظ والبيهقي وغيرهما * صالح لين (تقريب)، وقال البخاري فيه: "فيه نظر"، وأبوه مستور.

Comments:

Imâm An-Nawawî has stated that this narration is weak. Imâm An-Nasâ'î has mentioned in the *Sunan Al-Kubra* that the previous narration is more authentic. Even if this one is authentic, it is abrogated, because the wordings giving permission which occur in the report of permissibility corroborate its abrogation.

4337. It was narrated from Khâlid bin Al-Walîd that the Messenger of Allâh ﷺ forbade eating the flesh of horses, mules and donkeys, and any predator that has fangs. (*Da'îf*)

٤٣٣٧ - أَخْبَرَنَا كَثِيرُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ صَالِحِ بْنِ يَحْيَى بْنِ الْمِقْدَامِ بْنِ مَعْدِيكَرِبَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ خَالِدِ بْنِ الْوَلِيدِ: أَنَّ رَسُولَ

اللهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الْخَيْلِ وَالْبِغَالِ وَالْحَمِيرِ وَكُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

تخريج: [ضعيف] انظر الحديث السابق، وهو في الكبرى، ح: ٤٨٤٤ .

4338. It was narrated from 'Aṭâ', that Jâbir said: "We used to eat horseflesh." I said: "And mules?" He said: "No." (*Ṣaḥîḥ*)

٤٣٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَأْكُلُ لُحُومَ الْخَيْلِ، قُلْتُ: الْبِغَالَ قَالَ: لَا.

تخريج: [إسناده صحيح] تقدم، ح: ٤٣٣٥، وهو في الكبرى، ح: ٤٨٤٥.

Chapter 31. Prohibition Of Eating The Flesh Of Domesticated Donkeys

(المعجم ٣١) - تَحْرِيمُ أَكْلِ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ (التحفة ٣١)

4339. It was narrated from Al-Ḥasan bin Muḥammad, and 'Abdullâh bin Muḥammad, that their father said: "Alî said to Ibn 'Abbâs, may Allâh be pleased with them both: 'The Prophet ﷺ forbade *Mut'ah* marriage, and the flesh of domesticated donkeys on the Day of Khaibar.'" (*Ṣaḥîḥ*)

٤٣٣٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ وَعَبْدِ اللهِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِمَا قَالَ: قَالَ عَلِيٌّ لِابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: إِنَّ النَّبِيَّ ﷺ نَهَى عَنْ نِكَاحِ الْمُتْعَةِ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ يَوْمَ خَيْبَرَ.

تخريج: [صحيح] تقدم، ح: ٣٣٦٧، وهو في الكبرى، ح: ٤٨٤٦.

Comments:

(For details please turn to *Ḥadîth* 3367)

4340. It was narrated from Al-Ḥasan bin Muḥammad, and 'Abdullâh bin Muḥammad, from their father, that 'Alî bin Abî Ṭâlib, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ forbade *Mut'ah* and the flesh of domesticated donkeys on the Day

٤٣٤٠ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنَا يُونُسُ وَمَالِكٌ وَأُسَامَةُ عَنِ ابْنِ شِهَابٍ، عَنِ الْحَسَنِ وَعَبْدِ اللهِ ابْنَيْ مُحَمَّدٍ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ ابْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى

رَسُولُ اللهِ ﷺ عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ وَعَنْ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ.

of Khaibar." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ٣٣٦٧، وهو في الكبرٰى، ح: ٤٨٤٧.

٤٣٤١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْحُمُرِ الْأَهْلِيَّةِ يَوْمَ خَيْبَرَ.

4341. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade (the flesh of) domesticated donkeys on the Day of Khaibar. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الذبائح والصيد، باب لحوم الحمر الإنسية، ح: ٥٥٢٢ من حديث يحيى القطان به، وهو في الكبرٰى، ح: ٤٨٤٨.

٤٣٤٢ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ مِثْلَهُ، وَلَمْ يَقُلْ خَيْبَرَ.

4342. A similar report was narrated from Ibn 'Umar, but he did not mention Khaibar. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢١٨ من حديث محمد بن عبيد، ومسلم، الصيد والذبائح، باب تحريم أكل لحم الحمر الإنسية، ح: ٥٦١/ ٢٤ بعد، ح: ١٩٣٦ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح: ٤٨٤٩.

٤٣٤٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ عَاصِمٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ قَالَ: نَهَى رَسُولُ اللهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الْإِنْسِيَّةِ نَضِيجًا وَنِيئًا.

4343. It was narrated that Al-Barâ' said: "On the Day of Khaibar, the Messenger of Allâh ﷺ forbade the flesh of domesticated donkeys, cooked or raw." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، المغازي، باب غزوة خيبر، ح: ٤٢٢٦، ومسلم، الصيد والذبائح، باب تحريم أكل لحم الحمر الإنسية، ح: ١٩٣٨/ ٣١ من حديث عاصم الأحول به، وهو في الكبرٰى، ح: ٤٨٥٠.

٤٣٤٤ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي

4344. It was narrated that 'Abdullâh bin Abî Awfa said: "On the Day of Khaibar we caught

إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ أَبِي أَوْفَى قَالَ: أَصَبْنَا يَوْمَ خَيْبَرَ حُمُرًا خَارِجًا مِنَ الْقَرْيَةِ فَطَبَخْنَاهَا، فَنَادَى مُنَادِي النَّبِيِّ ﷺ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ حَرَّمَ لُحُومَ الْحُمُرِ فَأَكْفِئُوا الْقُدُورَ بِمَا فِيهَا فَأَكْفَأْنَاهَا.

some donkeys outside the village and we cooked them. Then the caller of the Prophet ﷺ called out: 'The Messenger of Allâh ﷺ has forbidden the flesh of donkeys, so turn over your cooking pots with whatever is in them.' So we turned them over." (*Sahîh*)

تخريج: أخرجه البخاري، فرض الخمس، باب ما يصيب من الطعام في أرض الحرب، ح:٣١٥٥، ومسلم، الصيد والذبائح، باب تحريم أكل لحم الحمر الإنسية، ح:١٩٣٧ من حديث الشيباني به، وهو في الكبرٰى، ح:٤٨٥١.

Comments:

'So we turned them over' meaning we threw away the meat and destroyed it. This negates the viewpoint of those people who are under the impression that donkeys are not unlawful in themselves.

٤٣٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: صَبَّحَ رَسُولُ اللهِ ﷺ خَيْبَرَ فَخَرَجُوا إِلَيْنَا وَمَعَهُمُ الْمَسَاحِي، فَلَمَّا رَأَوْنَا قَالُوا: مُحَمَّدٌ وَالْخَمِيسُ، وَرَجَعُوا إِلَى الْحِصْنِ يَسْعَوْنَ، فَرَفَعَ رَسُولُ اللهِ ﷺ يَدَيْهِ ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ، اللهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ». فَأَصَبْنَا فِيهَا حُمُرًا فَطَبَخْنَاهَا فَنَادَى مُنَادِي النَّبِيِّ ﷺ قَالَ: إِنَّ اللهَ عَزَّ وَجَلَّ وَرَسُولَهُ يَنْهَاكُمْ عَنْ لُحُومِ الْحُمُرِ فَإِنَّهَا رِجْسٌ.

4345. It was narrated that Anas said: "The Messenger of Allâh ﷺ reached Khaibar in the morning, and they came out to us carrying their shovels. When they saw us they said: 'Muhammad and the army!' And they rushed back into the fortress. The Messenger of Allâh ﷺ raised his hands, then he said: '*Allâhu Akbar, Allâhu Akbar*, Khaibar is destroyed. Verily, when we descend in field of a people (i.e. near to them), evil will be the morning for those who had been warned!'[1] We acquired some donkeys there and we cooked them. Then the caller of the Prophet ﷺ called out: 'Allâh and His Messenger forbid you to eat the flesh of donkeys, for it is an abomination.'" (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٦٩، وهو في الكبرٰى، ح:٤٨٥٢.

Comments:

See No. 69.

[1] See: *As-Sâffât* 37:177.

4346. It was narrated from Abû Tha'labah Al-Khushanî that they went on a military campaign with the Messenger of Allâh ﷺ to Khaibar, and the people were starving. They found some domesticated donkeys there, so the people slaughtered some of them. The Prophet ﷺ was told about that, and he ordered 'Abdur-Raḥmân bin 'Awf to announce to the people: "The flesh of domesticated donkeys is not permissible for the one who testifies that I am the Messenger of Allâh." (*Ṣaḥîḥ*)

٤٣٤٦ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ: أَخْبَرَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ أَنَّهُ حَدَّثَهُمْ: أَنَّهُمْ غَزَوْا مَعَ رَسُولِ اللهِ ﷺ إِلَى خَيْبَرَ وَالنَّاسُ جِيَاعٌ فَوَجَدُوا فِيهَا حُمُرًا مِنْ حُمُرِ الْإِنْسِ، فَذَبَحَ النَّاسُ مِنْهَا فَحُدِّثَ بِذٰلِكَ النَّبِيُّ ﷺ فَأَمَرَ عَبْدَ الرَّحْمٰنِ بْنَ عَوْفٍ فَأَذَّنَ فِي النَّاسِ: أَلَا إِنَّ لُحُومَ الْحُمُرِ الْإِنْسِ لَا تَحِلُّ لِمَنْ شَهِدَ أَنِّي رَسُولُ اللّٰهِ.

تخريج: [**صحيح**] تقدم، ح:٤٣٣١، وهو في الكبرٰى، ح:٤٨٥٣.

4347. It was narrated from Abû Tha'labah Al-Khushanî that the Messenger of Allâh ﷺ forbade eating any predator with fangs, and the flesh of domesticated donkeys. (*Ṣaḥîḥ*)

٤٣٤٧ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ.

تخريج: [**صحيح**] تقدم، ح:٤٣٣٠، وهو في الكبرٰى، ح:٤٨٥٤.

Comments:

Domestic donkeys means those which people keep in their houses. The explicit mention of 'domestic' is due to the reason that the wild donkey is not forbidden or *Harâm*, as follows.

Chapter 32. Permissibility Of Eating The Flesh Of Onagers (Wild Donkeys)

(المعجم ٣٢) - بَابُ إِبَاحَةِ أَكْلِ لُحُومِ حُمُرِ الْوَحْشِ (التحفة ٣٢)

4348. It was narrated that Jâbir said: "On the Day of Khaibar we ate the flesh of horses, and onagers, but the Prophet ﷺ forbade us (from eating) donkeys." (*Ṣaḥîḥ*)

٤٣٤٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُفَضَّلُ - هُوَ ابْنُ فَضَالَةَ - عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَكَلْنَا يَوْمَ خَيْبَرَ لُحُومَ الْخَيْلِ وَالْوَحْشِ وَنَهَانَا النَّبِيُّ ﷺ عَنِ الْحِمَارِ.

تخريج: أخرجه مسلم، الصيد والذبائح، باب إباحة أكل لحم الخيل، ح:١٩٤١/٣٧ من حديث ابن جريج به، وهو في الكبرٰى، ح:٤٨٥٥.

Comments:

It is called a wild donkey and its hooves only are like those of the donkey. Otherwise, in reality, it is a wild cow, which happens to be a cow from the angle of its feature and form.

4349. It was narrated that 'Umair bin Salamah Aḍ-Ḍamrî said: "While we were traveling with the Prophet ﷺ in part of Athâyâ Ar-Rawḥâ', and they were in *Iḥrâm*, we saw a wounded onager. The Messenger of Allâh ﷺ said: 'Leave it, for soon the one who wounded it will come.' Then a man from Bahz came, and he was the one who had wounded the onager. He said: 'O Messenger of Allâh, it is up to you what you do with this onager.' The Messenger of Allâh ﷺ ordered Abû Bakr to distribute it among the people." (*Ṣaḥîḥ*)

٤٣٤٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا بَكْرٌ - هُوَ ابْنُ مُضَرَ - عَنِ ابْنِ الْهَادِ، عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ عُمَيْرِ ابْنِ سَلَمَةَ الضَّمْرِيِّ قَالَ: بَيْنَا نَحْنُ نَسِيرُ مَعَ النَّبِيِّ ﷺ بِبَعْضِ أَثَايَا الرَّوْحَاءِ وَهُمْ حُرُمٌ إِذَا حِمَارُ وَحْشٍ مَعْقُورٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «دَعُوهُ فَيُوشِكُ صَاحِبُهُ أَنْ يَأْتِيَهُ» فَجَاءَ رَجُلٌ مِنْ بَهْزٍ هُوَ الَّذِي عَقَرَ الْحِمَارَ فَقَالَ: يَا رَسُولَ اللهِ! شَأْنَكُمْ هٰذَا الْحِمَارُ، فَأَمَرَ رَسُولُ اللهِ ﷺ أَبَا بَكْرٍ يُقَسِّمُهُ بَيْنَ النَّاسِ.

تخريج: [إسناده صحيح] أخرجه ابن حبان في صحيحه، ح:٩٨٢ من حديث قتيبة به، وهو في الكبرٰى، ح:٤٨٥٦ * ابن الهاد هو يزيد بن عبدالله بن أسامة، ومحمد بن إبراهيم هو التيمي، ورواه مالك: ١/ ٣٥١ عنه مطولاً.

4350. It was narrated that from Ibn Abî Qatâdah, from Abû Qatâdah, that he caught an onager and brought it to his companions who were in *Iḥrâm* whereas he was not, and they ate from it. Then they said to one another: "Let us ask the Messenger of Allâh ﷺ about it." So we asked him and he said: "You did well." Then he said to us: "Do you have anything left of it?" We said: "Yes." He said: "Give us some." So we brought him some, and he ate from it, while he was in *Iḥrâm*. (*Ṣaḥîḥ*)

٤٣٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَبِي أُنَيْسَةَ عَنْ أَبِي حَازِمٍ، عَنِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ أَبِي قَتَادَةَ قَالَ: أَصَابَ حِمَارًا وَحْشِيًّا فَأَتَى بِهِ أَصْحَابَهُ وَهُمْ مُحْرِمُونَ وَهُوَ حَلَالٌ فَأَكَلْنَا مِنْهُ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: لَوْ سَأَلْنَا رَسُولَ اللهِ ﷺ عَنْهُ، فَسَأَلْنَاهُ فَقَالَ: «قَدْ أَحْسَنْتُمْ» فَقَالَ لَنَا: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قُلْنَا: نَعَمْ، قَالَ: «فَاهْدُوا لَنَا» فَأَتَيْنَاهُ مِنْهُ فَأَكَلَ مِنْهُ وَهُوَ مُحْرِمٌ.

تخريج: أخرجه البخاري، الهبة، باب من استوهب من أصحابه شيئًا، ح: ٢٥٧٠، ومسلم، الحج، باب تحريم الصيد للمحرم، ح: ١١٩٦/ ٦٣ من حديث أبي حازم به، وهو في الكبرى، ح: ٤٨٥٧.

Comments:

See Nos. 2818 and 2827.

Chapter 33. Permissibility Of Eating The Flesh Of Chickens

(المعجم ٣٣) - بَابُ إِبَاحَةِ أَكْلِ لُحُومِ الدَّجَاجِ (التحفة ٣٣)

4351. It was narrated from Zahdam that some chicken was brought to Abû Mûsâ and a man moved away from the people. He said: "What is the matter with you?" He said: "I saw it eating something that I consider filthy, and I swore I would not eat it." Abû Mûsâ said: "Come and eat, for I saw the Messenger of Allâh ﷺ eating it." And he told him to offer expiation for his vow (*Kafârat Al-Yamîn*). (*Ṣaḥîḥ*)

٤٣٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ زَهْدَمٍ: أَنَّ أَبَا مُوسَى أُتِيَ بِدَجَاجَةٍ فَتَنَحَّى رَجُلٌ مِنَ الْقَوْمِ فَقَالَ: مَا شَأْنُكَ؟ قَالَ: إِنِّي رَأَيْتُهَا تَأْكُلُ شَيْئًا قَذِرْتُهُ فَحَلَفْتُ أَنْ لَا آكُلَهُ، فَقَالَ أَبُو مُوسَى: ادْنُ فَكُلْ، فَإِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يَأْكُلُهُ وَأَمَرَهُ أَنْ يُكَفِّرَ عَنْ يَمِينِهِ.

تخريج: أخرجه مسلم، الأيمان، باب ندب من حلف يمينًا فرأى غيرها خيرًا منها ... إلخ، ح: ١٦٤٩/ ٩ من حديث سفيان بن عيينة، والبخاري، فرض الخمس، باب: ومن الدليل على أن الخمس لنوائب المسلمين ... إلخ، ح: ٣١٣٣ من حديث أيوب السختياني به، وهو في الكبرى، ح: ٤٨٥٨.

Comments:

'I saw it': It does not mean that particular chicken which was brought roasted. It rather signifies chickens in general. The purpose of Abû Mûsâ was to stress that it was not something new or unusual. Chickens may eat some or the other kind of filth. Nevertheless, 'I have witnessed the Messenger of Allâh ﷺ partaking the chicken.' We learn from this, that a small quantity of filth in such case makes no difference. If an animal, however, eats filth to the extent that the color, smell, or the taste of its filth appears on its flesh or milk, then it is *Harâm* to eat its flesh or drink its milk. If it is less than this, there is no harm at all.

4352. It was narrated that Zahdam Al-Jarmî said: "We were with Abû Mûsâ and his food was brought, including chicken. Among the people there was a man from Banu Taimullâh who had a reddish

٤٣٥٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنِ الْقَاسِمِ التَّمِيمِيِّ، عَنْ زَهْدَمٍ الْجَرْمِيِّ قَالَ: كُنَّا عِنْدَ أَبِي مُوسَى فَقُدِّمَ طَعَامُهُ وَقُدِّمَ فِي طَعَامِهِ لَحْمُ دَجَاجٍ وَفِي الْقَوْمِ

complexion, as if he were a freed slave. He did not come close and Abû Mûsâ said: 'Come (and eat) for I saw the Messenger of Allâh ﷺ eating it.'" (*Ṣaḥîḥ*)

رَجُلٌ مِنْ بَنِي تَيْمِ اللهِ، أَحْمَرُ كَأَنَّهُ مَوْلًى فَلَمْ يَدْنُ، فَقَالَ لَهُ أَبُو مُوسَى: ادْنُ فَإِنِّي قَدْ رَأَيْتُ رَسُولَ اللهِ ﷺ يَأْكُلُ مِنْهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٨٥٩.

4353. It was narrated from Ibn 'Abbâs that on the Day of Khaibar, the Prophet of Allâh ﷺ forbade eating any birds with talons and any predators with fangs. (*Ḍa'îf*)

٤٣٥٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ بِشْرٍ - هُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ وَعَنْ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأطعمة، باب ما جاء في أكل السباع، ح:٣٨٠٥ من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح:٤٨٦١، وحديث مسلم:١٩٣٤ يغني عنه.

Comments:

The relevance of this narration with the chapter is that the chicken is not a bird that catches its prey with its talons. Hence, it is lawful.

Chapter 34. Permissibility Of Eating Small Birds

(المعجم ٣٤) - إِبَاحَةُ أَكْلِ الْعَصَافِيرِ (التحفة ٣٤)

4354. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ said: "There is no person who kills a small bird or anything larger for no just reason, but Allâh, the Mighty and Sublime, will ask him about it." It was said: "O Messenger of Allâh, what does 'just reason' mean?" He said: "That you slaughter it and eat it, and do not cut off its head and throw it aside."[1] (*Ḥasan*)

٤٣٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ الْمُقْرِئُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ صُهَيْبٍ مَوْلَى ابْنِ عَامِرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا مِنْ إِنْسَانٍ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا إِلَّا سَأَلَهُ اللهُ عَزَّ وَجَلَّ عَنْهَا». قِيلَ: يَا رَسُولَ اللهِ! وَمَا حَقُّهَا؟ قَالَ: «يَذْبَحُهَا فَيَأْكُلُهَا وَلَا يَقْطَعُ رَأْسَهَا يَرْمِي بِهَا».

تخريج: [حسن] أخرجه أحمد:٢/١٦٦، والحميدي، ح:٥٨٧ عن سفيان بن عيينة به، وهو

[1] This appears again, see Nos. 4450 and 4451.

في الكبرى، ح:٤٨٦٠، وصححه الحاكم:٤/٢٣٣، والذهبي، وله شاهد حسن يأتي، ح:٤٤٥١
* عمرو هو ابن دينار.

Chapter 35. Dead Meat From The Sea

(المعجم ٣٥) - بَابُ مَيْتَةِ الْبَحْرِ

(التحفة ٣٥)

4355. It was narrated from Abû Hurairah, that the Prophet ﷺ (said), concerning the water of the sea: "Its water is pure (and purification) and its 'dead meat' is permissible (to eat)." (*Ṣaḥîḥ*)

٤٣٥٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ سَعِيدِ بْنِ سَلَمَةَ، عَنِ الْمُغِيرَةِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ فِي مَاءِ الْبَحْرِ: «هُوَ الطَّهُورُ مَاؤُهُ الْحَلَالُ مَيْتَتُهُ».

تخريج: [إسناده صحيح] تقدم، ح:٥٩، وهو في الكبرى، ح:٤٨٦٢.

Comments:

The seawater, from the angle of its taste, happens to be different from common water. The filth of the creatures that live in it, and of those who travel by sea, mixes in the seawater and disolves. If any of them dies, it rots and dissolves invariably in it. This might create a doubt that the seawater is perhaps impure. That is why Allâh's Messenger ﷺ stated it. Because there is an immense amount of water and, secondly, Allâh, Most High, has, out of His Perfect Power, devised such a plan that the water neither gets polluted nor contaminated, nor does the filth leave any trace in it. And Allâh is Most Powerful and Wise.

4356. It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ sent us, a group of three hundred, and we carried our provision on our mounts. Our supplies ran out until each man of us had one date per day." *It was said to him:* "O Abû 'Abdullâh, what good is one date for a man?" He said: "When we ran out of dates it became very difficult for us. Then we found a whale that had been cast ashore by the sea, and we ate from it for eighty days." (*Ṣaḥîḥ*)

٤٣٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ وَنَحْنُ ثَلَاثُمِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا، فَفَنِيَ زَادُنَا حَتَّى كَانَ يَكُونُ لِلرَّجُلِ مِنَّا كُلَّ يَوْمٍ تَمْرَةٌ، فَقِيلَ لَهُ: يَا أَبَا عَبْدِ اللهِ! وَأَيْنَ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا فَأَتَيْنَا الْبَحْرَ فَإِذَا بِحُوتٍ قَذَفَهُ الْبَحْرُ، فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا.

تخريج: أخرجه البخاري، الجهاد، باب حمل الزاد على الرقاب، ح:٢٩٨٣ من حديث عبدة

ابن سليمان به، وهو في الكبرى، ح:٤٨٦٣.

Comments:

Further detail of this *Hadîth* appears in the forthcoming narration. It proves that sea creatures are lawful, irrespective of whether they are caught or cast out by the waves or float dead on the surface of the sea. This is because the sea generally throws out dead creatures.

4357. It was narrated that 'Amr said: "I heard Jâbir say: 'The Messenger of Allâh ﷺ sent us, three hundred riders led by 'Ubaidah bin Al-Jarrâh, to lie in wait for the caravan of the Quraish. We stayed on the coast and became very hungry, so much so that we ate *Khabat*.[1] Then the sea cast ashore a beast called (*Al-'Anbar*), and we ate from it for half a month, and daubed our bodies with its fat, and our health was restored. Abû 'Ubaidah took one of its ribs and looked for the tallest camel and the tallest man in the army, and he passed beneath it. Then they got hungry again and a man slaughtered three camels, then they got hungry and a man slaughtered three camels, then they got hungry and a man slaughtered three camels. Then Abû 'Ubaidah told him not to do that." (One of the narrators) Sufyân said: "Abû Az-Zubair said, narrating from Jâbir: "We asked the Prophet ﷺ and he said: 'Do you have anything left of it?'" He said: "We took out, such-and-such an amount of fat from its (the whale's) eyes, and four men could fit into its eye socket. Abû 'Ubaidah had a sack of

٤٣٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ عَمْرٍو قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: بَعَثَنَا رَسُولُ اللهِ ﷺ ثَلَاثَمِائَةَ رَاكِبٍ أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ نَرْصُدُ عِيرَ قُرَيْشٍ فَأَقَمْنَا بِالسَّاحِلِ فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبَطَ، قَالَ: فَأَلْقَى الْبَحْرُ دَابَّةً يُقَالُ لَهَا [الْعَنْبَرُ]، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ وَادَّهَنَّا مِنْ وَدَكِهِ فَثَابَتْ أَجْسَامُنَا وَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ فَنَظَرَ إِلَى أَطْوَلِ جَمَلٍ وَأَطْوَلِ رَجُلٍ فِي الْجَيْشِ فَمَرَّ تَحْتَهُ، ثُمَّ جَاعُوا فَنَحَرَ رَجُلٌ ثَلَاثَ جَزَائِرَ، ثُمَّ جَاعُوا فَنَحَرَ رَجُلٌ ثَلَاثَ جَزَائِرَ، ثُمَّ جَاعُوا فَنَحَرَ رَجُلٌ ثَلَاثَ جَزَائِرَ، ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ، قَالَ سُفْيَانُ: قَالَ أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: فَسَأَلْنَا النَّبِيَّ ﷺ فَقَالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قَالَ: فَأَخْرَجْنَا مِنْ عَيْنَيْهِ كَذَا وَكَذَا قُلَّةً مِنْ وَدَكٍ وَنَزَلَ فِي حِجَاجِ عَيْنِهِ أَرْبَعَةُ نَفَرٍ وَكَانَ مَعَ أَبِي عُبَيْدَةَ جِرَابٌ فِيهِ تَمْرٌ فَكَانَ يُعْطِينَا الْقَبْضَةَ ثُمَّ صَارَ إِلَى التَّمْرَةِ فَلَمَّا فَقَدْنَاهَا وَجَدْنَا فَقْدَهَا.

[1] The leaves of a thorny desert tree.

dates and he used to give them out by the handful, then he started to give one date at a time, and when we ran out of dates it became very difficult for us." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، المغازي، باب غزوة سيف البحر ... إلخ، ح:٤٣٦١، ومسلم، الصيد والذبائح، باب إباحة ميتات البحر، ح:١٩٣٥/١٨ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٤٨٦٤.

Comments:

1. In this narration, there is an inversion of the sequence of events; the aquatic animal (the whale) already existed before the army reached the shore. In the same manner, the event of slaughtering the camels belongs to the period before the discovery of the aquatic animal. The incident of the distribution of the dates also belongs to the period prior to the discovery of the whale. The incident of extracting fat from the whale also is related to the seashore, and not to Al-Madinah , as is apparently explicit.
2. The purpose behind mentioning the rib, fat, and the cavity of the eye socket of the aquatic creature is to point out its huge size, that it was a colossal creature.

4358. It was narrated that Jâbir said: "The Prophet ﷺ sent us with Abû 'Ubaidah on a campaign. Our supplies ran out, then we passed by a whale that had been cast ashore by the sea. We wanted to eat from it, but Abû 'Ubaidah told us not to. Then he said: 'We are the envoys of the Messenger of Allâh ﷺ for the sake of Allâh; so eat.' So we ate from it for several days. When we came to the Messenger of Allâh ﷺ we told him about that and he said: 'If you have anything left of it then send it to us.'" (*Sahih*)

٤٣٥٨ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: بَعَثَنَا النَّبِيُّ ﷺ مَعَ أَبِي عُبَيْدَةَ فِي سَرِيَّةٍ فَنَفِدَ زَادُنَا فَمَرَرْنَا بِحُوتٍ قَدْ قَذَفَ بِهِ الْبَحْرُ فَأَرَدْنَا أَنْ نَأْكُلَ مِنْهُ، فَنَهَانَا أَبُو عُبَيْدَةَ ثُمَّ قَالَ: نَحْنُ رُسُلُ رَسُولِ اللهِ ﷺ وَفِي سَبِيلِ اللهِ، كُلُوا، فَأَكَلْنَا مِنْهُ أَيَّامًا، فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللهِ ﷺ أَخْبَرْنَاهُ فَقَالَ: «إِنْ كَانَ بَقِيَ مَعَكُمْ شَيْءٌ فَابْعَثُوا بِهِ إِلَيْنَا».

تخريج: أخرجه مسلم، ح:١٩٣٥/١٧، انظر الحديث السابق من حديث أبي الزبير به، وهو في الكبرٰى، ح:٤٨٦٥.

4359. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ sent us with Abû 'Ubaidah and we numbered over three hundred men.

٤٣٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ ابْنِ مُقَدَّمٍ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي الزُّبَيْرِ، عَنْ

جَابِرٍ قَالَ: بَعَثَنَا رَسُولُ اللهِ ﷺ مَعَ أَبِي عُبَيْدَةَ وَنَحْنُ ثَلَاثُمِائَةٍ وَبِضْعَةَ عَشَرَ، وَزَوَّدَنَا جِرَابًا مِنْ تَمْرٍ فَأَعْطَانَا قَبْضَةً قَبْضَةً فَلَمَّا أَنْ جُزْنَاهُ أَعْطَانَا تَمْرَةً تَمْرَةً، حَتَّى إِنْ كُنَّا لَنَمُصُّهَا كَمَا يَمُصُّ الصَّبِيُّ ونَشْرَبُ عَلَيْهَا الْمَاءَ، فَلَمَّا فَقَدْنَاهَا وَجَدْنَا فَقْدَهَا حَتَّى إِنْ كُنَّا لَنَخْبِطُ الْخَبَطَ بِقِسِيِّنَا وَنَسَفُّهُ، ثُمَّ نَشْرَبُ عَلَيْهِ مِنَ الْمَاءِ حَتَّى سُمِّينَا جَيْشَ الْخَبَطِ، ثُمَّ أَجَزْنَا السَّاحِلَ فَإِذَا دَابَّةٌ مِثْلُ الْكَثِيبِ يُقَالُ لَهُ الْعَنْبَرُ فَقَالَ أَبُو عُبَيْدَةَ: مَيْتَةٌ لَا تَأْكُلُوهُ، ثُمَّ قَالَ: جَيْشُ رَسُولِ اللهِ ﷺ وَفِي سَبِيلِ اللهِ عَزَّ وَجَلَّ وَنَحْنُ مُضْطَرُّونَ، كُلُوا بِاسْمِ اللهِ، فَأَكَلْنَا مِنْهُ وَجَعَلْنَا مِنْهُ وَشِيقَةً وَلَقَدْ جَلَسَ فِي مَوْضِعِ عَيْنِهِ ثَلَاثَةَ عَشَرَ رَجُلًا، قَالَ: فَأَخَذَ أَبُو عُبَيْدَةَ ضِلَعًا مِنْ أَضْلَاعِهِ فَرَحَلَ بِهِ أَجْسَمَ بَعِيرٍ مِنْ أَبَاعِرِ الْقَوْمِ فَأَجَازَ تَحْتَهُ، فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللهِ ﷺ قَالَ: «مَا حَبَسَكُمْ؟» قُلْنَا: كُنَّا نَتَّبِعُ عِيرَاتِ قُرَيْشٍ وَذَكَرْنَا لَهُ مِنْ أَمْرِ الدَّابَّةِ فَقَالَ: «ذَاكَ رِزْقٌ رَزَقَكُمُوهُ اللهُ عَزَّ وَجَلَّ، أَمَعَكُمْ مِنْهُ شَيْءٌ؟» قَالَ: قُلْنَا: نَعَمْ.

He supplied us with a sack of dates and gave them out by the handful. When he ran short, he gave us one date at a time, until we used to suck on it like an infant, and we would drink water with it. When we ran out of them it became very difficult for us. We used to hit the Khabaṭ leaves with our bows (to knock them down) and swallow them, then drink water with it. We became known as *Jaish Al-Khabaṭ* (the *Khabat* army). Then, when we were about to turn inland, we saw a beast like a hill, called *Al-'Anbar*. Abû 'Ubaidah said: 'It is dead meat, do not eat it.' Then he said: 'The army of the Messenger of Allâh ﷺ in the cause of Allâh, the Mighty and Sublime, and we are forced by necessity; eat in the name of Allâh.' So we ate from it and we made some of it into jerked meat. Thirteen men could sit in its eye-socket. Abû 'Ubaidah took one of its ribs and seated a man on the biggest camel that the people had, and they passed beneath it. When we came to the Messenger of Allâh ﷺ, he said: 'What kept you so long?' We said: 'We were waiting for the caravans of the Quraish,' and we told him about the beast. He said: 'That is provision that Allâh granted to you. Do you have anything of it with you?' We said: 'Yes.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٨٦٦ .

Comments:

1. 'We were more than three hundred and ten,' meaning less than three hundred and twenty.
2. 'Thirteen men': In the previous narration, 'four' was mentioned, but the number four does not negate the thirteen. Four might have been walking around it, and thirteen might have sat in it together.

3. '*Al-Anbar*': Whale. It is a colossal creature, which is capable of shattering a ship if it strikes a blow to it. Only Allâh knows what sort of tremendous creatures are concealed in the depths of the sea. The whale is also such a creature. Glory be to Allâh!

Chapter 36. Frogs

(المعجم ٣٦) - **الضِّفْدَعُ** (التحفة ٣٦)

4360 It was narrated from 'Abdur-Rahmân bin 'Uthmân that a physician made mention of the use of frogs in a remedy in the presence of the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ forbade killing them. (*Sahîh*)

٤٣٦٠ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ خَالِدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عُثْمَانَ: أَنَّ طَبِيبًا ذَكَرَ ضِفْدَعًا فِي دَوَاءٍ عِنْدَ رَسُولِ اللهِ ﷺ، فَنَهَى رَسُولُ اللهِ ﷺ عَنْ قَتْلِهِ.

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الطب، باب: في الأدوية المكروهة، ح:٣٨٧١ من حديث محمد بن عبدالرحمٰن بن أبي ذئب به، وهو في الكبرٰى، ح:٤٨٦٧، وصححه الحاكم: ٤/ ٤١١، ووافقه الذهبي.

Comments:

Since it is proved that it is unlawful to kill the frog, then it is also unlawful to consume.

Chapter 37. Locusts

(المعجم ٣٧) - **الْجَرَادُ** (التحفة ٣٧)

4361. It was narrated from Abû Ya'fûr that he heard 'Abdullâh bin Abî Awfa say: "We went on seven campaigns with the Messenger of Allâh ﷺ, and we used to eat locusts." (*Sahîh*)

٤٣٦١ - **أَخْبَرَنَا** حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ - وَهُوَ ابْنُ حَبِيبٍ - عَنْ شُعْبَةَ، عَنْ أَبِي يَعْفُورٍ سَمِعَ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى قَالَ: غَزَوْنَا مَعَ رَسُولِ اللهِ ﷺ سَبْعَ غَزَوَاتٍ فَكُنَّا نَأْكُلُ الْجَرَادَ.

تخريج: أخرجه البخاري، الذبائح والصيد، باب أكل الجراد، ح:٥٤٩٥ من حديث شعبة، ومسلم، الصيد والذبائح، باب إباحة الجراد، ح:١٩٥٢ من حديث أبي يعفور العبدي وقدان به، وهو في الكبرٰى، ح:٤٨٦٨ .

Comments:

Locust need not be slaughtered because it does not contain flowing blood.

4362. It was narrated that Abû Ya'fûr said: "I asked 'Abdullâh bin Abû Awfa about killing locusts and he said: 'I went on six campaigns with the Messenger of Allâh ﷺ, and we ate locusts.'" (*Sahîh*)

٤٣٦٢ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ سُفْيَانَ - وَهُوَ ابْنُ عُيَيْنَةَ - عَنْ أَبِي يَعْفُورٍ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ أَبِي أَوْفَى عَنْ قَتْلِ الْجَرَادِ فَقَالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ سِتَّ غَزَوَاتٍ نَأْكُلُ الْجَرَادَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٨٦٩.

Chapter 38. Killing Ants

(المعجم ٣٨) - قَتْلُ النَّمْلِ (التحفة ٣٨)

4363. It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: "An ant bit one of the prophets, and he ordered that the ant nest be burned. Then Allâh revealed to him: 'One ant bit you, and you destroyed one of the nations that glorify Allâh.'" (*Ṣaḥîḥ*)

٤٣٦٣ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدٍ وَأَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ: «أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا مِنَ الْأَنْبِيَاءِ فَأَمَرَ بِقَرْيَةِ النَّمْلِ فَأُحْرِقَتْ، فَأَوْحَى اللهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ قَدْ قَرَصَتْكَ نَمْلَةٌ أَهْلَكْتَ أُمَّةً مِنَ الْأُمَمِ تُسَبِّحُ».

تخريج: أخرجه مسلم، السلام، باب النهي عن قتل النمل، ح:٢٢٤١ من حديث ابن وهب، والبخاري، الجهاد، باب (١٥٣)، ح:٣٠١٩ من حديث يونس بن يزيد به، وهو في الكبرى، ح:٤٨٧٠.

Comments:

1. To kill ants unnecessarily is not permitted. If they become harmful to human beings, then they could be killed. Allâh, Most High, did not express His displeasure upon the killing of one single ant but upon killing numerous of them, because they were guiltless.
2. Burning them with fire might probably have been allowed in their *Shari'ah* or the Divine law; it is forbidden in our *Shar'iah*.
3. Forbiddance to kill it is the evidence of its being unlawful.

4364. It was narrated from Al-Ḥasan: "One of the prophets stopped beneath a tree and an ant bit him, so he gave instructions that their nest be burned with all the ants inside it. Then Allâh revealed to him: 'Why did you not punish just one ant?'" Al-Ash'ath said: "A similar report was narrated from Ibn Sîrîn, from Abû Hurairah, from the Prophet, in which were added the words: 'For they glorify Allâh.'" (*Ṣaḥîḥ*)

٤٣٦٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ - وَهُوَ ابْنُ شُمَيْلٍ - قَالَ: أَخْبَرَنَا أَشْعَثُ عَنِ الْحَسَنِ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ فَلَدَغَتْهُ نَمْلَةٌ فَأَمَرَ بِبَيْتِهِنَّ فَحُرِّقَ عَلَى مَا فِيهَا، فَأَوْحَى اللهُ إِلَيْهِ: فَهَلَّا نَمْلَةً وَاحِدَةً».

وَقَالَ الْأَشْعَثُ: عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: مِثْلَهُ وَزَادَ: «فَإِنَّهُنَّ يُسَبِّحْنَ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٤٨٧١، ٤٨٧٢ * والأشعث هو ابن عبدالملك الحمراني.

4365. A similar report was narrated from Abû Hurairah, but was not attributed to the Prophet ﷺ. (*Ṣaḥîḥ*)

٤٣٦٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ وَلَمْ يَرْفَعْهُ.

تخريج: [صحيح] تقدم قبله، وهو في الكبرى، ح:٤٨٧٣، ورواه حبيب بن الشهيد وسلمة ابن علقمة عن محمد بن سيرين عن أبي هريرة به موقوفًا، فالطريقان المرفوع والموقوف صحيحان، والله أعلم.

The Book Of *Aḍ-Ḍaḥâyâ* (Sacrifices)

(المعجم ٤٣) - كِتَابُ الضَّحَايَا
(التحفة ٢٦)

(Chapter 1. The One Who Wishes To Offer A Sacrifice Should Not Remove Any Of His Hair)

(المعجم ١) - [بَابٌ: مَنْ أَرَادَ أَنْ يُضَحِّيَ فَلَا يَأْخُذْ مِنْ شَعْرِهِ . . .] (التحفة ١)

4366. It was narrated from Umm Salamah that the Prophet ﷺ said: "Whoever sees the new crescent of Dhul-Ḥijjah and wants to offer a sacrifice, let him not remove any of his hair or nails until he has offered the sacrifice." (*Ṣaḥîḥ*)

٤٣٦٦ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ - وَهُوَ ابْنُ شُمَيْلٍ - قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ ابنِ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ رَأَى هِلَالَ ذِي الْحِجَّةِ فَأَرَادَ أَنْ يُضَحِّيَ فَلَا يَأْخُذْ مِنْ شَعْرِهِ وَلَا مِنْ أَظْفَارِهِ حَتَّى يُضَحِّيَ».

تخريج: أخرجه مسلم، الأضاحي، باب نهي من دخل عليه عشر ذي الحجة وهو يريد التضحية أن يأخذ من شعره وأظفاره شيئًا، ح:١٩٧٧/٤١ من حديث شعبة به، وهو في الكبرٰى، ح:٤٤٥١

Comments:

'Whoever sees the new crescent of Dhul-Hijjah': The meaning is when the crescent of the month of Dhul-Hijjah appears. It is, however, not necessary that everyone sights it.

4367. It was narrated that 'Amr bin Muslim said: "Ibn Al-Musayyab told me that Umm Salamah, the wife of the Prophet ﷺ, told him that the Messenger of Allâh ﷺ said: 'Whoever wants to offer a sacrifice, let him not remove anything from his nails or cut his hair for the first ten days of Dhul-Ḥijjah.'" (*Ṣaḥîḥ*)

٤٣٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ قَالَ: أَخْبَرَنَا اللَّيْثُ قَالَ: حَدَّثَنَا خَالِدُ بْنُ يَزِيدَ عَنِ ابْنِ أَبِي هِلَالٍ عَنْ عَمْرِو بْنِ مُسْلِمٍ أَنَّهُ قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ أَرَادَ أَنْ يُضَحِّيَ فَلَا يَقْلِمْ مِنْ أَظْفَارِهِ وَلَا يَحْلِقْ شَيْئًا مِنْ شَعْرِهِ فِي عَشْرِ الْأُوَلِ مِنْ ذِي الْحِجَّةِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٤٥٢.

Comments:

'Ten days': means until slaughtering the sacrificial animal on the tenth day. One ought to have his haircut after the animal is slaughtered.

4368. It was narrated that Sa'eed bin Al-Mûsâyyab said: "Whoever wants to offer a sacrifice when Dhul-Hijjah begins, let him not remove anything from his hair or nails." I (the narrator) mentioned that to 'Ikrimah, and he said: "Should he not also keep away from women and perfume?"[1] (*Sahîh*)

٤٣٦٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ عُثْمَانَ الْأَحْلَافِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَنْ أَرَادَ أَنْ يُضَحِّيَ فَدَخَلَتْ أَيَّامُ الْعَشْرِ فَلَا يَأْخُذْ مِنْ شَعْرِهِ وَلَا أَظْفَارِهِ، فَذَكَرْتُهُ لِعِكْرِمَةَ فَقَالَ: أَلَا يَعْتَزِلُ النِّسَاءَ وَالطِّيبَ.

تخريج: [صحيح] تقدم، ح:٤٣٦٦، وهو في الكبرى، ح:٤٤٥٣ .

Comments:

The intent of 'Ikrimah is that when one is required to avoid having his hair cut, the use of women and fragrance should also be forbidden, because resemblance with the *Muhrim* would be complete only in that event. He might originally have considered it the personal utterance or statement of Sa'eed bin Musayyab and perhaps the *Marfu'* narration might not have reached him.

4369. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "When the (first) ten (days of Dhul-Hijjah) begin, and one of you wants to offer a sacrifice, let him not remove anything from his hair or skin." (*Sahîh*)

٤٣٦٩ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا دَخَلَتِ الْعَشْرُ فَأَرَادَ أَحَدُكُمْ أَنْ يُضَحِّيَ، فَلَا يَمَسَّ مِنْ شَعْرِهِ وَلَا مِنْ بَشَرِهِ شَيْئًا».

تخريج: [صحيح] تقدم، ح:٤٣٦٦، وهو في الكبرى، ح:٤٤٥٤ .

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[1] The *Shaikh* has graded this narration *Sahîh*, and said that it preceded in No. 4366. Perhaps he means that it is *Sahîh* in meaning. As for the chain – and it contains that – it is statement of 'Ikrimah, weak by itself since it is narrated by *Shaikh* bin 'Abdullâh. Similarly *Shaikh* Al-Albânî and others graded it weak, and removed the need to speculate about why 'Ikrimah made such statement. And Allâh knows best.

Chapter 2. The One Who Cannot Find A Sacrifice

(المعجم ٢) - **بَابُ مَنْ لَمْ يَجِدِ الأُضْحِيَّةَ** (التحفة ٢)

4370. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ said to a man: "I have been instructed to take the Day of Sacrifice as an *'Îd* which Allâh, the Mighty and Sublime, has ordained for this *Ummah*." The man said: "What do you think if I cannot find anything but a female sheep that has been loaned to me so that I may benefit from its milk – should I sacrifice it?" He said: "No. Rather cut something from your hair and your nails, trim your mustache and shave your pubic hairs, and you will have a complete reward with Allâh, the Mighty and Sublime, as if you had offered the sacrifice." (*Ṣaḥîḥ*)

٤٣٧٠ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنُ أَبِي أَيُّوبَ وَذَكَرَ آخَرِينَ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، عَنْ عِيسَى بْنِ هِلَالٍ الصَّدَفِيِّ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ لِرَجُلٍ: «أُمِرْتُ بِيَوْمِ الأَضْحَى عِيدًا جَعَلَهُ اللهُ عَزَّ وَجَلَّ لِهَٰذِهِ الأُمَّةِ» فَقَالَ الرَّجُلُ: أَرَأَيْتَ إِنْ لَمْ أَجِدْ إِلَّا مَنِيحَةً أُنْثَى أَفَأُضَحِّي بِهَا؟ قَالَ: «لَا، وَلَٰكِنْ تَأْخُذُ مِنْ شَعْرِكَ وَتُقَلِّمُ أَظْفَارَكَ وَتَقُصُّ شَارِبَكَ وَتَحْلِقُ عَانَتَكَ فَذَٰلِكَ تَمَامُ أُضْحِيَتِكَ عِنْدَ اللهِ عَزَّ وَجَلَّ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الضحايا، باب ماجاء في إيجاب الأضاحي، ح:٢٧٨٩ من حديث سعيد بن أبي أيوب به، وهو في الكبرٰى، ح:٤٤٥٥، وصححه ابن حبان، ح:١٠٤٣، والحاكم:٤/ ٢٢٣، ووافقه الذهبي.

Comments:

We learn from this, that even the one who does not have the ability to offer a sacrifice should, as far as possible, try to follow the rulings of those offering a sacrifice; for instance, he should not get his hair cut, etc., from the moment of the sighting of the crescent. And when those offering sacrifices go for their hair cut, he should also have his hair cut, along with them. Thereupon, he would also get the recompense of the sacrifice.

Chapter 3. The *Imâm* Slaughtering His Sacrifice In The Prayer Place

(المعجم ٣) - **ذَبْحُ الإِمَامِ أُضْحِيَتَهُ بِالْمُصَلَّى** (التحفة ٣)

4371. It was narrated from Nâfi' that 'Abdullâh told him that the Messenger of Allâh ﷺ used to offer the sacrifice at the prayer place. (*Ṣaḥîḥ*)

٤٣٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، عَنْ كَثِيرِ بْنِ فَرْقَدٍ، عَنْ نَافِعٍ أَنَّ عَبْدَ اللهِ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَذْبَحُ أَوْ يَنْحَرُ بِالْمُصَلَّى.

تخريج: [صحيح] تقدم، ح: ١٥٩٠، وهو في الكبرى، ح: ٤٤٥٦.

4372. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ offered the sacrifice on the Day of Sacrifice in Al-Madînah. He said: "If he did not offer the *Naḥr* (sacrifice a camel) he would have offered *Dhabîhah* (sacrificed a sheep) at the prayer place." (***Ḥasan***)

٤٣٧٢ - أَخْبَرَنَا عَلِيُّ بْنُ عُثْمَانَ النُّفَيْلِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي نَافِعٌ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَحَرَ يَوْمَ الْأَضْحَى بِالْمَدِينَةِ، قَالَ: وَقَدْ كَانَ إِذَا لَمْ يَنْحَرْ يَذْبَحُ بِالْمُصَلَّى.

تخريج: [إسناده حسن] وهو في الكبرى، ح: ٤٤٥٧، وأخرجه البخاري، ح: ٩٨٢، ١٧١٠، ٥٥٥٢ من حديث نافع به مختصرًا، فالحديث صحيح * عبدالله بن سليمان هو الطويل أبو حمزة المصري، والمفضل بن فضالة هو ابن عبيد القتباني، وسعيد بن عيسى هو ابن سعيد بن تليد.

Comments:

Even so, he did not take the camel to the place of offering the Eid prayer. He would rather slaughter it in the city. If there was a small sacrificial animal, he would take it to the place of prayer, because slaughtering a big animal takes time and also it requires the help of several people.

Chapter 4. The People Slaughtering The Sacrifice In The Prayer Place

(المعجم ٤) - **ذَبْحُ النَّاسِ بِالْمُصَلَّى** (التحفة ٤)

4373. It was narrated that Jundub bin Sufyân said: "I attended (the day of) sacrifice with the Messenger of Allâh ﷺ. He led the people in prayer, then when he finished praying he saw some sheep that had been sacrificed. He said: 'Whoever slaughtered (his sacrifice) before the prayer, let him slaughter a sheep in its place, and whoever has not slaughtered, let him offer a sacrifice in the name of Allâh, the Mighty and Sublime.'" (***Ṣaḥîḥ***)

٤٣٧٣ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدُبِ ابْنِ سُفْيَانَ قَالَ: شَهِدْتُ أَضْحَى مَعَ رَسُولِ اللهِ ﷺ فَصَلَّى بِالنَّاسِ، فَلَمَّا قَضَى الصَّلَاةَ رَأَى غَنَمًا قَدْ ذُبِحَتْ فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ شَاةً مَكَانَهَا، وَمَنْ لَمْ يَكُنْ ذَبَحَ فَلْيَذْبَحْ عَلَى اسْمِ اللهِ عَزَّ وَجَلَّ».

تخريج: أخرجه مسلم، الأضاحي، باب وقتها، ح: ١٩٦٠ من حديث أبي الأحوص، والبخاري، العيدين، باب كلام الإمام والناس في خطبة العيد ... إلخ، ح: ٩٨٥ من حديث الأسود به، وهو في الكبرى، ح: ٤٤٥٨ .

Comments:

The time for offering sacrifice is prescribed. Slaughtering animals prior to that is invalid, as the times for ritual prayers are prescribed. A ritual prayer performed before its prescribed time shall have to be re-prayed. In the same manner is the time for slaughtering sacrificial animals after the *Eid* prayer.

Chapter 5. Animals That Are Not Allowed For Sacrifice: The Animal With One Bad Eye

(المعجم ٥) - مَا نُهِيَ عَنْهُ مِنَ الأَضَاحِيِّ: الْعَوْرَاءِ (التحفة ٥)

4374. It was narrated that Abû Aḍ-Ḍaḥḥâk 'Ubaid bin Fairûz, the freed slave of Banu Shaibân, said: "I said to Al-Barâ' bin 'Âzib: 'Tell me of the sacrificial animals that the Messenger of Allâh ﷺ disliked or forbade.' He said: 'The Messenger of Allâh ﷺ stood up, and my hands are shorter than his, and he said: "There are four that will not do as sacrifices: The animal that clearly has one bad eye; the sick animal that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones."' I said: 'I dislike that the animal should have some fault in its horns or teeth.' He said: 'What you dislike, forget about it and do not make it forbidden to anyone.'" (*Ṣaḥîḥ*)

٤٣٧٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ بْنِ عَبْدِ الرَّحْمٰنِ مَوْلَى بَنِي أَسَدٍ، عَنْ أَبِي الضَّحَّاكِ عُبَيْدِ بْنِ فَيْرُوزَ مَوْلَى بَنِي شَيْبَانَ قَالَ: قُلْتُ لِلْبَرَاءِ: حَدِّثْنِي عَمَّا نَهَى عَنْهُ رَسُولُ اللهِ ﷺ مِنَ الأَضَاحِي قَالَ: قَامَ رَسُولُ اللهِ ﷺ وَيَدِي أَقْصَرُ مِنْ يَدِهِ فَقَالَ: «أَرْبَعٌ لَا يَجْزِينَ: الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْكَسِيرَةُ الَّتِي لَا تُنْقِي» قُلْتُ: إِنِّي أَكْرَهُ أَنْ يَكُونَ فِي الْقَرْنِ نَقْصٌ وَأَنْ يَكُونَ فِي السِّنِّ نَقْصٌ قَالَ: «مَا كَرِهْتَهُ فَدَعْهُ وَلَا تُحَرِّمْهُ عَلَى أَحَدٍ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الضحايا، باب ما يكره من الضحايا، ح:٢٨٠٢ من حديث شعبة به، وقال الترمذي، ح:١٤٩٧ "حسن صحيح"، وهو في الكبرى، ح:٤٤٥٩، وصححه ابن خزيمة، ح:٢٩١٢، وابن حبان، ح:١٠٤٦، ١٠٤٧، وابن الجارود، ح:٩٠٧، والنووي، والحاكم:١/ ٤٦٧، ٤٦٨، والذهبي وغيرهم.

Comments:

'Do not make it for bidden for anyone' means do not give an edict of unlawfulness to anyone. A slight defect deserves to be overlooked, although the one who offers the sacrifice should slaughter the best animal on his own. The details concerning the horns and ears appear in the forthcoming narration.

Chapter 6. Lame Animals

(المعجم ٦) - **الْعَرْجَاءُ** (التحفة ٦)

4375. 'Ubaid bin Fairûz said: "I said to Al-Barâ' bin 'Âzib: 'Tell me of the sacrificial animals that the Messenger of Allâh ﷺ disliked or forbade. He said: "The Messenger of Allâh ﷺ gestured like this with his hand, and my hands are shorter than the hand of the Messenger of Allâh ﷺ, (and he said): 'There are four that will not do as sacrifices: The animal that clearly has one bad eye; the sick animal that is obviously sick; the lame animal with an obvious limp; and the animal that is so emaciated that it is as if there is no marrow in its bones.'" He said: "And I dislike that the animal should have some fault in its horns or ears." He said: "What you dislike, forget about it, and do not make it forbidden to anyone." (*Ṣaḥîḥ*)

٤٣٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَأَبُو دَاوُدَ وَيَحْيَى وَعَبْدُ الرَّحْمٰنِ وَابْنُ أَبِي عَدِيٍّ وَأَبُو الْوَلِيدِ قَالُوا: أَخْبَرَنَا شُعْبَةُ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ عُبَيْدَ بْنَ فَيْرُوزَ قَالَ: قُلْتُ لِلْبَرَاءِ بْنِ عَازِبٍ: حَدِّثْنِي مَا كَرِهَ أَوْ نَهَى عَنْهُ رَسُولُ اللهِ ﷺ مِنَ الْأَضَاحِي، قَالَ: فَإِنَّ رَسُولَ اللهِ ﷺ قَالَ: هٰكَذَا بِيَدِهِ، وَيَدِي أَقْصَرُ مِنْ يَدِ رَسُولِ اللهِ ﷺ: «أَرْبَعَةٌ لَا يَجْزِينَ فِي الْأَضَاحِي: الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَرْجَاءُ الْبَيِّنُ ظَلْعُهَا، وَالْكَسِيرَةُ الَّتِي لَا تُنْقِي» قَالَ: فَإِنِّي أَكْرَهُ أَنْ يَكُونَ نَقْصٌ فِي الْقَرْنِ وَالْأُذُنِ، قَالَ: «فَمَا كَرِهْتَ مِنْهُ فَدَعْهُ وَلَا تُحَرِّمْهُ عَلَى أَحَدٍ».

تخريج: **[إسناده صحيح]** انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٤٦٠.

Comments:

Here we learn that a slight limp which is not discernible without investigating or if it is felt when the camel runs, then it is not a defect for a sacrifice.

Chapter 7. Emaciated Animals

(المعجم ٧) - **الْعَجْفَاءُ** (التحفة ٧)

4376. It was narrated from 'Ubaid bin Fairûz that Al-Barâ' bin 'Âzib said: "I heard the Messenger of Allâh ﷺ say" – and he gestured with his fingers, but his fingers were shorter than the fingers of the Messenger of Allâh ﷺ – he said: "It is not permissible to offer as a sacrifice an animal that clearly has one bad eye, a lame animal that is

٤٣٧٦ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَاللَّيْثُ بْنُ سَعْدٍ وَذَكَرَ آخَرَ وَقَدَّمَهُ أَنَّ سُلَيْمَانَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُمْ عَنْ عُبَيْدِ ابْنِ فَيْرُوزٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ وَأَشَارَ بِأَصَابِعِهِ

وَأَصَابِعِي أَقْصَرُ مِنْ أَصَابِعِ رَسُولِ اللهِ ﷺ يُشِيرُ بِأُصْبُعِهِ يَقُولُ: «لَا يَجُوزُ مِنَ الضَّحَايَا الْعَوْرَاءُ الْبَيِّنُ عَوَرُهَا، وَالْعَرْجَاءُ الْبَيِّنُ عَرَجُهَا، وَالْمَرِيضَةُ الْبَيِّنُ مَرَضُهَا، وَالْعَجْفَاءُ الَّتِي لَا تُنْقِي».

obviously lame, a sick animal that is obviously sick, or an animal that is so emaciated that it is as if there is no marrow in its bones." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٤٤٦١ .

(المعجم ٨) - الْمُقَابَلَةُ وَهِيَ مَا قُطِعَ طَرْفُ أُذُنِهَا (التحفة ٨)

Chapter 8. An Animal With Its Ears Slit From The Front

٤٣٧٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ - وَهُوَ ابْنُ سُلَيْمَانَ - عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ النُّعْمَانِ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ، وَأَنْ لَا نُضَحِّيَ بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا بَتْرَاءَ وَلَا خَرْقَاءَ.

4377. It was narrated that 'Alî, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ commanded us to examine the eyes and ears (of animals), and not to sacrifice an animal with its ears slit from the front, an animal with its ears slit from the back, a animal with its tail cut, nor an animal with a round hole in its ear." (*Ḥasan*)

تخريج: [حسن] أخرجه أبو داود، الضحايا، باب ما يكره من الضحايا، ح: ٢٨٠٤ من حديث أبي إسحاق السبيعي به، وسمعه من ابن أشوع عن شريح به، في رواية قيس بن الربيع (المستدرك)، وللحديث شاهد حسن يأتي، ح: ٤٣٨١، وقال الترمذي، ح: ١٤٩٨ "حسن صحيح"، وهو في الكبرٰى، ح: ٤٤٦٢، وصححه الحاكم: ٤/ ٢٢٤، ووافقه الذهبي.

Comments:

The polytheists used to cut the ears of the animals which they sacrificed in the name of their idols. In the matter of an animal whose ear is slit, there remains apprehension that it might have been earmarked for some idol. Therefore, every animal of this sort is forbidden for a sacrifice.

(المعجم ٩) - الْمُدَابَرَةُ وَهِيَ مَا قُطِعَ مِنْ مُؤَخَّرِ أُذُنِهَا (التحفة ٩)

Chapter 9. An Animal With Its Ears Slit From The Back

٤٣٧٨ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ

4378. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ commanded us to examine the eyes and ears (of animals) and not to

النُّعْمَانِ، قَالَ أَبُو إِسْحَاقَ - وَكَانَ رَجُلَ صِدْقٍ - عَنْ عَلِيٍّ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ: أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ، وَأَنْ لَا نُضَحِّيَ بِعَوْرَاءَ وَلَا مُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا شَرْقَاءَ وَلَا خَرْقَاءَ.

sacrifice an animal with a bad eye, nor an animal with its ears slit from the front, nor an animal with its ears slit from the back, nor an animal with its ears slit lengthwise, nor an animal with a round hole in its ear. (*Ḥasan*)

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٤٦٣.

(المعجم ١٠) - الخَرْقَاءُ وَهِيَ الَّتِي تُخْرَقُ أُذُنُهَا (التحفة ١٠)

Chapter 10. An Animal With A Round Hole In Its Ear

٤٣٧٩ - أَخْبَرَنَا أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنْ أَبِي إِسْحَاقَ، عَنْ شُرَيْحِ بْنِ النُّعْمَانِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ نُضَحِّيَ بِمُقَابَلَةٍ أَوْ مُدَابَرَةٍ أَوْ شَرْقَاءَ أَوْ خَرْقَاءَ أَوْ جَدْعَاءَ.

4379. It was narrated that 'Alî bin Abî Ṭâlib, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ forbade sacrificing an animal with its ears slit from the front, an animal with its ears slit from the back, an animal with its ears slit lengthwise, an animal with a round hole in its ear, or an animal with its nose cut off." (*Ḥasan*)

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٤٤٦٤.

Comments:

A nose, ear, lip, etc. In the Arabic language, an animal with such blemish is called *Jada'a*.

(المعجم ١١) - الشَّرْقَاءُ وَهِيَ مَشْقُوقَةُ الأُذُنِ (التحفة ١١)

Chapter 11. An Animal With Its Ears Slit Lengthwise

٤٣٨٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا شُجَاعُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي زِيَادُ بْنُ خَيْثَمَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ شُرَيْحِ بْنِ النُّعْمَانِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللهُ عَنْهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُضَحَّى بِمُقَابَلَةٍ وَلَا مُدَابَرَةٍ وَلَا شَرْقَاءَ وَلَا خَرْقَاءَ وَلَا عوْرَاءَ».

4380. It was narrated from 'Alî bin Abî Ṭâlib, may Allâh be pleased with him, that the Messenger of Allâh ﷺ said: "Do not sacrifice an animal with its ears slit from the front, an animal with its ears slit from the back, an animal with its ears slit lengthwise, an animal with a round hole in its ears, or an animal with one bad eye." (*Ḥasan*)

تخريج: [حسن] تقدم، ح:٤٣٧٧، وهو في الكبرى، ح:٤٤٦٥.

4381. 'Alî said: "The Messenger of Allâh ﷺ commanded us to examine the eyes and ears (of animals for sacrifice)." (*Ḥasan*)

٤٣٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ أَنَّ سَلَمَةَ - وَهُوَ ابْنُ كُهَيْلٍ - أَخْبَرَهُ قَالَ: سَمِعْتُ حُجَيَّةَ بْنَ عَدِيٍّ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: أَمَرَنَا رَسُولُ اللهِ ﷺ أَنْ نَسْتَشْرِفَ الْعَيْنَ وَالْأُذُنَ.

تخريج: [إسناده حسن] أخرجه الترمذي، الأضاحي، باب: في الضحية بعضباء القرن والأذن، ح:١٥٠٣ من حديث سلمة به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٤٤٦٦، وصححه الحاكم.

Chapter 12. An Animal With A Broken Horn

(المعجم ١٢) - الْعَضْبَاءُ (التحفة ١٢)

4382. 'Alî said: "The Messenger of Allâh ﷺ forbade us from sacrificing an animal with a broken horn." I (the narrator) mentioned that to Sa'eed bin Al-Musayyab and he said: "Yes, unless half or more of the horn is missing." (*Ḥasan*)

٤٣٨٢ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ - وَهُوَ ابْنُ حَبِيبٍ - عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ جُرَيِّ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُضَحَّى بِأَعْضَبِ الْقَرْنِ. فَذَكَرْتُ ذٰلِكَ لِسَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: نَعَمْ، إِلَّا عَضَبَ النِّصْفِ وَأَكْثَرَ مِنْ ذٰلِكَ.

تخريج: [إسناده حسن] أخرجه أبو داود، الضحايا، باب ما يكره من الضحايا، ح:٢٨٠٥ من حديث قتادة به، وقال الترمذي، ح:١٥٠٤: "حسن صحيح"، وهو في الكبرى، ح:٤٤٦٧.

Comments:

The Arabic term used in the text of the report is *A'adab*. Sa'eed bin Al-Musayyab has offered the explanation of this very expression. He states that an animal whose horn is slightly broken is not called *A'adab*. Rather if half or more than half part of the horn is broken, then sacrificing such an animal is forbidden. In other words, the position of the horns is not like that of the ears. In them, a slight defect is excused.

Chapter 13. The *Mûsânnah* And The *Jadh'ah*[1]

(المعجم ١٣) - الْمُسِنَّةُ وَالْجَذَعَةُ (التحفة ١٣)

4383. It was narrated that Jâbir

٤٣٨٣ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ

[1] For the definition of these terms, see the Book of *Zakâh*.

سَيْفٍ قَالَ: حَدَّثَنَا الْحَسَنُ - وَهُوَ ابْنُ أَعْيَنَ - وَأَبُو جَعْفَرٍ - يَعْنِي النُّفَيْلِيَّ - قَالَا: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَذْبَحُوا إِلَّا مُسِنَّةً إِلَّا أَنْ يَعْسُرَ عَلَيْكُمْ فَتَذْبَحُوا جَذَعَةً مِنَ الضَّأْنِ».

said: "The Messenger of Allâh ﷺ said: 'Do not slaughter anything but a *Musinnah*, unless that is diffecult, in which case you can slaughter a *Jadh'ah* sheep.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الأضاحي، باب سن الأضحية، ح:١٩٦٣ من حديث زهير بن معاوية به، وهو في الكبرى، ح:٤٤٦٨ * أبو الزبير صرح بالسماع عند أبي عوانة.

٤٣٨٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللهِ ﷺ أَعْطَاهُ غَنَمًا يُقَسِّمُهَا عَلَى صَحَابَتِهِ فَبَقِيَ عَتُودٌ فَذَكَرَهُ لِرَسُولِ اللهِ ﷺ فَقَالَ: «ضَحِّ بِهِ أَنْتَ».

4384. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ gave him some sheep to distribute among his Companions. A small goat was left over and he mentioned that to the Messenger of Allâh ﷺ. He said: "Sacrifice it yourself." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الشركة، باب قسمة الغنم والعدل فيها، ح:٢٥٠٠، ومسلم، الأضاحي، باب سن الأضحية، ح:١٩٦٥ عن قتيبة به، وهو في الكبرى، ح:٤٤٦٩

Comments:

'A small goat': The term used is the *Atûd*, which signifies a kid or a young goat which grazes around without its mother, and reaches the age of one year. The *Jadh'ah* or the young sheep also happens to be similar to it.

٤٣٨٥ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ - وَهُوَ الْقَنَّادُ - قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنِي بَعْجَةُ بْنُ عَبْدِ اللهِ عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَسَّمَ بَيْنَ أَصْحَابِهِ ضَحَايَا، فَصَارَتْ لِي جَذَعَةٌ، فَقُلْتُ: يَا رَسُولَ اللهِ! صَارَتْ لِي جَذَعَةٌ، فَقَالَ: «ضَحِّ بِهَا».

4385. It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ divided some sacrificial animals among his Companions, and I got a *Jadh'ah* sheep. I said: 'O Messenger of Allâh, I got a *Jadh'ah* sheep.' He said: 'Sacrifice it.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأضاحي، باب قسمة الإمام الأضاحي بين الناس، ح:٥٥٤٧، ومسلم، الأضاحي، باب سن الأضحية، ح:١٦/١٩٦٥ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح:٤٤٧٠ .

4386. It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ divided some sacrificial animals among his Companions, and I got a *Jadh'ah* sheep. I said: 'O Messenger of Allâh, I got a *Jadh'ah* sheep.' He said: 'Sacrifice it.'" (*Ṣaḥîḥ*)

٤٣٨٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ بَعْجَةَ بْنِ عَبْدِ اللهِ الْجُهَنِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قَسَّمَ رَسُولُ اللهِ ﷺ بَيْنَ أَصْحَابِهِ أَضَاحِيَّ، فَأَصَابَنِي جَذَعَةٌ، فَقُلْتُ: يَا رَسُولَ اللهِ! أَصَابَتْنِي جَذَعَةٌ فَقَالَ: «ضَحِّ بِهَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٤٧١.

4387. It was narrated that 'Uqbah bin 'Âmir said: "We sacrificed a *Jadh'ah* sheep with the Messenger of Allâh ﷺ." (*Ṣaḥîḥ*)

٤٣٨٧ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرٌو عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ بْنِ خُبَيْبٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: ضَحَّيْنَا مَعَ رَسُولِ اللهِ ﷺ بِجَذَعٍ مِنَ الضَّأْنِ.

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١٧/ ٣٤٦، ح: ٩٥٣ من حديث عمرو بن الحارث به، وهو في الكبرٰى، ح: ٤٤٧٢ * بكير هو ابن عبدالله بن الأشج.

4388. It was narrated from 'Âṣim bin Kulaib that his father said: "We were on a journey and the day of *Al-Aḍha* came, so we started to buy sheep, a *Musinnah* for two or three *Jadh'ahs*. A man from Muzainah said to us: 'We were with the Messenger of Allâh ﷺ on a journey when this came, and we started to look for sheep, (offering to buy) a *Musinnah* for two or three *Jadh'ahs*. Then the Messenger of Allâh ﷺ said: "A *Jadh'ah* is sufficient for that for which a *Thanî* is sufficient." (*Ṣaḥîḥ*)

٤٣٨٨ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنَّا فِي سَفَرٍ فَحَضَرَ الْأَضْحَى فَجَعَلَ الرَّجُلُ مِنَّا يَشْتَرِي الْمُسِنَّةَ بِالْجَذَعَتَيْنِ وَالثَّلَاثَةِ فَقَالَ لَنَا رَجُلٌ مِنْ مُزَيْنَةَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَحَضَرَ هٰذَا الْيَوْمُ فَجَعَلَ الرَّجُلُ يَطْلُبُ الْمُسِنَّةَ بِالْجَذَعَتَيْنِ وَالثَّلَاثَةِ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْجَذَعَ يُوفِي مِمَّا يُوفِي مِنْهُ الثَّنِيُّ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الضحايا، باب ما يجوز في الضحايا من السن، ح: ٢٧٩٩، وابن ماجه، ح: ٣١٤٠ من حديث عاصم بن كليب به مختصرًا، وهو في الكبرٰى، ح: ٤٤٧٣ * ورجل من مزينة اسمه مجاشع بن مسعود كما في سنن أبي داود وابن ماجه وغيرهما.

4389. It was narrated that 'Âṣim bin Kulaib said: "I heard my father narrating from a man who said: 'We were with the Messenger of Allâh ﷺ two days before *Al-Aḍḥa* and we started to offer two *Jadh'ahs* for one *Thaniyah*. Then the Messenger of Allâh ﷺ said: 'A *Jadh'ah* is sufficient for that for which a *Thaniyah* is sufficient.'" (*Ṣaḥîḥ*)

٤٣٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ رَجُلٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ قَبْلَ الْأَضْحَى بِيَوْمَيْنِ نُعْطِي الْجَذَعَتَيْنِ بِالثَّنِيَّةِ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْجَذَعَةَ تُجْزِىءُ مَا تُجْزِىءُ مِنْهُ الثَّنِيَّةُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/٣٦٨ من حديث شعبة به، انظر الحديث السابق، وهو في الكبرٰى، ح: ٤٤٧٤.

Chapter 14. Rams

(المعجم ١٤) - **الْكَبْشُ** (التحفة ١٤)

4390. It was narrated from Anas that the Messenger of Allâh ﷺ used to sacrifice two rams. And Anas said: "And I sacrifice two rams." (*Ṣaḥîḥ*)

٤٣٩٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ - وَهُوَ ابْنُ صُهَيْبٍ - عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُضَحِّي بِكَبْشَيْنِ. قَالَ أَنَسٌ: وَأَنَا أُضَحِّي بِكَبْشَيْنِ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/١٠١ عن إسماعيل ابن علية به، وهو في الكبرٰى، ح: ٤٤٧٥، والبخاري، الأضاحي، باب أضحية النبي ﷺ بكبشين أقرنين ... إلخ: ٥٥٥٣ من حديث عبدالعزيز بن صهيب به.

4391. It was narrated that Anas said: "The Messenger of Allâh ﷺ sacrificed two *Amlaḥ*[1] rams." (*Ṣaḥîḥ*)

٤٣٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: ضَحَّى رَسُولُ اللهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ.

تخريج: [صحيح] أخرجه أحمد: ٣/١٧٨ من حديث حميد الطويل به، وهو في الكبرٰى، ح: ٤٤٧٦، وللحديث شواهد كثيرة، منها الحديث السابق.

4392. It was narrated that Anas said: "The Prophet ﷺ sacrificed two horned, *Amlaḥ* rams, slaughtering

٤٣٩٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: ضَحَّى النَّبِيُّ

[1] They disagree over its description, most of them say it is black and white, while its whiteness is more than its blackness, and they also say that it is pure white.

them with his own hand, pronouncing the name of Allâh, and saying: *'Allâhu Akbar,'* and placing his foot on their sides." (***Sahîh***)

ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ ذَبَحَهُمَا بِيَدِهِ وَسَمَّى وَكَبَّرَ وَوَضَعَ رِجْلَهُ عَلَى صِفَاحِهِمَا.

تخريج: أخرجه البخاري، الأضاحي، باب التكبير عند الذبح، ح:٥٥٦٥، ومسلم، الأضاحي، باب استحباب استحسان الضحية وذبحها مباشرةً بلا توكيل، والتسمية والتكبير، ح:١٩٦٦ عن قتيبة به، وهو في الكبرٰى، ح:٤٤٧٧.

Comments:

The objective for placing the foot on the side of the neck was in order to confine the animal, so that when the knife plunges it, it may not rise to its feet; also so that the knife could move rapidly and vigorously. The head might not move hither and thither, and the animal feels minimal pain.

4393. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice, and he went toward two *Amlah* rams and sacrificed them." An abridgement. (***Sahîh***)

٤٣٩٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ عَنْ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمَ أَضْحَى وَانْكَفَأَ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا. مُخْتَصَرٌ.

تخريج: [صحيح] تقدم، ح:١٥٨٩، وهو في الكبرٰى، ح:٤٤٧٨.

4394. It was narrated from 'Abdur-Rahmân bin Abî Bakrah that his father said: "Then he" – meaning the Prophet ﷺ on the Day of Sacrifice – "went toward two *Amlah* rams and sacrificed them, then (he went toward) a small flock of sheep and distributed them among us." (***Sahîh***)

٤٣٩٤ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ فِي حَدِيثِهِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: ثُمَّ انْصَرَفَ كَأَنَّهُ يَعْنِي النَّبِيَّ ﷺ يَوْمَ النَّحْرِ إِلَى كَبْشَيْنِ أَمْلَحَيْنِ فَذَبَحَهُمَا وَإِلَى جُذَيْعَةٍ مِنَ الْغَنَمِ فَقَسَمَهَا بَيْنَنَا.

تخريج: أخرجه مسلم، القسامة، باب تغليظ تحريم الدماء والأعراض والأموال، ح:١٦٧٩/ ٣٠ من حديث يزيد بن زريع به، وهو في الكبرٰى، ح:٤٤٧٩.

4395. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ sacrificed a horned, intact ram, with black feet, some black at the stomach and black around its eyes." (***Sahîh***)

٤٣٩٥ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ سَعِيدٍ أَبُو سَعِيدٍ الْأَشَجُّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ جَعْفَرِ ابْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: ضَحَّى رَسُولُ اللهِ ﷺ بِكَبْشٍ أَقْرَنَ فَحِيلٍ يَمْشِي فِي سَوَادٍ وَيَأْكُلُ فِي سَوَادٍ وَيَنْظُرُ فِي سَوَادٍ.

تخريج: [صحيح] أخرجه الترمذي، الأضاحي، باب ماجاء في ما يستحب من الأضاحي، ح:١٤٩٦ عن عبدالله بن سعيد الأشج به، وقال: "حسن صحيح غريب لا نعرفه إلا من حديث حفص"، وهو في الكبرٰى، ح:٤٤٨٠، وله شاهد في مسلم، ح:١٩٦٧ وغيره، وبه صح الحديث.

Chapter 15. What Is Equivalent To A Camel For Sacrifice

(المعجم ١٥) - **بَابُ مَا تُجْزِىءُ عَنْهُ الْبَدَنَةُ فِي الضَّحَايَا** (التحفة ١٥)

4396. It was narrated that Râfi' bin Khadîj said: "When distributing the spoils of war, the Messenger of Allâh ﷺ used to make ten sheep equivalent to one camel." Shu'bah said: "I know most of it from what I heard from Sa'eed bin Masrûq, and Sufyân narrated it to me." (*Ṣaḥîḥ*)

٤٣٩٦ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ بْنِ رَافِعٍ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَجْعَلُ فِي قَسْمِ الْغَنَائِمِ عَشْرًا مِنَ الشَّاءِ بِبَعِيرٍ. قَالَ شُعْبَةُ: وَأَكْبَرُ عِلْمِي أَنِّي سَمِعْتُهُ مِنْ سَعِيدِ بْنِ مَسْرُوقٍ وَحَدَّثَنِي بِهِ سُفْيَانُ عَنْهُ.

تخريج: [صحيح] تقدم، ح:٤٣٠٢، وهو في الكبرٰى، ح:٤٤٨١.

Comments:

Animals offered as sacrifice may be camels, cows, goats, and sheep. Since everyone is not capable of sacrificing a big animal; sacrificing a small animal is compulsory (*Wâjib*), meaning a sheep or goat. Sacrificing a cow and a camel is commendable. In the same manner, sacrificing one animal is compulsory; more than one is commendable.

4397. It was narrated that Ibn 'Abbâs said: "We were with the Messenger of Allâh ﷺ on a journey, when the Day of Sacrifice came, so we shared a camel among ten men, and a cow among seven." (*Ḥasan*)

٤٣٩٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ غَزْوَانَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنٍ - يَعْنِي ابْنَ وَاقِدٍ - عَنْ عِلْبَاءَ بْنِ أَحْمَرَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنَّا مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ فَحَضَرَ النَّحْرُ فَاشْتَرَكْنَا فِي الْبَعِيرِ عَنْ عَشْرَةٍ وَالْبَقَرَةِ عَنْ سَبْعَةٍ.

تخريج: [إسناده حسن] أخرجه الترمذي، الحج، باب ما جاء في الاشتراك في البدنة والبقرة، ح:٩٠٥، ١٥٠١ من حديث فضل بن موسٰى به، وقال: "حسن غريب"، وهو في الكبرٰى، ح:٤٤٨٢.

Comments:

We learn from this, that the sacrifice should be offered while traveling also, as is done at one's home. It should be borne in mind that upon one whole house or family, only one sacrifice is compulsory, and not upon each individual. A single cow suffices for seven men and their families and one single camel for ten men and their families. A house signifies the husband, wife and their children, or an individual or two staying with them. A married man would be reckoned as a separate household, irrespective of whether several married brothers might have been residing together. They would all be considered as separate households.

Chapter 16. What Is Equivalent To A Cow For Sacrifice

(المعجم ١٦) - **بَابُ مَا يُجْزِىءُ عَنْهُ الْبَقَرَةُ فِي الضَّحَايَا** (التحفة ١٦)

4398. It was narrated that Jâbir said: "We would make *Tamattu'* when the Prophet ﷺ was with us, and we would sacrifice a cow on behalf of seven people, sharing it among ourselves." (***Ṣaḥîḥ***)

٤٣٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ قَالَ: كُنَّا نَتَمَتَّعُ مَعَ النَّبِيِّ ﷺ فَنَذْبَحُ الْبَقَرَةَ عَنْ سَبْعَةٍ وَنَشْتَرِكُ فِيهَا.

تخريج: أخرجه مسلم، الحج، باب جواز الاشتراك في الهدي، وإجزاء البدنة والبقرة كل واحدة منهما عن سبعة، ح:١٣١٨/ ٣٥٥ من حديث عبدالملك بن أبي سليمان به، وهو في الكبرٰى، ح:٤٤٨٦.

Comments:

This sort of sharing could be practiced in sacrifices only, not in *Aqîqâ* (sacrifice for a newborn), because for offering the sacrifice only one time period is prescribed; whereas the *Aqîqâ* is done congruent to each newborn baby.

Chapter 17. Slaughtering One's Sacrifice Before The *Imâm*

(المعجم ١٧) - **ذَبْحُ الضَّحِيَّةِ قَبْلَ الإِمَامِ** (التحفة ١٧)

4399. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ stood up on the Day of Sacrifice and said: 'Whoever turns toward our *Qiblah* and prays as we pray and offers the same sacrifice as we do, let him not offer his sacrifice until he has prayed.' My maternal uncle stood up and said:

٤٣٩٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنِ ابْنِ أَبِي زَائِدَةَ قَالَ: أَخْبَرَنَا أَبِي عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ؛ ح وَأَخْبَرَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ، فَذَكَرَ أَحَدُهُمَا مَا لَمْ يَذْكُرِ الْآخَرُ قَالَ: قَامَ رَسُولُ اللهِ ﷺ يَوْمَ الْأَضْحَى فَقَالَ: «مَنْ وَجَّهَ

'O Messenger of Allâh, I hastened to slaughter my sacrifice, so that I could feed my family, and the members of my household,' or 'my family and my neighbors.' The Messenger of Allâh ﷺ said: 'Offer another sacrifice.' He said: 'I have a suckling she-goat kid that is dearer to me than two sheep raised for meat.' He said: 'Sacrifice it, for it is the better of your two sacrifices. But no *Jadh'ah* will do as a sacrifice for anyone after you.'" (*Ṣaḥîḥ*)

قِبْلَتَنَا وَصَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَلَا يَذْبَحْ حَتَّى يُصَلِّيَ» فَقَامَ خَالِي فَقَالَ: يَا رَسُولَ اللهِ! إِنِّي عَجَّلْتُ نُسُكِي لِأُطْعِمَ أَهْلِي وَأَهْلَ دَارِي أَوْ أَهْلِي وَجِيرَانِي، فَقَالَ رَسُولُ اللهِ ﷺ: «أَعِدْ ذَبْحًا آخَرَ» قَالَ: فَإِنَّ عِنْدِي عَنَاقَ لَبَنٍ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْ لَحْمٍ، قَالَ: «اذْبَحْهَا، فَإِنَّهَا خَيْرُ نَسِيكَتَيْكَ وَلَا تَقْضِي جَذَعَةٌ عَنْ أَحَدٍ بَعْدَكَ».

تخريج: [صحيح] تقدم، ح: ١٥٦٤، وهو في الكبرى، ح: ٤٤٨٦.

Comments:

There is no mention in this narration that one ought not to offer sacrifice before the *imâm* or the prayer leader. But since Allâh's Messenger ﷺ used to slaughter his sacrificial animals in front of the people, after performing the *Eid* prayer, the rest of the people used to sacrifice afterward. It could be said that the sacrifice should be offered after the *imâm*. But if the *imâm* does not offer the sacrifice, or if he does not do so in the *Eid Musalla* (place of the *Eid* prayer) even after the sermon, then there is no restriction upon the people that they should sacrifice their animals only after the *Imâm* has done so.

4400. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ addressed us on the Day of Sacrifice and said: 'Whoever prays as we pray and offers the sacrifice as we do, has done the rituals properly. Whoever offered the sacrifice before the prayer, that is just a sheep for meat.'" Abû Burdah said: 'O Messenger of Allâh, by Allâh, I offered my sacrifice before I went out to pray. I knew that this day is a day of eating and drinking, so I hastened to eat and to feed my family and my neighbors.' The Messenger of Allâh ﷺ said: 'That was just a sheep for meat.' He said: 'I have a

٤٤٠٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَطَبَنَا رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ بَعْدَ الصَّلَاةِ ثُمَّ قَالَ: «مَنْ صَلَّى صَلَاتَنَا وَنَسَكَ نُسُكَنَا فَقَدْ أَصَابَ النُّسُكَ، وَمَنْ نَسَكَ قَبْلَ الصَّلَاةِ فَتِلْكَ شَاةُ لَحْمٍ». فَقَالَ أَبُو بُرْدَةَ: يَا رَسُولَ اللهِ! وَاللهِ! لَقَدْ نَسَكْتُ قَبْلَ أَنْ أَخْرُجَ إِلَى الصَّلَاةِ وَعَرَفْتُ أَنَّ الْيَوْمَ يَوْمُ أَكْلٍ وَشُرْبٍ فَتَعَجَّلْتُ فَأَكَلْتُ وَأَطْعَمْتُ أَهْلِي وَجِيرَانِي، فَقَالَ رَسُولُ اللهِ ﷺ: «تِلْكَ شَاةُ لَحْمٍ» قَالَ: فَإِنَّ عِنْدِي عَنَاقًا جَذَعَةً خَيْرٌ

Jadh'ah she-goat that is better than two sheep for meat; will it suffice for me (as a sacrifice)?' He said: 'Yes, but it will never suffice for anyone after you.'" (*Ṣaḥîḥ*)

مِنْ شَاتَيْ لَحْمٍ فَهَلْ تُجْزِىءُ عَنِّي قَالَ: «نَعَمْ، وَلَنْ تُجْزِىءَ عَنْ أَحَدٍ بَعْدَكَ».

تخريج: [صحيح] تقدم، ح:١٥٦٤، وهو في الكبرٰى، ح:٤٤٨٧.

4401. It was narrated that Anas said: "The Messenger of Allâh ﷺ said on the Day of Sacrifice: 'Whoever slaughtered his sacrifice before the prayer, let him repeat it.' A man stood up and said: 'O Messenger of Allâh, this is a day when people want to eat meat.' He mentioned that his neighbors were poor and it was as if the Messenger of Allâh ﷺ believed him. He said: 'I have a *Jadh'ah* that is dearer to me than two sheep for meat.' So he granted him a concession (allowing him to sacrifice it) but I do not know whether it applied to anyone else or not. Then he went toward two rams and sacrificed them." (*Ṣaḥîḥ*)

٤٤٠١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا [ابْنُ عُلَيَّةَ] قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ يَوْمَ النَّحْرِ: «مَنْ كَانَ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيُعِدْ». فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! هٰذَا يَوْمٌ يُشْتَهَى فِيهِ اللَّحْمُ - فَذَكَرَ هَنَةً مِنْ جِيرَانِهِ كَأَنَّ رَسُولَ اللهِ ﷺ صَدَّقَهُ - قَالَ: عِنْدِي جَذَعَةٌ هِيَ أَحَبُّ إِلَيَّ مِنْ شَاتَيْ لَحْمٍ، فَرَخَّصَ لَهُ فَلَا أَدْرِي أَبَلَغَتْ رُخْصَتُهُ مَنْ سِوَاهُ أَمْ لَا ثُمَّ انْكَفَأَ إِلَى كَبْشَيْنِ فَذَبَحَهُمَا.

تخريج: أخرجه البخاري، العيدين، باب الأكل يوم النحر، ح:٩٥٤، ومسلم، الأضاحي، باب وقتها، ح:١٩٦٢ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:٤٤٨٨.

4402. It was narrated from Abû Burdah bin Niyâr that he slaughtered (his sacrifice) before the Prophet ﷺ, and the Prophet ﷺ told him to repeat it. He said: "I have a *Jadh'ah* she-goat that is dearer to me than two *Musinnahs*." He said: "Sacrifice it." According to the *Ḥadîth* of 'Ubaidullâh, he said: "I cannot find anything but a *Jadh'ah*," and he told him to slaughter it. (*Ṣaḥîḥ*)

٤٤٠٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَحْيَى؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ: أَنَّهُ ذَبَحَ قَبْلَ النَّبِيِّ ﷺ فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يُعِيدَ، قَالَ: عِنْدِي عَنَاقُ جَذَعَةٍ هِيَ أَحَبُّ إِلَيَّ مِنْ مُسِنَّتَيْنِ، قَالَ: «اذْبَحْهَا» - فِي حَدِيثِ عُبَيْدِ اللهِ - فَقَالَ: إِنِّي لَا أَجِدُ إِلَّا جَذَعَةً فَأَمَرَهُ أَنْ يَذْبَحَ.

تخريج: [إسناده صحيح] أخرجه أحمد: ٣/ ٤٦٦ عن يحيى بن سعيد القطان به، وهو في الكبرى، ح: ٤٤٨٤ * وشيخ القطان هو يحيى بن سعيد الأنصاري.

٤٤٠٣ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ جُنْدَبِ بْنِ سُفْيَانَ قَالَ: ضَحَّيْنَا مَعَ رَسُولِ اللهِ ﷺ أَضْحَى ذَاتَ يَوْمٍ، فَإِذَا النَّاسُ قَدْ ذَبَحُوا ضَحَايَاهُمْ قَبْلَ الصَّلَاةِ، فَلَمَّا انْصَرَفَ رَآهُمُ النَّبِيُّ ﷺ أَنَّهُمْ ذَبَحُوا قَبْلَ الصَّلَاةِ فَقَالَ: «مَنْ ذَبَحَ قَبْلَ الصَّلَاةِ فَلْيَذْبَحْ مَكَانَهَا أُخْرَى، وَمَنْ كَانَ لَمْ يَذْبَحْ حَتَّى صَلَّيْنَا فَلْيَذْبَحْ عَلَى اسْمِ اللهِ عَزَّ وَجَلَّ».

4403. It was narrated that Jundab bin Sufyân said: "We slaughtered the sacrifice with the Messenger of Allâh ﷺ one day, and the people slaughtered their sacrifices before the prayer. When he finished (the prayer) the Prophet ﷺ saw that they had slaughtered their sacrifices before the prayer. He said: "Whoever slaughtered his sacrifice before the prayer, let him slaughter another in its place, and whoever did not slaughter his sacrifice until we had prayed, let him slaughter it in the name of Allâh, the Mighty and Sublime." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ٤٣٧٣، وهو في الكبرى، ح: ٤٤٨٥.

Comments:

When complete details are not mentioned in a single narration, it is recorded with various chains of transmitters, so that all the details are known to come to. While making a decision, all the details are kept in view.

(المعجم ١٨) - بَابُ إِبَاحَةِ الذَّبْحِ بِالْمَرْوَةِ (التحفة ١٨)

Chapter 18. Permissibility Of Slaughtering With *Marwah* (Granite)[1]

٤٤٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَامِرٍ، عَنْ مُحَمَّدِ بْنِ صَفْوَانَ: أَنَّهُ أَصَابَ أَرْنَبَيْنِ وَلَمْ يَجِدْ حَدِيدَةً يَذْبَحُهُمَا بِهِ فَذَكَّاهُمَا بِمَرْوَةٍ فَأَتَى النَّبِيَّ ﷺ فَقَالَ: يَا

4404. It was narrated from Muḥammad bin Ṣafwân that he caught two rabbits and he could not find a knife with which to slaughter them, so he slaughtered them with *Marwah*. Then he came to the Prophet ﷺ and said: "O Messenger of Allâh! I caught two rabbits but I could not

[1] In *Hâdî As-Sârî*, Ibn Ḥajar says that it is a sharp stone after which the mountain across from Ṣafâ was named. In *Tuḥfat Al-Aḥwadhî*, it is given the additional description of being "white."

find a knife with which to slaughter them, so I slaughtered them with *Marwah*; can I eat them?" He said: "Eat (them)." (***Ḥasan***)

رَسُولَ اللهِ! إِنِّي اصَّدْتُ أَرْنَبَيْنِ فَلَمْ أَجِدْ حَدِيدَةً أُذَكِّيهِمَا بِهِ فَذَكَّيْتُهُمَا بِمَرْوَةٍ أَفَآكُلُ؟ قَالَ: «كُلْ».

تخريج: [**إسناده حسن**] تقدم، ح:٤٣١٨، وهو في الكبرٰى، ح:٤٤٨٩ * عامر هو الشعبي.

Comments:

The objective of *Ad-Dhabh* is to cause the blood to flow; with whatever object it is made to flow with, provided it is sharp-edged and slaughters at one go. One should not exert pressure upon the throat, but one should rather slay quickly, so that the animal feels minimal pain.

4405. It was narrated from Zaid bin Thâbit that a wolf bit a sheep so he slaughtered it with *Marwah*, and the Prophet ﷺ allowed him to eat it. (***Ḥasan***)

٤٤٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا حَاضِرُ بْنُ الْمُهَاجِرِ الْبَاهِلِيُّ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ ذِئْبًا نَيَّبَ فِي شَاةٍ فَذَبَحُوهَا بِالْمَرْوَةِ، فَرَخَّصَ النَّبِيُّ ﷺ فِي أَكْلِهَا.

تخريج: [**إسناده حسن**] أخرجه ابن ماجه، الذبائح، باب ما يذكى به، ح:٣١٧٦ من حديث شعبة به، وهو في الكبرٰى، ح:٤٤٩٠، وصححه ابن حبان، ح:١٠٧٦، والحاكم:٤/١١٣، ١١٤، ووافقه الذهبي، ورواه زيد بن أبي عتاب عن سليمان بن يسار به، البيهقي:٩/ ٢٥٠.

Chapter 19. Permissibility Of Slaughtering With A Stick

(المعجم ١٩) - إِبَاحَةُ الذَّبْحِ بِالْعُودِ (التحفة ١٩)

4406. It was narrated that 'Adiyy bin Ḥâtim said: "I said: 'O Messenger of Allâh, I release my dog and I catch the game, but I cannot find anything to slaughter it with, so I slaughter it with a *Marwah* or a stick.' He said: 'Shed the blood with whatever you wish, and say the name of Allâh.'" (***Ḥasan***)

٤٤٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ قَالَ: سَمِعْتُ مُرِّيَّ بْنَ قَطَرِيٍّ عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أُرْسِلُ كَلْبِي فَآخُذُ الصَّيْدَ فَلَا أَجِدُ مَا أُذَكِّيهِ بِهِ فَأَذْبَحُهُ بِالْمَرْوَةِ وَبِالْعَصَا، قَالَ: «أَنْهِرِ الدَّمَ بِمَا شِئْتَ، وَاذْكُرِ اسْمَ اللهِ عَزَّ وَجَلَّ».

تخريج: [**إسناده حسن**] تقدم، ح:٤٣٠٩، وهو في الكبرٰى، ح:٤٤٩١.

4407. It was narrated that Abû Sa'eed Al-Khudrî said: "A man from among the *Anṣâr* had a she-camel which used to graze in front of Uḥud. Something happened to it, and he slaughtered it with a stake." – (Ayyûb, one of the narrators, said) I said to Zaid: "A stake of wood or of iron?" He said: "No, of wood." – "Then he went to the Prophet ﷺ and asked him, and he told him to eat it." (*Ṣaḥîḥ*)

٤٤٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ زَيْدِ بْنِ أَسْلَمَ، فَلَقِيتُ زَيْدَ بْنَ أَسْلَمَ فَحَدَّثَنِي عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: كَانَتْ لِرَجُلٍ مِنَ الْأَنْصَارِ نَاقَةٌ تَرْعَى فِي قِبَلِ أُحُدٍ، فَعُرِضَ لَهَا فَنَحَرَهَا بِوَتَدٍ، فَقُلْتُ لِزَيْدٍ: وَتَدٌ مِنْ خَشَبٍ أَوْ حَدِيدٍ؟ قَالَ: لَا بَلْ خَشَبٌ، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ فَأَمَرَهُ بِأَكْلِهَا.

تخريج: [إسناده صحيح] أخرجه ابن الجارود في المنتقى، ح:٨٩٦ من حديث حبان بن هلال به، وهو في الكبرٰى، ح:٤٤٩٢، وله طريق آخر عند أبي داود، ح:٢٨٢٣ وغيره، وسنده صحيح.

Comments:

'He told him to eat it' means he gave him permission to eat it or in reality it signifies a command, because from the point of view of the Divine law it is not allowed to waste lawful things.

Chapter 20. Prohibition Of Slaughtering With Nails

(المعجم ٢٠) - النَّهْيُ عَنِ الذَّبْحِ بِالظُّفُرِ (التحفة ٢٠)

4408. It was narrated from Râfi' bin Khadîj that the Messenger of Allâh ﷺ said: "If the blood is shed and the name of Allâh is mentioned, then eat, unless (it is slaughtered) with teeth or nails." (*Ṣaḥîḥ*)

٤٤٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ فَكُلْ، إِلَّا بِسِنٍّ أَوْ ظُفُرٍ».

تخريج: أخرجه مسلم، الأضاحي، باب جواز الذبح بكل ما أنهر الدم إلا السن وسائر العظام، ح:١٩٦٨ من حديث سفيان بن عيينة، والبخاري، الشركة، باب قسمة الغنم، ح:٢٤٨٨ من حديث أبي عمر سعيد بن مسروق به، وهو في الكبرٰى، ح:٤٤٩٢م.

Comments:

Teeth and nails are not meant for slaughtering, rather they serve other objectives. Hence, slaughtering by means of teeth or nails is a beastly act, as Allâh's Messenger ﷺ mentioned in the following report, that nails are the knife of the Abyssinians or the Ethiopians.

Chapter 21. Slaughtering With The Teeth

(المعجم ٢١) - بَابٌ: فِي الذَّبْحِ بِالسِّنِّ (التحفة ٢١)

4409. It was narrated that Râfi' bin Khadîj said: "I said: 'O Messenger of Allâh, we are going to meet the enemy tomorrow and we do not have any knives.' The Messenger of Allâh ﷺ said: 'If the blood is shed and the name of Allâh is mentioned, then eat, unless (it is slaughtered) with teeth or nails, and I will tell you about that. As for teeth, they are bones, and as for nails, they are the knives of the Ethiopians.'" (*Ṣaḥîḥ*)

٤٤٠٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ ابْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا نَلْقَى الْعَدُوَّ غَدًا وَلَيْسَ مَعَنَا مُدًى، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ عَزَّ وَجَلَّ فَكُلُوا مَا لَمْ يَكُنْ سِنًّا أَوْ ظُفُرًا وَسَأُحَدِّثُكُمْ عَنْ ذٰلِكَ، أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٤٩٣، وأخرجه البخاري، ح:٥٥٤٣ من حديث أبي الأحوص به.

Chapter 22. The Command To Sharpen The Blade

(المعجم ٢٢) - الْأَمْرُ بِإِحْدَادِ الشَّفْرَةِ (التحفة ٢٢)

4410. It was narrated that Shaddâd bin Aws said: "There are two things that I memorized from the Messenger of Allâh ﷺ, who said: 'Allâh has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'" (*Ṣaḥîḥ*)

٤٤١٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: اثْنَتَانِ حَفِظْتُهُمَا عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ».

تخريج: أخرجه مسلم، الصيد والذبائح، باب الأمر بإحسان الذبح والقتل، وتحديد الشفرة، ح:١٩٥٥ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:٤٤٩٤.

Comments:

Good behavior with every creation (of Allâh) is essential. Hence, if someone is to be killed retributively, he should not be tortured to death. He should rather be killed by means of an easiest possible manner. In the same way,

animals also should be slaughtered by inflicting upon them the most minimal pain.

Chapter 23. Concession Allowing The Process of *Naḥr* For What Is Normally Slaughtered By Dhabḥ And Dhabḥ For What is Normally Slaughtered By *Naḥr*[1]

(المعجم ٢٣) - **بَابُ الرُّخْصَةِ فِي نَحْرِ مَا يُذْبَحُ وَذَبْحِ مَا يُنْحَرُ** (التحفة ٢٣)

4411. It was narrated that Asmâ' bint Abî Bakr said: "We slaughtered (*Naḥarnâ*) a horse during the time of the Messenger of Allâh ﷺ and ate it." (*Ṣaḥîḥ*)

٤٤١١ - أَخْبَرَنَا عِيسَى بْنُ أَحْمَدَ الْعَسْقَلَانِيُّ - عَسْقَلَانَ بَلْخٍ - قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ حَدَّثَهُ عَنْ فَاطِمَةَ بِنْتِ الْمُنْذِرِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَأَكَلْنَاهُ.

تخريج: أخرجه البخاري، الذبائح والصيد، باب النحر والذبح، ح:٥٥١٠ من حديث سفيان الثوري، ومسلم، الصيد والذبائح، باب إباحة أكل لحم الخيل، ح:١٩٤٢ من حديث هشام به، وهو في الكبرٰى، ح:٤٤٩٥ .

Chapter 24. Slaughtering That Which Has Been Bitten By A Beast Of Prey

(المعجم ٢٤) - **بَابُ ذَكَاةِ الَّتِي قَدْ نِيبَ فِيهَا السَّبُعُ** (التحفة ٢٤)

4412. It was narrated from Zaid bin Thâbit that a wolf attacked a sheep so they slaughtered it with a *Marwah*, and the Prophet ﷺ allowed it to be eaten. (*Ḥasan*)

٤٤١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ حَاضِرَ بْنَ الْمُهَاجِرِ الْبَاهِلِيَّ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ ذِئْبًا نَيَّبَ فِي شَاةٍ فَذَبَحُوهَا بِمَرْوَةٍ، فَرَخَّصَ النَّبِيُّ ﷺ فِي أَكْلِهَا.

تخريج: [إسناده حسن] تقدم، ح:٤٤٠٥، وهو في الكبرٰى، ح:٤٤٩٦ .

[1] *Naḥr* is normally used for camels, while Dhabḥ for smaller animals. *Naḥr* refers to poking the jugular vein with a spear or sharp item, while Dhabḥ involves cutting, and more than cutting the jugular vein.

Chapter 25. Mention Of An Animal That Fell Into A Well And Its Throat Cannot Be Reached

(المعجم ٢٥) - ذِكْرُ الْمُتَرَدِّيَةِ فِي الْبِئْرِ الَّتِي لَا يُوصَلُ إِلَى حَلْقِهَا (التحفة ٢٥)

4413. It was narrated from Abû 'Ushara' that his father said: "I said: 'O Messenger of Allâh, is slaughtering only in the throat or upper chest?' He said: 'If you stab it in the thigh, that will suffice.'" (*Ḍa'îf*)

٤٤١٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الْعُشَرَاءِ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَمَا تَكُونُ الذَّكَاةُ إِلَّا فِي الْحَلْقِ وَاللَّبَّةِ قَالَ: «لَوْ طَعَنْتَ فِي فَخِذِهَا لَأَجْزَأَكَ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الضحايا، باب في ذبيحة المتردية، ح:٢٨٢٥، وابن ماجه، ح:٣١٨٤، والترمذي، ح:١٤٨١ من حديث حماد بن سلمة به، وقال الترمذي: "غريب"، وهو في الكبرٰى، ح:٤٤٩٧ * أبو العشراء حسن الحديث ولكن قال البخاري: "في حديثه واسمه وسماعه من أبيه نظر"، وله شاهد ضعيف عند الهيثمي (مجمع الزوائد:٤/ ٣٤).

Chapter 26. An Animal That Runs Away And No One Can Catch It

(المعجم ٢٦) - بَابُ ذِكْرِ الْمُنْفَلِتَةِ الَّتِي لَا يُقْدَرُ عَلَى أَخْذِهَا (التحفة ٢٦)

4414. It was narrated that Râfi' said: "I said: 'O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives.' He said: 'If the blood is shed and the name of Allâh is mentioned, then eat, unlike (it is slaughtered) with teeth or nails.' Then the Messenger of Allâh ﷺ got some spoils of war and a camel ran away. A man shot an arrow at it and stopped it. He (the Prophet ﷺ) said: 'Some of these animals' – or 'these camels' – 'are untamed like wild animals, so if one of them goes out of your control, do the same.'" (*Ṣaḥîḥ*)

٤٤١٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رَافِعٍ، عَنْ رَافِعٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا لَاقُو الْعَدُوِّ غَدًا وَلَيْسَ مَعَنَا مُدًى، قَالَ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ [عَزَّ وَجَلَّ] فَكُلْ مَا خَلَا السِّنَّ وَالظُّفُرَ» قَالَ: فَأَصَابَ رَسُولُ اللهِ ﷺ نَهْبًا فَنَدَّ بَعِيرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، فَقَالَ: «إِنَّ لِهٰذِهِ النَّعَمِ أَوْ قَالَ: الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَمَا غَلَبَكُمْ مِنْهَا فَافْعَلُوا بِهِ هٰكَذَا».

تخريج: [صحيح] تقدم، ح:٤٣٠٢، وهو في الكبرٰى، ح:٤٤٩٨.

Comments:

(For detail please turn to *Ḥadîth* 4302)

4415. It was narrated that Râfi' bin Khadîj said: "I said: 'O Messenger of Allâh, we are going to meet the enemy tomorrow, and we do not have any knives.' He said: 'If the blood is shed and the name of Allâh is mentioned, then eat, unlike (it is slaughtered) with teeth or nails, and I will tell you about that. As for teeth, they are bones, and as for nails, they are the knives of the Ethiopians.' We acquired some spoils of war including sheep or camels, and a camel ran away, so a man shot an arrow at it and stopped it. The Messenger of Allâh ﷺ said: 'Some of these animals' – or 'these camels' – 'are untamed like wild animals, so if one of them goes out of your control, do the same.'" (*Ṣaḥîḥ*)

٤٤١٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي أَبِي عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا لَاقُو الْعَدُوِّ غَدًا وَلَيْسَتْ مَعَنَا مُدًى، قَالَ: «مَا أَنْهَرَ الدَّمَ وَذُكِرَ اسْمُ اللهِ عَزَّ وَجَلَّ فَكُلْ لَيْسَ السِّنَّ وَالظُّفُرَ وَسَأُحَدِّثُكُمْ: أَمَّا السِّنُّ فَعَظْمٌ وَأَمَّا الظُّفُرُ فَمُدَى الْحَبَشَةِ» وَأَصَبْنَا نُهْبَةَ غَنَمٍ أَوْ إِبِلٍ فَنَدَّ مِنْهَا بَعِيرٌ فَرَمَاهُ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ لِهٰذِهِ الْإِبِلِ أَوَابِدَ كَأَوَابِدِ الْوَحْشِ فَإِذَا غَلَبَكُمْ مِنْهَا شَيْءٌ فَافْعَلُوا بِهِ هٰكَذَا».

تخريج: [صحيح] تقدم، ح:٤٣٠٢، وهو في الكبرى، ح:٤٤٩٩.

Comments:

(For the details concerning the beginning this narration, please turn to *Ḥadîth* 4408)

4416. It was narrated that Shaddâd bin Aws said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, the Mighty and Sublime, has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'" (*Ṣaḥîḥ*)

٤٤١٦ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ اللهَ عَزَّ وَجَلَّ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ إِذَا ذَبَحَ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ».

تخريج: [صحيح] تقدم، ح:٤٤١٠، وهو في الكبرى، ح:٤٥٠٠.

Chapter 27. Slaughtering Well

(المعجم ٢٧) - بَابُ حُسْنِ الذَّبْحِ (التحفة ٢٧)

4417. It was narrated that Shaddâd bin Aws said: "The Messenger of Allâh ﷺ said: 'Allâh has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'" (*Saḥîḥ*)

٤٤١٧ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ أَبُو عَمَّارٍ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ خَالِدٍ الْحَذَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ اللهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ».

تخريج: [صحيح] تقدم، ح:٤٤١٠، وهو في الكبرى، ح:٤٥٠١.

4418. It was narrated that Shaddâd bin Aws said: "I heard two things from the Messenger of Allâh ﷺ. He said: 'Allâh, the Mighty and Sublime, has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'" (*Saḥîḥ*)

٤٤١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: سَمِعْتُ مِنَ النَّبِيِّ ﷺ اثْنَتَيْنِ فَقَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَ وَلْيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ ثُمَّ لِيُرِحْ ذَبِيحَتَهُ».

تخريج: [صحيح] تقدم، ح:٤٤١٠، وهو في الكبرى، ح:٤٥٠٢.

4419. It was narrated that Shaddâd bin Aws said: "Two things that I memorized from the Messenger of Allâh ﷺ: 'Allâh, the Mighty and Sublime, has decreed proficiency in all things, so when you kill, kill well, and when you slaughter, slaughter well. Let one of you sharpen his blade and spare suffering to the animal he slaughters.'" (*Saḥîḥ*)

٤٤١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا خَالِدٌ؛ ح وَأَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: ثِنْتَانِ حَفِظْتُهُمَا مِنْ رَسُولِ اللهِ ﷺ: «إِنَّ اللهَ عَزَّ

وَجَلَّ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذِّبْحَةَ، لِيُحِدَّ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ».

تخريج: [**صحيح**] تقدم، ح:٤٤١٠، وهو في الكبرى، ح:٤٥٠٣.

Chapter 28. A Man Placing His Foot On The Side Of The Sacrificial Animal

(المعجم ٢٨) - **وَضْعُ الرَّجُلِ عَلَى صَفْحَةِ الضَّحِيَّةِ** (التحفة ٢٨)

4420. Anas said: "The Messenger of Allâh ﷺ sacrificed two horned, *Amlaḥ* rams, saying: '*Allâhu Akbar*' and pronouncing the Name of Allâh. I saw him slaughtering them with his own hand, and placing his foot on their sides."

I said: You heard *it from him?*[1] He said: Yes. (*Ṣaḥîḥ*)

٤٤٢٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ: أَخْبَرَنِي قَتَادَةُ قَالَ: سَمِعْتُ أَنَسًا قَالَ: ضَحَّى رَسُولُ اللهِ ﷺ بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ يُكَبِّرُ وَيُسَمِّي، وَلَقَدْ رَأَيْتُهُ يَذْبَحُهُمَا بِيَدِهِ وَاضِعًا عَلَى صِفَاحِهِمَا قَدَمَهُ. قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْهُ؟ قَالَ: نَعَمْ.

تخريج: أخرجه مسلم، الأضاحي، باب استحباب استحسان الضحية، وذبحها مباشرةً بلا توكيل والتسمية والتكبير، ح:١٩٦٦/١٨ من حديث خالد بن الحارث، والبخاري، الأضاحي، باب من ذبح الأضاحي بيده، ح:٥٥٥٨ من حديث شعبة به، وهو في الكبرى، ح:٤٥٠٤ .

Chapter 29. Saying The Name Of Allâh, The Mighty And Sublime, Over The Sacrificial Animal

(المعجم ٢٩) - **تَسْمِيَةُ اللهِ عَزَّ وَجَلَّ عَلَى الضَّحِيَّةِ** (التحفة ٢٩)

4421. Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to sacrifice two horned, *Amlaḥ* rams. He used to pronounce the name of Allâh and say: '*Allâhu Akbar*,' and I saw him slaughtering them with his own hand, and placing his foot on their sides." (*Ṣaḥîḥ*)

٤٤٢١ - أَخْبَرَنَا أَحْمَدُ بْنُ نَاصِحٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُضَحِّي بِكَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ وَكَانَ يُسَمِّي وَيُكَبِّرُ، وَلَقَدْ رَأَيْتُهُ يَذْبَحُهُما بِيَدِهِ وَاضِعًا رِجْلَهُ عَلَى صِفَاحِهِمَا.

[1] It appears that the one asking the question was Shu'bah bin Ḥajjâj and the one responding was Qatâdah bin Di'âmah.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٥٠٥.

Comments:

In a way, it is essential to recite *Bismillah wallahu akbar* over every animal to be slaughtered. A common sacrificial animal would be considered lawful if one forgets to recite the name of Allâh over it, although it should not be abandoned deliberately.

Chapter 30. The *Takbîr* (Saying: *Allâhu Akbar*) Over It

(المعجم ٣٠) - **التَّكْبِيرُ عَلَيْهَا** (التحفة ٣٠)

6722. It was narrated that Anas said: "I saw him" – meaning the Prophet ﷺ – "slaughtering them with his own hand, and placing his foot on their sides, pronouncing the name of Allâh and saying: '*Allâhu Akbar*,' (sacrificing) two horned, *Amlaḥ* rams." (*Ṣaḥîḥ*)

٤٤٢٢ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامِ عَنِ الْحَسَنِ - يَعْنِي ابْنَ صَالِحٍ - عنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: لَقَدْ رَأَيْتُهُ - يَعْنِي النَّبِيَّ ﷺ - يَذْبَحُهُمَا بِيَدِهِ وَاضِعًا عَلَى صِفَاحِهِمَا قَدَمَهُ يُسَمِّي وَيُكَبِّرُ كَبْشَيْنِ أَمْلَحَيْنِ أَقْرَنَيْنِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٤٥٠٦.

Chapter 31. A Man Slaughtering His Sacrificial Animal With His Own Hand

(المعجم ٣١) - **ذَبْحُ الرَّجُلِ أُضْحِيَّتَهُ بِيَدِهِ** (التحفة ٣١)

4423. It was narrated that Anas bin Mâlik told them that the Prophet ﷺ sacrificed two *Amlaḥ* horned rams, putting his foot on their sides and slaughtering them, pronouncing the name of Allâh, and saying: *Allâhu Akbar*.'" (*Ṣaḥîḥ*)

٤٤٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ زُرَيْعٍ - قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنَا قَتَادَةُ أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُمْ: أَنَّ النَّبِيَّ ﷺ ضَحَّى بِكَبْشَيْنِ أَقْرَنَيْنِ أَمْلَحَيْنِ يَطَؤُ عَلَى صِفَاحِهِمَا وَيَذْبَحُهُمَا وَيُسَمِّي وَيُكَبِّرُ.

تخريج: أخرجه مسلم، الأضاحي، باب استحباب استحسان الضحية وذبحها ... إلخ، ح:١٩٦٦/١٨ من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح:٤٥٠٧.

Comments:

Offering a sacrifice of an animal is a worship; it cannot be done vicariously. Hence, the sacrificial animal should be slaughtered by one's own hand by formulating the intention in one's own heart. The tasks following the slaughter, for instance, taking the skin off the animal, cutting the flesh, etc., are tasks which are advantageous to one's own self or the poor. They are not included in worship. Hence, these tasks could be carried out by anyone else also.

Chapter 32. Someone Else Slaughtering A Man's Sacrificial Animal

(المعجم ٣٢) - ذَبْحُ الرَّجُلِ غَيْرَ أُضْحِيَّتِهِ (التحفة ٣٢)

4424. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ slaughtered some of his sacrificial animals with his own hand, and someone else slaughtered some of them. (*Ṣaḥîḥ*)

٤٤٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ نَحَرَ بَعْضَ بُدْنِهِ بِيَدِهِ وَنَحَرَ بَعْضَهَا غَيْرُهُ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٤٥٠٨، والموطأ (يحيى):١/ ٣٩٤، وأخرجه مسلم، ح:١٢١٨ من حديث جعفر به مطولاً.

Comments:

This event took place during to the Farewell Pilgrimage. Allâh's Messenger ﷺ had sacrificed one hundred camels. Out of them, Allâh's Messenger ﷺ slaughtered sixty-three camels with his own blessed hand, and the remaining thirty-seven were slaughtered by 'Alî, on behalf of the Prophet ﷺ.

Chapter 33. *Naḥr* For What Is Normally Slaughtered By *Dhabḥ*

(المعجم ٣٣) - نَحْرُ مَا يُذْبَحُ (التحفة ٣٣)

4425. It was narrated that Asmâ' said: "We slaughtered (*Naḥarnâ*) a horse during the time of Messenger of Allâh ﷺ and ate it." In his *Ḥadîth* Qutaibah (one of the narrators) said: "And we ate its meat." (*Ṣaḥîḥ*)

'Abdah bin Sulaimân contradicted him.

٤٤٢٥ - أَخْبَرَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ يَزِيدَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَأَكَلْنَاهُ. وَقَالَ قُتَيْبَةُ فِي حَدِيثِهِ: فَأَكَلْنَا لَحْمَهُ. خَالَفَهُ عَبْدَةُ ابْنُ سُلَيْمَانَ.

تخريج: [صحيح] تقدم، ح:٤٤١١، وهو في الكبرٰى، ح:٤٥٠٩.

Comments:

(For detail, see *Ḥadîth* 4411)

4426. It was narrated that Asmâ' said: "We slaughtered (*Naḥarnâ*) a horse during the time of the Messenger of Allâh ﷺ, while we were in Al-Madînah, and we ate it." (*Ṣaḥîḥ*)

٤٤٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ قَالَتْ: ذَبَحْنَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَرَسًا وَنَحْنُ بِالْمَدِينَةِ فَأَكَلْنَاهُ.

تخريج: [صحيح] تقدم، ح: ٤٤١١، وهو في الكبرٰى، ح: ٤٥١٠ .

Chapter 34. The One Who Offers A Sacrifice To Other Than Allâh

(المعجم ٣٤) - مَنْ ذَبَحَ لِغَيرِ اللهِ عَزَّ وَجَلَّ (التحفة ٣٤)

4427. It was narrated that 'Âmir bin Wâthilah said: "A man asked 'Alî: 'Did the Messenger of Allâh used to ﷺ tell you anything in secret that he did not tell the people?' 'Alî got so angry that his face turned red, and he said: 'He used not to tell me anything in secret that he did not tell the people except that he told me four things when he and I were alone in the house. He said: Allâh curses the one who curses his father, Allâh curses the one who offers a sacrifice to anyone other than Allâh, Allâh curses the one who gives refuge to an offender[1] and Allâh curses the one who changes boundary markers.'" (*Ṣaḥîḥ*)

٤٤٢٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ - عَنِ ابْنِ حَيَّانَ - يَعْنِي مَنْصُورًا - عَنْ عَامِرِ بْنِ وَاثِلَةَ قَالَ: سَأَلَ رَجُلٌ عَلِيًّا: هَلْ كَانَ رَسُولُ اللهِ ﷺ يُسِرُّ إِلَيْكَ بِشَيْءٍ دُونَ النَّاسِ؟ فَغَضِبَ عَلِيٌّ حَتَّى احْمَرَّ وَجْهُهُ وَقَالَ: مَا كَانَ يُسِرُّ إِلَيَّ شَيْئًا دُونَ النَّاسِ، غَيْرَ أَنَّهُ حَدَّثَنِي بِأَرْبَعِ كَلِمَاتٍ وَأَنَا وَهُوَ فِي الْبَيْتِ فَقَالَ: «لَعَنَ اللهُ مَنْ لَعَنَ وَالِدَهُ، وَلَعَنَ اللهُ مَنْ ذَبَحَ لِغَيْرِ اللهِ، وَلَعَنَ اللهُ مَنْ آوَى مُحْدِثًا، وَلَعَنَ اللهُ مَنْ غَيَّرَ مَنَارَ الْأَرْضِ».

تخريج: أخرجه مسلم، الأضاحي، باب تحريم الذبح لغير الله تعالى ولعن فاعله، ح: ١٩٧٨ من حديث منصور بن حيان به، وهو في الكبرٰى، ح: ٤٥١١ .

Comments:

Some irreligious people had made some very strange things popular. One of them was that Allâh's Messenger ﷺ had imparted the original teaching, concerning the Revelation, only to 'Alî ؓ, which far exceeds the teaching contained in the Qur'ân. This is pure absurdity. That is why 'Alî became angry. May Allâh be pleased with him, and he be with Him. Then 'Alî stated that no such specific teaching was imparted exclusively to him, 'but it is quite possible that I was all alone with him incidentally at the time when he gave certain commands. But that command is also meant for the whole nation, it is not exclusively for me.'

[1] *Muḥdithan* and it is also reported *Muḥdathan*, the first means: Who has committed an offence for which *Qiṣâṣ* or retaliation is due. The second refers to an innovator. The first pronunciation is more popular, as it is here.

Chapter 35. The Prohibition Against Eating The Meat Of Sacrificial Animals After Three Days, And Storing It

(المعجم ٣٥) - النَّهْيُ عَنِ الأَكْلِ مِنْ لُحُومِ الأَضَاحِي بَعدَ ثَلَاثٍ وَعَنْ إِمْسَاكِهَا (التحفة ٣٥)

4428. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade eating the meat of sacrificial animals after three days. (*Ṣaḥîḥ*)

٤٤٢٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ تُؤْكَلَ لُحُومُ الْأَضَاحِيِّ بَعْدَ ثَلَاثٍ.

تخريج: أخرجه مسلم، الأضاحي، باب بيان ما كان من النهي عن أكل لحوم الأضاحي بعد ثلاث ... إلخ، ح: ١٩٧٠/٢٧ من حديث عبدالرزاق به، وهو في الكبرٰى، ح: ٤٥١٢ .

Comments:

'After three days' means after the three days following the Day of Sacrifice. This restriction was in the beginning, when the people offering sacrifices were very few. The poor and the needy were numerous. The objective of the Messenger of Allâh ﷺ was that all the poor and the needy should benefit from the sacrifices. The prohibition was a temporary measure, with a view to meeting the demand of those poor people who flocked to the town for meat. But as the number of people offering sacrifices increased, the number of poor people dwindled. This prohibition also underwent change, as follows. See No. 4437.

4429. It was narrated that Abû 'Ubaid – the freed slave of Ibn 'Awf – said: "I saw 'Alî bin Abî Ṭâlib – may Allâh honor his face – on the day of *'Îd*. He started with the prayer before the *Khuṭbah*, then he prayed with no *Adhân* and no *Iqâmah*. Then he said: 'I heard the Messenger of Allâh ﷺ forbidding anyone from keeping anything of his sacrificial animal for more than three days.'" (*Ṣaḥîḥ*)

٤٤٢٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ غُنْدَرٍ قَالَ: حَدَّثَنَا مَعْمَرٌ قَالَ: حَدَّثَنَا الزُّهْرِيُّ عَنْ أَبِي عُبَيْدٍ - مَوْلَى ابْنِ عَوْفٍ - قَالَ: شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ - كَرَّمَ اللهُ وَجْهَهُ - فِي يَوْمِ عِيدٍ بَدَأَ بِالصَّلَاةِ قَبْلَ الْخُطْبَةِ ثُمَّ صَلَّى بِلَا أَذَانٍ وَلَا إِقَامَةٍ، ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى أَنْ يُمْسِكَ أَحَدٌ مِنْ نُسُكِهِ شَيْئًا فَوْقَ ثَلَاثَةِ أَيَّامٍ.

تخريج: أخرجه البخاري، الأضاحي، باب ما يؤكل من لحوم الأضاحي وما يتزود منها، ح: ٥٥٧٣، ومسلم، الأضاحي، باب بيان ما كان من النهي عن أكل لحوم الأضاحي ... إلخ، ح: ١٩٦٩ من حديث معمر به، وهو في الكبرٰى، ح: ٤٥١٣ * والزهري صرح بالسماع، وأبوعبيد اسمه سعد بن عبيد هو مولى ابن أزهر.

4430. 'Alî bin Abî Ṭâlib said: "The Messenger of Allâh ﷺ has forbidden you from eating the meat of your sacrificial animals for more than three days." (*Ṣaḥîḥ*)

٤٤٣٠ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ أَبَا عُبَيْدٍ أَخْبَرَهُ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ نَهَاكُمْ أَنْ تَأْكُلُوا لُحُومَ نُسُكِكُمْ فَوْقَ ثَلَاثٍ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٤٥١٤، ومسلم، ح:١٩٦٩ من حديث يعقوب بن إبراهيم بن سعد به.

Chapter 36. Permission To Do That

(المعجم ٣٦) - **الْإِذْنُ فِي ذَلِكَ** (التحفة ٣٦)

4431. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade eating the meat of the sacrificial animals after three days, then he said: "Eat, take some with you (if travelling), and store some." (*Ṣaḥîḥ*)

٤٤٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّهُ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ أَكْلِ لُحُومِ الضَّحَايَا بَعْدَ ثَلَاثٍ، ثُمَّ قَالَ: كُلُوا وَتَزَوَّدُوا وَادَّخِرُوا.

تخريج: أخرجه مسلم، الأضاحي، باب بيان ما كان من النهي عن أكل لحوم الأضاحي بعد ثلاث ... إلخ، ح:١٩٧٢ من حديث مالك به، وهو في الكبرى، ح:٤٥١٥ والموطأ (يحيى): ٢/ ٤٨٤.

4432. It was narrated from Ibn Khabbâb – who is 'Abdullâh bin Khabbâb – that Abû Sa'eed Al-Khudrî arrived from a journey and his family offered him some meat from the sacrificial animal. He said: "I am not going to eat it until I ask about it." So he went to his half-brother through his mother, Qatâdah bin An-Nu'mân, who had been present at Badr, and asked him about that. He said: "The opposite of what you were

٤٤٣٢ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ خَبَّابٍ - هُوَ عَبْدُ اللهِ بْنُ خَبَّابٍ - أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَدِمَ مِنْ سَفَرٍ فَقَدَّمَ إِلَيْهِ أَهْلُهُ لَحْمًا مِنْ لُحُومِ الْأَضَاحِيِّ فَقَالَ: مَا أَنَا بِآكِلِهِ حَتَّى أَسْأَلَ، فَانْطَلَقَ إِلَى أَخِيهِ لِأُمِّهِ قَتَادَةَ بْنِ النُّعْمَانِ وَكَانَ بَدْرِيًّا فَسَأَلَهُ عَنْ ذَلِكَ فَقَالَ: إِنَّهُ قَدْ حَدَثَ

forbidden occurred after that, and (permission was granted) to eat the sacrificial meat after three days." (*Ṣaḥîḥ*)

بَعْدَكَ أَمْرٌ نَقْضًا لِمَا كَانُوا نُهُوا عَنْهُ، مِنْ أَكْلِ لُحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثَةِ أَيَّامٍ.

تخريج: أخرجه البخاري، المغازي، باب: (١٢)، ح: ٣٩٩٧ من حديث الليث بن سعد به، وهو في الكبرى، ح: ٤٥١٦.

4433. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ forbade (eating) the meat of sacrificial animals after three days. Then Qatâdah bin An-Nu'mân, who was the brother of Abû Sa'eed through his mother, and had been present at Badr, came and they offered him (some of the meat). He said: "Didn't the Messenger of Allâh ﷺ forbid it?" Abû Sa'eed said: "Something happened later. The Messenger of Allâh ﷺ forbade us to eat it for more than three days, then he allowed us to eat it and store it." (*Ṣaḥîḥ*)

٤٤٣٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سَعْدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَتْنِي زَيْنَبُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُحُومِ الْأَضَاحِي فَوْقَ ثَلَاثَةِ أَيَّامٍ، فَقَدِمَ قَتَادَةُ بْنُ النُّعْمَانِ وَكَانَ أَخَا أَبِي سَعِيدٍ لِأُمِّهِ وَكَانَ بَدْرِيًّا فَقَدَّمُوا إِلَيْهِ فَقَالَ: أَلَيْسَ قَدْ نَهَى عَنْهُ رَسُولُ اللهِ ﷺ؟ قَالَ أَبُو سَعِيدٍ: إِنَّهُ قَدْ حَدَثَ فِيهِ أَمْرٌ أَنَّ رَسُولَ اللهِ ﷺ نَهَانَا أَنْ نَأْكُلَهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ ثُمَّ رَخَّصَ لَنَا أَنْ نَأْكُلَهُ وَنَدَّخِرَهُ.

تخريج: [صحيح] وهو في الكبرى، ح: ٤٥١٧ * يحيى هو ابن سعيد القطان، وانظر الحديث السابق، وهو المحفوظ.

Comments:

This narration is contrary to the above-quoted narration. In the former narration, the report concerning the permission is transmitted by Abû Qatadah and Abû Sa'eed is refusing to eat; whereas in the latter narration, the transmitter of the report giving permission is Abû Sa'eed, while Abû Qatadah is refusing. The former narration is authentic, because it is consistent with the one is *Ṣaḥîḥ Al-Bukhârî*.

4434. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used *to forbid you from doing three* things: To visit graves, but now visit them, for you may benefit from that. And I used to forbid you (from eating) the meat of sacrificial

٤٤٣٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ - وَهُوَ النُّفَيْلِيُّ - قَالَ: حَدَّثَنَا زُهَيْرٌ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا زُبَيْدُ بْنُ

الْحَارِثِ عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ثَلَاثٍ: عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلِتَزِدْكُمْ زِيَارَتُهَا خَيْرًا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِي بَعْدَ ثَلَاثٍ فَكُلُوا مِنْهَا وَأَمْسِكُوا مَا شِئْتُمْ، وَنَهَيْتُكُمْ عَنِ الْأَشْرِبَةِ فِي الْأَوْعِيَةِ فَاشْرَبُوا فِي أَيِّ وِعَاءٍ شِئْتُمْ وَلَا تَشْرَبُوا مُسْكِرًا» وَلَمْ يَذْكُرْ مُحَمَّدٌ: وَأَمْسِكُوا.

animals after three days, but now eat it, and keep whatever you want. A and I forbade you to drink from (certain kinds of) vessels, but now drink from whatever kind of vessel you want but do not drink any kind of intoxicant.'" (*Ṣaḥîḥ*)

Muḥammad (one of the narrators) did not mention: "Keep (whatever you want)."

تخريج: [صحيح] تقدم، ح:٢٠٣٤، وهو في الكبرٰى، ح:٤٥١٨

٤٤٣٥ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ عَنِ الْأَحْوَصِ بْنِ جَوَّابٍ، عَنْ عَمَّارِ ابْنِ رُزَيْقٍ، عَنْ أَبِي إِسْحَاقَ، [عَنِ] الزُّبَيْرِ بْنِ عَدِيٍّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثٍ: وَعَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ، وَعَنْ زِيَارَةِ الْقُبُورِ، فَكُلُوا مِنْ لُحُومِ الْأَضَاحِي مَا بَدَا لَكُمْ وَتَزَوَّدُوا وَادَّخِرُوا، وَمَنْ أَرَادَ زِيَارَةَ الْقُبُورِ فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ، وَاشْرَبُوا وَاتَّقُوا كُلَّ مُسْكِرٍ».

4435. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid you (from eating) the meat of sacrificial animals after three days, and to (make) *Nabîdh* except in a waterskin, and to visit graves. But now eat whatever you want of the meat, or take some with you (when traveling) or store it; and whoever wants to visit graves, it will remind him of the Hereafter; and drink, but beware of any kind of intoxicant.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرٰى، ح:٤٥١٩ ※ أبو إسحاق هو عمرو بن عبدالله السبيعي، وابن بريدة هو عبدالله، وله شاهد، تقدم قبله، ح:٤٤٣٤، ٢٠٣٤.

(المعجم ٣٧) - الادِّخَارُ مِنَ الْأَضَاحِي (التحفة ٣٧)

Chapter 37. Storing Meat From The Sacrificial Animals

٤٤٣٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ مَالِكٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ

4436. It was narrated that 'Âishah said: "Some Bedouins came to Al-Madînah at the time of (*'Eid*) *Al-*

Adḥa and the Messenger of Allâh ﷺ said: 'Eat, and store (the meat) for three days.' After that they said: 'O Messenger of Allâh, the people used to benefit from their sacrifices by melting down the fat, and (also) making waterskins from them.' He said: 'Why are you asking?' He said: 'Because you forbade us from keeping the meat of the sacrificial animals.' He said: 'I only forbade that because of the Bedouins who came. (Now) eat it, store it and give it in charity.'" (*Ṣaḥîḥ*)

ابْنُ أَبِي بَكْرٍ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: دَفَّتْ دَافَّةٌ مِنْ أَهْلِ الْبَادِيَةِ حَضْرَةَ الْأَضْحَى، فَقَالَ رَسُولُ اللهِ ﷺ: «كُلُوا وَادَّخِرُوا ثَلَاثًا» فَلَمَّا كَانَ بَعْدَ ذٰلِكَ قَالُوا: يَا رَسُولَ اللهِ! إِنَّ النَّاسَ كَانُوا يَنْتَفِعُونَ مِنْ أَضَاحِيهِمْ يَجْمُلُونَ مِنْهَا الْوَدَكَ وَيَتَّخِذُونَ مِنْهَا الْأَسْقِيَةَ، قَالَ: «وَمَا ذَاكَ؟» قَالَ: الَّذِي نَهَيْتَ مِنْ إِمْسَاكِ لُحُومِ الْأَضَاحِيِّ، قَالَ: «إِنَّمَا نَهَيْتُ لِلدَّافَّةِ الَّتِي دَفَّتْ كُلُوا وَادَّخِرُوا وَتَصَدَّقُوا».

تخريج: أخرجه مسلم، الأضاحي، باب بيان ما كان من النهي عن أكل لحوم الأضاحي بعد ثلاث ... إلخ، ح:١٩٧١ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٤٨٤، ٤٨٥، والكبرى، ح:٤٥٢٠.

Comments:

This *Ḥadîth* demonstrates that the prohibition in the previous year was due to special circumstances, which were created on account of the arrival of the desert convoy. Otherwise, in principle everything belonging to the sacrificial animal; for instance, meat, fat, and hide, etc., could be taken advantage of for a long period of time.

4437. It was narrated from 'Abdur-Raḥmân bin 'Âbis that his father said: "I came in to 'Âishah and said: 'Did the Messenger of Allâh ﷺ forbid (eating) the meat of the sacrificial animals after three days?' She said: 'Yes. Hardship had befallen the people, and the Messenger of Allâh ﷺ wanted the rich to feed the poor.' Then she said: 'I remember the family of Muḥammad ﷺ eating the trotters after fifteen days.' I said: 'Why is that?' She laughed and said: 'The family of Muḥammad never ate their fill of bread and something to go with it, for three days in row, until he met Allâh, the Mighty and Sublime.'" (*Ṣaḥîḥ*)

٤٤٣٧ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ عَابِسٍ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ فَقُلْتُ: أَكَانَ رَسُولُ اللهِ ﷺ يَنْهَى عَنْ لُحُومِ الْأَضَاحِي بَعْدَ ثَلَاثٍ؟ قَالَتْ: نَعَمْ، أَصَابَ النَّاسَ شِدَّةٌ فَأَحَبَّ رَسُولُ اللهِ ﷺ أَنْ يُطْعِمَ الْغَنِيُّ الْفَقِيرَ، ثُمَّ [قَالَت:] لَقَدْ رَأَيْتُ آلَ مُحَمَّدٍ ﷺ يَأْكُلُونَ الْكُرَاعَ بَعْدَ خَمسَ عَشْرَةَ، قُلْتُ: مِمَّ ذَاكَ؟ فَضَحِكَتْ فَقَالَتْ: مَا شَبِعَ آلُ مُحَمَّدٍ ﷺ مِنْ خُبْزٍ مَأْدُومٍ ثَلَاثَةَ أَيَّامٍ حَتَّى لَحِقَ بِاللّٰهِ عَزَّ وَجَلَّ.

تخريج: أخرجه البخاري، الأطعمة، باب ما كان السلف يدخرون في بيوتهم وأسفارهم من الطعام واللحم وغيره، ح:٥٤٢٣ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٤٥٢١ * عبدالرحمٰن هو ابن مهدي.

Comments:

Due to his extremely generous nature, the condition of the Prophet's ﷺ household thus remained simple.

4438. It was narrated from 'Abdur-Raḥmân bin 'Âbis that his father said: "I asked 'Âishah about the meat of the sacrificial animals and she said: 'We used to keep the trotters for the Messenger of Allâh ﷺ for a month, then he would eat them.'" (*Ṣaḥîḥ*)

٤٤٣٨ - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ - عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَابِسٍ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنْ لُحُومِ الْأَضَاحِي قَالَتْ: كُنَّا نَخْبَأُ الْكُرَاعَ لِرَسُولِ اللهِ ﷺ شَهْرًا ثُمَّ يَأْكُلُهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٥٢٢.

4439. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade keeping the meat of the sacrificial animals for more than three days, then he said: 'Eat and feed others.'" (*Ṣaḥîḥ*)

٤٤٣٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ إِمْسَاكِ الْأُضْحِيَّةِ فَوْقَ ثَلَاثَةِ أَيَّامٍ، ثُمَّ قَالَ: «كُلُوا وَأَطْعِمُوا».

تخريج: [صحيح] أخرجه أحمد:٤/٥٧ من طريق آخر عن محمد بن سيرين به، وهو في الكبرٰى، ح:٤٥٢٣، وله شواهد عند الحاكم:٤/٢٣٢ وغيره * عبدالله هو ابن المبارك.

Chapter 38. Animals Slaughtered By The Jews[1]

(المعجم ٣٨) - بَابُ ذَبَائِحِ الْيَهُودِ (التحفة ٣٨)

4440. 'Abdullâh bin Mughaffal said: "A bag of fat was thrown on the Day of Khaibar, and I caught it and said: 'I will not give anything of this to anyone.' I turned around

٤٤٤٠ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُلَيْمَانَ بْنِ مُغِيرَةَ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُغَفَّلٍ قَالَ: دُلِّيَ جِرَابٌ مِنْ شَحْمٍ يَوْمَ

[1] Here, the author began mentioning a number of topics that relate to slaughtering in general, and some of them preceding it the previous book.

and saw the Messenger of Allâh ﷺ there, smiling." (*Ṣaḥîḥ*)

خَيْبَرَ فَالْتَزَمْتُهُ، قُلْتُ: لَا أُعْطِي أَحَدًا مِنْهُ شَيْئًا، فَالْتَفَتُّ فَإِذَا رَسُولُ اللهِ ﷺ يَتَبَسَّمُ.

تخريج: أخرجه مسلم، الجهاد، باب جواز الأكل من طعام الغنيمة في دارالحرب، ح:١٧٧٢ من حديث سليمان بن المغيرة، والبخاري، فرض الخمس، باب ما يصيب من الطعام في أرض الحرب، ح:٣١٥٣ من حديث حميد بن هلال به، وهو في الكبرٰى، ح:٤٥٢٤.

Chapter 39. The Slaughter Performed By The One Who Is Unknown

(المعجم ٣٩) - **ذَبِيحَةُ مَنْ لَمْ يُعْرَفْ** (التحفة ٣٩)

4441. It was narrated from 'Âishah that some Bedouin people used to bring us meat, and we did not know whether they had mentioned the Name of Allâh (when slaughtering it) or not. The Messenger of Allâh ﷺ said: "Mention the Name of Allâh and eat." (*Ṣaḥîḥ*)

٤٤٤١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ نَاسًا مِنَ الْأَعْرَابِ كَانُوا يَأْتُونَا بِلَحْمٍ وَلَا نَدْرِي أَذَكَرُوا اسْمَ اللهِ عَلَيْهِ أَمْ لَا؟ فَقَالَ رَسُولُ اللهِ ﷺ: «اذْكُرُوا اسْمَ اللهِ عَزَّ وَجَلَّ وَكُلُوا».

تخريج: أخرجه البخاري، البيوع، باب من لم ير الوساوس ونحوها من الشبهات، ح:٢٠٥٧، ٥٥٠٧، ٧٣٩٨ من حديث هشام بن عروة به، وهو في الكبرٰى، ح:٤٥٢٥ روي مرسلاً وليس بعلة.

Comments:

The purpose of the chapter is that the slaughterer in actuality is either a Muslim or one of the People of the Book, but it is not known whether he recited *Bismillah* at the time of slaughtering the animal or not. In such situation, one should not entertain any doubt, because concerning a Muslim or one belonging to the People of the Book, it is assumed that he must have been slaughtering taking the name of Allâh, Most High.

Chapter 40. Interpretation Of The Saying Of Allâh, The Mighty and Sublime: "Eat Not Of That On Which Allâh's Name Has Not Been Pronounced"[1]

(المعجم ٤٠) - **تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ** ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ﴾ (التحفة ٤٠)

4442. Hârûn bin Abî Wakî' – who is Hârûn bin 'Antarah – narrated from his father, from Ibn 'Abbâs, concerning the saying of Allâh, the

٤٤٤٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي هَارُونُ بْنُ أَبِي وَكِيعٍ - وَهُوَ هَارُونُ بْنُ

[1] *Al-An'âm* 6:121.

Mighty and Sublime: "Eat not of that on which Allâh's name has not been pronounced"[1] – *that he* said: "The idolators argued with them and said: 'Whatever Allâh kills you do not eat, and whatever you kill you eat!'" (*Ḥasan*)

عَنْتَرَةَ - عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ﴾ [الأنعام ١٢١] قَالَ: خَاصَمَهُمُ الْمُشْرِكُونَ فَقَالُوا: مَا ذَبَحَ اللهُ فَلَا تَأْكُلُوهُ، وَمَا ذَبَحْتُمْ أَنْتُمْ أَكَلْتُمُوهُ!.

تخريج: [إسناده حسن] أخرجه الطبري في تفسيره: ٨/ ١٣ من حديث سفيان الثوري به، وهو في الكبرٰى، ح: ٤٥٢٦ * يحيى هو القطان، وحديثه عن الثوري محمول بسماع الثوري من شيخه.

Comments:

We learn here, that in this noble Verse, the meaning is that animal which dies of its own, and one does not get an opportunity to slaughter it. In the same manner, the animal which is slaughtered in the name of other than Allâh is unlawful, and the animal which is slaughtered by a polytheist is unlawful, irrespective of whether he recites the name of Allâh, or of other than Allâh.

Chapter 41. Prohibition Of (Eating) An Animal Which Was Used As A Target

(المعجم ٤١) - النَّهْيُ عَنِ الْمُجَثَّمَةِ (التحفة ٤١)

4443. It was narrated that Abû Tha'labah said: "The Messenger of Allâh ﷺ said: 'An animal that has been taken as a target is not lawful.'" (*Ṣaḥîḥ*)

٤٤٤٣ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ عَنْ بَحِيرٍ، عَنْ خَالِدٍ، عَنْ جُبَيْرِ ابْنِ نُفَيْرٍ، عَنْ أَبِي ثَعْلَبَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَحِلُّ الْمُجَثَّمَةُ».

تخريج: [صحيح] تقدم، ح: ٤٣٣١، وهو في الكبرٰى، ح: ٤٥٢٧.

Comments:

Mujaththama signifies a bird, a hare, or any animal that is confined or tied or set up, and then shot at, or cast at, until it is dead. (For details, please turn to *Ḥadîth* 4431).

4444. It was narrated that Hishâm bin Zaid said: "Anas and I entered upon Al-Ḥakam – that is, Ibn Ayyûb – and there were some people shooting at a chicken in the house of the governor. He said: 'The Messenger of Allâh ﷺ forbade using animals as targets.'" (*Ṣaḥîḥ*)

٤٤٤٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: دَخَلْتُ مَعَ أَنَسٍ عَلَى الْحَكَمِ - يَعْنِي ابْنَ أَيُّوبَ - فَإِذَا أُنَاسٌ يَرْمُونَ دَجَاجَةً فِي دَارِ الْأَمِيرِ، فَقَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تُصْبَرَ الْبَهَائِمُ.

[1] *Al-An'âm* 6:121.

تخريج: أخرجه مسلم، الصيد والذبائح، باب النهي عن صبر البهائم، ح:١٩٥٦ من حديث خالد بن الحارث، والبخاري، الذبائح والصيد، باب ما يكره من المثلة والمصبورة والمجثمة، ح:٥٥١٣ من حديث شعبة به، وهو في الكبرٰى، ح:٤٥٢٨.

4445. It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh ﷺ passed by some people who were shooting arrows at a ram. He denounced that and said: 'Do not disfigure animals (by using them as targets).'" (***Hasan***)

٤٤٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ - وَهُوَ ابْنُ الْهَادِ - عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللهِ بْنِ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: مَرَّ رَسُولُ اللهِ ﷺ عَلَى أُنَاسٍ وَهُمْ يَرْمُونَ كَبْشًا بِالنَّبْلِ فَكَرِهَ ذٰلِكَ وَقَالَ: «لَا تَمْثُلُوا بِالْبَهَائِمِ».

تخريج: [**إسناده حسن**] أخرجه أبو يعلى: ١٢/ ١٦٢، ح: ٦٧٩٠ من حديث عبدالعزيز بن أبي حازم به، وهو في الكبرٰى، ح:٤٥٢٩.

Comments:

Mathl is to disfigure or mutilate someone. Targeting an animal and shooting arrows at it would constitute mutilation while it is still living.

4446. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ cursed those who take anything that has a soul as a target." (***Sahîh***)

٤٤٤٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ مَنِ اتَّخَذَ شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

تخريج: أخرجه مسلم، الصيد والذبائح، باب النهي عن صبر البهائم، ح:١٩٥٨ من حديث هشيم، والبخاري، الذبائح والصيد، باب ما يكره من المثلة والمصبورة والمجثمة، ح:٥٥١٥ من حديث أبي بشر جعفر بن أبي وحشية به، وهو في الكبرٰى، ح: ٤٥٣٠.

4447. It was narrated that Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ say: 'May Allâh curse the one who disfigures an animal.'" (***Sahîh***)

٤٤٤٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي الْمِنْهَالُ بْنُ عَمْرٍو عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَعَنَ اللهُ مَنْ مَثَّلَ بِالْحَيَوَانِ».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٥٣١، وأخرجه البخاري، ح:٥٥١٥ من حديث شعبة به تعليقًا.

4448. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "Do not take anything that has a soul as a target." (*Ṣaḥîḥ*)

٤٤٤٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا».

تخريج: أخرجه البخاري، الذبائح والصيد، باب ما يكره من المثلة والمصبورة والمجثمة، ح:٥٥١٥ تعليقًا، ومسلم، الصيد والذبائح، باب النهي عن صبر البهائم، ح:١٩٥٧ من حديث شعبة به، وهو في الكبرٰى، ح:٤٥٣٢.

4449. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade us from using anything with a soul as a target." (*Ṣaḥîḥ*)

٤٤٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدٍ الْكُوفِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ عَنِ الْعَلَاءِ بْنِ صَالِحٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: قال نَهَى رَسُولُ اللهِ ﷺ: أَنْ تَتَّخِذُوا شَيْئًا فِيهِ الرُّوحُ غَرَضًا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٤٥٣٣.

Comments:

To target a living being is tyranny and tyranny is Harâm or unlawful, whether it is done to man or animal so much so that upon inanimate objects also. (For details, please turn to *Ḥadîth* 4331).

Chapter 42. The One Who Kills A Small Bird For No Reason

(المعجم ٤٢) - مَنْ قَتَلَ عُصْفُورًا بِغَيْرِ حَقِّهَا (التحفة ٤٢)

4450. It was narrated from 'Abdullâh bin 'Amr, who attributed it to the Messenger of Allâh ﷺ: "There is no person who kills a small bird or anything larger, for no just reason, but Allâh will ask him about it." It was said: "O Messenger of Allâh, what does 'just reason' mean?" He said: "That you slaughter it and eat it, and do not cut off its head and throw it aside." (*Ḥasan*)

٤٤٥٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ صُهَيْبٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو يَرْفَعُهُ قَالَ: «مَنْ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا سَأَلَ اللهُ عَزَّ وَجَلَّ عَنْهَا يَوْمَ الْقِيَامَةِ» قِيلَ: يَا رَسُولَ اللهِ! فَمَا حَقُّهَا؟ قَالَ: «حَقُّهَا أَنْ يَذْبَحَهَا فَيَأْكُلَهَا، وَلَا تَقْطَعْ رَأْسَهَا فَيَرْمَى بِهَا».

تخريج: [حسن] تقدم، ح:٤٣٥٤، وهو في الكبرٰى، ح:٤٥٣٤.

4451. It was narrated that 'Amr bin Sharîd said: "I heard Sharîd say: 'I heard the Messenger of Allâh ﷺ say: Whoever kills a small bird for no reason, it will beseech Allâh on the Day of Resurrection saying: O Lord, so and so killed me for no reason, and he did not kill me for any beneficial purpose.'" (***Hasan***)

٤٤٥١ - أَخْبَرَنَا مُحَمَّدُ بْنُ دَاوُدَ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا أَبُو عُبَيْدَةَ عَبْدُ الْوَاحِدِ بْنُ وَاصِلٍ عَنْ خَلَفٍ - يَعْنِي ابْنَ مِهْرَانَ - قَالَ: حَدَّثَنَا عَامِرٌ الْأَحْوَلُ عَنْ صَالِحِ بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ قَالَ: سَمِعْتُ الشَّرِيدَ يَقول: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ قَتَلَ عُصْفُورًا عَبَثًا عَجَّ إِلَى اللهِ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبِّ! إِنَّ فُلَانًا قَتَلَنِي عَبَثًا وَلَمْ يَقْتُلْنِي لِمَنْفَعَةٍ».

تخريج: [**حسن لغيره**] أخرجه الطبراني في الكبير:٧/٣١٧، ح:٧٢٤٥ من حديث عبدالواحد بن واصل به، وهو في الكبرٰى، ح:٤٥٣٥، والمسند لأحمد:٤/٣٨٩، وصححه ابن حبان، ح:١٠٧١، وله شاهد ضعيف في مشكل الآثار:١/٣٧٢ * صالح بن دينار وثقه ابن حبان، وأشار المنذري إلى تحسين حديثه.

Chapter 43. The Prohibition Against Eating The Flesh Of *Al-Jallâlah*[1]

(المعجم ٤٣) - النَّهْيُ عَنْ أَكْلِ لُحُومِ الْجَلَّالَةِ (التحفة ٤٣)

4452. It was narrated from 'Amr bin Shu'aib, from his father, from his father Muhammad bin 'Abdullâh bin 'Amr – or on one occasion he said: from his father, from his grandfather – that on the Day of Khaibar, the Messenger of Allâh ﷺ forbade the flesh of domesticated donkeys and of *Al-Jallâlah* (animals that eat dung), and (he forbade) riding them and eating their meat." (***Hasan***)

٤٤٥٢ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي سَهْلُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ عَنِ ابْنِ طَاوُسٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَبْدِ اللهِ ابْنِ عَمْرٍو، قَالَ مَرَّةً: عَنْ أَبِيهِ وَقَالَ مَرَّةً: عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ وَعَنِ الْجَلَّالَةِ، وَعَنْ رُكُوبِهَا وَعَنْ أَكْلِ لَحْمِهَا.

تخريج: [**إسناده حسن**] أخرجه أبو داود، الأطعمة، باب: في أكل لحوم الحمر الأهلية، ح:٣٨١١ عن سهل بن بكار به، وهو في الكبرٰى، ح:٤٥٣٦.

[1] The animal that eats dung.

Comments:

So far as the flesh of domestic donkeys is concerned, it is absolutely unlawful, whether or not they eat filth, although riding them is permitted. Its sweat, etc., is pure. But the filth-eating animal, whichever it might be, if it eats filth to such an extent that its traces are sensed in its flesh, for instance, if it stinks or tastes bad, or its color changes, then its eating is unlawful. And riding such animals is also unlawful.

Chapter 44. Prohibition Of The Milk Of *Al-Jallâlah*

(المعجم ٤٤) - **النَّهْيُ عَنْ لَبَنِ الجَلَّالَةِ**

(التحفة ٤٤)

4453. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade (eating) animals that had been taken as targets, the milk of *Al-Jallâlah* (animals that eat dung), and drinking directly from waterskins." (*Ṣaḥîḥ*)

٤٤٥٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُجَثَّمَةِ وَلَبَنِ الْجَلَّالَةِ وَالشُّرْبِ مِنْ فِي السِّقَاءِ.

تخريج: [صحيح] أخرجه الترمذي، الأطعمة، باب ماجاء في أكل لحوم الجلالة وألبانها، ح:١٨٢٥ من حديث هشام الدستوائي به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٤٥٣٧، وصححه ابن حبان، ح:١٣٦٣، وابن دقيق العيد، والحاكم على شرط البخاري:٢/ ٣٤، ووافقه الذهبي، وله شواهد عند البخاري، والترمذي، ح:١٧٩٥ وغيرهما.

Comments:

Milk is also produced out of flesh. In such a case, the milk is also forbidden. The rest of the details have preceded earlier.

44. The Book Of Financial Transactions

(المعجم ٤٤) - كِتَابُ الْبُيُوعِ
(التحفة ٢٧)

Chapter 1. Encouragement To Earn A Living

(المعجم ١) - بَابُ الْحَثِّ عَلَى الْكَسْبِ (التحفة ١)

4454. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The best (most pure) food that a man eats is that which he has earned himself, and a man's child (and his child's wealth) is part of his earnings.'" (*Ṣaḥîḥ*)

٤٤٥٤ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ أَبُو قُدَامَةَ السَّرْخَسِيُّ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَمَّتِهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ، وَإِنَّ وَلَدَ الرَّجُلِ مِنْ كَسْبِهِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، البيوع، باب الرجل يأكل من مال ولده، ح:٣٥٢٨ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٦٠٤٣، وقال الترمذي، ح:١٣٥٨ "حسن صحيح"، وصححه الذهبي.

Comments:

'A man's child is also part of his earnings': In other words, a man should eat from the earnings of his own hands, or from the earnings of his children.

4455. It was narrated from 'Âishah that the Prophet ﷺ said: "Your children are part of the best of your earnings, so eat from what your children earn." (*Ṣaḥîḥ*)

٤٤٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ عَمَّةٍ لَهُ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَوْلَادَكُمْ مِنْ أَطْيَبِ كَسْبِكُمْ فَكُلُوا مِنْ كَسْبِ أَوْلَادِكُمْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٠٤٤.

Comments:

'Meaning, corresponding to one's needs, not that one goes around squandering or wasting one's children's wealth, or needlessly harasses them.

4456. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The best (most pure) food that a man eats is that which he

٤٤٥٦ - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا

has earned himself, and his child (and his child's wealth) is part of his earnings.'" (*Sahîh*)

الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَوَلَدُهُ مِنْ كَسْبِهِ».

تخريج: [صحيح] أخرجه ابن ماجه، التجارات، باب الحث على المكاسب، ح:٢١٣٧ من حديث الأعمش به، وهو في الكبرٰى، ح:٦٠٤٠، وصححه ابن حبان، ح:١٠٩٢، ١٠٩٣، وله شواهد كثيرة جدًا.

Comments:

What type of work and earning is best? The erudite scholars have specified it variously from the point of view of their own viewpoints. Some have deemed trade as the best profession, because it is a clean, tidy, and respectable profession. Allâh's Messenger ﷺ had adopted it. Some scholars deem the work of a man's own hand as the best, because the Prophet ﷺ generally did one or another type of mannual labor. Some consider agriculture as the best earning. The root of the matter is that one may adopt any vocation according to Allâh-bestowed capability and disposition, provided it is lawful.

4457. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The best (most pure) food that a man eats is that which he has earned himself, and his child (and his child's wealth) is part of his earnings.'" (*Sahîh*)

٤٤٥٧ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَطْيَبَ مَا أَكَلَ الرَّجُلُ مِنْ كَسْبِهِ وَإِنَّ وَلَدَهُ مِنْ كَسْبِهِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٠٤٦.

Chapter 2. Avoiding Doubtful Sources Of Earning

(المعجم ٢) - بَابُ اجْتِنَابِ الشُّبُهَاتِ فِي الْكَسْبِ (التحفة ٢)

4458. An-Nu'mân bin Bashîr said: "I heard the Messenger of Allâh ﷺ say: 'That which is lawful is plain and that which is unlawful is plain, and between them are matters which are not as clear. I will strike a parable for you about that:

٤٤٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ النُّعْمَانَ بْنَ بَشِيرٍ قَالَ: سَمِعْتُ

Indeed Allâh, the Mighty and Sublime, has established a sanctuary, and the sanctuary of Allâh is that which He has forbidden. Whoever approaches the sanctuary is bound to transgress upon it.' Or he said: 'Whoever grazes around the sanctuary will soon transgress upon it, and whoever indulges in matters that are not clear, he will soon transgress beyond the limits.''' (*Ṣaḥîḥ*)

رَسُولَ اللهِ ﷺ فَوَاللَّهِ! لَا أَسْمَعُ بَعْدَهُ أَحَدًا يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ الْحَرَامَ بَيِّنٌ، وَإِنَّ بَيْنَ ذٰلِكَ أُمُورًا مُشْتَبِهَاتٍ، وَرُبَّمَا قَالَ: وَإِنَّ بَيْنَ ذٰلِكَ أُمُورًا مُشْتَبِهَةً قَالَ: وَسَأَضْرِبُ لَكُمْ فِي ذٰلِكَ مَثَلًا، إِنَّ اللهَ عَزَّ وَجَلَّ حَمَى حِمًى وَإِنَّ حِمَى اللهِ عَزَّ وَجَلَّ مَا حَرَّمَ وَإِنَّهُ مَنْ يَرْتَعْ حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَ الْحِمَى، وَرُبَّمَا قَالَ: إِنَّهُ مَنْ يَرْعَى حَوْلَ الْحِمَى يُوشِكُ أَنْ يَرْتَعَ فِيهِ وَإِنَّ مَنْ يُخَالِطُ الرِّيبَةَ يُوشِكُ أَنْ يَجْسُرَ».

تخريج: أخرجه البخاري، البيوع، باب: الحلال بين، والحرام بين، وبينهما مشتبهات، ح:٢٠٥١ من حديث عبدالله بن عون، ومسلم، المساقاة، باب أخذ الحلال وترك الشبهات، ح:١٥٩٩ من حديث عامر الشعبي به، وهو في الكبرى، ح:٦٠٤٠ .

Comments:

'That which is lawful is plain and clear' means the lawfulness of certain things is absolutely clear. The Divine law contains clear commands concerning their lawfulness. In the same manner, there are certain things which are absolutely unlawful. There exists a clear command regarding their unlawfulness. Lawful things could be done without any wavering in the mind, while it is obligatory to avoid unlawful things. Certain things, however, happen to be dubious which contain within them rational causes of their being lawful as well as of their being unlawful. Or there happens to be arguments based on the Divine law on both the sides, or there happens to be the difference of opinions of the jurists. That thing becomes doubtful in these situations. It is necessary to avoid it, because its lawfulness is not absolute. The heart does not happen to be at peace. The doubt of unlawfulness remains. Hence, such a thing ought to be avoided, so that one's heart might remain at peace.

4459. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There will come a time when a man will not care where his wealth comes from, whether (the source is) *Ḥalâl* or *Ḥarâm*. (*Ṣaḥîḥ*)

٤٤٥٩ - حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ

اللهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ مَا يُبَالِي الرَّجُلُ مِنْ أَيْنَ أَصَابَ الْمَالَ مِنْ حَلَالٍ أَوْ حَرَامٍ».

تخريج: أخرجه البخاري، البيوع، باب قول الله عزوجل: ﴿يأيها الذين آمنوا لا تأكلوا الربا ...﴾ إلخ، ح: ٢٠٨٣ من حديث محمد بن عبدالرحمن بن أبي ذئب به، وهو في الكبرٰى، ح: ٦٠٤١ * سفيان هو الثوري.

Comments:

In other words, people's sole aim would become to earn wealth. Wealth would come, albeit from anywhere. There would remain no distinction between the lawful and the unlawful. Today, this atmosphere generally prevails. Numerous departments, associations, and organizations deem achievement of wealth their first and foremost goal. Lawfulness and unlawfulness comes later. So much so that various religious institutions and establishments also have dyed themselves in the same color. Indeed we belong to Allâh and are going to return to Him.

4460. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There will come a time when there will be no one left who does not consume *Ribâ*, and whoever does not consume it will nevertheless be affected by residue.'" (*Ḍa'īf*)

٤٤٦٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ ابْنِ أَبِي خَيْرَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَأْكُلُونَ الرِّبَا فَمَنْ لَمْ يَأْكُلْهُ أَصَابَهُ مِنْ غُبَارِهِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب: في اجتناب الشبهات، ح: ٣٣٣١ من حديث داود بن أبي هند به، وهو في الكبرٰى، ح: ٦٠٤٢ * الحسن البصري لم يصرح بالسماع.

Comments:

Most of the business world runs on interest. Monetary establishments manufacturing houses deal in usury, as well as the so-called *Ḥalâl* mortgage or lending companies.

Chapter 3. Trade

(المعجم ٣) - **بَابُ التِّجَارَةِ**

(التحفة ٣)

4461. It was narrated that 'Amr bin Taghlib said: "The Messenger of Allâh ﷺ said: 'One of the portents of the Hour will be that wealth becomes widespread and

٤٤٦١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ عَمْرِو بْنِ تَغْلِبَ

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَفْشُوَ الْمَالُ وَيَكْثُرَ، وَتَفْشُوَ التِّجَارَةُ، وَيَظْهَرَ الْعِلْمُ، وَيَبِيعَ الرَّجُلُ الْبَيْعَ فَيَقُولُ: لَا، حَتَّى أَسْتَأْمِرَ تَاجِرَ بَنِي فُلَانٍ وَيُلْتَمَسَ فِي الْحَيِّ الْعَظِيمِ الْكَاتِبُ فَلَا يُوجَدُ».

abundant, and trade will become widespread, but knowledge will disappear.[1] A man will try to sell something and will say: "No, not until I consult the merchant of banu so and so." And people will look throughout a vast area for a scribe, and will not find one.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه ابن أبي عاصم في الآحاد والمثاني:٣/ ٢٨٤، ح:١٦٦٤ من حديث وهب بن جرير به، وهو في الكبرٰى، ح:٦٠٤٨، وصححه الحاكم علٰى شرط الشيخين:٢/ ٢٧ * الحسن عنعن، وللحديث شواهد كثيرة والمراد بالكاتب، الكاتب العادل الذي لا يطمع في مال بغرض.

Comments:

'Widespread and abundant': 'Widespread' signifies all the people will have wealth and abundant means everyone will have a lot of wealth.

(المعجم ٤) - مَا يَجِبُ عَلَى التُّجَّارِ مِنَ التَّوْقِيَةِ فِي مَبَايِعِهِمْ (التحفة ٤)

Chapter 4. What Traders Must Avoid In Their Dealings

٤٤٦٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ يَحيى قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا، فَإِنْ صَدَقَا وَبَيَّنَا بُورِكَ فِي بَيْعِهِمَا وَإِنْ كَذَبَا وَكَتَمَا مُحِقَ بَرَكَةُ بَيْعِهِمَا».

4462. It was narrated that Ḥakîm bin Ḥizâm said: "The Messenger of Allâh ﷺ said: 'The two parties to a transaction have the choice so long as they have not separated. If they are honest and open, their transaction will be blessed, but if they tell lies and conceal anything, the blessing of their transaction will be lost.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، البيوع، باب الصدق في البيع والبيان، ح:١٥٣٢ عن عمرو بن علي الفلاس، والبخاري، البيوع، باب: إذا بين البيعان ولم يكتما ونصحا، ح:٢٠٧٩ من حديث شعبة به، وهو في الكبرٰى، ح:٦٠٤٩ * يحيى هو القطان.

[1] Literally, the text says: "Knowledge will be manifest." Most manuscripts have *Al-'Ilm* (knowledge) here. Some have *Al-Jahl* (ignorance); and in *Al-Kubra* it is *Al-Qalm* (the pen). In accord with other narrations, scholars explained that it means much will be written down, but of little benefit. See *Aṣ-Ṣaḥîḥah*, No. 2767.

Comments:

Both buyer and seller have the option to cancel at the place of the agreement the bargain at anytime before they physically part company. If either of them cancels the bargain, it will be incumbent upon the other party to accept it. But if the place of bargain changes then the bargain could be annulled only with the consent of both the parties.

Chapter 5. The One Who Sells His Product By Means Of False Oaths

(المعجم ٥) - الْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ (التحفة ٥)

4463. It was narrated from Abû Dharr that the Prophet ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, or will He look at them, or sanctify them, and theirs will be a painful torment." Abû Dharr said: "May they be lost and doomed." He said: "The one who drags his *Izâr* (below the ankles) the one who sells his product by means of false oaths, and the one who reminds others (*Al-Mannân*) of what he has given to them." (*Sahîh*)

٤٤٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ يَوْمَ الْقِيَامَةِ وَلَا يَنْظُرُ إِلَيْهِمْ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ» فَقَرَأَهَا رَسُولُ اللهِ ﷺ، قَالَ أَبو ذَرٍّ: خَابُوا وَخَسِرُوا، قَالَ: «الْمُسْبِلُ إِزَارَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ، وَالْمَنَّانُ عَطَاءَهُ».

تخريج: [صحيح] تقدم، ح:٢٥٦٥، ويأتي بعده، وهو في الكبرى، ح:٦٠٥٠.

4464. It was narrated from Abû Dharr that the Prophet ﷺ said: "There are three at whom Allâh will not look on the Day of Resurrection, or will He sanctify them, and theirs will be a painful torment: the one who does not give anything but he reminds (the recipient of his gift), the one who drags his *Izâr* (below the ankles), and the one who sells his product by means of false oaths." (*Sahîh*)

٤٤٦٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي سُلَيْمَانُ الْأَعْمَشُ عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ لَا يَنْظُرُ اللهُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الَّذِي لَا يُعْطِي شَيْئًا إِلَّا مَنَّهُ، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْكَذِبِ».

تخريج: [صحيح] تقدم قبله، ح:٢٥٦٥، وهو في الكبرى، ح:٦٠٥١.

4465. It was narrated from Abû Qatâdah Al-Anṣârî that he heard the Messenger of Allâh ﷺ say: "Beware of taking oaths a great deal when selling, for it may help you to make a sale but it destroys the blessing." (*Ṣaḥîḥ*)

٤٤٦٥ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنَا الْوَلِيدُ - يَعْنِي ابْنَ كَثِيرٍ - عَنْ مَعْبَدِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِي قَتَادَةَ الْأَنْصَارِيِّ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «إِيَّاكُمْ وَكَثْرَةَ الْحَلِفِ فِي الْبَيْعِ فَإِنَّهُ يُنَفِّقُ ثُمَّ يَمْحَقُ».

تخريج: أخرجه مسلم، المساقاة، باب النهي عن الحلف في البيع، ح:١٦٠٧ من حديث أبي أسامة، حماد بن أسامة به، وهو في الكبرى، ح:٦٠٥٣.

4466. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Taking oaths may help you to make a sale but it takes (blessing) away from the earnings." (*Ṣaḥîḥ*)

٤٤٦٦ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَلِفُ مُنَفِّقَةٌ لِلسِّلْعَةِ مُمْحِقَةٌ لِلْكَسْبِ».

تخريج: أخرجه مسلم، ح:١٦٠٦ (انظر الحديث السابق) عن أحمد بن عمرو بن السرح، والبخاري، البيوع، باب: ﴿يمحق الله الربا ويربي الصدقات ...﴾ إلخ"، ح:٢٠٨٧ من حديث يونس بن يزيد به، وهو في الكبرى، ح:٦٠٥٢.

Comments:

Swearing false oaths in order to sell commodities is something far from a believer, and one should not even swear truthful oaths, because when swearing oaths becomes someone's customary practice, the distinction between truth and falsehood disappears, and the sanctity of the name of Allâh ends. An oath should only be sworn when one absolutely cannot do without it. Concerning the understanding of obliteration of blessedness, please turn to *Ḥadîth* 4462.

Chapter 6. Taking Oaths To Cheat In Selling

(المعجم ٦) - الْحَلِفُ الْوَاجِبُ لِلْخَدِيعَةِ فِي الْبَيْعِ (التحفة ٦)

4467. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There are three to whom Allâh will not speak on the Day of Resurrection, or will He look at them, or sanctify them, and theirs will be a painful torment: A

٤٤٦٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ عَزَّ وَجَلَّ وَلَا يَنْظُرُ

إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: رَجُلٌ عَلَى فَضْلِ مَاءٍ بِالطَّرِيقِ يَمْنَعُ ابْنَ السَّبِيلِ مِنْهُ، وَرَجُلٌ بَايَعَ إِمَامًا لِدُنْيَا إِنْ أَعْطَاهُ مَا يُرِيدُ وَفَّى لَهُ وَإِنْ لَمْ يُعْطِهِ لَمْ يَفِ لَهُ، وَرَجُلٌ سَاوَمَ رَجُلًا عَلَى سِلْعَةٍ بَعْدَ الْعَصْرِ فَحَلَفَ لَهُ بِاللَّهِ! لَقَدْ أُعْطِيَ بِهَا كَذَا وَكَذَا فَصَدَّقَهُ الْآخَرُ».

man who has surplus water when traveling but he withholds it from a wayfarer; a man who swears allegiance to an *imâm* for worldly gains, and if he gives him what he wants he is loyal to him but if he does not give him anything he is not loyal to him; and a man who sells a man his product after *'Aṣr*, swearing by Allâh that he bought it for such and such a price, and the other believes him." ***(Ṣaḥîḥ)***

تخريج: أخرجه البخاري، الشهادات، باب اليمين بعد العصر، ح:٢٦٧٢، ومسلم، الإيمان، باب بيان غلظ تحريم إسبال الإزار والمن بالعطية ... إلخ، ح:١٠٨ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح:٦٠٥٤.

(المعجم ٧) - الْأَمْرُ بِالصَّدَقَةِ لِمَنْ لَمْ يَعْتَقِدِ الْيَمِينَ بِقَلْبِهِ فِي حَالِ بَيْعِهِ (التحفة ٧)

Chapter 7. The Command To Give Charity For The One Who Did Not Believe That What He Swore About Was True

٤٤٦٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ قَيْسِ بْنِ أَبِي غَرَزَةَ قَالَ: كُنَّا بِالْمَدِينَةِ نَبِيعُ الْأَوْسَاقَ وَنَبْتَاعُهَا وَنُسَمِّي أَنْفُسَنَا السَّمَاسِرَةَ وَيُسَمِّينَا النَّاسُ، فَخَرَجَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَسَمَّانَا بِاسْمٍ هُوَ خَيْرٌ لَنَا مِنَ الَّذِي سَمَّيْنَا بِهِ أَنْفُسَنَا فَقَالَ: «يَا مَعْشَرَ التُّجَّارِ! إِنَّهُ يَشْهَدُ بَيْعَكُمُ الْحَلِفُ وَاللَّغْوُ فَشُوبُوهُ بِالصَّدَقَةِ».

4468. It was narrated that Qays bin Abî Gharazah said: "We used to trade in the markets of Al-Madînah and we used to call ourselves *As-Samâsîr* (brokers) and the people called us that, but the Messenger of Allâh ﷺ came out to us and called us by a name that was better than what we called ourselves. He said: 'O merchants (*Tujjâr*)! Selling involves (false) oaths and idle talk, so mix some charity with it.'" ***(Ṣaḥîḥ)***

تخريج: [صحيح] تقدم، ح:٣٨٢٨، وهو في الكبرٰى، ح:٦٠٥٥.

Comments:

(For detail, please turn to *Ḥadîth* 3828)

Chapter 8. The Two Parties To A Transaction Have The Choice Before They Separate

(المعجم ٨) - وُجُوبُ الْخِيَارِ لِلْمُتَبَايِعَيْنِ قَبْلَ افْتِرَاقِهِمَا (التحفة ٨)

4469. It was narrated that Ḥakîm bin Ḥizâm said: "The Messenger of Allâh ﷺ said: 'The two parties to a transaction have the choice so long as they have not separated. If they are honest and open, their transaction will be blessed, but if they tell lies and conceal anything, the blessing of their transaction will be lost.'" (*Ṣaḥîḥ*)

٤٤٦٩ - أَخْبَرَنَا أَبُو الْأَشْعَثِ عَنْ خَالِدٍ قَالَ: حَدَّثَنَا سَعِيدٌ - وَهُوَ ابْنُ أَبِي عَرُوبَةَ - عَنْ قَتَادَةَ، عَنْ صَالِحٍ أَبِي الْخَلِيلِ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا، فَإِنْ بَيَّنَا وَصَدَقَا بُورِكَ لَهُمَا فِي بَيْعِهِمَا، وَإِنْ كَذَبَا وَكَتَمَا مُحِقَ بَرَكَةُ بَيْعِهِمَا».

تخريج: [صحيح] تقدم، ح:٤٤٦٢، وهو في الكبرى، ح:٦٠٥٦.

Comments:

(For detail, please turn to *Ḥadîth* 4462)

Chapter 9. Mentioning The Differences Reported From Nâfi'

(المعجم ٩) - ذِكْرُ الِاخْتِلَافِ عَلَى نَافِعٍ فِي لَفْظِ حَدِيثِهِ (التحفة ٨) - ألف

4470. It was narrated from Mâlik, from Nâfi', from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "The two parties to a transaction both have the choice so long as they have not separated, otherwise they have both chosen to conclude the transaction." (*Ṣaḥîḥ*)

٤٤٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْمُتَبَايِعَانِ كُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ عَلَى صَاحِبِهِ مَا لَمْ يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ».

تخريج: أخرجه البخاري، البيوع، باب البيعان بالخيار مالم يتفرقا، ح:٢١١١، ومسلم، البيوع، باب ثبوت خيار المجلس للمتبايعين، ح:١٥٣١ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٦٧١، والكبرى، ح:٦٠٥٧.

4471. It was narrated from Yaḥya, from 'Ubaidullâh who said: "Nâfi' narrated to me from Ibn 'Umar, that the Messenger of Allâh ﷺ

٤٤٧١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ:

said: 'The two parties to a transaction both have the choice so long as they have not separated, or they have chosen.'" (*Sahîh*)

«الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا أَوْ يَكُونَ خِيَارًا».

تخريج: أخرجه مسلم، البيوع، باب ثبوت خيار المجلس للمتبايعين، ح:١٥٣١ من حديث يحيى القطان، والبخاري، البيوع، باب: كم يجوز الخيار؟، ح:٢١٠٧ من حديث نافع به، وهو في الكبرٰى، ح:٦٠٥٨ * عبيدالله هو ابن عمر، ويحيى هو القطان.

4472. It was narrated from Ismâ'îl, from Nâfi', that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'The two parties to a transaction both have the choice so long as they have not separated, unless they have both chosen to conclude the transaction. If they have both chosen to conclude the transaction, then the transaction is binding.'" (*Sahîh*)

٤٤٧٢ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ عَلِيِّ بنِ حَرْبٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مُحْرِزُ بنُ الْوَضَّاحِ عَنْ إِسْمَاعِيلَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا إِلَّا أَنْ يَكُونَ الْبَيْعُ كَانَ عَنْ خِيَارٍ، فَإِنْ كَانَ الْبَيْعُ عَنْ خِيَارٍ فَقَدْ وَجَبَ الْبَيْعُ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٦٠٥٩ (انظر الحديثين السابقين) * إسماعيل هو ابن أمية بن عمرو بن سعيد بن العاص.

4473. It was narrated from Ibn Juraij: "Nâfi' dictated to me, from Ibn 'Umar who said: The Messenger of Allâh ﷺ said: 'The two parties to a transaction both have the choice so long as they have not separated, unless they have both chosen to conclude the transaction. If they have both chosen to conclude the transaction, then the transaction is binding.'" (*Sahîh*)

٤٤٧٣ - **أَخْبَرَنَا** عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَمْلَى عَلَيَّ نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا تَبَايَعَ الْبَيِّعَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ مِنْ بَيْعِهِ مَا لَمْ يَفْتَرِقَا أَوْ يَكُونَ بَيْعُهُمَا عَنْ خِيَارٍ، فَإِنْ كَانَ عَنْ خِيَارٍ فَقَدْ وَجَبَ الْبَيْعُ».

تخريج: أخرجه مسلم، البيوع باب ثبوت خيار المجلس للمتبايعين، ح:١٥٣١/ ٤٥ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦٠٦٠

4474. It was narrated from Ayyûb, from Nâfi', from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The two parties to a transaction

٤٤٧٤ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ

اللهِ ﷺ قَالَ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَفْتَرِقَا أَوْ يَقُولَ أَحَدُهُمَا لِلْآخَرِ: اخْتَرْ».

both have the choice so long as they have not separated or one of them says to the other: 'Decide!'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، البيوع، باب: إذا لم يوقت الخيار، هل يجوز البيع؟، ح:٢١٠٩، ومسلم، البيوع، باب ثبوت خيار المجلس للمتبايعين، ح:١٥٣١ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٦٠٦١.

٤٤٧٥ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: أَخْبَرَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَيِّعَانِ بِالْخِيَارِ حَتَّى يَفْتَرِقَا أَوْ يَكُونَ بَيْعَ خِيَارٍ» وَرُبَّمَا قَالَ نَافِعٌ: «أَوْ يَقُولَ أَحَدُهُمَا لِلْآخَرِ: اخْتَرْ».

4475. It was narrated from Ayyûb, from Nâfi', from Ibn 'Umar, who said: "The Messenger of Allâh ﷺ said: 'The two parties to a transaction both have the choice so long as they have not separated or chosen to conclude the transaction.'" Or perhaps Nâfi' said: "Or one of them has said to the other: 'Decide!'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٠٦٢، ومسلم، ح:١٥٣١ من حديث إسماعيل ابن علية به.

٤٤٧٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَيِّعَانِ بِالْخِيَارِ حَتَّى يَفْتَرِقَا أَوْ يَكُونَ بَيْعَ خِيَارٍ» وَرُبَّمَا قَالَ نَافِعٌ: «أَوْ يَقُولَ أَحَدُهُمَا لِلْآخَرِ: اخْتَرْ».

4476. It was narrated from Al-Laith, from Nâfi', from Ibn 'Umar who said: "The Messenger of Allâh ﷺ said: 'The two parties to a transaction both have the choice so long as they have not separated or they have chosen to conclude the transaction.' Or perhaps Nâfi' said: "Or one of them has said to the other: 'Decide!'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، البيوع، باب: إذا خير أحدهما صاحبه، بعد البيع فقد وجب البيع، ح:٢١١٢، ومسلم، انظر الحديث السابق، ح:١٥٣١/٤٤ عن قتيبة به، وهو في الكبرٰى، ح:٦٠٦٣.

٤٤٧٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا تَبَايَعَ الرَّجُلَانِ فَكُلُّ وَاحِدٍ مِنْهُمَا بِالْخِيَارِ حَتَّى يَفْتَرِقَا» وَقَالَ مَرَّةً أُخْرَى: «مَا لَمْ

4477. It was narrated from Al-Laith, from Nâfi', from Ibn 'Umar that the Messenger of Allâh ﷺ said: "When two men enter into a transaction, each of them has the choice until they separate." On one

occasion he said: "So long as they have not separated and one has not told the other to decide. If one tells the other to decide and they agree upon something, then the transaction is binding. If they separate after entering into a transaction and neither of them has canceled the transaction, then the transaction is binding." (*Ṣaḥîḥ*)

يَتَفَرَّقَا وَكَانَا جَمِيعًا أَوْ يُخَيِّرْ أَحَدُهُمَا الْآخَرَ فَإِنْ خَيَّرَ أَحَدُهُمَا الْآخَرَ، فَتَبَايَعَا عَلَى ذٰلِكَ فَقَدْ وَجَبَ الْبَيْعُ، فَإِنْ تَفَرَّقَا بَعْدَ أَنْ تَبَايَعَا وَلَمْ يَتْرُكْ وَاحِدٌ مِنْهُمَا الْبَيْعَ فَقَدْ وَجَبَ الْبَيْعُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٠٦٤.

4478. It was narrated from Yaḥya bin Sa'eed who said: "I heard Nâfi' narrating from Ibn 'Umar, from the Messenger of Allâh ﷺ: 'The two parties to a transaction both have the choice so long as they have not separated unless they have chosen to conclude the transaction." Nâfi' said: 'When 'Abdullâh bought something he liked, he would leave straightaway."' (*Ṣaḥîḥ*)

٤٤٧٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ نَافِعًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ: «إِنَّ الْمُتَبَايِعَيْنِ بِالْخِيَارِ فِي بَيْعِهِمَا مَا لَمْ يَفْتَرِقَا إِلَّا أَنْ يَكُونَ الْبَيْعُ خِيَارًا» قَالَ نَافِعٌ: فَكَانَ عَبْدُ اللهِ إِذَا اشْتَرَى شَيْئًا يُعْجِبُهُ فَارَقَ صَاحِبَهُ.

تخريج: أخرجه مسلم من حديث عبدالوهاب الثقفي به، انظر الحديث المتقدم:٤٤٧٦، وهو في الكبرٰى، ح:٦٠٦٥.

4479. It was narrated from Yaḥya bin Sa'eed, who said: "Nâfi' narrated to us from Ibn 'Umar, who said: 'The Messenger of Allâh ﷺ said: There is no transaction between the two parties until they separate, unless they have chosen to conclude the transaction."' (*Ṣaḥîḥ*)

٤٤٧٩ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمُتَبَايِعَانِ لَا بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٠٦٦.

Chapter 10. Mentioning The Differences Reported From 'Abdullâh bin Dînâr

(المعجم ١٠) - ذِكْرُ الِاخْتِلَافِ عَلَى عَبْدِ اللهِ ابْنِ دِينَارٍ فِي لَفْظِ هٰذَا الْحَدِيثِ

(التحفة ٨) - ب

4480. It was narrated from Ismâ'îl,

٤٤٨٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ

from 'Abdullâh bin Dînâr, from Ibn 'Umar, who said: "The Messenger of Allâh ﷺ said: 'When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction." (*Sahîh*)

إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ بَيِّعَيْنِ لَا بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ».

تخريج: أخرجه مسلم، ح: ٤٦/١٥٣١ عن علي بن حجر به، انظر الحديث المتقدم: ٤٤٧٦، وهو في الكبرٰى، ح: ٦٠٦٧ * إسماعيل هو ابن جعفر بن أبي كثير المدني.

4481. It was narrated from Ibn Al-Hâd, from 'Abdullâh bin Dînâr, from 'Abdullâh bin 'Umar, that he heard the Messenger of Allâh ﷺ say: "When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction." (*Sahîh*)

٤٤٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ: «كُلُّ بَيِّعَيْنِ فَلَا بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ».

تخريج: [صحيح] انظر الحديث السابق، والحديث الآتي، وهو في الكبرٰى، ح: ٦٠٦٨، وانظر الحديث الآتي برقم: ٤٤٨٣.

4482. It was narrated from Sufyân, from 'Amr bin Dînâr, from Ibn 'Umar, who said: The Messenger of Allâh ﷺ said: "When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction." (*Sahîh*)

٤٤٨٢ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ بَيِّعَيْنِ لَا بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ».

تخريج: أخرجه البخاري، البيوع، باب: إذا كان البائع بالخيار هل يجوز البيع؟، ح: ٢١١٣ من حديث سفيان الثوري به، وهو في الكبرٰى، ح: ٦٠٦٩ * مخلد هو ابن يزيد قوله: "عمرو بن دينار" تحريف، والصواب "عبدالله بن دينار" كما في السنن الكبرٰى تحفة الأشراف وغيرهما.

4483. It was narrated from Yazîd bin 'Abdullâh, from 'Abdullâh bin Dînâr, from Ibn 'Umar, that he

٤٤٨٣ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ قَالَ:

حَدَّثَنَا أَبِي عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقولُ: «كُلُّ بَيِّعَيْنِ لَا بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ».

heard the Messenger of Allâh ﷺ say: "When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٤٨١، وهو في الكبرى، ح:٦٠٧١ * بكر هو ابن مضر، وشيخه هو يزيد بن عبدالله بن الهاد.

٤٤٨٤ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ عَنْ بَهْزِ ابْنِ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ بَيِّعَيْنِ فَلَا بَيْعَ بَيْنَهُمَا حَتَّى يَتَفَرَّقَا إِلَّا بَيْعَ الْخِيَارِ».

4484. It was narrated from Shu'bah who said: "Abdullâh bin Dînâr narrated to us, from Ibn 'Umar, who said: The Messenger of Allâh ﷺ said: "When two people meet to engage in trade, the transaction between them is not binding until they separate, unless they have chosen to conclude the transaction." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٥١، ٥٢ من حديث شعبة به، وهو في الكبرى، ح:٦٠٧٠، وهو متفق عليه، انظر الأحاديث السابقة: ٤٤٨٠، ٤٤٨٢ وغيرهما.

٤٤٨٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا أَوْ يَكُونَ بَيْعُهُمَا عَنْ خِيَارٍ».

4485. It was narrated from Sufyân, from 'Abdullâh bin Dînâr, from Ibn 'Umar, from the Prophet ﷺ who said: "Two traders have the choice as long as they have not separated, or, they have chosen to conclude the transaction." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد: ٢/ ٩ عن سفيان بن عيينة به، وانظر الحديث السابق، وهو في الكبرى، ح:٦٠٧٢.

٤٤٨٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ: أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «الْبَيِّعَانِ بِالْخِيَارِ حَتَّى يَتَفَرَّقَا أَوْ يَأْخُذَ كُلُّ وَاحِدٍ مِنْهُمَا مِنَ الْبَيْعِ مَا هَوِيَ وَيَتَخَايَرَانِ ثَلَاثَ مَرَّاتٍ».

4486. It was narrated from Al-Ḥasan, from Samurah, that the Prophet of Allâh ﷺ said: "Two traders have the choice as long as they have not they separated, or until they reach a deal that suits both of them and they confirm it three times." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه ابن ماجه، التجارات، باب البيعان بالخيار مالم يتفرقا، ح:٢١٨٣ من حديث قتادة به، وهو في الكبرى، ح:٦٠٧٣.

Comments:

Both of them should make it explicitly clear. In this instance, the option of return would not exist even if the seller and the buyer physically remain in the company of the other.

4487. It was narrated from Al-Ḥasan, from Samurah, who said: "The Messenger of Allâh ﷺ said: 'Two traders have the choice as long as they have not separated, or until they reach a deal that suits both of them or that is satisfactory (to both).'" (*Ḥasan*)

٤٤٨٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْبَيِّعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا وَيَأْخُذْ أَحَدُهُمَا مَا رَضِيَ مِنْ صَاحِبِهِ أَوْ هَوِيَ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح:٦٠٧٤.

Chapter 11. Requirement For The Two Parties To A Transaction To Choose Before They Physically Part

(المعجم ١١) - وُجُوبُ الْخِيَارِ لِلْمُتَبَايِعَيْنِ قَبْلَ افْتِرَاقِهِمَا بِأَبْدَانِهِمَا (التحفة ٩)

4488. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said: "The two parties to a transaction have the choice so long as they have not separated, unless they reach an agreement before parting, and it is not permissible to hasten to leave for fear that the other party may change his mind." (*Ḥasan*)

٤٤٨٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمُتَبَايِعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا إِلَّا أَنْ يَكُونَ صَفْقَةَ خِيَارٍ، وَلَا يَحِلُّ لَهُ أَنْ يُفَارِقَ صَاحِبَهُ خَشْيَةَ أَنْ يَسْتَقِيلَهُ».

تخريج: [حسن] أخرجه أبو داود، البيوع، باب: في خيار المتبايعين، ح:٣٤٥٦، والترمذي، ح:١٢٤٧ عن قتيبة به، وقال الترمذي: "حسن"، وهو في الكبرى، ح:٦٠٧٥، وصححه ابن الجارود، ح:٦٢٠، ورواه بكير بن عبدالله بن الأشج عن عمرو بن شعيب به عند الدارقطني: ٣/ ٥٠ وغيره.

Comments:

Both parties in a transaction have a right to annul it so long as they have not separated or parted company. Even attempting to destroy this right falls into the category of annihilation, or infringment upon one's rights. Well-wishing

and sincerity demands that the second party should be given full opportunity to exercise his right.

Chapter 12. Cheating When Trading

(المعجم ١٢) - الْخَدِيعَةُ فِي الْبَيْعِ (التحفة ١٠)

4489. It was narrated from Ibn 'Umar that a man told the Messenger of Allâh ﷺ that he was always being cheated. The Messenger of Allâh ﷺ said to him: "When you make a deal, say: 'There is no intention of cheating.'" So, whenever the man engages in a deal he says, 'There is no intention of cheating.'" (*Ṣaḥîḥ*)

٤٤٨٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا ذَكَرَ لِرَسُولِ اللهِ ﷺ أَنَّهُ يُخْدَعُ فِي الْبَيْعِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «إِذَا بِعْتَ فَقُلْ: لَا خِلَابَةَ» فَكَانَ الرَّجُلُ إِذَا بَاعَ يَقُولُ: لَا خِلَابَةَ.

تخريج: أخرجه البخاري، البيوع، باب ما يكره من الخداع في البيع، ح:٢١١٧ من حديث مالك، ومسلم، البيوع، باب من يخدع في البيع، ح:١٥٣٣ من حديث عبدالله بن دينار به، وهو في الموطأ (يحيى): ٢/ ٦٨٥، والكبرٰى، ح:٦٠٧٦.

4490. It was narrated from Anas that there was a man whose mental faculties were lacking, and he used to buy and sell. His family came to the Prophet ﷺ and said: "O Prophet of Allâh, stop him." So the Prophet of Allâh ﷺ called him, and told him not to do that. He said: "O Prophet of Allâh, I cannot bear to be away from business." He said, "If you engage in a deal, then say: 'There is no intention to deceive.'"[1] (*Ṣaḥîḥ*)

٤٤٩٠ - أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَجُلًا كَانَ فِي عُقْدَتِهِ ضَعْفٌ كَانَ يُبَايِعُ، وَأَنَّ أَهْلَهُ أَتَوُا النَّبِيَّ ﷺ فَقَالُوا: يَا نَبِيَّ اللهِ! احْجُرْ عَلَيْهِ، فَدَعَاهُ نَبِيُّ اللهِ ﷺ فَنَهَاهُ فَقَالَ: يَا نَبِيَّ اللهِ! إِنِّي لَا أَصْبِرُ عَنِ الْبَيْعِ، قَالَ: «إِذَا بِعْتَ فَقُلْ: لَا خِلَابَةَ».

تخريج: [صحيح] أخرجه الترمذي، البيوع، باب ما جاء فيمن يخدع في البيع، ح:١٢٥٠ عن يوسف بن حماد البصري به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى، ح:٦٠٧٧، وصححه ابن الجارود، ح:٥٦٨، والحاكم:٤/ ١٠١ علٰى شرط الشيخين، ووافقه الذهبي، وللحديث شواهد عند البخاري ومسلم وغيرهما (انظر الحديث السابق) * سعيد هو ابن أبي عروبة، وعبدالأعلى هو ابن عبدالأعلى.

[1] The Prophet ﷺ told him to do that so that people would realize that he was not very smart, so they would be kind to him and treat him fairly, as people at that time were like brothers and cared for others more than they cared for themselves.

Chapter 13. *Al-Muhaffalah* (Animals That Have Not Been Milked)

(المعجم ١٣) - الْمُحَفَّلَةُ (التحفة ١١)

4491. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If any one of you sells a sheep or a milch-camel, let him not refrain from milking it.'"[1] (*Sahîh*)

٤٤٩١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قال: حَدَّثَنَا مَعْمَرٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا بَاعَ أَحَدُكُمُ الشَّاةَ أَوِ اللَّقْحَةَ فَلَا يُحَفِّلْهَا».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٢٧٣ عن عبدالرزاق به، وهو في مصنفه: ٨/ ١٩٨، ح: ١٤٨٦٤، والكبرى، ح: ٦٠٧٨ * أبو كثير هو يزيد بن عبدالرحمٰن بن أُذينة ثقة.

Chapter 14. Prohibition Of (Selling) *Al-Musarrâh*, And It Is To Bind The Udders Of The Camel Or The Sheep, And To Avoid Milking Them For Two Or Three Days, Until the Milk Gathers In Them, Increasing The Profits Of The Sale When It Is Seen That It Has A Great Amount Of Milk

(المعجم ١٤) - النَّهْيُ عَنِ الْمُصَرَّاةِ وَهُوَ أَنْ يَرْبِطَ أَخْلَافَ النَّاقَةِ أَوِ الشَّاةِ وَتَتْرُكَ مِنَ الْحَلْبِ يَوْمَيْنِ وَالثَّلَاثَةِ حَتَّى يَجْتَمِعَ لَهَا لَبَنٌ فَيَزِيدَ مُشْتَرِيهَا فِي قِيمَتِهَا لِمَا يَرَى مِنْ كَثْرَةِ لَبَنِهَا (التحفة ١٢)

4492. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not go out to meet the riders,[2] and do not bind the udders of camels and sheep. Whoever has bought anything in that manner has two choices: If he wishes he may keep it, or if he wants to return it he may return it, along with a *Sâ'* of dates." (*Sahîh*)

٤٤٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَلَقَّوُا الرُّكْبَانَ لِلْبَيْعِ وَلَا تُصَرُّوا الْإِبِلَ وَالْغَنَمَ، مَنِ ابْتَاعَ مِنْ ذٰلِكَ شَيْئًا فَهُوَ بِخَيْرِ النَّظَرَيْنِ، فَإِنْ شَاءَ أَمْسَكَهَا وَإِنْ شَاءَ أَنْ يَرُدَّهَا رَدَّهَا وَمَعَهَا صَاعُ تَمْرٍ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٢٤٢، ٢٤٣ عن سفيان بن عيينة به، وصرح

[1] That is, for a day or to prior to sale, to make it appear to produce more milk than it actually does.

[2] Meaning the merchants coming to the city, in order to buy from them before they reach the market.

بالسماع، وهو في الكبرى، ح:٦٠٧٩، وهو متفق عليه، أخرجه البخاري، ح:٢١٥٠، ومسلم، ح:١٥١٥/ ١١ من حديث مالك عن أبي الزناد به.

Comments:

1. The explanation of the term *Mûsârrâh* has already been provided in the heading of the chapter. Since the objective of this tricky method is to deceive the buyer, and one is thus highly likely to be deceived, the Divine law, therefore, gives the buyer a right to annul the bargain. There is no vagueness in it at all.
2. A *Sa'* of dates: (The *Sa'* is a volume measure equalling approximately 2.03 liter). This is by way of compensation of the milk which had collected in the udders and which was utilized by the buyer. A question is likely to arise in one's mind. The quantity of the milk could be more or less; why was the compensation specified? This, in fact, is in order to eliminate the possibility of dispute. Otherwise, if the price is specified, it is likely to give rise to mutual disagreement.
3. In the regions where dates are not common, the staple food of that region, wheat in our province would be given. In our place, a *Sa'* of dates would be very expensive. Specification of dates is in consonance with the Arabic environment where dates were their staple food, and which were abundant and easy to obtain.

4493. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever buys a *Muṣarrâh*, if he is pleased with it when he milks it, he may keep it, and if he is not pleased with it, he may return it, along with a *Ṣâ'* of dates." (*Ṣaḥîḥ*)

٤٤٩٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ قَالَ: حَدَّثَنِي دَاوُدُ بْنُ قَيْسٍ عَنِ ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنِ اشْتَرَى مُصَرَّاةً فَإِنْ رَضِيَهَا إِذَا حَلَبَهَا فَلْيُمْسِكْهَا، وَإِنْ كَرِهَهَا فَلْيَرُدَّهَا وَمَعَهَا صَاعٌ مِنْ تَمْرٍ».

تخريج: أخرجه مسلم، البيوع، باب حكم بيع المصراة، ح:١٥٢٤ من حديث داود به، وعلقه البخاري، البيوع، باب النهي للبائع أن لا يحفل الإبل والبقر والغنم وكل محفلة، ح:٢١٤٨ من حديث موسى بن يسار به، وهو في الكبرى، ح:٦٠٨٠.

4494. Abû Hurairah said: Abû Al-Qâsim ﷺ said: "Whoever buys a *Muṣarrâh*, he has the choice (of annulling the deal) for three days. If he wishes to keep it, he may keep it, and if he wishes to return it, he may return it, along with a

٤٤٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنِ ابْتَاعَ مُحَفَّلَةً أَوْ مُصَرَّاةً فَهُوَ بِالْخِيَارِ ثَلَاثَةَ أَيَّامٍ، إِنْ شَاءَ أَنْ يُمْسِكَهَا أَمْسَكَهَا،

Ṣâ' of dates, not wheat." (*Sahîh*)

وَإِنْ شَاءَ أَنْ يَرُدَّهَا رَدَّهَا وَصَاعًا مِنْ تَمْرٍ لَا سَمْرَاءَ».

تخريج: أخرجه مسلم، ح: ٢٦/١٥٢٤ من حديث سفيان بن عيينة به، انظر الحديث السابق.

Comments:

1. 'Abûl Qâsim' was the agnomen of the Messenger of Allâh ﷺ.
2. 'For three days' because one becomes aware of the genuine milk within these days, and the deception becomes unmasked.

Chapter 15. A Slave's Earnings Belong To His Guarantor[1]

(المعجم ١٥) - الْخَرَاجُ بِالضَّمَانِ (التحفة ١٣)

4495. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ ruled that what a slave earns belongs to his guarantor." (*Hasan*)

٤٤٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ وَوَكِيعٌ قَالَا: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ مَخْلَدِ بْنِ خُفَافٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَضَى رَسُولُ اللهِ ﷺ أَنَّ الْخَرَاجَ بِالضَّمَانِ.

تخريج: [إسناده حسن] أخرجه ابن ماجه، التجارات، باب الخراج بالضمان، ح: ٢٢٤٢ من حديث وكيع به، وهو في الكبرى، ح: ٦٠٨١، وقال الترمذي، ح: ١٢٨٥ "حسن صحيح"، وصححه ابن الجارود، ح: ٦٢٧، وابن حبان، ح: ١١٢٥ وغيرهما * مخلد حسن الحديث (نيل المقصود، ح: ٣٥٠٨).

Chapter 16. The *Muhâjir* Selling For A Bedouin

(المعجم ١٦) - بَيْعُ الْمُهَاجِرِ لِلْأَعْرَابِيِّ (التحفة ١٤)

4496. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade meeting (the traders on the way), a *Muhâjir* selling for a Bedouin, keeping the milk in the udder of an animal (so as to increase its price), artificially inflating prices, a man to urge the cancellation of sale already agreed

٤٤٩٦ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ تَمِيمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنِي شُعْبَةُ عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّلَقِّي، وَأَنْ يَبِيعَ مُهَاجِرٌ لِلْأَعْرَابِيِّ، وَعَنِ التَّصْرِيَةِ وَالنَّجْشِ، وَأَنْ يَسْتَامَ الرَّجُلُ

[1] Meaning, his master who put him to work at the time he earned that income.

upon, and a woman to ask that her sister (in faith) be divorced." (*Ṣaḥîḥ*)

عَلَى سَوْمِ أَخِيهِ، وَأَنْ تَسْأَلَ الْمَرْأَةُ طَلَاقَ أُخْتِهَا.

تخريج: أخرجه البخاري، الشروط، باب الشروط في الطلاق، ح:٢٧٢٧، ومسلم، البيوع، باب تحريم بيع الرجل على بيع أخيه وسومه على سومه ... إلخ، ح:١٥١٥/١٢ من حديث شعبة به، وهو في الكبرٰى، ح:٦٠٨٢.

Chapter 17. The Town-Dweller Selling For A Desert-Dweller

(المعجم ١٧) - بَيْعُ الْحَاضِرِ لِلْبَادِ (التحفة ١٥)

4497. It was narrated from Anas that the Prophet ﷺ forbade a town-dweller to sell for a desert-dweller, even if he was his father or brother. (*Ṣaḥîḥ*)

٤٤٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ الزِّبْرِقَانِ قَالَ: حَدَّثَنَا يُونُسُ ابْنُ عُبَيْدٍ عَنِ الْحَسَنِ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَبَاهُ أَوْ أَخَاهُ.

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في النهي أن يبيع حاضر لباد، ح:٣٤٤٠ من حديث يونس به، وهو في الكبرٰى، ح:٦٠٨٣، وانظر الحديث الآتي فإنه شاهد له.

4498. It was narrated that Anas bin Mâlik said: "It was forbidden to us for a town-dweller to sell for a desert-dweller, even if he was his father or brother." (*Ṣaḥîḥ*)

٤٤٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنِي سَالِمُ بْنُ نُوحٍ قَالَ: حَدَّثَنَا يُونُسُ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نُهِينَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ أَوْ أَبَاهُ.

تخريج: أخرجه مسلم، البيوع، باب تحريم بيع الحاضر للبادي، ح:١٥٢٣/٢١ من حديث يونس بن عبيد، والبخاري، البيوع، باب: يشتري حاضر لباد بالسمسرة، ح:٢١٦١ من حديث محمد بن سيرين به، وهو في الكبرٰى، ح:٦٠٨٤.

4499. It was narrated that Anas said: "It was forbidden to us for a town-dweller to sell for a desert-dweller." (*Ṣaḥîḥ*)

٤٤٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ مُحَمَّدٍ، عَنْ أَنَسٍ قَالَ: نُهِينَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

تخريج: أخرجه البخاري، السابق، ومسلم، ح:١٥٢٣/٢ (انظر الحديث السابق) من حديث عبدالله بن عون به، وهو في الكبرٰى، ح:٦٠٨٥ * محمد هو ابن سيرين.

4500. Jâbir said: "The Messenger of Allâh ﷺ said: 'A town-dweller should not sell for a desert-dweller. Leave the people alone and let Allâh provide for them from one another.'" (*Ṣaḥîḥ*)

٤٥٠٠ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ، دَعُوا النَّاسَ يَرْزُقِ اللهُ بَعْضَهُمْ مِنْ بَعْضٍ».

تخريج: أخرجه مسلم، البيوع، باب تحريم بيع الحاضر للبادي، ح:١٥٢٢ من حديث أبي الزبير به، وهو في الكبرٰى، ح:٦٠٨٦.

Comments:

The objective is that transactions and commercial dealings should run in natural unconstrained fashion. Inflation should not be generated by creating shortage, using tricky artificial means or hoarding. Rather, as the products or merchandise reach the market, they ought to be sold on their arrival and thus the needs of people should be continued to be met. Apparently, if the townsman would sell the merchandise of the villager, he would assuredly practice hoarding and create artificial shortage.

4501. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not go out to meet the riders, and do not urge someone to cancel a sale he has already agreed upon so as to sell him your own goods, do not artificially inflate prices, and let not a town-dweller sell for a desert-dweller." (*Ṣaḥîḥ*)

٤٥٠١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تلقَّوا الرُّكْبَانَ لِلْبَيْعِ، وَلَا يَبِيعُ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَلَا تَنَاجَشُوا، وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ».

تخريج: أخرجه البخاري، البيوع، باب النهي للبائع أن لا يحفل الإبل والبقر والغنم وكل محفلة، ح:٢١٥٠، ومسلم، البيوع، باب تحريم بيع الرجل على بيع أخيه ... إلخ، ح:١٥١٥/ ١١ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٦٨٣، ٦٨٤، والكبرٰى، ح:٦٠٨٧.

4502. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ forbade atificially inflating prices, meeting traders on the way, and for a town-dweller to sell for a desert-dweller." (*Ṣaḥîḥ*)

٤٥٠٢ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ كَثِيرِ بْنِ فَرْقَدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ نَهَى عَنِ النَّجْشِ وَالتَّلَقِّي، وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٦٠٨٨، وأصله متفق عليه، انظر الحديث الآتي.

Chapter 18. Meeting Traders On The Way

(المعجم ١٨) - التَّلَقِّي (التحفة ١٦)

4503. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade meeting traders on the way. (*Ṣaḥîḥ*)

٤٥٠٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ التَّلَقِّي.

تخريج: أخرجه البخاري، ح:٢١٦٧ بألفاظ أخرٰى، أخرجه مسلم، البيوع، باب تحريم تلقي الجلب، ح:١٥١٧ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٦٠٨٩ أخرجه البخاري، ح:٢١٦٦ من حديث نافع به، * عبيدالله هو ابن عمر.

4503 (B). It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade meeting traders on the way, until one enters the market with them?" Abû Usâmah acknowledged it and said: Yes. (*Ṣaḥîḥ*)

٤٥٠٣ب - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: أَحَدَّثَكُمْ عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ تَلَقِّي الْجَلَبِ حَتَّى يَدْخُلَ بِهَا السُّوقَ؟ فَأَقَرَّ بِهِ أَبُو أُسَامَةَ وَقَالَ: نَعَمْ.

تخريج: أخرجه مسلم من حديث عبيدالله بن عمر به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٦٠٩٠.

4504. It was narrated from Ibn Ṭâwûs, from his father, that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade meeting the riders, and for a town-dweller to sell for a desert-dweller." I said to Ibn 'Abbâs: "What does a town-dweller (selling) for a desert-dweller mean?" He said: "He should not act as a broker for him." (*Ṣaḥîḥ*)

٤٥٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُتَلَقَّى الرُّكْبَانُ وَأَنْ يَبِيعَ حَاضِرٌ لِبَادٍ، قُلْتُ لِابْنِ عَبَّاسٍ: مَا قَوْلُهُ حَاضِرٌ لِبَادٍ؟ قَالَ: لَا يَكُونُ لَهُ سِمْسَارًا.

تخريج: أخرجه مسلم، البيوع، باب تحريم بيع الحاضر للبادي، ح:١٥٢١ من حديث عبدالرزاق، والبخاري، البيوع، باب: هل يبيع حاضر لباد بغير أجر؟ ... إلخ، ح:٢١٥٨ من حديث معمر بن راشد به، وهو في الكبرٰى، ح:٦٠٩١ .

Comments:

'He should not work as a broker for him' means he should not sell his things by taking commission, because prices will be inflated in this way. The amount of commission will also be included in the price of the commodity.

4505. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not meet the traders on the way, and whoever meets any of them and buys from him, the vendor has the choice of annulling the transaction when he comes to the marketplace.'" (*Sahîh*)

٤٥٠٥ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانٍ الْقُرْدُوسِيُّ: أَنَّهُ سَمِعَ ابْنَ سِيرِينَ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَلَقَّوُا الْجَلَبَ، فَمَنْ تَلَقَّاهُ فَاشْتَرَى مِنْهُ، فَإِذَا أَتَى سَيِّدُهُ السُّوقَ فَهُوَ بِالْخِيَارِ».

تخريج: أخرجه مسلم، البيوع، باب تحريم تلقي الجلب، ح:١٥١٩/١٧ من حديث ابن جريج به، وهو في الكبرٰى، ح:٦٠٩٢.

Comments:

'He has the choice of annulling the transaction' because the trader has deceived him and deception is not allowed in the Divine law. Hence, the bargain would be annulled if the owner of the merchandise feels that his merchandise has been purchased from him, by paying him less than the prevalent market-price.

Chapter 19. Urging A Seller To Cancel A Sale Already Agreed Upon With Another Buyer, So As To Buy The Goods Oneself

(المعجم ١٩) - سَوْمُ الرَّجُلِ عَلَى سَوْمِ أَخِيهِ (التحفة ١٧)

4506. It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: "No town-dweller should sell for a desert-dweller, do not artificially inflate prices, no man should urge a seller to cancel a sale already agreed upon with another buyer so as to buy the goods himself, no one should make a proposal over the proposal of his brother and no woman should ask for her sister (in faith) to be divorced so as to turn over what is

٤٥٠٦ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبِيعَنَّ حَاضِرٌ لِبَادٍ، وَلَا تَنَاجَشُوا، وَلَا يُسَاوِمِ الرَّجُلُ عَلَى سَوْمِ أَخِيهِ، وَلَا يَخْطُبْ عَلَى خِطْبَةِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَكْتَفِيءَ مَا فِي إِنَائِهَا وَلْتُنْكِحْ فَإِنَّمَا لَهَا مَا كَتَبَ اللهُ لَهَا».

in her vessel (deprive her of her share of maintenance) and so that she may get married in her place; she will have what Allâh has decreed for her." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الشروط، باب ما لا يجوز من الشروط في النكاح، ح:٢٧٢٣، ومسلم، النكاح، باب تحريم الخطبة على خطبة أخيه حتى يأذن أو يترك، ح:١٤١٣/ ٥٣ من حديث معمر بن راشد به، وهو في الكبرى، ح:٦٠٩٣، وتقدم طرفه، ح:٣٢٤٣.

Chapter 20. Urging Someone To Cancel A Sale He Has Already Agreed Upon So As To Sell Him Your Own Goods

(المعجم ٢٠) - **بَابُ بَيْعِ الرَّجُلِ عَلَى بَيْعِ أَخِيهِ** (التحفة ١٨)

4507. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No one of you should urge someone to cancel a sale he has already agreed upon with his brother so as to sell him his own goods." (*Ṣaḥîḥ*)

٤٥٠٧ - **أَخْبَرَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ وَاللَّيْثِ - وَاللَّفْظُ لَهُ - عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَبِيعُ أَحَدُكُمْ عَلَى بَيْعِ أَخِيهِ».

تخريج: أخرجه البخاري، البيوع، باب: لا يبيع على بيع أخيه ولا يسوم على سوم أخيه حتى يأذن له أو يترك، ح:٢١٣٩، ومسلم، البيوع، باب تحريم بيع الرجل على بيع أخيه ... إلخ، ح:١٤١٢ بعد، ح:١٥١٤ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٦٨٣، والكبرى، ح:٦٠٩٤.

4508. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Do not urge someone to cancel a sale he has already agreed upon so as to sell him your own goods, unless he buys or changes his mind." (*Ṣaḥîḥ*)

٤٥٠٨ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ حَتَّى يَبْتَاعَ أَوْ يَذَرَ».

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٦٠٩٥، وأخرجه مسلم، ح:١٤١٢/ ٥٠ من حديث عبيدالله بن عمر به مختصرًا.

Chapter 21. Artificially Inflating Prices

(المعجم ٢١) - **النَّجْشُ** (التحفة ١٩)

4509. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade artificially inflating prices. (*Ṣaḥîḥ*)

٤٥٠٩ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ النَّجْشِ.

تخريج: أخرجه البخاري، الحيل، باب ما يكره من التناجش، ح:٦٩٦٣ عن قتيبة، ومسلم، البيوع، باب تحريم بيع الرجل على بيع أخيه، وسومه على سومه ... إلخ، ح:١٥١٦ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٦٨٤، والكبرى، ح:٦٠٩١.

4510. It was narrated that Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'No man should urge anyone to cancel a sale he has already agreed upon with his brother so as to sell him his own goods; no town-dweller should sell for a desert-dweller; do not artificially inflate prices; no man should outbid his brother; and no woman should ask for her sister (in faith) to be divorced so as to turn over what is in her vessel (deprive her of her share of maintenance).'" (*Ṣaḥîḥ*)

٤٥١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنِي بِشْرُ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَبِيعُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَلَا تَنَاجَشُوا، وَلَا يَزِيدُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ الْأُخْرَى لِتَكْتَفِيءَ مَا فِي إِنَائِهَا».

تخريج: [إسناده صحيح] أخرجه الطبراني في مسند الشاميين: ٤/ ١٧١، ح:٣٠٢٨ من حديث بشر بن شعيب بن أبي حمزة به، وهو في الكبرى، ح:٦٠٩٦، ٦٠٩٧، انظر الحديث المتقدم: ٤٥٠٦.

4511. It was narrated from Abû Hurairah that the Prophet ﷺ said: "No town-dweller should sell for a desert-dweller; do not artificially inflate prices; no man should outbid his brother; and no woman should ask for her sister (in faith) to be divorced so as to turn over what is in her bowl (deprive her of her share of maintenance)." (*Ṣaḥîḥ*)

٤٥١١ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَبِيعُ حَاضِرٌ لِبَادٍ، وَلَا تَنَاجَشُوا، وَلَا يَزِيدُ الرَّجُلُ عَلَى بَيْعِ أَخِيهِ، وَلَا تَسْأَلِ الْمَرْأَةُ طَلَاقَ أُخْتِهَا لِتَسْتَكْفِيءَ بِهِ مَا فِي صَحْفَتِهَا».

تخريج: [صحيح] تقدم، ح:٤٥٠٦، وهو في الكبرى، ح:٦٠٩٨.

Chapter 22. Selling By Auction

(المعجم ٢٢) - الْبَيْعُ فِيمَنْ يَزِيدُ (التحفة ٢٠)

4512. It was narrated from Anas bin Mâlik that the Messenger of

٤٥١٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ وَعِيسَى بْنُ يُونُسَ قَالَا: حَدَّثَنَا

Allâh ﷺ sold a drinking bowl and a blanket (for a horse or camel) to the highest bidder. (*Hasan*)

الْأَخْضَرُ بْنُ عَجْلَانَ عَنْ أَبِي بَكْرٍ الْحَنَفِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ بَاعَ قَدَحًا وَحِلْسًا فِيمَنْ يَزِيدُ.

تخريج: [إسناده حسن] أخرجه أبو داود، الزكوة، باب ما تجوز فيه المسألة، ح:١٦٤١، وابن ماجه، ح:٢١٩٨ من حديث عيسى بن يونس به، وقال الترمذي، ح:١٢١٨: "حسن".

Comments:

1. A needy person came to the Messenger of Allâh ﷺ to beg something from him. Allâh's Messenger ﷺ said to him, 'I would show you a better way than this; go and fetch whatever is available in your home.' He brought these things. The Prophet ﷺ sold them and purchased an ax and rope, and gave them to him. And the Prophet ﷺ said, 'Go into the forest, cut firewood and sell it. This is more superior to begging.'
2. 'He sold... set': The Prophet ﷺ announced, 'Who will buy these?' A man said, 'I will buy them for 1 dirham.' The Prophet ﷺ said, 'Who will pay more?' Another person said, 'I will buy them for two dirhams.' The Prophet ﷺ sold these things.

Chapter 23. *Mulâmasah*[1]

(المعجم ٢٣) - **بَيْعُ الْمُلَامَسَةِ** (التحفة ٢١)

4513. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade *Mulâmasah* and *Munâbadhah*.[2] (*Hasan*)

٤٥١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ وَأَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ.

تخريج: أخرجه البخاري، البيوع، باب بيع الملامسة، ح:٢١٤٦، ومسلم، البيوع، باب إبطال بيع الملامسة والمنابذة، ح:١٥١١ باختلاف في السند من حديث مالك به، وهو في الموطأ (يحيى): ٢/٦٦٦، والكبرى، ح:٦١٠٠.

Chapter 24. Explanation Of That

(المعجم ٢٤) - **تَفْسِيرُ ذَلِكَ** (التحفة ٢٢)

4514. It was narrated from Abû

٤٥١٤ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ بْنِ

[1] *Mulâmasah*: A sale in which the deal is completed if the buyer touches the item, without seeing or checking it properly.

[2] *Munâbadhah*: A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it.

Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ forbade *Mulâmasah*, which means touching a garment without looking at it, and *Munâbadhah*, which is where one man sells his garment to another man, by throwing it to him, without him checking it or looking at it. (*Sahîh*)

إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُلَامَسَةِ لَمْسِ الثَّوْبِ لَا يَنْظُرُ إِلَيْهِ، وَعَنِ الْمُنَابَذَةِ وَهِيَ طَرْحُ الرَّجُلِ ثَوْبَهُ إِلَى الرَّجُلِ بِالْبَيْعِ قَبْلَ أَنْ يُقَلِّبَهُ أَوْ يَنْظُرَ إِلَيْهِ.

تخريج: أخرجه البخاري، البيوع، باب بيع الملامسة، ح:٢١٤٤ من حديث الليث بن سعد، ومسلم، البيوع، باب إبطال بيع الملامسة والمنابذة، ح:١٥١٢ من حديث ابن شهاب الزهري به، وهو في الكبرٰى، ح:٦١٠١.

Chapter 25. *Munâbadhah*

(المعجم ٢٥) - بَيْعُ الْمُنَابَذَةِ (التحفة ٢٣)

4515. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade selling by *Mulâmasah* and *Munâbadhah*." (*Sahîh*)

٤٥١٥ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ فِي الْبَيْعِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٠٢.

4516. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade two kinds of transactions: *Mulâmasah* and *Munâbadhah*." (*Sahîh*)

٤٥١٦ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعَتَيْنِ عَنِ الْمُلَامَسَةِ وَالْمُنَابَذَةِ.

تخريج: أخرجه البخاري، الاستئذان، باب الجلوس كيفما تيسر، ح:٦٢٨٤ من حديث سفيان ابن عيينة به، وهو في الكبرٰى، ح:٦١٠٣ .

Chapter 26. Explanation Of That

(المعجم ٢٦) - تَفْسِيرُ ذَلِكَ (التحفة ٢٤)

4517. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Munâbadhah* and *Mulâmasah*. *Mulâmasah* is when two men trade garments with each other under cover of night, each man touching the garment of the other with his hand. And *Munâbadhah* is when one man throws a garment to another and the other throws a garment to him, and they trade them with each other in that manner." (***Sahîh***)

٤٥١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُصَفَّى بْنِ بَهْلُولٍ عَنْ مُحَمَّدِ بْنِ حَرْبٍ، عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ سَعِيدًا يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُنَابَذَةِ وَالْمُلَامَسَةِ، وَالْمُلَامَسَةُ أَنْ يَتَبَايَعَ الرَّجُلَانِ بِالثَّوْبَيْنِ تَحْتَ اللَّيْلِ يَلْمِسُ كُلُّ رَجُلٍ مِنْهُمَا ثَوْبَ صَاحِبِهِ بِيَدِهِ، وَالْمُنَابَذَةُ أَنْ يَنْبُذَ الرَّجُلُ إِلَى الرَّجُلِ الثَّوْبَ وَيَنْبُذَ الْآخَرُ إِلَيْهِ الثَّوْبَ فَيَتَبَايَعَا عَلَى ذَلِكَ.

تخريج: [إسناده صحيح] أخرجه الطبراني في مسند الشاميين:٣/ ٢١، ح:١٧٢١ من حديث محمد بن المصفى به، وصرح بالسماع، وهو في الكبرى، ح:٦١٠٤ * الزبيدي هو محمد بن الوليد.

Comments:

Cloth has been mentioned of by way of illustration. Otherwise, whatever commodity is sold or purchased in this fashion would be called *Mulâmasah* and *Munâbadhah*. It is also not necessary that on both the sides should be commodities of the same sort or variety as is mentioned in the interpretation. Rather, if the bargain is made with cash, then also its ruling would be the same. The purpose is whichever bargain that contains any sort of dubiousness or bears possibility of deception, is forbidden. This is because such bargain later on becomes the cause of dispute. Moreover, such bargains are founded upon selfishness and deception, and both these things are contrary to humanity and Islam.

4518. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade *Mulâmasah*. And *Mulâmasah* means touching a garment without looking at it; (and he forbade) *Munâbadhah*, and *Munâbadhah* means when a man throws his garment to another man without him checking it." (***Sahîh***)

٤٥١٨ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُلَامَسَةِ، وَالْمُلَامَسَةُ لَمْسُ الثَّوْبِ لَا يَنْظُرُ إِلَيْهِ، وَعَنِ الْمُنَابَذَةِ، وَالْمُنَابَذَةُ طَرْحُ الرَّجُلِ ثَوْبَهُ إِلَى الرَّجُلِ قَبْلَ أَنْ يُقَلِّبَهُ.

تخريج: [صحيح] تقدم، ح:٤٥١٤، وهو في الكبرى، ح:٦١٠٥ * صالح هو ابن كيسان.

4519. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade two kinds of garments and two kinds of transactions. As for the two kinds of transactions, they are *Mulâmasah* and *Munâbadhah*. *Munâbadhah* is when a man says, 'I throw this garment, and the transaction becomes binding.' And *Mulâmasah* is when a man touches it with his hand, without spreading it out and checking it, and once he touches it, the transaction becomes binding.'" (*Sahîh*)

٤٥١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبْسَتَيْنِ وَعَنْ بَيْعَتَيْنِ، أَمَّا الْبَيْعَتَانِ فَالْمُلَامَسَةُ وَالْمُنَابَذَةُ، وَالْمُنَابَذَةُ أَنْ يَقُولَ إِذَا نَبَذْتُ هٰذَا الثَّوْبَ فَقَدْ وَجَبَ - يَعْنِي الْبَيْعَ -، وَالْمُلَامَسَةُ أَنْ يَمَسَّهُ بِيَدِهِ وَلَا يَنْشُرَهُ وَلَا يُقَلِّبَهُ إِذَا مَسَّهُ فَقَدْ وَجَبَ الْبَيْعُ.

تخريج: أخرجه البخاري، البيوع، باب بيع المنابذة، ح:٢١٤٧ و٦٢٨٤ من حديث الزهري به، وهو في الكبرى، ح:٦١٠٦، وأخرجه أبو داود، ح:٣٣٧٨ من حديث عبدالرزاق به.

4520. It was narrated from Sâlim that his father said: "The Messenger of Allâh ﷺ forbade two kinds of garments, and he forbade two kinds of transactions for us: *Munâbadhah* and *Mulâmasah*, which are kinds of transactions which were common during the *Jâhiliyyah*." (*Sahîh*)

٤٥٢٠ - أَخْبَرَنَا هَارُونُ بْنُ [زيدِ] بْنِ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ قَالَ: بَلَغَنِي عَنِ الزُّهْرِيِّ عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبْسَتَيْنِ، وَنَهَانَا رَسُولُ اللهِ ﷺ عَنْ بَيْعَتَيْنِ: عَنِ الْمُنَابَذَةِ وَالْمُلَامَسَةِ، وَهِيَ بُيُوعٌ كَانُوا يَتَبَايَعُونَ بِهَا فِي الْجَاهِلِيَّةِ.

تخريج: [صحيح] أخرجه أبو داود، الأطعمة، باب الجلوس على مائدة عليها بعض ما يكره، ح:٣٧٧٤ من حديث جعفر بن برقان به، وهو في الكبرى، ح:٦١٠٧، وللحديث شواهد كثيرة، منها الحديث السابق.

4521. It was narrated from Hafs bin 'Âsim, from Abû Hurairah that the Prophet ﷺ forbade two kinds of transactions: *Munâbadhah* and *Mulâmasah*. And he said that

٤٥٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ عَنْ خُبَيْبٍ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ

عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ بَيْعَتَيْنِ، أَمَّا الْبَيْعَتَانِ: فَالْمُنَابَذَةُ وَالْمُلَامَسَةُ، وَزَعَمَ أَنَّ الْمُلَامَسَةَ أَنْ يَقُولَ الرَّجُلُ لِلرَّجُلِ: أَبِيعُكَ ثَوْبِي بِثَوْبِكَ وَلَا يَنْظُرَ وَاحِدٌ مِنْهُمَا إِلَى ثَوْبِ الْآخَرِ وَلٰكِنْ يَلْمِسُهُ لَمْسًا، وَأَمَّا الْمُنَابَذَةُ: أَنْ يَقُولَ: أَنْبُذُ مَا مَعِي وَتَنْبُذُ مَا مَعَكَ لِيَشْتَرِيَ أَحَدُهُمَا مِنَ الْآخَرِ وَلَا يَدْرِي كُلُّ وَاحِدٍ مِنْهُمَا كَمْ مَعَ الْآخَرِ وَنَحْوًا مِنْ هٰذَا الْوَصْفِ.

Mulâmasah means when one man says to another: "I will sell you my garment for your garment," and neither of them looks at the garment of the others, rather he just touches it. And *Munâbadhah* is when he says: "I will throw what I have and you throw what you have," so that they buy from one another, and neither of them knows how much the other has, and so on. (***Sahîh***)

تخريج: أخرجه البخاري، اللباس، باب اشتمال الصماء، ح:٥٨١٩، ومسلم، البيوع، باب إبطال بيع الملامسة والمنابذة، ح:١٥١١ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٦١٠٨ * خبيب هو ابن عبدالرحمن.

Comments:

The *Mulâmasah* and *Munâbadhah* could be interpreted in various ways, but one thing is common between them. Apart from touching and throwing, it contains no room for further assurance and certainty. In fact, this very element of dubiousness is the cause of its being forbidden. While along with this, a passion to deceive is found in all these forms of transactions.

Chapter 27. The *Hasâh* Transaction[1]

(المعجم ٢٧) - بَيْعُ الْحَصَاةِ (التحفة ٢٥)

4522. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Gharar* transactions and *Hasâh* transactions." (***Sahîh***)

٤٥٢٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْحَصَاةِ وَعَنْ بَيْعِ الْغَرَرِ.

تخريج: أخرجه مسلم، البيوع، باب بطلان بيع الحصاة .. إلخ، ح:١٥١٣ من حديث يحيى ابن سعيد القطان به، وهو في الكبرٰى، ح:٦١٠٩.

[1] *Hasâh*: A transaction that involves throwing pebbles, which may be understood in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding. *Gharar*: Selling goods which appear sound but contain some hidden fault, or concerning which something is unclear.

Chapter 28. Selling Fruits Before Their Condition Is Known

(المعجم ٢٨) - بَيْعُ الثَّمَرِ قَبْلَ أَنْ يَبْدُو صَلَاحُهُ (التحفة ٢٦)

4523. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Do not sell fruits until their condition is known." And he forbade (both) *the seller and the purchaser* (to engage in such a transaction). (*Ṣaḥîḥ*)

٤٥٢٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهُ» نَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، التجارات، باب النهي عن بيع الثمار قبل أن يبدو صلاحها، ح:٢٢١٤ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٦١١٠، وهو متفق عليه من حديث نافع عن ابن عمر به.

Comments:

1. Fruits are meant to be eaten when they are ripe; raw fruits are not eaten. If raw fruits are bought, several calamities are likely to befall them before they ripen. They are likely to 'dry up'; germs might infect them, etc. Hence, one morning it might give rise to a dispute that the fruits are destroyed. What shall one pay for? In such bargains, payment is generally made at the time of *reaping the* harvest. In view of these disputes, such deals were prohibited.
2. Here ripening of the fruit signifies its modality, after which there is no possibility of any calamity befalling them. It does not mean their condition when they are ready to be eaten. For instance, when mango grows to its full size, it is picked. Thereupon, some seasoning is applied to it, which helps to ripen it, and so it becomes worthy of eating. So in this condition, buying and selling of mango fruit is appropriate.

4524. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ forbade selling fruits until their condition is known. (*Ṣaḥîḥ*)

٤٥٢٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلَاحُهُ.

تخريج: أخرجه مسلم، البيوع، باب تحريم بيع الرطب بالتمر . . . إلخ، ح:١٥٣٤/٥٧ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦١١١.

4525. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not sell fruits until their condition is known, and do not sell fresh dates (still on the

٤٥٢٥ - أَخْبَرَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ

tree) for dried dates.'" Ibn Shihâb said: "Sâlim bin 'Abdullâh narrated to me, from his father: 'That Allâh's Messenger ﷺ forbade from...'" similarly. (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنِي سَعِيدٌ وَأَبُو سَلَمَةَ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهُ وَلَا تَبْتَاعُوا الثَّمَرَ بِالتَّمْرِ».

قَالَ ابْنُ شِهَابٍ: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللهِ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ ... مِثْلَهُ سَوَاءً.

تخريج: أخرجه مسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح:١٥٣٨/٥٨ من حديث ابن وهب به، وهو في الكبرى، ح:٦١١٢، والبخاري، البيوع، باب: إذا باع الثمار قبل أن يبدو صلاحها ... إلخ، ح:٢١٩٩ من حديث ابن شهاب الزهري به تعليقًا.

Comments:

'Do not buy fresh dates against dry dates' because when the same sort or variety happens to be on either side, deficiency or perfection is not pronounced appropriately. Equality is essential. But in the matter of dry and fresh dates equality is not possible, because when fresh dates dry up, their weight lightens. Therefore, both the varieties should be sold and purchased separately.

4526. 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ stood up among us and said: 'Do not sell fruits until their condition is known.'" (*Ṣaḥîḥ*)

٤٥٢٦ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ طَاوُسًا يَقُولُ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَامَ فِينَا رَسُولُ اللهِ ﷺ قَالَ: «لَا تَبِيعُوا الثَّمَرَ حَتَّى يَبْدُوَ صَلَاحُهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ٦١، ٨٠ من حديث حنظلة بن أبي سفيان الجمحي به، وهو في الكبرى، ح:٦١١٣.

4527. It was narrated from 'Aṭâ': "I heard Jâbir bin 'Abdullâh (narrate) from the Prophet ﷺ that he forbade *Mukhâbarah*, *Muzâbanah* and *Muḥâqalah*, and (he forbade) selling fruits until their condition is known, and that they should only be sold for *Dînârs* and *Dirhams*, but he granted a concession regarding the sale of

٤٥٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ، وَأَنْ يُبَاعَ الثَّمَرُ حَتَّى يَبْدُوَ صَلَاحُهُ، وَأَنْ لَا يُبَاعَ إِلَّا بِالدَّنَانِيرِ وَالدَّرَاهِمِ، وَرَخَّصَ فِي الْعَرَايَا.

'Arâyâ."[1] (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٩١٠، وهو في الكبرٰى، ح:٦١١٤.

4528. It was narrated from Jâbir that the Prophet ﷺ forbade *Mukhâbarah*, *Muzâbanah* and *Muḥâqalah*, and selling fruits until they were fit to eat, except in the case of *'Arâyâ*. (*Ṣaḥîḥ*)

٤٥٢٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا الْمُفَضَّلُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ وَأَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ وَبَيْعِ الثَّمَرِ حَتَّى يُطْعَمَ إِلَّا الْعَرَايَا.

تخريج: [صحيح] تقدم، ح:٣٩١٠، وهو في الكبرٰى، ح:٦١١٥.

4529. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade selling the fruit of date palms until they are fit to eat." (*Ṣaḥîḥ*)

٤٥٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ النَّخْلِ حَتَّى يُطْعَمَ.

تخريج: [صحيح] أخرجه أحمد:٣/٣٥٧، ٣٧٢ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٦١١٦، وله شواهد عند البخاري، ح:١٤٨٧، ٢١٨٩، ومسلم، ح:١٥٣٦/٥٣ وغيرهما.

Chapter 29. Buying Fruits Before Their Condition Is Known On Condition That He Will Pick Them And Not Leave Them Until They Ripen

(المعجم ٢٩) - شِرَاءُ الثِّمَارِ قَبْلَ أَنْ يَبْدُوَ صَلَاحُهَا عَلَى أَنْ يَقْطَعَهَا وَلَا يَتْرُكَهَا إِلَى أَوَانِ إِدْرَاكِهَا (التحفة ٢٧)

4530. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade selling fruits before they ripen. It was said: "O Messenger of Allâh ﷺ, what does ripen mean?" He said: "When they turn red." And the Messenger of Allâh ﷺ said: "What do you think if Allâh withholds the fruits (causes it not to ripen), why would any one

٤٥٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الثِّمَارِ حَتَّى تُزْهِيَ، قِيلَ: يَا رَسُولَ اللهِ! وَمَا تُزْهِيَ؟

[1] *'Arâyâ* refers to trees from the coming harvest which are given as a gift, but the giver will be troubled by the recipient's coming to his garden to collect the dates, so he offers to sell him dried, measured dates in return for the coming harvest.

of you take his brother's wealth?" (*Ṣaḥîḥ*)

قَالَ: «حَتَّى تَحْمَرَّ» وَقَالَ رَسُولُ اللهِ ﷺ: «أَرَأَيْتَ إِنْ مَنَعَ اللهُ الثَّمَرَةَ فَبِمَ يَأْخُذُ أَحَدُكُمْ مَالَ أَخِيهِ».

تخريج: أخرجه البخاري، البيوع، باب: إذا باع الثمار قبل أن يبدو صلاحها ... إلخ، ح:٢١٩٨، ومسلم، المساقاة، باب وضع الجوائح، ح:١٥٥٥ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٦١٨، والكبرى، ح:٦١١٧.

Comments:

1. 'Until it becomes red' means when the fruit begins to change its color; whether it turns red or yellow. This demonstrates that ripening does not signify complete ripening, but its becoming secure of the danger of blight.
2. 'Why would any one of you take his brother's wealth?' - In other words, if the buyer intends to pick the fruit immediately, then the seller might take the price. This is because Allâh's Messenger ﷺ has forbidden taking the price in the event that the fruits stop ripening. If they are harvested immediately, the question of their ripening does not arise at all. The very argument forms the basis of this chapter, and it is perfectly sound.

Chapter 30. Annulling A Transaction In The Event Of Crop Failure

(المعجم ٣٠) - وَضْعُ الْجَوَائِحِ (التحفة ٢٨)

4531. Jâbir said: "The Messenger of Allâh ﷺ said: 'If you sell fruits to your brother then the crop fails, it is not permissible for you to take anything from him. Why would you take the wealth of your brother unlawfully?'" (*Ṣaḥîḥ*)

٤٥٣١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «إِنْ بِعْتَ مِنْ أَخِيكَ ثَمَرًا فَأَصَابَتْهُ جَائِحَةٌ فَلَا يَحِلُّ لَكَ أَنْ تَأْخُذَ مِنْهُ شَيْئًا، بِمَ تَأْخُذُ مَالَ أَخِيكَ بِغَيْرِ حَقٍّ».

تخريج: أخرجه مسلم، ح:١٥٥٤ من حديث ابن جريج به (انظر الحديث السابق)، وهو في الكبرى، ح:٦١١٨.

4532. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "Whoever sells fruit then his crop fails, he should not take (anything) from his brother." (And he said something along the lines of) "Why would any

٤٥٣٢ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ ابْنَ جُرَيْجٍ يُحَدِّثُ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ بَاعَ ثَمَرًا فَأَصَابَتْهُ

one of you consume the wealth of his Muslim brother?" (*Sahîh*)

جَائِحَةٌ فَلَا يَأْخُذْ مِنْ أَخِيهِ، وَذَكَرَ شَيْئًا عَلَى مَا يَأْكُلُ أَحَدُكُمْ مَالَ أَخِيهِ الْمُسْلِمِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١١٩.

4533. It was narrated from Jâbir that the Prophet ﷺ annulled transactions in the event of crop failure. (*Sahîh*)

٤٥٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ - وَهُوَ الْأَعْرَجُ - عَنْ سُلَيْمَانَ بْنِ عَتِيقٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ وَضَعَ الْجَوَائِحَ.

تخريج: أخرجه مسلم، ح:١٧/١٥٥٤ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦١٢٠، انظر الحديثين السابقين.

4534. It was narrated that Abû Sa'eed Al-Khudrî said: "At the time of the Messenger of Allâh ﷺ, a man suffered loss of some fruit that he had purchased, and his debts increased. The Messenger of Allâh ﷺ said: 'Give him charity.' So the people gave him charity, but that was not enough to pay off his debts. The Messenger of Allâh ﷺ said: 'Take what you find, but you have no right to more than that.'" (*Sahîh*)

٤٥٣٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرٍ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا فَكَثُرَ دَيْنُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ» فَتَصَدَّقَ النَّاسُ عَلَيْهِ فَلَمْ يَبْلُغْ ذٰلِكَ وَفَاءَ دَيْنِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «خُذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذٰلِكَ».

تخريج: أخرجه مسلم، المساقاة، باب استحباب الوضع من الدين، ح:١٨/١٥٥٦ عن قتيبة به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٦١٢١ .

Comments:

It has been argued on the basis of this report that forgiving damage is not essential, otherwise, the need to give command for charity would not have arisen. Although, according to this Tradition, only the existing commodity has been given. Concerning the remaining part, it has been made explicitly clear that 'you have no right to more than that'. So to say, the damage was forgiven but not in its entirety.

Chapter 31. Selling The Harvest For A Number Of Years To Come

(المعجم ٣١) - بَيْعُ الثَّمَرِ سِنِينَ

(التحفة ٢٩)

4535. It was narrated from Jâbir that the Prophet ﷺ forbade selling

٤٥٣٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ الْأَعْرَجِ عَنْ سُلَيْمَانَ

the harvest for a number of years (in advance). (*Sahîh*)

ابْنِ عَتِيكٍ، قَالَ قُتَيْبَةُ: عَتِيكٌ بِالْكَافِ وَالصَّوَابُ: عَتِيقٌ عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ بَيْعِ الثَّمَرِ سِنِينَ.

تخريج: أخرجه مسلم، البيوع، باب كراء الأرض، ح:١٠١/١٥٤٣ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦١٢٢.

Chapter 32. Selling Fresh Dates Still On The Tree For Dried Dates

(المعجم ٣٢) - بَيْعُ الثَّمَرِ بِالتَّمْرِ (التحفة ٣٠)

4536. It was narrated from Sâlim, from his father, that the Prophet ﷺ forbade selling fresh dates still on the tree for dried dates. Ibn 'Umar said: "Zaid bin Thâbit narrated to me, that Allâh's Messenger permitted that in the case of *'Arâyâ*." (*Sahîh*)

٤٥٣٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ: «نَهَى عَنْ بَيْعِ الثَّمَرِ بِالتَّمْرِ».

وَقَالَ ابْنُ عُمَرَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي الْعَرَايَا.

تخريج: أخرجه مسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح:١٥٣٤ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦١٢٣، وهو متفق عليه، وأخرجه البخاري، البيوع، باب بيع الزبيب بالزبيب والطعام بالطعام، ح:٢١٧٣، وأخرجه مسلم، ح:٦٠/١٥٣٩ من حديث ابن عمر عن زيد بن ثابت به.

Comments:

See No. 3910.

4537. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Muzâbanah*. And *Muzâbanah* is when what is at the tops of the trees is sold for a certain amount of dried dates; if there are more then I gain, and if there are less then I lose. (*Sahîh*)

٤٥٣٧ - أَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ أَنْ يُبَاعَ مَا فِي رُؤُوسِ النَّخْلِ بِتَمْرٍ بِكَيْلٍ مُسَمًّى، إِنْ زَادَ لِي وَإِنْ نَقَصَ فَعَلَيَّ.

تخريج: أخرجه البخاري، البيوع، باب بيع الزبيب بالزبيب والطعام بالطعام، ح:٢١٧٢ من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٦١٢٤ .

Chapter 33. Selling Fresh Grapes For Raisins

(المعجم ٣٣) - بَيْعُ الكَرْمِ بِالزَّبِيبِ

(التحفة ٣١)

4538. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Muzâbanah*, and *Muzâbanah* means selling fresh dates still on the tree for dried dates by measure, and selling fresh grapes for raisins by measure. (***Sahîh***)

٤٥٣٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ، وَالْمُزَابَنَةُ بَيْعُ الثَّمَرِ بِالتَّمْرِ كَيْلًا وَبَيْعُ الْكَرْمِ بِالزَّبِيبِ كَيْلًا.

تخريج: أخرجه البخاري، ح:٢١٧١ (انظر الحديث السابق)، ومسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح:١٥٤٢ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٦٢٤، والكبرى، ح:٦١٢٥.

Comments:

The *Muzâbanah* form of sale is forbidden, because there is the possibility of loss to one of the two parties. It is possible that the trees yield less quantity of dates. Even otherwise, the dates become light in their weight on drying up.

4539. It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ forbade *Muhâqalah* and *Muzâbanah*." (***Hasan***)

٤٥٣٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ طَارِقٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ وَالْمُزَابَنَةِ.

تخريج: [إسناده حسن] تقدم، ح:٣٩٢١، وهو في الكبرى، ح:٦١٢٦.

4540. It was narrated from Sâlim that his father said: "Zaid bin Thâbit told me that the Messenger of Allâh ﷺ granted a concession regarding the sale of *'Arâyâ*." (***Sahîh***)

٤٥٤٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي الْعَرَايَا.

تخريج: [صحيح] تقدم، ح:٤٥٣٦، وهو في الكبرى، ح:٦١٢٧.

4541. Khârijah bin Zaid bin Thâbit narrated from his father that the Messenger of Allâh ﷺ granted a concession regarding *'Arâyâ* sales regarding dried dates and fresh dates.

٤٥٤١ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي خَارِجَةُ ابْنُ زَيْدِ بْنِ ثَابِتٍ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي الْعَرَايَا بِالتَّمْرِ وَالرُّطَبِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، البيوع، باب: في بيع العرايا، ح:٣٣٦٢ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:٦١٢٨، وهو متفق عليه من طرق أخرى عن زيد ابن ثابت به.

Comments:

(For further details, please see *Hadîth* 3910)

Chapter 34. *'Arâyâ* Sales For Dried Dates By Estimation

(المعجم ٣٤) - **بَابُ بَيْعِ العَرَايَا بِخَرْصِهَا تَمْرًا** (التحفة ٣٢)

4542. It was narrated from Zaid bin Thâbit that the Messenger of Allâh ﷺ granted a concession allowing *'Arâyâ* sales by estimation. (*Sahîh*)

٤٥٤٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنْ عَبْدِ اللهِ، عَنْ زَيْدِ بْنِ ثَابِتٍ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرَايَا تُبَاعُ بِخِرْصِهَا.

تخريج: [صحيح] تقدم، ح:٤٥٣٦، وهو في الكبرٰى، ح:٦١٢٩.

Comments:

This preceded, see No. 4356.

4543. Zaid bin Thâbit narrated that the Messenger of Allâh ﷺ granted a concession allowing *'Arâyâ* sales for dried dates by estimation. (*Sahîh*)

٤٥٤٣ - حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ: حَدَّثَنِي زَيْدُ بْنُ ثَابِتٍ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي بَيْعِ الْعَرِيَّةِ بِخَرْصِهَا تَمْرًا.

تخريج: [صحيح] تقدم، ح:٤٥٣٦، وهو في الكبرٰى، ح:٦١٣٠.

Chapter 35. *'Arâyâ* Sales For Fresh Dates

(المعجم ٣٥) - **بَيْعُ العَرَايَا بِالرُّطَبِ** (التحفة ٣٣)

4544. It was narrated that Zaid bin Thâbit said: "The Messenger of Allâh ﷺ granted a concession allowing *'Arâyâ* sales for fresh dates and for dried dates, but he did not allow anything other than that." (*Sahîh*)

٤٥٤٤ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: إِنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ فِي

بَيْعِ الْعَرَايَا بِالرُّطَبِ وَبِالتَّمْرِ وَلَمْ يُرَخِّصْ فِي غَيْرِ ذٰلِكَ.

تخريج: [صحيح] تقدم، ح:٤٥٣٦، وهو في الكبرٰى، ح:٦١٣١.

4545. It was narrated from Abû Hurairah that the Prophet ﷺ granted a concession allowing estimating for *'Arâyâ* sales, so long as they were five *Wasq* or less than that. (*Ṣaḥîḥ*)

٤٥٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُ - عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ مَالِكٍ، عَنْ دَاوُدَ بْنِ الْحُصَيْنِ، عَنْ أَبِي سُفْيَانَ، عَن أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا فِي خَمْسَةِ أَوْسُقٍ أَوْ مَا دُونَ خَمْسَةِ أَوْسُقٍ.

تخريج: أخرجه البخاري، البيوع، باب بيع الثمر على رؤوس النحل بالذهب أو الفضة، ح:٢١٩٠، ح:٢٣٨٢، ومسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح:١٥٤١ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٦٢٠، والكبرٰى، ح:٦١٣٢.

Comments:

1. One *Wasq* is equal to 60 *Sa'*, and *Sa'* used to be a volume of measure equaling two or two and a half kilograms. This sort of sale is permitted, because this quantity of dates is generally meant for eating, while greater quantities are kept for trade. Since this dispensation is in view of the compelling situation of the poor, it is not permitted in larger quantities.
2. 'Five *Wasqs* or less than five': The purpose is to underscore that in the quantity of more than five *Wasqs*, one should not derive benefit from this dispensation.

4546. It was narrated from Sahl bin Abî Ḥathamah that the Prophet ﷺ forbade selling fruits before their condition was known, but he granted a concession allowing *'Arâyâ* sales by estimate, so its people could eat fresh dates. (*Ṣaḥîḥ*)

٤٥٤٦ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ الثَّمَرِ حَتَّى يَبْدُوَ صَلَاحُهُ، وَرَخَّصَ فِي الْعَرَايَا أَنْ تُبَاعَ بِخَرْصِهَا يَأْكُلُهَا أَهْلُهَا رُطَبًا.

تخريج: أخرجه البخاري، البيوع، باب بيع الثمر على رؤوس النخل بالذهب أو الفضة، ح:٢١٩١، ومسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح:١٥٤٠ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦١٣٣ * يحيى هو ابن سعيد الأنصاري.

Comments:

'So that they could eat fresh dates': because the dates that are still on the trees would be acquired later.

4547. Râfi' bin Khadîj and Sahl bin Abî Hathamah narrated that the Messenger of Allâh ﷺ forbade *Muzâbanah*, which means selling fresh dates still on the tree for dried dates, except in cases of *'Arâyâ*, for which he gave permission. (*Sahîh*)

٤٥٤٧ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ قَالَ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ أَنَّ رَافِعَ بْنَ خَدِيجٍ وَسَهْلَ بْنَ أَبِي حَثْمَةَ حَدَّثَاهُ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُزَابَنَةِ: بَيْعُ الثَّمَرِ بِالتَّمْرِ إِلَّا لِأَصْحَابِ الْعَرَايَا فَإِنهُ أَذِنَ لَهُمْ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٣٤.

4548. It was narrated from Bashîr bin Yasâr that the Companions of the Messenger of Allâh ﷺ said: "The Messenger of Allâh ﷺ granted a concession allowing *'Arâyâ* sales by estimate." (*Sahîh*)

٤٥٤٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ أَصْحَابِ رَسُولِ اللهِ ﷺ أَنَّهُمْ قَالُوا: رَخَّصَ رَسُولُ اللهِ ﷺ فِي بَيْعِ الْعَرَايَا بِخَرْصِهَا.

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦١٣٥.

Chapter 36. Buying Dried Dates With Fresh Dates

(المعجم ٣٦) - اشْتِرَاءُ التَّمْرِ بِالرُّطَبِ (التحفة ٣٤)

4549. It was narrated that Sa'd said: "The Messenger of Allâh ﷺ was asked about (buying) fresh dates with dried dates, and he said to those who were around him: 'Will fresh dates decrease (in weight or volume) when they dry out?' They said 'Yes,' so he forbade that." (*Hasan*)

٤٥٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مَالِكٌ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ يَزِيدَ عَنْ زَيْدِ بْنِ عَيَّاشٍ، عَنْ سَعْدٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ التَّمْرِ بِالرُّطَبِ فَقَالَ لِمَنْ حَوْلَهُ: «أَيَنْقُصُ الرُّطَبُ إِذَا يَبِسَ؟» قَالُوا: نَعَمْ، فَنَهَى عَنْهُ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، البيوع، باب: في الثمر بالتمر، ح:٣٣٥٩، والترمذي، ح:١٢٢٥، وابن ماجه، ح:٢٢٦٤ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٦٢٤، والكبرٰى، ح:٦١٣٦، وقال الترمذي: "حسن صحيح"، وصححه ابن الجارود، ح:٦٥٧، والحاكم:٢/٣٨، ٣٩، ووافقه الذهبي.

Comments:

Allâh's Messenger's ﷺ inquiring of the people who were present was not because he was not aware of it. Rather the Prophet's ﷺ question was to make evident the cause of the command itself, because on both the sides, the same species is involved. In such instances, deficiency or excess is not permitted. In the hereunder quoted instance, there is possibility of deficiency or excess.

4550. It was narrated that Sa'd bin Mâlik said: "The Messenger of Allâh ﷺ was asked about (buying) fresh dates with dried dates and he said: 'Will fresh dates decrease (in weight or volume) when they dry out?' They said 'Yes,' so he forbade that." (*Hasan*)

٤٥٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ عَبْدِ اللهِ بْنِ يَزِيدَ، عَنْ زَيْدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ عَنِ الرُّطَبِ بِالتَّمْرِ فَقَالَ: «أَيَنْقُصُ إِذَا يَبِسَ؟» قَالُوا: نَعَمْ، فَنَهَى عَنْهُ.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح:٦١٣٧ .

Chapter 37. Selling A Heap Of Dried Dates Whose Volume Is Unknown For A Heap Of Dried Dates Whose Volume Is Known

(المعجم ٣٧) - بَيْعُ الصُّبْرَةِ مِنَ التَّمْرِ لَا يُعْلَمُ مَكِيلُهَا بِالْكَيْلِ الْمُسَمَّى مِنَ التَّمْرِ (التحفة ٣٥)

4551. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade selling a heap of dried dates whose volume is unknown for known volume of dried dates." (*Sahîh*)

٤٥٥١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الصُّبْرَةِ مِنَ التَّمْرِ لَا يُعْلَمُ مَكِيلُهَا بِالْكَيْلِ الْمُسَمَّى مِنَ التَّمْرِ.

تخريج: أخرجه مسلم، البيوع، باب تحريم بيع صبرة التمر المجهولة القدر بتمر، ح:١٥٣٠ من حديث ابن جريج به، وهو في الكبرى، ح:٦١٣٨ .

Comments:

The reason for forbiddance is the same which has preceded in the previous narrations, when there is the same species on either side; deficiency or excess would become interest or usury. Since the weight of the heap is not known, the deficiency or excess is incumbent and this if forbidden.

Chapter 38. Selling A Heap Of Grain For A Heap Of Grain

(المعجم ٣٨) - بَيْعُ الصُّبْرَةِ مِنَ الطَّعَامِ بِالصُّبْرَةِ مِنَ الطَّعَامِ (التحفة ٣٦)

4552. Abû Zubair narrated that he heard Jâbir bin 'Abdullâh say: "The Prophet ﷺ said: 'A heap of grain should not be sold for a heap of grain, or for a heap of grain of known measure.'" (*Ṣaḥîḥ*)

٤٥٥٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «لَا تُبَاعُ الصُّبْرَةُ مِنَ الطَّعَامِ بِالصُّبْرَةِ مِنَ الطَّعَامِ وَلَا الصُّبْرَةُ مِنَ الطَّعَامِ بِالْكَيْلِ الْمُسَمَّى مِنَ الطَّعَامِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦١٣٩.

Comments:

Providing there is on either side the same variety of grain, because deficiency or excess is forbidden only when the variety of the commodity is the same. But if the species changes, for instance, there is wheat on one side and dates on the other, then there is no harm in deficiency, excess, or dubiousness.

Chapter 39. Selling Grain In The Field For Grain (That Has Been Harvested)

(المعجم ٣٩) - بَيْعُ الزَّرْعِ بِالطَّعَامِ (التحفة ٣٧)

4553. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Muzâbanah*, which refers to when a man sells the dates of his grove while they are still on the trees, for a measure of dry dates, estimating the amount (of dates on the trees). Or, if it is grapes, he sells them when they are still on the vines, for a measure of raisins, estimating the amount (of grapes on the vines). Or if it is grain in the field, he sells it for grain that has been harvested, estimating the amount (of grain in the fields). He forbade all of that." (*Ṣaḥîḥ*)

٤٥٥٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُزَابَنَةِ: أَنْ يَبِيعَ ثَمَرَ حَائِطِهِ وَإِنْ كَانَ نَخْلًا بِتَمْرٍ كَيْلًا، وَإِنْ كَانَ كَرْمًا أَنْ يَبِيعَهُ بِزَبِيبٍ كَيْلًا، وَإِنْ كَانَ زَرْعًا أَنْ يَبِيعَهُ بِكَيْلِ طَعَامٍ، نَهَى عَنْ ذٰلِكَ كُلِّهِ.

تخريج: أخرجه البخاري، البيوع، باب بيع الزرع بالطعام كيلاً، ح:٢٢٠٥، ومسلم، البيوع، باب تحريم بيع الرطب بالتمر إلا في العرايا، ح:١٥٤٢/ ٧٦ عن قتيبة به، وهو في الكبرى، ح:٦١٤٠.

Comments:

Such sales are called *Muzâbanah* and *Muhâqalah*. The reason for prohibition has preceded in *Hadîth* 4538. (For further details, see *Hadîth* 3910)

4554. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade *Mukhâbarah*, *Muzâbanah* and *Muhâqalah*, and selling dates before they are fit for eating, and selling them for anything except *Dînârs* and *Dirhams*. (*Sahîh*)

٤٥٥٤ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُخَابَرَةِ وَالْمُزَابَنَةِ وَالْمُحَاقَلَةِ، وَعَنْ بَيْعِ التَّمْرِ قَبْلَ أَنْ يُطْعَمَ، وَعَنْ بَيْعِ ذٰلِكَ إِلَّا بِالدَّنَانِيرِ وَالدَّرَاهِمِ.

تخريج: [صحيح] تقدم، ح:٣٩١٠، وهو في الكبرٰى، ح:٦١٤١.

Comments:

(See *Hadîth* 3910)

Chapter 40. Selling Ears Of Corn Before The Grains Become Visible

(المعجم ٤٠) - **بَيْعُ السُّنْبُلِ حَتَّى يَبْيَضَّ** (التحفة ٣٨)

4555. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade selling dates on the trees before they ripen, or selling ears of corn before the grains become visible and there is no fear of blight. He forbade that to the seller and the buyer. (*Sahîh*)

٤٥٥٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ النَّخْلَةِ حَتَّى تَزْهُوَ، وَعَنِ السُّنْبُلِ حَتَّى يَبْيَضَّ وَيَأْمَنَ الْعَاهَةَ، نَهَى الْبَائِعَ وَالْمُشْتَرِيَ.

تخريج: أخرجه مسلم، البيوع، باب النهي عن بيع الثمار قبل بدو صلاحها بغير شرط القطع، ح:١٥٣٥ عن علي بن حجر به، وهو في الكبرٰى، ح:٦١٤٣.

4556. It was narrated from Abû Sâlih that a man from among the Companions of the Prophet ﷺ told him, he said: "O Messenger of Allâh, we cannot buy *Saihânî* dates or *'Idhq* dates for the same amount of mixed dates (which are of inferior quality). Should we increase (the

٤٥٥٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ: أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَخْبَرَهُ: قَالَ: يَا رَسُولَ اللهِ! إِنَّا لَا نَجِدُ الصَّيْحَانِيَّ وَلَا الْعِذْقَ

بِجَمْعِ التَّمْرِ حَتَّى نَزِيدَهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «بِعْهُ بِالْوَرِقِ ثُمَّ اشْتَرِ بِهِ».

amount we give in payment for the better quality dates)?" The Messenger of Allâh ﷺ said: "Sell them for silver then buy with it." (*Ḥasan*)

تخريج: [حسن] وهو في الكبرى، ح:٦١٤٤، وله شواهد معنوية عند البخاري، ح:٢٢٠١، ٢٢٠٢، ومسلم وغيرهما.

(المعجم ٤١) - بَيْعُ التَّمْرِ بِالتَّمْرِ مُتَفَاضِلًا (التحفة ٣٩)

Chapter 41. Selling Dates For Dates Of Different Quality

٤٥٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَعَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ فَجَاءَ بِتَمْرٍ جَنِيبٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَكُلُّ تَمْرِ خَيْبَرَ هٰكَذَا؟» قَالَ: لَا [وَاللّٰهِ! يَا رَسُولَ اللهِ!] إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هٰذَا بِصَاعَيْنِ وَالصَّاعَيْنِ بِالثَّلَاثِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَفْعَلْ بِعِ الْجَمْعَ بِالدَّرَاهِمِ ثُمَّ ابْتَعْ بِالدَّرَاهِمِ جَنِيبًا».

4557. It was narrated from Abû Sa'eed Al-Khudrî and Abû Hurairah that the Messenger of Allâh ﷺ appointed a man in charge of Khaibar and he brought some *Janîb* dates. The Messenger of Allâh ﷺ said: "Are all the dates of Khaibar like this?" He said: "No, (by Allâh, O Messenger of Allâh ﷺ.) We take a *Ṣâ'* of these for two for three *Ṣâ's* (of other types of dates)." The Messenger of Allâh ﷺ said: "Do not do that. Sell the mixed dates for *Dirhams* then buy the *Janîb* dates with the *Dirhams*." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، البيوع، باب: إذا أراد بيع تمر بتمر خير منه، ح:٢٢٠١، ٢٢٠٢، ومسلم، المساقاة، باب بيع الطعام مثلاً بمثل، ح:١٥٩٣ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٦٢٣، والكبرى، ح:٦١٤٥.

Comments:

The *Janîb* was a variety of superior dates; and *Jam'* used to be of inferior quality, which did not contain a stone. Or *Jam'* might mean mixed variety of dates; some of this variety, some of this variety, some of that. Since in Khaibar, portions of various varieties of dates were levied, therefore, they were mixed.

4558. It was narrated from Abû Sa'eed Al-Khudrî that some dates from trees that were irrigated artificially were brought to the Messenger of Allâh ﷺ, and the dates of the Messenger of Allâh ﷺ were dates from trees that were nourished by their roots. He said: "Where did you get these from?" They said: "We bought a *Ṣâ'* of them for two *Ṣâ's* of our dates." He said: "Do not do that, for this is not right. Rather sell your dates and but what you need of these." (*Ṣaḥîḥ*)

٤٥٥٨ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ وَإِسْمَاعِيلُ ابْنُ مَسْعُودٍ - وَاللَّفْظُ لَهُ - عَنْ خَالِدٍ قَالَ: أَخْبَرَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِتَمْرٍ رَيَّانٍ وَكَانَ تَمْرُ رَسُولِ اللهِ ﷺ بَعْلًا فِيهِ يُبْسٌ، فَقَالَ: «أَنَّى لَكُمْ هٰذَا؟» قَالُوا: ابْتَعْنَاهُ صَاعًا بِصَاعَيْنِ مِنْ تَمْرِنَا، فَقَالَ: «لَا تَفْعَلْ، فَإِنَّ هٰذَا لَا يَصِحُّ وَلٰكِنْ بِعْ تَمْرَكَ وَاشْتَرِ مِنْ هٰذَا حَاجَتَكَ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٤٦.

4559. Abû Sa'eed Al-Khudrî said: "We used to be given mixed dates during the time of the Messenger of Allâh ﷺ, and we would sell two *Ṣâ's* for one *Ṣâ'*. News of that reached the Messenger of Allâh ﷺ and he said: '(Do not sell) two *Ṣâ's* of dates for a *Ṣâ'*, or two *Ṣâ's* of wheat for a *Ṣâ'*, or a *Dirham* for two *Dirhams*.'" (*Ṣaḥîḥ*)

٤٥٥٩ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: كُنَّا نُرْزَقُ تَمْرَ الْجَمْعِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَنَبِيعُ الصَّاعَيْنِ بِالصَّاعِ، فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ فَقَالَ: «لَا صَاعَيْ تَمْرٍ بِصَاعٍ وَلَا صَاعَيْ حِنْطَةٍ بِصَاعٍ وَلَا دِرْهَمًا بِدِرْهَمَيْنِ».

تخريج: أخرجه البخاري، البيوع، باب بيع الخلط من التمر، ح:٢٠٨٠، ومسلم، المساقاة، باب بيع الطعام مثلاً بمثل، ح:١٥٩٥ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح:٦١٤٧.

4560. Abû Sa'eed said: "We used to sell two *Ṣâ's* of mixed dates for a *Ṣâ'* but the Prophet ﷺ said: '(Do not sell) two *Ṣâ's* of dates for a *Ṣâ'*, or two *Ṣâ's* of wheat for a *Ṣâ'*, or two *Dirhams* for a *Dirham*.'" (*Ṣaḥîḥ*)

٤٥٦٠ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ يَحْيَى - وَهُوَ ابْنُ حَمْزَةَ - قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: كُنَّا نَبِيعُ - يَعْنِي - تَمْرَ الْجَمْعِ صَاعَيْنِ بِصَاعٍ، فَقَالَ النَّبِيُّ

ﷺ: «لَا صَاعَيْ تَمْرٍ بِصَاعٍ، وَلَا صَاعَيْ حِنْطَةٍ بِصَاعٍ وَلَا دِرْهَمَيْنِ بِدِرْهَمٍ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٤٨.

4561. Abû Sa'eed said: "Bilâl brought some *Barnî* dates to the Messenger of Allâh ﷺ and he said: 'What is this?' He said: 'I bought a *Ṣâ'* of them for two *Ṣâ's*.' The Messenger of Allâh ﷺ said: 'O! The essence of *Ribâ*, do not approach it.'" (*Ṣaḥîḥ*)

٤٥٦١ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ عَنْ يَحْيَى - وَهُوَ ابْنُ حَمْزَةَ - قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي عُقْبَةُ بْنُ عَبْدِ الْغَافِرِ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ قَالَ: أَتَى بِلَالٌ رَسُولَ اللهِ ﷺ بِتَمْرٍ بَرْنِيٍّ فَقَالَ: «مَا هٰذَا؟» قَالَ: اشْتَرَيْتُهُ صَاعًا بِصَاعَيْنِ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَوَّهْ عَيْنُ الرِّبَا لَا تَقْرَبْهُ».

تخريج: أخرجه البخاري، الوكالة، باب: إذا باع الوكيل شيئًا فاسدًا فبيعه مردود، ح:٢٣١٢، ومسلم، المساقاة، باب بيع الطعام مثلاً بمثل، ح:٩٦/١٥٩٤ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح:٦١٤٩.

4562. 'Umar bin Al-Khaṭṭâb said: "The Messenger of Allâh ﷺ said: '(Exchanging) gold for silver is *Ribâ* unless it is done on the spot. (Exchanging) dates for dates is *Ribâ* unless it is done on the spot. (Exchanging) wheat for wheat is *Ribâ* unless it is done on the spot. (Exchanging) barley for barley is *Ribâ* unless it is done on the spot.'" (*Ṣaḥîḥ*)

٤٥٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مَالِكِ بْنِ أَوْسِ ابْنِ الْحَدَثَانِ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ - يَعْنِي - بِالْوَرِقِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالتَّمْرُ بِالتَّمْرِ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالْبُرُّ بِالْبُرِّ رِبًا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبًا إِلَّا هَاءَ وَهَاءَ».

تخريج: أخرجه البخاري، البيوع، باب ما يذكرفي بيع الطعام والحكرة، ح:٢١٣٤، ومسلم، المساقاة، باب الصرف وبيع الذهب بالورق نقدًا، ح:١٥٨٦ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦١٥٠.

Chapter 42. Selling Dates For Dates

(المعجم ٤٢) - بَيْعُ التَّمْرِ بِالتَّمْرِ (التحفة ٤٠)

4563. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Dates

٤٥٦٣ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنْ أَبِي

for dates, wheat for wheat, barley for barley, salt for salt, exchanged hand to hand. Whoever gives more or takes more has engaged in *Ribâ*, unless they are of different types.'" (*Ṣaḥîḥ*)

زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «التَّمْرُ بِالتَّمْرِ وَالْحِنْطَةُ بِالْحِنْطَةِ وَالشَّعِيرُ بِالشَّعِيرِ وَالْمِلْحُ بِالْمِلْحِ يَدًا بِيَدٍ، فَمَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَى إِلَّا مَا اخْتَلَفَتْ أَلْوَانُهُ».

تخريج: أخرجه مسلم، ح:١٥٨٨ عن واصل بن عبدالأعلى به (انظر الحديث السابق)، وهو في الكبرى، ح:٦١٥١.

Comments:

'Unless they are of different types': For instance, exchange of dates for wheat, wheat for barley, barley for salt. In such situations, the occurrence of increase or decrease is permissible. However, the deal should be hand-to-hand or instant (such that the deal does not involve any delay in the exchange even if brief).

Chapter 43. Selling Wheat For Wheat

(المعجم ٤٣) - بَيْعُ الْبُرِّ بِالْبُرِّ (التحفة ٤١)

4564. It was narrated that Muslim bin Yasâr and 'Abdullâh bin 'Atîk said: "Ubâdah bin Aṣ-Ṣâmit and Mu'âwiyah met at a stopping place on the road. 'Ubâdah told them: 'The Messenger of Allâh ﷺ forbade selling gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates'" – one of them said: "salt for salt,'" but the other did not say it – "unless it was like for like, hand to hand. And he commanded us to sell gold for silver and silver for gold, and wheat for barley and barley for wheat, hand to hand, however we wanted.'" And one of them said: "Whoever gives more or asks for more has engaged in *Ribâ*.'" (*Ṣaḥîḥ*)

٤٥٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا سَلَمَةُ - وَهُوَ ابْنُ عَلْقَمَةَ - عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ مُسْلِمِ بْنِ يَسَارٍ وَعَبْدِ اللهِ بْنِ عَتِيكٍ قَالَا: جَمَعَ الْمَنْزِلُ بَيْنَ عُبَادَةَ بْنِ الصَّامِتِ وَمُعَاوِيَةَ حَدَّثَهُمْ عُبَادَةُ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ، وَالْوَرِقِ بِالْوَرِقِ، وَالْبُرِّ بِالْبُرِّ، وَالشَّعِيرِ بِالشَّعِيرِ، وَالتَّمْرِ بِالتَّمْرِ، قَالَ أَحَدُهُمَا: وَالْمِلْحِ بِالْمِلْحِ، وَلَمْ يَقُلْهُ الْآخَرُ، إِلَّا مِثْلًا بِمِثْلٍ يَدًا بِيَدٍ، وَأَمَرَنَا أَنْ نَبِيعَ الذَّهَبَ بِالْوَرِقِ، وَالْوَرِقَ بِالذَّهَبِ، وَالْبُرَّ بِالشَّعِيرِ، وَالشَّعِيرَ بِالْبُرِّ، يَدًا بِيَدٍ كَيْفَ شِئْنَا. قَالَ أَحَدُهُمَا: فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَى.

تخريج: **[إسناده صحيح]** أخرجه ابن ماجه، التجارات، باب الصرف وما لا يجوز متفاضلاً يدًا بيد، ح:٢٢٥٤ من حديث يزيد بن زريع به، وهو في الكبرى، ح:٦١٥٢، وللحديث طرق أخرى عند مسلم وغيره.

4565. Muslim bin Yasâr and 'Abdullâh bin 'Ubaid who was called Ibn Hurmuz narrated that 'Ubâdah bin Aṣ-Ṣâmit and Mu'âwiyah met at a stopping place on the road. 'Ubâdah told them: "The Messenger of Allâh ﷺ forbade selling gold for gold, silver for silver, dates for dates, wheat for wheat, barley for barley" – one of them said: "salt for salt," but the other did not say it – "unless it was equal amount for equal amount, like for like." One of them said: "Whoever gives more or takes more has engaged in *Ribâ*," but the other one did not say it. "And he commanded us to sell gold for silver and silver for gold, and wheat for barley and barley for wheat, hand to hand, however we wanted." (***Ṣaḥîḥ***)

٤٥٦٥ - أَخْبَرَنَا الْمُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ عُلَيَّةَ - عَنْ سَلَمَةَ بْنِ عَلْقَمَةَ، عَنِ ابْنِ سِيرِينَ قَالَ: حَدَّثَنِي مُسْلِمُ ابْنُ يَسَارٍ وَعَبْدُ اللهِ بْنُ عُبَيْدٍ وَقَدْ كَانَ يُدْعَى ابْنَ هُرْمُزَ قَالَ: جَمَعَ الْمَنْزِلُ بَيْنَ عُبَادَةَ بْنِ الصَّامِتِ وَبَيْنَ مُعَاوِيَةَ، حَدَّثَهُمْ عُبَادَةُ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الذَّهَبِ بِالذَّهَبِ، وَالْفِضَّةِ بِالْفِضَّةِ، وَالتَّمْرِ بِالتَّمْرِ، وَالْبُرِّ بِالْبُرِّ، وَالشَّعِيرِ بِالشَّعِيرِ، قَالَ أَحَدُهُمَا: وَالْمِلْحِ بِالْمِلْحِ، وَلَمْ يَقُلْهُ الْآخَرُ، إِلَّا سَوَاءً بِسَوَاءٍ مِثْلًا بِمِثْلٍ. قَالَ أَحَدُهُمَا: مَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَى، وَلَمْ يَقُلْهُ الْآخَرُ، وَأَمَرَنَا أَنْ نَبِيعَ الذَّهَبَ بِالْفِضَّةِ، وَالْفِضَّةَ بِالذَّهَبِ، وَالْبُرَّ بِالشَّعِيرِ، وَالشَّعِيرَ بِالْبُرِّ، يَدًا بِيَدٍ كَيْفَ شِئْنَا.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٥٣، وأخرجه ابن ماجه، ح:٢٢٥٤ من حديث إسماعيل ابن علية به.

Comments:

Allâh, Most High, has created gold and silver for trading, and they constitute value or price. In them also, decrease or increase is prohibited when there is gold in return for gold and silver in return for silver. Hence, those things which constitute price, decrease or increase would be prohibited in them also. For instance, currency notes, bonds, promissory certificates, etc. A bond or promissory certificate of the value of one hundred cannot be purchased in exchange for more than one hundred; otherwise it would constitute interest.

Chapter 44. Selling Barley For Barley

(المعجم ٤٤) - بَيْعُ الشَّعِيرِ بِالشَّعِيرِ (التحفة ٤٢)

4566. Muslim bin Yasâr and 'Abdullâh bin 'Ubaid said: "Ubâdah bin Aṣ-Ṣâmit and Mu'âwiyah met at a stopping place on the road. 'Ubâdah said: 'The Messenger of Allâh ﷺ forbade us

٤٥٦٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ عَلْقَمَةَ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنِي مُسْلِمُ بْنُ يَسَارٍ وَعَبْدُ اللهِ بْنُ عُبَيْدٍ قَالَا: جَمَعَ

الْمَنْزِلُ بَيْنَ عُبَادَةَ بْنِ الصَّامِتِ وَبَيْنَ مُعَاوِيَةَ، فَقَالَ عُبَادَةُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ نَبِيعَ الذَّهَبَ بِالذَّهَبِ، وَالْوَرِقَ بِالْوَرِقِ، وَالْبُرَّ بِالْبُرِّ، وَالشَّعِيرَ بِالشَّعِيرِ، وَالتَّمْرَ بِالتَّمْرِ، قَالَ أَحَدُهُمَا: وَالْمِلْحَ بِالْمِلْحِ، وَلَمْ يَقُلِ الْآخَرُ، إِلَّا سَوَاءً بِسَوَاءٍ مِثْلًا بِمِثْلٍ. قَالَ أَحَدُهُمَا: مَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَى، وَلَمْ يَقُلِ الْآخَرُ، وَأَمَرَنَا أَنْ نَبِيعَ الذَّهَبَ بِالْوَرِقِ، وَالْوَرِقَ بِالذَّهَبِ، وَالْبُرَّ بِالشَّعِيرِ، وَالشَّعِيرَ بِالْبُرِّ، يَدًا بِيَدٍ كَيْفَ شِئْنَا، فَبَلَغَ هٰذَا الْحَدِيثُ مُعَاوِيَةَ فَقَامَ فَقَالَ: مَا بَالُ رِجَالٍ يُحَدِّثُونَ أَحَادِيثَ عَنْ رَسُولِ اللهِ ﷺ قَدْ صَحِبْنَاهُ وَلَمْ نَسْمَعْهُ مِنْهُ فَبَلَغَ ذٰلِكَ عُبَادَةَ بْنَ الصَّامِتِ فَقَامَ فَأَعَادَ الْحَدِيثَ فَقَالَ: لَنُحَدِّثَنَّ بِمَا سَمِعْنَاهُ مِنْ رَسُولِ اللهِ ﷺ وَإِنْ رَغِمَ مُعَاوِيَةُ. خَالَفَهُ قَتَادَةُ، رَوَاهُ عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي الْأَشْعَثِ، عَنْ عُبَادَةَ.

to sell gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates'" – one of them said: "salt for salt," but the other did not say it – "unless it was equal amount for equal amount, like for like." One of them said: "Whoever gives more or takes more has engaged in *Ribâ*," but the other one did not say it. "And he commanded us to sell gold for silver and silver for gold, and wheat for barley and barley for wheat, hand to hand, however we wanted.' News of this *Hadîth* reached Mu'âwiyah and he stood up and said: 'What is the matter with men who narrate *Hâdîths* from the Messenger of Allâh ﷺ when we accompanied him and we never heard him say it?' News of that reached 'Ubâdah bin As-Sâmit and he stood up and repeated the *Hadîth*, then he said: 'We will narrate what we heard from the Messenger of Allâh ﷺ, whether Mu'âwiyah likes it or not.'" Qatâdah contradicted him, he reported it from Muslim bin Yasâr, from Abû Al-Ash'ath, from 'Ubâdah. (*Sahîh*)

تخريج: [**إسناده صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٦١٥٤ .

Comments:

Ubâdah bin As-Sâmit was one of the *Nuqba* (*Naqib*), or headman of the Aqabah Pledge. He is included among the earliest of the Ansâr. The period of his educational training and nurturing under the shade of the Messenger of Allâh ﷺ is greater than that of Mu'awiyyah. Mu'awiyyah embraced Islam in 7H, a year after the Truce of Hudaybiyyah. Therefore, there is nothing astonishing that Mu'awiyyah might not have heard this command from the Messenger of Allâh ﷺ. This command is also transmitted by Abû Hurairah, 'Umar, and some other Companions (may Allâh be pleased with them all). And it is authentic without a grain of doubt.

4567. It was narrated from 'Ubâdah bin Aṣ-Ṣâmit – who had been present at Badr and had given his pledge to the Prophet ﷺ swearing not to fear the blame of any blamer for the sake of Allâh – that 'Ubâdah stood up to deliver a speech and said: "O people, you have invented kinds of transactions, I do not know what they are, but make sure it is gold for gold, of the same weight, or silver for silver, of the same weight. There is nothing wrong with selling silver for gold, hand to hand, giving more silver than gold, but no credit is allowed. When you sell wheat for wheat and barley for barley, it should be measure for measure, but there is nothing wrong with selling barley for wheat, hand to hand, giving more barley than wheat, but no credit is allowed. And when you sell dates for dates, it should be measure for measure" And he mentioned salt, "measure for measure, and whoever gives more or asks for more has engaged in *Ribâ*." (*Ṣaḥîḥ*)

٤٥٦٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدَةَ، عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ مُسْلِمِ بْنِ يَسَارٍ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ وَكَانَ بَدْرِيًّا، وَكَانَ بَايَعَ النَّبِيَّ ﷺ أَنْ لَا نَخَافَ فِي اللَّهِ لَوْمَةَ لَائِمٍ، أَنَّ عُبَادَةَ قَامَ خَطِيبًا فَقَالَ: أَيُّهَا النَّاسُ! إِنَّكُمْ قَدْ أَحْدَثْتُمْ بُيُوعًا لَا أَدْرِي مَا هِيَ، أَلَا إِنَّ الذَّهَبَ بِالذَّهَبِ وَزْنًا بِوَزْنٍ تِبْرُهَا وَعَيْنُهَا، وَإِنَّ الْفِضَّةَ بِالْفِضَّةِ وَزْنًا بِوَزْنٍ تِبْرُهَا وَعَيْنُهَا، وَلَا بَأْسَ بِبَيْعِ الْفِضَّةِ بِالذَّهَبِ يَدًا بِيَدٍ وَالْفِضَّةُ أَكْثَرُهُمَا، وَلَا تَصْلُحُ النَّسِيئَةُ، أَلَا إِنَّ الْبُرَّ بِالْبُرِّ وَالشَّعِيرَ بِالشَّعِيرِ مُدْيًا بِمُدْيٍ، وَلَا بَأْسَ بِبَيْعِ الشَّعِيرِ بِالْحِنْطَةِ يَدًا بِيَدٍ وَالشَّعِيرُ أَكْثَرُهُمَا، وَلَا يَصْلُحُ نَسِيئَةً، أَلَا وَإِنَّ التَّمْرَ بِالتَّمْرِ مُدْيًا بِمُدْيٍ، حَتَّى ذَكَرَ الْمِلْحَ مُدْيًا بِمُدْيٍ، فَمَنْ زَادَ أَوِ اسْتَزَادَ فَقَدْ أَرْبَى.

تخريج: أخرجه مسلم، المساقاة، باب الصرف وبيع الذهب بالورق نقدًا، ح:١٥٨٧ من حديث مسلم بن يسار به، وهو في الكبرى، ح:٦١٥٥.

4568. It was narrated that 'Ubâdah bin Aṣ-Ṣâmit said: "The Messenger of Allâh ﷺ said: 'Gold for gold, of equal measure; silver for silver, of equal measure; salt for salt, dates for dates, wheat for wheat, barley for barley, like for like. Whoever gives more or takes more has engaged in *Ribâ*.'" (*Ṣaḥîḥ*)

٤٥٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى و[إِبْرَاهِيمُ بْنُ يَعْقُوبَ] قَالَا: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَبِي الْخَلِيلِ، عَنْ مُسْلِمٍ [الْمَكِّيِّ]، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ

بِالذَّهَبِ تِبْرُهُ وَعَيْنُهُ وَزْنًا بِوَزْنٍ، وَالْفِضَّةُ بِالْفِضَّةِ تِبْرُهُ وَعَيْنُهُ وَزْنًا بِوَزْنٍ، وَالْمِلْحُ بِالْمِلْحِ وَالتَّمْرُ بِالتَّمْرِ وَالْبُرُّ بِالْبُرِّ، والشَّعِيرُ بِالشَّعِيرِ سَوَاءً بِسَوَاءٍ مِثْلًا بِمِثْلٍ، فَمَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَى»وَاللَّفْظُ لِمُحَمَّدٍ، لَمْ يَذْكُرْ يَعْقُوبُ: وَالشَّعِيرُ بِالشَّعِيرِ.

The wording is that of Muhammad. Ya'qûb did not mention - "Wheat for wheat".

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦١٥٦.

٤٥٦٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سُلَيْمَانَ بْنِ عَلِيٍّ أَنَّ أَبَا الْمُتَوَكِّلِ مَرَّ بِهِمْ فِي السُّوقِ فَقَامَ إِلَيْهِ قَوْمٌ أَنَا فيهم قَالَ: قُلْنَا: أَتَيْنَاكَ لِنَسْأَلَكَ عَنِ الصَّرْفِ؟ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ لَهُ رَجُلٌ: مَا بَيْنَكَ وَبَيْنَ رَسُولِ اللهِ ﷺ غَيْرُ أَبِي سَعِيدٍ الْخُدْرِيِّ؟ قَالَ: لَيْسَ بَيْنِي وَبَيْنَهُ غَيْرُهُ، قَالَ: فَإِنَّ الذَّهَبَ بِالذَّهَبِ، وَالْوَرِقَ بِالْوَرِقِ قَالَ سُلَيْمَانُ: أَوْ قَالَ: وَالْفِضَّةَ بِالْفِضَّةِ، وَالْبُرَّ بِالْبُرِّ، وَالشَّعِيرَ بِالشَّعِيرِ، وَالتَّمْرَ بِالتَّمْرِ، وَالْمِلْحَ بِالْمِلْحِ، سَوَاءً بِسَوَاءٍ، فَمَنْ زَادَ عَلَى ذٰلِكَ أَوِ ازْدَادَ فَقَدْ أَرْبَى، وَالْآخِذُ وَالْمُعْطِي فِيهِ سَوَاءٌ.

4569. It was narrated from Sulaimân bin 'Alî: "Abû Al-Mutawakkil passed by them in the market and some people, including me, stood up to greet him. We said: 'We have come to you to ask you about transactions.' He said: 'I heard a man say to Abû Sa'eed Al-Khudrî': 'Is there anyone between you and the Messenger of Allâh ﷺ (in the chain of narrators) apart from Abû Sa'eed Al-Khudrî?' He said: 'There is no one else between him and I. He said: Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, salt for salt, equal amounts. Whoever gives more than that or takes more has engaged in *Ribâ*, and the taker and the giver are the same."' (*Sahîh*)

تخريج: أخرجه مسلم، المساقاة، باب الصرف وبيع الذهب بالورق نقدًا، ح:١٥٨٤ من حديث أبي المتوكل الناجي به، وهو في الكبرى، ح:٦١٥٨.

٤٥٧٠ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: قَالَ إِسْمَاعِيلُ: حَدَّثَنَا حَكِيمُ بْنُ جَابِرٍ؛ ح أَخْبَرَنَا يَعْقُوبُ

4570. It was narrated that 'Ubâdah bin As-Sâmit said: "I heard the Messenger of Allâh ﷺ say: 'Gold, equal amount."' (One of the narrators) Ya'qûb did not mention:

"Equal amount." Mu'âwiyah said: "This does not mean anything." 'Ubâdah said: "By Allâh I do not care if I am in a land where Mu'âwiyah is not present. I bear witness that I heard the Messenger of Allâh ﷺ say that." (*Ṣaḥîḥ*)

ابْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَكِيمُ بْنُ جَابِرٍ عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الذَّهَبُ الْكِفَّةُ بِالْكِفَّةِ» وَلَمْ يَذْكُرْ يَعْقُوبُ: «الْكِفَّةُ بِالْكِفَّةِ» فَقَالَ مُعَاوِيَةُ: إِنَّ هٰذَا لَا يَقُولُ شَيْئًا. قَالَ عُبَادَةُ: إِنِّي وَاللّٰهِ! مَا أُبَالِي أَنْ لَا أَكُونَ بِأَرْضٍ يَكُونُ بِهَا مُعَاوِيَةُ، إِنِّي أَشْهَدُ أَنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ ذٰلِكَ.

تخريج: [إسناده صحيح] أخرجه أحمد:٥/٣١٩ عن يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٦١٥٩ * إسماعيل هو ابن أبي خالد.

Comments:

(See No. 4566.)

Chapter 45. Selling *Dînârs* For *Dînârs*

(المعجم ٤٥) - بَيْعُ الدِّينَارِ بِالدِّينَارِ (التحفة ٤٣)

4571. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "*Dinar* for *Dînâr*, *Dirham* for *Dirham*, no difference between them." (*Ṣaḥîḥ*)

٤٥٧١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ مُوسَى بْنِ أَبِي تَمِيمٍ، عَنْ سَعِيدِ ابْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الدِّينَارُ بِالدِّينَارِ وَالدِّرْهَمُ بِالدِّرْهَمِ، لَا فَضْلَ بَيْنَهُمَا».

تخريج: أخرجه مسلم، المساقاة، باب الصرف وبيع الذهب بالورق نقدًا، ح:١٥٨٨/ ٨٥ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٦٣٢، والكبرٰى، ح:٦١٦٠.

Comments:

In olden times, the dinar was minted out of gold, and the dirham out of silver. Whatever the ruling for gold was, the same would apply to dinar. Whatever the ruling for silver was, the same ruling would apply to dirham.

Chapter 46. Selling *Dirhams* For *Dirhams*

(المعجم ٤٦) - بَيْعُ الدِّرْهَمِ بِالدِّرْهَمِ (التحفة ٤٤)

4572. It was narrated that Mujâhid said: "Umar said: *Dînâr* for *Dînâr*, *Dirham* for *Dirham*, no difference

٤٥٧٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ حُمَيْدِ بْنِ قَيْسٍ الْمَكِّيِّ، عَنْ

between them, this is the obligation that our Prophet ﷺ enjoined upon us." (*Ṣaḥîḥ*)

مُجَاهِدٍ قَالَ: قَالَ عُمَرُ: الدِّينَارُ بِالدِّينَارِ وَالدِّرْهَمُ بِالدِّرْهَمِ، لَا فَضْلَ بَيْنَهُمَا هٰذَا عَهْدُ نَبِيِّنَا ﷺ إِلَيْنَا.

تخريج: **[إسناده صحيح]** أخرجه الشافعي في الرسالة، ص:٢٧٧ فقرة:٧٦٠ عن مالك به، وهو في الموطأ (يحيى):٢/ ٦٣٣ بطوله، والكبرٰى، ح:٦١٦١.

4573. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Gold for gold, weight for weight, like for like; and silver for silver, weight for weight, like for like. Whoever gives more or takes more has engaged in *Ribâ*.'" (*Ṣaḥîḥ*)

٤٥٧٣ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ أَبِيهِ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الذَّهَبُ بِالذَّهَبِ وَزْنًا بِوَزْنٍ مِثْلًا بِمِثْلٍ، وَالْفِضَّةُ بِالْفِضَّةِ وَزْنًا بِوَزْنٍ مِثْلًا بِمِثْلٍ، فَمَنْ زَادَ أَوِ ازْدَادَ فَقَدْ أَرْبَى».

تخريج: أخرجه مسلم، ح:١٥٨٨/ ٨٤ (انظر الحديث المتقدم:٤٥٧١) عن واصل به، وهو في الكبرٰى، ح:٦١٦١.

Chapter 47. Selling Gold For Gold

(المعجم ٤٧) - بَيْعُ الذَّهَبِ بِالذَّهَبِ (التحفة ٤٥)

4574. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ said: "Do not sell gold for gold except like for like and do not differentiate. Do not sell silver for silver except like for like, and do not sell it in return for something to be paid later." (*Ṣaḥîḥ*)

٤٥٧٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَبِيعُوا الذَّهَبَ بِالذَّهَبِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تُشِفُّوا بَعْضَهَا عَلَى بَعْضٍ، وَلَا تَبِيعُوا الْوَرِقَ بِالْوَرِقِ إِلَّا مِثْلًا بِمِثْلٍ، وَلَا تَبِيعُوا مِنْهَا شَيْئًا غَائِبًا بِنَاجِزٍ».

تخريج: أخرجه البخاري، البيوع، باب بيع الفضة بالفضة، ح:٢١٧٧، ومسلم، المساقاة، باب الربا، ح:١٥٨٤/ ٧٥ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٦٣٢، ٦٣٣، والكبرٰى، ح:٦١٦٢.

Comments:

The prices of gold and silver and their proportional relation goes on changing. In such an event, there is possibility of dispute.

4575. It was narrated that Abû Sa'eed Al-Khudrî said: "My eyes saw and my ears heard the Messenger of Allâh ﷺ. And he mentioned the prohibition of (selling) gold for gold and silver for silver, unless it is equal amounts, like for like. And do not sell it in return for something to be paid later, and do not differentiate." (*Sahîh*)

٤٥٧٥ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنْ نَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَصُرَ عَيْنِي وَسَمِعَ أُذُنِي مِنْ رَسُولِ اللهِ ﷺ: «فَذَكَرَ النَّهْيَ عَنِ الذَّهَبِ بِالذَّهَبِ، وَالْوَرِقِ بِالْوَرِقِ إِلَّا سَوَاءً بِسَوَاءٍ مِثْلًا بِمِثْلٍ، وَلَا تَبِيعُوا غَائِبًا بِنَاجِزٍ، وَلَا تُشِفُّوا أَحَدَهُمَا عَلَى الْآخَرِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٦٣.

4576. It was narrated from 'Atâ' bin Yâsir that Mu'âwiyah sold a cup of gold or silver for more than its weight. Abû Ad-Dardâ' said: "I heard the Messenger of Allâh ﷺ forbid such transactions unless it was like for like." (*Sahîh*)

٤٥٧٦ - حَدَّثَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ أَنَّ مُعَاوِيَةَ بَاعَ سِقَايَةً مِنْ ذَهَبٍ أَوْ وَرِقٍ بِأَكْثَرَ مِنْ وَزْنِهَا، فَقَالَ أَبُو الدَّرْدَاءِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنْ مِثْلِ هٰذَا إِلَّا مِثْلًا بِمِثْلٍ.

تخريج: [إسناده صحيح] أخرجه الشافعي في الرسالة، ص:٤٤٦ فقره:١٢٢٨ عن مالك به مطولاً، وهو في الموطأ (يحيى):٢/ ٦٣٤، والكبرٰى، ح:٦١٦٤.

Comments:

'More than its weight': Because, apart from its gold content, the manufacturing charges of the vessel are also included in it. But in the Divine law, in the bargain of gold for gold, increase and decrease both are forbidden. Hence, the way to solve this problem is that if a gold vessel is to be purchased in exchange for gold, gold equal to the vessel should be given. And making charges ought to be given separately in the form of silver, etc.

Chapter 48. Selling A Necklace Containing Gems And Gold For Gold

(المعجم ٤٨) - بَيْعُ الْقِلَادَةِ فِيهَا الْخَرَزُ وَالذَّهَبُ بِالذَّهَبِ (التحفة ٤٦)

4577. It was narrated that Fadâlah bin 'Ubaid said: "On the Day of Khaibar I bought a necklace

٤٥٧٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي شُجَاعٍ سَعِيدِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ

أَبِي عِمْرَانَ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: اشْتَرَيْتُ يَوْمَ خَيْبَرَ قِلَادَةً فِيهَا ذَهَبٌ وَخَرَزٌ بِاثْنَيْ عَشَرَ دِينَارًا، فَفَصَّلْتُهَا فَوَجَدْتُ فِيهَا أَكْثَرَ مِنَ اثْنَيْ عَشَرَ دِينَارًا، فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «لَا تُبَاعُ حَتَّى تُفَصَّلَ».

containing gold and gems for twelve *Dînârs*. Then I took it apart and found that it contained more than twelve *Dînârs*. Mention of that was made to the Prophet ﷺ and he said: 'It should not be sold until it is taken apart.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، المساقاة، باب بيع القلادة فيها خرز وذهب، ح:١٥٩١/ ٩٠ عن قتيبة به، وهو في الكبرٰى، ح:٦١٦٥ .

Comments:

When a necklace of this kind is studded with pearls and jewels, its gold should be separated from those things, if it is possible to do so without spoiling the article. Each material then should be sold separately; gold separately, which would be equal to its weight and other things separately, so that dubiousness concerning the transaction could be avoided as far as possible. But if the necklace gets spoiled due to separating its jewels and pearls, then the gold necklace should be bought in exchange for silver; that is to say dirhams and the silver necklace should be bought in exchange for gold, that is dinars, as has preceded in *Ḥadîth* 4576.

٤٥٧٨ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَحْبُوبٍ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنْ حَنَشٍ الصَّنْعَانِيِّ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ قَالَ: أَصَبْتُ يَوْمَ خَيْبَرَ قِلَادَةً فِيهَا ذَهَبٌ وَخَرَزٌ، فَأَرَدْتُ أَنْ أَبِيعَهَا، فَذُكِرَ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «افْصِلْ بَعْضَهَا مِنْ بَعْضٍ ثُمَّ بِعْهَا».

4578. It was narrated that Fadâlah bin 'Ubaid said: "On the Day of Khaibar I got a necklace containing gold and gems, and I wanted to sell it. Mention of that was made to the Prophet ﷺ and he said: 'Take it apart, then sell it.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٦٦ .

(المعجم ٤٩) - بَيْعُ الْفِضَّةِ بِالذَّهَبِ نَسِيئَةً (التحفة ٤٧)

Chapter 49. Selling Silver For Gold On Credit

٤٥٧٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ أَبِي الْمِنْهَالِ قَالَ: بَاعَ شَرِيكٌ لِي وَرِقًا بِنَسِيئَةٍ، فَجَاءَنِي فَأَخْبَرَنِي

4579. It was narrated that Abû Al-Minhâl said: "Sharîk sold some silver on credit for me. He came to me and told me. And I said: "This

is not correct.' He said: 'By Allâh, I did this transaction in the market and no one criticized me.' So I went to Al-Barâ' bin 'Âzib and asked him about that. He said: 'The Prophet ﷺ came to us in Al-Madînah and we used to do this kind of transaction, but he said: Whatever is hand to hand, there is nothing wrong with it, but whatever is on credit, is *Ribâ*. Then he said to me: 'Go to Zaid bin Arqam.' So I went to him and asked him, and he said the same thing." (*Ṣaḥîḥ*)

فَقُلْتُ: هٰذَا لَا يَصْلُحُ، فَقَالَ: قَدْ وَاللَّهِ! بِعْتُهُ فِي السُّوقِ وَمَا عَابَهُ عَلَيَّ أَحَدٌ فَأَتَيْتُ الْبَرَاءَ ابْنَ عَازِبٍ فَسَأَلْتُهُ فَقَالَ: قَدِمَ عَلَيْنَا النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَبِيعُ هٰذَا الْبَيْعَ فَقَالَ: «مَا كَانَ يَدًا بِيَدٍ فَلَا بَأْسَ، وَمَا كَانَ نَسِيئَةً فَهُوَ رِبًا» ثُمَّ قَالَ لِي: ائْتِ زَيْدَ بْنَ أَرْقَمَ، فَأَتَيْتُهُ فَسَأَلْتُهُ فَقَالَ مِثْلَ ذٰلِكَ.

تخريج: أخرجه مسلم، المساقاة، باب النهي عن بيع الورق بالذهب دينًا، ح:١٥٨٩ من حديث سفيان بن عيينة، والبخاري، البيوع، باب التجارة في البز وغيره، ح:٢٠٦١ من حديث عمرو بن دينار به، وهو في الكبرٰى، ح:٦١٦٧ .

4580. Abû Al-Minhâl said: "I asked Al-Barâ' bin 'Âzib and Zaid bin Arqam and they said: 'We were merchants at the time of the Messenger of Allâh ﷺ, and we asked the Prophet of Allâh ﷺ about money exchange. He said: "If it is done hand to hand there is nothing wrong with it, but if it is done on credit then it is not right." (*Ṣaḥîḥ*)

٤٥٨٠ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ وَعَامِرُ بْنُ مُصْعَبٍ أَنَّهُمَا سَمِعَا أَبَا الْمِنْهَالِ يَقُولُ: سَأَلْتُ الْبَرَاءَ ابْنَ عَازِبٍ وَزَيْدَ بْنَ أَرْقَمَ فَقَالَا: كُنَّا تَاجِرَيْنِ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَسَأَلْنَا نَبِيَّ اللهِ ﷺ عَنِ الصَّرْفِ فَقَالَ: «إِنْ كَانَ يَدًا بِيَدٍ فَلَا بَأْسَ، وَإِنْ كَانَتْ نَسِيئَةً فَلَا يَصْلُحُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٦٨، وأخرجه البخاري، ح:٢٠٦٠، ٢٠٦١ من حديث حجاج بن محمد به.

Comments:

The exchange of gold for silver or vice versa signifies the sale of gold for silver and silver for gold; in other words, taking of dirhams in exchange for dinars and dinars in exchange for dirhams. Since the mutual proportionate ratio of the rate of gold and silver goes on rising and falling, and the rate goes on fluctuating, their exchange is permitted if the payment is made on the spot. But if the payment is to be made in future, it is not permitted. This is because till the time of payment, the rates are likely to fluctuate. It would then give rise to a possible dispute.

4581. Abû Al-Minhâl said: "I asked Al-Barâ' bin 'Âzib about money exchange. He said: 'Ask Zaid bin Arqam, for he is better than me and more knowledgeable.' So I asked Zaid and he said: 'Ask Al-Barâ' for he is better than me and more knowledgeable.' And they both said: 'The Messenger of Allâh ﷺ forbade (selling) silver for gold on credit.'" (*Ṣaḥîḥ*)

٤٥٨١ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ قَالَ: سَمِعْتُ أَبَا الْمِنْهَالِ قَالَ: سَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ عَنِ الصَّرْفِ فَقَالَ: سَلْ زَيْدَ ابْنَ أَرْقَمَ، فَإِنَّهُ خَيْرٌ مِنِّي وَأَعْلَمُ، فَسَأَلْتُ زَيْدًا فَقَالَ: سَلِ الْبَرَاءَ فَإِنَّهُ خَيْرٌ مِنِّي وَأَعْلَمُ، فَقَالَا جَمِيعًا: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوَرِقِ بِالذَّهَبِ دَيْنًا.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٦١٦٩، وأخرجه مسلم، ح:١٥٨٩/٨٧، والبخاري، ح:٢١٨٠، ٢١٨١ من حديث شعبة به * محمد هو ابن جعفر غندر.

Comments:

'He is better than me': This is the selflessness and humility of the noble Companions that they used to consider others better and more erudite than themselves.

Chapter 50. Selling Silver For Gold And Selling Gold For Silver

(المعجم ٥٠) - بَيْعُ الفِضَّةِ بِالذَّهَبِ وَبَيْعُ الذَّهَبِ بِالفِضَّةِ (التحفة ٤٨)

4582. 'Abdur-Raḥmân bin Abî Bakrah narrated that his father said: "The Messenger of Allâh ﷺ forbade selling silver for silver and gold for gold, unless it was of equal amounts. And he told us to sell gold for silver however we wanted, and silver for gold however we wanted." (*Ṣaḥîḥ*)

٤٥٨٢ - وَفِيمَا قَرَأَ عَلَيْنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الفِضَّةِ بالفِضَّةِ، والذَّهَبِ بالذَّهَبِ، إِلَّا سَوَاءً بِسَوَاءٍ. وَأَمَرَنَا أَنْ نَبْتَاعَ الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْنَا، وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْنَا.

تخريج: أخرجه البخاري، البيوع، باب بيع الذهب بالورق يدًا بيد، ح:٢١٨٢، ومسلم، المساقاة، باب النهي عن بيع الورق بالذهب دينًا، ح:١٥٩٠ من حديث عباد بن العوام به، وهو في الكبرى، ح:٦١٧٠.

4583. It was narrated from 'Abdur-Raḥmân bin Abî Bakrah that his father said: "The Messenger of Allâh ﷺ forbade us from selling silver for silver unless it was of equal amounts, or selling gold for gold unless it was of equal amounts. The Messenger of Allâh ﷺ said: 'Sell gold for silver however you want, and silver for gold however you want.'" (*Ṣaḥîḥ*)

٤٥٨٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدِ بْنِ كَثِيرٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا أَبُو تَوْبَةَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ سَلَّامٍ عن يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ أَنْ نَبِيعَ الْفِضَّةَ بِالْفِضَّةِ إِلَّا عَيْنًا بِعَيْنٍ سَوَاءً بِسَوَاءٍ، وَلَا نَبِيعَ الذَّهَبَ بِالذَّهَبِ إِلَّا عَيْنًا بِعَيْنٍ سَوَاءً بِسَوَاءٍ. قَالَ رَسُولُ اللهِ ﷺ: «تَبَايَعُوا الذَّهَبَ بِالْفِضَّةِ كَيْفَ شِئْتُمْ وَالْفِضَّةَ بِالذَّهَبِ كَيْفَ شِئْتُمْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٦١٧١.

4584. Usâmah bin Zaid narrated that the Messenger of Allâh ﷺ said: "There is no *Ribâ* except in credit."[1] (*Ṣaḥîḥ*)

٤٥٨٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي يَزِيدَ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا رِبًا إِلَّا فِي النَّسِيئَةِ».

تخريج: أخرجه مسلم، المساقاة، باب بيع الطعام مثلاً بمثل، ح: ١٥٩٦/١٠٢ من حديث سفيان بن عيينة، والبخاري، من طريق آخر (انظر الحديث الآتي) من حديث عبدالله بن عباس به، وهو في الكبرى، ح: ٦١٧٢.

Comments:

But this is when there is a different species or commodity on either side; for instance, gold in exchange for silver, or silver in exchange for gold. Otherwise, if the species is the same, decrease and increase would be considered as interest or usurious gain, as is unequivocally corroborated by the narrations.

4585. It was narrated that Abû Ṣâliḥ heard Abû Sa'eed Al-Khudrî say: "I said to Ibn 'Abbâs: 'Do you think that what you are saying is something that you found in the Book of Allâh, or something that

٤٥٨٥ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ أَبِي صَالِحٍ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قُلْتُ لِابْنِ عَبَّاسٍ: أَرَأَيْتَ هٰذَا الَّذِي تَقُولُ؟ أَشَيْئًا

[1] Meaning, when there is credit or delay of payment.

وَجَدْتَهُ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ؟ أَوْ شَيْئًا سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: مَا وَجَدْتُهُ فِي كِتَابِ اللهِ عَزَّ وَجَلَّ، وَلَا سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ، وَلٰكِنْ أُسَامَةُ بْنُ زَيْدٍ أَخْبَرَنِي أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّمَا الرِّبَا فِي النَّسِيئَةِ».

you heard from the Messenger of Allâh ﷺ?' He said: 'I did not find it in the Book of Allâh, nor did I hear it from the Messenger of Allâh ﷺ, rather Usâmah bin Zaid told me that the Messenger of Allâh ﷺ said: '*Ribâ* is only in credit.''' (***Sahîh***)

تخريج: أخرجه مسلم، ح:١٠١/١٥٩٦ من حديث سفيان بن عيينة، انظر الحديث السابق، والبخاري، البيوع، باب بيع الدينار بالدينار نساءً، ح:٢١٧٨، ٢١٧٩ من حديث عمرو بن دينار به، وهو في الكبرٰى، ح:٦١٧٣.

Comments:

'What you say': In reality, a misunderstanding had occurred to Ibn 'Abbâs on account of the narration of Usâmah bin Zaid that gold in exchange for gold and silver in exchange for silver increase or decrease in them, provided it is not on credit.

٤٥٨٦ - أَخْبَرَنِي أَحْمَدُ بْنُ يَحْيَى عَنْ أَبِي نُعَيْمٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ سِمَاكِ ابْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ أَبِيعُ الْإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالدَّنَانِيرِ وَآخُذُ الدَّرَاهِمَ، فَأَتَيْتُ النَّبِيَّ ﷺ فِي بَيْتِ حَفْصَةَ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي أُرِيدُ أَنْ أَسْأَلَكَ، إِنِّي أَبِيعُ الْإِبِلَ بِالْبَقِيعِ فَأَبِيعُ بِالدَّنَانِيرِ وَآخُذُ الدَّرَاهِمَ، قَالَ: «لَا بَأْسَ أَنْ تَأْخُذَهَا بِسِعْرِ يَوْمِهَا مَا لَمْ تَفْتَرِقَا وَبَيْنَكُمَا شَيْءٌ».

4586. It was narrated that Ibn 'Umar said: "I used to sell camels at Al-Baqî' and I would sell *Dînârs* in exchange for *Dirhams*. I came to the Prophet ﷺ in the house of Hafsah and said: 'O Messenger of Allâh, I want to ask you: I sell camels in Al-Baqî' and I sell *Dînârs* in exchange for *Dirhams*.' He said: 'There is nothing wrong with it if you take the price on that day, unless you depart when there is still unfinished business between you both (buyer and seller).''' (***Hasan***)

تخريج: [**إسناده حسن**] أخرجه أبو داود، البيوع، باب: في اقتضاء الذهب من الورق، ح:٣٣٥٤ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٦١٨٠، وصححه ابن حبان، ح:١١٢٨، وابن الجارود، ح:٦٥٥، والحاكم:٢/ ٤٤ علٰى شرط مسلم، ووافقه الذهبي.

Comments:

When the sale of gold and silver is legal, payment in dirhams proportionate to the value of dinars could be accepted, instead of dinars. In the same manner, dinars could be accepted in place of dirhams. Nowadays, the same situation prevails concerning the various currencies of different countries.

Chapter 51. Exchanging Silver For Gold And Gold For Silver, And Mentioning The Different Wordings Reported In The Narration Of Ibn 'Umar

(المعجم ٥١) - أَخْذُ الْوَرِقِ مِنَ الذَّهَبِ وَالذَّهَبِ مِنَ الْوَرِقِ وَذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ ابْنِ عُمَرَ فِيهِ (التحفة ٤٩)

4587. It was narrated that Ibn 'Umar said: "I used to sell gold for silver, or silver for gold. I came to the Messenger of Allâh ﷺ and told him about that, and he said: 'If you make a deal with your companion, do not leave him when there is still any ambiguity (in the deal) between you.'" (*Hasan*)

٤٥٨٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكٍ عَنِ ابْنِ جُبَيْرٍ عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ أَبِيعُ الذَّهَبَ بِالْفِضَّةِ أَوِ الْفِضَّةَ بِالذَّهَبِ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَأَخْبَرْتُهُ بِذٰلِكَ، فَقَالَ: «إِذَا بَايَعْتَ صَاحِبَكَ فَلَا تُفَارِقْهُ وَبَيْنَكَ وَبَيْنَهُ لَبْسٌ».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٧٥.

Comments:

Meaning the payment ought to be made on the spot. It should not be on credit, as has preceded in elaborate detail above.

4588. It was narrated from Sa'eed bin Jubair that he did not like to exchange *Dînârs* for *Dirhams* or *Dirhams* for *Dînârs*. (*Hasan*)

٤٥٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: أَخْبَرَنَا مُوسَى بْنُ نَافِعٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَأْخُذَ الدَّنَانِيرَ مِنَ الدَّرَاهِمِ وَالدَّرَاهِمَ مِنَ الدَّنَانِيرِ.

تخريج: [سنده حسن] وانظر الحديثين السابقين، وهو في الكبرٰى، ح:٦١٧٦.

4589. It was narrated from Sa'eed bin Jubair, from Ibn 'Umar, that he did not see anything wrong with paying *Dirhams* for *Dînârs*. (*Hasan*)

٤٥٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُؤَمَّلٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي هَاشِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا - يَعْنِي - فِي قَبْضِ الدَّرَاهِمِ مِنَ الدَّنَانِيرِ، وَالدَّنَانِيرِ مِنَ الدَّرَاهِمِ.

تخريج: [حسن] وهو في الكبرٰى، ح:٦١٧٧ * مؤمل هو ابن إسماعيل، وسفيان هو الثوري، وله شاهد تقدم، ح:٤٥٨٦.

4590. It was narrated from Ibrâhîm, with regard to exchanging *Dînârs* for *Dirhams*, that he disliked

٤٥٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ

it (this transaction) if it was done on credit. (*Ḍa'if*)

أَبِي الْهُذَيْلِ، عَنْ إِبْرَاهِيمَ فِي قَبْضِ الدَّنَانِيرِ مِنَ الدَّرَاهِمِ: أَنَّهُ كَانَ يَكْرَهُهَا إِذَا كَانَ مِنْ قَرْضٍ.

تخريج: [**إسناده ضعيف**] وهو في الكبرٰى، ح:٦١٧٨ * عبدالرحمٰن هو ابن مهدي، وسفيان هو الثوري وعنعن، وأبو الهذيل هو غالب بن الهذيل.

Comments:

This is because in the case of loan, there is a possibility that the creditor might attempt to derive benefit from the debtor as a price for giving him loan, and when any benefit is derived from loan, it becomes usury. But this is merely a possibility. Exchanging dirhams for dinars cannot be forbidden merely on this count, provided no usurious gain is derived, as it comes in the following *Ḥadîth*.

4591. It was narrated from Sa'eed bin Jubair that he did not see anything wrong with it even if it was on credit. (***Ḥasan***)

٤٥٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُوسَى أَبِي شِهَابٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ: أَنَّهُ كَانَ لَا يَرَى بَأْسًا وَإِنْ كَانَ مِنْ قَرْضٍ.

تخريج: [**حسن**] وهو في الكبرٰى، ح:٦١٧٩ * سفيان هو الثوري، وتابعه وكيع عن موسى أبي شهاب به، وانظر الحديث الآتي.

4592. Something similar was narrated from Sa'eed bin Jubair. Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is what I have found on this topic. (***Ḥasan***)

٤٥٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا مُوسَى بْنُ نَافِعٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ بِمِثْلِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: كَذَا وَجَدْتُهُ فِي هٰذَا الْمَوْضِعِ.

تخريج: [**إسناده حسن**] وهو في الكبرٰى، ح:٦١٧٩ * موسى بن نافع هو أبو شهاب الحناط.

Comments:

Imâm An-Nasâ'î is, perhaps, indicating some weakness in this version of *Ḥadîth* 4588. It was reported that even in general conditions, he did not like to exchange dirhams for dinars and dinars for dirhams.

Chapter 52. Exchanging Silver For Gold

(المعجم ٥٢) - أَخْذُ الْوَرِقِ مِنَ الذَّهَبِ (التحفة ٥٠)

4593. It was narrated that Ibn 'Umar said: "I came to the Prophet

٤٥٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

ﷺ and said: 'Wait, I want to ask you something. I sell camels in Al-Baqî' with a price set in *Dînârs* but I accept *Dirhams* instead.' He said: 'There is nothing wrong with it if you take the price on that day, unless you depart when there is still unfinished business between you both (buyer and seller).'" (***Hasan***)

عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: رُوَيْدَكَ أَسْأَلُكَ، إِنِّي أَبِيعُ الْإِبِلَ بِالْبَقِيعِ بِالدَّنَانِيرِ وَآخُذُ الدَّرَاهِمَ، قَالَ: «لَا بَأْسَ أَنْ تَأْخُذَ بِسِعْرِ يَوْمِهَا مَا لَمْ تَفْتَرِقَا وَبَيْنَكُمَا شَيْءٌ».

تخريج: [إسناده حسن] تقدم، ح:٤٥٨٦، وهو في الكبرٰى، ح:٦١٨١.

Comments:

(See No. 4586)

Chapter 53. Giving More When Weighing

(المعجم ٥٣) - الزِّيَادَةُ فِي الْوَزْنِ (التحفة ٥١)

4594. It was narrated that Jâbir said: "When the Prophet ﷺ came to Al-Madînah, he called for a scale and weighed (something) for me and gave me more." (***Sahîh***)

٤٥٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي مُحَارِبُ بْنُ دِثَارٍ عَنْ جَابِرٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ دَعَا بِمِيزَانٍ فَوَزَنَ لِي وَزَادَنِي.

تخريج: أخرجه البخاري، الهبة، باب الهبة المقبوضة وغير المقبوضة . . . إلخ، ح:٢٦٠٤، ومسلم، صلاة المسافرين، باب استحباب ركعتين في المسجد لمن قدم من سفر أول قدومه، ح:٧١٥ من حديث شعبة به، وهو في الكبرٰى، ح:٦١٨٢.

Comments:

1. Allâh's Messenger ﷺ had bought a camel from him during the course of journey. Forty dirhams were fixed as its price. The payment was made on his arrival to Al-Madinah.
2. 'Called for a scales': In that period of time, coins of dirhams and dinars did exist but were few in currency. The common transactions were rather carried out for gold and silver, and gold and silver was weighed and given in payment.

4595. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ paid off what he owed me, and gave me more." (***Sahîh***)

٤٥٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ عَنْ سُفْيَانَ، عَنْ مِسْعَرٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ قَالَ: قَضَانِي رَسُولُ اللهِ ﷺ وَزَادَنِي.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٨٣.

Chapter 54. Allowing More When Weighing Goods For Sale

(المعجم ٥٤) - الرُّجْحَانُ فِي الْوَزْنِ (التحفة ٥٢)

4596. It was narrated that Suwaid bin Qais said: "Makhrafah Al-'Abdî and I brought some cloth from Hajar, and the Messenger of Allâh ﷺ came to us while we were in Mina where there was a man who weighed (goods) in return for payment. He bought some trousers from us, and said to the man who weighed: 'Weigh it, and allow more.'" (*Sahîh*)

٤٥٩٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ سُوَيْدِ بْنِ قَيْسٍ قَالَ: جَلَبْتُ أَنَا وَمَخْرَفَةُ الْعَبْدِيُّ بَزًّا مِنْ هَجَرَ، فَأَتَانَا رَسُولُ اللهِ ﷺ وَنَحْنُ بِمِنًى وَوَزَّانٌ يَزِنُ بِالْأَجْرِ، فَاشْتَرَى مِنَّا سَرَاوِيلَ، فَقَالَ لِلْوَزَّانِ: «زِنْ وَأَرْجِحْ».

تخريج: [صحيح] أخرجه أبو داود، البيوع، باب: في الرجحان في الوزن والوزن بالأجر، ح:٣٣٣٦، والترمذي، ح:١٣٠٥، وابن ماجه، ح:٢٢٢٠ من حديث سفيان الثوري به، وتابعه قيس بن الربيع، وللحديث شواهد كثيرة، وقال الترمذي: "حسن صحيح"، وهو في الكبرٰى، ح:٦١٨٤، وصححه ابن حبان، ح:١٤٤٤، وابن الجارود، ح:٥٥٩.

Comments:

'Was weighing for payment' means he was weighing gold and silver for a price, and he used to charge money for weighing. This provided comfort and convenience to the buyer in making payment. This is because the weight of the price is the responsibility of the seller. It might also mean the man who weighed was levying price after price by weighing. In this instance, the seller might have appointed him.

4597. It was narrated that Simâk bin Harb said: "I heard Abû Safwân say: 'I bought a pair of trousers from the Messenger of Allâh ﷺ before the *Hijrah*, and he weighed it for me and allowed more." (*Sahîh*)

٤٥٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ أَبَا صَفْوَانَ قَالَ: بِعْتُ مِنْ رَسُولِ اللهِ ﷺ سَرَاوِيلَ قَبْلَ الْهِجْرَةِ فَأَرْجَحَ لِي.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦١٨٥.

4598. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Volume is to be measured according to the system of the people of Al-Madînah, and weight is to be measured according

٤٥٩٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنِ الْمُلَائِيِّ عَنْ سُفْيَانَ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ حَنْظَلَةَ، عَنْ طَاوُسٍ، عَنِ

ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْمِكْيَالُ عَلَى مِكْيَالِ أَهْلِ الْمَدِينَةِ، وَالْوَزْنُ عَلَى وَزْنِ أَهْلِ مَكَّةَ» وَاللَّفْظُ لِإِسْحَاقَ.

to the system of the people of Makkah.'" (*Ṣaḥîḥ*)
This is the wording of Isḥâq (one of the narrators).

تخريج: [صحيح] تقدم، ح:٢٥٢١ب، وهو في الكبرٰى، ح:٦١٨٦.

(المعجم ٥٥) - بَيْعُ الطَّعَامِ قَبْلَ أَنْ يُسْتَوْفَى (التحفة ٥٣)

Chapter 55. Selling Food Before Taking Possession Of It

٤٥٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِعْهُ حَتَّى يَسْتَوْفِيَهُ».

4599. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever buys food, let him not sell it until he has taken possession of it.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، البيوع، باب الكيل على البائع والمعطي، ح:٢١٢٦، ومسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح:١٥٢٦ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٦٤٠، والكبرٰى، ح:٦١٨٧ .

٤٦٠٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنْ عَبْدِ اللهِ ابْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ».

4600. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "Whoever buys food, let him not sell it until he has taken possession of it." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في الموطأ (يحيى): ٢/ ٦٤٠، والكبرٰى، ح:٦١٨٨، وهو متفق عليه، وأخرجه البخاري، ح:٢١٣٣، ومسلم، ح:١٥٢٦/ ٣٦ من حديث عبدالله بن دينار به.

٤٦٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ عَنْ سُفْيَانَ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَكْتَالَهُ».

4601. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever buys food, let him not sell it until he has checked its weight.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح:١٥٢٥/ ٣٠ من حديث

سفيان الثوري، والبخاري، البيوع، باب ما يذكر في بيع الطعام والحكرة، ح:٢١٣٢ من حديث عبدالله بن طاوس به، وهو في الكبرٰى، ح:٦١٨٩ * قاسم هو ابن يزيد الجرمي، أبو يزيد الموصلي، قوله محمد بن حرب خطأ والصواب أحمد بن حرب كما في السنن الكبرٰى وتحفة الأشراف وغيرهما.

4602. It was narrated that Ibn 'Abbâs said: "I heard the Prophet ﷺ say" – something similar to the preceding two reports – "until he takes possession of it." (*Sahîh*)

٤٦٠٢ – أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ بِمِثْلِهِ وَالَّذِي قَبْلَهُ حَتَّى يَقْبِضَهُ.

تخريج: أخرجه البخاري، البيوع، باب بيع الطعام قبل أن يقبض وبيع ما ليس عندك، ح:٢١٣٥ من حديث سفيان الثوري، ومسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح:١٥٢٥ من حديث عمرو بن دينار به، وهو في الكبرٰى، ح:٦١٩٠.

4603. It was narrated that Ṭawûs said: "I heard Ibn 'Abbâs say: 'As for that which the Messenger of Allâh ﷺ forbade, (it is) selling before taking possession of food.'" (*Sahîh*)

٤٦٠٣ – أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ طَاوُسٍ، عَنْ طَاوُسٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَمَّا الَّذِي نَهَى عَنْهُ رَسُولُ اللهِ ﷺ أَنْ يُبَاعَ حَتَّى يُسْتَوْفَى الطَّعَامُ.

تخريج: [صحيح] تقدم، ح:٤٦٠١، وهو في الكبرٰى، ح:٦١٩١.

4604. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever buys food, let him not sell it until he takes possession of it. Ibn 'Abbâs said: "I think the same applies to everything else as to food." (*Sahîh*)

٤٦٠٤ – أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنِ ابْتَاعَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَقْبِضَهُ». قَالَ ابنُ عَبَّاسٍ: فَأَحْسَبُ أَنَّ كُلَّ شَيْءٍ بِمَنْزِلَةِ الطَّعَامِ.

تخريج: [صحيح] تقدم، ح:٤٦٠١، وهو في الكبرٰى، ح:٦١٩٣.

4605. It was narrated that Ḥakîm bin Ḥizâm said: "The Messenger of Allâh ﷺ said: 'Do not sell food until you have bought it and taken possession of it.'" (*Sahîh*)

٤٦٠٥ – أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجِ بْنِ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَطَاءٌ عَنْ صَفْوَانَ بْنِ مَوْهَبٍ أَنَّهُ أَخْبَرَهُ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ

ابْنِ صَيْفِيٍّ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَبِعْ طَعَامًا حَتَّى تَشْتَرِيَهُ وَتَسْتَوْفِيَهُ».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٤٠٣ من حديث ابن جريج به، وهو في الكبرٰى، ح: ٦١٩٦، وللحديث شواهد كثيرة، رواه جماعة عن حكيم بن حزام به.

4606. Ibn Jurayj said: "Aṭâ' told me that from 'Abdullâh bin 'Iṣmah Al-Jushamî from Ḥakîm bin Ḥizâm from the Prophet ﷺ." (*Ṣaḥîḥ*)

٤٦٠٦ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: وَأَخْبَرَنِي عَطَاءٌ ذٰلِكَ عَنْ عَبْدِ اللهِ بْنِ عِصْمَةَ الْجُشَمِيِّ، عَنْ حَكِيمِ بْنِ حِزَامٍ عَنِ النَّبِيِّ ﷺ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٦١٩٤.

4607. Ḥakîm bin Ḥizâm said: "I bought some food and made a profit on it (by selling it) before I took possession of it. I came to the Messenger of Allâh ﷺ and told him about that and he said: 'Do not sell it until you take possession of it.'" (*Ṣaḥîḥ*)

٤٦٠٧ - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَبْدِ الْعَزِيزِ ابْنِ رُفَيْعٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ حِزَامِ بْنِ حَكِيمٍ قَالَ: قَالَ حَكِيمُ بْنُ حِزَامٍ: ابْتَعْتُ طَعَامًا مِنْ طَعَامِ الصَّدَقَةِ فَرَبِحْتُ فِيهِ قَبْلَ أَنْ أَقْبِضَهُ، فَأَتَيْتُ رَسُولَ اللهِ ﷺ فَذَكَرْتُ ذٰلِكَ لَهُ فَقَالَ: «لَا تَبِعْهُ حَتَّى تَقْبِضَهُ».

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٣/ ١٩٧، ح: ٣١١٠ من حديث أبي الأحوص به، وهو في الكبرٰى، ح: ٦١٩٥.

Chapter 56. Prohibition Of Selling Food That One Has Bought By Measure Until One Has Taken Possession Of It

(المعجم ٥٦) - النَّهْيُ عَنْ بَيْعِ مَا اشْتَرَى مِنَ الطَّعَامِ بِكَيْلٍ حَتَّى يَسْتَوْفِيَ

(التحفة ٥٤)

4608. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade anyone to sell food that he bought

٤٦٠٨ - أَخْبَرَنَا سُلَيْمَانُ بْنُ دَاوُدَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

by measure, until he took possession of it. (*Ḍa'îf*)

عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنِ الْمُنْذِرِ بْنِ عُبَيْدٍ، عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَبِيعَ أَحَدٌ طَعَامًا اشْتَرَاهُ بِكَيْلٍ حَتَّى يَسْتَوْفِيَهُ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب: في بيع الطعام قبل أن يستوفى، ح:٣٤٩٥ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:٦١٩٧ * منذر بن عبيد وثقه ابن حبان وحده، وحديث مسلم: ١٥٢٥ يغني عنه.

Comments:

'Bought by measure': This is because it might have been first weighed by the seller, as is the common practice. Now the buyer also should measure it. The purpose of this chapter is to underscore the point that the weighing by the seller should not be held enough. Rather the buyer also should measure it so that he could sell it further with certainty and confidence.

Chapter 57. Selling Food That One Has Bought Unmeasured Before Removing It From The Place Of Sale

(المعجم ٥٧) - **بَيْعُ مَا يَشْتَرِي مِنَ الطَّعَامِ جُزَافًا قَبْلَ أَنْ يُنْقَلَ مِنْ مَكَانِهِ** (التحفة ٥٥)

4609. It was narrated that 'Abdullâh bin 'Umar said: "During the time of the Messenger of Allâh ﷺ, we used to buy food, and he sent someone to tell us to remove it from the place where we had bought it, to another place, before selling it." (*Ṣaḥîḥ*)

٤٦٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ قَالَ: كُنَّا فِي زَمَانِ رَسُولِ اللهِ ﷺ نَبْتَاعُ الطَّعَامَ، فَيَبْعَثُ عَلَيْنَا مَنْ يَأْمُرُنَا بِانْتِقَالِهِ مِنَ الْمَكَانِ الَّذِي ابْتَعْنَا فِيهِ إِلَى مَكَانٍ سِوَاهُ قَبْلَ أَنْ نَبِيعَهُ.

تخريج: أخرجه مسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح:١٥٢٧ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٦٤١، والكبرٰى، ح:٦١٩٨.

4610. It was narrated from Ibn 'Umar that they used to buy and sell during the time of the Messenger of Allâh ﷺ at the top

٤٦١٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: أَخْبَرَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنَا نَافِعٌ

of the marketplace without measuring. The Messenger of Allâh ﷺ forbade them to sell it in the place where they had bought it until they moved it. (*Ṣaḥîḥ*)

عَنِ ابْنِ عُمَرَ: أَنَّهُمْ كَانُوا يَبْتَاعُونَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فِي أَعْلَى السُّوقِ جُزَافًا، فَنَهَاهُمْ رَسُولُ اللهِ ﷺ أَنْ يَبِيعُوهُ فِي مَكَانِهِ حَتَّى يَنْقُلُوهُ.

تخريج: أخرجه البخاري، البيوع، باب منتهى التلقي، ح:٢١٦٧ من حديث يحيى القطان به، وهو في الكبرٰى، ح:٦١٩٩ .

4611. It was narrated from Nâfi' that Ibn 'Umar told them, that they used to buy food from the riders at the time of the Messenger of Allâh ﷺ, and he forbade them to sell it in the place where they had bought it until they moved it to the food market. (*Ṣaḥîḥ*)

٤٦١١ - **أَخْبَرَنَا** عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ ابْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ نَافِعٍ أَنَّ ابْنَ عُمَرَ حَدَّثَهُمْ: أَنَّهُمْ كَانُوا يَبْتَاعُونَ الطَّعَامَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مِنَ الرُّكْبَانِ فَنَهَاهُمْ أَنْ يَبِيعُوا فِي مَكَانِهِمُ الَّذِي ابْتَاعُوا فِيهِ حَتَّى يَنْقُلُوهُ إِلَى سُوقِ الطَّعَامِ.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٦٢٠٠، وتقدم طرفه، ح:٣٩٦٣ * محمد بن عبدالرحمٰن هو ابن غنج.

4612. It was narrated from Sâlim that his father said: "I saw people being beaten (in punishment) at the time of the Messenger of Allâh ﷺ for buying food unmeasured and selling it before bringing it to their own camp." (*Ṣaḥîḥ*)

٤٦١٢ - **أَخْبَرَنَا** نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ النَّاسَ يُضْرَبُونَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ إِذَا اشْتَرَوُا الطَّعَامَ جُزَافًا أَنْ يَبِيعُوهُ حَتَّى يُؤْوُوهُ إِلَى رِحَالِهِمْ.

تخريج: أخرجه البخاري، الحدود، باب: كم التعزير والأدب؟، ح:٦٨٥٢، ومسلم، البيوع، باب بطلان بيع المبيع قبل القبض، ح:١٥٢٧/٣٧ من حديث معمر بن راشد به، وهو في الكبرٰى، ح:٦٢٠١ .

Chapter 58. A Man Buying Food With Payment To Be Made Later, And The Seller Asking For Something As Collateral For This Price

(المعجم ٥٨) - الرَّجُلُ يَشْتَرِي الطَّعَامَ إِلَى أَجَلٍ وَيَسْتَرْهِنُ البَائِعُ مِنْهُ بِالثَّمَنِ رَهْنًا (التحفة ٥٦)

4613. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ bought some food from a Jew with payment to be made later, and he put his shield in pledge for that." (*Ṣaḥîḥ*)

٤٦١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ حَفْصِ بْنِ غِيَاثٍ، عَنِ الْأَعْمَشِ عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَى رَسُولُ اللهِ ﷺ مِنْ يَهُودِيٍّ طَعَامًا إِلَى أَجَلٍ وَرَهَنَهُ دِرْعَهُ.

تخريج: أخرجه البخاري، البيوع، باب شراء الطعام إلى أجل، ح:٢٢٠٠، ومسلم، المساقاة، باب الرهن وجوازه في الحضر والسفر، ح:١٦٠٣/١٦٦ من حديث حفص بن غياث به، وهو في الكبرى، ح:٦٢٠٢.

Comments:

Collateral is a piece of saleable property put up as security for a financial obligation to cover the amount. The collateral is returned to the buyer as soon as he meets his financial obligation. This is called collateral in the terminology of the Divine law. Since there is no ignominy in it, it is permissible according to the canonical law of Islam, whether at residence or on a journey. The restriction of one's being on a journey stipulated by the Glorious Qur'ân is incidental. It is, however, not allowed to gain an advantage from collateral. It would otherwise become interest or usurious gain, except for the expenses incurred for maintaining the article put up as collateral. One may gain an advantage after making such expenditure (such as fodder for livestock or wages of a person watering trees, etc.)

Chapter 59. To Pawn While A Resident

(المعجم ٥٩) - الرَّهْنَ فِي الحَضَرِ (التحفة ٥٧)

4614. It was narrated from Anas bin Mâlik that he brought some barley bread and rancid oil to the Messenger of Allâh ﷺ. He said: "He put his armor in pledge for that with a Jew in Al-Madînah, and he took some barley from him for his family." (*Ṣaḥîḥ*)

٤٦١٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا هِشَامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ مَشَى إِلَى رَسُولِ اللهِ ﷺ بِخُبْزِ شَعِيرٍ وَإِهَالَةٍ سَنِخَةٍ، قَالَ: وَلَقَدْ رَهَنَ دِرْعًا لَهُ عِنْدَ يَهُودِيٍّ بِالْمَدِينَةِ وَأَخَذَ مِنْهُ شَعِيرًا لِأَهْلِهِ.

تخريج: أخرجه البخاري، البيوع، باب شراء النبي ﷺ بالنسيئة، ح:٢٠٦٩ من حديث هشام الدستوائي به، وهو في الكبرى، ح:٦٢٠٣ .

Comments:

This armor was retrieved from the Jew by Abû Bakr ﷺ, after the death of the Messenger of Allâh ﷺ; after paying him the price of the food grain.

Chapter 60. Selling What The Seller Does Not Have

(المعجم ٦٠) - بَيْعُ مَا لَيْسَ عِنْدَ الْبَائِعِ (التحفة ٥٨)

4615. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "It is not permissible to lend on the condition of a sale, or to have two conditions in one transaction,[1] or to sell what you do not have." (*Sahîh*)

٤٦١٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَحُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَحِلُّ سَلَفٌ وَبَيْعٌ، وَلَا شَرْطَانِ فِي بَيْعٍ، وَلَا بَيْعُ مَا لَيْسَ عِنْدَكَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، البيوع، باب: في الرجل يبيع ما ليس عنده، ح: ٣٥٠٣ من حديث أيوب به، وقال الترمذي، ح: ١٢٣٤: "حسن صحيح"، وهو في الكبرى، ح: ٦٢٠٤، وصححه ابن الجارود، ح: ٦٠١، والحاكم: ٢/ ١٧، ووافقه الذهبي.

4616. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'No man is bound by a transaction involving the sale of something that he does not possess.'" (*Hasan*)

٤٦١٦ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ عَنْ عَبَّادِ بْنِ الْعَوَّامِ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ أَبِي رَجَاءٍ قَالَ عُثْمَانُ: هُوَ مُحَمَّدُ بْنُ سَيْفٍ عَنْ مَطَرٍ الْوَرَّاقِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ عَلَى رَجُلٍ بَيْعٌ فِيمَا لَا يَمْلِكُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الطلاق، باب: في الطلاق قبل النكاح، ح: ٢١٩٠ من حديث مطر الوراق به، وهو في الكبرى، ح: ٦٢٠٥، وللحديث طرق كثيرة عند الترمذي، وأحمد، والحاكم: ٢/ ٢٠٤، ٢٠٥.

Comments:

Merchandise belonging to someone else may not be sold by anyone else, if he sells it; the transaction will not be considered to have been effected. The merchandise shall continue to belong to its rightful original owner. The buyer, therefore, ought to make it certain whether the seller is in reality the owner of the article. Otherwise, the purchaser's money is likely to go waste, because the article would ultimately go to its rightful owner. If the buyer is able to retrieve

[1] The author explains this in Chapter 72.

his money from the seller, it would be well and good, otherwise, it would go waste since the money cannot be demanded from the real owner of the article.

4617. It was narrated that Ḥakîm bin Ḥizâm said: "I asked the Prophet ﷺ: 'O Messenger of Allâh, a man may come to me and ask me to sell him something that I do not have. Can I sell it to him then go and buy it from the market?' He said: 'Do not sell what you do not have.'" (*Ḥasan*)

٤٦١٧ - حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا أَبُو بِشْرٍ عَنْ يُوسُفَ ابْنِ مَاهَكَ، عَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! يَأْتِينِي الرَّجُلُ فَيَسْأَلُنِي الْبَيْعَ لَيْسَ عِنْدِي أَبِيعُهُ مِنْهُ ثُمَّ أَبْتَاعُهُ لَهُ مِنَ السُّوقِ؟ قَالَ: «لَا تَبِعْ مَا لَيْسَ عِنْدَكَ».

تخريج: [**إسناده حسن**] أخرجه الترمذي، البيوع، باب ما جاء في كراهية بيع ما ليس عنده، ح:١٢٣٢ من حديث هشيم به، وقال: "حسن"، وهو في الكبرٰى، ح:٦٢٠٦، وصححه ابن حزم، وله طرق كثيرة عند ابن الجارود، ح:٦٠٢ وغيره * أبو بشر هو جعفر بن أبي وحشية.

Comments:

It is quite possible that you fail to obtain that thing from the market, or you might get it at a price higher than that stipulated.

Chapter 61. Paying In Advance For Food

(المعجم ٦١) - السَّلَمُ فِي الطَّعَامِ (التحفة ٥٩)

4618. It was narrated that 'Abdullâh bin Abû Al-Mujâlid said: "I asked Ibn Abî Awfa about paying in advance. He said: 'We used to pay in advance during the time of the Messenger of Allâh ﷺ and Abû Bakr and 'Umar, for wheat, barley and dates, paying people whom we did not know if they had those things or not.'" Ibn Abza said – meaning, similarly. (*Ṣaḥîḥ*)

٤٦١٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ ابْنِ أَبِي الْمُجَالِدِ قَالَ: سَأَلْتُ ابْنَ أَبِي أَوْفَى عَنِ السَّلَفِ قَالَ: كُنَّا نُسْلِفُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرَ، فِي الْبُرِّ وَالشَّعِيرِ وَالتَّمْرِ إِلَى قَوْمٍ لَا أَدْرِي أَعِنْدَهُمْ أَمْ لَا؟ وَابْنُ أَبْزَى قَالَ - يَعْنِي - مِثْلَ ذٰلِكَ.

تخريج: أخرجه البخاري، السلم، باب السلم في وزن معلوم، ح:٢٢٤٢، ٢٢٤٣ من حديث يحيى القطان به، وهو في الكبرٰى، ح:٦٢٠٧ .

Chapter 62. Paying In Advance For Raisins

(المعجم ٦٢) - السَّلَمُ فِي الزَّبِيبِ

(التحفة ٦٠)

4619. Ibn Abî Al-Mujâlid – on one occasion he (the narrator) said 'Abdullâh, and on another occasion he said Muḥammad – said: "Abû Burdah and 'Abdullâh bin Shaddâd argued about payment in advance. They sent me to Ibn Abî Awfa and I asked him (about that). He said: 'We used to pay in advance during the time of the Messenger of Allâh ﷺ and Abû Bakr and 'Umar, for wheat, barley, raisins and dates, paying people whom we did not see it with them." And I asked Ibn Abza and he said something similar to that. (*Ṣaḥîḥ*)

٤٦١٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي الْمُجَالِدِ، وَقَالَ مَرَّةً: عَبْدُ اللَّهِ، وَقَالَ مَرَّةً: مُحَمَّدٌ، قَالَ: تَمَارَى أَبُو بُرْدَةَ وَعَبْدُ اللهِ بْنُ شَدَّادٍ فِي السَّلَمِ فَأَرْسَلُونِي إِلَى ابْنِ أَبِي أَوْفَى فَسَأَلْتُهُ فَقَالَ: كُنَّا نُسْلِمُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، وَعَلَى عَهْدِ أَبِي بَكْرٍ، وَعَلَى عَهْدِ عُمَرَ، فِي الْبُرِّ وَالشَّعِيرِ وَالزَّبِيبِ وَالتَّمْرِ إِلَى قَوْمٍ مَا نَرَاهُ عِنْدَهُمْ، وَسَأَلْتُ ابْنَ أَبْزَى فَقَالَ مِثْلَ ذٰلِكَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٢٠٨.

Chapter 63. Paying In Advance For Fruit

(المعجم ٦٣) - بَابُ السَّلَمِ فِي الثِّمَارِ

(التحفة ٦١)

4620. It was narrated that Abû Al-Minhâl said: "I heard Ibn 'Abbâs say: 'When the Prophet ﷺ came (to Al-Madînah), they used to pay in advance for dates, two or three years in advance. He forbade them that and said: 'Whoever pays in advance for dates, let him pay for a known amount or a known weight, to be delivered at a known time.''" (*Ṣaḥîḥ*)

٤٦٢٠ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ أَبِي نَجِيحٍ عَنْ عَبْدِ اللهِ بْنِ كَثِيرٍ، عَنْ أَبِي الْمِنْهَالِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ: قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ وَهُمْ يُسْلِفُونَ فِي التَّمْرِ السَّنَتَيْنِ وَالثَّلَاثَ فَنَهَاهُمْ وَقَالَ: «مَنْ أَسْلَفَ سَلَفًا فَلْيُسْلِفْ فِي كَيْلٍ مَعْلُومٍ، وَوَزْنٍ مَعْلُومٍ، إِلَى أَجَلٍ مَعْلُومٍ».

تخريج: أخرجه البخاري، االسلم، باب السلم في وزن معلوم، ح:٢٢٤١ عن قتيبة، ومسلم، المساقاة، باب السلم، ح:١٦٠٤ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٦٢٠٩ .

Comments:

'Specified measure' the quantity of food grain or fruits whose sale is being made, while specified weight means the quantity of gold and silver which is being paid by way of price. That means these should be specified upon fixing the price. Specified period means the time when the food grain or the fruits would be delivered as per the agreement. So to say, everything ought to be made clear. Dubiousness should be there concerning the deal, so that the possibility of dispute does not arise.

Chapter 64. Borrowing Animals

(المعجم ٦٤) - اسْتِسْلَافُ الْحَيَوَانِ وَاسْتِقْرَاضِهِ (التحفة ٦٢)

4621. It was narrated from Abû Râfi' that the Messenger of Allâh ﷺ borrowed a young camel from a man, then he came to get his camel back. He said to a man: "Go and buy a young camel for him." He came and said: "I could only get a *Rabâ'î* camel of good quality." He said: "Give it to him, for the best of the Muslims is the one who is best in repaying." (*Ṣaḥîḥ*)

٤٦٢١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي رَافِعٍ: أَنَّ رَسُولَ اللهِ ﷺ اسْتَسْلَفَ مِنْ رَجُلٍ بَكْرًا، فَأَتَاهُ يَتَقَاضَاهُ بَكْرَهُ فَقَالَ لِرَجُلٍ: «انْطَلِقْ فَابْتَعْ لَهُ بَكْرًا» فَأَتَاهُ فَقَالَ: مَا أَصَبْتُ إِلَّا بَكْرًا رَبَاعِيًا خِيَارًا، فَقَالَ: «أَعْطِهِ فَإِنَّ خَيْرَ الْمُسْلِمِينَ أَحْسَنُهُمْ قَضَاءً».

تخريج: أخرجه مسلم، المساقاة، باب جواز اقتراض الحيوان واستحباب توفيته خيرًا مما عليه، ح:١٦٠٠ من حديث مالك به، وهو في الكبرى، ح:٦٢١٠، والموطأ (يحيى): ٢/ ٦٨٠.

Comments:

We get to learn that an animal could be taken on loan. A similar animal should be returned on the specified time, as an amount of money is returned after taking it as a loan for a specified period of time.

4622. It was narrated that Abû Hurairah said: "A man had lent a camel of a certain age to the Prophet ﷺ and he came to get it back. He said: "Give it to him." But they could only find a camel that was older than it. He said: "Give it to him." He said: "You have repaid me well." The

٤٦٢٢ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ لِرَجُلٍ عَلَى النَّبِيِّ ﷺ سِنٌّ مِنَ الْإِبِلِ، فَجَاءَ يَتَقَاضَاهُ، فَقَالَ: «أَعْطُوهُ» فَلَمْ يَجِدُوا إِلَّا سِنًّا فَوْقَ سِنِّهِ، قَالَ: «أَعْطُوهُ»

Messenger of Allâh ﷺ said: "The best of you is the one who is best in repaying." (*Sahîh*)

فَقَالَ: أَوْفَيْتَنِي، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّ خِيَارَكُمْ أَحْسَنُكُمْ قَضَاءً».

تخريج: أخرجه البخاري، الوكالة، باب وكالة الشاهد والغائب جائزة، ح: ٢٣٠٥ عن أبي نعيم الفضل بن أعين، ومسلم، المساقاة، باب من استسلف شيئًا فقضى خيرًا منه ... إلخ، ح: ١٦٠١ من حديث سفيان الثوري به، وهو في الكبرى، ح: ٦٢١١.

Comments:

'A camel of a particular age': He was due a young camel below six years of age. Allâh's Messenger ﷺ gave him a camel of six years of age. In other words, Allâh's Messenger ﷺ gave him a pretty good and an expensive camel in return.

4623. 'Irbâḍ bin Sâriyah said: "I lent a young camel to the Messenger of Allâh ﷺ, and I came to ask him to repay me. He said: 'Yes, I will only repay you with a superior she-camel.' So he repaid me and repaid me well. Then a Bedouin came to him to ask him to repay him a camel of a certain age, and the Messenger of Allâh ﷺ said; 'Give him a camel of a certain age.' On that day they gave him a mature camel and he said: 'This is better than my camel.' He (The Prophet ﷺ) said: 'The best of you is the one who is best in repaying.'" (*Sahîh*)

٤٦٢٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ هَانِئٍ يَقُولُ: سَمِعْتُ عِرْبَاضَ بْنَ سَارِيَةَ يَقُولُ: بِعْتُ مِنْ رَسُولِ اللهِ ﷺ بَكْرًا، فَأَتَيْتُهُ أَتَقَاضَاهُ، فَقَالَ: «أَجَلْ! لَا أَقْضِيكَهَا إِلَّا بُخْتِيَّةً» فَقَضَانِي فَأَحْسَنَ قَضَائِي، وَجَاءَهُ أَعْرَابِيٌّ يَتَقَاضَاهُ سِنَّهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَعْطُوهُ سِنًّا» فَأَعْطَوْهُ يَوْمَئِذٍ جَمَلًا، فَقَالَ: هٰذَا خَيْرٌ مِنْ سِنِّي، فَقَالَ: «خَيْرُكُمْ خَيْرُكُمْ قَضَاءً».

تخريج: [صحيح] أخرجه ابن ماجه، التجارات، باب السلم في الحيوان، ح: ٢٢٨٦ من حديث معاوية بن صالح به، وهو في الكبرى، ح: ٦٢١٢، وصححه الحاكم: ٢/ ٣٠، والذهبي، وإسناده حسن، وله شواهد عند البخاري، ح: ٢٣٠٥ وغيره.

Chapter 65. Selling Animals In Exchange For Animals On Credit

(المعجم ٦٥) - بَيْعُ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً (التحفة ٦٣)

4624. It was narrated from Samurah that the Messenger of Allâh ﷺ forbade selling animals in exchange for animals on credit. (*Sahîh*)

٤٦٢٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَيَزِيدُ بْنُ زُرَيْعٍ وَخَالِدُ ابْنُ الْحَارِثِ قَالُوا: حَدَّثَنَا شُعْبَةُ، وَأَخْبَرَنِي

أَحْمَدُ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ عَنِ ابْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الْحَيَوَانِ بِالْحَيَوَانِ نَسِيئَةً.

تخريج: [صحيح] أخرجه ابن ماجه، التجارات، باب الحيوان بالحيوان نسيئةً، ح:٢٢٧٠ من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح:٦٢١٣، ٦٢١٤، وقال الترمذي، ح:١٢٣٧ "حسن صحيح"، وصححه ابن الجارود، ح:٦١١، وله شواهد عند ابن حبان، ح:١١١٣ وغيره.

Comments:

The narrations in the preceding chapter were about taking an animal on loan, and that is permitted. This chapter and this *Ḥadîth* is related to the sale of the animal. A loan is an outstanding debt. Though, transaction could be made by paying hand to hand and on credit too. The sale of an animal in exchange for an animal concluded on the spot is permissible and appropriate; irrespective of whether there occurs any decrease or increase, for example on one side there is only one animal, while on the other there are two or three. There is no harm in it, as there is clarification to that effect in the forthcoming chapter. But the sale of an animal in exchange for animal on credit is not appropriate.

Chapter 66. Selling Animals For Animals Of Different Amounts Or Quality, Hand To Hand

(المعجم ٦٦) - بَيْعُ الْحَيَوَانِ بِالْحَيَوَانِ يَدًا بِيَدٍ مُتَفَاضِلًا (التحفة ٦٤)

4625. It was narrated that Jâbir said: "A slave came and gave his pledge to the Messenger of Allâh ﷺ to emigrate, and the Prophet ﷺ did not realize that he was a slave. Then his master came looking for him. The Prophet ﷺ said: 'Sell him to me.' So he bought him for two black slaves, then he did not accept the pledge of anyone after that until he had asked: 'Is he a slave?'" (*Ṣaḥîḥ*)

٤٦٢٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: جَاءَ عَبْدٌ فَبَايَعَ رَسُولَ اللهِ ﷺ عَلَى الْهِجْرَةِ، وَلَا يَشْعُرُ النَّبِيُّ ﷺ أَنَّهُ عَبْدٌ، فَجَاءَ سَيِّدُهُ يُرِيدُهُ، فَقَالَ النَّبِيُّ ﷺ: «بِعْنِيهِ» فَاشْتَرَاهُ بِعَبْدَيْنِ أَسْوَدَيْنِ، ثُمَّ لَمْ يُبَايِعْ أَحَدًا بَعْدُ حَتَّى يَسْأَلَهُ أَعَبْدٌ هُوَ؟.

تخريج: [صحيح] تقدم، ح:٤١٨٩، وهو في الكبرى، ح:٦٢١٥.

Comments:

In mutual sale and exchange of animals, increase and decrease is permissible. This is because some difference does generally often occur in the kind of animals. So to speak, they all are a distinct species, and when species or classes are different, increase and decrease is permissible. And it is clear, that the author has used this to prove the ruling for living creatures. See No. 4189 as well.

Chapter 67. Selling The Offspring Of The Offspring Of A Pregnant Animal (*Ḥabal Al-Ḥabalah*)

(المعجم ٦٧) - بَيْعُ حَبَلِ الحَبَلَةِ
(التحفة ٦٥)

4626. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "Paying in advance for the offspring of the offspring of a pregnant animal (*Ḥabal Al-Ḥabalah*) is *Ribâ*." (*Ṣaḥîḥ*)

٤٦٢٦ - أَخْبَرَنَا يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «السَّلَفُ فِي حَبَلِ الْحَبَلَةِ رِبًا».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/ ٢٤٠ عن محمد بن جعفر غندر به، وهو في الكبرى، ح: ٦٢١٦.

Comments:

These sorts of transactions were common during the pre-Islamic period. A man would be the owner of a pregnant she-camel. Someone would strike a deal with him, saying: 'When your pregnant she-camel gives birth, and then the calf becomes young, and pregnant, and consequently gives birth to offspring; that offspring, would be mine. I pay you this much price for that would-be offspring in advance.'

4627. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade selling the offspring of the offspring of a pregnant animal (*Ḥabal Al-Ḥabalah*). (*Ṣaḥîḥ*)

٤٦٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ.

تخريج: [صحيح] أخرجه ابن ماجه، التجارات، باب النهي عن شراء ما في بطون الأنعام ... إلخ، ح: ٢١٩٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٦٢١٧، وله شواهد عند البخاري وغيره.

4628. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade selling the offspring of the offspring

٤٦٢٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى

of a pregnant animal (*Ḥabal Al-Ḥabalah*). (*Ṣaḥîḥ*)

عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ.

تخريج: أخرجه مسلم، البيوع باب تحريم بيع حبل الحبلة، ح:١٥١٤/٥ عن قتيبة بن سعيد به، وهو في الكبرٰى، ح:٦٢٢٠، وانظر الحديث الآتي.

Chapter 68. Explanation Of That

(المعجم ٦٨) - **تَفْسِيرُ ذَلِكَ** (التحفة ٦٦)

4629. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade selling the offspring of the offspring of a pregnant animal (*Ḥabal Al-Ḥabalah*), which was a transaction practiced by the people of the *Jâhiliyyah*, whereby a man would buy camel to slaughter, but he would wait until the she-camel had produced offspring and the offspring in her belly had then produced offspring. (*Ṣaḥîḥ*)

٤٦٢٩ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ حَبَلِ الْحَبَلَةِ وَكَانَ بَيْعًا يَتَبَايَعُهُ أَهْلُ الْجَاهِلِيَّةِ. كَانَ الرَّجُلُ يَبْتَاعُ جَزُورًا إِلَى أَنْ تُنْتَجَ النَّاقَةُ، ثُمَّ تُنْتَجُ الَّتِي فِي بَطْنِهَا.

تخريج: أخرجه البخاري، البيوع، باب بيع الغرر وحبل الحبلة، ح:٢١٤٣ من حديث نافع به، وهو في الموطأ (يحيى): ٢/ ٦٥٣، ٦٥٤، والكبرٰى، ح:٦٢٢١.

Comments:

This period of time is dubious. It is not known whether the she-camel would beget female or male offspring. See No. 4626.

Chapter 69. Selling The Produce Several Years In Advance

(المعجم ٦٩) - **بَيْعُ السِّنِينَ** (التحفة ٦٧)

4630. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade selling the produce several years in advance." (*Ṣaḥîḥ*)

٤٦٣٠ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ السِّنِينَ.

تخريج: [صحيح] أخرجه الحميدي، ح:١٢٩١ (بتحقيقي) عن سفيان بن عيينة به، وهو في الكبرٰى، ح:٦٢٢٢، وانظر الحديث الآتي فإنه شاهد له.

4631. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade selling the produce several years in advance. (*Ṣaḥîḥ*)

٤٦٣١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ حُمَيْدٍ الْأَعْرَجِ عَنْ سُلَيْمَانَ - وَهُوَ ابْنُ عَتِيقٍ - عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ السِّنِينَ.

تخريج: [صحيح] تقدم، ح: ٤٥٣٥، وهو في الكبرى، ح: ٦٢٢٣.

Chapter 70. Selling With Payment To Be Made At A Certain Time

(المعجم ٧٠) - البَيْعُ إِلَى الأَجَلِ المَعْلُومِ (التحفة ٦٨)

4632. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ was wearing two *Qitrî* garments[1] which, if he sat and sweated, would become heavy (and uncomfortable). A Jewish man got some fabric from Ash-Shâm so I said: 'Why don't you send word to him to buy two garments from him, and pay him when things get easier?' So he sent word to him, but he said: 'I know what Muhammad wants; he wants to go away with my money and take them (the two garments).' The Messenger of Allâh ﷺ said: 'He is lying; he knows that I am one of the ones who fear Allâh the most, and are most honest in fulfilling trusts.'" (*Sahîh*)

٤٦٣٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ أَبِي حَفْصَةَ قَالَ: أَخْبَرَنَا عِكْرِمَةُ عَنْ عَائِشَةَ قَالَتْ: كَانَ عَلَى رَسُولِ اللهِ ﷺ بُرْدَيْنِ قِطْرِيَّيْنِ، فَكَانَ إِذَا جَلَسَ فَعَرِقَ فِيهِمَا ثَقُلَا عَلَيْهِ، وَقَدِمَ لِفُلَانٍ الْيَهُودِيِّ بَزٌّ مِنَ الشَّامِ فَقُلْتُ: لَوْ أَرْسَلْتَ إِلَيْهِ فَاشْتَرَيْتَ مِنْهُ ثَوْبَيْنِ إِلَى الْمَيْسَرَةِ، فَأَرْسَلَ إِلَيْهِ فَقَالَ: قَدْ عَلِمْتُ مَا يُرِيدُ مُحَمَّدٌ، إِنَّهُ إِنَّمَا يُرِيدُ أَنْ يَذْهَبَ بِمَالِي أَوْ يَذْهَبَ بِهِمَا، فَقَالَ رَسُولُ اللهِ ﷺ: «كَذَبَ قَدْ عَلِمَ أَنِّي مِنْ أَتْقَاهُمْ لِلَّهِ وَآدَاهُمْ لِلأَمَانَةِ».

تخريج: [إسناده صحيح] أخرجه الترمذي، البيوع، باب ماجاء في الرخصة في الشراء إلى أجل، ح: ١٢١٣ عن عمرو بن علي الفلاس به، وقال: "حسن صحيح غريب"، وهو في الكبرى، ح: ٦٢٢٤.

Comments:

1. 'When things are easier': Allâh's Messenger ﷺ had not specified any duration of time, while in the chapter there is mention of specified period of time.
2. '*Qitrî*': A garment manufactured in an area of Bahrain.

Chapter 71. Lending On Condition Of Buying Or Selling

(المعجم ٧١) - سَلَفٌ وَبَيْعٌ، وَهُوَ أَنْ يَبِيعَ السِّلْعَةَ عَلَى أَنْ يُسْلِفَهُ سَلَفًا (التحفة ٦٩)

4633. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of

٤٦٣٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ عَنْ خَالِدٍ، عَنْ حُسَيْنٍ الْمُعَلِّمِ، عَنْ عَمْرِو بْنِ

[1] *Qitrî* garments: Made of a kind of coarse fabric with some markings and some red color.

شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ سَلَفٍ وَبَيْعٍ، وَشَرْطَيْنِ فِي بَيْعٍ، وَرِبْحِ مَا لَمْ يُضْمَنْ.

Allâh ﷺ prohibited lending on the condition of a sale, or to have two conditions in one transaction, or to profit from what you do not posses. (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه الدارمي، ح:٢٥٦٣ من حديث حسين المعلم به، وهو في الكبرٰى، ح:٦٢٢٥، وانظر الحديث الآتي.

Comments:

(See No. 4615.)

(المعجم ٧٢) - شَرْطَانِ فِي بَيْعٍ وَهُوَ أَنْ يَقُولَ: أَبِيعُكَ هَذِهِ السِّلْعَةَ إِلَى شَهْرٍ بِكَذَا وَإِلَى شَهْرَيْنِ بِكَذَا (التحفة ٧٠)

Chapter 72. Two Conditions In One Transaction, Which Is When One Says: "I Will Sell You This For This Price, If You Pay After One Month, And Another Price If You Pay After Two Months"

٤٦٣٤ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِيهِ حَتَّى ذَكَرَ عَبْدَ اللهِ بْنَ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَحِلُّ سَلَفٌ وَبَيْعٌ، وَلَا شَرْطَانِ فِي بَيْعٍ، وَلَا رِبْحُ مَا لَمْ يُضْمَنْ».

4634. 'Amr bin Shu'aib said: "My father told me, narrating from his father, from his father (and he mentioned 'Abdullâh bin 'Amr) that he said: 'The Messenger of Allâh ﷺ said: "It is not permissible to lend on the condition of a sale, or to stipulate two conditions in one transaction, or to make a profit on that which you do not possess." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] تقدم، ح:٤٦١٥، وهو في الكبرٰى، ح:٦٢٢٦.

٤٦٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ سَلَفٍ وَبَيْعٍ، وَعَنْ شَرْطَيْنِ فِي بَيْعٍ وَاحِدٍ، وَعَنْ بَيْعِ مَا لَيْسَ عِنْدَكَ، وَعَنْ رِبْحِ مَا لَمْ يُضْمَنْ.

4635. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ forbade lending on the condition of a sale, selling what you do not have, and profiting on what you do not possess." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٢٢٧ .

Comments:

(See Nos. 4615).

Chapter 73. Two Transactions In One, Which Is Where A Person Says: "I will Sell You This Produce For One Hundred *Dirhams* In Cash And Two Hundred *Dirhams* On Credit."

(المعجم ٧٣) - بَيْعَتَيْنِ فِي بَيْعَةٍ، وَهُوَ أَنْ يَقُولَ أَبِيعُكَ هَذِهِ السِّلْعَةَ بِمِائَةِ دِرْهَمٍ نَقْدًا وَبِمِائَتَي دِرْهَمٍ نَسِيئَةً (التحفة ٧١)

4636. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade two transactions in one." (*Hasan*)

٤٦٣٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ وَيَعْقُوبُ ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرِو ابْنِ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعَتَيْنِ فِي بَيْعَةٍ.

تخريج: [إسناده حسن] أخرجه الترمذي، البيوع، باب ماجاء في النهي عن بيعتين في بيعة، ح:١٢٣١ من حديث محمد بن عمرو بن علقمة الليثي به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٦٢٢٨، وأبو داود، ح:٣٤٦١ من حديث محمد بن عمرو بلفظ: "من باع بيعتين في بيعة فله أوكسهما أو الربا"، وسنده حسن.

Chapter 74. Prohibition Of Selling With An Exception, Unless It Is Defined

(المعجم ٧٤) - النَّهْيُ عَنْ بَيْعِ الثُّنْيَا حَتَّى تُعْلَمَ (التحفة ٧٢)

4637. It was narrated from Jâbir that the Prophet ﷺ forbade *Muhâqalah*, *Muzâbanah*, *Mukhâbarah* and selling with an exception unless it is defined. (*Hasan*)

٤٦٣٧ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ قَالَ: حَدَّثَنَا يُونُسُ عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْمُحَاقَلَةِ، وَالْمُزَابَنَةِ، وَالْمُخَابَرَةِ، وَعَنِ الثُّنْيَا إِلَّا أَنْ تُعْلَمَ.

تخريج: [إسناده حسن] تقدم، ح:٣٩١١، وهو في الكبرٰى، ح:٦٢٢٩.

Comments:

'An exception' signifies that the seller says to the buyer: I will sell you the fruits of this orchard for this price, but the fruits of ten trees would be mine. Since it is not known which those ten trees are, such exception is likely to become the cause of dispute and disagreement. Such a transaction, therefore, is forbidden.

4638. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade *Muhâqalah*, *Muzâbanah*, *Mukhâbarah*, *Mu'âwamah*,[1] and selling with an exception unless it is defined but he gave concession allowing *'Arâya*.

٤٦٣٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ أَيُّوبَ. وَأَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْمُحَاقَلَةِ، وَالْمُزَابَنَةِ، وَالْمُخَابَرَةِ، وَالْمُعَاوَمَةِ، وَالثُّنْيَا، وَرَخَّصَ فِي الْعَرَايَا.

تخريج: أخرجه مسلم، البيوع، باب النهي عن المحاقلة والمزابنة، وعن المخابرة ... إلخ، ح:١٥٣٦/ ٨٥ عن علي بن حجر به، وهو في الكبرى، ح:٦٢٣٠.

Comments:

(See Nos. 3910, 4630 and 4542).

Chapter 75. Selling A Tree But Not Its Produce

(المعجم ٧٥) - **النَّخْلُ يُبَاعُ أَصْلُهَا وَيَسْتَثْنِي الْمُشْتَرِي ثَمَرَهَا** (التحفة ٧٣)

4639. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Any man who pollinates a date-palm tree then sells it, the fruits of the tree are for the one who pollinated it, unless the purchaser stipulated otherwise." (***Sahîh***)

٤٦٣٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّمَا امْرِئٍ أَبَّرَ نَخْلًا ثُمَّ بَاعَ أَصْلَهَا، فَلِلَّذِي أَبَّرَ ثَمَرُ النَّخْلِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

تخريج: أخرجه البخاري، البيوع، باب بيع النخل بأصله، ح:٢٢٠٦، ومسلم، البيوع، باب من باع نخلاً عليها تمر، ح:١٥٤٣/ ٧٩ عن قتيبة به، وهو في الكبرى، ح:٦٢٣١.

Chapter 76. When A Slave Is Bought Or Sold But His Possessions Are Exempt

(المعجم ٧٦) - **الْعَبْدُ يُبَاعُ وَيَسْتَثْنِي الْمُشْتَرِي مَالَهُ** (التحفة ٧٤)

4640. It was narrated from Sâlim, from his father, that the Prophet ﷺ said: "Whoever buys a date-palm tree after it has been pollinated, its fruits belong to the

٤٦٤٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ ابْتَاعَ نَخْلًا

[1] Selling the produce of a tree for many years ahead.

seller, unless the purchaser has stipulated otherwise. And whoever buys a slave who has wealth, his wealth belongs to the seller, unless the purchaser has stipulated otherwise." (*Ṣaḥîḥ*)

بَعْدَ أَنْ تُؤَبَّرَ فَثَمَرَتُهَا لِلْبَائِعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ، وَمَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ، إِلَّا أَنْ يَشْتَرِطَ الْمُبْتَاعُ».

تخريج: أخرجه مسلم، البيوع، باب من باع نخلاً عليها تمر، ح:١٥٤٣/ ٨٠ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٦٢٣٢.

Chapter 77. A Sale In Which There Is A Condition And Both The Sale And The Condition Are Valid

(المعجم ٧٧) - الْبَيْعُ يَكُونُ فِيهِ الشَّرْطُ فَيَصِحُّ الْبَيْعُ وَالشَّرْطُ (التحفة ٧٥)

4641. It was narrated that Jâbir bin 'Abdullâh said: "I was with the Prophet ﷺ on a journey, and my camel got tired. I thought I wanted to let it go, but the Messenger of Allâh ﷺ met me and prayed for it (the camel) and hit it. Then it started to run like never before. He said: 'Sell it to me for one *Uwqiyah*.' I said: 'No.' He said: 'Sell it to me.' So I sold it to him for one *Uwqiyah* but stipulated an exception, to ride it until we reached Al-Madînah. When we reached Al-Madînah, I brought the camel to him and asked him for its price, then I went back. He sent word to me saying: 'Do you think I bargained with you to take your camel?' Take your camel and your *Dirhams*.'" (*Ṣaḥîḥ*)

٤٦٤١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا سَعْدَانُ بْنُ يَحْيَى عَنْ زَكَرِيَّا، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَأَعْيَا جَمَلِي فَأَرَدْتُ أَنْ أُسَيِّبَهُ، فَلَحِقَنِي رَسُولُ اللهِ ﷺ وَدَعَا لَهُ فَضَرَبَهُ فَسَارَ سَيْرًا لَمْ يَسِرْ مِثْلَهُ، فَقَالَ: «بِعْنِيهِ بِوُقِيَّةٍ» قُلْتُ: لَا، قَالَ: «بِعْنِيهِ». فَبِعْتُهُ بِوُقِيَّةٍ وَاسْتَثْنَيْتُ حُمْلَانَهُ إِلَى الْمَدِينَةِ، فَلَمَّا بَلَغْنَا الْمَدِينَةَ أَتَيْتُهُ بِالْجَمَلِ وَابْتَغَيْتُ ثَمَنَهُ ثُمَّ رَجَعْتُ، فَأَرْسَلَ إِلَيَّ فَقَالَ: «أَتُرَانِي إِنَّمَا مَاكَسْتُكَ لِآخُذَ جَمَلَكَ؟ خُذْ جَمَلَكَ وَدَرَاهِمَكَ».

تخريج: أخرجه البخاري، الشروط، باب: إذا اشترط البائع ظهر الدابة إلى مكان مسمى جاز، ح:٢٧١٨، ومسلم، المساقاة، باب بيع البعير واستثناء ركوبه، ح:٧١٥/ ١٠٩ بعد، ح:١٥٩٩ من حديث زكريا بن أبي زائدة به، وهو في الكبرى، ح:٦٢٣٣ * عامر هو الشعبي.

Comments:

Allâh's Messenger ﷺ wanted to extend the hand of cooperation toward Jâbir ﷺ, because his father had been martyred. The burden of six sisters was on his

head, as well as his father's debt. Besides, he had recently married. Allâh's Messenger ﷺ, therefore, used buying of the camel as a means to help him, so that he might not feel hurt.

4642. It was narrated that Jâbir said: "I went on a campaign with the Messenger of Allâh ﷺ, riding a camel of ours," then he quoted the whole *Hadîth*. Then he said words to the effect that: "The camel got tired and the Prophet ﷺ hit it, so it became energetic and came to the front of the army. The Prophet ﷺ said: 'O Jâbir, I see that your camel has become energetic.' I said: 'It is because of your blessing, O Messenger of Allâh.' He said: 'Sell it to me, and you can ride it till we arrive (in Al-Madînah).' So I sold it to him. I was in great need of it myself but I felt too shy to refuse. When we finished our campaign, and we were close to Al-Madînah, I asked his permission to go on ahead. I said: 'O Messenger of Allâh, I am newly married.' He said: 'Have you married a virgin or a previously married woman?' I said: 'A previously married woman, O Messenger of Allâh. 'Abdullâh bin 'Amr died and left behind young daughters, and I did not like to bring to them someone who was like them, so I married a previously married woman who could teach them, and raise them with good manners.' So he gave me permission, and said to me: 'Go to your family at the end of the day.' When I arrived, I told my maternal uncle that I had sold the camel and he scolded me. When the Messenger of Allâh ﷺ came, I

٤٦٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ الطَّبَّاعِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، عَنْ جَابِرٍ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ عَلَى نَاضِحٍ لَنَا، ثُمَّ ذَكَرَ الْحَدِيثَ بِطُولِهِ، ثُمَّ ذَكَرَ كَلَامًا مَعْنَاهُ: فَأُزْحِفَ الْجَمَلُ فَزَجَرَهُ النَّبِيُّ ﷺ فَانْتَشَطَ حَتَّى كَانَ أَمَامَ الْجَيْشِ، فَقَالَ النَّبِيُّ ﷺ: «يَا جَابِرُ! مَا أَرَى جَمَلَكَ إِلَّا قَدِ انْتَشَطَ» قُلْتُ: بِبَرَكَتِكَ يَا رَسُولَ اللهِ! قَالَ: «بِعْنِيهِ وَلَكَ ظَهْرُهُ حَتَّى تَقْدَمَ». فَبِعْتُهُ، وَكَانَتْ لِي إِلَيْهِ حَاجَةٌ شَدِيدَةٌ، وَلَكِنِّي اسْتَحْيَيْتُ مِنْهُ، فَلَمَّا قَضَيْنَا غَزَاتَنَا وَدَنَوْنَا اسْتَأْذَنْتُهُ بِالتَّعْجِيلِ، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي حَدِيثُ عَهْدٍ بِعُرْسٍ، قَالَ: «أَبِكْرًا تَزَوَّجْتَ أَمْ ثَيِّبًا؟» قُلْتُ: بَلْ ثَيِّبًا يَا رَسُولَ اللهِ! إِنَّ عَبْدَ اللهِ بْنَ عَمْرٍو أُصِيبَ وَتَرَكَ جَوَارِيَ أَبْكَارًا، فَكَرِهْتُ أَنْ آتِيَهُنَّ بِمِثْلِهِنَّ فَتَزَوَّجْتُ ثَيِّبًا تُعَلِّمُهُنَّ وَتُؤَدِّبُهُنَّ، فَأَذِنَ لِي وَقَالَ لِي: «ائْتِ أَهْلَكَ عِشَاءً» فَلَمَّا قَدِمْتُ أَخْبَرْتُ خَالِي بِبَيْعِي الْجَمَلَ فَلَامَنِي، فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ غَدَوْتُ بِالْجَمَلِ، فَأَعْطَانِي ثَمَنَ الْجَمَلِ وَالْجَمَلَ وَسَهْمًا مَعَ النَّاسِ.

brought the camel to him, and he gave me the price of the camel, and the camel, and a share (of the spoils of war) with the rest of the people." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٦٢٣٤.

Comments:

'Make it a point to reach your family in the evening' means do not go to them at night, because it is not permitted to return at night time, after a long journey.

4643. It was narrated that Jâbir bin 'Abdullâh said: "I was with the Messenger of Allâh ﷺ on a journey, and I was riding a camel. He said: 'Why are you at the back of the people?' I said: 'My camel is tired.' He took hold of its tail and shouted at it, then I was at the front of the people, worrying that it would go ahead of the others. When we drew close to Al-Madînah he said: 'What happened to the camel? Sell it to me.' I said, 'No, it is yours O Messenger of Allâh.' He said, 'No, sell it to me.' I said, 'No, it is yours, O Messenger of Allâh.' He said: 'No, sell it to me. I will take it for one *Uwqiyah* but you (continue to) ride it. Then when you reach Al-Madînah, bring it to us.' So when I reached Al-Madînah, I brought it to him. He said to Bilâl: 'O Bilâl, weigh out for him one *Uwqiyah* and add a *Qîrâṭ*.' I said: 'This is something extra that the Messenger of Allâh ﷺ gave to me.' I kept it with me and put it in a bag, and it stayed with me until the people of Ash-Shâm came on the Day of Al-Ḥarrah and took from us what they took." (*Ṣaḥîḥ*)

٤٦٤٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي سَفَرٍ، وَكُنْتُ عَلَى جَمَلٍ، فَقَالَ: «مَا لَكَ فِي آخِرِ النَّاسِ؟» قُلْتُ: أَعْيَا بَعِيرِي، فَأَخَذَ بِذَنَبِهِ ثُمَّ زَجَرَهُ، فَإِنْ كُنْتُ إِنَّمَا أَنَا فِي أَوَّلِ النَّاسِ يُهِمُّنِي رَأْسُهُ، فَلَمَّا دَنَوْنَا مِنَ الْمَدِينَةِ قَالَ: «مَا فَعَلَ الْجَمَلُ؟ بِعْنِيهِ» قُلْتُ: لَا بَلْ هُوَ لَكَ يَا رَسُولَ اللهِ! قَالَ: «لَا، بَلْ بِعْنِيهِ» قُلْتُ: لَا بَلْ هُوَ لَكَ، قَالَ: «لَا، بَلْ بِعْنِيهِ، قَدْ أَخَذْتُهُ بِوُقِيَّةٍ ارْكَبْهُ، فَإِذَا قَدِمْتَ الْمَدِينَةَ فَأْتِنَا بِهِ» فَلَمَّا قَدِمْتُ الْمَدِينَةَ جِئْتُهُ بِهِ، فَقَالَ لِبِلَالٍ: «يَا بِلَالُ! زِنْ لَهُ أُوقِيَّةً وَزِدْهُ قِيرَاطًا» قُلْتُ: هٰذَا شَيْءٌ زَادَنِي رَسُولُ اللهِ ﷺ فَلَمْ يُفَارِقْنِي، فَجَعَلْتُهُ فِي كِيسٍ، فَلَمْ يَزَلْ عِنْدِي حَتَّى جَاءَ أَهْلُ الشَّامِ يَوْمَ الْحَرَّةِ فَأَخَذُوا مِنَّا مَا أَخَذُوا.

تخريج: أخرجه البخاري، الشروط، باب: إذا اشترط البائع ظهر الدابة . . . إلخ، ح: ٢٧١٨ تعليقًا، ومسلم، ح: ١١١/٧١٥ بعد، ح: ١٥٩٩ (انظر الحديث المتقدم: ٤٦٤١) من حديث

الأعمش به، وهو في الكبرٰى، ح:٦٢٣٥.

Comments:

1. *Qirât*: twentieth part of a dinar or half a dirham.
2. 'It stayed with me': It was the blessed object given by the Messenger of Allâh ﷺ.
3. 'The Day of Al-Harrah': This refers to the period of Yazîd. The people of Al-Madinah had broken the Pledge of Allegiance of Yazîd, after the martyrdom of Ḥusain ؓ. Yazîd sent an army from Syria. The fighting took place in the stony plain of Al-Harrah on the outskirts of Al-Madinah.

4644. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ caught up with me when I was riding a bad camel of ours, and I said: 'We have a bad camel, more's the pity!' The Prophet ﷺ said: 'Will you sell it to me, O Jâbir?' I said, 'No, it is yours, O Messenger of Allâh.' He said: 'O Allâh, forgive him; O Allâh, have mercy on him. I will buy it for such and such, and I will lend it to you to ride until (we reach) Al-Madînah.' When I reached Al-Madînah, I prepared it, and brought it to him, and he said: 'O Bilâl, give him its price.' When I turned to leave, he called me back, and I was afraid that he would give it back, but he said: 'It is yours.'" (*Ṣaḥîḥ*)

٤٦٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَدْرَكَنِي رَسُولُ اللهِ ﷺ وَكُنْتُ عَلَى نَاضِحٍ لَنَا سَوْءٍ، فَقُلْتُ: لَا يَزَالُ لَنَا نَاضِحُ سَوْءٍ يَا لَهْفَاهُ! فَقَالَ النَّبِيُّ ﷺ: «أَو تَبِيعُنِيهِ يَا جَابِرُ؟» قُلْتُ: بَلْ هُوَ لَكَ يَا رَسُولَ اللهِ! قَالَ: «اللَّهُمَّ! اغْفِرْ لَهُ، اللَّهُمَّ! ارْحَمْهُ، قَدْ أَخَذْتُهُ بِكَذَا وَكَذَا، وَقَدْ أَعَرْتُكَ ظَهْرَهُ إِلَى الْمَدِينَةِ» فَلَمَّا قَدِمْتُ الْمَدِينَةَ هَيَّأْتُهُ فَذَهَبْتُ بِهِ إِلَيْهِ، فَقَالَ: «يَا بِلَالُ! أَعْطِهِ ثَمَنَهُ» فَلَمَّا أَدْبَرْتُ دَعَانِي فَخِفْتُ أَنْ يَرُدَّهُ فَقَالَ: «هُوَ لَكَ».

تخريج: [صحيح] أخرجه الحميدي، ح:١٢٩٤ عن سفيان بن عيينة به مختصرًا، وهو في الكبرٰى، ح:٦٢٣٦، وأخرجه مسلم، المساقاة، ح:٧١٥/١١٣ بعد، ح:١٥٩٩ من حديث أيوب عن أبي الزبير به، نحو المعنى، وله شواهد عند البخاري ومسلم وغيرهما.

4645. It was narrated that Jâbir bin 'Abdullâh said: "We were traveling with the Messenger of Allâh ﷺ and I was riding a camel. The Messenger of Allâh ﷺ said to me: 'Will you sell it to me for such and such, may Allâh forgive you?' I said, 'Yes, it is yours, O Prophet of

٤٦٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: كُنَّا نَسِيرُ مَعَ رَسُولِ اللهِ ﷺ وَأَنَا عَلَى نَاضِحٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَبِيعُنِيهِ بِكَذَا وَكَذَا

Allâh.' He said: 'Will you sell it to me for such and such, may Allâh forgive you?' I said: 'Yes, it is yours, O Prophet of Allâh.' He said: 'Will you sell it to me for such and such, may Allâh forgive you?' I said: 'Yes, it is yours.'" (One of the narrators) Abû Nadrah said: "This became a phrase that was used by the Muslims: 'Do such and such, may Allâh forgive you.'" (*Sahîh*)

وَاللَّهُ يَغْفِرُ لَكَ؟» قُلْتُ: نَعَمْ، هُوَ لَكَ يَا نَبِيَّ اللهِ! قَالَ: «أَتَبِيعُنِيهِ بِكَذَا وَكَذَا وَاللَّهُ يَغْفِرُ لَكَ؟» قُلْتُ: نَعَمْ، هُوَ لَكَ يَا نَبِيَّ اللهِ! قَالَ: «أَتَبِيعُنِيهِ بِكَذَا وَكَذَا وَاللَّهُ يَغْفِرُ لَكَ» قُلْتُ: نَعَمْ، هُوَ لَكَ. قَالَ أَبُو نَضْرَةَ: وَكَانَتْ كَلِمَةً يَقُولُهَا الْمُسْلِمُونَ افْعَلْ كَذَا وَكَذَا وَاللَّهُ يَغْفِرُ لَكَ.

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٣/ ٣٧٣، ٣٧٤ من حديث سليمان التيمي به مطولاً، وهو في صحيح البخاري، ح: ٢٧١٨ معلقًا، وصحيح مسلم، المساقاة، باب بيع البعير واستثناء ركوبه، ح: ٧١٥/ ١١٢ بعد، ح: ١٥٩٩ من حديث أبي نضرة به، وهو في الكبرى، ح: ٦٢٣٧.

Comments:

1. The Prophet's ﷺ asking him over and over again was in order to bless him abundantly and it was by way of affection also. This is has been discussed above (*Hadîth* 4641).
2. 'May Allâh forgive you': This expression could be an invocation as well as a prediction and a promise that Allâh, Most High, would grant you forgiveness. In both the situations, it is a matter of excellence for Jâbir. May Allâh be pleased with him and he be with Him.

Chapter 78. If There Is An Invalid Condition In A Transaction, The Transaction Is Valid But That Condition Is Invalid

(المعجم ٧٨) - الْبَيْعُ يَكُونُ فِيهِ الشَّرْطُ الْفَاسِدُ فَيَصِحُّ الْبَيْعُ وَيَبْطُلُ الشَّرْطُ (التحفة ٧٦)

7043. It was narrated that 'Âishah said: "I bought Barîrah and her masters stipulated that her loyalty (*Walâ'*) should be to them. I mentioned that to the Prophet ﷺ and he said: 'Set her free, and loyalty belongs to the one who pays the silver.'" She said: "So I set her free. The Messenger of Allâh ﷺ called her and gave her the choice regarding her husband, and she chose herself. Her husband was a free man." (*Sahîh*)

٤٦٤٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَيْتُ بَرِيرَةَ فَاشْتَرَطَ أَهْلُهَا وَلَاءَهَا، فَذَكَرْتُ ذٰلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «أَعْتِقِيهَا، فَإِنَّ الْوَلَاءَ لِمَنْ أَعْطَى الْوَرِقَ» قَالَتْ: فَأَعْتَقْتُهَا، قَالَتْ: فَدَعَاهَا رَسُولُ اللهِ ﷺ فَخَيَّرَهَا مِنْ زَوْجِهَا، فَاخْتَارَتْ نَفْسَهَا، وَكَانَ زَوْجُهَا حُرًّا.

تخريج: [صحيح] تقدم، ح: ٣٤٧٩، وهو في الكبرٰى، ح: ٦٢٣٨.

Comments:

(See 3477-3484).

4647. It was narrated from 'Âishah *that she wanted to buy Barîrah to set* her free, but they stipulated that her loyalty (*Walâ'*) should be to them. She mentioned that to the Messenger of Allâh ﷺ and the Messenger of Allâh ﷺ *said:* "Buy her, and set her free, and loyalty (*Walâ'*) belongs to the one who sets the slave free." Some meat was brought to the Messenger of Allâh ﷺ and it was said that this had been given in charity to Barîrah. He said: "It is charity for her, and a gift for us." And she was given the choice. (*Ṣaḥîḥ*)

٤٦٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمٰنِ بْنَ الْقَاسِمِ قَالَ: سَمِعْتُ الْقَاسِمَ يُحَدِّثُ عَنْ عَائِشَةَ: أَنَّهَا أَرَادَتْ أَنْ تَشْتَرِيَ بَرِيرَةَ لِلْعِتْقِ وَأَنَّهُمُ اشْتَرَطُوا وَلَاءَهَا، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «اشْتَرِيهَا فَأَعْتِقِيهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ» وَأُتِيَ رَسُولُ اللهِ ﷺ بِلَحْمٍ فَقِيلَ هٰذَا تُصُدِّقَ بِهِ عَلَى بَرِيرَةَ، فَقَالَ: «هُوَ لَهَا صَدَقَةٌ وَلَنَا هَدِيَّةٌ» وَخُيِّرَتْ.

تخريج: [صحيح] تقدم، ح: ٣٤٨٤، وهو في الكبرٰى، ح: ٦٢٣٩.

4648. It was narrated from 'Abdullâh bin 'Umar that 'Âishah wanted to but a slave woman to set her free, but her people said: "We will sell her to you on condition that her loyalty (*Walâ'*) be to us." She mentioned that to the Messenger of Allâh ﷺ and he said: "That should not stop you. Loyalty belongs to the one who sets the slave free." (*Ṣaḥîḥ*)

٤٦٤٨ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ: أَنَّ عَائِشَةَ أَرَادَتْ أَنْ تَشْتَرِيَ جَارِيَةً تُعْتِقُهَا، فَقَالَ أَهْلُهَا: نَبِيعُكِهَا عَلَى أَنَّ الْوَلَاءَ لَنَا، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ: «لَا يَمْنَعُكِ ذٰلِكَ فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ».

تخريج: أخرجه البخاري، البيوع، باب: إذا اشترط في البيع شروطًا لا تحل، ح: ٢١٦٩، ومسلم، العتق، باب بيان أن الولاء لمن أعتق، ح: ١٥٠٤ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٧٨١، والكبرٰى، ح: ٦٢٤٠ .

Chapter 79. Selling Something From The Spoils Of War Prior To Its Distribution

(المعجم ٧٩) - بَيْعُ الْمَغَانِمِ قَبْلَ أَنْ تُقْسَمَ (التحفة ٧٧)

4649. It was narrated that Ibn 'Abbâs said: "The Messenger of

٤٦٤٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ

Allâh ﷺ forbade selling something from the spoils of war prior to its distribution, having intercourse with a pregnant woman until she gives birth, and (eating) the flesh of any predator that has fangs." (*Ṣaḥîḥ*)

اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْمَغَانِمِ حَتَّى تُقْسَمَ، وَعَنِ الْحَبَالَى أَنْ يُوطَأْنَ حَتَّى يَضَعْنَ مَا فِي بُطُونِهِنَّ، وَعَنْ لَحْمِ كُلِّ ذِي نَابٍ مِنَ السِّبَاعِ.

تخريج: [**صحيح**] وهو في الكبرى، ح:٦٢٤١ * إبراهيم هو ابن طهمان، وللحديث شواهد كثيرة جدًا.

Chapter 80. Selling Something In Which Someone Else Has A Share

(المعجم ٨٠) - بَيْعُ الْمُشَاعِ (التحفة ٧٨)

4650. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'Pre-emption is to be given in everything that is shared, whether it is a house or a garden. It is not right to sell it before informing one's partner, and if he sells it he (the partner) has more right to it, unless he gives permission to sell it to someone else.'" (*Ṣaḥîḥ*)

٤٦٥٠ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الشُّفْعَةُ فِي كُلِّ شِرْكٍ رَبْعَةٍ أَوْ حَائِطٍ، لَا يَصْلُحُ لَهُ أَنْ يَبِيعَ حَتَّى يُؤْذِنَ شَرِيكَهُ، فَإِنْ بَاعَ فَهُوَ أَحَقُّ بِهِ حَتَّى يُؤْذِنَهُ».

تخريج: أخرجه مسلم، المساقاة، باب الشفعة، ح:١٦٠٨/١٣٥ من حديث ابن جريج به، وهو في الكبرى، ح:٦٢٤٢ * إسماعيل هو ابن علية.

Chapter 81. It Is Not Essential To Call Witnesses When Buying Or Selling

(المعجم ٨١) - التَّسْهِيلُ فِي تَرْكِ الْإِشْهَادِ عَلَى الْبَيْعِ (التحفة ٧٩)

4651. It was narrated from 'Umârah bin Khuzaimah that his paternal uncle, who was one of the Companions of the Prophet ﷺ told him, that the Prophet ﷺ bought a horse from a Bedouin and asked him to follow him, so that he could

٤٦٥١ - أَخْبَرَنَا الْهَيْثَمُ بْنُ مَرْوَانَ بْنِ الْهَيْثَمِ بْنِ عِمْرَانَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ حَمْزَةَ - عَنِ الزُّبَيْدِيِّ أَنَّ الزُّهْرِيَّ أَخْبَرَهُ عَنْ عُمَارَةَ بْنِ خُزَيْمَةَ أَنَّ عَمَّهُ حَدَّثَهُ وَهُوَ مِنْ أَصْحَابِ النَّبِيِّ

ﷺ: أَنَّ النَّبِيَّ ﷺ ابْتَاعَ فَرَسًا مِنْ أَعْرَابِيٍّ وَاسْتَتْبَعَهُ لِيَقْبِضَ ثَمَنَ فَرَسِهِ، فَأَسْرَعَ النَّبِيُّ ﷺ وَأَبْطَأَ الْأَعْرَابِيُّ، وَطَفِقَ الرِّجَالُ يَتَعَرَّضُونَ لِلْأَعْرَابِيِّ فَيَسُومُونَهُ بِالْفَرَسِ، وَهُمْ لَا يَشْعُرُونَ أَنَّ النَّبِيَّ ﷺ ابْتَاعَهُ حَتَّى زَادَ بَعْضُهُمْ فِي السَّوْمِ عَلَى مَا ابْتَاعَهُ بِهِ مِنْهُ، فَنَادَى الْأَعْرَابِيُّ النَّبِيَّ ﷺ فَقَالَ: إِنْ كُنْتَ مُبْتَاعًا هٰذَا الْفَرَسَ وإِلَّا بِعْتُهُ، فَقَامَ النَّبِيُّ ﷺ حِينَ سَمِعَ نِدَاءَهُ فَقَالَ: «أَلَيْسَ قَدِ ابْتَعْتُهُ مِنْكَ؟» قَالَ: لَا وَاللّٰهِ! مَا بِعْتُكَهُ، فَقَالَ النَّبِيُّ ﷺ: «قَدِ ابْتَعْتُهُ مِنْكَ» فَطَفِقَ النَّاسُ يَلُوذُونَ بِالنَّبِيِّ ﷺ وَبِالْأَعْرَابِيِّ وَهُمَا يَتَرَاجَعَانِ، وَطَفِقَ الْأَعْرَابِيُّ يَقُولُ: هَلُمَّ شَاهِدًا يَشْهَدُ أَنِّي قَدْ بِعْتُكَهُ، قَالَ خُزَيْمَةُ بْنُ ثَابِتٍ: أَنَا أَشْهَدُ أَنَّكَ قَدْ بِعْتَهُ، قَالَ: فَأَقْبَلَ النَّبِيُّ ﷺ عَلَى خُزَيْمَةَ فَقَالَ: «لِمَ تَشْهَدُ؟» قَالَ: بِتَصْدِيقِكَ يَا رَسُولَ اللهِ! قَالَ: فَجَعَلَ رَسُولُ اللهِ ﷺ شَهَادَةَ خُزَيْمَةَ شَهَادَةَ رَجُلَيْنِ.

pay him for the horse. The Prophet ﷺ hastened but the Bedouin was slow. Men started to talk to the Bedouin and make offers for the horse, and they did not realize that the Prophet ﷺ had bought it, until some of them offered more than the Prophet ﷺ had bought it for. Then the Bedouin called out to the Prophet ﷺ and said: "Are you going to buy this horse or shall I sell it?" The Prophet ﷺ stood up when he heard him calling and said: "Have I not bought it from you?" He said: "No, by Allâh, I have not sold it to you," and the Prophet ﷺ said "I bought it from you." The people started to gather around the Prophet ﷺ and the Bedouin as they were talking, and the Bedouin started to say: "Bring a witness who will testify that you bought it." <u>Kh</u>uzaimah bin <u>Th</u>âbit said: "I bear witness that you bought it." The Prophet ﷺ turned to <u>Kh</u>uzaimah and said: "Why are you bearing witness?" He said: "Because I know that you are truthful, O Messenger of Allâh." So the Messenger of Allâh ﷺ made the testimony of <u>Kh</u>uzaimah equivalent to the testimony of two men. (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، القضاء، باب: إذا علم الحاكم صدق شهادة الواحد يجوز له أن يقضي به، ح:٣٦٠٧ من حديث الزهري به، وصرح بالسماع عند أحمد:٥/ ٢١٥، ٢١٦، وهو في الكبرى، ح:٦٢٤٣، وصححه الحاكم:٢/ ١٧، ١٨، ووافقه الذهبي.

Comments:

There is an unequivocal command in the Noble Qur'ân: 'And have witnesses whenever you trade with one another.' (2: 282) The apparent wordings render it essential to have witnesses over every transaction, but since this constitutes an impossible obligation, it is not possible to bring it into practice. There is,

therefore, the general consensus of the nation that here desirability is meant. The dealings of the Messenger of Allâh ﷺ and his noble Companions also bear witness that it is not necessary to set up witnesses. Imâm An-Nasâ'î is also pointing to the same reality, although if the deal is being made on terms of credit, or if a loan is involved, or if conditions are stipulated in the sale, or if there is apprehension of forgetfulness and disputes, then setting up witnesses, rather putting the deal in black and white would be emphatically confirmed.

Chapter 82. When The Two Parties To A Transaction Disagree About The Price

(المعجم ٨٢) - خِلَافُ الْمُتَبَايِعَيْنِ فِي الثَّمَنِ (التحفة ٨٠)

4652. 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'If the two parties to a transaction disagree, and neither of them has any proof, then it is as the owner of the goods says, or they may cancel it.'" (*Hasan*)

٤٦٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ قَالَ: حَدَّثَنَا أَبِي عَنْ أَبِي عُمَيْسٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ الْأَشْعَثِ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ عَبْدُ اللهِ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا اخْتَلَفَ الْبَيِّعَانِ وَلَيْسَ بَيْنَهُمَا بَيِّنَةٌ، فَهُوَ مَا يَقُولُ رَبُّ السِّلْعَةِ أَوْ يَتْرُكَا».

تخريج: [حسن] أخرجه أبو داود، البيوع، باب: إذا اختلف البيعان والمبيع قائم، ح:٣٥١١ من حديث عمر بن حفص به، وهو في الكبرى، ح:٦٢٤٤، وصححه ابن الجارود، ح:٦٢٥، والحاكم:٢/ ٤٥، والذهبي، وقال البيهقي:٥/ ٣٣٢ "هذا إسناد حسن موصول"، وللحديث شواهد.

Comments:

Quoting the price is the owner's right. If the buyer consents to it, well and good! Otherwise, the deal would not be concluded. If a disagreement occurs that according to the buyer, the transaction was concluded upon a lower price, and the seller says that the deal was concluded upon a higher price, in such an eventuality, if there is any witness to the deal, the verdict would be given in accordance with the witness. If there is no witness, the seller would be made to swear an oath in the capacity as a defendant. If he swears an oath, the buyer would have the option to concede to his swearing, or he might swear an oath against him.

4653. It was narrated that 'Abdul-Malik bin 'Ubaid said: "We were with Abû 'Ubaidah bin 'Abdullâh bin Mas'ûd when two men who were involved in a transaction came to him. One of them said: 'I

٤٦٥٣ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ وَيُوسُفُ بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ - وَاللَّفْظُ لِإِبْرَاهِيمَ - قَالُوا: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ

أُمَيَّةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ قَالَ: حَضَرْنَا أَبَا عُبَيْدَةَ بْنَ عَبْدِ اللهِ بْنِ مَسْعُودٍ أَتَاهُ رَجُلَانِ تَبَايَعَا سِلْعَةً، فَقَالَ أَحَدُهُمَا: أَخَذْتُهَا بِكَذَا وَبِكَذَا، وَقَالَ هٰذَا: بِعْتُهَا بِكَذَا وَكَذَا، فَقَالَ أَبُو عُبَيْدَةَ: أُتِيَ ابْنُ مَسْعُودٍ فِي مِثْلِ هٰذَا فَقَالَ: حَضَرْتُ رَسُولَ اللهِ ﷺ أُتِيَ بِمِثْلِ هٰذَا، فَأَمَرَ الْبَائِعَ أَنْ يَسْتَحْلِفَ، ثُمَّ يَخْتَارَ الْمُبْتَاعُ فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ.

bought it for such and such,' and the other said: 'I sold it to him for such and such.' Abû 'Ubaidah said: 'Something like this was brought to Ibn Mas'ûd, and he said: I was with the Messenger of Allâh ﷺ when something like this was brought to him. He told the seller to swear an oath, then he gave the purchaser the choice: If he wished, he could buy it, and if he wished he could cancel (the transaction)." (*Hasan*)

تخريج: [حسن]وهو في الكبرى، ح:٦٢٤٥، وللحديث شواهد كثيرة جدًّا.

(المعجم ٨٣) - مُبَايَعَةُ أَهْلِ الْكِتَابِ (التحفة ٨١)

Chapter 83. Doing Business With The People Of The Book

٤٦٥٤ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: اشْتَرَى رَسُولُ اللهِ ﷺ مِنْ يَهُودِيٍّ طَعَامًا بِنَسِيئَةٍ، وَأَعْطَاهُ دِرْعًا لَهُ رَهْنًا.

4654. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ bought some food from a Jew on credit, and he gave him a shield of his as a pledge." (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٤٦١٣، وهو في الكبرى، ح:٦٢٤٦.

٤٦٥٥ - أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حَبِيبٍ عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: تُوُفِّيَ رَسُولُ اللهِ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بِثَلَاثِينَ صَاعًا مِنْ شَعِيرٍ لِأَهْلِهِ.

4655. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ died when his shield was in pledge with a Jew for thirty *Sâ's* of barley for his family." (*Hasan*)

تخريج: [حسن] أخرجه الترمذي، البيوع، باب ماجاء في الرخصة في الشراء إلى أجل، ح:١٢١٤ من حديث هشام بن حسان به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٦٢٤٧، وللحديث شواهد.

Comments:

The detailed discussion pertaining to this narration has preceded above (*Hadîth* 4614). The intent of Imâm An-Nasâ'î is that commercial relations

with non-Muslims could be kept. Dealings and transactions could be done with them.

Chapter 84. Selling A *Mudabbar*[1]

(المعجم ٨٤) - بَيْعُ الْمُدَبَّرِ (التحفة ٨٢)

4656. It was narrated that Jâbir said: "A man from Banu 'Adhrah stated that a slave of his was to be set free after he died. News of that reached the Messenger of Allâh ﷺ and he said: 'Do you have any other property besides him?' He said: 'No.' The Messenger of Allâh ﷺ said: 'Who will buy him from me?' Nu'aim bin 'Abdullâh Al-Adawî bought him for eight hundred *Dirhams*, which the Messenger of Allâh ﷺ brought and gave to him (the former owner). Then the Messenger of Allâh ﷺ said: 'Start with yourself and give charity to (yourself). If there is anything left over, then give it to your family; if there is anything left over from your family, then give it to your relatives; if there is anything left over from your relatives, then give it to such and such,' saying 'In front of you, to your right and to your left.'" (*Sahîh*)

٤٦٥٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أَعْتَقَ رَجُلٌ مِنْ بَنِي عُذْرَةَ عَبْدًا لَهُ عَنْ دُبُرٍ، فَبَلَغَ ذٰلِكَ رَسُولَ اللهِ ﷺ فَقَالَ: «أَلَكَ مَالٌ غَيْرُهُ؟» قَالَ: لَا، فَقَالَ رَسُولُ اللهِ ﷺ: «مَنْ يَشْتَرِيهِ مِنِّي» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللهِ الْعَدَوِيُّ بِثَمَانِمِائَةِ دِرْهَمٍ، فَجَاءَ بِهَا رَسُولَ اللهِ ﷺ فَدَفَعَهَا إِلَيْهِ ثُمَّ قَالَ: «ابْدَأْ بِنَفْسِكَ فَتَصَدَّقْ عَلَيْهَا، فَإِنْ فَضَلَ شَيْءٌ فَلِأَهْلِكَ، فَإِنْ فَضَلَ مِنْ أَهْلِكَ شَيْءٌ فَلِذِي قَرَابَتِكَ، فَإِنْ فَضَلَ مِنْ ذِي قَرَابَتِكَ شَيْءٌ فَهٰكَذَا وَهٰكَذَا وَهٰكَذَا» يَقُولُ: بَيْنَ يَدَيْكَ وَعَنْ يَمِينِكَ وَعَنْ شِمَالِكَ».

تخريج: [صحيح] تقدم، ح:٢٥٤٧، وهو في الكبرٰى، ح:٦٢٤٨.

Comments:

1. 'Do you have any other property?' He had only one slave. He had no other estate or sums of money. He had, therefore, no right to emancipate his slave. That is why Allâh's Messenger ﷺ ruled his behavior illegal, and sold his slave.
2. *Al-Mudabbar* is the slave concerning whose owner declares that he will be free upon his death. Such a slave would become free no sooner than his master dies. Hence, the sale of such a slave is not permitted, because if he is sold, he would consequently be deprived of his promised freedom.

[1] *Mudabbar*: A slave whose master has stated he is to be set free after he dies.

4657. It was narrated from Jâbir that a man from among the *Ansâr* who was called Abû (Madhkûr) stated that a slave of his who was called Ya'qûb was to be set free after he died, and he did not own any other property apart from him. The Messenger of Allâh ﷺ called for him (the slave) to be brought and he said: "Who will buy him?" Nu'aim bin 'Abdullâh bought him for eight hundred *Dirhams*, and he gave it to him and said: "If one of you is poor, let him start with himself; if there is anything left over, (let him give it) to his dependents; if there is anything left over, (let him give it) to his relatives; and if there is anything left over, (let him give it) here and there." (*Sahîh*)

٤٦٥٧ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ أَبُو [مَذْكُورٍ] أَعْتَقَ غُلَامًا لَهُ عَنْ دُبُرٍ يُقَالُ لَهُ يَعْقُوبُ، لَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ، فَدَعَا بِهِ رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ يَشْتَرِيهِ؟» فَاشْتَرَاهُ نُعَيْمُ بْنُ عَبْدِ اللهِ بِثَمَانِمِائَةِ دِرْهَمٍ، فَدَفَعَهَا إِلَيْهِ وَقَالَ: «إِذَا كَانَ أَحَدُكُمْ فَقِيرًا فَلْيَبْدَأْ بِنَفْسِهِ، فَإِنْ كَانَ فَضْلًا فَعَلَى عِيَالِهِ، فَإِنْ كَانَ فَضْلًا فَعَلَى قَرَابَتِهِ أَوْ عَلَى ذِي رَحِمِهِ، فَإِنْ كَانَ فَضْلًا فَهٰهُنَا وَهٰهُنَا».

تخريج: أخرجه مسلم، الزكاة، باب الابتداء في النفقة بالنفس ثم أهله ثم القرابة، ح:٩٩٧ من حديث إسماعيل ابن علية به، وهو في الكبرى، ح:٦٢٤٩.

4658. It was narrated from Jâbir that the Prophet ﷺ sold a *Mudabbar*. (*Sahîh*)

٤٦٥٨ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ وَابْنُ أَبِي خَالِدٍ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ بَاعَ الْمُدَبَّرَ.

تخريج: أخرجه البخاري، البيوع، باب بيع المدبر، ح:٢٢٣٠ من حديث إسماعيل بن أبي خالد به، وهو في الكبرى، ح:٦٢٥٠.

Chapter 85. Selling A *Mukâtib*[1]

(المعجم ٨٥) - بَيْعُ الْمُكَاتَبِ (التحفة ٨٣)

4659. It was narrated from 'Âishah that Barîrah came to 'Âishah asking her to help her with her contract of

٤٦٥٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ،

[1] *Mukâtib*: A slave who has writ of manumission to buy his freedom from his master.

manumission. 'Âishah said: "Go back to your masters, and if they agree to let me pay off your contract of manumission, and let your loyalty be to me, then I will do it." Barîrah told her masters about that, but they refused and said: "If she wants to seek reward (with Allâh) by freeing you, let her do so, but your loyalty will be to us." She told the Messenger of Allâh ﷺ about that, and the Messenger of Allâh ﷺ said to her: "Buy her and set her free, and loyalty belongs to the one who set the slave free." Then the Messenger of Allâh ﷺ said: "What is the matter with people who stipulate conditions that are not in the Book of Allâh? Whoever stipulates something that is not in the Book of Allâh, it is not valid even if he stipulates one hundred conditions. The condition of Allâh is more deserving of being followed and is more binding." (*Sahîh*)

عَنْ عَائِشَةَ أَخْبَرَتْهُ أَنَّ بَرِيرَةَ جَاءَتْ عَائِشَةَ تَسْتَعِينُهَا فِي كِتَابَتِهَا شَيْئًا، فَقَالَتْ لَهَا عَائِشَةُ: ارْجِعِي إِلَى أَهْلِكِ، فَإِنْ أَحَبُّوا أَنْ أَقْضِيَ عَنْكِ كِتَابَتَكِ وَيَكُونُ وَلَاؤُكِ لِي فَعَلْتُ، فَذَكَرَتْ ذٰلِكَ بَرِيرَةُ لِأَهْلِهَا فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ وَيَكُونُ لَنَا وَلَاؤُكِ، فَذَكَرَتْ ذٰلِكَ لِرَسُولِ اللهِ ﷺ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «ابْتَاعِي وَأَعْتِقِي فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ». ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «مَا بَالُ أَقْوَامٍ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ، فَمَنِ اشْتَرَطَ شَيْئًا لَيْسَ فِي كِتَابِ اللهِ فَلَيْسَ لَهُ وَإِنِ اشْتَرَطَ مِائَةَ شَرْطٍ، [وَ]شَرْطُ اللهِ أَحَقُّ وَأَوْثَقُ».

تخريج: أخرجه البخاري، المكاتب، باب ما يجوز من شروط المكاتب ... إلخ، ح:٢٥٦١، ومسلم، العتق، باب بيان أن الولاء لمن أعتق، ح:١٥٠٤/٦ عن قتيبة به، وهو في الكبرٰى، ح:٦٢٥١.

Comments:

This narration has preceded in *Hadîth* 3481. Here, matter worth exploring is: Could a *Mukâtab* slave be sold? *Mukâtab* is a slave whose owner makes a settlement with him that if he pays this much sum of money in so many installments (or full payment at one go), over a stretch of time, he would gain freedom. Apparently, it is an agreement which cannot be breached.

Chapter 86. If A *Mukâtib* Is Sold Before He Pays Off His Contract Of Manumission...

(المعجم ٨٦) - الْمُكَاتَبُ يُبَاعُ قَبْلَ أَنْ يَقْضِيَ مِنْ كِتَابَتِهِ شَيْئًا (التحفة ٨٤)

4660. It was narrated that 'Âishah said: "Barîrah came to me and said: 'O 'Âishah, I have drawn up a

٤٦٦٠- أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي رِجَالٌ

مِنْ أَهْلِ الْعِلْمِ مِنْهُمْ يُونُسُ وَاللَّيْثُ أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُمْ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ! أَنَّهَا قَالَتْ: جَاءَتْ بَرِيرَةُ إِلَيَّ فَقَالَتْ: يَا عَائِشَةُ، إِنِّي كَاتَبْتُ أَهْلِي عَلَى تِسْعِ أَوَاقٍ فِي كُلِّ عَامٍ أُوقِيَّةٌ فَأَعِينِينِي، وَلَمْ تَكُنْ قَضَتْ مِنْ كِتَابَتِهَا شَيْئًا، فَقَالَتْ لَهَا عَائِشَةُ وَنَفِسَتْ فِيهَا: ارْجِعِي إِلَى أَهْلِكِ فَإِنْ أَحَبُّوا أَنْ أُعْطِيَهُمْ ذٰلِكَ جَمِيعًا وَيَكُونَ وَلَاؤُكِ لِي فَعَلْتُ، فَذَهَبَتْ بَرِيرَةُ إِلَى أَهْلِهَا فَعَرَضَتْ ذٰلِكَ عَلَيْهِمْ فَأَبَوْا وَقَالُوا: إِنْ شَاءَتْ أَنْ تَحْتَسِبَ عَلَيْكِ فَلْتَفْعَلْ وَيَكُونَ ذٰلِكَ لَنَا، فَذَكَرَتْ ذٰلِكَ عَائِشَةُ لِرَسُولِ اللهِ ﷺ فَقَالَ: «لَا يَمْنَعُكِ ذٰلِكَ مِنْهَا، ابْتَاعِي وَأَعْتِقِي فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ» فَفَعَلَتْ وَقَامَ رَسُولُ اللهِ ﷺ فِي النَّاسِ فَحَمِدَ اللهَ تَعَالَى ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَمَا بَالُ النَّاسِ يَشْتَرِطُونَ شُرُوطًا لَيْسَتْ فِي كِتَابِ اللهِ؟ مَنِ اشْتَرَطَ شَرْطًا لَيْسَ فِي كِتَابِ اللهِ فَهُوَ بَاطِلٌ، وَإِنْ كَانَ مِائَةَ شَرْطٍ، قَضَاءُ اللهِ أَحَقُّ وَشَرْطُ اللهِ أَوْثَقُ وَإِنَّمَا الْوَلَاءُ لِمَنْ أَعْتَقَ».

contract of manumission with my masters, (to buy my freedom) in return for nine *Uwqiyahs*, one *Uwqiyah* to be paid each year; help me.' She had not yet paid anything toward her contract of manumission.' 'Âishah, who liked her and wanted to help her, said: 'Go back to your masters and if they agree to let me pay the whole sum and that your loyalty will be to me, I will do it.' So Barîrah went to her masters and suggested that to them, but they refused and said: 'If she wants to seek reward (with Allâh) by freeing you, let her do so, but (your loyalty) will be to us.' 'Âishah told the Messenger of Allâh ﷺ about that and he said: 'Do not let that stop you. Buy her and set her free, and loyalty belongs to the one who sets the slave free.' So she did that, then the Messenger of Allâh ﷺ stood up before the people, praised and glorified Allâh, then said: 'What is the matter with people who stipulate conditions that are not in the Book of Allâh? Whoever stipulates a condition that is not in the Book of Allâh, it is invalid, even if there are a hundred conditions. The decree of Allâh takes priority, and the condition of Allâh is more binding. And loyalty belongs to the one who sets the slave free." (***Sahîh***)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:١٢٥٢ .

Chapter 87. Selling Loyalty (*Al-Walâ'*)

(المعجم ٨٧) - بَيْعُ الْوَلَاءِ (التحفة ٨٥)

4661. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ forbade selling loyalty or giving it away. (*Sahîh*)

٤٦٦١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ.

تخريج:أخرجه مسلم، العتق، باب النهي عن بيع الولاء وهبته، ح:١٥٠٦ من حديث عبيدالله ابن عمر به، وهو في الكبرٰى، ح:٦٢٥٣ .

Comments:

Walâ or the right of inheritance of a slave is the connection and relationship, which is established between the emancipator and the emancipated slave upon the latter's emancipation. Apparently, relationships and linkages could neither be sold nor could they be gifted to someone.

4662. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade selling loyalty or giving it away. (*Sahîh*)

٤٦٦٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ.

تخريج: **[إسناده صحيح]** وهو في الموطأ (يحيى):٢/٧٨٢، والكبرٰى، ح:٦٢٥٤، وهو متفق عليه من حديث عبدالله بن دينار به، وانظر السابق والآتي.

4663. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade selling loyalty or giving it away." (*Sahîh*)

٤٦٦٣ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ الْوَلَاءِ وَعَنْ هِبَتِهِ.

تخريج:أخرجه مسلم، العتق، باب النهي عن بيع الولاء وهبته، ح:١٥٠٦ عن علي بن حجر، والبخاري، العتق، باب بيع الولاء وهبته، ح:٢٥٣٥ من حديث شعبة به، وهو في الكبرٰى، ح:٦٢٥٥.

Chapter 88. Selling Water

(المعجم ٨٨) - بَيْعُ الْمَاءِ (التحفة ٨٦)

4664. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade selling water. (*Sahîh*)

٤٦٦٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى السِّينَانِيُّ عَنْ حُسَيْنٍ

ابْنِ وَاقِدٍ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ الْمَاءِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٦٢٥٦ * عطاء هو ابن أبي رباح.

Comments:

Water is the basic necessity of humans and animals. Survival without water is not possible. Besides, Allâh, Most High, has made available abundant water free of cost. If there is water in excess of quenching one's thirst, it is one's obligatory duty to provide it to others free of cost. And if it is in excess after meeting one's needs of taking a bath and making ablution, it is essential to provide it to others for bath and ablution, free of cost.

4665. Abû Al-Minhâl said: "I heard Iyâs bin 'Umar" – and on one occasion he said: "Ibn 'Abd – say: 'I heard the Messenger of Allâh ﷺ forbid the sale of water.'" (*Sahîh*) Qutaibah (one of the narrators) said: "I did not understand some of the statement of Abû Al-Minhâl as I wanted to."

٤٦٦٥ - أَخْبَرَنَا قُتَيْبَةُ وَعَبْدُ اللهِ بْنُ مُحَمَّدِ ابْنِ عَبْدِ الرَّحْمٰنِ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ أَبَا الْمِنْهَالِ يَقُولُ: سَمِعْتُ إِيَاسَ بْنَ عُمَرَ وَقَالَ مَرَّةً: ابْنَ عَبْدٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنْ بَيْعِ الْمَاءِ، قَالَ قُتَيْبَةُ: لَمْ أَفْقَهْ عَنْهُ بَعْضَ حُرُوفِ أَبِي الْمِنْهَالِ كَمَا أَرَدْتُ.

تخريج: [صحيح] أخرجه ابن ماجه، الرهون، باب النهي عن بيع الماء، ح:٢٤٧٦ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٦٢٥٧، وقال الترمذي، ح:١٢٧١ "حسن صحيح"، وصححه ابن الجارود، ح:٥٩٤، والحاكم على شرط مسلم:٢/ ٤٤، ٦١، ووافقه الذهبي.

Chapter 89. Selling Surplus Water

(المعجم ٨٩) - بَيْعُ فَضْلِ الْمَاءِ (التحفة ٨٧)

4666. It was narrated from Iyâs that the Messenger of Allâh ﷺ forbade selling surplus water. The keeper of Al-Wahaṭ[1] sold the surplus water of Al-Wahaṭ, and 'Abdullâh bin 'Amr disapproved of that. (*Sahîh*)

٤٦٦٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا دَاوُدُ عَنْ عَمْرٍو، عَنْ أَبِي الْمِنْهَالِ، عَنْ إِيَاسٍ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ، وَبَاعَ قَيِّمُ الْوَهَطِ فَضْلَ مَاءِ الْوَهَطِ فَكَرِهَهُ عَبْدُ اللهِ بْنُ عَمْرٍو.

[1] A water source in Aṭ-Ṭâ'if.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦٢٥٨، وأخرجه الترمذي، ح:١٢٧١ عن قتيبة به، * داود هو ابن عبدالرحمٰن العطار، وعمرو هو ابن دينار.

4667. Iyâs bin 'Abd, the Companion of the Prophet ﷺ said: "Do not sell surplus water, for the Prophet ﷺ forbade the sale of surplus water." (*Sahîh*)

٤٦٦٧ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو ابْنُ دِينَارٍ أَنَّ أَبَا الْمِنْهَالِ أَخْبَرَهُ أَنَّ إِيَاسَ بْنَ عَبْدٍ صَاحِبَ النَّبِيِّ ﷺ قَالَ: لَا تَبِيعُوا فَضْلَ الْمَاءِ، فَإِنَّ النَّبِيَّ ﷺ نَهَى عَنْ بَيْعِ فَضْلِ الْمَاءِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٦٢٥٩.

Chapter 90. Selling Wine

(المعجم ٩٠) - بَيْعُ الْخَمْرِ (التحفة ٨٨)

4668. It was narrated from Ibn Wa'lah Al-Misrî that he asked Ibn 'Abbâs about what is produced from grapes. Ibn 'Abbâs said: "A man gave the Messenger of Allâh ﷺ a skin full of wine, and the Prophet ﷺ said to him: 'Did you know that Allâh has forbidden it?' He whispered some thing and I did not understand what he whispered as I wanted to. I asked a person who was beside him and the Prophet ﷺ said to him: 'What are you whispering about?' He said: 'I told him to sell it.' The Prophet ﷺ said: 'The One Who forbade drinking it also forbade selling it.' Then he opened the vessels and poured out their contents." (*Sahîh*)

٤٦٦٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنِ ابْنِ وَعْلَةَ الْمِصْرِيِّ، أَنَّهُ سَأَلَ ابْنَ عَبَّاسٍ عَمَّا يُعْصَرُ مِنَ الْعِنَبِ؟ قَالَ ابْنُ عَبَّاسٍ: أَهْدَى رَجُلٌ لِرَسُولِ اللهِ ﷺ رَاوِيَةَ خَمْرٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «هَلْ عَلِمْتَ أَنَّ اللهَ عَزَّ وَجَلَّ حَرَّمَهَا؟» فَسَارَّ وَلَمْ أَفْهَمْ [مَا] سَارَّ كَمَا أَرَدْتُ، فَسَأَلْتُ إِنْسَانًا إِلَى جَنْبِهِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «بِمَ سَارَرْتَهُ؟» قَالَ: أَمَرْتُهُ أَنْ يَبِيعَهَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الَّذِي حَرَّمَ شُرْبَهَا حَرَّمَ بَيْعَهَا» فَفَتَحَ الْمَزَادَتَيْنِ حَتَّى ذَهَبَ مَا فِيهِمَا.

تخريج: أخرجه مسلم، المساقاة، باب تحريم بيع الخمر، ح:١٥٧٩ من حديث مالك به، وهو في الموطأ (يحيى): ٢/٨٤٦، والكبرى، ح:٦٢٦٠.

4669. It was narrated that 'Âishah said: "When the Verses of *Ribâ*

٤٦٦٩ - حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ:

حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ آيَاتُ الرِّبَا قَامَ رَسُولُ اللهِ ﷺ عَلَى الْمِنْبَرِ فَتَلَاهُنَّ عَلَى النَّاسِ، ثُمَّ حَرَّمَ التِّجَارَةَ فِي الْخَمْرِ.

were revealed, the Messenger of Allâh ﷺ stood up on the *Minbar* and recited them to the people, then he forbade dealing in wine." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، التفسير، باب: "وإن كان ذوعسرة فنظرة إلى ميسرة"، ح:٤٥٤٣ من حديث سفيان الثوري تعليقًا، ومسلم، المساقاة، باب تحريم بيع الخمر، ح:١٥٨٠ من حديث منصور به، وهو في الكبرى، ح:٦٢٦١.

Chapter 91. Selling Dogs

(المعجم ٩١) - بَابُ بَيْعِ الْكَلْبِ (التحفة ٨٩)

4670. Abû Mas'ûd 'Uqbah bin 'Amr said: "The Messenger of Allâh ﷺ forbade the price of a dog, the gift of a female fornicator, and the fee of a fortuneteller." (*Ṣaḥîḥ*)

٤٦٧٠ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ أَنَّهُ سَمِعَ أَبَا مَسْعُودٍ عُقْبَةَ بْنَ عَمْرٍو قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ، وَمَهْرِ الْبَغِيِّ، وَحُلْوَانِ الْكَاهِنِ.

تخريج: تقدم، ح:٤٢٩٧، وهو في الكبرى، ح:٦٢٦٢.

Comments:

(See No. 4697).

4671. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said – among the things that he forbade – 'And the price of a dog.'" (*Ṣaḥîḥ*)

٤٦٧١ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ ابْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ فِي أَشْيَاءَ حَرَّمَهَا: «وَثَمَنُ الْكَلْبِ».

تخريج: [صحيح] وهو في الكبرى، ح:٦٢٦٣ * ابن جريج عن عطاء قوي، وباقي السند صحيح، وللحديث شواهد كثيرة جدًا، راجع مسند الإمام أحمد: ١/٢٧٨ وغيره.

Chapter 92. Exceptions From That

(المعجم ٩٢) - مَا اسْتُثْنِيَ (التحفة ٩٠)

4672. It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ forbade the price of dogs and cats, except hunting dogs. **(*Ḍa'îf*)**

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is *Munkar*.

٤٦٧٢ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: أَخْبَرَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ ثَمَنِ الْكَلْبِ وَالسِّنَّوْرِ، إِلَّا كَلْبَ صَيْدٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا مُنْكَرٌ.

تخريج: [إسناده ضعيف] تقدم، ح: ٤٣٠٠، وهو في الكبرٰى، ح: ٦٢٦٤.

Chapter 93. Selling Pigs

(المعجم ٩٣) - بَيْعُ الْخِنْزِيرِ (التحفة ٩١)

4673. It was narrated from Jâbir bin 'Abdullâh that he heard the Messenger of Allâh ﷺ say, when he was in Makkah during the Year of the Conquest: "Allâh and His Messenger have forbidden the sale of wine, dead animals, pigs and idols." It was said: "O Messenger of Allâh, what do you think about the fat of the dead animal, for ships are caulked with it, skins are daubed with it and people use it in their lamps." He said: "No, it is *Ḥarâm*." And the Messenger of Allâh ﷺ then said: "May Allâh curse the Jews, for when Allâh, the Mighty and Sublime, forbade the meat (of dead animals) to them, they melted it down and sold it, and consumed its price." **(*Ṣaḥîḥ*)**

٤٦٧٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّهُ سَمِعَ رَسُولَ اللهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ وَالْمَيْتَةِ وَالْخِنْزِيرِ وَالْأَصْنَامِ». فَقِيلَ: يَا رَسُولَ اللهِ! أَرَأَيْتَ شُحُومَ الْمَيْتَةِ! فَإِنَّهُ يُطْلَى بِهَا السُّفُنُ، وَيُدَّهَنُ بِهَا الْجُلُودُ، وَيَسْتَصْبِحُ بِهَا النَّاسُ، فَقَالَ: «لَا، هُوَ حَرَامٌ» وَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «قَاتَلَ اللهُ الْيَهُودَ، إِنَّ اللهَ عَزَّ وَجَلَّ لَمَّا حَرَّمَ عَلَيْهِمْ شُحُومَهَا، جَمَّلُوهُ ثُمَّ بَاعُوهُ فَأَكَلُوا ثَمَنَهُ».

تخريج: [صحيح] تقدم، ح: ٤٢٦١، وهو في الكبرٰى، ح: ٦٢٦٥.

Comments:

(See No. 4261).

Chapter 94. Stud Fees For A Male Camel

(المعجم ٩٤) - بَيْعُ ضِرَابِ الْجَمَلِ
(التحفة ٩٢)

4674. Jâbir said: "The Messenger of Allâh ﷺ forbade charging stud fees for a camel, the sale of water, the renting of land for cultivation. Selling one's land and water, this is what the Prophet ﷺ forbade." (*Ṣaḥîḥ*)

٤٦٧٤ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ بَيْعِ ضِرَابِ الْجَمَلِ، وَعَنْ بَيْعِ الْمَاءِ، وَبَيْعِ الْأَرْضِ لِلْحَرْثِ، يَبِيعُ الرَّجُلُ أَرْضَهُ وَمَاءَهُ، فَعَنْ ذٰلِكَ نَهَى النَّبِيُّ ﷺ.

تخريج: أخرجه مسلم، المساقاة، باب تحريم بيع فضل الماء الذي يكون بالفلاة ... إلخ، ح:١٥٦٥/ ٣٥ من حديث ابن جريج به، وهو في الكبرٰى، ح:٦٢٦٦ .

4675. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade charging stud fees for a stallion." (*Ṣaḥîḥ*)

٤٦٧٥ - أَخْبَرَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عَلِيِّ ابْنِ الْحَكَمِ؛ ح وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ عَسْبِ الْفَحْلِ.

تخريج: أخرجه البخاري، الإجارة، باب عسب الفحل، ح:٢٢٨٤ من حديث إسماعيل بن إبراهيم به، وهو في الكبرٰى، ح:٦٢٦٧.

4676. It was narrated that Anas bin Mâlik said: "A man from Banu Aṣ-Ṣa'q, one of Banu Kilâb, came to the Messenger of Allâh ﷺ and asked him about charging stud fees for a stallion. He forbade him to do that, but he said: 'We give payment for that.'" (*Ṣaḥîḥ*)

٤٦٧٦ - أَخْبَرَنَا عِصْمَةُ بْنُ الْفَضْلِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ إِبْرَاهِيمَ بْنِ حُمَيْدٍ الرُّوَاسِيِّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ مُحَمَّدِ ابْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي الصَّعْقِ أَحَدِ بَنِي كِلَابٍ إِلَى رَسُولِ اللهِ ﷺ فَسَأَلَهُ عَنْ عَسْبِ الْفَحْلِ، فَنَهَاهُ عَنْ ذٰلِكَ فَقَالَ: إِنَّا نُكْرِمُ عَلَى ذٰلِكَ.

تخريج: [**صحيح**] أخرجه الترمذي، البيوع، باب ماجاء في كراهية عسب الفحل، ح:١٢٧٤ من حديث يحيى بن آدم به، وقال: "حسن غريب"، وهو في الكبرٰى، ح:٦٢٦٨، وللحديث شواهد.

4677. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade the earnings of a cupper, the price of a dog and stud fees for a stallion." (*Ṣaḥîḥ*)

٤٦٧٧ - **حَدَّثَنَا** مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ قَالَ: سَمِعْتُ ابْنَ أَبِي نُعْمٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ كَسْبِ الْحَجَّامِ، وَعَنْ ثَمَنِ الْكَلْبِ، وَعَنْ عَسْبِ الْفَحْلِ.

تخريج: [**إسناده صحيح**] أخرجه أحمد:٢/٢٩٩ عن محمد بن جعفر غندر به، وهو في الكبرٰى، ح:٦٢٦٩ * المغيرة هو ابن مقسم الضبي، وابن أبي نعم هو عبدالرحمٰن، وللحديث شواهد كثيرة.

4678. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade charging stud fees for a stallion." (*Ṣaḥîḥ*)

٤٦٧٨ - **أَخْبَرَنِي** مُحَمَّدُ بنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ هِشَامٍ، عَنِ ابْنِ أَبِي نُعْمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ عَسْبِ الْفَحْلِ.

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٦٢٧٠، وانظر الحديث السابق والآتي.

4679. It was narrated that (Abû Hurairah) said: "The Messenger of Allâh ﷺ forbade the price of a dog and stud fees for a stallion." (*Ṣaḥîḥ*)

٤٦٧٩ - **أَخْبَرَنَا** وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، [عن أبي هُرَيْرة] قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ ثَمَنِ الْكَلْبِ وَعَسْبِ الْفَحْلِ.

تخريج: [**صحيح**] أخرجه ابن ماجه، التجارات، باب النهي عن ثمن الكلب ومهر البغي ... إلخ، ح:٢١٦٠ من حديث محمد بن فضيل بن غزوان به، وهو في الكبرٰى، ح:٦٢٧١، وللحديث شواهد كثيرة جدًا.

Chapter 95. If A Man Buys A Product Then Becomes Bankrupt, And The Product Itself Is Found With Him

(المعجم ٩٥) - الرَّجُلُ يَبْتَاعُ البَيْعَ فَيُفْلِسُ وَيُوجَدُ المَتَاعُ بِعَيْنِهِ (التحفة ٩٣)

4680. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a person becomes bankrupt, then a man finds the goods that he sold to him with him, he has more right to them than anyone else." (*Ṣaḥîḥ*)

٤٦٨٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى، عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عُمَرَ ابْنِ عَبْدِ الْعَزِيزِ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «أَيُّمَا امْرِىءٍ أَفْلَسَ ثُمَّ وَجَدَ رَجُلٌ عِنْدَهُ سِلْعَتَهُ بِعَيْنِهَا، فَهُوَ أَوْلَى بِهِ مِنْ غَيْرِهِ».

تخريج: أخرجه مسلم، المساقاة، باب من أدرك ما باعه عند المشتري وقد أفلس، فله الرجوع فيه، ح:١٥٥٩ عن قتيبة، والبخاري، الاستقراض، باب: إذا وجد ماله عند مفلس في البيع... إلخ، ح:٢٤٠٢ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرٰى، ح:٦٢٧٢ * الليث هو ابن سعد.

4681. It was narrated from Abû Hurairah from the Prophet ﷺ, that if a man becomes bankrupt, then a specific item is found with him, and is recognized, then it belongs to the one who sold it to him. (*Ṣaḥîḥ*)

٤٦٨١ - أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ خَالِدٍ وَإِبْرَاهِيمُ بْنُ الْحَسَنِ - وَاللَّفْظُ لَهُ - قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي ابْنُ أَبِي حُسَيْنٍ أَنَّ أَبَا بَكْرِ ابْنَ مُحَمَّدِ بْنِ عَمْرِو بنِ حَزْمٍ أَخْبَرَهُ أَنَّ عُمَرَ ابْنَ عَبْدِ الْعَزِيزِ حَدَّثَهُ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَدِيثِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: عَنِ الرَّجُلِ يُعْدِمُ إِذَا وُجِدَ عِنْدَهُ الْمَتَاعُ بِعَيْنِهِ وَعَرَفَهُ أَنَّهُ لِصَاحِبِهِ الَّذِي بَاعَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٢٧٣.

4682. It was narrated that Abû Sa'eed Al-Khudrî said: "At the time of the Messenger of Allâh ﷺ, a man suffered loss of some fruit that he had purchased, and his debts increased. The Messenger of

٤٦٨٢ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ وَعَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ ابْنِ الْأَشَجِّ، عَنْ عِيَاضِ بْنِ عَبْدِ اللهِ، عَنْ

أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُصِيبَ رَجُلٌ فِي عَهْدِ رَسُولِ اللهِ ﷺ فِي ثِمَارٍ ابْتَاعَهَا، وَكَثُرَ دَيْنُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَصَدَّقُوا عَلَيْهِ» فَتَصَدَّقُوا عَلَيْهِ وَلَمْ يَبْلُغْ ذٰلِكَ وَفَاءَ دَيْنِهِ فَقَالَ رَسُولُ اللهِ ﷺ: «خذُوا مَا وَجَدْتُمْ وَلَيْسَ لَكُمْ إِلَّا ذٰلِكَ».

Allâh ﷺ said: 'Give him charity.' So the people gave him charity, but that was not enough to pay off his debts. The Messenger of Allâh ﷺ said: 'Take what you find, but you have no right to more than that.''' (meaning his creditors). (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦٢٧٤ .

Chapter 96. If A Man Sells An Item And A Third Party Has More Right To It

(المعجم ٩٦) - الرَّجُلُ يَبِيعُ السِّلْعَةَ فَيَسْتَحِقُّهَا مُسْتَحِقٌّ (التحفة ٩٤)

٤٦٨٣ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنِ ابْنِ جُرَيْجٍ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ قَالَ: حَدَّثَنِي أُسَيْدُ بْنُ حُضَيْرِ بْنِ سِمَاكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى أَنَّهُ إِذَا وَجَدَهَا فِي يَدِ الرَّجُلِ غَيْرِ الْمُتَّهِمِ، فَإِنْ شَاءَ أَخَذَهَا بِمَا اشْتَرَاهَا، وَإِنْ شَاءَ اتَّبَعَ سَارِقَهُ. وَقَضَى بِذٰلِكَ أَبُو بَكْرٍ وَعُمَرُ.

4683. Usaid bin Ḥudair bin Simâk narrated that the Messenger of Allâh ﷺ ruled that if a man found (his goods) in the possession of a man who was not guilty, then if he wished he could give the man what he had paid for it, or if he wished he could go after the one who had stolen it. Abû Bakr and 'Umar passed similar judgments. (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد:٤/ ٢٢٦ من حديث ابن جريج به، وصرح بالسماع، وهو في الكبرٰى، ح:٦٢٧٥ * أسيد بن حضير صحابي، وانظر الحديث الآتي.

٤٦٨٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ ذُؤَيْبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنِ ابْنِ جُرَيْجٍ: وَلَقَدْ أَخْبَرَنِي عِكْرِمَةُ ابْنُ خَالِدٍ أَنَّ أُسَيْدَ بْنَ [ظُهَيْرٍ] الْأَنْصَارِيَّ ثُمَّ أَحَدَ بَنِي حَارِثَةَ أَخْبَرَهُ: أَنَّهُ كَانَ عَامِلًا عَلَى الْيَمَامَةِ، وَأَنَّ مَرْوَانَ كَتَبَ إِلَيْهِ أَنَّ مُعَاوِيَةَ كَتَبَ إِلَيْهِ: أَنَّ أَيَّمَا رَجُلٍ سُرِقَ مِنْهُ سَرِقَةٌ فَهُوَ

4684. Usaid bin Ẓuhair Al-Anṣârî, who was one of Banu Ḥârithah narrated that there was the governor of Al-Yamâmah, and Marwân wrote to him saying that Mu'âwiyah had written to him, saying that any man who had something stolen from him had more right to it wherever he found it. Then Marwân wrote saying that to me (Usaid). I wrote to Marwân

أَحَقُّ بِهَا حَيْثُ وَجَدَهَا، ثُمَّ كَتَبَ بِذٰلِكَ مَرْوَانُ إِلَيَّ، فَكَتَبْتُ إِلَى مَرْوَانَ أَنَّ النَّبِيَّ ﷺ قَضَى بِأَنَّهُ إِذَا كَانَ الَّذِي ابْتَاعَهَا مِنَ الَّذِي سَرَقَهَا غَيْرُ مُتَّهِمٍ يُخَيَّرُ سَيِّدُهَا، فَإِنْ شَاءَ أَخَذَ الَّذِي سُرِقَ مِنْهُ بِثَمَنِهَا، وَإِنْ شَاءَ اتَّبَعَ سَارِقَهُ، ثُمَّ قَضَى بِذٰلِكَ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ، فَبَعَثَ مَرْوَانُ بِكِتَابِي إِلَى مُعَاوِيَةَ، وَكَتَبَ مُعَاوِيَةُ إِلَى مَرْوَانَ: إِنَّكَ لَسْتَ أَنْتَ وَلَا أُسَيْدٌ تَقْضِيَانِ عَلَيَّ، وَلٰكِنِّي أَقْضِي فِيمَا وُلِّيتُ عَلَيْكُمَا - فَأَنْفِذْ لِمَا أَمَرْتُكَ بِهِ، فَبَعَثَ مَرْوَانُ بِكِتَابِ مُعَاوِيَةَ فَقُلْتُ: لَا أَقْضِي بِهِ مَا وُلِّيتُ بِمَا قَالَ مُعَاوِيَةُ.

saying that the Prophet ﷺ had ruled that if the one who bought it from the one who stole it is not guilty of anything (and did not realize that it was stolen goods), then the owner has the choice: If he wishes, he may buy it from the one who bought it from the thief, or if he wishes he may go after the thief. Abû Bakr, 'Umar and 'Uthmân also passed judgment along these lines. Marwân sent my letter to Mu'âwiyah, and Mu'âwiyah wrote to Marwân (saying): 'Neither you nor Usaid are in a position to tell me what to do, rather I am the one who tells you what to do because I am superior in rank to you, so do what I tell you.' Marwân sent the letter of Mu'âwiyah to me, and I said: 'I will not judge according to Mu'âwiyah's opinion as long as I am the governor.'" (*Sahîh*)

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٦٢٧٦.

٤٦٨٥ - **حَدَّثَنَا** مُحَمَّدُ بْنُ دَاوُدَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ مُوسَى بْنِ السَّائِبِ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ رَسُولُ اللهِ ﷺ: «الرَّجُلُ أَحَقُّ بِعَيْنِ مَالِهِ إِذَا وَجَدَهُ، وَيَتْبَعُ الْبَائِعُ مَنْ بَاعَهُ».

4685. It was narrated from Samurah that the Messenger of Allâh ﷺ said: "A man has more right to his own wealth when he finds it, and the buyer should pursue the one who sold it to him." (*Da'îf*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، البيوع، باب: في الرجل يجد عين ماله عند رجل، ح:٣٥٣١ عن عمرو بن عون به، وهو في الكبرٰى، ح:٦٢٧٧ * قتادة عنعن تقدم، ح:٣٤، وللحديث شاهد ضعيف عند الدارقطني:٣/ ٢٨، وانظر الحديث الآتي.

٤٦٨٦ - **أَخْبَرَنَا** قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنِ

4686. It was narrated from Samurah that the Messenger of Allâh ﷺ said: "If a woman is

married off by two guardians, then the first marriage is the one that counts, and if a man sells something to two men, it belongs to the first one." (*Ḥasan*)

الْحَسَنِ، عَنْ سَمُرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ زَوَّجَهَا وَلِيَّانِ فَهِيَ لِلْأَوَّلِ مِنْهُمَا، وَمَنْ بَاعَ بَيْعًا مِنْ رَجُلَيْنِ فَهُوَ لِلْأَوَّلِ مِنْهُمَا».

تخريج: [حسن] أخرجه أبوداود، النكاح، باب إذا أنكح الوليان، ح:٢٠٨٨ من حديث قتادة به، وهو في الكبرٰى، ح:٦٢٧٨، وصححه ابن الجارود، وللحديث شواهد، في السنن الكبرٰى وتحفة الأشراف: "سعيد" بدل "شعبة".

Chapter 97. Borrowing

(المعجم ٩٧) - الِاسْتِقْرَاضُ (التحفة ٩٥)

4687. It was narrated from Ismâ'îl bin Ibrâhîm bin 'Abdullâh bin Abî Rabî'ah, from his father, that his grandfather said: "The Prophet ﷺ borrowed forty thousand from me, then some wealth came to him, and he paid me back and said: 'May Allâh bless your family and your wealth for you; the reward for lending is praise and repayment.'" (*Ḥasan*)

٤٦٨٧ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ أَبِي رَبِيعَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: اسْتَقْرَضَ مِنِّي النَّبِيُّ ﷺ أَرْبَعِينَ أَلْفًا، فَجَاءَهُ مَالٌ فَدَفَعَهُ إِلَيَّ وَقَالَ: «بَارَكَ اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالْأَدَاءُ».

تخريج: [حسن] أخرجه ابن ماجه، الصدقات، باب حسن القضاء، ح:٢٤٢٤ من حديث إسماعيل بن إبراهيم به، وهو في الكبرٰى، ح:٦٢٨٠، وحسنه العراقي (إتحاف السادة المتقين:٥/ ١١٤).

Comments:

It is permissible to take a loan in times of need, particularly for the needs of the community.

Chapter 98. Stern Warning Concerning Debt

(المعجم ٩٨) - التَّغْلِيظُ فِي الدَّيْنِ (التحفة ٩٦)

4688. It was narrated that Muḥammad bin Jaḥsh said: "We were sitting with the Messenger of Allâh ﷺ when he raised his head toward the sky, and put his palm on his forehead, then he said: '*Subḥân Allâh*, what a stern warning has been revealed!' We fell silent and were scared. The

٤٦٨٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا الْعَلَاءُ عَنْ أَبِي كَثِيرٍ مَوْلَى مُحَمَّدِ بْنِ جَحْشٍ، عَنْ مُحَمَّدِ بْنِ جَحْشٍ قَالَ: كُنَّا جُلُوسًا عِنْدَ رَسُولِ اللهِ ﷺ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، ثُمَّ وَضَعَ رَاحَتَهُ عَلَى جَبْهَتِهِ، ثُمَّ قَالَ: «سُبْحَانَ اللهِ مَاذَا نُزِّلَ مِنَ

التَّشْدِيدِ» فَسَكَتْنَا وَفَزِعْنَا، فَلَمَّا كَانَ مِنَ الْغَدِ سَأَلْتُهُ: يَا رَسُولَ اللهِ! مَا هٰذَا التَّشْدِيدُ الَّذِي نُزِّلَ؟ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ رَجُلًا قُتِلَ فِي سَبِيلِ اللهِ ثُمَّ أُحْيِيَ ثُمَّ قُتِلَ ثُمَّ أُحْيِيَ ثُمَّ قُتِلَ وَعَلَيْهِ دَيْنٌ، مَا دَخَلَ الْجَنَّةَ حَتَّى يُقْضَى عَنْهُ دَيْنُهُ».

following day I asked him: 'O Messenger of Allâh, what is this stern warning that has been revealed?' He said: 'By the One in Whose hand is my soul, if a man were to be killed in the cause of Allâh then brought back to life, then killed, then brought back to life, then killed, but he owed a debt, he would not enter Paradise until his debt was paid off.''' (*Sahîh*)

تخريج: [**إسناده صحيح**] أخرجه أحمد: ٥/ ٢٩٠ من حديث إسماعيل بن جعفر به، وهو في الكبرٰى، ح: ٦٢٨١.

٤٦٨٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا الثَّوْرِيُّ عَنْ أَبِيهِ، عَنِ الشَّعْبِيِّ، عَنْ سَمْعَانَ، عَنْ سَمُرَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي جَنَازَةٍ، فَقَالَ: «أَهٰهُنَا مِنْ بَنِي فُلَانٍ أَحَدٌ». ثَلَاثًا، فَقَامَ رَجُلٌ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «مَا مَنَعَكَ فِي الْمَرَّتَيْنِ الْأُولَيَيْنِ أَنْ لَا تَكُونَ أَجَبْتَنِي؟ أَمَا إِنِّي لَمْ أُنَوِّهْ بِكَ إِلَّا بِخَيْرٍ، إِنَّ فُلَانًا لِرَجُلٍ مِنْهُمْ مَاتَ مَأْسُورٌ بِدَيْنِهِ».

4689. It was narrated that Samurah said: "We were with the Prophet ﷺ at a funeral, and he said: 'Is there anyone from banu so and so here?' He said this three times. Then a man stood up, and he said to him: 'What kept you from answering the first two times? I am not going to say anything but good to you. so and so (mentioning the name of a man from among them) has died and he is being detained (from entering Paradise) because of his debt.''' (*Da'îf*)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، البيوع، باب: في التشديد في الدين، ح: ٣٣٤١ من حديث سعيد بن مسروق عن الثوري به، وهو في الكبرٰى، ح: ٦٢٨٢ * سمعان ثقة، وقال البخاري: "لا نعرف سمعان سماعًا من سمرة ولا للشعبي سماعًا منه"، وإذا ثبت سماعهما فالحديث صحيح.

Comments:

'He is detained from entering Paradise' — his debt should be immediately repaid on his behalf, so that he could be set free or could enter Paradise.

Chapter 99. Leniency Concerning That

(المعجم ٩٩) - التَّسْهِيلُ فِيهِ (التحفة ٩٧)

4690. It was narrated that 'Imrân bin Hudhaifah said: "Maimûnah used to take out loans frequently, and some of her family criticized her and denounced her for that. She said: 'I will not stop taking loans, for I heard my close friend and my beloved say: "There is no one who takes out a loan, and Allâh knows that he intends to pay it back, but Allâh will pay it back for him in this world." (*Hasan*)

٤٦٩٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ زِيَادِ بْنِ عَمْرِو ابْنِ هِنْدٍ، عَنْ عِمْرَانَ بْنِ حُذَيْفَةَ قَالَ: كَانَتْ مَيْمُونَةُ تَدَّانُ وَتُكْثِرُ، فَقَالَ لَهَا أَهْلُهَا فِي ذٰلِكَ وَلَامُوهَا وَوَجَدُوا عَلَيْهَا، فَقَالَتْ: لَا أَتْرُكُ الدَّيْنَ وَقَدْ سَمِعْتُ خَلِيلِي وَصَفِيِّي ﷺ يَقُولُ: «مَا مِنْ أَحَدٍ يَدَّانُ دَيْنًا فَعَلِمَ اللهُ أَنَّهُ يُرِيدُ قَضَاءَهُ إِلَّا أَدَّاهُ اللهُ عَنْهُ فِي الدُّنْيَا».

تخريج: [حسن] أخرجه ابن ماجه، الصدقات، باب من ادان دينًا وهو ينوي قضاءه، ح:٢٤٠٨ من حديث منصور بن المعتمر به، وهو في الكبرٰى، ح:٦٢٨٥، وصححه ابن حبان، ح:١١٥٧ * عمران لم يوثقه غير ابن حبان، وللحديث شواهد.

Comments:

Allâh grants him a graceful success and helps him repay the debt, or causes a righteous person to pay his debt on his behalf.

4691. It was narrated from 'Ubaidullâh bin 'Abdullâh bin 'Utbah that Maimûnah, the wife of the Prophet ﷺ, took a loan, and it was said to her: "O Mother of the Believers, why have you taken a loan when you do not have the means to pay it off?" She said: "I heard the Messenger of Allâh ﷺ say: 'Whoever takes a loan intending to pay it back, Allâh, the Mighty and Sublime, will help him.'" (*Hasan*)

٤٦٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ: أَنَّ مَيْمُونَةَ زَوْجَ النَّبِيِّ ﷺ اسْتَدَانَتْ، فَقِيلَ لَهَا: يَا أُمَّ الْمُؤْمِنِينَ! تَسْتَدِينِينَ وَلَيْسَ عِنْدَكِ وَفَاءٌ؟ قَالَتْ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَخَذَ دَيْنًا وَهُوَ يُرِيدُ أَنْ يُؤَدِّيَهُ أَعَانَهُ اللهُ عَزَّ وَجَلَّ».

تخريج: [حسن] وهو في الكبرٰى، ح:٦٢٨٦، وللحديث شواهد، منها الحديث السابق.

Chapter 100. When A Rich Man Takes A Long Time To Repay A Debt

(المعجم ١٠٠) - مَطْلُ الْغَنِيِّ (التحفة ٩٨)

4692. It was narrated that Abû Hurairah said: "The Messenger of

٤٦٩٢ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ:

حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ، وَالظُّلْمُ مَطْلُ الْغَنِيِّ».

Allâh ﷺ said: 'If one of you is referred to a rich man (to help repay a debt), he should accept that referral, and (wrongdoing) is when a rich man takes a long time to repay a debt.'" (*Sahîh*)

تخريج: أخرجه البخاري، الحوالات، باب: إن أحال دين الميت على رجل ... إلخ، ح:٢٢٨٨ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٦٢٨٧ .

٤٦٩٣ - **أَخْبَرَنِي** مُحَمَّدُ بْنُ آدَمَ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ وَبْرِ بْنِ أَبِي دُلَيْلَةَ، عَنْ مُحَمَّدِ بْنِ مَيْمُونٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ».

4693. It was narrated from 'Amr bin Ash-Sharîd, that his father said: "The Messenger of Allâh ﷺ said: 'If one who can afford it delays repayment, his honor and punishment become permissible.'" (*Hasan*)

تخريج: **[إسناده حسن]** أخرجه أبو داود، القضاء، باب: في الدين هل يحبس به، ح:٣٦٢٨ من حديث عبدالله بن المبارك به، وهو في الكبرى، ح:٦٢٨٨، وعلقه البخاري في صحيحه، وصححه ابن حبان، ح:١١٦٤، والحاكم:٤/١٠٢، ووافقه الذهبي، وحسنه الحافظ في الفتح.

٤٦٩٤ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا وَبْرُ بْنُ أَبِي دُلَيْلَةَ الطَّائِفِيُّ عَنْ مُحَمَّدِ بْنِ مَيْمُونِ بْنِ مُسَيْكَةَ وَأَثْنَى عَلَيْهِ خَيْرًا، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَيُّ الْوَاجِدِ يُحِلُّ عِرْضَهُ وَعُقُوبَتَهُ».

4694. It was narrated from 'Amr bin Ash-Sharîd, from his father, that the Messenger of Allâh ﷺ said: "If one who can afford it delays repayment, his honor and punishment become permissible." (*Hasan*)

تخريج: **[إسناده حسن]** انظر الحديث السابق، وهو في الكبرى، ح:٦٢٨٩.

Chapter 101. Transferring Debts

(المعجم ١٠١) - **الْحَوَالَةُ** (التحفة ٩٩)

٤٦٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي

4695. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Wrongdoing is when a rich man takes a long time to repay a debt, and if one of you is referred to a rich man (to help

repay debt), he should accept that referral.'" (*Ṣaḥîḥ*)

هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَطْلُ الْغَنِيِّ ظُلْمٌ، وَإِذَا أُتْبِعَ أَحَدُكُمْ عَلَى مَلِيءٍ فَلْيَتْبَعْ».

تخريج: أخرجه البخاري، الحوالات، باب الحوالة وهل يرجع في الحوالة؟، ح: ٢٢٨٧، ومسلم، المساقاة، باب تحريم مطل الغني وصحة الحوالة ... إلخ، ح: ١٥٦٤ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٦٧٤، والكبرى، ح: ٦٢٩٠.

Chapter 102. Taking On Another's Debt

(المعجم ١٠٢) - الْكِفَالَةُ بِالدَّيْنِ (التحفة ١٠٠)

4696. It was narrated from 'Abdullâh bin Abî Qatadâh, from his father, that a man from among the *Anṣâr* was brought to the Prophet ﷺ for him to offer the funeral prayer, and he said: "Your companion owes a debt." Abû Qatâdah said: "I will guarantee it for him." The Prophet ﷺ said: "In full?" He said: "In full." (*Ṣaḥîḥ*)

٤٦٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ عُثْمَانَ بْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ أُتِيَ بِهِ النَّبِيُّ ﷺ لِيُصَلِّيَ عَلَيْهِ فَقَالَ: «إِنَّ عَلَى صَاحِبِكُمْ دَيْنًا» فَقَالَ أَبُو قَتَادَةَ: أَنَا أَتَكَفَّلُ بِهِ، قَالَ: «بِالْوَفَاءِ؟». قَالَ: بِالْوَفَاءِ.

تخريج: [إسناده صحيح] تقدم، ح: ١٩٦٢، وهو في الكبرى، ح: ٦٢٩١.

Chapter 103. Encouragement To Pay Off Well

(المعجم ١٠٣) - التَّرْغِيبُ فِي حُسْنِ الْقَضَاءِ (التحفة ١٠١)

4697. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The best of you is the one who is best in repaying." (*Ṣaḥîḥ*)

٤٦٩٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ صَالِحٍ عَنْ سَلَمَةَ ابْنِ كُهَيْلٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «خِيَارُكُمْ أَحْسَنُكُمْ قَضَاءً».

تخريج: [صحيح] تقدم، ح: ٤٦٢٢، وهو في الكبرى، ح: ٦٢٩٢.

Chapter 104. Being Kind When Asking For Repayment

(المعجم ١٠٤) - حُسْنُ الْمُعَامَلَةِ وَالرِّفْقُ فِي الْمُطَالَبَةِ (التحفة ١٠٢)

4698. It was narrated from Abû

٤٦٩٨ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ:

حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ رَجُلًا لَمْ يَعْمَلْ خَيْرًا قَطُّ، وَكَانَ يُدَايِنُ النَّاسَ، فَيَقُولُ لِرَسُولِهِ: خُذْ مَا تَيَسَّرَ وَاتْرُكْ مَا عَسُرَ وَتَجَاوَزْ لَعَلَّ اللهَ تَعَالَى أَنْ يَتَجَاوَزَ عَنَّا، فَلَمَّا هَلَكَ قَالَ اللهُ عَزَّ وَجَلَّ لَهُ: هَلْ عَمِلْتَ خَيْرًا قَطُّ؟ قَالَ: لَا، إِلَّا أَنَّهُ كَانَ لِي غُلَامٌ وَكُنْتُ أُدَايِنُ النَّاسَ، فَإِذَا بَعَثْتُهُ لِيَتَقَاضَى قُلْتُ لَهُ: خُذْ مَا تَيَسَّرَ وَاتْرُكْ مَا عَسُرَ وَتَجَاوَزْ لَعَلَّ اللهَ يَتَجَاوَزُ عَنَّا، قَالَ اللهُ تَعَالَى: قَدْ تَجَاوَزْتُ عَنْكَ».

Hurairah that the Messenger of Allâh ﷺ said: "There was a man who never did any good deed, but he used to lend to people and he would say to his messenger: 'Take what can be paid easily and leave what is difficult; let them off, and perhaps Allâh, the Most High, will let us off.' When he died, Allâh, the Mighty and Sublime, said to him: 'Did you ever do any good deed?' He said: 'No, but I had a slave and I used to lend to people. When I sent him to collect the debts I said to him: Take what can be paid easily and leave what is difficult; let them off, and perhaps Allâh will let us off." Allâh, the Most High, said: 'I have let you off.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] أخرجه أحمد: ٢/ ٣٦١ من حديث الليث بن سعد به، وهو في الكبرى، ح: ٦٢٩٣، وصححه الحاكم على شرط مسلم: ٢/ ٢٨، ووافقه الذهبي * ابن عجلان عنعن، وتابعه هشام بن سعد عند أبي نعيم في حلية الأولياء: ٨/ ٣٢٦ مختصرًا، وللحديث شواهد، منها الحديث الآتي.

٤٦٩٩ - **أَخْبَرَنَا** هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «كَانَ رَجُلٌ يُدَايِنُ النَّاسَ، وَكَانَ إِذَا رَأَى إِعْسَارَ الْمُعْسِرِ قَالَ لِفَتَاهُ: تَجَاوَزْ عَنْهُ لَعَلَّ اللهَ تَعَالَى يَتَجَاوَزُ عَنَّا، فَلَقِيَ اللهَ فَتَجَاوَزَ عَنْهُ».

4699. Abû Hurairah said: The Prophet ﷺ said: "A man used to lend to people, but if he realized that someone was going through hardship, he would say to his slave: 'Let him off, perhaps Allâh, the Most High, will let us off.' And when he met Allâh, He let him off." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، البيوع، باب من أنظر معسرًا، ح: ٢٠٧٨ عن هشام بن عمار، ومسلم، المساقاة، باب فضل إنظار المعسر والتجاوز في الاقتضاء من الموسر والمعسر، ح: ١٥٦٢ من حديث الزهري به، وهو في الكبرى، ح: ٦٢٩٤ * يحيى هو ابن حمزة.

4700. It was narrated that 'Uthmân bin 'Affân said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighty and Sublime, admitted to Paradise a man who was easygoing in buying and selling, in paying off debts and asking for repayment.'" (*Sahîh*)

٤٧٠٠ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ، عَنْ يُونُسَ، عَنْ عَطَاءِ بْنِ فَرُّوخَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَدْخَلَ اللهُ عَزَّ وَجَلَّ رَجُلًا كَانَ سَهْلًا مُشْتَرِيًا وَبَائِعًا، وَقَاضِيًا وَمُقْتَضِيًا الْجَنَّةَ».

تخريج: [**صحيح**] أخرجه ابن ماجه، التجارات، باب السماحة في البيع، ح:٢٢٠٢ من حديث إسماعيل ابن علية به، وهو في الكبرٰى، ح:٦٢٩٥ * عطاء لم يلق عثمان رضي الله عنه، وله شواهد عند البخاري، ح:٢٠٦٧ وغيره.

Chapter 105. Partnership Without Contributing

(المعجم ١٠٥) - الشَّرِكَةُ بِغَيْرِ مَالٍ (التحفة ١٠٣)

4701. It was narrated that 'Abdullâh said: "Sa'd, 'Ammâr and I entered into a partnership on the Day of Badr, (agreeing to share) whatever was allotted to us. 'Ammâr and I did not get anything, but Sa'd got two prisoners." (*Da'îf*)

٤٧٠١ - أَخْبَرَنِي عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: اشْتَرَكْتُ أَنَا وَعَمَّارٌ وَسَعْدٌ يَوْمَ بَدْرٍ، فَجَاءَ سَعْدٌ بِأَسِيرَيْنِ وَلَمْ أَجِيءْ أَنَا وَعَمَّارٌ بِشَيْءٍ.

تخريج: [**إسناده ضعيف**] تقدم، ح:٣٩٦٩، وهو في الكبرٰى، ح:٦٢٩٦.

Comments:

'Partnership signifies whatever portion one receives; 'we would distribute it equally among us.' There is no harm in this kind of partnership when a couple of people work together and they become equal partners in whatever income they procure.

4702. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "Whoever sets free his share of a slave should set him free completely from his own wealth, if he has enough wealth to cover the price of the slave." (*Sahîh*)

٤٧٠٢ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْتَقَ شِرْكًا لَهُ فِي عَبْدٍ أُتِمَّ مَا بَقِيَ فِي مَالِهِ، إِنْ كَانَ لَهُ مَالٌ يَبْلُغُ ثَمَنَ الْعَبْدِ».

تخريج: أخرجه مسلم، الأيمان، باب: من أعتق شركًا له في عبد، ح:١٥٠١/٥١ بعد، ح:١٦٦٧ من حديث عبدالرزاق به، وهو في الكبرٰى، ح:٦٢٩٧ .

Chapter 106. Shared Ownership Of Slaves

(المعجم ١٠٦) - الشَّرِكَةُ فِي الرَّقِيقِ (التحفة ١٠٤)

4703. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever sets free his share of a slave, and he has sufficient wealth to set him free completely by paying the price of the slave, then he should set him free with his own wealth.'" (*Sahîh*)

٤٧٠٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ أَعْتَقَ شِرْكًا لَهُ فِي مَمْلُوكٍ وَكَانَ لَهُ مِنَ الْمَالِ مَا يَبْلُغُ ثَمَنَهُ بِقِيمَةِ الْعَبْدِ، فَهُوَ عَتِيقٌ مِنْ مَالِهِ».

تخريج: أخرجه البخاري، الشركة، باب تقويم الأشياء بين الشركاء بقيمة عدل، ح:٢٤٩١، ومسلم، ح:١٥٠١ (انظر الحديث السابق) من حديث أيوب السختياني به، وهو في الكبرٰى، ح:٦٢٩٨ .

Chapter 107. Shared Ownership Of Date Palms

(المعجم ١٠٧) - الشَّرِكَةُ فِي النَّخْلِ (التحفة ١٠٥)

4704. It was narrated from Jâbir that the Prophet ﷺ said: "Any one of you who has land, or date palm trees, he should not sell them until he offers them to his partner first." (*Sahîh*)

٤٧٠٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيُّكُمْ كَانَتْ لَهُ أَرْضٌ أَوْ نَخْلٌ فَلَا يَبِعْهَا حَتَّى يَعْرِضَهَا عَلَى شَرِيكِهِ».

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الشفعة، باب من باع رباعًا فليؤذن شريكه، ح:٢٤٩٢ من حديث سفيان بن عيينة به، وصرح هو وأبو الزبير بالسماع عند الحميدي، ح:١٢٨١ (بتحقيقي)، وصححه ابن الجارود، ح:٦٤١، وهو في الكبرٰى، ح:٦٢٩٩، وأخرجه مسلم من طريق آخر عن أبي الزبير به، وانظر الحديث الآتي.

Chapter 108. Shared Ownership Of Houses

(المعجم ١٠٨) - الشَّرِكَةُ فِي الرِّبَاعِ (التحفة ١٠٦)

4705. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ

٤٧٠٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا ابْنُ إِدْرِيسَ عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي

الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَضَى رَسُولُ اللهِ ﷺ بِالشُّفْعَةِ فِي كُلِّ شَرِكَةٍ لَمْ تُقْسَمْ رَبْعَةٍ وَحَائِطٍ لَا يَحِلُّ لَهُ أَنْ يَبِيعَهُ حَتَّى يُؤْذِنَ شَرِيكَهُ، فَإِنْ شَاءَ أَخَذَ وَإِنْ شَاءَ تَرَكَ، وَإِنْ بَاعَ وَلَمْ يُؤْذِنْهُ فَهُوَ أَحَقُّ بِهِ.

ruled that pre-emption is to be given in everything that is shared in which the division is not clear, whether it is a house or a garden. It is not permissible to sell it before informing one's partner, who may take it or leave it, as he wishes. He (the share-owner) sells it without informing him, then he has more right to it." (*Sahîh*)

تخريج: **[صحيح]** تقدم، ح:٤٦٥٠، وهو في الكبرى، ح:٦٣٠٠، وأخرجه مسلم من حديث ابن جريج به.

Comments:

(See No. 4650).

(المعجم ١٠٩) - ذِكْرُ الشُّفْعَةِ وَأَحْكَامِهَا (التحفة ١٠٧)

Chapter 109. Pre-Emption And Its Rulings

٤٧٠٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِي رَافِعٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْجَارُ أَحَقُّ بِسَقَبِهِ».

4706. It was narrated that Abû Râfi' said: "The Messenger of Allâh ﷺ said: 'The neighbor has more right to property that is near.'"

تخريج: أخرجه البخاري، الحيل، باب: في الهبة والشفعة، ح:٦٩٧٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٦٣٠١.

Comments:

In the *Sunan* and *Musnad Ahmad*, there occurs a narration of the same signification, transmitted Jâbir ﷺ. It also contains the condition provided their pathway is one. So to speak, a neighbor has the right of pre-emption (*Shuf'a*) if he is a partner in the pathway, etc. In this way, all the narrations would be acted upon or brought into practice. Some venerable individuals bestow the right of pre-emption to a neighbor irrespective of whether or not he is a partner from any dimension. But this would contravene the agreed upon narrations of the two *Sahîhs* (*Al-Bukhârî* and *Muslim*), in which there is negation of pre-emption after the formal distribution of property and the pathways having been separate (for instance, see No. 4708).

٤٧٠٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ عَمْرِو بْنِ

4707. It was narrated from 'Amr bin Ash-Sharîd, from his father, that a man said: "O Messenger of Allâh, no one else has any share in

الشَّرِيدِ، عَنْ أَبِيهِ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! أَرْضِي لَيْسَ لِأَحَدٍ فِيهَا شَرِكَةٌ وَلَا قِسْمَةٌ إِلَّا الْجُوَارَ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْجَارُ أَحَقُّ بِسَقَبِهِ».

my land, but there are neighbors." He said: "The neighbor has more right to property that is near." (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، الشفعة، باب الشفعة بالجوار، ح:٢٤٩٦ من حديث حسين المعلم به، وهو في الكبرٰى، ح:٦٣٠٢ .

Comments:

Provided the pathway is one and the same.

٤٧٠٨ - أَخْبَرَنَا هِلَالُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الشُّفْعَةُ فِي كُلِّ مَالٍ لَمْ يُقْسَمْ، فَإِذَا وَقَعَتِ الْحُدُودُ وَعُرِفَتِ الطُّرُقُ فَلَا شُفْعَةَ».

4708. It was narrated from Abû Salamah that the Messenger of Allâh ﷺ said: "Pre-emption takes effect in all cases where land has not been divided. But if the boundaries have been set, and the roads laid out, then there is no pre-emption." (*Ṣaḥîḥ*)

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٦٣٠٣، وأخرجه البخاري، ح:٢٢١٣، ٢٢١٤ وغيره عن معمر عن الزهري عن أبي سلمة عن جابر به متصلاً، وبه صح الحديث، وله شواهد كثيرة.

٤٧٠٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ أَبِي رِزْمَةَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ حُسَيْنٍ - وَهُوَ ابْنُ وَاقِدٍ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَضَى رَسُولُ اللهِ ﷺ بِالشُّفْعَةِ وَالْجِوَارِ.

4709. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ decreed the principle of pre-emption, and the (rights of) neighbors." (*Ṣaḥîḥ*)

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٦٣٠٤، وأخرجه مسلم، ح:١٦٠٨/ ١٣٥ من حديث أبي الزبير به مطولاً، لغير ذكر "الجوار"، وللحديث شواهد.

The Book Of Oaths (*Qasâmah*)[1] Retaliation And Blood Money

(المعجم ٤٥) - كِتَابُ الْقَسَامَةِ وَالْقَوَدِ وَالدِّيَاتِ (التحفة ٢٨)

Chapter 1. *Qasâmah* During The *Jâhiliyyah*

(المعجم ١) - [ذِكْرُ الْقَسَامَةِ الَّتِي كَانَتْ فِي الْجَاهِلِيَّةِ] (التحفة ١)

4710. It was narrated that Ibn 'Abbâs said: "The first instance of *Qasâmah* during the *Jâhiliyyah* involved a man from Banu Hâshim who was employed by a man from Quraish, from another branch of the tribe. He went out with him, driving his camels, and another man from Banu Hâshim passed by them. The leather rope of that man's bag broke, so he said (to the hired worker): 'Help me by giving me a rope with which to tie the handle of my bag, lest the camels run away from me.' So he gave him a rope and he tied his bag with it. When they halted, all the camels' legs were hobbled except one camel. The one who had hired him said: 'Why is this camel, out of all of them, not hobbled?' He said: 'There is no rope for it.' He said: 'Where is its rope?' He said: 'A man from Banu Hâshim passed by and the leather rope of his bag had broken, and he asked me to help him; he said: "Help me by giving me a rope with which to tie the handle of my bag lest the camels run away from me, so I gave him a

٤٧١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو مَعْمَرٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا قَطَنٌ أَبُو الْهَيْثَمِ قَالَ: حَدَّثَنَا أَبُو يَزِيدَ الْمَدَنِيُّ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَوَّلُ قَسَامَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ، كَانَ رَجُلٌ مِنْ بَنِي هَاشِمٍ اسْتَأْجَرَهُ رَجُلٌ مِنْ قُرَيْشٍ مِنْ فَخِذِ أَحَدِهِمْ، قَالَ: فَانْطَلَقَ مَعَهُ فِي إِبِلِهِ، فَمَرَّ بِهِ رَجُلٌ مِنْ بَنِي هَاشِمٍ قَدِ انْقَطَعَتْ عُرْوَةُ جُوَالِقِهِ فَقَالَ أَغِثْنِي بِعِقَالٍ أَشُدُّ بِهِ عُرْوَةَ جُوَالِقِي لَا تَنْفِرُ الْإِبِلُ فَأَعْطَاهُ عِقَالًا يَشُدُّ بِهِ عُرْوَةَ جُوَالِقِهِ، فَلَمَّا نَزَلُوا وَعُقِلَتِ الْإِبِلُ إِلَّا بَعِيرًا وَاحِدًا، فَقَالَ الَّذِي اسْتَأْجَرَهُ: مَا شَأْنُ هٰذَا الْبَعِيرِ لَمْ يُعْقَلْ مِنْ بَيْنِ الْإِبِلِ؟ قَالَ: لَيْسَ لَهُ عِقَالٌ، قَالَ: فَأَيْنَ عِقَالُهُ؟ قَالَ: مَرَّ بِي رَجُلٌ مِنْ بَنِي هَاشِمٍ قَدِ انْقَطَعَتْ عُرْوَةُ جُوَالِقِهِ فَاسْتَغَاثَنِي فَقَالَ: أَغِثْنِي بِعِقَالٍ أَشُدُّ بِهِ عُرْوَةَ جُوَالِقِي لَا تَنْفِرُ الْإِبِلُ فَأَعْطَيْتُهُ عِقَالًا، فَحَذَفَهُ بِعَصًا كَانَ فِيهَا أَجَلُهُ، فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: أَتَشْهَدُ الْمَوْسِمَ؟

[1] *Qasâmah*: an oath taken by some people concerning the accusation of having killed somebody.

rope." He struck him with a stick, which led to his death. Then a man from Yemen passed by him (the man from Banu Hâshim, just before he died) and he (the Hâshimî man) said: 'Are you going to attend the Pilgrimage?' He said: 'I do not think I will attend it, but perhaps I will attend it.' He said: 'Will you convey a message from me once in your lifetime?' He said: 'Yes.' He said: 'If you attend the Pilgrimage, then call out, O family of Quraish! If they respond, then call out, O family of Hâshim! If they respond, then ask for Abû Ṭâlib, and tell him that so and so killed me for a rope.' Then the hired worker died. When the one who had hired him came, Abû Ṭâlib went to him and said: 'What happened to our companion?' He said: 'He fell sick and I took good care of him, but he died, so I stopped and buried him.' He said: 'He deserved that from you.' Some time passed, then the Yemeni man who had been asked to convey the message arrived at the time of the Pilgrimage. He said: 'O family of Quraish!' And they said: 'Here is Quraish.' He said: 'O family of Banu Hâshim!' They said: 'Here are Banu Hâshim.' He said: 'Where is Abû Ṭâlib?' He said: 'Here is Abû Ṭâlib.' He said: 'so and so asked me to convey a message to you, that so and so killed him for a camel's rope.' Abû Ṭâlib went to him and said: 'Choose one of three alternatives that we are offering you. If you wish, you may give us

قَالَ: مَا أَشْهَدُ وَرُبَّمَا شَهِدْتُ، قَالَ: هَلْ أَنْتَ مُبَلِّغٌ عَنِّي رِسَالَةً مَرَّةً مِنَ الدَّهْرِ؟ قَالَ: نعم. قال: إِذَا شَهِدْتَ الْمَوْسِمَ فَنَادِ يَا آلَ قُرَيْشٍ! فَإِذَا أَجَابُوكَ فَنَادِ يَا آلَ هَاشِمٍ! فَإِذَا أَجَابُوكَ فَسَلْ عَنْ أَبِي طَالِبٍ فَأَخْبِرْهُ أَنَّ فُلَانًا قَتَلَنِي فِي عِقَالٍ وَمَاتَ الْمُسْتَأْجَرُ، فَلَمَّا قَدِمَ الَّذِي اسْتَأْجَرَهُ أَتَاهُ أَبُو طَالِبٍ فَقَالَ: مَا فَعَلَ صَاحِبُنَا؟ قَالَ: مَرِضَ فَأَحْسَنْتُ الْقِيَامَ عَلَيْهِ ثُمَّ مَاتَ فَنَزَلْتُ فَدَفَنْتُهُ، فَقَالَ: كَانَ ذا أَهْلِ ذَاكَ مِنْكَ فَمَكَثَ حِينًا، ثُمَّ إِنَّ الرَّجُلَ الْيَمَانِي الَّذِي كَانَ أَوْصَى إِلَيْهِ أَنْ يُبَلِّغَ عَنْهُ وَافَى الْمَوْسِمَ قَالَ: يَا آلَ قُرَيْشٍ! قَالُوا: هٰذِهِ قُرَيْشٌ، قَالَ: يَا آلَ بَنِي هَاشِمٍ! قَالُوا: هٰذِهِ بَنُو هَاشِمٍ، قَالَ أَيْنَ أَبُو طَالِبٍ؟ قَالَ: هٰذَا أَبُو طَالِبٍ، قَالَ: أَمَرَنِي فُلَانٌ أَنْ أُبَلِّغَكَ رِسَالَةً أَنَّ فُلَانًا قَتَلَهُ فِي عِقَالٍ، فَأَتَاهُ أَبُو طَالِبٍ فَقَالَ: اخْتَرْ مِنَّا إِحْدَى ثَلَاثٍ: إِنْ شِئْتَ أَنْ تُؤَدِّيَ مِائَةً مِنَ الْإِبِلِ فَإِنَّكَ قَتَلْتَ صَاحِبَنَا خَطَأً، وَإِنْ شِئْتَ يَحْلِفْ خَمْسُونَ مِنْ قَوْمِكَ أَنَّكَ لَمْ تَقْتُلْهُ، فَإِنْ أَبَيْتَ قَتَلْنَاكَ بِهِ، فَأَتَى قَوْمَهُ فَذَكَرَ ذٰلِكَ لَهُمْ فَقَالُوا: نَحْلِفُ، فَأَتَتْهُ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ كَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وَلَدَتْ لَهُ فَقَالَتْ: يَا أَبَا طَالِبٍ! أُحِبُّ أَنْ تُجِيزَ ابْنِي هٰذَا بِرَجُلٍ مِنَ الْخَمْسِينَ وَلَا تُصْبِرْ يَمِينَهُ فَفَعَلَ، فَأَتَاهُ رَجُلٌ مِنْهُمْ فَقَالَ: يَا أَبَا طَالِبٍ! أَرَدْتَ خَمْسِينَ رَجُلًا أَنْ يَحْلِفُوا مَكَانَ مِائَةٍ مِنَ الْإِبِلِ يُصِيبُ كُلُّ رَجُلٍ

بَعِيرَانِ، فَهٰذَانِ بَعِيرانِ، فَاقْبَلْهُمَا عَنِّي وَلَا تُصْبِرْ يَمِينِي حَيْثُ تُصْبَرُ الْأَيْمَانُ فَقَبِلَهُمَا، وَجَاءَ ثَمَانِيَةٌ وَأَرْبَعُونَ رَجُلًا حَلَفُوا قَالَ ابْنُ عَبَّاسٍ: فَوَالَّذِي نَفْسِي بِيَدِهِ! مَا حَالَ الْحَوْلُ وَمِنَ الثَّمَانِيَةِ وَالْأَرْبَعِينَ عَيْنٌ تَطْرِفُ.

one hundred camels, because you killed our companion by mistake; or if you wish, fifty of your men may swear an oath that you did not kill him; or if you wish, we will kill you in retaliation.' He went to his people and told them about that, and they said: 'We will swear the oath.' Then a woman from Banu Hâshim, who was married to one of their men and had borne him a child, came to Abû Ṭâlib and said: 'O Abû Ṭâlib, I wish that my son, who is one of these fifty men, should be excused from having to take the oath.' So he excused him. Then one of the men came to him and said: 'O Abû Ṭâlib, you want fifty men to take the oath in lieu of one hundred camels, which means that each man may give two camels instead, so here are two camels; take them from me, and do not make me take the oath.' So he accepted them, and did not make him take the oath. Then forty-eight men came and took the oath." Ibn 'Abbâs said: "By the One in Whose hand is my soul, by the time a year had passed, none of those forty-eight men remained alive." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، مناقب الأنصار، باب القسامة في الجاهلية، ح:٣٨٤٥ عن أبي معمر عبدالله بن عمرو المقعد به، وهو في الكبرٰى، ح:٦٩٠٩ .

Comments:

Qasamah is a particular form of oath, and it means when someone is found slain in some region, and the slayer is not identified, or some people are under suspicion that they are involved in the killing, but evidence is not available, then an oath is taken from fifty trustworthy individuals from amongst the people of that region, that they have neither killed the person nor do they know the killer. In this way the people of that region are absolved from the accusation or suspicion of the murder. In the above-quoted incident, the killer was not confessing, and there was no evidence either. There was

only a verbal message. The whole incident, therefore, was suspicious. Hence, the oath was taken.

Chapter 2. *Qasâmah*

(المعجم ٢) - الْقَسَامَةُ (التحفة ٢)

4711. Abû Salamah and Sulaimân bin Yasâr narrated from one of the Companions of the Messenger of Allâh ﷺ, one of the Ansâr, that the Messenger of Allâh ﷺ approved of *Qasâmah* as it had been during the *Jâhiliyyah*. (*Ṣaḥîḥ*)

٤٧١١ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ وَيُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، قَالَ أَحْمَدُ بْنُ عَمْرٍو قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ وَسُلَيْمَانُ بْنُ يَسَارٍ عَنْ رَجُلٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ مِنَ الْأَنْصَارِ: أَنَّ رَسُولَ اللهِ ﷺ أَقَرَّ الْقَسَامَةَ عَلَى مَا كَانَتْ عَلَيْهِ فِي الجَاهِلِيَّةِ.

تخريج: أخرجه مسلم، القسامة، باب القسامة، ح:١٦٧٠ عن أحمد بن عمرو بن السرح به، وهو في الكبرٰى، ح:٦٩١٠، وقال: "واللفظ لأحمد".

Comments:

Islam has ended only the evil customs of the time of *Jahiliyyah*, not each and every custom.

4712. It was narrated from Abû Salamah and Sulaimân bin Yasâr, from some of the Companions of the Messenger of Allâh ﷺ, that *Qasâmah* existed during the *Jâhiliyyah* and the Messenger of Allâh ﷺ approved of it as it had been during the *Jâhiliyyah*, and he ruled accordingly among some of the *Anṣâr* concerning a victim whom they claimed the Jews of Khaibar had killed. (*Ṣaḥîḥ*)

Ma'mar contradicted the two of them.

٤٧١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُنَاسٍ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ: أَنَّ الْقَسَامَةَ كَانَتْ فِي الْجَاهِلِيَّةِ فَأَقَرَّهَا رَسُولُ اللهِ ﷺ عَلَى مَا كَانَتْ عَلَيْهِ فِي الْجَاهِلِيَّةِ، وَقَضَى بِهَا بَيْنَ أُنَاسٍ مِنَ الْأَنْصَارِ فِي قَتِيلٍ ادَّعَوْهُ عَلَى يَهُودِ خَيْبَرَ. خَالَفَهُمَا مَعْمَرٌ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٩١١ * الوليد هو ابن مسلم.

4713. It was narrated that Ibn Al-Mûsâyyab said: "*Qasâmah* existed during the *Jâhiliyyah*, then the

٤٧١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنِ

الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ قَالَ: كَانَتِ الْقَسَامَةُ فِي الْجَاهِلِيَّةِ، ثُمَّ أَقَرَّهَا رَسُولُ اللهِ ﷺ فِي الْأَنْصَارِيِّ الَّذِي وُجِدَ مَقْتُولًا فِي جُبِّ الْيَهُودِ، فَقَالَتِ الْأَنْصَارُ: الْيَهُودُ قَتَلُوا صَاحِبَنَا.

Messenger of Allâh ﷺ confirmed it in the case of an Anṣârî who was found slain in the dry well of the Jews, and *Anṣâr* said: "The Jews killed our companion.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٦٩١٢.

(المعجم ٣) - تَبْدِئَةُ أَهْلِ الدَّمِ فِي الْقَسَامَةِ (التحفة ٣)

Chapter 3. Family Of The Victim Should Swear The Oath First, In The Case Of *Qasâmah*

٤٧١٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ الْأَنْصَارِيِّ: أَنَّ سَهْلَ بْنَ أَبِي حَثْمَةَ أَخْبَرَهُ أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمَا، فَأُتِيَ مُحَيِّصَةُ فَأُخْبِرَ أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي فَقِيرٍ أَوْ عَيْنٍ، فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ وَاللّٰهِ! قَتَلْتُمُوهُ، فَقَالُوا: وَاللّٰهِ! مَا قَتَلْنَاهُ، ثُمَّ أَقْبَلَ حَتَّى قَدِمَ عَلَى رَسُولِ اللهِ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، ثُمَّ أَقْبَلَ هُوَ وَحُوَيِّصَةُ - وَهُوَ أَخُوهُ أَكْبَرُ مِنْهُ - وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ، فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ فَقَالَ رَسُولُ اللهِ ﷺ: «كَبِّرْ كَبِّرْ» وَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ، فَقَالَ رَسُولُ اللهِ ﷺ فِي ذٰلِكَ: «إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وَإِمَّا أَنْ يُؤْذَنُوا بِحَرْبٍ». فَكَتَبَ النَّبِيُّ ﷺ فِي ذٰلِكَ، فَكَتَبُوا إِنَّا وَاللّٰهِ! مَا قَتَلْنَاهُ، فَقَالَ رَسُولُ اللهِ

4714. It was narrated from Sahl bin Abî Ḥathmah that 'Abdullâh bin Sahl and Muḥayyṣah set out for Khaibar because of some problem that had arisen. Someone came to Muḥayyṣah and he told him that 'Abdullâh bin Sahl had been killed and thrown into a pit, or a well. He came to the Jews and said: "By Allâh, you killed him." They said: "By Allâh, we did not kill him." Then he went back to the Messenger of Allâh ﷺ and told him about that. Then he and Ḥuwayyṣah – his brother who was older than him – and 'Abdur-Raḥmân bin Sahl, came (to the Prophet ﷺ). Muḥayyṣah, who was the one who had been at Khaibar, began to speak, but the Messenger of Allâh ﷺ said: "Let the elder speak first." So Ḥuwayyṣah spoke, then Muḥayyṣah spoke. The Messenger of Allâh ﷺ said: "Either (the Jews) will pay the *Diyah* for your companion, or war will be declared on them." The Messenger of Allâh ﷺ sent a letter to that effect (to the Jews) and they wrote

back saying: "By Allâh, we did not kill him." The Messenger of Allâh ﷺ said to Ḥuwayyṣah, Muḥayyṣah and 'Abdur-Raḥmân: "Will you swear an oath establishing your claim to the blood money of your companion?" They said: "No." He said: "Should the Jews swear an oath for you?" They said: "They are not Muslims." So the Messenger of Allâh ﷺ paid (the *Diyah*) himself, and he sent one hundred she-camels to their abodes. Sahl said: "A red she-camel from among them kicked me." (*Ṣaḥîḥ*)

ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «تَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ». قَالُوا: لَا، قَالَ: «فَتَحْلِفُ لَكُمْ يَهُودُ»؟ قَالُوا: لَيْسُوا مُسْلِمِينَ فَوَدَاهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ، فَبَعَثَ إِلَيْهِمْ بِمِائَةِ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارُ. قَالَ سَهْلٌ: لَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْرَاءُ.

تخريج: أخرجه البخاري، الأحكام، باب كتاب الحاكم إلى عماله والقاضي إلى أمنائه، ح:٧١٩٢، ومسلم، القسامة، باب القسامة، ح:١٦٦٩/٦ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٨٧٧، ٨٧٨، والكبرٰى، ح:٦٩١٣.

Comments:

1. 'Abdullâh bin Sahl and Muhayyasah were cousin brothers. They owned land in Khaibar, which they had received by way of the spoils of Khaibar.
2. In some narrations, mention of taking an oath from the Jews comes first because they were the defendants and the oath is the right of the defendant. In this narration, taking the oath from the claimants (plaintiffs) comes first. Though majority of the narrations are harmonious with the latter form, and Imâm Aḥmad has given precedence to these narrations, based on this principle of narration. And Allâh knows best!

4715. It was narrated from Abû Laila bin 'Abdullâh bin 'Abdur-Raḥmân bin Sahl, from Sahl bin Abî Ḥathmah, that he informed him, and some men among the elders of his people, that 'Abdullâh bin Sahl and Muḥayyṣah set out for Khaibar because of some problem that had arisen. Someone came to Muḥayyṣah, and he told him that 'Abdullâh bin Sahl had been killed and thrown into a pit or well. He came to the Jews and said: "By Allâh, you killed him." They said: "By Allâh, we did not kill him."

٤٧١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا ابْنُ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ أَنَّهُ أَخْبَرَهُ وَرِجَالٌ مِنْ كُبَرَاءِ مِنْ قَوْمِهِ أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جَهْدٍ أَصَابَهُمْ، فَأَتَى مُحَيِّصَةُ فَأَخْبَرَ أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ قَدْ قُتِلَ وَطُرِحَ فِي فَقِيرٍ أَوْ عَيْنٍ، فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ وَاللّٰهِ! قَتَلْتُمُوهُ، قَالُوا:

Then he went back to his people and told them about that. Then he and his brother Ḥuwayyṣah, who was older than him, and 'Abdur-Raḥmân bin Sahl, came (to the Prophet ﷺ). Muḥayyṣah, who was the one who had been at Khaibar, began to speak, but the Messenger of Allâh ﷺ said: "Let the elder speak first." So Ḥuwayyṣah spoke, then Muḥayyṣah spoke. The Messenger of Allâh ﷺ said: "Either (the Jews) will pay the *Diyah* for your companion, or war will be declared on them." The Messenger of Allâh ﷺ sent a letter to that effect (to the Jews) and they wrote back saying: "By Allâh, we did not kill him." The Messenger of Allâh ﷺ said to Ḥuwayyṣah, Muḥayyṣah and 'Abdur-Raḥmân: "Will you swear an oath establishing your claim to the blood money of your companion?" They said: "No." He said: "Should the Jews swear an oath for you?" They said: "They are not Muslims." So the Messenger of Allâh ﷺ paid it himself, and he sent one hundred she-camels to their abodes. Sahl said: "A red she-camel from among them kicked me." (*Ṣaḥîḥ*)

وَاللَّهِ! مَا قَتَلْنَاهُ، فَأَقْبَلَ حَتَّى قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ، ثُمَّ أَقْبَلَ هُوَ وَأَخُوهُ حُوَيِّصَةُ وَهُوَ أَكْبَرُ مِنْهُ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ، فَذَهَبَ مُحَيِّصَةُ لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ، فَقَالَ رَسُولُ اللهِ ﷺ لِمُحَيِّصَةَ: «كَبِّرْ كَبِّرْ» يُرِيدُ السِّنَّ، فَتَكَلَّمَ حُوَيِّصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ فَقَالَ رَسُولُ اللهِ ﷺ: «إِمَّا أَنْ يَدُوا صَاحِبَكُمْ وإِمَّا أَنْ يُؤْذَنُوا بِحَرْبٍ» فَكَتَبَ إِلَيْهِمْ رَسُولُ اللهِ ﷺ فِي ذٰلِكَ، فَكَتَبُوا إِنَّا وَاللَّهِ! مَا قَتَلْنَاهُ، فَقَالَ رَسُولُ اللهِ ﷺ لِحُوَيِّصَةَ وَمُحَيِّصَةَ وَعَبْدِ الرَّحْمٰنِ: «أَتَحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ»؟ قَالُوا: لَا، قَالَ: «فَتَحْلِفُ لَكُمْ يَهُودُ» قَالُوا: لَيْسُوا بِمُسْلِمِينَ، فَوَدَاهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ، فَبَعَثَ إِلَيْهِمْ بِمِائَةِ نَاقَةٍ حَتَّى أُدْخِلَتْ عَلَيْهِمُ الدَّارُ. قَالَ سَهْلٌ: لَقَدْ رَكَضَتْنِي مِنْهَا نَاقَةٌ حَمْراءُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦٩١٤.

Chapter 4. Mentioning The Different Wordings In The Report Of Sahl

(المعجم ٤) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ سَهْلٍ فِيهِ (التحفة ٣) - ألف

4716. It was narrated from Yaḥya, from Bushair bin Yasâ, from Sahl bin Abî Ḥathmah who said – and I think he said: and from Râfi' bin Khadîj, the two of them said – :

٤٧١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: وَحَسِبْتُ قَالَ: وَعَنْ رَافِعِ بْنِ

"Abdullâh bin Sahl bin Zaid and Muḥayyṣah bin Mas'ûd went out until when they reached Khaibar, they went their separate ways. Then Muḥayyṣah found 'Abdullâh bin Sahl slain, so he buried him. Then he came to the Messenger of Allâh ﷺ, along with Ḥuwayyṣah bin Mas'ûd and 'Abdur-Raḥmân bin Sahl, who was the youngest of them. 'Abdur-Raḥmân started to speak before his two companions, but the Messenger of Allâh ﷺ said to him: "Let the elder speak first." So he fell silent and his two companions spoke, then he spoke with them. They told the Messenger of Allâh ﷺ about the killing of 'Abdullâh bin Sahl, and he said to them: "Will you swear fifty oaths, then you will receive compensation, or be entitled to retaliate?" They said: "How can we swear an oath when we did not witness what happened?" He said: "Then can the Jews swear fifty oaths declaring their innocence?" They said: "How can we accept the oath of a disbelieving people?" When the Messenger of Allâh ﷺ saw that, he paid the blood money (himself). (*Ṣaḥîḥ*)

خَدِيجٍ أَنَّهُمَا قَالَا: خَرَجَ عَبْدُ اللهِ بْنُ سَهْلِ ابْنِ زَيْدٍ وَمُحَيِّصَةُ بْنُ مَسْعُودٍ حَتَّى إِذَا كَانَا بِخَيْبَرَ تَفَرَّقَا فِي بَعْضِ مَا هُنَالِكَ ثُمَّ إِذَا بِمُحَيِّصَةَ يَجِدُ عَبْدَ اللهِ بْنَ سَهْلٍ قَتِيلًا فَدَفَنَهُ، ثُمَّ أَقْبَلَ إِلَى رَسُولِ اللهِ ﷺ هُوَ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَكَانَ أَصْغَرَ الْقَوْمِ، فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ قَبْلَ صَاحِبَيْهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «كَبِّرِ الْكُبْرَ فِي السِّنِّ» فَصَمَتَ وَتَكَلَّمَ صَاحِبَاهُ ثُمَّ تَكَلَّمَ مَعَهُمَا، فَذَكَرُوا لِرَسُولِ اللهِ ﷺ مَقْتَلَ عَبْدِ اللهِ ابْنِ سَهْلٍ فَقَالَ لَهُمْ: «أَتَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ صَاحِبَكُمْ أَوْ قَاتِلَكُمْ»؟ قَالُوا: كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ؟ قَالَ: «فَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا»؟ قَالُوا: وَكَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَلَمَّا رَأَى ذٰلِكَ رَسُولُ اللهِ ﷺ أَعْطَاهُ عَقْلَهُ.

تخريج: [صحيح] تقدم، ح:٤٧١٤، وهو في الكبرى، ح:٦٩١٥.

Comments:

'Allâh's Messenger ﷺ himself paid the blood money': This was the compassion of the Messenger of Allâh ﷺ, shown to the heirs of the slain. Otherwise, they did not deserve the blood-wit, because they were not prepared to take the oath, nor were they prepared to acknowledge the oaths of the defendants.

4717. It was narrated from Sahl bin Abî Ḥathmah and Râfi' bin Khadîj that Muḥayyṣah bin Mas'ûd and 'Abdullâh bin Sahl went to Khaibar

٤٧١٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: أَخْبَرَنَا حَمَّادٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ

وَرَافِعِ بْنِ خَدِيجٍ أَنَّهُمَا حَدَّثَاهُ: أَنَّ مُحَيِّصَةَ ابْنَ مَسْعُودٍ وَعَبْدَ اللهِ بْنَ سَهْلٍ أَتَيَا خَيْبَرَ فِي حَاجَةٍ لَهُمَا، فَتَفَرَّقَا فِي النَّخْلِ، فَقُتِلَ عَبْدُ اللهِ ابْنُ سَهْلٍ، فَجَاءَ أَخُوهُ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَحُوَيِّصَةُ وَمُحَيِّصَةُ ابْنَا عَمِّهِ إِلَى رَسُولِ اللهِ ﷺ، فَتَكَلَّمَ عَبْدُ الرَّحْمٰنِ فِي أَمْرِ أَخِيهِ وَهُوَ أَصْغَرُ مِنْهُمْ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْكُبْرَ لِيَبْدَأْ الْأَكْبَرُ» فَتَكَلَّمَا فِي أَمْرِ صَاحِبِهِمَا، فَقَالَ رَسُولُ اللهِ ﷺ: وَذَكَرَ كَلِمَةً مَعْنَاهَا «يُقْسِمُ خَمْسُونَ مِنْكُمْ» فَقَالُوا: يَا رَسُولَ اللهِ! أَمْرٌ لَمْ نَشْهَدْهُ كَيْفَ نَحْلِفُ؟ قَالَ: «فَتُبَرِّئُكُمْ يَهُودُ بِأَيْمَانِ خَمْسِينَ مِنْهُمْ» قَالُوا: يَا رَسُولَ اللهِ! قَوْمٌ كُفَّارٌ، فَوَدَاهُ رَسُولُ اللهِ ﷺ مِنْ قِبَلِهِ. قَالَ سَهْلٌ: فَدَخَلْتُ مِرْبَدًا لَهُمْ فَرَكَضَتْنِي نَاقَةٌ مِنْ تِلْكَ الْإِبِلِ.

for some need they had there, and they parted among the palm trees. 'Abdullâh bin Sahl was killed, and his brother 'Abdur-Raḥmân bin Sahl, and Ḥuwayyṣah, and Muḥayyṣah, his paternal cousins, came to the Messenger of Allâh ﷺ. 'Abdur-Raḥmân spoke about his brother's case, but he was the youngest of them, so the Messenger of Allâh ﷺ said: "Let the elders speak first." So they spoke about their companion, and the Messenger of Allâh ﷺ said: "Let fifty of you swear an oath." They said: "O Messenger of Allâh, it is something that we did not witness; how can we swear an oath?" He said: "Then let the Jews swear fifty oaths to their innocence." They said: "O Messenger of Allâh, (they are) a disbelieving people." So the Messenger of Allâh ﷺ paid the blood money himself. Sahl said: "I entered a *Mirbad* of theirs, and one of those camels kicked me." (***Ṣaḥîḥ***)

تخريج: [**صحيح**] تقدم، ح: ٤٧١٤، وهو في الكبرٰى، ح: ٦٩١٦.

٤٧١٨ - **أَخْبَرَنَا** عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ: أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ وَمُحَيِّصَةَ بْنَ مَسْعُودِ بْنِ زَيْدٍ أَنَّهُمَا أَتَيَا خَيْبَرَ وَهُوَ يَوْمَئِذٍ صُلْحٌ، فَتَفَرَّقَا لِحَوَائِجِهِمَا، فَأَتَى مُحَيِّصَةُ عَلَى عَبْدِ اللهِ بْنِ سَهْلٍ وَهُوَ يَتَشَحَّطُ فِي دَمِهِ قَتِيلًا فَدَفَنَهُ، ثُمَّ قَدِمَ الْمَدِينَةَ، فَانْطَلَقَ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَحُوَيِّصَةُ

4718. It was narrated from Sahl bin Abî Ḥathmah that 'Abdullâh bin Sahl and Muḥayyṣah bin Mas'ûd bin Zaid went to Khaibar, and at that time there was a peace treaty. They went their separate ways to go about their business, then Muḥayyṣah came upon 'Abdullâh bin Sahl lying dead in a pool of blood. He buried him, then he came to Al-Madînah. 'Abdur-Raḥmân bin Sahl, Ḥuwayyṣah, and Muḥayyṣah came to the Messenger of Allâh ﷺ, and 'Abdur-Raḥmân

وَمُحَيِّصَةُ إِلَى رَسُولِ اللهِ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ وَهُوَ أَحْدَثُ الْقَوْمِ سِنًّا، فَقَالَ رَسُولُ اللهِ ﷺ «كَبِّرِ الْكُبْرَ» فَسَكَتَ فَتَكَلَّمَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَحْلِفُونَ بِخَمْسِينَ يَمِينًا مِنْكُمْ فَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ أَوْ قَاتِلِكُمْ». قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرَ؟ قَالَ: «تُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا». قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ؟ فَعَقَلَهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ.

started to speak, but he was the youngest of them, so the Messenger of Allâh ﷺ said: "Let the elders speak first." So he fell silent and they (the other two) spoke. The Messenger of Allâh ﷺ said: "Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?" They said: "O Messenger of Allâh, how can we swear an oath when we did not witness, and did not see (what happened)?" He said: "Then can the Jews swear fifty oaths declaring their innocence?" They said: "O Messenger of Allâh, how can we accept the oath of a disbelieving people?" So the Messenger of Allâh ﷺ paid the blood money himself. (*Sahîh*)

تخريج: [**صحيح**] تقدم، ح: ٤٧١٤، وهو في الكبرى، ح: ٦٩١٧.

٤٧١٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيد عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ ابْنِ أَبِي حَثْمَةَ قَالَ انْطَلَقَ عَبْدُ اللهِ بْنُ سَهْلٍ وَمُحَيِّصَةُ بْنُ مَسْعُودِ بْنِ زَيْدٍ إِلَى خَيْبَرَ وَهِيَ يَوْمَئِذٍ صُلْحٌ، فَتَفَرَّقَا فِي حَوَائِجِهِمَا، فَأَتَى مُحَيِّصَةُ عَلَى عَبْدِ اللهِ بْنِ سَهْلٍ وَهُوَ يَتَشَحَّطُ فِي دَمِهِ قَتِيلًا فَدَفَنَهُ، ثُمَّ قَدِمَ الْمَدِينَةَ، فَانْطَلَقَ عَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ وَحُوَيِّصَةُ وَمُحَيِّصَةُ ابْنَا مَسْعُودٍ إِلَى رَسُولِ اللهِ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «كَبِّرِ الْكُبْرَ». وَهُوَ أَحْدَثُ الْقَوْمِ، فَسَكَتَ فَتَكَلَّمَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَحْلِفُونَ بِخَمْسِينَ يَمِينًا مِنْكُمْ وَتَسْتَحِقُّونَ قَاتِلَكُمْ أَوْ

4719. It was narrated that Sahl bin Abî Hathmah said: "Abdullâh bin Sahl and Muhayysah bin Mas'ûd bin Zaid went to Khaibar, and at that time there was a peace treaty. They went their separate ways to go about their business, then Muhayysah came upon 'Abdullâh bin Sahl lying dead in a pool of blood. He buried him, then he came to Al-Madînah. 'Abdur-Rahmân bin Sahl and Huwhayysah, and Muhayysah, the two sons of Mas'ûd, came to the Messenger of Allâh ﷺ, and 'Abdur-Rahmân started to speak, but the Messenger of Allâh ﷺ said: "Let the elders speak first," for he was the youngest of them. So he fell silent and they (the other two) spoke. The Messenger of Allâh ﷺ said:

صَاحِبَكُمْ»؟ فَقَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرَ؟ فَقَالَ: «أَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ»؟ فَقَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ فَعَقَلَهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ.

"Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?" They said: "O Messenger of Allâh, how can we swear an oath when we did not witness and did not see (what happened)?" He said: "Then can the Jews swear fifty oaths declaring their innocence?" They said: "O Messenger of Allâh, how can we accept the oath of a disbelieving people?" So the Messenger of Allâh ﷺ paid the blood money himself. (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٤٧١٤، وهو في الكبرى، ح:٦٩١٨ .

٤٧٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: أَخْبَرَنِي بُشَيْرُ بْنُ يَسَارٍ عَنْ سَهْلِ ابْنِ أَبِي حَثْمَةَ: أَنَّ عَبْدَاللهِ بْنَ سَهْلٍ الْأَنْصَارِيَّ وَمُحَيِّصَةَ ابْنَ مَسْعُودٍ خَرَجَا إِلَى خَيْبَرَ، فَتَفَرَّقَا فِي حَاجَتِهِمَا، فَقُتِلَ عَبْدُاللهِ بْنُ سَهْلٍ الْأَنْصَارِيُّ، فَجَاءَ مُحَيِّصَةُ وَعَبْدُ الرَّحْمٰنِ أَخُو الْمَقْتُولِ وَحُوَيِّصَةُ بْنُ مَسْعُودٍ حَتَّى أَتَوْا رَسُولَ اللهِ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «الْكُبْرَ الْكُبْرَ» فَتَكَلَّمَ مُحَيِّصَةُ وَحُوَيِّصَةُ فَذَكَرُوا شَأْنَ عَبْدِ اللهِ بْنِ سَهْلٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَحْلِفُونَ خَمْسِينَ يَمِينًا فَتَسْتَحِقُّونَ قَاتِلَكُمْ» قَالُوا: كَيْفَ نَحْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَحْضُرْ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «فَتُبَرِّئُكُمْ يَهُودُ بِخَمْسِينَ يَمِينًا». قَالُوا: يَا رَسُولَ اللهِ! كَيْفَ نَقْبَلُ أَيْمَانَ قَوْمٍ كُفَّارٍ قَالَ: فَوَدَاهُ رَسُولُ اللهِ ﷺ

4720. It was narrated from Sahl bin Abî Hathmah that 'Abdullâh bin Sahl Al-Ansârî and Muhayysah bin Mas'ûd went out to Khaibar and went their separate ways to go about their business. 'Abdullâh bin Sahl Al-Ansârî was killed, and Muhayysah, 'Abdur-Rahmân, who was the brother of the victim, and Huwayysah, came to the Messenger of Allâh ﷺ. 'Abdur-Rahmân started to speak, but the Prophet ﷺ said to him: "Let the elders speak first." So Muhayysah and Huwayysah spoke and told him about the case of 'Abdullâh bin Sahl. The Messenger of Allâh ﷺ said: "Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?" They said: "How can we swear an oath when we did not witness (what happened) and we were not there?" The Messenger of Allâh ﷺ said: "Then can the Jews swear fifty oaths declaring their innocence?" They said: "O Messenger of Allâh, how can we

قَالَ بُشَيْرٌ: قَالَ لِي سَهْلُ بْنُ أَبِي حَثْمَةَ: لَقَدْ رَكَضَتْنِي فَرِيضَةٌ مِنْ تِلْكَ الْفَرَائِضِ فِي مِرْبَدٍ لَنَا.

accept the oath of a disbelieving people?" So the Messenger of Allâh ﷺ paid the blood money himself. (One of the narrators) Bushair said: "Sahl bin Abî Hathmah told me: 'One of those camels kicked me in a *Mirbad* of ours.'" (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٤٧١٤، وهو في الكبرى، ح:٦٩١٩.

٤٧٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَثْمَةَ قَالَ: وُجِدَ عَبْدُ اللهِ بْنُ سَهْلٍ قَتِيلًا، فَجَاءَ أَخُوهُ وَعَمَّاهُ حُوَيِّصَةُ وَمُحَيِّصَةُ وَهُمَا عَمَّا عَبْدِ اللهِ ابْنِ سَهْلٍ إِلَى رَسُولِ اللهِ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمٰنِ يَتَكَلَّمُ، فَقَالَ رَسُولُ اللهِ ﷺ: «الْكُبْرَ الْكُبْرَ» قَالَا: يَا رَسُولَ اللهِ! إِنَّا وَجَدْنَا عَبْدَ اللهِ بْنَ سَهْلٍ قَتِيلًا فِي قَلِيبٍ مِنْ بَعْضِ قُلُبِ خَيْبَرَ، فَقَالَ النَّبِيُّ ﷺ: «مَنْ تَتَّهِمُونَ؟» قَالُوا: نَتَّهِمُ الْيَهُودَ، قَالَ: «أَفَتُقْسِمُونَ خَمْسِينَ يَمِينًا أَنَّ الْيَهُودَ قَتَلَتْهُ؟» قَالُوا: وَكَيْفَ نُقْسِمُ عَلَى مَا لَمْ نَرَ؟ قَالَ: «فَتُبَرِّئُكُمُ الْيَهُودُ بِخَمْسِينَ أَنَّهُمْ لَمْ يَقْتُلُوهُ» قَالُوا: وَكَيْفَ نَرْضَى بِأَيْمَانِهِمْ وَهُمْ مُشْرِكُونَ؟ فَوَدَاهُ رَسُولُ اللهِ ﷺ مِنْ عِنْدِهِ. أَرْسَلَهُ مَالِكُ بْنُ أَنَسٍ.

4721. It was narrated that Sahl bin Abî Hathmah said: "Abdullâh bin Sahl was found slain, and his brother, and two paternal uncles, Huwayyṣah and Huwayisah, who were the paternal uncles of 'Abdullâh bin Sahl, came to the Messenger of Allâh ﷺ. 'Abdur-Raḥmân started to speak, but the Messenger of Allâh ﷺ said: "Let the elders speak first." They said: "O Messenger of Allâh, we found 'Abdullâh bin Sahl slain in one of the dry wells of Khaibar." The Prophet ﷺ said: "Whom do you suspect?" They said: "We suspect the Jews." He said: "Will you swear fifty oaths saying that the Jews killed him?" They said: "How can we swear an oath about something that we did not see?" He said: "Then can the Jews swear fifty oaths declaring that they did not kill him?" They said: "How can we accept their oaths, when they are *Mushrikûn*?" So the Messenger of Allâh ﷺ paid the blood money himself. (*Sahîh*)

Mâlik narrated this in *Mursal* form.

تخريج: [صحيح] تقدم، ح:٤٧١٤، وهو في الكبرى، ح:٦٩١٩.

4722. It was narrated from Bushair bin Yasâr that 'Abdullâh bin Sahl Al-Anṣârî and Muḥayyṣah bin Mas'ûd went out to Khaibar, where they went their separate ways to go about their business. 'Abdullâh bin Sahl was killed, and Muḥayyṣah came (to *Madînah*) and went with his brother Ḥuwayyṣah and 'Abdur-Raḥmân bin Sahl to the Messenger of Allâh ﷺ. 'Abdur-Raḥmân started to speak, because of his position as brother (of the slain man) but the Messenger of Allâh ﷺ said: "Let the elders speak first." So Ḥuwayyṣah and Muḥayyṣah spoke, and told him about what happened to 'Abdullâh bin Sahl. The Messenger of Allâh ﷺ said to them: "Will you swear fifty oaths, then you will receive compensation or be entitled to retaliate?" (In his narration) Mâlik said: "Yahya said: 'Bushair said that the Messenger of Allâh ﷺ paid the blood money himself, but Sa'eed bin 'Ubaid Aṭ-Ṭâ'î disagreed with them (in reporting that).'" (*Ṣaḥîḥ*)

٤٧٢٢ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: أَنَّهُ أَخْبَرَهُ أَنَّ عَبْدَ اللهِ بْنَ سَهْلٍ الْأَنْصَارِيَّ وَمُحَيِّصَةَ بْنَ مَسْعُودٍ خَرَجَا إِلَى خَيْبَرَ، فَتَفَرَّقَا فِي حَوَائِجِهِمَا، فَقُتِلَ عَبْدُ اللهِ ابْنُ سَهْلٍ، فَقَدِمَ مُحَيِّصَةُ فَأَتَى هُوَ وَأَخُوهُ حُوَيِّصَةُ وَعَبْدُ الرَّحْمٰنِ بْنُ سَهْلٍ إِلَى رَسُولِ اللهِ ﷺ، فَذَهَبَ عَبْدُ الرَّحْمٰنِ لِيَتَكَلَّمَ لِمَكَانِهِ مِنْ أَخِيهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «كَبِّرْ كَبِّرْ» فَتَكَلَّمَ حُوَيِّصَةُ وَمُحَيِّصَةُ فَذَكَرُوا شَأْنَ عَبْدِ اللهِ ابْنِ سَهْلٍ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ: «أَتَحْلِفُونَ خَمْسِينَ يَمِينًا وَتَسْتَحِقُّونَ دَمَ صَاحِبِكُمْ أَوْ قَاتِلِكُمْ» قَالَ مَالِكٌ: قَالَ يَحْيَى: فَزَعَمَ بُشَيْرٌ أَنَّ رَسُولَ اللهِ ﷺ وَدَاهُ مِنْ عِنْدِهِ. خَالَفَهُمْ سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ.

تخريج: [صحيح] تقدم، ح:٤٧١٤، وهو في الكبرى، ح:٦٩٢٠، والموطأ (يحيى):٢/ ٨٧٨.

4723. It was narrated from Sa'eed bin 'Ubaid Aṭ-Ṭâ'î from Bushair bin Yasâr who said: "A man from among the Anṣâr who was called Sahl bin Abî Ḥathmah told him that some of his people went to Khaibar, where they went their separate ways. Then they found one of their number slain. They said to those in whose land they

٤٧٢٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عُبَيْدٍ الطَّائِيُّ عَنْ بُشَيْرِ بْنِ يَسَارٍ زَعَمَ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ سَهْلُ بْنُ أَبِي حَثْمَةَ أَخْبَرَهُ، أَنَّ نَفَرًا مِنْ قَوْمِهِ انْطَلَقُوا إِلَى خَيْبَرَ فَتَفَرَّقُوا فِيهَا، فَوَجَدُوا أَحَدَهُمْ قَتِيلًا، فَقَالُوا لِلَّذِينَ وَجَدُوهُ عِنْدَهُمْ: قَتَلْتُمْ صَاحِبَنَا، قَالُوا:

found him: 'You killed our companion!' They said: 'We did not kill him and we do not know who killed him.' They went to the Prophet of Allâh ﷺ and said: 'O Prophet of Allâh, we went to Khaibar and we found one of our number slain.' The Messenger of Allâh ﷺ said: 'Let the elders speak first.' And he said to them: 'Bring proof of the one whom you suspect killed him.' They said: 'We do not have any proof.' He said: 'Then let them swear an oath to you.' They said: 'We will not accept the oath of the Jews.' The Messenger of Allâh ﷺ did not want his blood to have been shed with no justice done, so he paid a *Diyah* of one hundred camels from the *Ṣadaqah*." 'Amr bin Shu'aib differed with them. (***Ṣaḥîḥ***)

مَا قَتَلْنَاهُ وَلَا عَلِمْنَا قَاتِلًا، فَانْطَلَقُوا إِلَى نَبِيِّ اللهِ ﷺ فَقَالُوا: يَا نَبِيَّ اللهِ! انْطَلَقْنَا إِلَى خَيْبَرَ فَوَجَدْنَا أَحَدَنَا قَتِيلًا، فَقَالَ رَسُولُ اللهِ ﷺ: «الْكُبْرَ الْكُبْرَ» فَقَالَ لَهُمْ: «تَأْتُونَ بِالْبَيِّنَةِ عَلَى مَنْ قَتَلَ» قَالُوا: مَا لَنَا بَيِّنَةٌ، قَالَ: «فَيَحْلِفُونَ لَكُمْ». قَالُوا: لَا نَرْضَى بِأَيْمَانِ الْيَهُودِ، وَكَرِهَ رَسُولُ اللهِ ﷺ أَنْ يَبْطُلَ دَمُهُ، فَوَدَاهُ مِائَةً مِنْ إِبِلِ الصَّدَقَةِ. خَالَفَهُمْ عَمْرُو بْنُ شُعَيْبٍ.

تخريج: [صحيح] تقدم، ح:٤٧١٤، وهو في الكبرى، ح:٦٩٢١.

Comments:

This narration is in accord with the general principle that the claimant or the plaintiff should furnish the evidence. If they fail to furnish any evidence, the defendants would be asked to take the oath. Some people have tried to reconcile stating that first of all the plaintiff shall be asked to produce the evidence. If there is no evidence, oaths shall be demanded from the heirs of the slain. If they refuse, then the oaths shall be taken from the defendants. In this manner also, all the narrations would conform to each other.

4724. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the younger son of Muḥayyṣah was found slain one morning at the gates of Khaibar. The Messenger of Allâh ﷺ said: "Bring two witnesses to (say) who killed him, and he will hand him over to you." He said: "O Messenger of Allâh, where shall I get two witnesses? He was found

٤٧٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ ابْنُ الْأَخْنَسِ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ ابْنَ مُحَيِّصَةَ الْأَصْغَرَ أَصْبَحَ قَتِيلًا عَلَى أَبْوَابِ خَيْبَرَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَقِمْ شَاهِدَيْنِ عَلَى مَنْ قَتَلَهُ أَدْفَعْهُ إِلَيْكَ بِرُمَّتِهِ» قَالَ: يَا رَسُولَ اللهِ! مِنْ أَيْنَ أُصِيبُ

slain in the morning at their gates." He said: "Will you swear fifty oaths?" He said: "O Messenger of Allâh ﷺ, how can I swear concerning something I do not know?" The Messenger of Allâh ﷺ said: "Then will you accept fifty oaths from them?" He said: "O Messenger of Allâh, how can we accept their oaths when they are Jews?" So the Messenger of Allâh ﷺ told them (the Jews) to pay the *Diyah* and he would help them with half." (*Ḥasan*)

شَاهِدَيْنِ؟ وَإِنَّمَا أَصْبَحَ قَتِيلًا عَلَى أَبْوَابِهِمْ قَالَ: فَتَحْلِفُ خَمْسِينَ قَسَامَةً» قَالَ: يَا رَسُولَ اللهِ! وَكَيْفَ أَحْلِفُ عَلَى مَا لَا أَعْلَمُ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «فَتَسْتَحْلِفُ مِنْهُمْ خَمْسِينَ قَسَامَةً» فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ نَسْتَحْلِفُهُمْ وَهُمُ الْيَهُودُ؟ فَقَسَمَ رَسُولُ اللهِ ﷺ دِيَتَهُ عَلَيْهِمْ، وَأَعَانَهُمْ بِنِصْفِهَا.

تخريج: [إسناده حسن] أخرجه ابن ماجه، الديات، باب القسامة، ح:٢٦٧٨ من حديث عمرو بن شعيب به، وهو في الكبرى، ح:٦٩٢٢ * ابن محيصة الأصغر هو عبدالله بن سهل، وراجع شرح السندي.

Comments:

This narration differs in two things from the rest of the narrations. In this narration, the slain has been shown to be the brother of Muhayyasah, and in the rest of the narrations Abdulah bin Sahl. If this is one incident, then this narration is not correct. What is evident is that the incident is one only. It is, therefore, an error of the transmitter. Secondly, casting the one-half blood-wit upon the Jews is also in contravention of the other narrations.

Chapter 5, 6. Retaliation

(المعجم ٥، ٦) - **بَابُ الْقَوَدِ** (التحفة ٤)

4725. It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "It is not permissible to shed the blood of a Muslim except in one of three cases: A soul for a soul, a adulterer who has been married, and one who separates leaving his religion." (*Ṣaḥîḥ*)

٤٧٢٥ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُرَّةَ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِإِحْدَى ثَلَاثٍ، النَّفْسُ بِالنَّفْسِ، وَالثَّيِّبُ الزَّانِي، وَالتَّارِكُ دِينَهُ الْمُفَارِقُ».

تخريج: [صحيح] تقدم، ح:٤٠٢١، وهو في الكبرى، ح:٦٩٢٣ * سليمان هو الأعمش.

Comments:

(See No. 4021).

4726. It was narrated that Abû Hurairah said: "A man was killed during the time of the Messenger of Allâh ﷺ, and the killer was brought to the Prophet ﷺ. He handed him over to the heir of the victim, but the killer said: 'O Messenger of Allâh, by Allâh I did not mean to kill him.' The Messenger of Allâh ﷺ said to the next of kin: 'If he is telling the truth and you kill him, you will go to the Fire.' So he let him go. He had been tied with a string and he went out dragging his string, so he became known as *Dhul-Nis'ah* (the one with the string). (***Sahîh***)

٤٧٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ وَأَحْمَدُ ابْنُ حَرْبٍ - وَاللَّفْظُ لأَحْمَدَ - قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قُتِلَ رَجُلٌ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَرُفِعَ الْقَاتِلُ إِلَى النَّبِيِّ ﷺ، فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ، فَقَالَ الْقَاتِلُ: يَا رَسُولَ اللهِ، لَا وَاللهِ! مَا أَرَدْتُ قَتْلَهُ، فَقَالَ رَسُولُ اللهِ ﷺ لِوَلِيِّ الْمَقْتُولِ: «أَمَا إِنَّهُ إِنْ كَانَ صَادِقًا ثُمَّ قَتَلْتَهُ دَخَلْتَ النَّارَ» فَخَلَّى سَبِيلَهُ قَالَ: وَكَانَ مَكْتُوفًا بِنِسْعَةٍ، فَخَرَجَ يَجُرُّ نِسْعَتَهُ، فَسُمِّيَ ذَا النِّسْعَةِ.

تخريج: [صحيح] أخرجه أبو داود، الديات، باب الإمام يأمر بالعفو في الدم، ح:٤٤٩٨ من حديث أبي معاوية الضرير به، وقال الترمذي، ح:١٤٠٧ "حسن صحيح"، وهو في الكبرى، ح:٦٩٢٤ * الأعمش عنعن، وللحديث شواهد عند مسلم، ح:١٦٨٠ وغيره.

Comments:

1. According to the Divine law, the right of retribution belongs to the heirs of the slain. If they desire they might slay him, or if they so desire, they might forgive him. That is why Allâh's Messenger ﷺ handed over the slayer to the guardian of the slain. It is not essential that the killer be killed by the government itself.
2. Only a deliberate killer could be killed by way of retribution. According to the statement of the killer, he had not killed the man intentionally. Hence, he did not deserve to be slain. But the Prophet's ﷺ handing over the slayer to the heirs of the slain shows that the appearance of the killing was that it was deliberate. Of the intention of the killer, only Allâh is aware. So to speak, in such a situation also, the heirs of the slain should forgive the killer so that one may not be killed without right.

4727. It was narrated from 'Alqamah bin Wâ'il Al-Hadramî that his father said: "A man who had killed someone was brought to the Messenger of Allâh ﷺ, and he was brought by the heir of the victim. The Messenger of Allâh ﷺ

٤٧٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا إِسْحَاقُ عَنْ عَوْفٍ الْأَعْرَابِيِّ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ الْحَضْرَمِيِّ، عَنْ أَبِيهِ قَالَ: جِيءَ بِالْقَاتِلِ الَّذِي قَتَلَ إِلَى رَسُولِ اللهِ ﷺ، جَاءَ بِهِ وَلِيُّ الْمَقْتُولِ، فَقَالَ

said to him: 'Will you forgive him?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Go away.' Then when he went away, he called him back and said: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the *Diyah*?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Go away.' Then when he had gone he said: 'If you forgive him, he will carry your sin and the sin of your companion (the victim).' So he forgave him and let him go." He said: "And I saw him dragging his string." (*Sahîh*)

لَهُ رَسُولُ اللهِ ﷺ: «أَتَعْفُو» قَالَ: لَا، قَالَ: «أَتَقْتُلُ؟» قَالَ: نَعَمْ، قَالَ: «اذْهَبْ» فَلَمَّا ذَهَبَ دَعَاهُ قَالَ: «أَتَعْفُو؟» قَالَ: لَا، قَالَ: «أَتَأْخُذُ الدِّيَةَ؟» قَالَ: لَا، قَالَ: «فَتَقْتُلُ» قَالَ: نَعَمْ، قَالَ: «اذْهَبْ» فَلَمَّا ذَهَبَ قَالَ: «أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ فَإِنَّهُ يَبُوءُ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ» فَعَفَا عَنْهُ فَأَرْسَلَهُ قَالَ: فَرَأَيْتُهُ يَجُرُّ نِسْعَتَهُ.

تخريج: أخرجه مسلم، القسامة، باب صحة الإقرار بالقتل وتمكين ولي القتيل من القصاص ... الخ، ح: ١٦٨٠ من حديث علقمة بن وائل به، وهو في الكبرٰى، ح: ٦٩٢٥ * إسحاق هو ابن يوسف الأزرق.

Comments:

'Your own sin and the sin of your companion' means in the event of forgiveness, the sins of the slain would also be cast upon the killer, and he (the slain) would become an inhabitant of Paradise. Conversely, in the instance of taking retribution, the killer's sin of killing would be forgiven; while there is no surety concerning the forgiveness of the slain person's sins.

Chapter 6, 7. Mentioning The Differences Reported In The Narration Of 'Alqamah Bin Wâ'il

(المعجم ٦، ٧) - ذِكْرُ اخْتِلَافِ النَّاقِلِينَ لِخَبَرِ عَلْقَمَةَ بْنِ وَائِلٍ فِيهِ (التحفة ٤) - ألف

4728. It was narrated that Wâ'il said: "I saw the Messenger of Allâh ﷺ when the heir of a victim brought the killer, leading him by a string. The Messenger of Allâh ﷺ said to the heir of the victim: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept *Diyah*?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away (to kill him).' When he took him and turned

٤٧٢٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ قَالَ: حَدَّثَنِي حَمْزَةُ أَبُو عُمَرَ الْعَائِذِيُّ قَالَ: حَدَّثَنَا عَلْقَمَةُ بْنُ وَائِلٍ عَنْ وَائِلٍ قَالَ: شَهِدْتُ رَسُولَ اللهِ ﷺ حِينَ جِيءَ بِالْقَاتِلِ يَقُودُهُ وَلِيُّ الْمَقْتُولِ فِي نِسْعَةٍ، فَقَالَ رَسُولُ اللهِ ﷺ لِوَلِيِّ الْمَقْتُولِ: «أَتَعْفُو؟» قَالَ: لَا،

away, he turned to those who were with him, and called him back, and said to him: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept *Diyah*?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' Then the Messenger of Allâh ﷺ said: 'If you forgive him, he will carry your sin and the sin of your companion (the victim).' So he forgave him and left him, and I saw him dragging his string." (*Sahîh*)

قَالَ: «أَتَأْخُذُ الدِّيَةَ؟» قَالَ: لَا، قَالَ: «فَتَقْتُلُهُ؟» قَالَ: نَعَمْ، قَالَ: «اذْهَبْ بِهِ» فَلَمَّا ذَهَبَ بِهِ فَوَلَّى مِنْ عِنْدِهِ دَعَاهُ فَقَالَ لَهُ: «أَتَعْفُو؟» قَالَ: لَا، قَالَ: «أَتَأْخُذُ الدِّيَةَ؟» قَالَ: لَا، قَالَ: «فَتَقْتُلُهُ؟» قَالَ: نَعَمْ، قَالَ: «اذْهَبْ بِهِ» فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِكَ». فَعَفَا عَنْهُ وَتَرَكَهُ فَأَنَا رَأَيْتُهُ يَجُرُّ نِسْعَتَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٩٢٦ * يحيى هو القطان.

4729. A similar report was narrated from 'Alqamah bin Wâ'il from his father, from the Prophet ﷺ. Yahya (one of the narrators) said: "He is better than him."[1] (*Sahîh*)

٤٧٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا جَامِعُ بْنُ مَطَرٍ الْحَبَطِيُّ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ بِمِثْلِهِ، قَالَ يَحْيَى: وَهُوَ أَحْسَنُ مِنْهُ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦٩٢٧ * يحيى هو القطان.

4730. It was narrated from 'Alqamah bin Wâ'il that his father said: "I was sitting with the Messenger of Allâh ﷺ when a man came with a string around his neck and said: 'O Messenger of Allâh, this man and my brother were digging a hole, and he raised his pickax and struck his companion in the head, killing him.' The Prophet ﷺ said: 'Forgive him,' but he refused and said: 'O Prophet of Allâh, this man and my brother

٤٧٣٠ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ - وَهُوَ الْحَوْضِيُّ - قَالَ: حَدَّثَنَا جَامِعُ بْنُ مَطَرٍ عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ قَاعِدًا عِنْدَ رَسُولِ اللهِ ﷺ، جَاءَ رَجُلٌ فِي عُنُقِهِ نِسْعَةٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ هٰذَا وَأَخِي كَانَا فِي جُبٍّ يَحْفِرَانِهَا، فَرَفَعَ الْمِنْقَارَ فَضَرَبَ بِهِ رَأْسَ صَاحِبِهِ فَقَتَلَهُ، فَقَالَ النَّبِيُّ: «اعْفُ عَنْهُ» فَأَبَى

[1] Meaning, Jâmi' bin Maṭar from whom he heard this version, is better as a narrator than 'Awf bin Abî Jamîlah, from whom he heard the previous narration.

were digging a hole, and he raised his pickax and struck his companion in the head, killing him.' The Prophet ﷺ said: 'Forgive him,' but he refused, then he stood *up and said:* 'O Messenger of Allâh, this man and my brother were digging a hole, and he raised his pickax and struck his companion in the head, killing him.' The Prophet ﷺ said: 'Forgive him,' but he refused. He (the Prophet ﷺ) said: 'Go, but if you kill him, you will be like him.' So he took him out, and they called *out to him: 'Didn't you hear what* the Messenger of Allâh ﷺ said?' So he came back and he said: 'If I kill him will I be like him?' He said: 'Yes. Forgive him.' Then he went out, dragging his string, until he disappeared from our view." (*Ṣaḥîḥ*)

وَقَالَ: يَا نَبِيَّ اللهِ إِنَّ هٰذَا وَأَخِي كَانَا فِي جُبٍّ يَحْفِرَانِهَا، فَرَفَعَ الْمِنقَارَ فَضَرَبَ بِهِ رَأْسَ صَاحِبِهِ فَقَتَلَهُ، فَقَالَ: اعْفُ عَنْهُ فَأَبَى ثُمَّ قَامَ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ هٰذَا وَأَخِي كَانَا فِي جُبٍّ يَحْفِرَانِهَا، فَرَفَعَ الْمِنْقَارَ أُرَاهُ قَالَ: فَضَرَبَ رَأْسَ صَاحِبِهِ فَقَتَلَهُ فَقَالَ: «اعْفُ عَنْهُ» فَأَبَى قَالَ: «اذْهَبْ إِنْ قَتَلْتَهُ كُنْتَ مِثْلَهُ» فَخَرَجَ بِهِ حَتَّى جَاوَزَ، فَنَادَيْنَاهُ أَمَا تَسْمَعُ مَا يَقُولُ رَسُولُ اللهِ ﷺ فَرَجَعَ فَقَالَ: إِنْ قَتَلْتُهُ كُنْتُ مِثْلَهُ؟ قَالَ: «نَعَمْ، اعْفُ عَنْهُ»، فَخَرَجَ يَجُرُّ نِسْعَتَهُ حَتَّى خَفِيَ عَلَيْنَا.

تخريج: [صحيح] تقدم، ح:٤٧٢٧، وهو في الكبرٰى، ح:٦٩٢٨.

Comments:

The apparent connotation is: If you kill him, then you would also become an illegitimate killer, but this signification is not meant here, because killing a killer is not a crime. So far as the statement of the killer that it was not his intention to kill is concerned, only Allâh, Most High, is aware of the intention. But the gist of the Prophet's ﷺ saying was that you would not gain any superiority over him.

4731. 'Alqamah bin Wâ'il narrated from his father that he was sitting with the Messenger of Allâh ﷺ when a man came leading another man by a string. He said: "O Messenger of Allâh, this man killed my brother." The Messenger of Allâh ﷺ said to him: "Did you kill him?" He said: "O Messenger of Allâh, even if he did not confess I would have brought proof against

٤٧٣١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حَاتِمٌ عَنْ سِمَاكٍ ذَكَرَ: أَنَّ عَلْقَمَةَ بْنَ وَائِلٍ أَخْبَرَهُ عَنْ أَبِيهِ أَنَّهُ كَانَ قَاعِدًا عِنْدَ رَسُولِ اللهِ ﷺ إِذْ جَاءَهُ رَجُلٌ يَقُودُ آخَرَ بِنِسْعَةٍ، فَقَالَ: يَا رَسُولَ اللهِ! قَتَلَ هٰذَا أَخِي، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَقَتَلْتَهُ» قَالَ: يَا رَسُولَ اللهِ! لَوْ لَمْ يَعْتَرِفْ

him." He said: "Yes, I killed him." He said: "How did you kill him?" He said: "He and I were chopping firewood from a tree and he insulted me, so I got angry and struck him with the ax on the forehead." The Messenger of Allâh ﷺ said: "Do you have any wealth with which you can pay the *Diyah* to save yourself?" He said: "O Messenger of Allâh, I do not have anything but my ax and my clothes." The Messenger of Allâh ﷺ said to him: "Do you think your people will pay to save you?" He said: "I am too insignificant to them for that." He threw the string to the man and said: "Here, take him." When he turned to go, the Messenger of Allâh ﷺ said: "If he kills him, he will be like him." They caught up with the man, and said: "Woe to you! The Messenger of Allâh ﷺ said: 'If he kills him, he will be like him.'" So he went back to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, I have been told that you said: 'If he kills him, he will be like him.' But I only took him because you told me to. He said: 'Don't you want him to carry your sin and the sin of your companion (the victim)?' He said: 'Yes, if that is the case.' He said: 'And that is how it is.'" (*Sahîh*)

أَقَمْتُ عَلَيهِ الْبَيِّنَةَ؟ قَالَ: نَعَمْ قَتَلْتُهُ، قَالَ: «كَيْفَ قَتَلْتَهُ؟» قَالَ: كُنْتُ أَنَا وَهُوَ نَحْتَطِبُ مِنْ شَجَرَةٍ، فَسَبَّنِي فَأَغْضَبَنِي فَضَرَبْتُ بِالْفَأْسِ عَلَى قَرْنِهِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «هَلْ لَكَ مِنْ مَالٍ تُؤَدِّيهِ عَنْ نَفْسِكَ» قَالَ: يَا رَسُولَ اللهِ! مَا لِي إِلَّا فَأْسِي، وَكِسَائِي، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَتُرَى قَوْمَكَ يَشْتَرُونَكَ؟» قَالَ: أَنَا أَهْوَنُ عَلَى قَوْمِي مِنْ ذٰلِكَ، فَرَمَى بِالنِّسْعَةِ إِلَى الرَّجُلِ فَقَالَ: «دُونَكَ صَاحِبَكَ» فَلَمَّا وَلَّى قَالَ رَسُولُ اللهِ ﷺ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» فَأَدْرَكُوا الرَّجُلَ فَقَالُوا: وَيْلَكَ إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» فَرَجَعَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! حُدِّثْتُ أَنَّكَ قُلْتَ: «إِنْ قَتَلَهُ فَهُوَ مِثْلُهُ» وَهَلْ أَخَذْتُهُ إِلَّا بِأَمْرِكَ فَقَالَ: «مَا تُرِيدُ أَنْ يَبُوءَ بِإِثْمِكَ وَإِثْمِ صَاحِبِكَ؟» قَالَ: بَلَى، قَالَ: «فَإِنَّ ذَاكَ» قَالَ: ذٰلِكَ كَذٰلِكَ.

تخريج: [صحيح] تقدم، ح:٤٧٢٧، وهو في الكبرى، ح:٦٩٢٩ * حاتم هو ابن أبي مغيرة، وخالد هو ابن الحارث.

4732. It was narrated from Simâk bin Harb that 'Alqamah bin Wâ'il told him that his father said: "I was sitting with the Messenger of Allâh

٤٧٣٢ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا أَبُو يُونُسَ عَنْ سِمَاكِ بْنِ حَرْبٍ

ﷺ when a man came leading another" (and he narrated) a similar report. (*Ṣaḥîḥ*)

أَنَّ عَلْقَمَةَ بْنَ وَائِلٍ حَدَّثَهُ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: إِنِّي لَقَاعِدٌ مَعَ رَسُولِ اللهِ ﷺ إِذْ جَاءَ رَجُلٌ يَقُودُ آخَرَ، نَحْوَهُ.

تخريج: [صحيح] تقدم، ح:٤٧٢٧، وهو في الكبرٰى، ح:٦٩٣٠.

4733. It was narrated from 'Alqamah bin Wâ'il that his father told them that a man who had killed another man was brought to the Prophet ﷺ and he handed him over to the heir of the victim to kill him. Then the Prophet ﷺ said to those who were sitting with him: "The killer and the slain will both be in Fire." A man went after him and told him that, and when he told him that, he left him (let him go). He (the narrator) said: "I saw him dragging his string when he let him go. I mentioned that to Ḥabîb and he said: 'Sa'eed bin Ashwa' told me that the Prophet ﷺ commanded the man to forgive him.'" (*Ṣaḥîḥ*)

٤٧٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ عَنْ أَبِي عَوَانَةَ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ أَنَّ أَبَاهُ حَدَّثَهُمْ أَنَّ النَّبِيَّ ﷺ أُتِيَ بِرَجُلٍ قَدْ قَتَلَ رَجُلًا فَدَفَعَهُ إِلَى وَلِيِّ الْمَقْتُولِ يَقْتُلُهُ، فَقَالَ النَّبِيُّ ﷺ لِجُلَسَائِهِ: «الْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ» قَالَ: فَاتَّبَعَهُ رَجُلٌ فَأَخْبَرَهُ، فَلَمَّا أَخْبَرَهُ تَرَكَهُ قَالَ: فَلَقَدْ رَأَيْتُهُ يَجُرُّ نِسْعَتَهُ حِينَ تَرَكَهُ يَذْهَبُ فَذَكَرْتُ ذٰلِكَ لِحَبِيبٍ فَقَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَشْوَعَ قَالَ: وَذَكَرَ أَنَّ النَّبِيَّ ﷺ أَمَرَ الرَّجُلَ بِالْعَفْوِ.

تخريج: [صحيح] تقدم، ح:٤٧٢٧، وهو في الكبرٰى، ح:٦٩٣١.

Comments:

'The killer and the slain, will both be in the Fire': This does not mean that if he kills him, then both would enter the Fire. Such a connotation is against the accepted postulates, because in the event of getting slain, the sir of the slayer would be forgiven and the one who seeks retribution would gain his right. Why should he be doomed to Fire? But the meaning is that if the slayer and the slain are both bent on taking each other's life, then both of them would be doomed to Hellfire. The killer might not necessarily be in the wrong. Hence, one should resort to forgiveness. By the usage of such words, it is meant to arouse the feelings of forgiveness, and that objective was fulfilled.

4734. It was narrated from Anas bin Mâlik that a man brought the killer of his kinsman to the Messenger of Allâh ﷺ and the Prophet ﷺ said: "Forgive him." But he refused. He said: "Take the

٤٧٣٤ - أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنْ عَبْدِ اللهِ بْنِ شَوْذَبٍ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَجُلًا أَتَى بِقَاتِلِ وَلِيِّهِ رَسُولَ اللهِ ﷺ، فَقَالَ النَّبِيُّ

Diyah," but he refused. He said: "Go and kill him then, for you are just like him." So he went away, but some people caught up with the man and told him that the Messenger of Allâh ﷺ had said: "Kill him for you are just like him." So he let him go, and the man passed by me dragging his string. (*Sahîh*)

ﷺ: «اعْفُ عَنْهُ» فَأَبَى، فَقَالَ: «خُذِ الدِّيَةَ» فَأَبَى، قَالَ: «اذْهَبْ فَاقْتُلْهُ فَإِنَّكَ مِثْلُهُ» فَذَهَبَ فَلُحِقَ الرَّجُلُ فَقِيلَ لَهُ إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «اقْتُلْهُ فَإِنَّكَ مِثْلُهُ» فَخَلَّى سَبِيلَهُ فَمَرَّ بِي الرَّجُلُ وَهُوَ يَجُرُّ نِسْعَتَهُ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الديات، باب العفو عن القاتل، ح: ٢٦٩١ عن عيسى بن يونس بن أبان الفاخوري أبي موسى الرملي به، وهو في الكبرى، ح: ٦٩٣٢ * ضمرة هو ابن ربيعة الرملي.

Comments:

'Dragging his string' means he did not even delay to pause to undo his cord. He fled away like that.

4735. It was narrated from 'Abdullâh bin Buraidah, from his father, that a man came to the Prophet ﷺ and said: "This man killed my brother." He said: "Go and kill him as he killed your brother." The man said to him: "Fear Allâh and let me go, for that will bring you a greater reward and will be better for you and your brother on the Day of Resurrection." So he let him go. The Prophet ﷺ was told about that, so he asked him about it, and he told him what he had said. He said: "Pardoning him would be better for you than what he would have done for you on the Day of Resurrection when he said: 'O Lord, ask him why he killed me.'" (*Hasan*)

٤٧٣٥ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْحَاقَ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ خِدَاشٍ قَالَ: حَدَّثَنَا حَاتِمُ ابْنُ إِسْمَاعِيلَ عَنْ بَشِيرِ بْنِ الْمُهَاجِرِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ هٰذَا الرَّجُلَ قَتَلَ أَخِي، قَالَ: «اذْهَبْ فَاقْتُلْهُ كَمَا قَتَلَ أَخَاكَ» فَقَالَ لَهُ الرَّجُلُ: اتَّقِ اللهَ وَاعْفُ عَنِّي فَإِنَّهُ أَعْظَمُ لِأَجْرِكَ وَخَيْرٌ لَكَ وَلِأَخِيكَ يَوْمَ الْقِيَامَةِ، قَالَ: فَخَلَّى عَنْهُ، قَالَ: فَأُخْبِرَ النَّبِيُّ ﷺ فَسَأَلَهُ فَأَخْبَرَهُ بِمَا قَالَ لَهُ قَالَ: «فَأَعْنَفَهُ أَمَا إِنَّهُ كَانَ خَيْرًا مِمَّا هُوَ صَانِعٌ بِكَ يَوْمَ الْقِيَامَةِ يَقُولُ: يَا رَبِّ! سَلْ هٰذَا فِيمَ قَتَلَنِي»؟.

تخريج: [إسناده حسن] وهو في الكبرى، ح: ٦٩٣٣ * بشير وثقه الجمهور كما في تسهيل الحاجة، ح: ٣٧٨١، ولحديثه شواهد، منها الحديث السابق.

Chapter 7, 8. The Meaning Of The Saying Of Allâh, The Most High: "And If You Judge, Judge With Justice Between Them"[1]

(المعجم ٧، ٨) - تَأْوِيلُ قَوْلِ اللهِ تَعَالَى ﴿وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ﴾ [المائدة: ٤٢] (التحفة ...)

Chapter 8, 9. Different Reports From 'Ikrimah Concerning That[2]

(المعجم ٨، ٩) - ذِكْرُ الاخْتِلَافِ عَلَى عِكْرِمَةَ فِي ذَلِكَ (التحفة ٥)

4736. It was narrated from Simâk, from 'Ikrimah, that Ibn 'Abbâs said: "There were (the two tribes of) Quraizah and An-Nadîr, and An-Nadîr was nobler than Quraizah. If a man of Quraizah killed a man of An-Nadîr, he would be killed in return, but if a man of An-Nadîr killed a man of Quraizah, he would pay a *Diyah* of one hundred *Wasqs* of dates. When the Prophet ﷺ was sent, a man of An-Nadîr killed a man of Quraizah, and they said: 'Hand him over to us and we will kill him.' They said: 'Between us and you (as judge) is the Prophet ﷺ.' So they came to him, then the following was revealed: "And if you judge, judge with justice between them."[3] *Al-Qist* (justice) means a soul for a soul. Then the following was revealed: "Do they then seek the judgment of (the days of) Ignorance?".[4] ***(Da'if)***

٤٧٣٦ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا عَلِيٌّ - وَهُوَ ابْنُ صَالِحٍ - عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ قُرَيْظَةُ وَالنَّضِيرُ، وَكَانَ النَّضِيرُ أَشْرَفَ مِنْ قُرَيْظَةَ، وَكَانَ إِذَا قَتَلَ رَجُلٌ مِنْ قُرَيْظَةَ رَجُلًا مِنَ النَّضِيرِ قُتِلَ بِهِ، وَإِذَا قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ أَدَّى مِائَةَ وَسْقٍ مِنْ تَمْرٍ، فَلَمَّا بُعِثَ النَّبِيُّ ﷺ قَتَلَ رَجُلٌ مِنَ النَّضِيرِ رَجُلًا مِنْ قُرَيْظَةَ، فَقَالُوا: ادْفَعُوهُ إِلَيْنَا نَقْتُلْهُ، فَقَالُوا: بَيْنَنَا وَبَيْنَكُمُ النَّبِيُّ ﷺ، فَأَتَوْهُ فَنَزَلَتْ ﴿وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ﴾ وَالْقِسْطُ: النَّفْسُ بِالنَّفْسِ، ثُمَّ نَزَلَتْ: ﴿أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ﴾.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب النفس بالنفس، ح: ٤٤٩٤ من حديث عبيدالله به، وهو في الكبرٰى، ح: ٦٩٣٤، وصححه ابن حبان، ح: ١٧٣٨، وابن الجارود، ح: ٧٧٢، والحاكم: ٤/ ٣٦٦، ٣٦٧، ووافقه الذهبي، وانظر، ح: ٣٢٦، ٢١١٤ لعلته، وله شاهد ضعيف، انظر الحديث الآتي.

[1] *Al-Mâ'idah* 5:42.

[2] What appears in most versions is that this chapter heading is part of the previous. The same is the case in *Sunan Al-Kubra*.

[3] *Al-Mâ'idah* 5:42.

[4] *Al-Mâ'idah* 5:50.

4737. It was narrated from Dâwud bin Al-Ḥuṣain, from 'Ikrimah, from Ibn 'Abbâs, that the Verses in *Al-Mâ'idah*, in which Allâh, the Mighty and Sublime, says: "Either judge between them, or turn away from them. If you turn away from them up to: those who act justly."[1] – were revealed concerning the matter of blood money between An-Naḍîr and Quraiẓah. That was because the slain of An-Naḍîr were of noble status, so the blood money would be paid in full for them, but for Banu Quraiẓah only half of the blood money would be paid. They referred the matter to the Messenger of Allâh ﷺ for judgment, then Allâh, the Mighty and Sublime, revealed that concerning them, so the Messenger of Allâh ﷺ told them to do the right thing and he made the blood money equal. (*Da'îf*)

٤٧٣٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ: أَخْبَرَنِي دَاوُدُ بْنُ الْحُصَيْنِ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ الْآيَاتِ الَّتِي فِي الْمَائِدَةِ الَّتِي قَالَهَا اللهُ عَزَّ وَجَلَّ ﴿فَٱحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ﴾ إِلَى ﴿ٱلْمُقْسِطِينَ﴾. إِنَّمَا نَزَلَتْ فِي الدِّيَةِ بَيْنَ النَّضِيرِ وَبَيْنَ قُرَيْظَةَ، وَذٰلِكَ أَنَّ قَتْلَى النَّضِيرِ كَانَ لَهُمْ شَرَفٌ يُودَوْنَ الدِّيَةَ كَامِلَةً، وَأَنَّ بَنِي قُرَيْظَةَ كَانُوا يُودَوْنَ نِصْفَ الدِّيَةِ، فَتَحَاكَمُوا فِي ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ ذٰلِكَ فِيهِمْ، فَحَمَلَهُمْ رَسُولُ اللهِ ﷺ عَلَى الْحَقِّ فِي ذٰلِكَ فَجَعَلَ الدِّيَةَ سَوَاءً.

تخريج: [إسناده ضعيف] أخرجه أبو داود، القضاء، باب الحكم بين أهل الذمة، ح:٣٥٩١ من حديث محمد بن إسحاق به، وهو في الكبرٰى، ح:٦٩٣٥ * داود عن عكرمة منكر كما في التهذيب وغيره.

Comments:

As for non-Muslims living under an Islamic government, their personal affairs would be determined on their own, according to their customary practices. But the affairs which are connected with the judiciary, the verdict in them would be returned according to the law of the country. The law of the country means the Islamic *Shari'ah* or the Divine law.

Chapter 9, 10. Cases Of Retaliation Between Free Men And Slaves

(المعجم ٩، ١٠) - بَابُ الْقَوَدِ بَيْنَ الْأَحْرَارِ وَالْمَمَالِيكِ فِي النَّفْسِ (التحفة ٦)

4738. It was narrated that Qais bin 'Ubâd said: "Al-Ashtar and I went to 'Alî, may Allâh be pleased with

٤٧٣٨ - أَخْبَرَنِي مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ

[1] *Al-Mâ'idah* 5:42.

قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: انْطَلَقْتُ أَنَا وَالْأَشْتَرُ إِلَى عَلِيٍّ رَضِيَ اللهُ عَنْهُ فَقُلْنَا: هَلْ عَهِدَ إِلَيْكَ نَبِيُّ اللهِ ﷺ شَيْئًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ عَامَّةً؟ قَالَ: لَا، إِلَّا مَا كَانَ فِي كِتَابِي هٰذَا، فَأَخْرَجَ كِتَابًا مِنْ قِرَابِ سَيْفِهِ، فَإِذَا فِيهِ: «الْمُؤْمِنُونَ تَتَكَافَأُ دِمَاؤُهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ، وَيَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، أَلَا لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ بِعَهْدِهِ، مَنْ أَحْدَثَ حَدَثًا فَعَلَى نَفْسِهِ، أَوْ آوَى مُحْدِثًا فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ».

him, and said: 'Did the Prophet of Allâh ﷺ tell you anything that he did not tell to all the people?' He said: 'No, except what is in this letter of mine.' He brought out a letter from the sheath of his sword and it said therein: 'The lives of the believers are equal in value, and they are one against others, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect. Whoever commits an offense then the blame is on himself, and whoever gives sanctuary to an offender, then upon him will be the curse of Allâh, the angels and all the people." (*Sahîh*)

تخريج: [**صحيح**] أخرجه أبو داود، الديات، باب: أيقاد المسلم من الكافر؟، ح:٤٥٣٠ من حديث يحيى بن سعيد القطان به، وهو في الكبرٰى، ح:٦٩٣٦ * سعيد هو ابن أبي عروبة، وفيه علتان:٣٤،٣٦، وله شواهد عند البخاري، ح:٣٠٤٧،٦٩١٥، وابن حبان، ح:١٦٩٩ وغيرهما * حسنه الحافظ في الفتح:١٢/ ٢٣١، وصححه صاحب التنقيح.

٤٧٣٩ - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَامِرٍ عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ، عَنْ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْمُؤْمِنُونَ تَكَافَأُ دِمَاؤُهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ، يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ».

4739. It was narrated from 'Alî, may Allâh be pleased with him, that the Prophet ﷺ said: "The lives of the believers are equal in value, and they are one against others, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect." (*Sahîh*)

تخريج: [**صحيح**] أخرجه أبو يعلٰى في مسنده:١/ ٤٢٤، ح:٣٠٢، وعبد الله بن أحمد في زوائد المسند:١/ ١٢٢ كلاهما عن عبيد الله بن عمر القواريري به، وهو في الكبرٰى، ح:٦٩٣٧،

وللحديث شواهد كثيرة، منها الحديث السابق * أبو حسان هو مسلم بن عبدالله الأعرج، وفي السنن الصغرى والكبرٰى: عمرو بن عامر والصواب "عمر بن عامر" كما في تحفة الأشراف وتهذيب التهذيب وغيرهما، وانظر الحديث الآتي برقم: ٤٧٤٩.

Chapter 10, 11. Retaliating Against The Master For The Slave

(المعجم ١٠، ١١) - القَوَدُ مِنَ السَّيِّدِ لِلمَوْلَى (التحفة ٧)

4740. It was narrated from Samurah that the Messenger of Allâh ﷺ said: "Whoever kills his slave, we will kill him; whoever mutilates (his slave), we will mutilate him, and whoever castrates (his slave), we will castrate him." (*Hasan*)

٤٧٤٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ، هُوَ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ، وَمَنْ جَدَعَهُ جَدَعْنَاهُ، وَمَنْ أَخْصَاهُ أَخْصَيْنَاهُ».

تخريج: [حسن] أخرجه أبو داود، الديات، باب من قتل عبده أو مثل به، أيقاد منه؟، ح: ٤٥١٦ من حديث هشام الدستوائي به، وعلته من حديث الطيالسي، وهو في الكبرٰى، ح: ٦٩٣٨، وقال الترمذي، ح: ١٤١٤ "حسن غريب"، ورواه شعبة عن قتادة به، أبو داود، ح: ٤٥١٥، وصححه الحاكم على شرط البخاري: ٤/ ٣٦٧، ووافقه الذهبي، انظر تسهيل الحاجة، ح: ٢١٨٣، ونيل المقصود وغيرهما لحال الحسن البصري عن سمرة بن جندب رضي الله عنه.

4741. It was narrated from Samurah that the Prophet ﷺ said: "Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him." (*Hasan*)

٤٧٤١ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ».

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح: ٦٩٣٩.

4742. It was narrated that Samurah said: "The Prophet ﷺ said: 'Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him.'" (*Hasan*)

٤٧٤٢ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ».

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٦٩٤٠ .

Chapter 11, 12. Killing A Woman In Return For A Woman

(المعجم ١١، ١٢) - قَتْلُ الْمَرْأَةِ بِالْمَرْأَةِ (التحفة ٨)

4743. 'Amr bin Dînâr narrated that he heard Ṭâwûs narrate from Ibn 'Abbâs, from 'Umar, may Allâh be pleased with him, that he asked about the ruling of the Messenger of Allâh ﷺ concerning that. Ḥamal bin Mâlik stood up and said: "I was married to two women, and one of them struck the other with a tent pole and killed her and her fetus. The Prophet ﷺ ruled that a slave be given (as *Diyah*) for her fetus and that she be killed (for killing the other woman)." (***Ṣaḥîḥ***)

٤٧٤٣ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ طَاوُسًا يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ: أَنَّهُ نَشَدَ قَضَاءَ رَسُولِ اللهِ ﷺ فِي ذٰلِكَ فَقَامَ حَمَلُ بْنُ مَالِكٍ فَقَالَ: كُنْتُ بَيْنَ حُجْرَتَيِ امْرَأَتَيْنِ، فَضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى بِمِسْطَحٍ فَقَتَلَتْهَا وَجَنِينَهَا، فَقَضَى النَّبِيُّ ﷺ فِي جَنِينِهَا بِغُرَّةٍ وَأَنْ تُقْتَلَ بِهَا.

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الديات، باب دية الجنين، ح:٤٥٧٢ من حديث ابن جريج به، وهو في الكبرى، ح:٦٩٤١.

Chapter 12, 13. Retaliation If A Man Kills A Woman

(المعجم ١٢، ١٣) - الْقَوَدُ مِنَ الرَّجُلِ لِلْمَرْأَةِ (التحفة ٩)

4744. It was narrated from Anas that a Jew killed a young girl for her jewelry, so the Messenger of Allâh ﷺ killed him in retaliation for her. (***Ṣaḥîḥ***)

٤٧٤٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدَةُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ يَهُودِيًّا قَتَلَ جَارِيَةً عَلَى أَوْضَاحٍ لَهَا، فَأَقَادَهُ رَسُولُ اللهِ ﷺ بِهَا.

تخريج: أخرجه البخاري، الديات، باب قتل الرجل بالمرأة، ح:٦٨٨٥ من حديث سعيد بن أبي عروبة به، وهو في الكبرى، ح:٦٩٤٢ * عبدة هو ابن سليمان.

4745. It was narrated from Anas bin Mâlik that a Jew took some jewelry from a girl, then he crushed her head between two rocks. They found her as she was breathing her last, and they took her around among the people (saying): "Was it

٤٧٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ عَنْ قَتَادَةَ، عَنْ أَنَسِ ابْنِ مَالِكٍ: أَنَّ يَهُودِيًّا أَخَذَ أَوْضَاحًا مِنْ جَارِيَةٍ، ثُمَّ رَضَخَ رَأْسَهَا بَيْنَ حَجَرَيْنِ،

فَأَدْرَكُوهَا وَبِهَا رَمَقٌ، فَجَعَلُوا يَتَّبِعُونَ بِهَا النَّاسَ هُوَ هٰذَا؟ هُوَ هٰذَا؟ قَالَتْ: نَعَمْ، فَأَمَرَ رَسُولُ اللهِ ﷺ فَرُضِخَ رَأْسُهُ بَيْنَ حَجَرَيْنِ.

this one? Was it this one?" (When) she said yes, the Messenger of Allâh ﷺ ordered that his head be crushed between two rocks. (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد:٣/٢٦٢ من حديث أبان بن يزيد العطار به، وهو في الكبرٰى، ح:٦٩٤٣، وهو متفق عليه من حديث قتادة به، انظر الحديث السابق والآتي * أبو هشام هو المخزومي.

Comments:

(For details, please see *Aḥâdith* 4029, 4039, 4050)

٤٧٤٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجَتْ جَارِيَةٌ عَلَيْهَا أَوْضَاحٌ، فَأَخَذَهَا يَهُودِيٌّ فَرَضَخَ رَأْسَهَا وَأَخَذَ مَا عَلَيْهَا مِنَ الْحُلِيِّ، فَأُدْرِكَتْ وَبِهَا رَمَقٌ، فَأُتِيَ بِهَا رَسُولُ اللهِ ﷺ فَقَالَ: «مَنْ قَتَلَكِ؟ فُلَانٌ؟» قَالَتْ بِرَأْسِهَا: لَا، قَالَ: «فُلَانٌ؟» [قَالَ]: حَتَّى سَمَّى الْيَهُودِيَّ، قَالَتْ بِرَأْسِهَا: نَعَمْ، فَأُخِذَ فَاعْتَرَفَ فَأَمَرَ بِهِ رَسُولُ اللهِ ﷺ، فَرُضِخَ رَأْسُهُ بَيْنَ حَجَرَيْنِ.

4746. It was narrated that Anas bin Mâlik said: "A girl went out wearing some jewelry and a Jew caught her, crushed her head between two rocks and took the jewelry that she was wearing. She was found as she was breathing her last, and she was brought to the Messenger of Allâh ﷺ who said: 'Who killed you? Was it so and so?' She gestured no with her head, and he continued asking until he named the Jew, and she gestured yes with her head. He was caught and he confessed (to his crime), then the Messenger of Allâh ﷺ ordered that his head be crushed between two rocks." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الخصومات، باب ما يذكر في الإشخاص والخصومة بين المسلم واليهود، ح:٢٤١٣ وغيره، ومسلم، القسامة، باب ثبوت القصاص في القتل بالحجر وغيره ... إلخ، ح:١٦٧٢/١٧ من حديث حمام بن يحيى به، وهو في الكبرٰى، ح:٦٩٤٤.

Chapter 13, 14. No Retaliation Is To Be Carried Out If A Muslim Kills A Disbeliever

(المعجم ١٣، ١٤) - سُقُوطُ الْقَوَدِ مِنَ الْمُسْلِمِ لِلْكَافِرِ (التحفة ١٠)

٤٧٤٧ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ

4747. It was narrated from 'Âishah, the Mother of the Believers, that the Messenger of Allâh ﷺ said: "It is

عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «لَا يَحِلُّ قَتْلُ مُسْلِمٍ إِلَّا فِي إِحْدَى ثَلَاثِ خِصَالٍ زَانٍ مُحْصَنٍ فَيُرْجَمُ، وَرَجُلٌ يَقْتُلُ مُسْلِمًا مُتَعَمِّدًا، وَرَجُلٌ يَخْرُجُ مِنَ الْإِسْلَامِ فَيُحَارِبُ اللهَ عَزَّ وَجَلَّ وَرَسُولَهُ فَيُقْتَلُ أَوْ يُصَلَّبُ أَوْ يُنْفَى مِنَ الْأَرْضِ».

not permissible to kill a Muslim except in one of three cases: A adulterer who has been married, who is to be stoned; a man who kills a Muslim deliberately; and a man who leaves Islam and wages war against Allâh, the Mighty and Sublime, and His Messenger, who is to be killed, crucified or banished from the land." (*Sahîh*)

تخريج: [إسناده صحيح] تقدم، ح:٤٠٥٣، وهو في الكبرى، ح:٦٩٤٥.

Comments:

The author's proof is founded on the apparent wordings that apart from these three crimes, it is not permissible to take anyone's life; and the second crime among these three crimes is to kill some Muslim, not an unbeliever.

٤٧٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُطَرِّفِ بْنِ طَرِيفٍ عَنِ الشَّعْبِيِّ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ يَقُولُ: سَأَلْنَا عَلِيًّا فَقُلْنَا: هَلْ عِنْدَكُمْ مِنْ رَسُولِ اللهِ ﷺ شَيْءٌ سِوَى الْقُرْآنِ؟ فَقَالَ: لَا، وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ! إِلَّا أَنْ يُعْطِيَ اللهُ عَزَّ وَجَلَّ عَبْدًا فَهْمًا فِي كِتَابِهِ أَوْ مَا فِي هٰذِهِ الصَّحِيفَةِ، قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ فِيهَا: «الْعَقْلُ، وَفِكَاكُ الْأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ».

4748. It was narrated that Ash-Sha'bî said: "I heard Abû Juhaifah say: 'We asked 'Alî: "Do you have anything from the Messenger of Allâh ﷺ apart from the Qur'ân?" He said: "No, by the One who splits the seeds and creates the soul, unless Allâh gives a slave understanding of His Book, or except this sheet." I said: "What is in the sheet?" He said: "In it are (the regulations concerning) blood money and the freeing of captives, and (the rule) that no Muslim should be killed for killing a disbeliever." (*Sahîh*)

تخريج: أخرجه البخاري، الديات، باب العاقلة، ح:٦٩٠٣ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٦٩٤٦.

Comments:

1. This narration has preceded. See *Hadîth* 4738.
2. 'Freeing of captives' means that captive who falls into the captivity of unbelievers.

٤٧٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا هَمَّامٌ

4749. It was narrated that Abî Hassân said: "Alî said: 'The Messenger of Allâh ﷺ did not tell

عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ قَالَ: قَالَ عَلِيٌّ: مَا عَهِدَ إِلَيَّ رَسُولُ اللهِ ﷺ بِشَيْءٍ دُونَ النَّاسِ إِلَّا فِي صَحِيفَةٍ فِي قِرَابِ سَيْفِي، فَلَمْ يَزَالُوا بِهِ حَتَّى أَخْرَجَ الصَّحِيفَةَ، فَإِذَا فِيهَا: «الْمُؤْمِنُونَ تَكَافَأُ دِمَاؤُهُمْ، يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، وَهُمْ يَدٌ عَلَى مَنْ سِوَاهُمْ، لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ».

me anything that he did not tell the people, except what is in a sheet in the sheath of my sword.' They did not leave him alone until he brought out the sheet, and in it (were the words): 'The lives of the believers are equal in value, and they hasten to support the asylum granted by the least of them, and they are one against others. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٧٣٩، وأخرجه أبو داود، ح:٢٠٣٥، وأحمد:١/١١٩ من حديث همام به، وهو في الكبرٰى، ح:٦٩٤٧.

٤٧٥٠ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ بْنِ الْحَجَّاجِ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَّانَ الْأَعْرَجِ، عَنِ الْأَشْتَرِ: أَنَّهُ قَالَ لِعَلِيٍّ: إِنَّ النَّاسَ قَدْ تَفَشَّغَ بِهِمْ مَا يَسْمَعُونَ فَإِنْ كَانَ رَسُولُ اللهِ ﷺ عَهِدَ إِلَيْكَ عَهْدًا فَحَدِّثْنَا بِهِ، قَالَ: مَا عَهِدَ إِلَيَّ رَسُولُ اللهِ ﷺ عَهْدًا لَمْ يَعْهَدْهُ إِلَى النَّاسِ، غَيْرَ أَنَّ فِي قِرَابِ سَيْفِي صَحِيفَةً، فَإِذَا فِيهَا: «الْمُؤْمِنُونَ تَتَكَافَأُ دِمَاؤُهُمْ، يَسْعَى بِذِمَّتِهِمْ أَدْنَاهُمْ، لَا يُقْتَلُ مُؤْمِنٌ بِكَافِرٍ، وَلَا ذُو عَهْدٍ فِي عَهْدِهِ». مُخْتَصَرٌ.

4750. It was narrated from Al-Ashtar that he said to 'Alî: "What the people have been hearing from you has become widespread. If the Messenger of Allâh ﷺ told you anything, then tell us." He said: "The Messenger of Allâh ﷺ did not tell me anything that he did not tell the people, except that in the sheath of my sword there is a sheet, in which it says: 'The lives of the believers are equal in value, and they hasten to support the asylum granted by the least of them. But no believer may be killed in return for a disbeliever, nor one with a covenant while his covenant is in effect.'" It is an abridgement of it. (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرٰى، ح:٦٩٤٨، وجزء إبراهيم بن طهمان (مشيخة، ح:٥١ بطوله)، وانظر الحديث السابق، وقوله: عن الأشتر، لعله: أن الأشتر قال لعلي . . . إلخ، والله أعلم.

Chapter 14, 15. Seriousness Of Killing The One With A Covenant (*Al-Mu'âhad*)[1]

(المعجم ١٤، ١٥) - تَعْظِيمُ قَتْلِ الْمُعَاهِدِ (التحفة ١١)

4751. Abû Bakrah said: "The Messenger of Allâh ﷺ said: 'Whoever kills a *Mu'âhad* with no justification, Allâh will forbid Paradise to him." (***Ṣaḥîḥ***)

٤٧٥١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عُيَيْنَةَ قَالَ: أَخْبَرَنِي أَبِي قَالَ: قَالَ أَبُو بَكْرَةَ قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ مُعَاهَدًا فِي غَيْرِ كُنْهِهِ حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الجهاد، باب: في الوفاء للمعاهد وحرمة ذمته، ح:٢٧٦٠ من حديث عيينة بن عبدالرحمٰن بن جوشن به، وهو في الكبرٰى، ح:٦٩٤٩، وصححه ابن حبان، وابن الجارود وغيرهما.

4752. It was narrated that Abû Bakrah said: The Messenger of Allâh ﷺ said: "Whoever kills a *Mu'âhad* with no justification, Allâh will forbid Paradise to him and he will not even smell its fragrance." (***Ṣaḥîḥ***)

٤٧٥٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يُونُسَ، عَنِ الْحَكَمِ بْنِ الْأَعْرَجِ، عَنِ الْأَشْعَثِ بْنِ ثُرْمُلَةَ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ نَفْسًا مُعَاهِدَةً بِغَيْرِ حِلِّهَا حَرَّمَ اللهُ عَلَيْهِ الْجَنَّةَ أَنْ يَشُمَّ رِيحَهَا».

تخريج: [صحيح] أخرجه أحمد:٥/٣٨ عن إسماعيل ابن علية به، وهو في الكبرٰى، ح:٦٩٥٠ * يونس هو ابن عبيد، وللحديث طرق كثيرة.

4753. It was narrated from Al-Qâsim bin Al-Mukhaimirah, from a man among the Companions of the Prophet ﷺ, that the Prophet ﷺ said: "Whoever kills a man from among *Ahl Adh-Dhimmah*,[2] he will not smell the fragrance of Paradise, and its fragrance may be detected from a distance of seventy years." (***Ṣaḥîḥ***)

٤٧٥٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنِ الْقَاسِمِ بْنِ مُخَيْمِرَةَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَتَلَ رَجُلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ سَبْعِينَ عَامًا».

[1] A non-Muslim who has a treaty with the Muslims, or, is living under Muslim protection.

[2] A non-Muslim living under Muslim protection.

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/ ٣٦٩ من حديث شعبة به، وهو في الكبرٰى، ح: ٦٩٥١.

4754. It was narrated that 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ said: 'Whoever kills a person from among *Ahl Adh-Dhimmah*, he will not smell the fragrance of Paradise, and its fragrance may be detected from a distance of forty years.'" (*Sahîh*)

٤٧٥٤ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا [مَرْوَانُ] قَالَ: حَدَّثَنَا الْحَسَنُ - وَهُوَ ابْنُ عَمْرٍو - عَنْ مُجَاهِدٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قَتَلَ قَتِيلًا مِنْ أَهْلِ الذِّمَّةِ لَمْ يَجِدْ رِيحَ الْجَنَّةِ، وَإِنَّ رِيحَهَا لَيُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/ ١٨٦، وأطراف المسند: ٤/ ١٠، ح: ٥١١٣ من حديث مروان (بن معاوية الفزاري) به، وهو في الكبرٰى، ح: ٦٩٥٢، وصححه الحاكم على شرط الشيخين: ٢/ ١٢٦، ١٢٧، ووافقه الذهبي.

Comments:

'Forty years': This does not negate 'seventy years'; hence, this narration does not contradict the previous narration. And the signification of plentifulness is meant, so there does not remain any ambiguity at all. The meaning is that he would remain far away from Paradise.

Chapter 15, 16. There Is No Retaliation Between Slaves For Offenses Less Than Killing

(المعجم ١٥، ١٦) - سُقُوطُ الْقَوَدِ بَيْنَ الْمَمَالِيكِ فِيمَا دُونَ النَّفْسِ (التحفة ١٢)

4755. It was narrated from 'Imrân bin Husain that a slave belonging to some poor people cut off the ear of a slave belonging to some rich people. They came to the Prophet ﷺ but he did not give them anything. (*Da'îf*)

٤٧٥٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ أَنَّ غُلَامًا لِأُنَاسٍ فُقَرَاءَ قَطَعَ أُذُنَ غُلَامٍ لِأُنَاسٍ أَغْنِيَاءَ، فَأَتَوُا النَّبِيَّ ﷺ فَلَمْ يَجْعَلْ لَهُمْ شَيْئًا.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب: في جناية العبد يكون للفقراء، ح: ٤٥٩٠ من حديث معاذ بن هشام الدستوائي به، وهو في الكبرٰى، ح: ٦٩٥٣، علته عنعنة قتادة تقدم، ح: ٣٤.

Chapter 16, 17. *Al-Qiṣâṣ* For A Tooth

(المعجم ١٦، ١٧) - الْقِصَاصُ فِي السِّنِّ (التحفة ١٣)

4756. It was narrated from Anas that the Messenger of Allâh ﷺ ruled that *Qiṣâṣ* should be given for a tooth. The Messenger of Allâh ﷺ said: "What Allâh has decreed is retaliation." (***Ṣaḥîḥ***)

٤٧٥٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو خَالِدٍ سُلَيْمَانُ بْنُ حَيَّانَ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى بِالْقِصَاصِ فِي السِّنِّ. وَقَالَ رَسُولُ اللهِ ﷺ: «كِتَابُ اللهِ الْقِصَاصُ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٦٩٥٤، وأخرجه البخاري، كما سيأتي، ح:٤٧٦١، وللحديث طرق كثيرة.

Comments:

If the whole tooth is pulled out, then the tooth of the one who has broken the tooth could be retributively pulled out. But it would be done in such a way that his other teeth are not weakened, and whichever tooth is pulled out, the same tooth of the second party shall be pulled out. On the other hand, if the whole tooth is not knocked out, but a part of it is broken, adequate compensation shall have to be paid. The retribution shall not be brought into play in this regard. This is because it would not be possible to break exactly that much of the tooth, and to break in excess is not permissible. Therefore, compensation would be paid.

4757. It was narrated from Samurah that the Messenger of Allâh ﷺ said: "Whoever kills his slave, we will kill him, and whoever mutilates his slave, we will mutilate him." (***Ḥasan***)

٤٧٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَتَلَ عَبْدَهُ قَتَلْنَاهُ، وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ».

تخريج: [حسن] تقدم، ح:٤٧٤٠، وهو في الكبرٰى، ح:٦٩٥٥.

Comments:

When there could be retribution in the matter of nose and ear, then it could take place in the matter of tooth also. The relevance of this *Ḥadîth* to the Chapter is from that dimension.

4758. It was narrated from Samurah that the Prophet of Allâh ﷺ said: "Whoever castrates his slave, we will castrate him, and whoever mutilates his slave, we will mutilate him." This is the wording of Ibn Bashshâr (one of the

٤٧٥٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ عَنِ الْحَسَنِ عَنْ سَمُرَةَ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «مَنْ خَصَى عَبْدَهُ

خَصَيْنَاهُ وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَاهُ». وَاللَّفْظُ لِابْنِ بَشَّارٍ.

تخريج: [حسن] تقدم، ح:٤٧٤٠، وهو في الكبرى، ح:٦٩٥٦.

narrators). (*Hasan*)

٤٧٥٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ: أَنَّ أُخْتَ الرُّبَيِّعِ أُمَّ حَارِثَةَ جَرَحَتْ إِنْسَانًا، فَاخْتَصَمُوا إِلَى النَّبِيِّ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «الْقِصَاصَ الْقِصَاصَ» فَقَالَتْ أُمُّ الرَّبِيعِ: يَا رَسُولَ اللهِ! أَيُقْتَصُّ مِنْ فُلَانَةَ؟ لَا وَاللَّهِ! لَا يُقْتَصُّ مِنْهَا أَبَدًا، فَقَالَ رَسُولُ اللهِ ﷺ: «سُبْحَانَ اللهِ يَا أُمَّ الرَّبِيعِ! الْقِصَاصُ كِتَابُ اللَّهِ» قَالَتْ: لَا وَاللَّهِ! لَا يُقْتَصُّ مِنْهَا أَبَدًا، فَمَا زَالَتْ حَتَّى قَبِلُوا الدِّيَةَ قَالَ: «إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ».

4759. It was narrated from Anas that the sister of Ar-Rubai' Umm Hârithah injured a person and they referred the dispute to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: "Retaliation, retaliation (*Qiṣâṣ*)." Umm Ar-Rabî' said: 'O Messenger of Allâh, how could retaliation be carried out against so and so? No, by Allâh, retaliation will never be carried out against her!' The Messenger of Allâh ﷺ said: "*Subhân Allâh*, O Umm Ar-Rabî'! Retaliation is something that is decreed by Allâh." She said: "No, by Allâh, retaliation will never be carried out against her!" And she carried on until they accepted *Diyah* (blood money). He (the Prophet ﷺ) said: "There are among the slaves of Allâh who, if they swear by Allâh, Allâh fulfills their oath." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، القسامة، باب إثبات القصاص في الأسنان وما في معناها، ح:١٦٧٥/ ٢٤ من حديث عفان بن مسلم به، وهو في الكبرى، ح:٦٩٥٧.

(المعجم ١٧، ١٨) - الْقِصَاصُ مِنَ الثَّنِيَّةِ (التحفة ١٤)

Chapters 17, 18. *Al-Qiṣâṣ* For A Front Tooth

٤٧٦٠ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ وَإِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَا: حَدَّثَنَا بِشْرٌ عَنْ حُمَيْدٍ قَالَ: ذَكَرَ أَنَسٌ أَنَّ عَمَّتَهُ كَسَرَتْ ثَنِيَّةَ

4760. Anas narrated that his paternal aunt broke the front tooth of a girl and the Prophet of Allâh ﷺ decreed retaliation. Her brother, Anas bin An-Naḍr, said:

جَارِيَةٍ، فَقَضَى نَبِيُّ اللهِ ﷺ بِالْقِصَاصِ، فَقَالَ أَخُوهَا أَنَسُ بْنُ النَّضْرِ: أَتُكْسَرُ ثَنِيَّةُ فُلَانَةَ؟ لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! لَا تُكْسَرُ ثَنِيَّةُ فُلَانَةَ، قَالَ: وَكَانُوا قَبْلَ ذٰلِكَ سَأَلُوا أَهْلَهَا الْعَفْوَ وَالْأَرْشَ، فَلَمَّا حَلَفَ أَخُوهَا - وَهُوَ عَمُّ أَنَسٍ وَهُوَ الشَّهِيدُ يَوْمَ أُحُدٍ - رَضِيَ الْقَوْمُ بِالْعَفْوِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ».

"Will you break the front tooth of so and so? No, by the One Who sent you with the truth, the front tooth of so and so will not be broken!" Before that, they had asked her family for forgiveness and blood money. When her brother – who was the paternal uncle of Anas and was martyred at Uḥud – swore that oath, the people agreed to forgive. The Prophet ﷺ said: "There are among the slaves of Allâh who, if they swear by Allâh, Allâh fulfills their oath." (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] وتقدم طرفه، ح:٤٧٥٦، وهو في الكبرى، ح:٦٩٥٨ * بشر هو ابن المفضل.

٤٧٦١ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: كَسَرَتِ الرُّبَيِّعُ ثَنِيَّةَ جَارِيَةٍ، فَطَلَبُوا إِلَيْهِمُ الْعَفْوَ فَأَبَوْا، فَعُرِضَ عَلَيْهِمُ الْأَرْشُ فَأَبَوْا، فَأَتَوُا النَّبِيَّ ﷺ فَأَمَرَ بِالْقِصَاصِ، قَالَ أَنَسُ ابْنُ النَّضْرِ: يَا رَسُولَ اللهِ! تُكْسَرُ ثَنِيَّةُ الرُّبَيِّعِ؟ لَا، وَالَّذِي بَعَثَكَ بِالْحَقِّ! لَا تُكْسَرُ قَالَ: «يَا أَنَسُ! كِتَابُ اللهِ الْقِصَاصُ» فَرَضِيَ الْقَوْمُ وَعَفَوْا، فَقَالَ: «إِنَّ مِنْ عِبَادِ اللهِ مَنْ لَوْ أَقْسَمَ عَلَى اللهِ لَأَبَرَّهُ».

4761. It was narrated that Anas said: "Ar-Rubai' broke the front tooth of a girl, and they asked them (her people) to forgive her, but they refused. They offered them blood money, but they refused. Then they went to the Prophet ﷺ and he decreed retaliation. Anas bin An-Naḍr said: "O Messenger of Allâh, will you break the front tooth of Ar-Rubai'? No, by the One Who sent you with the truth, it will not be broken!" He said: "O Anas, what Allâh has decreed is retaliation." But the people agreed to forgive her. He (the Prophet ﷺ) said: "There are among the slaves of Allâh who, if they swear by Allâh, Allâh fulfills their oath." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الصلح، باب الصلح في الدية، ح:٢٧٠٣، ٤٤٩٩، ٤٥٠٠، ٤٦١١، ٦٨٩٤ من طرق عن حميد به، وصرح بالسماع عنده، وتابعه ثابت عند مسلم، ح:١٦٧٥، والحديث في الكبرى، ح:٦٩٥٩ * خالد هو ابن الحارث.

Chapters 18, 19. Retaliation For A Bite And Mentioning The Differences In The Report Of The Narrators Of The Narration Of 'Imrân bin Husain Concerning That

(المعجم ١٨، ١٩) - الْقَوَدُ مِنَ الْعَضَّةِ وَذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ عِمْرَانَ بْنِ حُصَيْنٍ فِي ذَلِكَ (التحفة ١٥)

4762. It was narrated from 'Imrân bin Ḥuṣain that a man bit the hand of another man, who pulled his hand away, and the man's front tooth (or front teeth) fell out. He complained about that to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: "What do you want? Do you want me to tell him to put his hand in your mouth, so that you can bite it like a stallion bites? Or, do you want to give him your hand so that he may bite it, then you can pull it away if you want?" (*Ṣaḥîḥ*)

٤٧٦٢ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ أَبُو الْجَوْزَاءِ قَالَ: أَخْبَرَنَا قُرَيْشُ بْنُ أَنَسٍ عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ، فَانْتَزَعَ يَدَهُ فَسَقَطَتْ ثَنِيَّتُهُ، أَوْ قَالَ: ثَنَايَاهُ فَاسْتَعْدَى عَلَيْهِ رَسُولَ اللهِ ﷺ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَا تَأْمُرُنِي تَأْمُرُنِي أَنْ آمُرَهُ أَنْ يَدَعَ يَدَهُ فِي فِيكَ تَقْضَمُهَا كَمَا يَقْضَمُ الْفَحْلُ إِنْ شِئْتَ فَادْفَعْ إِلَيْهِ يَدَكَ حَتَّى يَقْضَمَهَا، ثُمَّ انْتَزِعْهَا إِنْ شِئْتَ».

تخريج: أخرجه مسلم، القسامة، باب الصائل على نفس الإنسان وعضوه، إذا دفعه المصول عليه . . . إلخ، ح:١٦٧٣/ ٢١ عن أحمد بن عثمان النوفلي به، وهو في الكبرى، ح:٦٩٦٠.

Comments:

The tooth was not pulled out deliberately. It was pulled out as a result of drawing the hand out. Besides, aberration was committed by the person who lost the tooth. He had bit the hand of the other person. The opposite party had every right to withdraw his hand. The question of retaliation, therefore, does not arise at all. That is why Allâh's Messenger ﷺ was displeased.

4763. It was narrated from 'Imrân bin Ḥuṣain that a man bit another man on the forearm; he pulled it away and a front tooth fell out. The matter was referred to the Messenger of Allâh ﷺ and he canceled (the *Diyah*) and said: "Did you want to bite your brother's flesh as a stallion bites?" (*Ṣaḥîḥ*)

٤٧٦٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ ابْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ آخَرَ عَلَى ذِرَاعِهِ، فَاجْتَذَبَهَا فَانْتَزَعَتْ ثَنِيَّتُهُ، فَرُفِعَ ذَلِكَ إِلَى النَّبِيِّ ﷺ فَأَبْطَلَهَا، وَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَ لَحْمَ أَخِيكَ كَمَا يَقْضَمُ الْفَحْلُ؟».

تخريج: أخرجه البخاري، الديات، باب: إذا عض رجلاً فوقعت ثناياه، ح:٦٨٩٢، ومسلم، ح:١٦٧٣ من حديث قتادة به، وهو في الكبرىٰ، ح:٦٩٦١.

4764. It was narrated that 'Imrân bin Ḥuṣain said: "Ya'la fought with a man, and one of them bit the other, who pulled his hand away from his mouth, and a front tooth fell out. They referred their dispute to the Messenger of Allâh ﷺ and he said: 'Would one of you bite his brother as a stallion bites? There is no *Diyah* for that.'" (*Ṣaḥîḥ*)

٤٧٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَاتَلَ يَعْلَى رَجُلًا، فَعَضَّ أَحَدُهُمَا صَاحِبَهُ، فَانْتَزَعَ يَدَهُ مِنْ فِيهِ فَنَدَرَتْ ثَنِيَّتُهُ، فَاخْتَصَمَا إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ؟ لَا دِيَةَ لَهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرىٰ، ح:٦٩٦٢.

4765. It was narrated from 'Imrân bin Ḥuṣain that Ya'la said, concerning the one who bit (another), and his front tooth fell out, that the Prophet ﷺ said: "There is no *Diyah* for you." (*Ṣaḥîḥ*)

٤٧٦٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ يَعْلَى قَالَ فِي الَّذِي عَضَّ فَنَدَرَتْ ثَنِيَّتُهُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَا دِيَةَ لَكَ».

تخريج: [صحيح] تقدم، ح:٤٧٦٣، وهو في الكبرىٰ، ح:٦٩٦٣ * عبدالله هو ابن المبارك.

4766. It was narrated from 'Imrân bin Ḥuṣain that a man bit another man in the forearm, and his front tooth fell out, so he went to the Prophet ﷺ and told him about that. He said: "Do you want to bite your brother's forearm as a stallion bites?" And he judged it to be invalid. (*Ṣaḥîḥ*)

٤٧٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا زُرَارَةُ بْنُ أَوْفَى عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: أَنَّ رَجُلًا عَضَّ ذِرَاعَ رَجُلٍ فَانْتَزَعَ ثَنِيَّتَهُ، فَانْطَلَقَ إِلَى النَّبِيِّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَقَالَ: «أَرَدْتَ أَنْ تَقْضَمَ ذِرَاعَ أَخِيكَ كَمَا يَقْضَمُ الْفَحْلُ؟» فَأَبْطَلَهَا.

تخريج: [صحيح] تقدم، ح:٤٧٦٣، وهو في الكبرىٰ، ح:٦٩٦٤ * أبان هو ابن يزيد العطار.

Chapters 19, 20. Self-Defense

(المعجم ١٩، ٢٠) - **بَابُ الرَّجُلِ يَدْفَعُ عَنْ نَفْسِهِ** (التحفة ١٦)

4767. It was narrated from Ya'la bin Munyah that he fought a man and one of them bit the other, who pulled his forearm away from his mouth, and a front tooth fell out. The matter was referred to the Prophet ﷺ and he said: "Would one of you bite his brother as a young camel bites?" And judged it to be invalid. (*Ṣaḥîḥ*)

٤٧٦٧ - أَخْبَرَنَا مَالِكُ بْنُ الْخَلِيلِ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ يَعْلَى بْنِ مُنْيَةَ: أَنَّهُ قَاتَلَ رَجُلًا، فَعَضَّ أَحَدُهُمَا صَاحِبَهُ، فَانْتَزَعَ يَدَهُ مِنْ فِيهِ فَقَلَعَ ثَنِيَّتَهُ، فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ فَقَالَ: «يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْبَكْرُ؟» فَأَبْطَلَهَا.

تخريج: [صحيح] أخرجه الطبراني في الكبير: ٢٢/٢٥٨، ح: ٦٦٦ من حديث شعبة به، وهو في الكبرٰى، ح: ٦٩٦٥.

Comments:

When someone is assaulted, he has every right to defend himself. If the harm is done to the attacker by the victim, even if he dies while defending himself, no retribution, compensation, or penalty shall have to be paid. If the victim indulges in excess of defending himself, he will be accountable. And the verdict concerning accountability shall be returned by the court of law, making sure whether he merely defended himself or went beyond the bounds of defense.

4768. It was narrated from Ya'la bin Munyah that a man from Banu Tamîm fought with another man, and he bit his hand, so he pulled it away and a front tooth fell out. They referred the dispute to the Messenger of Allâh ﷺ, who said: "Would one of you bite his brother as a young camel bites?" and he thwarted it, meaning he judged it to be invalid. (*Ṣaḥîḥ*)

٤٧٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدِ ابْنِ عَقِيلٍ قَالَ: حَدَّثَنَا جَدِّي قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ يَعْلَى بْنِ مُنْيَةَ: أَنَّ رَجُلًا مِنْ بَنِي تَمِيمٍ قَاتَلَ رَجُلًا، فَعَضَّ يَدَهُ فَانْتَزَعَهَا فَأَلْقَى ثَنِيَّتَهُ، فَاخْتَصَمَا إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «يَعَضُّ أَحَدُكُمْ أَخَاهُ كَمَا يَعَضُّ الْبَكْرُ؟» فَأَطَلَّهَا أَيْ أَبْطَلَهَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٦٩٦٦.

Chapters 20, 21. Mentioning The Differences Reported From 'Aṭâ' In This *Ḥadîth*

(المعجم ٢٠، ٢١) - **ذِكْرُ الاخْتِلَافِ عَلَى عَطَاءٍ فِي هٰذَا الْحَدِيثِ** (التحفة ١٦) - ألف

4769. It was narrated from Ṣafwân

٤٧٦٩ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ:

أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ صَفْوَانَ بْنِ عَبْدِ اللهِ، عَنْ عَمَّيْهِ سَلَمَةَ وَيَعْلَى ابْنَيْ أُمَيَّةَ قَالَا: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ وَمَعَنَا صَاحِبٌ لَنَا، فَقَاتَلَ رَجُلًا مِنَ الْمُسْلِمِينَ، فَعَضَّ الرَّجُلُ ذِرَاعَهُ، فَجَذَبَهَا مِنْ فِيهِ فَطَرَحَ ثَنِيَّتَهُ، فَأَتَى الرَّجُلُ النَّبِيَّ ﷺ يَلْتَمِسُ الْعَقْلَ، فَقَالَ: «يَنْطَلِقُ أَحَدُكُمْ إِلَى أَخِيهِ فَيَعَضُّهُ كَعَضِيضِ الْفَحْلِ، ثُمَّ يَأْتِي يَطْلُبُ الْعَقْلَ؟ لَا عَقْلَ لَهَا». فَأَبْطَلَهَا رَسُولُ اللهِ ﷺ.

bin 'Abdullâh that his two paternal uncles, Salamah and Ya'la, the sons of Umayyah, said: "We went out with the Messenger of Allâh ﷺ on the campaign of Tabûk, and there was a friend of ours with us, who fought with a man from among the Muslims. The man bit him on the forearm, so he pulled it away from his mouth and a tooth fell out. The man came to the Prophet ﷺ, seeking blood money, but he said: "Would one of you go to his brother and bite him like a stallion bites, then come and demand blood money? There is no blood money for that." And the Messenger of Allâh ﷺ juddged it to be invalid. (***Hasan***)

تخريج: [إسناده حسن] أخرجه ابن ماجه، الديات، باب من عض رجلاً فنزع يده فندر ثناياه، ح:٢٦٥٦ من حديث محمد بن إسحاق بن يسار به، وهو في الكبرى، ح:٦٩٦٧، وصرح بالسماع عند أحمد:٤/ ٢٢٢، ٢٢٣ وغيره، وله شواهد، انظر الحديث الآتي، فالحديث صحيح.

٤٧٧٠ - **أَخْبَرَنَا** عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ: أَنَّ رَجُلًا عَضَّ يَدَ رَجُلٍ فَانْتُزِعَتْ ثَنِيَّتُهُ، فَأَتَى النَّبِيَّ ﷺ فَأَهْدَرَهَا.

4770. It was narrated from Şafwân bin Ya'la, from his father, that a man bit the hand of another man and his front tooth fell out. He came to the Prophet ﷺ but he considered it in vain. (***Şaḥîḥ***)

تخريج: أخرجه البخاري، الإجارة، باب الأجير في الغزو، ح:٢٢٦٥، ومسلم، القسامة، باب الصائل على نفس الإنسان وعضوه، إذا دفعه المصول عليه ... إلخ، ح:١٦٧٤/ ٢٣ من حديث ابن جريج عن عطاء بن أبي رباح به، وهو في الكبرى، ح:٦٩٦٨ * سفيان هو ابن عيينة، وفي حديثه علة، وعمرو هو ابن دينار.

٤٧٧١ - **أَخْبَرَنَا** عَبْدُ الْجَبَّارِ - مَرَّةً أُخْرَى - عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ يَعْلَى، وَابْنُ جُرَيْجٍ

4771. It was narrated from Ya'la that he hired a worker who fought with a man and bit his hand, and his front tooth fell out. So he referred the dispute to the Prophet

عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ يَعْلَى: أَنَّهُ اسْتَأْجَرَ أَجِيرًا، فَقَاتَلَ رَجُلًا فَعَضَّ يَدَهُ، فَانْتَزَعَتْ ثَنِيَّتُهُ، فَخَاصَمَهُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «أَيَدَعُهَا يَقْضِمُهَا كَقَضْمِ الْفَحْلِ؟».

ﷺ who said: "Do you want to bite his hand as a stallion bites?" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦٩٦٩.

٤٧٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَاسْتَأْجَرْتُ أَجِيرًا، فَقَاتَلَ أَجِيرِي رَجُلًا، فَعَضَّ الْآخَرُ فَسَقَطَتْ ثَنِيَّتُهُ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذٰلِكَ لَهُ، فَأَهْدَرَهُ النَّبِيُّ ﷺ.

4772. It was narrated from Ṣafwân bin Ya'la that his father said: "I went on the campaign to Tabûk with the Messenger of Allâh ﷺ, and I hired a worker. My hired man fought with another man. The other one bit him, and his front tooth fell out. He went to the Prophet ﷺ and told him about that, but the Prophet ﷺ considered it to be in vain. (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٧٧٠، وهو في الكبرى، ح:٦٩٧٠.

٤٧٧٣ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ صَفْوَانَ بْنِ يَعْلَى، عَنْ يَعْلَى بْنِ أُمَيَّةَ قَالَ: غَزَوْتُ مَعَ رَسُولِ اللهِ ﷺ جَيْشَ الْعُسْرَةِ، وَكَانَ أَوْثَقَ عَمَلٍ لِي فِي نَفْسِي، وَكَانَ لِي أَجِيرٌ، فَقَاتَلَ إِنْسَانًا فَعَضَّ أَحَدُهُمَا إِصْبَعَ صَاحِبِهِ فَانْتَزَعَ إِصْبَعَهُ، فَأَنْدَرَ ثَنِيَّتَهُ فَسَقَطَتْ، فَانْطَلَقَ إِلَى النَّبِيِّ ﷺ فَأَهْدَرَ ثَنِيَّتَهُ، وَقَالَ: «أَفَيَدَعُ يَدَهُ فِي فِيكَ تَقْضَمُهَا»؟.

4773. It was narrated that Ya'la bin Umayyah said: "I went on a campaign with the Messenger of Allâh ﷺ in the Army of Hardship,[1] and this was the deed of which I was most sure. I had a hired man who fought with another person. One of them bit the finger of the other, who pulled his finger away and a front tooth fell out. He went to the Prophet ﷺ who considered the tooth to be in vain, and said: "Would he put his hand in your mouth for you to bite it?" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٧٧٠، وهو في الكبرى، ح:٦٩٧١ .

Comments:

'The Army of Hardship': This means the army of the Expedition of Tabuk,

[1] Meaning, the campaign to Tabûk.

because it was a time of hardship and scarcity. The weather was extremely hot. The fruits and harvests had even ripened. The previous stocks of fruits and food grains had been exhausted. The journey was long. The enemy was formidably powerful and in plenty. Marching forth in such circumstances was very hard. That is why he deemed his going forth with the army his most weighty of deeds. This is because recompense is bestowed proportionate to hardship.

4774. A similar report to that of the one who bit (another man) and his front tooth fell out was narrated from Ibn Ya'la from his father, in which the Prophet ﷺ said: "There is no *Diyah* for you." (*Ṣaḥîḥ*)

٤٧٧٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ فِي حَدِيثِ عَبْدِ اللهِ بْنِ الْمُبَارَكِ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنِ ابْنِ يَعْلَى، عَنْ أَبِيهِ بِمِثْلِ الَّذِي عَضَّ فَنَدَرَتْ ثَنِيَّتُهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا دِيَةَ لَكَ».

تخريج: [صحيح] تقدم، ح: ٤٧٧٠، وهو في الكبرٰى، ح: ٦٩٧٢ .

4775. It was narrated from Ṣafwân bin Ya'la bin Munyah that a hired man of Ya'la bin Munyah was bitten by another on his forearm, and he pulled it away from his mouth. The matter was referred to the Prophet ﷺ, as his front tooth had fallen out, but the Messenger of Allâh ﷺ considered it an invalid claim, and said: "No; should he put (his forearm) in your mouth for you to bite it as a stallion bites?" (*Ṣaḥîḥ*)

٤٧٧٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى بْنِ مُنْيَةَ: أَنَّ أَجِيرًا لِيَعْلَى ابْنِ مُنْيَةَ عَضَّ آخَرُ ذِرَاعَهُ فَانْتَزَعَهَا مِنْ فِيهِ، فَرَفَعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ وَقَدْ سَقَطَتْ ثَنِيَّتُهُ، فَأَبْطَلَهَا رَسُولُ اللهِ ﷺ وَقَالَ: «لَا، أَيَدَعُهَا فِي فِيكَ تَقْضَمُهَا كَقَضْمِ الْفَحْلِ؟».

تخريج: [صحيح] تقدم، ح: ٤٧٧٠، وهو في الكبرٰى، ح: ٦٩٧٣.

4776. It was narrated from Ṣafwân bin Ya'la that his father went on the campaign of Tabûk with the Messenger of Allâh ﷺ, and he hired a man who fought with another man. The man bit his forearm, and when it hurt him, he pulled it away, and the man's front tooth fell out. The matter was referred to the Messenger of Allâh

٤٧٧٦ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْجَوَّابِ قَالَ: حَدَّثَنَا عَمَّارٌ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ صَفْوَانَ بْنِ يَعْلَى: أَنَّ أَبَاهُ غَزَا مَعَ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ تَبُوكَ، فَاسْتَأْجَرَ أَجِيرًا فَقَاتَلَ رَجُلًا، فَعَضَّ الرَّجُلُ ذِرَاعَهُ، فَلَمَّا أَوْجَعَهُ نَتَرَهَا فَأَنْدَرَ

ﷺ who said: "Would one of you deliberately bite his brother as a stallion bites?" And he judged it to be invalid. (*Ṣaḥîḥ*)

ثَنِيَّتُهُ، فَرُفِعَ ذٰلِكَ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «يَعْمِدُ أَحَدُكُمْ فَيَعَضُّ أَخَاهُ كَمَا يَعَضُّ الْفَحْلُ؟». فَأَبْطَلَ ثَنِيَّتَهُ.

تخريج: [صحيح] تقدم، ح: ٤٧٧٠، وهو في الكبرٰى، ح: ٦٩٧٤.

Comments:

Repeatedly bringing one and the same narration with different chains of transmitters has brought all the minute details of the incident to the fore that this incident belongs to the journey of the Expedition of Tabuk. The fighting individuals were the servant of Ya'la and one other person. The other person bit the servant, and his own tooth fell out. He only was reprimanded.

Chapters 21, 22. Retaliation For Stabbing

(المعجم ٢١، ٢٢) - الْقَوَدُ فِي الطَّعْنَةِ (التحفة ١٧)

4777. It was narrated that Abû Sa'eed Al-Khudrî said: "While the Messenger of Allâh ﷺ was distributing something, a man came and leaned over him, and the Messenger of Allâh ﷺ hit him with a stick that he had with him. The man went out, and the Messenger of Allâh ﷺ said: 'Come and ask for retaliation.' He said: 'No, I pardon you, O Messenger of Allâh.'" (*Ḍa'îf*)

٤٧٧٧ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ، عَنْ عَبِيدَةَ بْنِ مُسَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا رَسُولُ اللهِ ﷺ يَقْسِمُ شَيْئًا، أَقْبَلَ رَجُلٌ فَأَكَبَّ عَلَيْهِ، فَطَعَنَهُ رَسُولُ اللهِ ﷺ بِعُرْجُونٍ كَانَ مَعَهُ، فَخَرَجَ الرَّجُلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «تَعَالَ فَاسْتَقِدْ» فَقَالَ: بَلْ قَدْ عَفَوْتُ يَا رَسُولَ اللّٰهِ!.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب القود من الضربة وقص الأمير من نفسه، ح: ٤٥٣٦ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح: ٦٩٧٥ * عبيدة لم يوثقه غير ابن حبان فيما أعلم، وقال ابن المديني: "مجهول ولا أدري سمع من أبي سعيد أم لا؟".

4778. It was narrated that Abû Sa'eed Al-Khudrî said: "While the Messenger of Allâh ﷺ was distributing something, a man came and leaned over him, and the Messenger of Allâh ﷺ hit him with a stick that he had with him. The

٤٧٧٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ الرِّبَاطِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: أَخْبَرَنَا أَبِي قَالَ: سَمِعْتُ يَحْيَى يُحَدِّثُ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ، عَنْ عَبِيدَةَ بْنِ مُسَافِعٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: بَيْنَا رَسُولُ اللهِ ﷺ يَقْسِمُ شَيْئًا

man shouted, and the Messenger of Allâh ﷺ said: 'Come and ask for retaliation.' He said: 'No, I pardon you, O Messenger of Allâh.'" (*Da'îf*)

إِذْ أَكَبَّ عَلَيْهِ رَجُلٌ، فَطَعَنَهُ رَسُولُ اللهِ ﷺ بِعُرْجُونٍ كَانَ مَعَهُ، فَصَاحَ الرَّجُلُ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «تَعَالَ فَاسْتَقِدْ» قَالَ: بَلْ عَفَوْتُ يَا رَسُولَ اللَّهِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرى، ح:٦٩٧٦ .

Comments:

1. Although in the act of poking with a stick, there is possibility of severity and softness, still one could avenge oneself. This difference is ignorable.
2. 'Ask for retaliation': Though Allâh's Messenger's ﷺ poking him with a stick was disciplinary, the man had shown hastiness and impatience and created disorder. But it is possible he was suprised.

Chapters 22, 23. Retaliation For A Slap

(المعجم ٢٢، ٢٣) - الْقَوَدُ مِنَ اللَّطْمَةِ (التحفة ١٨)

4779. Ibn 'Abbâs narrated that a man slandered one of his forefathers from the time of the *Jâhiliyyah*, and Al-'Abbâs slapped him. His people came and said: "Let him slap him as he slapped him," and they prepared for quarrel. News of that reached the Prophet ﷺ, and he ascended the *Minbar* and said: "O people, which of the people of the Earth do you know to be the most noble before Allâh?" They said: "You." He said: "Al-'Abbâs belongs to me and I to him. Do not defame our dead or offend our living." Those people came and said: "O Messenger of Allâh, we seek refuge with Allâh from your anger; pray to Allâh to forgive us." (*Da'îf*)

٤٧٧٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى أَنَّهُ سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ يَقُولُ: أَخْبَرَنِي ابْنُ عَبَّاسٍ: أَنَّ رَجُلًا وَقَعَ فِي أَبٍ كَانَ لَهُ فِي الْجَاهِلِيَّةِ فَلَطَمَهُ الْعَبَّاسُ، فَجَاءَ قَوْمُهُ فَقَالُوا: لَيَلْطِمَنَّهُ كَمَا لَطَمَهُ، فَلَبِسُوا السِّلَاحَ، فَبَلَغَ ذٰلِكَ النَّبِيَّ ﷺ، فَصَعِدَ الْمِنْبَرَ فَقَالَ: «أَيُّهَا النَّاسُ! أَيُّ أَهْلِ الْأَرْضِ تَعْلَمُونَ أَكْرَمُ عَلَى اللهِ عَزَّ وَجَلَّ؟» فَقَالُوا: أَنْتَ، فَقَالَ: «إِنَّ الْعَبَّاسَ مِنِّي وَأَنَا مِنْهُ لَا تَسُبُّوا مَوْتَانَا فَتُؤْذُوا أَحْيَاءَنَا» فَجَاءَ الْقَوْمُ فَقَالُوا: يَا رَسُولَ اللهِ! نَعُوذُ بِاللَّهِ مِنْ غَضَبِكَ اسْتَغْفِرْ لَنَا.

تخريج: [إسناده ضعيف] أخرجه ابن سعد في الطبقات:٤/ ٢٤ عن عبيدالله بن موسى به مطولاً، واختصره الترمذي، ح:٣٧٥٩، وقال: "حسن صحيح غريب، لا نعرفه إلا من حديث إسرائيل"، وهو في الكبرى، ح:٦٩٧٧، وصححه الحاكم:٣/ ٣٢٥، ٣٢٦، ووافقه الذهبي،

وخالفه في السير: ٢/ ٩٩، وهو الصواب * عبدالأعلى الثعلبي تقدم حاله، ح: ٢٠١١ .

Comments:

The purpose of the author (May Allâh's mercy be upon him) is to underscore that one may demand retribution in the act of slapping, because Allâh's Messenger ﷺ did not object upon its demand.

Chapters 23, 24. Retaliation For Pulling Roughly On A Person's Clothes

4780. It was narrated that Abû Hurairah said: "We would sit with the Messenger of Allâh ﷺ in the *Masjid* and when he stood up, we would stand up too. One day he stood up and we stood up with him, and when he reached the middle of the *Masjid*, a man caught up with him and pulled roughly on his *Ridâ'* (upper-wrap) from behind. His *Ridâ'* was of rough material, and that left a red mark on his neck. He said: 'O Muhammad! Load up these two camels of mine, for you are not giving me anything from your wealth or the wealth of your father!' The Messenger of Allâh ﷺ said: 'No, and I pray for Allâh's forgiveness. I will not load anything (onto your camels) until you let me retaliate for your pulling roughly (on my cloak and leaving a mark on) my neck.' The Bedouin said: 'No, by Allâh, I will not let you retaliate.' The Messenger of Allâh ﷺ said that three times, and each time the man said: 'No, by Allâh, I will not let you retaliate.' When we heard what the Bedouin said, we turned toward him quickly. The Messenger of Allâh ﷺ turned to us and said: 'I urge anyone who hears me not to leave his place until I give him permission.' Then

(المعجم ٢٣، ٢٤) - الْقَوَدُ مِنَ الْجَبْذَةِ (التحفة ١٩)

٤٧٨٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي الْقَعْنَبِيُّ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ هِلَالٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا نَقْعُدُ مَعَ رَسُولِ اللهِ ﷺ فِي الْمَسْجِدِ، فَإِذَا قَامَ قُمْنَا، فَقَامَ يَوْمًا وَقُمْنَا مَعَهُ، حَتَّى لَمَّا بَلَغَ وَسَطَ الْمَسْجِدِ أَدْرَكَهُ رَجُلٌ، فَجَبَذَ بِرِدَائِهِ مِنْ وَرَائِهِ، وَكَانَ رِدَاؤُهُ خَشِنًا فَحَمَّرَ رَقَبَتَهُ، فَقَالَ: يَا مُحَمَّدُ، احْمِلْ لِي عَلَى بَعِيرَيَّ هٰذَيْنِ، فَإِنَّكَ لَا تَحْمِلُ مِنْ مَالِكَ وَلَا مِنْ مَالِ أَبِيكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا وَأَسْتَغْفِرُ اللهَ، لَا أَحْمِلُ لَكَ حَتَّى تُقِيدَنِي مِمَّا جَبَذْتَ بِرَقَبَتِي». فَقَالَ الْأَعْرَابِيُّ: لَا وَاللّٰهِ! لَا أُقِيدُكَ، فَقَالَ رَسُولُ اللهِ ﷺ ذٰلِكَ ثَلَاثَ مَرَّاتٍ، كُلُّ ذٰلِكَ يَقُولُ: لَا وَاللّٰهِ! لَا أُقِيدُكَ، فَلَمَّا سَمِعْنَا قَوْلَ الْأَعْرَابِيِّ أَقْبَلْنَا إِلَيْهِ سِرَاعًا، فَالْتَفَتَ إِلَيْنَا رَسُولُ اللهِ ﷺ فَقَالَ: «عَزَمْتُ عَلَى مَنْ سَمِعَ كَلَامِي أَنْ لَا يَبْرَحَ مَقَامَهُ حَتَّى آذَنَ لَهُ». فَقَالَ رَسُولُ اللهِ ﷺ لِرَجُلٍ مِنَ الْقَوْمِ: «يَا فُلَانُ! احْمِلْ لَهُ عَلَى بَعِيرٍ شَعِيرًا، وَعَلَى بَعِيرٍ تَمْرًا». ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «انْصَرِفُوا».

the Messenger of Allâh ﷺ said: 'O so and so, load one of his camels with barley and the other with dates.' Then the Messenger of Allâh ﷺ said: 'Leave.'" (*Da'îf*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأدب، باب: في الحلم وأخلاق النبي ﷺ، ح:٤٧٧٥ من حديث محمد بن هلال به، ولم يوثقه من المتقدمين غير ابن حبان فيما أعلم، وقال الذهبي: "لا يعرف"، وحسن له النووي في رياض الصالحين، ح:١٥٩٩، والحديث في الكبرٰى، ح:٦٩٧٨، والله أعلم به.

Comments:

He had brought these camels along with him, and was demanding food grains.

Chapters 24, 25. Retaliation Against People In Authority

(المعجم ٢٤، ٢٥) - **الْقِصَاصُ مِنَ السَّلَاطِينِ** (التحفة ٢٠)

4781. It was narrated from Abû Firâs that 'Umar said: "I saw the Messenger of Allâh ﷺ allowing others to seek retaliation against him." (*Da'îf*)

٤٧٨١ - أَخْبَرَنَا مُؤَمَّلُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ سَعِيدُ بْنُ إِيَاسٍ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي فِرَاسٍ أَنَّ عُمَرَ قَالَ: «رَأَيْتُ رَسُولَ اللهِ ﷺ يُقِصُّ مِنْ نَفْسِهِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب القود من الضربة وقص الأمير من نفسه، ح:٤٥٣٧ من حديث الجريري به، وهو في الكبرٰى، ح:٦٩٧٩ * أبو فراس النهدي مستور، ولم يعرفه أبو زرعة.

Comments:

All are equal in Islam - ruler and beggar. Anyone could be called to account for his aberrations and made to pay retribution. 'Umar had made this observation in one common assembly in which some governors were also present.

Chapters 25, 26. Intervention Of The Ruler

(المعجم ٢٥، ٢٦) - **السُّلْطَانُ يُصَابُ عَلَى يَدِهِ** (التحفة ٢١)

4782. It was narrated from 'Âishah that the Messenger of Allâh ﷺ sent Abû Jahm bin Hudhaifah to collect *Zakâh* and a man argued with him about his *Sadaqah*, so Abû Jahm struck him. They came to the Prophet ﷺ and he said:

٤٧٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ بَعَثَ أَبَا جَهْمِ بْنَ حُذَيْفَةَ مُصَدِّقًا فَلَاجَّهُ رَجُلٌ فِي

"*Diyah*, O Messenger of Allâh." He said: "You will have such and such," but they did not accept it. The Messenger of Allâh ﷺ said: "You will have such and such," and they accepted it. The Messenger of Allâh ﷺ said: "I am going to address the people and tell them that you accepted it." They said: "Yes." So the Prophet ﷺ addressed (the people) and said: "These people came to me seeking compensation, and I offered them such and such, and they accepted." They said: "No." The *Muhâjirûn* wanted to attack them, but the Messenger of Allâh ﷺ ordered them to refrain, so they refrained. Then he called them and said: "Do you accept?" They said: "Yes." He said: "I am going to address the people and tell them that you accepted it." They said: "Yes." So the Prophet ﷺ addressed (the people), then he said: "Do you accept?" They said: "Yes." (***Da'îf***)

صَدَقَتِهِ فَضَرَبَهُ أَبُو جَهْمٍ، فَأَتَوُا النَّبِيَّ ﷺ فَقَالَ: الْقَوَدُ يَا رَسُولَ اللهِ! فَقَالَ: «لَكُمْ كَذَا وَكَذَا» فَلَمْ يَرْضَوْا بِهِ، فَقَالَ: «لَكُمْ كَذَا وَكَذَا» فَرَضُوا بِهِ فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ» قَالُوا: نَعَمْ، فَخَطَبَ النَّبِيُّ ﷺ فَقَالَ: «إِنَّ هٰؤُلَاءِ أَتَوْنِي يُرِيدُونَ الْقَوَدَ، فَعَرَضْتُ عَلَيْهِمْ كَذَا وَكَذَا فَرَضُوا» قَالُوا: لَا، فَهَمَّ الْمُهَاجِرُونَ بِهِمْ، فَأَمَرَهُمْ رَسُولُ اللهِ ﷺ أَنْ يَكُفُّوا، فَكَفُّوا، ثُمَّ دَعَاهُمْ قَالَ: «أَرَضِيتُمْ؟» قَالُوا: نَعَمْ، قَالَ: «فَإِنِّي خَاطِبٌ عَلَى النَّاسِ وَمُخْبِرُهُمْ بِرِضَاكُمْ» قَالُوا: نَعَمْ، فَخَطَبَ النَّاسَ ثُمَّ قَالَ: «أَرَضِيتُمْ؟» قَالُوا: نَعَمْ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الديات، باب العامل يصاب على يديه خطأ، ح:٤٥٣٤ من حديث عبدالرزاق به، وهو في المصنف له، ح:١٨٠٣٢، والكبرى، ح:٦٩٨٠ * الزهري عنعن، تقدم، ح:١٢٠٧.

Comments:

The beating had not caused any wound that would make the Prophet ﷺ offer them retribution. But since aberration or excess had come to pass, they were made happy by giving them something or the other. And this was the lofty character of the Messenger of Allâh ﷺ. Despite their breach of promise, the Prophet ﷺ did not show any displeasure. He rather stopped the Companions from taking any action. May my own self and soul be his ransom.

Chapters 26, 27. Retaliation With Something Other Than The Sword

(المعجم ٢٦، ٢٧) - **الْقَوَدُ بِغَيْرِ حَدِيدَةٍ** (التحفة ٢٢)

4783. It was narrated from Anas, that a Jew saw some jewelry on a

٤٧٨٣ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ

قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ يَهُودِيًّا رَأَى عَلَى جَارِيَةٍ أَوْضَاحًا فَقَتَلَهَا بِحَجَرٍ، فَأُتِيَ بِهَا النَّبِيُّ ﷺ وَبِهَا رَمَقٌ، فَقَالَ: «أَقَتَلَكِ فُلَانٌ؟» فَأَشَارَ شُعْبَةُ بِرَأْسِهِ يَحْكِيهَا أَنْ: لَا، فَقَالَ: «أَقَتَلَكِ فُلَانٌ؟» فَأَشَارَ شُعْبَةُ بِرَأْسِهِ يَحْكِيهَا أَنْ: لَا، قَالَ: «أَقَتَلَكِ فُلَانٌ؟» فَأَشَارَ شُعْبَةُ بِرَأْسِهِ يَحْكِيهَا أَنْ: نَعَمْ، فَدَعَا بِهِ رَسُولُ اللهِ ﷺ فَقَتَلَهُ بَيْنَ حَجَرَيْنِ.

girl, so he killed her with a rock. She was brought to the Prophet ﷺ as she was breathing her last, and he said: "Did so and so kill you?" – Shu'bah (one of the narrators) gestured with his head, to show that she had gestured no. – He said: "Did so and so kill you?" – Shu'bah (one of the narrators) gestured with his head to show that she had gestured no. – He said: "Did so and so kill you?" – Shu'bah (one of the narrators) gestured with his head to show that she had gestured yes. – So the Messenger of Allâh ﷺ called for him, and killed him with two rocks. ***(Sahîh)***

تخريج: أخرجه البخاري، الديات، باب: إذا قتل بحجر أو بعصًا، ح:٦٨٧٧، ومسلم، القسامة، باب ثبوت القصاص في القتل بالحجر وغيره ... إلخ، ح:١٦٧٢ من حديث شعبة بن الحجاج به، وهو في الكبرى، ح:٦٩٨١ * هشام بن زيد هو ابن أنس بن مالك.

Comments:

From this we learn that it is not necessary that the killer be put to death by sword only. But if the killer has killed his victim in a brutal way, then he also should be killed in the same cruel manner.

٤٧٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ: أَنَّ رَسُولَ اللهِ ﷺ بَعَثَ سَرِيَّةً إِلَى قَوْمٍ مِنْ خَثْعَمٍ، فَاسْتَعْصَمُوا بِالسُّجُودِ فَقُتِلُوا، فَقَضَى رَسُولُ اللهِ ﷺ بِنِصْفِ الْعَقْلِ وَقَالَ: «إِنِّي بَرِيءٌ مِنْ كُلِّ مُسْلِمٍ مَعَ مُشْرِكٍ». ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «أَلَا لَا تَرَاءَى نَارَاهُمَا».

4784. It was narrated from Qais that the Messenger of Allâh ﷺ sent a detachment of troops to some people of Khath'am, who sought to protect themselves by prostrating (to demonstrate that they were Muslims), but they were killed. The Messenger of Allâh ﷺ ruled that half the *Diyah* should be paid, and said: "I am innocent of any Muslim who (lives with) a *Mushrik*.' Then the Messenger of Allâh ﷺ said: 'Their fires should not be visible to one another.'" ***(Da'îf)***

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٦٩٨٢، وهذا مرسل، ورواه أبو داود،

ح:٢٦٤٥ متصلاً، وسنده ضعيف، والمرسل أرجح وأصح كما قال الترمذي، ح:١٦٠٥ * إسماعيل هو ابن أبي خالد، وقيس هو ابن أبي حازم، وللحديث شواهد ضعيفة.

Chapters 27, 28. Interpreting The Saying Of Allâh, The Mighty And Sublime: But If The Killer Is Forgiven By The Brother (Or The Relatives) Of The Killed Against Blood Money, Then Adhering To It With Fairness And Payment Of The Blood Money To The Heir Should Be Made In Fairness"[1]

(المعجم ٢٧، ٢٨) - تَأْوِيلُ قَوْلِهِ عَزَّ وَجَلَّ ﴿فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَٱتِّبَاعٌ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ﴾ [البقرة: ١٧٨] (التحفة ٢٣)

4785. It was narrated that Ibn 'Abbâs said: "There was *Qiṣâṣ* among the Children of Israel, but *Diyah* was unknown among them. Then Allâh, the Mighty and Sublime, revealed: *"Al-Qiṣâṣ* (the law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female..." up to His saying: "But if the killer is forgiven by the brother (or the relatives) of the killed against blood money, then adhering to it with fairness and payment of the blood money to the heir should be made in fairness."[2] Forgiveness means accepting the *Diyah* in the case of deliberate killing. Adhering to it in fairness means asking him to pay the *Diyah* in a fair manner, and payment in fairness means giving the *Diyah* in a fair manner. This is an alleviation and a mercy from

٤٧٨٥ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ فِي بَنِي إِسْرَائِيلَ الْقِصَاصُ، وَلَمْ تَكُنْ فِيهِمُ الدِّيَةُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ وَٱلْعَبْدُ بِٱلْعَبْدِ وَٱلْأُنثَىٰ بِٱلْأُنثَىٰ﴾ إِلَى قَوْلِهِ: ﴿فَمَنْ عُفِىَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَٱتِّبَاعٌ بِٱلْمَعْرُوفِ وَأَدَآءٌ إِلَيْهِ بِإِحْسَٰنٍ﴾. فَالْعَفْوُ أَنْ يَقْبَلَ الدِّيَةَ فِي الْعَمْدِ، وَاتِّبَاعٌ بِمَعْرُوفٍ يَقُولُ يَتَّبِعُ هٰذَا بِالْمَعْرُوفِ، وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ وَيُؤَدِّي هٰذَا بِإِحْسَانٍ، ﴿ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ﴾ مِمَّا كُتِبَ عَلَى مَنْ كَانَ قَبْلَكُمْ إِنَّمَا هُوَ الْقِصَاصُ لَيْسَ الدِّيَةَ.

[1] *Al-Baqarah* 2:178.
[2] *Al-Baqarah* 2:178.

your Lord,[1] means: This is easier than that which was prescribed for those who came before you, which was *Qiṣâṣ* and not *Diyah*." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، التفسير، باب: ﴿يأيها الذين آمنوا كتب عليكم القصاص﴾، ح: ٤٤٩٨ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٦٩٨٣ ❊ عمرو هو ابن دينار.

Comments:

1. 'Is prescribed for you' means to take just retribution is permissible. The Divine Law of Islam has legislated it as legal; not obligatory. Rather, in ordinary conditions, forgiveness is better.
2. '(The free for the free, the slave for the slave, literally) are equal': During the time of Ignorance or *Jahiliyyah*, some mighty clans considered their own slave equal to freeman of others, and their woman equal to a man of other people.

4786. It was narrated that Mujâhid said: "*Al-Qiṣâṣ* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free[2] The rule for the Children of Israel was *Qiṣâṣ*, and not *Diyah*. Then Allâh, the Mighty and Sublime, revealed the *Diyah* to them, and He revealed this ruling to this *Ummah* as an alleviation of the ruling that applied to the Children of Israel." (***Ṣaḥîḥ***)

٤٧٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ حَفْصٍ قَالَ: أَخْبَرَنَا وَرْقَاءُ عَنْ عَمْرٍو، عَنْ مُجَاهِدٍ قَالَ: ﴿كُتِبَ عَلَيْكُمُ ٱلْقِصَاصُ فِى ٱلْقَتْلَى ٱلْحُرُّ بِٱلْحُرِّ﴾ قَالَ: كَانَ بَنُو إِسْرَائِيلَ عَلَيْهِمُ الْقِصَاصُ وَلَيْسَ عَلَيْهِمُ الدِّيَةُ، فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ عَلَيْهِمُ الدِّيَةَ، فَجَعَلَهَا عَلَى هٰذِهِ الْأُمَّةِ تَخْفِيفًا عَلَى مَا كَانَ عَلَى بَنِي إِسْرَائِيلَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٦٩٨٤.

Chapters 28, 29. The Command To Pardon From *Qiṣâṣ*

(المعجم ٢٨، ٢٩) - الْأَمْرُ بِالْعَفْوِ عَنِ الْقِصَاصِ (التحفة ٢٤)

4787. It was narrated that Anas said: "A case requiring *Qiṣâṣ* was brought to the Messenger of Allâh ﷺ, and he enjoined them to pardon." (***Ṣaḥîḥ***)

٤٧٨٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ - وَهُوَ ابْنُ بَكْرِ بْنِ عَبْدِ اللهِ الْمُزَنِيُّ - عَنْ عَطَاءِ ابْنِ أَبِي مَيْمُونَةَ، عَنْ أَنَسٍ قَالَ: أُتِيَ رَسُولُ

[1] *Al-Baqarah* 2:178.

[2] *Al-Baqarah* 2:178.

اللهِ ﷺ فِي قِصَاصٍ، فَأَمَرَ فِيهِ بِالْعَفْوِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الديات، باب الإمام يأمر بالعفو في الدم، ح:٤٤٩٧ من حديث عبدالله بن بكر به، وهو في الكبرٰى، ح: ٦٩٨٥ * عبدالرحمٰن هو ابن مهدي.

Comments:

In the *Hadîth*, the term *Amr* or command occurs. In the Arabic language, it has various meanings. One of them is counsel or advice. Retribution is the legal right of the guardians of the slain person, legislated by the Divine law. They are, therefore, not being commanded to abandon retribution, although forgiving is superior. However, an advice could be given. Hence, here this connotation is given precedence.

4788. It was narrated that Anas bin Mâlik said: "No case requiring *Qisâs* was ever brought to the Messenger of Allâh ﷺ but he would enjoin pardoning." (*Sahîh*)

٤٧٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحمنِ بْنُ مَهْدِيٍّ وَبَهْزُ بْنُ أَسَدٍ وَعَفَّانُ بْنُ مُسْلِمٍ قَالُوا: حَدَّثَنَا عَبْدُ اللهِ بْنُ بَكْرٍ الْمُزَنِيُّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي مَيْمُونَةَ، وَلَا أَعْلَمُهُ إِلَّا عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا أُتِيَ النَّبِيُّ ﷺ فِي شَيْءٍ فِيهِ قِصَاصٌ إِلَّا أَمَرَ فِيهِ بِالْعَفْوِ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٩٨٦.

Chapters 29, 30. Should *Diyah* Be Taken From One Who Kills Deliberately, If The Heir Of The Victim Pardoned Him, And Doesn't Seek Retaliation?

(المعجم ٢٩، ٣٠) - هَلْ يُؤْخَذُ مِنْ قَاتِلِ العَمْدِ الدِّيَةُ إِذَا عَفَا وَلِيُّ المَقْتُولِ عَنِ القَوَدِ (التحفة ٢٥)

4789. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a person's relative is killed, he has the choice of two things: Either he may retaliate, or he may take the ransom.'" (*Sahîh*)

٤٧٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ ابْنِ أَشْعَثَ قَالَ: حَدَّثَنَا أَبُو مُسْهِرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ عَبْدِ اللهِ بْنِ سَمَاعَةَ - قَالَ: أَخْبَرَنَا الْأَوْزَاعِيُّ قَالَ: أَخْبَرَنَا يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ إِمَّا أَنْ يُقَادَ وَإِمَّا أَنْ يُفْدَى».

تخريج: أخرجه البخاري، اللقطة، باب: كيف تعرف لقطة أهل مكة؟، ح:٢٤٣٤، ومسلم، الحج، باب تحريم مكة وصيدها وخلاها وشجرها ولقطتها ... إلخ، ح:١٣٥٥ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٦٩٨٧ * يحيى هو ابن أبي كثير.

٤٧٩٠ - أَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ لَهُ قَتِيلٌ فَهُوَ بِخَيْرِ النَّظَرَيْنِ، إِمَّا أَنْ يُقَادَ وَإِمَّا أَنْ يُفْدَى».

4790. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a person's relative is killed, he has the choice of two things: Either he may retaliate, or he may take the ransom.'" (***Ṣaḥîḥ***)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٩٨٨.

٤٧٩١ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا ابْنُ عَائِذٍ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ حَمْزَةَ - قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبو سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قُتِلَ لَهُ قَتِيلٌ». مُرْسَلٌ.

4791. Abû Salamah narrated that the Messenger of Allâh ﷺ said: "If a person's relative is killed..." In *Mursal* form. (***Ṣaḥîḥ***)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٦٩٨٩ .

Comments:

In the terminology of the science of *Ḥadîth*, *Mursal* means a narration in which the original transmitter, the name of the Prophet's Companion is not given. But his pupil himself narrated it on his own. 'Relative': Every relative cannot claim to be the guardian of the slain person. The first and foremost people entitled are the person's sons and grandsons, then the father and grandfather, then the brothers, nephews, then the uncles, etc.

Chapters 30, 31. Women Pardoning In Cases Of Blood

(المعجم ٣٠، ٣١) - عَفْوُ النِّسَاءِ عَنِ الدَّمِ (التحفة ٢٦)

٤٧٩٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي [حِصْنٌ] قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ؛ ح وَأَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي [حِصْنٌ] أَنَّهُ

4792. *It was narrated from* 'Âishah that the Messenger of Allâh ﷺ said: "And it is upon those (relatives) of the killed one to block (any punishment) the first (in line) then the first, even if that one is a woman." (***Ḍa'îf***)

سَمِعَ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَعَلَى الْمُقْتَتِلِينَ أَنْ يَنْحَجِزُوا الْأَوَّلَ فَالْأَوَّلَ وَإِنْ كَانَتِ امْرَأَةً».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب عفو النساء عن الدم، ح:٤٥٣٨ من حديث الوليد بن مسلم به، وهو في الكبرٰى، ح:٦٩٩٠ و٦٩٩١ * حصين وفي سند أبي داود: حصن (ابن عبدالرحمن الدمشقي) مستور.

Comments:

So to say, forgiveness is more beneficial than dispute and quarrel. And the right to forgive is vested with his relatives, who are closer in relationship with the deceased, as has been described in the previous narration; a woman, for instance daughter (in the absence of son), mother (in the absence of father), sister (in the absence of brother), and wife (when there is no other relative).

Chapters 31, 32. One Who Is Killed With A Stone Or A Whip

(المعجم ٣١، ٣٢) - **بَابُ مَنْ قُتِلَ بِحَجَرٍ أَوْ سَوْطٍ** (التحفة ٢٧)

4793. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever is killed in the blind or by something thrown,[1] while between them is a rock, a whip, or a stick, then the blood money to be paid for him is the blood money for accidental killing. Whoever kills deliberately, then retaliation is upon him, and whoever tries to prevent that, upon him is the curse of Allâh, the Angels, and all the people, and *Ṣarf* nor *'Adl* will be accepted from him."[2] (***Ṣaḥîḥ***)

٤٧٩٣ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ قُتِلَ فِي عِمِّيًّا أَوْ رِمِّيًّا تَكُونُ بَيْنَهُمْ بِحَجَرٍ أَوْ سَوْطٍ أَوْ بِعَصًا فَعَقْلُهُ عَقْلُ خَطَإٍ، وَمَنْ قَتَلَ عَمْدًا فَقَوَدُ يَدِهِ، فَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الديات، باب من قتل في عميا بين قوم، ح:٤٥٤٠ من حديث سعيد بن سليمان به، وهو في الكبرٰى، ح:٦٩٩٢ .

Comments:

1. In this narration, a spectacle of unruly mob has been described, when there is tumult on either side. People are fighting among themselves. Someone is

[1] That is, when no one saw what occurred.

[2] That is: "Exchange or substitute." And the meaning is either: 'no repentance or ransom,' or 'no obligatory or voluntary deed.' See *An-Nihâyah*, *Hâdî As-Sârî*, *Tuḥfat Al-Aḥwadhî* (No. 2127), and An-Nawawî's commentary on Muslim (No. 3323/1366/463)

flinging a stone, the other a stick. Someone is cracking a whip, while some other is empty-handed. In such a violent mob, the slayer cannot be identified. Even otherwise, the objective of such fighting is not to kill anyone. If anyone is killed, it would then be reckoned as an accidental killing, and the second party would pay the blood money. If, however, weapons are used in such fighting, and if the killers are not identified, blood wit for deliberate killing shall be taken from the second party, because the use of weapons is invariably to kill. And if the killer is identified, then retribution would be taken. Likewise, if one man's intention is only to kill another man, then in every circumstance, retribution would be taken from him, irrespective of whether he makes use of firearms, a stone, a stick, a hammer, etc., as is separately mentioned in this narration.

2. 'The curse', because becoming an open obstacle in the way of the rule of the Divine law is synonymous with declaring open war against Allâh and His Messenger ﷺ.

٤٧٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ ابْنُ كَثِيرٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ يَرْفَعُهُ قَالَ: «مَنْ قُتِلَ فِي عِمِّيَّةٍ أَوْ رِمِّيَّةٍ بِحَجَرٍ أَوْ سَوْطٍ أَوْ عَصًا فَعَقْلُهُ عَقْلُ الْخَطَإِ، وَمَنْ قُتِلَ عَمْدًا فَهُوَ قَوَدٌ، وَمَنْ حَالَ بَيْنَهُ وَبَيْنَهُ فَعَلَيْهِ لَعْنَةُ اللهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يَقْبَلُ اللهُ مِنْهُ صَرْفًا وَلَا عَدْلًا».

4794. It was narrated that Ibn 'Abbâs, who attributed it to the Prophet ﷺ, said: "Whoever is killed in the blind or by something thrown, with a rock, a whip, or a stick, then the blood money to be paid for him is the blood money for accidental killing. Whoever kills deliberately, then retaliation is upon him, and whoever tries to prevent that, upon him is the curse of Allâh, the Angels and all the people, and Allâh will not accept any *Ṣarf* nor *'Adl* from him." (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٦٩٩٣.

Chapters 32, 33. The Amount Of The *Diyah* For Seemingly Intentional Killing And Mentioning The Differences Reported From Ayyûb In The Narration Of Al-Qâsim bin Rabî'ah About That

(المعجم ٣٢، ٣٣) - كَمْ دِيَةُ شِبْهِ الْعَمْدِ وَذِكْرُ الِاخْتِلَافِ عَلَى أَيُّوبَ فِي حَدِيثِ الْقَاسِمِ بْنِ رَبِيعَةَ فِيهِ (التحفة ٢٨)

٤٧٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ

4795. It was narrated from Al-Qâsim bin Rabî'ah, from 'Abdullâh bin 'Amr, that the Prophet ﷺ said: "The accidental killing, which

seems intentional, with a whip or stick, (the *Diyah*) is one hundred camels, of which forty should be (she-camels) with their young in their wombs." (*Ṣaḥîḥ*)

عَبْدِ اللهِ ابْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «قَتِيلُ الْخَطَإِ شِبْهِ الْعَمْدِ بِالسَّوْطِ أَوِ الْعَصَا مِائَةٌ مِنَ الْإِبِلِ، أَرْبَعُونَ مِنْهَا فِي بُطُونِهَا أَوْلَادُهَا».

تخريج: **[إسناده صحيح]** أخرجه ابن ماجه، الديات، باب دية شبه العمد مغلظة، ح:٢٦٢٧ عن محمد بن بشار به، وهو في الكبرٰى، ح:٦٩٩٤ * عبدالرحمٰن هو ابن مهدي.

4796. It was narrated from Al-Qâsim bin Rabî'ah that the Messenger of Allâh ﷺ delivered a speech on the Day of the Conquest. (And he mentioned it) in *Mursal* form. (*Ṣaḥîḥ*)

٤٧٩٦ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يُونُسُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ: أَنَّ رَسُولَ اللهِ ﷺ خَطَبَ يَوْمَ الْفَتْحِ. مُرْسَلٌ.

تخريج: **[صحيح]** انظر الحديث السابق، وهو في الكبرٰى، ح:٦٩٩٥.

Chapters 33, 34. Mentioning The Differences Reported From Khâlid Al-Ḥadhâ'

(المعجم ٣٣، ٣٤) - ذِكْرُ الاخْتِلَافِ عَلَى خَالِدٍ الْحَذَّاءِ (التحفة ٢٨) - ألف

4797. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "Indeed the accidental killing, which seems intentional, with a whip or a stick, (the *Diyah*) is one hundred camels, of which forty should be (she-camels) with their young in their wombs." (*Ṣaḥîḥ*)

٤٧٩٧ - أَخْبَرَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: أَخْبَرَنَا حَمَّادٌ عَنْ خَالِدٍ - يَعْنِي الْحَذَّاءَ - عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ ابْنِ أَوْسٍ، عَنْ عَبْدِ اللهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا وَإِنَّ قَتِيلَ الْخَطَإِ شِبْهِ الْعَمْدِ مَا كَانَ بِالسَّوْطِ وَالْعَصَا مِائَةٌ مِنَ الْإِبِلِ، أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا».

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الديات، باب: في دية الخطأ شبه العمد، ح:٤٥٤٧ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٦٩٩٦، وصححه ابن حبان، ح:١٥٢٦، وابن الجارود، ح:٧٧٣ وغيرهما .

4798. It was narrated from 'Uqbah bin Aws, that a man from among the Companions of the Prophet ﷺ said: "The Prophet ﷺ delivered a speech on the Day of the Conquest of Makkah and said: 'Indeed the

٤٧٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَامِلٍ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنْ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عُقْبَةَ بْنِ أَوْسٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: خَطَبَ النَّبِيُّ ﷺ

يَوْمَ فَتْحِ مَكَّةَ فَقَالَ: «أَلَا وَإِنَّ قَتِيلَ الْخَطَإِ شِبْهِ الْعَمْدِ بِالسَّوْطِ وَالْعَصَا وَالْحَجَرِ مِائَةٌ مِنَ الْإِبِلِ، فِيهَا أَرْبَعُونَ ثَنِيَّةً إِلَى بَازِلِ عَامِهَا كُلُّهُنَّ خَلِفَةٌ».

accidental killing, which seems intentional, with a whip, a stick, or a rock, (the *Diyah*) is one hundred camels, of which forty should be pregnant she-camels between the ages of six and nine years old, all in the middle of their pregnancies.'" (*Sahîh*)

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٦٩٩٧ .

٤٧٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنِ ابْنِ أَبِي عَدِيٍّ، عَنْ خَالِدٍ، عَنِ الْقَاسِمِ، عَنْ عُقْبَةَ بْنِ أَوْسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَلَا إِنَّ قَتِيلَ الْخَطَإِ قَتِيلَ السَّوْطِ وَالْعَصَا فِيهِ مِائَةٌ مِنَ الْإِبِلِ مُغَلَّظَةٌ، أَرْبَعُونَ مِنْهَا فِي بُطُونِهَا أَوْلَادُهَا».

4799. It was narrated from 'Uqbah bin 'Aws, that the Messenger of Allâh ﷺ said: "Indeed the accidental killing, the killing with a whip or stick, for it (the *Diyah*) is one hundred camels – a severe penalty – of which forty should be (she-camels) with their young in their wombs." (*Sahîh*)

تخريج: [إسناده صحيح] تقدم، ح:٤٧٩٧، وهو في الكبرى، ح:٦٩٩٨.

٤٨٠٠ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ خَالِدٍ الْحَذَّاءِ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ يَعْقُوبَ ابْنِ أَوْسٍ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ قَالَ: «أَلَا وَإِنَّ كُلَّ قَتِيلِ خَطَإِ الْعَمْدِ أَوْ شِبْهِ الْعَمْدِ قَتِيلَ السَّوْطِ وَالْعَصَا، مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا».

4800. It was narrated from Ya'qûb bin Aws, from a man among the Companions of the Prophet ﷺ that when the Messenger of Allâh ﷺ entered Makkah on the Day of the Conquest, he said: "Indeed, every accidental killing on purpose, or resembling on purpose – killing with a whip or stick, for it are forty (she-camels) with their young in their wombs." (*Sahîh*)

تخريج: [إسناده صحيح] تقدم، ح:٤٧٩٧، وهو في الكبرى، ح:٦٩٩٩.

٤٨٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا خَالِدٌ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ يَعْقُوبَ بْنِ أَوْسٍ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ: أَنَّ

4801. It was narrated from Ya'qûb bin Aws that a man from among the Companions of the Prophet ﷺ told him, that when the Messenger of Allâh ﷺ came to Makkah, in the Year of the Conquest, he said:

رَسُولَ اللهِ ﷺ لَمَّا قَدِمَ مَكَّةَ عامَ الْفَتْحِ قَالَ: «أَلَا وَإِنَّ قَتِيلَ الْخَطَإِ الْعَمْدِ قَتِيلَ السَّوْطِ وَالْعَصَا، مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا».

"Indeed, accidental killing on purpose, is killing with a whip or stick, for which forty (she-camels) with their young in their wombs." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] تقدم، ح:٤٧٩٧، وهو في الكبرى، ح:٧٠٠٠.

٤٨٠٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: أَخْبَرَنَا يَزِيدُ عَنْ خَالِدٍ، عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ يَعْقُوبَ بْنِ أَوْسٍ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ عَامَ الْفَتْحِ قَالَ: «أَلَا وَإِنَّ قَتِيلَ الْخَطَإِ الْعَمْدِ قَتِيلَ السَّوْطِ وَالْعَصَا، مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا».

4802. It was narrated from Ya'qûb bin Aws that a man from among the Companions of the Prophet ﷺ narrated to him that the Prophet ﷺ entered Makkah during the Year of the Conquest, and said: "Indeed, accidental killing on purpose, is killing with a whip or stick, for which forty (she-camels) with their young in their wombs." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] تقدم، ح:٤٧٩٧، وهو في الكبرى، ح:٧٠٠١.

٤٨٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ جُدْعَانَ سَمِعَهُ مِنَ الْقَاسِمِ بْنِ رَبِيعَةَ عَنِ ابْنِ عُمَرَ قَالَ: قَامَ رَسُولُ اللهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلَى دَرَجَةِ الْكَعْبَةِ، فَحَمِدَ اللهَ وَأَثْنَى عَلَيْهِ وَقَالَ: «الْحَمْدُ لِلَّهِ الَّذِي صَدَقَ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ، أَلَا إِنَّ قَتِيلَ الْعَمْدِ الْخَطَإِ بِالسَّوْطِ وَالْعَصَا شِبْهِ الْعَمْدِ فِيهِ مِائَةٌ مِنَ الْإِبِلِ مُغَلَّظَةٌ، مِنْهَا أَرْبَعُونَ خَلِفَةٌ فِي بُطُونِهَا أَوْلَادُهَا».

4803. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ stood up on the Day of the Conquest of Makkah, on the steps of Ka'bah. He praised and glorified Allâh, then he said: 'Praise be to Allâh Who has fulfillled His promise, granted victory to His slave and defeated the confederates alone. The one who is killed purposefully by mistake, with a whip or a stick, resembling on purpose, for that (the *Diyah*) is one hundred camels – a severe penalty – of which forty should be pregnant she-camels with their young in their wombs.'" (*Ḍa'îf*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب: في دية الخطأ شبه العمد، ح:٤٥٤٩ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٧٠٠٢ * علي بن زيد بن جدعان ضعيف من جهة حفظه.

4804. It was narrated from Al-Qâsim bin Rabî'ah that the Messenger of Allâh ﷺ said: "The accident that resembles on purpose, meaning (killing) with a stick or a whip, (for which the *Diyah* is) one hundred camels, of which forty should be (pregnant she-camels) with their young in their wombs." (*Sahîh*)

٤٨٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْقَاسِمِ بْنِ رَبِيعَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْخَطَأُ شِبْهُ الْعَمْدِ يَعْنِي بِالْعَصَا وَالسَّوْطِ مِائَةٌ مِنَ الْإِبِلِ، مِنْهَا أَرْبَعُونَ فِي بُطُونِهَا أَوْلَادُهَا».

تخريج: [إسناده صحيح] تقدم، ح:٤٧٩٧، وهو في الكبرٰى، ح:٧٠٠٣.

Comments:

In some of the above-quoted narrations, the term *'Amad* or 'deliberate' occurs along with the expression accidental killing. Both these expressions are the opposites of each other.

4805. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said: "Whoever is killed by mistake, his ransom is one hundred camels: Thirty *Bint Makhâd*, thirty *Bint Labûn*, thirty *Hiqqah* and ten *Bin Labûn*."[1] The Messenger of Allâh ﷺ used to fix the value (of the *Diyah* for accidental killing) among town-dwellers at four hundred *Dînârs* or the equivalent value in silver. When he calculated the price in terms of people with camels (for Bedouin), it would vary from one time to another. When prices rose, the value in *Dînârs* would rise, and when prices fell the value in *Dînârs* would fall. At the time of the Messenger of Allâh ﷺ the value was between four hundred and eight hundred *Dînârs*, or the equivalent value in silver, eight

٤٨٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قُتِلَ خَطَأً فَدِيَتُهُ مِائَةٌ مِنَ الْإِبِلِ، ثَلَاثُونَ بِنْتَ مَخَاضٍ، وَثَلَاثُونَ بِنْتَ لَبُونٍ، وَثَلَاثُونَ حِقَّةً، وَعَشْرَةُ بَنِي لَبُونٍ ذُكُورٍ». قَالَ: وَكَانَ رَسُولُ اللهِ ﷺ يُقَوِّمُهَا عَلَى أَهْلِ الْقُرَى أَرْبَعَمِائَةِ دِينَارٍ أَوْ عِدْلَهَا مِنَ الْوَرِقِ، وَيُقَوِّمُهَا عَلَى أَهْلِ الْإِبِلِ إِذَا غَلَتْ رَفَعَ فِي قِيمَتِهَا، وَإِذَا هَانَتْ نَقَصَ مِنْ قِيمَتِهَا عَلَى نَحْوِ الزَّمَانِ مَا كَانَ، فَبَلَغَ قِيمَتُهَا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ مَا بَيْنَ الْأَرْبَعِمِائَةِ دِينَارٍ إِلَى ثَمَانِمِائَةِ دِينَارٍ أَوْ عِدْلَهَا مِنَ الْوَرِقِ، قَالَ: وَقَضَى رَسُولُ اللهِ ﷺ أَنَّ مَنْ كَانَ عَقْلُهُ

[1] See the Book of *Zakâh* for the descriptions of these animals.

فِي الْبَقَرِ عَلَى أَهْلِ الْبَقَرِ مِائَتَيْ بَقَرَةٍ، وَمَنْ كَانَ عَقْلُهُ فِي الشَّاةِ أَلْفَيْ شَاةٍ، وَقَضَى رَسُولُ اللهِ ﷺ أَنَّ الْعَقْلَ مِيرَاثٌ بَيْنَ وَرَثَةِ الْقَتِيلِ عَلَى فَرَائِضِهِمْ فَمَا فَضَلَ فَلِلْعَصَبَةِ، وَقَضَى رَسُولُ اللهِ ﷺ أَنْ يَعْقِلَ عَلَى الْمَرْأَةِ عَصَبَتُهَا مَنْ كَانُوا، وَلَا يَرِثُونَ مِنْهُ شَيْئًا إِلَّا مَا فَضَلَ عَنْ وَرَثَتِهَا، وَإِنْ قُتِلَتْ فَعَقْلُهَا بَيْنَ وَرَثَتِهَا وَهُمْ يَقْتُلُونَ قَاتِلَهَا.

thousand *Dirhams*. And the Messenger of Allâh ﷺ ruled that if a person's blood money was paid in cattle, among those who kept cattle, the amount was two hundred cows; and if a person's blood money was paid in sheep, among those who kept sheep, the value was two thousand sheep. The Messenger of Allâh ﷺ ruled that the blood money is part of the estate, to be divided among the heirs of the victim according to their allotted shares, and whatever is left over is for the *'Aṣabah*. And the Messenger of Allâh ﷺ ruled that if a woman commits murder then her *'Aṣabah*, whoever they may be, must pay the blood money, but they do not inherit anything except that which is left over from her heirs; if a woman is killed then her blood money is to be shared among her heirs, and they may kill her killer. (***Ḥasan***)

تخريج: [**إسناده حسن**] أخرجه أبو داود، الديات، باب الدية كم هي؟، ح:٤٥٦٤،٤٥٤١ من حديث محمد بن راشد به، أخرجه ابن ماجه، ح:٢٦٣٠ من حديث يزيد بن هارون، وهو في الكبرٰى، ح:٧٠٠٤.

(المعجم ٣٤، ٣٥) - ذِكْرُ أَسْنَانِ دِيَةِ الْخَطَإِ (التحفة ٢٩)

Chapters 34, 35. Mentioning The Ages Of Camels To Be Given In *Diyah* For Accidental Killing

٤٨٠٦ - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ حَجَّاجٍ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنْ خِشْفِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: قَضَى رَسُولُ اللهِ ﷺ دِيَةَ الْخَطَإِ

4806. Ibn Mas'ûd said: "The Messenger of Allâh ﷺ ruled that the *Diyah* for accidental killing is twenty *Bint Makhâḍ*, twenty *Bin Makhâḍ*, twenty *Bint Labûn*, twenty *Jadh'ah*, and twenty *Ḥiqqah*." (***Ḍa'îf***)

عِشْرِينَ بِنْتَ مَخَاضٍ، وَعِشْرِينَ ابْنَ مَخَاضٍ ذُكُورًا، وَعِشْرِينَ بِنْتَ لَبُونٍ، وَعِشْرِينَ جَذَعَةً، وَعِشْرِينَ حِقَّةً.

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الديات، باب ما جاء في الدية كم هي من الإبل؟، ح:١٣٨٦ عن علي بن سعيد به، وهو في الكبرى، ح:٧٠٠٥ * علته عنعنة حجاج بن أرطاة وضعفه.

Comments:

The distribution for blood-wit for accidental killing is appropriate, but there should be twenty *ibn Labûn* (two year-old he-camels), instead of twenty *ibn Makhadh* (one year old he-camel); as it occurs in other more authentic narrations.

Chapters 35, 36. Mention Of The *Diyah* In Silver

(المعجم ٣٥، ٣٦) - **ذِكْرُ الدِّيَةِ مِنَ الْوَرِقِ** (التحفة ٣٠)

4807. It was narrated that Ibn 'Abbâs said: "A man killed another man during the time of the Messenger of Allâh ﷺ, and the Prophet ﷺ set the *Diyah* at twelve thousand. And he mentioned His saying: And they could not find any cause to do so except that Allâh and His Messenger had enriched them of His Bounty.[1] – concerning them taking the *Diyah*." (***Hasan***)

This is the wording of Abû Dawûd.

٤٨٠٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هَانِئٍ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ؛ ح وَأَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هَانِئٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَتَلَ رَجُلٌ رَجُلًا عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَجَعَلَ النَّبِيُّ ﷺ دِيَتَهُ اثْنَيْ عَشَرَ أَلْفًا، وَذَكَرَ قَوْلَهُ: ﴿وَمَا نَقَمُوٓا۟ إِلَّآ أَنْ أَغْنَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ مِن فَضْلِهِۦ﴾ [التوبة: ٧٤] فِي أَخْذِهِمُ الدِّيَةَ. وَاللَّفْظُ لِأَبِي دَاوُدَ.

تخريج: [**إسناده حسن**] أخرجه الترمذي، ح:١٣٨٨ (انظر الحديث السابق) من حديث معاذ ابن هانئ به، وهو في الكبرى، ح:٧٠٠٦، ٧٠٠٧، وقال: "محمد بن مسلم ليس بالقوي والصواب مرسل" * وابن ميمون ليس بالقوي، محمد بن مسلم صدوق حسن الحديث، من رجال مسلم وغيره.

[1] *At-Tawbah* 9:74.

Comments:

The original blood-wit consists of camels, while elaborate detail preceded above. If the blood-wit is to be given in the form of gold, silver, or coins, then the price of camels possessing attributes described above shall have to be given, which goes on changing from province to province and time. The sum of twelve thousand dirhams stipulated by the Prophet ﷺ in the above-quoted incident was the price of camels prevailing in that period of time. Now the price would be fixed in accordance with the prices prevalent during the present period, whatever it adds up to.

4808. It was narrated from Ibn 'Abbâs that the Prophet ﷺ ruled that twelve thousand (should be given) as *Diyah*. (*Hasan*)

٤٨٠٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ عِكْرِمَةَ، سَمِعْنَاهُ مَرَّةً يَقُولُ: عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ قَضَى بِاثْنَيْ عَشَرَ أَلْفًا يَعْنِي فِي الدِّيَةِ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٠٠٧.

Chapters 36, 37. The *Diyah* Of A Woman

(المعجم ٣٦، ٣٧) - **عَقْلُ الْمَرْأَةِ** (التحفة ٣١)

4809. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'The blood money of a woman (in the event of injury) is like the blood money of a man, up to one-third of the *Diyah* (for her life).'" (*Da'if*)

٤٨٠٩ - أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا ضَمْرَةُ عَنْ إِسْمَاعِيلَ بْنِ عَيَّاشٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَقْلُ الْمَرْأَةِ مِثْلُ عَقْلِ الرَّجُلِ حَتَّى يَبْلُغَ الثُّلُثَ مِنْ دِيَتِهَا».

تخريج: [إسناده ضعيف] أخرجه الدارقطني:٣/ ٩٠، ح:٣١٠٥ من حديث عيسى بن يونس به * عبدالملك بن عبدالعزيز بن جريج مكي حجازي عنعن، وتقدم، ح:٤٠٠٨، وإسماعيل بن عياش الشامي ضعيف عن غير أهل بلدة، والحديث في الكبرٰى، ح:٧٠٠٨، وفيه علة أخرى.

Chapters 37, 38. The *Diyah* For A Disbeliever

(المعجم ٣٧، ٣٨) - **كَمْ دِيَةُ الْكَافِرِ** (التحفة ٣٢)

4810 It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'The blood money for *Ahl Adh-*

٤٨١٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى وَذَكَرَ كَلِمَةً مَعْنَاهَا عَنْ

Dhimmah is half that of the blood money for the Muslims, and they are the Jews and Christians." (*Hasan*)

عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَقْلُ أَهْلِ الذِّمَّةِ نِصْفُ عَقْلِ الْمُسْلِمِينَ، وَهُمُ الْيَهُودُ وَالنَّصَارَى».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/١٨٣ من حديث محمد بن راشد به، وهو في الكبرٰى، ح: ٧٠٠٩، والحديث الآتي شاهد له أخرجه أبو داود، ح: ٤٥٨٣، والترمذي، ح: ١٤١٣، وابن ماجه، ح: ٢٦٤٤ من حديث عمرو بن شعيب به.

4811. It was narrated from 'Amr bin Shu'aib, from his father, from 'Abdullâh bin 'Amr, that the Messenger of Allâh ﷺ said: "The blood money for a disbeliever is half the blood money for the believer." (*Hasan*)

٤٨١١ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي أُسَامَةُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «عَقْلُ الْكَافِرِ نِصْفُ عَقْلِ الْمُؤْمِنِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الديات، باب ماجاء في دية الكفار، ح: ١٤١٣ من حديث عبدالله بن وهب به، وقال: "حديث حسن"، وهو في الكبرٰى، ح: ٧٠١٠.

Chapters 38, 39. The *Diyah* For A *Mukâtab*

(المعجم ٣٨، ٣٩) - دِيَةُ الْمُكَاتَبِ (التحفة ٣٣)

4812. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ ruled that the *Diyah* for a *Mukâtab* who is killed should be (equivalent) to the *Diyah* for a free man, proportionate to the amount he had paid off (toward buying his freedom)." (*Da'îf*)

٤٨١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللهِ ﷺ فِي الْمُكَاتَبِ يُقْتَلُ بِدِيَةِ الْحُرِّ عَلَى قَدْرِ مَا أَدَّى.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الديات، باب: في دية المكاتب، ح: ٤٥٨١ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح: ٧٠١١، وصححه ابن الجارود، ح: ٩٨٢ * يحيى بن أبي كثير عنعن.

4813. It was narrated from Ibn 'Abbâs that the Prophet of Allâh ﷺ ruled that the *Diyah* for a *Mukâtab* should be (equivalent) to

٤٨١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ الرَّحْمٰنِ الطَّائِفِيُّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنْ يَحْيَى بْنِ

أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ نَبِيَّ اللهِ ﷺ قَضَى فِي الْمُكَاتَبِ أَنْ يُودَى بِقَدْرِ مَا عَتَقَ مِنْهُ دِيَةَ الْحُرِّ.

the *Diyah* for a free man, proportionate to the amount he had paid off (toward buying his freedom). (***Ḍa'îf***)

تخريج: [**ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٠١٢ * معاوية هو ابن سلام.

٤٨١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَعْلَى عَنِ الْحَجَّاجِ الصَّوَّافِ، عَنْ يَحْيَى، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَضَى رَسُولُ اللهِ ﷺ فِي الْمُكَاتَبِ يُودَى بِقَدْرِ مَا أَدَّى مِنْ مُكَاتَبَتِهِ دِيَةَ الْحُرِّ وَمَا بَقِيَ دِيَةَ الْعَبْدِ.

4814. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ ruled that in the case of a *Mukâtab*, the *Diyah* should be (equivalent) to the *Diyah* for a free man, proportionate to the amount he had paid off (towards buying his freedom)." (***Ḍa'îf***)

تخريج: [**ضعيف**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٧٠١٣ * يعلى هو ابن عبيد.

٤٨١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عِيسَى بْنِ النَّقَّاشِ قَالَ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ هَارُونَ - قَالَ: أَخْبَرَنَا حَمَّادٌ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ عَلِيٍّ.

وَعَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمُكَاتَبُ يَعْتِقُ بِقَدْرِ مَا أَدَّى، وَيُقَامُ عَلَيْهِ الْحَدُّ بِقَدْرِ مَا عَتَقَ مِنْهُ، وَيَرِثُ بِقَدْرِ مَا عَتَقَ مِنْهُ».

4815. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "The *Mukâtab* is free to the extent that he has paid off (toward buying his freedom); the *Ḥadd* punishment should be carried out on him proportionate to the amount he has paid off (toward buying his freedom); and he inherits proportionate to the amount he has paid off (toward buying his freedom)." (***Ṣaḥîḥ***)

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٧٠١٤ * حماد هو ابن سلمة، والحديث الآتي شاهد لهذا الحديث، وهو حديث أيوب عن عكرمة عن ابن عباس، وأخرجه أبو داود، ح:٤٥٨٢، وحسنه الترمذي، ح:١٢٥٩.

Comments:

So to speak, so far as he has paid the purchase money, he would be considered emancipated to that extent. If he has paid half, he is half free.

4816. It was narrated from Ibn 'Abbâs that a *Mukâtab* was killed at the time of the Messenger of Allâh ﷺ and he commanded that the *Diyah* be paid (equivalent) to the *Diyah* for a free man, (proportionate to the amount he had paid off towards buying his freedom). (*Sahîh*)

٤٨١٦ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، وَعَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ مُكَاتَبًا قُتِلَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ فَأَمَرَ أَنْ يُودٰى مَا أَدَّى دِيَةَ الْحُرِّ وَمَا لَا دِيَةَ الْمَمْلُوكِ.

تخريج: [إسناده صحيح] وانظر الحديث السابق، وهو في الكبرٰى، ح:٧٠١٥.

Comments:

Mukâtab means a slave who has made an agreement with his owner to pay a certain sum of money in order to purchase his freedom. This covenant or agreement is called *Kitâbah*.

Chapters 39, 40. The *Diyah* For A Woman's Fetus

(المعجم ٣٩، ٤٠) - بَابُ دِيَةِ جَنِينِ الْمَرْأَةِ (التحفة ٣٤)

4817. It was narrated from 'Abdullâh bin Buraidah, from his father, that a woman threw some pebbles and stuck another woman, and she miscarried. The Messenger of Allâh ﷺ stipulated (a *Diyah* of) fifty sheep for her child. And on that day, he forbade throwing pebbles. (*Sahîh*)

Abû Nu'aim narrated it in *Mursal* form.

٤٨١٧ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ وَإِبْرَاهِيمُ بْنُ يُونُسَ بْنِ مُحَمَّدٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا يُوسُفُ بْنُ صُهَيْبٍ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ امْرَأَةً حَذَفَتِ امْرَأَةً فَأَسْقَطَتْ، فَجَعَلَ رَسُولُ اللهِ ﷺ فِي وَلَدِهَا خَمْسِينَ شَاةً، وَنَهَى يَوْمَئِذٍ عَنِ الْخَذْفِ. أَرْسَلَهُ أَبُو نُعَيْمٍ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الديات، باب دية الجنين، ح:٤٥٧٨ من حديث عبيدالله بن موسى به، وهو في الكبرٰى، ح:٧٠١٦.

4818. 'Abdullâh bin Buraidah narrated that a woman threw pebbles at another woman and the woman who was struck miscarried. The matter was referred to the Prophet ﷺ and he set the blood money for her child at five hundred

٤٨١٨ - أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ صُهَيْبٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنِ بُرَيْدَةَ: أَنَّ امْرَأَةً خَذَفَتِ امْرَأَةً فَأَسْقَطَتِ الْمَرْأَةُ الْمَخْذُوفَةُ، فَرُفِعَ ذٰلِكَ إِلَى النَّبِيِّ ﷺ، فَجَعَلَ

sheep. And on that day, he forbade throwing pebbles. (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is an error, and it must be that the intent was one hundred camels. And the prohibition of throwing pebbles has been related from 'Abdullâh bin Buraidah, from 'Abdullâh bin Mughaffal.

عَقْلَ وَلَدِهَا خَمْسَمِائَةٍ مِنَ الْغَنَمِ، وَنَهَى يَوْمَئِذٍ عَنِ الْخَذْفِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا وَهْمٌ وَيَنْبَغِي أَنْ يَكُونَ أَرَادَ مِائَةً مِنَ الْغَنَمِ، وَقَدْ رُوِيَ النَّهْيُ عَنِ الْخَذْفِ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٠١٧.

4819. It was narrated from 'Abdullâh bin Mughaffal that he saw a man throwing pebbles and he said: "Do not throw pebbles, for the Prophet of Allâh ﷺ forbade throwing pebbles," or "he disliked the throwing of pebbles." Kahmas (one of the narrators) was not sure. (*Ṣaḥîḥ*)

٤٨١٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا كَهْمَسُ عَنْ عَبْدِ اللهِ ابْنِ بُرَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ: أَنَّهُ رَأَى رَجُلًا يَخْذِفُ، فَقَالَ: لَا تَخْذِفْ، فَإِنَّ نَبِيَّ اللهِ ﷺ كَانَ يَنْهَى عَنِ الْخَذْفِ، أَوْ يَكْرَهُ الْخَذْفَ. شَكَّ كَهْمَسُ.

تخريج: أخرجه البخاري، الذبائح والصيد، باب الخذف والبندقة، ح:٥٤٧٩ من حديث يزيد ابن هارون، ومسلم، الصيد والذبائح، باب إباحة ما يستعان به على الاصطياد والعدو، وكراهة الخذف، ح:١٩٥٤ من حديث كهمس بن الحسن به، وهو في الكبرٰى، ح:٧٠١٩.

4820. Ḥamal bin Mâlik said: "The Messenger of Allâh ﷺ ruled that a slave (should be given as *Diyah*) for a fetus." Ṭâwûs said: "A horse would do in place of a slave." (*Ṣaḥîḥ*)

٤٨٢٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو، عَنْ طَاوُسٍ: أَنَّ عُمَرَ اسْتَشَارَ النَّاسَ فِي الْجَنِينِ فَقَالَ حَمَلُ بْنُ مَالِكٍ: قَضَى رَسُولُ اللهِ ﷺ فِي الْجَنِينِ غُرَّةً. قَالَ طَاوُسٌ: إِنَّ الْفَرَسَ غُرَّةٌ.

تخريج: [**إسناده صحيح**] تقدم، ح:٤٧٤٣، وهو في الكبرٰى، ح:٧٠٢٠.

Comments:

In the Traditions, the expression *Ghurrah* has been explained to signify a slave man or a slave woman. Ta'wûs included the horse also. The price might probably have been kept in view, and the horse might have been equal to a slave or slave woman in their value.

4821. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ ruled that a male or female slave should be given (as *Diyah*) to a woman of Banu Liḥyân whose child was miscarried and died. Then the woman to whom he had decreed that the slave should be given died, and the Messenger of Allâh ﷺ ruled that her estate belonged to her children and husband, and that the blood money was to be paid by her *'Aṣabah*." (*Ṣaḥîḥ*)

٤٨٢١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَضَى رَسُولُ اللهِ ﷺ فِي جَنِينِ امْرَأَةٍ مِنْ بَنِي لِحْيَانَ سَقَطَ مَيِّتًا بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ، ثُمَّ إِنَّ الْمَرْأَةَ الَّتِي قَضَى عَلَيْهَا بِالْغُرَّةِ تُوُفِّيَتْ، فَقَضَى رَسُولُ اللهِ ﷺ بِأَنَّ مِيرَاثَهَا لِبَنِيهَا وَزَوْجِهَا، وَأَنَّ الْعَقْلَ عَلَى عَصَبَتِهَا.

تخريج: أخرجه البخاري، الفرائض، باب ميراث المرأة والزوج مع الولد وغيره، ح:٦٧٤٠، ومسلم، القسامة، باب دية الجنين ووجوب الدية في قتل الخطأ ... إلخ، ح:١٦٨١ عن قتيبة به، وهو في الكبرى، ح:٧٠٢١.

Comments:

In the event of an accidental killing, the payment of blood-wit is the responsibility of the killer; but in the act of its payment all his paternal relations participate. From the legal point of view, each one of them shall be made liable for payment of a particular fixed sum of money in installments, and they would be compelled to pay it, because in the act of accidental killing, the killer does not happen to be guilty . Although in the event of deliberate or premeditated killing, the payment of indemnity would be the responsibility of the killer, and he alone would be required to pay it, because he happens to be wholly responsible, while in the act of accidental killing, it is incumbent upon the relatives to cooperate with him. And Allâh knows best!

4822. It was narrated that Abû Hurairah said: "Two women of Hudhail had a fight, and one of them threw a rock at the other and killed her and the child in her womb. They referred the dispute to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ ruled that the *Diyah* for her fetus was a male or female slave, and that the *Diyah* of the woman be paid by her *'Âqilah* (male relatives on the father's side), and he made her

٤٨٢٢ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: اقْتَتَلَتِ امْرَأَتَانِ مِنْ هُذَيْلٍ، فَرَمَتْ إِحْدَاهُمَا الأُخْرَى بِحَجَرٍ، وَذَكَرَ كَلِمَةً مَعْنَاهَا فَقَتَلَتْهَا وَمَا فِي بَطْنِهَا، فَاخْتَصَمُوا إِلَى رَسُولِ اللهِ ﷺ، فَقَضَى رَسُولُ اللهِ ﷺ أَنَّ دِيَةَ جَنِينِهَا غُرَّةٌ عَبْدٌ أَوْ وَلِيدَةٌ، وَقَضَى بِدِيَةِ الْمَرْأَةِ عَلَى

children and those who were with them her heirs. Ḥamal bin Mâlik bin An-Nâbighah Al-Hudhalî said: "O Messenger of Allâh, how can I pay blood money for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked." The Messenger of Allâh ﷺ said: "This is one of the brothers of the soothsayers" because of the rhyming way in which he spoke. (*Ṣaḥîḥ*)

عَاقِلَتِهَا، وَوَرَّثَهَا وَلَدَهَا وَمَنْ مَعَهُمْ، فَقَالَ حَمَلُ بْنُ مَالِكِ بْنِ النَّابِغَةِ الْهُذَلِيُّ: يَا رَسُولَ اللهِ! كَيْفَ أُغَرِّمُ مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا نَطَقَ وَلَا اسْتَهَلَّ؟ فَمِثْلُ ذٰلِكَ يُطَلّ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا هٰذَا مِنْ إِخْوَانِ الْكُهَّانِ»، مِن أَجْلِ سَجْعِهِ الَّذِي سَجَعَ.

تخريج: أخرجه مسلم، القسامة، باب دية الجنين، ووجوب الدية في قتل الخطأ . . . إلخ، ح:١٦٨١/٣٦ عن أحمد بن عمرو بن السرح، والبخاري، الديات، باب جنين المرأة وأن العقل على الوالد وعصبة الوالد لا على الولد، ح:٦٩١٠ من حديث ابن وهب به، وهو في الكبرٰى، ح:٧٠٢٢.

Comments:

During the time of ignorance, with every idol there used to be a soothsayer also. In the matter of cure or medical treatment, people used to contact him. These people (the soothsayers) used to be very tricky and vagrant. They had links with the jinn. They used words with dual meanings in their speech. They used to make predictions also, but they used to do so very cautiously, so that they do not face any difficulties in the forthcoming circumstances. They would talk charmingly. They would utter pithy, sophisticated short words, ornamented with rhyming phrases. People were overawed on listening to them.

4823. It was narrated from Abû Hurairah that there were two women of Hudhail during the time of the Messenger of Allâh ﷺ, one of whom threw something at the other and caused her to miscarry. The Messenger of Allâh ﷺ ruled that (*Diyah* of) a male or female slave be paid for that. (*Ṣaḥîḥ*)

٤٨٢٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ امْرَأَتَيْنِ مِنْ هُذَيْلٍ فِي زَمَانِ رَسُولِ اللهِ ﷺ رَمَتْ إِحْدَاهُمَا الْأُخْرَى فَطَرَحَتْ جَنِينَهَا، فَقَضَى فِيهِ رَسُولُ اللهِ ﷺ بِغُرَّةٍ عَبْدٍ أَوْ وَلِيدَةٍ.

تخريج: أخرجه مسلم، (السابق) عن ابن السرح، والبخاري، الطب، باب الكهانة، ح:٥٧٥٩ من حديث مالك به، وهو في الموطأ (يحيى):٢/ ٨٥٥، والكبرٰى، ح:٧٠٢٣ .

4824. It was narrated from Sa'eed bin Al-Mûsâyyab that the Messenger of Allâh ﷺ ruled that for a fetus which is killed in the mother's womb, a male or female slave be given (as *Diyah*). The one against whom he passed this ruling said: "How can I pay blood money for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked." The Messenger of Allâh ﷺ said: 'This is one of the soothsayers.'" (*Ṣaḥîḥ*)

٤٨٢٤ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى فِي الْجَنِينِ يُقْتَلُ فِي بَطْنِ أُمِّهِ بِغُرَّةٍ عَبْدٍ أَوْ وَلِيدَةٍ، فَقَالَ الَّذِي قَضَى عَلَيْهِ: كَيْفَ أُغَرَّمُ مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا اسْتَهَلَّ وَلَا نَطَقَ؟ فَمِثْلُ ذٰلِكَ يُطَلّ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا هٰذَا مِنَ الْكُهَّانِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الموطأ (يحيى):٢/ ٨٥٥، والكبرى، ح:٧٠٢٤.

4825. It was narrated from Al-Mughîrah bin Shu'bah that a woman struck her co-wife with a tent pole and killed her, and she (the slain woman) was pregnant. She was brought to the Prophet ﷺ, and the Messenger of Allâh ﷺ ruled that the *'Aṣabah* of the killer should pay the *Diyah*, and a slave (should be paid) for the fetus. Her *'Aṣabah* said: "Should *Diyah* be paid for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked." The Prophet ﷺ said: "Rhyming verse like the verse of the Bedouins." (*Ṣaḥîḥ*)

٤٨٢٥ - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا خَلَفٌ - وَهُوَ ابْنُ تَمِيمٍ - قَالَ: حَدَّثَنَا زَائِدَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ امْرَأَةً ضَرَبَتْ ضَرَّتَهَا بِعَمُودِ فُسْطَاطٍ فَقَتَلَتْهَا وَهِيَ حُبْلَى، فَأُتِيَ فِيهَا النَّبِيُّ ﷺ، فَقَضَى رَسُولُ اللهِ ﷺ عَلَى عَصَبَةِ الْقَاتِلَةِ بِالدِّيَةِ، وَفِي الْجَنِينِ غُرَّةً، فَقَالَ عَصَبَتُهَا: أَدِي مَنْ لَا طَعِمَ وَلَا شَرِبَ وَلَا صَاحَ فَاسْتَهَلَّ، فَمِثْلُ هٰذَا يُطَلّ، فَقَالَ النَّبِيُّ ﷺ: «أَسَجْعٌ كَسَجْعِ الْأَعْرَابِ».

تخريج: أخرجه مسلم، القسامة، باب دية الجنين ووجوب الدية في قتل الخطأ ... إلخ، ح:١٦٨٢ من حديث منصور به، وهو في الكبرى، ح:٧٠٢٥ .

Chapters 40, 41. The Description Of Killing That Resembles Intentional Killing, And Who Is To Pay The *Diyah* For A Fetus And For A Killing That Resembles Intentional Killing, And Mentioning The Different Wordings Reported In The Narration Of Ibrâhîm From 'Ubaid Bin Nuḍailah From Al-Mughîrah

(المعجم ٤٠، ٤١) - صِفَةُ شِبْهِ الْعَمْدِ وَعَلَى مَنْ دِيَةُ الأَجِنَّةِ وَشِبْهُ الْعَمْدِ وَذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ إِبْرَاهِيمَ عَنْ عُبَيدِ بْنِ نُضَيْلَةَ عَنِ الْمُغِيرَةِ (التحفة ٣٥)

4826. It was narrated that Al-Mughîrah bin Shu'bah said: "A woman struck her co-wife, who was pregnant, with a tent pole and killed her. The Messenger of Allâh ﷺ ruled that the *'Aṣabah* of the killer was to pay the *Diyah* and to give a slave (as *Diyah* for) the child in her womb. One of the *'Aṣabah* of the killer said: 'Am I to pay blood money for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.' The Messenger of Allâh ﷺ said: 'Rhyming verse like the verse of the Bedouin?' and he made them pay the *Diyah*." (*Ṣaḥîḥ*)

٤٨٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ الْخُزَاعِيِّ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: ضَرَبَتِ امْرَأَةٌ ضَرَّتَهَا بِعَمُودِ الْفُسْطَاطِ وَهِيَ حُبْلَى فَقَتَلَتْهَا، فَجَعَلَ رَسُولُ اللهِ ﷺ دِيَةَ الْمَقْتُولَةِ عَلَى عَصَبَةِ الْقَاتِلَةِ، وَغُرَّةً لِمَا فِي بَطْنِهَا، فَقَالَ رَجلٌ مِنْ عَصَبَةِ الْقَاتِلَةِ: أَنَغْرَمُ دِيَةَ مَنْ لَا أَكَلَ وَلَا شَرِبَ وَلَا اسْتَهَلّ؟ فَمِثْلُ ذٰلِكَ يُطَلّ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَسَجْعٌ كَسَجْعِ الْأَعْرَابِ؟» فَجَعَلَ عَلَيْهِمُ الدِّيَةَ.

تخريج: [صحيح] تقدم، ح:٤٨٢٥، وهو في الكبرٰى، ح:٧٠٢٦.

4827. It was narrated from Al-Mughîrah bin Shu'bah that there were two co-wives, one of whom struck the other with a tent pole and killed her. The Messenger of Allâh ﷺ ruled that the *Diyah* was to be paid by the *'Aṣabah* of the killer, and that a slave should be given (as *Diyah*) for the child in her womb. The Bedouin said: "Are you

٤٨٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ ضَرَّتَيْنِ ضَرَبَتْ إِحْدَاهُمَا الْأُخْرَى بِعَمُودِ فُسْطَاطٍ فَقَتَلَتْهَا، فَقَضَى رَسُولُ اللهِ ﷺ بِالدِّيَةِ عَلَى عَصَبَةِ

penalizing me for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked." He said: "Rhyming verse like the verse of the *Jâhiliyyah*," and he ruled that a slave should be given (as *Diyah*) for the child in her womb. (*Ṣaḥîḥ*)

الْقَاتِلَةِ، وَقَضَى لِمَا فِي بَطْنِهَا بِغُرَّةٍ، فَقَالَ الْأَعْرَابِيُّ: تُغَرِّمُنِي مَنْ لَا أَكَلَ وَلَا شَرِبَ وَلَا صَاحَ فَاسْتَهَلَّ؟ فَمِثْلُ ذٰلِكَ يُطَلُّ، فَقَالَ: «سَجْعٌ كَسَجْعِ الْجَاهِلِيَّةِ» وَقَضَى لِمَا فِي بَطْنِهَا بِغُرَّةٍ.

تخريج: [صحيح] تقدم، ح:٤٨٢٥، وهو في الكبرى، ح:٧٠٢٧.

4828. It was narrated that Al-Mughîrah bin Shu'bah said: "A woman of Banu Liḥyân struck her co-wife with a tent pole and killed her, and the slain woman was pregnant. The Messenger of Allâh ﷺ ruled that the *Diyah* was to be paid by the *'Aṣabah* of the killer, and that a slave should be given (as *Diyah*) for the child in her womb." (*Ṣaḥîḥ*)

٤٨٢٨ - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ قَالَ: ضَرَبَتِ امْرَأَةٌ مِنْ بَنِي لِحْيَانَ ضَرَّتَهَا بِعَمُودِ الْفُسْطَاطِ فَقَتَلَتْهَا، وَكَانَ بِالْمَقْتُولَةِ حَمْلٌ، فَقَضَى رَسُولُ اللهِ ﷺ عَلَى عَصَبَةِ الْقَاتِلَةِ بِالدِّيَةِ، وَلِمَا فِي بَطْنِهَا بِغُرَّةٍ.

تخريج: [صحيح] تقدم، ح:٤٨٢٥، وهو في الكبرى، ح:٧٠٢٨.

4829. It was narrated from Al-Mughîrah bin Shu'bah that two women were married to a man of Hudhail, and one of them threw a tent pole at the other and caused her to miscarry. They referred the dispute to the Prophet ﷺ and they said: "How can we pay the *Diyah* for one who neither shouted nor cried (at the moment of birth), or ate or drank? Such a one should be overlooked." He said: "Rhyming verse like the verse of the Bedouins?" And he ruled that the *'Âqilah* of the women should give a slave (as *Diyah*). (*Ṣaḥîḥ*)

٤٨٢٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ امْرَأَتَيْنِ كَانَتَا تَحْتَ رَجُلٍ مِنْ هُذَيْلٍ، فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِعَمُودِ فُسْطَاطٍ فَأَسْقَطَتْ، فَاخْتَصَمَا إِلَى النَّبِيِّ ﷺ، فَقَالُوا: كَيْفَ نَدِي مَنْ لَا صَاحَ وَلَا اسْتَهَلَّ وَلَا شَرِبَ وَلَا أَكَلَ؟ فَقَالَ النَّبِيُّ ﷺ: «أَسَجْعٌ كَسَجْعِ الْأَعْرَابِ؟» فَقَضَى بِالْغُرَّةِ عَلَى عَاقِلَةِ الْمَرْأَةِ.

تخريج: [صحيح] تقدم، ح:٤٨٢٥، وهو في الكبرى، ح:٧٠٢٩.

4830. It was narrated from Al-Mughîrah bin Shu'bah that a man of Hudhail had two wives, and one of them threw a tent pole at the other and caused her to miscarry. It was said: "What do you think of one who neither ate or drank, or shouted nor cried (at the moment of birth)?" He said: "Rhyming verse like the verse of the Bedouins." And the Messenger of Allâh ﷺ ruled that a male or female slave should be given (as *Diyah*) for him (the unborn child), to be paid by the *'Âqilah* of the woman. (*Ṣaḥîḥ*)

Al-A'mash reported it in *Mursal* form.

٤٨٣٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ قَالَ: سَمِعْتُ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ نُضَيْلَةَ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ: أَنَّ رَجُلًا مِنْ هُذَيْلٍ كَانَ لَهُ امْرَأَتَانِ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِعَمُودِ الْفُسْطَاطِ فَأَسْقَطَتْ، فَقِيلَ: أَرَأَيْتَ مَنْ لَا أَكَلَ وَلَا شَرِبَ وَلَا صَاحَ فَاسْتَهَلَّ؟ فَقَالَ: «أَسَجْعٌ كَسَجْعِ الْأَعْرَابِ» فَقَضَى فِيهِ رَسُولُ اللهِ ﷺ بِغُرَّةٍ عَبْدٍ أَوْ أَمَةٍ، وَجُعِلَتْ عَلَى عَاقِلَةِ الْمَرْأَةِ. أَرْسَلَهُ الْأَعْمَشُ.

تخريج: [صحيح] تقدم، ح:٤٨٢٥، وهو في الكبرٰى، ح:٧٠٣١.

4831. It was narrated from Al-A'mash, from Ibrâhîm who said: "I woman struck her co-wife, who was pregnant, with a rock and killed her. The Messenger of Allâh ﷺ ruled that a slave should be given (as *Diyah*) for the child in her womb, and that her *Diyah* should be paid by her *'Aṣabah*. They said: 'Should we be penalized for one who neither ate nor drank, or shouted or cried (at the moment of birth)? Such a one should be overlooked.' He said: 'Rhyming verse like the verse of the Bedouins? It is what I say to you.'" (*Ṣaḥîḥ*)

٤٨٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا مُصْعَبٌ قَالَ: حَدَّثَنَا دَاوُدُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: ضَرَبَتِ امْرَأَةٌ ضَرَّتَهَا بِحَجَرٍ وَهِيَ حُبْلَى فَقَتَلَتْهَا، فَجَعَلَ رَسُولُ اللهِ ﷺ مَا فِي بَطْنِهَا غُرَّةً، وَجَعَلَ عَقْلَهَا عَلَى عَصَبَتِهَا، فَقَالُوا: نُغَرَّمُ مَنْ لَا شَرِبَ وَلَا أَكَلَ وَلَا اسْتَهَلَّ؟ فَمِثْلُ ذٰلِكَ يُطَلّ، فَقَالَ: «أَسَجْعٌ كَسَجْعِ الْأَعْرَابِ؟ هُوَ مَا أَقُولُ لَكُمْ».

تخريج: [صحيح] تقدم، ح:٤٨٢٥، وهو في الكبرٰى، ح:٧٠٣٠.

4832. It was narrated that Ibn 'Abbâs said: "There were two women neighbors between whom there was some trouble. One of

٤٨٣٢ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا عَمْرٌو عَنْ أَسْبَاطَ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ:

كَانَتِ امْرَأَتَانِ جَارَتَانِ كَانَ بَيْنَهُمَا صَخَبٌ فَرَمَتْ إِحْدَاهُمَا الْأُخْرَى بِحَجَرٍ، فَأَسْقَطَتْ غُلَامًا - قَدْ نَبَتَ شَعْرُهُ - مَيِّتًا وَمَاتَتِ الْمَرْأَةُ، فَقَضَى عَلَى الْعَاقِلَةِ الدِّيَةَ فَقَالَ عَمُّهَا: إِنَّهَا قَدْ أَسْقَطَتْ يَا رَسُولَ اللهِ! غُلَامًا قَدْ نَبَتَ شَعْرُهُ، فَقَالَ أَبُو الْقَاتِلَةِ: إِنَّهُ كَاذِبٌ، إِنَّهُ وَاللَّهِ! مَا اسْتَهَلَّ وَلَا شَرِبَ وَلَا أَكَلَ فَمِثْلُهُ يُطَلُّ، قَالَ النَّبِيُّ ﷺ: «أَسَجْعٌ كَسَجْعِ الْجَاهِلِيَّةِ وَكِهَانَتِهَا؟ إِنَّ فِي الصَّبِيِّ غُرَّةً» قَالَ ابْنُ عَبَّاسٍ: كَانَتْ إِحْدَاهُمَا مُلَيْكَةَ وَالْأُخْرَى أُمَّ غَطِيفٍ.

them threw a rock at the other and she miscarried a boy – whose hair had already grown – who was born dead, and the woman died too. He ruled that the *'Âqilah* had to pay the *Diyah*. Her paternal uncle said: 'O Messenger of Allâh, she miscarried a boy whose hair had grown.' The father of the killer said: 'He is lying. By Allâh he never cried or shouted (at the moment of birth), nor drank nor ate. Such a one should be overlooked.' The Prophet ﷺ said: 'Rhyming verse like the verse of the *Jâhiliyyah* and of its soothsayers? A slave must be given (as *Diyah*) for the boy.'" Ibn 'Abbâs said: "One of them was Mulaikah and the other was Umm Ghaṭîf." (***Ḍa'îf***)

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الديات، باب دية الجنين، ح:٤٥٧٤، والطبراني في الكبير:١١/٢٨٩، ٢٩٠، ح:١١٧٦٧ من حديث عمرو بن حماد بن طلحة القناد به، وهو في الكبرى، ح:٧٠٣٢، وللحديث شواهد * أسباط هو ابن نصر، وسماك هو ابن حرب، وسلسلته عن عكرمة ضعيفة.

٤٨٣٣ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: كَتَبَ رَسُولُ اللهِ ﷺ عَلَى كُلِّ بَطْنٍ عُقُولَهُ، وَلَا يَحِلُّ لِمَوْلًى أَنْ يَتَوَلَّى مُسْلِمًا بِغَيْرِ إِذْنِهِ.

4833. Jâbir said: "The Messenger of Allâh ﷺ ruled that every clan should take part in paying the blood money, and it is not permissible for a freed slave to take a Muslim (other than the one who freed him) as his *Mawla* (patron) without the permission (of his former master who set him free)." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، العتق، باب تحريم تولي العتيق غير مواليه، ح:١٥٠٧ من حديث ابن جريج به، وهو في الكبرى، ح:٧٠٣٣.

٤٨٣٤ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ

4834. It was narrated from 'Amr

bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'Whoever practices medicine when he is not known for that, he is liable.'" (*Da'îf*)

وَمُحَمَّدُ بْنُ مُصَفًّى قَالَا: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ تَطَبَّبَ وَلَمْ يُعْلَمْ مِنْهُ طِبٌّ قَبْلَ ذٰلِكَ فَهُوَ ضَامِنٌ».

تخريج: [**إسناده ضعيف**] أخرجه ابن ماجه، الطب، باب من تطبب ولم يعلم منه طب، ح:٣٤٦٦ من حديث الوليد بن مسلم به، وهو في الكبرٰى، ح:٧٠٣٤، وصححه الحاكم:٤/ ٢١٢، ووافقه الذهبي * ابن جريج عنعن، تقدم، ح:٤٠٠٨، وللحديث شاهد ضعيف.

4835. A similar report was narrated from 'Amr bin Shu'aib, from his father, from his grandfather. (*Da'îf*)

٤٨٣٥ - **أَخْبَرَنِي** مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ مِثْلَهُ سَوَاءً.

تخريج: [**ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٠٣٥.

Chapters 41, 42. Can Anyone Be Blamed For The Sin Of Another?

(المعجم ٤١، ٤٢) - هَلْ يُؤْخَذُ أَحَدٌ بِجَرِيرَةِ غَيْرِهِ (التحفة ٣٦)

4836. It was narrated that Abû Rimthah said: "I came to the Prophet ﷺ with my father and he said: 'Who is this with you?' He said: 'My son, I bear witness (that he is my son).' He said: 'You cannot be affected by his sin or he by yours.'" (*Sahîh*)

٤٨٣٦ - **أَخْبَرَنِي** هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ أَبْجَرَ عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ مَعَ أَبِي فَقَالَ: «مَنْ هٰذَا مَعَكَ؟» قَالَ: ابْنِي أَشْهَدُ بِهِ، قَالَ: «أَمَا إِنَّكَ لَا تَجْنِي عَلَيْهِ وَلَا يَجْنِي عَلَيْكَ».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الترجل، باب: في الخضاب، ح:٤٢٠٨ من حديث إياد به، وهو في الكبرٰى، ح:٧٠٣٦ * سفيان هو ابن عيينة، وتابعه سفيان الثوري عند أبي داود.

Comments:

During the time of *Jahiliyyah*, apart from father and son, each and every member of the clan was held responsible for each other's crime. If anyone belonging to any clan would commit a crime, they would catch hold of any man of the clan and would kill him. Thereupon, they would claim that they have now retaliated. Islam ended this evil custom and ruled that the criminal is he who has committed the crime and he is guilty; punishment could be given to him only.

4837. It was narrated that Tha'labah bin Zahdam Al-Yarbû'î said: "The Messenger of Allâh ﷺ was delivering a speech to some people of *Anṣâr* and they said: 'O Messenger of Allâh, these are Banu Tha'labah bin Yarbû' who killed so and so during the *Jâhiliyyah.*' The Prophet ﷺ said, raising his voice: 'No soul is affected by the sin of another.'" (*Ṣaḥîḥ*)

٤٨٣٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَشْعَثَ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ الْيَرْبُوعِيِّ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَخْطُبُ فِي أُنَاسٍ مِنَ الْأَنْصَارِ فَقَالُوا: يَا رَسُولَ اللهِ! هٰؤُلَاءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعٍ قَتَلُوا فُلَانًا فِي الْجَاهِلِيَّةِ، فَقَالَ النَّبِيُّ ﷺ: وَهَتَفَ بِصَوْتِهِ: «أَلَا لَا تَجْنِي نَفْسٌ عَلَى الْأُخْرَى».

تخريج: [صحيح] أخرجه الطبراني في الكبير:٢/ ٨٥، ح:١٣٨٤ من حديث سفيان الثوري به مطولاً، وهو في الكبرى، ح:٧٠٣٧، وللحديث شواهد كثيرة * أشعث هو ابن سليم.

4838. It was narrated that Tha'labah bin Zahdam said: "Some people from Banu Tha'labah came to the Prophet ﷺ when he was delivering a speech and a man said: 'O Messenger of Allâh, these are Banu Tha'labah bin Yarbû' who killed so and so' – one of the Companions of the Prophet ﷺ. The Prophet ﷺ said: 'No soul is affected by the sin of another.'" (*Ṣaḥîḥ*)

٤٨٣٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ عَنْ سُفْيَانَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ، عَنْ ثَعْلَبَةَ بْنِ زَهْدَمٍ قَالَ: انْتَهَى قَوْمٌ مِنْ بَنِي ثَعْلَبَةَ إِلَى النَّبِيِّ ﷺ وَهُوَ يَخْطُبُ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! هٰؤُلَاءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعٍ قَتَلُوا فُلَانًا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «لَا تَجْنِي نَفْسٌ عَلَى الْأُخْرَى».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٧٠٣٨.

Comments:

The purpose of the Prophet ﷺ was to underscore that the killers are different, and those who have approached him are altogether different ones. They could not be held as criminals just for being from the same tribe.

4839. It was narrated that Ash'ath bin Abî Ash-Sha'thâ' said: "I heard Al-Aswad bin Hilâl narrate from a man of Banu Tha'labah bin Yarbû' that some people from Banu Tha'labah came to the Prophet ﷺ,

٤٨٣٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَشْعَثَ ابْنِ أَبِي الشَّعْثَاءِ قَالَ: سَمِعْتُ الْأَسْوَدَ بْنَ هِلَالٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ بَنِي ثَعْلَبَةَ بْنِ

يَرْبُوعَ: أَنَّ نَاسًا مِنْ بَنِي ثَعْلَبَةَ أَتَوُا النَّبِيَّ ﷺ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! هٰؤُلَاءِ بَنُو ثَعْلَبَةَ ابْنِ يَرْبُوعَ قَتَلُوا فُلَانًا رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «لَا تَجْنِي نَفْسٌ عَلَى أُخْرَى».

and a man said: "O Messenger of Allâh, these are Banu Tha'labah bin Yarbû' who killed so and so' – a man from among *the Companions of the* Prophet ﷺ. The Prophet ﷺ said: 'No soul is affected by the sin of another.'" (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٤٨٣٧، وهو في الكبرى، ح:٧٠٣٩.

٤٨٤٠ - **أَخْبَرَنَا** أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ، عَنِ الْأَسْوَدِ بْنِ هِلَالٍ - وَكَانَ قَدْ أَدْرَكَ النَّبِيَّ ﷺ - عَنْ رَجُلٍ مِنْ بَنِي ثَعْلَبَةَ بْنِ يَرْبُوعَ: أَنَّ نَاسًا مِنْ بَنِي ثَعْلَبَةَ أَصَابُوا رَجُلًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ، فَقَالَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ: يَا رَسُولَ اللهِ! هٰؤُلَاءِ بَنُو ثَعْلَبَةَ قَتَلَتْ فُلَانًا، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَجْنِي نَفْسٌ عَلَى أُخْرَى». قَالَ شُعْبَةُ: أَيْ لَا يُؤْخَذُ أَحَدٌ بِأَحَدٍ، وَاللّٰهُ أَعْلَمُ.

4840. It was narrated from Al-Aswad bin Hilâl – who met the Prophet ﷺ – from a man from Banu Tha'labah bin Yarbû', that some people from Banu Tha'labah killed a man from among the Companions of the Messenger of Allâh ﷺ. A man from among the Companions of the Messenger of Allâh ﷺ said: "O Messenger of Allâh, these are Banu Tha'labah who killed so and so." The Messenger of Allâh ﷺ said: "No soul is affected by the sin of another." Shu'bah (one of the narrators) said: "That means: No soul is responsible for the sin of another. And Allâh knows best." (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٤٨٣٧، وهو في الكبرى، ح:٧٠٤٠.

٤٨٤١ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنِ الْأَشْعَثِ بْنِ سُلَيْمٍ، عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنْ بَنِي ثَعْلَبَةَ بْنِ يَرْبُوعَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ يَتَكَلَّمُ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! هٰؤُلَاءِ بَنُو ثَعْلَبَةَ بْنِ يَرْبُوعَ الَّذِينَ أَصَابُوا فُلَانًا، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا» يَعْنِي لَا تَجْنِي نَفْسٌ عَلَى نَفْسٍ.

4841. It was narrated from Al-Ash'ath bin Sulaim, from his father, that a man from among Banu Tha'labah bin Yarbû' said: "I came to the Prophet ﷺ when he was speaking, and a man said: 'O Messenger of Allâh, these are Banu Tha'labah bin Yarbû' who killed so and so.' The Messenger of Allâh ﷺ said: 'No,' meaning no soul is affected by the sin of another." (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٤٨٣٧، وهو في الكبرٰى، ح:٧٠٤١.

4842. It was narrated from Ash'ath, from his father, that a man from among Banu Tha'labah bin Yarbû' said: "We came to the Messenger of Allâh ﷺ when he was speaking to the people, and some people stood up and said: 'O Messenger of Allâh, these are Banu Tha'labah who killed so and so.' The Messenger of Allâh ﷺ said: 'No soul is affected by the sin of another.'" (*Ṣaḥîḥ*)

٤٨٤٢ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ فِي حَدِيثِهِ عَنْ أَبِي الْأَحْوَصِ عَنْ أَشْعَثَ، عَنْ أَبِيهِ، عَنْ رَجُلٍ مِنْ بَنِي يَرْبُوعَ قَالَ: أَتَيْنَا رَسُولَ اللهِ ﷺ وَهُوَ يُكَلِّمُ النَّاسَ، فَقَامَ إِلَيْهِ نَاسٌ فَقَالُوا: يَا رَسُولَ اللهِ! هٰؤُلَاءِ بَنُو فُلَانٍ الَّذِينَ قَتَلُوا فُلَانًا، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَجْنِي نَفْسٌ عَلَى أُخْرَى».

تخريج: [صحيح] تقدم، ح:٤٨٣٧، وهو في الكبرٰى، ح:٧٠٤٢.

4843. It was narrated from Ṭâriq and Muḥâribî that a man said: "O Messenger of Allâh, these are Banu Tha'labah who killed so and so during the *Jâhiliyyah*; avenge us!" He raised his arms until the whiteness of his armpits could be seen and said: "No mother's sin can affect her child," twice. (*Ṣaḥîḥ*)

٤٨٤٣ - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا يَزِيدُ - وَهُوَ ابْنُ زِيَادِ بْنِ أَبِي الْجَعْدِ - عَنْ جَامِعِ بْنِ شَدَّادٍ، عَنْ طَارِقٍ الْمُحَارِبِيِّ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللهِ! هٰؤُلَاءِ بَنُو ثَعْلَبَةَ الَّذِينَ قَتَلُوا فُلَانًا فِي الْجَاهِلِيَّةِ فَخُذْ لَنَا بِثَأْرِنَا، فَرَفَعَ - يَعْنِي - يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطَيْهِ وَهُوَ يَقُولُ: «لَا تَجْنِي أُمٌّ عَلَى وَلَدٍ» مَرَّتَيْنِ.

تخريج: [إسناده صحيح] أخرجه الدارقطني: ٣/ ٤٤ من حديث يزيد بن زياد به مطولاً، وهو في الكبرٰى، ح:٧٠٤٣، تقدم طرفه، ح:٢٥٣٣.

Chapters 42, 43. If A Sightless Eye That Looks Fine Is Destroyed

(المعجم ٤٢، ٤٣) - الْعَيْنُ الْعَوْرَاءُ السَّادَّةُ لِمَكَانِهَا إِذَا طُمِسَتْ (التحفة ٣٧)

4844. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ ruled that one-third of the *Diyah* should be paid for a sightless eye that looks fine, if it is

٤٨٤٤ - أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ قَالَ: أَخْبَرَنَا ابْنُ عَائِذٍ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ حُمَيْدٍ قَالَ: أَخْبَرَنِي الْعَلَاءُ - وَهُوَ ابْنُ الْحَارِثِ - عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ

أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَضَى فِي الْعَيْنِ الْعَوْرَاءِ السَّادَّةِ لِمَكَانِهَا إِذَا طُمِسَتْ بِثُلُثِ دِيَتِهَا، وَفِي الْيَدِ الشَّلَّاءِ إِذَا قُطِعَتْ بِثُلُثِ دِيَتِهَا، وَفِي السِّنِّ السَّوْدَاءِ، إِذَا نُزِعَتْ بِثُلُثِ دِيَتِهَا.

destroyed; one-third of the *Diyah* should be paid for a paralyzed hand if it is cut off; and one-third of the *Diyah* should be paid for a black tooth if it is knocked out. (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، الديات، باب ديات الأعضاء، ح:٤٥٦٧ من حديث الهيثم بن حميد به، وهو في الكبرٰى، ح:٧٠٤٤ * ابن عائذ اسمه محمد.

(المعجم ٤٣، ٤٤) - عَقْلُ الأَسْنَانِ (التحفة ٣٨)

Chapters 43, 44. *Diyah* For Teeth

٤٨٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ قَالَ: حَدَّثَنَا عَبَّادٌ عَنْ حُسَيْنٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «فِي الْأَسْنَانِ خَمْسٌ مِنَ الْإِبِلِ».

4845. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: The Messenger of Allâh ﷺ said: "For teeth (the *Diyah* is) five camels." (***Hasan***)

تخريج: [إسناده حسن] أخرجه أبو داود، الباب السابق، ح:٤٥٦٣ من حديث حسين المعلم به، وهو في الكبرٰى، ح:٧٠٤٥.

٤٨٤٦ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ مَطَرٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْأَسْنَانُ سَوَاءٌ خَمْسًا خَمْسًا».

4846. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: The Messenger of Allâh ﷺ said: "For teeth (the *Diyah* is) the same, five camels for each." (***Hasan***)

تخريج: [حسن] أخرجه البيهقي:٨/٨٩ من حديث ابن أبي عروبة به، وهو في الكبرٰى، ح:٧٠٤٦ * مطر هو الوراق، وانظر الحديث السابق.

(المعجم ٤٤، ٤٥) - بَابُ عَقْلِ الأَصَابِعِ (التحفة ٣٩)

Chapters 44, 45. *Diyah* For Fingers

٤٨٤٧ - أَخْبَرَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ

4847. It was narrated from Abû Mûsâ that the Prophet ﷺ said: "For fingers (the *Diyah* is) ten (camels) each." (***Sahîh***)

ﷺ قَالَ: «فِي الْأَصَابِعِ عَشْرٌ عَشْرٌ».

تخريج: [**صحيح**] أخرجه أبو داود، الديات، باب ديات الأعضاء، ح:٤٥٥٦،٤٥٥٧ من حديث مسروق بن أوس به، وهو في الكبرٰى، ح:٧٠٤٧، وصححه ابن حبان، ح:١٥٢٧، وله شواهد صحيحة.

Comments:

Fingers are, different from each other. From the dimension of utility, in a way, the distinction which the thumb has, the little finger does not have! But it is significant to realize that all of them strengthen each other. While some fingers are the cause of beautification, the others have specific utility and benefits. On certain occasions, the little finger only does the work; the thumb finds itself utterly helpless there. So to speak, it is very difficult for us to ascertain with certitude the right utilities or benefits of each finger. Therefore, Allâh the All-Knowing, the All-Aware, and the wise and aware Messenger of Allâh ﷺ decreed all the fingers of hands equal, whether it is the pinkie or the thumb. And Allâh and His Messenger know best!

4848. It was narrated from Abû Mûsâ Al-Ash'arî that the Prophet of Allâh ﷺ said: "Fingers are the same, (the *Diyah* is) ten (camels)." (*Sahîh*)

٤٨٤٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُحَمَّدُ بنُ جَعْفَرٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ غَالِبٍ التَّمَّارِ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «الْأَصَابِعُ سَوَاءٌ عَشْرًا عَشْرًا».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٠٤٨ * سعيد بن أبي عروبة صرح بالسماع عند البيهقي:٨/ ٩٢.

4849. It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ ruled that the fingers are the same and (the *Diyah* is) ten camels for each." (*Sahîh*)

٤٨٤٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَفْصٌ - وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْبَلْخِيُّ - عَنْ سَعِيدٍ، عَنْ غَالِبٍ التَّمَّارِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ مَسْرُوقِ بْنِ أَوْسٍ، عَنْ أَبِي مُوسَى قَالَ: قَضَى رَسُولُ اللهِ ﷺ أَنَّ الْأَصَابِعَ سَوَاءٌ عَشْرًا عَشْرًا مِنَ الْإِبِلِ.

تخريج: [**صحيح**] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٧٠٥٠.

4850. It was narrated from Sa'eed bin Al-Mûsâyyab that when the letter was found that was with the

٤٨٥٠ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ

سَعِيدٍ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ لَمَّا وُجِدَ الْكِتَابُ الَّذِي عِنْدَ آلِ عَمْرِو بْنِ حَزْمٍ، الَّذِي ذَكَرُوا أَنَّ رَسُولَ اللهِ ﷺ كَتَبَ لَهُمْ، وَجَدُوا فِيهِ وَفِيمَا هُنَالِكَ مِنَ الْأَصَابِعِ عَشْرًا عَشْرًا.

family of 'Amr bin Ḥazm, which they said the Messenger of Allâh ﷺ had written to them, they found in it, with regard to fingers, that the *Diyah* was ten (camels) for each. (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرى، ح:٧٠٥١، وله شواهد، منها الحديث السابق.

٤٨٥١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي قَتَادَةُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «هٰذِهِ وَهٰذِهِ سَوَاءٌ» يَعْنِي الْخِنْصَرَ وَالْإِبْهَامَ.

4851. It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "This and this are the same," meaning the little finger and the thumb. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الديات، باب دية الأصابع، ح:٦٨٩٥ من حديث شعبة به، وهو في الكبرى، ح:٧٠٥٢.

٤٨٥٢ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: «فَهٰذِهِ وَهٰذِهِ سَوَاءٌ الْإِبْهَامُ وَالْخِنْصَرُ».

4852. It was narrated from Ibn 'Abbâs: "This and this are the same: The little finger and the thumb." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٧٠٥٣.

٤٨٥٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «الْأَصَابِعُ عَشْرٌ عَشْرٌ».

4853. It was narrated that Ibn 'Abbâs said: "The (*Diyah* for) fingers is ten each." (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق والآتي، وهو في الكبرى، ح:٧٠٥٤ * سعيد هو ابن أبي عروبة.

٤٨٥٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ

4854. It was narrated that 'Abdullâh bin 'Amr said: "When the Messenger of Allâh ﷺ conquered Makkah, he said in his *Khuṭbah*: "(The *Diyah*) for fingers

حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: لَمَّا افْتَتَحَ رَسُولُ اللهِ ﷺ مَكَّةَ قَالَ فِي خُطْبَتِهِ: «وَفِي الْأَصَابِعِ عَشْرٌ عَشْرٌ».

is ten each." (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الديات، باب ديات الأعضاء، ح:٤٥٦٢ من حديث حسين المعلم به، وهو في الكبرٰى، ح:٧٠٥٥، وصححه ابن الجارود، ح:٧٨١.

٤٨٥٥ - أَخْبَرَنِي عَبْدُ اللهِ بْنُ الْهَيْثَمِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ وَابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ ﷺ قَالَ فِي خُطْبَتِهِ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الْكَعْبَةِ: «الْأَصَابِعُ سَوَاءٌ».

4855. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ said in his *Khutbah*, while he was leaning with his back against the Ka'bah: "The fingers are the same." (*Hasan*)

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٧٠٥٦، وانظر الحديث السابق.

(المعجم ٤٥، ٤٦) - الْمَوَاضِحُ (التحفة ٤٠)

Chapters 45, 46. Injuries That Expose The Bone

٤٨٥٦ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ عَنْ عَمْرِو بْنِ شُعَيْبٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: لَمَّا افْتَتَحَ رَسُولُ اللهِ ﷺ مَكَّةَ قَالَ فِي خُطْبَتِهِ: «وَفِي الْمَوَاضِحِ خَمْسٌ خَمْسٌ».

4856. It was narrated from 'Amr bin Shu'aib that his father told him that 'Abdullâh bin 'Amr said: "When the Messenger of Allâh ﷺ conquered Makkah, he said in his *Khutbah*: 'For any wound that exposes the bone, the *Diyah* is five (camels) each.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، الديات، باب ديات الأعضاء، ح:٤٥٦٦ من حديث خالد بن الحارث به مختصرًا، وهو في الكبرٰى، ح:٧٠٥٧، وصححه ابن الجارود، ح:٧٨٥، وقال الترمذي، ح:١٣٩٠ "حسن صحيح".

Comments:

If the skin and the flesh are sundered, baring the whiteness of the bone, but the bone is not damaged; such a wound then is called *Al-Mawâdhah* in the Arabic language, because this is a slight wound and heals quickly. Its indemnity is also, therefore, only five camels. If the wound is less than this, the court of law might impose any indemnity, which is less than five camels.

Chapters 46, 47. Mentioning The *Ḥadîth* Of ‘Amr Bin Ḥazm Concerning Blood Money, And Different Versions Thereof

(المعجم ٤٦، ٤٧) - ذِكْرُ حَدِيثِ عَمْرِو بْنِ حَزْمٍ فِي الْعُقُولِ وَاخْتِلَافِ النَّاقِلِينَ لَهُ (التحفة ٤١)

4857. It was narrated from Abû Bakr bin Muḥammad bin ‘Amr bin Ḥazm, from his father, from his grandfather, that the Messenger of Allâh ﷺ wrote a letter to the people of Yemen, included in which were the rules of inheritance, the *Sunan* and the (rules concerning) blood money. He sent it with ‘Amr bin Ḥazm and it was read to the people of Yemen. Its contents were as follows: “From Muḥammad the Prophet ﷺ to Shuraḥbîl bin ‘Abd Kulâl, Nu‘aim bin ‘Abd Kulâl, Al-Hârith bin ‘Abd Kulâl, Qail[1] Dhil-Ru‘ain,[2] Mu‘âfir[3] and Ḥamdân.[4] to proceed” – And in this letter it said that whoever kills a believer for no just reason is to be killed in return, unless the heirs of the victim agree to pardon him. For killing a person, the *Diyah* is one hundred camels. For the nose, if it is cut off completely, *Diyah* must be paid. For the tongue, *Diyah* must be paid; for the lips, *Diyah* must be paid; for the testicles, *Diyah* must be paid; for the penis, *Diyah* must be paid; for the backbone, *Diyah*

٤٨٥٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ مُوسَى قَالَ: حَدَّثَنَا يَحْيَى ابْنُ حَمْزَةَ عَنْ سُلَيْمَانَ بْنِ دَاوُدَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ كَتَبَ إِلَى أَهْلِ الْيَمَنِ كِتَابًا فِيهِ الْفَرَائِضُ وَالسُّنَنُ وَالدِّيَاتُ، وَبَعَثَ بِهِ مَعَ عَمْرِو بْنِ حَزْمٍ، فَقُرِئَتْ عَلَى أَهْلِ الْيَمَنِ هٰذِهِ نُسْخَتُهَا: مِنْ مُحَمَّدٍ النَّبِيِّ ﷺ إِلَى شُرَحْبِيلَ بْنِ عَبْدِ كُلَالٍ وَنُعَيْمِ بْنِ عَبْدِ كُلَالٍ وَالْحَارِثِ بْنِ عَبْدِ كُلَالٍ، قَيْلِ ذِي رُعَيْنٍ وَمَعَافِرَ وَهَمْدَانَ، أَمَّا بَعْدُ، وَكَانَ فِي كِتَابِهِ أَنَّ مَنِ اعْتَبَطَ مُؤْمِنًا قَتْلًا عَنْ بَيِّنَةٍ فَإِنَّهُ قَوَدٌ إِلَّا أَنْ يَرْضَى أَوْلِيَاءُ الْمَقْتُولِ، وَأَنَّ فِي النَّفْسِ الدِّيَةَ مِائَةً مِنَ الْإِبِلِ، وَفِي الْأَنْفِ إِذَا أُوعِبَ جَدْعُهُ الدِّيَةُ، وَفِي اللِّسَانِ الدِّيَةُ، وَفِي الشَّفَتَيْنِ الدِّيَةُ، وَفِي الْبَيْضَتَيْنِ الدِّيَةُ، وَفِي الذَّكَرِ الدِّيَةُ، وَفِي الصُّلْبِ الدِّيَةُ، وَفِي الْعَيْنَيْنِ الدِّيَةُ، وَفِي الرِّجْلِ الْوَاحِدَةِ نِصْفُ الدِّيَةِ، وَفِي الْمَأْمُومَةِ

[1] Qail is a word that means master or king in the dialect of Yemen.

[2] Ibn Al-Manẓûr said: “Ru‘ain is the name of a mountain in Yemen upon which is a fortress. Dhu Ru‘ain is the king of that mountain. Al-Jawharî said: ‘Dhu Ru‘ain was one of the kings of Ḥimyar, and Ru‘ain is a fortress of his.’” (*Lisân Al-‘Arab*)

[3] A location in Yemen.

[4] The name of a Yemeni tribe.

ثُلُثُ الدِّيَةِ، وَفِي الْجَائِفَةِ ثُلُثُ الدِّيَةِ، وَفِي الْمُنَقِّلَةِ خَمْسَ عَشْرَةَ مِنَ الْإِبِلِ، وَفِي كُلِّ أُصْبُعٍ مِنْ أَصَابِعِ الْيَدِ وَالرِّجْلِ عَشْرٌ مِنَ الْإِبِلِ، وَفِي السِّنِّ خَمْسٌ مِنَ الْإِبِلِ، وَفِي الْمُوضِحَةِ خَمْسٌ مِنَ الْإِبِلِ، وَأَنَّ الرَّجُلَ يُقْتَلُ بِالْمَرْأَةِ، وَعَلَى أَهْلِ الذَّهَبِ أَلْفُ دِينَارٍ.

خَالَفَهُ مُحَمَّدُ بْنُ بَكَّارِ بْنِ بِلَالٍ.

must be paid; for the eyes, *Diyah* must be paid; for one leg, half the *Diyah* must be paid; for a blow to the head that reaches the brain, one-third of the *Diyah* must be paid; for a stab wound that penetrates deeply into the body, one-third of the *Diyah* must be paid; for a blow that breaks the bone, fifteen camels must be given; for every digit of the hands or feet, ten camels must be given; for a tooth, five camels must be given; for an injury that exposes the bone, five camels must be given. A man may be killed in return for (killing) a woman, and those who deal in gold must pay one thousand *Dînârs*. (*Ḍa'īf*)

Muḥammad bin Bakkâr bin Bilâl differed with him:

تخريج: [**إسناده ضعيف**] أخرجه البيهقي: ٤/ ٨٩، ٩٠ من حديث الحكم بن موسى به، وتفرد به، وهو في الكبرى، ح: ٧٠٥٨، وصححه ابن حبان، ح: ٧٩٣، والحاكم: ١/ ٣٩٥، ٣٩٧، ووافقه الذهبي، وصححه أحمد، وأبو زرعة، وأبو حاتم، وعثمان بن سعيد الدارمي، وجماعة من الحفاظ، وضعفه ابن معين، والدارقطني، وأبو داود وغيرهم * سليمان بن داود هو الخولاني، ووهم الحكم في قوله هذا والصواب: "سليمان بن أرقم كما في الرواية الآتية وكذا في أصل يحيى بن حمزة، انظر المراسيل لأبي داود، ح: ٢٥٨، وفيه علة أخرى، ولبعض الحديث شواهد، انظر الحديث، ح: ٤٨٥٠، ٤٨٥٩".

Comments:

1. This document of the Messenger of Allâh ﷺ continued to remain with the children of 'Amr bin Hazm. Apart from these, it contained several other issues. This corroborates the fact that Allâh's Messenger ﷺ had dictated the Traditions or *Aḥâdith*.
2. The above-mentioned issues of indemnity clearly posit that if a non-paired part of the body is disserved, full indemnity shall have to be paid. The same is due for each pair of limbs; if both are cut off, full indemnity shall have to be paid, while if only one is cut, then half the full indemnity.

٤٨٥٨ - أَخْبَرَنَا الْهَيْثَمُ بْنُ مَرْوَانَ بْنِ الْهَيْثَمِ بْنِ عِمْرَانَ الْعَنْسِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ بَكَّارِ بْنِ بِلَالٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ:

4858. It was narrated from Abî Bakr bin Muḥammad bin 'Amr bin Ḥazm, from his father, from his grandfather, that the Messenger of

Allâh ﷺ wrote a letter to the people of Yemen included in which were the rules of inheritance, the *Sunan* and the (rules concerning) blood money. He sent it with 'Amr bin Ḥazm and it was read to the people of Yemen. This is a copy of it. And he mentioned something similar, except that he said: "And for one eye, half the *Diyah* must be paid; for one hand, half the *Diyah* must be paid; for one foot, half the *Diyah* must be paid." (***Ḍa'îf***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is more likely what is correct, and Allâh knows best. Sulaimân bin Arqam (one of its narrators) is abandoned in *Ḥadîth*, and Yûnus has reported this *Ḥadîth* from Az-Zuhrî in *Mursal* form:

حَدَّثَنَا سُلَيْمَانُ بْنُ أَرْقَمَ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ كَتَبَ إِلَى أَهْلِ الْيَمَنِ بِكِتَابٍ فِيهِ الْفَرَائِضُ وَالسُّنَنُ وَالدِّيَاتُ، وَبَعَثَ بِهِ مَعَ عَمْرِو بْنِ حَزْمٍ، فَقُرِىءَ عَلَى أَهْلِ الْيَمَنِ هٰذِهِ نُسْخَتُهُ فَذَكَرَ مِثْلَهُ، إِلَّا أَنَّهُ قَالَ وَفِي الْعَيْنِ الْوَاحِدَةِ نِصْفُ الدِّيَةِ، وَفِي الْيَدِ الْوَاحِدَةِ نِصْفُ الدِّيَةِ، وَفِي الرِّجْلِ الْوَاحِدَةِ نِصْفُ الدِّيَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَشْبَهُ بِالصَّوَابِ وَاللّٰهُ أَعْلَمُ. وَسُلَيْمَانُ بْنُ أَرْقَمَ مَتْرُوكُ الْحَدِيثِ، وَقَدْ رَوَى هٰذَا الْحَدِيثَ يُونُسُ عَنِ الزُّهْرِيِّ مُرْسَلًا.

تخريج: [**إسناده ضعيف**] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٠٥٩.

4859. It was narrated that Ibn Shihâb said: "I read the letter of the Messenger of Allâh ﷺ which he wrote for 'Amr bin Ḥazm when he sent him to govern Najrân. The letter was with Abû Bakr bin Ḥazm. The Messenger of Allâh ﷺ wrote this: 'A statement from Allâh and His Messenger: O you who believe! Fulfill (your) obligations,'[1] and he wrote the Verses until he reached: Verily, Allâh is Swift in reckoning.'[2] Then he wrote: 'This is the book of retaliation: For a soul, one hundred camels,'" and so on. (***Ḥasan***)

٤٨٥٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ قَالَ: قَرَأْتُ كِتَابَ رَسُولِ اللهِ ﷺ: الَّذِي كَتَبَ لِعَمْرِو بْنِ حَزْمٍ حِينَ بَعَثَهُ عَلَى نَجْرَانَ، وَكَانَ الْكِتَابُ عِنْدَ أَبِي بَكْرِ بْنِ حَزْمٍ، فَكَتَبَ رَسُولُ اللهِ ﷺ هٰذَا بَيَانٌ مِنَ اللهِ وَرَسُولِهِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَوْفُواْ بِٱلْعُقُودِ﴾ وَكَتَبَ الْآيَاتِ مِنْهَا حَتَّى بَلَغَ ﴿إِنَّ ٱللَّهَ سَرِيعُ ٱلْحِسَابِ﴾ [المائدة: ١٠٤] ثُمَّ كَتَبَ هٰذَا كِتَابُ الْجِرَاحِ، فِي النَّفْسِ مِائَةٌ مِنَ الْإِبِلِ. نَحْوَهُ.

[1] *Al-Mâ'idah* 5:1.

[2] *Al-Mâ'idah* 5:4.

تخريج: [حسن] أخرجه أبو داود في المراسيل، ح:٢٥٧ عن أحمد بن عمرو بن السرح وغيره به، وهو في الكبرى، ح:٧٠٦٠، وهو رواية كتاب، والكتاب مروي بسند آخر، انظر، ح:٤٨٦١ وغيره، وللحديث شواهد.

Comments:

Najran was a province of Yemen. In the previous narrations, the people of Najran are meant. There dwelt three chieftains of three clans, whose details preceded in *Ḥadîth* 4857. Allâh's Messenger ﷺ had made 'Amr bin Hazm the chief observer and sent him to the Yemen.

4860. It was narrated that Az-Zuhrî said: "Abû Bakr bin Ḥazm brought me a letter on a piece of leather (which was) from the Messenger of Allâh ﷺ: 'This is a statement from Allâh and His Messenger: 'O you who believe! Fulfill (your) obligations.'[1] And he quoted some Verses from it. Then he said: 'For a soul, one hundred camels; for an eye, fifty camels; for a hand, fifty; for a foot, fifty; for a blow to the head that reaches the brain, one-third of the *Diyah*; for a stab wound that penetrates deeply, one-third of the *Diyah*; for a blow that breaks a bone, fifteen camels; for fingers, ten each; for teeth, five each; for a wound that exposes the bone, five.'" (*Ḍa'îf*)

٤٨٦٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ الْوَاحِدِ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا سَعِيدٌ - وَهُوَ ابْنُ عَبْدِ الْعَزِيزِ - عَنِ الزُّهْرِيِّ قَالَ: جَاءَنِي أَبُو بَكْرِ بْنُ حَزْمٍ بِكِتَابٍ فِي رُقْعَةٍ مِنْ أَدَمٍ عَنْ رَسُولِ اللهِ ﷺ هٰذَا بَيَانٌ مِنَ اللهِ وَرَسُولِهِ ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓا۟ أَوْفُوا۟ بِٱلْعُقُودِ﴾ فَتَلَا مِنْهَا آيَاتٍ، ثُمَّ قَالَ: فِي النَّفْسِ مِائَةٌ مِنَ الْإِبِلِ، وَفِي الْعَيْنِ خَمْسُونَ، وَفِي الْيَدِ خَمْسُونَ، وَفِي الرِّجْلِ خَمْسُونَ، وَفِي الْمَأْمُومَةِ ثُلُثُ الدِّيَةِ، وَفِي الْجَائِفَةِ ثُلُثُ الدِّيَةِ، وَفِي الْمُنَقِّلَةِ خَمْسَ عَشْرَةَ فَرِيضَةً، وَفِي الْأَصَابِعِ عَشْرٌ عَشْرٌ، وَفِي الْأَسْنَانِ خَمْسٌ خَمْسٌ، وَفِي الْمُوضِحَةِ خَمْسٌ.

تخريج: [إسناده ضعيف] تقدم، ح:٤٨٥٧، وهو في الكبرى، ح:٧٠٦١.

4861. It was narrated from 'Abdullâh bin Abî Bakr bin Muḥammad bin 'Amr bin Ḥazm that his father said: "The letter which the Messenger of Allâh ﷺ wrote to 'Amr bin Ḥazm concerning blood money: 'For a

٤٨٦١ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِيهِ قَالَ: الْكِتَابُ الَّذِي كَتَبَهُ رَسُولُ اللهِ ﷺ لِعَمْرِو بْنِ حَزْمٍ فِي

[1] *Al-Mâ'idah* 5:1.

soul, one hundred camels; for the nose if it is cut off completely, one hundred camels; for a blow to the head that reaches the brain, one third of the *Diyah* for a soul; for a stab wound that penetrates deeply, likewise; for a hand fifty; for an eye, fifty, for a foot, fifty; for every finger, ten camels; for a tooth, five; and for a wound that exposes the bone, five.'" (*Sahîh*)

الْعُقُولِ إِنَّ فِي النَّفْسِ مِائَةً مِنَ الْإِبِلِ، وَفِي الْأَنْفِ إِذَا أُوعِيَ جَدْعًا مِائَةً مِنَ الْإِبِلِ، وَفِي الْمَأْمُومَةِ ثُلُثُ النَّفْسِ، وَفِي الْجَائِفَةِ مِثْلُهَا، وَفِي الْيَدِ خَمْسُونَ، وَفِي الْعَيْنِ خَمْسُونَ، وَفِي الرِّجْلِ خَمْسُونَ، وَفِي كُلِّ إِصْبَعٍ مِمَّا هُنَالِكَ عَشْرٌ مِنَ الْإِبِلِ، وَفِي السِّنِّ خَمْسٌ، وَفِي الْمُوضِحَةِ خَمْسٌ».

تخريج: [صحيح] وهو في الكبرى، ح:٧٠٦٢، والموطأ (يحيى):٢/٨٤٩، وللحديث شواهد.

Comments:

Abû Bakr bin Muhammad bin 'Amr bin Hazm is the same person who is concisely called Abû Bakr bin Hazm in the narrations, which have preceded above.

4862. It was narrated from Anas bin Mâlik that a Bedouin came to the door of the Prophet ﷺ and put his eye to the crack. The Prophet ﷺ saw him and intended to put his eye out with a sword or a stick. When he saw him, he stopped, and the Prophet ﷺ said to him: "If you had persisted, I would have put your eye out."

٤٨٦٢ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ أَعْرَابِيًّا أَتَى بَابَ النَّبِيِّ ﷺ، فَأَلْقَمَ عَيْنَهُ خَصَاصَةَ الْبَابِ، فَبَصُرَ بِهِ النَّبِيُّ ﷺ فَتَوَخَّاهُ بِحَدِيدَةٍ أَوْ عُودٍ لِيَفْقَأَ عَيْنَهُ، فَلَمَّا أَنْ بَصُرَ انْقَمَعَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَمَا إِنَّكَ لَوْ ثَبَتَّ لَفَقَأْتُ عَيْنَكَ».

تخريج: [إسناده صحيح] أخرجه البخاري في الأدب المفرد، ح:١٠٩١ من حديث أبان بن يزيد العطار به، وهو في الكبرى، ح:٧٠٦٣ * يحيى هو ابن أبي كثير وصرح بالسماع، وللحديث طرق في الصحيح للبخاري، ح:٦٨٨٩ وغيره.

Comments:

'I would have put it out': It has been argued on the basis of this Tradition that if someone peeps into someone's house secretly; his eye could be put out. No indemnity or penalty shall be imposed upon him.

٤٨٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ أَنَّ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ أَخْبَرَهُ: أَنَّ رَجُلًا اطَّلَعَ مِنْ جُحْرٍ فِي بَابِ النَّبِيِّ ﷺ، وَمَعَ رَسُولِ اللهِ ﷺ مِدْرًى يَحُكُّ بِهَا رَأْسَهُ، فَلَمَّا رَآهُ رَسُولُ اللهِ ﷺ قَالَ: «لَوْ عَلِمْتُ أَنَّكَ تَنْظُرُنِي لَطَعَنْتُ بِهِ فِي عَيْنِكَ، إِنَّمَا جُعِلَ الْإِذْنُ مِنْ أَجْلِ الْبَصَرِ».

4863. It was narrated from Sahl bin Sa'd As-Sâ'idî that a man looked through a hole in the door of the Prophet ﷺ, who had with him a kind of comb with which he was scratching his head. When the Messenger of Allâh ﷺ saw him he said: "If I had known that you were watching me, I would have stabbed you in the eye with this. The rule of asking permission has been ordained so that one may not look unlawfully (into people's houses)." (*Sahîh*)

تخريج: أخرجه البخاري، الديات، باب من اطلع في بيت قوم ففقؤوا عينه فلا دية له، ح:٦٩٠١، ومسلم، الآداب، باب تحريم النظر في بيت غيره، ح:٢١٥٦ عن قتيبة به، وهو في الكبرٰى، ح:٧٠٦٤.

(المعجم ٤٧، ٤٨) - بَابُ مَنِ اقْتَصَّ وَأَخَذَ حَقَّهُ دُونَ السُّلْطَانِ (التحفة ٤٢)

Chapters 47, 48. One Who Takes His Right To Retaliation Without The Involvement Of The Ruler

٤٨٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اطَّلَعَ فِي بَيْتِ قَوْمٍ بِغَيْرِ إِذْنِهِمْ فَفَقَأُوا عَيْنَهُ، فَلَا دِيَةَ لَهُ وَلَا قِصَاصَ».

4864. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever looks into a house without the permission of the occupants and they put out his eye, he has no right to blood money or retaliation." (*Sahîh*)

تخريج: [صحيح] أخرجه أحمد: ٢/ ٣٨٥ من حديث معاذ بن هشام الدستوائي به، وهو في الكبرٰى، ح:٧٠٦٥، وله شواهد عند البخاري ومسلم وغيرهما، انظر الحديث الآتي.

Comments:

Imâm Bukhârî (May Allâh's mercy be upon him) has a similar chapter. But the fact of the matter is that there is room for taking retributions in things less than the life or limb. Likewise, one might obtain one's right in monetary matters, but the implementation of the prescribed legal punishments (*Hudûd*) and retribution is the responsibility of the government. Otherwise, such a thing might cause civil strife. If people resort to killing on their own, chopping

off hands and feet, or extinguishing the light of eyes, then how would the atmosphere of peace prevail? So far as this Tradition is concerned, several people of knowledge have ascribed it to upbraiding or rebuking. Allâh's Messenger ﷺ himself did not act upon it literally. He sufficed it to merely rebuking him.

٤٨٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ امْرَءًا اطَّلَعَ عَلَيْكَ بِغَيْرِ إِذْنٍ فَخَذَفْتَهُ فَفَقَأْتَ عَيْنَهُ مَا كَانَ عَلَيْكَ حَرَجٌ»، وَقَالَ مَرَّةً أُخْرَى: «جُنَاحٌ».

4865. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If a person were to look at you without permission and you were to throw a stone at him and put out his eye, there would be no blame on you." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، الديات، باب من اطلع في بيت قوم ففقؤوا عينه فلا دية له، ح:٦٩٠٢، ومسلم، الآداب، باب تحريم النظر في بيت غيره، ح:٢١٥٨/ ٤٤ من حديث سفيان ابن عيينة به، وهو في الكبرٰى، ح:٧٠٦٦.

Comments:

A person who peeps secretly into people's houses would be reckoned a criminal only when he attempts to peep through closed doors or looks by lifting the curtain or veil, but if the door is wide open and there is no curtain, then the person peeping is not a criminal. It is the fault of the people of the household.

٤٨٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مُصْعَبٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ كَانَ يُصَلِّي فَإِذَا بِابْنٍ لِمَرْوَانَ يَمُرُّ بَيْنَ يَدَيْهِ، فَدَرَأَهُ فَلَمْ يَرْجِعْ فَضَرَبَهُ، فَخَرَجَ الْغُلَامُ يَبْكِي حَتَّى أَتَى مَرْوَانَ، فَأَخْبَرَهُ فَقَالَ مَرْوَانُ لِأَبِي سَعِيدٍ: لِمَ ضَرَبْتَ ابْنَ أَخِيكَ؟ قَالَ: مَا ضَرَبْتُهُ إِنَّمَا ضَرَبْتُ الشَّيْطَانَ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا كَانَ أَحَدُكُمْ فِي صَلَاةٍ، فَأَرَادَ إِنْسَانٌ يَمُرُّ بَيْنَ يَدَيْهِ فَيَدْرَؤُهُ مَا اسْتَطَاعَ، فَإِنْ أَبَى فَلْيُقَاتِلْهُ فَإِنَّهُ شَيْطَانٌ».

4866. It was narrated from Abû Sa'eed Al-Khudrî that he was praying and a son of Marwân wanted to pass in front of him. He tried to stop him but he did not go back, so he hit him. The boy went out crying and went to Marwân and told him (what had happened). Marwân said to Abû Sa'eed: "Why did you hit your brother's son?" He said: "I did not hit him, rather I hit the *Shaiṭân*. I heard the Messenger of Allâh ﷺ say: 'If one of you is praying and someone wants to pass in front of him, let him try to stop him as much as he can, and if he persists then let him fight him, for he is a devil.'" (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٧٠٦٧، وللحديث طرق عند البخاري، ومسلم، وابن خزيمة:٢/ ١٥، ١٧ وغيرهم.

Comments:

'Fight him', but to such a length only that one's own prayer is not nullified, because you are attempting to stop someone in order to protect your prayer. If you render your own prayer void, what is the use of preventing someone?

Chapters 48, 49. What Is Mentioned In The Book Of Retaliation From *Al-Mujtaba* Which Is Not Contained In The *Sunan*:[1] Interpreting The Saying Of Allâh, The Mighty And Sublime: "And Whoever Kills A Believer Intentionally, His Recompense Is Hell To Abîde Therein"[2]

(المعجم ٤٨، ٤٩) - مَا جَاءَ فِي كِتَابِ الْقِصَاصِ مِنَ الْمُجْتَبَى مِمَّا لَيْسَ فِي السُّنَنِ. تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ خَٰلِدًا فِيهَا﴾ [النساء: ٩٣] (التحفة ٤٣)

4867. It was narrated that Sa'eed bin Jubair said: "Abdur-Rahmân bin Abî Laila told me to ask Ibn 'Abbâs about two Verses: 'And whoever kills a believer intentionally, his recompense is Hell'[3] I asked him and he said: 'Nothing of this has been abrogated.' (And I asked him about the Verse): 'And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except by right.'[4] He said: 'This was revealed concerning the people of Shirk.'"[5] (*Sahîh*)

٤٨٦٧ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ لَفْظًا، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: أَمَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ أَبْزَى أَنْ أَسْأَلَ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُۥ جَهَنَّمُ﴾ فَسَأَلْتُهُ فَقَالَ لَمْ يَنْسَخْهَا شَيْءٌ، وَعَنْ هٰذِهِ الْآيَةِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ [الفرقان: ٦٨] قَالَ: نَزَلَتْ فِي أَهْلِ الشِّرْكِ.

تخريج: [صحيح] تقدم، ح:٤٠٠٧، وهو في الكبرى، ح:٧٠٦٩.

[1] That is what is included in this book, which was not included in *Sunan Al-Kubra* by the author.

[2] *An-Nisâ'* 4:93.

[3] *An-Nisâ'* 4:93.

[4] *Al-Furqân* 25:68.

[5] This preceded; no. 4007.

4868. It was narrated that Sa'eed bin Jubair said: "The people of Al-Kûfah differed concerning this Verse: 'And whoever kills a believer intentionally.'[1] So I went to Ibn 'Abbâs and asked him, and he said: 'It was revealed among the last of what was revealed, and nothing of it was abrogated after that.'"[2] (*Sahîh*)

٤٨٦٨ - أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: اخْتَلَفَ أَهْلُ الْكُوفَةِ فِي هٰذِهِ الْآيَةِ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ فَرَحَلْتُ إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ فَقَالَ: نَزَلَتْ فِي آخِرِ مَا أُنْزِلَتْ، وَمَا نَسَخَهَا شَيْءٌ.

تخريج: [صحيح] تقدم، ح:٤٠٠٥، وهو في الكبرى، ح:٧٠٧٠.

Comments:

1. 'Disagreement arose': Whether the repentance of a deliberate killer is accepted or not.
2. 'I Went', because he was staying at Makkah.
3. 'Did abrogate it', because this Verse or *Ayah* is Madinan, whereas the Verse regarding repentance is Makkan. Besides, in it there is mention of polytheists, not of Muslims.

4869. It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbâs: 'Can a person who killed a believer intentionally repent?' He said: 'No.' I recited the Verse from *Al-Furqân* to him: 'And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except by right.'[3] He said: 'This Verse was revealed in Makkah and was abrogated by a verse that was revealed in Al-Madînah: And whoever kills a believer intentionally, his recompense is Hell[4] (*Sahîh*)

٤٨٦٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: هَلْ لِمَنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا مِنْ تَوْبَةٍ؟ قَالَ: لَا، وَقَرَأْتُ عَلَيْهِ الْآيَةَ الَّتِي فِي الْفُرْقَانِ ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَٰهًا ءَاخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ قَالَ: هٰذِهِ آيَةٌ مَكِّيَّةٌ نَسَخَتْهَا آيَةٌ مَدَنِيَّةٌ ﴿وَمَن يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهُ جَهَنَّمُ﴾.

تخريج: [صحيح] تقدم، ح:٤٠٠٦، وهو في الكبرى، ح:٧٠٧١.

[1] *An-Nisâ'* 4:93.
[2] This preceded; No. 4005.
[3] *Al-Furqân* 25:68.
[4] *An-Nisâ'* 4:93. This preceded; No. 4006.

Comments:

'The Verse of the *Surat Al-Furqân*': The original argument is founded on this very Verse: 'Save him who repents, and believes, and does good work'. Allâh, Most High, accepts the repentance of such people, but Ibn 'Abbâs considered it specific to polytheists.

4870. It was narrated from Sâlim bin Abî Ja'd that Ibn 'Abbâs was asked about someone who killed a believer deliberately then he repented, believed and did righteous deeds, and followed true guidance. Ibn 'Abbâs said: "There is no way he could repent! I heard your Prophet ﷺ say: He (the victim) will come hanging onto his killer, with his jugular veins flowing with blood and saying: "Ask him why he killed me." Then he said: "By Allâh, Allâh revealed it and never abrogated anything of it."[1] (*Sahîh*)

٤٨٧٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ: أَنَّ ابْنَ عَبَّاسٍ سُئِلَ عَمَّنْ قَتَلَ مُؤْمِنًا مُتَعَمِّدًا ثُمَّ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَى فَقَالَ ابْنُ عَبَّاسٍ: وَأَنَّى لَهُ التَّوْبَةُ، سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «يَجِيءُ مُتَعَلِّقًا بِالْقَاتِلِ تَشْخَبُ أَوْدَاجُهُ دَمًا، يَقُولُ: سَلْ هٰذَا فِيمَ قَتَلَنِي؟» ثُمَّ قَالَ: «وَاللّٰهِ! لَقَدْ أَنْزَلَهَا وَمَا نَسَخَهَا».

تخريج: [صحيح] تقدم، ح:٤٠٠٤، وهو في الكبرى، ح:٧٠٧٢، وأخرجه ابن ماجه، ح:٢٦٢١ من حديث سفيان بن عيينة به.

Comments:

'Allâh revealed it', means the Verse of *Surat An-Nisa*, in which the punishment of the killer has been described to be permanently dwelling in Hell.

4871. It was narrated that 'Ubaidullâh bin Abî Bakr said: "I heard Anas say: 'The Messenger of Allâh ﷺ said: 'The major sins are: associating others with Allâh (*Shirk*), disobeying one's parents, killing a soul (murder) and speaking falsely.'"[2]

٤٨٧١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ؛ ح: وَأَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عُبَيْدِ اللهِ بْنِ أَبِي بَكْرٍ عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ الشِّرْكُ بِاللّٰهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَقَوْلُ الزُّورِ».

[1] This preceded; No. 4004.
[2] This preceded; No. 4015.

تخريج: [صحيح] تقدم، ح:٤٠١٥، وهو في الكبرى، ح:٧٠٧٣، ٧٠٧٤.

4872. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "The major sins are: associating others with Allâh, disobeying parents, killing a soul (murder) and swearing a false oath knowingly."[1] (*Sahîh*)

٤٨٧٢ - أَخْبَرَنَا عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا ابْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنَا فِرَاسٌ قَالَ: سَمِعْتُ الشَّعْبِيَّ عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَبَائِرُ الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَتْلُ النَّفْسِ، وَالْيَمِينُ الْغَمُوسُ».

تخريج: أخرجه البخاري، الأيمان والنذور، باب اليمين الغموس، ح:٦٦٧٥ من حديث النضر بن شميل به، وهو في الكبرى، ح:٧٠٧٥ .

Comments:

'False oath': The Arabic term used in the text is *Al-Yamîn Al-Ghamûs*, an engulfing oath which whelms its swearer in sin. Such an oath would assuredly plunge its swearer into the Hell on the Day of Resurrection.

4873. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'No one who commits *Zinâ* is a believer at the moment when he is committing *Zinâ*, and no one who drinks wine is a believer at the moment when he is drinking it, and no thief is a believer at the moment when he is stealing, and no killer is a believer at the moment he is killing.'" (*Sahîh*)

٤٨٧٣ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ عَنِ الْفُضَيْلِ بْنِ غَزْوَانَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزْنِي الْعَبْدُ حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَقْتُلُ وَهُوَ مُؤْمِنٌ».

تخريج: أخرجه البخاري، الحدود، باب السارق حين يسرق، ح:٦٧٨٢ من حديث الفضيل ابن غزوان به، وهو في الكبرى، ح:٧٠٧٦ .

Comments:

'He does not remain a believer': The purpose is that this deed is the negation of Faith. Faith prevents one from indulging in it. Hence, the one who does this deed does not fulfill the demands of Faith. So to speak, he is not a believer. It does not mean that he becomes an unbeliever! This is because it is the accepted postulate or principle of the people of the Sunnah that a Muslim is not rendered a disbeliever due to his committing a sin, irrespective of it being be a major.

[1] This preceded; No. 4016.

46. The Book Of Cutting Off The Hand Of The Thief

(المعجم ٤٦) - كِتَابُ قَطْعِ السَّارِقِ (التحفة ٢٩)

Chapter 1. The Seriousness Of Theft

(المعجم ١) - تَعْظِيمُ السَّرِقَةِ (التحفة ١)

4874. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "No one who commits *Zinâ* is a believer at the moment when he is committing *Zinâ*; no one who steals is a believer at the moment when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it; and no robber is a believer at the moment when he is robbing and the people are looking on." (*Sahîh*)

٤٨٧٤ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ النَّاسُ إِلَيْهَا أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ».

تخريج: [صحيح] وهو في الكبرى، ح:٧٣٥٤، وله شواهد عند البخاري، المظالم، باب النُّهْبى بغير إذن صاحبه، ح:٢٤٧٥، ومسلم، الإيمان، باب بيان نقصان الإيمان بالمعاصي . . . إلخ:٧٥٧ وغيرهما (انظر الحديث الآتي) * القعقاع بن حكيم تابعه الأعمش.

Comments:

(For details, please see the previous *Hadîth*)

4875. It was narrated from Abû Hurairah that the Prophet – and Ahmad said in his *Hadîth*: "The Messenger of Allâh ﷺ – said: 'No one who commits *Zinâ* is a believer at the moment when he is committing *Zinâ*; no one who steals is a believer at the moment

٤٨٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ سَيَّارٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ

النَّبِيِّ ﷺ، وَقَالَ أَحْمَدُ فِي حَدِيثِهِ: قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُ وَهُوَ مُؤْمِنٌ، ثُمَّ التَّوْبَةُ مَعْرُوضَةٌ بَعْدُ».

when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it; but repentance is available to him after that.'" *(Ṣaḥîḥ)*

تخريج: أخرجه مسلم، الإيمان، باب بيان نقصان الإيمان بالمعاصي ... إلخ، ح:٥٧/ ١٠٤ عن محمد بن المثنى، والبخاري، الحدود، باب إثم الزناة وقول الله تعالى:﴿ولا يزنون ...﴾ إلخ"، ح:٦٨١٠ من حديث شعبة به، وهو في الكبرى، ح:٧٣٥٥، ٧٣٥٦.

٤٨٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى الْمَرْوَزِيُّ أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ، عَنْ يَزِيدَ - وَهُوَ ابْنُ أَبِي زِيَادٍ - عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ وَهُوَ مُؤْمِنٌ، وَذَكَرَ رَابِعَةً فَنَسِيتُهَا فَإِذَا فَعَلَ ذٰلِكَ خَلَعَ رِبْقَةَ الْإِسْلَامِ مِنْ عُنُقِهِ، فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ.

4876. It was narrated that Abû Hurairah said: "No one who commits *Zinâ* is a believer at the moment when he is committing *Zinâ*; no one who steals is a believer at the moment when he is stealing; no one who drinks wine is a believer at the moment when he is drinking it." – And he mentioned *a fourth but I (the narrator) have* forgotten it. – "When he does that the yoke of Islam is shed from his neck, but if he repents, Allâh accepts his repentance." **(*Ḍa'îf*)**

تخريج: [**إسناده ضعيف**] وهو في الكبرى، ح:٧٣٥٧ * يزيد هو ابن أبي زياد ضعيف مدلس مختلط، ولبعض الحديث شواهد دون قوله: "فإذا فعل ذلك خلع ... إلخ".

٤٨٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ عَنْ أَبِي مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَعَنَ اللهُ السَّارِقَ يَسْرِقُ الْبَيْضَةَ فَتُقْطَعُ يَدُهُ وَيَسْرِقُ الْحَبْلَ فَتُقْطَعُ يَدُهُ».

4877. It was narrated that Abû Hurairah, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ said: 'Allâh curses the thief who steals an egg and had his hand cut off, and who steals a rope and has his hand cut off." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الحدود، باب حد السرقة ونصابها، ح:١٦٨٧ من حديث أبي معاوية الضرير به، وهو في الكبرى، ح:٧٣٥٨.

Chapter 2. Making A Suspected Thief Admit To His Crime By Beating And Detaining Him

(المعجم ٢) - **بَابُ امْتِحَانِ السَّارِقِ بِالضَّرْبِ وَالْحَبْسِ** (التحفة ٢)

4878. It was narrated from An-Nu'mân bin Bashîr that a group of the Kalâ'iyîn complained to him about some people who had stolen some goods, so he detained them for several days, then he let them go. They came and said: "You let them go without any pressure (to make them admit to their crime) or beating?" An-Nu'mân said: "What do you want? If you wish, I will beat them, and if Allâh brings back your goods thereby, all well and good. Otherwise I will take retaliation from your backs (by beating you) likewise." They said: "Is this your ruling?" He said: "This is the ruling of Allâh and His Messenger ﷺ." (*Ḍa'īf*)

٤٨٧٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا بَقِيَّةُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنِي صَفْوَانُ ابْنُ عَمْرٍو قَالَ: حَدَّثَنِي أَزْهَرُ بْنُ عَبْدِ اللهِ الْحَرَازِيُّ عَنِ النُّعْمَانِ بْنِ بَشِيرٍ: أَنَّهُ رَفَعَ إِلَيْهِ نَفَرٌ مِنَ الْكَلَاعِيِّينَ أَنَّ حَاكَةً سَرَقُوا مَتَاعًا، فَحَبَسَهُمْ أَيَّامًا ثُمَّ خَلَّى سَبِيلَهُمْ، فَأَتَوْهُ فَقَالُوا: خَلَّيْتَ سَبِيلَ هَؤُلَاءِ بِلَا امْتِحَانٍ وَلَا ضَرْبٍ؟ فَقَالَ النُّعْمَانُ: مَا شِئْتُمْ؟ إِنْ شِئْتُمْ أَضْرِبْهُمْ، فَإِنْ أَخْرَجَ اللهُ مَتَاعَكُمْ فَذَاكَ، وَإِلَّا أَخَذْتُ مِنْ ظُهُورِكُمْ مِثْلَهُ قَالُوا: هٰذَا حُكْمُكَ؟ قَالَ: هٰذَا حُكْمُ اللهِ عَزَّ وَجَلَّ وَرَسُولِهِ ﷺ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الحدود، باب: في الامتحان بالضرب، ح:٤٣٨٢ من حديث بقية به، وهو في الكبرى، ح:٧٣٦١ * أزهر بن عبدالله في سماعه من نعمان بن بشير نظر وإن ثبت سماعه، فحديثه حسن.

Comments:

In this chapter, the thief signifies that person against whom there is accusation of theft, but there is no witness. Nor is stolen property retrieved from him. Such a person, against whom there are hints of accusations, could be arrested for investigation. If nothing is proved, he would be set free.

4879. It was narrated from Bahz bin Ḥakîm, from his father, from his grandfather, that the Messenger of Allâh ﷺ detained some people who were under suspicion. (*Ḥasan*)

٤٨٧٩ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ

ﷺ حَبَسَ نَاسًا فِي تُهْمَةٍ.

تخريج: [**إسناده حسن**] أخرجه أبو داود، القضاء، باب: في الدين هل يحبس به، ح:٣٦٣٠ من حديث معمر به، وهو في الكبرٰى، ح:٧٣٦٢، وصححه ابن الجارود، ح:١٠٠٣، والحاكم:٤/ ١٠٢، والذهبي، وحسنه الترمذي، انظر الحديث الآتي.

Comments:

This means for investigation, not by way of punishment. This is because unless and until the accusation is proved against the accused, he does not become a criminal. And during his imprisonment, for investigation, he could not be subjected to torture. Otherwise legal proceedings would be brought for retribution against the torturer.

4880. It was narrated from Bahz bin Ḥakîm, from his father, from his grandfather, that the Messenger of Allâh ﷺ detained a man who was under suspicion, then he let him go. (*Ḥasan*)

٤٨٨٠ - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ حَبَسَ رَجُلًا فِي تُهْمَةٍ ثُمَّ خَلَّى سَبِيلَهُ.

تخريج: [**إسناده حسن**] أخرجه الترمذي، الديات، باب ماجاء في الحبس في التهمة، ح:١٤١٧ عن علي بن سعيد به، وقال: "حسن"، وهو في الكبرٰى، ح:٧٣٦٢.

Chapter 3. Prompting The Thief

(المعجم ٣) - **تَلْقِينُ السَّارِقِ** (التحفة ٣)

4881. It was narrated from Abû Umayyah Al-Makhzûmî that a thief who confessed to a crime but with whom no stolen goods had been found, was brought to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said to him: "I do not think that you stole anything." He said: "Yes I did." He said: "Take him and cut off his hand, then bring him here." So they cut off his hand then they brought him to him. He said to him: "Say: I seek the forgiveness of Allâh and I repent to Him." He said: "I seek the forgiveness of Allâh and I repent to Him." He said: "O Allâh, accept his repentance." (*Ḍa'îf*)

٤٨٨١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَبِي الْمُنْذِرِ مَوْلَى أَبِي ذَرٍّ، عَنْ أَبِي أُمَيَّةَ الْمَخْزُومِيِّ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِلِصٍّ اعْتَرَفَ اعْتِرَافًا وَلَمْ يُوجَدْ مَعَهُ مَتَاعٌ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَا إِخَالُكَ سَرَقْتَ؟» قَالَ: بَلَى، قَالَ: «اذْهَبُوا بِهِ فَاقْطَعُوهُ ثُمَّ جِيئُوا بِهِ» فَقَطَعُوهُ ثُمَّ جَاؤُوا بِهِ فَقَالَ لَهُ: «قُلْ أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ» فَقَالَ: أَسْتَغْفِرُ اللهَ وَأَتُوبُ إِلَيْهِ، قَالَ: «اللَّهُمَّ! تُبْ عَلَيْهِ».

تخريج: [إسناده ضعيف] أخرجه أبوداود، الحدود، باب في التلقين في الحد، ح:٤٣٨٠ من حديث حماد بن سلمة به، وهو في الكبرٰى، ح:٧٣٦٣ * أبوالمنذر لا يعرف كما قال الذهبي.

Chapter 4. If A Man Lets A Thief Have What He Stole, After Bringing Him Before The Ruler, And Mention Of The Differences Reported From 'Aṭâ' In The Narration Of Ṣafwân Bin Umayyah About That

(المعجم ٤) - الرَّجُلُ يَتَجَاوَزُ لِلسَّارِقِ عَنْ سَرِقَتِهِ بَعْدَ أَنْ يَأْتِيَ بِهِ الإِمَامُ وَذِكْرِ الاخْتِلَافِ عَلَى عَطَاءٍ فِي حَدِيثِ صَفْوَانَ بْنِ أُمَيَّةَ فِيهِ (التحفة ٤)

4882. It was narrated from Ṣafwân bin Umayyah, that a man stole a *Burdah* of his, so he brought him before the Messenger of Allâh ﷺ, who ordered that his hand be cut off. He said: "O Messenger of Allâh, I will let him have it." He said: "Abû Wahb! Why didn't you do that before you brought him to us?" And the Messenger of Allâh ﷺ had (the man's) hand cut off. (***Hasan***)

٤٨٨٢ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ صَفْوَانَ ابْنِ أُمَيَّةَ: أَنَّ رَجُلًا سَرَقَ بُرْدَةً لَهُ فَرَفَعَهُ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقَطْعِهِ، فَقَالَ: يَا رَسُولَ اللهِ! قَدْ تَجَاوَزْتُ عَنْهُ، فَقَالَ: أَبَا وَهْبٍ! أَفَلَا كَانَ قَبْلَ أَنْ تَأْتِيَنَا بِهِ فَقَطَعَهُ رَسُولُ اللهِ ﷺ.

تخريج: [حسن] أخرجه أبو داود، الحدود، باب: في من سرق من حرز، ح:٤٣٩٤ من حديث صفوان بن أمية به، وهو في الكبرٰى، ح:٧٣٦٤.

Comments:

'No pardon': So to speak, after bringing the legal proceedings, the plaintiff cannot grant pardon, because it is a cognizable offence and a crime against society, which neither the government could forgive nor the plaintiff.

4883. It was narrated from Ṣafwân bin Umayyah that a man stole his *Burdah*, so he brought him before the Prophet ﷺ, who ordered that his hand be cut off. He said: "O Messenger of Allâh, I will let him have it." He said: "O Abû Wahb! Why didn't you do that before you brought him to me?" And the Messenger of Allâh ﷺ had (the man's) hand cut off. (***Hasan***)

٤٨٨٣ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ حَنْبَلٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ عَطَاءٍ، عَنْ طَارِقِ بْنِ مُرَقَّعٍ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: أَنَّ رَجُلًا سَرَقَ بُرْدَةً فَرَفَعَهُ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقَطْعِهِ، فَقَالَ: يَا رَسُولَ اللهِ! قَدْ تَجَاوَزْتُ عَنْهُ، قَالَ: فَلَوْلَا كَانَ هٰذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ يَا أَبَا وَهْبٍ! فَقَطَعَهُ رَسُولُ اللهِ ﷺ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:٧٣٦٥، وصححه ابن الجارود، ح:٨٢٨.

٤٨٨٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَنَّ رَجُلًا سَرَقَ ثَوْبًا، فَأُتِيَ بِهِ رَسُولُ اللهِ ﷺ فَأَمَرَ بِقَطْعِهِ، فَقَالَ الرَّجُلُ: يَا رَسُولَ اللهِ! هُوَ لَهُ، قَالَ: «فَهَلَّا قَبْلَ الْآنَ؟».

4884. 'Aṭâ' bin Abî Rabâh narrated that a man stole a garment, and was brought before the Messenger of Allâh ﷺ, who ordered that his hand be cut off. The man said: "O Messenger of Allâh ﷺ, he can keep it." He said: "Why (did you not say that) before now?" (*Hasan*)

تخريج: [حسن] تقدم، ح:٤٨٨٢، وهو في الكبرى، ح:٧٣٦٦.

(المعجم ٥) - مَا يَكُونُ حِرْزًا وَمَا لَا يَكُونُ (التحفة ٥)

Chapter 5. Stealing Something That Is Kept In A Protected Place

٤٨٨٥ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ - هُوَ ابْنُ أَبِي بَشِيرٍ - قَالَ: حَدَّثَنِي عِكْرِمَةُ عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: أَنَّهُ طَافَ بِالْبَيْتِ وَصَلَّى، ثُمَّ لَفَّ رِدَاءً لَهُ مِنْ بُرْدٍ فَوَضَعَهُ تَحْتَ رَأْسِهِ فَنَامَ، فَأَتَاهُ لِصٌّ فَاسْتَلَّهُ مِنْ تَحْتِ رَأْسِهِ فَأَخَذَهُ، فَأَتَى بِهِ النَّبِيَّ ﷺ فَقَالَ: إِنَّ هٰذَا سَرَقَ رِدَائِي، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَسَرَقْتَ رِدَاءَ هٰذَا؟» قَالَ: نَعَمْ، قَالَ: «اذْهَبَا بِهِ فَاقْطَعَا يَدَهُ» قَالَ صَفْوَانُ: مَا كُنْتُ أُرِيدُ أَنْ تُقْطَعَ يَدُهُ فِي رِدَائِي، فَقَالَ لَهُ: «فَلَوْ مَا قَبْلَ هٰذَا». خَالَفَهُ أَشْعَثُ بْنُ سَوَّارٍ.

4885. It was narrated from Ṣafwân bin Umayyah that he circumambulated the Ka'bah and prayed, then he rolled up a *Ridâ'* of his and placed it beneath his head, and slept. A thief came and slid it out from beneath his head and took it. He brought him to the Prophet ﷺ and said: "This man stole my *Ridâ'*." The Prophet ﷺ said to him: "Did you steal this man's *Ridâ'*?" He said: "Yes." He said: "Take him away and cut his hand off." Ṣafwân said: "I did not want to have his hand cut off for my *Ridâ'*." He said: "Why (did you not say that) before now?" (*Hasan*)

Ash'ath bin Sawwâr differed with him.

تخريج: [حسن] تقدم، ح:٤٨٨٢، وهو في الكبرى، ح:٧٣٦٧.

Comments:

The motive of the Chapter is that if a thief steals a thing from a place meeting the security requirements normal for safeguarding similar articles, then his hand shall be amputated. If he steals the article from a place that does not meet normal requirements for safeguarding similar articles, he is of

course a thief, but his hand shall not be amputated.

4886. It was narrated that Ibn 'Abbâs said: "Ṣafwân was sleeping in the *Masjid* with his *Ridâ'* beneath him, and it was stolen. He got up, and the man had gone, but he caught up with him, seized him and took him to the Prophet ﷺ, who ordered that his hand be cut off. Ṣafwân said: 'O Messenger of Allâh, my *Ridâ'* is not worth cutting off a man's hand for.' He said: 'Why did you not say that before you brought him to me?'" (***Saḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Ash'ath is weak.

٤٨٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامٍ - يَعْنِي ابْنَ أَبِي خَيْرَةَ - قَالَ: حَدَّثَنَا الْفَضْلُ - يَعْنِي ابْنَ الْعَلَاءِ الْكُوفِيَّ - قَالَ: حَدَّثَنَا أَشْعَثُ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ صَفْوَانُ نَائِمًا فِي الْمَسْجِدِ وَرِدَاؤُهُ تَحْتَهُ فَسُرِقَ، فَقَامَ وَقَدْ ذَهَبَ الرَّجُلُ فَأَدْرَكَهُ فَأَخَذَهُ، فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقَطْعِهِ، قَالَ صَفْوَانُ: يَا رَسُولَ اللهِ! مَا بَلَغَ رِدَائِي أَنْ يُقْطَعَ فِيهِ رَجُلٌ، قَالَ: «هَلَّا كَانَ هٰذَا قَبْلَ أَنْ تَأْتِيَنَا بِهِ؟».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَشْعَثُ ضَعِيفٌ.

تخريج: [**صحيح**] أخرجه الدارمي، ح:٢٣٠٤ من حديث أشعث بن سوار به، وهو في الكبرى، ح:٧٣٦٨، والحديث السابق شاهد له.

Comments:

'It is not worth cutting...': It was assuredly precious as it appears in the forthcoming narration, it was of thirty dirhams; and the hand could be amputated in less than this. But he imagined that the hand is something very precious. Its indemnity amounts to fifty camels. It ought not to be chopped off for a theft of thirty dirhams.

4887. It was narrated that Ṣafwân bin Umayyah said: "I was sleeping in the *Masjid* on a *Khamîṣah* of mine that was worth thirty *Dirhams*, and a man came and stole it from me. The man was caught and taken to the Prophet ﷺ, who ordered that his hand be cut off. I came to him and said: "Will you cut off his hand for the sake of only thirty *Dirhams*? I will sell it to him on credit." He said: "Why did you not say this before you brought him to me?" (***Ḥasan***)

٤٨٨٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا عَمْرٌو عَنْ أَسْبَاطَ، عَنْ سِمَاكٍ، عَنْ حُمَيْدٍ ابْنِ أُخْتِ صَفْوَانَ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: قَالَ: كُنْتُ نَائِمًا فِي الْمَسْجِدِ عَلَى خَمِيصَةٍ لِي ثَمَنُهَا ثَلَاثُونَ دِرْهَمًا، فَجَاءَ رَجُلٌ فَاخْتَلَسَهَا مِنِّي، فَأُخِذَ الرَّجُلُ فَأُتِيَ بِهِ النَّبِيُّ ﷺ فَأَمَرَ بِهِ لِيُقْطَعَ، فَأَتَيْتُهُ فَقُلْتُ: أَتَقْطَعُهُ مِنْ أَجْلِ ثَلَاثِينَ دِرْهَمًا؟ أَنَا أَبِيعُهُ وَأُنْسِئُهُ ثَمَنَهَا، قَالَ: «فَهَلَّا كَانَ هٰذَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ؟».

تخريج: [**حسن**] تقدم، ح:٤٨٨٢، أخرجه أبو داود، الحدود، باب: فيمن سرق من حرز،

ح:٤٣٩٤ من حديث عمرو بن حماد بن طلحة به، وهو في الكبرٰى، ح:٧٣٦٩ * أسباط هو ابن نصر، وسماك هو ابن حرب..

4888. It was narrated from Ṣafwân bin Umayyah that a *Khamîṣah* was stolen from beneath his head while he slept in the *Masjid* of the Prophet ﷺ. He caught the thief and brought him to the Prophet ﷺ, who ordered that his hand be cut off. Ṣafwân said: "Are you going to cut off his hand?" He said: "Why didn't you let him go before you brought him to me?" (***Hasan***)

٤٨٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا وَذَكَرَ حَمَّادَ بْنَ سَلَمَةَ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ طَاوُسٍ، عَنْ صَفْوَانَ بْنِ أُمَيَّةَ: أَنَّهُ سُرِقَتْ خَمِيصَةٌ مِنْ تَحْتِ رَأْسِهِ وَهُوَ نَائِمٌ فِي مَسْجِدِ النَّبِيِّ ﷺ، فَأَخَذَ اللِّصَّ فَجَاءَ بِهِ إِلَى النَّبِيِّ ﷺ فَأَمَرَ بِقَطْعِهِ، فَقَالَ صَفْوَانُ: أَتَقْطَعُهُ؟ قَالَ: «فَهَلَّا قَبْلَ أَنْ تَأْتِيَنِي بِهِ تَرَكْتَهُ؟».

تخريج: [حسن] تقدم، ح:٤٨٨٢، وهو في الكبرٰى، ح:٧٣٧٠.

4889. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Prophet ﷺ said: "Pardon matters that may deserve a *Hadd* punishment, before you bring it to my attention, for whatever is brought to my attention, the *Hadd* punishment becomes binding." (***Da'îf***)

٤٨٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَافُوا الْحُدُودَ قَبْلَ أَنْ تَأْتُونِي بِهِ، فَمَا أَتَانِي مِنْ حَدٍّ فَقَدْ وَجَبَ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الحدود، باب: يعفى عن الحدود ما لم تبلغ السلطان، ح:٤٣٧٦ من حديث ابن جريج به، وعنعن، وهو في الكبرٰى، ح:٧٣٧٢، وصححه الحاكم:٤/ ٣٨٣، والذهبي، والحافظ في الفتح:١٢/ ٨٧ * عمرو بن شعيب وعنعنة ابن جريج علة قادحة.

Comments:

For instance, abandon the thief without presenting him before the court of law; the witness against an adulterer might not go to the court or the case against a wine-drinker might not be taken to the court of law. In these conditions, the court of law would not take the case forcibly in its hands. But if the complaint reaches the court, the court will rule on the matter.

4890. It was narrated from 'Amr bin Shu'aib, from his father, from 'Abdullâh bin 'Amr, that the Messenger of Allâh ﷺ said: "Pardon

٤٨٩٠ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: سَمِعْتُ

matters among yourselves that may deserve a *Hadd* punishment, for whatever is brought to my attention, the *Hadd* punishment becomes binding." (*Da'îf*)

ابْنَ جُرَيْجٍ يُحَدِّثُ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تَعَافُوا الْحُدُودَ فِيمَا بَيْنَكُمْ فَمَا بَلَغَنِي مِنْ حَدٍّ فَقَدْ وَجَبَ».

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح: ٧٣٧٣.

4891. It was narrated from Ibn 'Umar, may Allâh be pleased with them both, that a Makhzûmî woman used to borrow things then deny that she had borrowed them, so the Prophet ﷺ ordered that her hand be cut off. (*Sahîh*)

٤٨٩١ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ امْرَأَةً مَخْزُومِيَّةً كَانَتْ تَسْتَعِيرُ الْمَتَاعَ فَتَجْحَدُهُ، فَأَمَرَ النَّبِيُّ ﷺ بِقَطْعِ يَدِهَا.

تخريج: [إسناده صحيح] أخرجه أبو داود، الحدود، باب: في القطع في العارية إذا جحدت، ح: ٤٣٩٥ من حديث عبدالرزاق به، وهو في الكبرٰى، ح: ٧٣٧٤.

Comments:

'Denying of having borrowed things': We learn from this narration, that if somebody borrows things from people and then denies having taken them, and if there are witnesses to it, then the hand of such a person could be amputated, considering him a thief, because this is a kind of theft, rather its damage is comparatively greater to the society.

4892. It was narrated that Ibn 'Umar, may Allâh be pleased with them said: "There was a Makhzûmî woman who used to borrow things, saying that her neighbors needed them, then she would deny that she had borrowed them, so the Messenger of Allâh ﷺ ordered that her hand be cut off." (*Sahîh*)

٤٨٩٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كَانَتِ امْرَأَةٌ مَخْزُومِيَّةٌ تَسْتَعِيرُ مَتَاعًا عَلَى أَلْسِنَةِ جَارَاتِهَا وَتَجْحَدُهُ، فَأَمَرَ رَسُولُ اللهِ ﷺ بِقَطْعِ يَدِهَا.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٧٣٧٥.

4893. It was narrated from Ibn 'Umar, may Allâh be pleased with them both, that a woman used, to borrow jewelry from people then keep it. The Messenger of Allâh ﷺ

٤٨٩٣ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ الْجَنْبِيُّ أَبُو مَالِكٍ عَنْ عُبَيْدِ

اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ امْرَأَةً كَانَتْ تَسْتَعِيرُ الْحُلِيَّ لِلنَّاسِ ثُمَّ تُمْسِكُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «لِتَتُبْ هٰذِهِ الْمَرْأَةُ إِلَى اللهِ وَرَسُولِهِ وَتَرُدَّ مَا تَأْخُذُ عَلَى الْقَوْمِ» ثُمَّ قَالَ رَسُولُ اللهِ ﷺ: «قُمْ يَا بِلَالُ! فَخُذْ بِيَدِهَا فَاقْطَعْهَا».

said: "Let this woman repent to Allâh and His Messenger and give back to people what she has taken." Then the Messenger of Allâh ﷺ said: "Get up, O Bilâl, take her hand and cut it off." (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه الطبراني في الكبير: ١٢/ ٣٦٦، ح: ١٣٣٦٠ من حديث الحسن ابن حماد سجادة به، وهو في الكبرى، ح: ٧٣٧٦، وسنده حسن * عمرو بن هاشم حسن الحديث.

Comments:

'Give back': There is room in such a crime that if the offender later on returns what he had taken, he would be pardoned.

٤٨٩٤ - أَخْبَرَنِي مُحَمَّدُ بْنُ الْخَلِيلِ عَنْ شُعَيْبِ بْنِ إِسحَاقَ، عَنْ عُبَيْدِ اللهِ عَنْ نَافِعٍ: أَنَّ امْرَأَةً كَانَتْ تَسْتَعِيرُ الْحُلِيَّ فِي زَمَانِ رَسُولِ اللهِ ﷺ، فَاسْتَعَارَتْ مِنْ ذٰلِكَ حُلِيًّا فَجَمَعَتْهُ ثُمَّ أَمْسَكَتْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «لِتَتُبْ هٰذِهِ الْمَرْأَةُ وَتُؤَدِّي مَا عِنْدَهَا». مِرَارًا، فَلَمْ تَفْعَلْ، فَأَمَرَ بِهَا فَقُطِعَتْ.

4894. It was narrated from Nâfi' that a woman used to borrow jewelry during the time of the Messenger of Allâh ﷺ. She borrowed some jewelry, collected it and kept it. The Messenger of Allâh ﷺ said: "Let this woman repent and give back what she has," several times, but she did not do that, so he ordered that her hand be cut off. (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وانظر الحديث السابق، وهو في الكبرى، ح: ٧٣٧٧.

٤٨٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَأُتِيَ بِهَا النَّبِيُّ ﷺ، فَعَاذَتْ بِأُمِّ سَلَمَةَ، فَقَالَ النَّبِيُّ ﷺ: «لَوْ كَانَتْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ لَقَطَعْتُ يَدَهَا». فَقُطِعَتْ يَدُهَا.

4895. It was narrated from Jâbir that a woman from Banu Makhzûm stole (something), and she was brought to the Prophet ﷺ. She sought the protection of Umm Salamah, but the Prophet ﷺ said: "If Fâṭimah bint Muḥammad were to steal, I would cut off her hand." And he ordered that her hand be cut off. (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الحدود، باب قطع السارق الشريف وغيره، والنهي عن الشفاعة في الحدود، ح:١٦٨٩ من حديث الحسن بن أعين به، وهو في الكبرٰى، ح:٧٣٧٨.

Comments:

'Fatimah bint Muḥammad': Allâh's Messenger ﷺ stated this with a view to stress his pronouncement.

4896. It was narrated from Sa'eed bin Al-Mûsâyyab that a woman from Banu Makhzûm borrowed some jewelry, asking on behalf of others, then she denied (having done) that, and the Prophet ﷺ ordered that her hand be cut off. (*Ṣaḥîḥ*)

٤٨٩٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ اسْتَعَارَتْ حُلِيًّا عَلَى لِسَانِ أُنَاسٍ فَجَحَدَتْهَا، فَأَمَرَ بِهَا النَّبِيُّ ﷺ فَقُطِعَتْ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٣٧٩، وهو مرسل، وله شواهد، منها الحديث السابق.

4897. It was narrated from Dâwud bin Abî 'Âṣim that Sa'eed bin Al-Mûsâyyab narrated something similar to that. (*Ṣaḥîḥ*)

٤٨٩٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ دَاوُدَ بْنِ أَبِي عَاصِمٍ أَنَّ سَعِيدَ ابْنَ الْمُسَيَّبِ حَدَّثَهُ نَحْوَهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٣٨٠ .

Chapter 6. Mentioning The Different Wordings Reported By Az-Zuhrî About The Makhzûmî Woman Who Stole

(المعجم ٦) - ذِكْرُ اخْتِلَافِ أَلْفَاظِ النَّاقِلِينَ لِخَبَرِ الزُّهْرِيِّ فِي الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ (التحفة ٥) - ألف

4898. Sufyân said: "There was a Makhzûmî woman who used to borrow things then deny that. She was brought to the Messenger of Allâh ﷺ and he was told about her. He said: 'If it were Fatimah (who stole), I would cut off her hand.'" It was said to Sufyân: "Who told you that?" He said: "Ayyûb bin Mûsâ, from Az-Zuhrî, from 'Urwah, from 'Âishah, if

٤٨٩٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ قَالَ: كَانَتْ مَخْزُومِيَّةٌ تَسْتَعِيرُ مَتَاعًا وَتَجْحَدُهُ، فَرُفِعَتْ إِلَى رَسُولِ اللهِ ﷺ وَكُلِّمَ فِيهَا، فَقَالَ: «لَوْ كَانَتْ فَاطِمَةَ لَقَطَعْتُ يَدَهَا». قِيلَ لِسُفْيَانَ مَنْ ذَكَرَهُ؟ قَالَ: أَيُّوبُ ابْنُ مُوسَى عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ إِنْ شَاءَ اللهُ عَزَّ وَجَلَّ.

Allâh, the Mighty and Sublime, wills." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب ذكر أسامة بن زيد، ح:٣٧٣٣ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٣٨١.

4899. It was narrated from 'Âishah that a woman stole (something) and she was brought to the Prophet ﷺ. They said: "Who would dare to speak to the Messenger of Allâh ﷺ except Usâmah. "So they spoke to Usâmah and he spoke to (the Prophet ﷺ. The Prophet ﷺ said: "O Usâmah, the Children of Israel were destroyed because whenever a noble person among them committed a crime, for which a *Ḥadd* punishment was deserved, they would let him go. But if a low-class person among them committed such a crime, they would carry out the punishment on him. If Fâṭimah bint Muḥammad were to steal, I would cut off her hand." (*Ṣaḥîḥ*)

٤٨٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَرَقَتْ فَأُتِيَ بِهَا النَّبِيُّ ﷺ فَقَالُوا: مَنْ يَجْتَرِىءُ عَلَى رَسُولِ اللهِ ﷺ إِلَّا أَنْ يَكُونَ أُسَامَةَ فَكَلَّمُوا أُسَامَةَ فَكَلَّمَهُ، فَقَالَ النَّبِيُّ ﷺ: «يَا أُسَامَةُ! إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ كَانُوا إِذَا أَصَابَ الشَّرِيفُ فِيهِمُ الْحَدَّ تَرَكُوهُ وَلَمْ يُقِيمُوا عَلَيْهِ، وَإِذَا أَصَابَ الْوَضِيعُ أَقَامُوا عَلَيْهِ، لَوْ كَانَتْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ لَقَطَعْتُهَا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٣٨٢.

Comments:

'Who dare it, but perhaps Usamah': Usamah was the son of Zaid bin Harithah ﷺ. He ﷺ, loved him intensely, but the love of Allâh prevailed over everything. That is why the Prophet ﷺ did not accept his intercession.

4900. It was narrated that 'Âishah said: "A thief was brought to the Prophet ﷺ and he cut off his hand." They said: "We did not think that you would take it so far." He said: "If it were Fâṭimah (who stole), I would cut off her hand." (*Ṣaḥîḥ*)

٤٩٠٠ - أَخْبَرَنَا رِزْقُ اللهِ بْنُ مُوسَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أُتِيَ النَّبِيُّ ﷺ بِسَارِقٍ فَقَطَعَهُ، قَالُوا: مَا كُنَّا نَرَاكَ تَبْلُغُ مِنْهُ هٰذَا، قَالَ: «لَوْ كَانَتْ فَاطِمَةَ لَقَطَعْتُهَا».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٧٣٨٣.

4901. It was narrated from 'Âishah that a woman stole at the time of the Messenger of Allâh ﷺ and they said: "We cannot speak to him concerning her; there is no one who can speak to him except his beloved, Usâmah." So he spoke to him, and he said: "O Usâmah, the Children of Israel were destroyed for such a thing. Whenever a noble person among them stole, they would let him go, but if a low-class person among them stole, they would cut off his hand. If it were Fâṭimah bint Muḥammad (who stole), I would cut off her hand." (*Ṣaḥîḥ*)

٤٩٠١ - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَرَقَتْ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ، فَقَالُوا: مَا نُكَلِّمُهُ فِيهَا، مَا مِنْ أَحَدٍ يُكَلِّمُهُ إِلَّا حِبُّهُ أُسَامَةُ، فَكَلَّمَهُ فَقَالَ: «يَا أُسَامَةُ! إِنَّ بَنِي إِسْرَائِيلَ هَلَكُوا بِمِثْلِ هٰذَا، كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِنْ سَرَقَ فِيهِمُ الدُّونُ قَطَعُوهُ، وَإِنَّهَا لَوْ كَانَتْ فَاطِمَةَ بِنْتَ مُحَمَّدٍ لَقَطَعْتُهَا».

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٣٨٤ (انظر الحديث الآتي برقم:٤٩٠٣) * ابن عيينة من أيوب بن موسٰى كما في صحيح البخاري وغيره، انظر الحديث السابق، ح:٤٨٩٨.

Comments:

'Were destroyed': Destruction here might signify destruction in the Hereafter, and in this temporal world as well, because crimes increase if prescribed legal penalties are not implemented, and the abundance of crimes becomes the cause of the destruction of communities. Besides, disobedience brings punishment in its wake.

4902. It was narrated that 'Âishah said: "A woman borrowed some jewelry, saying that other people needed it – people whose names were known but hers was not – then she sold it and kept the money. She was brought to the Messenger of Allâh ﷺ, and her people went to Usâmah bin Zaid, who spoke to the Messenger of Allâh ﷺ concerning her. The face of the Messenger of Allâh ﷺ changed color while he was speaking to him. Then the Messenger of Allâh ﷺ said to him: 'Are you interceding with me concerning one of the *Ḥadd* punishments decreed by Allâh?' Usâmah said: 'Pray for forgiveness

٤٩٠٢ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ قَالَ: أَخْبَرَنِي أَبِي عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَعَارَتِ امْرَأَةٌ عَلَى أَلْسِنَةِ أُنَاسٍ - يُعْرَفُونَ وَهِيَ لَا تُعْرَفُ - حُلِيًّا فَبَاعَتْهُ وَأَخَذَتْ ثَمَنَهُ، فَأُتِيَ بِهَا رَسُولُ اللهِ ﷺ، فَسَعَى أَهْلُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ فَكَلَّمَ رَسُولَ اللهِ ﷺ فِيهَا فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ وَهُوَ يُكَلِّمُهُ، ثُمَّ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَتَشْفَعُ إِلَيَّ فِي حَدٍّ مِنْ حُدُودِ اللّٰهِ؟» فَقَالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللهِ! ثُمَّ قَامَ رَسُولُ اللهِ ﷺ عَشِيَّتَئِذٍ،

for me, O Messenger of Allâh!' Then the Messenger of Allâh ﷺ stood up that evening, he praised and glorified Allâh, the Mighty and Sublime, as He deserves, then he said: 'The people who came before you were destroyed because, whenever a noble person among them stole, they let him go. But if a low-class person stole, they would carry out the punishment on him. By the One in Whose hand is the soul of Muḥammad, if Fâṭimah bint Muḥammad were to steal, I would cut off her hand.' Then he cut off the hand of that woman." (*Ṣaḥîḥ*)

فَأَثْنَى عَلَى اللهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ الشَّرِيفُ فِيهِمْ تَرَكُوهُ، وَإِذَا سَرَقَ الضَّعِيفُ فِيهِمْ أَقَامُوا عَلَيْهِ الْحَدَّ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا». ثُمَّ قَطَعَ تِلْكَ الْمَرْأَةَ.

تخريج: [صحيح] انظر الحديث الآتي، وهو في الكبرى، ح:٧٣٨٥ * بشر بن شعيب هو ابن أبي حمزة.

4903. It was narrated from 'Âishah that Quraish were worried about the Makhzûmî woman who had stolen. They said: "Who will speak to the Messenger of Allâh ﷺ concerning her?" They said: "Who would dare to do that except Usâmah bin Zaid, the beloved of the Messenger of Allâh ﷺ?" So Usâmah spoke to him, and the Messenger of Allâh ﷺ said: "Are you interceding concerning one of the *Ḥadd* punishments decreed by Allâh?" Then he stood up and addressed (the people) and said: "Those who came before you were destroyed because, whenever a noble person among them stole, they would let him go. But if a person who was weak stole, they would carry out the punishment on him. By Allâh, if Fâṭimah the daughter of Muḥammad were to

٤٩٠٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عائِشَةَ: أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا رَسُولَ اللهِ ﷺ قَالُوا: وَمَنْ يَجْتَرِىءُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللهِ ﷺ، فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» ثُمَّ قَامَ فَخَطَبَ فَقَالَ: «إِنَّمَا هَلَكَ الَّذِينَ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَايْمُ اللهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا».

steal, I would cut off her hand." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(٥٤)، ح:٣٤٧٥، ومسلم، الحدود، باب قطع السارق الشريف وغيره، والنهي عن الشفاعة في الحدود، ح:١٦٨٨ عن قتيبة به، وهو في الكبرى، ح:٧٣٨٦.

4904. It was narrated that 'Âishah said: "A woman of Quraish, from Banu Makhzûm, stole, and she was brought to the Prophet ﷺ. They said: 'Who will speak to him concerning her?' They said: 'Usâmah bin Zaid.' So he came to the Prophet ﷺ and spoke to him. But he rebuked him, and he said: 'Among the Children of Israel, if a noble person stole, they would let him go. But if a low-class person stole, they would cut off his hand. By the One in Whose hand is the soul of Muḥammad, if Fâṭimah bint Muḥammad were to steal, I would cut off her hand.'" (*Ṣaḥîḥ*)

٤٩٠٤ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو الْجَوَّابِ قَالَ: حَدَّثَنَا عَمَّارُ ابْنُ رُزَيْقٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي لَيْلَى، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: سَرَقَتِ امْرَأَةٌ مِنْ قُرَيْشٍ مِنْ بَنِي مَخْزُومٍ، فَأُتِيَ بِهَا النَّبِيُّ ﷺ، فَقَالُوا: مَنْ يُكَلِّمُهُ فِيهَا؟ قَالُوا: أُسَامَةُ بْنُ زَيْدٍ، فَأَتَاهُ فَكَلَّمَهُ، فَزَبَرَهُ وَقَالَ: «إِنَّ بَنِي إِسْرَائِيلَ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ الْوَضِيعُ قَطَعُوهُ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُهَا».

تخريج: [صحيح] وهو في الكبرى، ح:٧٣٨٧ * محمد بن مسلم هو الزهري.

4905. It was narrated from 'Âishah that Quraish were worried about the case of the Makhzûmî woman who stole, and they said: "Who will speak concerning her?" They said: "Who would dare to do that except Usâmah bin Zaid, the beloved of the Messenger of Allâh ﷺ?" So Usâmah spoke to him, and the Messenger of Allâh ﷺ said: "Those who came before you were destroyed because whenever a noble person among them stole, they would let him go. But if a person who was weak stole, they would carry out the *Ḥadd* punishment. By

٤٩٠٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ جَبَلَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى بْنِ أَعْيَنَ قَالَ: حَدَّثَنَا أَبِي عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَخْزُومِيَّةِ الَّتِي سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا؟ قَالُوا: مَنْ يَجْتَرِئُ عَلَيْهِ إِلَّا أُسَامَةُ بْنُ زَيْدٍ حِبُّ رَسُولِ اللهِ ﷺ، فَكَلَّمَهُ أُسَامَةُ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا هَلَكَ الَّذِينَ مِنْ قَبْلِكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ

الْحَدَّ، وَايْمُ اللهِ! لَوْ سَرَقَتْ فَاطِمَةُ بِنْتُ مُحَمَّدٍ لَقَطَعْتُ يَدَهَا».

Allâh, if Fâṭimah, the daughter of Muḥammad, were to steal, I would cut off her hand." (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٣٨٨، وانظر، ح:٤٩٠٣.

٤٩٠٦ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ عَنْ عَائِشَةَ: أَنَّ امْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ الْفَتْحِ، فَأُتِيَ بِهَا رَسُولُ اللهِ ﷺ، فَكَلَّمَهُ فِيهَا أُسَامَةُ بْنُ زَيْدٍ، فَلَمَّا كَلَّمَهُ تَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَتَشْفَعُ فِي حَدٍّ مِنْ حُدُودِ اللّٰهِ؟» فَقَالَ لَهُ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللهِ! فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ اللهِ ﷺ فَأَثْنَى عَلَى اللهِ عَزَّ وَجَلَّ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ، إِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ» ثُمَّ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ قَطَعْتُ يَدَهَا».

4906. It was narrated from 'Âishah that a woman stole at the time of the Messenger of Allâh ﷺ, during the Conquest, and she was brought to the Messenger of Allâh ﷺ. Usâmah bin Zaid spoke to him concerning her. But when he spoke to him, the face of the Messenger of Allâh ﷺ changed color, and the Messenger of Allâh ﷺ said: "Are you interceding concerning one of the *Ḥadd* punishments decreed by Allâh?" Usâmah said to him: "O Messenger of Allâh! ask Allâh to forgive me!" When evening came, the Messenger of Allâh ﷺ stood up and praised and glorified Allâh, the Mighty and Sublime, as He deserves, then he said: "The people who came before you were destroyed because whenever a noble person among them stole, they would let him go. But if one who was weak stole, they would carry out the *Ḥadd* punishment on him." Then he said: "By the One in Whose hand is my soul, if Fâṭimah bint Muḥammad were to steal, I would cut off her hand." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الشهادات، باب شهادة القاذف والسارق والزاني ... إلخ، ح:٢٦٤٨، ومسلم، الحدود، باب قطع السارق الشريف وغيره والنهي عن الشفاعة في الحدود، ح:١٦٨٨/ ٩ من حديث عبدالله بن وهب به، وهو في الكبرٰى، ح:٧٣٨٩.

٤٩٠٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي

4907. It was narrated that Az-Zuhrî said: "Urwah bin Az-Zubair

told me that a woman stole at the time of the Messenger of Allâh ﷺ, during the Conquest. Her people went to Usâmah bin Zaid, to ask him to intercede." 'Urwah said: "When Usâmah spoke to him concerning her, the face of the Messenger of Allâh ﷺ changed color and he said: 'Are you speaking to me concerning one of the *Hadd* punishments of Allâh?' Usâmah said: 'Pray to Allâh for *forgiveness for me*, O Messenger of Allâh.' When evening came, the Messenger of Allâh ﷺ stood up to deliver a speech. He praised Allâh as He deserves, then he said: 'The people who came before you were destroyed because, whenever a noble person among them stole, they would let him go. But if one who was weak stole, they would carry out the *Hadd* punishment on him. By the One in Whose hand is my soul, if Fâṭimah bint Muḥammad were to steal, I would cut off her hand.' Then the Messenger of Allâh ﷺ ordered that the hand of that woman be cut off. After that she repented sincerely, and 'Âishah said: 'She used to come to me after that, and I would convey her needs to the Messenger of Allâh ﷺ.'" (*Ṣaḥîḥ*)

عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ امْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ الْفَتْحِ - مُرْسَلٌ - فَفَزِعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفِعُونَهُ، قَالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا، تَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ فَقَالَ: «أَتُكَلِّمُنِي فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» قالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللهِ، فَلَمَّا كَانَ الْعَشِيُّ قَامَ رَسُولُ اللهِ ﷺ خَطِيبًا، فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّمَا هَلَكَ النَّاسُ قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا» ثُمَّ أَمَرَ رَسُولُ اللهِ ﷺ بِيَدِ تِلْكَ الْمَرْأَةِ فَقُطِعَتْ، فَحَسُنَتْ تَوْبَتُهَا بَعْدَ ذٰلِكَ، قَالَتْ عَائِشَةُ رَضِيَ اللهُ عَنْهَا: وَكَانَتْ تَأْتِينِي بَعْدَ ذٰلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللهِ ﷺ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٧٣٩٠.

Chapter 7. Encouragement To Carry Out *Hadd* Punishments

(المعجم ٧) - التَّرْغِيبُ فِي إِقَامَةِ الْحَدِّ (التحفة ٦)

4908. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'A

٤٩٠٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

أَخْبَرَنَا عَبْدُ اللهِ عَنْ عِيسَى بْنِ يَزِيدَ قَالَ: حَدَّثَنِي جَرِيرُ بْنُ يَزِيدَ أَنَّهُ سَمِعَ أَبَا زُرْعَةَ بْنَ عَمْرِو بْنِ جَرِيرٍ يُحَدِّثُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «حَدٌّ يُعْمَلُ فِي الْأَرْضِ خَيْرٌ لِأَهْلِ الْأَرْضِ مِنْ أَنْ يُمْطَرُوا ثَلَاثِينَ صَبَاحًا».

Ḥadd punishment that is carried out on earth is better for the people of earth than if it were to rain for thirty mornings.'" (*Ḍa'īf*)

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الحدود، باب إقامة الحدود، ح:٢٥٣٨ من حديث عبدالله بن المبارك به، وهو في الكبرٰى، ح:٧٣٩١ * جرير بن يزيد ضعيف كما في التقريب وغيره، وله شواهد ضعيفة عند ابن حبان، ح:١٥٠٧ وغيره، وحسنه المنذرى، والعراقي.

Comments:

'Better', because implementation of the prescribed legal punishment (*Hudûd*) ushers in an atmosphere of peace, security, tranquillity, and contentment. It brings an end to fighting, quarrels, and bloodshed. The benefit of rain is momentary, whereas the benefit of the implementation of the prescribed legal punishments is permanent. Moreover, rain is beneficial only in the life of this world; the execution of prescribed legal punishments would be beneficial in the Afterlife too.

٤٩٠٩ - أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ جَرِيرِ بْنِ يَزِيدَ، عَنْ أَبِي زُرْعَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: «إِقَامَةُ حَدٍّ بِأَرْضٍ خَيْرٌ لِأَهْلِهَا مِنْ مَطَرِ أَرْبَعِينَ لَيْلَةً».

4909. It was narrated that Abû Zur'ah said: "Abû Hurairah said: 'Carrying out a *Ḥadd* punishment in a land is better for its people than if it were to rain for forty nights." (*Ḍa'īf*)

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٣٩٢.

Chapter 8. The Value For Which, If It Is Stolen, The (Thief's) Hand Is To Be Cut Off

(المعجم ٨) - الْقَدْرُ الَّذِي إِذَا سَرَقَهُ السَّارِقُ قُطِعَتْ يَدُهُ (التحفة ٧)

٤٩١٠ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا حَنْظَلَةُ قَالَ: سَمِعْتُ نَافِعًا قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عُمَرَ يَقُولُ: قَطَعَ رَسُولُ اللهِ ﷺ فِي مِجَنٍّ قِيمَتُهُ

4910. 'Abdullâh bin 'Amr said: "The Messenger of Allâh ﷺ cut off (a thief's hand) for a shield which was worth five *Dirhams*." This is how he (the narrator) said it. (*Ḍa'īf*)

خَمْسَةُ دَرَاهِمَ. كَذَا قَالَ.

تخريج: [ضعيف لشذوذه] وهو في الكبرٰى، ح:٧٣٩٣، وانظر الحديث الآتي فهو المحفوظ.

4911. 'Abdullâh bin 'Umar said: "The Messenger of Allâh ﷺ cut off (a thief's hand) for a shield which was worth three *Dirhams*." (***Sahîh***)
Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is correct.

٤٩١١ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا حَنْظَلَةُ أَنَّ نَافِعًا حَدَّثَهُمْ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: قَطَعَ رَسُولُ اللهِ ﷺ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ.

تخريج: أخرجه مسلم، الحدود، باب حد السرقة ونصابها، ح:١٦٨٦/٦ من حديث ابن وهب عن حنظلة بن أبي سفيان به، وهو في الكبرٰى، ح:٧٣٩٤.

4912. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ cut off (a thief's hand) for a shield which cost three *Dirhams*. (***Sahîh***)

٤٩١٢ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَطَعَ فِي مِجَنٍّ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمَ.

تخريج: أخرجه مسلم، الحدود، باب حد السرقة ونصابها، ح:١٦٨٦ عن قتيبة، والبخاري، الحدود، باب قول الله تعالى: ﴿والسارق والسارقة فاقطعوا أيديهما ...﴾ إلخ"، ح:٦٧٩٥ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٨٣١، والكبرٰى، ح:٧٣٩٥ .

4913. 'Abdullâh bin 'Umar narrated that the Prophet ﷺ cut off the hand of a thief, who stole a shield, from a portico allocated to women, the price of which was three *Dirhams*. (***Sahîh***)

٤٩١٣ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ أُمَيَّةَ أَنَّ نَافِعًا حَدَّثَهُ أَنَّ عَبْدَ اللهِ ابْنَ عُمَرَ حَدَّثَهُ: أَنَّ النَّبِيَّ ﷺ قَطَعَ يَدَ سَارِقٍ سَرَقَ تُرْسًا مِنْ صُفَّةِ النِّسَاءِ ثَمَنُهُ ثَلَاثَةُ دَرَاهِمَ.

تخريج: أخرجه مسلم من حديث ابن جريج به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٧٣٩٦.

Comments:

'From the women's portico': A kind of vestibule or portico, for shade and shelter, with a long roof or ceiling which had been built for women in the Prophet's ﷺ Mosque. It was called *Suffatunnisa* - women's portico.

4914. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ cut off (a thief's hand) for a

٤٩١٤ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ عَنْ سُفْيَانَ، عَنْ

أَيُّوبَ وَإِسْمَاعِيلَ بْنِ أُمَيَّةَ وَعُبَيْدِ اللهِ وَمُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ قَطَعَ فِي مِجَنٍّ قِيمَتُهُ ثَلَاثَةُ دَرَاهِمَ.

shield that was worth three *Dirhams*. (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٣٩٧، وأخرجه مسلم من حديث أبي نعيم الفضل بن دكين به.

٤٩١٥ - **أَخْبَرَنَا** عَبْدُاللهِ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَطَعَ فِي مِجَنٍّ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ.

4915. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ cut off (a thief's hand) for a shield. (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake.

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٣٩٨، والحديث السابق شاهد له ❊ هشام هو الدستوائي

٤٩١٦ - **أَخْبَرَنَا** أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْوَلِيدِ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَطَعَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فِي مِجَنٍّ قِيمَتُهُ خَمْسَةُ دَرَاهِمَ. هٰذَا الصَّوَابُ.

4916. It was narrated that Anas said: "Abû Bakr, may Allâh be pleased with him, cut off (a thief's hand) for a shield that was worth five *Dirhams*. (*Ṣaḥîḥ*)

This is correct.

تخريج: [صحيح] أخرجه البيهقي:٨/ ٢٥٩ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٧٣٩٩.

Comments:

Amputation of a thief's hand for the theft of five *dirhams* does not negate amputation for three *dirhams*; (Please see narration 4911).

٤٩١٧ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: «سَرَقَ رَجُلٌ مِجَنًّا عَلَى عَهْدِ أَبِي بَكْرٍ، فَقُوِّمَ خَمْسَةَ دَرَاهِمَ، فَقُطِعَ».

4917. It was narrated that Qatâdah said: "I heard Anas say: 'A man stole a shield during the time of Abû Bakr, the value of which was five *Dirhams*, and he cut off his hand.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٧٤٠٠، وانظر الحديث السابق، وشك شعبة عند البيهقي:٨/ ٢٥٩، ٢٦٠ .

Chapter 9. Mentioning The Differences Reported From Az-Zuhrî

(المعجم ٩) - ذِكْرُ الاخْتِلَافِ عَلَى الزُّهْرِيِّ (التحفة ٧) - ألف

4918. It was narrated from 'Âishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ cut off (a thief's hand) for one-quarter of a *Dînâr*. (***Sahîh***)

٤٩١٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا جَعْفَرُ ابْنُ سُلَيْمَانَ عَنْ حَفْصِ بْنِ حَسَّانَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: قَطَعَ رَسُولُ اللهِ ﷺ فِي رُبْعِ دِينَارٍ.

تخريج: [صحيح] أخرجه المزي في تهذيب الكمال: ٥/ ٣٣ من حديث جعفر بن سليمان به، وهو في الكبرى، ح: ٧٤٠١، وللحديث شواهد.

Comments:

(For detail, please see *Hadîth* 4911)

4919. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "(The thief's hand) is not to be cut off except for the price of a shield, one-third of a *Dînâr* or half of a *Dînâr*, or more." (***Sahîh***)

٤٩١٩ - أَخْبَرَنَا هَارُونُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي خَالِدُ بْنُ نِزَارٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ مَبْرُورٍ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تُقْطَعُ الْيَدُ إِلَّا فِي ثَمَنِ الْمِجَنِّ، ثُلُثِ دِينَارٍ أَوْ نِصْفِ دِينَارٍ فَصَاعِدًا».

تخريج: أخرجه البخاري، ح: ٦٧٩٠، ومسلم، ح: ١٦٨٤ من حديث يونس بن يزيد به، بلفظ "تقطع يد السارق في ربع دينار".

Comments:

'One-third or one-half of a dinar': The transmitter has doubt in it. But in the most authentic narrations, undoubtedly there is mention of a quarter of a dinar.

4920. It was narrated that Az-Zuhrî said: "Amrah said, narrating from 'Âishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ cut off the hand of a thief for a quarter of a *Dînâr*." (***Sahîh***)

٤٩٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَخْبَرَنَا حِبَّانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: قَالَتْ عَمْرَةُ عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا عَنْ رَسُولِ اللهِ ﷺ: «تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ».

تخريج: أخرجه البخاري، الحدود، باب قول الله تعالى: ﴿والسارق والسارقة فاقطعوا أيديهما﴾، ح: ٦٧٨٩، ومسلم، الحدود، باب حد السرقة ونصابها، ح: ١٦٨٤ من حديث الزهري به، وهو في الكبرى، ح: ٧٤٠٣.

4921. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "The hand of the thief is to be cut off for a quarter of a *Dînâr*, or more." (***Hasan***)

٤٩٢١ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ وَعَمْرَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

تخريج: [إسناده حسن] تقدم، ح:٤٩١٩، وهو في الكبرٰى، ح:٧٤٠٤.

4922. It was narrated from 'Âishah that the Prophet ﷺ said: "The hand of the thief is to be cut off for one-quarter of a *Dînâr* or more." (***Sahîh***)

٤٩٢٢ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ [عَمْرَةَ]، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

تخريج: [صحيح] تقدم، ح:٤٩٢٠، وهو في الكبرٰى، ح:٧٤٠٥.

4923. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "The hand of the thief is to be cut off for one-quarter of a *Dînâr* or more." (***Sahîh***)

٤٩٢٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

تخريج: [صحيح] تقدم، ح:٤٩٢٠، وهو في الكبرٰى، ح:٧٤٠٦.

4924. It was narrated that 'Âishah said: "The hand of the thief is to be cut off for one-quarter of a *Dînâr* or more." (***Sahîh***)

٤٩٢٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

تخريج: [صحيح] تقدم، ح:٤٩٢٠، وهو في الكبرٰى، ح:٧٤٠٧.

4925. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ" — (one of the narrators) Qutaibah said —: 'Used to cut off the hand of the thief for one-quarter of a

٤٩٢٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ. قَالَ قُتَيْبَةُ: كَانَ النَّبِيُّ ﷺ يَقْطَعُ فِي رُبْعِ

Dînâr or more." (*Ṣaḥîḥ*)

دِينَارٍ فَصَاعِدًا.

تخريج: [صحيح] تقدم، ح: ٤٩٢٠، وهو في الكبرٰى، ح:٧٤٠٨ .

4926. It was narrated from 'Âishah, from the Prophet ﷺ: "The hand of the thief is to be cut off for one-quarter of a *Dînâr* or more." (*Ṣaḥîḥ*)

٤٩٢٦ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ عَنْ سَعِيدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ: «تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٤٠٩ * سعيد هو ابن أبي عروبة، وللحديث شواهد كثيرة جدًا.

4927. It was narrated from 'Âishah that the Prophet ﷺ said: "The hand of the thief is to be cut off for one-quarter of a *Dînâr* or more." (*Ṣaḥîḥ*)

٤٩٢٧ - أَخْبَرَنَا يَزِيدُ بْنُ مُحَمَّدِ بْنِ فُضَيْلٍ قَالَ: أَخْبَرَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبَانُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٤١٠.

4928. It was narrated from 'Amrah that she heard 'Âishah say: "The hand of the thief is to be cut off for one-quarter of a *Dînâr* or more." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is the correct version of the narration of Yaḥya.

٤٩٢٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: تُقْطَعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ مِنْ حَدِيثِ يَحْيَى.

تخريج: [إسناده صحيح] تقدم، ح:٤٩٢٦، وهو في الكبرٰى، ح:٧٤١١ * عبدالله هو ابن المبارك.

4929. It was narrated from 'Amrah that she heard 'Âishah say: "The hand of the thief is to be cut off for one-quarter of a *Dînâr* or more." (*Ṣaḥîḥ*)

٤٩٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ أَنَّهَا سَمِعَتْ عَائِشَةَ قَالَتْ: تُقْطَعُ يَدُ السَّارِقِ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

تخريج: [إسناده صحيح] تقدم، ح:٤٩٢٦، وهو في الكبرٰى، ح:٧٤١٢ .

4930. It was narrated from 'Amrah that 'Âishah said: "Cutting off (the hand of the thief) is for one-quarter of a *Dînâr* or more." (*Sahîh*)

٤٩٣٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ وَعَبْدِ رَبِّهِ وَرُزَيْقٍ صَاحِبِ أَيْلَةَ، أَنَّهُمْ سَمِعُوا عَمْرَةَ عَنْ عَائِشَةَ قَالَتْ: الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

تخريج: [صحيح] تقدم، ح:٤٩٢٦، وهو في الكبرٰى، ح:٧٤١٣.

4931. It was narrated that 'Âishah said: "It has not been too long and I have not forgotten yet. Cutting off (the hand of the thief) is for one-quarter of a *Dînâr* or more." (*Sahîh*)

٤٩٣١ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا طَالَ عَلَيَّ وَلَا نَسِيتُ، الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٧٤١٤، والموطأ (يحيى) :٢/ ٨٣٢ .

Chapter 10. Mentioning The Differences Reported By Abû Bakr Bin Muhammad and 'Abdullâh Bin Abî Bakr From 'Amrah In This *Hadîth*

(المعجم ١٠) - ذِكْرُ اِخْتِلَافِ أَبِي بَكْرِ بْنِ مُحَمَّدٍ وَعَبْدِ اللهِ بْنِ أَبِي بَكْرٍ عَلَى عَمْرَةَ فِي هَذَا الْحَدِيثِ (التحفة ٧) - ب

4932. It was narrated from 'Âishah that she heard the Messenger of Allâh ﷺ say: "The hand of the thief is not to be cut off except for one-quarter of a *Dînâr* or more." (*Sahîh*)

٤٩٣٢ - أَخْبَرَنَا أَبُو صَالِحٍ مُحَمَّدُ بْنُ زُنْبُورٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ عَنْ يَزِيدَ بْنِ عَبْدِ اللهِ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يُقْطَعُ السَّارِقُ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

تخريج: أخرجه مسلم، الحدود، باب حد السرقة ونصابها، ح:١٦٨٤/ ٤ من حديث يزيد بن عبدالله بن الهاد به، وهو في الكبرٰى، ح:٧٤١٥ * ابن أبي حازم هو عبدالعزيز.

4933. A similar report was narrated from 'Âishah from the Messenger of Allâh ﷺ. (*Sahîh*)

٤٩٣٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ سَلْمَانَ [عن ابْنِ الْهَادِ]، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ

عَائِشَةَ عَنْ رَسُولِ اللهِ ﷺ مِثْلَ الْأَوَّلِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٤١٦.

4934. It was narrated that 'Amrah said: "Âishah said: 'Cutting off (the hand of the thief) is for one-quarter of a *Dînâr* or more.'" (*Ṣaḥîḥ*)

٤٩٣٤ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ [قَالَ:] حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللهِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ قَالَتْ: قَالَتْ عَائِشَةُ: الْقَطْعُ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الموطأ (يحيى):٢/ ٨٣٢، ٨٣٣ بطوله، والكبرٰى، ح:٧٤١٧.

4935. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The hand of the thief is to be cut off for the price of a shield, and the price of a shield is one-quarter of a *Dînâr*.'" (*Ṣaḥîḥ*)

٤٩٣٥ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي الرِّجَالِ عَنْ أَبِيهِ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «تُقْطَعُ يَدُ السَّارِقِ فِي ثَمَنِ الْمِجَنِّ، وَثَمَنُ الْمِجَنِّ رُبْعُ دِينَارٍ».

تخريج: أخرجه البخاري، الحدود، باب قول الله تعالى:﴿والسارق والسارقة فاقطعوا أيديهما ...﴾ إلخ، ح:٦٧٩١ من حديث محمد بن عبدالرحمٰن به، وهو في الكبرٰى، ح:٧٤١٨ * عمرة هي بنت عبدالرحمٰن.

4936. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to cut off the (thief's) hand for one-quarter of a *Dînâr* or more." (*Ṣaḥîḥ*)

٤٩٣٦ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمٰنِ حَدَّثَهُ عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقْطَعُ الْيَدَ فِي رُبْعِ دِينَارٍ فَصَاعِدًا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٤١٩، وأخرجه البخاري، ح:٦٧٩١ من حديث يحيى بن أبي كثير به * أبو إسماعيل هو القناد.

4937. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The hand (of the thief) is not to be cut off except for one-quarter of a *Dînâr*.'" (***Saḥîḥ***)

٤٩٣٧ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ ثُمَّ ذَكَرَ كَلِمَةً مَعْنَاهَا، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُقْطَعُ الْيَدُ إِلَّا فِي رُبْعِ دِينَارٍ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٧٤٢٠.

4938. 'Âishah, the Mother of the Believers, narrated that the Messenger of Allâh ﷺ said: "The hand (of the thief) is to be cut off for a shield." (***Saḥîḥ***)

٤٩٣٨ - أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الطَّبَرَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ ابْنُ بَحْرٍ أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا مُبَارَكُ بْنُ سَعْدٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عِكْرِمَةُ أَنَّ امْرَأَةً أَخْبَرَتْهُ، أَنَّ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ أَخْبَرَتْهَا، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «تُقْطَعُ الْيَدُ فِي الْمِجَنِّ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٤٢١ * المرأة مجهولة، وللحديث شواهد، تقدمت بعضها.

4939. 'Âishah said: "The Messenger of Allâh ﷺ said: 'The hand of the thief is not to be cut off for anything less than a shield.'" It was said to 'Âishah: "What is the price of a shield?" She said: "One-quarter of a *Dînâr*." (***Saḥîḥ***)

٤٩٣٩ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا عَمِّي قَالَ: حَدَّثَنَا أَبِي عَنِ ابْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ أَنَّ بُكَيْرَ بْنَ عَبْدِ اللهِ بْنِ الْأَشَجِّ حَدَّثَهُ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ حَدَّثَهُ أَنَّ عَمْرَةَ ابْنَةَ عَبْدِ الرَّحْمٰنِ حَدَّثَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تُقْطَعُ يَدُ السَّارِقِ فِيمَا دُونَ الْمِجَنِّ». قِيلَ لِعَائِشَةَ: مَا ثَمَنُ الْمِجَنِّ؟ قَالَتْ: رُبْعُ دِينَارٍ.

تخريج: أخرجه مسلم، الحدود، باب حد السرقة ونصابها، ح:١٦٨٤/٣ من حديث سليمان

ابن يسار به، وهو في الكبرى، ح:٧٤٢٢ ❊ عمه يعقوب، وابن إسحاق هو محمد.

4940. It was narrated from 'Âishah that she heard the Messenger of Allâh ﷺ say: "The hand of a thief is not to be cut off except for one-quarter of a *Dînâr* or more." (*Sahîh*)

٤٩٤٠ - أَخْبَرَنِي أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُقْطَعُ يَدُ السَّارِقِ إِلَّا فِي رُبْعِ دِينَارٍ فَصَاعِدًا».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٧٤٢٣، وأخرجه مسلم، ح:١٦٨٤/٣ عن أحمد بن عمرو بن السرح به.

4941. Makhramah narrated that his father said: "I heard 'Uthmân bin Abî Al-Walîd, the freed slave of the Akhnasiyîn, say: 'I heard 'Urwah bin Az-Zubair say: 'Âishah used to narrate that the Prophet ﷺ said: 'The hand (of the thief) should not be cut off for anything but a shield or its equivalent in value.''' (*Sahîh*)

٤٩٤١ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا قُدَامَةُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْرَمَةُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي الْوَلِيدِ مَوْلَى الْأَخْنَسِيِّينَ يَقُولُ: سَمِعْتُ عُرْوَةَ ابْنَ الزُّبَيْرِ يَقُولُ: كَانَتْ عَائِشَةُ تُحَدِّثُ عَنِ النَّبِيِّ ﷺ يَقُولُ: «لَا تُقْطَعُ الْيَدُ إِلَّا فِي الْمِجَنِّ أَوْ ثَمَنِهِ».

تخريج: [صحيح] أخرجه المزي في تهذيب الكمال:٤٨٩/١٢ من حديث قدامة بن محمد ابن خشرم بن يسار به، وهو في الكبرى، ح:٧٤٢٤، وللحديث شواهد ❊ عثمان مستور.

4942. 'Uthmân bin Abî Al-Walîd said: "I heard 'Urwah bin Az-Zubair say: "Âishah used to narrate that the Prophet of Allâh said: The hand (of the thief) should not be cut off except for a shield or its equivalent in value. And he said that 'Urwah said: A shield is (worth) four *Dirhams*. And he (the narrator) said: I heard Sulaimân bin Yasâr say that he heard 'Amrah say: I heard 'Âishah narrate that she

٤٩٤٢ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنِي قُدَامَةُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ بْنَ أَبِي الْوَلِيدِ يَقُولُ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: كَانَتْ عَائِشَةُ تُحَدِّثُ عَنْ نَبِيِّ اللهِ ﷺ أَنَّهُ قَالَ: «لَا تُقْطَعُ الْيَدُ إِلَّا فِي الْمِجَنِّ أَوْ ثَمَنِهِ». وَزَعَمَ أَنَّ عُرْوَةَ قَالَ: الْمِجَنُّ أَرْبَعَةُ دَرَاهِمَ.

قَالَ: وَسَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يَزْعُمُ،

أَنَّهُ سَمِعَ عَمْرَةَ تَقُولُ: سَمِعْتُ عَائِشَةَ تُحَدِّثُ، أَنَّهَا سَمِعَتْ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُقْطَعُ الْيَدُ إِلَّا فِي رُبْعِ دِينَارٍ فَمَا فَوْقَهُ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٤٢٥.

heard the Messenger of Allâh ﷺ say: The hand (of the thief) should not be cut off except for four *Dînârs* or more." (*Ṣaḥîḥ*)

Comments:

'Four dirhams': 'Urwah bin Az-Zubair was a follower (*Tâbi'î*). During his time, the price of a shield might have been four *dirhams*. Even otherwise, shields might have been of various prices. But the shield for which the Messenger of Allâh ﷺ had amputated the hand of a thief was of three *dirhams*. Therefore, the scale for the amputation of hand would remain three *dirhams*, irrespective of whether the shield is of any price (over and above three *dirhams*).

٤٩٤٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ الدَّانَاجِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: لَا تُقْطَعُ الْخَمْسُ إِلَّا فِي الْخَمْسِ. قَالَ هَمَّامٌ: فَلَقِيتُ عَبْدَ اللهِ الدَّانَاجَ فَحَدَّثَنِي عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: لَا تُقْطَعُ الْخَمْسُ إِلَّا فِي الْخَمْسِ.

تخريج: [إسناده صحيح مقطوع] وهو في الكبرٰى، ح:٧٤٢٦.

4943. It was narrated that Sulaimân bin Yasâr said: "Five (fingers – i.e., the hand) should not be cut off except for five." Hammâm said: "I met 'Abdullâh Ad-Dânâj and he narrated to me that Sulaimân bin Yasâr said: "Five should not be cut off except for five." (*Ṣaḥîḥ Maqtû'*)

Comments:

'Considerable price': Obviously, the sum of three *dirhams* was a considerable price, from the dimension of that period of time. The purpose of this narration is to demonstrate that the hand could be amputated for the theft of an ordinary thing.

٤٩٤٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمْ تُقْطَعْ يَدُ سَارِقٍ فِي أَدْنَى مِنْ حَجَفَةٍ أَوْ تُرْسٍ، وَكُلُّ وَاحِدٍ مِنْهُمَا ذُو ثَمَنٍ.

تخريج: أخرجه البخاري، الحدود، باب قول الله تعالى: ﴿والسارق والسارقة فاقطعوا أيديهما ...﴾ إلخ"، ح:٦٧٩٣ من حديث عبدالله بن المبارك به، وهو في الكبرٰى، ح:٧٤٢٧.

4944. It was narrated that 'Âishah said: "The hand of the thief should not be cut off for anything less than a *Ḥajafah* or a *Turs* (two kinds of shields)," each of which was worth a (decent) price. (*Ṣaḥîḥ*)

4945. It was narrated from 'Abdullâh that the Prophet ﷺ cut off (the thief's hand) for (something) that was worth five *Dirhams*. ***(Ḍa'îf)***

٤٩٤٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ عِيسَى، عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللّٰهِ: أَنَّ النَّبِيَّ ﷺ قَطَعَ فِي قِيمَةِ خَمْسَةِ دَرَاهِمَ.

تخريج: **[إسناده ضعيف]** وهو في الكبرٰى، ح:٧٤٢٨ فيه علتان: الانقطاع وعنعنة سفيان الثوري، وعلله ابن التركماني الحنفي بثلاث علل، منها عنعنة الثوري قال: "الثوري مدلس وقد عنعن" (الجوهر النقي:٨/ ٢٦١،٢٦٢) * عبدالرحمٰن هو ابن مهدي، سفيان هو الثوري، وعيسٰى هو ابن أبي عزة.

4946. It was narrated that Ayman said: "The Prophet ﷺ did not cut off the (hand of) the thief except for the value of a shield, and the value of a shield in those days was a *Dînâr*." ***(Ḍa'îf)***

٤٩٤٦ - وَأَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا مُعَاوِيَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ عَطَاءٍ، عَنْ أَيْمَنَ قَالَ: لَمْ يَقْطَعِ النَّبِيُّ ﷺ السَّارِقَ إِلَّا فِي ثَمَنِ الْمِجَنِّ، وَثَمَنُ الْمِجَنِّ يَوْمَئِذٍ دِينَارٌ.

تخريج: **[إسناده ضعيف لإرساله]** وهو في الكبرٰى، ح:٧٤٢٩ * أيمن الحبشي من أهل مكة (البيهقي:٨/ ٢٥٧، وانظر الطحاوي:٣/ ٦٣)، وقال ابن حبان في الثقات:٤/ ٤٧ "أيمن بن عبيد الحبشي . . . ومن زعم أن له صحبة فقد وهم، حديثه في القطع مرسل".

4947. It was narrated that Ayman said: "The hand of a thief would not be cut off during the time of the Messenger of Allâh ﷺ except for the value of a shield, which in those days was a *Dînâr*." ***(Ḍa'îf)***

٤٩٤٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ أَيْمَنَ قَالَ: لَمْ تَكُنْ تُقْطَعُ الْيَدُ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ إِلَّا فِي ثَمَنِ الْمِجَنِّ، وَقِيمَتُهُ يَوْمَئِذٍ دِينَارٌ.

تخريج: **[إسناده ضعيف]** انظر الحديث السابق، وهو في الكبرٰى، ح:٧٤٣٠، وأخرجه الحاكم:٤/ ٣٧٩ من حديث سفيان الثوري.

4948. It was narrated that Ayman said: "The hand of a thief was not cut off during the time of the Messenger of Allâh ﷺ except for the value of a shield, and the value of a shield in those days was a

٤٩٤٨ - أَخْبَرَنَا أَبُو الْأَزْهَرِ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ أَيْمَنَ قَالَ: لَمْ تُقْطَعِ الْيَدُ فِي

زَمَنِ رَسُولِ اللهِ ﷺ إِلَّا فِي ثَمَنِ الْمِجَنِّ، وَقِيمَةُ الْمِجَنِّ يَوْمَئِذٍ دِينَارٌ.

Dînâr." (*Ḍa'îf*)

تخريج: [إسناده ضعيف] تقدم، ح:٤٩٤٦، وهو في الكبرٰى، ح:٧٤٣١.

٤٩٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ دَاوُدَ عَنْ عَلِيِّ بْنِ صَالِحٍ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ وَعَطَاءٍ، عَنْ أَيْمَنَ قَالَ: لَمْ يُقْطَعِ الْيَدُ فِي عَهْدِ رَسُولِ اللهِ ﷺ إِلَّا فِي ثَمَنِ الْمِجَنِّ، وَثَمَنُهُ يَوْمَئِذٍ دِينَارٌ.

4949. It was narrated that Ayman said: "The hand of a thief was not cut off during the time of the Messenger of Allâh ﷺ except for the price of a shield, which in those days was a *Dînâr*." (*Ḍa'îf*)

تخريج: [إسناده ضعيف] تقدم، ح:٤٩٤٦، وهو في الكبرٰى، ح:٧٤٣٢.

٤٩٥٠ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الأَسْوَدُ بْنُ عَامِرٍ قَالَ: أَخْبَرَنَا الْحَسَنُ بْنُ حَيٍّ عَنْ مَنْصُورٍ، عَنِ الْحَكَمِ، عَنْ عَطَاءٍ وَمُجَاهِدٍ، عَنْ أَيْمَنَ قَالَ: يُقْطَعُ السَّارِقُ فِي ثَمَنِ الْمِجَنِّ، وَكَانَ ثَمَنُ الْمِجَنِّ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ دِينَارًا أَوْ عَشْرَةَ دَرَاهِمَ.

4950. It was narrated that Ayman said: "The (hand of) a thief is to be cut off for the price of a shield, and the price of a shield during the time of the Messenger of Allâh ﷺ was a *Dînâr*, or ten *Dirhams*." (*Ḍa'îf*)

تخريج: [إسناده ضعيف] تقدم، ح:٤٩٤٦، وهو في الكبرٰى، ح:٧٤٣٣، وأخرجه البيهقي:٨/ ٢٥٧ من حديث منصور به.

٤٩٥١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ مَنْصُورٍ، عَنْ عَطَاءٍ وَمُجَاهِدٍ، عَنْ أَيْمَنَ بْنِ أُمِّ أَيْمَنَ يَرْفَعُهُ قَالَ: لَا تُقْطَعُ الْيَدُ إِلَّا فِي ثَمَنِ الْمِجَنِّ، وَثَمَنُهُ يَوْمَئِذٍ دِينَارٌ.

4951. It was narrated that Ayman bin Umm Ayman – who attributed it to the Prophet ﷺ – said: "The (hand of) a thief is not to be cut off except for the price of a shield, and in those days the price of a shield was a *Dînâr*." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٩٤٦، وهو في الكبرٰى، ح:٧٤٣٤، وله لون آخر عند الطحاوي في معاني الآثار:٣/ ١٦٣ .

عَطَاءٍ، عَنْ أَيْمَنَ مَوْلَى ابْنِ عُمَرَ، عَنْ تُبَيْعٍ، عَنْ كَعْبٍ قَالَ: مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوءَهُ، ثُمَّ شَهِدَ صَلَاةَ الْعَتَمَةِ فِي جَمَاعَةٍ، ثُمَّ صَلَّى إِلَيْهَا أَرْبَعًا مِثْلَهَا، يَقْرَأُ فِيهَا وَيُتِمُّ رُكُوعَهَا وَسُجُودَهَا، كَانَ لَهُ مِنَ الْأَجْرِ مِثْلُ لَيْلَةِ الْقَدْرِ.

'Ishâ' prayer in congregation, then prays four similar *Rak'ahs* after that, reciting therein and bowing and prostrating perfectly, that will bring him a reward like that of (praying) *Lailat Al-Qadar*." (***Hasan Maqtû'***)

تخريج: [حسن مقطوع] وهو في الكبرى، ح:٧٤٤٣، وانظر الحديث السابق.

٤٩٥٩ - أَخْبَرَنَا خَلَّادُ بْنُ أَسْلَمَ عَنْ عَبْدِ اللهِ بْنِ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: كَانَ ثَمَنُ الْمِجَنِّ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ عَشْرَةَ دَرَاهِمَ.

4959. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The price of a shield at the time of the Messenger of Allâh ﷺ was ten *Dirhams*." (***Hasan***)

تخريج: [حسن] أخرجه البيهقي:٨/ ٢٥٩ من حديث محمد بن إسحاق بن يسار به، وهو في الكبرى، ح:٧٤٤٤، وللحديث شاهد تقدم، ح:٤٩٥٣، ٤٩٥٤.

(المعجم ١١) - الثَّمَرُ الْمُعَلَّقُ يُسْرَقُ (التحفة ٨)

Chapter 11. Fruits On The Tree That Are Stolen

٤٩٦٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ [عُبَيْدِ]اللهِ بْنِ الْأَخْنَسِ، عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سُئِلَ رَسُولُ اللهِ ﷺ فِي كَمْ تُقْطَعُ الْيَدُ؟ قَالَ: لَا تُقْطَعُ الْيَدُ فِي ثَمَرٍ مُعَلَّقٍ، فَإِذَا ضَمَّهُ الْجَرِينُ قُطِعَتْ فِي ثَمَنِ الْمِجَنِّ، وَلَا تُقْطَعُ فِي حَرِيسَةِ الْجَبَلِ، فَإِذَا آوَى الْمُرَاحُ قُطِعَتْ فِي ثَمَنِ الْمِجَنِّ.

4960. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allâh ﷺ was asked: 'For how much is the hand (of the thief) to be cut off?' He said: 'The hand (of the thief) is not to be cut off for (stealing) fruit on the tree, but if (the fruit) has been taken to the place where it is stored to dry, then the (thief's) hand is to be cut off (if what is stolen is equivalent to) the price of a shield. The (thief's) hand is not to be cut off for a sheep (stolen) from the grazing land, but if it had been put in the pen, then the (thief's) hand is to be cut off (if what is stolen is

equivalent to) the price of a shield.'" (*Hasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، اللقطة، باب التعريف باللقطة، ح:١٧١٢ من حديث أبي عوانة الوضاح بن عبدالله به مختصرًا جدًا، وهو في الكبرٰى، ح:٧٤٤٥.

Comments:

'Unprotected thing': The intent of the narration is to corroborate the fact that upon stealing an unsafeguarded or unprotected thing, the punishment or penalty of amputation shall not be implemented. Some other punishment, however, could be given depending upon the discretion of the current ruler. The fruit hanging or attached on the tree is not considered safeguarded or secured; likewise, is a grazing animal, irrespective of whether it grazes around in an owned land. If the fruit is placed in the barn after plucking it, then it is considered safeguarded. In the same way, if an animal is tied to a peg or is confined within an enclosure, then it is considered safeguarded.

Chapter 12. Stealing Fruit After It Has Been Put In The Place Where It Is Stored To Dry

(المعجم ١٢) - الثَّمَرُ يُسْرَقُ بَعْدَ أَنْ يُؤْوِيَهُ الجَرِينُ (التحفة ٩)

4961. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather 'Abdullâh bin 'Amr, that the Messenger of Allâh ﷺ was asked about fruit on the tree. He said: "Whatever a needy person takes without putting any in his pocket (and taking it away), there is no penalty on him. But whoever takes anything away, he must pay a penalty of twice its value, and be punished. Whoever steals something after it has been stored properly, and its value is equal to that of a shield, his hand must be cut off. Whoever steals something worth less than that, he must pay a penalty of twice its value and be punished." (*Hasan*)

٤٩٦١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ عَمْرٍو عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ سُئِلَ عَنِ [الثَّمَرِ] الْمُعَلَّقِ فَقَالَ: «مَا أَصَابَ مِنْ ذِي حَاجَةٍ غَيْرِ مُتَّخِذٍ خُبْنَةً فَلَا شَيْءَ عَلَيْهِ، وَمَنْ خَرَجَ بِشَيْءٍ مِنْهُ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ، وَمَنْ سَرَقَ شَيْئًا مِنْهُ بَعْدَ أَنْ يُؤْوِيَهُ الْجَرِينُ، فَبَلَغَ ثَمَنَ الْمِجَنِّ فَعَلَيْهِ الْقَطْعُ، وَمَنْ سَرَقَ دُونَ ذٰلِكَ فَعَلَيْهِ غَرَامَةُ مِثْلَيْهِ وَالْعُقُوبَةُ».

تخريج: [إسناده حسن] أخرجه أبو داود، اللقطة، باب التعريف باللقطة، ح:١٧١٠، ٤٣٩٠، والترمذي، البيوع، باب ماجاء في الرخصة في أكل الثمرة للمار بها، ح:١٢٨٩ عن قتيبة به، وقال الترمذي: "حسن"، وصححه ابن الجارود، وانظر الحديث الآتي، وتقدم طرفه، ح:٢٤٩٦.

Comments:

'A needy person': This signifies a person who has nothing to eat, not even a sum of money, with which he could buy something to eat. His hunger is intense, therefore, it is permissible to pluck the fruit and eat it, because to save life is essential. If the owner is, however, somewhere around, his permission should be taken. If he refuses permission, then such person may pick the fruit without permission and eat it. But he should stop at satisfying his hunger only. He should not eat his fill, nor should he take away anything; neither placing it in his garment nor clasping it in hands.

4962. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, 'Abdullâh bin 'Amr, that a man from Muzainah came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, what do you think about a sheep stolen from the pasture?" He said: "(The thief must pay) double and be punished. There is no cutting off of the hand for (stealing) livestock, except what which has been put in the pen, if its value is equal to that of a shield, in which case the (thief's) hand is to be cut off. If its value is not equal to that of a shield, then he should pay a penalty of twice its value and be flogged as a punishment." He said: "O Messenger of Allâh! What do you think about fruit on the tree?" He said: "(The thief must pay) double and be punished. There is no cutting off of the hand for (stealing) fruit on the tree, except for that which has been stored properly if its value is equal to that of a shield, in which case the (thief's) hand is to be cut off. If its value is not equal to that of a shield, then he should pay a penalty of twice its value and be flogged as a punishment." (***Hasan***)

٤٩٦٢ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ وَهِشَامُ بْنُ سَعْدٍ عَنْ عَمْرِو ابْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا مِنْ مُزَيْنَةَ أَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ! كَيْفَ تَرَى فِي حَرِيسَةِ الْجَبَلِ؟ فَقَالَ: «هِيَ وَمِثْلُهَا وَالنَّكَالُ، وَلَيْسَ فِي شَيْءٍ مِنَ الْمَاشِيَةِ قَطْعٌ إِلَّا فِيمَا آوَاهُ الْمُرَاحُ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَفِيهِ قَطْعُ الْيَدِ، وَمَا لَمْ يَبْلُغْ ثَمَنَ الْمِجَنِّ فَفِيهِ غَرَامَةُ مِثْلَيْهِ وَجَلَدَاتُ نَكَالٍ». قَالَ: يَا رَسُولَ اللهِ! كَيْفَ تَرَى فِي الثَّمَرِ الْمُعَلَّقِ؟ قَالَ: «هُوَ وَمِثْلُهُ مَعَهُ وَالنَّكَالُ، وَلَيْسَ فِي شَيْءٍ مِنَ الثَّمَرِ الْمُعَلَّقِ قَطْعٌ إِلَّا فِيما آوَاهُ الْجَرِينُ، فَمَا أُخِذَ مِنَ الْجَرِينِ فَبَلَغَ ثَمَنَ الْمِجَنِّ فَفِيهِ الْقَطْعُ، وَمَا لَمْ يَبْلُغْ ثَمَنَ الْمِجَنِّ فَفِيهِ غَرَامَةُ مِثْلَيْهِ وَجَلَدَاتُ نَكَالٍ».

تخريج: [إسناده حسن] أخرجه ابن الجارود في المنتقى، ح:٨٢٧ من حديث ابن وهب به، وهو في الكبرٰى، ح:٧٤٤٧، وانظر الحديث السابق.

Comments:

This shows that theft in every form is a crime. However, if the theft is of an ordinary thing, the hand of the thief shall not be amputated; instead monetary and corporal punishment shall be given. And if the thief reaches the prescribed scale (for the amputation of hand), then the hand would be cut off, provided the thing was well-guarded. In the case of an unguarded article too, monetary and corporal punishment would be imposed, although an indigent, needy person in dire straits is exempt, as has been clarified in the previous narration .

Chapter 13. Things For Which The Hand May Not Be Cut Off

(المعجم ١٣) - بَابُ مَا لَا قَطْعَ فِيهِ (التحفة ١٠)

4963. It was narrated that Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (*Hasan*)

٤٩٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَلَمَةُ - يَعْنِي ابْنَ عَبْدِ الْمَلِكِ الْعَوْصِيَّ - عَنِ الْحَسَنِ - وَهُوَ ابْنُ صَالِحٍ - عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدِ بْنِ أَبِي بَكْرٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٧٤٤٨.

Comments:

1. Fruit signifies here either that fruit which is attached to the tree, or that fruit which cannot be dried and preserved. It is, therefore, consumed soon; for example, banana, orange, mango, etc. There is to be no cutting off of the hand for the theft of such fruit, which is plucked and collected in a heap.
2. Non-amputation of the hand in the theft of such fruits does not mean that the thief would not be given any punishment. Rather double the price and corporal chastisement shall be given.

4964. It was narrated that Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (*Sahîh*)

٤٩٦٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ الْقَطَّانَ يَقُولُ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

تخريج: [صحيح] أخرجه أبو داود، الحدود، باب ما لا قطع فيه، ح:٤٣٨٨ من حديث يحيى بن سعيد الأنصاري به، وهو في الكبرى، ح:٧٤٤٩، وصححه ابن حبان، ح:١٥٠٥، وابن الجارود، ح:٨٢٦، وزاد ابن الجارود وغيره في السند: واسع بن حبان وهو من المزيد في متصل الأسانيد.

٤٩٦٥ - أَخْبَرَنِي يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

4965. It was narrated that Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٧٤٥٠.

٤٩٦٦ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

4966. It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ said: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٧٤٥٣.

٤٩٦٧ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بن حبَّانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

4967. It was narrated from Râfi' bin Khadîj that the Messenger of Allâh ﷺ said: "The hand is not to be cut off for (stealing) produce or the spadix of palm trees." (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرى، ح:٧٤٥٤.

٤٩٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو نُعَيمٍ عَنْ سُفْيَانَ، عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

4968. It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ said: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٤٥٥.

٤٩٦٩ - أَخْبَرَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُبَيْدِ اللهِ - هُوَ ابْنُ أَبِي رَجَاءٍ - قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ ابْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ وَاسِعٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

4969. It was narrated that Râfi' bin Khadîj said: "The Messenger of Allâh ﷺ said: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه ابن ماجه، الحدود، باب لا يقطع في ثمر ولا كثر، ح:٢٥٩٣ من حديث وكيع به، وهو في الكبرٰى، ح:٧٤٥٦.

٤٩٧٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ عَمِّهِ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ». وَالْكَثَرُ: الْجُمَّارُ.

4970. Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم قبله، وهو في الكبرٰى، ح:٧٤٥٧، وأخرجه الترمذي، الحدود، باب ماجاء: لا قطع في ثمر ولا كثر، ح:١٤٤٩ عن قتيبة به.

٤٩٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ أَبِي مَيْمُونٍ، عَنْ رَافِعِ بْنِ خَدِيجٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ، أَبُو مَيْمُونٍ لَا أَعْرِفُهُ.

4971. It was narrated from Râfi' bin Khadîj that the Messenger of Allâh ﷺ said: "The hand is not to be cut off for (stealing) produce or the spadix of palm trees." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and I do not know who Abû Maimûn (one of the narrators) is.

تخريج: [صحيح] تقدم، ح:٤٩٦٩، وهو في الكبرٰى، ح:٧٤٥٨.

٤٩٧٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ

4972 It was narrated that Râfi' bin Khadîj said: "I heard the

عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَبَّانَ، عَنْ رَجُلٍ مِنْ قَوْمِهِ، عَنْ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَاقَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

Messenger of Allâh ﷺ say: 'The hand is not to be cut off for stealing produce or the spadix of palm trees.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٩٦٩، وهو في الكبرٰى، ح:٧٤٥٩.

٤٩٧٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ أَنَّ رَجُلًا مِنْ قَوْمِهِ حَدَّثَهُ عَنْ عَمَّةٍ لَهُ أَنَّ رَافِعَ بْنَ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا قَطْعَ فِي ثَمَرٍ وَلَا كَثَرٍ».

4973. It was narrated that Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'The hand is not to be cut off for (stealing) produce or the spadix of palm trees.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٩٦٩، وهو في الكبرٰى، ح:٧٤٦٠.

٤٩٧٤ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ عَبْدِ الصَّمَدِ ابْنِ عَلِيٍّ عَنْ مَخْلَدٍ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «لَيْسَ عَلَى خَائِنٍ وَلَا مُنْتَهِبٍ وَلَا مُخْتَلِسٍ قَطْعٌ». لَمْ يَسْمَعْهُ سُفْيَانُ مِنْ أَبِي الزُّبَيْرِ.

4974. It was narrated from Sufyân, from Abû Az-Zubair, from Jâbir that the Messenger of Allâh ﷺ said: "The hand of the traitor, robber and pilferer is not to be cut off." (*Ṣaḥîḥ*)

Sufyân did not hear it from Abû Az-Zubair.

تخريج: [صحيح] أخرجه الخطيب:٩/ ١٣٥ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٧٤٦١، وصححه ابن حبان، ح:١٥٠٣، وللحديث شواهد كثيرة.

٤٩٧٥ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ عَلَى خَائِنٍ وَلَا مُنْتَهِبٍ وَلَا مُخْتَلِسٍ قَطْعٌ». وَلَمْ يَسْمَعْهُ أَيْضًا ابْنُ جُرَيْجٍ مِنْ أَبِي الزُّبَيْرِ.

4975. It was narrated from Sufyân, from Ibn Juraij, from Abû Az-Zubair, that Jâbir said: "The Messenger of Allâh ﷺ said: 'The hand of the traitor, robber and pilferer is not to be cut off.'" (*Ṣaḥîḥ*)

Ibn Juraij also did not hear it from Abū Az-Zubair.

تخريج: [صحيح] أخرجه أبو داود، الحدود، باب القطع في الخلسة والخيانة، ح:٤٣٩١، ٤٣٩٣، والترمذي، الحدود، باب ماجاء في الخائن والمختلس والمنتهب، ح:١٤٤٨

وغيرهما من حديث ابن جريج به، وصرح بالسماع عند الدارمي: ٢/ ١٧٥ وغيره وتابعه المغيرة بن مسلم وغيره، وهو في الكبرى، ح: ٧٤٦٢، وصححه ابن حبان، ح: ١٥٠٢، ١٥٠٤ وغيره، وله علة غير قادحة * أبو الزبير تابعه عمرو بن دينار عند ابن حبان، ح: ١٥٠٢ وغيره .

٤٩٧٦ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ، قَالَ أَبُو الزُّبَيْرِ: عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ: «لَيْسَ عَلَى الْمُخْتَلِسِ قَطْعٌ».

4976. It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "The hand of the pilferer is not to be cut off." (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٧٤٦٥.

٤٩٧٧ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ عَنْ حَجَّاجٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: قَالَ أَبُو الزُّبَيْرِ: قَالَ جَابِرٌ: لَيْسَ عَلَى الْخَائِنِ قَطْعٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَى هٰذَا الْحَدِيثَ عَنِ ابْنِ جُرَيْجٍ عِيسَى بْنُ يُونُسَ وَالْفَضْلُ بْنُ مُوسَى وَابْنُ وَهْبٍ وَمُحَمَّدُ بْنُ رَبِيعَةَ وَمَخْلَدُ بْنُ يَزِيدَ وَسَلَمَةُ بْنُ سَعِيدٍ بَصْرِيٌّ ثِقَةٌ، - قَالَ ابْنُ أَبِي صَفْوَانَ: وَكَانَ خَيْرَ أَهْلِ زَمَانِهِ - فَلَمْ يَقُلْ أَحَدٌ مِنْهُمْ: حَدَّثَنِي أَبُو الزُّبَيْرِ، وَلَا أَحْسَبُهُ سَمِعَهُ مِنْ أَبِي الزُّبَيْرِ، وَاللّٰهُ أَعْلَمُ.

4977. It was narrated from Hajjâj from Ibn Juraij from Abû Az-Zubair, that Jâbir said: "The hand of the traitor is not to be cut off." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This *Hadîth* had been reported from Ibn Juraij by 'Îsa bin Yûnus, Al-Fadl bin Mûsâ, Ibn Wahb, Muhammad bin Rabî'ah, Makhlad bin Yazîd, and Salamah bin Sa'eed from Al-Basrah, who is trustworthy – and Ibn Abî Safwân said: "He was the best of the people of his time" – and not one of them said: "Abû Az-Zubair narrated to me" and I do not think that he heard it from Abû Az-Zubair. And Allâh knows best.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٧٤٦٥، ٧٤٦٦ .

٤٩٧٨ - أَخْبَرَنَا خَالِدُ بْنُ رَوْحٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا يَزِيدُ - يَعْنِي ابْنَ خَالِدِ بْنِ يَزِيدَ ابْنِ عَبْدِ اللهِ بْنِ مَوْهَبٍ - قَالَ: حَدَّثَنَا شَبَابَةُ عَنِ الْمُغِيرَةِ بْنِ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَيْسَ عَلَى مُخْتَلِسٍ وَلَا مُنْتَهِبٍ وَلَا خَائِنٍ قَطْعٌ».

4978. It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'The hand of the pilferer, robber and traitor is not to be cut off.'" (*Sahîh*)

تخريج: [صحيح] أخرجه البيهقي: ٨/ ٢٧٩ من حديث شبابة بن سوار به، وهو في الكبرى، ح: ٧٤٦٨.

٤٩٧٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ أَشْعَثَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: «لَيْسَ عَلَى خَائِنٍ قَطْعٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَشْعَثُ بْنُ سَوَّارٍ ضَعِيفٌ.

4979. It was narrated that Jâbir said: "The hand of the traitor is not to be cut off." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Ash'ath bin Sawwâr (one of its narrators) is weak.

تخريج: [صحيح] وهو في الكبرى، ح: ٧٤٦٩ * أبو خالد هو الأحمر.

(المعجم ١٤) - بَابُ قَطْعِ الرِّجْلِ مِنَ السَّارِقِ بَعْدَ الْيَدِ (التحفة ١١)

Chapter 14. Cutting Off The Thief's Foot After His Hand

٤٩٨٠ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْمَصَاحِفِيُّ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: أَخْبَرَنَا يُوسُفُ عَنِ الْحَارِثِ بْنِ حَاطِبٍ: أَنَّ رَسُولَ اللهِ ﷺ أُتِيَ بِلِصٍّ فَقَالَ: «اقْتُلُوهُ» فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّمَا سَرَقَ قَالَ: «اقْتُلُوهُ» قَالُوا: يَا رَسُولَ اللهِ! إِنَّمَا سَرَقَ قَالَ: «اقْطَعُوا يَدَهُ» قَالَ: ثُمَّ سَرَقَ فَقُطِعَتْ رِجْلُهُ، ثُمَّ سَرَقَ عَلَى عَهْدِ أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُ حَتَّى قُطِعَتْ قَوَائِمُهُ كُلُّهَا، ثُمَّ سَرَقَ أَيْضًا الْخَامِسَةَ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ: كَانَ رَسُولُ اللهِ ﷺ أَعْلَمَ بِهٰذَا حِينَ قَالَ: «اقْتُلُوهُ» ثُمَّ دَفَعَهُ إِلَى فِتْيَةٍ مِنْ قُرَيْشٍ لِيَقْتُلُوهُ، مِنْهُمْ عَبْدُ اللهِ بْنُ الزُّبَيْرِ وَكَانَ يُحِبُّ الْإِمَارَةَ فَقَالَ: أَمِّرُونِي عَلَيْكُمْ، فَأَمَّرُوهُ عَلَيْهِمْ، فَكَانَ إِذَا ضَرَبَ ضَرَبُوهُ حَتَّى قَتَلُوهُ.

4980. It was narrated from Al-Ḥârith bin Ḥâtib that a thief was brought to the Messenger of Allâh ﷺ and he said: "Kill him." They said: "O Messenger of Allâh, he only stole (something)." He said: "Kill him." They said: "O Messenger of Allâh, he only stole (something)." He said: "Cut off his hand." Then he stole again, and his foot was cut off. Then he stole at the time of Abû Bakr, until all his extremities had been cut off. Then he stole a fifth time, and Abû Bakr, may Allâh be pleased with him, said: "The Messenger of Allâh ﷺ knew better about him when he said, 'Kill him.'" Then he handed him over to some young men of Quraish to kill him, among whom was 'Abdullâh bin Az-Zubair who liked to be in a position of leadership. He said: "Put me in charge of them," so they put him in charge of them and when he struck him, they would strike him, until

they killed him. (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه البيهقي:٨/ ٢٧٢، ٢٧٣ من حديث حماد بن سلمة به، وقال: تابعه إسحاق الحنظلي عن النضر بن شميل، وهو في الكبرى، ح:٧٤٧٠ * يوسف هو ابن سعد، أبو يعقوب البصري الجمحي، والحارث صحابي صغير.

Comments:

'His foot was amputated': Since in the Glorious Qur'ân there is mention of the amputation of the hand of a thief only, some people do not subscribe to the view of the amputation of the foot. But the majority of the people of knowledge say that upon second theft, the left foot should be amputated. If he steals again, his left hand would be cut off, if he again steals, his right foot should be amputated. If he steals for the fifth time, he should be sent to jail.

Chapter 15. Cutting Off The Hands And Feet Of The Thief

(المعجم ١٥) - بَابُ قَطْعِ الْيَدَيْنِ وَالرِّجْلَيْنِ مِنَ السَّارِقِ (التحفة ١٢)

4981. It was narrated that Jâbir bin 'Abdullâh said: "A thief was brought to the Messenger of Allâh ﷺ and he said: 'Kill him.' They said: 'O Messenger of Allâh, he only stole.' He said: 'Cut off (his hand).' So his hand was cut off. Then he was brought a second time and he said: 'Kill him.' They said: 'O Messenger of Allâh, he only stole.' He said: 'Cut off (his foot).' So his foot was cut off. He was brought to him a third time and he said: 'Kill him.' They said: 'O Messenger of Allâh, he only stole.' He said: 'Cut off (his other hand).' Then he was brought to him a fourth time and he said: 'Kill him.' They said: 'O Messenger of Allâh, he only stole.' He said: 'Cut off (his other foot).' He was brought to him a fifth time and he said: 'Kill him.'" Jâbir said: "So we took him to an animal pen and attacked him. He lay down on his back then waved his arms and legs (in the air), and the camels ran away.

٤٩٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ قَالَ: حَدَّثَنَا جَدِّي قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ ثَابِتٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: جِيءَ بِسَارِقٍ إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: «اقْتُلُوهُ» فَقَالُوا: يَا رَسُولَ اللهِ إِنَّمَا سَرَقَ قَالَ: «اقْطَعُوهُ» فَقُطِعَ، ثُمَّ جِيءَ بِهِ الثَّانِيَةَ فَقَالَ: «اقْتُلُوهُ» فَقَالُوا: يَا رَسُولَ اللهِ! إِنَّمَا سَرَقَ. فقَالَ: «اقْطَعُوهُ» فَقُطِعَ، فَأُتِيَ بِهِ الثَّالِثَةَ فَقَالَ: «اقْتُلُوهُ» فقَالُوا: يَا رَسُولَ اللهِ! إنَّما سَرَقَ فَقَالَ: «اقْطَعُوهُ» ثُمَّ أُتِيَ بِهِ الرَّابِعَةَ فَقَالَ: «اقْتُلُوهُ» قَالُوا: يَا رَسُولَ اللهِ! إِنَّمَا سَرَقَ فقَالَ: «اقْطَعُوهُ» فَأُتِيَ بِهِ الْخَامِسَةَ قَالَ: «اقْتُلُوهُ» قَالَ جَابِرٌ: فَانْطَلَقْنَا بِهِ إِلَى مِرْبَدِ النَّعَمِ، وَحَمَلْنَاهُ، فَاسْتَلْقَى عَلَى ظَهْرِهِ ثُمَّ كَشَّرَ بِيَدَيْهِ وَرِجْلَيْهِ فَانْصَدَعَتِ الْإِبِلُ، ثُمَّ حَمَلُوا عَلَيْهِ الثَّانِيَةَ فَفَعَلَ مِثْلَ ذٰلِكَ، ثُمَّ حَمَلُوا عَلَيْهِ الثَّالِثَةَ

فَرَمَيْنَاهُ بِالْحِجَارَةِ فَقَتَلْنَاهُ، ثُمَّ أَلْقَيْنَاهُ فِي بِئْرٍ ثُمَّ رَمَيْنَا عَلَيْهِ بِالْحِجَارَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا حَدِيثٌ مُنْكَرٌ، وَمُصْعَبُ بْنُ ثَابِتٍ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

Then they attacked him a second time and he did the same thing, then they attacked him a third time, and we threw stones at him and killed him, then we threw him into a well and threw stones on top of him." (*Hasan*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This *Hadîth* is *Munkar*, Mus'ab bin Thâbit is not strong in *Hadîth*.

تخريج: [حسن] أخرجه أبو داود، الحدود، باب السارق يسرق مرارًا، ح:٤٤١٠ عن محمد ابن عبدالله بن عبيد الهلالي به، وهو في الكبرى، ح:٧٤٧١ * مصعب لين الحديث، وكان عابدًا (تقريب)، والحديث السابق شاهد له.

Comments:

Imâm An-Nasâ'î says that this narration is *Munkar*, meaning its transmitter, besides being weak, narrates contrary to the trustworthy transmitters.

(المعجم ١٦) - الْقَطْعُ فِي السَّفَرِ (التحفة ١٣)

Chapter 16. Cutting (The Thief's Hand Off) While Traveling

٤٩٨٢ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنِي بَقِيَّةُ قَالَ: حَدَّثَنِي نَافِعُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي حَيْوَةُ بْنُ شُرَيْحٍ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ قَالَ: سَمِعْتُ بُسْرَ بْنَ أَبِي أَرْطَاةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تُقْطَعُ الْأَيْدِي فِي السَّفَرِ».

4982. It was narrated that Junâdah bin Abî Umayyah said: "I heard Busr bin Abî Artâh say: 'I heard the Messenger of Allâh ﷺ say: Hands should not be cut off while traveling.'" (*Sahîh*)

تخريج: [صحيح] أخرجه أبوداود، الحدود، باب الرجل يسرق في الغزو أيقطع؟، ح:٤٤٠٨ من حديث حيوة بن شريح به، وهو في الكبرى، ح:٧٤٧٢، وقال الترمذي، ح:١٤٥٠ "(حسن) غريب"، وقال ابن معين "هذا إسناد شامي".

Comments:

'No amputation while traveling': The journey alluded to in this narration signifies war expedition. Absolute journey is not meant, because there is a report transmitted on the authority of Ubadah bin Sâmit to the effect: Establish *Al-Hudûd* while traveling or at home. (Ibn Mâjah No. 2540 and Musnad Ahmad 5:314) Moreover, there is no reason why the prescribed legal penalty should not be executed while traveling. As the Divine law is meant for

when one is settled and resides at home, in the same manner it is meant while one is on the move or traveling. Hence, only journey for war is meant here.

4983. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If a slave steals, then sell him, even for half price." (***Hasan***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: 'Umar bin Abî Salamah is not strong in *Hadîth*.

٤٩٨٣ - أَخْبَرَنَا الْحَسَنُ بْنُ مُدْرِكٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عُمَرَ - هُوَ ابْنُ أَبِي سَلَمَةَ - عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا سَرَقَ الْعَبْدُ فَبِعْهُ وَلَوْ بِنَشٍّ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عُمَرُ بْنُ أَبِي سَلَمَةَ لَيْسَ بِالْقَوِيِّ فِي الْحَدِيثِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الحدود، باب بيع المملوك إذا سرق، ح:٤٤١٢ من حديث أبي عوانة به، وهو في الكبرٰى، ح:٧٤٧٣ * عمر بن أبي سلمة وثقه أكثر أهل العلم، فحديثه حسن.

Chapter 17. Definition Of Puberty And The Age At Which The *Hadd* Punishment May Be Carried Out On A Man Or A Woman

(المعجم ١٧) - حَدُّ الْبُلُوغِ وَذِكْرُ السِّنِّ الَّذِي إِذَا بَلَغَهَا الرَّجُلُ وَالْمَرْأَةُ أُقِيمَ عَلَيْهِمَا الْحَدُّ (التحفة ١٤)

4984. It was narrated that 'Atiyyah said: "I was among the prisoners of Quraizah; we were examined, and whoever had grown (pubic) hair was killed, and whoever had not grown hair, he was allowed to live and was not killed." (***Sahîh***)

٤٩٨٤ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَطِيَّةَ أَنَّهُ أَخْبَرَهُ قَالَ: كُنْتُ فِي سَبْيِ قُرَيْظَةَ، وَكَانَ يُنْظَرُ فَمَنْ خَرَجَ شِعْرَتُهُ قُتِلَ، وَمَنْ لَمْ تَخْرُجْ اسْتُحْيِيَ وَلَمْ يُقْتَلْ.

تخريج: [صحيح] تقدم، ح:٣٤٦٠، وهو في الكبرٰى، ح:٧٤٧٤.

Comments:

'Examined': In other words, the difference between an adult and minor consists in the pubes, because no error of any kind or deception is possible therein; unlike age, in which there is possibility of one's falling into doubt. As far as the wet dream is concerned, it is more hidden than age. Hence, the real distinction is of the pubes.

Chapter 18. Hanging The Thief's Hand From His Neck

(المعجم ١٨) - تَعْلِيقُ يَدِ السَّارِقِ فِي عُنقِهِ (التحفة ١٥)

4985. It was narrated that Ibn Muḥairîz said: "I asked Faḍâlah bin 'Ubaid about hanging the hand (of the thief) from his neck, and he said: 'It is *Sunnah*. The Messenger of Allâh ﷺ cut off a thief's hand then hung it from his neck.'" (*Ḍa'îf*)

٤٩٨٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ أَبِي بَكْرِ بْنِ عَلِيٍّ، عَنِ الْحَجَّاجِ، عَنْ مَكْحُولٍ، عَنِ ابْنِ مُحَيْرِيزٍ قَالَ: سَأَلْتُ فَضَالَةَ بْنَ عُبَيْدٍ عَنْ تَعْلِيقِ يَدِ السَّارِقِ فِي عُنُقِهِ؟ قَالَ: سُنَّةٌ، قَطَعَ رَسُولُ اللهِ ﷺ يَدَ سَارِقٍ وَعَلَّقَ يَدَهُ فِي عُنُقِهِ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الحدود، باب: في السارق تعلق يده في عنقه، ح:٤٤١١ من حديث حجاج بن أرطاة به، وهو في الكبرى، ح:٧٤٧٥، وقال الترمذي، ح:١٤٤٧: "حسن غريب"، وانظر الحديث الآتي.

4986. It was narrated that 'Abdur-Raḥmân bin Muḥairîz said: "I said to Faḍâlah bin 'Ubaid: 'Do you think that hanging the hand from the thief's neck is *Sunnah*?' He said: 'Yes; a thief was brought to the Messenger of Allâh ﷺ and he cut off his hand and hung it from his neck.'" (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Al-Ḥajjâj bin Arṭâh is weak, his narrations are not used as proof.

٤٩٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ قَالَ: حَدَّثَنَا الْحَجَّاجُ عَنْ مَكْحُولٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مُحَيْرِيزٍ قَالَ: قُلْتُ لِفَضَالَةَ بْنِ عُبَيْدٍ: أَرَأَيْتَ تَعْلِيقَ الْيَدِ فِي عُنُقِ السَّارِقِ مِنَ السُّنَّةِ هُوَ؟ قَالَ: نَعَمْ، أُتِيَ رَسُولُ اللهِ ﷺ بِسَارِقٍ فَقَطَعَ يَدَهُ وَعَلَّقَهُ فِي عُنُقِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الْحَجَّاجُ بْنُ أَرْطَاةَ ضَعِيفٌ وَلَا يُحْتَجُّ بِحَدِيثِهِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرى، ح:٧٤٧٦.

4987. It was narrated from 'Abdur-Raḥmân bin 'Awf that the Messenger of Allâh ﷺ said: "The thief is not to be penalized (financially) if the *Hadd* punishment is carried out on him." (*Ḍa'îf*)

٤٩٨٧ - أَخْبَرَنِي عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا حَسَّانُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ يُونُسَ بْنِ يَزِيدَ قَالَ: سَمِعْتُ سَعْدَ بْنَ إِبْرَاهِيمَ يُحَدِّثُ عَنِ الْمِسْوَرِ

ابْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يُغَرَّمُ صَاحِبُ سَرِقَةٍ إِذَا أُقِيمَ عَلَيْهِ الْحَدُّ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا مُرْسَلٌ وَلَيْسَ بِثَابِتٍ.

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is *Mursal* and it is not confirmed.

تخريج: [إسناده ضعيف] أخرجه البيهقي:٨/ ٢٧٧ من حديث المفضل القتباني قاضي مصر به، وقال: "منقطع"، وهو في الكبرٰى، ح:٧٤٧٧ * المسور هو أخو سعد بن إبراهيم، ولم أجد من وثقه، وقال الذهبي: "لا يعرف حاله وحديثه منكر" (ميزان:٤/ ١١٣)، يونس هو الأيلي، وله لون آخر عند الطبري كما في الجوهر النقي:٨/ ٢٧٧.

Comments:

That means if he does not possess the stolen property, or if he has consumed it or has wasted it then that property shall not be recovered from him. This is because he has already received the punishment for his crime. But if he is found in possession of the stolen property or if it becomes known that he has concealed it here or there, then the property would be retrieved from him.



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Contents

47. The Book Of Faith And Its Signs

48.The Book Of Adornment, From *As-Sunan*48

The Book Of Adornment From *Al-Mujtaba*

49. The Book Of The Etiquette Of Judges

The Book Of Seeking Refuge With Allâh

51. The Book Of Drinks



In the Name of Allâh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

47. The Book Of Faith And Its Signs

(المعجم ٤٧) - كِتَابُ الإِيمَانِ وَشَرَائِعِهِ (التحفة ٣٠)

Comments:

Lexically the term *imân* is formed from (*Amuna*). And the term *Amuna* signifies to make free from fear. But generally this expression is used to mean to believe, to accept or to testify. In the Glorious Qur'ân and the *Hadîth* or the Traditions, the terms *Imân* and Islam are generally used synonymously. But sometimes distinction is made between them from lexical point of view. 'Say: You believe not (*lam tu'minū*), but say: We have submitted (*Aslamnā*)' (49:14). Here the term Islam stands for apparent obedience and *Imân* for the faith in the heart. According to the majority of the people of knowledge among Companions of the Prophet ﷺ and the followers, *Imân* is affirmation with the tongue, testification with heart and action by limbs of the body. Concisely, statement and action is called *Imân* (Faith), because attestation (*Tasdîq*) which translates into action is in reality the action of the heart. Likewise, according to the people of the Sunnah, *Imân* continues to increase or decrease due to various causes. The people of the Sunnah do not exclude anyone who testified to Islam from the fold of Islam due to their sin while the Mu'tazilah and the Khawarij do exclude them from Faith. The *Jahmiyyah* and the *Murjiah* do not reckon action as necessary. According to them, only testification is enough.

Chapter 1. Mentioning The Best Of Deeds

(المعجم ١) - ذِكْرُ أَفْضَلِ الأَعْمَالِ (التحفة ١)

4988 It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was asked: "Which deed is best?" "He said: Faith in Allâh and His Messenger." (*Sahîh*)

٤٩٨٨ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ ابْنُ شُعَيْبٍ مِنْ لَفْظِهِ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: «الْإِيمَانُ بِاللّٰهِ وَرَسُولِهِ».

تخريج: أخرجه البخاري، الإيمان، باب من قال: إن الإيمان هو العمل ... إلخ، ح:٢٦، ومسلم، الإيمان، باب بيان كون الإيمان بالله تعالى أفضل الأعمال، ح:٨٣ من حديث إبراهيم بن سعد به.

Comments:

This Faith is the root of action, without which the tree of Faith and Islam cannot be visualized at all; and without it no good action gives any benefit. When this Faith exists, one's entrance into Paradise is absolute, or after undergoing punishment. In this narration, Faith has been stipulated as action. This corroborates the statement that actions are part of Faith.

4989. It was narrated from 'Abdullâh bin Ḥubshî Al-Khath'amî that the Prophet ﷺ was asked: "Which deed is best?" He said: "Faith in which there is no doubt, *Jihâd* in which there is no *Ghulûl,*[1] and *Ḥajjatun Mabrûr.*"[2] (***Ḥasan***)

٤٩٨٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي سُلَيْمَانَ عَنْ عَلِيٍّ الْأَزْدِيِّ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ حُبْشِيٍّ الْخَثْعَمِيِّ: أَنَّ النَّبِيَّ ﷺ سُئِلَ أَيُّ الْأَعْمَالِ أَفْضَلُ؟ فَقَالَ: «إِيمَانٌ لَا شَكَّ فِيهِ، وَجِهَادٌ لَا غُلُولَ فِيهِ، وَحَجَّةٌ مَبْرُورَةٌ».

تخريج: [إسناده حسن] تقدم، ح:٢٥٢٧.

Comments:

1. So to speak, the real eminence resides in sincerity; in whatever thing it might be whether it is in striving in the way of Allâh, or in the acts of Pilgrimage.
2. In response to the question concerning the most meritorious act, various narrations have come. Reconciliation between them is: Allâh's Messenger ﷺ has responded in accordance with the conditions and keeping in view the questioner. In certain circumstances, some particular deed is supremely meritorious, in some other condition another! In the same manner, for one person, a particular deed is meritorious, for someone else, another.

Chapter 2. The Taste Of Faith

(المعجم ٢) - طَعْمُ الْإِيمَانِ (التحفة ٢)

4990. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'There are three things, whoever attains them will find therein the sweetness of faith: When Allâh, the Mighty and Sublime, and His Messenger are

٤٩٩٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ

[1] Goods pilfered from the spoils of war prior to them be presented to the commander for proper distribution.

[2] The accepted *Ḥajj*, or, the *Ḥajj* free of sin. This narration appeared in a more complete form under No. 2527.

dearer to him than all else; when he loves for the sake of Allâh and hates for the sake of Allâh; and when a huge fire be lit and he fall into it, than associate anything with Allâh.'" (*Saḥîḥ*)

الْإِيمَانِ وَطَعْمَهُ أَنْ يَكُونَ اللهُ عَزَّ وَجَلَّ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَأَنْ يُحِبَّ فِي اللهِ وَأَنْ يُبْغِضَ فِي اللهِ، وَأَنْ تُوقَدَ نَارٌ عَظِيمَةٌ فَيَقَعُ فِيهَا أَحَبَّ إِلَيْهِ مِنْ أَنْ يُشْرِكَ بِاللَّهِ شَيْئًا».

تخريج: [صحيح] أخرجه أحمد: ٣/ ٢٠٧، ٢٧٨ من حديث منصور به، وسنده حسن، وللحديث طرق كثيرة جدًا، انظر الحديث الآتي.

Comments:

When man's Faith deepens, he feels delight in the works of Faith, as common people feel delight in eating, drinking, and other pursuits of merrymaking. And he considers himself fortunate on account of his Faith. But this is a lofty station.

Chapter 3. The Sweetness Of Faith

(المعجم ٣) - حَلَاوَةُ الْإِيمَانِ (التحفة ٣)

4991. It was narrated that Qatâdah said: "I heard Anas bin Mâlik narrating that the Prophet ﷺ said: 'There are three things, whoever attains them will find therein the sweetness of faith: When he loves a person, and only loves him for the sake of Allâh; when Allâh and His Messenger are dearer to him than all else; and when he would prefer to be thrown into the fire rather to go back to the disbelief from which Allâh has saved him.'" (*Saḥîḥ*)

٤٩٩١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ مَنْ كُنَّ فِيهِ وَجَدَ حَلَاوَةَ الْإِيمَانِ، مَنْ أَحَبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ عَزَّ وَجَلَّ، وَمَنْ كَانَ اللهُ [عَزَّ وَجَلَّ] وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ كَانَ أَنْ يُقْذَفَ فِي النَّارِ أَحَبَّ إِلَيْهِ مِنْ أَنْ يَرْجِعَ إِلَى الْكُفْرِ بَعْدَ أَنْ أَنْقَذَهُ اللهُ مِنْهُ».

تخريج: أخرجه البخاري، الإيمان، باب من كره أن يعود في الكفر كما يكره ... إلخ، ح: ٢١، ومسلم، الإيمان، باب بيان خصال من اتصف بهن وجد حلاوة الإيمان، ح: ٤٣/ ٦٨ من حديث شعبة به.

Chapter 4. The Sweetness Of Islam

(المعجم ٤) - حَلَاوَةُ الْإِسْلَامِ (التحفة ٤)

4992. It was narrated from Anas that the Prophet ﷺ said: "There are three things, whoever attains

٤٩٩٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ عَنِ

them will find therein the sweetness of Islam: When Allâh and His Messenger are dearer to him than all else; when he loves a person and only loves him for the sake of Allâh; and when he would hate to go back to disbelief as much as he would hate to be thrown into the fire." (*Ṣaḥîḥ*)

النَّبِيِّ ﷺ قَالَ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ وَجَدَ بِهِنَّ حَلَاوَةَ الْإِسْلَامِ، مَنْ كَانَ اللهُ وَرَسُولُهُ أَحَبَّ إِلَيْهِ مِمَّا سِوَاهُمَا، وَمَنْ أَحَبَّ الْمَرْءَ لَا يُحِبُّهُ إِلَّا لِلَّهِ، وَمَنْ يَكْرَهُ أَنْ يَرْجِعَ إِلَى الْكُفْرِ كَمَا يَكْرَهُ أَنْ يُلْقَى فِي النَّارِ».

تخريج: [صحيح] * إسماعيل هو ابن جعفر، وللحديث شواهد، انظر الحديث السابق.

Comments:

It has preceded that Islam and *Imân* are often used for the same meaning. This narration also corroborates it. In the previous narrations, Faith was used, in this Tradition the same attributes have been mentioned as being the cause of the sweetness of Islam.

Chapter 5. Islam's Description

(المعجم ٥) - بَابُ نَعْتِ الإِسْلَامِ

(التحفة ٥)

4993. 'Abdullâh bin 'Umar said: "Umar bin Al-Khaṭṭâb told me: 'While we were with the Messenger of Allâh ﷺ one day, a man appeared before us whose clothes were exceedingly white and whose hair was exceedingly black. We could see no signs of travel on him, but none of us knew him. He came and sat before the Messenger of Allâh ﷺ, putting his knees against his, and placing his hands on his thighs, then he said: "O Muḥammad, tell me about Islam." He said: "It is to bear witness that there is none worthy of worship except Allâh and that Muḥammad is the Messenger of Allâh, to establish the *Ṣalâh*, to give *Zakâh*, to fast Ramaḍân, and to perform *Ḥajj* to the House if you are able to

٤٩٩٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا كَهْمَسُ ابْنُ الْحَسَنِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمُرَ أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ، حَتَّى جَلَسَ إِلَى رَسُولِ اللهِ ﷺ، فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَخِذَيْهِ، ثُمَّ قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي عَنِ الْإِسْلَامِ؟ قَالَ: «أَنْ تَشْهَدَ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَحُجَّ الْبَيْتَ

bear the journey." He said: "You have spoken the truth." And we were amazed by his asking him, and then saying, "You have spoken the truth". Then he said: "Tell me about Faith." He said: "It is to believe in Allâh, His Angels, His Books, His Messengers, the Last Day, and in the Divine Decree, its good and its bad." He said: "You have spoken the truth." He said: "Tell me about *Al-Ihsân*." He said: "It is to worship Allâh as if you can see Him, for although you cannot see Him, He can see you." He said: "Tell me about the Hour." He said: "The one who is asked about it does not know more about it than the one who is asking." He said: "Then tell me about its signs." He said: "When a slave woman gives birth to her mistress, when you see the barefoot, naked, destitute shepherds competing in making tall buildings."' 'Umar said: 'Three (days) passed, then the Messenger of Allâh ﷺ said to me: "O 'Umar, do you know who the questioner was?" I said: "Allâh and His Messenger know best." He said: "That was Jibrîl, peace be upon him, who came to you to teach you your religion." (*Sahîh*)

إِنِ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا» قَالَ: صَدَقْتَ، فَعَجِبْنَا إِلَيْهِ يَسْأَلُهُ وَيُصَدِّقُهُ، ثُمَّ قَالَ: أَخْبِرْنِي عَنِ الْإِيمَانِ؟ قَالَ: «أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَالْقَدَرِ كُلِّهِ خَيْرِهِ وَشَرِّهِ» قَالَ: صَدَقْتَ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ؟ قَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ بِهَا مِنَ السَّائِلِ» قَالَ: فَأَخْبِرْنِي عَنْ [أَمَارَاتِهَا]؟ قَالَ: «أَنْ تَلِدَ الْأَمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْحُفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ» قَالَ عُمَرُ: فَلَبِثْتُ ثَلَاثًا ثُمَّ قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عُمَرُ! هَلْ تَدْرِي مَنِ السَّائِلُ؟» قُلْتُ: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «فَإِنَّهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ أَتَاكُمْ لِيُعَلِّمَكُمْ أَمْرَ دِينِكُمْ».

تخريج: أخرجه مسلم، الإيمان، باب بيان الإيمان والإسلام والإحسان ووجوب الإيمان . . . إلخ، ح:٨/ ١ من حديث كهمس به.

Comments:

1. 'A man appeared before us': means he was not seen coming from a distance. We saw him close by. Moreover, from his hair and attire, one could presume that he had emerged from his house, having taken a fresh bath. But no one recognized him either. So to say, he looked like a wayfarer.

2. 'He sat': means he sat down before the Prophet ﷺ as disciples sit before their mentors, folding his legs at the knees.
3. 'We were amazed': because one's asking is the evidence that one is unaware of that thing, but if he affirms or bears witness to it, it assuredly reveals he is learned or erudite. In actuality, he maintained vagueness in all his affairs which caused amazement.
4. 'Does not know more' means I do not possess more knowledge concerning the Day of Judgment than you, or the one being asked does not know more than the one who is asking about the Day of Judgment. The meaning is no one knows about the time of the appearance of the Day of Judgment.

Chapter 6. Description Of Faith And Islam

(المعجم ٦) - صِفَةُ الإِيمَانِ وَالإِسْلَامِ
(التحفة ٦)

4994. It was narrated that Abû Hurairah and Abû Dharr said: "The Messenger of Allâh ﷺ would sit among his Companions and if a stranger came, he would not know which of them was he (the Prophet ﷺ) until he asked. So we suggested to the Messenger of Allâh ﷺ that we should make a dais for him so that any stranger would know him if he came to him. So we built for him a bench made of clay on which he used to sit. (One day) we were sitting and the Messenger of Allâh ﷺ was sitting in his spot, when a man came along who was the most handsome and good-smelling of all people, and it was as if no dirt had ever touched his garments. He came near the edge of the rug and greeted him, saying: 'Peace be upon you, O Muḥammad!' He returned the greeting, and he said: 'Shall I come closer, O Muḥammad?' He came a little closer, and he kept telling him to come closer, until he put his hands

٤٩٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي ذَرٍّ قَالَا: كَانَ رَسُولُ اللهِ ﷺ يَجْلِسُ بَيْنَ ظَهْرَانَيْ أَصْحَابِهِ، فَيَجِيءُ الْغَرِيبُ فَلَا يَدْرِي أَيُّهُمْ هُوَ حَتَّى يَسْأَلَ، فَطَلَبْنَا إِلَى رَسُولِ اللهِ ﷺ أَنْ نَجْعَلَ لَهُ مَجْلِسًا يَعْرِفُهُ الْغَرِيبُ إِذَا أَتَاهُ، فَبَنَيْنَا لَهُ دُكَّانًا مِنْ طِينٍ كَانَ يَجْلِسُ عَلَيْهِ، وَإِنَّا لَجُلُوسٌ وَرَسُولُ اللهِ ﷺ فِي مَجْلِسِهِ، إِذْ أَقْبَلَ رَجُلٌ أَحْسَنُ النَّاسِ وَجْهًا، وَأَطْيَبُ النَّاسِ رِيحًا، كَأَنَّ ثِيَابَهُ لَمْ يَمَسَّهَا دَنَسٌ، حَتَّى سَلَّمَ فِي طَرَفِ الْبِسَاطِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ! فَرَدَّ عَلَيْهِ السَّلَامَ قَالَ: أَدْنُو يَا مُحَمَّدُ! قَالَ: ادْنُهْ، فَمَا زَالَ يَقُولُ: أَدْنُو مِرَارًا، وَيَقُولُ لَهُ: ادْنُ حَتَّى وَضَعَ يَدَهُ عَلَى رُكْبَتَيْ رَسُولِ اللهِ ﷺ، قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي مَا الْإِسْلَامُ؟ قَالَ: «الْإِسْلَامُ أَنْ تَعْبُدَ اللهَ وَلَا تُشْرِكَ بِهِ شَيْئًا، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَحُجَّ الْبَيْتَ،

on the knees of the Messenger of Allâh ﷺ. He said: 'O Muhammad, tell me, what is Islam?' He said: 'Islam means to worship Allâh and not associate anything with Him; to establish *Salâh*, to pay *Zakâh*, to perform *Hajj* to the House, and to fast Ramadân.' He said: 'If I do that, will I have submitted (be a Muslim)?' He said: 'Yes.' He said: 'You have spoken the truth.' When we heard the man say, 'You have spoken the truth,' we found it odd. He said: 'O Muhammad, tell me, what is faith?' He said: 'To believe in Allâh, His Angels, the Book, the Prophets, and to believe in the Divine Decree.' He said: 'If I do that, will I have believed?' The Messenger of Allâh ﷺ said: 'Yes.' He said: 'You have spoken the truth.' He said: 'O Muhammad, tell me, what is *Al-Ihsân*?' He said: 'To worship Allâh as if you can see Him, for although you cannot see Him, He can see you.' He said: 'You have spoken the truth.' He said: 'O Muhammad, tell me about the Hour.' He lowered his head and did not answer. Then he repeated the question, and he did not answer. Then he repeated the question (a third time) and he did not answer. Then he raised his head and said: 'The one who is being asked does not know more than the one who is asking. But it has signs, by which it may be known. When you see the herdsmen competing in building

وَتَصُومَ رَمَضَانَ». قَالَ: إِذَا فَعَلْتُ ذٰلِكَ فَقَدْ أَسْلَمْتُ؟ قَالَ: «نَعَمْ». قَالَ: صَدَقْتَ. فَلَمَّا سَمِعْنَا قَوْلَ الرَّجُلِ صَدَقْتَ أَنْكَرْنَاهُ قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي مَا الْإِيمَانُ؟ قَالَ: «الْإِيمَانُ بِاللهِ، وَمَلَائِكَتِهِ، وَالْكِتَابِ، وَالنَّبِيِّينَ، وَتُؤْمِنُ بِالْقَدَرِ» قَالَ: فَإِذَا فَعَلْتُ ذٰلِكَ فَقَدْ آمَنْتُ؟ قَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ» قَالَ: صَدَقْتَ قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي مَا الْإِحْسَانُ؟ قَالَ: «أَنْ تَعْبُدَ اللهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ» قَالَ: صَدَقْتَ. قَالَ: يَا مُحَمَّدُ! أَخْبِرْنِي مَتَى السَّاعَةُ؟ قَالَ: فَنَكَسَ فَلَمْ يُجِبْهُ شَيْئًا، ثُمَّ أَعَادَ فَلَمْ يُجِبْهُ شَيْئًا، ثُمَّ أَعَادَ فَلَمْ يُجِبْهُ شَيْئًا، وَرَفَعَ رَأْسَهُ فَقَالَ: «مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، وَلَكِنْ لَهَا عَلَامَاتٌ تُعْرَفُ بِهَا، إِذَا رَأَيْتَ الرِّعَاءَ الْبُهْمَ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، وَرَأَيْتَ الْحُفَاةَ الْعُرَاةَ مُلُوكَ الْأَرْضِ، وَرَأَيْتَ الْمَرْأَةَ تَلِدُ رَبَّهَا، خَمْسٌ لَا يَعْلَمُهَا إِلَّا اللهُ ﴿إِنَّ ٱللَّهَ عِندَهُۥ عِلْمُ ٱلسَّاعَةِ﴾ إِلَى قَوْلِهِ ﴿إِنَّ ٱللَّهَ عَلِيمٌ خَبِيرٌ﴾ [لقمان: ٣٤]» ثُمَّ قَالَ: «لَا وَالَّذِي بَعَثَ مُحَمَّدًا بِالْحَقِّ! هُدًى وَبَشِيرًا، مَا كُنْتُ بِأَعْلَمَ بِهِ مِنْ رَجُلٍ مِنْكُمْ، وَإِنَّهُ لَجِبْرِيلُ عَلَيْهِ السَّلَامُ نَزَلَ فِي صُورَةِ دِحْيَةَ الْكَلْبِيِّ».

tall buildings, when you see the barefoot and naked ruling the Earth, when you see a woman giving birth to her mistress. Five things which no one knows except Allâh. Verily, Allâh, with Him (alone) is the knowledge of the Hour up to His saying: 'Verily, Allâh is All-Knower, All-Aware (of things).'[1] Then he said: 'No, by the One who sent Muḥammad with the truth, with guidance and glad tidings, I did not know him more than any man among you. That was Jibrîl, peace be upon you, who came down in the form of *Diḥyah Al-Kalbî*.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أبو داود، السنة، باب: في القدر، ح:٤٦٩٨ من حديث جرير بن عبدالحميد به، وأصله في صحيح مسلم، الإيمان، باب الإيمان، ماهو؟ وبيان خصاله، وغيره * أبو فروة هو الهمداني: عروة بن الحارث.

Comments:

'Placed his hands on the Prophet's ﷺ knees': He touched the knees of the Prophet ﷺ out of respect, and there is no harm in it.

Chapter 7. Interpreting The Saying Of Allâh, The Mighty And Sublime: "The Bedouins Say: We Believe, Say: You Believe Not, But You Only Say: 'We Have Surrendered (In Islam)'"[2]

(المعجم ٧) - **تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ:** ﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا قُل لَّمْ تُؤْمِنُوا۟ وَلَٰكِن قُولُوٓا۟ أَسْلَمْنَا﴾ [الحجرات: ١٤] (التحفة ٧)

4995. It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that his father said: "The Prophet ﷺ gave a share (of some spoils of war) to some men and not to others. Sa'd said: 'O Messenger of Allâh, you gave to so-and-so and so-and-so, but

٤٩٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَمَّدٌ - وَهُوَ ابْنُ ثَوْرٍ - قَالَ مَعْمَرٌ: وَأَخْبَرَنِي الزُّهْرِيُّ عَنْ عَامِرِ بْنِ سَعْدِ ابْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: أَعْطَى النَّبِيُّ ﷺ رِجَالًا وَلَمْ يُعْطِ رَجُلًا مِنْهُمْ شَيْئًا، قَالَ

[1] *Luqmân* 31:34.
[2] *Al-Ḥujurât* 49:14.

you did not give anything to so-and-so, and he is a believer.' The Prophet ﷺ said: 'Or a Muslim,' until Sa'd had repeated it three times, and the Prophet ﷺ said: 'Or a Muslim,' three times. Then the Prophet ﷺ said: 'I give to some men, and leave those who are dearer to me, without giving them anything, lest (the former) be thrown into Hell on their faces.'" (*Sahîh*)

سَعْدٌ: يَا رَسُولَ اللهِ! أَعْطَيْتَ فُلَانًا وَفُلَانًا وَلَمْ تُعْطِ فُلَانًا شَيْئًا وَهُوَ مُؤْمِنٌ، فَقَالَ النَّبِيُّ ﷺ: «أَوْ مُسْلِمٌ» حَتَّى أَعَادَهَا سَعْدٌ ثَلَاثًا وَالنَّبِيُّ ﷺ يَقُولُ: «أَوْ مُسْلِمٌ» ثُمَّ قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأُعْطِي رِجَالًا وَأَدَعُ مَنْ هُوَ أَحَبُّ إِلَيَّ مِنْهُمْ لَا أُعْطِيهِ شَيْئًا، مَخَافَةَ أَنْ يُكَبُّوا فِي النَّارِ عَلَى وُجُوهِهِمْ».

تخريج: أخرجه البخاري، الإيمان، باب: إذا لم يكن الإسلام على الحقيقة ... إلخ، ح:٢٧ من حديث معمر، ومسلم، الإيمان، باب تألف قلب من يخاف على إيمانه لضعفه ... إلخ، ح:١٥٠ من حديث الزهري به.

4996. It was narrated from Sa'd that the Messenger of Allâh ﷺ distributed (some spoils of war) and gave to some people but withheld from others. I said: "O Messenger of Allâh, you gave to so-and-so and so-and-so, and you withheld from so-and-so, who is a believer." He said: "Do not say 'a believer,' say 'a Muslim.'" Ibn Shihâb (one of the narrators) said: The Bedouins say: "We believe".[1] (*Sahîh*)

٤٩٩٦ - **أَخْبَرَنَا** عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: حَدَّثَنَا سَلَّامُ بْنُ أَبِي مُطِيعٍ قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ سَعْدٍ: أَنَّ رَسُولَ اللهِ ﷺ قَسَمَ قَسْمًا فَأَعْطَى نَاسًا وَمَنَعَ آخَرِينَ، فَقُلْتُ: يَا رَسُولَ اللهِ! أَعْطَيْتَ فُلَانًا وَفُلَانًا وَمَنَعْتَ فُلَانًا وَهُوَ مُؤْمِنٌ قَالَ: «لَا تَقُلْ مُؤْمِنٌ، وَقُلْ مُسْلِمٌ». قَالَ ابْنُ شِهَابٍ: ﴿قَالَتِ ٱلْأَعْرَابُ ءَامَنَّا﴾.

تخريج: [صحيح] انظر الحديث السابق.

4997. It was narrated from Bishr bin Suhaim that the Prophet ﷺ commanded him to call out on the days of *At-Tashrîq*[2] that no one would enter Paradise except a believer, and that these were the days of eating and drinking. (*Sahîh*)

٤٩٩٧ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ بِشْرِ بْنِ سُحَيْمٍ: أَنَّ النَّبِيَّ ﷺ أَمَرَهُ أَنْ يُنَادِيَ أَيَّامَ التَّشْرِيقِ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ وَهِيَ أَيَّامُ أَكْلٍ وَشُرْبٍ.

[1] *Al-Hujurât* 49:14.

[2] Referring to the three days following *'Eîd Al-Adha*.

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/ ٣٣٥ من حديث حماد بن زيد به، وصححه ابن خزيمة، ح: ٢٩٦٠، والبوصيري، * عمرو هو ابن دينار.

Comments:

1. '*Ayyâm At-Tashrîq*': The eleventh, twelfth, and thirteenth days of the month of Dhul Hijjah are called *Ayyâm At-Tashrîq*, the Days of *Tashriq*. This announcement was made on the occasion of the Farewell Pilgrimage. These days are called the Days of *Tashrîq* because on those days, they used to cut the meat of their sacrificial animals into strips and dry them in the sun. Pieces of jerked meat (*Qadid*) are also called *Sharâiq*.
2. 'Except a believer': means one whose Faith has passed beyond his tongue. He only is entitled to enter into Paradise, while a sinful believer would enter Paradise in the end. A disbeliever, however, would never be able to enter Paradise.

Chapter 8. Description Of The Believer

(المعجم ٨) - صِفَةُ الْمُؤْمِنِ (التحفة ٨)

4998. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Muslim is the one from whose tongue and hand the people are safe, and the believer is the one from whom the people's lives and wealth are safe." (*Ṣaḥîḥ*)

٤٩٩٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «الْمُسْلِمُ مَنْ سَلِمَ النَّاسُ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُؤْمِنُ مَنْ أَمِنَهُ النَّاسُ عَلَى دِمَائِهِمْ وَأَمْوَالِهِمْ».

تخريج: [صحيح] أخرجه الترمذي، الإيمان، باب ما جاء في أن "المسلم من سلم المسلمون من لسانه ويده"، ح: ٢٦٢٧ عن قتيبة به، وقال: "حسن صحيح"، وللحديث شواهد كثيرة.

Comments:

This means the Faith brings better behavior. Because not every person that you feel safe from this, do you trust with that.

Chapter 9. Description Of The Muslim

(المعجم ٩) - صِفَةُ الْمُسْلِمِ (التحفة ٩)

4999. It was narrated that 'Abdullâh bin 'Amr said: "I heard the Messenger of Allâh ﷺ say: 'The Muslim is the one from whose tongue and hand the Muslims are safe, and the *Muhâjir* is the one who forsakes (*Hajara*) that which Allâh has forbidden to him." (*Ṣaḥîḥ*)

٤٩٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ، عَنْ عَامِرٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللهُ عَنْهُ».

تخريج: أخرجه البخاري، الإيمان، باب: المسلم من سلم المسلمون من لسانه ويده، ح:١٠ من حديث إسماعيل بن أبي خالد به * عامر هو الشعبي، وعبدالله هو ابن عمرو بن العاص.

Comments:

'Muhâjir (emigrant)': If someone abandons one's home but does not abandon disobedience to Allâh, Most High, his emigration is incomplete.

4500. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'Whoever prays as we pray, turns to face the same *Qiblah* as us and eats our slaughtered animals, that is a Muslim.'" (*Sahîh*)

٤٥٠٠ - أَخْبَرَنَا حَفْصُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ مَنْصُورِ بْنِ سَعْدٍ، عَنْ مَيْمُونِ بْنِ سِيَاهٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَلَّى صَلَاتَنَا، وَاسْتَقْبَلَ قِبْلَتَنَا، وَأَكَلَ ذَبِيحَتَنَا، فَذٰلِكُمُ الْمُسْلِمُ».

تخريج: أخرجه البخاري، الصلاة، باب فضل استقبال القبلة، ح:٣٩١ من حديث عبدالرحمٰن ابن مهدي به.

Comments:

These are the apparent attributes of a Muslim. After the observance of the two testifications, from among the worships, only the ritual prayer is such a worship that could become a symbol or hallmark of Islam, because fasting is a hidden thing. *Zakah* is not obligatory upon each and every person. The Pilgrimage is performed once in a lifetime and required upon those who can bear it.

Chapter 10. A Man Being Good In His Islam

(المعجم ١٠) - حُسْنِ إِسْلَامِ الْمَرْءِ (التحفة ١٠)

5001. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'If a person accepts Islam, such that his Islam is good, Allâh will decree reward for every good deed that he did before, and every bad deed that he did before will be erased. Then after that will come the reckoning; each good deed will be rewarded ten times up to seven hundred times. And each bad deed will be recorded as it is, unless Allâh, the Mighty and

٥٠٠١ - أَخْبَرَنَا أَحْمَدُ بْنُ الْمُعَلَّى بْنِ يَزِيدَ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا أَسْلَمَ الْعَبْدُ فَحَسُنَ إِسْلَامُهُ، كَتَبَ اللهُ لَهُ كُلَّ حَسَنَةٍ كَانَ أَزْلَفَهَا وَمُحِيَتْ عَنْهُ كُلُّ سَيِّئَةٍ كَانَ أَزْلَفَهَا، ثُمَّ كَانَ بَعْدَ ذٰلِكَ الْقِصَاصُ، الْحَسَنَةُ بِعَشْرَةِ أَمْثَالِهَا إِلَى سَبْعِمِائَةِ ضِعْفٍ، وَالسَّيِّئَةُ

Sublime, forgives it.'" (*Ṣaḥîḥ*)

بِمِثْلِهَا إِلَّا أَنْ يَتَجَاوَزَ اللهُ عَزَّ وَجَلَّ عَنْهَا».

تخريج: أخرجه البخاري، الإيمان، باب حسن إسلام المرء، ح: ٤١ من حديث مالك به تعليقًا.

Comments:

'When someone becomes a good Muslim' means his heart also harmonizes with his tongue, and his Islam passes beyond his tongue and descends into his heart and reaches all his bodily organs and limbs. He neither remains a hypocrite nor a transgressor.

Chapter 11. Whose Islam Is Most Virtuous?

(المعجم ١١) - أَيُّ الإِسْلَامِ أَفْضَلُ (التحفة ١١)

5002. It was narrated that Abû Mûsâ said: "I said: 'O Messenger of Allâh, whose Islam is most virtuous?' He said: 'The one from whose tongue and hand the Muslims are safe.'" (*Ṣaḥîḥ*)

٥٠٠٢ - أَخْبَرَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ عَنْ أَبِيهِ قَالَ: حَدَّثَنَا أَبُو بُرْدَةَ - وَهُوَ بُرَيْدُ بْنُ عَبْدِ اللهِ بْنِ أَبِي بُرْدَةَ - عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! أَيُّ الْإِسْلَامِ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ».

تخريج: أخرجه البخاري، الإيمان، باب: أي الإسلام أفضل؟، ح: ١١، ومسلم، الإيمان، باب بيان تفاضل الإسلام وأي أموره أفضل؟، ح: ٤٢ عن سعيد بن يحيى به.

Comments:

In this chapter, the objective of the author (May Allâh be pleased with him) is to demonstrate that all Muslims are not equal in Islam and Faith. Rather the Islam and Faith of some happen to be deep, of some shallow. And this deficiency and fullness occur from the angle of deeds as well as from the angle of the inner state of the heart.

Chapter 12. Which (Quality) Of Islam Is Best?

(المعجم ١٢) - أَيُّ الإِسْلَامِ خَيْرٌ (التحفة ١٢)

5003. It was narrated from 'Abdullâh bin 'Amr that a man asked the Messenger of Allâh ﷺ: "What quality of Islam is best?" He said: "To feed (the poor) and to say the *Salâm* to whomever one knows and whomever one does not know." (*Ṣaḥîḥ*)

٥٠٠٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ رَجُلًا سَأَلَ رَسُولَ اللهِ ﷺ أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ».

تخريج: أخرجه البخاري، الإيمان، باب: إفشاء السلام من الإسلام، ح:٢٨، ومسلم، الإيمان، باب بيان تفاضل الإسلام وأي أموره أفضل؟، ح:٣٩ عن قتيبة به.

Comments:

In response to the question of the most meritorious deed, different narrations have come. This difference is from the dimension of different individuals and circumstances. It would, therefore, not be considered contradiction. (For details, please turn to *Ḥadîth* 4989)

Chapter 13. On How Many (Pillars) Is Islam Built?

(المعجم ١٣) - **عَلَى كَمْ بُنِيَ الإِسْلَامُ** (التحفة ١٣)

5004. It was narrated from Ibn 'Umar that a man said to him: "Why don't you go out and fight?" He said: "I heard the Messenger of Allâh ﷺ say: 'Islam is built on five (pillars): Testimony that there is none worthy of worship except Allâh, establishing *Ṣalâh*, giving *Zakâh*, *Ḥajj*, and fasting Ramaḍân.'" (*Ṣaḥîḥ*)

٥٠٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى - يَعْنِي ابْنَ عِمْرَانَ - عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ عِكْرِمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا قَالَ لَهُ: أَلَا تَغْزُو قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصِيَامِ رَمَضَانَ».

تخريج: أخرجه البخاري، الإيمان، باب: دعائوكم إيمانكم لقوله تعالى: ﴿قل ما يعبؤا بكم ربي لولا دعاؤكم﴾، ح:٨، ومسلم، الإيمان، باب بيان أركان الإسلام ودعائمه العظام، ح:١٦/ ٢٢ من حديث حنظلة به.

Comments:

Ibn 'Umar cited this narration in his reply, because he considered the fighting at that time to be a *fitnah*, rather than *Jihād*. See Nos. 4513 and 4514 of *Al-Bukhārī*

Chapter 14. Pledging To Follow Islam

(المعجم ١٤) - **بَابُ الْبَيْعَةِ عَلَى الإِسْلَامِ** (التحفة ١٤)

5005. It was narrated that 'Ubâdah bin Âṣ-Ṣâmit said: "We were with the Prophet ﷺ in a gathering and he said: 'Give me your pledge that you will not associate anything with Allâh, you will not steal and you will not have unlawful sexual relations' – and then he recited the Verse to

٥٠٠٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كُنَّا عِنْدَ النَّبِيِّ ﷺ فِي مَجْلِسٍ فَقَالَ: «تُبَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا»،

قَرَأَ عَلَيْهِمُ الْآيَةَ «فَمَنْ وَفَّى مِنْكُمْ فَأَجْرُهُ عَلَى اللهِ، وَمَنْ أَصَابَ مِنْ ذٰلِكَ شَيْئًا فَسَتَرَهُ اللهُ عَزَّ وَجَلَّ، فَهُوَ إِلَى اللهِ، إِنْ شَاءَ عَذَّبَهُ وَإِنْ شَاءَ غَفَرَ لَهُ».

them. 'Whoever among you fulfills this pledge, his reward will be with Allâh, and whoever commits any of those actions and Allâh, the Mighty and Sublime, conceals him, it is up to Allâh: If He wills, He will punish him, and if He wills, He will forgive him." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤١٦٦.

Comments:

This narration has preceded, see No. 4166.

(المعجم ١٥) - بَابٌ: عَلَى مَا يُقَاتَلُ النَّاسُ (التحفة ١٥)

Chapter 15. For What Are The People To Be Fought

٥٠٠٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمِ بْنِ نُعَيْمٍ قَالَ: أَخْبَرَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَإِذَا شَهِدُوا أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، وَاسْتَقْبَلُوا قِبْلَتَنَا وَأَكَلُوا ذَبِيحَتَنَا، وَصَلَّوا صَلَاتَنَا، فَقَدْ حَرُمَتْ عَلَيْنَا دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، لَهُمْ مَا لِلْمُسْلِمِينَ وَعَلَيْهِمْ مَا عَلَيْهِمْ».

5006. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "I have been commanded to fight the people until they bear witness that there is none worthy of worship except Allâh and that Muḥammad is the Messenger of Allâh. If they bear witness that there is none worthy of worship except Allâh and that Muḥammad is the Messenger of Allâh, they turn to face the same *Qiblah* as us, they eat our slaughtered animals, and they pray as we pray; then their blood and their wealth are forbidden to us, except for a right that is due, and they have the same rights and duties as the Muslims." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٣٩٧٢.

Chapter 16. Mentioning The Branches Of Faith

(المعجم ١٦) - **بَابُ ذِكْرِ شُعَبِ الإِيمَانِ** (التحفة ١٦)

5007. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Faith has seventy odd branches and modesty (*Al-Ḥaya'*) is a branch of faith." (***Ṣaḥîḥ***)

٥٠٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ - وَهُوَ ابْنُ بِلَالٍ - عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، وَالْحَيَاءُ شُعْبَةٌ مِنَ الإِيمَانِ».

تخريج: أخرجه البخاري، الإيمان، باب أمور الإيمان ... إلخ، ح:٩، ومسلم، الإيمان، باب بيان عدد شعب الإيمان وأفضلها وأدناها ... إلخ، ح:٣٥ من حديث أبي عامر العقدي به.

Comments:

Faith has been compared to the branches of a tree, *Iḥsān* to its fruits in the *Ḥadīth* of Jibrīl, and Islām to its trunk in numerous narrations.

5008. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Faith has seventy-odd branches, the most virtuous of which is *Lâ ilâha illallâh* (there is none worthy of worship except Allâh) and the least of which is removing something harmful from the road. And modesty (*Al-Ḥayâ'*) is a branch of faith.'" (***Ṣaḥîḥ***)

٥٠٠٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ قَالَ: وحَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُهَيْلٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْإِيمَانُ بِضْعٌ وَسَبْعُونَ شُعْبَةً، أَفْضَلُهَا لَا إِلٰهَ إِلَّا اللهُ، وَأَوْضَعُهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

This narration mentions something required in every case — saying *Lā ilāha illallāh*, and something that is recommended at the least — removing something harmful. This proves that all of the orders and recommendations and all of the prohibitions and censured matters when abided by, such practices are included in Faith.

5009. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Modesty (*Al-Ḥayâ'*) is a branch of Faith." (***Ṣaḥîḥ***)

٥٠٠٩ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ بْنِ عَرَبِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - عَنِ ابْنِ عَجْلَانَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنْ

أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَيَاءُ شُعْبَةٌ مِنَ الْإِيمَانِ».

تخريج: [صحيح] انظر الحديثين السابقين.

Comments:

Al-Haya, or modesty, is that trait which prevents man from committing evil things and deeds, so that one may not be disgraced. Even when it is not intended to, modesty wards off bad behavior; hence, all of it is good.

Chapter 17. Variation In People's Level Of Faith

(المعجم ١٧) - تَفَاضُلِ أَهْلِ الإِيمَانِ (التحفة ١٧)

5010. It was narrated from 'Amr bin Shurahbîl, that one of the Companions of the Prophet ﷺ said: "The Messenger of Allâh ﷺ said: 'Ammâr's heart overflows with Faith.'" (***Hasan***)

٥٠١٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ وَعَمْرُو بْنُ عَلِيٍّ عَنْ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي عَمَّارٍ، عَنْ عَمْرِو بْنِ شُرَحْبِيلَ، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مُلِيءَ عَمَّارٌ إِيمَانًا إِلَى مُشَاشِهِ».

تخريج: [حسن] أخرجه الحاكم: ٣/ ٣٩٢، ٣٩٣ من حديث عبدالرحمٰن بن مهدي به * أبو عمار هو عريب بن حميد الهمداني، وللحديث شواهد عند ابن ماجه، ح: ١٤٧، والبزار (كشف الأستار: ٣/ ٢٥١، ٢٥٢) وغيرهما.

Comments:

Because in Faith all people are not similar, therefore, their grade and rank is not identical. The purpose of the chapter is to underline that Faith is likely to increase or decrease.

5011. Abû Sa'eed said: "I heard the Messenger of Allâh ﷺ say: 'Whoever among you sees an evil, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart – and that is the weakest of Faith.'" (***Sahîh***)

٥٠١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَعِيدٍ: سَمِعْتُ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ رَأَى مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذٰلِكَ أَضْعَفُ الْإِيمَانِ».

تخريج: أخرجه مسلم، الإيمان، باب بيان كون النهي عن المنكر من الإيمان ... إلخ، ح: ٤٩ من حديث سفيان الثوري به.

Comments:

1. 'Should change it with his hand' meaning if he has the authority, the power, and the ability, as indicated because the average person is not allowed to take the law in his own hand; it would otherwise give birth to anarchy. The implementation of the prescribed legal punishments is also the responsibility of the government. Individuals may not implement them, nor are they commissioned or charged with carrying it out. That is why Allâh's Messenger ﷺ stipulated the condition of ability.
2. 'Then with his tongue': This is everyone's responsibility when capable, except for when there is the difference of the ranks; For example, children in front of parents, students in front of the teacher, the ruled in front of the ruler; and slaves in front of the master do not have the ability to speak out. Or when there is the risk of losing one's life, as it comes in the forthcoming narration.
3. 'With his heart' meaning he must at least believe it is evil, and the Prophet ﷺ included this among Faith.

5012. It was narrated that Târiq bin Shihâb said: "Abû Sa'eed Al-Khudrî said: 'I heard the Messenger of Allâh ﷺ say: Whoever among you sees an evil and changes it with his hand, then he has done his duty. Whoever is unable to do that, but changes it with his tongue, then he has done his duty. Whoever is unable to do that, but changes it with his heart, then he has done his duty, and that is the weakest of Faith.'" (*Sahîh*)

٥٠١٢ - حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ أَبُو سَعِيدٍ الْخُدْرِيُّ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ رَأَى مُنْكَرًا فَغَيَّرَهُ بِيَدِهِ فَقَدْ بَرِىءَ، وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِيَدِهِ فَغَيَّرَهُ بِلِسَانِهِ فَقَدْ بَرِىءَ، وَمَنْ لَمْ يَسْتَطِعْ أَنْ يُغَيِّرَهُ بِلِسَانِهِ فَغَيَّرَهُ بِقَلْبِهِ فَقَدْ بَرِىءَ، وَذٰلِكَ أَضْعَفُ الإِيمَانِ».

تخريج: [صحيح] انظر الحديث السابق.

Comments:

We get to learn that witnessing the sin taking place is also a sin, except for the one who fulfills his duty imposed upon him by the *Shar'iah*.

Chapter 18. Increasing Faith

(المعجم ١٨) - زِيَادَةُ الإِيمَانِ

(التحفة ١٨)

5013. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'No one of you disputes more intensely for something that is rightly his in this

٥٠١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

«مَا مُجَادَلَةُ أَحَدِكُمْ فِي الْحَقِّ يَكُونُ لَهُ فِي الدُّنْيَا بِأَشَدَّ مُجَادَلَةً مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ فِي إِخْوَانِهِمُ الَّذِينَ أُدْخِلُوا النَّارَ، قَالَ: يَقُولُونَ رَبَّنَا! إِخْوَانُنَا كَانُوا يُصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَحُجُّونَ مَعَنَا فَأَدْخَلْتَهُمُ النَّارَ؟ قَالَ: فَيَقُولُ: اذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ مِنْهُمْ، قَالَ: فَيَأْتُونَهُمْ فَيَعْرِفُونَهُمْ بِصُوَرِهِمْ، فَمِنْهُمْ مَنْ أَخَذَتْهُ النَّارُ إِلَى أَنْصَافِ سَاقَيْهِ، وَمِنْهُمْ مَنْ أَخَذَتْهُ إِلَى كَعْبَيْهِ، فَيُخْرِجُونَهُمْ فَيَقُولُونَ: رَبَّنَا قَدْ أَخْرَجْنَا مَنْ أَمَرْتَنَا، قَالَ: وَيَقُولُ: أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ وَزْنُ دِينَارٍ مِنَ الْإِيمَانِ، ثُمَّ قَالَ: مَنْ كَانَ فِي قَلْبِهِ وَزْنُ نِصْفِ دِينَارٍ حَتَّى يَقُولَ: مَنْ كَانَ فِي قَلْبِهِ وَزْنُ ذَرَّةٍ». قَالَ أَبُو سَعِيدٍ: فَمَنْ لَمْ يُصَدِّقْ فَلْيَقْرَأْ هٰذِهِ الْآيَةَ ﴿إِنَّ ٱللَّهَ لَا يَغْفِرُ أَن يُشْرَكَ بِهِۦ وَيَغْفِرُ مَا دُونَ ذَٰلِكَ لِمَن يَشَآءُ﴾ إِلَى ﴿عَظِيمًا﴾ [النساء: ٤٨].

world, than the believers will dispute with their Lord for their brothers who have entered the Fire. They will say: 'Our Lord, our brothers used to pray with us and fast with us, and perform *Ḥajj* with us, and you have caused them to enter the Fire?' He will say: 'Go and bring forth whomever you recognize among them.' So they will go to them, and will recognize them by their appearances. Among them will be those who have been seized by the Fire up to the middle of their shins, and some among them those whom it has taken up to his ankles. They will bring them forth, then they will say: 'Our Lord, we have brought forth those whom You commanded us (to bring forth).' He will say: 'Bring forth everyone in whose heart is faith the weight of a *Dînâr*.' Then He will say: 'Everyone in whose heart is faith the weight of half a *Dînâr*,' until He will say: 'In whose heart is faith the weight of the smallest speck.'" Abû Sa'eed said: "Whoever does not believe this, let him read this Verse: 'Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills up to a tremendous (sin).'"[1] (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] أخرجه ابن ماجه، المقدمة، باب: في الإيمان، ح: ٦٠ من حديث عبدالرزاق به.

Comments:

'Recognize': So to state, the fire would not touch their faces, as it becomes

[1] *An-Nisâ'* 4:48.

known from the forthcoming speech, because the face is the place of prostration. They would be the performers of the ritual prayers. The fire would not touch the places of ritual prayer, or would not disfigure them.

٥٠١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمُصٌ، مِنْهَا مَا يَبْلُغُ الثُّدِيَّ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذٰلِكَ، وَعُرِضَ عَلَيَّ عُمَرُ ابْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجُرُّهُ» قَالُوا: فَمَا أَوَّلْتَ ذٰلِكَ يَا رَسُولَ اللّٰهِ! قَالَ: «الدِّينَ».

5014. Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'While I was sleeping, I saw the people being shown to me, and they were wearing shirts. Some reached the breast and some reached lower than that. And 'Umar bin Al-Khaṭṭâb was shown to me, and he was wearing a shirt that he was dragging.' They said: 'How do you interpret that, O Messenger of Allâh?' He said: 'The religion.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الإيمان، باب تفاضل أهل الإيمان في الأعمال، ح:٢٣، ومسلم، فضائل الصحابة، باب: من فضائل عمر رضي الله عنه، ح:٢٣٩٠ من حديث إبراهيم بن سعد به.

Comments:

The shirt conceals the blemishes, deficiencies, and ignominies of the human body, and lends handsomeness to man. The *Dîn* or religion also erases the moral faults of man, and civilizes him. This is why Allâh's Messenger ﷺ took the shirt to denote religion.

٥٠١٥ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا أَبُو عُمَيْسٍ عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: جَاءَ رَجُلٌ مِنَ الْيَهُودِ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! آيَةٌ فِي كِتَابِكُمْ تَقْرَءُونَهَا لَوْ عَلَيْنَا مَعْشَرَ الْيَهُودِ نَزَلَتْ لَاتَّخَذْنَا ذٰلِكَ الْيَوْمَ عِيدًا، قَالَ: أَيُّ آيَةٍ؟ قَالَ: ﴿ٱلْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ ٱلْإِسْلَٰمَ دِينًا﴾ [المائدة:٣] فَقَالَ عُمَرُ:

5015. It was narrated that Ṭâriq bin Shihâb said: "A Jewish man came to 'Umar bin Al-Khaṭṭâb and said: 'O Commander of the Believers! There is a Verse in your Book which you recite; if it had been revealed to us Jews we would have taken that day as a festival.' He said: 'Which Verse is that?' He said: 'This day, I have perfected your religion for you, completed My favor upon you, and have chosen for you Islam as your

religion.'[1] 'Umar said: 'I know the place where it was revealed and the day on which it was revealed. It was revealed to the Messenger of Allâh ﷺ at 'Arafât, on a Friday.'" (*Ṣaḥîḥ*)

إِنِّي لَأَعْلَمُ الْمَكَانَ الَّذِي نَزَلَتْ فِيهِ، وَالْيَوْمَ الَّذِي نَزَلَتْ فِيهِ، نَزَلَتْ عَلَى رَسُولِ اللهِ ﷺ فِي عَرَفَاتٍ فِي يَوْمِ جُمُعَةٍ.

تخريج: [صحيح] تقدم، ح:٣٠٠٥.

Comments:

'We would have taken that day as a festival', because the perfection of *Dîn* is a matter of great honor and bounty for a nation. That honor fell to the lot of the nation of Allâh's Messenger, Muḥammad ﷺ.

Chapter 19. The Sign Of Faith

(المعجم ١٩) - عَلَامَةُ الإِيمَانِ (التحفة ١٩)

5016. It was narrated from Qatâdah that he heard Anas say: "The Messenger of Allâh ﷺ said: 'None of you has believed until I am dearer to him than his son, his father and all the people.'" (*Ṣaḥîḥ*)

٥٠١٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ - يَعْنِي ابْنَ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ أَنَّهُ سَمِعَ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ».

تخريج: أخرجه البخاري، الإيمان، باب: حب الرسول ﷺ من الإيمان، ح:١٥، ومسلم، الإيمان، باب وجوب محبة رسول الله ﷺ أكثر من الأهل والولد ... إلخ، ح:٤٤/٧٠ من حديث شعبة به.

Comments:

'Dearer': Here love for the Prophet ﷺ means obedience. One's love appears through obedience. Love is hidden. One may also advance a false claim of love for someone. The affirmation of true love comes through obedience.

5017. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'None of you has believed until I am dearer to him than his family, his wealth and all the people.'" (*Ṣaḥîḥ*)

٥٠١٧ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ؛ ح وَأَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يُؤْمِنُ

[1] *Al-Mâ'idah* 5:3.

أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ وَالنَّاسِ أَجْمَعِينَ».

تخريج: أخرجه مسلم، (السابق) من حديث إسماعيل ابن علية، والبخاري، الإيمان، باب: حب الرسول ﷺ من الإيمان، ح:١٥ من حديث عبدالعزيز بن صهيب به * عبدالوارث هو ابن سعيد.

5018. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "By the One in Whose hand is my soul, none of you has believed until I am dearer to him than his son or his father."' (*Ṣaḥîḥ*)

٥٠١٨ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنَا أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ عَبْدُ الرَّحْمٰنِ بْنُ هُرْمُزَ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَلَدِهِ وَوَالِدِهِ».

تخريج: أخرجه البخاري، انظر الحديث السابق، ح:١٤ من حديث شعيب بن أبي حمزة به.

5019. It was narrated that Qatâdah said: "I heard Anas say: 'The Messenger of Allâh ﷺ said (Ḥumaid bin Mas'dah said in his *Hadîth*: 'The Prophet of Allâh ﷺ said): None of you has believed until he loves for his brother what he loves for himself.'" (*Ṣaḥîḥ*)

٥٠١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ؛ ح وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ. وَقَالَ حُمَيْدُ بْنُ مَسْعَدَةَ فِي حَدِيثِهِ: إِنَّ نَبِيَّ اللهِ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

تخريج: أخرجه البخاري، الإيمان، باب: من الإيمان أن يحب لأخيه ما يحب لنفسه، ح:١٣، ومسلم، الإيمان، باب الدليل على أن من خصال الإيمان أن يحب لأخيه المسلم ما يحب لنفسه من الخير، ح:٤٥ من حديث شعبة به.

Comments:

'What he loves for himself' means, goodness.

5020. It was narrated from Anas that the Messenger of Allâh ﷺ said: "By the One in Whose hand

٥٠٢٠ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حُسَيْنٍ - وَهُوَ

is the soul of Muḥammad, none of you has believed until he loves for his brother what he loves for himself of goodness." (*Ṣaḥîḥ*)

الْمُعَلِّمُ - عَنْ قَتَادَةَ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ مِنَ الْخَيْرِ».

تخريج:(ب) ٥٥ أخرجه البخاري ومسلم، انظر الحديث السابق من حديث حسين المعلم به.

Comments:

'Goodness' means every goodness and welfare of this world and the Hereafter.

5021. It was narrated that Zirr said: 'Alî said: "The Unlettered Prophet ﷺ made a covenant with me, that none but a believer would love me, and none but a hypocrite would hate me." (*Ṣaḥîḥ*)

٥٠٢١ - أَخْبَرَنَا يُوسُفُ بْنُ عِيسَى قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا الْأَعْمَشُ عَنْ عَدِيٍّ، عَنْ زِرٍّ قَالَ: قَالَ عَلِيٌّ: إِنَّهُ لَعَهْدُ النَّبِيِّ الْأُمِّيِّ ﷺ إِلَيَّ أَنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ.

تخريج:أخرجه مسلم، الإيمان، باب الدليل على أن حب الأنصار وعلي رضي الله عنهم من الإيمان وعلاماته . . . إلخ، ح:٧٨ من حديث الأعمش به.

5022. It was narrated from Anas that the Prophet ﷺ said: "Love for *Anṣâr* is a sign of Faith, and hatred for *Anṣâr* is a sign of hypocrisy." (*Ṣaḥîḥ*)

٥٠٢٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ جَبْرٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «حُبُّ الْأَنْصَارِ آيَةُ الْإِيمَانِ وَبُغْضُ الْأَنْصَارِ آيَةُ النِّفَاقِ».

تخريج:أخرجه مسلم، ح:٧٤، انظر الحديث السابق من حديث خالد بن الحارث، والبخاري، الإيمان، باب: علامة الإيمان حب الأنصار، ح:١٧ من حديث شعبة به.

Chapter 20. The Sign Of A Hypocrite

(المعجم ٢٠) - عَلَامَةُ الْمُنَافِقِ

(التحفة ٢٠)

5023. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "There are four (traits), whoever has them is a hypocrite and whoever has one of

٥٠٢٣ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ عَبْدِ اللهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ،

them, then has one of the traits of hypocrisy, until he gives it up: When he speaks, he lies; when he makes a promise, he breaks it; when he makes a covenant, he betrays it; and when he argues, he resorts to foul language." (*Ṣaḥîḥ*)

عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «أَرْبَعَةٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا، أَوْ كَانَتْ فِيهِ خَصْلَةٌ مِنَ الْأَرْبَعِ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا، إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ، وَإِذَا خَاصَمَ فَجَرَ».

تخريج: أخرجه البخاري، المظالم، باب: إذا خاصم فجر، ح:٢٤٥٩ عن بشر بن خالد، ومسلم، الإيمان، باب بيان خصال المنافق، ح:٥٨ من حديث سليمان الأعمش به.

Comments:

Here hypocrite does not signify creedal or doctrinal, because one cannot become aware of it except by way of *Wahy* or Revelation. Rather, action-related or practical hypocrite is meant, meaning whose works are like those of hypocrites. And these works are in reality the works of hypocrites.

5024. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The signs of the hypocrite are three: When he speaks, he lies; when he makes a promise he breaks it; and when he is entrusted with something, he betrays (that trust)." (*Ṣaḥîḥ*)

٥٠٢٤ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَبُو سُهَيْلٍ نَافِعُ ابْنُ مَالِكِ بْنِ أَبِي عَامِرٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «آيَةُ النِّفَاقِ ثَلَاثٌ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا اؤْتُمِنَ خَانَ».

تخريج: أخرجه البخاري، الإيمان، باب علامات المنافق، ح:٣٣، ومسلم، الإيمان، باب خصال المنافق، ح:٥٩ من حديث إسماعيل بن جعفر به.

Comments:

(See No. 2194)

5025. It was narrated that 'Alî said: "The Prophet ﷺ made a covenant with me that none would love me but a believer, and none would hate me but a hypocrite." (*Ṣaḥîḥ*)

٥٠٢٥ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ ابْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيٍّ قَالَ: عَهِدَ إِلَيَّ رَسُولُ اللهِ ﷺ أَنْ لَا يُحِبَّنِي إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضَنِي إِلَّا مُنَافِقٌ.

تخريج: [صحيح] تقدم، ح:٥٠٢١.

5026. It was narrated that Abû Wâ'il said: "Abdullâh said: 'There are three (traits), whoever has them is a hypocrite: When he speaks, he lies; when he is entrusted with something, he betrays that trust; and when he makes a promise, he breaks it. Whoever has one of these (traits) then a trait of hypocrisy has not ceased in him, until he leaves it.'" (*Ṣaḥîḥ Mawqūf*)

٥٠٢٦ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ: حَدَّثَنَا الْمُعَافَى قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ الْمُعْتَمِرِ عَنْ أَبِي وَائِلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ فَهُوَ مُنَافِقٌ: إِذَا حَدَّثَ كَذَبَ، وَإِذَا اؤْتُمِنَ خَانَ، وَإِذَا وَعَدَ أَخْلَفَ، فَمَنْ كَانَتْ فِيهِ وَاحِدَةٌ مِنْهُنَّ لَمْ تَزَلْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَتْرُكَهَا».

تخريج: [إسناده صحيح موقوف] انفرد به النسائي.

Chapter 21. Praying *Qiyâm* In Ramaḍân

(المعجم ٢١) - **قِيَامُ رَمَضَانَ** (التحفة ٢١)

5027. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever stands (in the voluntary night prayer of) the Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٥٠٢٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ شَهْرَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:٢٢٠٤.

5028. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever stands (in the voluntary night prayer of) Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٥٠٢٨ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:١٦٠٣.

5029. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever stands (in the voluntary night prayer of) Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٥٠٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَحُمَيْدُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:١٦٠٣.

Chapter 22. Spending *Lailat Al-Qadr* In Prayer

(المعجم ٢٢) - قِيَامُ لَيْلَةِ الْقَدْرِ (التحفة ٢٢)

5030. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Whoever stands (in the voluntary night prayer of) Ramaḍân out of faith and in the hope of reward, his previous sins will be forgiven. And whoever spends the night of *Lailat Al-Qadr* in prayer out of faith and in the hope of reward, his previous sins will be forgiven." (*Ṣaḥîḥ*)

٥٠٣٠ - أَخْبَرَنَا أَبو الْأَشْعَثِ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ قَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ، وَمَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ».

تخريج: [صحيح] تقدم، ح:٢٢٠٨.

Comments:

(See No. 2208).

Chapter 23. *Zakâh*

(المعجم ٢٣) - الزَّكَاةُ (التحفة ٢٣)

5031. Abû Suhail narrated from his father, that he heard Ṭalḥah bin 'Ubaidullâh say: "A man from Najd with unkempt hair came to the Messenger of Allâh ﷺ; he was speaking loudly but his speech could not be understood until he came close. He was asking about

٥٠٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ الْقَاسِمِ عَنْ مَالِكٍ قَالَ: حَدَّثَنِي أَبُو سُهَيْلٍ عَنْ أَبِيهِ: أَنَّهُ سَمِعَ طَلْحَةَ بْنَ عُبَيْدِ اللهِ يَقُولُ: جاءَ رَجُلٌ إِلَى رَسُولِ اللهِ ﷺ مِنْ أَهْلِ نَجْدٍ، ثَائِرَ الرَّأْسِ يُسْمَعُ دَوِيُّ صَوْتِهِ وَلَا

يُفْهَمُ مَا يَقُولُ حَتَّى دَنَا، فَإِذَا هُوَ يَسْأَلُ عَنِ الْإِسْلَامِ قَالَ لَهُ رَسُولُ اللهِ ﷺ: «خَمْسُ صَلَوَاتٍ فِي الْيَوْمِ وَاللَّيْلَةِ». قَالَ: هَلْ عَلَيَّ غَيْرُهُنَّ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». قَالَ رَسُولُ اللهِ ﷺ: «وَصِيَامُ شَهْرِ رَمَضَانَ» قَالَ: هَلْ عَلَيَّ غَيْرُهُ؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ». وَذَكَرَ لَهُ رَسُولُ اللهِ ﷺ الزَّكَاةَ فَقَالَ: هَلْ عَلَيَّ غَيْرُهَا؟ قَالَ: «لَا، إِلَّا أَنْ تَطَوَّعَ»، فَأَدْبَرَ الرَّجُلُ وَهُوَ يَقُولُ: لَا أَزِيدُ عَلَى هٰذَا وَلَا أَنْقُصُ مِنْهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَفْلَحَ إِنْ صَدَقَ».

تخريج: [صحيح] تقدم، ح: ٤٥٩.

Islam. The Messenger of Allâh ﷺ said: 'Five prayers every day and night.' He said: 'Do I have to do any more than that? He said: 'No, not unless you do it voluntarily.' The Messenger of Allâh ﷺ said: 'Fasting the month of Ramaḍân.' He said: 'Do I have to do any more than that?' He said: 'No, not unless you do it voluntarily.' Then the Messenger of Allâh ﷺ told him about *Zakâh*. He said: 'Do I have to do any more than that?' He said: 'No, not unless you do it voluntarily.' The man left saying, 'I will not do any more than that or any less. 'The Messenger of Allâh ﷺ said: 'He will succeed, if he is telling the truth.'" (*Ṣaḥîḥ*)

Comments:

(See No. 459).

Chapter 24. *Jihâd*

(المعجم ٢٤) - **الجِهَادُ** (التحفة ٢٤)

٥٠٣٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «انْتَدَبَ اللهُ لِمَنْ يَخْرُجُ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا الْإِيمَانُ بِي وَالجِهَادُ فِي سَبِيلِي أَنَّهُ ضَامِنٌ حَتَّى أُدْخِلَهُ الْجَنَّةَ بِأَيِّهِمَا كَانَ إِمَّا بِقَتْلٍ وَإِمَّا وَفَاةٍ، أَوْ أَنْ يَرُدَّهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ يَنَالُ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

تخريج: [إسناده حسن] تقدم، ح: ٣١٢٥.

5032. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh has promised the one who goes out in His cause 'and does not go out except with faith in Me and for *Jihâd* in My cause,' that he is guaranteed to enter Paradise no matter how, either he is killed, or he dies, or he will be brought back to his home from which he departed having acquired whatever he acquired of reward or spoils of war.'" (*Ḥasan*)

٥٠٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي

5033. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, the Mighy and

Sublime, has guaranteed to the one who goes out in His cause, 'and he does not go out for any other purpose except *Jihâd* in My cause and faith in Me, believing in My Messengers, but he is guaranteed that I will admit him to Paradise or I will send him back to his dwelling from which he set out, having acquired whatever he acquired of reward or spoils of war.''' (***Sahîh***)

زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَضَمَّنَ اللهُ عَزَّ وَجَلَّ لِمَنْ خَرَجَ فِي سَبِيلِهِ، لَا يُخْرِجُهُ إِلَّا الْجِهَادُ فِي سَبِيلِي وَإِيمَانٌ بِي وَتَصْدِيقٌ بِرُسُلِي، فَهُوَ ضَامِنٌ أَنْ أُدْخِلَهُ الْجَنَّةَ، أَوْ أُرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي خَرَجَ مِنْهُ، نَالَ مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ».

تخريج: أخرجه مسلم، الإمارة، باب فضل الجهاد والخروج في سبيل الله، ح:١٨٧٦ من حديث جرير بن عبدالحميد، والبخاري، الإيمان، باب: الجهاد من الإيمان، ح:٣٦ من حديث عمارة به.

Comments:

'Faith in Me': This is the repetition of a statement of Allâh, because the words believing in My Messengers could only be stated by Allâh. See also No. 3125.

Chapter 25. Paying The *Khumus*

(المعجم ٢٥) - أَدَاءُ الْخُمُسِ (التحفة ٢٥)

5034. It was narrated that Ibn 'Abbâs said: "The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and said: 'We are a group of people from (the tribe of) Rabî'ah, and we can only reach you during the sacred month. Tell us something that we can take from you and to which we may call those who are behind us.' He said: 'I command you to do four things and I forbid you from four: Faith in Allâh' – and he explained that to them – 'bearing witness that there is none worthy of worship except Allâh, establishing *Salâh*, paying *Zakâh* and giving to me one-fifth (the *Khumus*) of the spoils of war you acquire. And I forbid you from *Ad-Dubbâ'*, *Al-*

٥٠٣٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبَّادٌ - وَهُوَ ابْنُ عَبَّادٍ - عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللهِ ﷺ فَقَالُوا: إِنَّا هٰذَا الْحَيَّ مِنْ رَبِيعَةَ، وَلَسْنَا نَصِلُ إِلَيْكَ إِلَّا فِي الشَّهْرِ الْحَرَامِ، فَمُرْنَا بِشَيْءٍ نَأْخُذُهُ عَنْكَ وَنَدْعُو إِلَيْهِ مَنْ وَرَاءَنَا، فَقَالَ: «آمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ، الْإِيمَانُ بِاللّٰهِ ثُمَّ فَسَّرَ لَهُمْ، شَهَادَةُ أَنْ لَا إِلٰهَ إِلَّا اللهُ وَأَنِّي رَسُولُ اللهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا إِلَيَّ خُمُسَ مَا غَنِمْتُمْ، وَأَنْهَاكُمْ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُقَيَّرِ، وَالْمُزَفَّتِ».

Ḥantam, *Al-Muqayyir*, and *Al-Muzaffat*.'"[1] (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، مواقيت الصلوة، باب قول الله تعالى: ﴿منيبين إليه واتقوه وأقيموا الصلوة ولا تكونوا من المشركين﴾، ح:٥٢٣ عن قتيبة، ومسلم، الإيمان، باب الأمر بالإيمان بالله تعالى ورسوله ﷺ وشرائع الدين ... إلخ، ح:١٧ من حديث عباد بن عباد به.

Comments:

'We are the descendants of Rabi'ah': Mudâr and Rabî'ah were brothers. The Quraysh of Makkah were of the offspring of Mudâr and the people of Yemen of Rabî'ah. Banu Abdul Qais were also the Yemenites. In order for them to arrive at Al-Madinah from Yemen, they had to pass through the vicinity of Makkah, and the pagan Quraish intercepted every caravan and convoy if they suspected that they were proceeding to meet the Messenger of Allâh ﷺ.

Chapter 26. Attending Funerals

(المعجم ٢٦) - شُهُودُ الْجَنَائِزِ

(التحفة ٢٦)

5035. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whoever follows the funeral procession of a Muslim out of faith and in the hope of reward, then offers the funeral prayer for him and waits until he is placed in his grave, then he will have two *Qîrâṭs*, each of which is like Mount Uḥud. Whoever offers the funeral prayer for him then returns, he will have one *Qîrâṭ*." (*Ṣaḥîḥ*)

٥٠٣٥ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ - يَعْنِي ابْنَ يُوسُفَ الْأَزْرَقَ - عَنْ عَوْفٍ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنِ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيمَانًا وَاحْتِسَابًا، فَصَلَّى عَلَيْهِ ثُمَّ انْتَظَرَ حَتَّى يُوضَعَ فِي قَبْرِهِ، كَانَ لَهُ قِيرَاطَانِ أَحَدُهُمَا مِثْلُ جَبَلِ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهِ ثُمَّ رَجَعَ كَانَ لَهُ قِيرَاطٌ».

تخريج: [صحيح] تقدم، ح:١٩٩٨.

Chapter 27. Modesty (*Al-Ḥayâ'*)

(المعجم ٢٧) - الْحَيَاءُ (التحفة ٢٧)

5036. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ passed by a man who was censuring his brother about

٥٠٣٦ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ

[1] For the definitions of, and rulings related to these terms, see Chapter 28 and subsequent chapters in the Book of Drinks.

عَنِ ابْنِ الْقَاسِمِ: أَخْبَرَنِي مَالِكٌ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ مَرَّ عَلَى رَجُلٍ يَعِظُ أَخَاهُ فِي الْحَيَاءِ فَقَالَ دَعْهُ: «فَإِنَّ الْحَيَاءَ مِنَ الْإِيمَانِ».

modesty. He said: "Let him be, for modesty is part of faith." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الإيمان، باب: الحياء من الإيمان، ح: ٢٤ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٩٠٥.

Comments:

1. 'Censuring' here means he is too modest to demand his right. See No. 5009.

Chapter 28. Religion Is Easy

(المعجم ٢٨) - **الدِّينُ يُسْرٌ** (التحفة ٢٨)

٥٠٣٧ - **أَخْبَرَنَا** أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ هٰذَا الدِّينَ يُسْرٌ، وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ، فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَيَسِّرُوا، وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرَّوْحَةِ وَشَيْءٍ مِنَ الدَّلْجَةِ».

5037. It was narrated that Abû Hurairah said: "The Messenger of Allâh said: 'Indeed, this religion is easy, and no one will ever overburden himself in religion, except that it will overcome him. So seek what is appropriate, and come as close as you can, and receive the glad tidings (that you will be rewarded), and take it easy; and gain strength by worshipping in the mornings, afternoons and during the last hours of the nights.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الإيمان، باب الدين يسر ... الخ، ح: ٣٩ من حديث عمر بن علي المقدمي به.

Comments:

'The *true Religion (Dîn) is easy*' *means the commandments* which have been stipulated by Allâh, Most High, are not beyond the capability of man. They could be practiced with ease, because Allâh, Most High, does not burden any soul with more than he is able to bear. This, however, does not mean the work which appears difficult cannot be religious. For a dishonest man, each and every work and aspect of the religion is difficult.

Chapter 29. Most Beloved Part Of Religion To Allâh

5038. It was narrated from 'Âishah that the Prophet ﷺ entered upon her and there was a woman with her. He said: "Who is this?" She said: "So-and-so; she does not sleep" – she mentioned her excessive praying. The Prophet ﷺ said: "Keep quiet. You should do what you are able to, for by Allâh, Allâh, the Mighty and Sublime, does not get tired (of giving reward) but you get tired. The most beloved religion to Him is that in which a person persists." (*Ṣaḥîḥ*)

(المعجم ٢٩) - أَحَبُّ الدِّينِ إِلَى اللهِ عَزَّ وَجَلَّ (التحفة ٢٩)

٥٠٣٨ - أَخْبَرَنَا شُعَيْبُ بْنُ يُوسُفَ عَنْ يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ - عَنْ هِشَامِ بْنِ عُرْوَةَ، أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا وَعِنْدَهَا امْرَأَةٌ فَقَالَ: «مَنْ هٰذِهِ»؟ قَالَتْ: فُلَانَةُ، لَا تَنَامُ تَذْكُرُ مِنْ صَلَاتِهَا فَقَالَ: «مَهْ! عَلَيْكُمْ مِنَ الْعَمَلِ مَا تُطِيقُونَ، فَوَاللَّهِ! لَا يَمَلُّ اللهُ عَزَّ وَجَلَّ حَتَّى تَمَلُّوا، وَكَانَ أَحَبَّ الدِّينِ إِلَيْهِ مَا دَامَ عَلَيْهِ صَاحِبُهُ».

تخريج: [صحيح] تقدم، ح:١٦٤٣.

Chapter 30. Fleeing With The Religion From Tribulations

5039. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'Soon the best wealth of a Muslim will be the sheep which he follows in the mountain peaks and places where rainfall is to be found, fleeing with his religion from the tribulations.'" (*Ṣaḥîḥ*)

(المعجم ٣٠) - الفِرَارُ بِالدِّينِ مِنَ الفِتَنِ (التحفة ٣٠)

٥٠٣٩ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَعْنٌ؛ ح وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَا: حَدَّثَنَا مَالِكٌ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «يُوشِكُ أَنْ يَكُونَ خَيْرَ مَالِ مُسْلِمٍ غَنَمٌ يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ، وَمَوَاقِعَ الْقَطْرِ يَفِرُّ بِدِينِهِ مِنَ الْفِتَنِ».

تخريج: أخرجه البخاري، الإيمان، باب: من الدين الفرار من الفتن، ح:١٩ من حديث مالك به، وهو في الموطأ (يحيى): ٢/ ٩٧٠ .

Comments:

When remaining among a people will assist in evil, then fleeing is part of faith if it is done to protect his religion.

Chapter 31. The Parable Of The Hypocrite

(المعجم ٣١) - مَثَلُ الْمُنَافِقِ (التحفة ٣١)

5040. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "The parable of the hypocrite is that of a sheep that hesitates between two flocks, sometimes following one, and sometimes following another, not knowing which to follow." (*Ṣaḥîḥ*)

٥٠٤٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَعْقُوبُ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَثَلُ الْمُنَافِقِ كَمَثَلِ الشَّاةِ الْعَائِرَةِ بَيْنَ الْغَنَمَيْنِ، تَعِيرُ فِي هٰذِهِ مَرَّةً وَفِي هٰذِهِ مَرَّةً لَا تَدْرِي أَيَّهَا تَتْبَعُ».

تخريج: أخرجه مسلم، صفات المنافقين، ح: ١٧/٢٧٨٤ عن قتيبة به.

Comments:

Indicating their lack of faith in the heart, and that whatever works they do, it is only for worldly gain.

Chapter 32. The Parable Of The Believer And The Hypocrite Who Read The *Qur'ân*

(المعجم ٣٢) - مَثَلُ الَّذِي يَقْرَأُ الْقُرْآنَ مِنْ مُؤْمِنٍ وَمُنَافِقٍ (التحفة ٣٢)

5041. Abû Mûsâ Al-Ash'arî said: "The Prophet ﷺ said: 'The parable of the believer who recites the *Qur'ân* is that of a citron, the taste and smell of which are good. The parable of a believer who does not read the *Qur'ân* is that of a date, the taste of which is good but it has no smell. The parable of a hypocrite who reads the *Qur'ân* is that of basil, the smell of which is good but its taste is bitter. And the parable of a hypocrite who does not read the *Qur'ân* is that of a colocynth (bitter-apple), the taste of which is bitter and it has no smell.'" (*Ṣaḥîḥ*)

٥٠٤١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَبَا مُوسَى الْأَشْعَرِيَّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأُتْرُجَّةِ طَعْمُهَا طَيِّبٌ وَرِيحُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ طَعْمُهَا طَيِّبٌ وَلَا رِيحَ لَهَا، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرَّيْحَانَةِ رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ طَعْمُهَا مُرٌّ وَلَا رِيحَ لَهَا».

تخريج: أخرجه البخاري، فضائل القرآن، باب فضل القرآن على سائر الكلام، ح: ٥٠٢٠، ومسلم، صلوة المسافرين، باب فضيلة حافظ القرآن، ح: ٧٩٧ من حديث قتادة به * سعيد هو ابن أبي عروبة.

Comments:

The recitation of the Noble Qur'ân and the performance of ritual prayer have been compared to fragrance, because both are apparent. It appears that the objective behind narrating this report here is to underscore the reality that faith increases and decreases, because dates and citrus fruits do not possess the same sweetness. They differ in their taste and flavor. Likewise, the believers too are not identical in faith.

Chapter 33. The Sign Of The Believer

(المعجم ٣٣) - عَلَامَةُ الْمُؤْمِنِ

(التحفة ٣٣)

5042. It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "None of you has believed until he loves for his brother what he loves for himself." (*Sahîh*)

Al-Qâḍî – meaning Ibn Kassâr[1] – said: "I heard 'Abduṣ-Ṣamad Al-Bukhârî saying: 'Ḥafṣ bin 'Umar, the one who reports from 'Abdur-Raḥmân bin Mahdî, I do not know who he is. Unless the *Waw* was dropped from Ḥafṣ bin 'Amr Ar-Rabâlî, the one popular with reporting from the people of Al-Baṣrah, and he is trustworthy.' And he mentioned him in this statement about the *Ḥadîth* of Manṣûr bin Sa'd, in the Chapter: Description Of The Muslim.[2] And I heard him say: 'I do not know who reported the *Marfû' Ḥadîth* of Anas bin Mâlik: I have been commanded to fight the people — additionally with his statement — and they turn to face

٥٠٤٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

آخر كتاب الإيمان.

قَالَ الْقَاضِي - يَعْنِي ابْنَ الْكَسَّارِ - سَمِعْتُ عَبْدَ الصَّمَدِ الْبُخَارِيَّ يَقُولُ: حَفْصُ ابْنُ عُمَرَ الَّذِي يَرْوِي عَنْ عَبْدِ الرَّحْمٰنِ بْنِ مَهْدِيٍّ لَا أَعْرِفُهُ، إِلَّا أَنْ يَكُونَ سَقَطَ الْوَاوُ مِنْ حَفْصِ بْنِ عَمْرٍو الرَّبَالِيِّ، الْمَشْهُورُ بِالرِّوَايَةِ عَنِ الْبَصْرِيِّينَ وَهُوَ ثِقَةٌ، ذَكَرَهُ فِي هٰذَا الْخَبَرِ فِي حَدِيثِ مَنْصُورِ بْنِ سَعْدٍ فِي بَابِ صِفَةِ الْمُسْلِمِ، سَمِعْتُهُ يَقُولُ: لَا أَعْلَمُ رَوَى حَدِيثَ أَنَسِ بْنِ مَالِكٍ الْمَرْفُوعَ: «أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ بِزِيَادَةِ قَوْلِهِ، وَاسْتَقْبَلُوا قِبْلَتَنَا، وَأَكَلُوا ذَبِيحَتَنَا، وَصَلَّوْا صَلَاتَنَا». عَنْ

[1] He is Al-Qâḍî Abû Naṣr Aḥmad Al-Ḥusain Ibn Al-Kassâr, who narrates this book from Ibn As-Sunnî.

[2] His narration is, No. 5000.

the same *Qiblah* as us, they eat our slaughtered animals, and pray as we pray' – reporting it from Ḥumaid Aṭ-Ṭawîl, except for 'Abdullâh bin Al-Mubârak and Yaḥya bin Ayyûb Al-Miṣrî.' And it is in this section, in the Chapter: For What Are The People To Be Fought."[1]

حُمَيْدٍ الطَّوِيلِ إِلَّا عَبْدَاللهِ بْنَ الْمُبَارَكِ وَيَحْيَى ابْنَ أَيُّوبَ الْمِصْرِيَّ، وَهُوَ فِي هٰذَا الْجُزْءِ فِي بَابِ عَلَى مَا يُقَاتِلُ النَّاسَ .

تخريج : [صحيح] تقدم، ح:٥٠١٩.

[1] That is, No. 5006.

48. The Book Of Adornment, From *As-Sunan*[1]

(المعجم ٤٨) - كِتَابُ الزِّينَةِ مِنَ السُّنَنِ (التحفة ٣١)

Chapter 1. The *Fiṭrah*

(المعجم ١) - الْفِطْرَةُ (التحفة ١)

5043. It was narrated from 'Âishah that the Messenger of Allâh ﷺ said: "Ten things are part of the *Fiṭrah*: Trimming the mustache, trimming the nails, washing the joints, letting the beard grow, using the *Siwâk*, rinsing the nose, plucking the armpit hairs, shaving the pubes, and washing with water (after relieving oneself)." Muṣ'ab bin Shaibah said: "I have forgotten the tenth, unless it was rinsing the mouth." (*Ṣaḥîḥ*)

٥٠٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ عَنْ مُصْعَبِ بْنِ شَيْبَةَ، عَنْ طَلْقِ بْنِ حَبِيبٍ، عَنْ عَبْدِ اللهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «عَشَرَةٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَقَصُّ الْأَظْفَارِ، وَغَسْلُ الْبَرَاجِمِ، وَإِعْفَاءُ اللِّحْيَةِ، وَالسِّوَاكُ، وَالْاسْتِنْشَاقُ، وَنَتْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَانْتِقَاصُ الْمَاءِ» قَالَ مُصْعَبُ بْنُ شَيْبَةَ: وَنَسِيتُ الْعَاشِرَةَ إِلَّا أَنْ تَكُونَ الْمَضْمَضَةَ.

تخريج: أخرجه مسلم، الطهارة، باب خصال الفطرة، ح:٢٦١/٥٦ من حديث وكيع به، وهو في الكبرٰى، ح:٩٢٢٦، ٩٢٨٦.

Comments:

1. Elaborate details concerning the majority of these elements have been fully described in *Kitâbut Tahârah* or the Book of Purification. (See Nos 15 to 30)
2. Barâjim is the plural of the term *Barjam*. The term *Burjumah* signifies all such joints upon which dirt collects. The expression *Burjumah* literally means a knuckle or finger joint, the outer, or the inner joint or place of division of the fingers, or the backs of the finger bones. The same refers to toes. If proper attention is not paid, water does not reach these bodily parts.

5044. Al-Mu'tamir narrated that his father said: "I heard Ṭalq mentioning ten things that have to do with the *Fiṭrah*: Using the

٥٠٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ قَالَ: سَمِعْتُ

[1] Meaning "taken from the *Sunan*" that is: *Sunan Al-Kubra* by the author. Some manuscripts have: "The Book of Adornment." - "Some *Sunan* of the *Fitrah*." - like that, and Allāh knows best.

Siwâk, trimming the mustache, clipping the nails, washing the joints, shaving the pubes, rinsing the nose, and I am not sure about rinsing the mouth." (***Ṣaḥîḥ***)

طَلْقًا يَذْكُرُ عَشْرَةً مِنَ الْفِطْرَةِ: السِّوَاكَ، وَقَصَّ الشَّارِبِ، وَتَقْلِيمَ الْأَظْفَارِ، وَغَسْلَ الْبَرَاجِمِ، وَحَلْقَ الْعَانَةِ، وَالِاسْتِنْشَاقَ، وَأَنَا شَكَكْتُ فِي الْمَضْمَضَةِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٩٢٢٧.

5045. It was narrated that Ṭalq bin Ḥabîb said: "Ten things are from the *Sunnah*: Using the *Siwâk*, trimming the mustache, rinsing the mouth, rinsing the nose, letting the beard grow, trimming the nails, plucking the armpit hairs, circumcision, shaving the pubes and washing one's backside." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The *Ḥadîth* of Sulaimân At-Taimî[1] and Ja'far bin Iyâs[2] is likely more correct than the *Ḥadîth* of Muṣ'ab bin Shaibah.[3] And Muṣ'ab is *Munkar* in *Ḥadîth*.

٥٠٤٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ طَلْقِ بْنِ حَبِيبٍ قَالَ: عَشْرَةٌ مِنَ السُّنَّةِ: السِّوَاكُ، وقَصُّ الشَّارِبِ، وَالْمَضْمَضَةُ، وَالِاسْتِنْشَاقُ، وَتَوْفِيرُ اللِّحْيَةِ، وَقَصُّ الْأَظْفَارِ، وَنَتْفُ الْإِبْطِ، وَالْخِتَانُ، وَحَلْقُ الْعَانَةِ، وَغَسْلُ الدُّبُرِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ سُلَيْمَانَ التَّيْمِيِّ وَجَعْفَرِ بْنِ إِيَاسٍ أَشْبَهُ بِالصَّوَابِ مِنْ حَدِيثِ مُصْعَبِ بْنِ شَيْبَةَ، وَمُصْعَبٌ مُنْكَرُ الْحَدِيثِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٩٢٢٨ .

Comments:

1. 'Washing one's backside.' The use of stones or the like serves the purpose, but perfect cleansing is not achieved. Complete cleansing is not possible without water. Absolute purification procedure (*Istinjā*) is obligatory, while cleansing with water is Sunnah. *Intiqâsul ma'* (cleansing with water) signifies *Istinjā* with water.
2. Man is beautified with these deeds. Cleanliness reaches its zenith. Man looks civil. That is why these things were recorded under the *Kitâbuz-Zînah* (Book pertaining to adornment or beautification).

[1] He is the father of Al-Mu'tamir, in No. 5044.
[2] He is Abû Bishr in the chain of No. 5045.
[3] That is No. 5043.

5046. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Five things are of the *Fiṭrah*: Circumcision, shaving the pubes, plucking the armpit hair, clipping the nails and trimming the mustache.'" (*Ṣaḥîḥ*)

٥٠٤٦ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِسْحَاقَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ: الْخِتَانُ، وَحَلْقُ الْعَانَةِ، وَنَتْفُ الضَّبْعِ، وَتَقْلِيمُ الظُّفْرِ، وَتَقْصِيرُ الشَّارِبِ». وَقَفَهُ مالِكٌ.

تخريج: [**إسناده صحيح**] أخرجه البخاري في الأدب المفرد، ح:١٢٩٣ من حديث عبدالرحمٰن بن إسحاق المدني به، وهو في الكبرٰى، ح:٩٢٨٩ * سعيد هو ابن أبي سعيد المقبري، وللحديث طرق أخرى.

5047. It was narrated that Abû Hurairah said: "Five things are of the *Fiṭrah*: Clipping the nails, trimming the mustache, plucking the armpit hairs, shaving the pubes, and circumcision." (*Ṣaḥîḥ Mawqûf*)

٥٠٤٧ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَمْسٌ مِنَ الْفِطْرَةِ: تَقْلِيمُ الْأَظْفَارِ، وَقَصُّ الشَّارِبِ، وَنَتْفُ الْإِبْطِ، وَحَلْقُ الْعَانَةِ، وَالْخِتَانُ.

تخريج: [**صحيح موقوف**] وهو في الكبرٰى، ح:٩٢٨٩ * وهو في الموطأ (يحيى): ٢/ ٩٢١ عن سعيد بن أبي سعيد المقبري عن أبيه عن أبي هريرة، موقوف مثله، ورفعه بشر بن عمرو (التمهيد: ٢١/ ٥٦)، وهو ثقة، فالحديث صحيح موقوفًا ومرفوعًا.

Chapter 2. Trimming The Mustache

(المعجم ٢) - إِحْفَاءُ الشَّارِبِ (التحفة ٢)

5048. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Trim the mustache and let the beard grow." [1] (*Ṣaḥîḥ*)

٥٠٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ عَلْقَمَةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحٰى».

تخريج: [**صحيح**] أخرجه أحمد: ٢/ ٥٢ عن عبدالرحمٰن بن مهدي به، وهو في الكبرٰى، ح: ٩٢٩١ * سفيان هو الثوري.

[1] Some scholars consider *Iḥfā'* to mean shave, while considering all of the narrations, and those most popularly reported, then the implication is cut, clip, trim short, etc.

Comments:

(For the explanation of this narration, please see No. 15)

5049. Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Let the beard grow and trim the mustache.'" (*Sahîh*)

٥٠٤٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ أَبِي عَلْقَمَةَ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «أَعْفُوا اللِّحٰى وَأَحْفُوا الشَّوَارِبَ».

تخريج: [إسناده صحيح] أخرجه أحمد عن عبدالرحمٰن بن مهدي به، انظر الحديث السابق، وهو في الكبرٰى، ح:٩٢٩٢.

5050. It was narrated that Zaid bin Al-Arqam said: "I heard the Messenger of Allâh ﷺ say: 'Whoever does not take from his mustache, he is not one of us.'" (*Sahîh*)

٥٠٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ يُوسُفَ ابْنَ صُهَيْبٍ يُحَدِّثُ عَنْ حَبِيبِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ لَمْ يَأْخُذْ شَارِبَهُ فَلَيْسَ مِنَّا».

تخريج: [صحيح] تقدم، ح:١٣، وهو في الكبرٰى، ح:٩٢٩٣.

Comments:

1. 'The one who does not take from his mustache' means when there is a need to trim it; when it begins to fall into the mouth, etc. Otherwise, it is not necessary to trim it everyday, nor is it enough to cut it once or twice during the whole lifetime.
2. 'Is not of us' means he does not adhere to our practice, or does not appear to be a Muslim when looked at. This is reproach, and while reproaching, severe words are often utilized.

Chapter 3. Concession For Shaving The Head

(المعجم ٣) - الرُّخْصَةُ فِي حَلْقِ الرَّأْسِ (التحفة ٣)

5051. It was narrated from Ibn 'Umar that the Prophet ﷺ saw a boy, part of whose head had been shaven and part had been left. He forbade that and said: "Shave all of it, or leave all of it." (*Sahîh*)

٥٠٥١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ رَأَى صَبِيًّا حُلِقَ بَعْضُ رَأْسِهِ وَتُرِكَ بَعْضٌ، فَنَهَى عَنْ ذٰلِكَ وَقَالَ: «احْلِقُوهُ كُلَّهُ أَوِ اتْرُكُوهُ كُلَّهُ».

تخريج: أخرجه مسلم، اللباس، باب كراهة القزع، ح:٢١٢٠ من حديث عبدالرزاق به، وهو في الكبرى، ح:٩٢٩٦.

Comments:

The unbelievers used to leave a lock or two in the name of some idol, etc. while shaving the head, as nowadays some ignorant people grow a tassel of hair on their heads in the name of their spiritual mentor, while shaving the rest, although such glorification of someone other than Allâh, Most High, is unlawful. Therefore, Allâh's Messenger ﷺ forbade it. This, however, does not mean that one ought to shave the hair from parts of the head equal in length. Rather the prohibition is in shaving part and leaving part from around the ears so that they do not hang into the ears. And if from the upper part of the head they are cut less, then there is no harm in it, provided they present a look of evenness or symmetry.

Chapter 4. Prohibition Of A Woman Shaving Her Head

(المعجم ٤) - النَّهْيُ عَنْ حَلْقِ الْمَرْأَةِ رَأْسَهَا (التحفة ٤)

5052. It was narrated from 'Alî: "The Messenger of Allâh ﷺ forbade women to shave their heads." (*Hasan*)

٥٠٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مُوسَى الْحَرَشِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، عَنْ عَلِيٍّ: نَهَى رَسُولُ اللهِ ﷺ أَنْ تَحْلِقَ الْمَرْأَةُ رَأْسَهَا.

تخريج: [حسن] أخرجه الترمذي، الحج، باب ماجاء في كراهية الحلق للنساء، ح:٩١٤ عن محمد بن موسى البصري به، وقال: "فيه اضطراب"، وهو في الكبرى، ح:٩٢٩٧، وللحديث شواهد عند أبي داود، ح:١٩٨٥ وغيره، وحديث أبي داود حسنه الحافظ في التلخيص الحبير:٢/ ٢٦١.

Chapter 5. Prohibition Of *Al-Qaza'* (Shaving Part Of The Head And Leaving Part)

(المعجم ٥) - النَّهْيُ عَنِ الْقَزَعِ (التحفة ٥)

5053. It was narrated from 'Abdullâh bin 'Umar that the Prophet ﷺ said: "Allâh, the Mighty and Sublime, has forbidden me from *Al-Qaza'* (to shave part of the head and leave part)." (*Sahîh*)

٥٠٥٣ - أَخْبَرَنِي عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ أَبِي الرِّجَالِ عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «نَهَانِي اللهُ عَزَّ وَجَلَّ عَنِ الْقَزَعِ».

تخريج: أخرجه البخاري، اللباس، باب القزع، ح:٥٩٢٠، ومسلم، اللباس، باب كراهة القزع، ح:٢١٢٠ من حديث عمر بن نافع به بغير هذا اللفظ، وهو في الكبرى، ح:٩٢٩٨.

Comments:

Al-Qaza' signifies to shave the hair from parts of the head, while leaving the rest unshaven. For the reason of forbiddance, please turn to *Hadîth* 5051.

5054. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Al-Qaza'* (to shave part of the head and leave part)." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The *Hadîth* of Yahya bin Sa'eed[1] and Muhammad bin Bishr[2] is more likely what is correct.

٥٠٥٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ، عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْقَزَعِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ يَحْيَى بْنِ سَعِيدٍ وَمُحَمَّدِ بْنِ بِشْرٍ أَوْلَى بِالصَّوَابِ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٣٠٣، وانظر، ح:٥٢٣٠ وغيره.

Chapter 6. Cutting The (Hair)[3]

(المعجم ٦) - الأَخْذُ مِنَ الشَّارِبِ (التحفة ٦)

5055. It was narrated that Wâ'il bin Hujr said: "I came to the Prophet ﷺ and I had hair. He said: 'This is bad,' and I thought he meant me, so I cut my hair then I came to him. He said to me: 'I didn't mean you, but this is better.'" (*Sahîh*)

٥٠٥٥ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا سُفْيَانُ أَخُو قَبِيصَةَ وَمُعَاوِيَةُ بْنِ هِشَامٍ قَالَا: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَلِيَ شَعْرٌ، فَقَالَ: «ذُبَابٌ» فَظَنَنْتُ أَنَّهُ يَعْنِينِي، فَأَخَذْتُ مِنْ شَعْرِي ثُمَّ أَتَيْتُهُ، فَقَالَ لِي: «لَمْ أَعْنِكَ، وَهٰذَا أَحْسَنُ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الترجل، باب: في تطويل الجمة، ح:٤١٩٠ من حديث سفيان بن عقبة السوائي به، وهو في الكبرى، ح:٩٣٠٧ * تلميذ عاصم بن كليب هو الثوري.

5056. It was narrated that Anas said: "The hair of the Prophet ﷺ was wavy, neither curly nor straight, and (hung down) between his ears and his shoulders." (*Sahîh*)

٥٠٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ قَالَ: كَانَ

[1] That is No. 5233 which appears later.
[2] That is No. 5232 which appears later.
[3] The text says: "Mustache" while the narrations mention only hair.

شَعْرُ النَّبِيِّ ﷺ شَعْرًا رَجِلًا، لَيْسَ بِالْجَعْدِ وَلَا بِالسَّبْطِ بَيْنَ أُذُنَيْهِ وَعَاتِقِهِ.

تخريج: أخرجه البخاري، اللباس، باب الجعد، ح:٥٩٠٥، ٥٩٠٦ من حديث وهب بن جرير، ومسلم، الفضائل، باب صفة شعر النبي ﷺ، ح:٢٣٣٨ من حديث جرير بن حازم به، وهو في الكبرٰى، ح:٩٣٠٨.

Comments:

1. 'Curly': It is possible his hair had a natural curl from birth. It is also possible that his hair had formed curls due to their having been long. Long hair generally have the tendency to form curls.
2. 'Between his ears and his shoulders': It appears that he used to have his hairs clipped off below his ears, and when it would reach his ﷺ shoulders. Other versions mention it touching his shoulders. See *Al-Bukhārī* No. 5903. and No. 5063 which follows. Some versions appear to use *"bain"* to refer to the shoulders, in which case it means his ﷺ shoulders were broad. Both are correct.
3. These narrations prove the allowance to clip one's hair.

5057. It was narrated that Ḥumaid bin 'Abdur-Raḥmân Al-Ḥimyarî said: "I met a man who accompanied the Prophet ﷺ as Abû Hurairah accompanied him for four years, who said: 'The Messenger of Allâh ﷺ forbade us from combing our hair every day.'"[1] ***(Ṣaḥîḥ)***

٥٠٥٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ دَاوُدَ الْأَوْدِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ الْحِمْيَرِيِّ قَالَ: لَقِيتُ رَجُلًا صَحِبَ النَّبِيَّ ﷺ كَمَا صَحِبَهُ أَبُو هُرَيْرَةَ أَرْبَعَ سِنِينَ قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ أَنْ يَمْتَشِطَ أَحَدُنَا كُلَّ يَوْمٍ.

تخريج: [إسناده صحيح] تقدم، ح:٢٣٩، وهو في الكبرٰى، ح:٩٣٠٩.

Comments:

1. 'Like Abû Hurairah': This comparison could be concerning the period of time too; that he also stayed with the Prophet ﷺ for four years. Abû Hurairah ؓ arrived in the year 7H . and the Prophet ﷺ passed away in the third month of the year 11H. Or the comparison could also be in its nature or particulars that, as Abû Hurairah ؓ stayed all the time with the Prophet ﷺ; in the same manner this dignified person also used to remain in the company of the Prophet ﷺ.
2. 'Combing the hair daily': Because one's combing the hair daily provides the evidence that they are given to preening themselves excessively, and this trait is generally found in women. Either such a person preens and spruces himself

[1] Meaning, so as not to be preoccupied with personal appearance, and Muslims today have lost most of this chapter in their pursuit of constantly following the non-Muslims. And to Allāh is our complaint.

and keeps himself attractive like women, which puts other men to the test and cause them to go astray, or if he does so in order to attract women toward him, then he would cause mischief among women. Men should not have excessive inclination toward preening and beautification, otherwise they would give rise to evils.

3. The unmistakable outcome of one's not combing the hair daily would be that they would be prompted to have regular haircuts, so that the need for combing the hair daily does not remain. Herein lies the correlation of this chapter with the theme.

Chapter 7. Combing The Hair Every Other Day

(المعجم ٧) - التَّرَجُّلُ غِبًّا (التحفة ٧)

5058. It was narrated that 'Abdullâh bin Mughaffal said: "The Messenger of Allâh ﷺ forbade combing one's hair, except every other day." (*Ḍa'îf*)

٥٠٥٨ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللهِ بْنِ مُغَفَّلٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّرَجُّلِ إِلَّا غِبًّا.

تخريج: [إسناده ضعيف] أخرجه الترمذي، اللباس، باب ما جاء في النهي عن الترجل إلا غبًّا، ح:١٧٥٦ من حديث عيسى بن يونس به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٩٣١٥، وصححه ابن حبان، ح:١٤٨٠، وضعفه أحد المغربيين، ولبعضه شاهد، انظر، ح:٥٠٦٠ هشام بن حسان عنعن، والحديث الآتي:٥٠٦١ يغني عنه.

5059. It was narrated from Al-Ḥasan that the Prophet ﷺ forbade combing one's hair except every other day. (*Ḍa'îf*)

٥٠٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ التَّرَجُّلِ إِلَّا غِبًّا.

تخريج: [ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٣١٦.

5060. It was narrated that Al-Ḥasan and Muḥammad said: "Combing one's hair (should be done) every other day." (*Ḍa'îf*)

٥٠٦٠ - أَخْبَرَنَا قُتَيْبَةُ: حَدَّثَنَا بِشْرٌ عَنْ يُونُسَ عَنِ الْحَسَنِ وَمُحَمَّدٍ قَالَا: التَّرَجُّلُ غِبٌّ.

تخريج: [ضعيف] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٩٣١٧ * يونس هو ابن عبيد، وبشر هو ابن المفضل.

Comments:

In this command, there is an admonition for those people who always keep a comb in their pockets. For elaborate discussion, please turn to *Hadîth* 5057.

5061. It was narrated that 'Abdullâh bin Shaqîq said: "One of the Companions of the Prophet ﷺ was a governor in Egypt, and one of his companions came to him and found him with unkempt, wild hair. He said: 'How come I see you with wild hair when you are a governor?' He said: 'The Prophet of Allâh ﷺ forbade us from *Al-Irfâh*,'[1] and we said: 'What is *Al-Irfâh*?' He said: 'To comb your hair every day.'" (***Sahîh***)

٥٠٦١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ كَهْمَسٍ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ قَالَ: كَانَ رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَامِلًا بِمِصْرَ، فَأَتَاهُ رَجُلٌ مِنْ أَصْحَابِهِ فَإِذَا هُوَ شَعِثُ الرَّأْسِ مُشْعَانٌّ، قَالَ مَا لِي أَرَاكَ مُشْعَانًّا وَأَنْتَ أَمِيرٌ قَالَ: كَانَ نَبِيُّ اللهِ ﷺ يَنْهَانَا عَنِ الْإِرْفَاهِ قُلْنَا: وَمَا الْإِرْفَاهُ؟ قَالَ: التَّرَجُّلُ كُلَّ يَوْمٍ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٩٣١٨ .

Comments:

Indulgence in ease and plenty or *Al-Irfâh* has a wider meaning. Combing and anointing oneself daily is part of its meaning.

Chapter 8. Starting On The Right When Combing One's Hair

(المعجم ٨) - التَّيَامُنُ فِي التَّرَجُّلِ (التحفة ٨)

5062. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to like to start in the right. He would accept with his right hand and give with his right hand, and he liked to start on the right in all his affairs." (***Sahîh***)

٥٠٦٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ مُحَمَّدِ بْنِ بِشْرٍ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُحِبُّ التَّيَامُنَ، يَأْخُذُ بِيَمِينِهِ وَيُعْطِي بِيَمِينِهِ، وَيُحِبُّ التَّيَمُّنَ فِي جَمِيعِ أُمُورِهِ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٣٢١، وقال المزي: "هو وهم والمحفوظ حديث أشعث بن أبي الشعثاء عن أبيه عن مسروق عن عائشة"، وانظر، ح:١١٢، ٥٢٤٢ .

[1] The general meaning of which is "luxuriousness."

Chapter 9. Letting The Hair Grow

(المعجم ٩) - اتِّخَاذُ الشَّعْرِ (التحفة ٩)

5063. It was narrated that Al-Barâ' said: "I have never seen anyone who looked more handsome in a red *Hullah*[1] than the Messenger of Allâh ﷺ, with his long hair that came down to his shoulders. (*Sahîh*)

٥٠٦٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ أَحَدًا أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللهِ ﷺ وَجُمَّتُهُ تَضْرِبُ مَنْكِبَيْهِ.

تخريج: أخرجه البخاري، اللباس، باب الجعد، ح:٥٩٠١ من حديث إسرائيل به، وهو في الكبرى، ح:٩٣٢٦.

5064. It was narrated that Anas said: "The hair of the Messenger of Allâh ﷺ came halfway down his ears." (*Sahîh*)

٥٠٦٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ شَعْرُ رَسُولِ اللهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الترجل، باب ماجاء في الشعر، ح:٤١٨٥ من حديث عبدالرزاق به، وهو في الكبرى، ح:٩٣٢٣.

Comments:

Meaning: Sometimes it was this length, sometime that.

5065. Al-Barâ' said: "I have never seen any man more handsome in a red *Hullah* than the Messenger of Allâh ﷺ." He said: "And I saw his long hair, coming almost to his shoulders." (*Sahîh*)

٥٠٦٥ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِيهِ: حَدَّثَنِي الْبَرَاءُ قَالَ: مَا رَأَيْتُ رَجُلًا أَحْسَنَ فِي حُلَّةٍ حَمْرَاءَ مِنْ رَسُولِ اللهِ ﷺ، قَالَ: وَرَأَيْتُ لَهُ لِمَّةً تَضْرِبُ قَرِيبًا مِنْ مَنْكِبَيْهِ.

تخريج: أخرجه البخاري، ح:٥٩٠١ من حديث أبي إسحاق السبيعي به كما تقدم، ح:٥٠٦٣، وهو في الكبرى:٩٣٢٧.

[1] Normally referring to two pieces made from the same material which are worn together, and it preceded.

Comments:

In Arabic, three expressions are used for long hair of the head: *Wafrah*, meaning hair that reach the lobe of the ear; *Limmah* which descend below the lobe of the ear but do not touch the shoulders; and *Jummah*, which reach the shoulders.

Chapter 10. Braids

(المعجم ١٠) - **الذُّؤَابَةُ** (التحفة ١٠)

5066. 'Abdullâh bin Mas'ûd said: "According to whose recitation do you want me to recite? Because I recited seventy-odd *Sûrahs* to the Messenger of Allâh ﷺ when Zaid had two braids, and was playing with the other boys." (*Ṣaḥîḥ*)

٥٠٦٦ - **أَخْبَرَنَا** الْحَسَنُ بْنُ إِسْمَاعِيلَ ابْنِ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ ابْنِ يَرِيمَ قَالَ: قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: عَلَى قِرَاءَةِ مَنْ تَأْمُرُونِّي أَقْرَأُ؟ لَقَدْ قَرَأْتُ عَلَى رَسُولِ اللهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً، وَإِنَّ زَيْدًا لَصَاحِبُ ذُؤَابَتَيْنِ يَلْعَبُ مَعَ الصِّبْيَانِ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٣٢٩ .

5067. It was narrated that Abû Wâ'il said: "Ibn Mas'ûd addressed us and said: 'How do you want me to recite? According to the recitation of Zaid bin Thâbit, when I learned seventy-odd *Sûrahs* from the mouth of the Messenger of Allâh ﷺ while Zaid was with the other boys with two braids?'" (*Ṣaḥîḥ*)

٥٠٦٧ - **أَخْبَرَنَا** إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو شِهَابٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: خَطَبَنَا ابْنُ مَسْعُودٍ فَقَالَ: كَيْفَ تَأْمُرُونِّي أَقْرَأُ عَلَى قِرَاءَةِ زَيْدِ بْنِ ثَابِتٍ بَعْدَ مَا قَرَأْتُ مِنْ فِي رَسُولِ اللهِ ﷺ بِضْعًا وَسَبْعِينَ سُورَةً، وَإِنَّ زَيْدًا مَعَ الْغِلْمَانِ لَهُ ذُؤَابَتَانِ.

تخريج: أخرجه البخاري، فضائل القرآن، باب القراء من أصحاب رسول الله ﷺ، ح:٥٠٠٠، ومسلم، فضائل الصحابة، باب: من فضائل عبدالله بن مسعود وأمه رضي الله تعالى عنهما، ح:٢٤٦٢ من حديث الأعمش به، وصرح بالسماع عند البخاري * أبو شهاب هو الحناط.

Comments:

In order to hold the hair of the children in place, they used to be braided, so that the hair do not get defiled while playing and sporting around. When the child would become sensible, there remained no need for braiding the hair. The gist of the matter is that he was just a child. From this *Ḥadîth*, the

permissibility of plaiting the hair becomes known.

5068. Ziyâd bin Al-Ḥuṣain narrated that his father said: "When he came to the Prophet ﷺ in Al-Madînah, the Messenger of Allâh ﷺ said to him: 'Come closer to me.' So he came closer to him, and he put his hand on his braid and wiped his head and prayed for him." (*Ḥasan*)

٥٠٦٨ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْمُسْتَمِرِّ الْعُرُوقِيُّ قَالَ: حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا غَسَّانُ بْنُ الْأَغَرِّ بْنِ حُصَيْنٍ النَّهْشَلِيُّ قَالَ: حَدَّثَنِي عَمِّي زِيَادُ بْنُ الْحُصَيْنِ عَنْ أَبِيهِ قَالَ: لَمَّا قَدِمَ عَلَى النَّبِيِّ ﷺ بِالْمَدِينَةِ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «ادْنُ مِنِّي» فَدَنَا مِنْهُ، فَوَضَعَ يَدَهُ عَلَى ذُؤَابَتِهِ، ثُمَّ أَجْرَى يَدَهُ وسَمَّتَ عَلَيْهِ وَدَعَا لَهُ.

تخريج: [حسن] أخرجه الطبراني في الكبير: ٤/ ٣٠، ح: ٣٥٥٨، ٣٥٥٩ من حديث غسان به، وهو في الكبرٰى، ح: ٩٣٣١، وللحديث شواهد معنوية.

Comments:

The term *'Dhuwâba'* is used to denote plaits of hair, meaning hair which are braided or plaited. It is also used to signify hanging hair, which are called locks, too. Actually, the hair which falls on the face were called locks or tresses. And Allâh knows best.

Chapter 11. Letting The Hair Grow Long

(المعجم ١١) - **تَطْوِيلُ الْجُمَّةِ**
(التحفة ١١)

5069. It was narrated that Wâ'il bin Ḥujr said: "I came to the Prophet ﷺ and I had long hair. He said: 'It is not good,' and I thought he meant me, so I went and cut my hair. He said: 'I did not mean you, but this is better.'" (*Ṣaḥîḥ*)

٥٠٦٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا قَاسِمٌ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ، عَنْ أَبِيهِ، عَنْ وَائِلِ بْنِ حُجْرٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَلِي جُمَّةٌ، قَالَ: «ذُبَابٌ» وَظَنَنْتُ أَنَّهُ يَعْنِينِي فَانْطَلَقْتُ فَأَخَذْتُ مِنْ شَعْرِي فَقَالَ: «إِنِّي لَمْ أَعْنِكَ وَهٰذَا أَحْسَنُ».

تخريج: [إسناده صحيح] تقدم، ح: ٥٠٥٥، وهو في الكبرٰى، ح: ٩٣٣٢ .

Comments:

He said: "*Jummah*" (long hair) indicating that it looked better when shorter than that, and its explanation preceded.

Chapter 12. Tying Up The Beard

(المعجم ١٢) - عَقْدُ اللِّحْيَةِ (التحفة ١٢)

5070. Ruwaifi‘ bin Thâbit said: "The Messenger of Allâh ﷺ said: 'O Ruwaifi', you may live for a long time after me, so tell the people that whoever ties up his beard, or twists it,[1] or hangs an amulet, or cleans himself (after relieving himself) with animal dung or bones, Muhammad has nothing to do with him.'" (*Sahîh*)

٥٠٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ، وَذَكَرَ آخَرَ قَبْلَهُ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، أَنَّ شُيَيْمَ بْنَ بَيْتَانَ حَدَّثَهُ أَنَّهُ سَمِعَ رُوَيْفِعَ بْنَ ثَابِتٍ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: «يَا رُوَيْفِعُ! لَعَلَّ الْحَيَاةَ سَتَطُولُ بِكَ بَعْدِي، فَأَخْبِرِ النَّاسَ أَنَّهُ مَنْ عَقَدَ لِحْيَتَهُ، أَوْ تَقَلَّدَ وَتَرًا، أَوِ اسْتَنْجَى بِرَجِيعِ دَابَّةٍ أَوْ عَظْمٍ، فَإِنَّ مُحَمَّدًا بَرِيءٌ مِنْهُ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الطهارة، باب ما ينهى عنه أن يستنجي به، ح:٣٦ من حديث عياش بن عباس به، وزاد قبل رويفع: "شيبان القتباني"، وهو في الكبرى، ح:٩٣٣٦.

Comments:

1. 'Perhaps': This was in fact a prediction that 'you would live for a long time after my passing away'. And that was the case. Ruwayfa' died in the year 53 H. and he was the last of the Prophet's Companions who died in Africa.
2. 'One who knots the beard': 'Knotting' means knotting the hair of the beard into a tangle so that it appears small. This is an unnecessary and unrealistic contrivance. It is, therefore, forbidden. Or it means denotes tying the knots out of arrogance and pride, as proud and overweening people used to tie knots in battles. Or they probably tied knots so that they might not face any hindrance while fighting. So to speak, tying the knots was synonymous with fighting a battle. And Allâh knows best.

   Some have understood it to mean that one should not fiddle with one's beard while performing the ritual prayer. Or one should not tie knots in one's beard before commencing the prayer with a view to protecting it from dust, as Allâh's Messenger ﷺ has forbidden one's tying the hair of the head and collecting one's clothes during prayer. In other words, one should not merely continue to worry about saving one's body, etc., from dust. One should rather pay heed to praying the *Salâh*.
3. 'Hangs an amulet': It is 'wearing a bow string as a necklace. *Watar* signifies the hip sinew or the vein of the sacrificial animal. It happens to be extremely strong. The bow is stringed with it, so that it could discharge the arrow afar

[1] To make braids or to make it curly.

due to its flexibility. During the period of *Jahiliyyah*, people would get this vein-string sufflated or blown upon by a soothsayer and then wear it round the neck, so that they could guard themselves against evil eye. Since the soothsayers used to recite polytheistic phrases, it was forbidden. Or a bell, etc., used to be strung round the necks of animals. It was forbidden because it was a means to caution the enemy. Or it was forbidden to tie the necks of animals with the string, because it used to be very hard and sharp. There was likelihood of the animal getting suffocated or his neck being slit, and they say it was all done for protection; hence, it involves *Shirk!*

4. Cleansing (*Istinja*) after defilement by various types of bodily discharge with the dung or bone of animals. Such things do not cleanse. It was, therefore, forbidden to use it as a means of cleansing. Moreover, it is the food of Jinn. Dung is nevertheless like filth.
5. 'Has nothing to do with': This is a rebuke and reprimand, because these are evil deeds, and some of them can be considered *Shirk*.

Chapter 13. Prohibition Of Plucking Gray Hairs

(المعجم ١٣) - النَّهْيُ عَنْ نَتَفِ الشَّيْبِ (التحفة ١٣)

5071. It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allâh ﷺ forbade plucking gray hairs. (***Hasan***)

٥٠٧١ - أَخْبَرَنَا قُتَيْبَةُ عَنْ عَبْدِ الْعَزِيزِ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ نَتْفِ الشَّيْبِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الترجل، باب: في نتف الشيب، ح:٤٢٠٢، والترمذي، ح:٢٨٢١، وابن ماجه، ح:٣٧٢١ من حديث عمرو بن شعيب به مطولاً ومختصرًا، وهو في الكبرى، ح:٩٣٣٧ * عبدالعزيز هو الدراوردي، وعمارة هو الأنصاري، وللحديث شواهد عند مسلم وغيره..

Comments:

Graying is a sign of oldness or old age. When gray hairs begin to appear, they obdurately continue to appear. It is useless to pluck them out. Moreover, plucking gray hairs is a trick that deceives people, and deception is not permitted. Dying the gray hair has been allowed since it is not an attempt to permanently alter it. See what follows.

Chapter 14. Permission To Dye The Hair

(المعجم ١٤) - الإِذْنُ بِالْخِضَابِ (التحفة ١٤)

5072. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The Jews and Christians do not dye their hair, so

٥٠٧٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ [قَالَ]: حَدَّثَنَا عَمِّي [قَالَ]: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ

أَبُو سَلَمَةَ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ؛ ح وَأَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ أَخْبَرَهُ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «الْيَهُودُ وَالنَّصَارَى لَا تَصْبُغُ فَخَالِفُوهُمْ».

be different from them." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب ما ذكر عن بني إسرائيل، ح:٣٤٦٢ من حديث إبراهيم بن سعد به، وهو في الكبرٰى، ح:٩٣٣٨، ٩٣٣٩ * عمه يعقوب بن إبراهيم بن سعد.

Comments:

(See also No. 5078).

٥٠٧٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ بِمِثْلِهِ.

5073. A similar report was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ. (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٣٤٠.

٥٠٧٤ - أَخْبَرَنِي الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا تَصْبُغُ فَخَالِفُوا عَلَيْهِمْ فَاصْبُغُوا».

5074. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Jews and the Christians do not dye their hair, so be different from them and dye your hair.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح:٩٣٤١.

٥٠٧٥ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: حَدَّثَنَا عِيسَى - وَهُوَ ابْنُ يُونُسَ - عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا

5075. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The Jews and the Christians do not dye their hair, so be different from them." (*Ṣaḥîḥ*)

تَصْبُغُ فَخَالِفُوهُمْ».

تخريج: أخرجه البخاري، اللباس، باب الخضاب، ح:٥٨٩٩، ومسلم، اللباس، باب: في مخالفة اليهود في الصبغ، ح:٢١٠٣ من حديث الزهري به، وهو في الكبرٰى، ح:٩٣٤٣.

5076. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Change gray hair, but do not imitate the Jews.'" (*Ṣaḥîḥ*)

٥٠٧٦ - أَخْبَرَنَا عُثْمَانُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ جَنَابٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٣٤٤، وسنده حسن، وللحديث شواهد كثيرة جدًا.

5077. It was narrated that Az-Zubair said: The Messenger of Allâh ﷺ said: "Change gray hair but do not imitate the Jews.'" (*Ḥasan*)

Both of these are not preserved.

٥٠٧٧ - أَخْبَرَنَا حُمَيْدُ بْنُ مَخْلَدِ بْنِ الْحُسَيْنِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كُنَاسَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ عُثْمَانَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «غَيِّرُوا الشَّيْبَ وَلَا تَشَبَّهُوا بِالْيَهُودِ» وَكِلَاهُمَا غَيْرُ مَحْفُوظٍ.

تخريج: [إسناده حسن] أخرجه أحمد:١/١٦٥ عن محمد بن كناسة به، وهو في الكبرٰى، ح:٩٣٤٥.

Chapter 15. Prohibition Of Dyeing Hair Black

(المعجم ١٥) - النَّهْيُ عَنِ الخِضَابِ بِالسَّوَادِ (التحفة ١٥)

5078. It was narrated that Ibn 'Abbâs, who attributed it to the Prophet ﷺ, said: "Some people will dye their hair black like the breasts of pigeons at the end of time, but they will not even smell the fragrance of Paradise." (*Ṣaḥîḥ*)

٥٠٧٨ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ عُبَيْدِ اللهِ الحَلَبِيُّ عَنْ عُبَيْدِ اللهِ - وَهُوَ ابْنُ عَمْرٍو - عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَفَعَهُ أَنَّهُ قَالَ: قَوْمٌ يَخْضِبُونَ بِهٰذَا السَّوَادِ آخِرَ الزَّمَانِ كَحَوَاصِلِ الْحَمَامِ، لَا يَرِيحُونَ رَائِحَةَ الْجَنَّةِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الترجل، باب ما جاء في خضاب السواد، ح:٤٢١٢ من حديث عبيدالله بن عمرو الرقي به، وهو في الكبرٰى، ح:٩٣٤٦، وحسنه المنذري،

وصححه ابن حبان، والحاكم وغيرهما * عبدالكريم هو الجزري كما في سنن أبي داود كذا قال البغوي وغيره.

Comments:

1. 'Like the breasts of pigeons' means black.

2. Using pure, or dark, or "jet" black is unlawful, while other dark colors mentioned later are exempt from this.

5079. It was narrated that Jâbir said: "Abû Quḥâfah was brought on the Day of the Conquest of Makkah, and his hair and beard were white like the *Thaghâmah*.[1] The Messenger of Allâh ﷺ said: 'Change this with something, but avoid black.'" (*Ṣaḥîḥ*)

٥٠٧٩ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أُتِيَ بِأَبِي قُحَافَةَ يَوْمَ فَتْحِ مَكَّةَ وَرَأْسُهُ وَلِحْيَتُهُ كَالثَّغَامَةِ بَيَاضًا، فَقَالَ رَسُولُ اللهِ ﷺ: «غَيِّرُوا هٰذَا بِشَيْءٍ وَاجْتَنِبُوا السَّوَادَ».

تخريج: أخرجه مسلم، اللباس، باب استحباب خضاب الشيب بصفرة وحمرة وتحريمه بالسواد، ح: ٢١٠٢/ ٧٩ من حديث عبدالله بن وهب به، وهو في الكبرى، ح: ٩٣٤٧ .

1. The *Thaghâmah* is a plant with white blossoms. Due to profuseness of the blossoms, the shrub too looks white from afar.

2. Abû Quhâfah is the father of Abû Bakr As-Siddîq رضي الله عنه

Chapter 16. Dyeing Hair With *Henna* And *Katam*[2]

(المعجم ١٦) - الْخِضَابُ بِالْحِنَّاءِ وَالْكَتْمِ (التحفة ١٦)

5080. It was narrated from Abû Dharr that the Prophet ﷺ said: "The best things with which you can change gray hair are *Henna* and *Katam*." (*Ṣaḥîḥ*)

٥٠٨٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى قَالَ: حَدَّثَنَا بِهِ أَبِي عَنْ غَيْلَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَفْضَلُ مَا غَيَّرْتُمْ بِهِ الشَّمَطَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [صحيح] وهو في الكبرى، ح: ٩٣٤٩، وللحديث شواهد، منها الحديث الآتي * محمد بن مسلم هو ابن وارة، وغيلان هو ابن جامع، أبو إسحاق عنعن، وابن أبي ليلى هو عبدالرحمن.

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[1] A white fruit from a type of plant.

[2] A dye, which was dark. Some of them say it was a dye made by mixing a plant with *henna*, or other plants.

Comments:

When both are mixed well, the color does not remain utterly black, but becomes slightly inclined to reddishness. Consequently, the possibility of deception does not remain. The woad or indigo dye obtained from the leaves of the plant called *Katam* should not be in excess. Rather redness ought to be apparent in it. *Katam* are the leaves of a tree: mimosa flava. It grows in Yemen. This dye applied with *Henna* to the hair is said to preserve its original color. Its color is black with a touch of redness.

5081. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'The best things with which you can change gray hair are *Henna* and *Katam*.'" (*Ṣaḥîḥ*)

٥٠٨١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ الْأَجْلَحِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، اللباس، باب ماجاء في الخضاب، ح:١٧٥٣ من حديث الأجلح به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٩٣٥٠، وصححه ابن حبان، ح:١٤٧٥.

5082. It was narrated that Abû Dharr said: "I heard the Prophet ﷺ say: 'Some of the best things with which you can change gray hair are *Henna* and *Katam*.'" (*Ṣaḥîḥ*)

٥٠٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ أَشْعَثَ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنِي ابْنُ أَبِي لَيْلَى عَنِ الْأَجْلَحِ، فَلَقِيتُ الْأَجْلَحَ فَحَدَّثَنِي عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ مِنْ أَحْسَنِ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٩٣٥١.

5083. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'The best things with which you can change gray hair are *Henna* and *Katam*.'" (*Ṣaḥîḥ*)

Al-Jurairî and Kahmas contradicted him.

٥٠٨٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْثَرٌ عَنِ الْأَجْلَحِ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِي الْأَسْوَدِ الدِّيلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ». خَالَفَهُ الْجُرَيْرِيُّ وَكَهْمَسٌ.

تخريج: [إسناده صحيح] تقدم، ح:٥٠٨١، وهو في الكبرى، ح:٩٣٥٢.

5084. It was narrated that 'Abdullâh bin Buraidah said: "The Messenger of Allâh ﷺ said: 'The best things with which you can change gray hair are *Henna* and *Katam*.'" (*Ṣaḥîḥ*)

٥٠٨٤ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [إسناده صحيح] تقدم، ح:٥٠٨١، وهو في الكبرٰى، ح:٩٣٥٣.

5085. It was narrated from 'Abdullâh bin Buraidah that he heard that the Messenger of Allâh ﷺ said: "The best things with which you can change gray hair are *Henna* and *Katam*." (*Ṣaḥîḥ*)

٥٠٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ كَهْمَسًا يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ أَنَّهُ بَلَغَهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: [«إِنَّ] أَحْسَنَ مَا غَيَّرْتُمْ بِهِ الشَّيْبَ الْحِنَّاءُ وَالْكَتَمُ».

تخريج: [إسناده صحيح] تقدم، ح:٥٠٨١، وهو في الكبرٰى، ح:٩٣٥٥.

5086. It was narrated that Abû Rimthah said: "My father and I came to the Prophet ﷺ and he had dyed his beard with *Henna*." (*Ṣaḥîḥ*)

٥٠٨٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ قَالَ: أَتَيْتُ أَنَا وَأَبِي النَّبِيَّ ﷺ وَكَانَ قَدْ لَطَخَ لِحْيَتَهُ بِالْحِنَّاءِ.

تخريج: [صحيح] أخرجه أبو داود، الترجل، باب: في الخضاب، ح:٤٢٠٦، ٤٢٠٧ من حديث إياد به، وهو في الكبرٰى، ح:٩٣٥٦، وقال الترمذي، ح:٢٨١٢ "حسن غريب"، وصححه ابن خزيمة، وابن حبان، ح:١٥٢٢، والحاكم:٢/٤٢٦، ٦٠٧، والذهبي وغيرهم.

5087. It was narrated that Abû Rimthah said: "I came to the Prophet ﷺ and I saw that he had dyed his beard with yellow dye." (*Ṣaḥîḥ*)

٥٠٨٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ وَرَأَيْتُهُ قَدْ لَطَخَ لِحْيَتَهُ بِالصُّفْرَةِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٣٥٧ .

Comments:

Tinting the beard pale-gold or blonde means applying *Henna* only, as has preceded above. The color of *Henna* too happens to be like pale-gold or blonde.

Chapter 17. Dyeing The Hair With Yellow Dye

(المعجم ١٧) - الخِضَابُ بِالصُّفْرَةِ
(التحفة ١٧)

5088. It was narrated that Zaid bin Aslam said: "I saw Ibn 'Umar dyeing his beard yellow with *Khalûq*[1] and I said: 'O Abû 'Abdur-Raḥmân, are you dyeing your beard yellow with *Khalûq*?' He said: 'I saw the Messenger of Allâh ﷺ dyeing his beard yellow with it, and there was no other kind of dye that was dearer to him than this. He used to dye all of his clothes with it, even his *'Imâmah* (turban).'" (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is likely more correct than the narration of Abû Qutaibah.[2]

٥٠٨٨ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الدَّرَاوَرْدِيُّ عَنْ زَيْدِ بْنِ أَسْلَمَ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَفِّرُ لِحْيَتَهُ بِالْخَلُوقِ فَقُلْتُ: يَا أَبَا عَبْدِ الرَّحْمٰنِ! إِنَّكَ تُصَفِّرُ لِحْيَتَكَ بِالْخَلُوقِ قَالَ: إِنِّي رَأَيْتُ رَسُولَ اللهِ ﷺ يُصَفِّرُ بِهَا لِحْيَتَهُ، وَلَمْ يَكُنْ شَيْءٌ مِنَ الصِّبْغِ أَحَبَّ إِلَيْهِ مِنْهَا وَلَقَدْ كَانَ يَصْبُغُ بِهَا ثِيَابَهُ كُلَّهَا حَتَّى عِمَامَتَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ أَبِي قُتَيْبَةَ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، اللباس، باب: في المصبوغ بالصفرة، ح: ٤٠٦٤ من حديث عبدالعزيز بن محمد الدراوردي به، وهو في الكبرٰى، ح: ٩٣٥٨.

Comments:

Khalûq is a feminine fragrance, which is made out of saffron and some other ingredients. Its color happens to be yellowish-red. Since it is for the use of women, men have been prevented from using it. The Prophet ﷺ might perhaps have used it. Or something else which had a similar appearance as in the previous narrations, or gotten it on his garments from touching his wives. And Allāh knows best.

5089. It was narrated from Qatâdah that he asked Anas: "Did the Messenger of Allâh ﷺ dye his hair?" He said: "His gray hair didn't go that far, it was only a little at his temples." (***Ṣaḥîḥ***)

٥٠٨٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّهُ سَأَلَهُ هَلْ خَضَبَ رَسُولُ اللهِ ﷺ قَالَ: لَمْ يَبْلُغْ ذٰلِكَ، إِنَّمَا كَانَ شَيْءٌ فِي صُدْغَيْهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٥٠ من حديث همام بن يحيى به، وهو في الكبرٰى، ح: ٩٣٦١.

[1] *Khalûq*: A yellow dye, compound of saffron

[2] No. 5245.

5090. It was narrated from Anas that the Messenger of Allâh ﷺ did not dye his hair; his gray hair were only a little beneath his lower lip and at his temples, and a little on his head. (***Sahîh***)

٥٠٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَ: حَدَّثَنَا الْمُثَنَّى - يَعْنِي ابْنَ سَعِيدٍ - قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَخْضِبُ، إِنَّمَا كَانَ الشَّمَطُ عِنْدَ الْعَنْفَقَةِ يَسِيرًا وَفِي الصُّدْغَيْنِ يَسِيرًا، وَفِي الرَّأْسِ يَسِيرًا.

تخريج: أخرجه مسلم، الفضائل، باب شيبه ﷺ، ح:٢٣٤١/١٠٤ من حديث المثنى بن سعيد به.

5091. It was narrated from 'Abdullâh bin Mas'ûd that the Prophet of Allâh ﷺ disliked ten things: Yellow dye, meaning *Khalûq*, changing gray hair, dragging one's *Izâr*, wearing gold rings, playing with dice (*Ki'âb*),[1] (a woman) showing her adornment to people to whom it is not permissible for her to show it, reciting *Ruqyah*, unless it is with *Al-Mu'âwidhât* (Verses seeking refuge with Allâh), hanging amulets, removing to ejaculate in other than the right place,[2] and taking away the milk of an infant boy (by having intercourse with his mother) – but he did not say that this is *Harâm*. (***Hasan***)

٥٠٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ الرُّكَيْنَ يُحَدِّثُ عَنِ الْقَاسِمِ بْنِ حَسَّانَ، عَنْ عَمِّهِ عَبْدِ الرَّحْمٰنِ بْنِ حَرْمَلَةَ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ: أَنَّ نَبِيَّ اللهِ ﷺ كَانَ يَكْرَهُ عَشْرَ خِصَالٍ، الصُّفْرَةَ يَعْنِي الْخَلُوقَ، وَتَغْيِيرَ الشَّيْبِ، وَجَرَّ الْإِزَارِ، وَالتَّخَتُّمَ بِالذَّهَبِ، وَالضَّرْبَ بِالْكِعَابِ، وَالتَّبَرُّجَ بِالزِّينَةِ لِغَيْرِ مَحَلِّهَا، وَالرُّقَى إِلَّا بِالْمُعَوِّذَاتِ، وَتَعْلِيقَ التَّمَائِمِ، وَعَزْلَ الْمَاءِ بِغَيْرِ مَحَلِّهِ، وَإِفْسَادَ الصَّبِيِّ غَيْرَ مُحَرِّمِهِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الخاتم، باب ما جاء في خاتم الذهب، ح:٤٢٢٢ من حديث المعتمر بن سليمان به، وهو في الكبرى، ح:٩٣٦٣ * عبدالرحمٰن بن حرملة قال البخاري: "لم يصح حديثه"، ووثقه ابن حبان، وأبو حاتم الرازي.

Comments:

1. 'He disliked them': Some of the above-quoted deeds or acts are absolutely

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[1] *Ki'âb* is plural of *Ka'b* and here it refers to bones taken from the knees of sheep which were used in gambling similar to dice. Hence, it is considered to also apply to that.

[2] The meaning of *'Azl* is to withdraw prior to ejaculation, which was a practice implemented to prevent pregnancy.

unlawful and some reprehensible or undesirable. The expression 'dislike' could be employed for both of them.

2. 'Applying *Khalûq*': Please see *Hadîth* 5088.
3. 'Changing gray hair' meaning by dyeing it black.
4. 'Dragging one's *Izâr*': See Chapter 101.
5. Dice: Other texts mention "*Nard*" for dice, and *Shatranj* or backgammon.
6. 'Not permissible for her to show it' means a woman's displaying her beautification in front of someone other than husband. This is unlawful.
7. '*Al-Mu'āwidhāt.*' meaning the last two *Sūrahs* of the Qur'ān, in which Allâh's refuge is sought; or other such reported prescriptions for *Ruqyah*.
8. 'Hanging amulets': Beads, amulets, or talismans, which are worn to ward off evil.
9. 'In other than the right place': Meaning to pullout during intercourse, so the semen does not enter the woman's designated, lawful location.
10. 'Taking a way the milk' means to have coitus during the period of lactation, because if pregnancy occurs during the period of lactation, the breast-milk becomes injurious to the child. In the circumstances of weaning the child off its mother's milk, the health of the child is likely to be adversely affected. This is, however, reprehensible or undesirable. It is not unlawful.
11. 'He did not say that this is *Harām*': Some venerable individuals have stated concerning this phrase that Allâh's Messenger ﷺ did not like all the above-described things, but he did not rule them unlawful. But this is wrong, because there are quite a number of things quoted above, which are unlawful, it rather refers to the last act mentioned.

Chapter 18. Women Dyeing[1]

(المعجم ١٨) - **الْخِضَابُ لِلنِّسَاءِ**

(التحفة ١٨)

5092. It was narrated from 'Âishah that a woman reached out her hand (to give) a letter to the Prophet ﷺ, and he withdrew his hand. She said: "O Messenger of Allâh, I reached out my hand (to give you) a letter and you did not take it." He said: "I did not know whether it was the hand of a woman or a man." She said: "It is the hand of a woman." He said: "If you were a woman, you would

٥٠٩٢ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْمُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا مُطِيعُ بْنُ مَيْمُونٍ: حَدَّثَتْنَا صَفِيَّةُ بِنْتُ عِصْمَةَ عَنْ عَائِشَةَ: أَنَّ امْرَأَةً مَدَّتْ يَدَهَا إِلَى النَّبِيِّ ﷺ بِكِتَابٍ، فَقَبَضَ يَدَهُ فَقَالَتْ: يَا رَسُولَ اللهِ! مَدَدْتُ يَدِي إِلَيْكَ بِكِتَابٍ فَلَمْ تَأْخُذْهُ فَقَالَ: إِنِّي لَمْ أَدْرِ أَيَدُ امْرَأَةٍ هِيَ أَوْ رَجُلٍ؟ قُلْتُ: بَلْ يَدُ امْرَأَةٍ، قَالَ: «لَوْ كُنْتِ امْرَأَةً لَغَيَّرْتِ

[1] The author did not mention "hair", nor is that in the narration; due to the sequence it appears that he intends: "dyeing the hair."

change your nails (by dyeing them) with *Henna*." (*Ḍa'īf*)

أَظْفَارَكِ بِالْحِنَّاءِ».

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، الترجل، باب: في الخضاب للنساء، ح:٤١٦٦ من حديث مطيع به، وهو لين الحديث (تقريب)، والحديث في الكبرٰى، ح:٩٣٦٤، وقال أحمد في العلل: "هذا حديث منكر" * صفية لا تعرف (تقريب).

Comments:

1. 'Withdrew his hand from it, or he refrained from laying hand upon it': Lest it might be the hand of a woman, because Allâh's Messenger ﷺ never touched the hand of a marriageable woman.
2. 'You would change your nails with *Henna*': It is one issue that a woman should not keep her hands identical to those of men, but she should rather necessarily tint the entire hand or at least the tips of the fingers, so that distinction could be made. Otherwise, a mistake could be committed. It is a different thing that due to his having been extremely cautious, the Prophet ﷺ made no mistake. But his apprehension proved right. It, however, does not mean that if you had tainted your hands with *Henna*, I would not have withdrawn my hand.

Chapter 19. Disliking The Smell Of Henna

(المعجم ١٩) - كَرَاهِيَةُ رِيحِ الْحِنَّاءِ (التحفة ١٩)

5093. Karîmah said: "I heard a woman asking 'Âishah about dyeing the hair with *Henna*. She said: "There is nothing wrong with it, but I do not like to do it because my beloved – meaning the Prophet ﷺ – disliked its smell."' (*Ḍa'īf*)

٥٠٩٣ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو زَيْدٍ سَعِيدُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: سَمِعْتُ كَرِيمَةَ قَالَتْ: سَمِعْتُ عَائِشَةَ سَأَلَتْهَا امْرَأَةٌ عَنِ الْخِضَابِ بِالْحِنَّاءِ قَالَتْ: لَا بَأْسَ بِهِ، وَلٰكِنْ أَكْرَهُ هٰذَا لِأَنَّ حِبِّي ﷺ كَانَ يَكْرَهُ رِيحَهُ، تَعْنِي النَّبِيَّ ﷺ.

تخريج: [**إسناده ضعيف**] أخرجه أبو داود، ح:٤١٦٤ (انظر الحديث السابق) من حديث علي بن المبارك به، وهو في الكبرٰى، ح:٩٣٦٥ * كريمة لم أجد من وثقها.

Comments:

It seems the question was pertaining to using it in the hair otherwise applying *Henna* to the hands is commendable for a woman.

Chapter 20. Plucking Hairs

(المعجم ٢٠) - النَّتْفُ (التحفة ٢٠)

5094. It was narrated from Abû Al-Ḥuṣain Al-Haitham bin Shufayy (Abû Al-Aswad said: Shufayy) that he said: "A friend of mine who was

٥٠٩٤ - أَخْبَرَنِي عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ قَالَ: حَدَّثَنَا أَبِي وَأَبُو الْأَسْوَدِ النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ قَالَا: حَدَّثَنَا

الْمُفَضَّلُ بْنُ فَضَالَةَ عَنْ عَيَّاشِ بْنِ عَبَّاسٍ الْقِتْبَانِيِّ، عَنْ أَبِي الْحُصَيْنِ الْهَيْثَمِ بْنِ شُفَيٍّ، وَقَالَ أَبُو الْأَسْوَدِ: شُفَيٌّ إِنَّهُ سَمِعَهُ يَقُولُ: خَرَجْتُ أَنَا وَصَاحِبٌ لِي يُسَمَّى أَبَا عَامِرٍ رَجُلٌ مِنَ الْمَعَافِرِ لِنُصَلِّيَ، بِإِيلِيَاءَ، وَكَانَ قَاصُّهُمْ رَجُلًا مِنَ الْأَزْدِ يُقَالُ لَهُ أَبُو رَيْحَانَةَ مِنَ الصَّحَابَةِ، قَالَ أَبُو الْحُصَيْنِ: فَسَبَقَنِي صَاحِبِي إِلَى الْمَسْجِدِ، ثُمَّ أَدْرَكْتُهُ فَجَلَسْتُ إِلَى جَنْبِهِ فَقَالَ: هَلْ أَدْرَكْتَ قَصَصَ أَبِي رَيْحَانَةَ؟ فَقُلْتُ: لَا، فَقَالَ: سَمِعْتُهُ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ عَشْرٍ: عَنِ الْوَشْرِ، وَالْوَشْمِ، وَالنَّتْفِ، وَعَنْ مُكَامَعَةِ الرَّجُلِ الرَّجُلَ بِغَيْرِ شِعَارٍ، وَعَنْ مُكَامَعَةِ الْمَرْأَةِ الْمَرْأَةَ بِغَيْرِ شِعَارٍ، وَأَنْ يَجْعَلَ الرَّجُلُ أَسْفَلَ ثِيَابِهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ، أَوْ يَجْعَلَ عَلَى مَنْكِبَيْهِ حَرِيرًا مِثْلَ الْأَعَاجِمِ، وَعَنِ النُّهْبَى، وَعَنْ رُكُوبِ النُّمُورِ، وَلُبُوسِ الْخَوَاتِيمِ إِلَّا لِذِي سُلْطَانٍ.

called Abû 'Âmir, from Al-Ma'âfir, and I went out to pray in Jerusalem. Their preacher was a man from (the tribe of) Azd who was called Abû Raiḥânah, one of the Companions." Abû Al-Ḥuṣain said: "My companion reached the Masjid before I did, then I caught up with him, and sat beside him. He said: 'Have you heard the preaching of Abû Raiḥânah?' I said: 'No.' He said: 'I heard him say: 'The Messenger of Allâh ﷺ forbade ten things: Filing (the teeth), tattoos, plucking (hair), for two men to lie under one cover with no barrier between them, for two women to lie under one cover with no barrier between them, for a man to add more than four fingers' width of silk to the bottom of his garment like the foreigners (Persians), or to wear more than four fingers' width of silk on his shoulders like the foreigners (Persians), (and he forbade) plundering, riding (while sitting on) on leopard skins and wearing rings – except for rulers." ***(Da'îf)***

تخريج: [إسناده ضعيف] أخرجه أبو داود، اللباس، باب من كرهه، ح:٤٠٤٩ من حديث المفضل به، وهو في الكبرى، ح:٩٣٦٦ * أبو عامر لم أجد من وثقه.

Comments:

1. Filing (the teeth): Old women or women advanced in age, in order to resemble young, used to file their teeth so that they might look young.
2. 'Tattooing': With the intention of beautification, a picture or design was marked on a person's skin by making small holes in the skin with a needle; it was then filled with antimony or any other hue or color.
3. 'Plucking out hair' means gray hairs, or the women plucking out the hair of their eyebrows, making them thinner, or while wailing. All of these are prohibited. Some scholars consider it to refer to plucking any hair aside from the pubic and underarm region, saying that plucking is more permanant, and

shaving or the like is allowed. This is the view of Aḥmad.

4. 'With no barrier': People of the period of Ignorance did not consider it necessary to have something between man and man, and between woman and woman.
5. 'Bottom of his garment': Meaning the hem or edges.

Chapter 21. Extending Hair With Cloth

(المعجم ٢١) - وَصْلُ الشَّعْرِ بِالخِرَقِ (التحفة ٢١)

5095. It was narrated from Sa'eed bin Al-Musayyab that Mu'âwiyah said: "The Messenger of Allâh ﷺ forbade giving a false impression." (*Ṣaḥîḥ*)

٥٠٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ هِشَامٍ قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّ مُعَاوِيَةَ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الزُّورِ.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(٥٤)، ح:٣٤٨٨، ومسلم، اللباس والزينة، باب تحريم فعل الواصلة والمستوصلة والواشمة والمستوشمة ... إلخ، ح:٢١٢٧/ ١٢٣ من حديث سعيد بن المسيب، به.

Comments:

Zuwr: (False impression) refers to falsehood in general, saying or testifying to what is not true. The author included it here to indicate the reason for prohibiting extending the hair. And he named this chapter: "With cloth" because some scholars before him allowed extending the hair with substances other than hair. While these narrations indicate that the prohibition applies to anything used for such purpose.

5096. It was narrated that Sa'eed Al-Maqburî said: "I saw Mu'âwiyah bin Abî Sufyân on the *Minbar*, holding a ball of hair such as women use. He said: 'What is wrong with Muslim women who put such things (on their heads)? I heard the Messenger of Allâh ﷺ say: "Any woman who adds hair to her head that is not hers, it is something false, that she is adding to her head." (***Hasan***)

٥٠٩٦ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ بْنُ بُكَيْرٍ عَنْ أَبِيهِ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ قَالَ: رَأَيْتُ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ عَلَى الْمِنْبَرِ وَمَعَهُ فِي يَدِهِ كُبَّةٌ مِنْ كُبَبِ النِّسَاءِ مِنْ شَعْرٍ، فَقَالَ: مَا بَالُ الْمُسْلِمَاتِ يَصْنَعْنَ مِثْلَ هٰذَا، إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَيُّمَا امْرَأَةٍ زَادَتْ فِي رَأْسِهَا شَعْرًا لَيْسَ مِنْهُ، فَإِنَّهُ زُورٌ تَزِيدُ فِيهِ».

تخريج: [إسناده حسن] أخرجه الطبراني في الكبير:١٩/ ٣٤٥ من حديث عبدالله بن وهب به، وهو في الكبرى، ح:٩٣٧٢ * سعيد هو ابن أبي سعيد المقبري، ورواه فليح بن سليمان عن سعيد المقبري عن أبيه ... إلخ، والطريقان محفوظان.

Chapter 22. Woman Who Affixes Hair Extensions

(المعجم ٢٢) - الْوَاصِلَةُ (التحفة ٢٢)

5097. It was narrated from Hishâm bin 'Urwah, from his wife Fâṭimah, from Asmâ' bint Abî Bakr, that the Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the woman who has that done. (*Ṣaḥîḥ*)

٥٠٩٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنِ امْرَأَتِهِ فَاطِمَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ: أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ.

تخريج: أخرجه البخاري، اللباس، باب وصل الشعر، ح:٥٩٣٦، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة ... إلخ، ح:٢١٢٢/١١٥ من حديث شعبة به، وهو في الكبرى، ح:٩٣٧٤.

Comments:

Irrespective of whether one does it for a price or gratis out of willingness, because providing help or aid in unlawful works is also unlawful.

Chapter 23. Woman Who Has Hair Extensions Affixed

(المعجم ٢٣) - الْمُسْتَوْصِلَةُ (التحفة ٢٣)

5098. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the woman who has that done, the woman who does tattoos and the woman who has that done." Al-Walîd bin Abû Hishâm narrated it in *Mursal* form. (*Ṣaḥîḥ*)

٥٠٩٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ، وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ. أَرْسَلَهُ الْوَلِيدُ بْنُ أَبِي هِشَامٍ.

تخريج: أخرجه البخاري، اللباس، باب وصل الشعر، ح:٥٩٣٧، ٥٩٤٠، ٥٩٤٧، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة ... إلخ، ح:٢١٢٤/١١٩ من حديث عبيدالله بن عمر به، وهو في الكبرى، ح:٩٣٧٦.

5099. It was narrated from Nâfi' that he heard that the Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the woman who has that done, the woman who does tattoos and the woman who has that done. (*Ṣaḥîḥ*)

٥٠٩٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ قَالَ: حَدَّثَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ عَنِ الْوَلِيدِ بْنِ أَبِي هِشَامٍ، عَنْ نَافِعٍ: أَنَّهُ بَلَغَهُ: أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ،

وَالْوَاشِمَةَ وَالْمُسْتَوْشِمَةَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٣٧٧، وهذه الرواية لا تعلل الأولى.

5100. It was narrated from Ṣafiyyah bint Shaibah, that 'Âishah said: "The Messenger of Allâh ﷺ said: 'May Allâh curse the woman who affixes hair extensions and the woman who has that done.'" (*Ṣaḥîḥ*)

٥١٠٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ الْحَسَنِ بْنِ مُسْلِمٍ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «لَعَنَ اللهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

تخريج: أخرجه البخاري، اللباس، باب وصل الشعر، ح:٥٩٣٤، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة ... إلخ، ح:٢١٢٣ من حديث شعبة به، وهو في الكبرٰى، ح:٩٣٧٨.

5101. It was narrated from Masrûq that a woman came to 'Abdullâh bin Mas'ûd and said: "I am a woman with little hair; is it alright for me to add extensions to my hair?" He said: "No." She said: "Is it something that you heard from the Messenger of Allâh ﷺ or that you find in the Book of Allâh?" He said: "No, rather I heard it from the Messenger of Allâh ﷺ and I find it in the Book of Allâh." And he quoted the *Hadîth*. (*Ṣaḥîḥ*)

٥١٠١ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا خَلَفُ بْنُ مُوسَى قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنِ الْحَسَنِ الْعُرَنِيِّ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، عَنْ مَسْرُوقٍ: أَنَّ امْرَأَةً أَتَتْ عَبْدَ اللهِ بْنَ مَسْعُودٍ فَقَالَتْ: إِنِّي امْرَأَةٌ زَعْرَاءُ، أَيَصْلُحُ أَنْ أَصِلَ فِي شَعْرِي؟ فَقَالَ: لَا، قَالَتْ: أَشَيْءٌ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ أَوْ تَجِدُهُ فِي كِتَابِ اللَّهِ؟ قَالَ: لَا، بَلْ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ وَأَجِدُهُ فِي كِتَابِ اللَّهِ. وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٣٧٩، وله شواهد عند البخاري، ح:٤٨٨٦، ٤٨٨٧ ...، ومسلم، ح:٢١٢٥ وغيرهما * الحسن هو ابن عبدالله العرني .

Comments:

It transpires from this, that even a woman who has little hair may not add false hair, because this act also entails treachery and deception.

Chapter 24. *Al-Mutanammiṣât* (The Women That Have Their Eyebrows Plucked)[1]

(المعجم ٢٤) - الْمُتَنَمِّصَاتُ (التحفة ٢٤)

5102. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ cursed the women who do tattoos and the women who have them done, *Al-Mutanammiṣât*, and the women who have their teeth separated[2] for the sake of beauty, those who change (the creation of Allâh.)" (*Ṣaḥîḥ*)

٥١٠٢ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْوَاشِمَاتِ، وَالْمُوتَشِمَاتِ، وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيِّرَاتِ.

تخريج: أخرجه البخاري، التفسير، باب: ﴿وما أتاكم الرسول فخذوه﴾، ح:٤٨٨٦، ٤٨٨٧، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة ... إلخ، ح:٢١٢٥ من حديث سفيان الثوري به، وهو في الكبرٰى، ح: ٩٣٨٠.

Comments:

1. '*Nāmiṣah*' means plucking the hair': Clarification concerning it has preceded earlier in *Ḥadîth* 5094. It should, however, be kept in mind that those hair which the Divine law has commanded to remove are exempted from this. Moreover, as women are forbidden to pluck out hairs other than those quoted above, in the same manner, men also may not pluck out hairs for the reason of beautification or for cosmetic reasons.

5103. It was narrated that Ibrâhîm said: "Abdullâh said: 'The women who have their teeth separated..." and he quoted the *Hadîth*.''' (*Ṣaḥîḥ*)

٥١٠٣ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ عَبْدُ اللَّهِ: الْمُتَفَلِّجَاتِ. وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٣٨٢، أخرجه مسلم، ح:٢١٢٥ من حديث الأعمش عن إبراهيم عن علقمة عن عبدالله بن مسعود به.

5104. Abân bin Ṣam'ah narrated that his mother said: "I heard 'Âishah say: 'The Messenger of Allâh ﷺ forbade the woman who does tattoos and the woman who

٥١٠٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبَانُ بْنُ صَمْعَةَ عَنْ أُمِّهِ قَالَتْ: سَمِعْتُ عَائِشَةَ تَقُولُ:

[1] *Al-Mutanammiṣât* and most of them say it refers to women who have the hair on their eyebrows plucked, others say it includes the face, as has preceded, and others say it includes more than that.

[2] That is, to make a gap between two of them.

نَهَى رَسُولُ اللهِ ﷺ عَنِ الْوَاشِمَةِ وَالْمُسْتَوْشِمَةِ، وَالْوَاصِلَةِ وَالْمُسْتَوْصِلَةِ، وَالنَّامِصَةِ وَالْمُتَنَمِّصَةِ.

has that done, the woman who affixes hair extensions and the woman who has that done, *An-Nâmiṣah* (the one who does the plucking) and *Al-Mutanammiṣah* (the one who has it done).'" ***(Ṣaḥîḥ)***

تخريج: [صحيح] أخرجه أحمد: ٦/ ٢٥٧ من حديث أبان بن صمعة به، وهو في الكبرى، ح: ٩٣٨٣، وللحديث شواهد عند البخاري ومسلم وغيرهما.

(المعجم ٢٥) - الْمُوتَشِمَاتُ وَذِكْرُ الِاخْتِلَافِ عَلَى عَبْدِ اللهِ بْنِ مُرَّةَ وَالشَّعْبِيِّ فِي هَذَا (التحفة ٢٥)

Chapter 25. Women Who Have Tattoos Done, And Mention Of The Differences Reported From 'Abdullâh Bin Murrah And Ash-Sha'bî About This

٥١٠٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مُرَّةَ يُحَدِّثُ عَنِ الْحَارِثِ عَنْ عَبْدِ اللهِ قَالَ: آكِلُ الرِّبَا وَمُوكِلُهُ وَكَاتِبُهُ إِذَا عَلِمُوا ذَلِكَ، وَالْوَاشِمَةُ وَالْمَوْشُومَةُ لِلْحُسْنِ، وَلَاوِي الصَّدَقَةِ، وَالْمُرْتَدُّ أَعْرَابِيًّا بَعْدَ الْهِجْرَةِ، مَلْعُونُونَ عَلَى لِسَانِ مُحَمَّدٍ ﷺ يَوْمَ الْقِيَامَةِ.

5105. It was narrated from 'Abdullâh bin Murrah, from Al-Ḥârith, from 'Abdullâh, who said: "The one who consumes *Ribâ*, the one who pays it, and the one who writes it down, if they know that it is *Ribâ*; the woman who does tattoos and the woman who has that done for the purpose of beautification; the one who withholds *Ṣadaqah* (*Zakâh*); and the one who reverts to the life of a Bedouin after having emigrated – they will (all) be cursed upon the tongue of Muḥammad ﷺ on the Day of Resurrection." ***(Ḥasan)***

تخريج: [حسن] أخرجه أحمد: ١/ ٤٠٩ من حديث الأعمش به، وهو في الكبرى، ح: ٩٣٨٩
* الحارث هو الأعور، وللحديث شواهد عند البخاري ومسلم وغيرهما.

Comments:

1. 'Consumes *Ribā'* whether he consumes it or puts it to any other use, because the use of interest or usurious gain is forbidden for one's self, in any form.
2. 'The one who writes it down' because this person also becomes a helper in the perpetration of an enormity or a major sin.
3. 'If they know': means the individuals concerned have the knowledge that it is a usurious transaction. Ignorance is forgivable.

4. 'One who reverts to the life of a Bedouin'. See No. 4191.
5. 'Upon the tongue of Muḥammad ﷺ' means Allâh's Messenger ﷺ has stated that such a person would be under the curse on the Day of Resurrection.

5106. It was narrated from Ḥuṣain, Mughîrah, and Ibn 'Awn, from Ash-Sh'abî, from Al-Ḥârith, from 'Alî, that the Messenger of Allâh ﷺ cursed the one who consumes *Ribâ*, the one who pays it, the one who writes it down, and the one who withholds *Ṣadaqah* (*Zakâh*). And he used to forbid wailing (in mourning for the dead). (***Ḥasan***)

Ibn 'Awn and 'Aṭâ' bin As-Sâ'ib narrated it in *Mursal* form.

٥١٠٦ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا حُصَيْنٌ وَمُغِيرَةُ وَابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ، عَنِ الحَارِثِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ آكِلَ الرِّبَا وَمُوكِلَهُ وَكَاتِبَهُ وَمَانِعَ الصَّدَقَةِ وَكَانَ يَنْهَى عَنِ النَّوْحِ. أَرْسَلَهُ ابْنُ عَوْنٍ وَعَطَاءُ بْنُ السَّائِبِ.

تخريج: [حسن] وهو في الكبرى، ح: ٩٣٩٠، وانظر الحديث السابق.

5107. It was narrated from Ibn 'Awn, from Ash-Sha'bî, from Al-Ḥârith, who said: "The Messenger of Allâh ﷺ cursed the one who consumes *Ribâ*, the one who pays it, the one who writes it down and the one who witnesses it; the woman who does tattoos and the woman who has that done" – he said:[1] "Unless it is done as a remedy;" he said: "Yes" – "the man who married a woman in order to divorce her so that she may go back to her first husband and the man (the first husband) for whom that is done; and the one who withholds *Ṣadaqah* (*Zakâh*). And he used to forbid wailing (in mourning), but he did not say 'cursed.'" (***Ḥasan***)

٥١٠٧ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الشَّعْبِيِّ عَنِ الْحَارِثِ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ، وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ، قَالَ: إِلَّا مِنْ دَاءٍ فَقَالَ: نَعَمْ، وَالْحَالُّ وَالْمُحَلَّلُ لَهُ، وَمَانِعُ الصَّدَقَةِ، وَكَانَ يَنْهَى عَنِ النَّوْحِ وَلَمْ يَقُلْ لَعَنَ.

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح: ٩٣٩١.

[1] That is Ibn Awn asking the question and Ash-Sha'bî answering it, as is clear in the narration of it recorded by Imâm Aḥmad, No. 1120 (1:133).

Comments:

1. 'In order to divorce her:' See No. 3445.
2. "He did not say 'cursed'" means wailing is assuredly unlawful, but the term curse is not used for it here.

5108. It was narrated that from 'Aṭâ' bin As-Sâ'ib, from As͟h-S͟ha'bî who said: "The Messenger of Allâh ﷺ cursed the one who consumes *Ribâ*, the one who pays it, the one who witnesses it and the one who writes it down; the woman who does tattoos and the woman who has that done; and he forbade wailing (in mourning), but he did not say that its doer is cursed." ***(Ḥasan)***

٥١٠٨ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلَفٌ - يَعْنِي ابْنَ خَلِيفَةَ - عَنْ عَطَاءِ بْنِ السَّائِبِ عَنِ الشَّعْبِيِّ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ آكِلَ الرِّبَا وَمُوكِلَهُ وَشَاهِدَهُ وَكَاتِبَهُ، وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ، وَنَهَى عَنِ النَّوْحِ وَلَمْ يَقُلْ لَعَنَ صَاحِبَ.

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرى، ح:٩٣٩٢.

Comments:

'The woman who tattoos': This work is unlawful, whether a woman does it or a man. Since women used to generally practise it, feminine gender was employed.

5109. It was narrated that Abû Hurairah said: "A woman who did tattoos was brought to 'Umar and he said: 'I adjure you by Allâh, did any one among you hear (anything from) the Messenger of Allâh ﷺ?'" Abû Hurairah said: "I stood up and said: 'O Commander of the Believers! I heard him (say something).' He said: 'What did you hear?' I said: 'I heard him say: Do not do tattoos and do not have tattoos done.'" ***(Ṣaḥîḥ)***

٥١٠٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ عُمَرُ بِامْرَأَةٍ تَشِمُ فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ! هَلْ سَمِعَ أَحَدٌ مِنْكُمْ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ أَبُو هُرَيْرَةَ: فَقُمْتُ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ! أَنَا سَمِعْتُهُ، قَالَ: فَمَا سَمِعْتَهُ؟ قُلْتُ: سَمِعْتُهُ يَقُولُ: لَا تَشِمْنَ وَلَا تَسْتَوْشِمْنَ.

تخريج: أخرجه البخاري، اللباس، باب المستوشمة، ح:٥٩٤٦ من حديث جرير بن عبدالحميد به، وهو في الكبرى، ح:٩٣٩٣ .

Chapter 26. Women Who Have Their Teeth Separated

(المعجم ٢٦) - الْمُتَفَلِّجَاتُ (التحفة ٢٦)

5110. It was narrated that Ibn Mas'ûd said: "I heard the Messenger of Allâh ﷺ cursing *Al-Mutanammiṣât*, women who have their teeth separated, and women who have tattoos done, those who change the creation of Allâh, the Mighty and Sublime." (*Ṣaḥîḥ*)

٥١١٠ - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ عَنْ أَبِي حَمْزَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ بْنِ جَابِرٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتَشِمَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللهِ عَزَّ وَجَلَّ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٣٩٨ * أبو حمزة هو السكري.

Comments:

In the *Ḥadîth* 5094, it has preceded that during the period of Ignorance, women were in the habit of filing their teeth to make them thinner. The intention was to make the teeth appear separated from each other. The same thing has been alluded to in this *Ḥadîth* by making spaces between the teeth (for beautification). This is unlawful.

5111. It was narrated that 'Abdullâh said: "I heard the Messenger of Allâh ﷺ cursing *Al-Mutanammiṣât*, women who have their teeth separated, and women who have tattoos done, those who change the creation of Allâh, the Mighty and Sublime." (*Ṣaḥîḥ*)

٥١١١ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ بْنِ جَابِرٍ، عَنْ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَلْعَنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ وَالْمُوتَشِمَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللهِ عَزَّ وَجَلَّ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٩٣٩٩.

5112. It was narrated that 'Abdullâh said: "I heard the Messenger of Allâh ﷺ say: 'May Allâh curse *Al-Mutanammiṣât*, women who have tattoos done and women who have their teeth separated, those who change the creation of Allâh, the Mighty and

٥١١٢ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنِ الْعُرْيَانِ بْنِ الْهَيْثَمِ، عَنْ قَبِيصَةَ بْنِ جَابِرٍ، عَنْ عَبْدِ اللهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَعَنَ اللهُ الْمُتَنَمِّصَاتِ

وَالْمُتَوَشِّمَاتِ وَالْمُتَفَلِّجَاتِ اللَّاتِي يُغَيِّرْنَ خَلْقَ اللهِ عَزَّ وَجَلَّ».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٩٤٠٠.

Sublime." (*Ṣaḥîḥ*)

Comments:

'Change what Allâh has created': So to speak, such deeds which these women indulge in for the sake of beautification are in reality synonymous with disfiguring a human's natural or primordially inherent form, although due to their having corrupt disposition, they visualize it as beautification.

Chapter 27. Prohibition On Filing (The Teeth)

(المعجم ٢٧) - **تَحْرِيمُ الْوَشْرِ**

(التحفة ٢٧)

٥١١٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ حَيْوَةَ ابْنِ شُرَيْحٍ قَالَ: حَدَّثَنِي عَيَّاشُ بْنُ عَبَّاسٍ الْقِتْبَانِيُّ عَنْ أَبِي الْحُصَيْنِ الْحِمْيَرِيِّ: أَنَّهُ كَانَ هُوَ وَصَاحِبٌ لَهُ يَلْزَمَانِ أَبَا رَيْحَانَةَ يَتَعَلَّمَانِ مِنْهُ خَيْرًا، قَالَ: فَحَضَرَ صَاحِبِي يَوْمًا فَأَخْبَرَنِي صَاحِبِي أَنَّهُ سَمِعَ أَبَا رَيْحَانَةَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ حَرَّمَ الْوَشْرَ وَالْوَشْمَ وَالنَّتْفَ.

5113. It was narrated from Abû Al-Ḥuṣain Al-Ḥimyarî that he and a companion of his used to stay with Abû Raiḥânah to learn good things from him. He said: "One day my companion came and told me that he had heard Abû Raiḥânah say: 'The Messenger of Allâh ﷺ forbade filing (the teeth), tattoos, and plucking hairs.'" (*Ḍa'îf*)

تخريج: [إسناده ضعيف] تقدم، ح: ٥٠٩٤، وهو في الكبرٰى، ح: ٩٤٠١.

Comments:

(This matter has been explainad in previous narrations. See No. 5094)

٥١١٤ - **أَخْبَرَنَا** أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحُصَيْنِ الْحِمْيَرِيِّ، عَنْ أَبِي رَيْحَانَةَ قَالَ: بَلَغَنَا أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ.

5114. It was narrated that Abû Raiḥânah said: "We heard that the Messenger of Allâh ﷺ forbade filing (the teeth) and tattoos." (*Ḍa'îf*)

تخريج: [إسناده ضعيف] تقدم، ح: ٥٠٩٤، وهو في الكبرٰى، ح: ٩٤٠٢.

5115. It was narrated that Abû Raiḥânah said: "We heard that the Messenger of Allâh ﷺ forbade filing (the teeth) and tattoos." (*Ṣaḥîḥ*)

٥١١٥ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحُصَيْنِ الْحِمْيَرِيِّ، عَنْ أَبِي رَيْحَانَةَ قَالَ: بَلَغَنَا أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْوَشْرِ وَالْوَشْمِ.

تخريج: [إسناده صحيح] تقدم، ح: ٥٠٩٤، وهو في الكبرى: ٩٤٠٣.

Chapter 28. *Kohl*

(المعجم ٢٨) - **الْكُحْلُ** (التحفة ٢٨)

5116. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ said: "One of the best kinds of kohl that you use is *Ithmid* (antimony); it brightens the vision and makes the hair (eye-lashes) grow." (*Ḥasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Abdullâh bin 'Uthmân bin Khuthaim is feeble in *Ḥadîth*.

٥١١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا دَاوُدُ - وَهُوَ ابْنُ عَبْدِ الرَّحْمٰنِ الْعَطَّارِ - عَنْ عَبْدِ اللهِ ابْنِ عُثْمَانَ بْنِ خُثَيْمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ بْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ مِنْ خَيْرِ أَكْحَالِكُمُ الْإِثْمِدَ، إِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعَرَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ اللهِ بْنُ عُثْمَانَ ابْنِ خُثَيْمٍ لَيِّنُ الْحَدِيثِ.

تخريج: [إسناده حسن] أخرجه أبو داود، اللباس، باب: في البياض، ح: ٤٠٦١، وابن ماجه، ح: ٣٤٩٧ من حديث ابن خثيم به، وهو حسن الحديث على الراجح، والحديث في الكبرى، ح: ٩٤٠٤.

Chapter 29. *Ad-Dahn* (Oil)[1]

(المعجم ٢٩) - **الدُّهْنُ** (التحفة ٢٩)

5117. It was narrated that Simâk said: "I heard Jâbir bin Samurah being asked about the gray hairs of the Prophet ﷺ. He said: 'If he put oil on his head they could not be seen, but if he did not put oil on his head, they could be seen.'" (*Ṣaḥîḥ*)

٥١١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ قَالَ: كَانَ إِذَا ادَّهَنَ رَأْسَهُ لَمْ يُرَ مِنْهُ، وَإِذَا لَمْ يُدَّهَنْ رُؤِيَ مِنْهُ.

تخريج: أخرجه مسلم، الفضائل، باب شيبه ﷺ، ح: ٢٣٤٤ عن ابن المثنى به، وهو في الكبرى، ح: ٩٤٠٥.

[1] *Ad-Dahn* refers to any thick oil, as opposed to other types which are mentioned.

Comments:

The objective of Jabir ﷺ is that Allâh's Messenger ﷺ had few gray hairs, which were not seen when he applied oil to the hair.

Chapter 30. Saffron

(المعجم ٣٠) - الزَّعْفَرَانُ (التحفة ٣٠)

5118. 'Abdullâh bin Zaid narrated from his father that Ibn 'Umar used to dye his garments with saffron. He was asked about that and he said: "The Messenger of Allâh ﷺ used to dye his clothes (with it)." (*Sahîh*)

٥١١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ زَيْدٍ عَنْ أَبِيهِ: أَنَّ ابْنَ عُمَرَ كَانَ يَصْبُغُ ثِيَابَهُ بِالزَّعْفَرَانِ فَقِيلَ لَهُ فَقَالَ: كَانَ رَسُولُ اللهِ ﷺ يَصْبُغُ.

تخريج: [إسناده صحيح] تقدم، ح:٥٠٨٨، وهو في الكبرى، ح:٩٤٠٦ * عبدالله بن زيد هو ابن أسلم.

Comments:

(See No. 5088).

Chapter 31. Amber[1]

(المعجم ٣١) - الْعَنْبَرُ (التحفة ٣١)

5119. It was narrated that Muhammad bin 'Alî said: "I asked 'Âishah: 'Did the Messenger of Allâh ﷺ wear perfume?' She said: 'Yes, the perfumes used by men: Musk and amber.'" (*Da'îf*)

٥١١٩ - أَخْبَرَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا بَكْرٌ الْمُزَلِّقُ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَطَاءٍ الْهَاشِمِيُّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: سَأَلْتُ عَائِشَةَ أَكَانَ رَسُولُ اللهِ ﷺ يَتَطَيَّبُ؟ قَالَتْ: نَعَمْ، بِذِكَارَةِ الطِّيبِ الْمِسْكِ وَالْعَنْبَرِ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٩٤٠٧ * عبدالله بن عطاء حسن الحديث مدلس وعنعن، بكر بن الحكم حسن الحديث.

Comments:

'Muhammad bin 'Alî': By him is meant 'Alî's son Muhammad who is called Muhammad bin Al-Hanafiyyah, and Al-Hanafiyah refers to his mother. May Allâh's mercy be upon him. 'Men's perfumes' are which have fragrance but no color. Colored perfumes are for women, for instance, saffron, etc.

[1] *'Anbar*, which has been called ambergris and then amber in later times, is named after the whale as it is a product which it regurgitates. It is not the same as the sap from trees which hardens and is called "amber."

Chapter 32. The Difference Between Perfumes For Men And Perfumes For Women

(المعجم ٣٢) - الفَصْلُ بَيْنَ طِيبِ الرِّجَالِ وَطِيبِ النِّسَاءِ (التحفة ٣٢)

5120. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The perfume for men is that whose scent is apparent while its color is hidden, and the perfume for women is that whose color is apparent, while its scent is hidden.'" (*Ḍa'īf*)

٥١٢٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ - يَعْنِي الْحَفَرِيَّ - عَنْ سُفْيَانَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ، وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء في طيب الرجال والنساء، ح:٢٧٨٧ من حديث أبي داود عمر بن سعد الحفري به، وقال: "حسن"، وهو في الكبرٰى، ح:٩٤٠٨ * رجل هو الطفاوي ولا يعرف كما في التقريب وغيره.

Comments:

1. 'Whose color is hidden': Men's perfumes may contain light color which is, however, apparent when looked at from a distance, for instance, the hue of musk. In the same manner, women's perfumes may contain slight fragrance. If it is not sensed by passers-by, then there is no harm in it, because Allâh's Messenger ﷺ did not negate it, he rather said, 'whose scent is hidden.' So to speak, there is no harm if there is a slight scent.
2. If a woman is in the house of her husband, and if she does not go out, she may also use a stronger fragrance.

5121. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The perfume for men is that whose scent is apparent while its color is hidden, and the perfume for women is that whose color is apparent, while its scent is hidden." (*Ḥasan*)

٥١٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ الرَّقِّيِّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنِ الطُّفَاوِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «طِيبُ الرِّجَالِ مَا ظَهَرَ رِيحُهُ وَخَفِيَ لَوْنُهُ، وَطِيبُ النِّسَاءِ مَا ظَهَرَ لَوْنُهُ وَخَفِيَ رِيحُهُ».

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٤٠٩.

Chapter 33. The Best Type Of Perfume

(المعجم ٣٣) - أَطْيَبُ الطِّيْبِ

(التحفة ٣٣)

5122. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'A woman from among the Children of Israel took a ring of gold and filled it with musk.' The Messenger of Allâh ﷺ said: 'That is the best kind of perfume.'" (*Hasan*)

٥١٢٢ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ اتَّخَذَتْ خَاتَمًا مِنْ ذَهَبٍ وَحَشَتْهُ مِسْكًا» قَالَ رَسُولُ اللهِ ﷺ: «هُوَ أَطْيَبُ الطِّيبِ».

تخريج: [إسناده حسن] تقدم، ح:١٩٠٦، وهو في الكبرٰى، ح:٩٤١٢.

Chapter 34. Saffron And *Khalûq*

(المعجم ٣٤) - التَّزَعْفُرُ وَالخَلُوقُ

(التحفة ٣٤)

5123. It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ wearing a little dab of *Khalûq*." The Prophet ﷺ said to him: "Go and scrub it off." Then he came (again) and he said: "Go and scrub it off." Then he came to him (again) and he said: "Go and scrub it off, and don't put it on again." (*Da'îf*)

٥١٢٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عِمْرَانَ بْنِ ظَبْيَانَ، عَنْ حُكَيْمِ بْنِ سَعْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ بِهِ رَدْعٌ مِنْ خَلُوقٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اذْهَبْ فَانْهَكْهُ» ثُمَّ أَتَاهُ فَقَالَ: «اذْهَبْ فَانْهَكْهُ» ثُمَّ أَتَاهُ فَقَالَ: «اذْهَبْ فَانْهَكْهُ ثُمَّ لَا تَعُدْ».

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٩٤١٥ * عمران ضعيف، ضعفه الجمهور، سفيان بن عيينة عنعن، حكيم هو أبو يحيى التميمي.

Comments:

1. *Khalûq* is a category of colored perfumes, which is composed of saffron and other ingredients. It is forbidden to men because of its color.
2. 'Go back and wash it off yourself': The stain might have not yet been removed.

5124. It was narrated from Ya'la bin Murrah that he passed by the Prophet ﷺ wearing *Khalûq*. He

٥١٢٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ عَطَاءِ بْنِ

said to him: "Do you have a wife?" I said: "No." He said: "Wash it off, then wash it off, then do not put it on again." (*Ḍa'îf*)

السَّائِبِ قَالَ: سَمِعْتُ أَبَا حَفْصِ بْنَ عَمْرٍو، وَقَالَ عَلَى إِثْرِهِ يُحَدِّثُ عَنْ يَعْلَى بْنِ مُرَّةَ: أَنَّهُ مَرَّ عَلَى النَّبِيِّ ﷺ وَهُوَ مُتَخَلِّقٌ فَقَالَ لَهُ: «هَلْ لَكَ امْرَأَةٌ؟» قُلْتُ: لَا، قَالَ: «فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ».

تخريج: [إسناده ضعيف] أخرجه الترمذي، الأدب، باب ما جاء في كراهية التزعفر والخلوق للرجال، ح:٢٨١٦ من حديث شعبة به، وقال: "حسن"، وهو في الكبرى، ح:٩٤١٦ ❊ أبو حفص مجهول الحال لم يرو عنه غير عطاء بن السائب.

Comments:

'Do you have a wife?' The purpose of the Messenger of Allâh ﷺ was to underscore that the perfume was allowed for his wife. A mark of the perfume might have remained upon him due to his interaction with his wife. If it was so, then there was no harm, because he had not applied it deliberately. But if it is applied deliberately, then it is not allowed.

5125. It was narrated from Ya'la bin Murrah that the Messenger of Allâh ﷺ saw a man wearing *Khalûq* and said: "Go and wash it off, then wash it off, and do not put it on again." (*Ḍa'îf*)

٥١٢٥ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا حَفْصِ بْنَ عَمْرٍو عَنْ يَعْلَى ابْنِ مُرَّةَ: أَنَّ رَسُولَ اللهِ ﷺ أَبْصَرَ رَجُلًا مُتَخَلِّقًا قَالَ: «اذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ وَلَا تَعُدْ».

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرى، ح:٩٤١٧.

5126. A similar report was narrated from Ibn 'Amr, from a man, from Ya'la. (*Ḍa'îf*)

٥١٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءٍ، عَنِ ابْنِ عَمْرٍو، عَنْ رَجُلٍ، عَنْ يَعْلَى نَحْوَهُ. خَالَفَهُ سُفْيَانُ رَوَاهُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللهِ بْنِ حَفْصٍ، عَنْ يَعْلَى.

تخريج: [إسناده ضعيف] تقدم، ح:٥١٢٤، وهو في الكبرى، ح:٩٤١٨.

5127. It was narrated that Ya'la bin Murrah Ath-Thaqafi said: "The Messenger of Allâh ﷺ saw me wearing a little dab of *Khalûq*. He said: 'O Ya'la, do you have a wife?' I said: 'No.' He said: 'Wash it off and do not put it on again, then wash it off and do not put it on again, then wash it off and do not put it on again.'" I said: "So I washed it off, and did not put it on again, then I washed it off, and did not put it on again, then I washed it off, and did not put it on again." (*Da'if*)

٥١٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ النَّضْرِ بْنِ مُسَاوِرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللهِ بْنِ حَفْصٍ، عَنْ يَعْلَى ابْنِ مُرَّةَ الثَّقَفِيِّ قَالَ: أَبْصَرَنِي رَسُولُ اللهِ ﷺ وَبِي رَدْعٌ مِنْ خَلُوقٍ، قَالَ: «يَا يَعْلَى! لَكَ امْرَأَةٌ؟» قُلْتُ: لَا، قَالَ: «اغْسِلْهُ ثُمَّ لَا تَعُدْ، ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ، ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ» قَالَ: فَغَسَلْتُهُ ثُمَّ لَمْ أَعُدْ، ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ، ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ.

تخريج: [إسناده ضعيف] تقدم، ح: ٥١٢٤، وهو في الكبرىٰ: ٩٤١٩.

Comments:

The reiteration of washing it up again and again is only for emphasis so that one washes it well and he does not go near it again. The reiteration of Abû Ya'la too is the expression of his acceptance of this emphasis or insistence. He did not even allow that notion to occur in his heart again.

5128. It was narrated that Ya'la said: "I passed by the Messenger of Allâh ﷺ and I was wearing *Khalûq*. He said: 'O Ya'la, do you have a wife?' I said: 'No.' He said: 'Go and wash it off, then wash it off, then wash it off, and do not put it on again.' So I went and washed it off, then washed it off, then washed it off, and I did not put it on again." (*Da'if*)

٥١٢٨ - أَخْبَرَنِي إِسْمَاعِيلُ بْنُ يَعْقُوبَ الصَّبِيحِيُّ قَالَ: حَدَّثَنَا ابْنُ مُوسَى - يَعْنِي مُحَمَّدًا - قَالَ: أَخْبَرَنِي أَبِي عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَبْدِ اللهِ بْنِ حَفْصٍ، عَنْ يَعْلَى قَالَ: مَرَرْتُ عَلَى رَسُولِ اللهِ ﷺ وَأَنَا مُتَخَلِّقٌ فَقَالَ: «أَيْ يَعْلَى! هَلْ لَكَ امْرَأَةٌ؟» قُلْتُ: لَا، قَالَ: «اذْهَبْ فَاغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ اغْسِلْهُ ثُمَّ لَا تَعُدْ» قَالَ: فَذَهَبْتُ فَغَسَلْتُهُ ثُمَّ غَسَلْتُهُ ثُمَّ غَسَلْتُهُ ثُمَّ لَمْ أَعُدْ.

تخريج: [إسناده ضعيف] تقدم، ح: ٥١٢٤، وهو في الكبرىٰ، ح: ٩٤٢٠ .

Chapter 35. Kinds Of Perfume That Are Disliked (*Makrûh*) For Women

(المعجم ٣٥) - مَا يُكْرَهُ لِلنِّسَاءِ مِنَ الطِّيبِ (التحفة ٣٥)

5129. It was narrated that Al-Ash'arî said: "The Messenger of Allâh ﷺ said: 'Any woman who puts on perfume then passes by people so that they can smell her fragrance then she is an adulteress.'" (*Hasan*)

٥١٢٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا ثَابِتٌ - وَهُوَ ابْنُ عِمَارَةَ - عَنْ غُنَيْمِ بْنِ قَيْسٍ، عَنِ الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرَأَةٍ اسْتَعْطَرَتْ فَمَرَّتْ عَلَى قَوْمٍ لِيَجِدُوا مِنْ رِيحِهَا فَهِيَ زَانِيَةٌ».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الترجل، باب: في طيب المرأة للخروج، ح:٤١٧٣ من حديث ثابت بن عمارة به، وتعديله راجح، وهو في الكبرٰى، ح:٩٤٢٢، وقال الترمذي، ح:٢٧٨٦: "حسن صحيح".

Comments:

'She is an adulteress' means it is a sign of a woman's loose character and of her having been an adulteress that she exhibits her adornment to people, so that people might be drawn to her and desire her.

Chapter 36. Women Performing *Ghusl* To Remove Perfume

(المعجم ٣٦) - اغْتِسَالُ الْمَرْأَةِ مِنَ الطِّيبِ (التحفة ٣٦)

5130. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a woman goes out to the Masjid, let her perform *Ghusl* to remove perfume as she would perform *Ghusl* to remove *Janâbah* (impurity following sexual activity).'" This is an abridged form of it. (*Sahîh*)

٥١٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ بْنِ عَلِيِّ ابْنِ عَبْدِ اللهِ بْنِ الْعَبَّاسِ الْهَاشِمِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ قَالَ: سَمِعْتُ صَفْوَانَ ابْنَ سُلَيْمٍ وَلَمْ أَسْمَعْ مِنْ صَفْوَانَ غَيْرَهُ، يُحَدِّثُ عَنْ رَجُلٍ ثِقَةٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا خَرَجَتِ الْمَرْأَةُ إِلَى الْمَسْجِدِ فَلْتَغْتَسِلْ مِنَ الطِّيبِ كَمَا تَغْتَسِلُ مِنَ الْجَنَابَةِ». مُخْتَصَرٌ.

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٩٤٢٣، وللحديث شواهد عند أبي داود، ح:٤١٧٤، وابن خزيمة، ح:١٦٨٢ وغيرهما.

Comments:

1. 'To the Masjid' means going out of home, whether she goes to the mosque, or to someone's house, or to the farm. The mosque is specifically mentioned, because it is the place of purity. Fragrance is extremely superior therein, but a woman may not perfume herself even while going to the mosque. Hence, other places are out of the question.
2. 'Perform *Ghusl*', because the perfume touches from one part of the body to another. The effect of perfume, therefore, would not be obliterated unless one takes full bath.

Chapter 37. Prohibition Of Women Attending The Prayer If They Have Perfumed Themselves With Incense

(المعجم ٣٧) - النَّهْيُ لِلْمَرْأَةِ أَنْ تَشْهَدَ الصَّلَاةَ إِذَا أَصَابَتْ مِنَ الْبَخُورِ (التحفة ٣٧)

5131. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a woman has perfumed herself with incense, let her not attend *'Ishâ'* prayer.'" (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: I do not know of anyone who followed up Yazîd bin Khusaifah (by also narrating) from Busr bin Sa'eed, for the saying of Abû Hurairah. Ya'qûb bin 'Abdullâh Ibn Al-Ashajj contradicted him, he reported it from Zainab Ath-Thaqafiyyah.

٥١٣١ - أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامِ بْنِ عِيسَى الْبَغْدَادِيُّ قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْفَرْوِيُّ عَبْدُ اللهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَزِيدُ ابْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: لَا أَعْلَمُ أَحَدًا تَابَعَ يَزِيدَ بْنَ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ عَلَى قَوْلِهِ عَنْ أَبِي هُرَيْرَةَ وَقَدْ خَالَفَهُ يَعْقُوبُ بْنُ عَبْدِ اللهِ ابْنِ الْأَشَجِّ رَوَاهُ عَنْ زَيْنَبَ الثَّقَفِيَّةِ.

تخريج: أخرجه مسلم، الصلاة، باب خروج النساء إلى المساجد إذا لم يترتب عليه فتنة . . . إلخ، ح: ٤٤٤/١٤٣ من حديث أبي علقمة الفروي به، وهو في الكبرى، ح: ٩٤٢٤ .

Comments:

Bakhûr means incense; when lighted with fire, its fragrance is sensed, as are incense sticks, etc. in modern days. It is not permissible for a woman to go out of home, applying any kind of fragrance, whether she goes to the mosque or anywhere else. The *Isha* prayer is specifically mentioned, because incense would be burned more at that time for various reasons.

5132. It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said: 'If one of you wants to attend *'Ishâ'* prayer, let her not touch perfume.'" (*Sahîh*)

٥١٣٢ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ بْنِ هِلَالٍ قَالَ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ يَعْقُوبَ ابْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ صَلَاةَ الْعِشَاءِ فَلَا تَمَسَّ طِيبًا».

تخريج: أخرجه مسلم، ح: ٤٤٤/ ١٤٢ من حديث محمد بن عجلان به، (انظر الحديث السابق) وهو في الكبرٰى، ح: ٩٤٢٥.

Comments:

If women do not intend to go out of the home, they may perfume themselves for their husbands.

5133. It was narrated that Zainab, the wife of 'Abdullâh, said: The Messenger of Allâh ﷺ said: "If one of you wants to attend *'Ishâ'* prayer, let her not touch perfume." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: The *Hadîth* of Yahya[1] and Jarîr is more worthy of being correct than the *Hadîth* of Wuhaib bin Khâlid,[2] and Allâh knows best.

٥١٣٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنِ ابْنِ عَجْلَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ فَلَا تَمَسَّ طِيبًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ يَحْيَى وَجَرِيرٍ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ وُهَيْبِ بْنِ خَالِدٍ وَاللّٰهُ أَعْلَمُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٩٤٢٧.

5134. It was narrated from Zainab Ath-Thaqafiyyah that the Prophet of Allâh ﷺ said: "If any one of you goes out to the Masjid, let her not go near perfume." (*Sahîh*)

٥١٣٤ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدِ بْنِ يَعْقُوبَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ

[1] The narration with chains from both of them appears under No. 5262, and it is the same as that narrated through Jarîr under No. 5133.

[2] That is No. 5132.

الثَّقَفِيَّةِ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «أَيَّتُكُنَّ خَرَجَتْ إِلَى الْمَسْجِدِ فَلَا تَقْرَبَنَّ طِيبًا».

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح:٩٤٢٩.

5135. It was narrated from Zainab Ath-Thaqafîyyah, the wife of 'Abdullâh, that the Messenger of Allâh ﷺ told her not to touch perfume if she wanted to go out to *'Ishâ'* the later. (*Sahîh*)[1]

٥١٣٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ الْقُرَشِيِّ، عَنْ بُكَيْرِ بْنِ الْأَشَجِّ، عَنْ زَيْنَبَ الثَّقَفِيَّةِ امْرَأَةِ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ أَمَرَهَا أَنْ لَا تَمَسَّ الطِّيبَ إِذَا خَرَجَتْ إِلَى الْعِشَاءِ الْآخِرَةِ.

تخريج: [صحيح] تقدم، ح:٥١٣٠ ٢، وهو في الكبرى، ح:٩٤٣٠ .

Comments:

This narration does not connote that women may arrive for the other remaining prayers (other than the *'Ishâ'*) perfumed. Rather, the *'Ishâ'* prayer was particularly mentioned, because it is the time when women generally perfume themselves, as is described in *Hadîth* 5131. In other versions going to the Masjid in general is mentioned.

5136. It was narrated from Zainab Ath-Thaqafîyyah that the Messenger of Allâh ﷺ said: "If a woman goes out to (pray) *'Ishâ'*, let her not touch perfume." (*Sahîh*)

٥١٣٦ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ هِشَامٍ، عَنْ بُكَيْرٍ، عَنْ بُسْرِ ابْنِ سَعِيدٍ، عَنْ زَيْنَبَ الثَّقَفِيَّةِ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِذَا خَرَجَتِ الْمَرْأَةُ إِلَى الْعِشَاءِ الْآخِرَةِ فَلَا تَمَسَّ طِيبًا».

تخريج: [صحيح] تقدم، ح:٥١٣٢، وهو في الكبرى، ح:٩٤٣٣.

5137. It was narrated that Zainab Ath-Thaqfiyyah said: "The Messenger of Allâh ﷺ said: 'If one

٥١٣٧ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: بَلَغَنِي عَنْ حَجَّاجٍ، عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زِيَادُ بْنُ

[1] The later of the nighttime prayers.

سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ الثَّقَفِيَّةِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا شَهِدَتْ إِحْدَاكُنَّ الصَّلَاةَ فَلَا تَمَسَّ طِيبًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا غَيْرُ مَحْفُوظٍ مِنْ حَدِيثِ الزُّهْرِيِّ.

of you wants to attend the prayer, let her not touch perfume.''' (*Ṣaḥîḥ*)

Abû Abdur-Rahman (An-Nasâ'î) said: And this is not preserved as a narration from Az-Zuhrî.

تخريج: [صحيح] تقدم، ح: ٥١٣٢، وهو في الكبرى، ح: ٩٤٣٤.

Chapter 38. Incense

(المعجم ٣٨) - **الْبَخُورُ** (التحفة ٣٨)

٥١٣٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ أَبُو طَاهِرٍ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَخْرَمَةُ عَنْ أَبِيهِ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا اسْتَجْمَرَ اسْتَجْمَرَ بِالْأُلُوَّةِ غَيْرَ مُطَرَّاةٍ، وَبِكَافُورٍ يَطْرَحُهُ مَعَ الْأُلُوَّةِ، ثُمَّ قَالَ: هٰكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللهِ ﷺ.

5138. It was narrated that Nâfi' said: "When Ibn 'Umar burned incense he would burn *Al-Ulûwwah*[1] that was not mixed with anything else, or camphor mixed with some *Al-Ulûwwah*. Then he said: 'This is what the Messenger of Allâh ﷺ used to burn.''' (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الألفاظ من الأدب، باب استعمال المسك، وأنه أطيب الطيب، وكراهة رد الريحان والطيب، ح: ٢٢٥٤ عن أبي طاهر ابن السرح به، وهو في الكبرى، ح: ٩٤٣٥.

Chapter 39. Dislike For Women To Show Their Jewelry And Gold

(المعجم ٣٩) - **الْكَرَاهِيَةُ لِلنِّسَاءِ فِي إِظْهَارِ الْحُلِيِّ وَالذَّهَبِ** (التحفة ٣٩)

٥١٣٩ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ أَنَّ أَبَا عُشَّانَةَ هُوَ الْمَعَافِرِيُّ حَدَّثَهُ أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ يُخْبِرُ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَمْنَعُ أَهْلَهُ الْحِلْيَةَ وَالْحَرِيرَ وَيَقُولُ: «إِنْ كُنْتُمْ تُحِبُّونَ حِلْيَةَ الْجَنَّةِ وَحَرِيرَهَا فَلَا تَلْبَسُوهَا فِي الدُّنْيَا».

5139. 'Uqbah bin 'Âmir narrated that the Messenger of Allâh ﷺ used to tell his wives not to wear jewelry and silk. He said: "If you want the jewelry and silk of Paradise, then do not wear them in this world." (*Ṣaḥîḥ*)

[1] *Al-Ulûwwah*, they say it is a Persian word for *'Ūd* (aloeswood).

تخريج: [إسناده صحيح] أخرجه الطبراني في الكبير: ١٧/٣٠٢، ح: ٨٣٥ من حديث عبدالله ابن وهب به، وهو في الكبرٰى، ح: ٩٤٣٦، وصححه ابن حبان، ح: ١٤٦٣، والحاكم علٰى شرط الشيخين: ٤/١٩١، وتعقبه الذهبي بقوله: "لم يخرجا لأبي عشانة".

Comments:

The author indicates - by the chapter name and narrations - that what is narrated prohibiting gold for women, applies to them wearing it such that those not related to them see it.

5140. It was narrated from Rib'î, from his wife, that the sister of Ḥudhaifah said: "The Messenger of Allâh ﷺ addressed us and said: 'O women, do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she will be punished because of it.'" (*Ḍa'îf*)

٥١٤٠ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ؛ ح وَأَخْبَرَنَا مُحَمَّدُ ابْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنْ رِبْعِيٍّ، عَنِ امْرَأَتِهِ، عَنْ أُخْتِ حُذَيْفَةَ قَالَتْ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ! أَمَا لَكُنَّ فِي الْفِضَّةِ مَا تَحَلَّيْنَ، أَمَا إِنَّهُ لَيْسَ مِنْكُنَّ امْرَأَةٌ تَحَلَّتْ ذَهَبًا تُظْهِرُهُ إِلَّا عُذِّبَتْ بِهِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الخاتم، باب ما جاء في الذهب للنساء، ح: ٤٢٣٧ من حديث منصور به، وهو في الكبرٰى، ح: ٩٤٣٧ * وامرأته مجهولة، واسم أخت حذيفة بن اليمان: فاطمة رضي الله عنهما.

5141. It was narrated from Rib'î, from his wife, that the sister of Ḥudhaifah said: "The Messenger of Allâh ﷺ addressed us and said: 'O women, do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she will be punished because of it.'" (*Ḍa'îf*)

٥١٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُورًا يُحَدِّثُ عَنْ رِبْعِيٍّ، عَنِ امْرَأَتِهِ، عَنْ أُخْتِ حُذَيْفَةَ قَالَتْ: خَطَبَنَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا مَعْشَرَ النِّسَاءِ! أَمَا لَكُنَّ فِي الْفِضَّةِ مَا تَحَلَّيْنَ، أَمَا إِنَّهُ لَيْسَ مِنْكُنَّ امْرَأَةٌ تَحَلَّى ذَهَبًا تُظْهِرُهُ إِلَّا عُذِّبَتْ بِهِ».

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح: ٩٤٣٨.

5142. Asmâ' bint Yazîd narrated that the Messenger of Allâh ﷺ said: "Any woman who puts on a necklace of gold, Allâh will put

٥١٤٢ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي مَحْمُودُ بْنُ

something similar of fire around her neck. Any woman who puts earrings of gold on her ears, Allâh, the Mighty and Sublime, will put earrings of fire on her ears on the Day of Resurrection." (*Ḍa'îf*)

عَمْرٍو أَنَّ أَسْمَاءَ بِنْتَ يَزِيدَ حَدَّثَتْهُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ تَحَلَّتْ يَعْنِي بِقِلَادَةٍ مِنْ ذَهَبٍ، جَعَلَ اللهُ فِي عُنُقِهَا مِثْلَهَا مِنَ النَّارِ، وَأَيُّمَا امْرَأَةٍ جَعَلَتْ فِي أُذُنِهَا خُرْصًا مِنْ ذَهَبٍ، جَعَلَ اللهُ عَزَّ وَجَلَّ فِي أُذُنِهَا مِثْلَهُ خُرْصًا مِنَ النَّارِ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الخاتم، باب ما جاء في الذهب للنساء، ح:٤٢٣٨ من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح:٩٤٣٩ * محمود وثقه ابن حبان وحده، وجهله الذهبي، وابن القطان، وضعفه ابن حزم.

5143. It was narrated from Abû Asmâ' Ar-Raḥabî that Thawbân, the freed slave of the Messenger of Allâh ﷺ, told him: "Fâṭimah bint Hubairah came to the Messenger of Allâh ﷺ with a big ring on her hand." He (the narrator) said: "This is what I found in the book of my father, a huge ring." – "The Messenger of Allâh ﷺ started hitting her hand, so she entered upon Fâṭimah, the daughter of the Messenger of Allâh ﷺ, and complained to her about what the Messenger of Allâh ﷺ had done. Fâṭimah took off a gold chain from her neck and said: 'This was given to me by Abû Ḥasan.' The Messenger of Allâh ﷺ came in and (saw) the chain in her hand. He said: 'O Fâṭimah, would you like the people to say that the daughter of the Messenger of Allâh ﷺ has a chain of fire in her hand?' Then he went out, without sitting down. Fâṭimah sent the chain to the market and sold it, and she bought a slave with the

٥١٤٣ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي زَيْدٌ عَنْ أَبِي سَلَّامٍ، عَنْ أَبِي أَسْمَاءَ الرَّحَبِيِّ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللهِ ﷺ حَدَّثَهُ قَالَ: جَاءَتْ فَاطِمَةُ بِنْتُ هُبَيْرَةَ إِلَى رَسُولِ اللهِ ﷺ وَفِي يَدِهَا فَتَخٌ، فَقَالَ: كَذَا فِي كِتَابِ أَبِي، أَيْ خَوَاتِيمَ ضِخَامٍ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَضْرِبُ يَدَهَا فَدَخَلَتْ عَلَى فَاطِمَةَ بِنْتِ رَسُولِ اللهِ ﷺ تَشْكُو إِلَيْهَا الَّذِي صَنَعَ بِهَا رَسُولُ اللهِ ﷺ، فَانْتَزَعَتْ فَاطِمَةُ سِلْسِلَةً فِي عُنُقِهَا مِنْ ذَهَبٍ قَالَتْ: هٰذِهِ أَهْدَاهَا إِلَيَّ أَبُو حَسَنٍ، فَدَخَلَ رَسُولُ اللهِ ﷺ وَالسِّلْسِلَةُ فِي يَدِهَا فَقَالَ: «يَا فَاطِمَةُ! أَيَغُرُّكِ أَنْ يَقُولَ النَّاسُ ابْنَةُ رَسُولِ اللهِ وَفِي يَدِهَا سِلْسِلَةٌ مِنْ نَارٍ» ثُمَّ خَرَجَ وَلَمْ يَقْعُدْ، فَأَرْسَلَتْ فَاطِمَةُ بِالسِّلْسِلَةِ إِلَى السُّوقِ فَبَاعَتْهَا وَاشْتَرَتْ بِثَمَنِهَا غُلَامًا وَقَالَ مَرَّةً: عَبْدًا وَذَكَرَ كَلِمَةً مَعْنَاهَا فَأَعْتَقَتْهُ،

فَحُدِّثَ بِذٰلِكَ فَقَالَ: «الْحَمْدُ لِلّٰهِ الَّذِي أَنْجَى فَاطِمَةَ مِنَ النَّارِ».

money, and set him free. He was told of that and he said: 'Praise be to Allâh Who has saved Fâṭimah from the Fire.'" (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/٢٧٨، ٢٧٩ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح: ٩٤٤٠ * زيد هو ابن سلام، وأبو سلام هو ممطور، وأبو أسماء هو عمرو ابن مرثد.

٥١٤٤ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ أَبِي سَلَّامٍ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ قَالَ: جَاءَتْ بِنْتُ هُبَيْرَةَ إِلَى رَسُولِ اللهِ ﷺ وَفِي يَدِهَا فَتَخٌ مِنْ ذَهَبٍ - أَيْ خَوَاتِيمَ ضِخَامٍ - نَحْوَهُ.

5144. It was narrated that Thawbân said: "The daughter of Hubairah came to the Messenger of Allâh ﷺ and on her hand were large gold rings." — a similar report. (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٩٤٤١، وأخرجه الطيالسي، ح: ٩٩٠ عن هشام الدستوائي به، وصححه الحاكم على شرط الشيخين: ٣/ ١٥٢، ١٥٣، ووافقه الذهبي.

٥١٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ شَاهِينَ الْوَاسِطِيُّ قَالَ: أَخْبَرَنَا خَالِدٌ عَنْ مُطَرِّفٍ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَسْبَاطٌ عَنْ مُطَرِّفٍ، عَنْ أَبِي الْجَهْمِ، عَنْ أَبِي زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنْتُ قَاعِدًا عِنْدَ النَّبِيِّ ﷺ فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: يَا رَسُولَ اللهِ! سِوَارَيْنِ مِنْ ذَهَبٍ قَالَ: «سِوَارَانِ مِنْ نَارٍ». قَالَتْ: يَا رَسُولَ اللهِ! طَوْقٌ مِنْ ذَهَبٍ قَالَ: «طَوْقٌ مِنْ نَارٍ» قَالَتْ: قُرْطَيْنِ مِنْ ذَهَبٍ قَالَ: «قُرْطَيْنِ مِنْ نَارٍ». قَالَ: «وَكَانَ عَلَيْهِمَا سِوَارَانِ مِنْ ذَهَبٍ» فَرَمَتْ بِهِمَا قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ الْمَرْأَةَ إِذَا لَمْ تَتَزَيَّنْ لِزَوْجِهَا صَلِفَتْ عِنْدَهُ، قَالَ: «مَا يَمْنَعُ إِحْدَاكُنَّ أَنْ

5145. It was narrated that Abû Hurairah said: "I was sitting with the Prophet ﷺ when a woman came to him and said: 'O Messenger of Allâh, two bracelets of gold.' He said: 'Two bracelets of fire.' She said: 'O Messenger of Allâh, a necklace of gold.' He said: 'A necklace of fire.' She said: 'Two earrings of gold.' He said: 'Two earrings of fire.' She was wearing two bracelets of gold, so she took them off and said: 'O Messenger of Allâh, if a woman does not adorn herself for her husband, she will become unattractive to him.' He said: 'What is there to keep any one of you from making earrings of silver and painting them yellow

with saffron or some *'Abîr'*?"[1] This is the wording of Ibn Harb. (*Da'îf*)

تَصْنَعَ قُرْطَيْنِ مِنْ فِضَّةٍ ثُمَّ تُصَفِّرْهُ بِزَعْفَرَانٍ أَوْ بِعَبِيرٍ». اللَّفْظُ لِابْنِ حَرْبٍ.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/ ٤٤٠ عن أسباط بن محمد به، وهو في الكبرٰى، ح: ٩٤٤٢، ٩٤٤٣ * أبوزيد مستور، لم يوثقه أحد فيما أعلم، وروى عنه شعبة فيما قيل، وجهله الحافظ في التقريب.

5146. It was narrated from 'Âishah that the Messenger of Allâh ﷺ saw her wearing two bracelets of gold. The Messenger of Allâh ﷺ said: "Shall I not tell you of something that is better than this? Why don't you take these off and wear two bracelets of silver, and paint them yellow with saffron, and they will look fine."' (*Da'îf*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This is not preserved, and Allâh knows best.

٥١٤٦ - أَخْبَرَنِي الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ بَكْرٍ قَالَ: حَدَّثَنِي أَبِي عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى عَلَيْهَا مَسَكَتَيْ ذَهَبٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَلَا أُخْبِرُكِ بِمَا هُوَ أَحْسَنُ مِنْ هٰذَا لَوْ نَزَعْتِ هٰذَا وَجَعَلْتِ مَسَكَتَيْنِ مِنْ وَرِقٍ ثُمَّ صَفَّرْتِهِمَا بِزَعْفَرَانٍ كَانَتَا حَسَنَتَيْنِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا غَيْرُ مَحْفُوظٍ وَاللَّهُ أَعْلَمُ.

تخريج: [إسناده ضعيف] أخرجه البزار،(كشف الأستار: ٣/ ٣٨٢، ٣٨٣، ح: ٣٠٠٧) من حديث الزهري به، باختلاف يسير نحو المعنٰى، ولم أجد تصريح سماع الزهري، والحديث في الكبرٰى، ح: ٩٤٤٤ * الربيع بن سليمان بن داود، إسحاق بن بكر بن مضر.

Chapter 40. Prohibition Of Gold For Men

(المعجم ٤٠) - تَحْرِيمُ الذَّهَبِ عَلَى الرِّجَالِ (التحفة ٤٠)

5147. 'Alî bin Abî Tâlib said: "The Prophet of Allâh ﷺ took hold of some silk in his right hand and some gold in his left, then he said: 'These two are forbidden for the males of my *Ummah*."' (*Sahîh*)

٥١٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي أَفْلَحَ الْهَمْدَانِيِّ، عَنِ ابْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ نَبِيَّ اللهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ

[1] *'Abîr* is saffron and a mixture of other perfumes.

ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

تخريج: [**صحيح**] أخرجه أبو داود، اللباس، باب: في الحرير للنساء، ح:٤٠٥٧ عن قتيبة به، وهو في الكبرٰى، ح:٩٤٤٥، وله شواهد.

Comments:

So to speak, they are permissible for women, as is unequivocally mentioned in the forthcoming narrations; whereas it is not permissible for men to imitate women. Adornment and beautification is a woman's strong point or specialty. It is contrary to manliness.

5148. 'Alî bin Abî Ṭâlib said: "The Prophet of Allâh ﷺ took hold of some silk in his right hand, and some gold in his left, then he said: 'These two are forbidden for the males of my *Ummah*.'" (***Ṣaḥîḥ***)

٥١٤٨ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنِ ابْنِ أَبِي الصَّعْبَةِ، عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ أَبُو صَالِحٍ، عَنِ ابْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٤٤٦.

5149. 'Alî said: "The Prophet of Allâh ﷺ took hold of some silk in his right hand, and some gold in his left, then he said: 'These two are forbidden for the males of my *Ummah*.'" (***Ḥasan***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The Ḥadîth of Ibn Al-Mubârak is more worthy of being correct, except for his saying: "Aflaḥ" (narrated it) because Abû Aflaḥ is more appropriate.

٥١٤٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: حَدَّثَنَا حِبَّانُ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ لَيْثِ ابْنِ سَعْدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ أَبِي حَبِيبٍ عَنِ ابْنِ أَبِي الصَّعْبَةِ، عَنْ رَجُلٍ مِنْ هَمْدَانَ يُقَالُ لَهُ أَفْلَحُ، عَنِ ابْنِ زُرَيْرٍ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: إِنَّ نَبِيَّ اللهِ ﷺ أَخَذَ حَرِيرًا فَجَعَلَهُ فِي يَمِينِهِ وَأَخَذَ ذَهَبًا فَجَعَلَهُ فِي شِمَالِهِ ثُمَّ قَالَ: «إِنَّ هٰذَيْنِ حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ ابْنِ الْمُبَارَكِ أَوْلَى بِالصَّوَابِ إِلَّا قَوْلَهُ أَفْلَحُ، فَإِنَّ أَبَا أَفْلَحَ أَشْبَهُ.

تخريج: [**إسناده حسن**] تقدم، ح:٥١٤٧، وهو في الكبرٰى، ح:٩٤٤٧ * عبدالله هو ابن المبارك.

5150. It was narrated that 'Abdullâh bin Zurair Al-Ghâfiqî said: "I heard 'Alî say: 'The Messenger of Allâh ﷺ took some gold in his right hand and some silk in his left hand and said: This is forbidden for the males of my *Ummah*.'" (*Ṣaḥîḥ*)

٥١٥٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي الصَّعْبَةِ، عَنْ أَبِي أَفْلَحَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللهِ بْنِ زُرَيْرٍ الْغَافِقِيِّ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: أَخَذَ رَسُولُ اللهِ ﷺ ذَهَبًا بِيَمِينِهِ وَحَرِيرًا بِشِمَالِهِ فَقَالَ: «هٰذَا حَرَامٌ عَلَى ذُكُورِ أُمَّتِي».

تخريج: [**صحيح**] تقدم، ح:٥١٤٧، وهو في الكبرٰى، ح:٩٤٤٨.

Comments:

The conflict of the right and the left is an error of some later transmitter.

5151. It was narrated from Abû Mûsâ that the Messenger of Allâh ﷺ said: "Gold and silk have been permitted for the females of my *Ummah*, and forbidden to the males." (*Ṣaḥîḥ*)

٥١٥١ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ الدِّرْهَمِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أُحِلَّ الذَّهَبُ وَالْحَرِيرُ لِإِنَاثِ أُمَّتِي وَحُرِّمَ عَلَى ذُكُورِهَا».

تخريج: [**صحيح**] أخرجه الترمذي، اللباس، باب ما جاء في الحرير والذهب للرجال، ح:١٧٢٠ من حديث نافع به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح:٩٤٥٠، وللحديث شواهد.

5152. It was narrated from Mu'âwiyah that the Messenger of Allâh ﷺ forbade wearing silk and gold, unless it was broken (into smaller pieces). (*Ṣaḥîḥ*)

'Abdul-Wahhâb contradicted him; he reported it from Khâlid, from Maimûn, from Abû Qilâbah.

٥١٥٢ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاوِيَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُبْسِ الْحَرِيرِ - يَعْنِي - وَالذَّهَبِ إِلَّا مُقَطَّعًا. خَالَفَهُ عَبْدُ الْوَهَّابِ، رَوَاهُ عَنْ خَالِدٍ، عَنْ مَيْمُونٍ، عَنْ أَبِي قِلَابَةَ.

تخريج: [**صحيح**] أخرجه أبو داود، الخاتم، باب ما جاء في الذهب للنساء، ح:٤٢٣٩ من حديث خالد الحذاء به، وهو في الكبرٰى، ح:٩٤٥١، وللحديث شواهد، وانظر الحديث الآتي.

Comments:

'In small pieces or fragments': The Arabic expression used in *Maqta'*, means it ought to be small in size and used in various places, for instance, on the hilt of the sword, whether it is in the form of frill or ruffle or fluff or in the form of dots. The entire hilt may not be gilded. Likewise, there could be gold flakes or marks upon a silver ring. In the same manner, if silk is also utilized in the form of fragments upon another cloth, in small or tiny size, then there is no harm in it.

5153. It was narrated from Mu'âwiyah that the Messenger of Allâh ﷺ forbade wearing gold unless it was broken (into smaller pieces), and (he forbade) riding on *Al-Mayâthir*. (*Ṣaḥîḥ*)

٥١٥٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ عَنْ مَيْمُونٍ، عَنْ أَبِي قِلَابَةَ، عَنْ مُعَاوِيَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا وَعَنْ رُكُوبِ الْمَيَاثِرِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٤٥٢ * ميمون القناد لم يوثقه غير ابن حبان، ولم يعرفه أحمد، وطعن البخاري فيه، وللحديث شواهد.

Comments:

Al-Mayāthīr See No. 5311.

5154. It was narrated from Abû Shaikh that he heard Mu'âwiyah say, when a group of the Companions of Muḥammad ﷺ were with him: "Do you know that the Prophet of Allâh ﷺ forbade wearing gold unless it was broken (into smaller pieces)?" They said: "By Allâh, yes." (*Ṣaḥîḥ*)

٥١٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي شَيْخٍ أَنَّهُ سَمِعَ مُعَاوِيَةَ وَعِنْدَهُ جَمْعٌ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ قَالَ: أَتَعْلَمُونَ أَنَّ نَبِيَّ اللهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا، قَالُوا: اللَّهُمَّ نَعَمْ!.

تخريج: [صحيح] أخرجه الطبراني في الكبير:١٩/٣٥٣، ح:٨٢٦ من حديث سعيد بن أبي عروبة به، وتابعه حماد بن سلمة عند أبي داود، ح:١٧٩٤، وهو في الكبرٰى، ح:٩٤٥٣، ٩٥٩٩، وللحديث شواهد.

5155. It was narrated that Abû Shaikh[1] said: "While we were with Mu'âwiyah on one of his pilgrimages, he gathered together a group of the Companions of Muḥammad ﷺ and said to them:

٥١٥٥ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَسْبَاطُ عَنْ مُغِيرَةَ، عَنْ مَطَرٍ، عَنْ أَبِي شَيْخٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ مُعَاوِيَةَ فِي بَعْضِ حَجَّاتِهِ إِذْ جَمَعَ رَهْطًا مِنْ أَصْحَابِ مُحَمَّدٍ

[1] Abû Shaikh Al-Hunâ'î Al-Hamdânî Al-Baṣrî, they say his name is Ḥaywân bin Khâlid, and they also say it was Khaywân. He was a famous reciter of Al-Baṣrah, and he died after the year 100. (*Tahdhîb Al-Kamâl*).

'Do you not know that the Messenger of Allâh ﷺ forbade wearing gold unless it was broken (into smaller pieces)?' They said: 'By Allâh, yes.'" (*Ṣaḥîḥ*)

Yaḥya bin Abî Ka<u>th</u>îr contradicted him, as his other companions differed.[1]

ﷺ فَقَالَ لَهُمْ: أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا؟ قَالُوا: اللَّهُمَّ نَعَمْ!. خَالَفَهُ يَحْيَى بْنُ أَبِي كَثِيرٍ عَلَى اخْتِلَافٍ بَيْنَ أَصْحَابِهِ عَلَيْهِ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٤٥٤، وانظر، ح:٥١٦٢، ٥١٦٣.

5156. It was narrated from Abû Ḥimmân that when Mu'âwiyah went on *Ḥajj*, he gathered together a group of the Companions of the Messenger of Allâh ﷺ at the Ka'bah and said to them: "I adjure you by Allâh, did the Messenger of Allâh ﷺ forbid wearing gold?" They said: "Yes." He said: "And I bear witness to that." (*Ṣaḥîḥ*)

Ḥarb bin <u>Sh</u>addâd contradicted him; he reported it from Yaḥya, from Abû <u>Sh</u>ai<u>kh</u>, from his brother, Ḥimmân.

٥١٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى: حَدَّثَنِي أَبُو شَيْخٍ الْهُنَائِيُّ عَنْ أَبِي حِمَّانَ: أَنَّ مُعَاوِيَةَ عَامَ حَجَّ جَمَعَ نَفَرًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فِي الْكَعْبَةِ فَقَالَ لَهُمْ: أَنْشُدُكُمُ اللهَ، أَ نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الذَّهَبِ؟ قَالُوا: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ. خَالَفَهُ حَرْبُ بْنُ شَدَّادٍ رَوَاهُ عَنْ يَحْيَى، عَنْ أَبِي شَيْخٍ، عَنْ أَخِيهِ حِمَّانَ.

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٩٤٥٥ * يحيى هو ابن أبي كثير، وانظر الأحاديث الآتية.

5157. Abû <u>Sh</u>aikh narrated from his brother Ḥimmân, that when Mu'âwiyah went on *Ḥajj*, he gathered together a group of the Companions of the Messenger of Allâh ﷺ at the Ka'bah and said to them: "I adjure you by Allâh, did the Messenger of Allâh ﷺ forbid wearing gold?" They said: "Yes." He said: "And I bear witness to

٥١٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنِي أَبُو شَيْخٍ عَنْ أَخِيهِ حِمَّانَ: أَنَّ مُعَاوِيَةَ عَامَ حَجَّ جَمَعَ نَفَرًا مِنْ أَصْحَابِ رَسُولِ اللهِ ﷺ فِي الْكَعْبَةِ فَقَالَ لَهُمْ: أَنْشُدُكُمْ بِاللَّهِ، هَلْ نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبُوسِ الذَّهَبِ؟ قَالُوا: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ.

[1] Meaning, in the following narration, Yaḥya reported it with: "Abū <u>Sh</u>ai<u>kh</u>, Al-Hunā'ī, from Abū Ḥimmān..."

that." (*Ṣaḥîḥ*)

Al-Awzâ'î contradicted him, as did his companions from him about it.

خَالَفَهُ الْأَوْزَاعِيُّ عَلَى اخْتِلَافِ أَصْحَابِهِ عَلَيْهِ فِيهِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٩٤٥٦، وأخرجه أحمد:٤/ ٩٦ عن عبدالصمد بن عبدالوارث به.

5158. Ḥimmân said: "Mu'âwiyah went on *Ḥajj* and he called a group of *Anṣâr* to the Ka'bah. He said: 'I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that.'" (*Ṣaḥîḥ*)

٥١٥٨ - أَخْبَرَنِي شُعَيْبُ بْنُ شُعَيْبِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعَيْبٌ عَنِ الْأَوْزَاعِيِّ، عَنْ حَدِيثِ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو شَيْخٍ قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَرًا مِنَ الْأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ، أَلَمْ تَسْمَعُوا رَسُولَ اللهِ ﷺ يَنْهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ.

تخريج: [صحيح] تقدم، ح:٥١٥٦، وهو في الكبرى، ح:٩٤٥٧، وأخرجه الطبراني:١٩/ ٣٥٤، ٣٥٥، ح:٨٣٠ من حديث شعيب بن إسحاق به.

5159. Ḥimmân said: 'Mu'âwiyah went on *Ḥajj* and he called a group of *Anṣâr* to the Ka'bah. He said: 'I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that.'" (*Ṣaḥîḥ*)

٥١٥٩ - أَخْبَرَنَا نُصَيْرُ بْنُ الْفَرَجِ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ بِشْرٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَرًا مِنَ الْأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ، أَلَمْ تَسْمَعُوا رَسُولَ اللهِ ﷺ نَهَى عَنِ الذَّهَبِ؟ قَالُوا: اللَّهُمَّ! نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ.

تخريج: [صحيح] تقدم، ح:٥١٥٦، وهو في الكبرى، ح:٩٤٥٨.

5160. Ibn Ḥimmân said: "Mu'âwiyah went on *Ḥajj* and he called a group of *Anṣâr* to the Ka'bah. He said: 'Did you hear the

٥١٦٠ - وَأَخْبَرَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ عَنْ عُقْبَةَ، عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي ابْنُ

Messenger of Allâh ﷺ forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that.'" (*Ṣaḥîḥ*)

حِمَّانَ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَرًا مِنَ الْأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: أَلَمْ تَسْمَعُوا رَسُولَ اللهِ ﷺ نَهَى عَنِ الذَّهَبِ؟ قَالُوا: نَعَمْ، قَالَ: وَأَنَا أَشْهَدُ.

تخريج: [صحيح] تقدم، ح:٥١٥٦، وهو في الكبرى، ح:٩٤٥٩.

5161. Ḥimmân said: "Mu'âwiyah went on *Ḥajj* and he called a group of *Anṣâr* to the Ka'bah. He said: 'I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ forbid gold?' They said: 'Yes.' He said: 'And I bear witness to that.'" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Umârah is better at memorizing than Yaḥya, and his narration[1] is more worthy of being correct.

٥١٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا حِمَّانُ قَالَ: حَجَّ مُعَاوِيَةُ فَدَعَا نَفَرًا مِنَ الْأَنْصَارِ فِي الْكَعْبَةِ فَقَالَ: أَنْشُدُكُمْ بِاللَّهِ، أَلَمْ تَسْمَعُوا رَسُولَ اللهِ ﷺ يَنْهَى عَنِ الذَّهَبِ؟ قَالُوا: اللَّهُمَّ! نَعَمْ قَالَ: وَأَنَا أَشْهَدُ.

قَالَ أَبُو عَبْدِ الرَّحْمَنِ: عُمَارَةُ أَحْفَظُ مِنْ يَحْيَى وَحَدِيثُهُ أَوْلَى بِالصَّوَابِ.

تخريج: [صحيح] تقدم، ح:٥١٥٦، وهو في الكبرى، ح:٩٤٦٠.

5162. Abû Shaikh Al-Hunâ'î said: "I heard Mu'âwiyah say to a group of *Muhâjirûn* and *Anṣâr* who were around him: 'Do you know that the Messenger of Allâh ﷺ forbade wearing silk?' They said: 'By Allâh, yes.' He said: 'And (he forbade) wearing gold unless it was broken (into smaller pieces)?' They said: 'Yes.'" 'Alî bin Ghurâb contradicted him; he reported it from Bahais, from Abû Shaikh, from Ibn 'Umar. (*Ṣaḥîḥ*)

٥١٦٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا بَيْهَسُ ابْنُ فَهْدَانَ قَالَ: أَخْبَرَنَا أَبُو شَيْخٍ الْهُنَائِيُّ قَالَ: سَمِعْتُ مُعَاوِيَةَ وَحَوْلَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَقَالَ لَهُمْ: أَتَعْلَمُونَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ لُبْسِ الْحَرِيرِ؟ قَالُوا: اللَّهُمَّ! نَعَمْ، قَالَ: وَنَهَى عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا؟ قَالُوا: نَعَمْ. خَالَفَهُ عَلِيُّ بْنُ

[1] Umârah's narration is No. 5159.

غُرَابٍ رَوَاهُ عَنْ بَيْهَسَ، عَنْ أَبِي شَيْخٍ، عَنِ ابْنِ عُمَرَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٩٤٦١، ٩٦٠٠.

5163. Abû Shaikh said: "I heard Ibn 'Umar say: 'The Messenger of Allâh ﷺ forbade wearing gold unless it is broken (into smaller pieces).'" (*Hasan*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The *Ḥadîth* of An-Naḍr[1] is more likely what is correct.

٥١٦٣ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ قَالَ: حَدَّثَنَا بَيْهَسُ بْنُ فَهْدَانَ قَالَ: أَخْبَرَنَا أَبُو شَيْخٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الذَّهَبِ إِلَّا مُقَطَّعًا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ النَّضْرِ أَشْبَهُ بِالصَّوَابِ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٩٤٦٢، ٩٥٩٨.

Chapter 41. If A Man's Nose Has Been Cut Off, Can He Wear A Nose Made Of Gold?

(المعجم ٤١) - مَنْ أُصِيبَ أَنْفُهُ هَلْ يَتَّخِذُ أَنْفًا مِنْ ذَهَبٍ (التحفة ٤١)

5164. It was narrated from 'Arfajah bin As'ad, that his nose was cut off at the battle of Al-Kulâb during the *Jâhiliyyah*, so he wore a nose made of silver, but it began to rot, so the Prophet ﷺ told him to wear a nose made of gold. (*Hasan*)

٥١٦٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا سَلْمُ بْنُ زَرِيرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ طَرَفَةَ عَنْ جَدِّهِ عَرْفَجَةَ ابْنِ أَسْعَدَ: أَنَّهُ أُصِيبَ أَنْفُهُ يَوْمَ الْكُلَابِ فِي الْجَاهِلِيَّةِ فَاتَّخَذَ أَنْفًا مِنْ وَرِقٍ فَأَنْتَنَ عَلَيْهِ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَّخِذَ أَنْفًا مِنْ ذَهَبٍ.

تخريج: [إسناده حسن] أخرجه أبو داود، انظر الحديث الآتي، والترمذي، ح:١٧٧٠ وغيرهما من حديث عبدالرحمٰن بن طرفة به، وقال الترمذي: "حسن غريب"، وهو في الكبرٰى، ح:٩٤٦٣، وصححه ابن حبان، ح:١٤٦٦ .

Comments:

1. We learn that for men, the use of gold as adornment is forbidden; but it is permissible by way of necessity.
2. 'The Battle of *Kulâb*': The *Kulâb* was the name of a well or a spring. A fierce battle had taken place there, during the period of Ignorance.

[1] That is, 5162 is more worthy of being correct than 5163.

5165. It was narrated from 'Abdur-Raḥmân bin Ṭarafah, from 'Arfajah bin As'ad bin Karib, who was his grandfather – saying that he saw his grandfather, and he said: "His nose had been cut off at the battle of Al-Kulâb during the *Jâhiliyyah*, so he wore a nose made of silver, but it began to rot on him, so the Prophet ﷺ told him to wear a nose made of gold." (*Ḥasan*)

٥١٦٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ عَنْ أَبِي الْأَشْهَبِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ طَرَفَةَ عَنْ عَرْفَجَةَ بْنِ أَسْعَدَ بْنِ كَرِبَ قَالَ: وَكَانَ جَدُّهُ قَالَ: حَدَّثَنِي أَنَّهُ رَأَى جَدَّهُ قَالَ أُصِيبَ أَنْفُهُ يَوْمَ الْكُلَابِ فِي الْجَاهِلِيَّةِ قَالَ: فَاتَّخَذَ أَنْفًا مِنْ فِضَّةٍ فَأَنْتَنَ عَلَيْهِ، فَأَمَرَهُ النَّبِيُّ ﷺ أَنْ يَتَّخِذَهُ مِنْ ذَهَبٍ.

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٤٦٤، وأخرجه أبو داود، الخاتم، باب ما جاء في ربط الأسنان بالذهب، ح:٤٢٣٢، ٤٢٣٤ من حديث أبي الأشهب جعفر بن حيان العطاردي به.

Chapter 42. Concession For Gold Rings For Men

(المعجم ٤٢) - الرُّخْصَةُ فِي خَاتَمِ الذَّهَبِ لِلرِّجَالِ (التحفة ٤٢)

5166. It was narrated that Sa'eed bin Al-Musayyab said: "Umar said to Ṣuhaib: 'Why do I see you wearing a ring of gold?' He said: 'One who was better than you saw it and did not criticize it.' He said: 'Who was that?' He said: 'The Messenger of Allâh ﷺ.'" (*Ḍa'îf*)

٥١٦٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدِ بنِ كَثِيرٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ عَنْ عِيسَى بْنِ يُونُسَ، عَنِ الضَّحاكِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ عَطَاءٍ الْخُرَاسَانِيِّ، عَنْ سَعِيدِ ابْنِ الْمُسَيَّبِ قَالَ: قَالَ عُمَرُ يَعْنِي لِصُهَيْبٍ: مَا لِي أَرَى عَلَيْكَ خَاتَمَ الذَّهَبِ؟ قَالَ: قَدْ رَآهُ مَنْ هُوَ خَيْرٌ مِنْكَ فَلَمْ يَعِبْهُ، قَالَ: مَنْ هُوَ؟ قَالَ: رَسُولُ اللهِ ﷺ.

تخريج: [**إسناده ضعيف**] وهو في الكبرٰى، ح:٩٤٦٥، فيه علل، منها عنعنة عطاء الخراساني.

Comments:

See the following narration.

Chapter 43. Gold Rings

(المعجم ٤٣) - خَاتَمُ الذَّهَبِ (التحفة ٤٣)

5167. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ started to wear a gold ring, and the people started to wear gold rings. The Messenger of Allâh ﷺ said: 'I was wearing this ring, but I will never wear it again.' He threw it away and the people threw their rings away." (*Ṣaḥîḥ*)

٥١٦٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمَ الذَّهَبِ فَلَبِسَهُ رَسُولُ اللهِ ﷺ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَإِنِّي لَنْ أَلْبَسَهُ أَبَدًا فَنَبَذَهُ، فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٩٤٦٦ * إسماعيل هو ابن جعفر بن أبي كثير المدني.

Comments:

1. Allâh's Messenger ﷺ had not worn the gold signet-ring for adornment. But he had it made for sealing. That is why he wore it with the stone turned inward toward palm, whereas those who wear it for adornment keep the stone outside on the back of the hand.
2. 'I shall never wear it again': So to say, the permissibility was abrogated. In the forthcoming narrations, there is clarification regarding its unlawfulness.
3. 'So the people threw their rings away': Following the Messenger ﷺ.
4. Other narrations explain that Allâh's Messenger ﷺ then got a silver ring fashioned so that he could seal letters and ordinances or commands with it.

5168. 'Alî said: "The Prophet ﷺ forbade me to wear gold rings and *Al-Qassî*,[1] red *Al-Miyâthir*,[2] and (to drink) *Al-Ji'ah*. [3] (*Ḥasan*)

٥١٦٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ بْنِ يَرِيمَ قَالَ: قَالَ عَلِيٌّ: نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقَسِّيِّ، وَعَنِ الْمَيَاثِرِ الْحُمْرِ، وَعَنِ الْجِعَةِ.

تخريج: [حسن] أخرجه الترمذي، الأدب، باب ماجاء في كراهية لبس المعصفر للرجال [والقسي]، ح:٢٨٠٨ عن قتيبة به، وقال: "حسن صحيح"، وهو في الكبرى، ح:٩٤٦٧ * أبو إسحاق صرح بالسماع.

[1] *Al-Mitharah*, plural: *Al-Miyâthir*: A type of cushion, usually used on camel-saddles, often made with silk.

[2] *Al-Qassî* and *Al-Qasiyyah*: Referring to a cloth, or clothing, from a place called Al-Qass, which they say was in Egypt; a fabric which was mostly silk.

[3] *Al-Ji'ah*: A drink made from barley or wheat; beer.

٥١٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ عَبْدِ الرَّحِيمِ، عَنْ زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ، عَنْ عَلِيٍّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقَسِّيِّ، وَعَنِ الْمَيَاثِرِ الْحُمْرِ.

5169. It was narrated that 'Alî said: "The Prophet ﷺ forbade me to wear gold rings and *Al-Qassî*, red *Al-Miyâthir*." (***Hasan***)

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرى، ح:٩٤٦٨.

٥١٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ آدَمَ - قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ هُبَيْرَةَ سَمِعَهُ مِنْ عَلِيٍّ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ حَلْقَةِ الذَّهَبِ، وَعَنِ الْمِيثَرَةِ الْحَمْرَاءِ، وَعَنِ الثِّيَابِ الْقَسِّيَّةِ، وَعَنِ الْجِعَةِ: شَرَابٌ يُصْنَعُ مِنَ الشَّعِيرِ وَالْحِنْطَةِ، وَذَكَرَ مِنْ شِدَّتِهِ، خَالَفَهُ عَمَّارُ بْنُ رُزَيْقٍ، رَوَاهُ عَنْ أَبِي إِسْحَاقَ، عَنْ صَعْصَعَةَ، عَنْ عَلِيٍّ.

5170. 'Alî said: "The Messenger of Allâh ﷺ forbade gold rings, red *Al-Miyâthir*, *Qassiyah* garments and *Al-Ji'ah*, which is a drink made from barley and wheat." – And he mentioned its strength. (***Hasan***)

'Ammâr bin Ruzaiq contradicted him; he reported it from Abû Ishâq, from Ṣa'ṣa'ah, from 'Alî.

تخريج: [حسن] انظر الحديثين السابقين، وهو في الكبرى، ح:٩٤٦٩.

٥١٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ صَعْصَعَةَ بْنِ صُوحَانَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ حَلْقَةِ الذَّهَبِ، وَالْقَسِّيِّ، وَالْمِيثَرَةِ، وَالْجِعَةِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: الَّذِي قَبْلَهُ أَشْبَهُ بِالصَّوَابِ.

5171. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me (to wear) gold rings and *Al-Qassî*, *Al-Mitharah*, and *Al-Ji'ah*." (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The one that is before it is more likely to be correct.

تخريج: [صحيح] وهو في الكبرى، ح:٩٤٧٠، وانظر الحديث الآتي.

Comments:

Every kind of intoxicating drink is unlawful; irrespective of whatever ingredients it might have been made of, whether it is little or more.

5172. It was narrated that Ṣa'ṣa'ah bin Ṣuwḥân said: "I said to 'Alî: 'Forbid to us that which the Messenger of Allâh ﷺ forbade to you.' He said: 'He forbade me from *Ad-Dubbâ'*[1], *Al-Ḥantam*[2], gold circles (rings), wearing silk, and *Al-Qassî*, and red *Al-Mitharah*.''' (*Ṣaḥîḥ*)

٥١٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مَالِكِ ابْنِ عُمَيْرٍ، عَنْ صَعْصَعَةَ بْنِ صُوحَانَ قَالَ: قُلْتُ لِعَلِيٍّ: انْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللهِ ﷺ، قَالَ: نَهَانِي عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَحَلْقَةِ الذَّهَبِ، وَلُبْسِ الْحَرِيرِ، وَالْقَسِّيِّ، وَالْمِيثَرَةِ الْحَمْرَاءِ.

تخريج: [صحيح] وهو في الكبرى، ح: ٩٤٧١، وسنده حسن.

Comments:

Gourd containers and pitchers smeared with tarcoal happen to be without pores. If *Nabidh* is made in them, it soon produces intoxication. That is why during the period of Ignorance, people had kept these vessels especially for brewing wine. Allâh's Messenger ﷺ, therefore, forbade the use of these utensils for making *Nabidh* in the beginning. Later on, he gave permission, provided it did not produce intoxication. (Detail has preceded in its place).

5173. It was narrated that Mâlik bin 'Umair said: "Ṣa'ṣa'ah bin Ṣuwḥân came to 'Alî and said: "Forbid to us from that which the Messenger of Allâh ﷺ forbade to you." He said: "He forbade us from *Ad-Dubbâ'*, *Al-Ḥantam*, *An-Naqîr*,[3] *Al-Ji'ah*, and he forbade us from gold circles (rings), wearing silk, and wearing *Al-Qassî*, and red *Al-Mitharah*." (*Ḍa'îf*)

٥١٧٣ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ إِبْرَاهِيمَ دُحَيْمٌ قَالَ: حَدَّثَنَا مَرْوَانُ - هُوَ ابْنُ مُعَاوِيَةَ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ - هُوَ ابْنُ سُمَيْعٍ الْحَنَفِيُّ - عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: جَاءَ صَعْصَعَةُ بْنُ صُوحَانَ إِلَى عَلِيٍّ فَقَالَ: انْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللهِ ﷺ، قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْجِعَةِ، وَنَهَانَا عَنْ حَلْقَةِ الذَّهَبِ، وَلُبْسِ الْحَرِيرِ، وَلُبْسِ

[1] *Ad-Dubbâ'*: Gourd, see the related chapters in the Book of Drinks.

[2] *Al-Ḥantam*: See No 5620, and the narrations of that chapter.

[3] See No. 5626.

الْقَسِّيِّ، وَالْمِيثَرَةِ الْحَمْرَاءِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٤٧٢، والحديث السابق يغني عنه.

Comments:

An-Naqīr: A large vessel used to be fashioned by hollowing out the root or the lower part of a palm tree. Since this one also used to be devoid of pores, they had specified this vessel also for wine, so that intoxication could occur quickly.

5174. Ṣa'ṣa'ah bin Ṣuwḥân said to 'Alî: "O Commander of the Believers! Forbid us from that which the Messenger of Allâh ﷺ forbade you from." He said: "He forbade us from *Ad-Dubbâ'*, *Al-Ḥantam*, *Al-Ji'ah*,[1] and from gold circles (rings), and from wearing silk, and from red *Al-Mitharah*." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The *Ḥadîth* of Marwân and 'Abdul-Wâhid[2] is more worthy of being correct than the *Ḥadîth* of Isrâ'îl.[3]

٥١٧٤ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ، عَنْ مَالِكِ بْنِ عُمَيْرٍ قَالَ: قَالَ صَعْصَعَةُ بْنُ صُوحَانَ لِعَلِيٍّ: يَا أَمِيرَ الْمُؤْمِنِينَ! انْهَنَا عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللهِ ﷺ، قَالَ: نَهَانَا رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْجِعَةِ، وَعَنْ حِلَقِ الذَّهَبِ، وَعَنْ لُبْسِ الْحَرِيرِ، وَعَنِ الْمِيثَرَةِ الْحَمْرَاءِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: حَدِيثُ مَرْوَانَ وَعَبْدِ الْوَاحِدِ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ إِسْرَائِيلَ.

تخريج: [صحيح] تقدم، ح:٥١٧١، وهو في الكبرٰى، ح:٩٤٧٣.

5175. It was narrated that 'Alî said: "My beloved, the Messenger of Allâh ﷺ, forbade me three things but I do not say that he forbade them to the people. He forbade me from wearing rings of gold, from wearing *Al-Qassî*, and *Al-Mu'aṣfar Al-Mufaddam* (garments that are deeply dyed with safflower),[4] and

٥١٧٥ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَنَفِيُّ وَعُثْمَانُ بْنُ عُمَرَ، قَالَ أَبُو عَلِيٍّ: حَدَّثَنَا. وَقَالَ عُثْمَانُ: أَخْبَرَنَا دَاوُدُ بْنُ قَيْسٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي حِبِّي رسولُ اللهِ ﷺ عَنْ ثَلَاثٍ: لَا أَقُولُ نَهَى

[1] *Al-Ji'ah*: A drink made from barley and wheat, beer.

[2] *Ḥadîth* No. 5173 and 5174, respectively.

[3] *Ḥadîth* No. 5172.

[4] No. 5175 has it *Al-Mu'aṣfaril-Mufaddam*, while No. 5176 has it: *Al-Mufaddam* and *Al-Mu'aṣfar*. In No. 3601 of *Sunan Ibn Mâjah* is the following: It was narrated that Ibn 'Umar

(he forbade me) from reciting *Qur'ân* when prostrating or bowing." He was followed (in that narration) by Aḍ-Ḍaḥḥâk bin 'Uthmân: (*Ṣaḥîḥ*)

النَّاسَ: نَهَانِي عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنِ الْمُعَصْفَرِ الْمُفَدَّمِ، وَلَا أَقْرَأُ سَاجِدًا وَلَا رَاكِعًا. تَابَعَهُ الضَّحَّاكُ بْنُ عُثْمَانَ.

تخريج: [صحيح] تقدم، ح:١٠٤٢، وهو في الكبرى، ح:٩٤٧٧ .

Comments:

1. 'I do not say': The purpose is to emphasize that since Allâh's Messenger ﷺ had addressed me in the singular, I too employ the singular forms, and not the plural. Otherwise, the hereunder mentioned substances are unlawful for every Muslim as they were unlawful for 'Alî ﷺ. But the unlawfulness of gold and silk is for men.
2. 'In the postures of bowing and prostrating': The reason for the unlawfulness of reciting the Qur'ân might perhaps have been due to the fact that the bowing and prostrating are the conditions of extreme helplessness and humbleness or debasement before Allâh, Most High. And the Glorious Qur'ân is the Speech of Allâh, which is of immensely lofty rank. It is not suitable or compatible with these states or postures. And Allâh knows best!

5176. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me – but I do not say that he forbade you – from wearing rings of gold, and from wearing *Al-Qassî*, and from wearing *Al-Mufaddam* (garments dyed deep red) and *Al-Mu'aṣfar* (garments dyed with safflower), and from reciting Qur'ân while bowing." (*Ṣaḥîḥ*)

٥١٧٦ - أَخْبَرَنَا الْحَسَنُ بْنُ دَاوُدَ الْمُنْكَدِرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنِ الضَّحَّاكِ، عَنْ إِبْرَاهِيمَ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ - وَلَا أَقُولُ نَهَاكُمْ - عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنْ لُبْسِ الْمُفَدَّمِ، وَالْمُعَصْفَرِ، وَعَنِ الْقِرَاءَةِ رَاكِعًا.

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said: "The Messenger of Allâh (ﷺ) forbade *Al-Mufaddam*." (One of the narrators) Yazîd said: "I said to Al-Ḥasan: 'What is *Al-Mufaddam*?' He said: '(Clothes) that are dyed with *Al-'Uṣfur* (safflower).'" By itself *Al-Mu'aṣfar* means that which is dyed with safflower. And in narrations that mention *Al-Mufaddam* alone, they say as explained in the narration of Ibn Mâjah: "Dyed (or saturated) with safflower" Ibn Al-Manẓûr said: "The *Mufaddam* among clothes: What is dyed red. And it is said: It is the one that is not strong red and *Al-Fadm* is that which is thick with blood, and *Al-Mufaddam* is taken from that. And the garment is *Fadm* when it is richly dyed." *Lisân Al-'Arab* (*Fa/Dal/Ghain/Mîm*) So when they are mentioned separately as they are here: "*Al-Mufaddam* and *Al-Mu'aṣfar*" then *Al-Mufaddam* means that which is dyed red. Safflower is a reddish-orange spice and dye, so *Al-Mufaddam* means that which is the richly dyed with it, while *Al-Mu'aṣfar* refers to what has been dyed with it in general. And Allâh knows best.

تخريج: [صحيح] تقدم، ح:١٠٤٢، وهو في الكبرى، ح:٩٤٧٨.

5177. It was narrated from Ibrâhîm that his father told him that he heard 'Alî say: "The Messenger of Allâh ﷺ forbade me to recite Qur'ân while bowing and to wear gold and garments dyed with safflower." (*Ṣaḥîḥ*)

٥١٧٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ الْبَرْقِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَسْوَدِ قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ إِبْرَاهِيمَ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الْقِرَاءَةِ وَأَنَا رَاكِعٌ، وَعَنْ لُبْسِ الذَّهَبِ وَالْمُعَصْفَرِ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرى، ح:٩٤٨٠.

5178. It was narrated from Ibrâhîm bin 'Abdullâh bin Hunain that his father said: "I heard 'Alî say: 'The Messenger of Allâh ﷺ forbade me – but I do not say that he forbade you – from wearing gold rings, *Al-Qassî*, and garments dyed with safflower, and reciting Qur'ân while bowing.'" (*Ṣaḥîḥ*)

٥١٧٨ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا مُحَمَّدُ ابْنُ عَمْرٍو عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ - وَلَا أَقُولُ نَهَاكُمْ - عَنْ خَاتَمِ الذَّهَبِ، وَعَنِ الْقَسِّيِّ، وَالْمُعَصْفَرِ، وَأَنْ لَا أَقْرَأَ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرى، ح:٩٤٨٢.

5179. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me from rings of gold, garments dyed with safflower, and wearing *Al-Qassî*, and from reciting Qur'ân while bowing." (*Ṣaḥîḥ*)

٥١٧٩ - أَخْبَرَنِي هَارُونُ بْنُ مُحَمَّدِ بْنِ بَكَّارِ بْنِ بِلَالٍ عَنْ مُحَمَّدِ بْنِ عِيسَى - وَهُوَ ابْنُ الْقَاسِمِ بْنِ سُمَيْعٍ - قَالَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ مَوْلَى عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنِ الْمُعَصْفَرِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنِ الْقِرَاءَةِ فِي الرُّكُوعِ.

تخريج: [صحيح] وهو في الكبرى، ح:٩٤٨٤ * إبراهيم بن عبدالله بن حنين سمعه من أبيه، انظر الحديث السابق.

5180. It was narrated from Ibn Ḥunain – the freed slave of Ibn 'Abbâs – that 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing *Al-Qassî*, garments dyed with safflower, and gold rings." (***Ṣaḥîḥ***)

٥١٨٠ - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ حُنَيْنٍ - مَوْلَى ابْنِ عَبَّاسٍ - أَنَّ عَلِيًّا قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الْقَسِّيِّ، وَالْمُعَصْفَرِ، وَعَنِ التَّخَتُّمِ بِالذَّهَبِ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرٰى، ح:٩٤٨٥ .

5181. It was narrated from Ibn Ḥunain, the freed slave of 'Alî, that 'Alî said: "The Messenger of Allâh ﷺ forbade me from four: Gold rings, wearing *Al-Qassî*, reciting *Qur'ân* while I am bowing, and from wearing garments dyed with safflower." (***Ṣaḥîḥ***)

And Ayyûb was in accord with him, except that he did not mention "freed slave."

٥١٨١ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ - وَهُوَ ابْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ حُنَيْنٍ مَوْلَى عَلِيٍّ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ أَرْبَعٍ: عَنْ تَخَتُّمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَعَنْ قِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ، وَعَنْ لُبْسِ الْمُعَصْفَرِ. وَوَافَقَهُ أَيُّوبُ إِلَّا أَنَّهُ لَمْ يُسَمِّ الْمَوْلَى.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرٰى، ح:٩٤٨٦.

5182. It was narrated from Nâfi', from a freed slave of Ibn 'Abbâs, that 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing garments dyed with safflower, and from *Al-Qassî*, and from gold rings, and that I recite *Qur'ân* while I am bowing." (***Ṣaḥîḥ***)

٥١٨٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ عَبْدِ الرَّحْمٰنِ الْبَلْخِيُّ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ مَوْلًى لِلْعَبَّاسِ أَنَّ عَلِيًّا قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الْمُعَصْفَرِ، وَعَنِ الْقَسِّيِّ، وَعَنِ التَّخَتُّمِ بِالذَّهَبِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرٰى، ح:٩٤٨٧ .

Chapter 43. The Differences Reported From Yaḥya Bin Abî Kat̲h̲îr About That

(المعجم ٤٣م) - الاخْتِلَافُ عَلَى يَحْيَى بْنِ أَبِي كَثِيرٍ فِيهِ (التحفة ٤٣) - ألف

5183. Ibn Ḥunain narrated that 'Alî said to him: "The Messenger of Allâh ﷺ forbade me (from wearing) garments dyed with safflower, and from gold rings, and from wearing *Al-Qassî*, and that I recite Qur'ân while I am bowing." (*Ṣaḥîḥ*)

Al-Lait̲h̲ bin Sa'd contradicted him.

٥١٨٣ - أَخْبَرَنَا هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ - وَهُوَ ابْنُ شَدَّادٍ - عَنْ يَحْيَى قَالَ: حَدَّثَنِي عَمْرُو بْنُ سَعِيدٍ الْفَدَكِيُّ أَنَّ نَافِعًا أَخْبَرَهُ قَالَ: حَدَّثَنِي ابْنُ حُنَيْنٍ أَنَّ عَلِيًّا حَدَّثَهُ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ ثِيَابِ الْمُعَصْفَرِ، وَعَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيِّ، وَأَنَا أَقْرَأُ وَأَنَا رَاكِعٌ. خَالَفَهُ اللَّيْثُ بْنُ سَعْدٍ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرٰى، ح:٩٤٨٨.

5184. It was narrated from 'Alî that the Messenger of Allâh ﷺ forbade (wearing) garments dyed with safflower, and *Al-Qassiyah* garments, and reciting Qur'ân while he is bowing. (*Ṣaḥîḥ*)

٥١٨٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ بَعْضِ مَوَالِي الْعَبَّاسِ، عَنْ عَلِيٍّ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُعَصْفَرِ، وَالثِّيَابِ الْقَسِّيَّةِ، وَعَنْ أَنْ يَقْرَأَ وَهُوَ رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرٰى، ح:٩٤٨٩ بعض يعني أباه.

5185. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade" and he quoted the same *Ḥadît̲h̲*. (*Ṣaḥîḥ*)

٥١٨٥ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو الْأَوْزَاعِيُّ عَنْ يَحْيَى، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ. وَسَاقَ الْحَدِيثَ.

تخريج: [صحيح] تقدم، ح:١٠٤٤، وهو في الكبرٰى، ح:٩٤٩٤.

Chapter 44. The *Ḥadîth* Of 'Abîdah

(المعجم ٤٤) - حَدِيثُ عَبِيدَةَ (التحفة ٤٣) - ب

5186. It was narrated that 'Alî

٥١٨٦ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ:

حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي النَّبِيُّ ﷺ عَنِ الْقَسِّيِّ، وَالْحَرِيرِ، وَخَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ رَاكِعًا. خَالَفَهُ هِشَامٌ وَلَمْ يَرْفَعْهُ.

said: "The Prophet ﷺ forbade me from *Al-Qassî*, silk, gold rings, and that I recite Qur'ân while bowing." Hishâm contradicted him, he did not narrate it in *Marfû'* form. (***Sahîh***)

تخريج: [**إسناده صحيح**] تقدم، ح:١٠٤١، وهو في الكبرى، ح:٩٤٩٥.

٥١٨٧ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَى عَنْ مَيَاثِرِ الْأُرْجُوَانِ، وَلُبْسِ الْقَسِّيِّ، وَخَاتَمِ الذَّهَبِ.

5187. It was narrated from 'Abîdah, from 'Alî, he said: "He forbade red *Al-Mayâthir*, wearing *Al-Qassî*, and gold rings." (***Sahîh***)

تخريج: [**إسناده صحيح**] تقدم، ح:١٠٤١، وهو في الكبرى، ح:٩٤٩٦، وأخرجه البزار (البحر الزخار:٢/ ١٧٥، ح:٥٥٠) من حديث هشام بن حسان به * محمد هو ابن سيرين.

٥١٨٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ قَالَ: نَهَى عَنْ مَيَاثِرِ الْأُرْجُوَانِ، وَخَوَاتِيمَ الذَّهَبِ.

5188 It was narrated that 'Abîdah said: "He forbade red *Al-Mayâthir*, and gold rings." (***Sahîh***)

تخريج: [**صحيح**] تقدم، ح:١٠٤١، وهو في الكبرى، ح:٩٤٩٧.

(المعجم ٤٥) - حَدِيثُ أَبِي هُرَيْرَةَ وَالِاخْتِلَافُ عَلَى قَتَادَةَ (التحفة ٤٣) - ج

Chapter 45. The *Hadîth* Of Abû Hurairah And The Differences Reported From Qatâdah

٥١٨٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْحَجَّاجِ - هُوَ ابْنُ الْحَجَّاجِ - عَنْ قَتَادَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ تَخَتُّمِ الذَّهَبِ.

5189. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade me to wear gold rings."

تخريج: أخرجه البخاري، اللباس، باب خواتيم الذهب، ح:٥٨٦٤، ومسلم، اللباس، باب تحريم خاتم الذهب على الرجال ... إلخ، ح:٢٠٨٩ من حديث قتادة به، وهو في الكبرى، ح:٩٤٩٨.

5190. Ḥafṣ Al-Lai<u>th</u>î said: "I bear witness that 'Imrân narrated to us, he said: 'The Messenger of Allâh ﷺ forbade wearing silk, and gold rings, and drinking from *Al-Ḥanâtim*." (*Ṣaḥîḥ*)

٥١٩٠ - أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ الْمَعْنِيُّ الْبَصْرِيُّ قَالَ: حَدَّثَنِي عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ قَالَ: حَدَّثَنَا حَفْصٌ اللَّيْثِيُّ قَالَ: أَشْهَدُ عَلَى عِمْرَانَ أَنَّهُ حَدَّثَنَا قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ لُبْسِ الْحَرِيرِ، وَعَنِ التَّخَتُّمِ بِالذَّهَبِ، وَعَنِ الشُّرْبِ فِي الْحَنَاتِمِ.

تخريج: [**صحيح**] أخرجه الترمذي، اللباس، باب ما جاء في كراهية خاتم الذهب، ح:١٧٣٨ عن يوسف بن حماد به، وقال: "حسن"، وهو في الكبرٰى، ح:٩٥٠٠، وسنده حسن * أبو التياح اسمه يزيد بن حميد، وحفص هو ابن عبدالله.

Comments:

It becomes explicitly clear from these two narrations that the above-quoted things are not specific to 'Alî.

5191. Abû Sa'eed Al-<u>Kh</u>udrî narrated that a man came from Najrân to the Messenger of Allâh ﷺ. He was wearing a gold ring, and the Messenger of Allâh ﷺ turned away from him, and said: "You have come to me with a coal of fire on your hand." (***Hasan***)

٥١٩١ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ بَكْرِ بْنِ سَوَادَةَ أَنَّ أَبَا الْبَخْتَرِيِّ حَدَّثَهُ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ حَدَّثَهُ: أَنَّ رَجُلًا قَدِمَ مِنْ نَجْرَانَ إِلَى رَسُولِ اللهِ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ فَأَعْرَضَ عَنْهُ رَسُولُ اللهِ ﷺ وَقَالَ: «إِنَّكَ جِئْتَنِي وَفِي يَدِكَ جَمْرَةٌ مِنْ نَارٍ».

تخريج: [**إسناده حسن**] أخرجه أحمد: ٣/ ١٤ من حديث ابن وهب به، وهو في الكبرٰى، ح:٩٥٠١ قوله: أبو البختري خطاء والصواب أبوالنجيب كما في السنن الكبرٰى وتحفة الأشراف وغيرهما، وهو حسن الحديث كما في نيل المقصود، ح:٣٨٢٣، وانظر، ح:٥٢٠٩.

Comments:

'A coal of fire': Because gold is unlawful for men and it is the cause of punishment, therefore, the gold ring was called a coal of fire.

5192. It was narrated from Al-Barâ' bin 'Âzib that a man was sitting with the Prophet ﷺ and he was wearing a gold ring. The

٥١٩٢ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ رَجُلٍ حَدَّثَهُ عَنِ الْبَرَاءِ

ابْنِ عَازِبٍ: أَنَّ رَجُلًا كَانَ جَالِسًا عِنْدَ النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ وَفِي يَدِ رَسُولِ اللهِ ﷺ مِخْصَرَةٌ أَوْ جَرِيدَةٌ، فَضَرَبَ بِهَا النَّبِيُّ ﷺ إِصْبَعَهُ، فَقَالَ الرَّجُلُ: مَا لِي يَا رَسُولَ اللَّهِ؟ قَالَ: «أَلَا تَطْرَحُ هٰذَا الَّذِي فِي إِصْبَعِكَ» فَأَخَذَهُ الرَّجُلُ فَرَمَى بِهِ فَرَآهُ النَّبِيُّ ﷺ بَعْدَ ذٰلِكَ فَقَالَ: «مَا فَعَلَ الْخَاتَمُ؟» قَالَ: رَمَيْتُ بِهِ، قَالَ: «مَا بِهٰذَا أَمَرْتُكَ، إِنَّمَا أَمَرْتُكَ أَنْ تَبِيعَهُ فَتَسْتَعِينَ بِثَمَنِهِ». وَهٰذَا حَدِيثٌ مُنْكَرٌ.

Messenger of Allâh ﷺ had a stick in his hand and the Prophet ﷺ struck his finger. The man said: "What's wrong with me, O Messenger of Allâh?" He said: "Why don't you get rid of this thing that is on your finger?" The man took it and threw it away. The Prophet ﷺ saw him after that and said: "What happened to the ring?" he said: "I threw it away." He said: "I did not tell you to do that, rather I told you to sell it and benefit from its price." This *Ḥadîth* is *Munkar*. (*Ḍa'îf*)

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ١٩٥ عن عفان بن مسلم به، وهو في الكبرى، ح: ٩٥٠٣ * نعمان بن راشد تكلموا في روايته عن الزهري، فحديثه شاذ لمخالفة الثقات له.

٥١٩٣ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا وُهَيْبٌ عَنِ النُّعْمَانِ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي ثَعْلَبَةَ الْخُشَنِيِّ: أَنَّ النَّبِيَّ ﷺ أَبْصَرَ فِي يَدِهِ خَاتَمًا مِنْ ذَهَبٍ فَجَعَلَ يَقْرَعُهُ بِقَضِيبٍ مَعَهُ، فَلَمَّا غَفَلَ النَّبِيُّ ﷺ أَلْقَاهُ، قَالَ: مَا أُرَانَا إِلَّا قَدْ أَوْجَعْنَاكَ وَأَغْرَمْنَاكَ. خَالَفَهُ يُونُسُ رَوَاهُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ مُرْسَلًا.

5193. It was narrated from Abû Tha'labah Al-Khushanî that the Prophet ﷺ saw a gold ring on his hand, and he started to smack him with a stick that he had in this hand. When the Prophet ﷺ looked away, he threw it away. He said: "I think that we hurt you or we made you lose money." (*Ḍa'îf*)

Yûnus contradicted him; he reported it from Az-Zuhrî, from Abû Idrîs in *Mursal* form.

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/ ١٩٥ عن عفان بن مسلم به، وهو في الكبرى، ح: ٩٥٠٣ * نعمان بن راشد تكلموا في روايته عن الزهري، فحديثه شاذ لمخالفة الثقات له.

٥١٩٤ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: أَنَّ رَجُلًا مِمَّنْ أَدْرَكَ النَّبِيَّ

5194. Abû Idrîs Al-Khawlâni narrated that a man, among those who met the Prophet ﷺ, wore a gold ring. A similar report. (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î)

ﷺ لَبِسَ خَاتَمًا مِنْ ذَهَبٍ. نَحْوَهُ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَحَدِيثُ يونُسَ أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ النُّعْمَانِ.

said: The *Ḥadîth* of Yûnus is more worthy of being correct than the *Ḥadîth* of An-Nu'mân.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٥٠٤.

٥١٩٥ - أَخْبَرَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ الدِّمَشْقِيُّ أَبُو عَبْدِ الْمَلِكِ قِرَاءَةً: حَدَّثَنَا ابْنُ عَائِذٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ: أَنَّ رَسُولَ اللهِ ﷺ رَأَى عَلَى رَجُلٍ خَاتَمًا مِنْ ذَهَبٍ. نَحْوَهُ.

5195. It was narrated from Abû Idrîs Al-Khawlâni that the Messenger of Allâh ﷺ saw a man wearing a gold ring. A similar report. (*Ḍa'îf*)

تخريج: [إسناده ضعيف] تقدم، ح:٥١٩٣، وهو في الكبرٰى، ح:٩٥٠٥.

٥١٩٦ - أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الْعُمَرِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ الزُّهْرِيِّ، عَنْ أَبِي إِدْرِيسَ: أَنَّ النَّبِيَّ ﷺ رَأَى فِي يَدِ رَجُلٍ خَاتَمَ ذَهَبٍ فَضَرَبَ إِصْبَعَهُ بِقَضِيبٍ كَانَ مَعَهُ حَتَّى رَمَى بِهِ.

5196. It was narrated from Abû Idrîs that the Prophet ﷺ saw a gold ring on a man's hand and he struck his finger with a stick that he had with him, until he threw it away. (*Ḍa'îf*)

تخريج: [إسناده ضعيف] تقدم، ح:٥١٩٣، وهو في الكبرٰى، ح:٩٥٠٦.

٥١٩٧ - أَخْبَرَنِي أَبُو بَكْرٍ أَحْمَدُ بْنُ عَلِيٍّ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا الْوَرَكَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ: أَنَّ رَسُولَ اللهِ ﷺ. مُرْسَلٌ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَالْمَرَاسِيلُ أَشْبَهُ بِالصَّوَابِ.

5197. Ibrâhîm bin Sa'd bin Shihâb narrated that the Messenger of Allâh ﷺ... In *Mursal* form. (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: The *Mûrsâl* narrations are more likely to be correct.

تخريج: [إسناده ضعيف] تقدم، ح:٥١٩٣، وهو في الكبرٰى، ح:٩٥٠٧.

Chapter 46. The Amount Of Silver That May Be Included In A Ring

(المعجم ٤٦) - مِقْدَارُ مَا يُجْعَلُ فِي الخَاتَمِ مِنَ الفِضَّةِ (التحفة ٤٤)

5198. 'Abdullâh bin Buraidah narrated from his father that a man came to the Prophet ﷺ and he was wearing an iron ring. He said: "Why do I see you wearing the jewelry of the people of Hell?" He threw it away, then he came and he was wearing a brass ring. He said: "Why do I notice the stench of idols from you?" So he threw it away, and said: "O Messenger of Allâh, what should I use?" He said: "Silver, but it should not equal a *Mithqâl*." (***Hasan***)

٥١٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي عَبْدُ اللهِ ابْنُ مُسْلِمٍ مِنْ أَهْلِ مَرْوَ أَبُو طَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ وَعَلَيْهِ خَاتَمٌ مِنْ حَدِيدٍ، فَقَالَ: «مَا لِي أَرَى عَلَيْكَ حِلْيَةَ أَهْلِ النَّارِ؟» فَطَرَحَهُ ثُمَّ جَاءَهُ وَعَلَيْهِ خَاتَمٌ مِنْ شَبَهٍ فَقَالَ: «مَا لِي أَجِدُ مِنْكَ رِيحَ الْأَصْنَامِ؟» فَطَرَحَهُ قَالَ: يَا رَسُولَ اللهِ! مِنْ أَيِّ شَيْءٍ أَتَّخِذُهُ؟ قَالَ: «مِنْ وَرِقٍ وَلَا تُتِمَّهُ مِثْقَالًا».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الخاتم، باب ما جاء في خاتم الحديد، ح:٤٢٢٣، والترمذي، ح:١٧٨٥ من حديث زيد بن الحباب به، وقال الترمذي: "غريب"، وهو في الكبرى، ح:٩٥٠٨، وصححه ابن حبان، ح:١٤٦٧، وناقشه الحافظ في فتح الباري * عبدالله بن مسلم حسن الحديث كما في نيل المقصود.

Comments:

1. 'The ornament of the inhabitants of the Fire (of Hell)': Because it is with such a thing that they will be shackled. This is the view of some scholars, see also numbers 5208 and 5209, and their chapters.
2. 'Why do I notice the stench of idols (*asnâm*) from you?': Because idols were generally fashioned out of brass in that period of time.
3. 'Keep it less than one *Mithqâl*': A *Mithqâl* equals 4.235 grams, a little over four grams. Hence, the silver ring too ought to be no more than that weight.

Chapter 47. Description Of The Ring Of The Prophet ﷺ

(المعجم ٤٧) - صِفَةُ خَاتَمِ النَّبِيِّ ﷺ (التحفة ٤٥)

5199. It was narrated from Anas that the Prophet ﷺ wore a ring of silver with an Ethiopian stone (*Fass*), on which was inscribed (the phrase): "*Muhammad Rasûl Allâh*

٥١٩٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ فَصُّهُ حَبَشِيٌّ

(Muḥammad the Messenger of Allâh)." (*Ṣaḥîḥ*)

وَنُقِشَ فِيهِ مُحَمَّدٌ رَسُولُ اللَّهِ.

تخريج: أخرجه البخاري، اللباس، باب: (٤٧)، ح: ٥٨٦٨، ومسلم، اللباس، باب: في خاتم الورق فصه حبشي، ح: ٢٠٩٤ من حديث يونس بن يزيد الأيلي به، وهو في الكبرٰى، ح: ٩٥١٣.

Comments:

1. 'Abyssinian (*Habashi*)' means it was fashioned in the Abyssinian (Ethiopian) style, or was made in Abyssinia, because it comes in other narrations that it was of silver only. Some have taken it to mean that its stone (*Fass*) was black. But it does not follow that it was assuredly of silver only. Some researchers have established parallelism between the two cases that the Abyssinian stone was on the gold ring, and in the silver ring, the stone was of silver.
2. 'On it which was engraved': It is elucidated in other reports that these three terms were not engraved straight in one line or linear, but they were in three lines. The word Allâh was on the top, Rasûl in the middle, and in the bottom Muḥammad (May Allâh's peace and greetings be upon him). This displays his handsomest decorum that despite his name having been occurring first in the sequence, the Prophet ﷺ placed his name below and the name of Allâh above.

5200. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had a ring of silver which he wore on his right hand. It had an Ethiopian stone (*Faṣṣ*), and he used to wear the stone (*Faṣṣ*) next to his palm." (*Ṣaḥîḥ*)

٥٢٠٠ - أَخْبَرَنَا أَبُو بَكْرٍ [أَحْمَدُ] بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ مُوسَى قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ خَاتَمُ فِضَّةٍ يَتَخَتَّمُ بِهِ فِي يَمِينِهِ، فَصُّهُ حَبَشِيٌّ يَجْعَلُ فَصَّهُ مِمَّا يَلِي كَفَّهُ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٩٥١٤.

Comments:

1. 'On his right hand', because for adornment the right hand is appropriate. The left hand is used for cleansing etc. In some narrations, there is mention of the left hand, because in the left hand the ring would be slipped and removed by the right hand. So to speak, it is permissible in both the hands, but priority is given to the right hand. This is because it so occurs in numerous narrations. See *Ḥadîth* 5257 as well.
2. 'Its stone toward the inside of his palm': Because he had not worn it for adornment or beautification. He had worn it for the purpose of sealing. Even so, there is no harm if the stone is moved toward the back of the hand, because there is no evidence for its prohibition.
3. We learn from this that the silver ring also should be worn when some need arises. Not for mere adornment.

5201. It was narrated that Anas bin Mâlik said: "The ring of the Messenger of Allâh ﷺ was of silver and its stone (*Fașș*) was made of silver too." (*Șaḥîḥ*)

٥٢٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ خَالِدِ بْنِ خَلِيٍّ الْحِمْصِيُّ وَكَانَ أَبُوهُ خَالِدٌ عَلَى قَضَاءِ حِمْصَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا سَلَمَةُ - وَهُوَ ابْنُ عَبْدِ الْمَلِكِ الْعَوْصِيُّ - عَنِ الْحَسَنِ - وَهُوَ ابْنُ صَالِحِ بْنِ حَيٍّ - عَنْ عَاصِمٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ خَاتَمُ رَسُولِ اللهِ ﷺ مِنْ فِضَّةٍ وَكَانَ فَصُّهُ مِنْهُ.

تخريج: [صحيح] وهو في الكبرى:٩٥١٦، وللحديث شواهد كثيرة، وانظر الحديث الآتي.

5202. It was narrated from Anas that the Prophet's ring was made of silver and its stone (*Fașș*) was made of silver too. (*Șaḥîḥ*)

٥٢٠٢ - أَخْبَرَنَا أَبُو بَكْرٍ [أحمدُ] بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ بِسْطَامٍ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ حُمَيْدًا عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ خَاتَمُهُ مِنْ وَرِقٍ فَصُّهُ مِنْهُ.

تخريج: أخرجه البخاري، اللباس، باب فص الخاتم، ح:٥٨٧٠ من حديث معتمر بن سليمان به، وهو في الكبرى:٩٥١٧.

5203. It was narrated that Anas said: "The ring of the Prophet ﷺ was made of silver and its stone (*Fașș*) was made of silver too." (*Șaḥîḥ*)

٥٢٠٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ دَاوُدَ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ فَصُّهُ مِنْهُ.

تخريج: [صحيح] أخرجه أبو داود، الخاتم، باب ما جاء في اتخاذ الخاتم، ح:٤٢١٧، والترمذي، اللباس، باب ماجاء ما يستحب في فص الخاتم، ح:١٧٤٠ من حديث زهير بن معاوية به، وقال: "حسن صحيح غريب"، وهو في الكبرى:٩٥١٨، وانظر الحديث السابق.

5204. It was narrated that Anas said: "The Messenger of Allâh ﷺ wanted to write to the Romans, but they (the Companions) said: 'They do not read any letter unless it has a seal.' So he took a ring of silver, and it is as if I can see its whiteness

٥٢٠٤ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: أَرَادَ رَسُولُ اللهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ فَقَالُوا: إِنَّهُمْ لَا يَقْرَأُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ

فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِهِ وَنُقِشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

on his hand, and on it were engraved (the words): "*Muḥammad Rasûl Allâh* (Muḥammad the Messenger of Allâh)." (***Ṣaḥîḥ***)

تخريج: أخرجه البخاري، العلم، باب ما يذكر في المناولة وكتاب أهل العلم بالعلم إلى البلدان، ح: ٦٥، ومسلم، اللباس، باب في اتخاذ النبي ﷺ خاتما لما أراد أن يكتب إلى العجم، ح: ٢٠٩٢/٥٦ من حديث شعبة به، وهو في الكبرٰى، ح: ٩٥٢١.

٥٢٠٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ أَبُو الْجَوْزَاءِ قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا قُرَّةُ ابْنُ خَالِدٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: أَخَّرَ رَسُولُ اللهِ ﷺ صَلَاةَ الْعِشَاءِ الْآخِرَةِ حَتَّى مَضَى شَطْرُ اللَّيْلِ، ثُمَّ خَرَجَ فَصَلَّى بِنَا كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَاتَمِهِ فِي يَدِهِ مِنْ فِضَّةٍ.

5205. It was narrated that Anas said: "The Messenger of Allâh ﷺ delayed *'Ishâ'* prayer one night, until half the night had passed, then he came out and led us in prayer. And it is as if I can see the whiteness of his silver ring on his hand." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٤٠ من حديث قرة بن خالد به، وهو في الكبرٰى: ٩٥٢٢.

(المعجم ٤٨) - مَوْضِعُ الخَاتَمِ مِنَ اليَدِ. ذِكْرُ حَدِيثِ عَلِيٍّ وَعَبْدِ اللهِ بْنِ جَعْفَرٍ (التحفة ٤٦)

Chapter 48. Where The Ring Should Be Worn On The Hand, Mentioning The *Ḥadîth* Of 'Alî And 'Abdullâh Bin Ja'far

٥٢٠٦ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ سُلَيْمَانَ - وَهُوَ ابْنُ بِلَالٍ - عَنْ شَرِيكٍ - هُوَ ابْنُ أَبِي نَمِرٍ - عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ شَرِيكٌ: وَأَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَلْبَسُ خَاتَمَهُ فِي يَمِينِهِ.

5206. Ibn Wahab narrated from Sulaimân – and he is Ibn Bilâl – from Sharîk – and he is Ibn Abî Namr – from Ibrâhîm Ibn 'Abdullâh bin Ḥunain, from his father, from 'Alî; Sharîk said: "And Abû Salamah informed me" – That the Prophet ﷺ used to wear his ring on his right hand.[1] (***Ḥasan***)

[1] That is, the *Ḥadîth* was narrated from 'Alî, and one of the narrators, Sharîk also heard it from Abû Salamah bin 'Abdur-Raḥmân bin 'Awf.

تخريج: [إسناده حسن] أخرجه أبو داود، الخاتم، باب ما جاء في التختم في اليمين أو اليسار، ح:٤٢٢٦ من حديث عبدالله بن وهب به، وهو في الكبرى:٩٥٢٦.

Comments:

(For details, please see *Hadîth* 5200)

5207. It was narrated from 'Abdullâh bin Ja'far that the Prophet ﷺ used to wear his ring on his right hand. (*Sahîh*)

٥٢٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ الْبَحْرَانِيُّ قَالَ: حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنِ ابْنِ أَبِي رَافِعٍ، عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ بِيَمِينِهِ.

تخريج: [إسناده صحيح] أخرجه الترمذي، اللباس، باب ما جاء في لبس الخاتم فى اليمين، ح:١٧٤٤ من حديث حماد بن سلمة به، وهو في الكبرى:٩٥٢٧، وللحديث شواهد، منها الحديث السابق.

Chapter 49. Wearing An Iron Ring With Silver Twisted Around It

(المعجم ٤٩) - لُبْسُ خَاتَمِ حَدِيدٍ مَلْوِيٍّ عَلَيهِ بِفِضَّةٍ (التحفة ٤٧)

5208. Iyâs bin Al-Hârith bin Al-Mu'aiqîb narrated that his grandfather Mu'aiqîb said: "The ring of the Prophet ﷺ was made of iron with silver twisted around it." He said: "And sometimes it was on my hand." And Mu'aiqîb was the keeper of the ring of the Messenger of Allâh ﷺ. (*Hasan*)

٥٢٠٨ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ أَبِي عَتَّابٍ سَهْلِ بْنِ حَمَّادٍ؛ ح وَأَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا سَهْلُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا أَبُو مَكِينٍ قَالَ: حَدَّثَنَا إِيَاسُ بْنُ الْحَارِثِ بْنِ الْمُعَيْقِيبِ عَنْ جَدِّهِ مُعَيْقِيبٍ أَنَّهُ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ حَدِيدًا [مَلْوِيًّا] عَلَيْهِ فِضَّةٌ قَالَ: وَرُبَّمَا كَانَ فِي يَدِي، فَكَانَ مُعَيْقِيبٌ عَلَى خَاتَمِ رَسُولِ اللهِ ﷺ.

تخريج: [إسناده حسن] أخرجه أبو داود، الخاتم، باب ما جاء في خاتم الحديد، ح:٤٢٢٤ من حديث سهل بن حماد به، وهو في الكبرى:٩٥٣١ .

Chapter 50. Wearing A Brass Ring

(المعجم ٥٠) - لُبْسُ خَاتَمِ صُفْرٍ (التحفة ٤٨)

5209. It was narrated from Abû Sa'eed Al-Khudrî: "A man came

٥٢٠٩ - أَخْبَرَنَا عَلِيُّ بْنُ مُحَمَّدِ بْنِ عَلِيٍّ

from Al-Bahrain to the Prophet ﷺ and greeted him with *Salâm*, but he did not return his greeting. He was wearing a gold ring on his hand, and was wearing a silken *Jubbah*. He took them off, then he greeted him with *Salâm*, and he returned his greeting. Then he said: 'O Messenger of Allâh, I came to you just now, and you turned away from me.' He said: 'You had a coal of fire on your hand.' He said: 'Then I have brought many coals.' He said: 'What you have brought with you is no better for us than the stones of Al-Ḥarrah, but it is a temporary convenience of this world.' He said: 'What should I use for a ring?' He said: 'A ring of iron or silver or brass.'" (***Hasan***)

الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ مَنْصُورٍ مِنْ أَهْلِ الثَّغْرِ ثِقَةٌ قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ أَبِي الْبَخْتَرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أَقْبَلَ رَجُلٌ مِنَ الْبَحْرَيْنِ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ فَلَمْ يَرُدَّ عَلَيْهِ وَكَانَ فِي يَدِهِ خَاتَمٌ مِنْ ذَهَبٍ وَجُبَّةُ حَرِيرٍ، فَأَلْقَاهُمَا ثُمَّ سَلَّمَ فَرَدَّ عَلَيْهِ السَّلَامَ، ثُمَّ قَالَ: يَا رَسُولَ اللهِ! أَتَيْتُكَ آنِفًا فَأَعْرَضْتَ عَنِّي فَقَالَ: «إِنَّهُ كَانَ فِي يَدِكَ جَمْرَةٌ مِنْ نَارٍ». قَالَ: لَقَدْ جِئْتُ إِذًا بِجَمْرٍ كَثِيرٍ، قَالَ: «إِنَّ مَا جِئْتَ بِهِ لَيْسَ بِأَجْزَأَ عَنَّا مِنْ حِجَارَةِ الْحَرَّةِ وَلٰكِنَّهُ مَتَاعُ الْحَيَاةِ الدُّنْيَا». قَالَ: فَمَاذَا أَتَخَتَّمُ؟ قَالَ: «حَلْقَةٌ مِنْ حَدِيدٍ أَوْ وَرِقٍ أَوْ صُفْرٍ».

تخريج: [حسن] تقدم طرفه، ح:٥١٩١، وهو في الكبرٰى، ح:٩٥٣٢ * أبو البختري، صوابه، : "أبو النجيب"، أخرجه البخاري، في الأدب المفرد:١٠٢٢ من حديث ليث بن سعد به، وقال: "أبو النجيب".

Comments:

1. 'A coal of fire' means the gold ring which would turn into fire on the Day of Judgment.
2. 'I have brought many coals' means if gold is a coal of fire, then I have brought a lot of gold.
3. 'The stones of Al-Harrah': Gold becomes a coal of fire for the one who uses it as adornment and beautification, considering it a thing of valued beauty. But the one who does not give importance to gold, nor is it one's objective to acquire gold, and he merely fulfills the needs of his life by means of gold, and if one does not utilize it for adornment and beautification, gold would not become fire for such a person. Every Muslim should keep this statement of Allâh's Messenger ﷺ before them.
4. A stony ground is called Al-Harrah. In the east and the west, of Madinah, there are two spacious stony grounds which are called the *Harratayn* (the two Harrahs), containing black volcanic rock!
5. It becomes clear from this Tradition that it is permissible to wear a ring of iron and brass also.

5210. It was narrated that Anas said: "The Messenger of Allâh ﷺ came out wearing a silver ring. He said: 'Whoever wants to make a ring like this, let him do so, but do not put the same inscription.'" (*Ṣaḥîḥ*)

٥٢١٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ حَسَّانٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: خَرَجَ رَسُولُ اللهِ ﷺ وَقَدِ اتَّخَذَ حَلْقَةً مِنْ فِضَّةٍ، فَقَالَ: «مَنْ أَرَادَ أَنْ يَصُوغَ عَلَيْهِ فَلْيَفْعَلْ وَلَا تَنْقُشُوا عَلَى نَقْشِهِ».

تخريج: أخرجه البخاري، اللباس، باب قول النبي ﷺ: لا ينقش على نقش خاتمه، ح:٥٨٧٧، ومسلم، اللباس، باب لبس النبي ﷺ خاتمًا من ورق ...، ح:٢٠٩٢ من حديث عبدالعزيز به، وهو في الكبرٰى:٩٥٣٣.

Comments:

'On the blessed signet ring of the Prophet ﷺ': *'Muḥammadan Rasûlullah'* was engraved, which in reality was his seal. If other people were also given permission to use this engraving, no distinction would have remained in this signet ring, and deception might have occurred. The entire objective of fashioning the signet-ring might have been defeated.

5211. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ put on a ring, and he had some words inscribed on it. He said: 'We have put on a ring and have had some words engraved on it; no one of you should copy this inscription.'" Then Anas said: "It is as if I can see its whiteness on his hand." (*Ṣaḥîḥ*)

٥٢١١ - أَخْبَرَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ سَيْفٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا، وَنَقَشَ عَلَيْهِ نَقْشًا قَالَ: «إِنَّا قَدِ اتَّخَذْنَا خَاتَمًا وَنَقَشْنَا فِيهِ نَقْشًا فَلَا يَنْقُشْ أَحَدُكُمْ عَلَى نَقْشِهِ» ثُمَّ قَالَ أَنَسٌ: فَكَأَنِّي أَنْظُرُ إِلَى وَبِيصِهِ فِي يَدِهِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٩٥٣٤، وانظر الحديث السابق.

Chapter 51. The Words Of The Prophet ﷺ: "Do Not Engrave Arabic (Words) On Your Rings"

(المعجم ٥١) - قَوْلُ النَّبِيِّ ﷺ: لَا تَنْقُشُوا عَلَى خَوَاتِيمِكُمْ عَرَبِيًّا (التحفة ٤٩)

5212. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Do not be so close to the *Mushrikîn* that you can benefit from the light of their fires, and do not engrave Arabic (words) on your rings.'" (***Ḍa'îf***)

٥٢١٢ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى الْخُوَارَزْمِيُّ بِبَغْدَادَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الْعَوَّامُ بْنُ حَوْشَبٍ عَنْ أَزْهَرَ بْنِ رَاشِدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسْتَضِيئُوا بِنَارِ الْمُشْرِكِينَ وَلَا تَنْقُشُوا عَلَى خَوَاتِيمِكُمْ عَرَبِيًّا».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٣/ ٩٩ عن هشيم به، وهو في الكبرٰى، ح: ٩٥٣٥، وفسره البيهقي في روايته عن الحسن: "لا تستشيروا المشركين في شيء من أموركم ولا تنقشوا في خواتيكم محمدًا (ﷺ)" * أزهر ضعفه ابن حبان وغيره، وقال أبو حاتم وصاحب التقريب: "مجهول".

Comments:

1. 'The fires of the polytheists' means 'do not reside among polytheists'. So to speak, the Muslims ought to live separate from the unbelievers, and so far away from them that the fires lit by the polytheists do not come into sight; while fire could be seen from miles away particularly in the desert region.
2. 'Arabic phrasing or script': While some scholars consider this to be a general prohibition of inscriptions with Arabic on rings, the real or the root purpose is the engravings of the Prophetic ring shall not be copied. It was in the Arabic script. No inscription other than this was well-known in the Arabic script during that period of time. Otherwise, absolute engraving of any Arabic script or inscription is not forbidden.

Chapter 52. Prohibition Of Wearing The Ring On The Forefinger

(المعجم ٥٢) - النَّهْيُ عَنِ الْخَاتَمِ فِي السَّبَّابَةِ (التحفة ٥٠)

5213. It was narrated that Abû Burdah said: 'Alî said: "The Messenger of Allâh ﷺ said to me: 'O 'Alî, ask Allâh for guidance and steadfastness,' and he forbade me from placing a ring on this one and

٥٢١٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: قَالَ عَلِيٌّ: قَالَ لِي رَسُولُ اللهِ ﷺ: «يَا عَلِيُّ! سَلِ اللهَ الْهُدَى وَالسَّدَادَ»

this one" – and he pointed to his forefinger and middle finger.[1] (*Ṣaḥîḥ*)

وَنَهَانِي أَنْ أَجْعَلَ الْخَاتَمَ فِي هٰذِهِ وَهٰذِهِ وَأَشَارَ يَعْنِي بِالسَّبَّابَةِ وَالْوُسْطَى.

تخريج: [صحيح] أخرجه الحميدي، ح:٥٢ عن سفيان بن عيينة به مطولاً، وفيه: سمعه من ابن أبي موسى قال: سمعت عليًا ... إلخ، والبخاري، (تعليقًا)، ومسلم، ح:٢٠٧٨/ ٦٥ من حديث عاصم بن كليب به، وهو في الكبرٰى، ح:٩٥٣٦ .

Comments:

The preferred practice is to wear the signet ring on the little finger (*Khinsar*). It is considered improper to wear a signet ring on the index finger (*Sabbâba*) and the middle finger (*Al-Wusta*). See also No. 5198.

5214. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me to wear a ring on this one and this one," meaning the forefinger and middle finger.[2] And this is the wording of Ibn Al-Muthanna. (*Ṣaḥîḥ*)

٥٢١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الْخَاتَمِ فِي هٰذِهِ وَهٰذِهِ، يَعْنِي السَّبَّابَةَ وَالْوُسْطَى. وَاللَّفْظُ لِابْنِ الْمُثَنَّى.

تخريج: أخرجه مسلم، اللباس، باب النهي عن التختم في الوسطى والتي تليها، ح:٢٠٧٨/ ٦٤ عن ابن المثنى به، وهو في الكبرٰى، ح:٩٥٣٨، ٩٥٣٩.

5215. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ said to me: 'Say: O Allâh, guide me and make me steadfast,' and he forbade me to put a ring on this one and this one" – and Bishr (one of the narrators) pointed to his forefinger and middle finger. And 'Âṣim said: "One of the two of them."[3] (*Ṣaḥîḥ*)

٥٢١٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلِ: اللَّهُمَّ! اهْدِنِي وَسَدِّدْنِي» وَنَهَانِي أَنْ أَضَعَ الْخَاتَمَ فِي هٰذِهِ أَوْ هٰذِهِ وَأَشَارَ بِشْرٌ بِالسَّبَّابَةِ وَالْوُسْطَى. قَالَ: وَقَالَ عَاصِمٌ: أَحَدُهُمَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٥٤١ .

[1] The one pointing is one of the narrators.
[2] The statement: "meaning" is from one of the narrators.
[3] And all of these are narrated by 'Āṣim.

Comments:

'Steadfast': In Arabic, the term used in No. 5213 is *As-Sadâd*. It lexically signifies a right state; appropriate direction, having or taking a right direction or tendency, tending toward the right point or object, etc. That is why this signification was given priority or precedence.

Chapter 53. Taking Off One's Ring When Entering *Al-Khalâ'* (The Area In Which One Relieves Oneself)

(المعجم ٥٣) - نَزْعُ الخَاتَمِ عِنْدَ دُخُولِ الخَلَاءِ (التحفة ٥١)

5216. It was narrated from Anas that when entering the *Khalâ'*, the Messenger of Allâh ﷺ would take off his ring. (*Da'if*)

٥٢١٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ عَنْ سَعِيدِ بْنِ عَامِرٍ، عَنْ هَمَّامٍ، عَنِ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا دَخَلَ الْخَلَاءَ نَزَعَ خَاتَمَهُ.

تخريج: [إسناده ضعيف] أخرجه الترمذي، اللباس، باب ما جاء في لبس الخاتم في اليمين، ح:١٧٤٦ من حديث سعيد بن عامر به، وقال: "حسن صحيح غريب"، وهو في الكبرٰى، ح:٩٥٤٢ * علته عنعنة ابن جريج، تقدم، ح:٤٠٠٨.

Comments:

On the signet ring of the Prophet ﷺ was engraved the sacred name of Allâh, Most High, and his own blessed name. *Al-Khalâ* is a place where one goes to be alone to relieve oneself. To carry, therefore, such sacred words, while relieving oneself, is not proper. Likewise, to carry inside the toilet the Qur'ânic Verses and the Prophetic Traditions in written forms would be forbidden.

5217. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ put on a ring of gold and put its stone toward his palm. Then the people started to wear rings of gold. Then the Messenger of Allâh ﷺ threw away his ring and said: 'I will never wear it again,' and the people threw away their rings." (*Sahîh*)

٥٢١٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ عُبَيْدَ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِنْ قِبَلِ كَفِّهِ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ، فَأَلْقَى رَسُولُ اللهِ ﷺ خَاتَمَهُ وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا». وَأَلْقَى النَّاسُ خَوَاتِيمَهُمْ.

تخريج: أخرجه البخاري، اللباس، باب خاتم الفضة، ح:٥٨٦٦، ومسلم، اللباس، باب لبس النبي ﷺ خاتمًا من ورق ... إلخ، ح:٢٠٩١/٥٤ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٩٥٤٦ .

Comments:

See Nos. 5167 and 5292. Apparently, there does not seem to be any relevance of this narration to the chapter concerned. Perhaps the author (May Allâh's mercy be upon him) is indicating by this, that he has forgotten to make the new chapter here, or it is the allusion that the previous narration 5216 is not correct.

5218. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ put on a ring of gold and put its stone (*Fass*) toward his palm. Then the people started to wear rings, and the Messenger of Allâh ﷺ discarded it and said: "I will never wear it again." (*Sahîh*)

٥٢١٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي كَفَّهُ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ، فَطَرَحَهُ النَّبِيُّ ﷺ وَقَالَ: «لَا أَلْبَسُهُ أَبَدًا».

تخريج: أخرجه مسلم، ح:٢٠٩١/٥٣ من حديث خالد بن الحارث به، (انظر الحديث السابق) وهو في الكبرى، ح:٩٥٤٧.

5219. It was narrated that Ibn 'Umar said: "The Prophet ﷺ used to wear a ring of gold, then he discarded it, and put on a ring of silver on which was engraved (the words): '*Muhammad Rasûl Allâh*.' He said: 'No one else should engrave his ring with an inscription like this ring of mine.' Then he put the stone toward the palm of his hand." (*Sahîh*)

٥٢١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ تَخَتَّمَ خَاتَمًا مِنْ ذَهَبٍ ثُمَّ طَرَحَهُ وَلَبِسَ خَاتَمًا مِنْ وَرِقٍ وَنَقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللهِ وَقَالَ: «لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْقُشَ عَلَى نَقْشِ خَاتَمِي هٰذَا» ثُمَّ جَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ.

تخريج: أخرجه مسلم، ح:٢٠٩١/٥٥ من حديث سفيان بن عيينة به، (انظر الحديثين السابقين) وهو في الكبرى، ح:٩٥٤٩.

5220. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ wore a ring of gold for three days, and when his Companions saw it, gold rings became popular. Then he threw it away and we did not realize what he had done. Then he ordered that a ring of silver be

٥٢٢٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ الْمُغِيرَةِ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ لَبِسَ خَاتَمًا مِنْ ذَهَبٍ ثَلَاثَةَ أَيَّامٍ فَلَمَّا رَآهُ أَصْحَابُهُ فَشَتْ خَوَاتِيمُ الذَّهَبِ فَرَمَى بِهِ، فَلَا نَدْرِي مَا فَعَلَ، ثُمَّ أَمَرَ بِخَاتَمٍ مِنْ فِضَّةٍ فَأَمَرَ

made, and that (the words): "*Muḥammad Rasûl Allâh*" be engraved on it. It remained on the hand of the Messenger of Allâh ﷺ until he died, then on the hand of Abû Bakr until he died, then on he hand of 'Umar until he died. Then (it remained) on the hand of 'Uthmân for the first six years of his duties, but when he had to write many letters, he gave it to a man from among *Anṣâr* who used to seal letters with it. Then the *Anṣârî* went out to a well belonging to 'Uthmân and the ring fell. They looked for it but could not find it. He ordered that a similar ring be made and engraved (the words): "*Muḥammad Rasûl Allâh*" on it. (*Ḥasan*)

أَنْ يُنْقَشَ فِيهِ مُحَمَّدٌ رَسُولُ اللهِ وَكَانَ فِي يَدِ رَسُولِ اللهِ ﷺ حَتَّى مَاتَ، وَفِي يَدِ أَبِي بَكْرٍ حَتَّى مَاتَ، وَفِي يَدِ عُمَرَ حَتَّى مَاتَ، وَفِي يَدِ عُثْمَانَ سِتَّ سِنِينَ مِنْ عَمَلِهِ، فَلَمَّا كَثُرَتْ عَلَيْهِ الْكُتُبُ دَفَعَهُ إِلَى رَجُلٍ مِنَ الأَنْصَارِ فَكَانَ يَخْتِمُ بِهِ، فَخَرَجَ الأَنْصَارِيُّ إِلَى قَلِيبٍ لِعُثْمَانَ فَسَقَطَ فَالْتُمِسَ فَلَمْ يُوجَدْ، فَأَمَرَ بِخَاتَمٍ مِثْلِهِ وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

تخريج: [إسناده حسن] أخرجه أبو داود، الخاتم، باب ما جاء في اتخاذ الخاتم، ح: ٤٢٢٠ من حديث أبي عاصم به، وهو في الكبرٰى، ح: ٩٥٥٠ .

Comments:

1. The blessed signet ring of the Messenger of Allâh ﷺ remained after him in the hands of the Rightly Guided Caliphs or *Khulafa* by way of necessity and blessedness; not by way of owned property. When that signet ring was lost, the period of tribulations and corruption started. In other words, a thing of great blessing was lifted. It was, after all, the signet ring of the Seal of the Prophets.
2. 'Many letters': Hence, he encountered a hardship in sealing them again and again. He, therefore, appointed an *Ansari* to set the seals.
3. 'In the well': The name of this well was *Aris* (the well of *Aris*: *Bir' Aris*). In order to search for the signet ring, the well was emptied of its water; every inch of the well was combed, but the signet ring was not to be found.
4. 'He ordered that a similar ring be made': Although Allâh's Messenger ﷺ had forbidden people from engraving them. But this signet ring was fashioned as a replacement of the original ring of the Prophet ﷺ. Besides, the Prophet's ﷺ motive was to close the door of deception and false imitation. But due to the loss of the original, this apprehension does not remain in the event of its replication. Dubiousness and deception would have occurred, had there been so many signet rings bearing the same engraving. So to speak, the basis of commandments are their objectives or goals, not the apparent words. And this principle is worth retention.

5221. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ put on a ring of gold, and he used to wear its stone (*Fass*) next to his palm. Then the people started to wear rings of gold. Then the Messenger of Allâh ﷺ discarded it, and the people discarded their rings. Then he acquired a ring of silver with which he used to seal letters, but he did not wear it. (***Hasan***)

٥٢٢١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ يَجْعَلُ فَصَّهُ فِي بَاطِنِ كَفِّهِ، فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ فَطَرَحَهُ رَسُولُ اللهِ ﷺ، فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ، وَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَكَانَ يَخْتِمُ بِهِ وَلَا يَلْبَسُهُ.

تخريج: [إسناده حسن] أخرجه الترمذي في الشمائل، باب ما جاء في ذكر خاتم رسول الله ﷺ، ح:٨٣ عن قتيبة به، وهو في الكبرى، ح:٩٥٥١، وقوله: لا يلبسه، أي لا يلبسه دائمًا بل يلبسه غالبًا * أبو بشر هو جعفر بن أبي وحشية.

Comments:

Concerning the narrations of the chapter, please turn to *Hadîth* 5167.

Chapter 54. Small Bells

(المعجم ٥٤) - الْجَلَاجِلُ (التحفة ٥٢)

5222. It was narrated that Abû Bakr bin Abî Shaikh said: "I was sitting with Sâlim when a caravan belonging to Umm Al-Banîn passed by us, and they had bells with them. Sâlim narrated to Nâfi' from his father, that the Prophet ﷺ said: 'The angels do not accompany a caravan that has small bells with them.' How often do you see small bells with these people." (*Sahîh*)

٥٢٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ مِنْ وَلَدِ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أَبِي بَكْرِ بْنِ أَبِي شَيْخٍ قَالَ: كُنْتُ جَالِسًا مَعَ سَالِمٍ، فَمَرَّ بِنَا رَكْبٌ لِأُمِّ الْبَنِينَ مَعَهُمْ أَجْرَاسٌ، فَحَدَّثَ نَافِعًا سَالِمٌ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رَكْبًا مَعَهُمْ جُلْجُلٌ، كَمْ تَرَى مَعَ هٰؤُلَاءِ مِنَ الْجُلْجُلِ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٩٥٥٣ .

Comments:

For the reasoning behind this, see No. 5548 in *Sahîh Muslim*: "Bells are the wind instruments of the Shaitan."

5223. It was narrated that Abû Bakr bin Mûsâ said: "I was with Sâlim bin 'Abdullâh when Sâlim narrated from his father, that the Prophet ﷺ said: 'The angels do not accompany groups of people who have small bells with them.'" (*Ṣaḥîḥ*)

٥٢٢٣ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ بْنِ سَلَّامٍ الطَّرَسُوسِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أَبِي بَكْرِ ابْنِ مُوسَى قَالَ: كُنْتُ مَعَ سَالِمِ بْنِ عَبْدِ اللهِ فَحَدَّثَ سَالِمٌ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا جُلْجُلٌ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٢٧ عن يزيد بن هارون به، وهو في الكبرٰى، ح: ٩٥٥٤.

5223B. It was narrated from Sâlim, from his father, who attributed it to the Prophet ﷺ: "The angels do not accompany groups of people who have small bells with them." (*Ṣaḥîḥ*)

٥٢٢٣(ب) - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ الْمُبَارَكِ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ عَنْ بُكَيْرِ بْنِ مُوسَى، عَنْ سَالِمٍ، عَنْ أَبِيهِ رَفَعَهُ قَالَ: «لَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا جُلْجُلٌ».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح: ٩٥٥٥.

5224. Umm Salamah, the wife of the Prophet ﷺ, said: "I heard the Messenger of Allâh ﷺ say: 'The angels do not enter a house in which there is a small bell, or a bell, and the angels do not accompany groups of people who have bells with them.'" (*Ṣaḥîḥ*)

٥٢٢٤ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدِ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي سُلَيْمَانُ بْنُ بَابَيْه مَوْلَى آلِ نَوْفَلٍ أَنَّ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ جُلْجُلٌ وَلَا جَرَسٌ، وَلَا تَصْحَبُ الْمَلَائِكَةُ رُفْقَةً فِيهَا جَرَسٌ».

تخريج: [صحيح] وهو في الكبرٰى، ح: ٩٥٥٦ * سليمان ذكره ابن حبان في الثقات، وللحديث شواهد، سبقت بعضها.

5225. It was narrated from Abû Al-Aḥwaṣ that his father said: "I was sitting with the Messenger of Allâh ﷺ and he saw that I was

٥٢٢٥ - أَخْبَرَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي الْأَحْوَصِ، عَنْ

أَبِيهِ قَالَ: كُنْتُ جَالِسًا عِنْدَ رَسُولِ اللهِ ﷺ يَعْنِي فَرَآنِي رَثَّ الثِّيَابِ فَقَالَ: «أَلَكَ مَالٌ؟» قُلْتُ: نَعَمْ، يَا رَسُولَ اللهِ! مِنْ كُلِّ الْمَالِ، قَالَ: «فَإِذَا آتَاكَ اللهُ مَالًا فَلْيُرَ أَثَرُهُ عَلَيْكَ».

dressed in scruffy clothes. He said: 'Do you have any wealth?' I said: 'Yes, O Messenger of Allâh, all kinds of wealth.' He said: 'If Allâh gives you wealth then let its effect be seen on you.'" (*Sahîh*)

تخريج: [صحيح] أخرجه أبو داود، اللباس، باب: في الخلقان وفي غسل الثوب، ح:٤٠٦٣ من حديث أبي إسحاق به، وصرح بالسماع، وهو في الكبرٰى، ح:٩٥٥٧ * أبو الأحوص هو عوف بن مالك بن نضلة.

٥٢٢٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فِي ثَوْبٍ دُونٍ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «أَلَكَ مَالٌ؟» قَالَ: نَعَمْ، مِنْ كُلِّ الْمَالِ، قَالَ: «مِنْ أَيِّ الْمَالِ» قَالَ: قَدْ آتَانِي اللهُ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ، قَالَ: «فَإِذَا آتَاكَ اللهُ مَالًا فَلْيُرَ عَلَيْكَ أَثَرُ نِعْمَةِ اللهِ وَكَرَامَتِهِ».

5226. It was narrated from Abû Al-Ahwas, from his father, that he came to the Prophet ﷺ wearing shabby clothes. The Prophet ﷺ said to him: "Do you have any wealth?" He said: "Yes, all kinds of wealth." He said: "What kinds of wealth?" He said: "Allâh has given me camels, cattle, sheep, horses and slaves." He said: "If Allâh has given you wealth, then let the effect of Allâh's blessing and generosity be seen on you." (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٩٥٥٨.

Comments:

The appropriate dress is the one which avoids miserliness, extravagance, nudity, ostentation, and arrogance. Unnatural affectation is blameworthy in the matter of dress that plunges a man into self-imposed hardship. Wearing silk and letting the dress hang below the ankles, for men, is *Harâm*, irrespective of with whatever intention it is done, although a legal excuse or compulsion legitimized by the Divine law merits consideration.

The Book Of Adornment From *Al-Mujtaba*

كِتَابُ الزِّينَةِ مِنَ الْمُجْتَبَى

Al-Mujtaba is the abridgement of *Sunan Al-Kubra*. Hence, the majority of the narrations of *Al-Mujtaba* occur in *Sunan Al-Kubra* under the Book of Adornment. Several of the forthcoming narrations have preceded.

Chapter 55. The *Fiṭrah*

(المعجم ٥٥) - ذِكْرُ الفِطْرَةِ (التحفة ٥٣)

5227. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to me: 'Five things are from the *Fiṭrah*: Trimming the mustache, plucking the armpit hairs, clipping the nails, shaving the pubes and circumcision.'" (*Ṣaḥîḥ*)

٥٢٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ - وَهُوَ ابْنُ سُلَيْمَانَ - قَالَ: سَمِعْتُ مَعْمَرًا عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «خَمْسٌ مِنَ الْفِطْرَةِ: قَصُّ الشَّارِبِ، وَنَتْفُ الْإِبْطِ، وَتَقْلِيمُ الْأَظْفَارِ، وَالاسْتِحْدَادُ، وَالْخِتَانُ».

تخريج: [صحيح] تقدم، ح: ١٠.

Comments:

(See *Ḥadîth* 5043).

Chapter 56. Trimming The Mustache And Letting The Beard Grow

(المعجم ٥٦) - إِحْفَاءُ الشَّوَارِبِ وَإِعْفَاءُ اللِّحْيَةِ (التحفة ٥٤)

7869. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Trim the mustache and let the beard grow." (*Ṣaḥîḥ*)

٥٢٢٨ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَحْفُوا الشَّوَارِبَ وَأَعْفُوا اللِّحَى».

تخريج: [صحيح] تقدم، ح: ١٥.

Comments:

(See *Ḥadîth* 15).

Chapter 57. Shaving Boys' Heads

(المعجم ٥٧) - حَلْقُ رُءُوسِ الصِّبْيَانِ

(التحفة ٥٥)

5229. It was narrated that 'Abdullâh bin Ja'far said: "The Messenger of Allâh ﷺ stayed away from the family of Ja'far (when he died) for three days, then he came to them, and said: 'Do not weep for my brother after today.' Then he said: 'Call my brother's sons to me.' We were brought like little chicks, and he said: 'Call the barber for me.' Then he ordered that our heads be shaved." (*Sahîh*)

٥٢٢٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ أَبِي يَعْقُوبَ يُحَدِّثُ عَنْ عَبْدِ اللهِ بْنِ جَعْفَرٍ قَالَ: أَمْهَلَ رَسُولُ اللهِ ﷺ آلَ جَعْفَرٍ ثَلَاثَةً أَنْ يَأْتِيَهُمْ ثُمَّ أَتَاهُمْ فَقَالَ: «لَا تَبْكُوا عَلَى أَخِي بَعْدَ الْيَوْمِ» ثُمَّ قَالَ: «ادْعُوا إِلَيَّ بَنِي أَخِي» فَجِيءَ بِنَا كَأَنَّا أَفْرُخٌ فَقَالَ: «ادْعُوا إِلَيَّ الْحَلَّاقَ» فَأَمَرَ بِحَلْقِ رُؤُوسِنَا. مُخْتَصَرٌ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الترجل، باب: في حلق الرأس، ح:٤١٩٢ من حديث وهب ابن جرير به.

Comments:

1. Ja'far was the elder brother of 'Alî, and was the cousin brother of the Prophet ﷺ. He embraced Islam in its early period. He emigrated to Abyssinia; then he emigrated to Al-Madinah. He was martyred in the expedition of Muta. May Allâh be pleased with him and he be with Him.
2. 'Do not weep': Crying was not absolutely forbidden, but it was forbidden by way of mourning, as mourning is observed for three days when someone dies. Condolers arrive intermittently and the sound of crying soars sporadically; otherwise, tears may surge at anytime. No one has control over tears.
3. There is no disagreement concerning the shaving of the head, provided the entire head is shaved. No locks or tassels of hair should be left unshaven. (See the following narration).

Chapter 58. Mentioning The Prohibition Of Shaving Part Of A Boy's Head And Leaving Part

(المعجم ٥٨) - ذِكْرُ النَّهْيِ عَنْ أَنْ يُحْلَقَ بَعْضُ شَعْرِ الصَّبِيِّ وَيُتْرَكَ بَعْضُهُ

(التحفة ٥٦)

5230. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade *Al-Qaza'* (shaving part of the head and leaving part). (*Sahîh*)

٥٢٣٠ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدَةَ قَالَ: أَخْبَرَنَا حَمَّادٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَزَعِ.

تخريج: [إسناده صحيح] تقدم، ح:٥٠٥٤ * حماد هو ابن زيد.

Comments:

Al-Qaza' signifies shaving parts of the head while leaving the rest unshaven. (See No. 5051)

5231. Ibn 'Umar said: "I heard the Messenger of Allâh ﷺ forbidding *Al-Qaza'* (shaving part of the head and leaving part)." (*Sahîh*)

٥٢٣١ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ الْحَسَنِ قَالَ: حَدَّثَنَا حَجَّاجٌ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي عُبَيْدُ اللهِ عَنْ نَافِعٍ أَنَّهُ أَخْبَرَهُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنِ الْقَزَعِ.

تخريج: [إسناده صحيح] وانظر الحديث السابق.

5232. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Al-Qaza'* (shaving part of the head and leaving part)." (*Sahîh*)

٥٢٣٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْقَزَعِ.

تخريج: أخرجه البخاري، اللباس، باب القزع، ح:٥٩٢٠ من حديث عبيدالله بن عمر به.

5233. It was narrated from Ibn 'Umar that the Prophet ﷺ forbade *Al-Qaza'* (shaving part of the head and leaving part)." (*Sahîh*)

٥٢٣٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ نَافِعٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْقَزَعِ.

تخريج: أخرجه مسلم، اللباس، باب كراهة القزع، ح:٢١٢٠/١١٣ من حديث يحيى بن سعيد القطان به، وانظر الحديث السابق.

Chapter 59. Wearing One's Hair Long

(المعجم ٥٩) - اتِّخَاذُ الْجُمَّةِ

(التحفة ٥٧)

5234. It was narrated that Al-Barâ' said: "The Messenger of Allâh ﷺ was a man of average height with broad shoulders, a thick beard and a reddish complexion, and his hair

٥٢٣٤ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ عَنْ أُمَيَّةَ بْنِ خَالِدٍ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ رَجُلًا مَرْبُوعًا عَرِيضَ مَا بَيْنَ الْمَنْكِبَيْنِ، كَثَّ

came down to his earlobes. I saw him in a red *Ḥullah* and I never saw anything more handsome than him." (***Ṣaḥîḥ***)

اللِّحْيَةِ، تَعْلُوهُ حُمْرَةٌ، جُمَّتُهُ إِلَى شَحْمَتَيْ أُذُنَيْهِ، لَقَدْ رَأَيْتُهُ فِي حُلَّةٍ حَمْرَاءَ مَا رَأَيْتُ أَحْسَنَ مِنْهُ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٥١، ومسلم، الفضائل، باب: في صفة النبي ﷺ وأنه كان أحسن الناس وجهًا، ح: ٢٣٣٧ من حديث شعبة به.

Comments:

1. Concerning the details about the blessed hair of the beloved Prophet ﷺ, please see Ḥadîth 5056, 5065.
2. 'Red *Ḥullah*': The term *Ḥullah* is used for two sheets made of the same cloth. One of them was fastened as a loin-cloth, while the other was draped on the upper part of the body. It is said that his *Ḥullah* had red in its pattern, not that it was entirely red, and Allāh knows best.

5235. It was narrated that Al-Barâ' said: "I never saw any long haired man in a *Ḥullah* who was more handsome than the Messenger of Allâh ﷺ, and he had hair that came down to his shoulders." (***Ṣaḥîḥ***)

٥٢٣٥ - أَخْبَرَنَا حَاجِبُ بْنُ سُلَيْمَانَ عَنْ وَكِيعٍ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةٍ مِنْ رَسُولِ اللهِ ﷺ، وَلَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ.

تخريج: أخرجه مسلم: ٢٣٣٧/٩٢ من حديث وكيع به، انظر الحديث السابق.

Comments:

(For detail, please turn to Ḥadîth 5065)

5236. It was narrated from Anas that the hair of the Prophet ﷺ came halfway down his ears. (***Ṣaḥîḥ***)

٥٢٣٦ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ كَانَ شَعْرُ النَّبِيِّ ﷺ إِلَى نِصْفِ أُذُنَيْهِ.

تخريج: أخرجه مسلم، الفضائل، باب صفة شعر النبي ﷺ، ح: ٢٣٣٧/٩٦ من حديث إسماعيل ابن علية به.

Comments:

(See Ḥadîth 5064)

5237. It was narrated from Anas that the hair of the Prophet ﷺ came down to his shoulders. (***Ṣaḥîḥ***)

٥٢٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَضْرِبُ شَعْرُهُ إِلَى مَنْكِبَيْهِ.

تخريج: أخرجه البخاري، اللباس، باب الجعد، ح: ٥٩٠٣، ٥٩٠٤، ومسلم، الفضائل، باب

صفة شعر النبي ﷺ، ح:٩٥/٢٣٣٨ من حديث حبان بن هلال به.

Chapter 60. Calming Down One's Hair

(المعجم ٦٠) - تَسْكِينُ الشَّعْرِ

(التحفة ٥٨)

5238. It was narrated that Jâbir bin 'Abdullâh said: "The Prophet ﷺ came to us and saw a man with wild hair. He said: 'Could this man not find anything with which to calm down his hair?'" (*Sahîh*)

٥٢٣٨ - أَخْبَرَنَا عَلِيُّ بْنُ خَشْرَمٍ قَالَ: أَخْبَرَنَا عِيسَى عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ أَنَّهُ قَالَ: أَتَانَا النَّبِيُّ ﷺ فَرَأَى رَجُلًا ثَائِرَ الرَّأْسِ، فَقَالَ: «أَمَا يَجِدُ هٰذَا مَا يُسَكِّنُ بِهِ شَعْرَهُ».

تخريج: [إسناده صحيح] أخرجه أبو داود، اللباس، باب: في الخلقان وفي غسل الثوب، ح:٤٠٦٢ من حديث الأوزاعي به، وهو في التمهيد:٥٢/٥ بالسماع المسلسل منه إلى ابن المنكدر.

Comments:

Disheveled hair of the beard or the head presents an untidy look. Hence, it is essential for a Muslim that he keeps his hair in order, takes good care of it and combing it periodically.

5239. It was narrated that Abû Qatâdah said that he had long thick hair. "He asked the Prophet (about it) and he told him to take care of it and comb it every day."[1] (*Da'îf*)

٥٢٣٩ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيِّ بْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ أَبِي قَتَادَةَ قَالَ: كَانَتْ لَهُ جُمَّةٌ ضَخْمَةٌ، فَسَأَلَ النَّبِيَّ ﷺ فَأَمَرَهُ أَنْ يُحْسِنَ إِلَيْهَا وَأَنْ يَتَرَجَّلَ فِي كُلِّ يَوْمٍ.

تخريج: [إسناده ضعيف] انفرد به النسائي * محمد بن المنكدر لم يسمع من أبي قتادة كما في التهذيب وغيره.

Comments:

(See nos. 5241, 5057, 5061).

[1] In *Sunan Al-Kubra*, after the narration before this one, the author indicated its weakness as well. In No. 2252 of *Silsilat Al-Aḥādīth, As-Ṣaḥīḥah,* Shaikh Al-Albānī graded the version *Ṣaḥīḥ* that says: "If you grow hair, then honor it" without mentioning of combing every day.

Chapter 61. Parting The Hair

(المعجم ٦١) - فَرْقُ الشَّعْرِ (التحفة ٥٩)

5240. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ used to let his hair hang down (without a parting) and the *Mushrikûn* used to part their hair. The Messenger of Allâh ﷺ liked to act in accordance with the People of the Book, in matters where no specific command had been given to him. Then the Messenger of Allâh ﷺ parted his hair after that. (*Sahîh*)

٥٢٤٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَسْدُلُ شَعْرَهُ وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ شُعُورَهُمْ، وكَانَ رَسُولُ اللهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ رَسُولُ اللهِ ﷺ بَعْدَ ذٰلِكَ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح:٣٥٥٨ من حديث ابن وهب، ومسلم، الفضائل، باب صفة شعره ﷺ وصفاته وحليته، ح:٢٣٣٦ من حديث الزهري به.

Comments:

1. Allâh's Messenger's ﷺ accord with the People of the Book in such matters was in order to reconcile their hearts. They might perhaps incline toward Islam. But when he realized that conformance with them is also not beneficial, he gave that up. The mention of: "Where no specific command had been given..." and a *Mursal* version recorded by 'Abdur-Razzâq, saying: "Then he was ordered to part..." lead some to consider that it was revealed that he ﷺ should now part his hair. While most scholars do not interpret the ruling based on that *Mursal* narration, and consider it lawful to part or not.
2. It was the excellent blessed practice of the Messenger of Allâh ﷺ to part the hair in the middle.

Chapter 62. Combing One's Hair

(المعجم ٦٢) - التَّرَجُّلُ (التحفة ٦٠)

5241. It was narrated from 'Abdullâh bin Buraidah that a man from among the Companions of the Prophet ﷺ who was called 'Ubaid said: "The Messenger of Allâh ﷺ used to forbid too much of *Al-Irfâh*."[1] Ibn Buraidah was asked what too much of *Al-Irfâh*

٥٢٤١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنِ الْجُرَيْرِيِّ، عَنْ عَبْدِ اللهِ ابْنِ بُرَيْدَةَ أَنَّ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ يُقَالُ لَهُ عُبَيْدٌ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَنْهَى عَنْ كَثِيرٍ مِنَ الْإِرْفَاهِ. سُئِلَ ابْنُ بُرَيْدَةَ

[1] The general meaning of which is "luxuriousness."

meant, and he said: "It includes combing the hair." (*Ṣaḥîḥ*)

عَنِ الْإِرْفَاهِ قَالَ: مِنْهُ التَّرَجُّلُ.

تخريج: [إسناده صحيح] تقدم طرفه، ح: ٥٠٦١ .

Comments:

(Please see Nos. 5061, 5057, 5239)

Chapter 63. Starting On The Right When Combing The Hair

(المعجم ٦٣) - التَّيَامُنُ فِي التَّرَجُّلِ

(التحفة ٦١)

5242. It was narrated from 'Âishah that the Messenger of Allâh ﷺ liked to start on the right whenever possible; when purifying himself, when putting on his shoes, and when combing his hair. (*Ṣaḥîḥ*)

٥٢٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْأَشْعَثُ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ وَذَكَرَتْ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُحِبُّ التَّيَامُنَ مَا اسْتَطَاعَ فِي طُهُورِهِ وَتَنَعُّلِهِ وَتَرَجُّلِهِ.

تخريج: [صحيح] تقدم، ح: ١١٢.

Comments:

(Please see *Ḥadîth* 5062)

Chapter 64. The Command To Dye The Hair

(المعجم ٦٤) - الْأَمْرُ بِالْخِضَابِ

(التحفة ٦٢)

5243. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "The Jews and the Christians do not dye their hair, so be different from them." (*Ṣaḥîḥ*)

٥٢٤٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ وَسُلَيْمَانَ بْنِ يَسَارٍ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يُخْبِرُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّ الْيَهُودَ وَالنَّصَارَى لَا يَصْبُغُونَ فَخَالِفُوهُمْ».

تخريج: [صحيح] تقدم، ح: ٥٠٧٥.

Comments:

(Please see *Ḥadîth* 5072 and 5077 for details)

5244. It was narrated that Jâbir said: "Abû Quhâfah was brought to the Messenger of Allâh ﷺ and his head and beard were white like the

٥٢٤٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ -

قَالَ: حَدَّثَنَا عَزْرَةُ - وَهُوَ ابْنُ ثَابِتٍ - عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِأَبِي قُحَافَةَ وَرَأْسُهُ وَلِحْيَتُهُ كَأَنَّهُ ثَغَامَةٌ، فَقَالَ النَّبِيُّ ﷺ: «غَيِّرُوا أَوِ اخْضِبُوا».

Thaghâmah.[1] The Prophet ﷺ said: 'Change this, or dye it.''' (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، اللباس، باب استحباب خضاب الشيب بصفرة وحمرة وتحريمه بالسواد، ح:٢١٠٢/٧٨، ٧٩ من حديث أبي الزبير به نحو المعنى.

Comments:

(For details, vide *Ḥadîth* 5079)

Chapter 65. Dyeing The Beard Yellow

(المعجم ٦٥) - تَصْفِيرُ اللِّحْيَةِ (التحفة ٦٣)

٥٢٤٥ - **أَخْبَرَنَا** يَحْيَى بْنُ حَكِيمٍ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ بْنِ دِينَارٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عُبَيْدٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يُصَفِّرُ لِحْيَتَهُ فَقُلْتُ لَهُ فِي ذٰلِكَ، فَقَالَ: رَأَيْتُ النَّبِيَّ ﷺ يُصَفِّرُ لِحْيَتَهُ.

5245. It was narrated that 'Ubaid said: "I saw Ibn 'Umar dyeing his beard yellow and I asked him about that. 'He said: "I saw the Prophet ﷺ dye his beard yellow." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الوضوء، باب غسل الرجلين في النعلين ولا يمسح على النعلين، ح:١٦٦، ومسلم، الحج، باب الإهلال من حيث تنبعث الراحلة، ح:١١٨٧ من حديث عبيد بن جريج به.

Comments:

(For details, please turn to *Ḥadîth* 5086, 5089)

Chapter 66. Dyeing The Beard Yellow With *Wars* And Saffron

(المعجم ٦٦) - تَصْفِيرُ اللِّحْيَةِ بِالْوَرْسِ وَالزَّعْفَرَانِ (التحفة ٦٤)

٥٢٤٦ - **أَخْبَرَنَا** عَبْدَةُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا ابْنُ أَبِي رَوَّادٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَلْبَسُ النِّعَالَ السِّبْتِيَّةَ وَيُصَفِّرُ لِحْيَتَهُ بِالْوَرْسِ وَالزَّعْفَرَانِ. وَكَانَ ابْنُ عُمَرَ يَفْعَلُ ذٰلِكَ.

5246. It was narrated that Ibn 'Umar said: "The Prophet ﷺ used to wear *Sibtîyyah* sandals[2] and dye his beard yellow with *Wars* and saffron." And Ibn 'Umar used to do that. (*Ḥasan*)

[1] A white fruit from a type of plant.

[2] Made of hairless, tanned leather.

تخريج: [إسناده حسن] أخرجه أبو داود، الترجل، باب: في خضاب الصفرة، ح:٤٢١٠ من حديث عمرو بن محمد به.

Comments:

1. 'As-*Sabtiyyah* sandals': Sandals made out of tanned hide are called so. They have no hair on them. Among the Arabs, there was also a custom of wearing leather sandals having hair upon them. Compared with them, the *Sabtiyyah* sandals (or shoes) were considered expensive. There is no harm in wearing them.
2. *Wars* and saffron are colored perfumes. Their use by men upon their bodies is not appropriate, although hair could be tinted with them. So far as the Prophet's ﷺ tinting his beard is concerned, its detail could be seen in *Hadîth* 5086, 5089, and 5118. (*Wars* is a certain plant of yellow color, resembling sesame with which one dyes - Lane p. 2986)

Chapter 67. Adding Extensions To The Hair

(المعجم ٦٧) - الوَصْلُ فِي الشَّعْرِ (التحفة ٦٥)

5247. It was narrated that Humaid bin 'Abdur-Rahmân said: "I heard Mu'âwiyah say, when he was on the *Minbar* in Al-Madînah, and he brought out a hairpiece from his sleeve: 'O people of Al-Madînah, where are your knowledgeable ones? I heard the Messenger of Allâh ﷺ forbid such things as this, and he said: "The Children of Israel were destroyed when their women started to wear things like this." (***Sahîh***)

٥٢٤٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: سَمِعْتُ مُعَاوِيَةَ وَهُوَ عَلَى الْمِنْبَرِ بِالْمَدِينَةِ وَأَخرَجَ مِنْ كُمِّهِ قُصَّةً مِنْ شَعْرٍ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ! أَيْنَ عُلَمَاؤُكُمْ؟ سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْ مِثْلِ هٰذِهِ وَقَالَ: «إِنَّمَا هَلَكَتْ بَنُو إِسْرَائِيلَ حِينَ اتَّخَذَ نِسَاؤُهُمْ مِثْلَ هٰذَا».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(٥٤)، ح:٣٤٦٨، ومسلم، اللباس، باب تحريم فعل الواصلة والمستوصلة... إلخ، ح:٢١٢٧ من حديث الزهري به.

Comments:

'Where are your knowledgeable ones?' Because most of the Companions were gone at that time. See *Hadîth* 5095.

5248. It was narrated that Sa'eed bin Al-Musayyab said: "Mu'âwiyah came to Al-Madînah and addressed us. He took hold of a hairpiece and said: 'I never used to see anyone

٥٢٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ ابْنُ بَشَّارٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ

do this except the Jews. The Messenger of Allâh ﷺ heard of it and he called it "giving a false impression." (*Ṣaḥîḥ*)

قَالَ: قَدِمَ مُعَاوِيَةُ الْمَدِينَةَ فَخَطَبَنَا وَأَخَذَ كُبَّةً مِنْ شَعْرٍ قَالَ: مَا كُنْتُ أَرَى أَحَدًا يَفْعَلُهُ إِلَّا الْيَهُودَ، وَإِنَّ رَسُولَ اللهِ ﷺ بَلَغَهُ فَسَمَّاهُ الزُّورَ.

تخريج: [صحيح] تقدم، ح:٥٠٩٥.

Chapter 68. Hair Extensions Made Of Cloth

(المعجم ٦٨) - وَصْلُ الشَّعْرِ بِالْخِرَقِ

(التحفة ٦٦)

5249. It was narrated that Mu'âwiyah said: "O people, the Prophet ﷺ forbade you to give false impressions. He brought a piece of black cloth and threw it in front of them and said: 'This is what women are putting on their heads then covering it.'" (*Ṣaḥîḥ*)

٥٢٤٩ - أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى بْنِ الْحَارِثِ قَالَ: حَدَّثَنَا مَحْبُوبُ بْنُ مُوسَى قَالَ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ عَنْ يَعْقُوبَ بْنِ الْقَعْقَاعِ، عَنْ قَتَادَةَ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ مُعَاوِيَةَ أَنَّهُ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّ النَّبِيَّ ﷺ نَهَاكُمْ عَنِ الزُّورِ، قَالَ: وَجَاءَ بِخِرْقَةٍ سَوْدَاءَ فَأَلْقَاهَا بَيْنَ أَيْدِيهِمْ فَقَالَ: هُوَ هٰذَا تَجْعَلُهُ الْمَرْأَةُ فِي رَأْسِهَا ثُمَّ تَخْتَمِرُ عَلَيْهِ.

تخريج: [صحيح] تقدم، ح:٥٠٩٥.

5250. It was narrated from Mu'âwiyah that the Messenger of Allâh ﷺ forbade giving a false impression, and the false impression of a woman when she adds extra hair to her head. (*Ṣaḥîḥ*)

٥٢٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللهِ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ مُعَاوِيَةَ عَنْ رَسُولِ اللهِ ﷺ نَهَى عَنِ الزُّورِ، وَالزُّورُ الْمَرْأَةُ تَلُفُّ عَلَى رَأْسِهَا.

تخريج: [صحيح] تقدم، ح:٥٠٩٥.

Comments:

(See No. 5095).

Chapter 69. Cursing The Woman Who Fixes Hair Extensions

(المعجم ٦٩) - لَعْنُ الْوَاصِلَةِ

(التحفة ٦٧)

5251. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ cursed the woman who affixes

٥٢٥١ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَلِيٌّ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ

hair extensions. (*Ṣaḥîḥ*)

ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ لَعَنَ الْوَاصِلَةَ.

تخريج: [صحيح] تقدم، ح:٥٠٩٨.

Comments:

'Allâh's Messenger ﷺ cursed' means he informed that a person who does this is cursed. See also No. 5098.

Chapter 70. Cursing The Woman Who Fixes Hair Extensions And The One Who Has That Done

(المعجم ٧٠) - لَعْنُ الوَاصِلَةِ وَالمُسْتَوْصِلَةِ (التحفة ٦٨)

5252. It was narrated from Asmâ' that a woman came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh ﷺ, a daughter of mine is going to get married. She got sick and her hair fell out. Is there any sin on me if I give her hair extensions?" He said: "Allâh has cursed the woman who affixes hair extensions and the one who has that done." (*Ṣaḥîḥ*)

٥٢٥٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى عَنْ هِشَامٍ قَالَ: حَدَّثَتْنِي فَاطِمَةُ عَنْ أَسْمَاءَ: أَنَّ امْرَأَةً جَاءَتْ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يا رَسُولَ اللهِ! إِنَّ بِنْتًا لِي عَرُوسٌ وَإِنَّهَا اشْتَكَتْ فَتَمَرَّقَ شَعْرُهَا، فَهَلْ عَلَيَّ جُنَاحٌ إِنْ وَصَلْتُ لَهَا فِيهِ؟ فَقَالَ: «لَعَنَ اللهُ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ».

تخريج: [صحيح] تقدم، ح:٥٠٩٧.

Comments:

(See No. 5097).

Chapter 71. Cursing The Woman Who Does Tattoos And The One Who Has That Done

(المعجم ٧١) - لَعْنُ الوَاشِمَةِ وَالمُوتَشِمَةِ (التحفة ٦٩)

5253. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ cursed the woman who affixes hair extensions and the one who has that done, and the woman who does tattoos and the one who has that done." (*Ṣaḥîḥ*)

٥٢٥٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْوَاصِلَةَ وَالْمُسْتَوْصِلَةَ وَالْوَاشِمَةَ وَالْمُوتَشِمَةَ.

تخريج: [صحيح] تقدم، ح:٥٠٩٨.

Comments:

(See No. 5098).

Chapter 72. Cursing *Al-Mutanammisât* (The Women That Have Their Eyebrows Plucked)[1] And Who Have Their Teeth Separated[2]

(المعجم ٧٢) - لَعْنُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ (التحفة ٧٠)

5254. It was narrated that 'Abdullâh said: "May Allâh curse *Al-Mutanammisât* and who have their teeth separated. Shall I not curse those whom the Messenger of Allâh ﷺ cursed?" (*Sahîh*)

٥٢٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ اللهُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ، أَلَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] تقدم، ح:٥١٠٢.

Comments:

(See *Hadîth* 5102 and 5110)

5255. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ cursed the women who do tattoos, those who have their teeth separated and *Al-Mutanammisât* who change the creation of Allâh, the Mighty and Sublime." (*Sahîh*)

٥٢٥٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ الْأَعْمَشَ يُحَدِّثُ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ رَسُولُ اللهِ ﷺ الْوَاشِمَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُتَنَمِّصَاتِ الْمُغَيِّرَاتِ خَلْقَ اللهِ عَزَّ وَجَلَّ.

تخريج: [صحيح] تقدم، ح:٥١٠٣.

5256. It was narrated that 'Abdullâh said: "May Allâh curse *Al-Mutanammisât* and their teeth separated, who have tattoos done, changing the creation of Allâh." A woman came to him and said: "Are you the one who said such-and-

٥٢٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ قَالَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: لَعَنَ اللهُ الْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ، وَالْمُتَوَشِّمَاتِ

[1] *Al-Mutanammisât*: Most of them say it refers to women who have the hair on their eyebrows plucked, others say it includes the face, as has preceded, and others say it includes more than that, while some allow removing some of the hair by other means, since *Nāmisah* means similar to plucking.

[2] That is, to make a gap between two of them.

الْمُغَيِّرَاتِ خَلْقَ اللَّهِ. فَأَتَتْهُ امْرَأَةٌ فَقَالَتْ: أَنْتَ الَّذِي تَقُولُ كَذَا وَكَذَا؟ قَالَ: وَمَا لِي لَا أَقُولُ مَا قَالَ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] وله شواهد، انظر، ح:٥٠٩٩.

such?" He said: "Why should I not say what the Messenger of Allâh ﷺ said?" (*Ṣaḥîḥ*)

٥٢٥٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ عَبْدُ اللهِ يَقُولُ: لَعَنَ اللهُ الْمُتَوَشِّمَاتِ وَالْمُتَنَمِّصَاتِ، وَالْمُتَفَلِّجَاتِ، أَلَا أَلْعَنُ مَنْ لَعَنَ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] تقدم، ح:٥١٠٣.

5257. It was narrated that Ibrâhîm said: "Abdullâh used to say: 'May Allâh curse the women who have tattoos done and *Al-Mutanammiṣât*, and have the women who have their teeth separated. Should I not curse those whom the Messenger of Allâh ﷺ cursed?'" (*Ṣaḥîḥ*)

Chapter 73. Using Saffron

(المعجم ٧٣) - **التَّزَعْفُرُ** (التحفة ٧١)

٥٢٥٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ.

تخريج: [صحيح] تقدم، ح:٢٧٠٧.

5258. It was narrated that Anas said: "The Messenger of Allâh ﷺ forbade men to use saffron." (*Ṣaḥîḥ*)

Comments:

(See No. 2707).

٥٢٥٩ - أَخْبَرَنَا مُحَمَّدُ بنُ عُمَرَ بْنِ عَلِيِّ ابْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى بْنِ عُمَارَةَ الْأَنْصَارِيُّ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يَتَزَعْفَرَ الرَّجُلُ جِلْدَهُ.

5259. It was narrated that Anas said: "The Messenger of Allâh ﷺ forbade men to use saffron on their skin." (*Ḥasan*)

تخريج: [إسناده حسن] أخرجه أبو داود، ح:٤١٧٩، والترمذي، ح:٢٨٥١ .

Chapter 74. Perfume

(المعجم ٧٤) - الطِّيبُ (التحفة ٧٢)

5260. It was narrated that Anas bin Mâlik said: "If perfume was brought to the Prophet ﷺ, he would not refuse it." (*Ṣaḥîḥ*)

٥٢٦٠ - أَخْبَرَنَا إِسْحَاقُ بنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا عَزْرَةُ بْنُ ثَابِتٍ عَنْ ثُمَامَةَ بْنِ عَبْدِ اللهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُتِيَ بِطِيبٍ لَمْ يَرُدَّهُ.

تخريج: أخرجه البخاري، الهبة، باب ما لا يرد من الهدية، ح: ٢٥٨٢ من حديث عزرة به.

5261. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Whoever is offered perfume, let him not refuse it, for it is easy to carry, and smells good." (*Ṣaḥîḥ*)

٥٢٦١ - أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا سَعِيدٌ قَالَ: حَدَّثَنِي عُبَيْدُ اللهِ بْنُ أَبِي جَعْفَرٍ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: مَنْ عُرِضَ عَلَيْهِ طِيبٌ فَلَا يَرُدُّهُ فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرَّائِحَةِ.

تخريج: أخرجه مسلم، الألفاظ من الأدب، باب استعمال المسك، وأنه أطيب الطيب وكراهة رد الريحان والطيب، ح: ٢٢٥٣ من حديث عبدالله بن يزيد المقرىء به.

Comments:

1. The narration implies that one should not feel any shame in giving or accepting gifts even though they be small. Likewise, no gift should be considered trivial; nor should it be rejected.
2. 'It has a pleasant smell', because perfume or fragrance is a thing of Paradise. In one narration, there is elucidation that perfume has come from Paradise.

5262. It was narrated that Zainab, the wife of 'Abdullâh, said: "The Messenger of Allâh ﷺ said: 'If one of you (women) wants to attend *'Ishâ'* (prayer). Let her not touch any perfume.'" (*Ṣaḥîḥ*)

٥٢٦٢ - أَخْبَرَنَا إِسْحَاقُ بنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنِ ابْنِ عَجْلَانَ، عَنْ بُكَيْرٍ؛ ح وَأَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ قَالَ: حَدَّثَنِي بُكَيْرُ بْنُ عَبْدِ اللهِ بْنِ الْأَشَجِّ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ امْرَأَةِ عَبْدِ اللهِ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا

شَهِدَتْ إِحْدَاكُنَّ الْعِشَاءَ فَلَا تَمَسَّ طِيبًا».

تخريج: [صحيح] تقدم، ح: ٥١٣٢.

Comments:

See No. 5132.

5263. It was narrated from Busr bin Sa'eed that Zainab, the wife of 'Abdullâh, told him that the Messenger of Allâh ﷺ said to her: "If you go out to *'Ishâ'* then do not touch any perfume." (*Sahîh*)

٥٢٦٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ هِشَامٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ: أَخْبَرَتْنِي زَيْنَبُ الثَّقَفِيَّةُ امْرَأَةُ عَبْدِ اللَّهِ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهَا: «إِذَا خَرَجْتِ إِلَى الْعِشَاءِ فَلَا [تَمَسِّي] طِيبًا».

تخريج: [صحيح] تقدم، ح: ٥١٣٢.

5264. It was narrated from Zainab Ath-Thaqafiyyah that the Prophet ﷺ said: "Any one of you (women) who wants to go out to the *Masjid* should not go near any perfume." (*Sahîh*)

٥٢٦٤ - وَحَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْنَبَ الثَّقَفِيَّةِ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَيَّتُكُنَّ خَرَجَتْ إِلَى الْمَسْجِدِ فَلَا تَقْرَبَنَّ طِيبًا».

تخريج: [صحيح] تقدم، ح: ٥١٣٢.

Comments:

(See No. 5132).

5265. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Any woman who has been perfumed with incense should not attend *'Ishâ'* the later with us." (*Sahîh*)

٥٢٦٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ هِشَامِ بْنِ عِيسَى قَالَ: حَدَّثَنَا أَبُو عَلْقَمَةَ الْفَرْوِيُّ عَبْدُ اللهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «أَيُّمَا امْرَأَةٍ أَصَابَتْ بَخُورًا فَلَا تَشْهَدْ مَعَنَا الْعِشَاءَ الْآخِرَةَ».

تخريج: [صحيح] تقدم، ح: ٥١٣١.

Comments:

(For details, see *Hadîth* 5131)

Chapter 75. The Best Of Perfume

(المعجم ٧٥) - ذِكْرُ أَطْيَبِ الطِّيبِ
(التحفة ٧٣)

5266. It was narrated that Abû Sa'eed said: "The Prophet ﷺ mentioned a woman who filled her ring with musk and said: 'That is the best of perfume.'" (*Ṣaḥîḥ*)

٥٢٦٦ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ غَزْوَانَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ وَالْمُسْتَمِرِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: ذَكَرَ النَّبِيُّ ﷺ امْرَأَةً حَشَتْ خَاتَمَهَا بِالْمِسْكِ فَقَالَ: «وَهُوَ أَطْيَبُ الطِّيبِ».

تخريج: [صحيح] تقدم، ح: ١٩٠٦.

Comments:
(See No. 1906).

Chapter 76. Prohibition On Wearing Gold

(المعجم ٧٦) - تَحْرِيمُ لُبْسِ الذَّهَبِ
(التحفة ٧٤)

5267. It was narrated from Abû Mûsâ that the Messenger of Allâh ﷺ said: "Allâh has permitted silk and gold to the females of my *Ummah*, and has forbidden them to the males." (*Ṣaḥîḥ*)

٥٢٦٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى وَيَزِيدُ وَمُعْتَمِرٌ وَبِشْرُ بْنُ الْمُفَضَّلِ قَالُوا: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنْ سَعِيدِ ابْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُوسَى أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ أَحَلَّ لِإِنَاثِ أُمَّتِي الْحَرِيرَ وَالذَّهَبَ، وَحَرَّمَهُ عَلَى ذُكُورِهَا».

تخريج: [صحيح] تقدم، ح: ٥١٥١.

Comments:
(See No. 5151).

Chapter 77. Prohibition On Wearing Gold Rings

(المعجم ٧٧) - النَّهْيُ عَنْ لُبْسِ خَاتَمِ الذَّهَبِ (التحفة ٧٥)

5268. It was narrated that Ibn 'Abbâs said: "I was forbidden to wear red garments and gold rings, and to recite Qur'ân when bowing." (*Ṣaḥîḥ*)

٥٢٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي بَكْرِ ابْنِ حَفْصٍ، عَنْ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نُهِيتُ عَنِ الثَّوْبِ الْأَحْمَرِ،

وَخَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ.

تخريج: أخرجه مسلم، الصلوة، باب النهي عن قراءة القرآن في الركوع والسجود، ح:٤٨١ من حديث محمد بن جعفر غندر به.

Comments:

'Red garments': For men, wearing entirely red clothes is prohibited. If there are only red fringes or borders, then there is no harm. The absolute red is not meant, perhaps what is meant is *Mu'asfar* or the like, See *Hadîth* 5175.

5269. It was narrated that 'Alî said: "The Prophet ﷺ forbade me from wearing gold rings, reciting Qur'ân while I am bowing, and from *Al-Qassî*, and garments dyed with safflower." (***Sahîh***)

٥٢٦٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى عَنِ ابْنِ عَجْلَانَ قَالَ: أَخْبَرَنِي إِبْرَاهِيمُ بْنُ عَبْدِ اللهِ بْنِ حُنَيْنٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي النَّبِيُّ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَأَنْ أَقْرَأَ الْقُرْآنَ وَأَنَا رَاكِعٌ، وَعَنِ الْقَسِّيِّ، وَعَنِ الْمُعَصْفَرِ.

تخريج: [صحيح] تقدم، ح:١٠٤٢.

Comments:

(See *Hadîth* 5168, 5169, 5175)

5270. 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing gold rings, and from garments of *Al-Qassî*, and garments dyed with safflower, and reciting Qur'ân while bowing." (***Sahîh***)

٥٢٧٠ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ إِبْرَاهِيمَ ابْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ أَنَّ أَبَاهُ حَدَّثَهُ أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبُوسِ الْقَسِّيِّ، وَالْمُعَصْفَرِ، وَقِرَاءَةِ الْقُرْآنِ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

5271. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me from reciting Qur'ân while bowing." (***Sahîh***)

٥٢٧١ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللهِ بْنِ حُنَيْنٍ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الْقِرَاءَةِ فِي الرُّكُوعِ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

5272. 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing garments dyed with safflower, and from gold rings, and from wearing *Al-Qassî*, and that I recite Qur'ân while I am bowing." (***Sahîh***)

٥٢٧٢ - أَخْبَرَنِي هَارُونُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَرْبٌ عَنْ يَحْيَى: حَدَّثَنِي عَمْرُو ابْنُ سَعْدٍ الْفَدَكِيُّ أَنَّ نَافِعًا أَخْبَرَهُ: حَدَّثَنِي ابْنُ حُنَيْنٍ أَنَّ عَلِيًّا حَدَّثَهُ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ ثِيَابِ الْمُعَصْفَرِ، وَعَنْ خَاتَمِ الذَّهَبِ، وَلُبْسِ الْقَسِّيِّ، وَأَنْ أَقْرَأَ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

5273. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me from four things: Wearing garments dyed with safflower, and from wearing gold rings, and from wearing *Al-Qassîyah* garments, and reciting Qur'ân while I am bowing." (***Sahîh***)

٥٢٧٣ - أَخْبَرَنِي يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ حَدَّثَهُ عَنِ ابْنِ حُنَيْنٍ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ أَرْبَعٍ عَنْ لُبْسِ ثَوْبٍ مُعَصْفَرٍ، وَعَنِ التَّخَتُّمِ بِخَاتَمِ الذَّهَبِ، وَعَنْ لُبْسِ الْقَسِّيَّةِ، وَأَنْ أَقْرَأَ الْقُرْآنَ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

5274. It was narrated from Ibn Hunain, that 'Alî said that the Messenger of Allâh ﷺ forbade garments dyed with safflower, and from silk, and reciting Qur'ân while he is bowing, and from gold rings. (***Sahîh***)

٥٢٧٤ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى: أَخْبَرَنِي خَالِدُ بْنُ مَعْدَانَ أَنَّ ابْنَ حُنَيْنٍ حَدَّثَهُ أَنَّ عَلِيًّا قَالَ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ ثِيَابِ الْمُعَصْفَرِ، وَعَنِ الْحَرِيرِ، وَأَنْ يَقْرَأَ وَهُوَ رَاكِعٌ، وَعَنْ خَاتَمِ الذَّهَبِ.

تخريج: [صحيح] تقدم، ح:١٠٤٤ .

5275. It was narrated from Abû Hurairah that the Prophet ﷺ forbade gold rings. (*Ṣaḥîḥ*)

٥٢٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ النَّضْرَ بْنَ أَنَسٍ عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنْ خَاتَمِ الذَّهَبِ.

تخريج: أخرجه مسلم، اللباس، باب تحريم خاتم الذهب على الرجال . . . إلخ، ح:٢٠٨٩ عن محمد بن المثنى، والبخاري، اللباس، باب خواتيم الذهب، ح:٥٨٦٤ من حديث محمد بن جعفر غندر به.

5276. It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ forbade gold rings. (*Ṣaḥîḥ*)

٥٢٧٦ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنِ الْحَجَّاجِ - وَهُوَ ابْنُ الْحَجَّاجِ - عَنْ قَتَادَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُبَيْدٍ، عَنْ بَشِيرِ بْنِ نَهِيكٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ تَخَتُّمِ الذَّهَبِ.

تخريج: [صحيح] انظر الحديث السابق.

Comments:
(See No. 5175.)

Chapter 78. Description Of The Ring Of The Prophet ﷺ And Its Inscription

(المعجم ٧٨) - صِفَةُ خَاتَمِ النَّبِيِّ ﷺ وَنَقْشِهِ (التحفة ٧٦)

5277. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ took a ring of gold and put it on, and the people started to wear gold rings too. The Messenger of Allâh ﷺ said: 'I used to wear this ring, but I will never wear it again.' Then he threw it away, and the people threw their rings away." (*Ṣaḥîḥ*)

٥٢٧٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمَ الذَّهَبِ فَلَبِسَهُ رَسُولُ اللهِ ﷺ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ الذَّهَبِ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَإِنِّي لَنْ أَلْبَسَهُ أَبَدًا». فَنَبَذَهُ، فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

تخريج: [إسناده صحيح] تقدم، ح:٥١٦٧.

Comments:

(See No. 5167).

5278. It was narrated that Ibn 'Umar said: "The inscription on the ring of the Messenger of Allâh ﷺ was: '*Muhammad Rasûl Allâh* (Muhammad the Messenger of Allâh).'" (*Sahîh*)

٥٢٧٨ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ نَقْشُ خَاتَمِ رَسُولِ اللهِ ﷺ: مُحَمَّدٌ رَسُولُ اللَّهِ.

تخريج: أخرجه مسلم، اللباس، باب لبس النبي ﷺ خاتمًا من ورق ... الخ، ح:٢٠٩١/ ٥٤ من حديث عبيدالله بن عمر به مطولاً.

5279. It was narrated from Anas that the Prophet ﷺ put on a silver ring with an Ethiopian stone (*Fass*), on which the inscription was: "*Muhammad Rasûl Allâh.*" (*Sahîh*)

٥٢٧٩ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ وَفَصُّهُ حَبَشِيٌّ وَنَقْشُهُ مُحَمَّدٌ رَسُولُ اللَّهِ.

تخريج: [صحيح] تقدم، ح:٥١٩٩.

Comments:

(Please see *Hadîth* 5199 for details)

5280. It was narrated that Anas said: "The Messenger of Allâh ﷺ wanted to write to the Romans, and they (the Companions) said: 'They do not read any letter unless it has a seal.' So he took a ring of silver and it is as if I can see its whiteness on his hand, and engraved on it (were the words): '*Muhammad Rasûl Allâh.*'" (*Sahîh*)

٥٢٨٠ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ بِشْرٍ - وَهُوَ ابْنُ الْمُفَضَّلِ - قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: أَرَادَ رَسُولُ اللهِ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومِ فَقَالُوا: إِنَّهُمْ لَا يَقْرَأُونَ كِتَابًا إِلَّا مَخْتُومًا، فَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ كَأَنِّي أَنْظُرُ إِلَى بَيَاضِهِ فِي يَدِه وَنُقِشَ فِيهِ: مُحَمَّدٌ رَسُولُ الله.

تخريج: [صحيح] تقدم، ح:٥٢٠٤.

5281. It was narrated from Anas that the Messenger of Allâh ﷺ put on a ring of silver with an

٥٢٨١ - أَخْبَرَنَا قُتَيْبَةُ قال: حَدَّثَنَا ابْنُ وَهْبٍ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ:

أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ وَرِقٍ وَفَصُّهُ حَبَشِيٌّ.

تخريج: [صحيح] تقدم، ح:٥١٩٩.

Ethiopian stone (*Faṣṣ*). (*Ṣaḥîḥ*)

٥٢٨٢ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنِ الْحَسَنِ - وَهُوَ ابْنُ صَالِحٍ - عَنْ عَاصِمٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ خَاتَمُ النَّبِيِّ ﷺ مِنْ فِضَّةٍ وَفَصُّهُ مِنْهُ.

تخريج: [صحيح] تقدم، ح:٥٢٠١.

5282. It was narrated that Anas said: "The ring of the Prophet ﷺ was of silver, and its stone (*Faṣṣ*) was made of silver too." (*Ṣaḥîḥ*)

Comments:

The detail concerning the stone of the Prophet's ﷺ ring has preceded earlier in *Ḥadîth* 5199.

٥٢٨٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حُجْرٍ - وَاللَّفْظُ لَهُ - قَالَا: حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «قَدِ اصْطَنَعْنَا خَاتَمًا وَنَقَشْنَا عَلَيْهِ نَقْشًا فَلَا يَنْقُشْ عَلَيْهِ أَحَدٌ».

5283. It was narrated that Anas said: "The Messenger of Allâh ﷺ said: 'We have had a ring made with an inscription, and no one else should copy this inscription.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، اللباس، لبس النبي ﷺ خاتمًا من ورق ... إلخ، ح:٢٠٩٢ من حديث إسماعيل ابن علية به.

Comments:

(See *Ḥadîth* 5210 to 5220).

Chapter 79. Where The Ring Is To Be Worn

(المعجم ٧٩) - مَوْضِعُ الْخَاتَمِ

(التحفة ٧٧)

٥٢٨٤ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ اصْطَنَعَ خَاتَمًا فَقَالَ: «إِنَّا قَدِ اتَّخَذْنَا خَاتَمًا وَنَقَشْنَا عَلَيْهِ نَقْشًا فَلَا

5284. It was narrated from Anas that the Prophet ﷺ had a ring and he said: "We have had a ring made with an inscription, and no one else should copy this inscription." It is as if I can see its shining on the

little finger of the Messenger of Allâh ﷺ. (*Sahîh*)

يَنْقُشْ عَلَيْهِ أَحَدٌ» وَإِنِّي لَأَرَى بَرِيقَهُ فِي خِنْصَرِ رَسُولِ اللهِ ﷺ.

تخريج: أخرجه البخاري، اللباس، باب الخاتم في الخنصر، ح: ٥٨٧٤ من حديث عبدالوارث به.

Comments:

'On the little finger': That is to say, Allâh's Messenger ﷺ used to wear the signet ring on the little finger of his left hand.

5285. It was narrated from Anas that the Prophet ﷺ used to wear his ring on his right hand. (*Sahîh*)

٥٢٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَامِرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبَّادُ بْنُ الْعَوَّامِ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَخَتَّمُ فِي يَمِينِهِ.

تخريج: [صحيح] أخرجه الترمذي في الشمائل، ح: ٩٧ من حديث محمد بن عيسى بن الطباع به.

5286. It was narrated that Anas said: "It is as if I can see the whiteness of the Prophet's ring on his left finger." (*Sahîh*)

٥٢٨٦ - أَخْبَرَنَا الْحُسَيْنُ بْنُ عِيسَى الْبِسْطَامِيُّ قَالَ: حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَأَنِّي أَنْظُرُ إِلَى بَيَاضِ خَاتَمِ النَّبِيِّ ﷺ فِي إِصْبَعِهِ الْيُسْرَى.

تخريج: أخرجه البخاري، العلم، باب ما يذكر في المناولة وكتاب أهل العلم بالعلم إلى البلدان، ح: ٦٥، ومسلم، اللباس، باب: في اتخاذ النبي ﷺ خاتمًا، لما أراد أن يكتب إلى العجم، ح: ٢٠٩٢/ ٥٦ من حديث شعبة به.

Comments:

The details pertaining to the right and the left has preceded above. Please turn to *Hadîth* 5200.

5287. Thâbit narrated that they asked Anas about the ring of the Messenger of Allâh ﷺ and he said: "It is as if I can see the shining of his silver ring, and he raised his right little finger." (*Sahîh*)

٥٢٨٧ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا ثَابِتٌ أَنَّهُمْ سَأَلُوا أَنَسًا عَنْ خَاتَمِ رَسُولِ اللهِ ﷺ قَالَ: كَأَنِّي أَنْظُرُ إِلَى وَبِيصِ خَاتَمِهِ مِنْ فِضَّةٍ وَرَفَعَ إِصْبَعَهُ الْيُسْرَى الْخِنْصِرَ.

تخريج: أخرجه مسلم، المساجد، باب وقت العشاء وتأخيرها، ح: ٦٤٠ عن أبي بكر بن نافع به * حماد هو ابن سلمة، وبهز هو العمي.

5288. It was narrated that Abû Burdah said: "I heard 'Alî say: 'The Prophet of Allâh ﷺ forbade me to wear a ring on the forefinger and middle finger.'" (*Ṣaḥîḥ*)

٥٢٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمِ ابْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: نَهَانِي نَبِيُّ اللهِ ﷺ عَنِ الْخَاتَمِ فِي السَّبَّابَةِ وَالْوُسْطَى.

تخريج: [صحيح] تقدم، ح: ٥٢١٤.

Comments:

(See No. 5214).

5289. It was narrated that 'Alî said: "The Messenger of Allâh ﷺ forbade me to wear (a ring) on this finger," and it was on the middle finger and the one next to it. (*Ṣaḥîḥ*)

٥٢٨٩ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ أَنْ أَلْبَسَ فِي إِصْبَعِي هٰذِهِ وَفِي الْوُسْطَى وَالَّتِي تَلِيهَا.

تخريج: [صحيح] تقدم، ح: ٥٢١٤.

Comments:

(See No. 5214).

Chapter 80. Where The Stone (*Faṣṣ*) Is To Be Worn

(المعجم ٨٠) - مَوْضِعُ الْفَصِّ

(التحفة ٧٨)

5290. It was narrated that Ibn 'Umar said: "The Prophet ﷺ wore a ring of gold, then he discarded it and wore a ring of silver on which were engraved (the words) '*Muḥammad Rasûl Allâh.*' Then he said: 'No one should copy this inscription of mine.' And he wore the stone (*Faṣṣ*) toward his palm." (*Ṣaḥîḥ*)

٥٢٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَيُّوبَ بْنِ مُوسَى، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَخَتَّمُ بِخَاتَمٍ مِنْ ذَهَبٍ ثُمَّ طَرَحَهُ وَلَبِسَ خَاتَمًا مِنْ وَرِقٍ وَنَقَشَ عَلَيْهِ: مُحَمَّدٌ رَسُولُ اللهِ، ثُمَّ قَالَ: لَا يَنْبَغِي لِأَحَدٍ أَنْ يَنْقُشَ عَلَى نَقْشِ خَاتَمِي هٰذَا». وَجَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ.

تخريج: [صحيح] تقدم، ح: ٥٢١٩.

Comments:

(See No. 5219).

Chapter 81. Discarding A Ring And Not Wearing It Anymore

(المعجم ٨١) - طَرْحُ الخَاتَمِ وَتَرْكُ لُبْسِهِ (التحفة ٧٩)

5291. It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ took a ring and put it on, then he said: "This distracted me from you all day, shifting my gaze from it to you (and back again)." Then he threw it away. (***Sahîh***)

٥٢٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيِّ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ عَنْ سُلَيْمَانَ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا فَلَبِسَهُ قَالَ: «شَغَلَنِي هٰذَا عَنْكُمْ مُنْذُ الْيَوْمِ، إِلَيْهِ نَظْرَةٌ وَإِلَيْكُمْ نَظْرَةٌ ثُمَّ أَلْقَاهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٣٢٢ عن عثمان بن عمر به، وصححه ابن حبان، ح: ١٤٦٨.

Comments:

It appears it was a gold ring. Its description has preceded above too, because of it, the Prophet's ﷺ attention was distracted. He, therefore, did not think it proper to continue to wear it. From this, it transpires that one should not wear a ring merely for the sake of adornment. See *Hadîth* 5277.

5292. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ had a ring made of gold and he used to wear it with the stone (*Fass*) against his palm, and the people did likewise. Then he sat on the *Minbar* and said: "I used to wear this ring and put its stone (*Fass*) on the inside." Then he threw it away and said: "By Allâh, I will never wear it again." And the people threw their rings away. (***Sahîh***)

٥٢٩٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ اصْطَنَعَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ يَلْبَسُهُ فَجَعَلَ فَصَّهُ فِي بَاطِنِ كَفِّهِ فَصَنَعَ النَّاسُ، ثُمَّ إِنَّهُ جَلَسَ عَلَى الْمِنْبَرِ فَنَزَعَهُ وَقَالَ: «إِنِّي كُنْتُ أَلْبَسُ هٰذَا الْخَاتَمَ وَأَجْعَلُ فَصَّهُ مِنْ دَاخِلٍ». فَرَمَى بِهِ ثُمَّ قَالَ: «وَاللّٰهِ! لَا أَلْبَسُهُ أَبَدًا» فَنَبَذَ النَّاسُ خَوَاتِيمَهُمْ.

تخريج: أخرجه البخاري، الأيمان والنذور، باب من حلف على الشيء وإن لم يحلف، ح: ٦٦٥١، ومسلم، اللباس، باب تحريم خاتم الذهب على الرجال ... إلخ، ح: ٢٠٩١ عن قتيبة به.

Comments:

(Please see *Ḥadîth* 5167)

5293. It was narrated from Anas that he saw a ring of silver on the hand of the Messenger of Allâh ﷺ one day, and the people made and wore similar rings. Then the Prophet ﷺ threw his ring away and the people threw their rings away too. (*Ṣaḥîḥ*)

٥٢٩٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قِرَاءَةً عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسٍ: أَنَّهُ رَأَى فِي يَدِ رَسُولِ اللهِ ﷺ خَاتَمًا مِنْ وَرِقٍ يَوْمًا وَاحِدًا فَصَنَعُوهُ فَلَبِسُوهُ، فَطَرَحَ النَّبِيُّ ﷺ وَطَرَح النَّاسُ.

تخريج: أخرجه مسلم، اللباس، باب: في طرح الخواتم، ح:٢٠٩٣، والبخاري، اللباس، باب:(٤٧)، ح:٥٨٦٨ تعليقًا من حديث إبراهيم بن سعد به.

Comments:

From the apparent phrasing of the narration, it seems that a silver ring was thus cast away. But this impression is not correct. In all the other narrations, it comes unequivocally clear that the ring which was thrown away was of gold. The signet ring of silver was made later.

5294. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ put on a ring of gold, and he used to wear its stone (*Faṣṣ*) next to his palm. Then the people started to wear rings of gold too. Then the Messenger of Allâh ﷺ threw it away, and the people threw their rings away too. Then he took a ring of silver and he used to seal letters with it, but he did not wear it. (*Ḥasan*)

٥٢٩٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي بِشْرٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ اتَّخَذَ خَاتَمًا مِنْ ذَهَبٍ وَكَانَ جَعَلَ فَصَّهُ فِي بَطْنِ كَفِّهِ فَاتَّخَذَ النَّاسُ خَوَاتِيمَ مِنْ ذَهَبٍ، فَطَرَحَهُ رَسُولُ اللهِ ﷺ فَطَرَحَ النَّاسُ خَوَاتِيمَهُمْ، وَاتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَكَانَ يَخْتِمُ بِهِ وَلَا يَلْبَسُهُ.

تخريج: [إسناده حسن] تقدم، ح:٥٢٢١.

Comments:

'Did not wear it' means he did not wear it all the time. He rather wore it when needed. We learn from this that it is not appropriate for men to wear a ring merely for adornment.

5295. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ put on a ring of gold and he used to wear its stone (*Faṣṣ*) next to his palm. Then the people started to wear rings too. Then the

٥٢٩٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ ذَهَبٍ وَجَعَلَ فَصَّهُ مِمَّا يَلِي

Messenger of Allâh ﷺ threw it away and said: "I will never wear it again." Then the Messenger of Allâh ﷺ took a ring of silver, and wore it on his hand. Then it was on the hand of Abû Bakr, then on the hand of 'Umar, then on the hand of 'Uthmân, until it was lost in the well of *Arîs*. (*Ṣaḥîḥ*)

بَطْنَ كَفِّهِ فَاتَّخَذَ النَّاسُ الْخَوَاتِيمَ، فَأَلْقَاهُ رَسُولُ اللهِ ﷺ فَقَالَ: «لَا أَلْبَسُهُ أَبَدًا» ثُمَّ اتَّخَذَ رَسُولُ اللهِ ﷺ خَاتَمًا مِنْ وَرِقٍ فَأَدْخَلَهُ فِي يَدِهِ ثُمَّ كَانَ فِي يَدِ أَبِي بَكْرٍ، ثُمَّ كَانَ فِي يَدِ عُمَرَ، ثُمَّ كَانَ فِي يَدِ عُثْمَانَ حَتَّى هَلَكَ فِي بِئْرِ أَرِيسٍ.

تخريج: أخرجه مسلم، اللباس، باب تحريم خاتم الذهب على الرجال ... إلخ، ح:٢٠٩١ من حديث محمد بن بشر به.

Chapter 82. Mentioning Clothes Which It Is Recommended To Wear, And Those Which Is Disliked To Wear

(المعجم ٨٢) - ذِكْرُ مَا يُسْتَحَبُّ مِنْ لُبْسِ الثِّيَابِ وَمَا يُكْرَهُ مِنْهَا (التحفة ٨٠)

5296. It was narrated from Abû Al-Aḥwaṣ that his father said: "I entered upon the Messenger of Allâh ﷺ and he saw me looking scruffy. The Prophet ﷺ said: 'Do you have anything?' He said: 'Yes, Allâh has given me all kinds of wealth.' He said: 'If you have wealth, let it be seen on you.'" (*Ṣaḥîḥ*)

٥٢٩٦ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ أَبِي خَالِدٍ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ أَبِيهِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللهِ ﷺ فَرَآنِي سَيِّءَ الْهَيْئَةِ، فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ مِنْ شَيْءٍ»؟ قَالَ: نَعَمْ، مِنْ كُلِّ الْمَالِ قَدْ آتَانِيَ اللَّهُ، فَقَالَ: «إِذَا كَانَ لَكَ مَالٌ فَلْيُرَ عَلَيْكَ».

تخريج: [صحيح] تقدم، ح:٥٢٢٥.

Chapter 83. Prohibition On Wearing *Sîrâ'*[1]

(المعجم ٨٣) - ذِكْرُ النَّهْيِ عَنْ لُبْسِ السِّيَرَاءِ (التحفة ٨١)

5297. It was narrated from 'Umar bin Al-Khaṭṭâb that he saw a *Ḥullah* of *Sîrâ'* silk being offered for sale at the door of the Masjid. I

٥٢٩٧ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ

[1] Its description appears in No. 5299.

said: "O Messenger of Allâh, why don't you buy this and wear it on Fridays, and (when meeting) the delegations when they come to you?" The Messenger of Allâh ﷺ said: "This is only worn by one who has no share in the Hereafter." After that some (other) *Hullahs* were brought to the Messenger of Allâh ﷺ and he gave me one. He said: "O Messenger of Allâh, you gave me this when you said what you said about it!" The Prophet ﷺ said: "I did not give it to you to wear it! Rather I gave it to you to give away or to sell." So 'Umar gave it to a brother of his on his mother's side who was an idolater. (*Sahîh*)

الْخَطَّابِ: أَنَّهُ رَأَى حُلَّةً سِيَرَاءَ تُبَاعُ عِنْدَ بَابِ الْمَسْجِدِ، فَقُلْتُ: يَا رَسُولَ اللهِ! لَوِ اشْتَرَيْتَ هذَا لِيَوْمِ الْجُمُعَةِ وَلِلْوَفْدِ إِذَا قَدِمُوا عَلَيْكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَلْبَسُ هٰذِهِ مَنْ لَا خَلَاقَ لَهُ فِي الْآخِرَةِ» قَالَ: فَأُتِيَ رَسُولُ اللهِ ﷺ بَعْدُ مِنْهَا بِحُلَلٍ فَكَسَانِي مِنْهَا حُلَّةً، فَقَالَ: يَا رَسُولَ اللَّهِ! كَسَوْتَنِيهَا وَقَدْ قُلْتَ فِيهَا مَا قُلْتَ! قَالَ النَّبِيُّ ﷺ: «لَمْ أَكْسُكَهَا لِتَلْبَسَهَا، إِنَّمَا كَسَوْتُكَهَا لِتَكْسُوَهَا أَوْ لِتَبِيعَهَا»، فَكَسَاهَا عُمَرُ أَخًا لَهُ مِنْ أُمِّهِ مُشْرِكًا.

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٨ من حديث ابن نمير به.

Chapter 84. Concession Allowing Women To Wear *Sîrâ'*

(المعجم ٨٤) - ذِكْرُ الرُّخْصَةِ لِلنِّسَاءِ فِي لُبْسِ السِّيَرَاءِ (التحفة ٨٢)

5298. It was narrated that Anas said: "I saw Zainab, the daughter of the Prophet ﷺ, wearing a *Qamîs* of *Sîrâ'*." (*Da'îf*)

٥٢٩٨ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: رَأَيْتُ عَلَى زَيْنَبَ بِنْتِ النَّبِيِّ ﷺ قَمِيصَ حَرِيرٍ سِيَرَاءَ.

تخريج: [**إسناده ضعيف**] أخرجه ابن ماجه، اللباس، باب لبس الحرير والذهب للنساء، ح:٣٥٩٨ من حديث عيسى بن يونس به * والزهري عنعن، والمحفوظ "أم كلثوم" بدل "زينب".

5299. It was narrated from Anas bin Mâlik that he saw Umm Kalthûm, the daughter of the Messenger of Allâh ﷺ, wearing a *Burdah* of *Sîra'* silk, and *Sîra'* is a

٥٢٩٩ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ عَنْ بَقِيَّةَ: حَدَّثَنِي الزُّبَيْدِيُّ عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ ابْنِ مَالِكٍ أَنَّهُ حَدَّثَنِي: أَنَّهُ رَأَى عَلَى أُمِّ كُلْثُومٍ بِنْتِ رَسُولِ اللهِ ﷺ بُرْدَ سِيَرَاءَ،

fabric with stripes of silk. (*Ṣaḥîḥ*)

وَالسِّيَرَاءُ الْمُضَلَّعُ بِالْقَزِّ.

تخريج: [صحيح] أخرجه أبو داود، اللباس، باب: في الحرير للنساء، ح:٤٠٥٨ عن عمرو ابن عثمان به، وقال ابن حجر في تغليق التعليق:٥/ ٦٣: "صحيح مشهور عن الزبيدي"، وعلقه البخاري، قبل، ح:٥٨٣٦.

5300. 'Alî said: "A *Ḥullah* of *Sîra'* was given to the Messenger of Allâh ﷺ and he sent it to me. I put it on, then I saw anger in his face. He said: 'I did not give it to you to wear it.' Then he told me to divide it among my womenfolk." (*Ṣaḥîḥ*)

٥٣٠٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا النَّضْرُ وَأَبُو عَامِرٍ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عَوْنٍ الثَّقَفِيِّ قَالَ: سَمِعْتُ أَبَا صَالِحٍ الْحَنَفِيَّ يَقُولُ: سَمِعْتُ عَلِيًّا يَقُولُ: أُهْدِيَتْ لِرَسُولِ اللهِ ﷺ حُلَّةُ سِيرَاءَ فَبَعَثَ بِهَا إِلَيَّ فَلَبِسْتُهَا فَعَرَفْتُ الْغَضَبَ فِي وَجْهِهِ، فَقَالَ: «أَمَا إِنِّي لَمْ أُعْطِكَهَا لِتَلْبَسَهَا» فَأَمَرَنِي فَأَطَرْتُهَا بَيْنَ نِسَائِي.

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٧١ من حديث شعبة به.

Chapter 85. Prohibition Of Wearing *Al-Istabraq*

(المعجم ٨٥) - ذِكْرُ النَّهْيِ عَنْ لُبْسِ الْإِسْتَبْرَقِ (التحفة ٨٣)

5301. Ibn 'Umar narrated that 'Umar went out and saw a *Ḥullah* of *Al-Istabraq* being offered for sale in the marketplace. He went to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, buy this and wear it on Fridays, and when the delegations come to you." The Messenger of Allâh ﷺ said: "This is only worn by the one who has no share (in the Hereafter)." Then three *Ḥullahs* (of the same fabric) were brought to the Messenger of Allâh ﷺ and he gave one to 'Umar, one to 'Alî and one to Usâmah. He ('Umar) came to him

٥٣٠١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْحَارِثِ الْمَخْزُومِيُّ عَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ: أَنَّ عُمَرَ خَرَجَ فَرَأَى حُلَّةَ إِسْتَبْرَقٍ تُبَاعُ فِي السُّوقِ فَأَتَى رَسُولَ اللهِ ﷺ فَقَالَ: يَا رَسُولَ اللهِ!، اشْتَرِهَا فَالْبَسْهَا يَوْمَ الْجُمُعَةِ وَحِينَ يَقْدَمُ عَلَيْكَ الْوَفْدُ، قَالَ رَسُولُ اللهِ ﷺ: «إِنَّمَا يَلْبَسُ هٰذَا مَنْ لَا خَلَاقَ لَهُ»، ثُمَّ أُتِيَ رَسُولُ اللهِ ﷺ بِثَلَاثِ حُلَلٍ مِنْهَا فَكَسَا عُمَرَ حُلَّةً وَكَسَا عَلِيًّا حُلَّةً وَكَسَا أُسَامَةَ حُلَّةً، فَأَتَاهُ

and said: "O Messenger of Allâh, you said what you said about it, then you sent one to me!" He said: "Sell it and spend the money on your needs, or cut it into pieces for your womenfolk to use as head covers." (*Sahîh*)

فَقَالَ: يَا رَسُولَ اللهِ! قُلْتَ فِيهَا مَا قُلْتَ ثُمَّ بَعَثْتَ إِلَيَّ! فَقَالَ: «بِعْهَا وَاقْضِ بِهَا حَاجَتَكَ أَوْ شَقِّقْهَا خُمُرًا بَيْنَ نِسَائِكَ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٣٩ عن المخزومي وغيره به، وانظر الحديث الآتي.

Comments:

1. 'Among your women': It does not signify only the wives. It rather means all - wives, daughters, sisters, and mothers.
2. *Istabraq*: It is a kind of silk. It happens to be thick and rough. It is called *Istabar* in Persian. If gold threads are thickly interwoven with silk, it is also called *Istabraq* or silk brocade.

Chapter 86. Description Of *Al-Istabraq*

(المعجم ٨٦) - صِفَةُ الإِسْتَبْرَقِ (التحفة ٨٤)

5302. Yahya – bin Ishâq – said: "Sâlim said: 'What is *Al-Istibraq*?' I said: 'A thick type of *Ad-Dîbâj*, and a coarse type of it.' He said: 'I heard 'Abdullâh (bin 'Umar) say: "Umar saw a *Hullah* of *Sundus* with a man, and he brought it to the Messenger of Allâh ﷺ and said: 'Buy this'" and he quoted the *Hadîth*. (*Sahîh*)

٥٣٠٢ - أَخْبَرَنَا عِمْرَانُ بْنُ مُوسَى قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنَا يَحْيَى - وَهُوَ ابْنُ إِسْحَاقَ - قَالَ: قَالَ سَالِمٌ: مَا الْإِسْتَبْرَقُ؟ قُلْتُ: مَا غَلُظَ مِنَ الدِّيبَاجِ، وَخَشُنَ مِنْهُ، قَالَ: سَمِعْتُ عَبْدَ اللهِ [بْنَ عُمَرَ] يَقُولُ: رَأَى عُمَرُ مَعَ رَجُلٍ حُلَّةَ سُنْدُسٍ فَأَتَى بِهَا النَّبِيَّ ﷺ فَقَالَ: «اشْتَرِ هٰذِهِ» وَسَاقَ الْحَدِيثَ.

تخريج: أخرجه البخاري، الأدب، باب من تجمل للوفود، ح: ٦٠٨١، ومسلم، اللباس، باب تحريم لبس الحرير وغير ذلك للرجال، ح: ٢٠٦٨/٩ من حديث عبدالوارث به، وهو في الكبرٰى، ح: ٩٥٧٣.

Comments:

Sundus: Thin, fine silk is called *Sundus* or sarcenet. It is also a type of silk.

Chapter 87. Mentioning The Prohibition Of Wearing *Ad-Dîbâj*

(المعجم ٨٧) - ذِكْرُ النَّهْيِ عَنْ لُبْسِ الدِّيبَاجِ (التحفة ٨٥)

5303. It was narrated that 'Abdullâh bin 'Ukaim said: "Hudhaifah asked for some water

٥٣٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ أَبِي

نَجِيحٍ عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى وَيَزِيدُ ابْنُ أَبِي زِيَادٍ، عَنِ ابْنِ أَبِي لَيْلَى - وَأَبُو فَرْوَةَ، عَنْ عَبْدِ اللهِ بْنِ عُكَيْمٍ قَالَا: اسْتَسْقَى حُذَيْفَةُ فَأَتَاهُ دِهْقَانٌ بِمَاءٍ فِي إِنَاءٍ مِنْ فِضَّةٍ فَحَذَفَهُ، ثُمَّ اعْتَذَرَ إِلَيْهِمْ مِمَّا صَنَعَ بِهِ وَقَالَ: إِنِّي نَهَيْتُهُ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَشْرَبُوا فِي إِنَاءِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَلْبَسُوا الدِّيبَاجَ وَلَا الْحَرِيرَ، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ».

and the chief brought water in a silver vessel. He threw it aside, then he apologized to them for what he had done, and said: 'I told him before not to do that. I heard the Messenger of Allâh ﷺ say: Do not drink from vessels of gold and silver, and do not wear *Ad-Dîbâj* or silk. They are for them in this world, and for you in the Hereafter." (*Sahih*)

تخريج: أخرجه مسلم، ح: ٢٠٦٧ (انظر الحديث السابق) من حديث سفيان بن عيينة.

Comments:

1. *Dîbâj* or silk brocade is also a type of silk. The objective is to underscore that every type of silk is unlawful for men, whether it is fine, thick, thin, soft, or hard.
2. 'Silver and gold vessels': This command is equal for men and women.

(المعجم ٨٨) - لُبْسُ الدِّيبَاجِ الْمَنْسُوجِ بِالذَّهَبِ (التحفة ٨٦)

Chapter 88. Wearing *Ad-Dîbâj* Interwoven With Gold

٥٣٠٤ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزَعَةَ عَنْ خَالِدٍ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ وَاقِدِ بْنِ عَمْرِو بْنِ سَعْدِ ابْنِ مُعَاذٍ قَالَ: دَخَلْتُ عَلَى أَنَسِ بْنِ مَالِكٍ حِينَ قَدِمَ الْمَدِينَةَ فَسَلَّمْتُ عَلَيْهِ فَقَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: أَنَا وَاقِدُ بْنُ عَمْرِو بْنِ سَعْدِ بْنِ مُعَاذٍ، قَالَ: إِنَّ سَعْدًا كَانَ أَعْظَمَ النَّاسِ وَأَطْوَلَهُ ثُمَّ بَكَى فَأَكْثَرَ الْبُكَاءَ، ثُمَّ قَالَ: إِنَّ رَسُولَ اللهِ ﷺ بَعَثَ إِلَى أُكَيْدِرَ صَاحِبِ دُومَةَ بَعْثًا فَأَرْسَلَ إِلَيْهِ بِجُبَّةِ دِيبَاجٍ مَنْسُوجَةٍ فِيهَا الذَّهَبُ فَلَبِسَهُ رَسُولُ اللهِ ﷺ، ثُمَّ قَامَ عَلَى

5304. It was narrated that Wâfid bin 'Amr bin Sa'd bin Mu'âdh said: "I entered upon Anas bin Mâlik when he came to Al-Madînah and greeted him with *Salâm*. He said: 'Where are you from?' I said: 'I am Wâfid bin 'Amr bin Sa'd bin Mu'âdh.' He said: 'Sa'd was the greatest and most virtuous of people.' Then he wept a great deal, then he said: 'The Messenger of Allâh ﷺ sent a delegation to Ukaidir the ruler of Dûmah, who sent him a *Jubbah* made of *Ad-Dîbâj* interwoven with gold. The Messenger of Allâh ﷺ put it on, then he stood on the *Minbar* and

sat, without speaking, then he came down and the people started touching it with their hands. He said: 'Are you admiring this? The handkerchiefs of Sa'd in Paradise are more beautiful than what you see.''' (*Hasan*)

الْمِنْبَرِ وَقَعَدَ فَلَمْ يَتَكَلَّمْ وَنَزَلَ فَجَعَلَ النَّاسُ يَلْمَسُونَهَا بِأَيْدِيهِمْ فَقَالَ: «أَتَعْجَبُونَ مِنْ هٰذِهِ لَمَنَادِيلُ سَعْدٍ فِي الْجَنَّةِ أَحْسَنُ مِمَّا تَرَوْنَ».

تخريج: [إسناده حسن] أخرجه الترمذي، اللباس، باب مس الحرير من غير لبس، ح:١٧٢٣ من حديث محمد بن عمرو به، وقال: "حسن صحيح".

Comments:

1. 'When he came': Anas bin Mâlik ﷺ was from the *Ansâr* or Al-Madinah. But he had gone to live in Basra during the period of 'Umar ﷺ.
2. 'Sa'd bin Mu'adh' was the chieftain of the clan of Aws.
4. 'Put it on': This incident belongs to the period before the prohibition of silk.
5. 'Handkerchiefs': The Arabic expression used is *Manādīl*. A small handkerchief is called *Mindîl*, which is usually held in hand for cleaning specks of dust, etc. Generally, it is of lesser rank as compared to other garments.

Chapter 89. Mentioning The Abrogation Of That

(المعجم ٨٩) - ذِكْرُ نَسْخِ ذَلِكَ (التحفة ٨٧)

5305. Jâbir said: "The Prophet ﷺ put on a *Qabâ'*[1] of *Ad-Dîbâj* that had been given to him, but he soon took it off and sent it to 'Umar. It was said to him: 'How soon you took it off, O Messenger of Allâh.' He said: 'Jibrîl, peace be upon him, prohibited me from wearing it.' Then 'Umar came weeping and said: 'O Messenger of Allâh, you disliked something but you gave it to me.' He said: 'I did not give it to you to wear it, rather I gave it to you to sell it.' So 'Umar sold it for two thousand *Dirhams*." (*Sahîh*)

٥٣٠٥ - أَخْبَرَنَا يُوسُفُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: لَبِسَ النَّبِيُّ ﷺ قَبَاءً مِنْ دِيبَاجٍ أُهْدِيَ لَهُ، ثُمَّ أَوْشَكَ أَنْ نَزَعَهُ فَأَرْسَلَ بِهِ إِلَى عُمَرَ، فَقِيلَ لَهُ: قَدْ أَوْشَكَ مَا نَزَعْتَهُ يَا رَسُولَ اللّٰهِ! قَالَ: «نَهَانِي عَنْهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ» فَجَاءَ عُمَرُ يَبْكِي فَقَالَ: يَا رَسُولَ اللّٰهِ! كَرِهْتَ أَمْرًا وَأَعْطَيْتَنِيهِ، قَالَ: «إِنِّي لَمْ أُعْطِكَهُ لِتَلْبَسَهُ إِنَّمَا أَعْطَيْتُكَهُ لِتَبِيعَهُ» فَبَاعَهُ عُمَرُ بِأَلْفَيْ دِرْهَمٍ.

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٧٠ من حديث حجاج بن الشاعر عن ابن جريج به * حجاج في سند النسائي، هو ابن محمد الأعور.

[1] *Qabâ'* (plural *Aqbiyah*): An outer garment with full length sleeves.

Chapter 90. Stern Warning Against Wearing Silk, And That Whoever Wears It In This World Will Not Wear It In The Hereafter

(المعجم ٩٠) - التَّشْدِيدُ فِي لُبْسِ الْحَرِيرِ وَأَنَّ مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ (التحفة ٨٨)

5306. 'Abdullâh bin Az-Zubair said, while he was on the *Minbar* delivering a *Khutbah*: "Muhammad ﷺ said: 'Whoever wears silk in this world, will not wear it in the Hereafter.'" (*Sahîh*)

٥٣٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ وَهُوَ عَلَى الْمِنْبَرِ يَخْطُبُ وَيَقُولُ: قَالَ مُحَمَّدٌ ﷺ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلَنْ يَلْبَسَهُ فِي الآخِرَةِ».

تخريج: أخرجه البخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح:٥٨٣٣ من حديث حماد بن زيد به.

5307. Khalîfah said: "I heard 'Abdullâh bin Az-Zubair say: 'Do not let your womenfolk wear silk, for I heard 'Umar bin Al-Khattâb say: The Messenger of Allâh ﷺ said: Whoever wears it in this world will not wear it in the Hereafter.'" (*Sahîh*)

٥٣٠٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: أَخْبَرَنَا شُعْبَةُ قَالَ: حَدَّثَنَا خَلِيفَةُ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ الزُّبَيْرِ قَالَ: لَا تُلْبِسُوا نِسَاءَكُمُ الْحَرِيرَ، فَإِنِّي سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ لَبِسَهُ فِي الدُّنْيَا لَمْ يَلْبَسْهُ فِي الآخِرَةِ».

تخريج: أخرجه البخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح:٥٨٣٤، ومسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٩/ ١١ من حديث شعبة به
* خليفة هو ابن كعب.

Comments:

'Do not dress your women with silk clothes': In other words, 'Abdullâh bin Zubair considers this command general.

5308. 'Imrân bin Hittân narrated that he asked 'Abdullâh bin 'Abbâs about wearing silk. He said: "Ask 'Âishah." "So I asked 'Âishah and she said: 'Ask 'Abdullâh bin 'Umar.' So I asked Ibn 'Umar and he said:

٥٣٠٨ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ قَالَ: أَخْبَرَنَا حَرْبٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عِمْرَانُ ابْنُ حِطَّانَ أَنَّهُ سَأَلَ عَبْدَ اللهِ بْنَ عَبَّاسٍ عَنْ

'Abû Ḥafṣ[1] told me, that the Messenger of Allâh ﷺ said: "Whoever wears silk in this world will have no share in the Hereafter." (*Ṣaḥîḥ*)

لُبْسِ الْحَرِيرِ فَقَالَ: سَلْ عَائِشَةَ، فَسَأَلْتُ عَائِشَةَ قَالَتْ: سَلْ عَبْدَ اللهِ بْنَ عُمَرَ، فَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: حَدَّثَنِي أَبُو حَفْصٍ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ لَبِسَ الْحَرِيرَ فِي الدُّنْيَا فَلَا خَلَاقَ لَهُ فِي الْآخِرَةِ».

تخريج: أخرجه البخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح:٥٨٣٥ من حديث يحيى به * حرب هو ابن شداد.

Comments:

The Companions' sending forth questioners or inquirers to each other was due to their having a good opinion of others in that the other Companion possesses better knowledge than him or her and this good opinion is the evidence of erudition or knowledge. Otherwise, the awareness of one's having been learned often becomes the cause of an erudite person's downfall.

5309. It was narrated from Ibn 'Umar, that the Messenger of Allâh ﷺ said: "Silk is only worn by one who has no share." (*Ṣaḥîḥ*)

٥٣٠٩ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ بَكْرِ بْنِ عَبْدِ اللهِ وَبِشْرِ بْنِ الْمُحْتَفِزِ، عَنِ ابْنِ عُمَرَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِنَّمَا يَلْبَسُ الْحَرِيرَ مَنْ لَا خَلَاقَ لَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٥١ من حديث شعبة به، وهو في الكبرٰى، ح:٩٥٩٢ * قتادة صرح بالسماع في الكبرٰى، النضر هو ابن شميل.

5310. It was narrated that 'Alî Al-Bâriqî said: "A woman came to me to ask a question, and I said to her: 'There is Ibn 'Umar.' So she went after him to ask him, and I went after her to hear what he would say. She said: 'Tell me about silk.' He said: 'The Messenger of Allâh ﷺ forbade it.'" (*Ṣaḥîḥ*)

٥٣١٠ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ سَنَةَ سَبْعٍ وَمِائَتَيْنِ قَالَ: حَدَّثَنَا الصَّعْقُ بْنُ حَزْنٍ عَنْ قَتَادَةَ، عَنْ عَلِيٍّ الْبَارِقِيِّ قَالَ: أَتَتْنِي امْرَأَةٌ تَسْتَفْتِينِي، فَقُلْتُ لَهَا: هَذَا ابْنُ عُمَرَ فَاتَّبَعَتْهُ تَسْأَلُهُ وَاتَّبَعْتُهَا أَسْمَعُ مَا يَقُولُ قَالَتْ: أَفْتِنِي فِي الْحَرِيرِ قَالَ: نَهَى عَنْهُ رَسُولُ اللهِ ﷺ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٩٥٩٣، أخرجه النسائي في الكبرٰى، ح:٩٥٩٤ بإسناد صحيح عن علي البارقي به، موقوفًا نحو المعنٰى، وهذا النهي للرجال فقط دون النساء.

[1] That is 'Umar, may Allâh be pleased with him.

Comments:

'Has forbidden it' means for men; not for women, as has preceded in authentic and explicitly clear narrations.

Chapter 91. Prohibition Of *Al-Qassîyah* Garments

(المعجم ٩١) - ذِكْرُ النَّهْيِ عَنِ الثِّيَابِ الْقَسِّيَّةِ (التحفة ٨٩)

5311. It was narrated that Al-Barâ' bin 'Âzib said: "The Messenger of Allâh ﷺ enjoined seven things upon us, and forbade seven things for us. He forbade to us gold rings, silver vessels, *Al-Mayâthir*, *Al-Qassîyah*, *Al-Istabraq*, *Ad-Dîbâj*, and silk." (***Sahîh***)

٥٣١١ - أَخْبَرَنَا سُلَيْمَانُ بْنُ مَنْصُورٍ قال: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مُعَاوِيَةَ بْنِ سُوَيْدٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: أَمَرَنَا رَسُولُ اللهِ ﷺ بِسَبْعٍ وَنَهَانَا عَنْ سَبْعٍ: نَهَانَا عَنْ خَوَاتِيمِ الذَّهَبِ، وَعَنْ آنِيَةِ الْفِضَّةِ، وَعَنِ الْمَيَاثِرِ، وَالْقَسِّيَّةِ، وَالْإِسْتَبْرَقِ، والدِّيبَاجِ، وَالْحَرِيرِ.

تخريج: [**صحيح**] تقدم، ح:١٩٤١.

Comments:

See Nos. 5168, 5169, 5301 and 5302.

Chapter 92. Concession For Wearing Silk

(المعجم ٩٢) - الرُّخْصَةُ فِي لُبْسِ الْحَرِيرِ (التحفة ٩٠)

5312. It was narrated from Anas that the Messenger of Allâh ﷺ granted a concession to 'Abdur-Rahmân bin 'Awf and Az-Zubair bin Al-'Awwâm allowing them to wear silken shirts because of scabies that they were suffering from. (***Sahîh***)

٥٣١٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمٰنِ بْنِ عَوْفٍ وَالزُّبَيْرِ بْنِ الْعَوَّامِ فِي قُمُصِ حَرِيرٍ مِنْ حِكَّةٍ كَانَتْ بِهِمَا.

تخريج: أخرجه البخاري، الجهاد، باب الحرير في الحرب، ح:٢٩١٩، ومسلم، اللباس، باب إباحة لبس الحرير للرجل، إذا كان به حكة أو نحوها، ح:٢٠٧٦ من حديث سعيد بن أبي عروبة به.

Comments:

This incident belongs to a journey. Some jurists stipulate the condition of the state of journeying along with itchiness, because at home, several other remedies are possible for an itch, although during traveling, it might cause hardship. Since silk happens to be soft, it does not inflame the condition of itching. On the contrary, it provides relief and comfort. And if the itch-

stricken body is not scratched, the itch heals up. Scratching aggravates it. In the event of wearing silk, one does not need to scratch. It gradually heals up. Some venerable individuals have taken the traveling and the itchiness to signify separate indications of permissibility. That means silk is permissible due to itchiness, as well as on account of traveling and while at war. And Allâh knows best!

5313. It was narrated from Anas that the Prophet ﷺ granted a concession to 'Abdur-Rahmân and Az-Zubair to wear silken shirts because of scabies that they were suffering from. (*Sahîh*)

٥٣١٣ - أَخْبَرَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ: عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمٰنِ وَالزُّبَيْرِ فِي قَمِيصِ حَرِيرٍ كَانَتْ بِهِمَا يَعْنِي لِحِكَّةٍ.

تخريج: [صحيح] انظر الحديث السابق.

5314. It was narrated from Jarîr from Sulaimân At-Taimî, from Abû 'Uthmân An-Nahdî, who said: "We were with 'Utbah bin Farqad when the letter of 'Umar came, saying that the Messenger of Allâh ﷺ said: 'No one wears silk except one who has no share of it in the Hereafter, except this much."' And Abû 'Uthmân gestured with the two fingers that are next to the thumb. And I saw the two of them pointing to the borders of the *Tayâlisah*, so that I could see the *Tayâlisah*.[1] (*Sahîh*)

٥٣١٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: كُنَّا مَعَ عُتْبَةَ بْنِ فَرْقَدٍ فَجَاءَ كِتَابُ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا يَلْبَسُ الْحَرِيرَ إِلَّا مَنْ لَيْسَ لَهُ مِنْهُ شَيْءٌ فِي الْآخِرَةِ إِلَّا هٰكَذَا». وَقَالَ أَبُو عُثْمَانَ: بِإِصْبَعَيْهِ اللَّتَيْنِ تَلِيَانِ الْإِبْهَامَ فَرَأَيْتُهُما أَزْرَارَ الطَّيَالِسَةِ حَتَّى رَأَيْتُ الطَّيَالِسَةَ.

تخريج: أخرجه مسلم، اللباس، باب: تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٩/ ١٣ عن إسحاق بن إبراهيم (وهو ابن راهويه)، والبخاري، اللباس، باب لبس الحرير للرجال وقدر ما يجوز منه، ح:٥٨٣٠ من حديث سليمان التيمي به * جرير هو ابن عبدالحميد.

Comments:

1. The fringes of sheets and shirts are often hemmed with silk straps; for instance, the front collars, sleeves, etc. There is no harm in doing so. Sometimes silk flaps are mounted on shoulders. There is no harm in them as

[1] That appears to be the statement of Sulaimān. *Tayâlisah* is plural of *Tailsân* a type of shawl or cloak (*Burd*) and they say that it is black.

well. But the straps should not be too wide. They ought to be equal to the width of a finger or so, meaning an inch or an inch and a half.

2. 'I at once understood': So to speak, *Tailsân* (plural *Tayâlisah*) was a shawl-like garment which was worn over shoulders. Its borders used to be hemmed with silk straps. The utterer of this sentence is Sulaimân Taymi, the pupil of Abû Uthman An-Nahdi.

5315. It was narrated from 'Umar that he did not allow the wearing of silk except (something) the width of four fingers. (***Sahîh***)

٥٣١٥ - أَخْبَرَنَا عَبْدُ الْحَمِيدِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مَخْلَدٌ قَالَ: حَدَّثَنَا مِسْعَرٌ عَنْ وَبَرَةَ، عَنِ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي حَصِينٍ، عَنْ إِبْرَاهِيمَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، عَنْ عُمَرَ: أَنَّهُ لَمْ يُرَخِّصْ فِي الدِّيبَاجِ إِلَّا مَوْضِعَ أَرْبَعِ أَصَابِعَ.

تخريج: أخرجه مسلم، اللباس، باب تحريم لبس الحرير وغير ذلك للرجال، ح:٢٠٦٩/ ١٥ من حديث الشعبي به.

Comments:

In the previous narration, there is mention of two fingers; in this there is four. The majority of the people of knowledge consider a four finger wide strip is permissible; not more, because no narration has come giving permission for more than this.

Chapter 93. Wearing *Hullahs*

(المعجم ٩٣) - لُبْسُ الْحُلَلِ (التحفة ٩١)

5316. It was narrated that Al-Barâ' said: "I saw the Prophet ﷺ wearing a red *Hullah*, with his hair combed, and I have never seen anyone before or since, who was more handsome than he." (***Sahîh***)

٥٣١٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَعَلَيْهِ حُلَّةٌ حَمْرَاءُ مُتَرَجِّلًا لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ أَحَدًا هُوَ أَجْمَلُ مِنْهُ.

تخريج: [صحيح] تقدم، ح: ٥٢٣٤.

Comments:

(See no. 5234).

Chapter 94. Wearing a *Ḥibarah*[1]

(المعجم ٩٤) - لُبْسُ الحِبَرَةِ (التحفة ٩٢)

5317. It was narrated that Anas said: "The most beloved of garments to the Prophet of Allâh ﷺ was the *Ḥibarah*." (*Ṣaḥîḥ*)

٥٣١٧ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ أَحَبَّ الثِّيَابِ إِلَى نَبِيِّ اللهِ ﷺ الْحِبَرَةُ.

تخريج: أخرجه البخاري، اللباس، باب البرود والحبر والشملة، ح:٥٨١٣، ومسلم، اللباس، باب فضل لباس الثياب الحبرة، ح:٢٠٧٩/٣٣ من حديث معاذ بن هشام الدستوائي به.

Chapter 95. Mentioning The Prohibition Of Wearing Garments Dyed With Safflower

(المعجم ٩٥) - ذِكْرُ النَّهْيِ عَنْ لُبْسِ الْمُعَصْفَرِ (التحفة ٩٣)

5318. 'Abdullâh bin 'Amr narrated that the Messenger of Allâh ﷺ saw him wearing two garments dyed with safflower and he said: "This is the clothing of the disbelievers; do not wear it." (*Ṣaḥîḥ*)

٥٣١٨ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ أَنَّ خَالِدَ بْنَ مَعْدَانَ أَخْبَرَهُ، أَنَّ جُبَيْرَ بْنَ نُفَيْرٍ أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ ابْنَ عَمْرٍو أَخْبَرَهُ: أَنَّهُ رَآهُ رَسُولُ اللهِ ﷺ وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ فَقَالَ: «هٰذِهِ ثِيَابُ الْكُفَّارِ فَلَا تَلْبَسْهَا».

تخريج: أخرجه مسلم، اللباس، باب النهي عن لبس الرجل الثوب المعصفر، ح:٢٠٧٧ من حديث هشام الدستوائي به.

5319. It was narrated from 'Abdullâh bin 'Amr that he came to the Prophet ﷺ wearing two garments dyed with safflower. The Prophet ﷺ got angry and said: "Go and take them off." He said: "Where should I throw them, O

٥٣١٩ - أَخْبَرَنِي حَاجِبُ بْنُ سُلَيْمَانَ عَنِ ابْنِ أَبِي رَوَّادٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّهُ أَتَى النَّبِيَّ ﷺ وَعَلَيْهِ ثَوْبَانِ مُعَصْفَرَانِ، فَغَضِبَ النَّبِيُّ ﷺ وَقَالَ: «اذْهَبْ فَاطْرَحْهُمَا

[1] *Al-Ḥibarah*: A cotton cloak with red or green stripes

Messenger of Allâh?" He said: "In the fire." (*Ṣaḥîḥ*)

عَنْكَ» قَالَ: أَيْنَ يَا رَسُولَ اللَّهِ؟ قَالَ: «فِي النَّارِ».

تخريج: أخرجه مسلم، ح:٢٠٧٧ من حديث طاوس به، (انظر الحديث السابق).

Comments:

'Into the fire': And 'Abdullâh bin Amr actually threw it into an oven and burnt it. May Allâh be pleased with him and he be with Him. It is possible that Allâh's Messenger ﷺ might have said it out of anger.

5320. 'Alî said: "The Messenger of Allâh ﷺ forbade me from wearing gold rings, and from wearing *Al-Qassîyah* garments, and garments dyed with safflower, and reciting Qur'ân while I am bowing." (*Ṣaḥîḥ*)

٥٣٢٠ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ إِبْرَاهِيمَ بْنَ عَبْدِ اللهِ بْنِ حُنَيْنٍ أَخْبَرَهُ، أَنَّ أَبَاهُ حَدَّثَهُ، أَنَّهُ سَمِعَ عَلِيًّا يَقُولُ: نَهَانِي رَسُولُ اللهِ ﷺ عَنْ خَاتَمِ الذَّهَبِ، وَعَنْ لُبُوسِ الْقَسِّيِّ، والْمُعَصْفَرِ، وَقِرَاءَةِ الْقُرآنِ وَأَنَا رَاكِعٌ.

تخريج: [صحيح] تقدم، ح:١٠٤٤.

Comments:

When it is forbidden to recite the Glorious Qur'ân in the posture of bowing; it would be first and foremost forbidden in the posture of prostration, because that posture consists of more humility and lowliness than the posture of bowing. See No. 1044.

Chapter 96. Wearing Green Garments

(المعجم ٩٦) - لُبْسُ الْخُضْرِ مِنَ الثِّيَابِ (التحفة ٩٤)

5321. It was narrated that Abû Rimthah said: "The Messenger of Allâh ﷺ came out to us wearing two green garments." (*Ṣaḥîḥ*)

٥٣٢١ - أَخْبَرَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنَا أَبُو نُوحٍ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ إِيَادِ بْنِ لَقِيطٍ، عَنْ أَبِي رِمْثَةَ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللهِ ﷺ وَعَلَيْهِ ثَوْبَانِ أَخْضَرَانِ.

تخريج: [إسناده صحيح] تقدم، ح:١٥٧٣.

Comments:

(See No. 1573).

Chapter 97. Wearing *Burdahs* (*Cloaks*)

(المعجم ٩٧) - بَابُ لُبْسِ الْبُرُودِ (التحفة ٩٥)

5322. It was narrated that Khabbâb bin Al-Aratt said: "We complained to the Messenger of Allâh ﷺ when he was reclining on his rolled-up *Burdah* in the shade of the Ka'bah. We said: 'Will you not pray for victory for us, will you not pray to Allâh for us?'" (*Ṣaḥîḥ*)

٥٣٢٢ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى عَنْ يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ خَبَّابِ بْنِ الْأَرَتِّ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ فَقُلْنَا: أَلَا تَسْتَنْصِرُ لَنَا، أَلَا تَدْعُو اللهَ لَنَا؟.

تخريج: أخرجه البخاري، المناقب، باب علامات النبوة في الإسلام، ح:٣٦١٢ عن محمد ابن المثنى به * يحيى هو القطان، إسماعيل هو ابن أبي خالد، وقيس هو ابن أبي حازم.

Comments:

1. The narration is lengthy. The author has mentioned the relevant fragment.
2. The sheet which is placed beneath the head could also be worn or wrapped round the body like an *Izār*.

5323. It was narrated that Sahl bin Sa'd said: "A woman brought a *Burdah*" – Sahl said: "Do you know what a *Burdah* is?" They said: "Yes, it is a cloak with a woven border" – and she said: 'O Messenger of Allâh, I wove this with my own hands for you to wear.' The Messenger of Allâh ﷺ took it as he had need of it, then he came out to us and he was wearing it as his *Izâr* (lower garment)." (*Ṣaḥîḥ*)

٥٣٢٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: أَخْبَرَنَا يَعْقُوبُ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَتِ امْرَأَةٌ بِبُرْدَةٍ - قَالَ سَهْلٌ: هَلْ تَدْرُونَ مَا الْبُرْدَةُ؟ قَالُوا: نَعَمْ، هَذِهِ الشَّمْلَةُ مَنْسُوجٌ فِي حَاشِيَتِهَا - فَقَالَتْ: يَا رَسُولَ اللّٰهِ! إِنِّي نَسَجْتُ هَذِهِ بِيَدِي أَكْسُوكَهَا فَأَخَذَهَا رَسُولُ اللهِ ﷺ مُحْتَاجًا إِلَيْهَا فَخَرَجَ إِلَيْنَا وَإِنَّهُ لَإِزَارُهُ.

تخريج: أخرجه البخاري، البيوع، باب النساج، ح:٢٠٩٣ من حديث يعقوب بن عبدالرحمٰن به.

Chapter 98. The Command To Wear White Garments

(المعجم ٩٨) - الْأَمْرُ بِلُبْسِ الْبِيضِ مِنَ الثِّيَابِ (التحفة ٩٦)

5324. It was narrated from Samurah that the Prophet ﷺ said:

٥٣٢٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا

“Wear white garments, for they are purer and better, and shroud your dead in them.” (*Ṣaḥîḥ*)

يَحْيَى بْنُ سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ أَبِي عَرُوبَةَ يُحَدِّثُ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ سَمُرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: الْبَسُوا مِنْ ثِيَابِكُم الْبَيَاضَ فَإِنَّهَا أَطْهَرُ وَأَطْيَبُ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ. قَالَ يَحْيَى: لَمْ أَكْتُبْهُ، قُلْتُ: لِمَ؟ قَالَ: اسْتَغْنَيْتُ بِحَدِيثِ مَيْمُونِ بْنِ أَبِي [شَبِيبٍ] عَنْ سَمُرَةَ.

تخريج: [**صحيح**] تقدم، ح:١٨٩٧، حديث ميمون عند الترمذي، ح:٢٨١٠، وقال: "حسن صحيح".

Comments:

(See No. 1897).

5325. It was narrated that Samurah said: “The Messenger of Allâh ﷺ said: ‘You should wear white garments; dress your living ones in them, and shroud your dead in them, for they are among the best of your garments.’” (*Ṣaḥîḥ*)

٥٣٢٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «عَلَيْكُمْ بِالْبَيَاضِ مِنَ الثِّيَابِ فَلْيَلْبَسْهَا أَحْيَاؤُكُمْ وَكَفِّنُوا فِيهَا مَوْتَاكُمْ فَإِنَّهَا مِنْ خَيْرِ ثِيَابِكُمْ».

تخريج: [**صحيح**] أخرجه أحمد:٥/ ٢١ من حديث حماد بن زيد به، والحديث السابق شاهد له.

Chapter 99. Wearing *Qabâ’s*

(المعجم ٩٩) - لُبْسُ الأَقْبِيَةِ (التحفة ٩٧)

5326. It was narrated that Miswar bin Makhramah said: “The Messenger of Allâh ﷺ distributed some *Qabâ’s* but he did not give anything to Makhramah. Makhramah said: ‘O my son, let us go to the Messenger of Allâh ﷺ.’ So I went with him and he said: ‘Go in and call him for me.’ So I called him, and he came out wearing one of the *Qabâ’s*. He said: ‘I kept this for you.’ And he looked at him, and Makhramah put it on.” (*Ṣaḥîḥ*)

٥٣٢٦ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ مِسْوَرِ ابْنِ مَخْرَمَةَ قَالَ: قَسَمَ رَسُولُ اللهِ ﷺ أَقْبِيَةً وَلَمْ يُعْطِ مَخْرَمَةَ شَيْئًا، فَقَالَ مَخْرَمَةُ: يَا بُنَيَّ! انْطَلِقْ بِنَا إِلَى رَسُولِ اللهِ ﷺ، فَانْطَلَقْتُ مَعَهُ قَالَ: ادْخُلْ فَادْعُهُ لِي، قَالَ: فَدَعَوْتُهُ فَخَرَجَ إِلَيْهِ وَعَلَيْهِ قَبَاءٌ مِنْهَا فَقَالَ: «خَبَّأْتُ هَذَا لَكَ». فَنَظَرَ إِلَيْهِ فَلَبِسَهُ مَخْرَمَةُ.

تخريج: أخرجه البخاري، الهبة، باب: كيف يقبض العبد والمتاع؟، ح:٢٥٩٩، ومسلم، الزكاة، باب إعطاء المؤلفة ومن يخاف على إيمانه إن لم يعط . . . إلخ، ح:١٠٥٨ عن قتيبة به.

Comments:

The *Qabâ* resembles a shirt; they say it has a slit in the back, or from the middle in the back, and that it may have narrow sleeves.

Chapter 100. Wearing Trousers

(المعجم ١٠٠) - لُبْسُ السَّرَاوِيلِ (التحفة ٩٨)

5327. It was narrated from Ibn 'Abbâs that he heard the Prophet ﷺ say in 'Arafât: "Whoever cannot find an *Izâr* (waist wrapper), let him wear trousers, and whoever cannot find sandals, let him wear *Khuffs* (leather socks)." (*Sahîh*)

٥٣٢٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو ابْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ بِعَرَفَاتٍ، فَقَالَ: «مَنْ لَمْ يَجِدْ إِزَارًا فَلْيَلْبَسِ السَّرَاوِيلَ وَمَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبَسْ خُفَّيْنِ».

تخريج: [صحيح] تقدم، ح:٢٦٧٢.

Comments:

See No. 2672.

Chapter 101. Stern Warning Against Dragging One's *Izâr*

(المعجم ١٠١) - التَّغْلِيظُ فِي جَرِّ الإِزَارِ (التحفة ٩٩)

5328. It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "While a man was dragging his *Izâr* out of pride, the earth swallowed him up, and he will continue sinking into it until the Day of Resurrection." (*Sahîh*)

٥٣٢٨ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ أَنَّ سَالِمًا أَخْبَرَهُ، أَنَّ عَبْدَ اللهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَا رَجُلٌ يَجُرُّ إِزَارَهُ مِنَ الْخُيَلَاءِ خُسِفَ بِهِ فَهُوَ يَتَجَلْجَلُ فِي الْأَرْضِ إِلَى يَوْمِ الْقِيَامَةِ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب:(٥٤)، ح:٣٤٨٥ من حديث يونس بن يزيد الأيلي به.

Comments:

1. 'Dragging the *Izār*': These narrations mention the punishment and warning when it is done out of pride. Chapter 103 includes what is not done out of pride, but intentionally.

2. No. 5338 addresses the women's lower garment.
3. 'Until the Last Hour would come or the Day of Resurrection' means the punishment would continue to engulf him till the Day of Resurrection. He would not be forgiven.

5329. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever drags his garment out of pride, Allâh will not look at him on the Day of Resurrection.'" (*Ṣaḥîḥ*)

٥٣٢٩ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ؛ ح وَأَخْبَرَنَا إِسْمَاعِيلُ ابْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا بِشْرٌ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ أَوْ قَالَ إِنَّ الَّذِي يَجُرُّ ثَوْبَهُ مِنَ الْخُيَلَاءِ لَمْ يَنْظُرِ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه مسلم، اللباس، باب تحريم جر الثوب خيلاء ... إلخ، ح:٢٠٨٥/٤٢ عن قتيبة، والبخاري، اللباس، باب من جر ثوبه من الخيلاء، ح:٥٧٩١ تعليقًا من حديث الليث بن سعد به.

Comments:

'His garment': Meaning any garment.

5330. It was narrated that Muhârib said: "I heard Ibn 'Umar narrating that the Messenger of Allâh ﷺ said: 'Whoever drags his garment out of vanity, Allâh, the Mighty and Sublime, will not took at him on the Day of Resurrection.'" (*Ṣaḥîḥ*)

٥٣٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَارِبٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يُحَدِّثُ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ مِنْ مَخِيلَةٍ فَإِنَّ اللهَ عَزَّ وَجَلَّ لَمْ يَنْظُرْ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه البخاري، اللباس، باب من جر ثوبه من الخيلاء، ح:٥٧٩١، ومسلم، اللباس، باب تحريم جر الثوب خيلاء ... إلخ، ح:٢٠٨٥/٤٣ من حديث شعبة به * محارب هو ابن دثار.

Chapter 102. Up To Where Should The *Izâr* Come?

(المعجم ١٠٢) - مَوْضِعُ الْإِزَارِ

(التحفة ١٠٠)

5331. It was narrated that Ḥudhaifah said: "The Messenger of Allâh ﷺ said: 'The *Izâr* should come to middle of the shins and the calf. If you insist, then a little lower, and if you insist, then a little

٥٣٣١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ نُذَيْرٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَوْضِعُ

further down, but the *Izâr* has no right to (come to) the ankle." This is the wordings of Muhammad. (*Sahîh*)

الْإِزَارِ إِلَى أَنْصَافِ السَّاقَيْنِ وَالْعَضَلَةِ، فَإِنْ أَبَيْتَ فَأَسْفَلَ، فَإِنْ أَبَيْتَ فَمِنْ وَرَاءِ السَّاقِ، وَلَاحَقَّ لِلْكَعْبَيْنِ فِي الْإِزَارِ» وَاللَّفْظُ لِمُحَمَّدٍ.

تخريج: [صحيح] أخرجه الترمذي، اللباس، باب: في مبلغ الإزار، ح:١٧٨٣ من حديث أبي إسحاق به، وقال: "هذا حديث حسن صحيح، رواه الثوري وشعبة عن أبي إسحاق".

Comments:

It is essential to cover the knees with the waist-wrapper or the lower garment. The knees should not be seen, in any condition: while working, bowing, or while performing prostration. The ankles should remain bare in every circumstance. To keep the garment above the mid-shanks is also unlawful, and letting it hang below the ankles is also unlawful. One may, however, keep his lower garments anywhere he may consider it appropriate, between this point (mid-shanks) and the ankles in accord with the season and the customary practice. The trousers or pants also fall under the ruling of the waist-wrapper. Therefore, they should also be kept above the ankles. Handsomeness dwells in obeying Allâh, Most High, and His Messenger ﷺ only.

Chapter 103. Whatever Of The *Izâr* Comes Below The Ankles

(المعجم ١٠٣) - مَا تَحْتَ الكَعْبَينِ مِنَ الإِزَارِ (التحفة ١٠١)

5332. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whatever of the *Izâr* comes below the ankles is in the Fire.'" (*Sahîh*)

٥٣٣٢ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِد - وهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبُو يَعْقُوبَ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «مَا تَحْتَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَفِي النَّارِ».

تخريج: [صحيح] أخرجه أحمد:٢/ ٢٥٥ من حديث هشام الدستوائي به، وتابعه الأوزاعي عنده:٢/ ٢٨٧ * يحيى بن أبي كثير صرح بالسماع، محمد بن إبراهيم هو ابن الحارث، أبو يعقوب صوابه: ابن يعقوب، وهو عبدالرحمٰن بن يعقوب مولى الحُرقة والد العلاء (مسند أحمد:٢/ ٢٥٥)، والحديث في الكبرٰى، ح:٩٧١١ .

Comments:

This punishment is for keeping the lower garment below the ankles, even if it is done without the sense of vain or conceit, except for the waist-wrapper which falls below the ankles once in a while without intent or realization.

5333. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Whatever of the *Izâr* comes below the ankles is in the Fire." (***Sahîh***)

٥٣٣٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي سَعِيدٌ الْمَقْبُرِيُّ وَقَدْ كَانَ يُخْبِرُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْفَلَ مِنَ الْكَعْبَيْنِ مِنَ الْإِزَارِ فَفِي النَّارِ».

تخريج: أخرجه البخاري، اللباس، باب ما أسفل من الكعبين فهو في النار، ح:٥٧٨٧ من حديث شعبة به، وهو في الكبرى، ح:٩٧٠٥.

Comments:

Mention of the Fire in a threat is a means of knowing a thing is *Ḥarām* in the basic rules of *Fiqh*, and it is also said that it is a sign of an act being a major sin.

Chapter 104. *Isbâl Al-Izâr* (Letting the *Izâr* Hang Below The Ankles)

(المعجم ١٠٤) - إِسْبَالُ الْإِزَارِ (التحفة ١٠٢)

5334. It was narrated that Ash'ath said: "I heard Sa'eed bin Jubair narrate from Ibn 'Abbâs that the Prophet ﷺ said: 'Allâh will not look at the *Musbil* (the one who lets his *Izâr* come below the ankles).'" (***Sahîh***)

٥٣٣٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدِ بْنِ عَقِيلٍ قَالَ: حَدَّثَنِي جَدِّي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَشْعَثَ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ جُبَيْرٍ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللهَ عَزَّ وَجَلَّ لَا يَنْظُرُ إِلَى مُسْبِلِ الْإِزَارِ».

تخريج: [**إسناده صحيح**] أخرجه أحمد:١/ ٣٢١ من حديث أشعث بن أبي الشعثاء به.

5335. It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said: 'There are three to whom Allâh (the Mighty and Sublime) will not speak on the Day of Resurrection, nor will He sanctify them, and theirs will be a painful torment: The one who reminds others of what he has given them (*Al-Mannân*), the one who lets his *Izâr* come below his ankles, and the one who sells his product by means of false oaths." (***Sahîh***)

٥٣٣٥ - أَخْبَرَنَا بِشْرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ ابْنَ مِهْرَانَ الْأَعْمَشَ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «ثَلَاثَةٌ لَا يُكَلِّمُهُمُ اللهُ [عَزَّ وَجَلَّ] يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ: الْمَنَّانُ بِمَا أَعْطَاهُ، وَالْمُسْبِلُ إِزَارَهُ، وَالْمُنَفِّقُ سِلْعَتَهُ بِالْحَلِفِ الْكَاذِبِ».

تخريج: [**صحيح**] تقدم، ح:٢٥٦٥ .

5336. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: '*Al-Isbâl* may apply to the *Izâr*, the *Qamîṣ* and the turban. Whoever drags any one of these out of vanity, Allâh will not look at him on the Day of Resurrection.'" (*Ḥasan*)

٥٣٣٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ رَافِعٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي رَوَّادٍ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْإِسْبَالُ فِي الْإِزَارِ وَالْقَمِيصِ والْعِمَامَةِ، مَنْ جَرَّ مِنْهَا شَيْئًا خُيَلَاءَ لَا يَنْظُرُ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ».

تخريج: [إسناده حسن] أخرجه أبو داود، اللباس، باب: في قدر موضع الإزار، ح:٤٠٩٤ من حديث حسين بن علي الجعفي به.

5337. It was narrated from Sâlim, from his father, that the Messenger of Allâh ﷺ said: "Whoever drags his garment out of pride, Allâh will not look at him on the Day of Resurrection." Abû Bakr said: "O Messenger of Allâh, one side of my *Izâr* slips unless I pay attention to it." The Prophet ﷺ: "You are not one of those who do that out of pride." (*Ṣaḥîḥ*)

٥٣٣٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ لَا يَنْظُرُ اللهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ»، قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللهِ! إِنَّ أَحَدَ شِقَّي إِزَارِي يَسْتَرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذٰلِكَ مِنْهُ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّكَ لَسْتَ مِمَّنْ يَصْنَعُ ذٰلِكَ خُيَلَاءَ».

تخريج: أخرجه البخاري، فضائل أصحاب النبي ﷺ، باب قول النبي ﷺ: لو كنت متخذًا خليلاً، ح:٣٦٦٥ من حديث موسى بن عقبة به.

Comments:

If someone's lower garment falls below the ankles and they pull it up when realizing it, then there is no harm.

Chapter 105. Women's Hems

(المعجم ١٠٥) - ذُيُولُ النِّسَاءِ

(التحفة ١٠٣)

5338. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever drags his garment out of pride, Allâh will not look at him.' Umm Salamah said: 'O Messenger of Allâh, what should women do with their hems?'

٥٣٣٨ - أَخْبَرَنَا نُوحُ بْنُ حَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ مِنَ الْخُيَلَاءِ لَمْ يَنْظُرِ اللهُ إِلَيْهِ» قَالَتْ أُمُّ سَلَمَةَ: يَا رَسُولَ اللهِ!

He said: 'Let it down a hand span.' She said: 'But then their feet will show.' He said: 'Let it down a forearm's length, but no more than that.'" (*Ṣaḥîḥ*)

فَكَيْفَ يَصْنَعُ النِّسَاءُ بِذُيُولِهِنَّ؟ قَالَ: «تُرْخِينَهُ شِبْرًا» قَالَ: قَالَتْ: إِذًا تَنْكَشِفَ أَقْدَامُهُنَّ؟ قَالَ: «تُرْخِينَهُ ذِرَاعًا لَا يَزِدْنَ عَلَيْهِ».

تخريج: [**إسناده صحيح**] أخرجه الترمذي، اللباس، باب ما جاء في جر ذيول النساء، ح:١٧٣١ من حديث عبدالرزاق به، وهو في مصنفه: ١١/ ٨٢، ٨٣، ح:١٩٨٤، وأصله في صحيح مسلم، ح:٢٠٨٥، والبخاري، ح:٥٧٨٣ وغيرهما.

5339. It was narrated from Umm Salamah that she mentioned women's hems to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ said: "Let it down a hand span." Umm Salamah said: "But that will uncover (her feet)." He said: "Let it down a forearm's length, but no more than that." (*Ṣaḥîḥ*)

٥٣٣٩ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ بْنِ مَزْيَدٍ قَالَ: أَخْبَرَنَا أَبِي قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ نَافِعٍ، عَنْ أُمِّ سَلَمَةَ: أَنَّهَا ذَكَرَتْ لِرَسُولِ اللهِ ﷺ ذُيُولَ النِّسَاءِ فَقَالَ رَسُولُ اللهِ ﷺ: «يُرْخِينَ شِبْرًا» قَالَتْ أُمُّ سَلَمَةَ: إِذًا يَنْكَشِفَ عَنْهَا؟ قَالَ: «تُرْخِي ذِرَاعًا لَا تَزِيدُ عَلَيْهِ».

تخريج: [**صحيح**] انظر، ح:٥٣٤١ يأتي بعد حديث واحد.

5340. It was narrated from Umm Salamah that when the Prophet ﷺ said what he said about the *Izâr*, Umm Salamah said: "What about women?" He said: "Let it down a hand span." She said: "But then their feet will show." He said: "Then (let it down) a forearm's length, but no more than that." (*Ṣaḥîḥ*)

٥٣٤٠ - أَخْبَرَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ بْنِ عَبْدِ الْجَبَّارِ عَنْ سُفْيَانَ قَالَ: حَدَّثَنِي أَيُّوبُ ابْنُ مُوسَى عَنْ نَافِعٍ، عَنْ صَفِيَّةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ لَمَّا ذَكَرَ فِي الْإِزَارِ مَا ذَكَرَ قَالَتْ أُمُّ سَلَمَةَ: فَكَيْفَ بِالنِّسَاءِ؟ قَالَ: «يُرْخِينَ شِبْرًا» قَالَتْ: إِذًا تَبْدُوَ أَقْدَامُهُنَّ؟ قَالَ: «فَذِرَاعٌ لَا يَزِدْنَ عَلَيْهِ».

تخريج: [**إسناده صحيح**] أخرجه أبو داود، اللباس، باب: في قدر الذيل، ح:٤١١٧ من حديث نافع به، وصححه ابن حبان، ح:١٤٥١، وله طرق أخرى عند مسلم والترمذي، ح:١٧٣١ وغيرهما.

5341. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ was asked how much a

٥٣٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا النَّضْرُ قَالَ: أَخْبَرَنَا الْمُعْتَمِرُ -

وَهُوَ ابْنُ سُلَيْمَانَ - قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ نَافِعٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: سُئِلَ رَسُولُ اللهِ ﷺ كَمْ تَجُرُّ الْمَرْأَةُ مِنْ ذَيْلِهَا؟ قَالَ: «شِبْرًا» قَالَتْ: إِذًا يَنْكَشِفَ عَنْهَا؟ قَالَ: «ذِرَاعٌ لَا تَزِيدُ عَلَيْهَا».

woman should let her hem drag. He said: 'A hand span.' She said: 'But then it will uncover her (feet).' He said: 'A forearm's length, and no more than that.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] أخرجه ابن ماجه، اللباس، باب ذيل المرأة كم يكون؟، ح:٣٥٨٠ من حديث المعتمر به ※ عبيدالله هو ابن عمر.

(المعجم ١٠٦) - النَّهْيُ عَنِ اشْتِمَالِ الصَّمَّاءِ (التحفة ١٠٤)

Chapter 106. Prohibition On *Ishtimâl Aṣ-Ṣammâ'*

٥٣٤٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اشْتِمَالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

5342. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade *Ishtimâl Aṣ-Ṣammâ'* and wrapping oneself in a single garment (that did not cover the private parts)." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الصلوة، باب ما يستر من العورة، ح:٣٦٧ عن قتيبة به.

Comments:

Lexically, the expression *Ishtimâl Aṣ-Ṣammâ'* (the solid-wrap) denotes that a person wraps himself in a garment and puts both edges of it over one side leaving no space for his hands to come out easily from inside it, when required.

٥٣٤٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ اشْتِمَالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ الرَّجُلُ فِي ثَوْبٍ وَاحِدٍ لَيْسَ عَلَى فَرْجِهِ مِنْهُ شَيْءٌ.

5343. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade *Ishtimâl Aṣ-Ṣammâ'* and wrapping oneself in a single garment (that did not cover the private parts)." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الاستئذان، باب الجلوس كيفما تيسر، ح:٦٢٨٤ من حديث سفيان ابن عيينة به.

Chapter 107. Prohibition Of *Al-Iḥtibâ'* (Wrapping Oneself In A Single Garment)

(المعجم ١٠٧) - النَّهْيُ عَنِ الِاحْتِبَاءِ فِي ثَوْبٍ وَاحِدٍ (التحفة ١٠٥)

5344. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade "The Messenger of Allâh ﷺ forbade *Ishtimâl Aṣ-Ṣammâ'* and wrapping oneself in a single garment (that did not cover the private parts)." (*Ṣaḥîḥ*)

٥٣٤٤ - حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ اشْتِمَالِ الصَّمَّاءِ، وَأَنْ يَحْتَبِيَ فِي ثَوْبٍ وَاحِدٍ.

تخريج: أخرجه مسلم، اللباس، باب النهي عن اشتمال الصماء، والاحتباء في ثوب واحد ... إلخ، ح:٢٠٩٩/ ٧٢ عن قتيبة به.

Chapter 108. Wearing Black Turbans[1]

(المعجم ١٠٨) - لُبْسُ الْعَمَائِمِ الْحَرَقَانِيَّةِ (التحفة ١٠٦)

5345. It was narrated from Ja'far bin 'Amr bin Ḥuraith that his father said: "I saw the Prophet ﷺ wearing a black turban." (*Ṣaḥîḥ*)

٥٣٤٥ - أَخْبَرَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ حُرَيْثٍ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ عَلَى النَّبِيِّ ﷺ عِمَامَةً حَرَقَانِيَّةً.

تخريج: أخرجه مسلم، الحج، باب جواز دخول مكة بغير إحرام، ح:١٣٥٩ من حديث مساور به * سفيان هو الثوري، وعبدالرحمٰن هو ابن مهدي.

Comments:

'Blackish': In Arabic, the expression *Harqâniyyah* is used, which is a derivative of the term *Haraq*, which means burning in fire. In other words, it is such a color which resembles the color of a thing burned by fire. That color was called blackish, because it need not be necessarily jet black.

[1] *Al-'Amā'im*; plural of *'Imāmah*. Its definition is broader than what is commonly called "turban."

Chapter 109. Wearing Black Turbans

(المعجم ١٠٩) - لُبْسُ الْعَمَائِمِ السُّودِ (التحفة ١٠٧)

5346. It was narrated from Jâbir that on the Day of the Conquest of Makkah, the Messenger of Allâh ﷺ entered (the city) wearing a black turban, and he was not in *Ihrâm*. (*Sahîh*)

٥٣٤٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا مُعَاوِيَةُ ابْنُ عَمَّارٍ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ، بِغَيْرِ إِحْرَامٍ.

تخريج: [صحيح] تقدم، ح: ٢٨٧٢.

Comments:

(See No. 2872).

5347. It was narrated that Jâbir said: "The Prophet ﷺ entered (Makkah) on the Day of the Conquest wearing a black turban." (*Sahîh*)

٥٣٤٧ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ شَرِيكٍ، عَنْ عَمَّارٍ الدُّهْنِيِّ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ يَوْمَ الْفَتْحِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ.

تخريج: أخرجه مسلم، ح: ١٣٥٨ (انظر الحديث المتقدم: ٥٣٤٥) من حديث شريك القاضي به * عمار هو ابن معاوية الدهني.

Chapter 110. Letting The End Of The Turban Hang Between The Shoulders

(المعجم ١١٠) - إِرْخَاءُ طَرَفِ الْعِمَامَةِ بَيْنَ الْكَتِفَيْنِ (التحفة ١٠٨)

5348. It was narrated from Ja'far bin 'Amr bin Umayyah that his father said: "It is as if I am looking now at the Messenger of Allâh ﷺ on the *Minbar*, wearing a black turban, the end of which he has let hang down between his shoulders." (*Sahîh*)

٥٣٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُسَاوِرٍ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرِو بنِ أُمَيَّةَ، عَنْ أَبِيهِ قَالَ: كَأَنِّي أَنْظُرُ السَّاعَةَ إِلَى رَسُولِ اللهِ ﷺ عَلَى الْمِنْبَرِ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَرْخَى طَرَفَهَا بَيْنَ كَتِفَيْهِ.

تخريج: أخرجه مسلم، ح: ١٣٥٩/ ٤٥٣ (انظر الحديث المتقدم: ٥٣٤٥) من حديث أبي أسامة حماد بن أسامة به.

Comments:

The style of wearing or winding a turban is related to customary practices or ethnicity. Whatever mode or style is prevalent concerning the wearing of turbans, it is valid or allowed, because Allâh's Messenger ﷺ has not indicated

any specific style of wearing the turban. He wore the turban in accordance with the customary practices of his period of time.

Chapter 111. Images

(المعجم ١١١) - **التَّصَاوِيرُ** (التحفة ١٠٩)

5349. It was narrated from Abû Ṭalḥah that the Prophet ﷺ said: "The angels do no enter a house in which there is a dog or an image." (*Ṣaḥîḥ*)

٥٣٤٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ».

تخريج: [صحيح] تقدم، ح: ٤٢٨٧.

Comments:

1. It is not permitted to keep a dog inside the house. If it is kept out of necessity, then one could keep it in farms or enclosures, not in the house. (See narrations 4281 through 4296)
2. 'Image (*Ṣûrah*)', means the artificial picture of any living being, or a picture of animate beings taken by a camera. See No. 4251.

5350. It was narrated that Abû Ṭalḥah said: "I heard the Messenger of Allâh ﷺ say: 'The angels do no enter a house in which there is a dog or an image of an animate being.'" (*Ṣaḥîḥ*)

٥٣٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةُ تَمَاثِيلَ».

تخريج: [صحيح] تقدم، ح: ٤٢٨٧.

5351. It was narrated from 'Ubaidullâh bin 'Abdullâh that he entered upon Abû Ṭalḥah Al-Anṣârî to visit him (when he was sick), and he found Sahl bin Ḥunaif there. Abû Ṭalḥah told someone to remove a blanket from beneath him, and Sahl said to him: "Why do you want to remove it?" He said: "Because there are images on it, and the Messenger of

٥٣٥١ - أَخْبَرَنَا عَلِيُّ بْنُ شُعَيْبٍ قَالَ: حَدَّثَنَا مَعْنٌ قَالَ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللَّهِ: أَنَّهُ دَخَلَ عَلَى أَبِي طَلْحَةَ الْأَنْصَارِيِّ يَعُودُهُ فَوَجَدَ عِنْدَهُ سَهْلَ بْنَ حُنَيْفٍ، فَأَمَرَ أَبُو طَلْحَةَ إِنْسَانًا يَنْزِعُ نَمَطًا تَحْتَهُ، فَقَالَ لَهُ سَهْلٌ: لِمَ تَنْزِعُ؟ قَالَ: لِأَنَّ فِيهِ تَصَاوِيرَ وَقَدْ قَالَ فِيهَا رَسُولُ اللهِ ﷺ

Allâh ﷺ said what you know concerning them." He said: "Did he not say: Except for patterns on fabrics?" He said: "Yes, but this makes me feel more comfortable." (*Ṣaḥîḥ*)

مَا قَدْ عَلِمْتَ قَالَ: أَلَمْ يَقُلْ إِلَّا مَا كَانَ رَقْمًا فِي ثَوْبٍ قَالَ: بَلَى وَلَكِنَّهُ أَطْيَبُ لِنَفْسِي.

تخريج: [**إسناده صحيح**] أخرجه الترمذي، اللباس، باب ما جاء في الصورة، ح:١٧٥٠ من حديث معن به، وهو في الموطأ (يحيى):٢/٩٦٦ * عبيدالله هو ابن عبدالله بن عتبة بن مسعود، أبوالنضر هو سالم.

5352. It was narrated from Abû Ṭalḥah that the Messenger of Allâh ﷺ said: "The angels do not enter any house in which there is an image." Busr said: "Then Zaid fell sick and we went to visit him, and on his door there was a curtain on which there was an image. I said to 'Ubaidullâh Al-Khawlânî: 'Didn't Zaid tell us about images yesterday?' 'Ubaidullâh said: 'Didn't you hear him say: Except for patterns on fabrics?'" (*Ṣaḥîḥ*)

٥٣٥٢ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي بُكَيْرٌ عَنْ بُسْرِ بْنِ سَعِيدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ صُورَةٌ». قَالَ بُسْرٌ: ثُمَّ اشْتَكَى زَيْدٌ فَعُدْنَاهُ، فَإِذَا عَلَى بَابِهِ سِتْرٌ فِيهِ صُورَةٌ، قُلْتُ لِعُبَيْدِ اللهِ الْخَوْلَانِيِّ: أَلَمْ يُخْبِرْنَا زَيْدٌ عَنِ الصُّورَةِ يَوْمَ الْأَوَّلِ؟ قَالَ: قَالَ عُبَيْدُ اللَّهِ: أَلَمْ تَسْمَعْهُ يَقُولُ: إِلَّا رَقْمًا فِي ثَوْبٍ.

تخريج: أخرجه البخاري، اللباس، باب من كره القعود على الصور، ح:٥٩٥٨، ومسلم، اللباس، باب تحريم تصوير صورة الحيوان . . . إلخ، ح:٢١٠٦/٨٥ من حديث الليث بن سعد به.

Comments:

These narrations explain that patterns are allowed, while images of animate objects are not.

5353. It was narrated that 'Alî said: "I made some food and invited the Prophet ﷺ (to come and eat). He came and entered, then he saw a curtain on which there were images, so he went out and said: 'The Angels do not enter a house in which there are images.'" (*Ṣaḥîḥ*)

٥٣٥٣ - حَدَّثَنَا مَسْعُودُ بْنُ جُوَيْرِيَةَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ ابنِ الْمُسَيَّبِ، عَنْ عَلِيٍّ قَالَ: صَنَعْتُ طَعَامًا فَدَعَوْتُ النَّبِيَّ ﷺ فَجَاءَ فَدَخَلَ فَرَأَى سِتْرًا فِيهِ تَصَاوِيرُ، فَخَرَجَ وَقَالَ: «إِنَّ الْمَلَائِكَةَ لَا تَدْخُلُ بَيْتًا فِيهِ تَصَاوِيرُ».

تخريج: [صحيح] أخرجه ابن ماجه، الأطعمة، باب: إذا رأى الضيف منكرًا رجع، ح:٣٣٥٩ من حديث وكيع به، وللحديث شواهد.

5354. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ went out, then he came in, and I had hung up a curtain on which there were (images of) horses with wings. When he saw it, he said: 'Get rid of it.'" (*Saḥîḥ*)

٥٣٥٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجَ رَسُولُ اللهِ ﷺ خَرْجَةً ثُمَّ دَخَلَ وَقَدْ عَلَّقْتُ قِرَامًا فِيهِ الْخَيْلُ أُولَاتُ الْأَجْنِحَةِ، قَالَتْ: فَلَمَّا رَآهُ قَالَ: «انْزِعِيهِ».

تخريج: [إسناده صحيح] أخرجه أحمد:٦/ ٢٢٩ عن أبي معاوية الضرير به، وهو متفق عليه، أخرجه البخاري، ح:٥٩٥٥، ومسلم، ح:٢١٠٧/ ٩٠ من حديث هشام بن عروة به.

5355. It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "We had a curtain on which there were images of birds, at the entrance to the house. The Messenger of Allâh ﷺ said: 'O 'Âishah, remove it, for every time I come in and see it, I remember this world.'" She said: "We had a plush wrap, with a border on it, that we would wear, and it was not cut off."[1] (*Saḥîḥ*)

٥٣٥٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ بَزِيعٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ أَبِي هِنْدٍ قَالَ: حَدَّثَنَا عَزْرَةُ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تِمْثَالُ طَيْرٍ مُسْتَقْبَلَ الْبَيْتِ إِذَا دَخَلَ الدَّاخِلُ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا عَائِشَةُ! حَوِّلِيهِ، فَإِنِّي كُلَّمَا دَخَلْتُ فَرَأَيْتُهُ ذَكَرْتُ الدُّنْيَا» قَالَتْ: وَكَانَ لَنَا قَطِيفَةٌ لَهَا عَلَمٌ كُنَّا نَلْبَسُهَا فَلَمْ نَقْطَعْهُ.

تخريج: أخرجه مسلم، اللباس، باب تحريم تصوير صورة الحيوان... الخ، ح:٢١٠٧/ ٨٨ من حديث داود به.

5356. It was narrated that 'Âishah said: "In my house there was a cloth on which were images, which I put in a niche of the house, and the Messenger of Allâh ﷺ used to

٥٣٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنِ الْقَاسِمِ يُحَدِّثُ عَنْ

[1] The border was silk (see *Muslim* No. 5521) and *Qaṭīfah* is a plush or velvet cloth of hair or the like, used as a wrap or blanket.

pray facing it. Then he said: 'O 'Âishah, take it away from me.' So I took it down and made it into pillows.'" (*Ṣaḥîḥ*)

عَائِشَةَ قَالَتْ: كَانَ فِي بَيْتِي ثَوْبٌ فِيهِ تَصَاوِيرُ فَجَعَلْتُهُ إِلَى سَهْوَةٍ فِي الْبَيْتِ، فَكَانَ رَسُولُ اللهِ ﷺ يُصَلِّي إِلَيْهِ ثُمَّ قَالَ: «يَا عَائِشَةُ! أَخِّرِيهِ عَنِّي». فَنَزَعْتُهُ فَجَعَلْتُهُ وَسَائِدَ.

تخريج: [صحيح] تقدم، ح: ٧٦٢.

5357. It was narrated from 'Âishah that she put up a curtain on which there were images, then the Messenger of Allâh ﷺ came in and took it down, so she cut it up (and made) two pillows. A man in the gathering there whose name was Rabî'ah bin 'Aṭâ' said: "I heard Abû Muḥammad – meaning Al-Qâsim – narrate that 'Âishah said: 'The Messenger of Allâh ﷺ used to recline on them.'" (*Ṣaḥîḥ*)

٥٣٥٧ - أَخْبَرَنَا وَهْبُ بْنُ بَيَانٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرٌو قَالَ: حَدَّثَنَا بُكَيْرٌ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ عَائِشَةَ: أَنَّهَا نَصَبَتْ سِتْرًا فِيهِ تَصَاوِيرُ، فَدَخَلَ رَسُولُ اللهِ ﷺ فَنَزَعَهُ فَقَطَعَتْهُ وِسَادَتَيْنِ. قَالَ رَجُلٌ فِي الْمَجْلِسِ حِينَئِذٍ يُقَالُ لَهُ رَبِيعَةُ بْنُ عَطَاءٍ: أَنَا سَمِعْتُ أَبَا مُحَمَّدٍ - يَعْنِي الْقَاسِمَ - عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَرْتَفِقُ عَلَيْهَا.

تخريج: أخرجه مسلم، اللباس، باب تحريم تصوير صورة الحيوان... إلخ، ح: ٢١٠٧/ ٩٥ من حديث ابن وهب به * عمرو هو ابن الحارث.

Comments:

(See No. 762).

Chapter 112. The People Who Will Be Most Severely Punished

(المعجم ١١٢) - ذِكْرُ أَشَدِّ النَّاسِ عَذَابًا (التحفة ١١٠)

5358. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ came from a journey, and I had hung a curtain on which there were images over a niche. He took it down and said: 'The people who will be most severely punished on the Day of Resurrection will be those who try to match the creation of Allâh.'" (*Ṣaḥîḥ*)

٥٣٥٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ رَسُولُ اللهِ ﷺ مِنْ سَفَرٍ وَقَدْ سَتَرْتُ بِقِرَامٍ عَلَى سَهْوَةٍ لِي فِيهِ تَصَاوِيرُ فَنَزَعَهُ وَقَالَ: «أَشَدُّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ بِخَلْقِ اللَّهِ».

تخريج: أخرجه البخاري، اللباس، باب ما وطىء من التصاوير، ح:٥٩٥٤، ومسلم، ح:٢١٠٧/٩٢ (انظر الحديث السابق) من حديث سفيان بن عيينة به.

5359. It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ entered upon me, and I had put up a curtain on which there were images. When he saw it, his face changed color, then he tore it down with his hand and said: 'The people who will be most severely punished on the Day of Resurrection will be those who try to imitate the creation of Allâh.'" (*Sahîh*)

٥٣٥٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ أَنَّهُ سَمِعَ الْقَاسِمَ بْنَ مُحَمَّدٍ يُخْبِرُ عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللهِ ﷺ وَقَدْ سَتَرْتُ بِقِرَامٍ فِيهِ تَمَاثِيلُ، فَلَمَّا رَآهُ تَلَوَّنَ وَجْهُهُ ثُمَّ هَتَكَهُ بِيَدِهِ وَقَالَ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُشَبِّهُونَ بِخَلْقِ اللّٰهِ».

تخريج: أخرجه مسلم، ح:٢١٠٧/٩١، انظر الحديثين السابقين عن إسحاق بن إبراهيم، والبخاري، الأدب، باب ما يجوز من الغضب والشدة لأمر الله تعالى ... إلخ، ح:٦١٠٩ من حديث الزهري به.

Chapter 113. What The Image-Makers Will Be Commanded To Do On The Day Of Resurrection

(المعجم ١١٣) - ذِكْرُ مَا يُكَلَّفُ أَصْحَابُ الصُّوَرِ يَوْمَ الْقِيَامَةِ (التحفة ١١١)

5360. It was narrated that An-Nadr bin Anas said: "I was sitting with Ibn 'Abbâs when a man from among the people of Al-'Irâq came to him and said: 'I make these images; what do you say concerning them?' He said: 'Come closer, come closer. I heard Muhammad ﷺ say: Whoever makes an image in this world will be commanded on the Day of Resurrection to breathe the soul into it, and he will not be able to do so." (*Sahîh*)

٥٣٦٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا خَالِدٌ - وَهُوَ ابْنُ الْحَارِثِ - قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنِ النَّضْرِ بْنِ أَنَسٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابنِ عَبَّاسٍ أَتَاهُ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ فَقَالَ: إِنِّي أُصَوِّرُ هٰذِهِ التَّصَاوِيرَ فَمَا تَقُولُ فِيهَا؟ فَقَالَ: ادْنُهْ ادْنُهْ، سَمِعْتُ مُحَمَّدًا ﷺ يَقُولُ: «مَنْ صَوَّرَ صُورَةً فِي الدُّنْيَا كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ».

تخريج: أخرجه البخاري، اللباس، باب من صور صورةً كلف يوم القيامة ... الخ، ح:٥٩٦٣، ومسلم، اللباس، باب تحريم تصوير صورة الحيوان ... الخ، ح:٢١١٠/١٠٠ من

حديث ابن أبي عروبة به.

5361. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ said: 'Whoever makes an image will be punished until (he is commanded) to breathe the soul into it, and he will not be able to do so.'" (*Ṣaḥîḥ*)

٥٣٦١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَوَّرَ صُورَةً عُذِّبَ حَتَّى يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ فِيهَا».

تخريج: [صحيح] أخرجه البخاري، التعبير، باب من كذب في حلمه، ح:٧٠٤٢ من حديث أيوب السختياني به.

5362. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever makes an image will be commanded on the Day of Resurrection to breathe the soul into it but he will not be able to do so.'"

٥٣٦٢ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ صَوَّرَ صُورَةً كُلِّفَ يَوْمَ الْقِيَامَةِ أَنْ يَنْفُخَ فِيهَا الرُّوحَ وَلَيْسَ بِنَافِخٍ».

تخريج: [صحيح] وعلقه البخاري من حديث قتادة به، انظر الحديث السابق.

Comments:

In other words, he would not only be commanded to breathe life (into the pictures), but he would also be continuously tortured or punished. He will continue to be punished until he breathes life into them, and he will never be able to do so. Hence, he would spend the entire Judgment Day in punishment; and this would indeed be a most severe punishment.

5363. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The makers of these images will be punished on the Day of Resurrection, and it will be said to them: 'Breathe life into that which you have created.'" (*Ṣaḥîḥ*)

٥٣٦٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ الَّذِينَ يَصْنَعُونَهَا يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، يُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

تخريج: أخرجه البخاري، التوحيد، باب قول الله تعالى: ﴿والله خلقكم وما تعملون ...﴾ إلخ"، ح:٧٥٥٨، ومسلم، اللباس، باب تحريم تصوير صورة الحيوان ... إلخ، ح:٢١٠٨/٩٧ من حديث حماد بن زيد به.

5364. It was narrated from 'Âishah, the wife of the Prophet

٥٣٦٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ

عَنْ نَافِعٍ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ أَصْحَابَ هٰذِهِ الصُّوَرِ يُعَذَّبُونَ يَوْمَ الْقِيَامَةِ، وَيُقَالُ لَهُمْ: أَحْيُوا مَا خَلَقْتُمْ».

ﷺ, that the Messenger of Allâh ﷺ said: "The makers of these images will be punished on the Day of Resurrection, and it will be said to them: 'Bring to life that which you have created.'" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، ح:٧٥٥٧، انظر الحديث السابق عن قتيبة به.

٥٣٦٥ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: «إِنَّ أَشَدَّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الَّذِينَ يُضَاهُونَ اللهَ فِي خَلْقِهِ».

5365. It was narrated that 'Âishah, the wife of the Prophet ﷺ, said: "The people who will be most severely punished on the Day of Resurrection will be those who try to match the creation of Allâh." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وللحديث شواهد كثيرة عند أحمد:٦/ ٨٣، ٢١٩ وغيره * سماك هو ابن حرب.

(المعجم ١١٤) - ذِكْرُ أَشَدِّ النَّاسِ عَذَابًا (التحفة ١١٢)

Chapter 114. The People Who Will Be Most Severely Punished

٥٣٦٦ - **أَخْبَرَنَا** أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ مُسْلِمٍ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا قَالَ: حَدَّثَنَا حُصَيْنُ بْنُ عَبْدِ الرَّحْمٰنِ عَنْ مُسْلِمِ بْنِ صُبَيْحٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ». وَقَالَ أَحْمَدُ: الْمُصَوِّرِينَ.

5366. It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Among the people who will be most severely punished on the Day of Resurrection will be the image-makers.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح:٢١٠٩/ ٩٨ من حديث أبي معاوية الضرير (انظر الحديث المتقدم:٥٣٦٣)، والبخاري، اللباس، باب عذاب المصورين يوم القيامة، ح:٥٩٥٠ من حديث الأعمش به.

5367. It was narrated that Abû Hurairah said: "Jibrîl, peace be upon him, asked permission to enter upon the Prophet ﷺ and he said: 'Come in.' He said: 'How can I come in when there is a curtain in your house on which there are images? You should either cut off their heads or make it into a rug to be stepped on, for we Angels do not enter a house in which there are images.'" (*Ṣaḥîḥ*)

٥٣٦٧ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي بَكْرٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: اسْتَأْذَنَ جِبْرِيلُ عَلَيْهِ السَّلَامُ عَلَى النَّبِيِّ ﷺ فَقَالَ: ادْخُلْ، فَقَالَ: كَيْفَ أَدْخُلُ وَفِي بَيْتِكَ سِتْرٌ فِيهِ تَصَاوِيرُ؟ فَإِمَّا أَنْ تُقْطَعَ رُؤُوسُهَا أَوْ تُجْعَلَ بِسَاطًا يُوطَأُ، فَإِنَّا مَعْشَرَ الْمَلَائِكَةِ لَا نَدْخُلُ بَيْتًا فِيهِ تَصَاوِيرُ.

تخريج: [**صحيح**] أخرجه أبو داود، اللباس، باب: في الصور، ح:٤١٥٨ من حديث أبي إسحاق السبيعي به، وقال الترمذي، ح:٢٨٠٦ "حسن صحيح" وصححه ابن حبان، ح:١٤٨٧ * أبوبكر بن عياش لم ينفرد به.

Comments:

This demonstrates that if the cloth bearing pictures is spread on the ground where it is trod upon, then there is no harm in it. Or the picture should be cut in such a way that the face does not remain.

Chapter 115. Blankets

(المعجم ١١٥) - **اللُّحُفُ** (التحفة ١١٣)

5368. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ would not pray in our blankets." (*Ṣaḥîḥ*)

٥٣٦٨ - أَخْبَرَنَا الْحَسَنُ بْنُ قَزْعَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ وَمُعْتَمِرِ بْنِ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبْدِ اللهِ ابْنِ شَقِيقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ لَا يُصَلِّي فِي لُحُفِنَا. قَالَ سُفْيَانُ: مَلَاحِفِنَا.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، الطهارة، باب الصلوة في شعر النساء، ح:٣٦٧ من حديث أشعث بن عبدالملك به، وقال الترمذي، ح:٦٠٠ "حسن صحيح"، وصححه الحاكم على شرط الشيخين:١/٢٥٢، ووافقه الذهبي.

Comments:

Blankets or sheets which are used for one's bed are not washed or changed as frequently as clothes. It is more difficult to detect impurity on them.

Chapter 116. Description Of The Sandals Of The Messenger Of Allâh ﷺ

(المعجم ١١٦) - صِفَةُ نَعْلِ رَسُولِ اللهِ ﷺ (التحفة ١١٤)

5369. Anas narrated that the sandals of the Messenger of Allâh ﷺ had two straps. (*Ṣaḥîḥ*)

٥٣٦٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: حَدَّثَنَا قَتَادَةُ قَالَ: حَدَّثَنَا أَنَسٌ: أَنَّ نَعْلَ رَسُولِ اللهِ ﷺ كَانَ لَهَا قِبَالَانِ.

تخريج: أخرجه البخاري، اللباس، باب: قبالان في نعل، ومن رأى قبالاً واحدًا واسعًا، ح:٥٨٥٧ من حديث همام بن يحيى به.

Comments:

The straps of sandals are meant for keeping the feet affixed to the sandals. One or two; or they could be even more than two.

5370. It was narrated that 'Amr bin Aws said: "The sandals of the Messenger of Allâh ﷺ had two straps." (*Ṣaḥîḥ*)

٥٣٧٠ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَوْسٍ قَالَ: كَانَتْ لِنَعْلِ رَسُولِ اللهِ ﷺ قِبَالَانِ.

تخريج: [صحيح] انفرد به النسائي * هشام هو ابن حسان، محمد هو ابن سيرين، عمرو بن أوس الثقفي الطائفي تابعي كبير، ووهم من ذكره في الصحابة.

Chapter 117. Prohibition Of Walking In One Sandal

(المعجم ١١٧) - ذِكْرُ النَّهْيِ عَنِ الْمَشْيِ فِي نَعْلٍ وَاحِدَةٍ (التحفة ١١٥)

5371. It was narrated from Abû Hurairah that the Prophet ﷺ said: "If the strap of the sandal of one of you breaks, let him not walk in one sandal until he fixes it." (*Ṣaḥîḥ*)

٥٣٧١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ فَلَا يَمْشِ فِي نَعْلٍ وَاحِدَةٍ حَتَّى يُصْلِحَهَا».

تخريج: [صحيح] أخرجه أحمد:٢/ ٥٢٨ عن محمد بن عبيد به، وتابعه شعبة عند أحمد:٢/ ٤٨٠، وانظر الحديث الآتي.

Comments:

Scholars have mentioned various views for the reason behind this; shoes

protect from filth, or one is more likely to fall, and, other than that. There is no conducive proof to support the reasoning and claims behind it.

5372. It was narrated that Abû Razîn said: "I saw Abû Hurairah clap his hand to his forehead and say: 'O people of Al-'Iraq, you claim that I tell lies about the Messenger of Allâh ﷺ. I bear witness that I heard the Messenger of Allâh ﷺ say: If the strap of the sandal of one of you breaks, let him not walk in the other until he fixes it.'" (*Ṣaḥîḥ*)

٥٣٧٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي رَزِينٍ قَالَ: رَأَيْتُ أَبَا هُرَيْرَةَ يَضْرِبُ بِيَدِهِ عَلَى جَبْهَتِهِ يَقُولُ: يَا أَهْلَ الْعِرَاقِ! تَزْعُمُونَ أَنِّي أَكْذِبُ عَلَى رَسُولِ اللهِ ﷺ أَشْهَدُ لَسَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِذَا انْقَطَعَ شِسْعُ نَعْلِ أَحَدِكُمْ فَلَا يَمْشِ فِي الْأُخْرَى حَتَّى يُصْلِحَهَا».

تخريج: أخرجه مسلم، اللباس، باب استحباب لبس النعل في اليمنى أولاً، والخلع من اليسرى أولاً، وكراهة المشي في نعل واحدة، ح:٢٠٩٨ من حديث الأعمش به.

Chapter 118. What Has Been Related About Leather Cloths

(المعجم ١١٨) - مَا جَاءَ فِي الْأَنْطَاعِ (التحفة ١١٦)

5373. It was narrated from Anas bin Mâlik that the Prophet ﷺ lay down on a leather mat and sweated. Umm Sulaim got up and collected his sweat and put it in a bottle. The Prophet ﷺ saw her and said: "What are you doing O Umm Sulaim? She said: "I am putting your sweat in my perfume." And the Prophet ﷺ smiled. (*Ṣaḥîḥ*)

٥٣٧٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ أَبِي الْوَزِيرِ أَبُو مُطَرِّفٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى عَنْ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ النَّبِيَّ ﷺ اضْطَجَعَ عَلَى نِطْعٍ فَعَرِقَ، فَقَامَتْ أُمُّ سُلَيْمٍ إِلَى عَرَقِهِ فَنَشَّفَتْهُ فَجَعَلَتْهُ فِي قَارُورَةٍ فَرَآهَا النَّبِيُّ ﷺ قَالَ: «مَا هٰذَا الَّذِي تَصْنَعِينَ يَا أُمَّ سُلَيْمٍ؟» قَالَتْ: أَجْعَلُ عَرَقَكَ فِي طِيبِي، فَضَحِكَ النَّبِيُّ ﷺ.

تخريج: [إسناده صحيح] * عبدالله هو ابن عبدالله بن أبي طلحة، وللحديث شواهد عند البخاري، ومسلم، ح:٢٣٣١، ٢٣٣٢ وغيرهما.

Comments:

1. 'Leather mat or rug. (The term used in Arabic is *Nata'*. It means a leather mat or rug or spread used as a table-cloth, and gaming board)': It happens to be superior to a cloth-sheet in every way. The purpose is that it is not

blameworthy to use excellent things.

2. 'He laid down to rest': Umm Sulaim and Umm Harâm were related to the Messenger of Allâh ﷺ in a way that they were his unmarriageable kin. On that account (Umm Sulaim and Umm Harâm were sisters, and they had a bond of relationship with the maternal side of the Prophet's ﷺ grandfather), Allâh's Messenger ﷺ used to visit them sometimes in their houses and rest there.
3. 'Collected or scooped out the Prophet's ﷺ perspiration': So to say, she took or absorbed the perspiration with some piece of cloth, and then she squeezed the cloth into her perfume or into an empty bottle. And Allâh knows best!

Chapter 119. Keeping Servants And Mounts

(المعجم ١١٩) - اتِّخَاذُ الْخَادِمِ وَالْمَرْكَبِ (التحفة ١١٧)

5374. It was narrated that Samurah bin Sahm said: "I came to Abû Hâshim bin 'Utbah when he was suffering the plague, and Mu'âwiyah came to visit him. Abû Hâshim wept. Mu'âwiyah said to him: 'Why are you weeping? Is it because of some pain that is hurting you, or is it for this world, the best of which has gone?' He said: 'Neither; but the Messenger of Allâh ﷺ gave me some advice, which I wish that I had followed. He said: "Perhaps you will live to see wealth that will be distributed among the people when all that would suffice you of that would be a servant and a mount to ride in the cause of Allâh." I lived to see that, and I accumulated (wealth).'" (*Hasan*)

٥٣٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَمُرَةَ بْنِ سَهْمٍ - رَجُلٌ مِنْ قَوْمِهِ - قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمِ بْنِ عُتْبَةَ وَهُوَ طَعِينٌ، فَأَتَاهُ مُعَاوِيَةُ يَعُودُهُ فَبَكَى أَبُو هَاشِمٍ فَقَالَ مُعَاوِيَةُ: مَا يُبْكِيكَ؟ أَوَجَعٌ يُشْئِزُكَ أَمْ عَلَى الدُّنْيَا فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ: كُلٌّ لَا، وَلٰكِنَّ رَسُولَ اللهِ ﷺ عَهِدَ إِلَيَّ عَهْدًا وَدِدْتُ أَنِّي كُنْتُ تَبِعْتُهُ قَالَ: «إِنَّهُ لَعَلَّكَ تُدْرِكُ أَمْوَالًا تُقْسَمُ بَيْنَ أَقْوَامٍ وَإِنَّمَا يَكْفِيكَ مِنْ ذٰلِكَ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللّٰهِ». فَأَدْرَكْتُ فَجَمَعْتُ.

تخريج: [حسن] أخرجه ابن ماجه، الزهد، باب الزهد في الدنيا، ح:٤١٠٣ من حديث جرير بن عبدالحميد به، وصححه ابن حبان (الإحسان:٢/ ٣١، ح:٦٦٧)، وله شاهد عند النسائي في الكبرٰى، ح:٥/ ٥٠٧، ح:٩٨١١، وأحمد:٥/ ٣٦٠ وغيرهما، وسنده حسن، راجع سنن الترمذي (بتحقيقي)، ح:٢٣٢٧ .

Comments:

1. 'The best part or portion' means of the Companionship of the Messenger of Allâh ﷺ, or of his youth.

2. 'Wealth' means there would be an abundance of spoils.
3. 'I have accumulated (it)': This was his self-effacement or modesty, otherwise, he had left no heritage. May Allâh be pleased with him and he be with Him.
4. The purpose of the chapter is that to have a servant, and to keep ready a mount is not excessive.

Chapter 120. Adornments Of A Sword

(المعجم ١٢٠) - حِلْيَةُ السَّيْفِ

(التحفة ١١٨)

5375. It was narrated that Abû Umâmah bin Sahl said: "The pommel of the sword of the Messenger of Allâh ﷺ was of silver." (*Ṣaḥîḥ*)

٥٣٧٥ - أَخْبَرَنَا عِمْرَانُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا عُثْمَانُ ابْنُ حَكِيمٍ عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ قَالَ: كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللهِ ﷺ مِنْ فِضَّةٍ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٩٨١٥، وصححه ابن الملقن في تحفة المحتاج:١/ ١٤٧، ح:١٩.

5376. It was narrated that Anas said: "The metallic end of the scabbard of the Messenger of Allâh ﷺ was of silver, the pommel of his sword was silver, and in between were rings of silver." (*Ṣaḥîḥ*)

٥٣٧٦ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ قَالَ: حَدَّثَنَا هَمَّامٌ وَجَرِيرٌ قَالَا: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ قَالَ: كَانَ نَعْلُ سَيْفِ رَسُولِ اللهِ ﷺ مِنْ فِضَّةٍ، وَقَبِيعَةُ سَيْفِهِ فِضَّةٌ، وَما بَيْنَ ذٰلِكَ حِلَقُ فِضَّةٍ».

تخريج: [صحيح] أخرجه أبو داود، الجهاد، باب: في السيف يحلى، ح:٢٥٨٣ من حديث جرير بن حازم به، وهو في الكبرى، ح:٩٨١٣، وقال الترمذي، ح:١٦٩١ "حسن غريب"، والحديث السابق شاهد له.

5377. It was narrated that Sa'eed bin Abî Al-Ḥasan said: "The pommel of the sword of the Messenger of Allâh ﷺ was of silver." (*Ṣaḥîḥ*)

٥٣٧٧ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ قَالَ: كَانَتْ قَبِيعَةُ سَيْفِ رَسُولِ اللهِ ﷺ مِنْ فِضَّةٍ.

تخريج: [صحيح] أخرجه أبو داود، ح:٢٥٨٤ من حديث هشام به، انظر الحديث السابق، وهو في الكبرى، ح:٩٨١٤ .

Chapter 121. Prohibition Of Sitting On Red *Al-Mayâthir*

(المعجم ١٢١) - النَّهْيُ عَنِ الْجُلُوسِ عَلَى الْمَيَاثِرِ مِنَ الأُرْجُوَانِ (التحفة ١١٩)

5378. It was narrated that 'Alî said: The Messenger of Allâh ﷺ said to me: "Say: O Allâh, make me steadfast and guide me." And he forbade me to sit on *Al-Mayâthir*." *Al-Mayâthir*: *Qassî* which the women used to put on the saddles for their husbands, such as red cushions. (***Sahîh***)

٥٣٧٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ عَاصِمَ بْنَ كُلَيْبٍ عَنْ أَبِي بُرْدَةَ، عَنْ عَلِيٍّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلِ: اللَّهُمَّ! سَدِّدْنِي وَاهْدِنِي» وَنَهَانِي عَنِ الْجُلُوسِ عَلَى الْمَيَاثِرِ. وَالْمَيَاثِرُ: قَسِّيٌّ كَانَتْ تَصْنَعُهُ النِّسَاءُ لِبُعُولَتِهِنَّ عَلَى الرَّحْلِ كَالْقَطَائِفِ مِنَ الأُرْجُوَانِ.

تخريج: أخرجه مسلم، اللباس، باب النهي عن التختم في الوسطى والتي تليها، ح:٢٠٧٨/ ٦٤ من حديث عبدالله بن إدريس به، وهو في الكبرى، ح: ٩٨٢٥.

Comments:

(See Nos. 5168, 5169, 5187).

Chapter 122. Sitting On Chairs

(المعجم ١٢٢) - الْجُلُوسُ عَلَى الْكَرَاسِيِّ (التحفة ١٢٠)

5379. It was narrated that Humaid bin Hilâl said: "Abû Rifâ'ah said: 'I came to the Messenger of Allâh ﷺ while he was delivering a *Khutbah*, and said: "O Messenger of Allâh, a stranger has come to ask about his religion, for he does not know what his religion is." The Messenger of Allâh ﷺ stopped delivering his *Khutbah* and turned to me. A chair was brought, and I think its legs were of iron. The Messenger of Allâh ﷺ sat down on it and started to teach me what Allâh has taught him, then he went and completed his *Khutbah*.'" (***Sahîh***)

٥٣٧٩ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ عَبْدِ الرَّحْمٰنِ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ، عَنْ حُمَيْدِ بْنِ هِلَالٍ قَالَ: قَالَ أَبُو رِفَاعَةَ: انْتَهَيْتُ إِلَى رَسُولِ اللهِ ﷺ وَهُوَ يَخْطُبُ فَقُلْتُ: يَا رَسُولَ اللهِ! رَجُلٌ غَرِيبٌ جَاءَ يَسْأَلُ عَنْ دِينِهِ لَا يَدْرِي مَا دِينُهُ؟ فَأَقْبَلَ رَسُولُ اللهِ ﷺ وَتَرَكَ خُطْبَتَهُ حَتَّى انْتَهَى إِلَيَّ، فَأُتِيَ بِكُرْسِيٍّ خِلْتُ قَوَائِمَهُ حَدِيدًا، فَقَعَدَ عَلَيْهِ رَسُولُ اللهِ ﷺ، فَجَعَلَ يُعَلِّمُنِي مِمَّا عَلَّمَهُ اللهُ، ثُمَّ أَتَى خُطْبَتَهُ فَأَتَمَّهَا.

تخريج: أخرجه مسلم، الجمعة، باب حديث التعليم في الخطبة، ح:٨٧٦/ ٦٠ من حديث

سليمان بن المغيرة به، وهو في الكبرٰى، ح:٩٨٢٦ * عبدالرحمٰن هو ابن مهدي.

Comments:

1. The purpose of the chapter is that sitting on a chair while other people are seated on the ground is not prohibited, if there is a need to do so. For instance, delivering a discourse or sermon, so people could easily see the sermon-giver while hearing him. Even otherwise, sitting on a chair does not imply pride or vain conceit.
2. This narration proves Allâh's Messenger's ﷺ affection and gracefulness to the zenith of their perfection. He left his place and went forth to reach out to an unknown poor person.

Chapter 123. Using Red Tents

(المعجم ١٢٣) - **اتِّخَاذُ الْقِبَابِ الْحُمْرِ**

(التحفة ١٢١)

5380. It was narrated that Abû Juhaifah said: "We were with the Prophet ﷺ in Al-Baṭḥâ' and he was in a red tent, and some people were with him, and he was about to set out. Bilâl came and called the *Adhân*, turning this way and that." (*Ṣaḥîḥ*)

٥٣٨٠ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدِ ابْنِ سَلَّامٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِي جُحَيْفَةَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِالْبَطْحَاءِ وَهُوَ فِي قُبَّةٍ حَمْرَاءَ وَعِنْدَهُ أُنَاسٌ يَسِيرٌ، فَجَاءَهُ بِلَالٌ فَأَذَّنَ فَجَعَلَ يَتْبَعُ فَاهُ هٰهُنَا وَهٰهُنَا.

تخريج: أخرجه مسلم، الصلٰوة، باب سترة المصلي والندب إلى الصلٰوة إلى سترة ... إلخ، ح:٥٠٣/٢٤٩ من حديث سفيان الثوري به، وهو في الكبرٰى، ح:٩٨٢٧.

49. The Book Of The Etiquette Of Judges

(المعجم ٤٩) - كِتَابُ آدَابِ الْقُضَاةِ (التحفة ٣٢)

Chapter 1. Virtue Of The Judge Who Is Just In Passing Judgment

(المعجم ١) - فَضْلُ الحَاكِمِ العَادِلِ فِي حُكْمِهِ (التحفة ١)

5381. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Prophet ﷺ said: "Those who are just and fair will be with Allâh, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge." Muḥammad (one of the narrators) said in his *Ḥadîth*: "And both of His hands are right hands." (*Ṣaḥîḥ*)

٥٣٨١ - أَخْبَرَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو؛ ح وَأَخْبَرَنَا مُحَمَّدُ ابْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ الْمُبَارَكِ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عَمْرِو بْنِ أَوْسٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُقْسِطِينَ عِنْدَ اللهِ تَعَالَى عَلَى مَنَابِرَ مِنْ نُورٍ عَلَى يَمِينِ الرَّحْمٰنِ، الَّذِينَ يَعْدِلُونَ فِي حُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وَلُوا». قَالَ مُحَمَّدٌ فِي حَدِيثِهِ: وَكِلْتَا يَدَيْهِ يَمِينٌ.

تخريج: أخرجه مسلم، الإمارة، باب فضيلة الأمير العادل وعقوبة الجائر ... إلخ، ح:١٨٢٧/١٨ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٥٩١٦.

Comments:

1. Justice and fairness means to restore the right of every rightful owner, and to behave with people in accordance with their rank and station; whether it is the chair of justice, or the throne of a ruler, whether it is at home or abroad, whether it is a mosque or a school.
2. 'Thrones of light': When there could be a throne of wood and stone, then why not of light? angels are absolute luminary or luminous creation. Some researchers have understood it to mean high ranks or stations. But there is no need to negate the notion of throne. Thrones would also be, as it were, ranks or stations.

Chapter 2. The Just Ruler

(المعجم ٢) - الإِمَامُ العَادِلُ (التحفة ٢)

5382. It was narrated from Abû Hurairah that the Messenger of

٥٣٨٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا

عَبْدُ اللهِ عَنْ عُبَيْدِ اللهِ، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَةِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ، إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ فِي عِبَادَةِ اللهِ عَزَّ وَجَلَّ، وَرَجُلٌ ذَكَرَ اللهَ فِي خَلَاءٍ فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا فِي الْمَسْجِدِ، وَرَجُلَانِ تَحَابَّا فِي اللهِ عَزَّ وَجَلَّ، وَرَجُلٌ دَعَتْهُ امْرَأَةٌ ذَاتُ مَنْصِبٍ وَجَمَالٍ إِلَى نَفْسِهَا فَقَالَ: إِنِّي أَخَافُ اللهَ عَزَّ وَجَلَّ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا صَنَعَتْ يَمِينُهُ».

Allâh ﷺ said: "There are seven whom Allâh, the Mighty and Sublime, will shade with His shade on the Day of Resurrection, the Day when there will be no shade but His: A just ruler, a young man who grows up worshipping Allâh, the Mighty and Sublime; a man who remembers Allâh when he is alone and his eyes flow (with tears); a man whose heart is attached to the Masjid; two men who love each other for the sake of Allâh, the Mighty and Sublime; a man who is called (to commit sin) by a woman of high status and beauty, but he says: 'I fear Allâh'; and a man who gives charity and conceals it, so that his left hand does not know what his right hand is doing." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الحدود، باب فضل من ترك الفواحش، ح:٦٨٠٦ من حديث عبدالله بن المبارك، ومسلم، الزكاة، باب فضل إخفاء الصدقة، ح:١٠٣١ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٥٩٢١ .

Comments:

1. 'Seven persons': In other narrations, apart from these seven, some others are also made mention of. These seven do not negate them.
2. 'The shade of Allâh Most High': The significance is that no one will be able to procure shade on his own; nor would there be any shade except that shade which would be provided by Allâh, Most High, and to whomever He wills.
3. 'Young man', because what else would an old man do, except worship? When death knocks at the door, the wolf turns pious. The real excellence lies in youthful worship.
4. 'Whose heart is attached to the Masjid': He finds tranquillity in the mosque. He remains restless outside the mosque, and awaits the next prayer.
5. 'Two men': Since the action of both of them is identical, it would be counted as one.
6. They say it means she invites him to illicit relations. They also say, based upon other reported wordings, that it may refer to marriage, and he fears he will not fulfill all of the rights of marriage most of them consider the first view to be the more obvious.

Chapter 3. Passing Correct Judgment

(المعجم ٣) - الْإِصَابَةُ فِي الْحُكْمِ (التحفة ٣)

5383. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If a judge passes judgment and strives to reach the right conclusion and gets it right, he will have two rewards; if he strives to reach the right conclusion but gets it wrong, he will still have one reward." (*Ṣaḥîḥ*)

٥٣٨٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ ابْنِ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِذَا حَكَمَ الْحَاكِمُ فَاجْتَهَدَ فَأَصَابَ فَلَهُ أَجْرَانِ وَإِذَا اجْتَهَدَ فَأَخْطَأَ فَلَهُ أَجْرٌ».

تخريج: أخرجه البخاري، الاعتصام بالكتاب والسنة، باب أجر الحاكم إذا اجتهد فأصاب أو أخطأ، ح:٧٣٥٢ تعليقًا، ومسلم، الأقضية، باب بيان أجر الحاكم إذا اجتهد فأصاب أو أخطأ، ح:١٧١٦ من حديث أبي بكر بن عمرو بن حزم به، وهو في الكبرٰى، ح:٥٩٢٠

Comments:

Man can only use his best endeavors. If he endeavors or tries, they would surely be rewarded for the endeavor, whether it shows results or not, because the outcome or the effect of action or event is not within the powers of man. Good intention and endeavor are the root elements.

Chapter 4. Not Appointing One Who Is Eager To Be A Judge

(المعجم ٤) - بَابُ تَرْكِ اسْتِعْمَالِ مَنْ يَحْرِصُ عَلَى الْقَضَاءِ (التحفة ٤)

5384. It was narrated that Abû Mûsâ said: "Some people from among the Ash'arîs came to me and said: 'Go with us to the Messenger of Allâh ﷺ, for we have something to ask him.' So I went with them, and they said: 'O Messenger of Allâh, use us to do your work.'" Abû Mûsâ said: "I apologized for what they said, and I told him that I did not know what they were going to ask. He believed me and excused me, and said: 'We do not appoint for our work

٥٣٨٤ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ أَبِي عُمَيْسٍ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: أَتَانِي نَاسٌ مِنَ الْأَشْعَرِيِّينَ فَقَالُوا: اذْهَبْ مَعَنَا إِلَى رَسُولِ اللهِ ﷺ، فَإِنَّ لَنَا حَاجَةً فَذَهَبْتُ مَعَهُمْ فَقَالُوا: يَا رَسُولَ اللهِ! اسْتَعِنْ بِنَا فِي عَمَلِكَ، قَالَ أَبُو مُوسَى: فَاعْتَذَرْتُهُ مِمَّا قَالُوا وَأَخْبَرْتُ أَنِّي لَا أَدْرِي مَا حَاجَتُهُمْ فَصَدَّقَنِي وَعَذَرَنِي فَقَالَ: «إِنَّا لَا نَسْتَعِينُ فِي عَمَلِنَا بِمَنْ سَأَلَنَا».

anyone who asks for that.'" (*Sahîh*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/٤١٧ عن سليمان بن حرب به، وهو في الكبرٰى، ح: ٥٩٣٥، وانظر، ح: ٤ من هذا الكتاب * عمر بن علي بن مقدم المقدمي صرح بالسماع أبوعميس هو عتبة بن عبدالله الهذلي المسعودي.

Comments:

The one who covets a post or an office, they would not be able to fulfill their obligatory duties with honesty. They would make their office or post a source of achieving eminence and power. Moreover, they would not receive any help or success from Allâh. Therefore, such people should not be appointed on significant posts. If the government asks for applications, one may send in a request. There is no harm in it, and such persons may be given the post. (For further details, please turn to *Hadîth* 4)

5385. It was narrated from Usaid bin Hudair that a man from among the Ansâr came to the Messenger of Allâh ﷺ and said: "Will you not appoint me as you appointed so-and-so?" He said: "You will encounter selfishness after I am gone, so be patient until you meet me at the cistern (*Al-Hawd*)." (*Sahîh*)

٥٣٨٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أُسَيْدِ بْنِ حُضَيْرٍ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ جَاءَ رَسُولَ اللهِ ﷺ فَقَالَ: أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا، قَالَ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةً فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ».

تخريج: أخرجه مسلم، الإمارة، باب الأمر بالصبر عند ظلم الولاة واستئثارهم، ح: ١٨٤٥ من حديث خالد بن الحارث، والبخاري، الفتن، باب قول النبي ﷺ: "سترون بعدي أمورًا تنكرونها"، ح: ٧٠٥٧ من حديث شعبة به، وهو في الكبرٰى، ح: ٥٩٣٣.

Comments:

1. Every ordinary person, rather than the people who have special skills or qualities, cannot be appointed to a significant post. Posts do not come aplenty. Other people, therefore, should not pour out their jealousies and rebellion. They should show patience. Otherwise, this would create disorder and anarchy.
2. 'You will encounter': Some commentaries explain that it could mean: "You will find that others are given preference over you after me..."

Chapter 5. Prohibition Of Asking For Governorship

(المعجم ٥) - النَّهْيُ عَنْ مَسْأَلَةِ الإِمَارَةِ (التحفة ٥)

5386. It was narrated that 'Abdur-Rahmân bin Samurah said: "The Messenger of Allâh ﷺ said: 'Do

٥٣٨٦ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ يُونُسَ، عَنِ الْحَسَنِ،

عَنْ عَبْدِ الرَّحْمٰنِ بْنِ سَمُرَةَ قَالَ رَسُولُ اللهِ ﷺ؛ ح وَأَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا ابْنُ عَوْنٍ عَنِ الْحَسَنِ، عَنْ عَبْدِ الرَّحْمٰنِ ابْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَسْأَلِ الْإِمَارَةَ، فَإِنَّكَ إِنْ أُعْطِيتَهَا عَنْ مَسْأَلَةٍ وُكِلْتَ إِلَيْهَا وَإِنْ أُعْطِيتَهَا عَنْ غَيْرِ مَسْأَلَةٍ أُعِنْتَ عَلَيْهَا».

not ask for governorship. For if it is given to you because of asking, you will be left to your own devices, but if it is given to you without asking, you will be helped (by Allâh)." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأحكام، باب: من سأل الإمارة وكل إليها، ح:٧١٤٧، ومسلم، الإمارة، باب النهي عن طلب الإمارة والحرص عليها، ح:١٣/١٦٥٢ من حديث يونس بن عبيد به، وهو في الكبرٰى، ح:٥٩٢٩، ٥٩٣٠.

Comments:

1. Acting as a governor or commander under the rule of someone else is a large responsibility; one would be accountable for it. One may even have to undergo punishment in the event of shortfalls and failures. Therefore, one should not invite this potential trouble for oneself. But if some responsibility is bestowed upon someone, or if people are given responsibility, they should accept it in the name of Allâh. In this event, Allâh's succor would accompany them, and people would also cooperate.
2. 'Would be left to your own devices' means neither Allâh's help will accompany you, nor will people cooperate with you. It is obvious that only disgrace will follow, and one would encounter defeat.

٥٣٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ الْمُبَارَكِ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّكُمْ سَتَحْرِصُونَ عَلَى الْإِمَارَةِ وَإِنَّهَا سَتَكُونُ نَدَامَةً وَحَسْرَةً يَوْمَ الْقِيَامَةِ، فَنِعْمَتِ الْمُرْضِعَةُ وَبِئْسَتِ الْفَاطِمَةُ».

5387. It was narrated from Abû Hurairah that the Prophet ﷺ said: "You will be keen for governorship but it will be regret and loss on the Day of Resurrection. What a good position it is when they are alive, but how miserable their state when they die (and leave it behind)." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٤٢١٦، وهو في الكبرٰى، ح:٥٩٢٧.

Comments:

(See No. 4216.)

Chapter 6. Appointing Poets

(المعجم ٦) - اسْتِعْمَالُ الشُّعَرَاءِ (التحفة ٦)

5388. 'Abdullâh bin Az-Zubair narrated that a group from Banu Tamîm came to the Prophet ﷺ. Abû Bakr said: "Appoint Al-Qa'qâ' bin Ma'bad (as commander or governor)," and 'Umar said: "No, (appoint) Al-Aqra' bin Ḥâbis." They argued until they began to raise their voices, then the words were revealed: "O you who believe! Make not (a decision) in advance before Allâh and His Messenger..." until the end of the Verse: "And if they had patience till you could come out to them, it would have been better for them."[1] (*Ṣaḥîḥ*)

٥٣٨٨ - أَخْبَرَنَا الْحَسَنُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَجَّاجٌ عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ أَخْبَرَهُ: أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ ﷺ، قَالَ أَبُو بَكْرٍ: أَمِّرِ الْقَعْقَاعَ بْنَ مَعْبَدٍ، وَقَالَ عُمَرُ: بَلْ أَمِّرِ الْأَقْرَعَ بْنَ حَابِسٍ، فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَنَزَلَتْ فِي ذٰلِكَ: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ لَا تُقَدِّمُوا۟ بَيْنَ يَدَىِ ٱللَّهِ وَرَسُولِهِۦ﴾ حَتَّى انْقَضَتِ الْآيَةُ ﴿وَلَوْ أَنَّهُمْ صَبَرُوا۟ حَتَّىٰ تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ﴾ [الحجرات: ١-٥]

تخريج: أخرجه البخاري، التفسير، باب: ﴿إن الذين ينادونك من وراء الحجرات ... ﴾ إلخ"، ح: ٤٨٤٧ من حديث حجاج بن محمد به، وهو في الكبرٰى، ح: ٥٩٣٦.

Comments:

1. This narration does not contain a manifest allusion to the theme of this Chapter. In other narrations, however, there is mention of the poetry of Aqra' bin Hâbis that he had recited vainglorious poetic verses before the Messenger of Allâh ﷺ, and Hassân bin Thâbit had given him a versified reply on behalf of the Prophet ﷺ.
2. The Noble Qur'ân and the Prophet's Traditions generally deprecate the poets, because they happen to be habitually accustomed to hyperbolic expressions; rather falsehood, flattery and arrogance. The Divine law considers these characteristics bad. Even otherwise, a ruler ought to be sober and dignified, and the professional poets happen to be bereft of these qualities. What is outwardly understood is that poets should not be given offices of leadership.

Chapter 7. If People Appoint A Man As Judge, And He Passes Judgment Among Them

(المعجم ٧) - إِذَا حَكَّمُوا رَجُلًا فَقَضَى بَيْنَهُمْ (التحفة ٧)

5389. It was narrated from Shuraiḥ bin Hâni' from his father, that

٥٣٨٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ الْمِقْدَامِ بْنِ شُرَيْحٍ - عَنْ شُرَيْحِ بْنِ

[1] *Al-Ḥujurât* 49:1-5.

هَانِيءٍ عَنْ أَبِيهِ: أَنَّهُ لَمَّا وَفَدَ إِلَى رَسُولِ اللهِ ﷺ وَسَمِعَهُمْ وَهُمْ يَكْنُونَ هَانِئًا أَبَا الْحَكَمِ، فَدَعَاهُ رَسُولُ اللهِ ﷺ فَقَالَ لَهُ: «إِنَّ اللهَ هُوَ الْحَكَمُ وَإِلَيْهِ الْحُكْمُ فَلِمَ تُكَنَّى أَبَا الْحَكَمِ؟» قَالَ: إِنَّ قَوْمِي إِذَا اخْتَلَفُوا فِي شَيْءٍ أَتَوْنِي فَحَكَمْتُ بَيْنَهُمْ فَرَضِيَ كِلَا الْفَرِيقَيْنِ، قَالَ: «مَا أَحْسَنَ مِنْ هٰذَا فَمَا لَكَ مِنَ الْوُلْدِ؟» قَالَ لِي شُرَيْحٌ وَعَبْدُ اللهِ وَمُسْلِمٌ قَالَ: «فَمَنْ أَكْبَرُهُمْ؟» قَالَ: شُرَيْحٌ، قَالَ: «فَأَنْتَ أَبُو شُرَيْحٍ، فَدَعَا لَهُ وَلِوَلَدِهِ».

when he came to the Messenger of Allâh ﷺ and he heard them calling Hâni' by the nickname of Abû Al-Ḥakam, the Messenger of Allâh ﷺ called him and said to him: "Allâh is Al-Ḥakam (the Judge) and judgment is His. Why are you known as Abû Al-Ḥakam?" He said: "If my people differ concerning something, they come to me, and I pass judgment among them, and both sides accept it." He said: "How good this is. Do you have any children?" He said: "I have Shuraiḥ, and 'Abdullâh, and Muslim." He said: "Who is the eldest of them?" He said: "Shuraiḥ." He said: "Then you are Abû Shuraih," and he supplicated for him and his son. (*Ḥasan*)

تخريج: [**إسناده حسن**] أخرجه أبو داود، الأدب، باب: في تغيير الاسم القبيح، ح:٤٩٥٥ من حديث يزيد بن المقدام به، وهو في الكبرى، ح:٥٩٤٠، وصححه ابن حبان، ح:١٩٥٧، وقواه الحاكم: ١/٢٣، والذهبي، وحسنه العراقي في أماليه.

(المعجم ٨) - النَّهْيُ عَنِ اسْتِعْمَالِ النِّسَاءِ فِي الْحُكْمِ (التحفة ٨)

Chapter 8. Prohibition Of Appointing Women For Judgment

٥٣٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا حُمَيْدٌ عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: عَصَمَنِي اللهُ بِشَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللهِ ﷺ لَمَّا هَلَكَ كِسْرَى قَالَ: «مَنِ اسْتَخْلَفُوا؟» قَالُوا: بِنْتَهُ، قَالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَّوْا أَمْرَهُمُ امْرَأَةً».

5390. It was narrated that Abû Bakrah said: "Allâh protected me[1] with something that I heard from the Messenger of Allâh ﷺ. When Chosroes died, he said: 'Whom have they appointed as his successor?' They said: 'His daughter.' He said: 'No people will ever prosper who entrust their leadership to a woman.'" (*Ṣaḥîḥ*)

[1] Allâh protected me: i.e., from joining the "Army of the Camel" which was led by 'Āishah.

تخريج: أخرجه البخاري، المغازي، باب كتاب النبي ﷺ إلى كسرى وقيصر، ح:٤٤٢٥ من حديث الحسن البصري به، وهو في الكبرٰى، ح:٥٩٣٧.

Comments:

'His daughter': In between, his son Khosrou Parvez also remained the emperor, but for only six months. He was, therefore, not taken into consideration.

Chapter 9. Passing Judgment On The Basis Of A Comparison Or Similarities, And Mentioning The Differences Reported From Al-Walîd Bin Muslim In The *Hadith* Of Ibn 'Abbâs

(المعجم ٩) - الْحُكْمُ بِالتَّشْبِيهِ وَالتَّمْثِيلِ وَذِكْرُ الاخْتِلَافِ عَلَى الْوَلِيدِ بْنِ مُسْلِمٍ فِي حَدِيثِ ابْنِ عَبَّاسٍ (التحفة ٩)

5391. It was narrated from Al-Fadl bin 'Abbâs that he was riding behind the Messenger of Allâh ﷺ on the morning of the Day of Sacrifice, when a woman from Khath'am came to him and said: "O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform *Hajj* has come while my father is an old man and cannot ride unless he is tied crossways on a mount; can I perform *Hajj* on his behalf?" He said: "Yes, perform *Hajj* on his behalf, for if he owed a debt you would pay it off for him." (*Sahîh*)

٥٣٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ هَاشِمٍ عَنِ الْوَلِيدِ، عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ ابْنِ عَبَّاسٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ رَسُولِ اللهِ ﷺ غَدَاةَ النَّحْرِ، فَأَتَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَرْكَبَ إِلَّا مُعْتَرِضًا، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ، حُجِّي عَنْهُ، فَإِنَّهُ لَوْ كَانَ عَلَيْهِ دَيْنٌ قَضَيْتِيهِ».

تخريج: أخرجه البخاري، جزاء الصيد، باب الحج عمن لا يستطيع الثبوت على الراحلة، ح:١٨٥٣، ومسلم، الحج، باب الحج عن العاجز لزمانة وهرم ونحوهما أو للموت، ح:١٣٣٥ من حديث الزهري به، وهو في الكبرٰى، ح:٥٩٥٠ .

Comments:

1. This incident happened during the Farewell Pilgrimage.
2. 'If he owed a debt': This is an example which Allâh's Messenger ﷺ employed in order to explain the matter.

5392. It was narrated from Sulaimân bin Yasâr that Ibn 'Abbâs told him: "A woman from Khath'am asked the Messenger of Allâh ﷺ a question when Al-Faḍl was riding behind the Messenger of Allâh ﷺ. She said: 'O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform *Ḥajj* has come while my father is an old man, he cannot sit upright in the saddle. Will it suffice if I perform *Ḥajj* on his behalf?" He said: "Yes." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Others reported this *Ḥadîth* from Az-Zuhrî, and they did not mention in it what Al-Walîd bin Muslim mentioned.

٥٣٩٢ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا الْوَلِيدُ عَنِ الْأَوْزَاعِيِّ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ؛ ح وَأَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي الزُّهْرِيُّ عَنْ سُلَيْمَانَ بْنِ يَسَارٍ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللهِ ﷺ وَالْفَضْلُ رَدِيفُ رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يُجْزِىءُ؟ وَقَالَ مَحْمُودٌ: فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ فَقَالَ لَهَا: «نَعَمْ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَقَدْ رَوَى هٰذَا الْحَدِيثَ غَيْرُ وَاحِدٍ عَنِ الزُّهْرِيِّ، فَلَمْ يَذْكُرْ فِيهِ مَا ذَكَرَ الْوَلِيدُ بْنُ مُسْلِمٍ.

تخريج: [صحيح] تقدم، ح:٢٦٣٦، وهو في الكبرى، ح:٥٩٥٤ * الوليد هو ابن مسلم، عمر هو ابن عبدالواحد.

5393. It was narrated that 'Abdullâh bin 'Abbâs said: "Al-Faḍl bin 'Abbâs was riding behind the Messenger of Allâh ﷺ when a woman from Khath'am came to ask him a question. Al-Faḍl started looking at her, and she at him, and the Messenger of Allâh ﷺ turned the face of Al-Faḍl the other way. She said: 'O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform *Ḥajj* has come while my father is an old man, and he cannot

٥٣٩٣ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ قَالَ: كَانَ الْفَضْلُ بْنُ عَبَّاسٍ رَدِيفَ رَسُولِ اللهِ ﷺ فَجَاءَتْهُ امْرَأَةٌ مِنْ خَثْعَمَ تَسْتَفْتِيهِ، فَجَعَلَ الْفَضْلُ يَنْظُرُ إِلَيْهَا وَتَنْظُرُ إِلَيْهِ، وَجَعَلَ رَسُولُ اللهِ ﷺ يَصْرِفُ وَجْهَ الْفَضْلِ إِلَى الشِّقِّ الْآخَرِ، فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ

sit firmly in the saddle; can I perform *Ḥajj* on his behalf?' He said: 'Yes.' That was during the Farewell Pilgrimage." (*Ṣaḥîḥ*)

عَزَّ وَجَلَّ عَلَى عِبَادِهِ فِي الْحَجِّ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَثْبُتَ عَلَى الرَّاحِلَةِ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ» وَذٰلِكَ فِي حَجَّةِ الْوَدَاعِ.

تخريج: [صحيح] تقدم، ح:٢٦٣٦، وهو في الكبرٰى، ح:٥٩٥٥، والموطأ (يحيى):١/ ٣٥٩.

Comments:

(See No. 2636).

5394. It was narrated from Ibn Shihâb that Sulaimân bin Yasâr told him that Ibn 'Abbâs told him that a woman from Khath'am said: "O Messenger of Allâh, the command of Allâh, the Mighty and Sublime, to His slaves to perform *Ḥajj* has come while my father is an old man, and he cannot sit upright in the saddle. Will it discharge his duty if I perform *Ḥajj* on his behalf?" The Messenger of Allâh ﷺ said to her: "Yes." Al-Faḍl starting turning toward her, for she was a beautiful woman, and the Messenger of Allâh ﷺ turned Al-Faḍl's face to the other side. (*Ṣaḥîḥ*)

٥٣٩٤ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ امْرَأَةً مِنْ خَثْعَمَ قَالَتْ: يَا رَسُولَ اللهِ! إِنَّ فَرِيضَةَ اللهِ عَزَّ وَجَلَّ فِي الْحَجِّ عَلَى عِبَادِهِ أَدْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَوِي عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي عَنْهُ أَنْ أَحُجَّ عَنْهُ قَالَ لَهَا رَسُولُ اللهِ ﷺ: «نَعَمْ» فَأَخَذَ الْفَضْلُ يَلْتَفِتُ إِلَيْهَا وَكَانَتِ امْرَأَةً حَسْنَاءَ، وَأَخَذَ رَسُولُ اللهِ ﷺ الْفَضْلَ فَحَوَّلَ وَجْهَهُ مِنَ الشِّقِّ الْآخَرِ.

تخريج: [صحيح] تقدم، ح:٢٦٣٦، وهو في الكبرٰى، ح:٥٩٥١.

Comments:

(See No. 2636.)

Chapter 10. Mentioning The Different Reports From Yaḥya Ibn Abî Isḥâq

(المعجم ١٠) - ذِكْرُ الِاخْتِلَافِ عَلَى يَحْيَى ابْنِ أَبِي إِسْحَاقَ فِيهِ (التحفة ٩) - ألف

5395. It was narrated from 'Abdullâh bin 'Abbâs that a man asked the Messenger of Allâh ﷺ:

٥٣٩٥ - أَخْبَرَنَا مُجَاهِدُ بْنُ مُوسَى أَنَّ رَجُلًا أَخْبَرَنَا عَنْ هُشَيْمٍ، عَنْ يَحْيَى بْنِ أَبِي

"The (command to perform) *Hajj* has come while my father is an old man and cannot sit firmly in the saddle, and if I tie him, I fear that he may die. Can I perform *Hajj* on his behalf?" He said: "Do you think that if he owed a debt you would pay it off for him?" He said: "Yes." He said: "Then perform *Hajj* on behalf of y our father." (*Sahîh*)

إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عَبْدِ اللهِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ إِنَّ أَبِي أَدْرَكَهُ الْحَجُّ وَهُوَ شَيْخٌ كَبِيرٌ لَا يَثْبُتُ عَلَى رَاحِلَتِهِ، فَإِنْ شَدَدْتُهُ خَشِيتُ أَنْ يَمُوتَ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «أَفَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ أَكَانَ مُجْزِئًا؟» قَالَ: نَعَمْ، قَالَ: «فَحُجَّ عَنْ أَبِيكَ».

تخريج: [صحيح] تقدم، ح:٢٦٣٦، وهو في الكبرٰى:٥٩٤٧.

5396. It was narrated from Al-Fadl bin 'Abbâs, that he was riding behind the Messenger of Allâh ﷺ, when a man came and said: "O Messenger of Allâh, my mother is an old woman; if I put her on a mount she cannot sit firmly, and if I tie her, I fear that I may kill her." He said: "Do you think that if your mother owed a debt you would pay it off for her?" He said: "Yes." He said: "Then perform *Hajj* on behalf of your mother." (*Sahîh*)

٥٣٩٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: حَدَّثَنَا هِشَامٌ عَنْ مُحَمَّدٍ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنِ الْفَضْلِ بْنِ عَبَّاسٍ: أَنَّهُ كَانَ رَدِيفَ النَّبِيِّ ﷺ فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللهِ! إِنَّ أُمِّي عَجُوزٌ كَبِيرَةٌ إِنْ حَمَلْتُهَا لَمْ تَسْتَمْسِكْ وَإِنْ رَبَطْتُهَا خَشِيتُ أَنْ أَقْتُلَهَا، فَقَالَ رَسُولُ اللهِ ﷺ: «أَرَأَيْتَ لَوْ كَانَ عَلَى أُمِّكَ دَيْنٌ أَكُنْتَ قَاضِيَهُ»؟ قَالَ: نَعَمْ، قَالَ: «فَحُجَّ عَنْ أُمِّكَ».

تخريج: [صحيح] تقدم، ح:٢٦٤٤، وهو في الكبرٰى، ح:٥٩٤٩.

5397. It was narrated from Sulaimân bin Yasâr, who narrated from Al-Fadl bin 'Abbâs, who said: "A man came to the Prophet ﷺ and said: 'O Prophet of Allâh, my father is an old man and cannot perform *Hajj*.' If I put him on a mount he cannot sit firm. Can I perform *Hajj* on his behalf? He said: "Perform *Hajj* on behalf of your father." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î)

٥٣٩٧ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ يَحْيَى ابْنِ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ سُلَيْمَانَ بْنَ يَسَارٍ يُحَدِّثُهُ عَنِ الْفَضْلِ بْنِ الْعَبَّاسِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا نَبِيَّ اللهِ! إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَإِنْ حَمَلْتُهُ لَمْ يَسْتَمْسِكْ، أَحُجُّ عَنْهُ؟ قَالَ: «حُجَّ عَنْ أَبِيكَ».

said: Sulaimân did not hear from Al-Faḍl bin Al-'Abbâs.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سُلَيْمَانُ لَمْ يَسْمَعْ مِنَ الْفَضْلِ بْنِ الْعَبَّاسِ.

تخريج: [**صحيح**] تقدم، ح: ٢٦٤٤.

5398. It was narrated from Ibn 'Abbâs that a man came to the Prophet ﷺ and said: "My father is an old man, can I perform *Ḥajj* on his behalf?" He said: "Yes. Don't you think that if he owed a debt and you paid it off, that would suffice him?" (***Saḥîḥ***)

٥٣٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ عَنْ زَكَرِيَّا بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْثَاءِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَبِي شَيْخٌ كَبِيرٌ، أَفَأَحُجُّ عَنْهُ؟ قَالَ: «نَعَمْ، أَرَأَيْتَ لَوْ كَانَ عَلَيْهِ دَيْنٌ فَقَضَيْتَهُ أَكَانَ يُجْزِىءُ عَنْهُ».

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح: ٥٩٥٣، وللحديث شواهد.

Chapter 11. Ruling According To The Consensus Of The Scholars

(المعجم ١١) - الْحُكْمُ بِاتِّفَاقِ أَهْلِ الْعِلْمِ (التحفة ١٠)

5399. It was narrated that 'Abdur-Raḥmân bin Yazîd said: "The people asked 'Abdullâh too many questions one day, and 'Abdullâh said: 'There was a time when we did not pass so many judgments, but now that time is over. Now Allâh, the Mighty and Sublime, has decreed that we reach a time when, as you see, (we are asked to pass many judgments). Whoever among you is asked to pass a judgment after this day, let him pass judgment according to what is in the Book of Allâh. If he is faced with a matter that is not mentioned in the Book of Allâh, let him pass judgment according to the way His Prophet ﷺ passed judgment. If he is faced with

٥٣٩٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنْ عُمَارَةَ - هُوَ ابْنُ عُمَيْرٍ - عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَزِيدَ قَالَ: أَكْثَرُوا عَلَى عَبْدِ اللهِ ذَاتَ يَوْمٍ فَقَالَ عَبْدُ اللَّهِ: إِنَّهُ قَدْ أَتَى عَلَيْنَا زَمَانٌ وَلَسْنَا نَقْضِي وَلَسْنَا هُنَالِكَ، ثُمَّ إِنَّ اللهَ عَزَّ وَجَلَّ قَدَّرَ عَلَيْنَا أَنْ بَلَغْنَا مَا تَرَوْنَ فَمَنْ عَرَضَ لَهُ مِنْكُمْ قَضَاءٌ بَعْدَ الْيَوْمِ فَلْيَقْضِ بِمَا فِي كِتَابِ اللهِ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ فَلْيَقْضِ بِمَا قَضَى بِهِ نَبِيُّهُ ﷺ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ وَلَا قَضَى بِهِ نَبِيُّهُ ﷺ فَلْيَقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ وَلَا قَضَى بِهِ نَبِيُّهُ ﷺ

a matter that is not mentioned in the Book of Allâh and concerning which His Prophet did not pass judgment, then let him pass judgment according to the way the righteous passed judgment. If he is faced with a matter that is not mentioned in the Book of Allâh, and concerning which His Prophet and the righteous did not pass judgment, then let him strive to work it out, and let him not say 'I am afraid, I am afraid.' For what which is lawful is clear and that which is unlawful is clear, and between them are matters which are not as clear. Leave that which makes you doubt for that which does not make you doubt.'" (*Hasan*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: This *Hadîth* is very good.

وَلَا قَضَى بِهِ الصَّالِحُونَ فَلْيَجْتَهِدْ رَأْيَهُ، وَلَا يَقُولُ إِنِّي أَخَافُ وَإِنِّي أَخَافُ، فَإِنَّ الْحَلَالَ بَيِّنٌ وَالْحَرَامَ بَيِّنٌ وَبَيْنَ ذٰلِكَ أُمُورٌ مُشْتَبِهَاتٌ، فَدَعْ مَا يُرِيبُكَ إِلَى مَا لَا يُرِيبُكَ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الْحَدِيثُ حَدِيثٌ جَيِّدٌ جَيِّدٌ.

تخريج: [حسن] أخرجه الدارمي: ١/ ٦١، ح: ١٧٢، والبيهقي: ١٠/ ١١٥ من حديث الأعمش به، وهو في الكبرى، ح: ٥٩٤٥، وللحديث شواهد عند الطبراني: ٩/ ٢١٠، ح: ٨٩٢١ وغيره.

Comments:

1. The purpose of Imâm An-Nasâ'î in this chapter is to prove the authority of consensus of opinion or *Ijma'*.
2. 'There was a time': Before discord, and when more of the Companions were alive.
3. 'Righteous people': Meaning, the earlier people of righteousness; the *Salaf*.

5400. It was narrated that 'Abdullâh bin Mas'ûd said: "There was a time when we did not pass so many judgments, but now that time is over. Now Allâh, the Mighty and Sublime, has decreed that we reach a time when, as you see, (we are asked to pass many judgments). Whoever among you is asked to pass a judgment after this day, let

٥٤٠٠ - أَخْبَرَنِي مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَيْمُونٍ قَالَ: حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ حُرَيْثِ بْنِ ظُهَيْرٍ، عَنْ عَبْدِ اللهِ بْنِ مَسْعُودٍ قَالَ: أَتَى عَلَيْنَا حِينٌ وَلَسْنَا نَقْضِي وَلَسْنَا هُنَالِكَ، وَإِنَّ اللهَ عَزَّ وَجَلَّ قَدَّرَ أَنْ بَلَغْنَا مَا تَرَوْنَ فَمَنْ عَرَضَ لَهُ قَضَاءٌ بَعْدَ الْيَوْمِ فَلْيَقْضِ

فِيهِ بِمَا فِي كِتَابِ اللهِ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ فَلْيَقْضِ بِمَا قَضَى بِهِ نَبِيُّهُ، فَإِنْ جَاءَهُ أَمْرٌ لَيْسَ فِي كِتَابِ اللهِ وَلَمْ يَقْضِ بِهِ نَبِيُّهُ ﷺ فَلْيَقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ، وَلَا يَقُولُ أَحَدُكُمْ إِنِّي أَخَافُ وَإِنِّي أَخَافُ، فَإِنَّ الْحَلَالَ بَيِّنٌ وَالْحَرَامَ بَيِّنٌ وَبَيْنَ ذٰلِكَ أُمُورٌ مُشْتَبِهَةٌ فَدَعْ مَا يُرِيبُكَ إِلَى مَا لَا يُرِيبُكَ.

him pass judgment according to what is in the Book of Allâh. If he is faced with a matter that is not mentioned in the Book of Allâh, let him pass judgment according to the way His Prophet ﷺ passed judgment. If he is faced with a matter that is not mentioned in the Book of Allâh, and concerning which His Prophet did not pass judgment, then let him pass judgment according to the way the righteous passed judgment. And let him not say 'I am afraid, I am afraid.' For what which is lawful is clear and that which is unlawful is clear, and between them are matters which are not as clear. Leave that which makes you doubt for that which does not make you doubt." (***Hasan***)

تخريج: [حسن] أخرجه الدارمي: ١/ ٥٩، ح: ١٦٧ عن محمد بن يوسف الفريابي به، وهو في الكبرٰى، ح: ٥٩٤٦ * سفيان هو الثوري، وتابعه شعبة عند الدارمي: ١/ ٦٠، ٦١، ح: ١٧١، والبيهقي إلا أنه قال: أحسبه، أن عبدالله قال: إلخ، حريث مجهول الحال، وتابعه عبدالرحمٰن بن يزيد، انظر الحديث السابق.

Comments:

'That which is lawful is clear' means the lawfulness of certain things is evident and uncontroversial, and certain things are absolutely unlawful. It is easy to make decisions concerning them, while certain things are confusing to many because of their lack of knowledge about them. Precaution is essential in these things.

٥٤٠١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا أَبُو عَامِرٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ شُرَيْحٍ: أَنَّهُ كَتَبَ إِلَى عُمَرَ يَسْأَلُهُ، فَكَتَبَ إِلَيْهِ أَنِ اقْضِ بِمَا فِي كِتَابِ اللهِ، فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللهِ فَبِسُنَّةِ رَسُولِ اللهِ ﷺ، فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللهِ وَلَا

5401. It was narrated from Shuraih that he wrote to 'Umar, to ask him (a question), and 'Umar wrote back to him telling him: "Judge according to what is in the Book of Allâh. If it is not (mentioned) in the Book of Allâh, then (judge) according to the *Sunnah* of the Messenger of Allâh ﷺ. If it is not (mentioned) in the Book of Allâh

فِي سُنَّةِ رَسُولِ اللهِ ﷺ فَاقْضِ بِمَا قَضَى بِهِ الصَّالِحُونَ، فَإِنْ لَمْ يَكُنْ فِي كِتَابِ اللهِ وَلَا فِي سُنَّةِ رَسُولِ اللهِ ﷺ وَلَمْ يَقْضِ بِهِ الصَّالِحُونَ فَإِنْ شِئْتَ فَتَقَدَّمْ وَإِنْ شِئْتَ فَتَأَخَّرْ، وَلَا أَرَى التَّأَخُّرَ إِلَّا خَيْرًا لَكَ وَالسَّلَامُ عَلَيْكُمْ.

or the *Sunnah* of the Messenger of Allâh ﷺ, then pass judgment according to the way the righteous passed judgment. If it is not (mentioned) in the Book of Allâh, or the *Sunnah* of the Messenger of Allâh ﷺ, and the righteous did not pass judgment concerning it, then if you wish, go ahead (and try to work it out by yourself) or if you wish, leave it. And I think that leaving it is better for you. And peace be upon you." (***Ṣaḥīḥ***)

تخريج: [صحيح] أخرجه الدارمي: ١/٥٩، ٦٠، ح: ١٦٩، والبيهقي: ١٠/١١٥ من حديث أبي إسحاق الشيباني به، وهو في الكبرى، ح: ٥٩٤٤ * سفيان هو الثوري.

(المعجم ١٢) - **تَأْوِيلُ قَوْلِ اللهِ عَزَّ وَجَلَّ: ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾** [المائدة: ٤٤] (التحفة ١١)

Chapter 12. Meaning Of The Verse: "And Whosoever Does Not Judge By What Allâh Has Revealed, Such Are The Disbelievers"[1]

٥٤٠٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ حُرَيْثٍ قَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ بْنِ سَعِيدٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَتْ مُلُوكٌ بَعْدَ عِيسَى ابْنِ مَرْيَمَ ﷺ بَدَّلُوا التَّوْرَاةَ وَالْإِنْجِيلَ، وَكَانَ فِيهِمْ مُؤْمِنُونَ يَقْرَأُونَ التَّوْرَاةَ، قِيلَ لِمُلُوكِهِمْ: مَا نَجِدُ شَتْمًا أَشَدَّ مِنْ شَتْمٍ يَشْتُمُونَّا هٰؤُلَاءِ، أَنَّهُمْ يَقْرَأُونَ ﴿وَمَن لَّمْ يَحْكُم بِمَآ أَنزَلَ ٱللَّهُ فَأُو۟لَٰٓئِكَ هُمُ ٱلْكَٰفِرُونَ﴾

5402. It was narrated that Ibn 'Abbâs said: "There were kings after 'Îsa bin Mariam who altered the Tawrâh and the Injîl, but there were among them believers who read the Tawrâh. It was said to their kings: 'We have never heard of any slander worse than that of those (believers) who slander us and recite: "And whosoever does not judge by what Allâh has revealed, such are the disbelievers."[2] In these Verses, they are criticizing us for our deeds

[1] *Al-Mâ'idah* 5:44.

[2] *Al-Mâ'idah* 5:44.

when they recite them.' So he called them together and gave them the choice between being put to death, or giving up reading the Tawrâh and Injîl, except for what had been altered. They said: 'Why do you want us to change? Leave us alone.' Some of them said: 'Build us a tower and let us go up there, and give us something to lift up our food and drink so we do not have to mix with you.' Others said: 'Let us go and wander throughout the land, and we will drink as the wild animals drink, and if you capture us in your land, you may kill us.' Others said: 'Build houses for us in the wilderness, and we will dig wells and grow vegetables, and we will not mix with you or pass by you, for there is no one of the tribes among whom we do not have close relatives.' So they did that, and Allâh revealed the words: 'But the monasticism which they invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but that they did not observe it with the right observance.'[1] Then others said: 'We will worship as so-and-so worshipped, and we will wander as so-and-so wandered, and we will adopt houses (in the wilderness) as so-and-so did.' But they were still following their <u>*Shirk*</u> with no knowledge of the faith of those

وَهٰؤُلَاءِ الْآيَاتِ مَعَ مَا يَعِيبُونَّا بِهِ فِي أَعْمَالِنَا فِي قِرَاءَتِهِمْ، فَادْعُهُمْ فَلْيَقْرَؤُا كَمَا نَقْرَأُ وَلْيُؤْمِنُوا كَمَا آمَنَّا، فَدَعَاهُمْ فَجَمَعَهُمْ وَعَرَضَ عَلَيْهِمُ الْقَتْلَ أَوْ يَتْرُكُوا قِرَاءَةَ التَّوْرَاةِ وَالْإِنْجِيلِ إِلَّا مَا بَدَّلُوا مِنْهَا، فَقَالُوا: مَا تُرِيدُونَ إِلَى ذٰلِكَ دَعُونَا، فَقَالَتْ طَائِفَةٌ مِنْهُمْ: ابْنُوا لَنَا أُسْطُوَانَةً ثُمَّ ارْفَعُونَا إِلَيْهَا ثُمَّ أَعْطُونَا شَيْئًا نَرْفَعُ بِهِ طَعَامَنَا وَشَرَابَنَا فَلَا نَرِدُ عَلَيْكُمْ، وَقَالَتْ طَائِفَةٌ مِنْهُمْ: دَعُونَا نَسِيحُ فِي الْأَرْضِ وَنَهِيمُ وَنَشْرَبُ كَمَا يَشْرَبُ الْوَحْشُ فَإِنْ قَدَرْتُمْ عَلَيْنَا فِي أَرْضِكُمْ فَاقْتُلُونَا، وَقَالَتْ طَائِفَةٌ مِنْهُمْ: ابْنُوا لَنَا دُورًا فِي الْفَيَافِي وَنَحْتَفِرُ الْآبَارَ وَنَحْتَرِثُ الْبُقُولَ فَلَا نَرِدُ عَلَيْكُمْ وَلَا نَمُرُّ بِكُمْ وَلَيْسَ أَحَدٌ مِنَ الْقَبَائِلِ إِلَّا وَلَهُ حَمِيمٌ فِيهِمْ، قَالَ: فَفَعَلُوا ذٰلِكَ فَأَنْزَلَ اللهُ عَزَّ وَجَلَّ: ﴿وَرَهْبَانِيَّةً ٱبْتَدَعُوهَا مَا كَتَبْنَٰهَا عَلَيْهِمْ إِلَّا ٱبْتِغَآءَ رِضْوَٰنِ ٱللَّهِ فَمَا رَعَوْهَا حَقَّ رِعَايَتِهَا﴾ [الحديد: ٢٧] وَالْآخَرُونَ قَالُوا: نَتَعَبَّدُ كَمَا تَعَبَّدَ فُلَانٌ وَنَسِيحُ كَمَا سَاحَ فُلَانٌ وَنَتَّخِذُ دُورًا كَمَا اتَّخَذَ فُلَانٌ وَهُمْ عَلَى شِرْكِهِمْ لَا عِلْمَ لَهُمْ بِإِيمَانِ الَّذِينَ اقْتَدَوْا بِهِ، فَلَمَّا بَعَثَ اللهُ النَّبِيَّ ﷺ وَلَمْ يَبْقَ مِنْهُمْ إِلَّا قَلِيلٌ انْحَطَّ رَجُلٌ مِنْ صَوْمَعَتِهِ وَجَاءَ سَائِحٌ مِنْ سِيَاحَتِهِ وَصَاحِبُ الدَّيرِ مِنْ دَيْرِهِ فَآمَنُوا بِهِ وَصَدَّقُوهُ، فَقَالَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا

[1] *Al-Ḥadîd* 57:27.

اتَّقُوا اللَّهَ وَءَامِنُوا بِرَسُولِهِ يُؤْتِكُمْ كِفْلَيْنِ مِن رَّحْمَتِهِ﴾. أَجْرَيْنِ بِإِيمَانِهِمْ بِعِيسَى وَبِالتَّوْرَاةِ وَالإِنْجِيلِ وَبِإِيمَانِهِمْ بِمُحَمَّدٍ ﷺ وَتَصْدِيقِهِمْ، قَالَ: ﴿وَيَجْعَل لَّكُمْ نُورًا تَمْشُونَ بِهِ﴾. الْقُرْآنَ وَاتِّبَاعَهُمُ النَّبِيَّ ﷺ، قَالَ: ﴿لِئَلَّا يَعْلَمَ أَهْلُ الْكِتَٰبِ﴾ يَتَشَبَّهُونَ بِكُمْ ﴿أَلَّا يَقْدِرُونَ عَلَىٰ شَيْءٍ مِّن فَضْلِ اللَّهِ﴾ الآيَة [الحديد: ٢٩].

whom they claimed to be following. When Allâh sent the Prophet ﷺ, and there were only a few of them left, a man came down from his cell, and a wanderer came from his travels, and a monk came from his monastery, and they believed in him. And Allâh said: 'O you who believe! Fear Allâh, and believe in His Messenger (Muḥammad), He will give you a double portion of His mercy – meaning, two rewards, because of their having believing in 'Îsa and in the Tawrâh and Injîl, and for having believing in Muḥammad ﷺ; and He will give you a light by which you shall walk (straight), – meaning, the Qur'ân, and their following the Prophet ﷺ; and He said: 'So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh.'"[1] (*Ḍa'if*)[2]

تخريج: [إسناده ضعيف] أخرجه ابن جرير الطبري في تفسيره: ١٣٨/٢٧ عن الحسين بن حريث أبي عمار المروزي به، وهو في الكبرى، ح: ٥٩٤١ * سفيان هو الثوري، عنعن تقدم، ح: ١٠٢٧.

Comments:

1. 'We have never heard... worse', because they call us unbelievers.
2. 'Leave us alone': Even so, some people entered the minarets, and continued with their worship residing there. Some people became monks. They used to roam here and there aimlessly in various townships. Some built houses of worship in remote places, and began to stay there. In short, they gradually lost contact with people. And this is what the evildoers desired. They did not have anyone around to censure them.
3. 'Monasticism': The term *rahbâniyyah* combines the concepts of monastic life with exaggerated asceticism, often amounting to a denial of any value in the life of this world - to the exclusion of married life; mutual transactions, etc.

[1] *Al-Ḥadîd* 57:29.

[2] It was graded *Ṣaḥīḥ* by both Shaikhs Al-Albānī and Muḥammad bin 'Alī Al-Wallawī.

4. Then others said... earlier, people were in reality upon their True Religion. But they adopted these practices in order to safeguard their Religion (Dîn). Later, some irreligious people too began to unwittingly imitate them, who were polytheists and irreligious, apart from being ascetics.

Chapter 13. Judgment Based On What Is Apparent

(المعجم ١٣) - الْحُكْمُ بِالظَّاهِرِ

(التحفة ١٢)

5403. It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "You refer your disputes to me, but I am only human, and some of you may be more eloquent in arguing their case than others. If I pass judgment in favor of one of you, against his brother's rights, let him not take it, for it is a piece of fire that I am giving him." (*Ṣaḥîḥ*)

٥٤٠٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ قَالَ: حَدَّثَنِي أَبِي عَنْ زَيْنَبَ بِنْتِ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَلَا يَأْخُذْهُ، فَإِنَّمَا أَقْطَعُهُ بِهِ قِطْعَةً مِنَ النَّارِ».

تخريج: أخرجه البخاري، الشهادات، باب من أقام البينة بعد اليمين، ح:٢٦٨٠، ومسلم، الأقضية، باب بيان أن حكم الحاكم لا يغير الباطن، ح:١٧١٣ من حديث هشام به، وهو في الكبرى، ح:٥٩٥٦ * يحيى هو القطان.

Comments:

1. 'I am a human': Meaning, Allāh does not reveal to him about what you want, but what he wills when people request a judgment from him ﷺ on personal disputes, he judges based upon what was already revealed, and after testimony and proof, while that testimony or proof may be corrupt, and that is beyond his ﷺ control and understanding of the evidences. "I am not the knower of the unseen that I may reach the root of reality. I return verdicts based on mere evident arguments or proofs."
2. 'He should not take it': So to speak, if a person, with the help of his glib tongue or false evidence, succeeds in getting the decision of the *Qâdi* or judge in his favor, that does not make him a legitimate master of that right.

Chapter 14. Ruling Of A Judge Based On His Knowledge

(المعجم ١٤) - حُكْمُ الْحَاكِمِ بِعِلْمِهِ (التحفة ١٣)

5404. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "There were two women who had two children, and the wolf came and took away the son of one of them. She said to her companion: 'It took away your son.' The other one said: 'No, it took away your son.' They referred the matter to Dâwûd, peace be upon him, for judgment (about the remaining child) and he ruled in favor of the older one. Then they went out to Sulaimân bin Dâwûd and told him (about that). He said: 'Give me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Do not do that, may Allâh have mercy on you; he is her son.' So he ruled that (the child) belonged to the younger woman." Abū Hurairah said: "By Allāh! I never heard '*Sikkīn*' used until that day. We would only say: '*Mudyah*.'" (*Ṣaḥîḥ*)

٥٤٠٤ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارِ بْنِ رَاشِدٍ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي أَبُو الزِّنَادِ مِمَّا حَدَّثَهُ بِهِ عَبْدُ الرَّحْمٰنِ الْأَعْرَجُ مِمَّا ذَكَرَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ بِهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: وَقَالَ: «بَيْنَمَا امْرَأَتَانِ مَعَهُمَا ابْنَاهُمَا جَاءَ الذِّئْبُ فَذَهَبَ بِابْنِ إِحْدَاهُمَا، فَقَالَتْ هٰذِهِ لِصَاحِبَتِهَا: إِنَّمَا ذَهَبَ بِابْنِكِ وَقَالَتِ الْأُخْرَى: إِنَّمَا ذَهَبَ بِابْنِكِ فَتَحَاكَمَتَا إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ فَقَضَى بِهِ لِلْكُبْرَى فَخَرَجَتَا إِلَى سُلَيْمَانَ بْنِ دَاوُدَ فَأَخْبَرَتَاهُ فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّهُ بَيْنَهُمَا، فَقَالَتِ الصُّغْرَى: لَا تَفْعَلْ يَرْحَمُكَ اللهُ هُوَ ابْنُهَا، فَقَضَى بِهِ لِلصُّغْرَى». قَالَ أَبُو هُرَيْرَةَ: وَاللّٰهِ! مَا سَمِعْتُ بِالسِّكِّينِ قَطُّ إِلَّا يَوْمَئِذٍ مَا كُنَّا نَقُولُ إِلَّا الْمُدْيَةَ.

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: "ووهبنا لداود سليمان ... إلخ"، ح:٣٤٢٧ من حديث شعيب بن أبي حمزة به، وهو في الكبرٰى، ح:٥٩٦٠.

Comments:

1. This is an astonishing incident that a dispute arises over a child; while children have identity of their own. Even if no one is found who could help identify it.
2. 'In favor of the elder one': There are no details to clarify why that was the case.
3. Since she would give him up just so he could live, while silent; it was clear that she was his mother.
4. '*Sikkin*': In the Arabic language, a knife is called *Sikkin* as well as *Al-Mudyah*. It might perhaps have been called *Al-Mudyah* in the province of Abû Hurairah.

Chapter 15. The Judge Is Allowed To Speak Of Something That He Will Not Actually Do In Order To Establish The Truth

(المعجم ١٥) - السَّعَةُ لِلحَاكِمِ فِي أَنْ يَقُولَ لِلشَّيءِ الَّذِي لَا يَفْعَلُهُ افْعَلْ لِيَسْتَبِينَ الحَقُّ (التحفة ١٤)

5405. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Two women went out with two children of theirs, and the wolf attacked one of them and took her child. The next day they referred their dispute over the remaining child to Dâwûd, peace be upon him, and he ruled that (the child) belonged to the older woman. Then they passed by Sulaimân and he said: 'What is your story?' So they told him. He said: 'Bring me a knife and I will cut him in half (to be shared) between you.' The younger one said: 'Will you cut him in half?' He said: 'Yes.' She said: 'Do not do that; I will give my share of him to her.' He said: 'He is your child, and he ruled that he belonged to her.'" (*Sahîh*)

٥٤٠٥ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ قَالَ: «خَرَجَتِ امْرَأَتَانِ مَعَهُمَا صَبِيَّانِ لَهُمَا فَعَدَا الذِّئْبُ عَلَى إِحْدَاهُمَا فَأَخَذَ وَلَدَهَا، فَأَصْبَحَتَا تَخْتَصِمَانِ فِي الصَّبِيِّ الْبَاقِي إِلَى دَاوُدَ عَلَيْهِ السَّلَامُ، فَقَضَى بِهِ لِلْكُبْرَى مِنْهُمَا فَمَرَّتَا عَلَى سُلَيْمَانَ فَقَالَ: كَيْفَ أَمْرُكُمَا فَقَصَّتَا عَلَيْهِ، فَقَالَ: ائْتُونِي بِالسِّكِّينِ أَشُقُّ الْغُلَامَ بَيْنَهُمَا قَالَتِ الصُّغْرَى: أَتَشُقُّهُ؟ قَالَ: نَعَمْ، فَقَالَتْ: لَا تَفْعَلْ حَظِّي مِنْهُ لَهَا، قَالَ: هُوَ ابْنُكِ فَقَضَى بِهِ لَهَا».

تخريج: أخرجه مسلم، الأقضية، باب اختلاف المجتهدين، ح:١٧٢٠ من حديث محمد بن عجلان به، وهو في الكبرٰى، ح:٥٩٥٨.

Chapter 16. The Judge Undoing A Ruling Passed By Someone Else Of His Caliber Or Greater Than Him

(المعجم ١٦) - نَقْضُ الحَاكِمِ مَا يَحْكُمُ بِهِ غَيْرُهُ مِمَّنْ هُوَ مِثْلُهُ أَوْ أَجَلُّ مِنْهُ (التحفة ١٥)

5406. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Two women went out with their two children, and the wolf took one of the children from them. They

٥٤٠٦ - أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ أَبِي حَمْزَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:

«خَرَجَتِ امْرَأَتَانِ مَعَهُمَا وَلَدَاهُمَا فَأَخَذَ الذِّئْبُ مِنْهُما أَحَدَهُمَا فَاخْتَصَمَتَا فِي الْوَلَدِ إِلَى دَاوُدَ النَّبِيِّ ﷺ فَقَضَى بِهِ لِلْكُبْرَى مِنْهُمَا، فَمَرَّتَا عَلَى سُلَيْمَانَ عَلَيْهِ السَّلَامُ فَقَالَ: كَيْفَ قَضَى بَيْنَكُمَا؟ قَالَتْ: قَضَى بِهِ لِلْكُبْرَى، قَالَ سُلَيْمَانُ: أَقْطَعُهُ بِنِصْفَيْنِ لِهٰذِهِ نِصْفٌ وَلِهٰذِهِ نِصْفٌ، قَالَتِ الْكُبْرَى: نَعَم اقْطَعُوهُ، فَقَالَتِ الصُّغْرَى: لَا تَقْطَعْهُ، هُوَ وَلَدُهَا، فَقَضَى بِهِ لِلَّتِي أَبَتْ أَنْ يَقْطَعَهُ».

referred their dispute to Prophet Dâwûd, peace be upon him, and he ruled that (the remaining child) belonged to the older woman. Then they passed by Sulaimân, peace be upon him, and he said: 'How did he judge between you?' She said: 'He ruled that (the child) belongs to the older woman.' Sulaimân said: 'Cut him in half, and give half to one and half to the other.' The older woman said: 'Yes, cut him in half.' The younger woman said: 'Do not cut him, he is her child.' So he ruled that the child belonged to the woman who refused to let him be cut." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٥٤٠٤، وهو في الكبرٰى، ح:٥٩٥٩.

(المعجم ١٧) - بَابُ الرَّدِّ عَلَى الحَاكِمِ إِذَا قَضَى بِغَيْرِ الحَقِّ (التحفة ١٦)

Chapter 17. Refuting A Judge If He Passes An Incorrect Judgment

٥٤٠٧ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا بِشْرُ ابْنُ السَّرِيِّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ؛ ح وَأَخْبَرَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ وَعَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا أَسْلَمْنَا، فَجَعَلُوا يَقُولُونَ: صَبَأْنَا وَجَعَلَ خَالِدٌ قَتْلًا وَأَسْرًا قَالَ: فَدَفَعَ إِلَى كُلِّ

5407. It was narrated from Sâlim that his father said: "The Prophet ﷺ sent Khâlid bin Al-Walîd to Banu Jadhîmah. He called them to Islam but they could not say *Aslamna* (we submitted, i.e., became Muslim) so they started to say *Ṣaba'na* (we changed our religion). Khâlid starting killing and taking prisoners, and he gave a prisoner to each man. The next day Khâlid bin Al-Walîd issued orders that each man among us kill his prisoner." Ibn 'Umar said: "I said: 'By Allâh, I will not kill my prisoner, and no one (among my

companions) will kill his prisoner.' We came to the Prophet ﷺ, and he was told of what Khâlid had done. The Prophet ﷺ said: 'I disavow what Khâlid has done,' twice." (*Sahîh*)

رَجُلٍ أَسِيرَهُ حَتَّى إِذَا أَصْبَحَ يَوْمُنَا أَمَرَ خَالِدُ ابْنُ الْوَلِيدِ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَهُ، فَقَالَ ابْنُ عُمَرَ: فَقُلْتُ: وَاللَّهِ! لَا أَقْتُلُ أَسِيرِي وَلَا يَقْتُلُ أَحَدٌ وَقَالَ بِشْرٌ: مِنْ أَصْحَابِي أَسِيرَهُ قَالَ: فَقَدِمْنَا عَلَى النَّبِيِّ ﷺ فَذُكِرَ لَهُ صَنِيعُ خَالِدٍ، فَقَالَ النَّبِيُّ ﷺ وَرَفَعَ يَدَيْهِ: «اللَّهُمَّ! إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ» قَالَ زَكَرِيَّا فِي حَدِيثِهِ فَذُكِرَ، وَفِي حَدِيثِ بِشْرٍ: فَقَالَ: «اللَّهُمَّ! إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ» مَرَّتَيْنِ.

تخريج: أخرجه البخاري، المغازي، باب بعث النبي ﷺ خالد بن الوليد إلى بني جذيمة، ح: ٤٣٣٩ من حديث ابن المبارك، ح: ٧١٨٩ من حديث عبدالرزاق من حديث معمر بن راشد به.

Comments:

1. The disbelievers used to nickname Muslims *Sâbi*, the one who emerges from his religion. They used to consider them irreligious. The expression *Sabâna* is derived from it. The motive of Bani Jadhimah was, 'We have emerged from our ancestral religion, and have embraced Islam'. But they employed the expression which the disbelievers sacrosanctly employed against Muslims. This misled Khalid bin Al-Walid ﷺ. He thought they were still adhering to their disbelief, and were satirizing the Muslims. It was, however, not the case. Khalid ﷺ took disciplinary measures. Since it was his deducible error, Allâh's Messenger ﷺ merely absolved himself, and did not punish him.
2. The author's argumentation is upon the course of action adopted by Ibn 'Umar ﷺ and his Companions that they did not accept the order of the one in command. In this case, Ibn 'Umar, the narrator himself, was sure that they intended that they accapt Islam. The *Hadîth*, recorded by *Muslim* 4765, *Al-Bukhârî* 7257, and others, supports Ibn 'Umar's behavior: "There is no obedience in disobedience." And Allâh's Messenger ﷺ also supported them.

Chapter 18. Mentioning What The Judge Should Avoid

(المعجم ١٨) - **ذِكْرُ مَا يَنْبَغِي لِلْحَاكِمِ أَنْ يَجْتَنِبَهُ** (التحفة ١٧)

5408. It was narrated that 'Abdur-Rahmân bin Abî Bakrah said: "My father wrote to 'Ubaidullâh bin Abî Bakrah – who was the judge of

٥٤٠٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ قَالَ: كَتَبَ أَبِي وَكَتَبْتُ

Sijistân – saying: 'Do not pass judgment between two people when you are angry, for I heard the Messenger of Allâh ﷺ say: No one should pass judgment between two people when he is angry.'" (*Sahîh*)

لَهُ إِلَى عُبَيْدِ اللهِ بْنِ أَبِي بَكْرَةَ - وَهُوَ قَاضِي سِجِسْتَانَ - أَنْ لَا تَحْكُمَ بَيْنَ اثْنَيْنِ وَأَنْتَ غَضْبَانُ، فَإِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَحْكُمُ أَحَدٌ بَيْنَ اثْنَيْنِ وَهُوَ غَضْبَانُ».

تخريج: أخرجه مسلم، الأقضية، باب كراهة قضاء القاضي وهو غضبان، ح:١٧١٧ عن قتيبة، والبخاري، الأحكام، باب: هل يقضي القاضي أو يفتي وهو غضبان؟، ح:٧١٥٨ من حديث عبدالملك بن عمير به.

Comments:

This anger means violent anger, which momentarily halts or blunts man's ability to think and comprehend, and there remains the danger of making the wrong decision, although slight anger, with which one is filled upon hearing the crime of a criminal, is not blameworthy in the process of one's arriving at a judgment. Apart from anger, anything that creates an impact upon one's ability of thinking and comprehending it falls under the ruling of rage, for instance, hunger, thirst, distress, sickness, etc. It is better to record the verdict in a separate sitting session, so that momentary emotions do not cast any impact on the verdict.

Chapter 19. Concession Allowing A Trustworthy Judge To Pass Judgment When He Is Angry

(المعجم ١٩) - الرُّخْصَةُ لِلْحَاكِمِ الأَمِينِ أَنْ يَحْكُمَ وَهُوَ غَضْبَانُ (التحفة ١٨)

5409. It was narrated from Az-Zubair bin Al-'Awwâm that he disputed with a man among *Anṣâr* who had been present at Badr with the Messenger of Allâh ﷺ, concerning a stream in Al-Ḥarrah[1] from which they both used to water their date palm trees. The *Anṣârî* said: "Let the water flow." But he (Az-Zubair) refused. The Messenger of Allâh ﷺ said: "Irrigate (your land), O Zubair! Then let the water flow to your neighbor." The *Anṣârî* became

٥٤٠٩ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى وَالْحَارِثُ بْنُ مِسْكِينٍ عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ وَاللَّيْثُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ أَنَّ عُرْوَةَ بْنِ الزُّبَيْرِ حَدَّثَهُ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ حَدَّثَهُ عَنِ الزُّبَيْرِ بْنِ الْعَوَّامِ: أَنَّهُ خَاصَمَ رَجُلًا مِنَ الْأَنْصَارِ قَدْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللهِ ﷺ فِي شِرَاجِ الْحَرَّةِ كَانَا يَسْقِيَانِ بِهِ كِلَاهُمَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ عَلَيْهِ فَأَبَى عَلَيْهِ، فَقَالَ رَسُولُ اللهِ

[1] The lava fields in and around Al-Madînah.

angry and said, "O Messenger of Allâh, is it because he is your cousin?" The face of the Messenger of Allâh ﷺ changed color (because of anger) and he said: "O Zubair! Irrigate (your land) then block the water, until it flows back to the walls." So the Messenger of Allâh ﷺ allowed Az-Zubair to take his rights in full, although before that he had suggested to Az-Zubair a middle way that benefited both him and the *Anṣârî*. But when the *Anṣârî* made the Messenger of Allâh ﷺ angry, he gave Az-Zubair his rights in full, as stated clearly in his ruling. Az-Zubair said: "I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no faith, until they make you (O Muhammad) judge in all disputes between them.'"[1] (*Ṣaḥîḥ*)

ﷺ: «اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ وَقَالَ: يَا رَسُولَ اللهِ! أَنْ كَانَ ابْنَ عَمَّتِكَ، فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» فَاسْتَوْفَى رَسُولُ اللهِ ﷺ لِلزُّبَيْرِ حَقَّهُ، وَكَانَ رَسُولُ اللهِ ﷺ قَبْلَ ذٰلِكَ أَشَارَ عَلَى الزُّبَيْرِ بِرَأْيٍ فِيهِ السَّعَةُ لَهُ وَلِلْأَنْصَارِيِّ، فَلَمَّا أَحْفَظَ رَسُولَ اللهِ ﷺ الْأَنْصَارِيُّ اسْتَوْفَى لِلزُّبَيْرِ حَقَّهُ فِي صَرِيحِ الْحُكْمِ قَالَ الزُّبَيْرُ: لَا أَحْسَبُ هٰذِهِ الْآيَةَ أُنْزِلَتْ إِلَّا فِي ذٰلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ﴾ [النساء: ٦٥] وَأَحَدُهُمَا يَزِيدُ عَلَى صَاحِبِهِ فِي الْقِصَّةِ.

تخريج: أخرجه البخاري، المساقاة، باب سكر الأنهار، ح:٢٣٥٩، ٢٣٦٠، ومسلم، الفضائل، باب وجوب اتباعه ﷺ، ح:١٢٩/٢٣٥٧ من حديث الليث بن سعد به، وهو في الكبرى، ح:٥٩٦٣.

Comments:

The purpose of the chapter is clear; the author intends to say that this narration may be proof that the prohibition of a judge issuing a verdict while angry may be only a prohibition of dislike. Or, there is an exception for those who are known to be trusted. This is the more obvious, since he said: 'A trustworthy judge' using the word '*Al-Amīn*' clearly makes analogy between a trusted judge and Allāh's Messenger ﷺ while other scholars will consider the prohibition of passing judgment while angry to be general, and this proof deals only with specifics that are specific to Allāh's Messenger ﷺ.

[1] *An-Nisâ'* 4:65.

Chapter 20. The Judge Passing Judgment In His House

(المعجم ٢٠) - حُكْمُ الحَاكِمِ فِي دَارِهِ (التحفة ١٩)

5410. It was narrated from 'Abdullâh bin Ka'b, from his father, that he asked Ibn Abî Hadrad to pay off a debt that he owed him. Their voices grew so loud that the Messenger of Allâh ﷺ heard them when he was inside his house. He came out to them, drew back the curtain of his room and called out: "O Ka'b!" He said: "Here I am, O Messenger of Allâh." He said: "Drop his debt to half." He said: "I will do that." He said (to the debtor): "Go and pay it off." (*Sahîh*)

٥٤١٠ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: أَخْبَرَنَا يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ: أَنَّهُ تَقَاضَى ابْنَ أَبِي حَدْرَدٍ دَيْنًا كَانَ عَلَيْهِ فَارْتَفَعَتْ أَصْوَاتُهُمَا حَتَّى سَمِعَهَا رَسُولُ اللهِ ﷺ وَهُوَ فِي بَيْتِهِ، فَخَرَجَ إِلَيْهِمَا فَكَشَفَ سِتْرَ حُجْرَتِهِ فَنَادَى: «يَا كَعْبُ»! قَالَ: لَبَّيْكَ يَا رَسُولَ اللهِ! قَالَ: «ضَعْ مِنْ دَيْنِكَ هٰذَا»، وَأَوْمَأَ إِلَى الشَّطْرِ» قَالَ: قَدْ فَعَلْتُ، قَالَ: «قُمْ فَاقْضِهِ».

تخريج: أخرجه البخاري، الصلوة، باب التقاضي والملازمة في المسجد، ح:٤٥٧ وغيره، ومسلم، المساقاة، باب استحباب الوضع من الدين، ح:١٥٥٨/٢١ من حديث عثمان بن عمر به، وهو في الكبرٰى، ح:٥٩٦٥.

Comments:

The purpose of the chapter is that it is not necessary that the verdict could be passed in judicial courtrooms only. But if need arises, the judgment could be passed at home, mosque, marketplace, or wherever occasion arises, although the above-quoted incident is of conciliation, rather than of judgment.

Chapter 21. Seeking Help Against Another Person

(المعجم ٢١) - الاسْتِعْدَاءُ (التحفة ٢٠)

5411. It was narrated that 'Abbâd bin Shurahbîl said: "I came to Al-Madînah with my paternal uncles and entered one of its gardens, where I rubbed an ear of grain (to take some grains). The owner of the garden came, took my cloak and hit me. I came to the Messenger of Allâh ﷺ and sought his help against him. He sent for

٥٤١١ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ عَبْدِ اللهِ بْنِ رَزِينٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ حُسَيْنٍ عَنْ أَبِي بِشْرٍ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ عَبَّادِ بْنِ شُرَحْبِيلَ قَالَ: قَدِمْتُ مَعَ عُمُومَتِي الْمَدِينَةَ فَدَخَلْتُ حَائِطًا مِنْ حِيطَانِهَا فَفَرَكْتُ مِنْ سُنْبُلِهِ، فَجَاءَ صَاحِبُ الْحَائِطِ فَأَخَذَ كِسَائِي وَضَرَبَنِي،

the man and they brought him. He said: 'What made you do that?' He said: 'O Messenger of Allâh, he entered my garden and took one of the ears of grain and rubbed it.' The Messenger of Allâh ﷺ said: 'You did not teach him if he was ignorant, nor feed him if he was hungry. Give him back his cloak.' And the Messenger of Allâh ﷺ ordered me with a *Wasq* or half a *Wasq*." (*Ṣaḥîḥ*)

فَأَتَيْتُ رَسُولَ اللهِ ﷺ أَسْتَعْدِي عَلَيْهِ، فَأَرْسَلَ إِلَى الرَّجُلِ فَجَاؤُوا بِهِ فَقَالَ: «مَا حَمَلَكَ عَلَى هٰذَا؟» فَقَالَ: يَا رَسُولَ اللهِ! إِنَّهُ دَخَلَ حَائِطِي فَأَخَذَ مِنْ سُنْبُلِهِ فَفَرَكَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «مَا عَلَّمْتَهُ إِذْ كَانَ جَاهِلًا وَلَا أَطْعَمْتَهُ إِذْ كَانَ جَائِعًا، ارْدُدْ عَلَيْهِ كِسَاءَهُ» وَأَمَرَنِي رَسُولُ اللهِ ﷺ بِوَسْقٍ أَوْ نِصْفِ وَسْقٍ.

تخريج: [**إسناده صحيح**] أخرجه أبو داود، وابن ماجه، التجارات، باب من مر على ماشية قوم أو حائط، هل يصيب منه؟، ح:٢٢٩٨ من حديث أبي بشر به، وصححه الحاكم:٤/١٣٣، ووافقه الذهبي

Comments:

1. The objective of the chapter is that seeking another's help to solve disputes is allowed.
2. 'Was ignorant': What is meant is that he was ignorant, a stranger and hungry. You could have explained to him lovingly. 'Look! My brother, instead of plucking it out, you should have taken permission of the owner.' Then you should have given him something to eat, so that he could have satisfied his need. Instead, you took something from this poor stranger, and thrashed him.
3. From this, we learn the danger of punishments when there is no education.
4. To take a bite or two, or drink from an orchard, is not a crime upon which the prescribed legal punishment could be passed. This topic preceded.

Chapter 22. Sparing Women The Need To Attend The Ruling

(المعجم ٢٢) - صَوْنُ النِّسَاءِ عَنْ مَجْلِسِ الْحُكْمِ (التحفة ٢١)

5412. It was narrated from Abû Hurairah and Zaid bin Khâlid Al-Juhanî that two men referred a dispute to the Messenger of Allâh ﷺ. One of them said: "O Messenger of Allâh, pass judgment between us according to the Book of Allâh." The other, who was wiser, said: "Yes, O Messenger of Allâh, and allow me to speak." He said: "My son was a laborer serving

٥٤١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ سَلَمَةَ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ الْقَاسِمِ عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ الْجُهَنِيِّ أَنَّهُمَا أَخْبَرَاهُ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى رَسُولِ اللهِ ﷺ فَقَالَ أَحَدُهُمَا: اقْضِ بَيْنَنَا بِكِتَابِ اللهِ، وَقَالَ الْآخَرُ وَهُوَ أَفْقَهُهُمَا: أَجَلْ يَا

رَسُولَ اللهِ! وَائْذَنْ لِي فِي أَنْ أَتَكَلَّمَ قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هٰذَا فَزَنَى بِامْرَأَتِهِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَافْتَدَيْتُ بِمِائَةِ شَاةٍ وَبِجَارِيَةٍ لِي، ثُمَّ إِنِّي سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبَرُونِي أَنَّمَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ وَإِنَّمَا الرَّجْمُ عَلَى امْرَأَتِهِ، فَقَالَ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ أَمَّا غَنَمُكَ وَجَارِيَتُكَ فَرَدٌّ إِلَيْكَ» وَجَلَدَ ابْنَهُ مِائَةَ جَلْدَةٍ وَغَرَّبَهُ عَامًا وَأَمَرَ أُنَيْسًا أَنْ يَأْتِيَ امْرَأَةَ الْآخَرِ: فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا، فَاعْتَرَفَتْ فَرَجَمَهَا.

this man, and he committed *Zinâ* with his wife. They told me that my son was to be stoned to death, but I ransomed him with one hundred sheep and a slave girl of mine. Then I asked the people of knowledge, who told me that my son was to be given one hundred lashes and exiled for a year, and that his (the man's) wife was to be stoned to death." The Messenger of Allâh ﷺ said: "By the One in Whose hand is my soul, I will pass judgment between you according to the Book of Allâh. As for your sheep and your slave girl, take them back." Then he gave his son one hundred lashes, and exiled him for one year, and he ordered Unais to go to the wife of the other man and if she confessed, to stone her to death. She did confess, so he stoned her to death. (***Sahîh***)

تخريج: أخرجه البخاري، الأيمان والنذور، باب: كيف كانت يمين النبي ﷺ؟، ح:٦٦٣٣، ٦٦٣٤ من حديث مالك، ومسلم، الحدود، باب من اعترف على نفسه بالزنا، ح:١٦٩٧ من حديث ابن شهاب الزهري به، وهو في الموطأ(يحيى): ٢/ ٨٢٢ .

Comments:

1. 'I ransomed him (I gave one hundred goats and a slave girl as ransom or appeasement)': He thought adultery with someone's wife is the infringement of her husband's right. He should, therefore, be appeased. On the contrary, it is the violation of the commandment of the Divine law, which is connected with the society. Hence, this crime would not be pardoned due to the husband forgiving it; rather, after being taken to the court, prescribed legal punishment shall assuredly be given.
2. 'He was given one hundred lashes', because he had confessed to it. The crime had been proved.
3. 'Go to the man's wife': The chapter's argumentation is founded upon these words, that instead of summoning the woman to the judiciary, Allâh's Messenger ﷺ sent his official to her house. If, however, investigations are not completed at home, women may be summoned to the court of law, although, it is better that the investigations are completed at homes in the case of women.

5413. It was narrated that Abû Hurairah, Zaid bin Khâlid and Shibl said: "We were with the Prophet ﷺ when a man stood up and said: 'I adjure you, by Allâh, pass judgment between us according to the Book of Allâh.' His opponent, who was wiser than him, stood up and said: 'He is right, pass judgment between us according to the Book of Allâh.' He said: 'Speak.' He said: 'My son was a laborer serving this man, and he committed *Zinâ* with his wife. I ransomed him with one hundred sheep and a servant.' It is as if he was told that his son was to be stoned to death but he ransomed him from that. 'Then I asked some knowledgeable men and they told me that my son was to be given one hundred lashes and exiled for a year.' The Messenger of Allâh ﷺ said to him: 'By the One is Whose hand is my soul, I will pass judgment between you according to the Book of Allâh, the Mighty and Sublime. As for the one hundred sheep and the servant, take them back, and your son is to be given on hundred lashes and exiled for a year. O Unais, go tomorrow to the wife of this man and if she confesses, then stone her to death.' She did confess, so he stoned her to death." (*Ṣaḥîḥ*)

٥٤١٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدٍ وَشِبْلٍ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ ﷺ فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: أَنْشُدُكَ بِاللَّهِ إِلَّا مَا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللهِ، فَقَامَ خَصْمُهُ وَكَانَ أَفْقَهُ مِنْهُ فَقَالَ: صَدَقَ، اقْضِ بَيْنَنَا بِكِتَابِ اللهِ قَالَ: «قُلْ». قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هٰذَا فَزَنَى بِامْرَأَتِهِ فَافْتَدَيْتُ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ، وَكَأَنَّهُ أُخْبِرَ أَنَّه عَلَى ابْنِهِ الرَّجْمُ فَافْتَدَى مِنْهُ ثُمَّ سَأَلْتُ رِجَالًا مِنْ أَهْلِ الْعِلْمِ فَأَخْبَرُونِي أَنَّ عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ! لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللهِ عَزَّ وَجَلَّ: أَمَّا الْمِائَةُ شَاةٍ وَالْخَادِمُ، فَرَدٌّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عَامٍ، اغْدُ يَا أُنَيْسُ! عَلَى امْرَأَةِ هٰذَا فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا». فَغَدَا عَلَيْهَا فَاعْتَرَفَتْ فَرَجَمَهَا.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٩٦٨، ٥٩٧٠.

Comments:

By *Kitâbillah* or 'the Book of Allâh', the Divine law of Allâh, Most High, is meant, whether it is described in the Qur'ân, or the Prophet's ﷺ *Sunnah*.

Chapter 23. The Judge Turning Toward One Who Tells Him That He Has Committed *Zinâ*

(المعجم ٢٣) - تَوجِيهُ الحَاكِمِ إِلَى مَنْ أُخْبِرَ أَنَّهُ زَنَى (التحفة ٢٢)

5414. It was narrated from Abû Umâmah bin Sahl bin Ḥunaif that a woman who had committed *Zinâ* was brought to the Prophet ﷺ. He said: "With whom?" She said:[1] "With the paralyzed man who lives in the garden of Sa'd." He was brought and placed before (the Prophet ﷺ) and he confessed. The Messenger of Allâh ﷺ called for a bunch of palm leaves and hit him. He took pity on him because of his disability and was lenient with him. (*Ṣaḥîḥ*)

٥٤١٤ - أَخْبَرَنَا الْحَسَنُ بْنُ أَحْمَدَ الْكَرْمَانِيُّ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا يَحْيَى عَنْ أَبِي أُمَامَةَ بْنِ سَهْلِ بْنِ حُنَيْفٍ: أَنَّ النَّبِيَّ ﷺ أُتِيَ بِامْرَأَةٍ قَدْ زَنَتْ فَقَالَ: «مِمَّنْ؟» قَالَ: مِنَ الْمُقْعَدِ الَّذِي فِي حَائِطِ سَعْدٍ، فَأَرْسَلَ إِلَيْهِ فَأُتِيَ بِهِ مَحْمُولًا فَوُضِعَ بَيْنَ يَدَيْهِ فَاعْتَرَفَ، فَدَعَا رَسُولُ اللهِ ﷺ بِإِثْكَالٍ فَضَرَبَهُ وَرَحِمَهُ لِزَمَانَتِهِ وَخَفَّفَ عَنْهُ.

تخريج: [إسناده صحيح] يحيى بن سعيد الأنصاري سمعه من أبي أمامة (تحفة الأشراف: ١/٦٨)، وتابعه أبوحازم وأبوالزناد وغيرهما، وأبو أمامة سمعه من رجل من أصحاب النبي ﷺ (أبو داود، ح: ٤٤٧٢)، وهو سعيد بن سعد بن عبادة (ابن ماجه، ح: ٢٥٧٤).

Comments:

'Took pity on him': He was not married. Lashes were incumbent for him, because there was the risk of his dying. He was, therefore, whipped with a date palm stalk with its leaves, so as not to cause too much harm to him.

Chapter 24. The Judge Going To His People To Reconcile Between Them

(المعجم ٢٤) - مَصِيرُ الحَاكِمِ إِلَى رَعِيَّتِهِ لِلصُّلْحِ بَيْنَهُمْ (التحفة ٢٣)

5415. Sahl bin Sa'd Al-Sâ'idî said: "Words were exchanged between two clans of the *Anṣâr*, to the point that they began to throw rocks at one another. The Prophet ﷺ went

٥٤١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو حَازِمٍ قَالَ: سَمِعْتُ سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: وَقَعَ

[1] In the body text of the main manuscript used, it says: "He said," while in the margin is the note: "She said" and it is obviously what is correct. Similarly, it has been published by others like that, saying "She said" instead of "He said." Take note that our printed edition says: "He said."

بَيْنَ حَيَّيْنِ مِنَ الْأَنْصَارِ كَلَامٌ حَتَّى تَرَامَوْا بِالْحِجَارَةِ فَذَهَبَ النَّبِيُّ ﷺ لِيُصْلِحَ بَيْنَهُمْ فَحَضَرَتِ الصَّلَاةُ، فَأَذَّنَ بِلَالٌ وَانْتُظِرَ رَسُولُ اللهِ ﷺ فَاحْتُبِسَ، فَأَقَامَ الصَّلَاةَ وَتَقَدَّمَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ فَجَاءَ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ يُصَلِّي بِالنَّاسِ فَلَمَّا رَآهُ النَّاسُ صَفَّحُوا وَكَانَ أَبُو بَكْرٍ لَا يَلْتَفِتُ فِي الصَّلَاةِ، فَلَمَّا سَمِعَ تَصْفِيحَهُمُ الْتَفَتَ فَإِذَا هُوَ بِرَسُولِ اللهِ ﷺ أَرَادَ أَنْ يَتَأَخَّرَ فَأَشَارَ إِلَيْهِ أَنِ اثْبُتْ فَرَفَعَ أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ - يَعْنِي يَدَيْهِ - ثُمَّ نَكَصَ الْقَهْقَرَى وَتَقَدَّمَ رَسُولُ اللهِ ﷺ فَصَلَّى، فَلَمَّا قَضَى رَسُولُ اللهِ ﷺ الصَّلَاةَ قَالَ: «مَا مَنَعَكَ أَنْ تَثْبُتَ»؟ قَالَ: مَا كَانَ اللهُ لِيَرَى ابْنَ أَبِي قُحَافَةَ بَيْنَ يَدَيْ نَبِيِّهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «مَا لَكُمْ إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ صَفَّحْتُمْ! إِنَّ ذٰلِكَ لِلنِّسَاءِ، مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللّٰهِ».

to reconcile between them. The time for prayer came, so Bilâl called *Adhân* and waited for the Messenger of Allâh ﷺ, but he was delayed. He said the *Iqâmah* and Abû Bakr, may Allâh be pleased with him, went forward (to lead the prayer). Then the Prophet ﷺ came while Abû Bakr was leading the people in prayer, and when the people saw him they clapped. Abû Bakr would not turn around when he was praying, but when he heard them clapping, he turned around and saw the Messenger of Allâh ﷺ. He wanted to step back but (the Prophet ﷺ) gestured to him to stay where he was. Abû Bakr, may Allâh be pleased with him, raised his hands, then he moved backward and the Messenger of Allâh ﷺ came forward and led (the rest of) the prayer. When the Messenger of Allâh ﷺ finished praying, he said: 'What prevented you from staying where you were?' He said: 'I would not like Allâh to see the son of Abû Quḥâfah standing in front of His Prophet. Then he (the Prophet ﷺ) turned to the people and said: 'If you noticed something while you were praying, why did you clap? That is for women. Whoever notices something while he is praying, let him say: "*Subḥân Allâh*." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٥/ ٣٣٠، والحميدي، ح: ٩٣٣ عن سفيان بن عيينة به، وهو متفق عليه من حديث أبي حازم كما تقدم، ح: ٧٨٥ وغيره، وهو في الكبرٰى، ح: ٥٩٦٧ .

Comments:

The purpose of the chapter is that the ruler should not keep waiting that the people will approach him after fighting among themselves; then he would pass the judgment. He should attempt to see that fighting does not take place at all. People should be made to reach a compromise. Other relevant themes of this narration have been discussed previously.

Chapter 25. The Judge Advising Disputing Parties To Reconcile

(المعجم ٢٥) - إِشَارَةُ الْحَاكِمِ عَلَى الْخَصْمِ بِالصُّلْحِ (التحفة ٢٤)

5416. It was narrated from Ka'b bin Mâlik that he owed a debt by 'Abdullâh bin Abî Ḥadrad Al-Aslamî. He met him, and asked him to pay it off. They exchanged words until their voices became loud. The Messenger of Allâh ﷺ passed by them and said: "O Ka'b!" and he gestured with his hand to say half. So he took half of what was owed and let him off the other half. (*Ṣaḥîḥ*)

٥٤١٦ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ اللَّيْثِ عَنْ أَبِيهِ، عَنْ جَعْفَرِ ابْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمٰنِ الْأَعْرَجِ، عَنْ عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ الْأَنْصَارِيِّ، عَنْ كَعْبِ بْنِ مَالِكٍ: أَنَّهُ كَانَ لَهُ عَلَى عَبْدِ اللهِ بْنِ أَبِي حَدْرَدٍ الْأَسْلَمِيِّ - يَعْنِي دَيْنًا - فَلَقِيَهُ فَلَزِمَهُ فَتَكَلَّمَا حَتَّى ارْتَفَعَتِ الْأَصْوَاتُ، فَمَرَّ بِهِمَا رَسُولُ اللهِ ﷺ فَقَالَ: «يَا كَعْبُ! فَأَشَارَ بِيَدِهِ كَأَنَّهُ يَقُولُ: النِّصْفَ، فَأَخَذَ نِصْفًا مِمَّا عَلَيْهِ وَتَرَكَ نِصْفًا».

تخريج: [صحيح] تقدم، ح: ٥٤١٠، وهو في الكبرى، ح: ٥٩٧٤.

Chapter 26. The Ruler Suggesting That The Disputant Should Pardon

(المعجم ٢٦) - إِشَارَةُ الْحَاكِمِ عَلَى الْخَصْمِ بِالْعَفْوِ (التحفة ٢٥)

5417. It was narrated that Wâ'il said: "I saw the Messenger of Allâh ﷺ when a killer was brought by the heir of the victim by a string. The Messenger of Allâh ﷺ said to the heir of the victim: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the *Diyah*?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.'

٥٤١٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفٍ قَالَ: حَدَّثَنِي حَمْزَةُ أَبُو عُمَرَ الْعَائِذِيُّ قَالَ: حَدَّثَنَا عَلْقَمَةُ ابْنُ وَائِلٍ عَنْ وَائِلٍ قَالَ: شَهِدْتُ رَسُولَ اللهِ ﷺ حِينَ جَاءَ بِالْقَاتِلِ يَقُودُهُ وَلِيُّ الْمَقْتُولِ فِي نِسْعَةٍ، فَقَالَ رَسُولُ اللهِ ﷺ لِوَلِيِّ الْمَقْتُولِ:

When he went and turned away from him, he called him back and said: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the *Diyah*?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' When he went and turned away from him, he called him back and said: 'Will you forgive him?' He said: 'No.' He said: 'Will you accept the *Diyah*?' He said: 'No.' He said: 'Will you kill him?' He said: 'Yes.' He said: 'Take him away.' At that point the Messenger of Allâh ﷺ said: 'But if you forgive him, he will carry his own sin and the sin of your companion.' So he forgave him, and I saw him dragging his string." (***Ṣaḥîḥ***)

«أَتَعْفُو؟» قَالَ: لَا، قال: «فَتَأْخُذُ الدِّيَةَ؟» فَقَالَ: لَا، قَالَ: «فَتَقْتُلُهُ»؟ قَالَ: نَعَمْ، قَالَ: «اذْهَبْ بِهِ» فَلَمَّا ذَهَبَ فَوَلَّى مِنْ عِنْدِهِ فَدَعَاهُ فَقَالَ: «أَتَعْفُو»؟ قَالَ: لَا، قَالَ: «فَتَأْخُذُ الدِّيَةَ؟» قَالَ: لَا، قَالَ: «فَتَقْتُلُهُ»؟ قَالَ: نَعَمْ، قَالَ: «اذْهَبْ بِهِ» فلمَّا ذَهبَ فولَّى مِنْ عِنْدِهِ دَعَاهُ فقال: «أَتَعْفُو؟» قال: لَا، قَالَ: «فَتَأْخُذُ الدِّيَةَ؟» قال: لَا، قال: «فَتَقْتُلُهُ؟» قال: نَعَمْ، قَالَ: «اذْهَبْ بِهِ». فَقَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «أَمَا إِنَّكَ إِنْ عَفَوْتَ عَنْهُ يَبُوءُ بِإِثْمِهِ وَإِثْمِ صَاحِبِكَ» فَعَفَا عَنْهُ وَتَرَكَهُ فَأَنَا رَأَيْتُهُ يَجُرُّ نِسْعَتَهُ.

تخريج: [صحيح] تقدم، ح:٤٧٢٨ .

Comments:

In the case of disputes which are pardonable and could be excused, pardon and excuse in such matters is commendable, because forgiveness and magnanimity end mutual enmity. Love for each other increases. The social environ becomes tranquil. Taking revenge is, however, permissible, but in the case of retaliation, the situation often turns flammable. Mutual displeasure and enmity raise their ugly heads. Therefore, the Divine law considers forgiveness superior to taking revenge, provided the other party admits its fault in humility and asks for forgiveness with sincerity. It is appropriate for the ruler to make efforts for conciliation in the above-quoted legal wrangles. If he is not able to do so, then he should judge between them rightfully and justly, although certain social crimes are such that they are not worthy of forgiveness, for instance, theft, adultery, etc. If such cases reach the court of law, it is compulsory to return a verdict upon them. Murder or killing falls in the category. (For further details pertaining to this narration, please see *Ḥadîth* 4726 to 4735).

Chapter 27. The Judge Suggesting Leniency

(المعجم ٢٧) - إِشَارَةُ الحَاكِمِ بِالرِّفْقِ (التحفة ٢٦)

5418. It was narrated from 'Urwah that 'Abdullâh bin Az-Zubair narrated to him that a man among the *Anṣâr* disputed with Az-Zubair concerning a stream in Al-Ḥarrah from which they both used to water their date palm trees. The *Anṣârî* said: "Let the water flow," but he (Az-Zubair) refused. They brought their dispute to the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: "Irrigate (your land), O Zubair, then let the water flow to your neighbor." The *Anṣârî* became angry and said, "O Messenger of Allâh, is it because he is your cousin?" The face of the Messenger of Allâh ﷺ changed color (because of anger) and he said: "O Zubair, irrigate (your land) then block the water until it flows back to the walls." Az-Zubair said: "I think that this Verse was revealed concerning this matter: 'But no, by your Lord, they can have no faith.'"[1] (*Ṣaḥîḥ*)

٥٤١٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ أَنَّهُ حَدَّثَهُ أَنَّ عَبْدَ اللهِ بْنَ الزُّبَيْرِ حَدَّثَهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ إِلَى رَسُولِ اللهِ ﷺ فِي شِرَاجِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرِّحِ الْمَاءَ يَمُرُّ فَأَبَى عَلَيْهِ، فَاخْتَصَمُوا عِنْدَ رَسُولِ اللهِ ﷺ فَقَالَ رَسُولُ اللهِ ﷺ: «اسْقِ يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ فَقَالَ: يَا رَسُولَ اللهِ! أَنْ كَانَ ابْنَ عَمَّتِكَ! فَتَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ ثُمَّ احْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ» فَقَالَ الزُّبَيْرُ: إِنِّي أَحْسَبُ أَنَّ هٰذِهِ الْآيَةَ نَزَلَتْ فِي ذٰلِكَ ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ﴾ [النساء: ٦٥] الْآيَةَ.

تخريج: أخرجه مسلم، الفضائل، باب وجوب اتباعه ﷺ، ح:٢٣٥٧ عن قتيبة، والبخاري، المساقاة، باب سكر الأنهار، ح:٢٣٥٩، ٢٣٦٠ من حديث الليث بن سعد به، وهو في الكبرٰى، ح:٥٩٧٧.

Comments:

(Please see No. 5409)

[1] *An-Nisâ'* 4:65.

Chapter 28. The Judge Seeking To Intercede For One Of The Disputing Parties Before Passing Judgment

(المعجم ٢٨) - شَفَاعَةُ الْحَاكِمِ لِلْخُصُومِ قَبْلَ فَصْلِ الْحُكْمِ (التحفة ٢٧)

5419. It was narrated from Ibn 'Abbâs that the husband of Barîrah was a slave called Mughîth. It is as if I can see him walking behind her weeping, with the tears running down onto his beard. The Prophet ﷺ said to Al-'Abbâs: "O 'Abbâs, are you not amazed by the love of Mughîth for Barîrah and the hatred of Barîrah for Mughîth?" The Messenger of Allâh ﷺ said to her: "Why don't you take him back, for he is the father of your child?" She said: "O Messenger of Allâh, are you commanding me (to do so)?" He said: "I am just interceding." She said: "I have no need of him." (*Ṣaḥîḥ*)

٥٤١٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: حَدَّثَنَا خَالِدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ زَوْجَ بَرِيرَةَ كَانَ عَبْدًا يُقَالُ لَهُ مُغِيثٌ كَأَنِّي أَنْظُرُ إِلَيْهِ يَطُوفُ خَلْفَهَا يَبْكِي وَدُمُوعُهُ تَسِيلُ عَلَى لِحْيَتِهِ، فَقَالَ النَّبِيُّ ﷺ لِلْعَبَّاسِ: «يَا عَبَّاسُ! أَلَا تَعْجَبُ مِنْ حُبِّ مُغِيثٍ بَرِيرَةَ وَمِنْ بُغْضِ بَرِيرَةَ مُغِيثًا»؟ فَقَالَ لَهَا رَسُولُ اللهِ ﷺ: «لَوْ رَاجَعْتِيهِ فَإِنَّهُ أَبُو وَلَدِكِ» قَالَتْ: يَا رَسُولَ اللهِ! أَتَأْمُرُنِي؟ قَالَ: «إِنَّمَا أَنَا شَفِيعٌ» قَالَتْ: فَلَا حَاجَةَ لِي فِيهِ.

تخريج: أخرجه البخاري، الطلاق، باب شفاعة النبي ﷺ في زوج بريرة، ح:٥٢٨٣ عن محمد بن بشار به، وهو في الكبرى، ح:٥٩٧٨، وقال: "هذا حديث صالح".

Comments:

Earlier it has preceded that if a slave woman is emancipated and her husband is still a slave, then she has the right to keep the marriage intact, or if she so desires, she may break it. Here the problem was the same. So to speak, the ruler need not necessarily return the verdict. He may rather intercede on behalf of one of the two parties for reconciliation. And this is superior, particularly so when there is the possibility of a break up.

Chapter 29. The Ruler Preventing His Flock From Wasting Their Wealth When They Have Need Of It

(المعجم ٢٩) - مَنْعُ الْحَاكِمِ رَعِيَّتَهُ مِنْ إِتْلَافِ أَمْوَالِهِمْ وَبِهِمْ حَاجَةٌ إِلَيْهَا (التحفة ٢٨)

5420. It was narrated that Jâbir bin 'Abdullâh said: "A man among the *Anṣâr* stated that his slave was to be set free after he died; he was in need, and he owed a debt. The

٥٤٢٠ - أَخْبَرَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلِ ابْنِ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا مُحَاضِرُ بْنُ الْمُوَرِّعِ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللهِ

Messenger of Allâh ﷺ sold him (the slave) for eight hundred *Dirhams*, and he gave (the money) to him and said: 'Pay off your debt and spend on your dependents.'" (*Ṣaḥîḥ*)

قَالَ: أَعْتَقَ رَجُلٌ مِنَ الْأَنْصَارِ غُلَامًا لَهُ عَنْ دُبُرٍ وَكَانَ مُحْتَاجًا وَكَانَ عَلَيْهِ دَيْنٌ، فَبَاعَهُ رَسُولُ اللهِ ﷺ بِثَمَانِمِائَةِ دِرْهَمٍ فَأَعْطَاهُ، فَقَالَ: «اقْضِ دَيْنَكَ وَأَنْفِقْ عَلَى عِيَالِكَ».

تخريج: [صحيح] تقدم، ح:٤٦٥٨، ٤٦٥٧.

Comments:

Mudabbar signifies a slave whom his master says, 'You will be free after my death.' Evidently, had Allâh's Messenger ﷺ not sold the slave, he would have become free only upon the death of his Helper Companion. Allâh's Messenger ﷺ, therefore, sold him. From this, we learn that the appropriate charity is only that which is performed after meeting one's need, and after repaying one's debt, etc.

Chapter 30. Passing Judgment In A Dispute Concerning A Little Wealth, Or A Great Deal Of Wealth

(المعجم ٣٠) - الْقَضَاءُ فِي قَلِيلِ الْمَالِ وَكَثِيرِهِ (التحفة ٢٩)

5421. It was narrated from Abû Umâmah that the Messenger of Allâh ﷺ said: "Whoever seizes the wealth of a Muslim unlawfully by means of his (false) oath, Allâh makes the Fire required for him, Paradise unlawful for him." A man said to him: "O Messenger of Allâh, even if it is something small?" He said "Even if it is a twig of an *Arâk* tree." (*Ṣaḥîḥ*)

٥٤٢١ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا الْعَلَاءُ عَنْ مَعْبَدِ بْنِ كَعْبٍ، عَنْ أَخِيهِ عَبْدِ اللهِ بْنِ كَعْبٍ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنِ اقْتَطَعَ حَقَّ امْرِئٍ مُسْلِمٍ بِيَمِينِهِ فَقَدْ أَوْجَبَ اللهُ لَهُ النَّارَ وَحَرَّمَ عَلَيْهِ الْجَنَّةَ» فَقَالَ لَهُ رَجُلٌ: وَإِنْ كَانَ شَيْئًا يَسِيرًا يَا رَسُولَ اللهِ؟ قَالَ: «وَإِنْ كَانَ قَضِيبًا مِنْ أَرَاكٍ».

تخريج: أخرجه مسلم، الإيمان، باب وعيد من اقتطع حق مسلم بيمين فاجرة بالنار، ح:١٣٧ عن علي بن حجر به، وهو في الكبرى، ح:٥٩٨٠ * إسماعيل هو ابن جعفر، والعلاء هو ابن عبدالرحمٰن بن يعقوب.

Chapter 31. The Judge Passing A Judgment On Someone In Absentia, If He Knows Who He Is

(المعجم ٣١) - قَضَاءُ الحَاكِمِ عَلَى الغَائِبِ إِذَا عَرَفَهُ (التحفة ٣٠)

5422. It was narrated that 'Âishah said: "Hind came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, Abû Sufyân is a stingy man who does not spend enough on my child and I. Can I take from his wealth without him realizing?' He said: 'Take what is sufficient for you and your child on a reasonable basis.'" (*Sahîh*)

٥٤٢٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: جَاءَتْ هِنْدٌ إِلَى رَسُولِ اللهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللهِ! إِنَّ أَبَا سُفْيَانَ رَجُلٌ شَحِيحٌ وَلَا يُنْفِقُ عَلَيَّ [وَ]وَلَدِي مَا يَكْفِينِي أَفَآخُذُ مِنْ مَالِهِ وَلَا يَشْعُرُ؟ قَالَ: «خُذِي مَا يَكْفِيكِ وَوَلَدِكِ بِالْمَعْرُوفِ».

تخريج: أخرجه مسلم، الأقضية، باب قضية هند، ح:١٧١٤ من حديث وكيع به، وهو في الكبرٰى، ح:٥٩٨٢.

Comments:

'Take what is sufficient' means what is in accord with your needs. An-Nasâ'î has argued, from this narration, concerning the permissibility of giving judgment over the person who is absent.

Chapter 32. Prohibition Of Passing Two Judgments On One Issue

(المعجم ٣٢) - النَّهْيُ عَنْ أَنْ يَقْضِيَ فِي قَضَاءٍ بِقَضَاءَيْنِ (التحفة ٣١)

5423. It was narrated that 'Abdullâh bin Abî Bakrah, who was a governor in Sijistan, said: "Abû Bakrah wrote to me, saying: 'I heard the Messenger of Allâh ﷺ say: No one should pass two judgments on one issue, and no one should pass judgment between two disputing parties while he is angry.'" (*Sahîh*)

٥٤٢٣ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا مُبَشِّرُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا سُفْيَانُ بنُ حُسَيْنٍ عَنْ جَعْفَرِ بْنِ إِيَاسٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي بَكْرَةَ - وَكَانَ عَامِلًا عَلَى سِجِسْتَانَ - قَالَ: كَتَبَ إِلَيَّ أَبُو بَكْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَقْضِيَنَّ أَحَدٌ فِي قَضَاءٍ بِقَضَاءَيْنِ، وَلَا يَقْضِي أَحَدٌ بَيْنَ خَصْمَيْنِ وَهُوَ غَضْبَانُ».

تخريج: أخرجه البخاري، الأحكام، باب: هل يقضي القاضي أو يفتي وهو غضبان؟:٧١٥٨،

ومسلم، الأقضية باب كراهة قضاء القاضي وهو غضبان، ح:١٧١٧ من حديث عبدالرحمٰن بن أبي بكرة به، وهو في الكبرىٰ، ح:٥٩٨٣.

Comments:

Passing conflicting verdicts in a single given lawsuit or in two identical lawsuits ruins the credibility of the judge. Besides, this gives rise to more disputes among people, while the main objective of returning verdicts is to end disputes and quarrels.

Chapter 33. What May Cancel A Judgment

(المعجم ٣٣) - مَا يَقْطَعُ الْقَضَاءُ (التحفة ٣٢)

5424. It was narrated that Umm Salamah said: "The Messenger of Allâh ﷺ said: 'You refer your disputes to me, but I am only human. And some of you may be more eloquent in arguing their case than others, and I may pass judgment on the basis of what I hear. If I pass judgment in favor of one of you against his brother's rights, then it is a piece of fire that I am giving him.'" (*Ṣaḥîḥ*)

٥٤٢٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ وَلَعَلَّ بَعْضَكُمْ أَلْحَنُ بِحُجَّتِهِ مِنْ بَعْضٍ، فَإِنَّمَا أَقْضِي بَيْنَكُمَا عَلَى نَحْوِ مَا أَسْمَعُ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقِّ أَخِيهِ شَيْئًا فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ».

تخريج: [صحيح] تقدم، ح:٥٤٠٣، وهو في الكبرىٰ، ح:٥٩٨٥.

Comments:

The judgment of a judge or *Qâdi* does not make lawful what is unlawful. This is the course of action of the dominant majority of the people of knowledge. For further details, please turn to narration 5403.

Chapter 34. The Most Quarrelsome Of Opponents

(المعجم ٣٤) - بَابُ الأَلَدِّ الْخَصِمِ (التحفة ٣٣)

5425. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'The most hated of men to Allâh is the most quarrelsome of opponents.'" (*Ṣaḥîḥ*)

٥٤٢٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا وَكِيعٌ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛ ح وَأَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي ابْنُ جُرَيْجٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ أَبْغَضَ الرِّجَالِ إِلَى اللهِ الأَلَدُّ الْخَصِمُ».

تخريج: أخرجه مسلم، العلم، باب: في الألد الخصم، ح:٢٦٦٨ من حديث وكيع، والبخاري، التفسير، باب:١١ "وهو ألد الخصام"، ح:٤٥٢٣ من حديث ابن جريج به، وهو في الكبرٰى، ح:٥٩٨٦، ٥٩٨٧.

Comments:

Al-Aladdûl-khaṣim: This signifies a person who is always able to defeat his opponent in a controversy by the use of extremely adroit and often misleading arguments. The expression *aladd* (hostile) is derived from the word *ladidân*, meaning both sides of the neck so that implication is that this hostility is deeply rooted. *Khisâm* means adversaries. It means that he is the strongest in argumentation when he speaks to you, even though he is inwardly false.

Chapter 35. Passing Judgment When There Is No Evidence

(المعجم ٣٥) - الْقَضَاءُ فِيمَنْ لَمْ تَكُنْ لَهُ بَيِّنَةٌ (التحفة ٣٤)

5426. It was narrated from Abû Mûsâ that two men referred a dispute to the Prophet ﷺ concerning an animal, and neither of them had any evidence, so he ruled that it be shared equally between them. (***Hasan***)

٥٤٢٦ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: [حَدَّثَنَا] سَعِيدٌ عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ فِي دَابَّةٍ لَيْسَ لِوَاحِدٍ مِنْهُمَا بَيِّنَةٌ، فَقَضَى بِهَا بَيْنَهُمَا نِصْفَيْنِ.

تخريج: [حسن] أخرجه أبو داود، القضاء، باب الرجلين يدعيان شيئًا وليس بينهما بينة، ح:٣٦١٣ من حديث سعيد بن أبي عروبة به، وتابعه شعبة عند البيهقي:١٠/٢٥٧ وغيره، وله شواهد عند ابن حبان، ح:١٢٠١ وغيره.

Comments:

'Evidence': For instance, a witness or any document, etc. Likewise, it was not in anyone's possession, or was under the possession of both of them. The contextual indications also did not point out any priority.

Chapter 36. The Judge Advising Disputants To Take An Oath

(المعجم ٣٦) - عِظَةُ الْحَاكِمِ عَلَى الْيَمِينِ (التحفة ٣٥)

5427. It was narrated from Nâfi' bin 'Umar, that Ibn Abî Mulaikah said: "There were two female neighbors who used to do leatherwork (with an awl) in Aṭ-

٥٤٢٧ - أَخْبَرَنَا عَلِيُّ بْنُ سَعِيدِ بْنِ مَسْرُوقٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي زَائِدَةَ عَنْ نَافِعِ بْنِ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَانَتْ جَارِيَتَانِ تَخْرُزَانِ بِالطَّائِفِ فَخَرَجَتْ

Ṭâ'if. One of them came out with her hand bleeding and claimed that her companion had injured her, but the other one denied it. I wrote to Ibn 'Abbâs concerning that. He wrote, (saying) that the Messenger of Allâh ﷺ ruled that the person against whom the claim was made should swear an oath. For if people were to be given what they claimed was theirs, then people would make claims against the wealth and blood of others." So he[1] called her and recited this Verse to her: "Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter..."[2] until the end of the Verse. He called her and recited that to her, and she confessed to that. News of that reached him and he was happy. (*Ṣaḥîḥ*)

إِحْدَاهُمَا وَيَدُهَا تَدْمَى فَزَعَمَتْ أَنَّ صَاحِبَتَهَا أَصَابَتْهَا وَأَنْكَرَتِ الْأُخْرَى، فَكَتَبْتُ إِلَى ابْنِ عَبَّاسٍ فِي ذٰلِكَ، فَكَتَبَ أَنَّ رَسُولَ اللهِ ﷺ قَضَى أَنَّ الْيَمِينَ عَلَى الْمُدَّعَى عَلَيْهِ، وَلَوْ أَنَّ النَّاسَ أُعْطُوا بِدَعْوَاهُمْ لَادَّعَى نَاسٌ أَمْوَالَ نَاسٍ وَدِمَاءَهُمْ، فَادْعُهَا وَاتْلُ عَلَيْهَا هٰذِهِ الْآيَةَ ﴿إِنَّ ٱلَّذِينَ يَشْتَرُونَ بِعَهْدِ ٱللَّهِ وَأَيْمَٰنِهِمْ ثَمَنًا قَلِيلًا أُوْلَٰٓئِكَ لَا خَلَٰقَ لَهُمْ فِي ٱلْأٓخِرَةِ﴾ [آل عمران: ٧٧] حَتَّى خَتَمَ الْآيَةَ. فَدَعَوْتُهَا فَتَلَوْتُ عَلَيْهَا، فَاعْتَرَفَتْ بِذٰلِكَ وَبَلَغَهُ ذٰلِكَ فَسَرَّهُ.

تخريج: أخرجه البخاري، الرهن، باب: إذا اختلف الراهن والمرتهن ونحوه ... إلخ، ح: ٢٥١٤ وغيره، ومسلم، الأقضية، باب اليمين على المدعى عليه، ح: ١٧١١/ ٢ من حديث نافع ابن عمر به.

Comments:

It is absolutely clear that the defendant shall be made to take the oath (if he denies or disowns). If he swears the oath, the plaintiff shall receive nothing. If the defendant refuses to swear the oath, then the thing would be turned over to the plaintiff upon swearing the oath. This is called *Yamîn al-ghamûs*. (A typical form of sinful oath is when a person takes an oath on the truth of something which he knows to be untrue; this is called *Yamîn al-ghamûs* or the engulfing oath).

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[1] That is, Ibn Abî Mulaikah.
[2] *Âl 'Imrân* 3:77.

Chapter 37. How The Judge Is To Ask People To Swear For An Oath

(المعجم ٣٧) - كَيْفَ يَسْتَحْلِفُ الْحَاكِمُ
(التحفة ٣٦)

5428. It was narrated that Abû Sa'eed Al-Khudrî said: "Mu'âwiyah, (may Allâh be pleased with him,) said: 'The Messenger of Allâh ﷺ went out to a circle – meaning, of his Companions – and said: 'What are you doing?' They said: 'We have come together to pray to Allâh and praise Him for guiding us to His religion, and blessing us with you.' He said: 'I ask you, by Allâh, is that the only reason?' They said: 'By Allâh, we have not come together for any other reason.' He said: 'I am not asking you to swear to an oath because of any suspicion; rather Jibrîl came to me and told me that Allâh, the Mighty and Sublime, is boasting of you to the angels.'" (*Ṣaḥîḥ*)

٥٤٢٨ - أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا مَرْحُومُ بْنُ عَبْدِ الْعَزِيزِ عَنْ أَبِي نَعَامَةَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ مُعَاوِيَةُ [رَضِيَ اللهُ عَنْهُ]: إِنَّ رَسُولَ اللهِ ﷺ خَرَجَ عَلَى حَلْقَةٍ - يَعْنِي مِنْ أَصْحَابِهِ - فَقَالَ: «مَا أَجْلَسَكُمْ»؟ قَالُوا: جَلَسْنَا نَدْعُو اللهَ وَنَحْمَدُهُ عَلَى مَا هَدَانَا لِدِينِهِ وَمَنَّ عَلَيْنَا بِكَ. قَالَ: «آللهِ! مَا أَجْلَسَكُمْ إِلَّا ذٰلِكَ» قَالُوا: آللهِ! مَا أَجْلَسَنَا إِلَّا ذٰلِكَ، قَالَ: «أَمَا إِنِّي لَمْ أَسْتَحْلِفْكُمْ تُهْمَةً لَكُمْ وَإِنَّمَا أَتَانِي جِبْرَائِيلُ عَلَيْهِ السَّلَامُ فَأَخْبَرَنِي أَنَّ اللهَ عَزَّ وَجَلَّ يُبَاهِي بِكُمُ الْمَلَائِكَةَ».

تخريج: أخرجه مسلم، الذكر والدعاء، باب فضل الاجتماع على تلاوة القرآن وعلى الذكر، ح: ٢٧٠١ من حديث مرحوم به.

Comments:

1. Allâh's Messenger's ﷺ purpose is this, "I asked you to swear an oath in view of the significance of your deed. Not on account of any doubt or aspersion."
2. This narration demonstrates that an oath should be sworn by the name of Allâh alone; and this much is sufficient. And that asking: "By Allāh?" is sufficient when requesting one to swear an oath.

5429. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: ' 'Îsa bin Mariam, peace be upon him, saw a man stealing, and said to him: Are you stealing? He said: No, by Allâh besides Whom there is no other

٥٤٢٩ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَأَى عِيسَى ابْنُ مَرْيَمَ عَلَيْهِ

God! 'Îsa, peace upon him, said: I believe in Allâh and I disbelieve my eyes.'" (*Sahîh*)

السَّلَامُ رَجُلًا يَسْرِقُ فَقَالَ لَهُ: أَسَرَقْتَ؟ قَالَ: لَا وَاللَّهِ الَّذِي لَا إِلٰهَ إِلَّا هُوَ! قَالَ عِيسَى عَلَيْهِ السَّلَامُ: آمَنْتُ بِاللَّهِ وَكَذَّبْتُ بَصَرِي».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٦٠٠٣، وعلقه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿واذكر في الكتاب مريم ...﴾ إلخ"، ح:٣٤٤٣/ ٣٤٤٤ من حديث إبراهيم ابن طهمان به.

Comments:

1. 'I disbelieve': The meaning is if someone is made to take an oath, it should be acknowledged or believed. If someone swears a false oath, he would reap what he has sown. In the mentioned incident, the man might have been collecting his own property, or someone else's, after having obtained their permission. Or his intention might have been merely to view the thing by picking it up. It might not have been his intention to carry it away. Such possibilities could be numerous. So to state, apparently it looked like a case of stealing. But the matter became clear by his taking the oath.
2. To call Prophet 'Îsa (ﷺ) 'Îsa bin Maryam every time and in every place provides the conclusive evidence that he was born without a father, so that he could become a miracle for people, upon his truthfulness.
3. The oath mentioned in the narration is of the variety of *Mu'aqqad* and *Mughallaz* (stressed or emphasized). In other words, such an oath could also be sworn. That is because the man did not merely say: "By Allāh" but added: "Whom there is no other god!" stressing his oath.

The Book Of Seeking Refuge With Allâh

(المعجم ٥٠) - كِتَابُ الاِسْتِعَاذَةِ
(التحفة ٣٣)

(Chapter 1. What Was Narrated Concerning *Al-Mu'awwidhatain* (Two *Sûrahs* Seeking Refuge With Allâh)

(المعجم ١) - [بَابُ مَا جَاءَ فِي سُورَتَي الْمُعَوِّذَتَيْنِ] (التحفة ١)

5430. It was narrated from Mu'âdh bin 'Abdullâh that his father said: "It was raining and dark, and we were waiting for the Messenger of Allâh ﷺ to lead us in prayer. Then the Messenger of Allâh ﷺ came out to lead us in prayer and he said: 'Say.' I said: 'What should I say?' He said: 'Say: He is Allâh, (the) One[1] and *Al-Mu'awwadhatain* in the evening and in the morning, three times, and that will suffice you against everything.'" (*Hasan*)

٥٤٣٠ - أَخْبَرَنَا أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ ابْنُ شُعَيْبٍ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ قَالَ: حَدَّثَنِي أَسِيدُ بْنُ أَبِي أَسِيدٍ عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ قَالَ: أَصَابَنَا طَشٌّ وَظُلْمَةٌ فَانْتَظَرْنَا رَسُولَ اللهِ ﷺ لِيُصَلِّيَ بِنَا، ثُمَّ ذَكَرَ كَلَامًا مَعْنَاهُ فَخَرَجَ رَسُولُ اللهِ ﷺ لِيُصَلِّيَ بِنَا فَقَالَ: «قُلْ» فَقُلْتُ: مَا أَقُولُ؟ قَالَ: «قُلْ هُوَ اللهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ حِينَ تُمْسِي وَحِينَ تُصْبِحُ ثَلَاثًا يَكْفِيكَ كُلَّ شَيْءٍ».

تخريج: [إسناده حسن] أخرجه أبو داود، الأدب، باب ما يقول إذا أصبح، ح:٥٠٨٢ من حديث محمد بن عبدالرحمٰن بن أبي ذئب به، وهو في الكبرٰى، ح:٧٨٦٠، وقال الترمذي، ح:٣٥٧٥: "حسن صحيح غريب".

Comments:

1. Man is a weak created being who cannot spend even a moment in this world without the Help of Allâh, Most High. None is self-sufficiently independent of Allâh. Countless are the occasions when man finds himself utterly helpless, and he becomes impotent and incapable, despite all his energies, capabilities, and resources. At that moment he feels the dire need of help and succor, and that help is only possible from Allâh, Most High. In order to save himself from calamities and afflictions, man seeks refuge of Allâh, Most High, whether the calamities and afflictions are of this mundane world or of the other world, whether they are physical, spiritual, material, or abstract.

[1] *Al-Ikhlâs* 112.

2. *Mu'awwidhatain* (the two *Surahs* of refuge) *Surah Al-Falaq* and *Surah An-Nâs*, because they begin with the expression *Aûdhu*. The meaning is: The two *Surahs* of seeking refuge.
3. That will suffice you as protection from everything from which protection is possible; otherwise, safeguarding against death, etc., is not possible, although protection against the evil of everything will be secured, for instance, from dying a bad death.

5431. It was narrated from Mu'âdh bin 'Abdullâh bin Khubaib that his father said: "I was with the Messenger of Allâh ﷺ on the road to Makkah when I found myself alone with the Messenger of Allâh ﷺ. I drew close to him and he said: 'Say.' I said: 'What should I say?' He said: 'Say.' I said: 'What should I say?' He said: 'Say: I seek refuge with (Allâh) the Lord of the daybreak..."[1] until he finished (the *Sûrah*), then he said: 'Say: I seek refuge with (Allâh) the Lord of mankind...'[2] until he finished it. Then he said: 'The people cannot seek refuge with Allâh by means of anything better than these two.'" (***Hasan***)

٥٤٣١ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَفْصُ ابْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ قَالَ: كُنْتُ مَعَ رَسُولِ اللهِ ﷺ فِي طَرِيقِ مَكَّةَ فَأَصَبْتُ خَلْوَةً مِنْ رَسُولِ اللهِ ﷺ فَدَنَوْتُ مِنْهُ فَقَالَ: «قُلْ» فَقُلْتُ: مَا أَقُولُ؟ قَالَ: «قُلْ» قُلْتُ: مَا أَقُولُ؟ قَالَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ حَتَّى خَتَمَهَا ثُمَّ قَالَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ حَتَّى خَتَمَهَا، ثُمَّ قَالَ: «مَا تَعَوَّذَ النَّاسُ بِأَفْضَلَ مِنْهُمَا».

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرى، ح:٧٨٥٨.

Comments:

The meaning is that with regard to seeking refuge or protection, these two *Surâhs* are the best of all, because they were sent down for this very purpose. For other purposes, some other *Surâhs* could also be distinctly superior.

5432. It was narrated that 'Uqbah bin 'Âmir Al-Juhanî said: "While I was leading the Messenger of Allâh ﷺ on his mount on a military campaign, he said: 'O 'Uqbah, say!' I listened, then he said: 'O 'Uqbah, say!' I listened, then he said it a

٥٤٣٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي الْقَعْنَبِيُّ عَنْ عَبْدِ الْعَزِيزِ، عَنْ عَبْدِ اللهِ ابْنِ سُلَيْمَانَ، عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ بْنِ خُبَيْبٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: بَيْنَا أَنَا أَقُودُ بِرَسُولِ اللهِ ﷺ رَاحِلَتَهُ فِي

[1] *Al-Falaq* 113.
[2] *An-Nâs* 114.

third time. I said: 'What should I say?' He said: 'Say: He is Allâh, (the) One...'[1] and he recited the *Sûrah* to the end. Then he recited: 'Say: I seek refuge with (Allâh) the Lord of the daybreak...'[2] and I recited it with him until the end. Then he recited: 'Say: I seek refuge with (Allâh) the Lord of mankind...'[3] and I recited it with him until the end. Then he said: 'No one ever sought refuge (with Allâh) by means of anything like them.'" (*Hasan*)

غَزْوَةٍ إِذْ قَالَ: «يَا عُقْبَةُ! قُلْ» فَاسْتَمَعْتُ ثُمَّ قَالَ: «يَا عُقْبَةُ! قُلْ» فَاسْتَمَعْتُ فَقَالَهَا الثَّالِثَةَ، فَقُلْتُ: مَا أَقُولُ؟ فَقَالَ: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾ فَقَرَأَ السُّورَةَ حَتَّى خَتَمَهَا، ثُمَّ قَرَأَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ وَقَرَأْتُ مَعَهُ حَتَّى خَتَمَهَا، ثُمَّ قَرَأَ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ وَقَرَأْتُ مَعَهُ حَتَّى خَتَمَهَا، ثُمَّ قَالَ: «مَا تَعَوَّذَ بِمِثْلِهِنَّ أَحَدٌ».

تخريج: [إسناده حسن] أخرجه الطبراني:١٧/٣٤٦، ح:٩٥٢ من حديث القعنبي به، وهو في الكبرى، ح:٧٨٤٦ * عبدالعزيز هو ابن محمد الدراوردي.

Comments:

The meaning is that far from being superior, no other *Surâh* equals them with regard to seeking protection or refuge.

5433. It was narrated that 'Uqbah bin 'Âmir Al-Juhanî said: "The Messenger of Allâh ﷺ said to me: 'Say.' I said: 'What should I say?' He said: 'Say: He is Allâh, (the) One),'[4] 'Say: I seek refuge with (Allâh) the Lord of the daybreak,' 'Say: I seek refuge with (Allâh) the Lord of mankind.'"[5] The Messenger of Allâh ﷺ recited them, then he said: 'The people have never recited anything like them, or the people have never sought refuge (with Allâh) by means of anything like them.'" (*Hasan*)

٥٤٣٣ - أَخْبَرَنَا أَحْمَدُ بْنُ عُثْمَانَ بْنِ حَكِيمٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ سُلَيْمَانَ الْأَسْلَمِيُّ عَنْ مُعَاذِ بْنِ عَبْدِ اللهِ بْنِ خُبَيْبٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ الْجُهَنِيِّ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «قُلْ» قُلْتُ: وَمَا أَقُولُ؟ قَالَ: ﴿قُلْ هُوَ ٱللَّهُ أَحَدٌ﴾، ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾، ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ فَقَرَأَهُنَّ رَسُولُ اللهِ ﷺ ثُمَّ قَالَ: «لَمْ يَتَعَوَّذِ النَّاسُ بِمِثْلِهِنَّ أَوْ لَا يَتَعَوَّذُ النَّاسُ بِمِثْلِهِنَّ».

[1] *Al-Ikhlâs* 112.
[2] *Al-Falaq* 113.
[3] *An-Nâs* 114.
[4] *Al-Ikhlâs* 112.
[5] *An-Nâs* 114.

تخريج: [إسناده حسن] انظر الحديث السابق، وهو في الكبرٰى، ح: ٧٨٥٢.

5334. Abû 'Abdullâh narrated that Ibn 'Âbis Al-Juhanî told him that the Messenger of Allâh ﷺ said to him: "O Ibn 'Âbis, shall I not tell you of the best thing with which those who seek refuge with Allâh may do so?" He said: "Yes, O Messenger of Allâh." He said: "Say: I seek refuge with (Allâh) the Lord of the daybreak.",[1] "Say: I seek refuge with (Allâh) the Lord of mankind."[2] – these two *Sûrahs*." (***Hasan***)

٥٤٣٤ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو عَنْ يَحْيَى، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ الْحَارِثِ: أَخْبَرَنِي أَبُو عَبْدِ اللهِ أَنَّ ابْنَ عَابِسٍ الْجُهَنِيَّ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ لَهُ: «يَا ابْنَ عَابِسٍ! أَلَا أَدُلُّكَ» أَوْ قَالَ: «أَلَا أُخْبِرُكَ بِأَفْضَلِ مَا يَتَعَوَّذُ بِهِ الْمُتَعَوِّذُونَ؟» قَالَ: بَلَى يَا رَسُولَ اللهِ! قَالَ: «﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾، ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾، هَاتَيْنِ السُّورَتَيْنِ».

تخريج: [حسن] أخرجه أحمد: ٤/١٥٣ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح: ٧٨٤١، وللحديث شواهد * أبو عمرو هو الأوزاعي، وأبو عبدالله وثقه ابن حبان ولم يعرفه الذهبي.

5435. It was narrated that 'Uqbah bin 'Âmir said: "The Prophet ﷺ was given a gray mule which he rode, and 'Uqbah led it. The Messenger of Allâh ﷺ said to 'Uqbah: 'Recite.' He said: 'What should I recite, O Messenger of Allâh?' He said: 'Recite: 'Say: I seek refuge with (Allâh) the Lord of the daybreak, from the evil of what He has created.' And he repeated it until I had learned it." (***Hasan***)

٥٤٣٥ - أَخْبَرَنِي عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا بَحِيرُ بْنُ سَعْدٍ عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أُهْدِيَتْ لِلنَّبِيِّ ﷺ بَغْلَةٌ شَهْبَاءُ فَرَكِبَهَا وَأَخَذَ عُقْبَةُ يَقُودُهَا بِهِ فَقَالَ رَسُولُ اللهِ ﷺ لِعُقْبَةَ: «اقْرَأْ» قَالَ: وَمَا أَقْرَأُ يَا رَسولَ اللَّهِ؟ قَالَ: اقْرَأْ ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝ مِنْ شَرِّ ما خَلَقَ﴾ فَأَعَادَهَا عَلَيَّ حَتَّى قَرَأْتُهَا، فَعَرَفَ أَنِّي لَمْ أَفْرَحْ بِهَا جِدًّا، قَالَ: «لَعَلَّكَ تَهَاوَنْتَ بِهَا فَمَا قُمْتُ يَعْنِي بِمِثْلِهَا».

تخريج: [حسن] أخرجه أحمد: ٤/١٤٩ من حديث بقية به، وهو في الكبرٰى، ح: ٧٨٤٢، وللحديث شواهد.

[1] *Al-Falaq* 113.
[2] *An-Nâs* 114.

Comments:

The meaning is that to seek protection, this *Surâh* is the best of all, because it is extremely comprehensive and all-embracing. In it, every type of evil has been alluded to, and Allâh's protection is sought against it.

5436. It was narrated from 'Uqbah bin 'Âmir that he asked the Messenger of Allâh ﷺ about *Al-Mu'awwidhatain*. 'Uqbah said: "The Messenger of Allâh ﷺ recited them when he led us in *Salâh Al-Ghadâh* (*As-Subh*)." (*Sahîh*)

٥٤٣٦ - أَخْبَرَنَا مُوسَى بْنُ حِزَامٍ التِّرْمِذِيُّ قَالَ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ سُفْيَانَ، عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ: أَنَّهُ سَأَلَ رَسُولَ اللهِ ﷺ عَنِ الْمُعَوِّذَتَيْنِ، قَالَ عُقْبَةُ: فَأَمَّنَا رَسُولُ اللهِ ﷺ بِهِمَا فِي صَلَاةِ الْغَدَاةِ.

تخريج: [صحيح] تقدم، ح:٩٥٣، وهو في الكبرٰى، ح:٧٨٥١ * سفيان هو الثوري.

Comments:

In the dawn prayer (*Fajr*), lengthy recitation of the Glorious Qur'ân was the practice of the Prophet ﷺ. But that day, he recited these two concise *Surâhs* in order to underline their significance, that in spite of their being brief, they are comprehensive and most excellent. So much so that they could suffice in place of lengthy recitation in the *Fajr* prayer.

5437. It was narrated from 'Uqbah that the Messenger of Allâh ﷺ recited them in the *Subh* prayer. (*Sahîh*)

٥٤٣٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا مُعَاوِيَةُ عَنِ الْعَلَاءِ بْنِ الْحَارِثِ، عَنْ مَكْحُولٍ، عَنْ عُقْبَةَ: أَنَّ رَسُولَ اللهِ ﷺ قَرَأَ بِهِمَا فِي صَلَاةِ الصُّبْحِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٨٤٩، وانظر الحديث السابق * عبدالرحمٰن هو ابن مهدي.

5438. It was narrated that 'Uqbah bin 'Âmir said: "I was leading the Messenger of Allâh ﷺ (on his mount) on a journey, and the Messenger of Allâh ﷺ said: 'O 'Uqbah, shall I not teach you the best two *Sûrahs* that can be recited?' And he taught me: 'Say: I seek refuge with (Allâh) the Lord

٥٤٣٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرٍو قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مُعَاوِيَةُ بْنُ صَالِحٍ عَنِ ابْنِ الْحَارِثِ - وَهُوَ الْعَلَاءُ - عَنِ الْقَاسِمِ مَوْلَى مُعَاوِيَةَ عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَقُودُ بِرَسُولِ اللهِ ﷺ فِي السَّفَرِ، فَقَالَ رَسُولُ اللهِ ﷺ: «يَا عُقْبَةُ! أَلَا أُعَلِّمُكَ خَيْرَ

of the daybreak."[1] and 'Say: I seek refuge with (Allâh) the Lord of mankind...'[2] He thought that I did not seem too overjoyed with them, so when he stopped to pray *Subh*, he recited them when he led the people in the *Subh* prayer. When the Messenger of Allâh ﷺ finished praying, he turned to me and said: 'O 'Uqbah, what do you think?'" (***Hasan***)

سُورَتَيْنِ قُرِئَتَا»؟ فَعَلَّمَنِي: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾، وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾، فَلَمْ يَرَنِي سُرِرْتُ بِهِمَا جِدًّا، فَلَمَّا نَزَلَ لِصَلَاةِ الصُّبْحِ صَلَّى بِهِمَا صَلَاةَ الصُّبْحِ لِلنَّاسِ، فَلَمَّا فَرَغَ رَسُولُ اللهِ ﷺ مِنَ الصَّلَاةِ الْتَفَتَ إِلَيَّ فَقَالَ: «يَا عُقْبَةُ! كَيْفَ رَأَيْتَ؟».

تخريج: [**إسناده حسن**] أخرجه أبو داود، الصلوة، باب: في المعوذتين، ح:١٤٦٢ عن أحمد بن عمرو بن السرح به، وهو في الكبرى، ح:٧٨٤٨، وصححه ابن خزيمة، ح:٥٣٥ * القاسم صرح بالسماع من عقبة (عمل اليوم والليلة للنسائي، ح:٨٨٩)، وله شاهد تقدم، ح:٩٥٣.

Comments:

'What do you think?' means did you realize the importance of these two *Sûrahs*?

5439. It was narrated that 'Uqbah bin 'Âmir said: "While I was leading the Messenger of Allâh ﷺ (on his mount) in one of these mountain passes, he said: 'Why don't you ride, O 'Uqbah?' I had too much respect for the Messenger of Allâh ﷺ to ride the mount of the Messenger of Allâh ﷺ. Then he said: 'Why don't you ride, O 'Uqbah?' I was worried that I might be disobeying him, so he got off, and I rode for a little while, then I got off and the Messenger of Allâh ﷺ rode. Then he said: 'Shall I not teach you two of the best *Sûrahs* that the people recite?' And he taught me: 'Say: I seek refuge with (Allâh) the Lord of the daybreak,' and Say: I seek refuge

٥٤٣٩ - أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي ابْنُ جَابِرٍ عَنِ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمٰنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: بَيْنَا أَقُودُ بِرَسُولِ اللهِ ﷺ فِي نَقْبٍ مِنْ تِلْكَ النِّقَابِ إِذْ قَالَ: «أَلَا تَرْكَبُ يَا عُقْبَةُ؟» فَأَجْلَلْتُ رَسُولَ اللهِ ﷺ أَنْ أَرْكَبَ مَرْكَبَ رَسُولِ اللهِ ﷺ، ثُمَّ قَالَ: «أَلَا تَرْكَبُ يَا عُقْبَةُ» فَأَشْفَقْتُ أَنْ يَكُونَ مَعْصِيَةً فَنَزَلَ وَرَكِبْتُ هُنَيْهَةً وَنَزَلْتُ وَرَكِبَ رَسُولُ اللهِ ﷺ، ثُم قَالَ: «أَلَا أُعَلِّمُكَ سُورَتَيْنِ مِنْ خَيْرِ سُورَتَيْنِ قَرَأَ بِهِمَا النَّاسُ»، فَأَقْرَأَنِي: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ وَ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ فَأُقِيمَتِ الصَّلَاةُ فَتَقَدَّمَ فَقَرَأَ بِهِمَا ثُمَّ مَرَّ بِي فَقَالَ: «كَيْفَ رَأَيْتَ يَا عُقْبَةَ [بْنَ عَامِرٍ]؟ اقْرَأْ بِهِمَا

[1] *Al-Falaq* 113.
[2] *An-Nâs* 114.

كُلَّمَا نِمْتَ وَقُمْتَ».

with (Allâh) the Lord of mankind."[1] Then the *Iqâmah* was said and he went forward and recited them. Then he passed by me and said: 'What do you think, O 'Uqbah bin 'Âmir? Recite them every time you go to sleep and get up.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أبو يعلى: ٣/ ٢٧٨، ح: ١٧٣٦ من حديث الوليد بن مسلم به، وهو في الكبرى، ح: ٧٨٤٣ * ابن جابر هو عبدالرحمٰن بن يزيد، وللحديث شواهد، انظر الحديث السابق.

٥٤٤٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ عَجْلَانَ عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: كُنْتُ أَمْشِي مَعَ رَسُولِ اللهِ ﷺ فَقَالَ: «يَا عُقْبَةُ! قُلْ» فَقُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ عَنِّي ثُمَّ قَالَ: «يَا عُقْبَةُ! قُلْ» قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ فَسَكَتَ عَنِّي فَقُلْتُ: اللَّهُمَّ! ارْدُدْهُ عَلَيَّ، فَقَالَ: «يَا عُقْبَةُ! قُلْ». فَقُلْتُ: مَا أَقُولُ يَا رَسُولَ اللَّهِ؟ فَقَالَ: ﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ﴾ فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا، ثُمَّ قَالَ: «قُلْ» قُلْتُ: مَاذَا أَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: ﴿قُلْ أَعُوذُ بِرَبِّ النَّاسِ﴾ فَقَرَأْتُهَا حَتَّى أَتَيْتُ عَلَى آخِرِهَا، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ عِنْدَ ذٰلِكَ: «مَا سَأَلَ سَائِلٌ بِمِثْلِهِمَا وَلَا اسْتَعَاذَ مُسْتَعِيذٌ بِمِثْلِهِمَا».

5440. It was narrated that 'Uqbah bin 'Âmir said: "I was walking with the Messenger of Allâh ﷺ and he said: "O 'Uqbah, say!' I said: 'What should I say, O Messenger of Allâh?' He did not answer me, then he said: 'O 'Uqbah, say!' I said: 'What should I say, O Messenger of Allâh?' But he did not answer me. I said: 'O Allâh, make him answer me.' He said: 'O 'Uqbah, say!' I said: 'What should I say, O Messenger of Allâh?' He said: 'Say: I seek refuge with (Allâh) the Lord of the daybreak...'[2] So I recited it until I came to the end. Then he said: 'Say,' and I said: 'What should I say, O Messenger of Allâh?' He said: 'Say: I seek refuge with (Allâh) the Lord of mankind...,'[3] so I recited it until I came to the end. Then the Messenger of Allâh ﷺ said: 'No one who asks has ever asked by means of anything like them, and no one who seeks refuge has ever sought refuge

[1] *An-Nâs* 114.
[2] *Al-Falaq* 113.
[3] *An-Nâs* 114.

with anything like them.'" (*Ḥasan*)

تخريج: [حسن] أخرجه الدارمي: ٢/ ٤٦٢، ح: ٣٤٤٣ من حديث الليث بن سعد به، وهو في الكبرى، ح: ٧٨٣٨، وللحديث شواهد.

Comments:

'He did not answer me': The Prophet's ﷺ uttering the same thing and then falling silent was in order to arouse interest and attention in the mind of the interlocutor, so that the significance of the forthcoming facts might become clear to him.

5441. It was narrated that 'Uqbah bin 'Âmir said: "I came to the Messenger of Allâh ﷺ while he was riding, and I put my hand on his foot and said: 'Teach me *Sûrah Hûd*, teach me *Sûrah Yûsuf*. He said: 'You will never recite anything more precious before Allâh, the Mighty and Sublime, than: 'Say: I seek refuge with (Allâh) the Lord of the daybreak).'" (*Ṣaḥîḥ*)

٥٤٤١ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عِمْرَانَ أَسْلَمَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: أَتَيْتُ رَسُولَ اللهِ ﷺ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِي عَلَى قَدَمِهِ فَقُلْتُ: أَقْرِئْنِي سُورَةَ هُودٍ، أَقْرِئْنِي سُورَةَ يُوسُفَ، فَقَالَ: «لَنْ تَقْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللهِ عَزَّ وَجَلَّ مِنْ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾».

تخريج: [إسناده صحيح] تقدم، ح: ٩٥٤، وهو في الكبرى، ح: ٧٨٣٩.

Comments:

'More precious' means in the matter of seeking protection. Otherwise, from other dimension, some other *Surâh* could be excellent.

5442. It was narrated from 'Uqbah bin 'Âmir that the Prophet ﷺ said: "There have been revealed to me Verses the like of which has never been seen: 'Say: I seek refuge with (Allâh) the Lord of the daybreak...'[1] to the end of the *Sûrah*, and 'Say: I seek refuge with (Allâh) the Lord of mankind...'[2] to the end of the *Sûrah*." (*Ṣaḥîḥ*)

٥٤٤٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا قَيْسٌ عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «أُنْزِلَ عَلَيَّ آيَاتٌ لَمْ يُرَ مِثْلُهُنَّ: ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾ إِلَى آخِرِ السُّورَةِ، وَ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾ إِلَى آخِرِ السُّورَةِ».

تخريج: [صحيح] تقدم، ح: ٩٥٥، وهو في الكبرى، ح: ٧٨٥٥.

[1] *Al-Falaq* 113.
[2] *An-Nâs* 114.

5443. It was narrated that Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ said to me: 'Recite, O Jâbir!' I said: 'What should I recite, may my father and mother be ransomed for you, O Messenger of Allâh?' He said: Recite: 'Say: I seek refuge with (Allâh) the Lord of the daybreak...,' and: 'Say: I seek refuge with (Allâh) the Lord of mankind...'[1] So I recited them, and he said: 'Recite them, for you will never recite anything like them.'" (*Hasan*)

٥٤٤٣ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنِي بَدَلٌ قَالَ: حَدَّثَنَا شَدَّادُ بْنُ سَعِيدٍ أَبُو طَلْحَةَ قَالَ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ قَالَ: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللهِ قَالَ: قَالَ لِي رَسُولُ اللهِ ﷺ: «اقْرَأْ يَا جَابِرُ»! قُلْتُ: وَمَاذَا أَقْرَأُ بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ؟ قَالَ: «اقْرَأْ ﴿قُلْ أَعُوذُ بِرَبِّ ٱلْفَلَقِ﴾، ﴿قُلْ أَعُوذُ بِرَبِّ ٱلنَّاسِ﴾» فَقَرَأْتُهُمَا، فَقَالَ: «اقْرَأْ بِهِمَا وَلَنْ تَقْرَأَ بِمِثْلِهِمَا».

تخريج: [إسناده حسن] أخرجه ابن حبان (موارد)، ح:١٧٧٨ من حديث عمرو بن علي بن بحر الفلاس به، وهو في الكبرى، ح:٧٨٥٤ * بدل هو ابن المحبر.

Chapter 2. Seeking Refuge With Allâh From A Heart That Does Not Feel Humble

(المعجم ٢) - الاسْتِعَاذَةُ مِنْ قَلْبٍ لَا يَخْشَعُ (التحفة ٢)

5444. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ used to seek refuge (with Allâh) from four things: From knowledge that is of no benefit, from a heart that does not feel humble, from a supplication that is not heard, and a soul that is never satisfied. (*Hasan*)

٥٤٤٤ - أَخْبَرَنَا يَزِيدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي سِنَانٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي الْهُذَيْلِ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ أَرْبَعٍ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تَشْبَعُ.

تخريج: [حسن] أخرجه أحمد:٢/١٦٧ عن عبدالرحمٰن بن مهدي به، وله علة في مصنف ابن أبي شيبة:١٠/١٩٤، ١٩٥، وله شاهد حسن، انظر، ح:٥٤٦٩ * سفيان هو الثوري وأبوسنان هو ضرار بن مرة الشيباني الكوفي.

Comments:

1. Beneficial knowledge signifies the action congruous to knowledge, because the first and foremost benefit of knowledge and erudition should reach the erudite himself, then to others, for instance, calling people to Allâh, teaching, etc.

[1] *An-Nâs* 114.

2. 'From a soul that is never satisfied': It signifies the inner self's greediness and avarice, although desire or covetousness for knowledge and recompense is praiseworthy.

Chapter 3. Seeking Refuge From The Tribulation Of The Heart

(المعجم ٣) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الصَّدْرِ (التحفة ٣)

5445. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allâh from cowardice, miserliness, the tribulation of the heart and the torment of the grave. (*Ḥasan*)

٥٤٤٥ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ قَالَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ، وَالْبُخْلِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ.

تخريج: [حسن] أخرجه أبو داود، الصلوٰة، باب: في الاستعاذة، ح:١٥٣٩ من حديث إسرائيل به، وهو في الكبرٰى، ح:٧٨٧٩، وصححه ابن حبان، ح:٢٤٤٥، والحاكم علٰى شرط الشيخين:١/ ٥٣٠، ووافقه الذهبي، وله شاهد صحيح عند ابن خزيمة، ح:٧٤٦ وغيره.

Chapter 4. Seeking Refuge From The Evil Of One's Hearing And Seeing

(المعجم ٤) - الاِسْتِعَاذَةُ مِنْ شَرِّ السَّمْعِ وَالْبَصَرِ (التحفة ٤)

5446. It was narrated that Shakal bin Ḥumaid said: "I came to the Prophet ﷺ and said: 'O Prophet of Allâh, teach me words by means of which I may seek refuge with Allâh. He took me by the hand and said: 'Say: *A'ûdhu bika min sharri sam'î, wa sharri baṣarî, wa sharri lisânî, wa sharri qalbî, wa sharri manî* (I seek refuge with You from the evil of my hearing, the evil of my seeing, the evil of my tongue, the evil of my heart, and the evil of my sperm).''' (*Ḥasan*)

٥٤٤٦ - أَخْبَرَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ قَالَ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى أَنَّ شُتَيْرَ ابْنَ شَكَلٍ أَخْبَرَهُ عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللهِ! عَلِّمْنِي تَعَوُّذًا أَتَعَوَّذُ بِهِ، فَأَخَذَ بِيَدِي ثُمَّ قَالَ: «قُلْ: أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَشَرِّ بَصَرِي، وَشَرِّ لِسَانِي، وَشَرِّ قَلْبِي، وَشَرِّ مَنِيِّي» قَالَ: حَتَّى حَفِظْتُهَا. قَالَ سَعْدٌ: وَالْمَنِيُّ مَاؤُهُ.

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوٰة، باب: في الاستعاذة، ح:١٥٥١ من حديث سعد بن أوس به، وقال الترمذي، ح:٣٤٩٢: "حسن غريب" وهو في الكبرٰى، ح:٧٨٧٧، وصححه الحاكم:١/ ٥٣٢، ٥٣٣، ووافقه الذهبي.

Comments:

Seeking protection or refuge from these things means their illicit and misplaced utilization, and seeking refuge of Allâh signifies their protection that they may not be wrongly used.

Chapter 5. Seeking Refuge From Cowardice

(المعجم ٥) - الاِسْتِعَاذَةُ مِنَ الْجُبْنِ

(التحفة ٥)

5447. It was narrated that 'Abdul-Mâlik bin 'Umair said: "I heard Muṣ'ab bin Sa'd (narrate) about his father: 'He used to teach us five things, which he said that the Messenger of Allâh ﷺ used to recite in his supplication: *'Allâhumma innî a'ûdhu bika minal-bukhli, wa a'ûdhu bika minal-jubni, wa a'ûdhu bika an uradda ila ardhalil-'umuri, wa a'ûdhu bika min fitnatid-dunyâ, wa a'ûdhu bika min 'adhâbil-qabr* (O Allâh, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave).'" (*Ṣaḥîḥ*)

٥٤٤٧ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ عَنْ أَبِيهِ قَالَ: كَانَ يُعَلِّمُنَا خَمْسًا، كَانَ يَقُولُ كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

تخريج: أخرجه البخاري، الدعوات، باب التعوذ من عذاب القبر، ح: ٦٣٦٥ من حديث شعبة به، وهو في الكبرٰى، ح: ٧٨٨٠.

Comments:

Taking refuge means seeking protection or shielding with Allâh; O Allâh! Keep me protected from these things.

Chapter 6. Seeking Refuge From Miserliness

(المعجم ٦) - الاِسْتِعَاذَةُ مِنَ الْبُخْلِ

(التحفة ٦)

5448. It was narrated that Ibn Mas'ûd said: "The Prophet ﷺ used to seek refuge (with Allâh) from

٥٤٤٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا،

عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنِ ابْنِ مَسْعُودٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ: مِنَ الْبُخْلِ، وَالْجُبْنِ، وَسُوءِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ.

five things: From miserliness, cowardice, reaching the age of second childhood, the tribulation of the heart and the torment of the grave." (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرى، ح: ٧٨٨٢، وانظر الحديث المتقدم: ٥٤٤٥.

٥٤٤٩ - أَخْبَرَنَا يَحْيَى بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حبَّانُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَ: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هٰؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُعَلِّمُ الْغِلْمَانَ وَيَقُولُ إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ دُبُرَ الصَّلَاةِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ» فَحَدَّثْتُ بِهَا مُصْعَبًا فَصَدَّقَهُ.

5449. It was narrated that 'Amr bin Maimûn Al-Awdî said: "Sa'd used to teach his children these words as a teacher teaches his students, and he said that the Messenger of Allâh ﷺ used to seek refuge by means of them at the end of every prayer: '*Allâhumma innî a'ûdhu bika minal-bukhli, wa a'ûdhu bika minal-jubni, wa a'ûdhu bika an uradda ila ardhalil-'umuri, wa a'ûdhu bika min fitnatid-dunyâ, wa a'ûdhu bika min 'adhâbil-qabr* (O Allâh, I seek refuge with You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the trials of this world, and I seek refuge in You from the torment of the grave.' So I narrated that to Muṣ'ab and he said that he told the truth." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجهاد، باب ما يتعوذ من الجبن، ح: ٢٨٢٢ من حديث أبي عوانة به نحو المعنى، وهو في الكبرى، ح: ٧٨٨٣.

٥٤٥٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ مُعَاذِ بْنِ هِشَامٍ قَالَ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ،

5450. It was narrated from Anas that the Messenger of Allâh ﷺ used to say: "*Allâhumma innî a'ûdhu bika minal-'ajzi, wal-kasali, wal-bukhli, wal-harami, 'adhâbil-qabr wa fitnatil-maḥyâ wal-mamât*

وَالْبُخْلِ والْهَرَمِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

(O Allâh, I seek refuge in You from incapacity and laziness, and miserliness and old age, and the torment of the grave, and the trials of life and death.)" (*Ṣaḥîḥ*)

تخريج: [صحيح] أخرجه أحمد:٣/٢٠٨، ٢١٤، ٢٣١ من حديث هشام الدستوائي به، وهو في الكبرٰى، ح:٧٨٨١، والبخاري، ح:٦٣٦٧، ٢٨٢٣ من حديث سليمان التيمي عن أنس به، وللحديث طرق أخرى.

Comments:

Incapacity or '*ajaza* means man's lack of strength or power or ability to do anything. He might not know how to do it, or he might not have the strength to do it, or he might be too helpless or overwhelmed that despite having power, he is not able to do it.

Chapter 7. Seeking Refuge From Worry

(المعجم ٧) - الاِسْتِعَاذَةُ مِنَ الهَمِّ

(التحفة ٧)

٥٤٥١ - أَخْبَرَنَا عَلِيُّ بْنُ الْمُنْذِرِ عَنِ ابْنِ فُضَيْلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ دَعَوَاتٌ لَا يَدَعُهُنَّ، كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَغَلَبَةِ الرِّجَالِ».

5451. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had supplications that he never omitted to recite. He used to say: '*Allâhumma innî a'ûdhu bika minal-hammi, wal-ḥazani, wal-'ajzi, wal-kasali, wal-bukhli, wal-jubni, wa ghalabatar-rijâl* (O Allâh, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice and being overpowered by (other) men.)'" (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٨٨٥ * ابن إسحاق عنعن، وللحديث شواهد كثيرة، ابن فضيل اسمه محمد.

٥٤٥٢ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ دَعَوَاتٌ لَا يَدَعُهُنَّ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ،

5452. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had supplications that he never neglected. He used to say: '*Allâhumma innî a'ûdhu bika minal-ham, wal-ḥazani, wal-'ajzi, wal-kasali, wal-bukhli, wal-jubni, wad-daini, wa ghalabatar-rijâl* (O Allâh, I seek refuge with You from worry,

grief, incapacity, laziness, miserliness, cowardice, debt, and being overpowered by (other) men.)'"

Imâm Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is correct, and the narration of Ibn Fuḍail[1] is a mistake. (*Ṣaḥîḥ*)

وَالْجُبْنِ، وَالدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».
قَالَ الإمَامُ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ وَحَدِيثُ ابْنِ فُضَيْلٍ خَطَأٌ.

تخريج: أخرجه البخاري، الدعوات، باب الاستعاذة من الجبن والكسل، ح:٦٣٦٩ من حديث عمرو بن أبي عمرو به، وهو في الكبرٰى، ح:٧٨٨٦.

Comments:

Debt signifies that debt which could not be repaid, but rather increases and becomes a source of humiliation and disgrace for the debtor. Otherwise, debt in its absolute sense was often taken by the Prophet ﷺ and there is often no escape from it.

5453. Anas said: "The Prophet ﷺ used to say in his supplication: '*Allâhumma innî a'û<u>dh</u>u bika minal-kasali, wal-harami, wal-jubni, wal-bu<u>kh</u>li, wa fitnatid-dajjâli, wa 'a<u>dh</u>âbil-qabr* (O Allâh, I seek refuge in You from laziness, old age, cowardice, miserliness, the tribulation of the *Dajjâl* and the torment of the grave.)'" (*Ṣaḥîḥ*)

٥٤٥٣ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ قَالَ: حَدَّثَنَا بِشْرٌ عَنْ حُمَيْدٍ قَالَ: قَالَ أَنَسٌ: كَانَ النَّبِيُّ ﷺ يَدْعُو: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْجُبْنِ، وَالْبُخْلِ، وَفِتْنَةِ الدَّجَّالِ، وَعَذَابِ الْقَبْرِ».

تخريج: **[صحيح]** أخرجه الترمذي، الدعوات، باب [دعاء: "اللهم إني أعوذ بك من الهم والحزن ... إلخ"]، ح:٣٤٨٥ من حديث حميد الطويل به، وهو في الكبرٰى، ح:٧٨٨٧، وللحديث شواهد كثيرة * بشر هو ابن المفضل.

5454. It was narrated from Anas that the Prophet ﷺ used to say: "*Allâhumma innî a'u<u>dh</u>u bika minal-'ajzi, wal-kasali, wal-harami, wal-bu<u>kh</u>li, wal-jubni, wa 'aû<u>dh</u>u bika min 'a<u>dh</u>âbil-qabri, wa min fitnatil-maḥyâ wal-mamâti* (O Allâh, I seek refuge in You from

٥٤٥٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنْعَانِيُّ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْهَرَمِ، وَالْبُخْلِ، وَالْجُبْنِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

[1] That is No. 5451.

incapacity, laziness, old age, miserliness and cowardice, and I seek refuge in You from the torment of the grave, and from the trials of life and death.)" (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الجهاد، باب ما يتعوذ من الجبن، ح:٢٨٢٣، ومسلم، الذكر والدعاء، باب التعوذ من العجز والكسل، ح:٢٧٠٦/ ٥٠ من حديث المعتمر بن سليمان التيمي به، وهو في الكبرٰى، ح:٧٨٨٨.

Chapter 8. Seeking Refuge From Grief

(المعجم ٨) - الاِسْتِعَاذَةُ مِنَ الْحُزْنِ

(التحفة ٨)

5455. It was narrated from Anas bin Mâlik, that when the Messenger of Allâh ﷺ supplicated, he would say: "*Allâhumma innî a'ûdhu bika minal-hammi, wal-ḥazani, wal-'ajzi, wal-kasali, wal-bukhli, wal-jubni, waḍ-ḍala'id-daini, wa ghalabatar-rijâl* (O Allâh, I seek refuge with You from worry, grief, incapacity, laziness, miserliness, cowardice, difficult debt and being over powered by men.)" (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: Sa'eed bin Salamah is a *Shaikh* who is weak, we only reported from him because he added in the narration.

٥٤٥٥ - أَخْبَرَنَا أَبُو حَاتِمٍ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءٍ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ سَلَمَةَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ أَبِي عَمْرٍو مَوْلَى الْمُطَّلِبِ عَنْ عَبْدِ اللهِ بْنِ الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا دَعَا قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ، وَالْحَزَنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سَعِيدُ بْنُ سَلَمَةَ شَيْخٌ ضَعِيفٌ وَإِنَّمَا أَخْرَجْنَاهُ لِلزِّيَادَةِ فِي الْحَدِيثِ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٨٨٤ ✻ سعيد هو ابن سلمة بن أبي الحسام العدوي المدني، وهو حسن الحديث، قوله: عن عبدالله بن المطلب وهم في رواية ابن حيويه والصواب، مولى المطلب بن عبدالله بن الحنطب كما في رواية ابن السني (تهذيب التهذيب:٦/ ٣٢).

Chapter 9. Seeking Refuge From Debt And Sin

(المعجم ٩) - **بَابُ الاِسْتِعَاذَةِ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ** (التحفة ٩)

5456. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to seek refuge (with Allâh) from debt and sin. I said: 'O Messenger of Allâh, how often you seek refuge from debt!' He said: 'Whoever gets into debt speaks and lies, and makes a promise and breaks it.'" (*Sahîh*)

٥٤٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ قَالَ: حَدَّثَنِي سَلَمَةُ بْنُ سَعِيدِ بْنِ عَطِيَّةَ وَكَانَ خَيْرَ أَهْلِ زَمَانِهِ قَالَ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ أَكْثَرَ مَا يَتَعَوَّذُ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ، قُلْتُ: يَا رَسُولَ اللهِ! مَا أَكْثَرَ مَا تَتَعَوَّذُ مِنَ الْمَغْرَمِ. قَالَ: «إِنَّهُ مَنْ غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

تخريج: أخرجه البخاري، الأذان، باب الدعاء قبل السلام، ح: ٨٣٢، ٢٣٩٧، ومسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح: ٥٨٩/ ١٢٩ من حديث الزهري به.

Comments:

Such person is overwhelmed. He possesses nothing to repay. He tells lies under duress to save his soul. He is forced to make impossible promises. This demonstrates that debt here does not connote an ordinary debt or the debt in its absolute sense, but heavy back-breaking debt, whose repayment is impossible for him to make. Sin in this narration also denotes that sin which men deliberately and brazenly commit, or it might signify that sin which a debtor commits as has preceded above.

Chapter 10. Seeking Refuge From The Evil Of Hearing And Seeing

(المعجم ١٠) - **الاِسْتِعَاذَةُ مِنْ شَرِّ السَّمْعِ وَالْبَصَرِ** (التحفة ١٠)

5457. It was narrated that Shakal bin Humaid said: "I came to the Prophet ﷺ and said: 'O Prophet of Allâh, teach me words by which I may seek refuge (with Allâh).' He took me by the hand then said: 'Say: *A'ûdhu bika min sharri sam'î, wa sharri basarî, wa sharri lisânî, wa sharri qalbî, wa sharri manî* (I seek refuge in You from the evil of my

٥٤٥٧ - أَخْبَرَنَا الْحُسَيْنُ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا أَبُو نُعَيْمٍ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ قَالَ: حَدَّثَنِي بِلَالُ بْنُ يَحْيَى أَنَّ شُتَيْرَ ابْنَ شَكَلٍ أَخْبَرَهُ عَنْ أَبِيهِ شَكَلِ بْنِ حُمَيْدٍ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا نَبِيَّ اللهِ! عَلِّمْنِي تَعَوُّذًا أَتَعَوَّذُ بِهِ، فَأَخَذَ بِيَدِي ثُمَّ قَالَ: «قُلْ أَعُوذُ بِكَ مِنْ شَرِّ سَمْعِي، وَشَرِّ بَصَرِي،

hearing, the evil of my seeing, the evil of my tongue, the evil of my heart and the evil of my sperm),' until I had memorized it." Waki' contradicted him in the wordings. (*Hasan*)

وَشَرِّ لِسَانِي، وَشَرِّ قَلْبِي، وَشَرِّ مَنِيِّي» قَالَ: حَتَّى حَفِظْتُهَا. قَالَ سَعْدٌ: وَالْمَنِيُّ مَاؤُهُ. خَالَفَهُ وَكِيعٌ فِي لَفْظِهِ.

تخريج: [إسناده حسن] تقدم، ح:٥٤٤٦.

Comments:

(Please see narration 5446)

Chapter 11. Seeking Refuge From The Evil Of Seeing

(المعجم ١١) - الاِسْتِعَاذَةُ مِنْ شَرِّ الْبَصَرِ (التحفة ١١)

5458. It was narrated from Shutair bin Shakal bin Humaid, that his father said: "I said: 'O Messenger of Allâh, teach me a supplication from which I may benefit.' He said: 'Say: *Allâhumma 'âfinî min sharri sam'î, wa basarî, wa lisânî, wa qalbî, wa min sharri manî* (O Allâh, protect me from the evil of my hearing, my seeing, my tongue and my heart, and from the evil of my sperm.)'" – Meaning sexual organ. (*Hasan*)

٥٤٥٨ - أَخْبَرَنِي عُبَيْدُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ قَالَ: حَدَّثَنَا أَبِي عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلَالِ بْنِ يَحْيَى، عَنْ شُتَيْرِ بْنِ شَكَلِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللّٰهِ! عَلِّمْنِي الدُّعَاءَ أَنْتَفِعُ بِهِ، قَالَ: «قُلِ: اللَّهُمَّ! عَافِنِي مِنْ شَرِّ سَمْعِي، وَبَصَرِي، وَلِسَانِي، وقَلْبِي، وَمِنْ شَرِّ مَنِيِّي». يَعْنِي ذَكَرَهُ.

تخريج: [إسناده حسن] تقدم، ح:٥٤٤٦، وهو في الكبرى، ح:٧٨٩١.

Chapter 12. Seeking Refuge From Laziness

(المعجم ١٢) - الاِسْتِعَاذَةُ مِنَ الْكَسَلِ (التحفة ١٢)

5459. It was narrated that Khâlid said: "Humaid narrated: 'Anas – bin Mâlik – was asked about the torment of the grave and about the *Dajjâl*. He said: "The Prophet of Allâh ﷺ used to say: *Allâhumma, innî a'ûdhu bika minal-kasali, wal-harami, wal-jubni, wal-bukhli, wa fitnatid-dajjâli, wa 'adhâbil-qabr* (O Allâh, I seek refuge with You from

٥٤٥٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى عَنْ خَالِدٍ قَالَ: حَدَّثَنَا حُمَيْدٌ قَالَ: سُئِلَ أَنَسٌ - وَهُوَ ابْنُ مَالِكٍ - عَنْ عَذَابِ الْقَبْرِ وَعَنِ الدَّجَّالِ قَالَ: كَانَ نَبِيُّ اللّٰهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْجُبْنِ، وَالْبُخْلِ، وَفِتْنَةِ الدَّجَّالِ، وَعَذَابِ الْقَبْرِ».

laziness, old age, cowardice, stinginess, the tribulation of the *Dajjâl* and the torment of the grave.)'" (***Hasan***)

تخريج: [صحيح] تقدم، ح:٥٤٥٣.

Comments:

The signification of the answer of Anas ﷺ is that the Deceiver or the *Dajjâl* would surely appear, and that the punishment of the grave is true. The trial of *Dajjâl* means following him.

Chapter 13. Seeking Refuge From Incapacity

(المعجم ١٣) - الاِسْتِعَاذَةُ مِنَ الْعَجْزِ

(التحفة ١٣)

5460. It was narrated that Zaid bin Arqam said: "I will not teach you anything but that which the Messenger of Allâh ﷺ used to teach us. He said: *'Allâhumma innî a'ûdhu binka min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhâbil-qabri, Allâhumma âti nafsî taqwâhâ, wa zakkihâ anta khairu min zakkâhâ, anta waliyyuhâ wa mawlâhâ. Allâhumma innî a'ûdhu binka min qalbin lâ yakhsha'u wa min nafsin lâ tashba'u wa 'ilmin lâ yanfa'u wa da'watin lâ yustajâbu lahâ* (O Allâh, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allâh, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allâh, I seek refuge in You from a heart that is not humble, a soul that is not satisfied, knowledge that is of no benefit and a supplication that is not answered.)" (***Sahîh***)

٥٤٦٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُحَاضِرٌ قَالَ: حَدَّثَنَا عَاصِمٌ الْأَحْوَلُ عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: لَا أُعَلِّمُكُمْ إِلَّا مَا كَانَ رَسُولُ اللهِ ﷺ يُعَلِّمُنَا يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ! آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا، أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَعِلْمٍ لَا يَنْفَعُ، وَدَعْوَةٍ لَا يُسْتَجَابُ لَهَا».

تخريج:أخرجه مسلم، الذكر والدعاء، باب: في الأدعية، ح:٢٧٢٢ من حديث عاصم الأحول به.

Comments:

(For detail, please see *Hadîth* 5444)

5461. It was narrated from Anas that the Prophet of Allâh ﷺ said: "*Allâhumma innî a'ûdhu bika min al-'ajzi, wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhâbil-qabri, wa fitnatil-mahyâ wal-mamât* (O Allâh, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave and the trials of life and death.)" (*Sahîh*)

٥٤٦١ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ نَبِيَّ اللهِ ﷺ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: **[صحيح]** تقدم، ح:٥٤٥٠.

Comments:

(For detail, please see narrations 5445, 5447, and 5450)

Chapter 14. Seeking Refuge From Humiliation

(المعجم ١٤) - الاِسْتِعَاذَةُ مِنَ الذِّلَّةِ (التحفة ١٤)

5462. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "*Allâhumma, innî a'ûdhu bika minal-faqri wa a'ûdhu bika min al-qillati wadh-dhillati, wa a'ûdhu bika an azlima aw uzlam* (O Allâh, I seek refuge with You from poverty, I seek refuge with You from want and humiliation, and I seek refuge with You from wronging others or being wronged.)" Al-Awzâ'î contradicted him. (*Sahîh*)

٥٤٦٢ - أَخْبَرَنَا أَبُو عَاصِمٍ خُشَيْشُ بْنُ أَصْرَمَ قَالَ: حَدَّثَنَا حَبَّانُ قَالَ: حَدَّثَنَا حَمَّادُ ابْنُ سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْفَقْرِ، وَأَعُوذُ بِكَ مِنَ الْقِلَّةِ وَالذِّلَّةِ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ». خَالَفَهُ الْأَوْزَاعِيُّ.

تخريج: **[إسناده صحيح]** أخرجه أبو داود، الصلوة، باب: في الاستعاذة، ح:١٥٤٤ من حديث حماد بن سلمة به، وهو في الكبرى، ح:٧٨٩٦، وصححه ابن حبان، ح:٢٤٤٣، والحاكم:١/ ٥٤١، ووافقه الذهبي.

Comments:

Poverty means that poverty which does not entail the danger of disbelief and misguidance, because poverty might become the source of misguidance for common folks.

5463. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from poverty, want, humiliation and wronging others or being wronged.'" (*Ṣaḥîḥ*)

٥٤٦٣ - قال أَخْبَرَنِي مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنِي الْوَلِيدُ عَنْ أَبِي عَمْرٍو هُوَ الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ ابْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ، وَالْقِلَّةِ، وَالذِّلَّةِ، وَأَنْ تَظْلِمَ أَوْ تُظْلَمَ».

تخريج: [صحيح] أخرجه ابن ماجه، الدعاء، باب ما تعوذ منه رسول الله ﷺ، ح:٣٨٤٢ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٧٨٩٧، وصححه الحاكم:١/ ٥٣١، والذهبي، والحديث السابق شاهد له.

5464. It was narrated from Abû Hurairah, from the Prophet ﷺ, that he used to say: "*Allâhumma innî a'ûdhu bika minal-qillati wal-faqri, wadh-dhillati wa a'ûdhu bika min aẓlima aw uẓlam* (O Allâh, I seek refuge with You from want, poverty and humiliation, and I seek refuge with You from wronging others or being wronged.)" (*Ṣaḥîḥ*)

٥٤٦٤ - أَخْبَرَنَا أَحْمَدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ. عَنِ النَّبِيِّ ﷺ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْقِلَّةِ وَالْفَقْرِ، وَالذِّلَّةِ، وَأَعُوذُ بِكَ أَنْ أَظْلِمَ أَوْ أُظْلَمَ».

تخريج: [إسناده صحيح] تقدم، ح:٥٤٦٢، وهو في الكبرٰى، ح:٧٨٩٩.

Chapter 15. Seeking Refuge From Want

(المعجم ١٥) - الاِسْتِعَاذَةُ مِنَ الْقِلَّةِ (التحفة ١٥)

5465. Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from poverty, want and humiliation, and from wronging others or being wronged.'" (*Ṣaḥîḥ*)

٥٤٦٥ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ - يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ - عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي إِسْحَاقُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَاضٍ قَالَ: حَدَّثَنِي أَبُو

هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ، وَمِنَ الْقِلَّةِ، وَمِنَ الذِّلَّةِ، وَأَنْ أَظْلِمَ أَوْ أُظْلَمَ».

تخريج: [صحيح] تقدم، ح:٥٤٦٣.

Chapter 16. Seeking Refuge From Poverty

(المعجم ١٦) - الاِسْتِعَاذَةُ مِنَ الْفَقْرِ (التحفة ١٦)

5466. Abû Hurairah narrated that the Messenger of Allâh ﷺ said: "Seek refuge with Allâh from poverty, want and humiliation, and from wronging others or being wronged." (*Sahîh*)

٥٤٦٦ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي مُوسَى ابْنُ شَيْبَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللهِ بْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي جَعْفَرُ بْنُ عِيَاضٍ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «تَعَوَّذُوا بِاللَّهِ مِنَ الْفَقْرِ، وَالْقِلَّةِ، وَالذِّلَّةِ، وَأَنْ تَظْلِمَ أَوْ تُظْلَمَ».

تخريج: [صحيح] تقدم، ح:٥٤٦٣، وهو في الكبرى، ح:٧٩٠٠.

5467. Muslim – meaning bin Abî Bakrah – narrated that he heard his father say following the prayer: "*Allâhumma innî a'ûdhu bika minal-kufri wal-faqri, wa 'adhâbil-qabri* (O Allâh, I seek refuge with You from *Kufr*, poverty and the torment of the grave.)" I started to recite them and he said: "O my son, where did you learn these words?" I said: "O my father, I heard you saying this supplication at the end of the prayer, and I learned them from you." He said: "Continue to recite them, O my son, for the Prophet of Allâh ﷺ used to say this supplication at the end of the prayer." (*Hasan*)

٥٤٦٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا عُثْمَانُ - يَعْنِي الشَّحَّامَ - قَالَ: حَدَّثَنَا مُسْلِمٌ - يَعْنِي ابْنَ أَبِي بَكْرَةَ -: أَنَّهُ كَانَ سَمِعَ وَالِدَهُ يَقُولُ فِي دُبُرِ الصَّلَاةِ: اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ، وَعَذَابِ الْقَبْرِ، فَجَعَلْتُ أَدْعُو بِهِنَّ فَقَالَ: يَا بُنَيَّ! أَنَّى عُلِّمْتَ هٰؤُلَاءِ الْكَلِمَاتِ؟ قُلْتُ: يَا أَبَتِ! سَمِعْتُكَ تَدْعُو بِهِنَّ فِي دُبُرِ الصَّلَاةِ فَأَخَذْتُهُنَّ عَنْكَ، قَالَ: فَالْزَمْهُنَّ يَا بُنَيَّ! فَإِنَّ نَبِيَّ اللهِ ﷺ كَانَ يَدْعُو بِهِنَّ فِي دُبُرِ الصَّلَاةِ.

تخريج: [إسناده حسن] تقدم، ح:١٣٤٨، وهو في الكبرٰى، ح:٧٩٠١.

Comments:

'At the end of...': The expression used in Arabic is *Dubur*. It means 'after' and also 'at the end'. Therefore, another translation could be 'after the prayer.'

Chapter 17. Seeking Refuge From The Evils Of The Trials Of The Grave

(المعجم ١٧) - الاِسْتِعَاذَةُ مِنْ شَرِّ فِتْنَةِ الْقَبْرِ (التحفة ١٧)

5468. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to say these words in his supplication: '*Allâhumma, innî a'ûdhu bika min fitnatin-nâri, wa 'adhâbin-nâri, wa fitnatil-qabri, wa 'adhâbil-qabr, wa sharri fitnatil-masîhid-dajjâli, wa sharri fitnatil-faqri, wa sharri fitnatil-ghina. Allâhummaghsil khaṭâyâya bimâ'ith-thalji wal-baradî wa anqi qalbî minal-khaṭâyâ kamâ anqaitath-thawbal-abyaḍa min ad-danasi, wa bâ'id bainî wa baina khaṭâyâya kamâ bâ'adta bainal-mashriqi wal-maghrib. Allâhumma innî a'ûdhu bika min al-kasali wal harami, wal ma'thami wal-maghram* (O Allâh, I seek refuge with You from the tribulation of the Fire and the torment of the Fire, from the tribulation of the grave and the torment of the grave, from the evil of the tribulation of the *Al-Masîhid-Dajjâl*, from the evils of the tribulation of poverty and from the evil of the tribulation of richness. O Allâh, put a great distance between me and my sins, as great as the distance You have made between the East and the West. O Allâh, I seek refuge in

٥٤٦٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ كَثِيرًا مَا يَدْعُو بِهٰؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، وَفِتْنَةِ الْقَبْرِ، وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَشَرِّ فِتْنَةِ الْفَقْرِ، وَشَرِّ فِتْنَةِ الْغِنَى، اللَّهُمَّ اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ وَأَنْقِ قَلْبِي مِنَ الْخَطَايَا كَمَا أَنْقَيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، وَبَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْمَأْثَمِ، وَالْمَغْرَمِ».

You from laziness, old age, sin and debt.)''' (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو متفق عليه، انظر، ح:٥٤٧٩، وهو في الكبرى، ح:٧٩٠٢.

Comments:

1. The Arabic word *Fitna*, of which *Fitan* is the plural form, covers a wide range of meaning. By extension of the basic concept of 'the melting of gold and silver in the fire in order to separate, or distinguish the bad from the good', it comes to signify 'a trial, a temptation, an affliction, by which a person is tried, proved, or tested'. Man is tried or tested with various things; for instance, poverty, wealth, etc. so that his Faith or disbelief becomes clear. Likewise, people would be tested with the trial of *Ad-Dajjâl* or the Deceiver. Questioning in the grave would also reveal Faith or disbelief. That is why these things were called a trial or *Fitna*.
2. Trial of the grave signifies interrogation or questioning, which occurs between the angels and the one buried or interred. And the evil of these trials means at the time of being tested by these trials, man might fail, and instead of Faith, disbelief comes to the fore.
3. For the signification of 'the washing of sins', please turn to *Ḥadîth* 61 and 896.

Chapter 18. Seeking Refuge From A Soul That Is Not Satisfied

(المعجم ١٨) - الاِسْتِعَاذَةُ مِنْ نَفْسٍ لَا تَشْبَعُ (التحفة ١٨)

5469. Abû Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'ûdhu bika min al-arba': min 'ilmin lâ yahfa'u, wa min walbin lâ yakhsha'u, wa min nafsin lâ tashba'u, wa min du'â'in lâ yusma* (O Allâh, I seek refuge in You from four: From knowledge that is of no benefit, from a heart that is not humble, from a soul that is not satisfied and from a supplication that is not answered.)''' (*Hasan*)

٥٤٦٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ: مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب: في الاستعاذة، ح:١٥٤٨ عن قتيبة به، وصححه الحاكم: ١/ ١٠٤، ٥٣٤، ووافقه الذهبي.

Comments:

(See *Ḥadîth* 5444)

Chapter 19. Seeking Refuge From Hunger

(المعجم ١٩) - الاِسْتِعَاذَةُ مِنَ الْجُوعِ

(التحفة ١٩)

5470. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Allâhumma innî a'ûdhu bika minal-jû'i, fa innahu bi'saḍ-ḍajî'u, wa a'ûdhu bika minal-khiyânati, fa innahu bi'satil-biṭânah* (O Allâh, I seek refuge in You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart.)'" (*Ḍa'îf*)

٥٤٧٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا ابْنُ إِدْرِيسَ عَنِ ابْنِ عَجْلَانَ، عَنِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ، فَإِنَّهُ بِئْسَ الضَّجِيعُ، وَأَعُوذُ بِكَ مِنَ الْخِيَانَةِ، فَإِنَّهُ بِئْسَتِ الْبِطَانَةُ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، ح:١٥٤٧، (انظر الحديث السابق) عن محمد بن العلاء به، وهو في الكبرٰى، ح:٧٩٠٣ ❋ ابن عجلان عنعن.

Comments:

1. Hunger is inherent in man. There is no escaping from it. Hence, hunger in this Tradition does not mean 'absolute hunger'. It rather means serial or continuous hunger or appetite which is described by the expression *Faqr* or poverty in the narration 5462; in that man fails to obtain so much to eat and drink that he could satisfy his hunger.
2. Treachery is blameworthy, whether it is in the rights of Allâh, or the rights of bondsmen. It is a sign of hypocrisy. May Allâh keep us safe from these both.

Chapter 20. Seeking Refuge From Treachery

(المعجم ٢٠) - الاِسْتِعَاذَةُ مِنَ الْخِيَانَةِ

(التحفة ٢٠)

5471. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'ûdhu bika minal-jû'i, fa innahu bi'saḍ-ḍajî'u, wa a'ûdhu bika minal-khiyânati, fa innahu bi'satil-biṭânah* (O Allâh, I seek refuge in You from hunger, for it is a bad companion, and I seek refuge with You from treachery, for it is a bad thing to hide in one's heart.)'" (*Ḥasan*)

٥٤٧١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: حَدَّثَنَا ابْنُ عَجْلَانَ وَذَكَرَ آخَرَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْجُوعِ فَإِنَّهُ بِئْسَ الضَّجِيعُ، وَمِنَ الْخِيَانَةِ فَإِنَّهَا بِئْسَتِ الْبِطَانَةُ».

تخريج: [حسن] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٩٠٤ .

Chapter 21. Seeking Refuge From Opposing The Truth, Hypocrisy And Bad Manners

(المعجم ٢١) - الاِسْتِعَاذَةُ مِنَ الشِّقَاقِ وَالنِّفَاقِ وَسُوءِ الأَخْلَاقِ (التحفة ٢١)

5472. It was narrated from Anas that the Prophet ﷺ used to say these supplications: "*Allâhumma innî a'ûdhu bika min 'ilmin lâ yanfa'u, wa qalbin lâ yakhsha'u, wa du'â'in lâ yasma'u, wa nafsin lâ tashba'u.* (O Allâh, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a supplication that is not heard and a soul that is not satisfied.)" Then he would say: '*Allâhumma innî a'ûdhu bika min hâ'ulâ'il-arba'* (O Allâh, I seek refuge with You from these four.)'" (*Ṣaḥîḥ*)

٥٤٧٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا خَلَفٌ عَنْ حَفْصٍ، عَنْ أَنَسٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهٰذِهِ الدَّعَوَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَقَلْبٍ لَا يَخْشَعُ، وَدُعَاءٍ لَا يُسْمَعُ، وَنَفْسٍ لَا تَشْبَعُ» ثُمَّ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ هٰؤُلَاءِ الأَرْبَعِ».

تخريج: [صحيح] أخرجه أحمد:٣/٢٨٣ من حديث خلف بن خليفة به، وهو في الكبرٰى، ح:٧٩٠٥، وانظر، ح:٥٤٦٩ * حفص بن عبدالله بن أبي طلحة ويقال: ابن عمر بن عبدالله

5473. Abû Hurairah said: "The Messenger of Allâh ﷺ used to say in his supplication: '*Allâhumma innî a'ûdhu bika minash-shiqâqi wan-nifâqi, wa suw'il-akhlâq* (O Allâh, I seek refuge with You from opposing the truth, hypocrisy and bad manners.)'" (*Ḍa'îf*)

٥٤٧٣ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا ضُبَارَةُ عَنْ دُوَيْدِ بْنِ نَافِعٍ قَالَ: قَالَ أَبُو صَالِحٍ قَالَ أَبُو هُرَيْرَةَ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الشِّقَاقِ وَالنِّفَاقِ، وَسُوءِ الأَخْلَاقِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلوٰة، باب: في الاستعاذة، ح:١٥٤٦ عن عمرو بن عثمان به، وهو في الكبرٰى، ح:٧٩٠٦ * ضبارة مجهول (تقريب).

Comments:

'Opposing the truth': The term *Shiqâq* signifies dissension, disunity, discord, or opposition, which is based on mere obduracy, bigotry, racism, and stubbornness, and which contains no dimension of justice. Obviously, such opposition could only be against truth. Hence, it is abominable.

Chapter 22. Seeking Refuge From Debt

(المعجم ٢٢) - الاِسْتِعَاذَةُ مِنَ الْمَغْرَمِ

(التحفة ٢٢)

5474. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ often used to seek refuge (with Allâh) from debt and sin. It was said to him: 'O Messenger of Allâh! You often seek refuge from debt and sin?' He said: 'If a man gets into debt, he speaks and lies, and he makes a promise and breaks it.'" (*Sahîh*)

٥٤٧٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا بَقِيَّةُ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ سُلَيْمَانُ بْنُ سُلَيْمٍ الْحِمْصِيُّ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُرْوَةَ - هُوَ ابْنُ الزُّبَيْرِ - عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يُكْثِرُ التَّعَوُّذَ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ، فَقِيلَ لَهُ: يَا رَسُولَ اللهِ! إِنَّكَ تُكْثِرُ التَّعَوُّذَ مِنَ الْمَغْرَمِ وَالْمَأْثَمِ، فَقَالَ: «إِنَّ الرَّجُلَ إِذَا غَرِمَ حَدَّثَ فَكَذَبَ وَوَعَدَ فَأَخْلَفَ».

تخريج: [صحيح] تقدم، ح:٥٤٥٦، وهو في الكبرى، ح:٧٩٠٧.

Comments:

(Please see *Hadîth* 5456)

Chapter 23. Seeking Refuge From Debt

(المعجم ٢٣) - الاِسْتِعَاذَةُ مِنَ الدَّيْنِ

(التحفة ٢٣)

5475. Abû Sa'eed said: "I heard the Messenger of Allâh ﷺ say: '*A'ûdhu billâhi minal-kufri wad-dain.* (I seek refuge with Allâh from *Kufr* and debt.)' A man said: 'O Messenger of Allâh, are you equating debt with *Kufr*?' The Messenger of Allâh ﷺ said: 'Yes.'" (*Da'îf*)

٥٤٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ يَزِيدَ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَيْوَةُ وَذَكَرَ آخَرَ قَالَ: أَخْبَرَنَا سَالِمُ بْنُ غَيْلَانَ التُّجِيبِيُّ أَنَّهُ سَمِعَ دَرَّاجًا أَبَا السَّمْحِ أَنَّهُ سَمِعَ أَبَا الْهَيْثَمِ أَنَّهُ سَمِعَ أَبَا سَعِيدٍ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالدَّيْنِ» قَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَتَعْدِلُ الدَّيْنَ بِالْكُفْرِ؟ فَقَالَ رَسُولُ اللهِ ﷺ: «نَعَمْ».

تخريج: [إسناده ضعيف] أخرجه أحمد:٣/٣٨ عن عبدالله بن يزيد المقرىء به، وهو في الكبرى، ح:٧٩٠٨، وصححه ابن حبان، ح:٢٤٣٨، ٢٤٣٩، والحاكم:١/٥٣٢، والذهبي * دراج صدوق حسن الحديث لكنه ضعيف خاصةً عن أبي الهيثم، "وآخر"، هو ابن لهيعة كما في المسند.

Comments:

In this chapter, the term *Dayn* is used, which also means debt or pecuniary obligation in general. *Dayn* signifies every right which is to be fulfilled

obligatorily, whether it is a debt or something else. Seeking refuge from *Dayn* means death might not befall me in a state when I owe rights to others, because this obligation would also become a barrier in one's entering into Paradise, as death upon disbelief prohibits entrance into Paradise. This is the reason why refuge from both these things is collectively sought, though disbelief permanently prohibits entry into Paradise.

5476. It was narrated from Abû Sa'eed that the Prophet ﷺ said: "*A'ûdhu billâhi minal-kufri wad-dain.* (I seek refuge with Allâh from *Kufr* and debt.)" A man said: "Are you equating debt with *Kufr*?" He said: "Yes." (***Da'îf***)

٥٤٧٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنِي عَبْدُ اللهِ بْنُ يَزِيدَ الْمُقْرِىءُ قَالَ: حَدَّثَنَا حَيْوَةُ عَنْ دَرَّاجٍ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «أَعُوذُ بِاللَّهِ مِنَ الْكُفْرِ وَالدَّيْنِ» فَقَالَ رَجُلٌ تَعْدِلُ الدَّيْنَ بِالْكُفْرِ؟ قَالَ: «نَعَمْ».

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٩٠٩.

Chapter 24. Seeking Refuge From Being Overwhelmed With Debt

(المعجم ٢٤) - الاِسْتِعَاذَةُ مِنْ غَلَبَةِ الدَّيْنِ (التحفة ٢٤)

5477. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ used to say these words in his supplication: "*Allâhumma innî a'ûdhu bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa shamâtatil-a'dâ'.* (O Allâh, I seek refuge with You from being overwhelmed with debt, from being overpowered by the enemy and from the enemy rejoicing over my misfortunes.)"' (***Hasan***)

٥٤٧٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي حُيَيُّ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو بِهٰؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَغَلَبَةِ الْعَدُوِّ، وَشَمَاتَةِ الْأَعْدَاءِ».

تخريج: [إسناده حسن] أخرجه أحمد:٢/١٧٣ من حديث حيي بن عبدالله به، وهو في الكبرٰى، ح:٧٩١٠، وصححه الحاكم علٰى شرط مسلم:١/٥٣١، ووافقه.

Chapter 25. Seeking Refuge From Difficult Debt

(المعجم ٢٥) - الاِسْتِعَاذَةُ مِنْ ضَلَعِ الدَّيْنِ (التحفة ٢٥)

5478. It was narrated that Anas bin Mâlik said: "The Prophet ﷺ used to say: '*Allâhumma innî a'ûdhu bika minal-hammi wal hazani, wal-kasali, wal-bukhli, wal-jubni, wa dala'id-dain, wa ghalabatir-rijâl* (O Allâh, I seek refuge with You from worry, grief, laziness, miserliness, cowardice, difficult debt and being overpowered by men.)'" (*Sahîh*)

٥٤٧٨ - أَخْبَرَنَا أَحْمَدُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا الْقَاسِمُ - وَهُوَ ابْنُ يَزِيدَ الْجَرْمِيُّ - عَنْ عَبْدِ الْعَزِيزِ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحَزَنِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».

تخريج: [صحيح] تقدم، ح:٥٤٥٢، وهو في الكبرى، ح:٧٩١١.

Comments:

(Please see narrations 5451 to 5452)

Chapter 26. Seeking Refuge With Allâh From The Evil Of The Trials Of Richness

(المعجم ٢٦) - الاِسْتِعَاذَةُ مِنْ شَرِّ فِتْنَةِ الْغِنَى (التحفة ٢٦)

5479. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa fitnatin-nâr, wa fitnatil-qabr, wa 'adhâbil-qabr, wa sharri fitnati masîhid-dajjâli wa sharri fitnatil-ghanâ', wa sharri fitnatil-faqri. Allâhummaghsil khatâyâya kamâ naqqaitath-thawbal-abyada minad-danas. Allâhumma innî a'ûdhu bika minal-kasali walharami wal-maghrami wal-ma'tham* (O Allâh, I seek refuge with You from the torment of the grave, the tribulation of the Fire, the tribulation of the grave and the torment of the grave, the evil of the tribulation of *Masîhid-Dajjâl*, the evil of the tribulation of richness and

٥٤٧٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَفِتْنَةِ النَّارِ، وَفِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وشَرِّ فِتْنَةِ مَسِيحِ الدَّجَّالِ، وَشَرِّ فِتْنَةِ الْغِنَى، وَشَرِّ فِتْنَةِ الْفَقْرِ، اللَّهُمَّ! اغْسِلْ خَطَايَايَ بِمَاءِ الثَّلْجِ وَالْبَرَدِ، وَنَقِّ قَلْبِي مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْمَغْرَمِ وَالْمَأْثَمِ».

the evil of the tribulation of poverty. O Allâh, wash away my sins with water of snow and hail, and cleanse my heart of sin as a white garment is cleansed of filth. O Allâh, I seek refuge with You from laziness, old age, debt and sin.)'" (*Saḥîḥ*)

تخريج: أخرجه البخاري، الدعوات، باب التعوذ من المأثم والمغرم، ح:٦٣٦٨، ٦٣٧٥، ومسلم، الذكر والدعاء، باب الدعوات والتعوذ، ح:٥٨٩ بعد، ح:٢٧٠٥ من حديث هشام به، وهو في الكبرى، ح:٧٩١٢، وانظر، ح:٥٤٦٨ * جرير هو ابن عبدالحميد.

Comments:

(Please see *Hadîth* 5468)

Chapter 27. Seeking Refuge From The Trials Of This World

(المعجم ٢٧) - الِاسْتِعَاذَةُ مِنْ فِتْنَةِ الدُّنْيَا (التحفة ٢٧)

5480. Muṣ'ab bin Sa'd said that Sa'd used to teach him these words, narrating from the Prophet ﷺ: *"Allâhumma innî a'ûdhu bika minal-bukhli, wa a'ûdhu bika minal-jubni, wa a'ûdhu bika an uradda ila ardhalil-'umuri, wa a'ûdhu bika min fitnatid-dunyâ, wa 'adhâbil-qabr* (O Allâh, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from reaching the age of senility, and I seek refuge in You from the trials of this world and the torment of the grave.)" (*Saḥîḥ*)

٥٤٨٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ قَالَ: كَانَ سَعْدٌ يُعَلِّمُهُ هٰؤُلَاءِ الْكَلِمَاتِ وَيَرْوِيهِنَّ عَنِ النَّبِيِّ ﷺ: «اللّٰهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ».

تخريج: [صحيح] تقدم، ح:٥٤٤٧، وهو في الكبرى، ح:٧٩١٣.

5481. It was narrated that Muṣ'ab bin Sa'd and 'Amr bin Maimûn Al-Awdî said: "Sa'd used to teach his children these words as a teacher teaches his students, and he would say that the Messenger of Allâh ﷺ used to seek refuge (with Allâh) with

٥٤٨١ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ وَعَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَا: كَانَ سَعْدٌ يُعَلِّمُ بَنِيهِ هٰؤُلَاءِ الْكَلِمَاتِ كَمَا يُعَلِّمُ الْمُكْتِبُ

الْغِلْمَانَ وَيَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ بِهِنَّ فِي دُبُرِ كُلِّ صَلَاةٍ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَعَذَابِ الْقَبْرِ».

these words at the end of every prayer: '*Allâhumma innî a'ûdhu bika minal-bukhli, wa a'ûdhu bika minal-jubni, wa a'ûdhu bika an uradda ila ardhalil-'umuri, wa a'ûdhu bika min fitnatid-dunyâ, wa min 'adhâbil-qabr* (O Allâh, I seek refuge with You from miserliness, and I seek refuge with You from cowardice, and I seek refuge with You from reaching the age of senility, and I seek refuge with You from the trials of this life and the torment of the grave).'" (*Sahîh*)

تخريج: [**إسناده صحيح**] تقدم، ح:٥٤٤٩، وهو في الكبرى، ح:٧٩١٤.

٥٤٨٢ - أَخْبَرَنَا أَحْمَدُ بْنُ فَضَالَةَ عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عُمَرَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنَ الْجُبْنِ، وَالْبُخْلِ، وَسُوءِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ، وعَذَابِ الْقَبْرِ.

5482. It was narrated from 'Umar that the Prophet ﷺ used to seek refuge with Allâh from cowardice, miserliness, reaching the age of second childhood, the trials of the heart and the torment of the grave. (*Sahîh*)

تخريج: [**صحيح**] تقدم، ح:٥٤٤٥، وهو في الكبرى، ح:٧٩١٥.

Comments:

(Please see narrations 5445, 5447)

٥٤٨٣ - أَخْبَرَنَا سُلَيْمَانُ بْنُ سَلْمٍ الْبَلْخِيُّ - هُوَ أَبُو دَاوُدَ الْمُصَاحِفِيُّ - قَالَ: أَخْبَرَنَا النَّضْرُ قَالَ: أَخْبَرَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ خَمْسٍ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْجُبْنِ، وَالْبُخْلِ، وَسُوءِ الْعُمُرِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ».

5483. It was narrated that 'Urwah bin Maimûn said: "I heard 'Umar bin Al-Khattâb say: 'The Messenger of Allâh ﷺ used to seek refuge with Allâh from five things and say: *Allâhumma innî a'ûdhu bika minal-jubni, wal-bukhli, wa suw'il-'umuri, wa fitnatis-sadri wa 'adhâbil-qabr* (O Allâh, I seek refuge with You from cowardice, miserliness, reaching the age of second childhood, the trials of the heart and the torment of the grave.)'" (*Sahîh*)

تخريج: [صحيح] تقدم، ح:٥٤٤٥، وهو في الكبرى، ح:٧٩١٧.

٥٤٨٤ - أَخْبَرَنِي هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا حُسَيْنٌ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ ﷺ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ مِنَ الشُّحِّ، وَالْجُبْنِ، وَفِتْنَةِ الصَّدْرِ، وَعَذَابِ الْقَبْرِ.

5484. It was narrated that 'Amr bin Maimûn said: "The Companions of Muhammad ﷺ told me that the Messenger of Allâh ﷺ used to seek refuge with Allâh *from stinginess, cowardice, the trials of the heart and the torment of the grave.*" (***Sahîh***)

تخريج: [صحيح] تقدم، ح:٥٤٤٥، وهو في الكبرى، ح:٧٩١٨.

٥٤٨٥ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ. مُرْسَلٌ.

5485. It was narrated that 'Amr bin Maimûn said: "The Prophet ﷺ used to seek refuge." *Mursal.* (***Sahîh***)

تخريج: [صحيح] تقدم، ح:٥٤٤٥، وهو في الكبرى، ح:٧٩١٩.

Comments:

Mursal means that the transmitter did not mention the name of any of the Prophet's ﷺ Companions.

Chapter 28. Seeking Refuge From The Evils Of One's Sexual Organ

(المعجم ٢٨) - الإِسْتِعَاذَةُ مِنْ شَرِّ الذَّكَرِ (التحفة ٢٨)

٥٤٨٦ - أَخْبَرَنِي عُبَيْدُ بْنُ وَكِيعٍ قَالَ: حَدَّثَنَا أَبِي عَنْ سَعْدِ بْنِ أَوْسٍ، عَنْ بِلَالِ بْنِ يَحْيَى، عَنْ شُتَيْرِ بْنِ شَكَلِ بْنِ حُمَيْدٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللهِ! عَلِّمْنِي دُعَاءً أَنْتَفِعُ بِهِ. قَالَ: «قُلِ: اللَّهُمَّ! عَافِنِي مِنْ شَرِّ سَمْعِي، وَبَصَرِي، وَلِسَانِي، وَقَلْبِي، وَشَرِّ مَنِيِّي». يَعْنِي ذَكَرَهُ.

5486. It was narrated from Shutair bin Shakal bin Humaid, that his father said: "I said: 'O Messenger of Allâh, teach me a supplication from which I may benefit.' He said: 'Say: *Allâhumma 'âfinî min sharri sam'î, wa basarî, wa lisânî, wa qalbî, wa sharri manî* (O Allâh, protect me from the evil of my hearing, my seeing, my tongue and my heart, and the evil of my sperm.)" – Meaning his sexual organ. (***Hasan***)

تخريج: [إسناده حسن] تقدم، ح:٥٤٤٦.

Comments:

(Please see to narration 5446)

Chapter 29. Seeking Refuge From The Evil Of *Kufr*

(المعجم ٢٩) - الاِسْتِعَاذَةُ مِنْ شَرِّ الْكُفْرِ

(التحفة ٢٩)

5487. It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ used to say: "*A'ûdhu billâhi minal-kufri wal-faqr.* (O Allâh, I seek refuge with You from *Kufr* and poverty.)" A man said: "Are they equal?" He said: "Yes." (***Da'îf***)

٥٤٨٧ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنَا سَالِمُ بْنُ غَيْلَانَ عَنْ دَرَّاجٍ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكُفْرِ وَالْفَقْرِ» فَقَالَ رَجُلٌ: وَيَعْدِلَانِ؟ قَالَ: «نَعَمْ».

تخريج: [**إسناده ضعيف**] تقدم، ح: ٥٤٧٥، وهو في الكبرٰى، ح: ٧٩٢٠.

Comments:

(Please see narrations 5462, 5475)

Chapter 30. Seeking Refuge From Misguidance

(المعجم ٣٠) - الاِسْتِعَاذَةُ مِنَ الضَّلَالِ

(التحفة ٣٠)

5488. It was narrated from Umm Salamah that when the Prophet ﷺ went out of his house, he said: "*Bismillâhi Rabbi! 'Aûdhu bika min an azilla aw aḍilla aw aẓlima aw uẓlama, aw ajhala aw yujhala 'alayya* (In the name of Allâh my, Lord, I seek refuge in You from falling into error or going astray, or wronging (others) or being wronged, and from behaving or being treated in an ignorant manner.)" (***Da'îf***)

٥٤٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللهِ رَبِّ! أَعُوذُ بِكَ مِنْ أَنْ أَزِلَّ أَوْ أَضِلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

تخريج: [**إسناده ضعيف**] أخرجه الترمذي، الدعوات، باب منه [دعاء: بسم الله توكلت على الله ...]، ح: ٣٤٢٧ من حديث منصور به، وقال: "حسن صحيح"، وهو في الكبرٰى، ح: ٧٩٢١، وصححه الحاكم على شرط الشيخين: ١/ ٥١٩، ووافقه الذهبي * الشعبي لم يسمع من أم سلمة، قاله ابن المديني، وخالفه الحاكم، والقول قول ابن المديني.

Chapter 31. Seeking Refuge From Being Overpowered By The Enemy

(المعجم ٣١) - الاسْتِعَاذَةُ مِنْ غَلَبَةِ الْعَدُوِّ (التحفة ٣١)

5489. It was narrated from 'Abdullâh bin 'Amr bin Al-'Âṣ that the Messenger of Allâh ﷺ used to say supplication in these words: "*Allâhumma innî a'ûdhu bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa shamâtatil-a'dâ'.* (O Allâh, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune.)" (*Hasan*)

٥٤٨٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَمْرِو بْنِ السَّرْحِ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حُيَيُّ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ عَنْ عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَغَلَبَةِ الْعَدُوِّ، وَشَمَاتَةِ الْأَعْدَاءِ».

تخريج: [إسناده حسن] تقدم، ح:٥٤٧٧، وهو في الكبرٰى، ح:٧٩٢٤.

Comments:

(Please see narration 5477)

Chapter 32. Seeking Refuge From The Enemy Rejoicing In One's Misfortune

(المعجم ٣٢) - الاسْتِعَاذَةُ مِنْ شَمَاتَةِ الْأَعْدَاءِ (التحفة ٣٢)

5490. It was narrated from 'Abdullâh bin 'Amr that the Messenger of Allâh ﷺ used to say supplication in these words: "*Allâhumma innî a'ûdhu bika min ghalabatid-dain, wa ghalabatil-'aduwwi, wa shamâtatil-a'dâ'* (O Allâh, I seek refuge with You from being overwhelmed by debt and from being overpowered by the enemy, and from the enemy rejoicing at my misfortune.)" (*Hasan*)

٥٤٩٠ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: قَالَ حُيَيٌّ: حَدَّثَنِي أَبُو عَبْدِ الرَّحْمٰنِ الْحُبُلِيُّ عَنْ عَبْدِ اللهِ ابْنِ عَمْرٍو: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ غَلَبَةِ الدَّيْنِ، وَشَمَاتَةِ الْأَعْدَاءِ».

تخريج: [إسناده حسن] تقدم، ح:٥٤٧٧، وهو في الكبرٰى، ح:٧٩٢٥ .

Chapter 33. Seeking Refuge From Old Age

(المعجم ٣٣) - الاسْتِعَاذَةُ مِنَ الْهَرَمِ
(التحفة ٣٣)

5491. It was narrated from 'Uthmân bin Abî Al-'Âṣ that the Prophet ﷺ used to say supplication in these words: "*Allâhumma innî a'ûdhu bika minal-kasali, walharami, wal-jubni, wal-'ajzi, wa min fitnatil-maḥyâ wal-mamât.* (O Allâh, I seek refuge in You from laziness, old age, cowardice, and incapacity, and from the trials of life and death.)" (*Ḥasan*)

٥٤٩١ - أَخْبَرَنَا عبدُاللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدٍ، عَنْ عُثْمَانَ ابْنِ أَبِي الْعَاصِ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهٰذِهِ الدَّعَوَاتِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْجُبْنِ، وَالْعَجْزِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: [إسناده حسن] وهو في الكبرى، ح:٧٩٢٦ ✽ محمد هو ابن سيرين.

5492. It was narrated from 'Amr bin Shu'aib, from his father, that his grandfather said: "I heard the Messenger of Allâh ﷺ say: '*Allâhumma innî a'ûdhu bika minal-kasali, walharami, wal-maghrami, wal-ma'thami, wa a'ûdhu bika min sharril-masîḥid-dajjâli, wa a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min 'adhâbin-nâr* (O Allâh, I seek refuge in You from laziness, old age, debt and sin, and I seek refuge in You from the evil of the *Al-Masîḥid-Dajjâl*, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the punishment of the Fire.)'" (*Ḥasan*)

٥٤٩٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَبْدِ الْحَكَمِ عَنْ شُعَيْبٍ، عَنِ اللَّيْثِ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْمَغْرَمِ، وَالْمَأْثَمِ، وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ».

تخريج: [إسناده حسن] أخرجه أحمد: ٢/ ١٨٥، ١٨٦ من حديث الليث بن سعد به.

Chapter 34. Seeking Refuge From Being Destined To An Evil End

(المعجم ٣٤) - الاسْتِعَاذَةُ مِنْ سُوءِ الْقَضَاءِ (التحفة ٣٤)

5493. It was narrated that Abû Hurairah said: "The Prophet ﷺ used to seek refuge from these

٥٤٩٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا سُفْيَانُ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ إِنْ

three: From being overtaken by destruction, from his enemies rejoicing in his misfortune, from being destined to an evil end, and from the difficult moment of a calamity." Sufyân (one of the narrators) said: "There were three, and I mentioned four because I do not remember which one was not one of them." (*Ṣaḥîḥ*)

شَاءَ اللهُ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ النَّبِيُّ ﷺ يَتَعَوَّذُ مِنْ هٰذِهِ الثَّلَاثَةِ: مِنْ دَرَكِ الشَّقَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ، وَسُوءِ الْقَضَاءِ، وَجَهْدِ الْبَلَاءِ قَالَ سُفْيَانُ: هُوَ ثَلَاثَةٌ فَذَكَرْتُ أَرْبَعَةً لِأَنِّي لَا أَحْفَظُ الْوَاحِدَ الَّذِي لَيْسَ فِيهِ.

تخريج: أخرجه البخاري، الدعوات، باب التعوذ من جهد البلاء، ح:٦٣٤٧، ومسلم، الذكر والدعاء، باب: في التعوذ من سوء القضاء ودرك الشقاء وغيره، ح:٢٧٠٧ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٧٩٢٧.

Chapter 35. Seeking Refuge From Being Overtaken By Destruction

(المعجم ٣٥) - الاِسْتِعَاذَةُ مِنْ دَرَكِ الشَّقَاءِ (التحفة ٣٥)

5494. It was narrated from Abû Hurairah that the Prophet ﷺ used to seek refuge from being destined to an evil end, from his enemies rejoicing in his misfortune, from being overtaken by destruction and from the difficult moment of a calamity. (*Ṣaḥîḥ*)

٥٤٩٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيذُ مِنْ سُوءِ الْقَضَاءِ، وَشَمَاتَةِ الْأَعْدَاءِ، وَدَرَكِ الشَّقَاءِ، وَجَهْدِ الْبَلَاءِ.

تخريج: [صحيح] وهو في الكبرى، ح:٧٩٢٨.

Chapter 36. Seeking Refuge From Madness

(المعجم ٣٦) - الاِسْتِعَاذَةُ مِنَ الْجُنُونِ (التحفة ٣٦)

5495. It was narrated from Anas that the Prophet ﷺ used to say: "*Allâhumma innî a'ûdhu bika minal-junûni wal-jadhâmi, wal-baraṣi wa sayy'il-asqâm* (O Allâh, I seek refuge in You from possession, leprosy, leukederma and bad sickness (that may lead to visible deformity)." (*Ḍa'îf*)

٥٤٩٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «اللّٰهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْجُنُونِ، وَالْجُذَامِ، وَالْبَرَصِ، وَسَيِّءِ الْأَسْقَامِ».

تخريج: [إسناده ضعيف] أخرجه أبو داود، الصلاة، باب: في الاستعاذة، ح:١٥٥٤ من حديث قتادة به، ولم أجد تصريح سماعه، وهو في الكبرٰى، ح:٧٩٢٩، وصححه ابن حبان، ح:٢٤٤٦، ٢٤٤٧، والحاكم علٰى شرط الشيخين: ١/ ٥٣٠، ووافقه الذهبي.

Chapter 37. Seeking Refuge From The Evil Eye Of The Jinn

(المعجم ٣٧) - الاِسْتِعَاذَةُ مِنْ عَيْنِ الجَانِّ (التحفة ٣٧)

5496. It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ used to seek refuge from the evil eye of the *Jinn* and the evil eye of humans. When *Al-Mu'awwadhatân* were revealed, he started to recite them and stopped reciting anything else." (*Da'îf*)

٥٤٩٦ - أَخْبَرَنَا هِلَالُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبَّادٌ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ عَيْنِ الْجَانِّ وَعَيْنِ الْإِنْسِ، فَلَمَّا نَزَلَتِ الْمُعَوِّذَتَانِ أَخَذَ بِهِمَا وَتَرَكَ مَا سِوَى ذٰلِكَ.

تخريج: [إسناده ضعيف] أخرجه ابن ماجه، الطب، باب من استرقى من العين، ح:٣٥١١ من حديث سعيد بن سليمان به، وهو في الكبرٰى، ح:٧٩٣٠، وقال الترمذي، ح:٢٠٥٨ "حسن غريب".

Chapter 38. Seeking Refuge From Having A Bad Old Age

(المعجم ٣٨) - الاِسْتِعَاذَةُ مِنْ سُوءِ الكِبَرِ (التحفة ٣٨)

5497. It was narrated that Anas said: "The Messenger of Allâh ﷺ used to seek refuge by saying these words: '*Allâhumma innî a'ûdhu bika minal-kasali, wal-harami, wal-jubni, wal-bukhli, wa suw'il-kibari, wa fitnatid-dajjâli wa 'adhâbil-qabr* (O Allâh, I seek refuge with You from laziness, old age, cowardice, miserliness, a bad old age, the tribulation of the *Dajjâl* and the torment of the grave.)'" (*Sahîh*)

٥٤٩٧ - أَخْبَرَنَا مُوسَى بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: حَدَّثَنَا حُسَيْنٌ عَنْ زَائِدَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ بِهٰؤُلَاءِ الْكَلِمَاتِ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ، وَالْهَرَمِ، وَالْجُبْنِ، وَالْبُخْلِ، وَسُوءِ الْكِبَرِ، وَفِتْنَةِ الدَّجَّالِ، وَعَذَابِ الْقَبْرِ».

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٩٣١، تقدم أطرافه، ح:٥٤٥٣، ٥٤٥٩، وللحديث شواهد.

Comments:

In Arabic, the term used is *Kabar* (*Kabr*). If it is read *Kibr*, it would signify pride or vain conceit. If it is read *Kibar*, it would mean old age. In the case of

the signification of vain conceit or pride, *Sû'il kibr* would mean the bad habit of arrogance or priding.

Chapter 39. Seeking Refuge From Reaching The Age Of Senility

(المعجم ٣٩) - الاِسْتِعَاذَةُ مِنْ أَرْذَلِ الْعُمُرِ (التحفة ٣٩)

5498. It was narrated that 'Abdul-Mâlik bin 'Umair said: "I heard Muṣ'ab bin Sa'd say, concerning his father: 'He used to teach us five things that the Messenger of Allâh ﷺ used to recite in his supplication, and say: "*Allâhumma innî a'ûdhu bika minal-bukhli, wa a'ûdhu bika minal-jubni, wa a'ûdhu bika an uradda ila ardhalil-'umuri, wa a'ûdhu bika min 'adhâbil-qabr* (O Allâh, I seek refuge in You from miserliness, and I seek refuge in You from cowardice, and I seek refuge in You from reaching the age of senility, and I seek refuge in You from the torment of the grave.)" (*Ṣaḥîḥ*)

٥٤٩٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ ابْنِ عُمَيْرٍ قَالَ: سَمِعْتُ مُصْعَبَ بْنَ سَعْدٍ عَنْ أَبِيهِ قَالَ: كَانَ يُعَلِّمُنَا خَمْسًا كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِنَّ وَيَقُولُهُنَّ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

تخريج: [صحيح] تقدم، ح:٥٤٤٧، وهو في الكبرى، ح:٧٩٣٣.

Chapter 40. Seeking Refuge From Reaching The Age Of Second Childhood

(المعجم ٤٠) - الاِسْتِعَاذَةُ مِنْ سُوءِ الْعُمُرِ (التحفة ٤٠)

5499. It was narrated that 'Amr bin Maimûn said: "I went for *Ḥajj* with 'Umar, and in Muzdalifah, I heard him say that the Prophet ﷺ used to seek refuge from five things: '*Allâhumma innî a'ûdhu bika minal-bukhli, wal-jubni, wa a'ûdhu bika min su'il-'umuri, wa a'ûdhu bika min fitnatiṣ-ṣadri, wa a'ûdhu bika min 'adhâbil-qabr* (O Allâh, I seek refuge with You from

٥٤٩٩ - أَخْبَرَنَا عِمْرَانُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا يُونُسُ عَنْ أَبِي إِسْحَاقَ - يَعْنِي أَبَاهُ - عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: حَجَجْتُ مَعَ عُمَرَ فَسَمِعْتُهُ يَقُولُ بِجَمْعٍ: أَلَا إِنَّ النَّبِيَّ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَالْجُبْنِ، وَأَعُوذُ بِكَ مِنْ سُوءِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الصَّدْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ».

miserliness and cowardice, and I seek refuge with You from reaching the age of second childhood, and I seek refuge in You from the ills of the heart, and I seek refuge in You from the torment of the grave.'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٥٤٤٥، وهو في الكبرٰى، ح:٧٩٣٤.

Comments:

(See narrations 5445, 5447, and 5448)

Chapter 41. Seeking Refuge From Loss After Plenty

(المعجم ٤١) - الاِسْتِعَاذَةُ مِنَ الْحَوْرِ بَعْدَ الْكَوْرِ (التحفة ٤١)

5500. It was narrated from 'Abdullâh bin Sarjis that when the Messenger of Allâh ﷺ traveled, he would say: "*Allâhumma innî a'ûdhu bika min wa'thâ'is-safari, wa kâbatil-munqalabi, wal-ḥawri ba'dal-kawri, wa da'watil-maẓlumi, wa suw'il-munẓari fîl-ahli wal-mâl* (O Allâh, I seek refuge with You from the hardships of travel and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and seeing some calamity befall my family or wealth.)" (*Ṣaḥîḥ*)

٥٥٠٠ - أَخْبَرَنَا أَزْهَرُ بْنُ جَمِيلٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ».

تخريج: أخرجه مسلم، الحج، باب ما يقول إذا ركب إلى سفر الحج وغيره، ح:١٣٤٣ من حديث عاصم الأحول به، وهو في الكبرٰى، ح:٧٩٣٥.

Comments:

1. 'Grief of return': This means 'that I return grief-stricken after having failed in my objective'.
2. 'Loss after plenty (or decrease or recession after increase or addition)': These are comprehensive all-embracing words, which cover in their range every gain and loss, good and evil, for instance, disbelief after Faith, illness after health, poverty after wealth or abundance, etc.

5501. It was narrated from 'Abdullâh bin Sarjis that when the Messenger of Allâh ﷺ traveled, he would say: "*Allâhumma innî a'ûdhu bika min wa'thâ'is-safari, wa kâbatil-munqalabi, wal-hawri ba'dal-kawri, wa da'watil-mazlumi, wa su'il-munzari fil-ahli wal-mâli wal-walad* (O Allâh, I seek refuge with You from the hardships of travel and the sorrows of return, from loss after plenty, from the supplication of the one who has been wronged, and seeing some calamity befall my family or wealth or child.)" (*Sahîh*)

٥٥٠١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ إِذَا سَافَرَ قَالَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ وَالْوَلَدِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٧٩٣٦ .

Chapter 42. Seeking Refuge From The Prayer Of One Who Has Been Wronged

(المعجم ٤٢) - الاسْتِعَاذَةُ مِنْ دَعْوَةِ الْمَظْلُومِ (التحفة ٤٢)

5502. It was narrated that 'Abdullâh bin Sarjis said: "When the Prophet ﷺ traveled, he would seek refuge with Allâh from the hardships of travel, and the sorrows of return, from loss after plenty, from the supplication of one who has been wronged, and from seeing some calamity befall." (*Sahîh*)

٥٥٠٢ - أَخْبَرَنَا يُوسُفُ بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ مَنْصُورٍ عَنْ عَاصِمٍ، عَنْ عَبْدِ اللهِ بْنِ سَرْجِسَ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ، وَالْحَوْرِ بَعْدَ الْكَوْرِ، وَدَعْوَةِ الْمَظْلُومِ، وَسُوءِ الْمَنْظَرِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرى، ح: ٧٩٣٧.

Chapter 43. Seeking Refuge From The Sorrows Of Return

(المعجم ٤٣) - الاسْتِعَاذَةُ مِنْ كَآبَةِ الْمُنقَلَبِ (التحفة ٤٣)

5503. It was narrated that Abû Hurairah said: "When the Messenger of Allâh ﷺ traveled and rode his mount, he gestured with his finger – and Shu'bah (one of the

٥٥٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عُمَرَ بْنِ عَلِيِّ ابْنِ مُقَدَّمٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ عَبْدِ اللهِ بْنِ بِشْرٍ الْخَثْعَمِيِّ، عَنْ

narrators) stretched out his finger – and said: *'Allâhumma, antaṣ-ṣâḥibu fis-safari wal-khalîfatu fil-ahli wal-mâl. Allâhumma, innî a'ûdhu bika min wa'thâ'is-safari, wa kâbatil-munqalabi* (O Allâh, You are our help when we are traveling and the One Who takes care of our families and wealth (in our absence). O Allâh, I seek refuge in You from the hardships of travel and the sorrows of return.)''' (*Ḥasan*)

أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ إِذَا سَافَرَ فَرَكِبَ رَاحِلَتَهُ قَالَ بِإِصْبَعِهِ، وَمَدَّ شُعْبَةُ بِإِصْبَعِهِ قَالَ: «اللَّهُمَّ! أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ وَالْمَالِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْقَلَبِ».

تخريج: [إسناده حسن] أخرجه الترمذي، الدعوات، باب ما يقول إذا خرج مسافرًا، ح:٣٤٣٨ عن محمد بن عمر المقدمي به، وقال: "حسن غريب" وهو في الكبرى، ح:٧٩٣٨.

Chapter 44. Seeking Refuge From A Bad Neighbor

(المعجم ٤٤) - الاِسْتِعَاذَةُ مِنْ جَارِ السُّوءِ (التحفة ٤٤)

5504. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Seek refuge with Allâh from a bad neighbor in one's permanent abode, for one's neighbor in the desert will change.''' (*Ḥasan*)

٥٥٠٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجْلَانَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنْ جَارِ السَّوْءِ فِي دَارِ الْمُقَامِ، فَإِنَّ جَارَ الْبَادِي يَتَحَوَّلُ عَنْكَ».

تخريج: [حسن] أخرجه البخاري في الأدب المفرد، ح:١١٧ من حديث محمد بن عجلان به، وتابعه عبدالرحمٰن بن إسحاق المدني عند أحمد:٢/٣٤٦، وهو في الكبرى، ح:٧٩٣٩ .

Comments:

A place of long continuance, residence, abode, or absolute abode means a city, township, or habitation, where houses are built, which last for centuries.

Chapter 45. Seeking Refuge From Being Overpowered By Men

(المعجم ٤٥) - الاِسْتِعَاذَةُ مِنْ غَلَبَةِ الرِّجَالِ (التحفة ٤٥)

5505. Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to Abû Ṭalḥah: 'Find me one of your boys to

٥٥٠٥ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ أَبِي

serve me.' Abû Ṭalḥah brought me out, riding behind him, and I served the Prophet ﷺ every time he stopped (on his journey). And I often heard him say: '*Allâhumma, innî a'û<u>dh</u>u bika min al-harami, wal-ḥuzni, wal-'ajzi, wal-kasali, wal-bu<u>kh</u>li, wal-jubni, wa ḍala'id-dain, wa ghalabatir-rijâl* (O Allâh, I seek refuge in You from old age, grief, incapacity, laziness, miserliness, cowardice, the burden of debt and being overpowered by men.)''' (*Ṣaḥîḥ*)

عَمْرٍو أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ لِأَبِي طَلْحَةَ: «الْتَمِسْ لِي غُلَامًا مِنْ غِلْمَانِكُمْ يَخْدُمْنِي» فَخَرَجَ بِي أَبُو طَلْحَةَ يُرْدِفُنِي وَرَاءَهُ فَكُنْتُ أَخْدُمُ رَسُولَ اللهِ ﷺ كُلَّمَا نَزَلَ، فَكُنْتُ أَسْمَعُهُ يُكْثِرُ أَنْ يَقُولَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَالْحُزْنِ، وَالْعَجْزِ، وَالْكَسَلِ، وَالْبُخْلِ، وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ، وَغَلَبَةِ الرِّجَالِ».

تخريج: [صحيح] تقدم، ح:٥٤٥٢، وهو في الكبرى، ح:٧٩٤٠.

Comments:

(See no. 5452.)

Chapter 46. Seeking Refuge From The Tribulation Of The *Dajjâl*

(المعجم ٤٦) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الدَّجَّالِ (التحفة ٤٦)

5506. It was narrated from 'Âi<u>sh</u>ah that the Prophet ﷺ used to seek refuge with Allâh from the torment of the grave and the tribulation of the *Dajjâl*, and he said: "You will be tried in your graves." (*Ṣaḥîḥ*)

٥٥٠٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَعِيذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الدَّجَّالِ، قَالَ: وَقَالَ: إِنَّكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ.

تخريج: [صحيح] تقدم، ح:٢٠٦٧، وهو في الكبرى، ح:٧٩٤١.

Comments:

(See No. 2067.)

Chapter 47. Seeking Refuge From The Torment Of Hell And The Evils Of *Al-Masîḥid-Dajjâl*

(المعجم ٤٧) - الاِسْتِعَاذَةُ مِنْ عَذَابِ جَهَنَّمَ وَشَرِّ الْمَسِيحِ الدَّجَّالِ (التحفة ٤٧)

5507. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: "*A'û<u>dh</u>u billâhi min*

٥٥٠٧ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ

عَنْ مُوسَى بْنِ عُقْبَةَ: أَخْبَرَنِي أَبُو الزِّنَادِ عَنْ عَبْدِ الرَّحْمٰنِ بْنِ هُرْمُزَ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «أَعُوذُ بِاللَّهِ مِنْ عَذَابِ جَهَنَّمَ، وأَعُوذُ بِاللَّهِ من عَذَابِ القبرِ، وَأَعُوذُ بِاللَّهِ مِنْ شَر الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِاللَّهِ مِنْ شَرِّ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

'adhâbi jahannama, wa a'ûdhu billâhi min 'adhâbil-qabri, wa a'ûdhu billâhi min sharril-masîhid-dajjâli, wa a'ûdhu billâhi min sharri fitnatl-mahyâ wal-mamât (I seek refuge with Allâh from the torment of Hell, and I seek refuge with Allâh from the torment of the grave, and I seek refuge with Allâh from the evil of the *Dajjâl*, and I seek refuge with Allâh from the evil of the trials of life and death.)'" (*Sahîh*)

تخريج: أخرجه مسلم، ح:٥٨٨/١٣٢ من حديث أبي الزناد به، انظر الحديث الآتي برقم: ٥٥١٠، وهو في الكبرٰى، ح: ٧٩٤٢.

Comments:

For details, please see narrations 5453, 5492.

٥٥٠٨ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ أَنَّ أَبَا سَلَمَة حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَأَعُوذُ بِكَ مِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

5508. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say: "*Allâhumma innî a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min 'adhâbin-nâri, wa a'ûdhu biika min fitnatl-mahyâ wal-mamât wa a'ûdhu bika min sharril-masîhid-dajjâli* (O Allâh, I seek refuge with You from the torment of the grave, and I seek refuge with You from the torment of the Fire, and I seek refuge with You from the trials of life and death, and I seek refuge with You from the evil of the *Al-Masîhid-Dajjâl*.)" (*Sahîh*)

تخريج: [إسناده صحيح] تقدم، ح: ٢٠٦٢، وهو في الكبرٰى، ح: ٧٩٤٣.

Chapter 48. Seeking Refuge From The Evil Of Devils Among Mankind

(المعجم ٤٨) - الاِسْتِعَاذَةُ مِنْ شَرِّ شَيَاطِينِ الإِنْسِ (التحفة ٤٨)

5509. It was narrated that Abû Dharr said: "I entered the Masjid and the Messenger of Allâh ﷺ was there, so I came and sat before him and he said: 'O Abû Dharr, seek refuge with Allâh from the evils of the devils among the *Jinn* and mankind.' I said: 'Are there devils among mankind?' He said: 'Yes.'" (*Ḍa'īf*)

٥٥٠٩ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ عَبْدِ اللهِ عَنْ أَبِي عُمَرَ، عَنْ عُبَيْدِ ابْنِ خَشْخَاشٍ، عَنْ أَبِي ذَرٍّ قَالَ: دَخَلْتُ الْمَسْجِدَ وَرَسُولُ اللهِ ﷺ فِيهِ فَجِئْتُ فَجَلَسْتُ إِلَيْهِ فَقَالَ: «يَا أَبَا ذَرٍّ! تَعَوَّذْ بِاللّٰهِ مِنْ شَرِّ شَيَاطِينِ الْجِنِّ وَالْإِنْسِ». قُلْتُ: أَوَ لِلْإِنْسِ شَيَاطِينُ؟ قَالَ: «نَعَمْ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٥/ ١٧٨ عن وكيع عن عبدالرحمٰن بن عبدالله المسعودي به، وهو في الكبرٰى، ح: ٧٩٤٤ * أبو عمر الدمشقي ضعيف (تقريب)، وعبيد لين (أيضًا)، وله شاهد ضعيف عند أحمد: ٥/ ٢٦٥.

Chapter 49. Seeking Refuge From The Trials Of Life

(المعجم ٤٩) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الْمَحْيَا (التحفة ٤٩)

5510. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seek refuge with Allâh from the torment of the grave, seek refuge with Allâh from the trials of life and death, and seek refuge with Allâh from the tribulation of *Al-Masîḥid-Dajjâl*." (*Ṣaḥîḥ*)

٥٥١٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا سُفْيَانُ وَمَالِكٌ قَالَا: حَدَّثَنَا أَبُو الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عُوذُوا بِاللّٰهِ مِنْ عَذَابِ الْقَبْرِ، عُوذُوا بِاللّٰهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، عُوذُوا بِاللّٰهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلٰوة، ح: ٥٨٨/ ١٣٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح: ٧٩٤٥.

5511. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to seek refuge with Allâh from five things, saying: "Seek refuge with Allâh from the

٥٥١١ - أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي يَعْلَى بْنُ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا

عَلْقَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَتَعَوَّذُ مِنْ خَمْسٍ يَقُولُ: «عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ جَهَنَّمَ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

torment of the grave, and from the torment of Hell, and from the trials of life and death, and from the evil of *Al-Masîḥid-Dajjâl*." (***Ṣaḥîḥ***)

تخريج: [إسناده صحيح] انظر الحديث الآتي، وهو في الكبرٰى، ح:٧٩٤٦.

٥٥١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ وَذَكَرَ كَلِمَةً مَعْنَاهَا: حَدَّثَنَا شُعْبَةُ عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ أَبَا عَلْقَمَةَ الْهَاشِمِيَّ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللهَ وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ» وَكَانَ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الْأَحْيَاءِ وَالْأَمْوَاتِ، وَفِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

5512. Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever obeys me has obeyed Allâh and whoever disobeys me has disobeyed Allâh.' And he used to seek refuge from the torment of the grave, the torment of Hell, the trials that may befall the living and the dead, and the tribulation of *Al-Masîḥid-Dajjâl*." (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الإمارة، باب وجوب طاعة الأمراء في غير معصية وتحريمها في المعصية، ح:١٨٣٥/٣٣ عن محمد بن بشار به، وهو في الكبرٰى، ح:٧٩٤٧.

٥٥١٣ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ أَبِيهِ، عَنْ أَبِي عَلْقَمَةَ: حَدَّثَنِي أَبُو هُرَيْرَةَ مِنْ فِيهِ إِلَى فِيَّ قَالَ: وَقَالَ يَعْنِي النَّبِيَّ ﷺ: «اسْتَعِيذُوا بِاللَّهِ مِنْ خَمْسٍ: مِنْ عَذَابِ جَهَنَّمَ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَفِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

5513. Abû Hurairah said: "He (meaning the Prophet ﷺ) said: 'Seek refuge with Allâh from five things: From the torment of Hell, the torment of the grave, the trials of life and death, and the tribulation of *Al-Masîḥid-Dajjâl*.'" (***Ṣaḥîḥ***)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٩٤٨ .

Chapter 50. Seeking Refuge From The Trials Of Death

(المعجم ٥٠) - الاِسْتِعَاذَةُ مِنْ فِتْنَةِ الْمَمَاتِ (التحفة ٥٠)

5514. It was narrated from 'Abdullâh bin 'Abbâs that the Messenger of Allâh ﷺ used to teach them this supplication as he would teach them a *Sûrah* of the Qur'ân: "Say: *'Allâhumma, innâ na'uwdhu bika min 'adhâbi jahannama, wa a'ûdhu bika min 'adhâbil-qabri, wa a'ûdhu bika min fitnatil-masîhid-dajjâli, wa a'ûdhu bika min fitnatil-mahyâ wal-mamât* (O Allâh, we seek refuge with You from the torment of Hell, and I seek refuge with You from the torment of the grave, and I seek refuge with You from the tribulation of *Al-Masîhid-Dajjâl*, and I seek refuge with You from the trials of life and death.)'" (*Sahîh*)

٥٥١٤ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُعَلِّمُهُمْ هٰذَا الدُّعَاءَ كَمَا يُعَلِّمُ السُّورَةَ مِنَ الْقُرْآنِ: «قُولُوا: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: [**صحيح**] تقدم، ح:٢٠٦٥، وهو في الموطأ:١/ ٢١٥، والكبرٰى، ح:٧٩٥٠.

5515. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seek refuge with Allâh from the punishment of Allâh, seek refuge with Allâh from the trials of life and death, from the torment of the grave and from the tribulation of the *Al-Masîhid-Dajjâl* ." (*Sahîh*)

٥٥١٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَيْمُونٍ عَنْ سُفْيَانَ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ وَأَبِي الزِّنَادِ عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عُوذُوا بِاللَّهِ عَزَّ وَجَلَّ مِنْ عَذَابِ اللهِ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلٰوة، ح:٥٨٨/ ١٣٢ من حديث سفيان بن عيينة به، وهو في الكبرٰى، ح:٧٩٥١، ٧٩٥٢ .

Chapter 51. Seeking Refuge From The Torment Of The Grave

(المعجم ٥١) - الِاسْتِعَاذَةُ مِنْ عَذَابِ الْقَبْرِ (التحفة ٥١)

5516. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ used to say in his supplication: "*Allâhumma, innî a'û<u>dh</u>u bika min 'a<u>dh</u>âbi jahannama, wa a'û<u>dh</u>u bika min 'a<u>dh</u>âbil-qabri, wa a'û<u>dh</u>u bika min fitnatl-masîḥid-dajjâli, wa a'û<u>dh</u>u bika min fitnatil-maḥyâ wal-mamât* (O Allâh, I seek refuge with You from the torment of Hell, and I seek refuge in You from the torment of the grave, and I seek refuge in You from the tribulation of the *Al-Masîḥid-Dajjâl*, and I seek refuge with You from the trials of life and death.)" (***Ṣaḥîḥ***)

٥٥١٦ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ، عَنْ مَالِكٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

تخريج: [صحيح] أخرجه أحمد: ٢٥٨/١ من حديث مالك به، وهو في الكبرى، ح: ٧٩٥٣.

Chapter 52. Seeking Refuge From The Trial Of The Grave

(المعجم ٥٢) - الِاسْتِعَاذَةُ مِنْ فِتْنَةِ الْقَبْرِ (التحفة ٥٢)

5517. It was narrated from Sulaimân bin Yasâr that he heard Abû Hurairah say: "I heard the Messenger of Allâh ﷺ say in his supplication: '*Allâhumma, innî a'û<u>dh</u>u bika min fitnatil-qabri, wa fitnatid-dajjâli, wa fitnatil-maḥyâ wal-mamât* (O Allâh, I seek refuge with You from the trial of the grave, and the tribulation of the *Dajjâl*, and the trials of life and death.)'" (***Ṣaḥîḥ***)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a mistake, and what is correct is "Sulaimân bin Sinân."

٥٥١٧ - أَخْبَرَنَا أَبُو عَاصِمٍ قَالَ: حَدَّثَنَا الْقَاسِمُ بْنُ كَثِيرٍ الْمُقْرِئُ عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُلَيْمَانَ ابْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَفِتْنَةِ الدَّجَّالِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا خَطَأٌ، وَالصَّوَابُ سُلَيْمَانُ بْنُ سِنَانٍ.

تخريج: [صحيح] وهو في الكبرى، ح: ٧٩٥٤، وانظر الحديث الآتي: ٥٥٢٢.

Comments:

If the punishment of the grave is separate from the trial of the grave, then the trial of the grave would be the questions of the angels, and the punishment of the grave means that punishment, which is meted out to the disbelievers and the hypocrites, after their interrogation by the angels. We seek refuge in Allâh from it. Taking refuge from the questioning of the angels means 'I might be able to answer them rightly and might emerge triumphant from this test'.

Chapter 53. Seeking Refuge From The Punishment of Allâh

(المعجم ٥٣) - الإِسْتِعَاذَةُ مِنْ عَذَابِ اللهِ (التحفة ٥٣)

5518. It was narrated from Abû Hurairah that the Prophet ﷺ said: "Seek refuge with Allâh from the punishment of Allâh, seek refuge with Allâh from the torment of the grave, seek refuge with Allâh from the trials of life and death, and seek refuge with Allâh from the tribulation of *Al-Masîḥid-Dajjâl.*" (*Ṣaḥîḥ*)

٥٥١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «عُوذُوا بِاللَّهِ مِنْ عَذَابِ اللَّهِ، عُوذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، عُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ».

تخريج: [صحيح] تقدم، ح: ٥٥١٠، وهو في الكبرى، ح: ٧٩٥٧.

Chapter 54. Seeking Refuge From The Torment Of Hell

(المعجم ٥٤) - الإِسْتِعَاذَةُ مِنْ عَذَابِ جَهَنَّمَ (التحفة ٥٤)

5519. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ used to seek refuge (with Allâh) from the torment of Hell, the torment of the grave, and *Al-Masîḥid-Dajjâl.*" (*Ṣaḥîḥ*)

٥٥١٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَتَعَوَّذُ مِنْ عَذَابِ جَهَنَّمَ، وَعَذَابِ الْقَبْرِ، وَالْمَسِيحِ الدَّجَّالِ.

تخريج: أخرجه مسلم، المساجد، باب ما يستعاذ منه في الصلوة، ح: ٥٨٨/١٣٣ من حديث شعبة به، وهو في الكبرى، ح: ٧٩٥٨.

Chapter 55. Seeking Refuge From The Torment Of The Fire

5520. Abû Hurairah said: The Messenger of Allâh ﷺ said: "Seek refuge with Allâh from the torment of the Fire and the torment of the grave, from the trials of life and death, and from the evil of *Al-Masîḥid-Dajjâl*." (*Ṣaḥîḥ*)

(المعجم ٥٥) - الاسْتِعَاذَةُ مِنْ عَذَابِ النَّارِ (التحفة ٥٥)

٥٥٢٠ - أَخْبَرَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنَا أَبُو عَمرٍو عَنْ يَحْيَىٰ أَنَّهُ حَدَّثَهُ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ، وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ».

تخريج: أخرجه مسلم، (انظر الحديث السابق) من حديث الأوزاعي، والبخاري، (كما تقدم، ح:٢٠٦٢) من حديث يحيى بن أبي كثير به، وهو في الكبرى، ح:٧٩٥٩.

Chapter 56. Seeking Refuge From The Heat Of The Fire

5521. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: '*Allâhummah, rabba jibra'îla, wa mîkâ'îla wa rabba isrâfîla, a'ûdhu bika min ḥarrin-nâri wa (min) 'adhâbil-qabr* (O Allâh, Lord of Jibra'îl and Mîka'îl and Lord of Isrâfîl, I seek refuge in You from the heat of the Fire and (from) the torment of the grave.)'" (***Hasan***)

(المعجم ٥٦) - الاسْتِعَاذَةُ مِنْ حَرِّ النَّارِ (التحفة ٥٦)

٥٥٢١ - أَخْبَرَنَا أَحْمَدُ بْنُ حَفْصٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ عَنْ سُفْيَانَ ابْنِ سَعِيدٍ، عَنْ أَبِي حَسَّانَ، عَنْ جَسْرَةَ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! رَبَّ جِبْرَئِيلَ وَمِيكَائِيلَ وَرَبَّ إِسْرَافِيلَ، أَعُوذُ بِكَ مِنْ حَرِّ النَّارِ وَ[مِنْ] عَذَابِ الْقَبْرِ».

تخريج: [حسن] أخرجه أحمد:٦/ ٦١ بإسناد حسن عن جسرة به، وهو في الكبرى، ح:٧٩٦٠ ✽ إبراهيم هو ابن طهمان، أبوحسان تابعه قدامة بن عبدالله العامري عند أحمد.

Comments:

Jibril, Mikail, and Israfil are superbly high-ranking Angels of Allâh. Apart from a lofty station, they possess mighty powers. They are the leaders of angels.

5522. It was narrated from Sulaimân bin Sinân Al-Muzanî that he heard Abû Hurairah say: "I heard Abû Al-Qâsim ﷺ say, during his prayer: '*Allâhumma, innî a'ûdhu bika min fitnatil-qabri, wa fitnatid-dajjâli, wa min fitnatil-maḥyâ wal-mamâti, wa min ḥarri jahannam* (O Allâh, I seek refuge with You from the trial of the grave, and from the tribulation of the *Dajjâl*, and from the trials of life and death, and from the heat of Hell.)'" (*Ṣaḥîḥ*)

٥٥٢٢ - أَخْبَرَنَا عَمْرُو بْنُ سَوَّادٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْحَارِثِ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُلَيْمَانَ بْنِ سِنَانٍ الْمُزَنِيِّ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ أَبَا الْقَاسِمِ ﷺ يَقُولُ فِي صَلَاتِهِ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَمِنْ فِتْنَةِ الدَّجَّالِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ حَرِّ جَهَنَّمَ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا الصَّوَابُ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٧٩٦١.

5523. It was narrated that Anas bin Mâlik aid: "The Messenger of Allâh ﷺ said: 'Whoever asks Allâh for Paradise three times, Paradise will say: 'O Allâh, admit him to Paradise.' And whoever seeks protection from Hell three times, Hell will say: 'O Allâh, protect him from the Fire.'" (*Ṣaḥîḥ*)

٥٥٢٣ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ سَأَلَ اللهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ: اللَّهُمَّ! أَدْخِلْهُ الْجَنَّةَ، وَمَنِ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتِ النَّارُ: اللَّهُمَّ! أَجِرْهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه الترمذي، صفة الجنة، باب ما جاء في صفة أنهار الجنة، ح:٢٥٧٢ من حديث أبي الأحوص به، وهو في الكبرٰى، ح:٧٩٦٢، وصححه ابن حبان، ح:٢٤٣٣، والحاكم:١/ ٥٣٥، ووافقه الذهبي، وله شواهد عند ابن حبان (الإحسان:١/ ١٧٨، ح:١٠١٠) وغيره.

Chapter 57. Seeking Refuge From The Evil Of What One Has Done, And Mentioning The Differences Reported from 'Abdullâh Bin Buraidah About That

(المعجم ٥٧) - الاِسْتِعَاذَةُ مِنْ شَرِّ مَا صَنَعَ وَذِكْرُ الاِخْتِلَافِ عَلَى عَبْدِ اللهِ بْنِ بُرَيْدَةَ فِيهِ (التحفة ٥٧)

5524. It was narrated from Shaddâd bin Aws that the Prophet ﷺ said: "The best of prayers for

٥٥٢٤ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَزِيدُ - وَهُوَ ابْنُ زُرَيْعٍ - قَالَ: حَدَّثَنَا

حُسَيْنٌ الْمُعَلِّمُ عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ بُشَيْرِ بْنِ كَعْبٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ سَيِّدَ الْاسْتِغْفَارِ أَنْ يَقُولَ الْعَبْدُ: اللَّهُمَّ! أَنْتَ رَبِّي لَا إِلٰهَ إِلَّا أَنْتَ، خَلَقْتَنِي وَأَنَا عَبْدُكَ وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ، أَعُوذُ بِكَ مِنْ شَرِّ مَا صَنَعْتُ، أَبُوءُ لَكَ بِذَنْبِي وَأَبُوءُ لَكَ بِنِعْمَتِكَ عَلَيَّ فَاغْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَإِنْ قَالَهَا حِينَ يُصْبِحُ مُوقِنًا بِهَا فَمَاتَ دَخَلَ الْجَنَّةَ، وَإِنْ قَالَهَا حِينَ يُمْسِي مُوقِنًا بِهَا دَخَلَ الْجَنَّةَ». خَالَفَهُ الْوَلِيدُ بْنُ ثَعْلَبَةَ.

forgiveness is for a person to say: '*Allâhumma, anta rabbî, lâ ilâha illâ anta, khalaqtanî wa anâ 'abduka, wa anâ 'ala 'ahdika wa wa'dika mâstaṭa'tu, a'ûdhu bika min sharri mâ ṣana'tu, abuw'u laka bidhanbî, wa abuw'u laka bini'matika 'alayya fâghfirlî, fa innahu lâ yaghfirudh-dhunuba illâ anta* (O Allâh, You are my Lord, there is no god but You. You have created me and I am Your slave and I am keeping my promise and covenant to You as much as I can. I seek refuge with You from the evil of what I do. I acknowledge Your blessing and I acknowledge my sin, so forgive me, for there is none who can forgive sin except You.)' If he says this in the morning, believing in it firmly, and dies on that day before evening comes, he will enter Paradise, and if he says it in the evening, believing firmly in it, and dies before morning comes, he will enter Paradise." Al-Wâlîd bin Tha'labah contradicted him. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الدعوات، باب ما يقول إذا أصبح، ح:٦٣٢٣ من حديث يزيد بن زريع به، وهو في الكبرٰى، ح:٧٩٦٣.

(المعجم ٥٨) - الاِسْتِعَاذَةُ مِنْ شَرِّ مَا عَمِلَ وَذِكْرُ الاِخْتِلَافِ عَلَى هِلَالٍ (التحفة ٥٨)

Chapter 58. Seeking Refuge From The Evil Of One's Actions, And Mentioning the Differences Reported From Hilâl

٥٥٢٥ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ وَهْبٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ شَيْبَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ عَبْدَةَ بْنِ أَبِي لُبَابَةَ أَنَّ ابْنَ

5525. It was narrated from 'Abdah bin Abî Lubâbah that Ibn Yasâf told him that he asked 'Âishah, the wife of the Prophet ﷺ, what supplication did the Messenger of

يَسَافٍ حَدَّثَهُ: أَنَّهُ سَأَلَ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ مَا كَانَ أَكْثَرَ مَا يَدْعُو بِهِ رَسُولُ اللهِ ﷺ قَبْلَ مَوْتِهِ؟ قَالَتْ: كَانَ أَكْثَرَ مَا كَانَ يَدْعُو بِهِ «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ بَعْدُ».

Allâh ﷺ say the most before he died? She said: "The supplication that he said the most was: '*Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal ba'd* (O Allâh, I seek refuge with You from the evil of what I have done, and from the evil of what I have not done yet.)'" (*Ṣaḥîḥ*)

تخريج: [صحيح] وهو في الكبرٰى، ح:٧٩٦٤ * ابن يساف هو هلال، أخرجه مسلم، ح:٢٧١٦/٦٦ وغيره من حديث الأوزاعي عن عبدة عن هلال بن يساف عن فروة بن نوفل عن عائشة به، وهو الصواب، انظر الحديث:٥٥٢٧.

٥٥٢٦ - أَخْبَرَنِي عِمْرَانُ بْنُ بَكَّارٍ: حَدَّثَنَا أَبُو الْمُغِيرَةِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي عَبْدَةُ: حَدَّثَنِي ابْنُ يَسَافٍ قَالَ: سُئِلَتْ عَائِشَةُ مَا كَانَ أَكْثَرَ مَا كَانَ يَدْعُو بِهِ النَّبِيُّ ﷺ؟ قَالَتْ: كَانَ أَكْثَرَ دُعَائِهِ أَنْ يَقُولَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ بَعْدُ».

5526. Ibn Yasâf said: "I asked 'Âishah, what was the supplication that the Prophet ﷺ said the most? She said: 'The supplication that he said the most was: *Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal ba'd* (O Allâh, I seek refuge with You from the evil of what I have done, and from the evil of what I have not done yet.)" (*Ṣaḥîḥ*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٩٦٥.

٥٥٢٧ - أَخْبَرَنِي مُحَمَّدُ بْنُ قُدَامَةَ عَنْ جَرِيرٍ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ أُمَّ الْمُؤْمِنِينَ عَائِشَةَ عَمَّا كَانَ رَسُولُ اللهِ ﷺ يَدْعُو قَالَتْ: كَانَ يَقُولُ: «أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

5527. It was narrated that Farwah bin Nawfal said: "I asked the Mother of the Believers 'Âishah about what the Messenger of Allâh ﷺ used to say in his supplication. She said: 'He used to say: *A'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal ba'd* (I seek refuge with You from the evil of what I have done and the evil of what I have not done yet.)'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الدعوات، باب: في الأدعية، ح:٢٧١٦ من حديث جرير بن عبدالحميد به، وهو في الكبرٰى، ح:٧٩٦٦.

5528. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ used to say: *'Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal ba'd* (O Allâh, I seek refuge with You from the evil of what I have done and from the evil of what I have not done yet.)'" (*Ṣaḥîḥ*)

٥٥٢٨ - أَخْبَرَنَا هَنَّادٌ عَنْ أَبِي الْأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ هِلَالٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٩٦٧، أخرجه مسلم، ح:٢٧١٦ من حديث حصين به.

Chapter 59. Seeking Refuge With Allâh From The Evil Of What One Has Not Done

(المعجم ٥٩) - الاِسْتِعَاذَةُ مِنَ شَرِّ مَا لَمْ يَعْمَلْ (التحفة ٥٩)

5529. It was narrated that Farwah bin Nawfal said: "I asked 'Âishah: 'Tell me of something that the Messenger of Allâh ﷺ used to say in his supplication.' She said: 'The Messenger of Allâh ﷺ used to say: *Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal ba'd* (O Allâh, I seek refuge with You from the evil of what I have done and from the evil of what I have not done.)'" (*Ṣaḥîḥ*)

٥٥٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ فَرْوَةَ بْنِ نَوْفَلٍ قَالَ: سَأَلْتُ عَائِشَةَ فَقُلْتُ حَدِّثِينِي بِشَيْءٍ كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِ، قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

تخريج: [صحيح] تقدم، ح:١٣٠٨ وغيره، وهو في الكبرٰى، ح:٧٩٦٨.

5530. It was narrated that Farwah bin Nawfal said: "I said to 'Âishah: 'Tell me of a supplication that the Messenger of Allâh ﷺ used to say.' She said: 'He used to say: *Allâhumma, innî a'ûdhu bika min sharri mâ 'amiltu wa min sharri mâ lam a'mal ba'd* (O Allâh, I seek refuge in You from the evil of what I have done and from the evil of what I have not done.)'" (*Ṣaḥîḥ*)

٥٥٣٠ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ حُصَيْنٍ: سَمِعْتُ هِلَالَ بْنَ يَسَافٍ عَنْ فَرْوَةَ ابْنِ نَوْفَلٍ قَالَ: قُلْتُ لِعَائِشَةَ أَخْبِرِينِي بِدُعَاءٍ كَانَ رَسُولُ اللهِ ﷺ يَدْعُو بِهِ. قَالَتْ: كَانَ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ شَرِّ مَا عَمِلْتُ، وَمِنْ شَرِّ مَا لَمْ أَعْمَلْ».

تخريج: [صحيح] تقدم، ح:١٣٠٨ وغيره، وهو في الكبرٰى، ح:٧٩٦٩.

Comments:

One could seek refuge from the evil of imminent or upcoming sins, because their ultimate appearance is already fore-destined. And on the Day of Judgment, all the sins would appear in the Book of Deeds in their entirety.

Chapter 60. Seeking Refuge From Being Swallowed Up By The Earth

(المعجم ٦٠) - **الاسْتِعَاذَةُ مِنَ الْخَسْفِ** (التحفة ٦٠)

5531. 'Umar said: "I heard the Messenger of Allâh ﷺ say: '*Allâhumma, innî a'ûdhu bi-'azmatika an ughtâla min tahtî* (O Allâh, I seek refuge in Your greatness from being swallowed up from beneath me.)'" (*Sahîh*)

٥٥٣١ - أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ عَنْ عُبَادَةَ بْنِ مُسْلِمٍ قَالَ: حَدَّثَنِي جُبَيْرُ بْنُ أَبِي سُلَيْمَانَ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ أَنَّ ابْنَ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي». مُخْتَصَرٌ. قَالَ جُبَيْرٌ: وَهُوَ الْخَسْفُ، قَالَ عُبَادَةُ: فَلَا أَدْرِي قَوْلُ النَّبِيِّ ﷺ أَوْ قَوْلُ جُبَيْرٍ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٧٩٧١، وصححه ابن حبان، ح:٢٣٥٦، والحاكم:١/٥١٧، ٥١٨، ووافقه الذهبي

5532. It was narrated that Ibn 'Umar said: "The Prophet ﷺ used to say: '*Allâhumma* (O Allâh,)' and he mentioned the supplication, and said at the end, '*A'ûdhu bika an ughtâla min tahtî* (and I seek refuge with You from being swallowed up from beneath me.)'" (*Sahîh*)

٥٥٣٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْخَلِيلِ قَالَ: حَدَّثَنَا مَرْوَانُ - هُوَ ابْنُ مُعَاوِيَةَ - عَنْ عَلِيِّ ابْنِ عَبْدِ الْعَزِيزِ، عَنْ عُبَادَةَ بْنِ مُسْلِمٍ الْفَزَارِيِّ، عَنْ جُبَيْرِ بْنِ أَبِي سُلَيْمَانَ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «اللَّهُمَّ» فَذَكَرَ الدُّعَاءَ وَقَالَ فِي آخِرِهِ: «أَعُوذُ بِكَ أَنْ أُغْتَالَ مِنْ تَحْتِي» يَعْنِي بِذٰلِكَ الْخَسْفَ.

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٧٩٧٠ .

Chapter 61. Seeking Refuge From Being Thrown From A High Place Or Crushed Beneath A Falling Wall

(المعجم ٦١) - الاِسْتِعَاذَةُ مِنَ التَّرَدِّي وَالْهَدْمِ (التحفة ٦١)

5533. It was narrated that Abû Al-Yasar said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'ûdhu bika minat-taraddî, wal-hadmi, wal-gharaqi, wal-harîqi, wa a'ûdhu bika, an yatakhabbatanîsh-shaitânu 'indal-mawti, wa a'ûdhu bika an amûta fî sabîlika mudbiran, wa a'ûdhu bika an amûta ladîgha* (O Allâh, I seek refuge with You from being thrown from a high place or crushed beneath a falling wall, or drowning or being burned, and I seek refuge with You from being led astray by the *Shaitân* at the time of death, and I seek refuge with You from dying in Your cause while fleeing from the battlefield, and I seek refuge with You from dying of a scorpion sting.)'" (*Hasan*)

٥٥٣٣ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ اللهِ بْنِ سَعِيدٍ، عَنْ صَيْفِيٍّ مَوْلَى أَبِي أَيُّوبَ، عَنْ أَبِي الْيَسَرِ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ التَّرَدِّي، وَالْهَدْمِ، وَالْغَرَقِ، وَالْحَرِيقِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا».

تخريج: [إسناده حسن] أخرجه أبو داود، الصلوة، باب: في الاستعاذة، ح:١٥٥٢، ١٥٥٣ من حديث عبدالله بن سعيد بن أبي هند به، وهو في الكبرى، ح:٧٩٧٢.

Comments:

1. The majority of these are accidental deaths in which men die all of a sudden. They do not even find the opportunity to utter the formula of the Oneness of Allâh. These types of deaths, therefore, are not good.
2. Fleeing or running away from the battleground is a major sin. Death in that condition is a sinful death.

5534. It was narrated from Abû Al-Yasar that the Messenger of Allâh ﷺ used to supplicate and say: "*Allâhumma innî a'ûdhu bika min al-harami, wat-taraddî, wal-hadmi, wal-ghammi, wal-harîqi, wal-*

٥٥٣٤ - أَخْبَرَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَخْبَرَنِي أَنَسُ بْنُ عِيَاضٍ عَنْ عَبْدِ اللهِ ابْنِ سَعِيدٍ، عَنْ صَيْفِيٍّ، عَنْ أَبِي الْيَسَرِ، أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَدْعُو وَيَقُولُ: «اللَّهُمَّ!

إِنِّي أَعُوذُ بِكَ مِنَ الْهَرَمِ، وَالتَّرَدِّي، وَالْهَدْمِ، وَالْغَمِّ، وَالْحَرِيقِ، وَالْغَرَقِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَنْ أُقْتَلَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ وَأَنْ أَمُوتَ لَدِيغًا».

gharaqi, wa a'û<u>dh</u>u bika, an yata<u>kh</u>abbaṭanî<u>sh</u>-<u>sh</u>aiṭânu 'indal-mawti, wa an uqtala fî sabîlika mudbiran, wa a'û<u>dh</u>u bika wa an amûta ladîgha (O Allâh, I seek refuge with You from old age, bering thrown from a high place, being crushed by a falling wall, distress, burning and drowning. I seek refuge with You from being led astray by the *<u>Sh</u>aitân* at the time of death and from being killed in Your cause while fleeing from the battlefield. I seek refuge with You from dying of a scorpion sting)" (***Ḥasan***)

تخريج: [**إسناده حسن**] انظر الحديث السابق، وهو في الكبرى، ح: ٧٩٧٣.

٥٥٣٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ ابْنُ سَعِيدٍ قَالَ: حَدَّثَنِي صَيْفِيٌّ مَوْلَى أَبِي أَيُّوبَ الْأَنْصَارِيِّ عَنْ أَبِي الْأَسْوَدِ السُّلَمِيِّ هٰكَذَا قَالَ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْهَدْمِ، وأَعُوذُ بِكَ مِنَ التَّرَدِّي، وَأَعُوذُ بِكَ مِنَ الْغَرَقِ وَالْحَرِيقِ، وَأَعُوذُ بِكَ أَنْ يَتَخَبَّطَنِي الشَّيْطَانُ عِنْدَ الْمَوْتِ، وَأَعُوذُ بِكَ أَنْ أَمُوتَ فِي سَبِيلِكَ مُدْبِرًا، وَأَعُوذُ بِكَ أَنْ أَمُوتَ لَدِيغًا».

5535. It was narrated that Abû Al-Aswad Al-Sulamî said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'û<u>dh</u>u bika minal-hadmi, wa a'û<u>dh</u>u bika minat-taraddî, wa a'û<u>dh</u>u bika minal-gharaqi, wal-ḥarîqi, wa a'û<u>dh</u>u bika an yata<u>kh</u>abbaṭanî<u>sh</u>-<u>sh</u>aiṭânu 'indal-mawti, wa a'û<u>dh</u>u bika an amûta fî sabîlika mudbiran, wa a'û<u>dh</u>u bika an amûta ladîgha* (O Allâh, I seek refuge in You from being crushed by a falling wall, and I seek refuge with You from drowning or being burned, and I seek refuge with You from being led astray by the *<u>Sh</u>aiṭân* at the time of death, and I seek refuge with You from being killed for Your sake while fleeing the battlefield, and I seek refuge with You from dying of a scorpion sting.)'" (***Ḥasan***)

تخريج: [إسناده حسن] انظر الحديثين السابقين، وهو في الكبرى، ح:٧٩٧٤.

Chapter 62. Seeking Refuge In The Pleasure Of Allâh Most High From His Wrath

(المعجم ٦٢) - الاِسْتِعَاذَةُ بِرِضَاءِ اللهِ مِنْ سَخَطِ اللهِ تَعَالَى (التحفة ٦٢)

5536. It was narrated that 'Âishah said: "I looked for the Messenger of Allâh ﷺ one night in my bed, and I did not find him. I struck my hand on the head of the bed, and my hand fell on the soles of his feet. He was prostrating and saying: '*A'ûdhu bi 'afwika min 'iqâbika, wa a'ûdhu bi riḍâka min sakhaṭika, wa a'ûdhu bika minka* (I seek refuge in Your forgiveness from Your punishment, and I seek refuge in Your pleasure from Your wrath, and I seek refuge in You from You.)'" (*Ḥasan*)

٥٥٣٦ - أَخْبَرَنَا إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنِي الْعَلَاءُ بْنُ هِلَالٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ زَيْدٍ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ مَسْرُوقِ بْنِ الأَجْدَعِ، عَنْ عَائِشَةَ قَالَتْ: طَلَبْتُ رَسُولَ اللهِ ﷺ ذَاتَ لَيْلَةٍ فِي فِرَاشِي فَلَمْ أُصِبْهُ، فَضَرَبْتُ بِيَدِي عَلَى رَأْسِ الْفِرَاشِ فَوَقَعَتْ يَدِي عَلَى أَخْمَصِ قَدَمَيْهِ، فَإِذَا هُوَ سَاجِدٌ يَقُولُ: «أَعُوذُ بِعَفْوِكَ مِنْ عِقَابِكَ، وَأَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ، وَأَعُوذُ بِكَ مِنْكَ».

تخريج: [حسن] وهو في الكبرى، ح:٧٩٧٥، وله شواهد عند المؤلف:(١٦٩، ١١٠١) وغيره * عبيدالله هو ابن عمرو الرقي، وزيد هو ابن أبي أنيسة، والقاسم هو ابن عبدالرحمٰن بن عبدالله بن مسعود.

Comments:

(See Nos. 169 and 1101.)

Chapter 63. Seeking Refuge From The Difficulty Of The Standing On The Day Of Resurrection

(المعجم ٦٣) - الاِسْتِعَاذَةُ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ (التحفة ٦٣)

5537. It was narrated that 'Âṣim bin Ḥumaid said: "I asked 'Âishah with what the Messenger of Allâh ﷺ would start *Qiyâm Al-Lail*. She said: 'You have asked me about something that no one else has asked me about. He used to say *Allâhu Akbar* ten times, and *Subḥân-Allâh* ten times, and *Istaghfir-Allâh*

٥٥٣٧ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ يَعْقُوبَ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ أَنَّ مُعَاوِيَةَ بْنَ صَالِحٍ حَدَّثَهُ: وَحَدَّثَنِي أَزْهَرُ بْنُ سَعِيدٍ يُقَالُ لَهُ الْحَرَازِيُّ شَامِيٌّ عَزِيزُ الْحَدِيثِ عَنْ عَاصِمِ ابْنِ حُمَيْدٍ قَالَ: سَأَلْتُ عَائِشَةَ بِمَا كَانَ رَسُولُ اللهِ ﷺ يَفْتَتِحُ قِيَامَ اللَّيْلِ؟ قَالَتْ:

ten times, and he would say, *Allâhummaghfirlî, wâhdinî, wârzuqnî, wa'âfinî* (O Allâh, forgive me, guide me, grant me provision and give me good health,) and he would seek refuge from the difficulty of the standing on the Day of Resurrection.'" (***Hasan***)

سَأَلْتَنِي عَنْ شَيْءٍ مَا سَأَلَنِي عَنْهُ أَحَدٌ، كَانَ يُكَبِّرُ عَشْرًا، وَيُسَبِّحُ عَشْرًا، وَيَسْتَغْفِرُ عَشْرًا وَيَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَاهْدِنِي وَارْزُقْنِي وَعَافِنِي، وَيَتَعَوَّذُ مِنْ ضِيقِ الْمَقَامِ يَوْمَ الْقِيَامَةِ».

تخريج: [**إسناده حسن**] تقدم، ح:١٦١٨، وهو في الكبرى، ح:٧٩٧٦.

Chapter 64. Seeking Refuge From A Supplication That Is Not Heard

(المعجم ٦٤) - الاِسْتِعَاذَةُ مِنْ دُعَاءٍ لَا يُسْمَعُ (التحفة ٦٤)

5538. It was narrated from Sa'eed, from Abû Hurairah who said: "The Messenger of Allâh ﷺ said: '*Allâhumma innî a'ûdhu bika min 'ilmin lâ yanfa'u, wa min qalbin lâ yakhsha'u, wa min nafsin lâ tashba'u, wa min du'a'in lâ yusma'* (O Allâh, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a soul that is not satisfied and a supplication that is not heard.)'" (***Sahîh***)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: Sa'eed did not hear from Abû Hurairah, rather he heard it from his brother, from Abû Hurairah.

٥٥٣٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ عَنْ أَبِي خَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: سَعِيدٌ لَمْ يَسْمَعْهُ مِنْ أَبِي هُرَيْرَةَ، بَلْ سَمِعَهُ مِنْ أَخِيهِ عَنْ أَبِي هُرَيْرَةَ.

تخريج: [**صحيح**] أخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح:٢٥٠ من حديث أبي خالد الأحمر به، وله شاهد حسن، انظر الحديث الآتي.

Comments:

(See No. 5444.)

5539. Abû Hurairah said: "The Messenger of Allâh ﷺ used to say: '*Allâhumma innî a'ûdhu bika min 'ilmin lâ yanfa'u, wa min qalbin lâ*

٥٥٣٩ - أَخْبَرَنَا عُبَيْدُاللهِ بنُ فَضَالَةَ بْنِ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا يَحْيَى - يَعْنِي ابْنَ يَحْيَى - قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ عَنْ سَعِيدِ بْنِ

yakhsha'u, wa min nafsin lâ tashba'u, wa min du'a'in lâ yusma' (O Allâh, I seek refuge with You from knowledge that is of no benefit, a heart that is not humble, a soul that is not satisfied and a supplication that is not heard.)'" (*Hasan*)

أَبِي سَعِيدٍ، عَنْ أَخِيهِ عَبَّادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ عِلْمٍ لَا يَنْفَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ دُعَاءٍ لَا يُسْمَعُ».

تخريج: [إسناده حسن] تقدم، ح:٥٤٦٩ .

Chapter 65. Seeking Refuge From A Supplication That Is Not Answered

(المعجم ٦٥) - الاِسْتِعَاذَةُ مِنْ دُعَاءٍ لَا يُسْتَجَابُ (التحفة ٦٥)

5540. It was narrated that 'Abdullâh bin Al-Hârith said: "When it was said to Zaid bin Arqam: 'Tell us what you heard from the Messenger of Allâh ﷺ, he said: "I will not tell you anything but that which the Messenger of Allâh ﷺ commanded us to say: '*Allâhumma innî a'ûdhu binka min al-'ajzi wal-kasali, wal-bukhli, wal-jubni, wal-harami, wa 'adhâbil-qabri. Allâhumma âti nafsî taqwâhâ, wa zakkihâ anta khairu min zakkâhâ, anta waliyyuhâ wa mawlâhâ. Allâhumma innî a'ûdhu binka min nafsin lâ tashba'u wa min qalbin lâ yakhsha'u wa min 'ilmin lâ yanfa'u wa du'â'in lâ yustajâb* (O Allâh, I seek refuge in You from incapacity, laziness, miserliness, cowardice, old age, the torment of the grave. O Allâh, make my soul obedient and purify it, for You are the best One to purify it, You are its Guardian and Lord. O Allâh, I seek refuge in You from a soul that is not satisfied, a heart that is not humble, knowledge

٥٥٤٠ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ فُضَيْلٍ، عَنْ عَاصِمِ بْنِ سُلَيْمَانَ، عَنْ عَبْدِ اللهِ بْنِ الْحَارِثِ قَالَ: كَانَ إِذَا قِيلَ لِزَيْدِ ابْنِ أَرْقَمَ: حَدِّثْنَا مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ يَقُولُ: لَا أُحَدِّثُكُمْ إِلَّا مَا كَانَ رَسُولُ اللهِ ﷺ حَدَّثَنَا بِهِ وَيَأْمُرُنَا أَنْ نَقُولَ: «اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنَ الْعَجْزِ وَالْكَسَلِ، وَالْبُخْلِ وَالْجُبْنِ، وَالْهَرَمِ، وَعَذَابِ الْقَبْرِ، اللَّهُمَّ! آتِ نَفْسِي تَقْوَاهَا وَزَكِّهَا أَنْتَ خَيْرُ مَنْ زَكَّاهَا أَنْتَ وَلِيُّهَا وَمَوْلَاهَا، اللَّهُمَّ! إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ، وَمِنْ قَلْبٍ لَا يَخْشَعُ، وَمِنْ عِلْمٍ لَا يَنْفَعُ، وَدُعَاءٍ لَا يُسْتَجَابُ».

that is of no benefit and a supplication that is not answered.)'" (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح: ٥٤٦٠.

Comments:

(See No. 5460.)

5541. It was narrated from Umm Salamah that when the Prophet ﷺ went out of his house, he said: "*Bismillâhi Rabbi. 'Aûdhu bika min an azilla aw aḍilla aw aẓlima aw uẓlama, aw ajhala aw yujhala 'alayya* (In the name of Allâh my Lord, I seek refuge in You from falling into error or going astray, or wronging (others) or being wronged, and from behaving or being treated in an ignorant manner.)" (*Ḍa'îf*)

٥٥٤١ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ، عَنِ الشَّعْبِيِّ، عَنْ أُمِّ سَلَمَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا خَرَجَ مِنْ بَيْتِهِ قَالَ: «بِسْمِ اللهِ، رَبِّ أَعُوذُ بِكَ مِنْ أَنْ أَزِلَّ أَوْ أَضِلَّ، أَوْ أَظْلِمَ أَوْ أُظْلَمَ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ».

تخريج: [إسناده ضعيف] تقدم، ح: ٥٤٨٨

Comments:

(See narration 5488)

51. The Book Of Drinks

(المعجم ٥١) - **كِتَابُ الأَشْرِبَةِ**
(التحفة ٣٤)

Chapter 1. Prohibition Of *Khamr*[1]

(المعجم ١) - **بَابُ تَحْرِيمِ الخَمْرِ**
(التحفة ١)

Allâh, the Blessed and Most High, says:

"O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Anṣâb* (stone altars for sacrifices to idols, *Jinn*, etc), and *Al-Azlâm* (arrows for seeking luck or decision) are an abomination of *Shaiṭân's* (Satan's) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. *Shaiṭân* (Satan) wants only to excite enmity and hatred between you with *Khamr* (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *Aṣ-Ṣalâh* (the prayer). So, will you not then abstain?"[2]

قَالَ اللهُ تَبَارَكَ وَتَعَالَى: ﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِنَّمَا ٱلْخَمْرُ وَٱلْمَيْسِرُ وَٱلْأَنصَابُ وَٱلْأَزْلَٰمُ رِجْسٌ مِّنْ عَمَلِ ٱلشَّيْطَٰنِ فَٱجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ○ إِنَّمَا يُرِيدُ ٱلشَّيْطَٰنُ أَن يُوقِعَ بَيْنَكُمُ ٱلْعَدَٰوَةَ وَٱلْبَغْضَآءَ فِي ٱلْخَمْرِ وَٱلْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ ٱللَّهِ وَعَنِ ٱلصَّلَوٰةِ فَهَلْ أَنتُم مُّنتَهُونَ﴾ [المائدة: ٩٠، ٩١].

5542. It was narrated from 'Umar that when the prohibition of *Khamr* was revealed, 'Umar said: "O Allâh, give us a clear ruling on *Khamr*," and the Verse in *Al-Baqarah* was revealed. 'Umar was called and it was recited to him. Then 'Umar said: "O Allâh, give us a clear ruling on *Khamr*," and the

٥٥٤٢ - أَخْبَرَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ ابْنِ إِسْحَاقَ السُّنِّيُّ قِرَاءَةً عَلَيْهِ فِي بَيْتِهِ قَالَ: أَخْبَرَنَا الْإِمَامُ أَبُو عَبْدِ الرَّحْمٰنِ أَحْمَدُ بْنُ شُعَيْبٍ النَّسَائِيُّ رَحِمَهُ اللهُ [تَعَالَى] قَالَ: أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُوسَى قَالَ: أَخْبَرَنَا إِسْرَائِيلُ عَنْ أَبِي

[1] *Khamr*: often translated as "wine", the word *Khamr* refers to any kind of intoxicant, including all kinds of alcoholic drinks.

[2] *Al-Mâ'idah* 5:90-91.

إِسْحاقَ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا نَزَلَ تَحْرِيمُ الْخَمْرِ قَالَ عُمَرُ: اللَّهُمَّ! بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شَافِيًا، فَنَزَلَتِ الْآيَةُ الَّتِي فِي الْبَقَرَةِ فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ عُمَرُ: اللَّهُمَّ! بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شَافِيًا، فَنَزَلَتِ الْآيَةُ الَّتِي فِي النِّسَاءِ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى﴾ [النساء: ٤٢] فَكَانَ مُنَادِي رَسُولِ اللهِ ﷺ إِذَا أَقَامَ الصَّلَاةَ نَادَى: ﴿لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ سُكَارَى﴾، فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ فَقَالَ: اللَّهُمَّ! بَيِّنْ لَنَا فِي الْخَمْرِ بَيَانًا شَافِيًا، فَنَزَلَتِ الْآيَةُ الَّتِي فِي الْمَائِدَةِ، فَدُعِيَ عُمَرُ فَقُرِئَتْ عَلَيْهِ، فَلَمَّا بَلَغَ ﴿فَهَلْ أَنْتُمْ مُنْتَهُونَ﴾. فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: انْتَهَيْنَا انْتَهَيْنَا.

Verse in *An-Nisâ'* was revealed: "O you who believe! Approach not *Aṣ-Ṣalâh* (the prayer) when you are in a drunken state".[1] And when the *Iqâmah* for prayer was said, the caller of the Messenger of Allâh ﷺ would cry out: "O you who believe! Approach not *Aṣ-Ṣalâh* (the prayer) when you are in a drunken state." 'Umar was called and this was recited to him. Then he said: "O Allâh, give us a clear ruling on *Khamr*." Then the Verse in *Sûrat Al-Mâ'idah* was revealed, and 'Umar was called, and it was recited to him. When he reached the words, "So, will you not then abstain?," 'Umar said: "We have abstained, we have abstained." (*Ḍa'îf*)

تخريج: [إسناده ضعيف] أخرجه أبو داود، الأشربة، باب: في تحريم الخمر، ح: ٣٦٧٠ من حديث إسرائيل به، وهو في الكبرى، ح: ٥٠٤٩، وصححه الترمذي، ح: ٣٠٤٩، وابن المديني * أبو إسحاق عنعن، وعمرو بن شرحبيل لم يسمع من عمرو، وحديث أبي داود، ح: ٣٦٦٩ يغني عنه.

Comments:

1. This Tradition is concise. Otherwise the first Verse or the *Ayah* to descend pertaining to the prohibition of wine was the Verse of *Surah Al-Baqarah*: 'They ask you about alcoholic drinks and gambling. Say: There is great wrong in both of them and also certain benefits for mankind. But wrong in them is greater than benefit.'
2. The passionate feeling for the unlawfulness of wine in the heart of 'Umar ﷺ was inspired by Allâh, Most High, making his heart glow before the descent of the absolute commandment.

Chapter 2. The Drinks Which Were Deslroyed When *Khamr* Was Prohibited

(المعجم ٢) - ذِكْرُ الشَّرَابِ الَّذِي أُهْرِيقَ بِتَحْرِيمِ الخَمْرِ (التحفة ٢)

٥٥٤٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

5543. Anas bin Mâlik said: "While I

[1] *An-Nisâ'* 4:43.

أَخْبَرَنَا عَبْدُ اللهِ - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ سُلَيْمَانَ التَّيْمِيِّ أَنَّ أَنَسَ بْنَ مَالِكٍ أَخْبَرَهُمْ قَالَ: بَيْنَا أَنَا قَائِمٌ عَلَى الْحَيِّ وَأَنَا أَصْغَرُهُمْ سِنًّا عَلَى عُمُومَتِي، إِذْ جَاءَ رَجُلٌ فَقَالَ: إِنَّهَا قَدْ حُرِّمَتِ الْخَمْرُ - وَأَنَا قَائِمٌ عَلَيْهِمْ أَسْقِيهِمْ مِنْ فَضِيخٍ لَهُمْ - فَقَالُوا: اكْفَأْهَا فَكَفَأْتُهَا فَقُلْتُ لِأَنَسٍ: مَا هُوَ؟ قَالَ: الْبُسْرُ وَالتَّمْرُ. قَالَ أَبُو بَكْرِ بْنُ أَنَسٍ: كَانَ خَمْرُهُمْ يَوْمَئِذٍ فَلَمْ يُنْكِرْ أَنَسٌ.

was taking care of a group of people, including my paternal uncles, and I was the youngest of them, a man came and said: '*Khamr* has been forbidden.' I was taking care of them, and was pouring *Faḍîkh* (date-wine) for them. They said: 'Pour it away.' So I poured it away." I (the narrator) said to Anas: "What is that?" He said: "Unripe dates and dried dates." Abû Bakr bin Anas said: "That was their wine in those days." And Anas did not deny that. (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأشربة، باب: نزل تحريم الخمر وهي من البسر والتمر، ح:٥٥٨٣، ومسلم، الأشربة، باب تحريم الخمر وبيان أنها تكون من عصير العنب . . . إلخ، ح:١٩٨٠/ ٥ من حديث سليمان التيمى به، وهو في الكبرٰى، ح:٥٠٥٠.

٥٥٤٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأُبَيَّ بْنَ كَعْبٍ وَأَبَا دُجَانَةَ فِي رَهْطٍ مِنَ الْأَنْصَارِ فَدَخَلَ عَلَيْنَا رَجُلٌ فَقَالَ: حَدَثَ خَبَرٌ: نَزَلَ تَحْرِيمُ الْخَمْرِ، فَكَفَأْنَا قَالَ: وَمَا هِيَ يَوْمَئِذٍ إِلَّا الْفَضِيخُ خَلِيطُ الْبُسْرِ وَالتَّمْرِ، قَالَ: وَقَالَ أَنَسٌ: لَقَدْ حُرِّمَتِ الْخَمْرُ وَإِنَّ عَامَّةَ خُمُورِهِمْ يَوْمَئِذٍ الْفَضِيخُ.

5544. It was narrated that Anas said: "I was pouring (wine) for Abû Ṭalḥah, Ubayy bin Ka'b and Abû Dujânah among a group of *Anṣâr* when a man came in and said: 'Something new has happened; the prohibition of *Khamr* has been revealed.' So we poured it away." He said: "The only intoxicant in those days was *Faḍîkh*, a mixture of unripe dates and dried dates." And Anas said: "*Khamr* was forbidden, and most of their *Khamr* in those days was *Faḍîkh*." (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، ح:١٩٨٠/ ٧، انظر الحديث السابق من حديث سعيد بن أبي عروبة به، وهو في الكبرٰى، ح:٥٠٥١.

٥٥٤٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: حُرِّمَتِ الْخَمْرُ حِينَ حُرِّمَتْ

5545. It was narrated that Anas bin Mâlik said: "When *Khamr* was forbidden, their drink was (made from) unripe dates and dried dates." (*Ṣaḥîḥ*)

وَإِنَّهُ لَشَرَابُهُمُ الْبُسْرُ وَالتَّمْرُ.

تخريج: [**صحيح**] أخرجه أحمد:٣/ ١٨١ من حديث حميد به مطولاً، وهو في الكبرٰى، ح:٥٠٥٢، وله طرق أخرى عند البخاري، ح:٥٥٨٠، ٥٥٨٤ وغيره * عبدالله هو ابن المبارك.

Chapter 3. *Khamr* Is A Drink (Made) Of Unripe Dates And Dried Dates

(المعجم ٣) - اسْتِحقَاقُ الخَمْرِ لِشَرَابِ البُسْرِ وَالتَّمْرِ (التحفة ٣)

5546. It was narrated that Jâbir – meaning bin 'Abdullâh – said: "Unripe dates and dried dates are *Khamr*." (*Sahîh*)

٥٥٤٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ - يَعْنِي ابْنَ عَبْدِ اللهِ - قَالَ: الْبُسْرُ وَالتَّمْرُ خَمْرٌ.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٥٠٥٣ * عبدالله هو ابن المبارك.

5547. Jâbir bin 'Abdullâh said: "Unripe dates and dried dates are *Khamr*." Al-A'mash narrated it in *Marfû'* form. (*Sahîh*)

٥٥٤٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ قَالَ: الْبُسْرُ وَالتَّمْرُ خَمْرٌ. رَفَعَهُ الْأَعْمَشُ.

تخريج: [**إسناده صحيح**] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٠٥٤.

5548. It was narrated from Jâbir that the Prophet ﷺ said: "Raisins and dried dates are *Khamr*." (*Hasan*)

٥٥٤٨ - أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا قَالَ: أَخْبَرَنَا عُبَيْدُ اللهِ عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الزَّبِيبُ وَالتَّمْرُ هُوَ الْخَمْرُ».

تخريج: [**حسن**] أخرجه الحاكم:٤/ ١٤١ من حديث عبيدالله بن موسٰى به، وصححه على شرط الشيخين، ووافقه الذهبي، وهو في الكبرٰى، ح:٥٠٥٥، وله شواهد كثيرة، وصححه الحافظ في الفتح.

Comments:

The purpose of this chapter and the relevant Tradition is the repudiation of the viewpoint that wine is made out of grapes only.

Chapter 4. Clear Prohibition Of Drinking *Nabîdh* Made Of Two Things Mixed Together, Relies Upon The Clarification Of *Al-Balh*[1] And *At-Tamr* (Dried Dates)

(المعجم ٤) - نَهْيُ الْبَيَانِ عَنْ شُرْبِ نَبِيذِ الْخَلِيطَيْنِ الرَّاجِعَةِ إِلَى بَيَانِ الْبَلَحِ وَالتَّمْرِ (التحفة ٤)

5549. It was narrated from Ibn Abî Laila, from one of the Companions of the Prophet ﷺ, that the Prophet ﷺ forbade (mixtures of) *Al-Balh* and dried dates, and of raisins and dried dates. (*Sahîh*)

٥٥٤٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمٰنِ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنِ الْبَلَحِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ.

تخريج: [إسناده صحيح] أخرجه أبو داود، الأشربة، باب: في الخليطين، ح:٣٧٠٥ من حديث شعبة به، وهو في الكبرى، ح:٥٠٥٦ * الحكم بن عتيبة صرح بالسماع عند أحمد:٤/ ٣١٤.

Comments:

1. Some fruit is immersed in water. When it becomes soft, the fruit is given a rub by the hands in the water. Then the water is squeezed out in a piece of cloth in a way that the straw pulp is separated. Thereupon that beverage having the effect of the fruit is drunk. This is called the *Nabidh*. It happens to be delicious and energizing. There is no harm in drinking it. But it should not be kept for a long time, because it ferments quickly, often changing to alcohol. If it turns intoxicating, it is unlawful like wine. If the *Nabidh* is brewed out of two types of fruits, meaning if two types of fruits are immersed into the water, the possibility of its turning intoxicating quickly becomes greater. It is because in it chemical action starts with speed. That is why the *Nabidh* of any two substances is absolutely forbidden. In the event of it not being alcoholic or intoxicating, however, its use would nonetheless be appropriate. But commoners do not happen to be sensible in the matter of intoxication. It was, therefore, absolutely forbidden.
2. Fresh ripe dates and dried dates are mutually quite different from each other. They were, therefore, considered equaling two different fruits.

Chapter 5. Mixing *Al-Balh* And *Az-Zahuw*[2]

(المعجم ٥) - خَلِيطُ الْبَلَحِ وَالزَّهْوِ (التحفة ٥)

5550. It was narrated that Ibn 'Abbâs said: "The Messenger of

٥٥٥٠ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى

[1] Which they say is the date once it begins to ripen.

[2] Unripe dates (*Al-Busr*) that have begun to take on a red or yellow color.

Allâh ﷺ forbade *Ad-Dubbâ'*, *Al-Ḥantam*, *Al-Muzaffat*, and *An-Naqîr*, and (he forbade) mixing *Al-Balḥ* with *Az-Zahuw*."[1] (*Ṣaḥîḥ*)

قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَأَنْ يُخْلَطَ الْبَلَحُ وَالزَّهْوُ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:١٩٩٥/٤١ من حديث محمد بن فضيل بن غزوان به، وهو في الكبرٰى، ح:٥٠٥٧.

Comments:

1. In the above-quoted vessels, due to their absorbing the contents, intoxication would remain in them. These vessels were, therefore, forbidden for making *Nabîdh*. Or these vessels were probably used for brewing wine. At the time of the prohibition of alcoholic drinks or wine, the use of these vessels was temporarily forbidden so that even the idea of wine does not recur. Later on, permission to make use of these vessels was given, although one should deal cautiously and see that intoxication is not produced, Otherwise, the beverage would become unlawful. If it does not intoxicate, then there is no harm in it.
2. *Balah*, *Zahr*, *Busr*, *Rutab*, and *Tamr* are the various states or conditions of dates.

5551. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'*, *Al-Muzaffat*," – and on one occasion he added: "*An-Naqîr*," – "and (he forbade) mixing *At-Tamr* (dried dates) with raisins, and *Az-Zahuw* with *At-Tamr*." (*Ṣaḥîḥ*)

٥٥٥١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، والْمُزَفَّتِ - وَزَادَ مَرَّةً أُخْرَى - وَالنَّقِيرِ وَأَنْ يُخْلَطَ التَّمْرُ بِالزَّبِيبِ، وَالزَّهْوُ بِالتَّمْرِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٠٥٨.

5552. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade (mixing) *Az-Zahuw* and *At-Tamr*, and raisins and dried dates (*At-Tamr*)." (*Ṣaḥîḥ*)

٥٥٥٢ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ عَنْ حَبِيبٍ، عَنْ أَبِي أَرْطَاةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ

[1] See Chapter 28 which follows.

ﷺ عَنِ الزَّهْوِ وَالتَّمْرِ وَالزَّبِيبِ وَالتَّمْرِ.

تخريج: [صحيح] أخرجه أحمد: ٣/٥٨ عن عبدالله بن نمير به، وهو في الكبرٰى، ح: ٥٠٥٩، وللحديث شواهد كثيرة عند مسلم وغيره، وانظر الحديث الآتي.

Chapter 6. Mixing *Az-Zahuw* And *Ruṭab* Ripe Dates

(المعجم ٦) - خَلِيطُ الزَّهْوِ وَالرُّطَبِ

(التحفة ٦)

5553. 'Abdullâh bin Abî Qatâdah narrated from his father that the Prophet ﷺ said: "Do not combine dried dates with raisins, nor *Az-Zahuw* with ripe dates." (*Ṣaḥîḥ*)

٥٥٥٣ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي قَتَادَةَ عنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: لَا تَجْمَعُوا بَيْنَ التَّمْرِ وَالزَّبِيبِ وَلَا بَيْنَ الزَّهْوِ وَالرُّطَبِ.

تخريج: أخرجه البخاري، الأشربة، باب من رأى أن لا يخلط البسر والتمر ... إلخ، ح: ٥٦٠٢، ومسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح: ١٩٨٨ من حديث يحيى بن أبي كثير به، وهو في الكبرٰى، ح: ٥٠٦٠.

5554. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "Do not soak *Az-Zahuw* and ripe dates together, and do not soak raisins and ripe dates together." (*Ṣaḥîḥ*)

٥٥٥٤ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ قَالَ: حَدَّثَنَا عَلِيٌّ - وَهُوَ ابْنُ الْمُبَارَكِ - عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَنْبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا، وَلَا تَنْبِذُوا الزَّبِيبَ وَالرُّطَبَ جَمِيعًا».

تخريج: أخرجه مسلم، ح: ١٩٨٨/٢٥ عن محمد بن المثنٰى به، (انظر الحديث السابق) وهو في الكبرٰى، ح: ٥٠٦١ .

Chapter 7. Mixing *Az-Zahuw* And *Al-Busr*

(المعجم ٧) - خَلِيطُ الزَّهْوِ وَالْبُسْرِ

(التحفة ٧)

5555. It was narrated that Abû Sa'eed Al-Khadrî said: "The Messenger of Allâh ﷺ forbade mixing dried dates and raisins, and

٥٥٥٥ - **أَخْبَرَنَا** أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللهِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي إِبْرَاهِيمُ - هُوَ ابْنُ طَهْمَانَ - عَنْ عُمَرَ بْنِ سَعِيدٍ، عَنْ

سُلَيْمَانَ، عَنْ مَالِكِ بْنِ الحَارِثِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُخْلَطَ التَّمْرُ وَالزَّبِيبُ، وَأَنْ يُخْلَطَ الزَّهْوُ وَالتَّمْرُ، وَالزَّهْوُ وَالْبُسْرُ.

mixing *Az-Zahuw* and dried dates, and *Az-Zahuw* and *Al-Busr*." (***Ṣaḥîḥ***)

تخريج: [**صحيح**] أخرجه أحمد: ٣/ ٦٢ من حديث سليمان الأعمش به، وهو في الكبرٰى، ح: ٥٠٦٢، وللحديث شواهد.

(المعجم ٨) - خَلِيطُ الْبُسْرِ وَالرُّطَبِ

(التحفة ٨)

Chapter 8. Mixing *Al-Busr* And Ripe Dates (*Ar-Ruṭab*)

٥٥٥٦ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ عَنْ يَحْيَى - وَهُوَ ابْنُ سَعِيدٍ - عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَطَاءٌ عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ وَالْبُسْرِ وَالرُّطَبِ.

5556. 'Aṭâ' narrated from Jâbir that the Prophet ﷺ forbade mixing dried dates and raisins, and *Al-Busr* and ripe dates. (***Ṣaḥîḥ***)

تخريج: أخرجه مسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح: ١٩٨٦/ ١٨ من حديث يحيى القطان، والبخاري، الأشربة، باب من رأى أن لا يخلط البسر والتمر . . . إلخ، ح: ٥٦٠١ من حديث ابن جريج، وهو في الكبرٰى، ح: ٥٠٦٣.

٥٥٥٧ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ عَنْ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا بِسْطَامٌ قَالَ: حَدَّثَنَا مَالِكُ ابْنُ دِينَارٍ عَنْ عَطَاءٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ، وَلَا الْبُسْرَ وَالتَّمْرَ».

5557. It was narrated from Jâbir, that the Messenger of Allâh ﷺ said: "Do not mix raisins and dried dates, nor *Al-Busr* and dried dates." (***Ṣaḥîḥ***)

تخريج: [**إسناده صحيح**] وهو متفق عليه من حديث عطاء به، انظر الحديث السابق والآتي، والحديث في الكبرٰى، ح: ٥٠٦٤ * بسطام هو ابن مسلم.

(المعجم ٩) - خَلِيطُ الْبُسْرِ وَالتَّمْرِ

(التحفة ٩)

Chapter 9. Mixing *Al-Busr* And Dried Dates (*At-Tamr*)

٥٥٥٨ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ عَطَاءٍ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ أَنَّهُ

5558. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade soaking raisins and dried

dates together, and he forbade soaking *Al-Busr* and dried dates together. (*Ṣaḥîḥ*)

نَهَى أَنْ يُنْبَذَ الزَّبِيبُ وَالتَّمْرُ جَمِيعًا، وَنَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالتَّمْرُ جَمِيعًا.

تخريج: أخرجه مسلم: ١٧/١٩٨٦، انظر الحديث المتقدم: ٥٥٥٦ عن قتيبة به، وهو في الكبرٰى، ح: ٥٠٦٥.

5559. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'*, *Al-Ḥantam*, *Al-Muzaffat*, and *An-Naqîr*, and that *Al-Busr* be mixed with dried dates, and that raisins be mixed with dried dates, and he wrote to the people of Hajar saying: 'Do not mix raisins and dried dates together.'" (*Ṣaḥîḥ*)

٥٥٥٩ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ فُضَيْلٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَعَنِ الْبُسْرِ وَالتَّمْرِ أَنْ يُخْلَطَا، وعَنِ الزَّبِيبِ وَالتَّمْرِ أَنْ يُخْلَطَا، وَكَتَبَ إِلَى أَهْلِ هَجَرَ: أَنْ لَا تَخْلِطُوا الزَّبِيبَ وَالتَّمْرَ جَمِيعًا.

تخريج: أخرجه مسلم، ح: ١٩٩٠ من حديث أبي إسحاق الشيباني به، وهو في الكبرٰى، ح: ٥٠٦٦.

Comments:

(For details, please turn to narration 5550)

5560. It was narrated that Ibn 'Abbâs said: "*Al-Busr* on their own are unlawful and with dried dates they are unlawful."[1] (*Ṣaḥîḥ*)

٥٥٦٠ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا حُمَيْدٌ عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: الْبُسْرُ وَحْدَهُ حَرَامٌ وَمَعَ التَّمْرِ حَرَامٌ.

تخريج: [صحيح موقوف] وهو في الكبرٰى، ح: ٥٠٦٧، وله شواهد عند أبي داود، ح: ٣٧٠٩، وأحمد: ١/ ٣١٠، ٣٣٤ وغيره * يزيد هو ابن هارون.

Comments:

In the *Nabîdh* or beverage brewed out of the *Busr* variety of dates, intoxication might probably have been taking place quickly. Ibn Abbas ﷺ might have been considering it unlawful on that account. In every case, it is unlawful only when it causes intoxication, otherwise not. But the concocted *Nabîdh* or beverage brewed out of *Busr* and *Tamr* is invariably unlawful, irrespective of whether it intoxicates or does not intoxicate. This is because Allâh's Messenger ﷺ has forbidden it absolutely.

[1] Meaning when soaking them in water to make a drink.

Chapter 10. Mixing Dried Dates And Raisins

(المعجم ١٠) - خَلِيطُ التَّمْرِ وَالزَّبِيبِ

(التحفة ١٠)

5561. It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade mixing dried dates and raisins, and dried dates and *Al-Busr*." (*Ṣaḥîḥ*)

٥٥٦١ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ آدَمَ وَعَلِيُّ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنْ خَلِيطِ التَّمْرِ وَالزَّبِيبِ، وَعَنِ التَّمْرِ وَالْبُسْرِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء . . . إلخ، ح:١٩٩٥/ ٤١ من حديث حبيب به مطولاً، وهو في الكبرٰى، ح:٥٠٦٨ * عبدالرحيم هو ابن سليمان.

5562. Jâbir bin 'Abdullâh said: "The Messenger of Allâh ﷺ forbade dried dates and raisins, and he forbade dried dates and *Al-Busr*, if they are soaked together." (*Ṣaḥîḥ*)

٥٥٦٢ - **أَخْبَرَنَا** قُرَيْشُ بْنُ عَبْدِ الرَّحْمٰنِ الْبَاوَرْدِيُّ عَنْ عَلِيِّ بْنِ الْحَسَنِ قَالَ: أَخْبَرَنَا الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِي عَمْرُو بْنُ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ التَّمْرِ وَالزَّبِيبِ، وَنَهَى عَنِ التَّمْرِ وَالْبُسْرِ أَنْ يُنْبَذَا جَمِيعًا.

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٥٠٦٩، وله شواهد، انظر، ح:٥٥٦٤ * علي بن الحسن هو ابن شقيق.

Chapter 11. Mixing Ripe Dates And Raisins

(المعجم ١١) - خَلِيطُ الرُّطَبِ وَالزَّبِيبِ

(التحفة ١١)

5563. It was narrated from 'Abdullâh bin Abî Qatâdah, from his father, that the Prophet ﷺ said: "Do not soak *Az-Zahuw* and ripe dates, and do not soak ripe dates and raisins together." (*Ṣaḥîḥ*)

٥٥٦٣ - **أَخْبَرَنَا** سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللهِ بْنِ أَبِي قَتَادَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْبِذُوا الزَّهْوَ وَالرُّطَبَ، وَلَا تَنْبِذُوا الرُّطَبَ وَالزَّبِيبَ جَمِيعًا».

تخريج: [**صحيح**] تقدم، ح:٥٥٥٣، وهو في الكبرٰى، ح:٥٠٧٠.

Chapter 12. Mixing *Al-Busr* And Raisins

(المعجم ١٢) - خَلِيطُ الْبُسْرِ وَالزَّبِيبِ
(التحفة ١٢)

5564. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade soaking raisins and *Al-Busr* together, and he forbade soaking *Al-Busr* and ripe dates together. (***Sahîh***)

٥٥٦٤ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ اللهِ ﷺ: أَنَّهُ نَهَى أَنْ يُنْبَذَ الزَّبِيبُ وَالْبُسْرُ جَمِيعًا، وَنَهَى أَنْ يُنْبَذَ الْبُسْرُ وَالرُّطَبُ جَمِيعًا.

تخريج: أخرجه مسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح:١٩/١٩٨٦ عن قتيبة به، وهو في الكبرٰى، ح:٥٠٧١.

Chapter 13. Mentioning The Reason Why These Mixtures Are Forbidden, Which Is That One Of Them Is More Potent Than The Other

(المعجم ١٣) - ذِكْرُ العِلَّةِ الَّتِي مِنْ أَجْلِهَا نُهِيَ عَنِ الخَلِيطَيْنِ وَهِيَ لِيَقْوَى أَحَدُهُمَا عَلَى صَاحِبِهِ (التحفة ١٣)

5565. It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ forbade us to soak two things together when one is more potent than the other. I asked him about *Fadîkh* (a drink made from fresh dates cut open) and he forbade it. He disliked the extra bit on *Al-Busr*, fearing that that might make it two things, so we used to cut it off." (***Sahîh***)

٥٥٦٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ وِقَاءِ بْنِ إِيَاسٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ نَجْمَعَ شَيْئَيْنِ نَبِيذًا يَبْغِي أَحَدُهُمَا عَلَى صَاحِبِهِ قَالَ: وَسَأَلْتُهُ عَنِ الْفَضِيخِ، فَنَهَانِي عَنْهُ قَالَ: كَانَ يَكْرَهُ الْمُذَنِّبَ مِنَ الْبُسْرِ مَخَافَةَ أَنْ يَكُونَا شَيْئَيْنِ فَكُنَّا نَقْطَعُهُ.

تخريج: [حسن] وهو في الكبرٰى، ح:٥٠٧٢، وللحديث شواهد، منها الحديث الآتي * عبدالله هو ابن المبارك.

Comments:

1. *'Fadhîkh'*: It was a beverage of the kind called *Nabîdh*, which was prepared from full-grown unripe dates without them being touched, i.e. boiled or heated in any degree. Since it used to be intoxicating, it was forbidden.
2. 'Which has ripened from one side': Ripe on one side, unripe on the other. So to state, such type of date is also a fruit consisting of two varieties. Unripe and fully ripe (fresh ripe dates). Therefore, the *Nabîdh* or beverage of this type of dates is also forbidden, except for when both the sides are separated, and the *Nabîdh* is made out of one portion, as has been described in the Tradition itself.

5566. It was narrated that Abû Idrîs said: "I saw Anas bin Mâlik when some *Busr* which had extra bits were brought to him, and he started to cut them off." (***Hasan***)

٥٥٦٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ أَبِي إِدْرِيسَ قَالَ: شَهِدْتُ أَنَسَ بْنَ مَالِكٍ أُتِيَ بِبُسْرٍ مُذَنِّبٍ فَجَعَلَ يَقْطَعُهُ مِنْهُ.

تخريج: [حسن] وهو في الكبرٰى، ح:٥٠٧٣ * أبو إدريس هو البصري، هشام بن حسان عنعن، وله شواهد.

5567. Qatâdah said: "Anas used to tell us to cut off the extra bits." (***Hasan***)

٥٥٦٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ: قَالَ قَتَادَةُ: كَانَ أَنَسٌ يَأْمُرُنَا بِالتَّذْنُوبِ فَيُقْرَضُ.

تخريج: [حسن] وهو في الكبرٰى، ح:٥٠٧٥.

5568. It was narrated that Anas would not leave any dates that had become ripe but he would remove them from his *Faḍîkh*. (***Hasan***)

٥٥٦٨ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: أَنَّهُ كَانَ لَا يَدَعُ شَيْئًا قَدْ أَرْطَبَ إِلَّا عَزَلَهُ عَنْ فَضِيخِهِ.

تخريج: [حسن] وهو في الكبرٰى، ح:٥٠٧٤.

Chapter 14. Concession Allowing Soaking Of *Al-Busr* On Their Own, And Drinking It Before It Changes In One's *Faḍîkh*

(المعجم ١٤) - التَّرْخِيصُ فِي انْتِبَاذِ الْبُسْرِ وَحْدَهُ وَشُرْبِهِ قَبْلَ تَغَيُّرِهِ فِي فَضِيخِهِ (التحفة ١٤)

5569. It was narrated from Abû Qatâdah that the Messenger of Allâh ﷺ said: "Do not soak *Az-Zahuw* and ripe dates together, nor *Al-Busr* and raisins together. Soak each one of them on its own." (***Hasan***)

٥٥٦٩ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ - يَعْنِي ابْنَ الْحَارِثِ - قَالَ: حَدَّثَنَا هِشَامٌ عَنْ يَحْيَى، عَنْ عَبْدِ اللهِ ابْنِ أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَا تَنْبِذُوا الزَّهْوَ وَالرُّطَبَ جَمِيعًا، وَلَا الْبُسْرَ وَالزَّبِيبَ جَمِيعًا، وَانْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ».

تخريج: [صحيح] تقدم، ح:٥٥٥٣، وهو في الكبرٰى، ح:٥٠٧٦.

Chapter 15. Concession Allowing Soaking (Of These Fruits) In Vessels That Are Tied Shut

(المعجم ١٥) - الرُّخْصَةُ فِي الانْتِبَاذِ فِي الأَسْقِيَةِ الَّتِي يُلَاثُ عَلَى أَفْوَاهِهَا (التحفة ١٥)

5570. Yaḥya narrated that 'Abdullâh bin Abî Qatâdah said to him from his father, that the Prophet ﷺ forbade mixing *Az-Zahuw* and dried dates, and mixing *Al-Busr* and dried dates, and he said: "Soak each one of them on its own in vessels that are tied shut." (*Ṣaḥîḥ*)

٥٥٧٠ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا أَبُو إِسْماعِيلَ قَالَ: حَدَّثَنَا يَحْيَىٰ أَنَّ عَبْدَ اللهِ بْنَ أَبِي قَتَادَةَ حَدَّثَهُ عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ خَلِيطِ الزَّهْوِ وَالتَّمْرِ، وَخَلِيطِ الْبُسْرِ وَالتَّمْرِ، وَقَالَ: «لِتَنْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَتِهِ فِي الأَسْقِيَةِ الَّتِي يُلَاثُ عَلَى أَفْوَاهِهَا».

تخريج: [إسناده صحيح] وهو متفق عليه من حديث يحيى بن أبي كثير به، انظر الحديث السابق، وهو في الكبرٰى، ح:٥٠٧٧.

Comments:

The purpose of the chapter is that the *Nabîdh* ought to be made in water-skins instead of pitchers. In pitchers, particularly those which are coated with tar, intoxication takes place quickly and remains after the drink is removed. In skins, intoxication does not occur rapidly. Even if intoxication takes place, it is soon discovered.

Chapter 16. Concession Allowing Soaking Of Dried Dates On Their Own

(المعجم ١٦) - التَّرْخِيصُ فِي انْتِبَاذِ التَّمْرِ وَحْدَهُ (التحفة ١٦)

5571. It was narrated that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ forbade mixing *Al-Busr* with dried dates, or raisins with dried dates, or raisins with *Al-Busr*, and he said: 'Whoever among you (wants to) drink them, let him drink each one of them on its own: dried dates on their own, or *Al-Busr* on their own, or raisins on their own." (*Ṣaḥîḥ*)

٥٥٧١ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ إِسْماعِيلَ بْنِ مُسْلِمٍ الْعَبْدِيِّ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُخْلَطَ بُسْرٌ بِتَمْرٍ أَوْ زَبِيبٌ بِتَمْرٍ أَوْ زَبِيبٌ بِبُسْرٍ وَقَالَ: «مَنْ شَرِبَهُ مِنْكُمْ فَلْيَشْرَبْ كُلَّ وَاحِدٍ مِنْهُ فَرْدًا: تَمْرًا فَرْدًا، أَوْ بُسْرًا فَرْدًا، أَوْ زَبِيبًا فَرْدًا».

تخريج: أخرجه مسلم، الأشربة، باب كراهة انتباذ التمر والزبيب مخلوطين، ح:١٩٨٧/ ٢٣

من حديث إسماعيل العبدي به، وهو في الكبرى، ح:٥٠٧٨.

5572. Abû Sa'eed Al-Khudrî narrated that the Prophet ﷺ forbade mixing *Al-Busr* with dried dates, or raisins with dried dates, or raisins with *Al-Busr*, and he said: "Whoever among you (wants to) drink them, let him drink each one on its own." (*Sahîh*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: Abû Al-Mutawakkil's name is 'Alî bin Dâwûd.

٥٥٧٢ - أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِي قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ الْخُدْرِيُّ أَنَّ النَّبِيَّ ﷺ نَهَى أَنْ يَخْلِطَ بُسْرًا بِتَمْرٍ أَوْ زَبِيبًا بِتَمْرٍ أَوْ زَبِيبًا بِبُسْرٍ، وَقَالَ: «مَنْ شَرِبَ مِنْكُمْ فَلْيَشْرَبْ كُلَّ وَاحِدٍ مِنْهُ فَرْدًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: هٰذَا أَبُو الْمُتَوَكِّلِ اسْمُهُ عَلِيُّ بْنُ دَاوُدَ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٠٧٩.

Chapter 17. Soaking Raisins On Their Own

(المعجم ١٧) - انْتِبَاذُ الزَّبِيبِ وَحْدَهُ (التحفة ١٧)

5573. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade mixing *Al-Busr* and raisins, and *Al-Busr* and dried dates, and he said: 'Soak each one of them on its own.'" (*Sahîh*)

٥٥٧٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ قَالَ: أَخْبَرَنَا أَبُو كَثِيرٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ أَنْ يُخْلَطَ الْبُسْرُ وَالزَّبِيبُ وَالْبُسْرُ وَالتَّمْرُ وَقَالَ: «انْبِذُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ».

تخريج: أخرجه مسلم، ح:١٩٨٩/٢٦م من حديث عكرمة به، وهو في الكبرى، ح:٥٠٨٠.

Chapter 18. Concession Allowing Soaking *Al-Busr* On Their Own

(المعجم ١٨) - الرُّخْصَةُ فِي انْتِبَاذِ الْبُسْرِ وَحْدَهُ (التحفة ١٨)

5574. It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ forbade soaking dried dates and raisins, and dried dates and *Al-Busr*, and he said: "Soak raisins on

٥٥٧٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْمُعَافَى - يَعْنِي ابْنَ عِمْرَانَ - عَنْ إِسْمَاعِيلَ بْنِ مُسْلِمٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّ النَّبِيَّ

their own, and dried dates on their own, and *Al-Busr* on their own." (*Ṣaḥîḥ*)

ﷺ نَهَى أَنْ يُنْبَذَ التَّمْرُ وَالزَّبِيبُ وَالتَّمْرُ وَالْبُسْرُ وَقَالَ: «انْتَبِذُوا الزَّبِيبَ فَرْدًا وَالتَّمْرَ فَرْدًا وَالْبُسْرَ فَرْدًا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: أَبُو كَثِيرٍ اسْمُهُ يَزِيدُ بْنُ عَبْدِ الرَّحْمٰنِ.

تخريج: [صحيح] تقدم، ح:٥٥٧١، وهو في الكبرٰى، ح:٥٠٨١.

Chapter 19. Interpretation Of The Saying Of Allâh The Most High: "And From The Fruits Of Date Palms And Grapes, You Derive Strong Drink And A Goodly Provision"[1]

(المعجم ١٩) - **تَأْوِيلُ قَوْلِ اللهِ تَعَالَى:** ﴿وَمِن ثَمَرَٰتِ ٱلنَّخِيلِ وَٱلْأَعْنَٰبِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا﴾ [النحل: ٦٧] (التحفة ١٩)

5575. Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Khamr* comes from these two.'" Suwaid (one of the narrators) said: "From these two trees: The date palm and the grapevine." (*Ṣaḥîḥ*)

٥٥٧٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ؛ ح وَأَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ سُفْيَانَ بْنِ حَبِيبٍ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنَا أَبُو كَثِيرٍ قَالَ: سمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ» وَقَالَ سُوَيْدٌ: فِي هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةُ وَالْعِنَبَةُ.

تخريج: أخرجه مسلم، الأشربة، باب بيان أن جميع ما ينبذ مما يتخذ من النخل والعنب، يسمى خمرًا، ح:١٩٨٥/ ١٤ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٥٠٨٢ .

5576. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: '*Khamr* comes from these two trees: The date palm and the grapevine.'" (*Ṣaḥîḥ*)

٥٥٧٦ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي أَبُو كَثِيرٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «الْخَمْرُ مِنْ هَاتَيْنِ الشَّجَرَتَيْنِ: النَّخْلَةِ وَالْعِنَبَةِ».

[1] *An-Naḥl* 16:67.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥٠٨٣.

5577. It was narrated from Al-Mughîrah that Ibrâhîm and Al-Sha'bî said: "Strong drink is *Khamr*." (*Da'îf*)

٥٥٧٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شَرِيكٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ وَالشَّعْبِيِّ قَالَا: السَّكَرُ خَمْرٌ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٠٨٤ * شريك ومغيرة مدلسان وعنعنا.

5578. It was narrated that Sa'eed bin Jubair said: "Strong drink is *Khamr*." (*Sahîh*)

٥٥٧٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: السَّكَرُ خَمْرٌ.

تخريج: [صحيح] وهو في الكبرى، ح:٥٠٨٥، وانظر الحديث الآتي.

5579. It was narrated that Sa'eed bin Jubair said: "Strong drink is *Khamr*." (*Sahîh*)

٥٥٧٩ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ حَبِيبٍ - وَهُوَ ابْنُ أَبِي عَمْرَةَ - عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: السَّكَرُ خَمْرٌ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٠٨٦.

5580. It was narrated that Sa'eed bin Jubair said: "Strong drink is unlawful, and a 'goodly provision' (is lawful)." (*Sahîh*)

٥٥٨٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ عَنْ أَبِي حَصِينٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: السَّكَرُ حَرَامٌ وَالرِّزْقُ الْحَسَنُ [حَلَالٌ].

تخريج: [صحيح] وهو في الكبرى، ح:٥٠٨٧ .

Comments:

By quoting the statements of various followers or the *Tâbi'in*, the objective is to underscore the truth that according to the followers residing in the cities of Kûfa, Busra and Makkah, alcoholic drink could be made out of dates also, as it is made from grapes. And this is the course of action adopted by the dominant majority of the people of knowledge, Traditionalists and jurists.

Chapter 20. Kinds Of Things From Which *Khamr* Was Made When The Prohibition Of It Was Revealed

(المعجم ٢٠) - ذِكْرُ أَنْوَاعِ الأَشْيَاءِ الَّتِي كَانَتْ مِنهَا الخَمْرُ حِينَ نَزَلَ تَحْرِيمُهَا (التحفة ٢٠)

5581. It was narrated that Ibn 'Umar said: "I heard 'Umar, may Allâh be pleased with him, delivering a *Khuṭbah* on the *Minbar* of Al-Madînah and he said: 'O people, on the day that the prohibition of *Khamr* was revealed, it was made from five things: From grapes, dates, honey, wheat and barley. *Khamr* is that which overcomes the mind.'" **(*Ṣaḥîḥ*)**

٥٥٨١ - أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا أَبُو حَيَّانَ قَالَ: حَدَّثَنَا الشَّعْبِيُّ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللهُ عَنْهُ يَخْطُبُ عَلَى مِنْبَرِ الْمَدِينَةِ فَقَالَ: أَيُّهَا النَّاسُ! أَلَا إِنَّهُ نَزَلَ تَحْرِيمُ الْخَمْرِ يَوْمَ نَزَلَ، وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعِنَبِ، وَالتَّمْرِ، وَالْعَسَلِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالْخَمْرُ مَا خَامَرَ الْعَقْلَ.

تخريج: أخرجه مسلم، التفسير، باب: في نزول تحريم الخمر، ح:٣٠٣٢/٣٣ من حديث إسماعيل ابن علية، والبخاري، الأشربة، باب الخمر من العنب وغيره، ح:٥٥٨١ من حديث أبي حيان به، وهو في الكبرٰى، ح:٥٠٨٨.

5582. It was narrated that Ibn 'Umar said: "I heard 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, on the *Minbar* of the Messenger of Allâh ﷺ, say: 'The prohibition of *Khamr* was revealed when it was made from five things: From grapes, wheat, barley, dates and honey.'" **(*Ṣaḥîḥ*)**

٥٥٨٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: أَخْبَرَنَا ابْنُ إِدْرِيسَ عَنْ زَكَرِيَّا وَأَبِي حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ عَلَى مِنْبَرِ رَسُولِ اللهِ ﷺ يَقُولُ: أَمَّا بَعْدُ، فَإِنَّ الْخَمْرَ نَزَلَ تَحْرِيمُهَا وَهِيَ مِنْ خَمْسَةٍ: مِنَ الْعِنَبِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالتَّمْرِ، وَالْعَسَلِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٠٨٩.

Comments:

By the mention of these five things, negation of the remaining things is not meant. On the contrary, the objective is to show their customary practices. Otherwise from whatever substance the wine is prepared, it is unlawful. Even a drop of it is unlawful.

5583. It was narrated that Ibn 'Umar said: "*Khamr* is made from

٥٥٨٣ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي

five things: From dates, wheat, barley, honey and grapes." (*Saḥîḥ*)

حَصِينٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عُمَرَ قَالَ: الْخَمْرُ مِنْ خَمْسَةٍ: مِنَ التَّمْرِ، وَالْحِنْطَةِ، وَالشَّعِيرِ، وَالْعَسَلِ، وَالْعِنَبِ.

تخريج: [صحيح] انظر الحديثين السابقين، وهو في الكبرٰى، ح: ٥٠٩٠.

Chapter 21. Prohibition Of Intoxicating Drinks Made From Fruits And Grains Of All Types

(المعجم ٢١) - تَحْرِيمُ الأَشْرِبَةِ الْمُسْكِرَةِ مِنَ الأَثْمَارِ وَالْحُبُوبِ كَانَتْ عَلَى اخْتِلَافِ أَجْنَاسِهَا لِشَارِبِيهَا (التحفة ٢١)

5584. It was narrated that Ibn Sîrîn said: "A man came to Ibn 'Umar and said: 'Our families make drinks for us by soaking (fruits) at night, and in the morning we drink them.' He said: 'I forbid you to drink intoxicants whether in small amounts or large. May Allâh bear witness that I forbid you to drink intoxicants whether in small amounts or large. May Allâh bear witness that the people of Khaibar used to make drinks by soaking such and such, and they called it such and such but it was *Khamr*. The people of Fadak used to make drinks by soaking such and such, and they called it such and such but it was *Khamr*.' And he listed four things, one of which was honey." (*Saḥîḥ*)

٥٥٨٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ عَوْنٍ، عَنِ ابْنِ سِيرِينَ قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ فَقَالَ: إِنَّ أَهْلَنَا يَنْبِذُونَ لَنَا شَرَابًا عَشِيًّا فَإِذَا أَصْبَحْنَا شَرِبْنَا، قَالَ: أَنْهَاكَ عَنِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ، وَأُشْهِدُ اللهَ عَلَيْكَ أَنْهَاكَ عَنِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ، وَأُشْهِدُ اللهَ عَلَيْكَ إِنَّ أَهْلَ خَيْبَرَ يَنْبِذُونَ شَرَابًا مِنْ كَذَا وَكَذَا [وَ]يُسَمُّونَهُ كَذَا وَكَذَا وَهِيَ الْخَمْرُ، وَإِنَّ أَهْلَ فَدَكٍ يَنْبِذُونَ شَرَابًا مِنْ كَذَا وَكَذَا يُسَمُّونَهُ كَذَا وَكَذَا وَهِيَ الْخَمْرُ حَتَّى عَدَّ أَشْرِبَةً أَرْبَعَةً أَحَدُهَا الْعَسَلُ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٠٩١ * عبدالله هو ابن المبارك.

Chapter 22. Applying The Name *Khamr* To All Drinks That Intoxicate

(المعجم ٢٢) - إِثْبَاتُ اسْمِ الخَمْرِ لِكُلِّ مُسْكِرٍ مِنَ الأَشْرِبَةِ (التحفة ٢٢)

5585. It was narrated from Ibn 'Umar that the Prophet ﷺ said:

٥٥٨٥ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ:

"Every intoxicant is unlawful and every intoxicant is Khamr." (*Ṣaḥîḥ*)

أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ».

تخريج: أخرجه مسلم، الأشربة، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح:٢٠٠٣ من حديث حماد بن زيد به، وهو في الكبرٰى، ح:٥٠٩٢.

5586. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful and every intoxicant is *Khamr*.'" (*Ṣaḥîḥ*)

٥٥٨٦ - **أَخْبَرَنَا** الْحُسَيْنُ بْنُ مَنْصُورِ بْنِ جَعْفَرٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ» قَالَ الْحُسَيْنُ قَالَ أَحْمَدُ: وَهٰذَا حَدِيثٌ صَحِيحٌ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٠٩٣.

5587. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is *Khamr*.'" (*Ṣaḥîḥ*)

٥٥٨٧ - **أَخْبَرَنَا** يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ».

تخريج: [صحيح] تقدم، ح:٥٥٨٥، وهو في الكبرٰى، ح:٥٠٩٤.

5588. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is *Khamr* and every intoxicant is unlawful.'" (*Ṣaḥîḥ*)

٥٥٨٨ - **أَخْبَرَنَا** عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي رَوَّادٍ قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [صحيح] تقدم، ح:٥٥٨٥، وهو في الكبرٰى، ح:٥٠٩٥.

5589. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Every intoxicant is unlawful and

٥٥٨٩ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنِ

every intoxicant is Khamr." (Sahîh)

ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ وَكُلُّ مُسْكِرٍ خَمْرٌ».

تخريج: [صحيح] وهو في الكبرى، ح:٥٠٩٦، وانظر، ح:٥٥٨٥.

Chapter 23. Prohibition Of Every Drink That Intoxicates

(المعجم ٢٣) - تَحْرِيمُ كُلِّ شَرَابٍ أَسْكَرَ (التحفة ٢٣)

5590. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Every intoxicant is unlawful." (*Hasan*)

٥٥٩٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأشربة، باب كل مسكر حرام، ح:٣٣٩٠ من حديث محمد بن عمرو به، وهو في الكبرى، ح:٥٠٩٧، وقال الترمذي، ح:١٨٦٤ "حسن صحيح".

5591. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful.'" (*Hasan*)

٥٥٩١ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده حسن] وهو في الكبرى، ح:٥٠٩٨.

5592. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ forbade soaking (fruits) in *Ad-Dubbâ'*, *Al-Muzaffat*, *An-Naqîr*, *Al-Hantam*, and every intoxicant is unlawful. (*Hasan*)

٥٥٩٢ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ عَنْ إِسْمَاعِيلَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى أَنْ يُنْبَذَ فِي الدُّبَّاءِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَكُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [إسناده حسن] أخرجه أحمد:٢/٥٠١ من حديث محمد بن عمرو بن علقمة الليثي به، وهو في الكبرى، ح:٥٠٩٩.

Comments:

(Please turn to Hadîth 5550)

5593. It was narrated from 'Âishah that the Prophet ﷺ said: "Do not soak (fruits) in *Ad-Dubbâ'*, *An-Naqîr*, *Al-Ḥantam*, and every intoxicant is unlawful." (***Ṣaḥîḥ***)

٥٥٩٣ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ابْنُ زَبْرٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَنْبِذُوا فِي الدُّبَّاءِ، وَلَا الْمُزَفَّتِ، وَلَا النَّقِيرِ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده صحيح] أخرجه أحمد: ٦/ ٣٣٢، ٣٣٣ من حديث القاسم به، وهو في الكبرى، ح: ٥١٠٠ * محمد بن سليمان هو ابن أبي داود الحراني، وابن زبر هو عبدالله بن العلاء بن زبر.

5594. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'Every drink that intoxicates is unlawful.'" Qutaibah (one of the narrators) said: "From the Prophet ﷺ." (***Ṣaḥîḥ***)

٥٥٩٤ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَقُتَيْبَةُ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ» قَالَ قُتَيْبَةُ: عَنِ النَّبِيِّ ﷺ.

تخريج: أخرجه البخاري، الوضوء، باب: لا يجوز الوضوء بالنبيذ ولا المسكر، ح: ٢٤٢، ومسلم، الأشربة، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح: ٢٠٠١/ ٦٩ من حديث سفيان بن عيينة به، وهو في الكبرى، ح: ٥١٠١.

5595. It was narrated from 'Âishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ was asked about mead[1] and he said: "Every drink that intoxicates is unlawful." This is the wording of Suwaid. (***Ṣaḥîḥ***)

٥٥٩٥ - أَخْبَرَنَا قُتَيْبَةُ عَنْ مَالِكٍ؛ ح وَأَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَالِكٍ، عَنِ ابنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الْبِتْعِ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ حَرَامٌ» واللَّفْظُ لِسُوَيْدٍ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٥١٠٢.

5596. It was narrated that 'Âishah, may Allâh be pleased with her, that the Messenger of Allâh ﷺ was asked about mead and he said: "Every drink that intoxicates is unlawful," and mead is made from honey. (***Ṣaḥîḥ***)

٥٥٩٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ سُئِلَ عَنِ الْبِتْعِ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ، وَالْبِتْعُ مِنَ الْعَسَلِ».

[1] *Al-Bit'*, its English name is mead, made of fermented honey or honey-combs and water.

تخريج: [صحيح] تقدم، ح:٥٥٩٤، وهو في الكبرٰى، ح:٥١٠٣، "والبتع من العسل" مدرج.

5597. It was narrated from 'Âishah that the Prophet ﷺ was asked about mead and he said: "Every drink that intoxicates is unlawful." And mead is a drink made of honey. (*Sahîh*)

٥٥٩٧ - أَخْبَرَنَا عَلِيُّ بْنُ مَيْمُونٍ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ سُئِلَ عَنِ الْبِتْعِ فَقَالَ: «كُلُّ شَرَابٍ أَسْكَرَ فَهُوَ حَرَامٌ» وَالْبِتْعُ هُوَ نَبِيذُ الْعَسَلِ.

تخريج: [صحيح] تقدم، ح:٥٥٩٤، وهو في الكبرٰى، ح:٥١٠٤.

5598. It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful.'" (*Sahîh*)

٥٥٩٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ عَلِيِّ بْنِ سُوَيْدِ بْنِ مَنْجُوفٍ وَعَبْدُ اللهِ بْنُ الْهَيْثَمِ عَنْ أَبِي دَاوُدَ، عَنْ شُعْبَةَ، عَنْ سَعِيدِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: أخرجه البخاري، المغازي، باب بعث أبي موسٰى ومعاذ إلى اليمن قبل حجة الوداع، ح:٤٣٤٤، ٤٣٤٥، ومسلم، الأشربة، باب بيان أن كل مسكر خمر ... إلخ، ح:١٧٣٣/ ٧٠ من حديث شعبة به، وهو في الكبرٰى، ح:٥١٠٥.

5599. It was narrated from Abû Burdah that his father said: "The Messenger of Allâh ﷺ sent Mu'âdh and me to Yemen. Mu'âdh said: 'You are sending us to a land where the people have many kinds of drinks. What should I drink?' He said: 'Drink, but do not drink any intoxicant.'" (*Sahîh*)

٥٥٩٩ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ عَلِيٍّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحٰقَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ أَنَا وَمُعَاذٌ إِلَى الْيَمَنِ فَقَالَ مُعَاذٌ: إِنَّكَ تَبْعَثُنَا إِلَى أَرْضٍ كَثِيرٌ شَرَابُ أَهْلِهَا، فَمَا أَشْرَبُ؟ قَالَ: «اشْرَبْ وَلَا تَشْرَبْ مُسْكِرًا».

تخريج: [صحيح] أخرجه الدارمي، ح:٢١٠٤ من حديث إسرائيل به، وهو في الكبرٰى، ح:٥١٠٦، وانظر الحديث السابق.

5600. It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful.'" (*Ṣaḥîḥ*)

٥٦٠٠ - أَخْبَرَنَا يَحْيَى بْنُ مُوسَى الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَرِيشُ بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا طَلْحَةُ الْأَيَامِيُّ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [صحيح] أخرجه أحمد: ٤/ ٤١٥، ٤١٦ عن أبي داود سليمان بن داود الطيالسي به، وهو في الكبرٰى، ح: ٥١٠٧، وانظر الحديثين السابقين.

5601. Al-Aswad bin Shaibân As-Sadûsî said: "I heard 'Aṭâ' being asked by a man: 'We travel and drinks are offered to us in the marketplaces, and we do not know what kind of vessels they were prepared in.' He said: 'Every intoxicant is unlawful.' He repeated the question and he said: 'Every intoxicant is unlawful.' He repeated the question and he said: 'It is as I have told you.'" (*Ṣaḥîḥ*)

٥٦٠١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا الْأَسْوَدُ بْنُ شَيْبَانَ السَّدُوسِيُّ قال: سَمِعْتُ عَطَاءً سَأَلَهُ رَجُلٌ فَقَالَ: إِنَّا نَرْكَبُ أَسْفَارًا فَتَبْرُزُ لَنَا الْأَشْرِبَةُ فِي الْأَسْوَاقِ لَا نَدْرِي مَا أَوْعِيَتُهَا، فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ، فَذَهَبَ يُعِيدُ فَقَالَ: كُلُّ مُسْكِرٍ حَرَامٌ، فَذَهَبَ يُعِيدُ فَقَالَ: هُوَ مَا أَقُولُ لَكَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥١٠٨ * عبدالله هو ابن المبارك.

Comments:

The objective of 'Atâ' was that a vessel does not render anything lawful or unlawful. If the beverage is intoxicating, in whichever vessel it is made, it would be unlawful. If it does not contain intoxication, then it is lawful, irrespective of which vessel it is made in.

5602. It was narrated that Ibn Sîrîn said: "Every intoxicant is unlawful." (*Ṣaḥîḥ*)

٥٦٠٢ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هَارُونَ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ قال: كُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥١٠٩.

5603. It was narrated that 'Abdul-Mâlik bin Aṭ-Ṭufail Al-Jazarî said: "Umar bin 'Abdul-Azîz wrote to us, saying: 'Do not drink the

٥٦٠٣ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْمَلِكِ بْنِ الطُّفَيْلِ الْجَزَرِيِّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: لَا تَشْرَبُوا مِنَ

thickened juice of grapes (obtained by boiling it down) until two-third of it has gone and one-third is left. And every intoxicant is unlawful.'" (*Ḍa'îf*)

الطِّلَاءِ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى ثُلُثُهُ، وَكُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [**إسناده ضعيف**] وهو في الكبرٰى، ح:٥١١٠ * عبدالملك الجزري مجهول الحال، وانظر الحديث الآتي.

Comments:

When the juice of grapes is cooked on a fire, until it turns into a paste, it is called *Tila*. When this juice is cooked until the quantity of the two-third has evaporated, the possibility of intoxication does not remain in it. Hence, it is permissible to drink this thick paste-like liquid. But if it evaporates in less quantity, then the possibility of intoxication remains. It is, therefore, not permissible to drink.

5604. It was narrated that Aṣ-Ṣa'q bin Ḥazn said: "Umar bin 'Abdul-'Azîz wrote to 'Adiy bin Arṭâh (saying): 'Every intoxicant is unlawful.'" (*Ḥasan*)

٥٦٠٤ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الصَّعْقِ بْنِ حزنٍ قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى عَدِيِّ بْنِ أَرْطَاةَ: كُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [**إسناده حسن**] وهو في الكبرٰى، ح:٥١١١.

5605. It was narrated from Abû Mûsâ Al-Ash'arî that the Messenger of Allâh ﷺ said: "Every intoxicant is unlawful." (*Ṣaḥîḥ*)

٥٦٠٥ - أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا حَرِيشُ بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا طَلْحَةُ بْنُ مُصَرِّفٍ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [**صحيح**] تقدم، ح:٥٦٠٠، وهو في الكبرٰى، ح:٥١١٢.

Chapter 24. Explanation Of *Al-Bit'* (Mead) And *Al-Mizr* (Beer)

(المعجم ٢٤) - تَفْسِيرُ الْبِتْعِ وَالْمِزْرِ (التحفة ٢٤)

5606. Abû Bakr bin Abî Mûsâ *narrated that his father said:* "The Messenger of Allâh ﷺ sent me to Yemen and I said: 'O Messenger of Allâh, there are (different kinds of) drinks there, what should I drink, and what should I refrain from?' He said: 'What are they?' I said:

٥٦٠٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَجْلَحِ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ أَبِي مُوسَى عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ بِهَا أَشْرِبَةً فَمَا أَشْرَبُ وَمَا أَدَعُ؟ قَالَ: «وَمَا

'*Al-Bit'* (mead) and *Al-Mizr* (beer).' He said: 'What are mead and beer?' I said: 'Mead is a drink made from honey and beer is a drink made from grains.' The Messenger of Allâh ﷺ said: 'Do not drink any intoxicant, for I have forbidden all intoxicants.'" (***Hasan***)

هِيَ؟» قُلْتُ: الْبِتْعُ وَالْمِزْرُ. قَالَ: «وَمَا الْبِتْعُ وَالْمِزْرُ؟» قُلْتُ: أَمَّا الْبِتْعُ فَنَبِيذُ الْعَسَلِ وَأَمَّا الْمِزْرُ فَنَبِيذُ الذُّرَةِ، فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تَشْرَبْ مُسْكِرًا فَإِنِّي حَرَّمْتُ كُلَّ مُسْكِرٍ».

تخريج: [حسن] أخرجه أحمد: ٤/٤٠٣ من حديث الأجلح به، وهو في الكبرى، ح: ٥١١٣، وللحديث شواهد.

Comments:

1. Abû Mûsâ Al-Ash'ari was from Yemen. He, therefore, was very familiar with the drinks of that region.
2. Every province has its own different foods and drinks. The people of other provinces are often not familiar with them. That is why Allâh's Messenger ﷺ had to ask him concerning *Al-Bit'* and *Al-Mizr*, because every province or region has its own definitions. And there is nothing objectionable about it.
3. Grain: *Dhurah* is a species of food grain like millet. Some have taken it to denote maize also.
4. 'I have fotbidden' means by the Commandment of Allâh, Most High, because the authority of lawfulness and unlawfulness rests with Him; He reveals it by means of *Wahy* or Revelation.

5607. It was narrated from Abû Burdah that his father said: "The Messenger of Allâh ﷺ sent me to Yemen and I said: 'O Messenger of Allâh ﷺ, there are drinks there which they call *Al-Bit'* (mead) and *Al-Mizr* (beer). He said: 'What is mead (and beer)?' I said: 'A drink made from honey, and beer is made from barley.' He said: 'Every intoxicant is unlawful.'" (***Sahîh***)

٥٦٠٧ - أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ فُضَيْلٍ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَنِي رَسُولُ اللهِ ﷺ إِلَى الْيَمَنِ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ بِهَا أَشْرِبَةً يُقَالُ لَهَا الْبِتْعُ وَالْمِزْرُ، قَالَ: «وَمَا الْبِتْعُ [وَالْمِزْرُ؟]» قُلْتُ: شَرَابٌ يَكُونُ مِنَ الْعَسَلِ، وَالْمِزْرُ يَكُونُ مِنَ الشَّعِيرِ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: أخرجه البخاري، المغازي، باب بعث أبي موسى ومعاذ إلى اليمن قبل حجة الوداع، ح: ٤٣٤٣ من حديث أبي إسحاق الشيباني به، وهو في الكبرى، ح: ٥١١٤ .

Comments:

Al-Mizr is a certain kind of beverage or *Nabîdh* which was made of millet, barley, wheat, and even of other grains. Hence, there is no conflict. It was a kind of *Nabîdh*.

5608. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ delivered a *Khuṭbah* and quoted the Verse about *Khamr*. A man said: 'O Messenger of Allâh, what do you think about *Al-Mizr* (beer)?' He said: 'What is beer?' He said: 'A (drink) from grains that is made in Yemen.' He said: 'Does it intoxicate?' He said: 'Yes.' He said: 'Every intoxicant is unlawful.'" (*Ṣaḥîḥ*)

٥٦٠٨ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي أَبِي قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَافِعٍ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ قَالَ: خَطَبَ رَسُولُ اللهِ ﷺ فَذَكَرَ آيَةَ الْخَمْرِ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ! أَرَأَيْتَ الْمِزْرَ؟ قَالَ: «وَمَا الْمِزْرُ؟» قَالَ: حَبَّةٌ تُصْنَعُ بِالْيَمَنِ، فَقَالَ: «تُسْكِرُ؟» قَالَ: نَعَمْ، قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥١١٥.

5609. It was narrated that Abû Al-Juwairiyah said: "I heard Ibn 'Abbâs when he was asked: 'Advise us about *Bâdhiq* (a drink made from the juice of grapes slightly boiled).' He said: 'Muḥammad came before *Bâdhiq* (i.e., it was not known during his time), but everything that intoxicates is unlawful.'" (*Ṣaḥîḥ*)

٥٦٠٩ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الْجُوَيْرِيَةِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ وَسُئِلَ فَقِيلَ لَهُ أَفْتِنَا فِي الْبَاذَقِ، فَقَالَ: سَبَقَ مُحَمَّدٌ الْبَاذَقَ وَمَا أَسْكَرَ فَهُوَ حَرَامٌ.

تخريج: أخرجه البخاري، الأشربة، باب الباذق ومن نهى عن كل مسكر من الأشربة ... إلخ، ح:٥٥٩٨ من حديث أبي الجويرية به، وهو في الكبرٰى، ح:٥١١٦ .

Comments:

1. *Bâdhiq* was also a kind of wine, which was prevalent among the non-Arabs. the Persians. They used to call it *Bâdah*. The Arabs made it *Bâdhiq*.
2. These add up to nearly 35 narrations, from which it transpires clearly, and the purpose of the author is also very much the same, that the cause of the prohibition of wine is intoxication. Therefore, in whichever substance intoxication is found, it is absolutely unlawful like wine, in small quantity as well as large. And this matter is extremely manifest by common knowledge, intellectually, and canonically. And this is the very course of action adopted and adhered to by the dominant majority of the people of knowledge, the Prophet's Companions, and the followers.

Chapter 25. Prohibition Of Every Drink That Intoxicates In Large Amounts

(المعجم ٢٥) - تَحْرِيمُ كُلِّ شَرَابٍ أَسْكَرَ كَثِيرُهُ (التحفة ٢٥)

5610. 'Amr bin Shu'aib narrated from his father, from his grandfather, that the Prophet ﷺ said: "What intoxicates in large amounts, a small amount of it is unlawful." (*Hasan*)

٥٦١٠ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى - يَعْنِي ابْنَ سَعِيدٍ - عَنْ عُبَيْدِ اللهِ قَالَ: حَدَّثَنَا عَمْرُو بْنُ شُعَيْبٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا أَسْكَرَ كَثِيرُهُ فَقَلِيلُهُ حَرَامٌ».

تخريج: [إسناده حسن] أخرجه ابن ماجه، الأشربة، باب ما أسكر كثيره فقليله حرام، ح:٣٣٩٤ من حديث عبيدالله بن عمر به، وهو في الكبرٰى، ح:٥١١٧.

5611. It was narrated from 'Âmir bin Sa'd, from his father, that the Prophet ﷺ said: "I forbid to you small amounts of whatever intoxicates in large amounts." (*Hasan*)

٥٦١١ - أَخْبَرَنَا حُمَيْدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ الْحَكَمِ قَالَ: أَخْبَرَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ قَالَ: حَدَّثَنِي الضَّحَّاكُ بْنُ عُثْمَانَ عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «أَنْهَاكُمْ عَنْ قَلِيلِ مَا أَسْكَرَ كَثِيرُهُ».

تخريج: [إسناده حسن] أخرجه ابن الجارود في المنتقى، ح:٨٦٢ من حديث سعيد بن الحكم به، وهو في الكبرٰى، ح:٥١١٨، وصححه ابن حبان، ح:١٣٨٦، وابن الملقن في تحفة المحتاج، ح:١٦٠٣.

5612. It was narrated from 'Âmir bin Sa'd, from his father, that the Prophet ﷺ forbade a small amount of whatever intoxicates in large amounts. (*Hasan*)

٥٦١٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ عَمَّارٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ كَثِيرٍ عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللهِ بْنِ الْأَشَجِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَلِيلِ مَا أَسْكَرَ كَثِيرُهُ.

تخريج: [إسناده حسن] انظر الحديث السابق، أخرجه أحمد في الأشربة:٩ من حديث الوليد بن كثير بن سنان به، وهو في الكبرٰى، ح:٥١١٩.

5613. It was narrated that Abû Hurairah said: "I know that the

٥٦١٣ - أَخْبَرَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ عَنْ زَيْدِ بْنِ وَاقِدٍ:

أَخْبَرَنِي خَالِدُ بْنُ عَبْدِ اللهِ بْنِ حُسَيْنٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَصُومُ فَتَحَيَّنْتُ فِطْرَهُ بِنَبِيذٍ صَنَعْتُهُ لَهُ فِي دُبَّاءٍ فَجِئْتُهُ بِهِ، فَقَالَ: «أَدْنِهِ» فَأَدْنَيْتُهُ مِنْهُ فَإِذَا هُوَ يَنِشُّ فَقَالَ: «اضْرِبْ بِهٰذَا الْحَائِطَ، فَإِنَّ هٰذَا شَرَابُ مَنْ لَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَفِي هٰذَا دَلِيلٌ عَلَى تَحْرِيمِ الْمُسْكِرِ قَلِيلِهِ وَكَثِيرِهِ وَلَيْسَ كَمَا يَقُولُ الْمُخَادِعُونَ لِأَنْفُسِهِمْ بِتَحْرِيمِهِمْ آخِرَ الشَّرْبَةِ وَتَحْلِيلِهِمْ مَا تَقَدَّمَهَا الَّذِي يُشْرَبُ فِي الْفَرَقِ قَبْلَهَا، وَلَا خِلَافَ بَيْنَ أَهْلِ الْعِلْمِ أَنَّ السُّكْرَ بِكُلِّيَّتِهِ لَا يَحْدُثُ عَلَى الشَّرْبَةِ الْآخِرَةِ دُونَ الْأُولَى وَالثَّانِيَةِ بَعْدَهَا وَبِاللَّهِ التَّوْفِيقُ.

Messenger of Allâh ﷺ was fasting, so I prepared some *Nabîdh* for him to break his fast that I had prepared for him in a gourd. I brought it to him and he said: 'Bring it here.' So I brought it closer and it was bubbling. He said: 'Throw it against the wall (throw it away), for this is the drink of one who does not believe in Allâh or the Last Day.'" (*Sahîh*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is evidence that intoxicants are forbidden in both small and large amounts, and that it is not as those who try to deceive themselves say, that what is forbidden is the last part of the drink and that what is drunk before that is permissible. There is no dispute among the scholars that reaching the stage of intoxication does not happen only with the last sip and not with the first or second. And with Allâh is the facilitation to do what is right.

تخريج: [صحيح] أخرجه أبو داود، الأشربة، باب: في النبيذ، إذا غلا، ح:٣٧١٦ عن هشام ابن عمار به، وهو في الكبرٰى، ح:٥١٢٠ * خالد مستور، وتابعه قزعة بن يحيى عند الدارقطني: ٤/ ٢٥٢، وبه صح الحديث.

Comments:

1. 'It was bubbling' means it contained signs of intoxication.
2. 'Those who do not believe' means this is the drink of the disbelievers, not of Muslims. It does not signify that the one who drinks it would become a disbeliever.

Chapter 26. Prohibition Of *Nabîdh Al-Ji'ah* Which Is A Drink Made From Barley

(المعجم ٢٦) - **النَّهْيُ عَنْ نَبِيذِ الجِعَةِ وَهُوَ شَرَابٌ يُتَّخَذُ مِنَ الشَّعِيرِ** (التحفة ٢٦)

5614. It was narrated that 'Alî – may Allâh honor his face – said:

٥٦١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ

الْمُبَارَكِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ رُزَيْقٍ عَنْ أَبِي إِسْحَاقَ، عَنْ صَعْصَعَةَ ابْنِ صُوحَانَ، عَنْ عَلِيٍّ - كَرَّمَ اللهُ وَجْهَهُ - قَالَ: نَهَانِي النَّبِيُّ ﷺ عَنْ حَلَقَةِ الذَّهَبِ، وَالْقَسِّيِّ، وَالْمِيثَرَةِ، وَالْجِعَةِ.

"The Prophet ﷺ forbade to me to use gold rings, *Al-Qassî*, *Al-Mîtharah* and *Al-Ji'ah* (a barley drink)." (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح: ٥١٧١، وهو في الكبرى، ح: ٥١٢١.

Comments:

(See No. 5171).

٥٦١٥ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ عَنْ إِسْمَاعِيلَ - وَهُوَ ابْنُ سُمَيْعٍ - قَالَ: حَدَّثَنِي مَالِكُ بْنُ عُمَيْرٍ قَالَ: قَالَ صَعْصَعَةُ لِعَلِيِّ بْنِ أَبِي طَالِبٍ - كَرَّمَ اللهُ وَجْهَهُ -. انْهَنَا يَا أَمِيرَ الْمُؤْمِنِينَ! عَمَّا نَهَاكَ عَنْهُ رَسُولُ اللهِ ﷺ قَالَ: نَهَانِي رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْحَنْتَمِ.

5615. Ṣa'ṣa'ah said to 'Alî bin Abî Ṭâlib – may Allâh honor his face – "Forbid to us, O Commander of the Believers! What the Messenger of Allâh ﷺ forbade to you." He said: "The Messenger of Allâh ﷺ forbade me from using *Ad-Dubbâ'* and *Al-Ḥantam*." (***Ṣaḥîḥ***)

تخريج: [صحيح] تقدم، ح: ٥١٧٤، وهو في الكبرى، ح: ٥١٢٢.

Comments:

(See No. 5174.)

(المعجم ٢٧) - ذِكْرُ مَا كَانَ يُنْبَذُ لِلنَّبِيِّ ﷺ فِيهِ (التحفة ٢٧)

Chapter 27. In What (Fruits) Were Soaked For The Prophet ﷺ

٥٦١٦ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ ﷺ كَانَ يُنْبَذُ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

5616. It was narrated from Jâbir that (fruits) would be soaked for the Prophet ﷺ in a small vessel made of stone. (***Ṣaḥîḥ***)

ذِكْرُ الْأَوْعِيَةِ الَّتِي نُهِيَ عَنِ الانْتِبَاذِ فِيهَا دُونَ مَا سِوَاهَا مِمَّنْ لَا تُشْتَدَّ أَشْرِبَتُهَا كَاشْتِدَادِهِ فِيهَا.

Mentioning vessels in which it was forbidden to soak dates. Some are prohibited and others are not because when dates are soaked in the others, the drink does not become strong.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء والحنم والنقير

... إلخ، ح:١٩٩٩/٦١ من حديث أبي عوانة به، وهو في الكبرى، ح:٥١٢٣.

Comments:

The *Nabîdh* or beverage could be prepared in any vessel, provided it does not produce intoxication, although such vessels ought to be discarded which might produce intoxication rapidly. It is quite possible that one might not feel or sense intoxication.

Chapter 28. Prohibition Of Soaking (Making *Nabîdh*) In Earthenware Jars

(المعجم ٢٨) - **النَّهْيُ عَنْ نَبِيذِ الجَرِّ مُفْرَدًا** (التحفة ٢٨)

5617. It was narrated that Ṭâwûs said: "A man said to Ibn 'Umar: 'Did the Messenger of Allâh ﷺ forbid soaking (fruits) in earthenware jars?' He said: 'Yes.' Ṭâwûs said: 'By Allâh, I heard that from him.'" (*Ṣaḥîḥ*)

٥٦١٧ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ طَاوُسٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: أَ نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَمْ. قَالَ طَاوُسٌ: وَاللَّهِ! إِنِّي سَمِعْتُهُ مِنْهُ.

تخريج: أخرجه مسلم، ح:١٩٩٧/٥٠، انظر الحديث السابق من حديث سليمان التيمي به، وهو في الكبرى، ح:٥١٢٤.

Comments:

(See Nos. 5550, 5615, and 5616.)

5618. It was narrated that Sulaimân At-Taimî and Ibrâhîm bin Maisarah said: "We heard Ṭâwûs say: 'A man came to Ibn 'Umar and said: Did the Messenger of Allâh ﷺ forbid soaking (fruits) in earthenware jars? He said: 'Yes.' Ibrâhîm added in his *Ḥadîth*: "And *Ad-Dubbâ'* (gourds).'" (*Ṣaḥîḥ*)

٥٦١٨ - أَخْبَرَنَا هَارُونُ بْنُ زَيْدِ بْنِ يَزِيدَ ابْنِ أَبِي الزَّرْقَاءِ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَإِبْرَاهِيمَ بْنِ مَيْسَرَةَ قَالَا: سَمِعْنَا طَاوُسًا يَقُولُ: جَاءَ رَجُلٌ إِلَى ابْنِ عُمَرَ قَالَ: أَ نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ؟ قَالَ: نَعَم، زَادَ إِبْرَاهِيمُ فِي حَدِيثِهِ: وَالدُّبَّاءِ.

تخريج: [صحيح] أخرجه أحمد:٢/ ١١٥ من حديث شعبة به، وانظر الحديث السابق، وهو في الكبرى، ح:٥١٢٥.

5619. Ibn 'Abbâs said: "The Messenger of Allâh ﷺ forbade soaking (fruits) in earthenware jars." (*Ṣaḥîḥ*)

٥٦١٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ قَالَ: قَالَ ابْنُ عَبَّاسٍ: نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ.

تخريج: [إسناده صحيح] أخرجه أحمد: ١/٢٢٨ من حديث عيينة بن عبدالرحمٰن بن جوشن به، وهو في الكبرٰى، ح: ٥١٢٦.

5620. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Al-Ḥantam*. I (the narrator) said: "What is *Al-Ḥantam*?" He said: "The earthenware jar." (*Ṣaḥîḥ*)

٥٦٢٠ - أَخْبَرَنَا عَلِيُّ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أُمَيَّةُ عَنْ شُعْبَةَ، عَنْ خَالِدِ بْنِ سُحَيْمٍ، عَنِ ابْنِ عُمَرَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْحَنْتَمِ قُلْتُ: مَا الْحَنْتَمُ؟ قَالَ: الْجَرُّ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح: ٥٦/١٩٩٧ من حديث شعبة به، انظر الحديث المتقدم: ٥٦١٧، وهو في الكبرٰى، ح: ٥١٢٧.

5621. It was narrated that Abû Maslamah said: "I heard 'Abdul-'Azîz – that is, bin Asîd Aṭ-Ṭâḥî from Al-Baṣrah – say: 'Ibn Az-Zubair was asked about soaking (fruits) in earthenware jar and he said: "The Messenger of Allâh ﷺ forbade us from that." (*Ḥasan*)

٥٦٢١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي مَسْلَمَةَ قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ - يَعْنِي ابْنَ أَسِيدٍ الطَّاحِيَّ بَصْرِيٌّ - يَقُولُ: سُئِلَ ابْنُ الزُّبَيْرِ عَنْ نَبِيذِ الْجَرِّ قَالَ: نَهَانَا عَنْهُ رَسُولُ اللهِ ﷺ.

تخريج: [حسن] أخرجه أحمد: ٤/٣، ٥ من حديث شعبة به، وهو في الكبرٰى، ح: ٥١٢٨
* أبومسلمة هو سعيد بن يزيد، وعبدالعزيز وثقه ابن حبان وحده، وللحديث شواهد.

5622. It was narrated that Sa'eed bin Jubair said: "We asked Ibn 'Umar about *Nabîdh* made in an earthenware jar and he said: 'The Messenger of Allâh ﷺ forbade that.' So I went to Ibn 'Abbâs and said to him: 'Today I heard something that surprised me.' He said: 'What was it?' I said: 'I asked Ibn 'Umar about *Nabîdh* made in an earthenware jar and he said: The Messenger of Allâh ﷺ forbade it.' He said: 'Ibn 'Umar spoke the truth.' I said: 'What is an earthenware jar?' He said: 'Anything that is made of clay.'" (*Ṣaḥîḥ*)

٥٦٢٢ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ عَلِيِّ بْنِ سُوَيْدِ بْنِ مَنْجُوفٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمٰنِ بْنُ مَهْدِيٍّ عَنْ هِشَامِ بْنِ أَبِي عَبْدِ اللهِ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْنَا ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ اللهِ ﷺ، فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ سَمِعْتُ الْيَوْمَ شَيْئًا عَجِبْتُ مِنْهُ، قَالَ: مَا هُوَ؟ قُلْتُ: سَأَلْتُ ابْنَ عُمَرَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ اللهِ ﷺ فَقَالَ: صَدَقَ ابْنُ عُمَرَ، قُلْتُ: مَا الْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ مِنْ مَدَرٍ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء . . . إلخ، ح:١٩٩٧/٤٧ من حديث سعيد بن جبير به، وهو في الكبرٰى، ح:٥١٢٩.

5623. It was narrated that Sa'eed bin Jubair said: "I was with Ibn 'Umar when he was asked about *Nabîdh* made in an earthenware jar. He said: 'The Messenger of Allâh ﷺ forbade it.' I got upset when I heard that, so I went to Ibn 'Abbâs and said: 'Ibn 'Umar was asked about something, and I found it difficult.' He said: 'What was it?' I said: 'He was asked about *Nabîdh* made in an earthenware jar.' He said: 'He spoke the truth; the Messenger of Allâh ﷺ forbade it.' I said: 'What is an earthenware jar?' He said: 'Anything that is made of clay.'" (*Sahîh*)

٥٦٢٣ - **أَخْبَرَنَا عَمْرُو بْنُ زُرَارَةَ**: أَخْبَرَنَا إِسْمَاعِيلُ عَنْ أَيُّوبَ، عَنْ رَجُلٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: كُنْتُ عِنْدَ ابْنِ عُمَرَ فَسُئِلَ عَنْ نَبِيذِ الْجَرِّ فَقَالَ: حَرَّمَهُ رَسُولُ اللهِ ﷺ، وَشَقَّ عَلَيَّ لَمَّا سَمِعْتُهُ فَأَتَيْتُ ابْنَ عَبَّاسٍ فَقُلْتُ: إِنَّ ابْنَ عُمَرَ سُئِلَ عَنْ شَيْءٍ فَجَعَلْتُ أُعَظِّمُهُ، قَالَ: مَا هُوَ؟ قُلْتُ: سُئِلَ عَنْ نَبِيذِ الْجَرِّ، فَقَالَ: صَدَقَ، حَرَّمَهُ رَسُولُ اللهِ ﷺ، قُلْتُ: وَمَا الْجَرُّ؟ قَالَ: كُلُّ شَيْءٍ صُنِعَ مِنْ مَدَرٍ.

تخريج: [**صحيح**] وهو في الكبرٰى، ح:٥١٣٠، وانظر الحديث السابق.

Chapter 29. Green Earthenware Jars

(المعجم ٢٩) - الْجَرُّ الأَخْضَرُ (التحفة ٢٩)

5624. It was narrated that Ash-Shaibânî said: "I heard Ibn Abî Awfa say: 'The Messenger of Allâh ﷺ forbade *Nabîdh* made in green earthenware jars.' I said: 'And white ones?' He said: 'I do not know.'" (*Sahîh*)

٥٦٢٤ - **أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ** قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: أَنْبَأَنَا شُعْبَةُ عَنِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ الْأَخْضَرِ قُلْتُ: فَالْأَبْيَضُ؟ قَالَ: لَا أَدْرِي.

تخريج: أخرجه البخاري، الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف بعد النهي، ح:٥٥٩٦ من حديث أبي إسحاق سليمان الشيباني به إلى "الأخضر"، وهو في الكبرٰى، ح:٥١٣١، قوله: "لا أدري" وقبله مدرج، والله أعلم.

5625. Abû Ishâq Ash-Shaibânî said: "I heard Ibn Abî Awfa say: 'The Messenger of Allâh ﷺ forbade *Nabîdh* made in green and

٥٦٢٥ - **أَخبرَنَا أَبُو عَبْدِ الرَّحْمٰنِ** قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ قَالَ:

white earthenware jars.'" (*Ṣaḥîḥ*)

سَمِعْتُ ابْنَ أَبِي أَوْفَى يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنْ نَبِيذِ الْجَرِّ الْأَخْضَرِ وَالْأَبْيَضِ.

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرى، ح:٥١٣٢ * "والأبيض" مدرج، انظر الحديث السابق.

5626. It was narrated that Abû Rajâ' said: "I asked Al-Ḥasan about *Nabîdh* made in earthenware jars – is it unlawful? He said: '(It is) unlawful. One who would not lie narrated to us that the Messenger of Allâh ﷺ forbade *Nabîdh* made in *Al-Ḥantam*, *Ad-Dubbâ'* (gourds), *Al-Muzâffat* and *An-Naqîr*.'"[1] (*Ṣaḥîḥ*)

٥٦٢٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي رَجَاءٍ قَالَ: سَأَلْتُ الْحَسَنَ عَنْ نَبِيذِ الْجَرِّ أَحَرَامٌ هُوَ؟ قَالَ: حَرَامٌ، قَدْ حَدَّثَنَا مَنْ لَمْ يَكْذِبْ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ نَبِيذِ الْحَنْتَمِ، وَالدُّبَّاءِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٥١٣٣.

Chapter 30. Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds)

(المعجم ٣٠) - **النَّهْيُ عَنْ نَبِيذِ الدُّبَّاءِ** (التحفة ٣٠)

5627. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds). (*Ṣaḥîḥ*)

٥٦٢٧ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ إِبْرَاهِيمَ ابْنِ مَيْسَرَةَ، عَنْ طَاوُسٍ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:١٩٩٧/٥٣ من حديث إبراهيم بن ميسرة به، وهو في الكبرى، ح:٥١٣٤ .

Comments:

When the gourd dries up, it is cleaned from inside. Its skin turns extremely hard, and it becomes like a vessel. The people of Ignorance used to brew wine in it. When the wine was forbidden, Allâh's Messenger ﷺ forbade the vessels of wine also, but later on he permitted them, although it ought not to intoxicate. The caution demands that such vessels should not be used for beverage or *Nabîdh*.

[1] *An-Naqîr* is something that was hollowed out, like the stump or a large cut of a date palm tree.

5628. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds). (*Ṣaḥîḥ*)

٥٦٢٨ - أَخْبَرَنَا جَعْفَرُ بْنُ مُسَافِرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا ابْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ.

تخريج: [صحيح] انظر الحديث السابق، أخرجه مسلم، الأشربة، الباب السابق، ح:١٩٩٧/ ٥٢ من حديث وهيب به، وهو في الكبرٰى، ح:٥١٣٥.

Chapter 31. Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds) And *Al-Muzaffat*[1]

(المعجم ٣١) - النَّهْيُ عَنْ نَبِيذِ الدُّبَّاءِ وَالْمُزَفَّتِ (التحفة ٣١)

5629. It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds) and *Al-Muzaffat*." (*Ṣaḥîḥ*)

٥٦٢٩ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ مَنْصُورٍ وَحَمَّادٍ وَسُلَيْمَانَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:١٩٩٥/ ٣٦ من حديث يحيى القطان، والبخاري، الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف بعد النهي، ح:٥٥٩٥ من حديث جرير بن عبدالحميد عن منصور عن إبراهيم النخعي من حديث منصور به، وهو في الكبرٰى، ح:٥١٣٦.

5630. It was narrated from 'Alî – may Allâh honor his face – that the Prophet ﷺ forbade *Ad-Dubbâ'* (gourds) and *Al-Muzaffat*. (*Ṣaḥîḥ*)

٥٦٣٠ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ، عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَلِيٍّ - كَرَّمَ اللهُ وَجْهَهُ - عَنِ النَّبِيِّ ﷺ: أَنَّهُ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

تخريج: أخرجه البخاري، ح:٥٥٩٤ من حديث يحيى القطان، ومسلم، ح:١٩٩٤/ ٣٤ من حديث سليمان الأعمش به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٥١٣٧ .

[1] *Al-Muzaffat* is that which is coated with pitch or tar.

5631. It was narrated from 'Abdur-Raḥmân bin Ya'mar that the Prophet ﷺ forbade *Ad-Dubbâ'* and *Al-Muzaffat*. (***Ṣaḥîḥ***)

٥٦٣١ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ بُكَيْرِ بْنِ عَطَاءٍ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ يَعْمَرَ عَنِ النَّبِيِّ ﷺ: نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ.

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، الأشربة، باب النهي عن نبيذ الأوعية، ح:٣٤٠٤ من حديث شبابة به، وهو في الكبرٰى، ح:٥١٣٨.

5632. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ forbade soaking (fruits) in *Ad-Dubbâ'* (gourds) and *Al-Muzaffat*. (***Ṣaḥîḥ***)

٥٦٣٢ - **أَخْبَرَنَا** قُتَيْبَةُ قَالَ: حَدَّثَنَا اللَّيْثُ عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْبَذَ فِيهِمَا.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:١٩٩٢ عن قتيبة به، وهو في الكبرٰى، ح:٥١٣٩.

5633. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade soaking (fruits) in *Ad-Dubbâ'* (gourds) and *Al-Muzaffat*" (***Ṣaḥîḥ***)

٥٦٣٣ - **أَخْبَرَنَا** مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا الزُّهْرِيُّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ وَالْمُزَفَّتِ أَنْ يُنْبَذَ فِيهِمَا.

تخريج: أخرجه مسلم، ح:١٩٩٣ من حديث سفيان بن عيينة به، (انظر الحديث السابق) وهو في الكبرٰى، ح:٥١٤٠.

5634. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Al-Muzaffat* and squashes. (***Ṣaḥîḥ***)

٥٦٣٤ - **أَخْبَرَنَا** عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الْمُزَفَّتِ وَالْقَرْعِ.

تخريج: أخرجه مسلم، ح:١٩٩٧/٤٩ من حديث يحيى القطان به، (انظر الحديث الآتي) وهو في الكبرٰى، ح:٥١٤١.

Chapter 32. Mentioning The Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds), *Al-Ḥantam* And *An-Naqîr*

(المعجم ٣٢) - ذِكْرُ النَّهْيِ عَنْ نَبِيذِ الدُّبَّاءِ وَالحَنْتَمِ وَالنَّقِيرِ (التحفة ٣٢)

5635. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *Al-Ḥantam* and *An-Naqîr*. (*Ṣaḥîḥ*)

٥٦٣٥ - أَخْبَرَنَا أَحْمَدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ بْنِ فَرْوَةَ، يُقَالُ لَهُ ابْنُ كُرْدِيٍّ بَصْرِيٌّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْخَالِقِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ سَعِيدًا يُحَدِّثُ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ.

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء . . . إلخ، ح:١٩٩٧/ ٥٨ من حديث عبدالخالق به، وهو في الكبرٰى، ح:٥١٤٢.

Comments:

The root or the lower part of the palm tree was hollowed out or excavated in order to give it the form of a vessel. It was called *An-Naqir*. This vessel was also used for making wine. See No. 5550)

5636. It was narrated that Abû Sa'eed Al-Khudrî said: The Messenger of Allâh ﷺ forbade drinking from green pitchers, gourds and vessels carved from wood. (*Ṣaḥîḥ*)

٥٦٣٦ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الشُّرْبِ فِي الْحَنْتَمِ، وَالدُّبَّاءِ، وَالنَّقِيرِ.

تخريج: أخرجه مسلم، ح:١٩٩٦/ ٤٥ من حديث المثنى بن سعيد به، وهو في الكبرٰى، ح:٥١٤٣.

Chapter 33. Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds), *Al-Ḥantam* And *Al-Muzaffat*

(المعجم ٣٣) - النَّهْيُ عَنْ نَبِيذِ الدُّبَّاءِ وَالحَنْتَمِ وَالمُزَفَّتِ (التحفة ٣٣)

5637. Ibn 'Umar said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *Al-Ḥantam* and *Al-Muzaffat*." (*Ṣaḥîḥ*)

٥٦٣٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سَعِيدٍ، عَنْ مُحَارِبٍ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ.

تخريج: أخرجه مسلم، ح:١٩٩٧/ ٥٤ من حديث شعبة به، وهو في الكبرٰى، ح:٥١٤٤، وقع في الأصل: "سعيد عن محارب" والصواب: " شعبة عن محارب" كما في تحفة الأشراف، وجاء في الكبرٰى، ح: "سعيد بن محارب" كما في أصول المجتبٰى.

5638. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade earthenware jars, *Ad-Dubbâ'* (gourds), *Al-Muzaffat* containers." (*Ṣaḥîḥ*)

٥٦٣٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى: حَدَّثَنِي أَبُو سَلَمَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْجِرَارِ، وَالدُّبَّاءِ، وَالظُّرُوفِ الْمُزَفَّتَةِ.

تخريج: [إسناده صحيح] أخرجه ابن ماجه، الأشربة، باب نبيذ الجر، ح:٣٤٠٨ من حديث الأوزاعي به، وهو في الكبرٰى، ح:٥١٤٥ * يحيى هو ابن أبي كثير، وله شاهد صحيح عند أبي نعيم في الحلية: ٣/ ٣٦.

5639. 'Âishah said: "I heard the Messenger of Allâh ﷺ forbidding drinks made in *Dubbâ'* (gourds), *Ḥantam* or *Muzaffat*, that were not oil or vinegar." (*Ṣaḥîḥ*)

٥٦٣٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَوْنِ بْنِ صَالِحٍ الْبَارِقِيِّ، عَنْ زَيْنَبَ بِنْتِ نَصْرٍ وَجَمِيلَةَ بِنْتِ عَبَّادٍ أَنَّهُمَا سَمِعَتَا عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَنْهَى عَنْ شَرَابٍ صُنِعَ فِي دُبَّاءٍ، أَوْ حَنْتَمٍ، أَوْ مُزَفَّتٍ لَا يَكُونُ زَيْتًا أَوْ خَلًّا.

تخريج: [صحيح] وهو في الكبرٰى، ح:٥١٤٦، وللحديث شواهد.

Comments:

'Apart from oil': It means oil (of olive or any other commodity) could be made use of, irrespective of whether it might be in any vessel. Likewise, vinegar, etc. This is because the reason of prohibition is intoxication.

Chapter 34. Mentioning The Prohibition Of *Nabîdh* Made In *Ad-Dubbâ'* (Gourds), *An-Naqîr*, *Al-Muqayyar*[1] And *Al-Ḥantam*

(المعجم ٣٤) - ذِكْرُ النَّهْيِ عَنْ نَبِيذِ الدُّبَّاءِ وَالنَّقِيرِ وَالْمُقَيَّرِ وَالْحَنْتَمِ (التحفة ٣٤)

5640. Abû Hurairah said: "The Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *Al-Ḥantam*, *An-*

٥٦٤٠ - أَخْبَرَنَا قُرَيْشُ بْنُ عَبْدِ الرَّحْمٰنِ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ الْحَسَنِ قَالَ: أَخْبَرَنَا

[1] *Al-Muqayyar* is similar, or the same as *Al-Muzaffat* from *Al-Qâr* or, "tar."

الْحُسَيْنُ: حَدَّثَنِي مُحَمَّدُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ.

Naqîr, and *Al-Muzaffat*." (*Ṣaḥîḥ*)

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥١٤٨ * علي بن الحسن هو ابن شقيق، والحسين هو ابن واقد.

Comments:

(For detail, please turn to *Ḥadîth* 5550)

٥٦٤١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْقَاسِمِ بْنِ الْفَضْلِ قَالَ: حَدَّثَنَا ثُمَامَةُ ابْنُ حَزْنٍ الْقُشَيْرِيُّ قَالَ: لَقِيتُ عَائِشَةَ فَسَأَلْتُهَا عَنِ النَّبِيذِ فَقَالَتْ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللهِ ﷺ فَسَأَلُوهُ فِيمَا يَنْبِذُونَ، فَنَهَى النَّبِيُّ ﷺ أَنْ يَنْبِذُوا فِي الدُّبَّاءِ، وَالنَّقِيرِ، وَالْمُقَيَّرِ، وَالْحَنْتَمِ.

5641. Thumâmah bin Ḥazn Al-Qushairî said: "I met 'Âishah and asked her about *Nabîdh*. She said: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and asked him in which vessels they should soak (fruits – to make *Nabîdh*). The Prophet ﷺ forbade them to soak (fruits) in *Ad-Dubbâ'* (gourds), *An-Naqîr*, *Al-Muqayyar*, and *Al-Ḥantam*.'" (*Ṣaḥîḥ*)

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:١٩٩٥/٣٧ من حديث القاسم بن الفضل به، وهو في الكبرى، ح:٥١٤٧ .

Comments:

This is the first arrival of the delegation of Abdul-Qais, which took place toward the end of the year 3 H., or in the beginning of the year 4H., because it contains the allusion to the barrier created by the Quraish. The second arrival had taken place in the year 9H. By the time Makkah had already been conquered and the obstacle of the Quraish had ended. The first arrival had taken place during the early period of time, following the Battle of Uhud, and the period was fresh when wine had just been forbidden. During this period of time, along with wine or alcoholic drinks, the vessels of wine were also forbidden, so that minds do not turn toward alcoholic drinks. Later, when wine became a forgotten matter of the past, permission to make use of these vessels was given, although because these vessels are supportive and helpful in producing intoxication due to their having been without pores, it is superior to eschew them in making *Nabîdh* or beverage. But as long as intoxication is not produced, beverage would not become unlawful in those vessels, because vessels cannot render anything lawful or unlawful.

5642. It was narrated that 'Âishah, may Allâh be pleased with her, said: "He forbade *Ad-Dubbâ'* (gourds) specifically." (***Sahîh***)

٥٦٤٢ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ عُلَيَّةَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُوَيْدٍ عَنْ مُعَاذَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: نَهَى عَنِ الدُّبَّاءِ بِذَاتِهِ.

تخريج: أخرجه مسلم، ح:٣٨/١٩٩٥ من حديث إسماعيل ابن علية به، (انظر الحديث السابق) وهو في الكبرى، ح:٥١٤٩.

5643. It was narrated from Ishâq – he is Ibn Suwaid – that he said: "Mu'âdhah narrated to me from 'Âishah, that the Messenger of Allâh ﷺ forbade *Nabîdh* made in *An-Naqîr*, *Al-Muqayyar*, *Ad-Dubbâ'*, and *Al-Hantam*." And in the narration of Ibn 'Ulayyah, Ishâq said: "And Hunaidah mentioned from 'Âishah similar to the narration of Mu'âdhah, and she named earthenware containers. I said to Hunaidah: 'Did you hear her say earthenware containers?' She said: 'Yes.'" (***Sahîh***)

٥٦٤٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ إِسْحَاقَ - وَهُوَ ابْنُ سُوَيْدٍ - يَقُولُ: حَدَّثَتْنِي مُعَاذَةُ عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنْ نَبِيذِ النَّقِيرِ، وَالْمُقَيَّرِ، وَالدُّبَّاءِ، وَالْحَنْتَمِ. فِي حَدِيثِ ابْنِ عُلَيَّةَ قَالَ إِسْحَاقُ: وَذَكَرَتْ هُنَيْدَةُ عَنْ عَائِشَةَ مِثْلَ حَدِيثِ مُعَاذَةَ وَسَمَّتِ الْجِرَارَ، قُلْتُ لِهُنَيْدَةَ: أَنْتِ سَمِعْتِيهَا سَمَّتِ الْجِرَارَ؟ قَالَتْ: نَعَمْ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥١٥٠.

5644. It was narrated that Hunaidah bint Sharîk bin Abân said: "I met 'Âishah, may Allâh be pleased with her, in Al-Khuraibah,[1] and I asked her about the dregs[2] and she forbade them to me and she said: 'Soak (the fruit) at night and drink it in the morning, and tie the vessel closed.' And she forbade me from using *Ad-Dubbâ'* (gourds), *An-Naqîr*, *Al-Muzaffat*, and *Al-Hantam*." (***Da'îf***)

٥٦٤٤ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ طَوْدِ بْنِ عَبْدِ الْمَلِكِ الْقَيْسِيِّ، بَصْرِيٌّ قَالَ: حَدَّثَنِي أَبِي عَنْ هُنَيْدَةَ بِنْتِ شَرِيكِ بْنِ أَبَانَ قَالَتْ: لَقِيتُ عَائِشَةَ رَضِيَ اللهُ عَنْهَا بِالْخُرَيْبَةِ فَسَأَلْتُهَا عَنِ الْعَكَرِ، فَنَهَتْنِي عَنْهُ - تَعْنِي - وَقَالَتْ: انْبِذِي عَشِيَّةً وَاشْرَبِيهِ غُدْوَةً، وَأَوْكِي عَلَيْهِ، وَنَهَتْنِي عَنِ الدُّبَّاءِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ، وَالْحَنْتَمِ.

[1] A place near Basra.

[2] That is, the sludge at the bottom of *Nabîdh* or *Khamr*.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥١٥١ * طود مجهول الحال، وهنيدة مستورة الحال.

Comments:

1. Khuraibah is a locality of the city of Basra, which was also called Busra Sughra or the Tiny Basra.
2. 'Drink it in the morning' means *Nabîdh* should not be kept for a long time. There is possibility of its turning intoxicating.
3. 'Fasten its mouth or head' means the vessel containing *Nabîdh* should be kept covered. Tightly closed, which delays fermentation. So far as the detail concerning the vessel remains, it could be seen in the narration 5641.

Chapter 35. *Al-Muzaffat*

(المعجم ٣٥) - الْمُزَفَّتَةُ (التحفة ٣٥)

5445. It was narrated that Anas said: "The Messenger of Allâh ﷺ forbade *Al-Muzaffat*." (*Ṣaḥîḥ*)

٥٦٤٥ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ الْمُخْتَارَ بْنَ فُلْفُلٍ عَنْ أَنَسٍ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الظُّرُوفِ الْمُزَفَّتَةِ.

تخريج: [إسناده صحيح] أخرجه أحمد:٣/١١٢، ١١٩ عن عبدالله بن إدريس به، وهو في الكبرى، ح:٥١٥٢.

Chapter 36. Mentioning The Evidence That The Prohibition Of The Vessels Mentioned Above Was General In Application And Did Not Refer To An Isolated Incident

(المعجم ٣٦) - ذِكْرُ الدَّلَالَةِ عَلَى النَّهْيِ لِلْمَوْصُوفِ مِنَ الأَوْعِيَةِ الَّتِي تَقَدَّمَ ذِكْرُهَا كَانَ حَتْمًا لازِمًا لَا عَلَى تَأْدِيبٍ (التحفة ٣٦)

5646. Sa'eed bin Jubair narrated that he heard Ibn 'Umar and Ibn 'Abbâs testify that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *Al-Ḥantam*, *Al-Muzaffat*, and *An-Naqîr*. Then the Messenger of Allâh ﷺ recited this Verse: "And whatsoever the Messenger (Muḥammad) gives you, take it; and whatsoever he forbids you, abstain (from it)."[1] (*Ṣaḥîḥ*)

٥٦٤٦ - أَخْبَرَنَا أَحْمَدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ حَيَّانَ سَمِعَ سَعِيدَ بْن جُبَيْرٍ يُحَدِّثُ أَنَّهُ سَمِعَ ابْنَ عُمَرَ وَابْنَ عَبَّاسٍ أَنَّهُمَا شَهِدَا عَلَى رَسُولِ اللهِ ﷺ: أَنَّهُ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ، ثُمَّ تَلَا رَسُولُ اللهِ ﷺ هٰذِهِ الْآيَةَ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا

[1] *Al-Ḥashr* 59:7.

نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾ [الحشر: ٧]

تخريج: أخرجه مسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء . . . إلخ، ح: ١٩٩٧/٤٦ من حديث منصور به، دون تلاوة الآية ولعلها مدرجة، والله أعلم، وهو في الكبرى، ح: ٥١٥٣.

5647. It was narrated from Asmâ' bint Yazîd that a paternal uncle of hers whose name was Anas said: "Ibn 'Abbâs said: Does not Allâh say: "And whatsoever the Messenger (Muḥammad) gives you, take it; and whatsoever he forbids you, abstain (from it).'?[1] He said: 'Yes.' He said: 'Does not Allâh say: 'It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision?'[2] I said: 'Yes.' He said: 'I bear witness that the Prophet of Allâh ﷺ forbade *An-Naqîr*, *Al-Muqayyar*, *Ad-Dubbâ'*, and *Al-Ḥantam*.'" (*Ṣaḥîḥ*)

٥٦٤٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ، عَنِ ابْنِ عَمٍّ لَهَا يُقَالُ لَهُ أَنَسٌ قَالَ: قَالَ ابْنُ عَبَّاسٍ: أَلَمْ يَقُلِ اللهُ عَزَّ وَجَلَّ ﴿وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟﴾. قُلْتُ: بَلَى. قَالَ: أَلَمْ يَقُلِ اللهُ ﴿وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى ٱللَّهُ وَرَسُولُهُۥٓ أَمْرًا أَن يَكُونَ لَهُمُ ٱلْخِيَرَةُ مِنْ أَمْرِهِمْ﴾ [الأحزاب: ٣٦] قُلْتُ: بَلَى. قَالَ: فَإِنِّي أَشْهَدُ أَنَّ نَبِيَّ اللهِ ﷺ نَهَى عَنِ النَّقِيرِ، وَالْمُقَيَّرِ، والدُّبَّاءِ، وَالْحَنْتَمِ.

تخريج: [صحيح] وهو في الكبرى، ح: ٥١٥٤، فيه مجهول ومجهولة، وللحديث شواهد كثيرة، منها الحديث السابق.

Chapter 37. Explanation Of The Vessels Mentioned

(المعجم ٣٧) - تَفْسِيرُ الْأَوْعِيَةِ (التحفة ٣٧)

5648. Zâdân said: "I asked 'Abdullâh bin 'Umar: 'Tell me of something that you heard from the Messenger of Allâh ﷺ concerning vessels and explain it.' He said: 'The Messenger of Allâh ﷺ forbade *Al-Ḥantam*, which are what you call earthenware jars. And he forbade *Ad-Dubbâ'* which are what

٥٦٤٨ - أَخْبَرَنَا عَمْرُو بْنُ يَزِيدَ قَالَ: حَدَّثَنَا بَهْزُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ قَالَ: سَمِعْتُ زَاذَانَ قَالَ: سَأَلْتُ عَبْدَ اللهِ بْنَ عُمَرَ قُلْتُ: حَدِّثْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللهِ ﷺ فِي الْأَوْعِيَةِ وَفَسِّرْهُ قَالَ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْحَنْتَمِ

[1] *Al-Ḥashr* 59:7,
[2] *Al-Aḥzâb* 33:36.

you call squash. And he forbade *An-Naqîr*, which are hollowed-out date palm wood. And he forbade *Al-Muzaffat* which are (*Al-Muqayyar*) vessels daubed with tar.''' (*Sahîh*)

وَهُوَ الَّذِي تُسَمُّونَهُ أَنْتُمُ الْجَرَّةَ، وَنَهَى عَنِ الدُّبَّاءِ وَهُوَ الَّذِي تُسَمُّونَهُ أَنْتُمُ الْقَرْعَ، وَنَهَى عَنِ النَّقِيرِ وَهِيَ النَّخْلَةُ يَنْقُرُونَهَا، وَنَهَى عَنِ الْمُزَفَّتِ وَهُوَ الْمُقَيَّرُ.

تخريج: أخرجه مسلم، ح:٥٧/١٩٩٧ من حديث شعبة به، (انظر الحديث المتقدم برقم:٥٦٤٦) وهو في الكبرى، ح:٥١٥٥.

Permission Allowing Soaking (Fruits to Make *Nabîdh*) In Some Of The Vessels Mentioned Above

الإِذْنُ فِي الانْتِبَاذِ الَّذِي خَصَّهَا بَعْضُ الرِّوَايَاتِ الَّتِي أَتَيْنَا عَلَى ذِكْرِهَا

Chapter 38. The Permission Concerning Whatever Of These Drinks Is Made In A Water Skin

(المعجم ٣٨) - الإِذْنُ فِيمَا كَانَ فِي الأَسْقِيَةِ مِنْهَا (التحفة ٣٨)

5649. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ forbade the delegation of 'Abdul-Qais, when they came to him, *Ad-Dubbâ'*, *An-Naqîr*, *Al-Muzaffat*, and large water-skins that are cut from the top and can no longer be closed. He said: 'Make *Nabîdh* in your water-skins, and close them and drink it sweet.' One of them said: 'O Messenger of Allâh, give me permission concerning something like this. He said: 'If you make it like this,' and he gestured with his hand, showing him how." (*Sahîh*)

٥٦٤٩ - أَخْبَرَنَا سَوَّارُ بْنُ عَبْدِ اللهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: نَهَى رَسُولُ اللهِ ﷺ وَفْدَ عَبْدِ الْقَيْسِ حِينَ قَدِمُوا عَلَيْهِ عَنِ الدُّبَّاءِ، وَ[عَنِ] النَّقِيرِ، وَعَنِ الْمُزَفَّتِ، وَالْمَزَادَةِ الْمَجْبُوبَةِ، وَقَالَ: «انْتَبِذْ فِي سِقَائِكَ، وَأَوْكِهِ وَاشْرَبْهُ حُلْوًا» قَالَ بَعْضُهُمْ: ائْذَنْ لِي يَا رَسُولَ اللهِ! فِي مِثْلِ هٰذَا. قَالَ: «إِذًا تَجْعَلَهَا مِثْلَ هٰذِهِ» وَأَشَارَ بِيَدِهِ يَصِفُ ذٰلِكَ.

تخريج: [صحيح] أخرجه أحمد:٢/٤٩١ من حديث هشام بن حسان، ومسلم، ح:١٩٩٣/٣٣ من حديث محمد بن سيرين به، وهو في الكبرى، ح:٥١٥٦.

5650. Jâbir said: "The Messenger of Allâh ﷺ forbade *Al-Muzaffat* jars, *Ad-Dubbâ'* (gourds), *An-Naqîr*, and if the Prophet ﷺ could not

٥٦٥٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً قَالَ: وَقَالَ أَبُو

الزُّبَيْرِ: سَمِعْتُ جَابِرًا يَقُولُ: نَهَى رَسُولُ اللهِ ﷺ عَنِ الْجَرِّ الْمُزَفَّتِ، وَالدُّبَّاءِ، وَالنَّقِيرِ، وَكَانَ النَّبِيُّ ﷺ إِذَا لَمْ يَجِدْ سِقَاءً يُنْبَذُ لَهُ فِيهِ نُبِذَ لَهُ فِي تَوْرٍ مِنْ حِجَارَةٍ.

find a water-skin in which to make *Nabîdh*, it would be made for him in a small vessel of stone." (*Sahîh*)

تخريج: أخرجه مسلم، ح:١٩٩٨/ ٦٠ من حديث ابن جريج به، وهو في الكبرى، ح:٥١٥٧.

٥٦٥١ - **أَخْبَرَنِي** أَحْمَدُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا إِسحَاقُ - يَعْنِي الأَزْرَقَ - قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ أَبِي سُلَيْمَانَ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُنْبَذُ لَهُ فِي سِقَاءٍ، فَإِذَا لَمْ يَكُنْ لَهُ سِقَاءٌ نُبِذَ لَهُ فِي تَوْرِ بِرَامٍ قَالَ: وَنَهَى رَسُولُ اللهِ ﷺ عَنِ الدُّبَّاءِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ.

5651. It was narrated that Jâbir said: "(Fruit) would be soaked for the Messenger of Allâh ﷺ in a water skin, and if he did not have a water skin, it would be made for him in a small vessel of stone. And the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *An-Naqîr*, and *Al-Muzaffat*." (*Sahîh*)

تخريج: أخرجه مسلم، ح:١٩٩٩/ ٦٢ من حديث أبي الزبير به، وهو في الكبرى، ح:٥١٥٨.

٥٦٥٢ - **أَخْبَرَنَا** سَوَّارُ بْنُ عَبْدِ اللهِ بْنِ سَوَّارٍ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ قَالَ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ، وَالنَّقِيرِ، وَالْجَرِّ، وَالْمُزَفَّتِ.

5652. It was narrated from Jâbir that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'* (gourds), *An-Naqîr*, earthenware jars, and *Al-Muzaffat*. (*Sahîh*)

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥١٥٩.

(المعجم ٣٩) - الإِذْنُ فِي الْجَرِّ خَاصَّةً (التحفة ٣٩)

Chapter 39. Permission For Earthenware Jars Only

٥٦٥٣ - **أَخْبَرَنَا** إِبْرَاهِيمُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا سُلَيْمَانُ الأَحْوَلُ عَنْ مُجَاهِدٍ، عَنْ أَبِي عِيَاضٍ، عَنْ عَبْدِ اللَّهِ: أَنَّ النَّبِيَّ ﷺ رَخَّصَ فِي الْجَرِّ غَيْرَ مُزَفَّتٍ.

5653. It was narrated from 'Abdullâh that the Prophet ﷺ granted a concession allowing earthenware jars that are not coated with pitch. (*Sahîh*)

تخريج: أخرجه البخاري، الأشربة، باب ترخيص النبي ﷺ في الأوعية والظروف بعد النهي،

ح:٥٥٩٣، ومسلم، الأشربة، باب النهي عن الانتباذ في المزفت والدباء ... إلخ، ح:٢٠٠٠ من حديث سفيان بن عيينة به، وهو في الكبرى، ح:٥١٦٠.

Chapter 40. Permission For Some Of Them

(المعجم ٤٠) - الْإِذْنُ فِي شَيْءٍ مِنْهَا (التحفة ٤٠)

5654. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid you (to store) the sacrificial meat, but now eat it and store it; and whoever wants to visit graves (may do so), for they are a reminder of the Hereafter; and drink but avoid all intoxicants." (*Ṣaḥîḥ*)

٥٦٥٤ - أَخْبَرَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ عَنِ الْأَحْوَصِ بْنِ جَوَّابٍ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ أَنَّهُ حَدَّثَهُمْ عَنْ أَبِي إِسْحَاقَ، عَنِ الزُّبَيْرِ ابْنِ عَدِيٍّ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَتَزَوَّدُوا وَادَّخِرُوا، وَمَنْ أَرَادَ زِيَارَةَ الْقُبُورِ، فَإِنَّهَا تُذَكِّرُ الْآخِرَةَ، وَاشْرَبُوا وَاتَّقُوا كُلَّ مُسْكِرٍ».

تخريج: [صحيح] تقدم، ح:٤٤٣٥، وهو في الكبرى، ح:٥١٦١.

5655. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid you to visit graves, but (now) visit them. And I forbade you (to keep) the sacrificial meat for three days, but now keep whatever you wish. And I forbade *Nabîdh* to you, unless it was (made) in a water skin, but now drink from all kinds of vessels but do not drink any intoxicant.'" (*Ṣaḥîḥ*)

٥٦٥٥ - أَخْبَرَنِي مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنِ ابْنِ فُضَيْلٍ، عَنْ أَبِي سِنَانٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ فَزُورُوهَا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ فَوْقَ ثَلَاثَةِ أَيَّامٍ فَأَمْسِكُوا مَا بَدَا لَكُمْ، وَنَهَيْتُكُمْ عَنِ النَّبِيذِ إِلَّا فِي سِقَاءٍ فَاشْرَبُوا فِي الْأَسْقِيَةِ كُلِّهَا وَلَا تَشْرَبُوا مُسْكِرًا».

تخريج: [صحيح] تقدم، ح:٢٠٣٤، وهو في الكبرى، ح:٥١٦٢.

Comments:

This narration is more explicit than the previous one, and this narration is quite plain in the issue that the prohibition of *Nabidh* was given in the beginning. Afterward, this command was abrogated. There is consensus among the people of knowledge over it. Likewise, the prohibition of the vessels has already been abrogated. The course of action of the dominant majority of the people of knowledge is very much the same, and it is most

appropriate. Details have preceded above. Please See *Hadîth* 5646. Moreover, this is the best form of proof for abrogation, that Allâh's Messenger ﷺ himself offered clarification pertaining to the abrogation of his previous command, and stipulated a new ruling. In such an abrogation, no grain of doubt remains. From the point of view of the chain of transmitters also, this narration is of the highly authentic grade, because this *Hadîth* occurs in *Sahîh Muslim*.

5656. It was narrated from Ibn Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid three things to you: Visiting graves, but now visit them, and may visiting them increase you in goodness; and I forbade you (to store) the sacrificial meat for more than three days, but now eat whatever you wish of it. And I forbade to you drinks in (certain kinds of) vessels, but now drink from whatever vessel you wish, but do not drink any intoxicant.'" (*Sahîh*)

٥٦٥٦ - أَخْبَرَنَا مُحَمَّدُ بْنُ مَعْدَانَ بْنِ عِيسَى بْنِ مَعْدَانَ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ قَالَ: حَدَّثَنَا زُهَيْرٌ قَالَ: حَدَّثَنَا زُبَيْدٌ عَنْ مُحَارِبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي كُنْتُ نَهَيْتُكُمْ عَنْ ثَلَاثٍ: زِيَارَةِ الْقُبُورِ فَزُورُوهَا وَلْتَزِدْكُمْ زِيَارَتُهَا خَيْرًا، وَنَهَيْتُكُمْ عَنْ لُحُومِ الْأَضَاحِيِّ بَعْدَ ثَلَاثٍ فَكُلُوا مِنْهَا مَا شِئْتُمْ، وَنَهَيْتُكُمْ [عَنِ] الْأَشْرِبَةِ فِي الْأَوْعِيَةِ فَاشْرَبُوا فِي أَيِّ وِعَاءٍ شِئْتُمْ وَلَا تَشْرَبُوا مُسْكِرًا».

تخريج: [صحيح] تقدم، ح:٢٠٣٤، وهو في الكبرى، ح:٥١٦٣.

5657. It was narrated from 'Abdullâh bin Buraidah that his father said: "The Messenger of Allâh ﷺ said: 'I used to forbid certain kinds of vessels to you. Now soak (fruits) in whatever you wish, but beware of any intoxicant.'" (*Sahîh*)

٥٦٥٧ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ حَمَّادِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَبْدِ اللهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُنْتُ نَهَيْتُكُمْ عَنِ الْأَوْعِيَةِ فَانْتَبِذُوا فِيمَا بَدَا لَكُمْ، وَإِيَّاكُمْ وَكُلَّ مُسْكِرٍ».

تخريج: [صحيح] وهو في الكبرى، ح:٥١٦٤، وتقدمت طرفه، ح:٢٠٣٤، ٢٠٣٥ وغيرهما، وانظر الحديث الآتي.

5658. 'Abdullâh bin Buraidah (narrated) from his father that while the Messenger of Allâh ﷺ was walking, he approached some people and heard a confused noise

٥٦٥٨ - أَخْبَرَنَا أَبُو عَلِيٍّ مُحَمَّدُ بْنُ يَحْيَى ابْنِ أَيُّوبَ مَرْوَزِيٌّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا عِيسَى بْنُ عُبَيْدٍ الْكِنْدِيُّ

coming from them. He said: "What is this noise?" They said: "O Messenger of Allâh, they have a drink that they drink." He sent for those people and said: "In what do you soak (fruit – to make that drink)?" They said: "We soak (fruits) in vessels carved from wood and gourds, and we have no water skins (that can be closed)." He said: "Do not drink except from a vessel that can be tied closed." Then as much time as Allâh willed passed, then he went back to them and they had fallen sick and become pallid. He said: "Why do you look so ill?" They said: "O Messenger of Allâh, our land is unhealthy and you forbade to us everything except that which was in a vessel that could be tied closed." He said: "Drink, but every intoxicant is unlawful." (*Hasan*)

الْخُرَاسَانِيُّ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ بُرَيْدَةَ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ بَيْنَا هُوَ يَسِيرُ إِذْ حَلَّ بِقَوْمٍ فَسَمِعَ لَهُمْ لَغَطًا، فَقَالَ: «مَا هٰذَا الصَّوْتُ؟» قَالُوا: يَا نَبِيَّ اللهِ! لَهُمْ شَرَابٌ يَشْرَبُونَهُ فَبَعَثَ إِلَى الْقَوْمِ فَدَعَاهُمْ فَقَالَ: «فِي أَيِّ شَيْءٍ تَنْتَبِذُونَ؟» قَالُوا: نَنْتَبِذُ فِي النَّقِيرِ وَالدُّبَّاءِ وَلَيْسَ لَنَا ظُرُوفٌ فَقَالَ: «لَا تَشْرَبُوا إِلَّا فِيمَا أَوْكَيْتُمْ عَلَيْهِ» قَالَ: فَلَبِثَ بِذَلِكَ مَا شَاءَ اللهُ أَنْ يَلْبَثَ ثُمَّ رَجَعَ عَلَيْهِمْ فَإِذَا هُمْ قَدْ أَصَابَهُمْ وَبَاءٌ وَصُفْرَةٌ، قَالَ: «مَا لِي أَرَاكُمْ قَدْ هَلَكْتُمْ»؟ قَالُوا: يَا نَبِيَّ اللهِ! أَرْضُنَا وَبِيئَةٌ وَحَرَّمْتَ عَلَيْنَا إِلَّا مَا أَوْكَيْنَا عَلَيْهِ، قَالَ: «اشْرَبُوا، وَكُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده حسن] وهو في الكبرى، ح:٥١٦٥، وانظر الحديث السابق.

Comments:

'Tied closed, means prepare it in a leather water bag, because only such containers could be fastened shut. For the specific reason for making *Nabîdh* or beverage, please see No. 5649.

5659. It was narrated from Jâbir that when the Messenger of Allâh ﷺ forbade large water skins that are cut from the top and can no longer be closed, *Anṣâr* complained and said: "O Messenger of Allâh, we do not have any vessels." The Prophet ﷺ said: "Then there is no harm." (*Ṣaḥîḥ*)

٥٦٥٩ - أَخْبَرَنَا مَحْمُودُ بْنُ غَيْلَانَ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ وَأَبُو أَحْمَدَ الزُّبَيْرِيُّ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ جَابِرٍ: أَنَّ رَسُولَ اللهِ ﷺ لَمَّا نَهَى عَنِ الظُّرُوفِ شَكَتِ الْأَنْصَارُ فَقَالَتْ: يَا رَسُولَ اللهِ! لَيْسَ لَنَا وِعَاءٌ، فَقَالَ النَّبِيُّ ﷺ: «فَلَا إِذًا».

تخريج: أخرجه البخاري، ح:٥٥٩٢ (انظر الحديث المتقدم:٥٦٥٣) من حديث الزبيري به، وهو في الكبرى، ح:٥١٦٦.

Comments:

So to say, the restriction remained for some period of time. When Allâh's Messenger ﷺ saw that people encountered hardships, he lifted the ban.

Chapter 41. Status Of *Khamr*

(المعجم ٤١) - مَنْزِلَةُ الْخَمْرِ (التحفة ٤١)

5660. It was narrated that Abû Hurairah said: "On the night on which he was taken on the Night Journey (*Al-Isrâ'*), two cups, of wine and milk, were brought to the Messenger of Allâh ﷺ. He looked at them and chose the milk. Jibrîl, peace be upon him, said to him: 'Praise be to Allâh Who has guided you to the *Fiṭrah*. If you have chosen the wine, your *Ummah* would have gone astray.'" (*Ṣaḥîḥ*)

٥٦٦٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُتِيَ رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِيَ بِهِ بِقَدَحَيْنِ مِنْ خَمْرٍ وَلَبَنٍ فَنَظَرَ إِلَيْهِمَا فَأَخَذَ اللَّبَنَ، فَقَالَ لَهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ: الْحَمْدُ لِلَّهِ الَّذِي هَدَاكَ لِلْفِطْرَةِ، لَوْ أَخَذْتَ الْخَمْرَ غَوَتْ أُمَّتُكَ.

تخريج: أخرجه البخاري، التفسير، باب قوله: ﴿أسرى بعبده ليلاً من المسجد الحرام﴾، ح:٤٧٠٩ من حديث عبدالله بن المبارك، ومسلم، الأشربة، باب جواز شرب اللبن، ح:١٦٨ قبل، ح:٢٠١٠ من حديث يونس بن يزيد به، وهو في الكبرى، ح:٥١٦٧ .

Comments:

1. 'The night': This incident was during the last period of the Prophet's ﷺ Makkan life. In other words, at the time of the Ascension itself, an indication was made that wine would be made unlawful, although the command of prohibition descended later during the third year of Hijrah.
2. 'I took the milk': So to speak, from the beginning, Allâh's Messenger ﷺ detested wine.
3. 'The *Fiṭrah*, because milk is a natural food for man.

5661. Ibn Muḥairîz narrated from a man among the Companions of the Prophet ﷺ that the Prophet ﷺ said: "People among my *Ummah* will drink *Khamr*, calling it by another name." (*Ṣaḥîḥ*)

٥٦٦١ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى عَنْ خَالِدٍ - وَهُوَ ابْنُ الْحَارِثِ - عَنْ شُعْبَةَ قَالَ: سَمِعْتُ أَبَا بَكْرِ بْنَ حَفْصٍ يَقُولُ: سَمِعْتُ ابْنَ مُحَيْرِيزٍ يُحَدِّثُ عَنْ رَجُلٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «يَشْرَبُ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّونَهَا بِغَيْرِ اسْمِهَا».

تخريج: [إسناده صحيح] أخرجه أحمد: ٤/٢٣٧ من حديث شعبة به، وهو في الكبرٰى، ح: ٥١٦٨.

Chapter 42. Stern Warnings About Drinking *Khamr*

(المعجم ٤٢) - ذِكْرُ الرِّوَايَاتِ الْمُغَلِّظَاتِ فِي شُرْبِ الْخَمْرِ (التحفة ٤٢)

5662. It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The adulterer is not a believer at the moment when he is committing adultery, and the wine drinker is not a believer at the moment when he is drinking wine, and the thief is not a believer at the moment when he is stealing, and the robber is not a believer at the moment when he is robbing and people are looking on.'" (*Sahîh*)

٥٦٦٢ - أَخْبَرَنَا عِيسَى بْنُ حَمَّادٍ قَالَ: أَخْبَرَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ شَارِبُهَا حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً يَرْفَعُ النَّاسُ إِلَيْهِ فِيهَا أَبْصَارَهُمْ حِينَ يَنْتَهِبُهَا وَهُوَ مُؤْمِنٌ».

تخريج: أخرجه البخاري، المظالم، باب النهبٰى بغير إذن صاحبه، ح: ٢٤٧٥، ومسلم، الإيمان، باب بيان نقصان الإيمان بالمعاصي ونفيه عن المتلبس بالمعصية ... إلخ، ح: ٥٧ من حديث الليث بن سعد به، وهو في الكبرٰى، ح: ٥١٦٩.

Comments:

1. The purpose of the Tradition is that these actions are the repudiation of faith. Faith cannot tolerate these things. It stops one from them. It does not mean that he becomes an unbeliever. For details, please see narration 4873.
2. This narration proves the enormity of drinking wine, because it is shown to be the negation of Faith or Imân. Even otherwise, drinking wine obligates the prescribed legal punishment, and the action which calls for the implementation of the prescribed legal punishment happens to be an enormity; adultery, theft, and highway robbery are all included among enormities.

5663. It was narrated from Abû Hurairah that the Prophet ﷺ said: "The adulterer is not a believer at the moment when he is committing adultery, and the thief is not a

٥٦٦٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمٰنِ وَأَبُو بَكْرِ بْنُ عَبْدِ

الرَّحْمٰنِ كُلُّهُمْ حَدَّثُونِي عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزْنِي الزَّانِي حِينَ يَزْنِي وَهُوَ مُؤْمِنٌ، وَلَا يَسْرِقُ السَّارِقُ حِينَ يَسْرِقُ وَهُوَ مُؤْمِنٌ، وَلَا يَشْرَبُ الْخَمْرَ حِينَ يَشْرَبُهَا وَهُوَ مُؤْمِنٌ، وَلَا يَنْتَهِبُ نُهْبَةً ذَاتَ شَرَفٍ يَرْفَعُ الْمُسْلِمُونَ إِلَيْهِ أَبْصَارَهُمْ وَهُوَ مُؤْمِنٌ».

believer at the moment when he is stealing, and the wine drinker is not a believer at the moment when he is drinking wine, and the robber is not a believer at the moment when he is robbing and taking something valuable by force while the Muslims are looking at it.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] انظر الحديث السابق، وهو في الكبرى، ح: ٥١٧٠.

٥٦٦٤ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ عَبْدِ الرَّحْمٰنِ بْنِ أَبِي نُعْمٍ، عَنِ ابْنِ عُمَرَ وَنَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ قَالُوا: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَرِبَ الْخَمْرَ فَاجلِدُوهُ، ثُمَّ إِنْ شَرِبَ فَاجْلِدُوهُ، ثُمَّ إِنْ شَرِبَ فَاجلِدُوهُ، ثُمَّ إِنْ شَرِبَ فَاقْتُلُوهُ».

5664. It was narrated that Ibn 'Umar and a number of the Companions of Muḥammad ﷺ said: "The Messenger of Allâh ﷺ said: 'Whoever drinks *Khamr*, whip him; then if he drinks (again), whip him; then if he drinks (again), whip him; then if he drinks (again), kill him.'" (*Ṣaḥîḥ*)

تخريج: [**صحيح**] وهو في الكبرى، ح: ٥١٧١، أخرجه أبو داود، الحدود، باب: إذا تتابع في شرب الخمر، ح: ٤٤٨٣ من طريق آخر عن نافع عن ابن عمر به، وانظر الحديث الآتي.

٥٦٦٥ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ عَنْ خَالِهِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «إِذَا سَكِرَ فَاجْلِدُوهُ، ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ، ثُمَّ إِنْ سَكِرَ فَاجْلِدُوهُ» ثُمَّ قَالَ فِي الرَّابِعَةِ: «فَاضْرِبُوا عُنُقَهُ»

5665. It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If he becomes drunk, whip him; then if he becomes drunk, whip him; then if he becomes drunk, whip him." Then he said concerning the fourth time, "Strike his neck (i.e., kill him)." (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] أخرجه ابن ماجه، الحدود، باب من شرب الخمر مرارًا، ح: ٢٥٧٢ من حديث شبابة بن سوار به، وهو في الكبرى، ح: ٥١٧٢، وصححه ابن الجارود، ح: ٨٣١، وابن حبان، ح: ١٥١٧، والحاكم على شرط مسلم: ٤/ ٣٧١، ووافقه الذهبي.

5666. It was narrated from Abû Burdah bin Abî Mûsâ, that his father used to say: "I do not see any difference between drinking Khamr and worshipping this column instead of Allâh the Mighty and Sublime." (*Sahîh*)

٥٦٦٦ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ فُضَيْلٍ، عَنْ وَائِلِ بْنِ بَكْرٍ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ: أَنَّهُ كَانَ يَقُولُ: مَا أُبَالِي شَرِبْتُ الْخَمْرَ أَوْ عَبَدْتُ هٰذِهِ السَّارِيَةَ مِنْ دُونِ اللهِ عَزَّ وَجَلَّ.

تخريج: [إسناده صحيح موقوف] وهو في الكبرى، ح:٥١٧٣ * في جميع النسخ: "وائل ابن بكر" والصواب: "وائل أبي بكر" وهو ابن داود كما في تحفة الأشراف، وجامع المسانيد، والسنن لابن كثير: ١٤/ ٦٦٠.

Chapter 43. Mentioning The Reports Concerning The *Salâh* Of The One Who Drinks *Khamr*

(المعجم ٤٣) - ذِكْرُ الرِّوَايَةِ الْمُبَيِّنَةِ عَنْ صَلَوَاتِ شَارِبِ الْخَمْرِ (التحفة ٤٣)

5667. 'Urwah bin Ruwaim narrated that Ibn Ad-Dailamî rode looking for 'Abdullâh bin 'Amr bin Al-'Âs. Ibn Ad-Dailamî said: "I entered upon him and said: 'O 'Abdullâh bin 'Amr, did you hear the Messenger of Allâh ﷺ say anything concerning *Khamr*?' He said: 'Yes, I heard the Messenger of Allâh ﷺ say: If a man among my *Ummah* drinks *Khamr*, Allâh will not accept his *Salâh* for forty days.'" (*Sahîh*)

٥٦٦٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: أَخْبَرَنَا عُثْمَانُ بْنُ حِصْنِ بْنِ عَلَّاقٍ دِمَشْقِيٌّ قَالَ: حَدَّثَنَا عُرْوَةُ بْنُ رُوَيْمٍ: أَنَّ ابْنَ الدَّيْلَمِيِّ رَكِبَ يَطْلُبُ عَبْدَ اللهِ بْنَ عَمْرِو بْنِ الْعَاصِ. قَالَ ابْنُ الدَّيْلَمِيِّ: فَدَخَلْتُ عَلَيْهِ فَقُلْتُ: هَلْ سَمِعْتَ يَا عَبْدَ اللهِ بْنَ عَمْرٍو! رَسُولَ اللهِ ﷺ ذَكَرَ شَأْنَ الْخَمْرِ بِشَيْءٍ؟ فَقَالَ: نَعَمْ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَشْرَبُ الْخَمْرَ رَجُلٌ مِنْ أُمَّتِي فَيَقْبَلَ اللهُ مِنْهُ صَلَاةً أَرْبَعِينَ يَوْمًا».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥١٧٤، وصححه ابن خزيمة، ح:٩٣٩، أخرجه ابن ماجه، ح:٣٣٧٧ من طريق آخر عن ابن الديلمي به، انظر الحديث الآتي:٥٦٧٣ .

Comments:

Acceptance of prayer (ritual prayer) means gaining the recompense or the reward of prayer. So to speak, the wine drinker would not gain the recompense of his performed prayers for up to 40 days, although he will have to pray still, and their restitution would not be obligated upon him.

5668. It was narrated that Masrûq said: "If a judge accepts a gift he has consumed something unlawful, and if he accepts a bribe, that takes him to the level of *Kufr*." Masrûq said: "Whoever drinks *Khamr*, he has committed (an act of) *Kufr*, and his *Kufr* is that his *Ṣalâh* does not count." (*Ḍa'îf*)

٥٦٦٨ - أَخْبَرَنَا قُتَيْبَةُ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا خَلَفٌ - يَعْنِي ابْنَ خَلِيفَةَ - عَنْ مَنْصُورِ بْنِ زَاذَانَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ قَالَ: الْقَاضِي إِذَا أَكَلَ الْهَدِيَّةَ فَقَدْ أَكَلَ السُّحْتَ، وَإِذَا قَبِلَ الرِّشْوَةَ بَلَغَتْ بِهِ الْكُفْرَ. وَقَالَ مَسْرُوقٌ: مَنْ شَرِبَ الْخَمْرَ فَقَدْ كَفَرَ، وَكُفْرُهُ أَنْ لَيْسَ لَهُ صَلَاةٌ.

تخريج: [**إسناده ضعيف**] وهو في الكبرى، ح:٥١٧٥ * الحكم بن عتيبة عنعن تقدم، ح:١٧١٥.

Chapter 44. Sins Generated By Drinking *Khamr*, Such As Forsaking *Ṣalâh*, Murder And Committing *Zinâ*

(المعجم ٤٤) - ذِكْرُ الْآثَامِ الْمُتَوَلِّدَةِ عَنْ شُرْبِ الْخَمْرِ مِنْ تَرْكِ الصَّلَوَاتِ وَمِنْ قَتْلِ النَّفْسِ الَّتِي حَرَمَ اللهُ وَمِنْ وُقُوعٍ عَلَى الْمَحَارِمِ (التحفة ٤٤)

5669. It was narrated from Abû Bakr bin 'Abdur-Raḥmân bin Al-Ḥârith that his father said: "I heard 'Uthmân, may Allâh be pleased with him, say: 'Avoid *Khamr* for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper. An immoral woman fell in love with him. She sent her slave girl to him, saying: We are calling you to bear witness. So he set out with her slave girl, and every time he entered a door, she locked it behind him, until he reached a beautiful woman who has with her a boy and a vessel of wine. She said: 'By Allâh, I did not call you to bear witness, rather I

٥٦٦٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عُثْمَانَ رَضِيَ اللهُ عَنْهُ يَقُولُ: اجْتَنِبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ، إِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلَا قَبْلَكُمْ تَعَبَّدَ فَعَلِقَتْهُ امْرَأَةٌ غَوِيَّةٌ فَأَرْسَلَتْ إِلَيْهِ جَارِيَتَهَا فَقَالَتْ لَهُ: إِنَّا نَدْعُوكَ لِلشَّهَادَةِ فَانْطَلَقَ مَعَ جَارِيَتِهَا وَطَفِقَتْ كُلَّمَا دَخَلَ بَابًا أَغْلَقَتْهُ دُونَهُ حَتَّى أَفْضَى إِلَى امْرَأَةٍ وَضِيئَةٍ عِنْدَهَا غُلَامٌ وَبَاطِيَةُ خَمْرٍ، فَقَالَتْ: إِنِّي وَاللّٰهِ! مَا دَعَوْتُكَ لِلشَّهَادَةِ وَلَكِنْ دَعَوْتُكَ لِتَقَعَ عَلَيَّ أَوْ تَشْرَبَ مِنْ هٰذِهِ الْخَمْرَةِ كَأْسًا أَوْ تَقْتُلَ هٰذَا الْغُلَامَ، قَالَ: فَاسْقِينِي مِنْ هٰذَا

called you to have intercourse with me, or to drink a cup of this wine, or to kill this boy.' He said: 'Pour me a cup of this wine.' So she poured him a cup. He said: 'Give me more.' And soon he had intercourse with her and killed the boy. So avoid *Khamr*, for by Allâh faith and addiction to *Khamr* cannot coexist but, one of them will soon expel the other." (***Sahîh***)

الْخَمْرِ كَأْسًا فَسَقَتْهُ كَأْسًا، قَالَ: زِيدُونِي فَلَمْ يَرِمْ حَتَّى وَقَعَ عَلَيْهَا، وَقَتَلَ النَّفْسَ، فَاجْتَنِبُوا الْخَمْرَ فَإِنَّهَا وَاللَّهِ! لَا يَجْتَمِعُ الْإِيمَانُ وَإِدْمَانُ الْخَمْرِ إِلَّا لَيُوشِكُ أَنْ يُخْرِجَ أَحَدُهُمَا صَاحِبَهُ.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٥١٧٦، وانظر الحديث الآتي.

5670. Abû Bakr bin 'Abdur-Rahmân bin Al-Hârith narrated that his father said: "I heard 'Uthmân say: 'Avoid *Khamr* for it is the mother of all evils. There was a man among those who came before you who was a devoted worshipper and used to stay away from people.'" And he mentioned something similar. He said: "Avoid *Khamr* for, by Allâh, it can never coexist with Faith, but soon one of them will expel the other." (***Sahîh***)

٥٦٧٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ - يَعْنِي ابْنَ الْمُبَارَكِ - عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمٰنِ بْنِ الْحَارِثِ أَنَّ أَبَاهُ قَالَ: سَمِعْتُ عُثْمَانَ يَقُولُ: اجْتَنِبُوا الْخَمْرَ فَإِنَّهَا أُمُّ الْخَبَائِثِ، فَإِنَّهُ كَانَ رَجُلٌ مِمَّنْ خَلَا قَبْلَكُمْ يَتَعَبَّدُ وَيَعْتَزِلُ النَّاسَ فَذَكَرَ مِثْلَهُ. قَالَ: فَاجْتَنِبُوا الْخَمْرَ فَإِنَّهُ وَاللَّهِ! لَا يَجْتَمِعُ وَالْإِيمَانُ أَبَدًا إِلَّا يُوشِكُ أَحَدُهُمَا أَنْ يُخْرِجَ صَاحِبَهُ.

تخريج: [**إسناده صحيح**] أخرجه البيهقي:٨/ ٢٨٧، ٢٨٨ من حديث يونس بن يزيد الأيلي به، وهو في الكبرى، ح:٥١٧٧.

5671. It was narrated that Ibn 'Umar said: "Whoever drinks *Khamr* and does not get intoxicated, his *Salâh* will not be accepted so long as any trace of it remains in his belly or his veins, and if he dies he will die a *Kafir*. If he becomes intoxicated his *Salâh* will not be accepted for 40 nights,

٥٦٧١ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ عَنِ الْعَلَاءِ - وَهُوَ ابْنُ الْمُسَيَّبِ - عَنْ فُضَيْلٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: مَنْ شَرِبَ الْخَمْرَ فَلَمْ يَنْتَشِ لَمْ تُقْبَلْ لَهُ صَلَاةٌ مَا دَامَ فِي جَوْفِهِ أَوْ عُرُوقِهِ مِنْهَا شَيْءٌ،

and if he dies during them, he will die a *Kafir*." (*Sahîh Mawqûf*)

Yazîd bin Abî Ziyâd contradicted him.

وَإِنْ مَاتَ مَاتَ كَافِرًا، وَإِنِ انْتَشَى لَمْ تُقْبَلْ لَهُ صَلَاتُهُ أَرْبَعِينَ لَيْلَةً، وَإِنْ مَاتَ فِيهَا مَاتَ كَافِرًا. خَالَفَهُ يَزِيدُ بْنُ أَبِي زِيَادٍ.

تخريج: [**إسناده صحيح موقوف**] وهو في الكبرٰى، ح:٥١٧٨ * فضيل هو ابن عمرو النقيمي.

5672 It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "Whoever drinks *Khamr* and puts it in his belly, Allâh will not accept his *Salâh* for seven (days), if he dies during them" – Muhammad bin Âdâm (One of the narrators) said:[1] "he will die a *Kafir*. If he was too intoxicated to offer any of the obligatory" – Ibn Âdam said: "or recite Qur'ân, his *Salâh* will not be accepted for 40 days, and if he dies during them," And Ibn Âdam said: "He will die a *Kafir*." (*Da'îf*)

٥٦٧٢ – أَخْبَرَنَا مُحَمَّدُ بْنُ آدَمَ بْنِ سُلَيْمَانَ عَنْ عَبْدِ الرَّحِيمِ، عَنْ يَزِيدَ؛ ح وَأَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ. وَقَالَ مُحَمَّدُ بْنُ آدَمَ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فَجَعَلَهَا فِي بَطْنِهِ لَمْ يَقْبَلِ اللهُ مِنْهُ صَلَاةً سَبْعًا، إِنْ مَاتَ فِيهَا» وَقَالَ ابْنُ آدَمَ: «فِيهِن مَاتَ كَافِرًا فَإِنْ أَذْهَبَتْ عَقْلَهُ عَنْ شَيْءٍ مِنَ الْفَرَائِضِ». وَقَالَ ابْنُ آدَمَ: «الْقُرْآنِ لَمْ تُقْبَلْ لَهُ صَلَاةٌ أَرْبَعِينَ يَوْمًا إِنْ مَاتَ فِيهَا». وَقَالَ ابْنُ آدَمَ: «فِيهِنَّ مَاتَ كَافِرًا».

تخريج: [**إسناده ضعيف**] أخرجه الطبراني:١٢/ ٤٠٤، ح:١٣٤٩٢ من حديث واصل بن عبدالأعلى به، وهو في الكبرٰى، ح:٥١٧٩، واللفظ لواصل * يزيد بن أبي زياد ضعيف مختلط مدلس.

Chapter 45. Repentance Of The One Who Has Drunk *Khamr*

(المعجم ٤٥) - تَوْبَةُ شَارِبِ الخَمْرِ (التحفة ٤٥)

5673. It was narrated that 'Abdullâh bin Ad-Dailamî said: "I entered upon 'Abdullâh bin 'Amr bin Al-'Âs when he was in a garden of his in At-Tâ'if called Al-Waht. He was walking and holding hands

٥٦٧٣ – أَخْبَرَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ؛ ح وَأَخْبَرَنِي عَمْرُو بْنُ

[1] That is, the author reported it through two chains, one of them from Ibn Âdam with the discrepancies in wordings noted.

عُثْمَانَ بْنِ سَعِيدٍ عَنْ بَقِيَّةَ، عَنْ أَبِي عَمْرٍو - وَهُوَ الْأَوْزَاعِيُّ - عَنْ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللهِ بْنِ الدَّيْلَمِيِّ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللهِ بْنِ عَمْرِو بْنِ الْعَاصِ وَهُوَ فِي حَائِطٍ لَهُ بِالطَّائِفِ يُقَالُ لَهُ الْوَهْطُ وَهُوَ مُخَاصِرٌ فَتًى مِنْ قُرَيْشٍ يُزَنُّ ذٰلِكَ الْفَتَى بِشُرْبِ الْخَمْرِ فَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ شَرِبَ الْخَمْرَ شَرْبَةً لَمْ تُقْبَلْ لَهُ تَوْبَةٌ أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ، فَإِنْ عَادَ لَمْ تُقْبَلْ تَوْبَتُهُ أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللهُ عَلَيْهِ، فَإِنْ عَادَ كَانَ حَقًّا عَلَى اللهِ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ يَوْمَ الْقِيَامَةِ». اللَّفْظُ لِعَمْرٍو.

with a young man of Quraish who was suspected of drinking *Khamr*. He said: 'I heard the Messenger of Allâh ﷺ say: Whoever drinks *Khamr* once, his repentance will not be accepted for 40 days, then if he repents, Allâh will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allâh will accept his repentance. If he does it again, his repentance will not be accepted for 40 days, then if he repents, Allâh will accept his repentance. If he does it again (a fourth time), then it is a right upon Allâh to make him drink from the mud of *Khibâl*[1] on the Day of Resurrection." This is the wording of 'Amr. (*Ṣaḥîḥ*)

تخريج: [**إسناده صحيح**] وهو في الكبرٰى، ح:٥١٨٠، وصححه ابن حبان، ح:١٣٧٨، وله طرق أخرٰى، انظر، ح:٥٦٦٧ وغيره.

Comments:

'*Al-Wahl*': This was his large and extensive orchard, which he had inherited from his revered father. Its expanse is said to be immense. It mostly had grapevines.

٥٦٧٤ - **أَخْبَرَنَا** قُتَيْبَةُ عَنْ مَالِكٍ وَالْحَارِثُ بْنُ مِسْكِينٍ قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ - وَاللَّفْظُ لَهُ - عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا حُرِمَهَا فِي الْآخِرَةِ».

5674. It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Whoever drinks *Khamr* in this world and does not repent from that, will be denied it in the Hereafter." (*Ṣaḥîḥ*)

تخريج: أخرجه البخاري، الأشربة، باب قول الله تعالى: ﴿إنما الخمر والميسر والأنصاب والأزلام رجس﴾، ح:٥٥٧٥، ومسلم، الأشربة، باب عقوبة من شرب الخمر إذا لم يتب منها

[1] Meaning, the juice or sweat of the people of Hell

... إلخ، ح:٢٠٠٣/٧٦،٧٧ من حديث مالك به، وهو في الموطإ:٢/٨٤٦، والكبرٰى، ح:٥١٨١.

Chapter 46. Reports Concerning Drunkards

(المعجم ٤٦) - الرِّوَايَةُ فِي الْمُدْمِنِينَ فِي الْخَمْرِ (التحفة ٤٦)

5675. It was narrated from 'Abdullâh bin 'Amr that the Prophet ﷺ said: "No one who reminds others of his favors, no one who is disobedient to his parents and no drunkard, will enter Paradise." (*Hasan*)

٥٦٧٥ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ عَنْ مُحَمَّدٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بنِ أَبِي الْجَعْدِ، عَنْ نُبَيْطٍ، عَنْ جَابَانَ، عَنْ عَبْدِ اللهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ مَنَّانٌ، وَلَا عَاقٌّ، وَلَا مُدْمِنُ خَمْرٍ».

تخريج: [حسن] أخرجه أحمد:٢/٢٠١ عن محمد بن جعفر به، وهو في الكبرٰى، ح:٥١٨٢، وصححه ابن حبان، ح:١٣٨٢، ١٣٨٣، وللحديث شواهد.

Comments:

Meaning these are barriers preventing entrance to Paradise; while after punishment or repentance, the barrier may be lifted.

5676. It was narrated from Ibn 'Umar that the Prophet ﷺ said: "Whoever drinks *Khamr* in this world and dies addicted to it, and not having repented, will not drink it in the Hereafter." (*Sahih*)

٥٦٧٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَمَّادِ بْنِ زَيْدٍ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَتُبْ مِنْهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

تخريج: أخرجه مسلم، الأشربة، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح:٢٠٠٣ من حديث حماد بن زيد به مطولاً، وهو في الكبرٰى، ح:٥١٨٣.

Comments:

(See No. 5674).

5677. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Whoever drinks *Khamr* in this world and dies addicted to it, will not drink it in the Hereafter.'" (*Sahih*)

٥٦٧٧ - أَخْبَرَنَا يَحْيَى بْنُ دُرُسْتَ قَالَ: حَدَّثَنَا حَمَّادٌ عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا فَمَاتَ وَهُوَ يُدْمِنُهَا لَمْ يَشْرَبْهَا فِي الْآخِرَةِ».

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥١٨٤.

5678. It was narrated that Aḍ-Ḍaḥḥâk said: "Whoever dies addicted to *Khamr* will have boiling water thrown in his face when he departs this world." (*Ṣaḥîḥ*)

٥٦٧٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ الْحَسَنِ بْنِ يَحْيَى، عَنِ الضَّحَّاكِ قَالَ: مَنْ مَاتَ مُدْمِنًا لِلْخَمْرِ نُضِحَ فِي وَجْهِهِ بِالْحَمِيمِ حِينَ يُفَارِقُ الدُّنْيَا.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥١٨٥ * عبدالله هو ابن المبارك، والحسن ابن يحيى هو البصري سكن خراسان.

Comments:

'When he departs this world' means after dying, in *Barzakh* or on the Day of Resurrection.

Chapter 47. Banishing The Drinker Of *Khamr*

(المعجم ٤٧) - تَغْرِيبُ شَارِبِ الخَمْرِ (التحفة ٤٧)

5679. It was narrated that Sa'eed bin Al-Musayyab said: "Umar, may Allâh be pleased with him, banished Rabî'ah bin Umaiyah to Khaibar for drinking *Khamr*, and he went and joined Heraclius and became a Christian. 'Umar, may Allâh be pleased with him, said: 'I will never expel any Muslim after this.'" (*Ḍa'îf*)

٥٦٧٩ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: غَرَّبَ عُمَرُ رَضِيَ اللهُ عَنْهُ رَبِيعَةَ بْنَ أُمَيَّةَ فِي الْخَمْرِ إِلَى خَيْبَرَ فَلَحِقَ بِهِرَقْلَ فَتَنَصَّرَ، فَقَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: لَا أُغَرِّبُ بَعْدَهُ مُسْلِمًا.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥١٨٦، ومصنف عبدالرزاق:٩/ ٢٣٠، ٢٣١، ح:١٧٠٤٠ * الزهري عنعن، وله شاهد عند عبدالرزاق:٧/ ٣١٤، ح:١٣٣٢٠، وسنده ضعيف منقطع.

Chapter 48. Reports Used By Those Who Permit The Drinking Of Intoxicants

(المعجم ٤٨) - ذِكْرُ الأَخْبَارِ الَّتِي اعْتَلَّ بِهَا مَنْ أَبَاحَ شَرَابَ المُسْكِرِ (التحفة ٤٨)

5680. It was narrated that Abû Burdah bin Niyâr said: "The Messenger of Allâh ﷺ said: 'Drink from vessels but do not become

٥٦٨٠ - أَخْبَرَنَا هَنَّادُ بْنُ السَّرِيِّ عَنْ أَبِي الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ، عَنْ أَبِي بُرْدَةَ بْنِ نِيَارٍ

intoxicated.'" (*Ḍa'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is a *Munkar Ḥadîth* in which Abû Al-Ahwas Sallâm bin Sulaim was mistaken. We do not know of any corroborating report from the companions of Simâk bin Ḥarb, and Simâk is not strong. Aḥmad bin Ḥanbal said: "Abû Al-Ahwas made a mistake in this *Ḥadîth*. Sharîk contradicted him in the chain and the wording. (*Ḍa'îf*)

قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «اشْرَبُوا فِي الظُّرُوفِ وَلَا تَسْكَرُوا».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا حَدِيثٌ مُنْكَرٌ غَلِطَ فِيهِ أَبُو الْأَحْوَصِ سَلَّامُ بْنُ سُلَيْمٍ، لَا نَعْلَمُ أَنَّ أَحَدًا تَابَعَهُ عَلَيْهِ مِنْ أَصْحَابِ سِمَاكِ ابْنِ حَرْبٍ، وَسِمَاكٌ لَيْسَ بِالْقَوِيِّ وَكَانَ يَقْبَلُ التَّلْقِينَ. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: كَانَ أَبُو الْأَحْوَصِ يُخْطِىءُ فِي هٰذَا الْحَدِيثِ. خَالَفَهُ شَرِيكٌ فِي إِسْنَادِهِ وَفِي لَفْظِهِ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥١٨٧ * سماك هو ابن حرب، وأبو الأحوص هو سلام بن سليم (انظر نصب الراية:٤/٣٠٨، ٣٠٩)، سماك اختلط.

5681. It was narrated from Ibn Buraidah, from his father, that the Messenger of Allâh ﷺ forbade *Ad-Dubbâ'*, *Al-Ḥantam*, *An-Naqîr*, and *Al-Muzaffat*. (***Ṣaḥîḥ***)

Abû 'Awânah contradicted him.

٥٦٨١ - أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا يَزِيدُ قَالَ: أَخْبَرَنَا شَرِيكٌ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللهِ ﷺ نَهَى عَنِ الدُّبَّاءِ، وَالْحَنْتَمِ، وَالنَّقِيرِ، وَالْمُزَفَّتِ. خَالَفَهُ أَبُو عَوَانَةَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٥١٨٨، وللحديث شواهد، وأصله في صحيح مسلم.

Comments:

So to speak, the original narration is thus.

5682. It was narrated from Simâk, from Qirṣâfah, one of their womenfolk, that 'Âishah said: "Drink but do not become intoxicated." (*Ḍa'îf*)

Abû 'Abdur-Rahamân (An-Nasâ'î) said: This too is not confirmed. We do not know who this Qirṣâfah is, and the well-known view of 'Âishah is different from what Qirṣâfah narrated from her.

٥٦٨٢ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ حَجَّاجٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكٍ، عَنْ قِرْصَافَةَ امْرَأَةٍ مِنْهُمْ، عَنْ عَائِشَةَ قَالَتْ: اشْرَبُوا وَلَا تَسْكَرُوا.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَيْضًا غَيْرُ ثَابِتٍ، وَقِرْصَافَةُ هٰذِهِ لَا نَدْرِي مَنْ هِيَ، وَالْمَشْهُورُ عَنْ عَائِشَةَ خِلَافُ مَا رَوَتْ عَنْهَا قِرْصَافَةُ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥١٨٩ * قرصافة لا يعرف حالها (تقريب).

5683. It was narrated from Qudâmah Al-'Âmirî that Jasrah bint Dijâjah Al-'Âmirîyyah told him: "I heard 'Âishah when some people asked her about *Nabîdh*, saying we soak dates in the morning and drink it in the evening, or we soak them in the evening and drink them in the morning. She said: 'I do not permit any intoxicant even if it were bread or even if it were water.' She said that three times." (*Hasan*)

٥٦٨٣ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ قُدَامَةَ الْعَامِرِيِّ: أَنَّ جَسْرَةَ بِنْتَ دِجَاجَةَ الْعَامِرِيَّةَ حَدَّثَتْهُ قَالَتْ: سَمِعْتُ عَائِشَةَ سَأَلَهَا أُنَاسٌ كُلُّهُمْ يَسْأَلُ عَنِ النَّبِيذِ يَقُولُ: نَنْبُذُ التَّمْرَ غُدْوَةً وَنَشْرَبُهُ عَشِيًّا وَنَنْبُذُهُ عَشِيًّا وَنَشْرَبُهُ غُدْوَةً قَالَتْ: لَا أُحِلُّ مُسْكِرًا وَإِنْ كَانَ خُبْزًا وَإِنْ كَانَتْ مَاءً، قَالَتْهَا ثَلَاثَ مَرَّاتٍ..

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٥١٩٠ * عبدالله هو ابن المبارك، وقدامة هو ابن عبدالله حسن الحديث، وجسرة حديثها حسن: نيل المقصود، ح:٣٥٦٨

Comments:

It transpires from this *Hadîth* that 'Âi'shah ﷺ did not consider permissible the substance containing even slight intoxication. It is significant to realize that intoxication does not occur in the *Nabîdh* brewed in the evening or in the morning with the passage of one night or day. Even then, she sounded a word of caution that intoxication should not occur. Hence, the unknown narration transmitted upon her authority previously is not appropriate from any aspect.

5684. It was narrated that 'Alî bin Al-Mubârak said: "Karîmah bint Hammâm told me that she heard 'Âishah, the Mother of the Believers, say: 'You have been forbidden *Ad-Dubbâ'* (gourds), you have been forbidden *Al-Hantam*, you have been forbidden *Al-Muzaffat*.' Then she turned to women and said: 'Beware of green earthenware jars, and if the water in your clay vessels intoxicates you, do not drink it.'" (*Da'îf*)

٥٦٨٤ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَلِيِّ بْنِ الْمُبَارَكِ قَالَ: حَدَّثَتْنَا كَرِيمَةُ بِنْتُ هَمَّامٍ أَنَّهَا سَمِعَتْ عَائِشَةَ أُمَّ الْمُؤْمِنِينَ تَقُولُ: نُهِيتُمْ عَنِ الدُّبَّاءِ، نُهِيتُمْ عَنِ الْحَنْتَمِ، نُهِيتُمْ عَنِ الْمُزَفَّتِ، ثُمَّ أَقْبَلَتْ عَلَى النِّسَاءِ فَقَالَتْ: إِيَّاكُنَّ وَالْجَرَّ الْأَخْضَرَ، وَإِنْ أَسْكَرَكُنَّ مَاءُ حُبِّكُنَّ فَلَا تَشْرَبْنَهُ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥١٩١ * كريمة، لم أجد من وثقها(نيل، ح:٤١٦٤)، ولبعض الحديث شواهد.

5685. It was narrated that 'Âishah was asked about drinks and she said: "The Messenger of Allâh ﷺ used to forbid all intoxicants." And they use the narration of 'Abdullâh bin Shaddâd from 'Abdullâh bin 'Abbâs. (*Ṣaḥîḥ*)

٥٦٨٥ - أَخْبَرَنَا إِسْمَاعِيلُ بْنُ مَسْعُودٍ قَالَ: حَدَّثَنَا خَالِدٌ قَالَ: حَدَّثَنَا أَبَانُ بنُ صِمْعَةَ قَالَ: حَدَّثَتْنِي وَالِدَتِي عَنْ عَائِشَةَ أَنَّهَا سُئِلَتْ عَنِ الْأَشْرِبَةِ فَقَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَنْهَى عَنْ كُلِّ مُسْكِرٍ، وَاعْتَلُّوا بِحَدِيثِ عَبْدِ اللهِ بْنِ شَدَّادٍ عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ.

تخريج: [صحيح] وهو في الكبرى، ح:٥١٩٢، وللحديث شواهد، وانظر، ح:٥١٠٤ .

5686. It was narrated from Ibn Shubrumah who mentioned it from 'Abdullâh bin Shaddâd bin Al-Hâd, from Ibn 'Abbâs, who said: "*Khamr* was forbidden in small or large amounts, as was every kind of intoxicating drink." (*Ṣaḥîḥ*)

Ibn Shubrumah did not hear from 'Abdullâh bin Shaddâd.

٥٦٨٦ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: سَمِعْتُ ابْنَ شُبْرُمَةَ يَذْكُرُهُ عَنْ عَبْدِ اللهِ ابْنِ شَدَّادِ بْنِ الْهَادِ عَنِ ابْنِ عَبَّاسٍ قَالَ: حُرِّمَتِ الْخَمْرُ قَلِيلُهَا وَكَثِيرُهَا وَالسُّكْرُ مِنْ كُلِّ شَرَابٍ. ابْنُ شُبْرُمَةَ لَمْ يَسْمَعْهُ مِنْ عَبْدِ اللهِ بْنِ شَدَّادٍ.

تخريج: [صحيح] وهو في الكبرى، ح:٥١٩٣، وللحديث شواهد، انظر الحديث الآتي:٥٦٨٨.

5687. It was narrated that Ibn 'Abbâs said: "*Khamr* was forbidden in and of itself in small or large amounts, as was every kind of intoxicating drink." (*Ṣaḥîḥ*)

Abû 'Awn Muḥammad bin 'Ubaidullâh Ath-Thaqafî contradicted him.

٥٦٨٧ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا سُرَيْجُ بْنُ يُونُسَ قَالَ: حَدَّثَنَا هُشَيْمٌ عَنِ ابْنِ شُبْرُمَةَ قَالَ: حَدَّثَنِي الثِّقَةُ عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حُرِّمَتِ الْخَمْرُ بِعَيْنِهَا قَلِيلُهَا وَكَثِيرُهَا وَالسُّكْرُ مِنْ كُلِّ شَرَابٍ. خَالَفَهُ أَبُو عَوْنٍ مُحَمَّدُ بْنُ عُبَيْدِ اللهِ الثَّقَفِيُّ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرى، ح:٥١٩٤.

5688. It was narrated that Ibn 'Abbâs said: "*Khamr* was forbidden in and of itself, in small or large amounts, as was every kind of

٥٦٨٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدٌ؛ ح وَأَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ

intoxicating drink."(*Ṣaḥîḥ*)

While Ibn Al-Ḥakam did not mention: "in small or large amounts."

حَنْبَلٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ مِسْعَرٍ، عَنْ أَبِي عَوْنٍ، عَنْ عَبْدِ اللهِ بْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حُرِّمَتِ الْخَمْرُ بِعَيْنِهَا قَلِيلُهَا وَكَثِيرُهَا وَالسُّكْرُ مِنْ كُلِّ شَرَابٍ. لَمْ يَذْكُرِ ابْنُ الْحَكَمِ قَلِيلُهَا وَكَثِيرُهَا.

تخريج: [**إسناده صحيح**] وهو في الكبرى، ح:٥١٩٥.

5689. It was narrated that Ibn 'Abbâs said: "*Khamr* was forbidden in small or large amounts, as was every kind of drink that intoxicates." (*Ṣaḥîḥ*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: This is more worthy of being correct than the narration of Ibn Shubrumah. Hushaim bin Bushair would commit *Tadlîs* and in his narration there is no mention of him hearing from Ibn Shubrumah. And the narration of Abû 'Awn is more like what the trustworthy reported from Ibn 'Abbâs.

٥٦٨٩ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ ابْنُ أَبِي الْعَبَّاسِ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ عَبَّاسِ بْنِ ذَرِيحٍ، عَنْ أَبِي عَوْنٍ، عَنْ عَبْدِ اللهِ ابْنِ شَدَّادٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: حُرِّمَتِ الْخَمْرُ قَلِيلُهَا وَكَثِيرُهَا وَمَا أَسْكَرَ مِنْ كُلِّ شَرَابٍ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰذَا أَوْلَى بِالصَّوَابِ مِنْ حَدِيثِ ابْنِ شُبْرُمَةَ، وَهُشَيْمُ بْنُ بُشَيْرٍ كَانَ يُدَلِّسُ وَلَيْسَ فِي حَدِيثِهِ ذِكْرُ السَّمَاعِ مِنِ ابْنِ شُبْرُمَةَ، وَرِوَايَةُ أَبِي عَوْنٍ أَشْبَهُ بِمَا رَوَاهُ الثِّقَاتُ عَنِ ابْنِ عَبَّاسٍ.

تخريج: [**صحيح**] تقدم، ح:٥٦٨٦، وهو في الكبرى، ح:٥١٩٦.

5690. It was narrated that Abû Al-Juwairiyah Al-Jarmî said: "I asked Ibn 'Abbâs, when he was leaning back against the Ka'bah, about *Bâdhaq* (a drink made from the juice of grapes slightly boiled). He said: 'Muḥammad came before *Bâdhaq* (i.e., it was not known during his time), but everything

٥٦٩٠ - أَخْبَرَنَا قُتَيْبَةُ عَنْ سُفْيَانَ، عَنْ أَبِي الْجُوَيْرِيَةِ الْجَرْمِيِّ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ وَهُوَ مُسْنِدٌ ظَهْرَهُ إِلَى الْكَعْبَةِ عَنِ الْبَاذَقِ فَقَالَ: سَبَقَ مُحَمَّدٌ الْبَاذَقَ وَمَا أَسْكَرَ فَهُوَ حَرَامٌ، قَالَ: أَنَا أَوَّلُ الْعَرَبِ سَأَلَهُ.

that intoxicates is unlawful.'" He said: "I was the first of the 'Arabs to ask him." (*Ṣaḥîḥ*)

تخريج: [صحيح] تقدم، ح:٥٦٨٦، وهو في الكبرى، ح:٥١٩٧ ❊ سفيان هو ابن عيينة.

Comments:

(See *Ḥadîth* 5609)

5691. Ibn 'Abbâs said: "Whoever would like to regard as forbidden that which Allâh and His Messenger ﷺ regard as forbidden, let him regard *Nabîdh* as forbidden." (***Ṣaḥîḥ Mawqūf***)

٥٦٩١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا أَبُو عَامِرٍ وَالنَّضْرُ بْنُ شُمَيْلٍ وَوَهْبُ بْنُ جَرِيرٍ قَالُوا: حَدَّثَنَا شُعْبَةُ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: سَمِعْتُ أَبَا الْحَكَمِ يُحَدِّثُ، قَالَ ابْنُ عَبَّاسٍ: مَنْ سَرَّهُ أَنْ يُحَرِّمَ إِنْ كَانَ مُحَرِّمًا مَا حَرَّمَ اللهُ وَرَسُولُهُ فَلْيُحَرِّمِ النَّبِيذَ.

تخريج: [إسناده صحيح موقوف] أخرجه أحمد: ١/٢٧، ٢٢٩، ٢٤٠ من حديث شعبة به، وهو في الكبرى، ح:٥١٩٨ ❊ أبو الحكم هو عمر بن الحارث.

Comments:

What clarification could be more distinct than this one that Ibn Abbâs deems the intoxicating *Nabîdh* unlawful by Allâh and His Messenger ﷺ? How could he permit the little quantity of the intoxicating beverage?

5692. It was narrated from 'Uyainah bin 'Abdur-Raḥmân that his father said: "A man said to Ibn 'Abbâs: 'I am a man from Khurasân, and our land is a cold land. We have a drink that is made from raisins and grapes and other things, and I am confused about it.' He mentioned different kinds of drinks to him and mentioned many, until I though that he had not understood him. Ibn 'Abbâs said to him: 'You have told me too many. Avoid whatever intoxicates, whether it is made of dates, raisins or anything else.'" (***Ṣaḥîḥ***)

٥٦٩٢ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ عَنْ عُيَيْنَةَ بْنِ عَبْدِ الرَّحْمٰنِ، عَنْ أَبِيهِ قَالَ: قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ: إِنِّي امْرُؤٌ مِنْ أَهْلِ خُرَاسَانَ، وَإِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ، وَإِنَّا نَتَّخِذُ شَرَابًا نَشْرَبُهُ مِنَ الزَّبِيبِ وَالْعِنَبِ وَغَيْرِهِ وَقَدْ أُشْكِلَ عَلَيَّ، فَذَكَرَ لَهُ ضُرُوبًا مِنَ الْأَشْرِبَةِ فَأَكْثَرَ حَتَّى ظَنَنْتُ أَنَّهُ لَمْ يَفْهَمْهُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ: إِنَّكَ قَدْ أَكْثَرْتَ عَلَيَّ، اجْتَنِبْ مَا أَسْكَرَ مِنْ تَمْرٍ أَوْ زَبِيبٍ أَوْ غَيْرِهِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥١٩٩.

Comments:

In his response, Ibn Abbas ﷺ has commanded avoidance of every type of intoxicating substance, irrespective of whether it is prepared out of anything.

5693. It was narrated that Ibn 'Abbâs said: "*Nabîdh* made from *Al-Busr* is forbidden and is not permissible." (*Ṣaḥîḥ*)

٥٦٩٣ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: حَدَّثَنَا أَيُّوبُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: نَبِيذُ الْبُسْرِ سُحْتٌ لَا يَحِلُّ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٢٠٠ * حماد هو ابن زيد.

Comments:

Since the beverage of exclusively unripe dates quickly gets intoxicating, the need for stipulating restriction was not felt. From this edict or ruling also, the course of action of Ibn Abbâs becomes pronounced.

5694. It was narrated that Abû Ḥamzah said: "I used to interpret between Ibn 'Abbâs and the people. A woman came to him and asked him about *Nabîdh* made in earthenware jars, and he forbade it. I said: 'O Abû 'Abbâs, I make a sweet *Nabîdh* in a green earthenware jar; when I drink it, my stomach makes noises.' He said: 'Do not drink it even if it is sweeter than honey.'" (*Ṣaḥîḥ*)

٥٦٩٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدٌ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي جَمْرَةَ قَالَ: كُنْتُ أُتَرْجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ، فَأَتَتْهُ امْرَأَةٌ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ، فَنَهَى عَنْهُ قُلْتُ: يَا أَبَا عَبَّاسٍ! إِنِّي أَنْتَبِذُ فِي جَرَّةٍ خَضْرَاءَ نَبِيذًا حُلْوًا فَأَشْرَبُهُ مِنْهُ فَيُقَرْقِرُ بَطْنِي، قَالَ: لَا تَشْرَبْ مِنْهُ وَإِنْ كَانَ أَحْلَى مِنَ الْعَسَلِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح: ٥٢٠١.

Comments:

1. The objective of the question is that no sourness in its taste is felt. On the contrary, it happens to be very sweet, and this is symbolic of it not being intoxicating. But the rumbling in the stomach creates doubts that it probably contains intoxication, because this tartness is its evidence. The gist of the answer is that one should not consume such a spurious beverage, irrespective of whether its taste is wholesome and apparently it does not seem to be intoxicating. Just consider it that Ibn Abbas ﷺ is not prepared to give permission for doubtful *Nabidh*.
2. 'Abû Abbas': This is also the agnomen of Ibn Abbas ﷺ.

5695. Abû Ḥamzah Naṣr said: "I said to Ibn 'Abbâs that my grandmother makes *Nabîdh* in an earthenware jar and it is sweet. If I drink a lot of it and sit with people, I am worried that they will find out. He said: 'The delegation of 'Abdul-Qais came to the Messenger of Allâh ﷺ and he said: Welcome to a delegation that is not disgraced or filled with regret. They said: O Messenger of Allâh, the idolators are between us and you, and we can only reach you during the sacred months. Tell us of something which, if we do it, we will enter Paradise, and we can tell it to those whom we left behind. He said: I will enjoin three things upon you, and forbid four things to you. I order you to have faith in Allâh, and do you know what faith in Allâh is? They said: Allâh and His Messenger know best. He said: (It means) testifying that there is none worthy of worship except Allâh, establishing *Ṣalâh*, paying *Zakâh* and giving one-fifth (the *Khums*) of the spoils of war. And I forbid four things to you: That which is soaked in *Ad-Dubbâ'*, *An-Naqîr*, *Al-Ḥantam* and *Al-Muzaffat*.'" (*Ṣaḥîḥ*)

٥٦٩٥ - أَخْبَرَنَا أَبُو دَاوُدَ قَالَ: حَدَّثَنَا أَبُو عَتَّابٍ - وَهُوَ سَهْلُ بْنُ حَمَّادٍ - قَالَ: حَدَّثَنَا قُرَّةُ قَالَ: حَدَّثَنَا أَبُو جَمْرَةَ نَصْرٌ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ جَدَّةً لِي تَنْبِذُ نَبِيذًا فِي جَرٍّ أَشْرَبُهُ حُلْوًا إِنْ أَكْثَرْتُ مِنْهُ فَجَالَسْتُ الْقَوْمَ خَشِيتُ أَنْ أَفْتَضِحَ فَقَالَ: قَدِمَ وَفْدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللهِ ﷺ فَقَالَ: «مَرْحَبًا بِالْوَفْدِ لَيْسَ بِالْخَزَايَا وَلَا النَّادِمِينَ» قَالُوا: يَا رَسُولَ اللهِ! إِنَّ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْحُرُمِ فَحَدِّثْنَا بِأَمْرٍ إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَدْعُو بِهِ مَنْ وَرَاءَنَا، قَالَ: «آمُرُكُمْ بِثَلَاثٍ وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: آمُرُكُمْ بِالْإِيمَانِ بِاللَّهِ، وَهَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُعْطُوا مِنَ الْمَغَانِمِ الْخُمُسَ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: عَمَّا يُنْبَذُ فِي الدُّبَّاءِ، وَالنَّقِيرِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ».

تخريج: [إسناده صحيح] تقدم، ح: ٥٠٣٤، وهو في الكبرى، ح: ٥٢٠٢.

Comments:

1. See *Ḥadîth* No. 5641.

5696. It was narrated that Qais bin Wahbân said: "I asked Ibn 'Abbâs: 'I have a small jar in which I make *Nabîdh* and when it has bubbled

٥٦٩٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ قَيْسِ بْنِ وَهْبَانَ

قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ قُلْتُ: إِنَّ لِي جُرَيْرَةً أَنْتَبِذُ فِيهَا حَتَّى إِذَا غَلَى وَسَكَنَ شَرِبْتُهُ قَالَ: مُذْ كَمْ هٰذَا شَرَابُكَ؟ قُلْتُ: مُذْ عِشْرُونَ سَنَةً، أَوْ قَالَ: مُذْ أَرْبَعُونَ سَنَةً، قَالَ: طَالَمَا تَرَوَّتْ عُرُوقُكَ مِنَ الْخَبَثِ. وَمِمَّا اعْتَلُّوا بِهِ حَدِيثُ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ عَنْ عَبْدِ اللهِ بْنِ عُمَرَ.

and settled down again, I drink it.' He said: 'For how long you have been drinking that?' He said: 'For twenty years'" – or he said: 'for forty years.' He said: 'For a long time you have been quenching your thirst with something forbidden.'" (*Ḍa'īf*)

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥٢٠٣ * قيس وثقه ابن حبان وحده، وفي اسم أبيه اختلاف.

Comments:

The occurrence of fermentation in *Nabîdh* is a sign that it contains intoxication. That is why Ibn Abbas ruled it as being polluted and unlawful. So to state, according to Ibn Abbas, intoxicating beverage is polluted and unlawful, whether it is little or much. Therefore, the narration transmitted from him, concerning the permission of drinking intoxicating drinks in less quantity than what intoxicates, is not correct.

٥٦٩٧ - أَخْبَرَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَخْبَرَنَا الْعَوَّامُ عَنْ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ قَالَ: قَالَ ابْنُ عُمَرَ: رَأَيْتُ رَجُلًا جَاءَ إِلَى رَسُولِ اللهِ ﷺ بِقَدَحٍ فِيهِ نَبِيذٌ وَهُوَ عِنْدَ الرُّكْنِ، وَدَفَعَ إِلَيْهِ الْقَدَحَ فَرَفَعَهُ إِلَى فِيهِ فَوَجَدَهُ شَدِيدًا فَرَدَّهُ عَلَى صَاحِبِهِ، فَقَالَ لَهُ رَجُلٌ مِنَ الْقَوْمِ: يَا رَسُولَ اللهِ! أَحَرَامٌ هُوَ؟ فَقَالَ: «عَلَيَّ بِالرَّجُلِ» فَأُتِيَ بِهِ فَأَخَذَ مِنْهُ الْقَدَحَ ثُمَّ دَعَا بِمَاءٍ فَصَبَّهُ فِيهِ فَرَفَعَهُ إِلَى فِيهِ فَقَطَّبَ، ثُمَّ دَعَا بِمَاءٍ أَيْضًا فَصَبَّهُ فِيهِ، ثُمَّ قَالَ: «إِذَا اغْتَلَمَتْ عَلَيْكُمْ هٰذِهِ الْأَوْعِيَةُ فَاكْسِرُوا مُتُونَهَا بِالْمَاءِ».

5697. Ibn 'Umar said: "While he was at the *Rukn*,[1] I saw a man bring a cup to the Messenger of Allâh ﷺ in which there was *Nabîdh*. He gave the cup to him and he raised it to his mouth, but he found it to be strong, so he gave it back to him and a man among the people said: 'O Messenger of Allâh, is it unlawful?' He said: 'Bring the man to me.' So he was brought to him. He took the cup from him and called for water. He poured it into the cup, which he raised to his mouth and frowned. Then he called for more water and poured it into it. Then he said: 'When these vessels become strong in taste, pour water on them to

[1] Meaning, at the Black Stone.

weaken them.'" (*Da'îf*)

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ٥٢٠٤ * عبدالملك مجهول (تقريب).

5698. A similar report was narrated from 'Abdul-Mâlik bin Nâfi' from Ibn 'Umar, from the Prophet ﷺ. (*Da'îf*)

Abû 'Abdur-Raḥmân (An-Nasâ'î) said: 'Abdul-Mâlik bin Nâfi' is not well-known, and his narrations are not used as proof, and what is well-known from Ibn 'Umar is the opposite of what he mentioned.

٥٦٩٨ - وَأَخْبَرَنِي زِيَادُ بْنُ أَيُّوبَ عَنْ أَبِي مُعَاوِيَةَ قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ الشَّيْبَانِيُّ عَنْ عَبْدِ الْمَلِكِ بْنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ بِنَحْوِهِ.

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: عَبْدُ الْمَلِكِ بْنُ نَافِعٍ لَيْسَ بِالْمَشْهُورِ وَلَا يُحْتَجُّ بِحَدِيثِهِ، وَالْمَشْهُورُ عَنِ ابْنِ عُمَرَ خِلَافُ حِكَايَتِهِ.

تخريج: [إسناده ضعيف] انظر الحديث السابق، وهو في الكبرى، ح: ٥٢٠٥.

5699. It was narrated from Ibn 'Umar that a man asked about drinks and he said: "Avoid everything that intoxicates." (*Ṣaḥîḥ*)

٥٦٩٩ - أَخْبَرَنَا سُوَيْدُ بْنُ نَصْرٍ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ أَبِي عَوَانَةَ، عَنْ زَيْدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَجُلًا سَأَلَ عَنِ الْأَشْرِبَةِ؟ فَقَالَ: اجْتَنِبْ كُلَّ شَيْءٍ يَنِشُّ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٢٠٦.

5700. It was narrated that Zaid bin Jubair said: "I asked Ibn 'Umar about drinks and he said: 'Avoid everything that intoxicates.'" (*Ṣaḥîḥ*)

٥٧٠٠ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ زَيْدِ بْنِ جُبَيْرٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْأَشْرِبَةِ، فَقَالَ: اجْتَنِبْ كُلَّ شَيْءٍ يَنِشُّ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٢٠٧، وانظر الحديث السابق.

5701. It was narrated that Ibn 'Umar said: "Intoxicants are unlawful in small or large amounts." (*Ṣaḥîḥ*)

٥٧٠١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عنِ ابْنِ عُمَرَ قَالَ: الْمُسْكِرُ قَلِيلُهُ حَرَامٌ وَكَثِيرُهُ حَرَامٌ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٢٠٧ .

5702. It was narrated that Ibn 'Umar said: "Every intoxicant is Khamr and every intoxicant is unlawful." (*Sahîh*)

٥٧٠٢ - قَالَ الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ: أَخْبَرَنِي مَالِكٌ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٠٨.

5703. It was narrated from Sâlim bin 'Abdullâh, from his father, that the Messenger of Allâh ﷺ said: "Allâh has forbidden Khamr, and every intoxicant is unlawful." (*Hasan*)

٥٧٠٣ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ شَبِيبًا - وَهُوَ ابْنُ عَبْدِ الْمَلِكِ - يَقُولُ: حَدَّثَنِي مُقَاتِلُ ابْنُ حَيَّانَ عَنْ سَالِمِ بْنِ عَبْدِ اللهِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللهِ ﷺ قَالَ: «حَرَّمَ اللهُ الْخَمْرَ، وَكُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٥٢٠٩، أخرجه ابن ماجه، ح:٣٣٨٧ من طريق آخر عن سالم بن عبدالله بن عمر به.

5704. It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'Every intoxicant is unlawful and every intoxicant is Khamr.'" (*Hasan*)

Abû 'Abdur-Rahmân (An-Nasâ'î) said: These people (narrators) are the people who are confirmed, and trustworthy and well-known for their correctness in reporting. And 'Abdul-Mâlik does not hold the status of any one of them even if a group of the likes of him aided him. And with Allâh is the facilitation to what is right.

٥٧٠٤ - أَخْبَرَنَا الْحُسَيْنُ بْنُ مَنْصُورٍ - يَعْنِي ابْنَ جَعْفَرٍ النَّيْسَابُورِيَّ - قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ، وَكُلُّ مُسْكِرٍ خَمْرٌ».

قَالَ أَبُو عَبْدِ الرَّحْمٰنِ: وَهٰؤُلَاءِ أَهْلُ الثَّبْتِ وَالْعَدَالَةِ مَشْهُورُونَ بِصِحَّةِ النَّقْلِ، وَعبدُ الْمَلِكِ لَا يَقُومُ مَقَامَ واحِدٍ مِنْهُمْ وَلَوْ عَاضَدَهُ مِنْ أَشْكَالِهِ جَمَاعَةٌ، وَبِاللَّهِ التَّوْفِيقُ.

تخريج: [إسناده حسن] تقدم، ح:٥٥٩٠، وهو في الكبرٰى، ح:٥٢١٠ .

5705. Ruqaiyah bint 'Amr bin Sa'd said: "I was under the care of Ibn 'Umar, and raisins would be soaked for him and he would drink them in the morning, then the raisins would be left to dry, and other raisins would be added to them, and water would be poured on top of them, and he would drink that in morning. Then the day after he would throw them away." ***(Ḍa'îf)***

And they use the narration of Abû Mas'ûd and 'Uqbah bin 'Amr as proof.

٥٧٠٥ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عُبَيْدِ اللهِ بْنِ عُمَرَ السَّعِيدِيِّ: حَدَّثَتْنِي رُقَيَّةُ بِنْتُ عَمْرِو بْنِ سَعِيدٍ قَالَتْ: كُنْتُ فِي حَجْرِ ابْنِ عُمَرَ، فَكَانَ يُنْقَعُ لَهُ الزَّبِيبُ فَيَشْرَبُهُ مِنَ الْغَدِ، ثُمَّ يُجَفَّفُ الزَّبِيبُ وَيُلْقَى عَلَيْهِ زَبِيبٌ آخَرُ وَيُجْعَلُ فِيهِ مَاءٌ فَيَشْرَبُهُ مِنَ الْغَدِ، حَتَّى إِذَا كَانَ بَعْدَ الْغَدِ طَرَحَهُ. وَاحْتَجُّوا بِحَدِيثِ أَبِي مَسْعُودٍ وَعُقْبَةَ بْنِ عَمْرٍو.

تخريج: **[إسناده ضعيف]** وهو في الكبرٰى، ح:٥٢١١ * رقية مستورة، وعبيدالله البصري مجهول الحال، عبدالله هو ابن المبارك.

Comments:

If a fruit remains immersed in water for a day or half a day as much, its effect is transferred to water to a great extent. The water becomes sweet. This is called *Nabîdh*. If, however, it is kept too long, it begins to ferment and turns intoxicating. That is why Ibn 'Umar ﷺ used to throw it away after a day or half a day, so that no trace of intoxication remains.

5706. It was narrated that Abû Mas'ûd said: "The Prophet ﷺ became thirsty around the Ka'bah so he called for a drink. Some *Nabîdh* was brought in a water skin and he smelled it and frowned. He said: 'Bring me a bucket of *Zamzam* (water).' He poured it over it and drank some. A man said: 'Is it unlawful, O Messenger of Allâh?' He said: 'No.'" ***(Ḍa'îf)***

He said: This narration is weak; because Yaḥya bin Yamān is alone among the companions of Sufyān reporting it. And Yaḥya bin Yamān's narrations are not used for proof due to his bad memory and many errors.

٥٧٠٦ - أَخْبَرَنَا الْحَسَنُ بْنُ إِسْمَاعِيلَ بْنِ سُلَيْمَانَ قَالَ: أَخْبَرَنَا يَحْيَى بْنُ يَمَانٍ عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ خَالِدِ بْنِ سَعْدٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: عَطِشَ النَّبِيُّ ﷺ حَوْلَ الْكَعْبَةِ فَاسْتَسْقَى، فَأُتِيَ بِنَبِيذٍ مِنَ السِّقَايَةِ فَشَمَّهُ فَقَطَّبَ فَقَالَ: «عَلَيَّ بِذَنُوبٍ مِنْ زَمْزَمَ» فَصَبَّ عَلَيْهِ ثُمَّ شَرِبَ، فَقَالَ رَجُلٌ: أَحَرَامٌ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «لَا». وقال: وَهٰذَا خَبَرٌ ضَعِيفٌ لِأَنَّ يَحْيَى بْنَ يَمَانٍ انْفَرَدَ بِهِ دُونَ أَصْحَابِ سُفْيَانَ، وَيَحْيَى بْنُ يَمَانٍ لَا يُحْتَجُّ بِحَدِيثِهِ لِسُوءِ حِفْظِهِ وَكَثْرَةِ خَطَئِهِ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢١٢ * سفيان الثوري عنعن.

5707. Abû Hurairah said: "I knew that the Messenger of Allâh ﷺ was fasting on certain days, so I prepared some *Nabîdh* for him to break his fast, and made it in a gourd. When evening came I brought it to him, and said: 'O Messenger of Allâh, I knew that you were fasting today, so I prepared this *Nabîdh* for you to break your fast.' He said: 'Bring it to me, O Abû Hurairah.' I brought it to him, and it turned out to be something bubbling. He said: 'Take this and throw it against the wall (throw it away), for this is the drink of one who does not believe in Allâh or the Last Day.'" (***Sahîh***)

And among what they use as proof, is what was done by 'Umar bin Al-Khattâb, may Allâh be pleased with him.

٥٧٠٧ - أَخْبَرَنَا عَلِيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ حِصْنٍ قَالَ: حَدَّثَنَا [زَيْدُ] ابْنُ وَاقِدٍ عَنْ خَالِدِ بْنِ حُسَيْنٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: عَلِمْتُ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يَصُومُ فِي بَعْضِ الْأَيَّامِ الَّتِي كَانَ يَصُومُهَا، فَتَحَيَّنْتُ فِطْرَهُ بِنَبِيذٍ صَنَعْتُهُ فِي دُبَّاءٍ، فَلَمَّا كَانَ الْمَسَاءُ جِئْتُهُ أَحْمِلُهَا إِلَيْهِ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنِّي قَدْ عَلِمْتُ أَنَّكَ تَصُومُ فِي هٰذَا الْيَوْمِ، فَتَحَيَّنْتُ فِطْرَكَ بِهٰذَا النَّبِيذِ، فَقَالَ: «أَدْنِهِ مِنِّي يَا أَبَا هُرَيْرَةَ»! فَرَفَعْتُهُ إِلَيْهِ فَإِذَا هُوَ يَنِشُّ، فَقَالَ: «خُذْ هٰذِهِ فَاضْرِبْ بِهَا الْحَائِطَ، فَإِنَّ هٰذَا شَرَابُ مَنْ لَا يُؤْمِنُ بِاللَّهِ وَلَا بِالْيَوْمِ الآخِرِ» وَمِمَّا احْتَجُّوا بِهِ فِعْلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ.

تخريج: [صحيح] تقدم، ح:٥٦١٣، وهو في الكبرى، ح:٥٢١٣.

Comments:

(See *Hadîth* 5613.)

5708. It was narrated from Abû Râfi' that 'Umar bin Al-Khattâb, may Allâh be pleased with him, said: "If you fear that *Nabîdh* may be too strong, then weaken it with water." 'Abdullâh (one of the narrators) said: "Before it gets strong." (***Da'îf***)

٥٧٠٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ السَّرِيِّ بْنِ يَحْيَى قَالَ: حَدَّثَنَا أَبُو حَفْصٍ إِمَامٌ لَنَا وَكَانَ مِنْ أَسْنَانِ الْحَسَنِ، عَنْ أَبِي رَافِعٍ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَالَ: إِذَا خَشِيتُمْ مِنْ نَبِيذٍ شِدَّتَهُ فَاكْسِرُوهُ بِالْمَاءِ. قَالَ عَبْدُ اللهِ: مِنْ قَبْلِ أَنْ يَشْتَدَّ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢١٤، وحسنه ابن كثير في مسند الفاروق:٢/ ٥١٥، ٥١٦ * وفيه أبوحفص وهو مجهول (تقريب).

5709. It was narrated from Yahya bin Sa'eed who heard Sa'eed bin Al-Musayyab say: "Thaqîf welcomed 'Umar with a drink. He called for it, but when he brought it close to his mouth, he did not like it. He called for water to weaken it, and said: 'Do like this.'" (*Da'îf*)

٥٧٠٩ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ يَحْيَى بْنِ سَعِيدٍ سَمِعَ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: تَلَقَّتْ ثَقِيفٌ عُمَرَ بِشَرَابٍ، فَدَعَا بِهِ، فَلَمَّا قَرَّبَهُ إِلَى فِيهِ كَرِهَهُ، فَدَعَا بِهِ فَكَسَرَهُ بِالْمَاءِ فَقَالَ: هٰكَذَا فَافْعَلُوا.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥٢١٥ * سفيان الثوري عنعن.

5710. It was narrated that 'Utbah bin Farqad said: "The *Nabîdh* that 'Umar bin Al-Khattâb used to drink had turned to vinegar." (*Da'îf*)

One of the things that points to the soundness of this is the *Hadîth* narrated by As-Sâ'ib.

٥٧١٠ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عُتْبَةَ بْنِ فَرْقَدٍ قَالَ: كَانَ النَّبِيذُ الَّذِي يَشْرَبُهُ عُمَرُ بْنُ الْخَطَّابِ قَدْ خُلِّلَ، وَمِمَّا يَدُلُّ عَلَى صِحَّةِ هٰذَا حَدِيثُ السَّائِبِ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥٢١٦ * إسماعيل بن أبي خالد عنعن.

5711. It was narrated from As-Sâ'ib that 'Umar bin Al-Khattâb went out to them and said: "I noticed the smell of drink on so-and-so, and he said that he had drunk *At-Tilâ'* (thickened juice of grapes). I am asking about what he drank. If it was an intoxicant I will flog him." So 'Umar bin Al-Khattâb, may Allâh be pleased with him, flogged him, carrying out the *Hadd* punishment in full. (*Sahîh*)

٥٧١١ - قال الْحَارِثُ بْنُ مِسْكِينٍ: قِرَاءَةً عَلَيْهِ وَأَنَا أَسْمَعُ عَنِ ابْنِ الْقَاسِمِ قَالَ: حَدَّثَنِي مَالِكٌ عَنِ ابْنِ شِهَابٍ، عَنِ السَّائِبِ بْنِ يَزِيدَ أَنَّهُ أَخْبَرَهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ خَرَجَ عَلَيْهِمْ فَقَالَ: إِنِّي وَجَدْتُ مِنْ فُلَانٍ رِيحَ شَرَابٍ، فَزَعَمَ أَنَّهُ شَرَابُ الطِّلَاءِ، وَأَنَا سَائِلٌ عَمَّا شَرِبَ، فَإِنْ كَانَ مُسْكِرًا جَلَدْتُهُ، فَجَلَدَهُ عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ الْحَدَّ تَامًّا.

تخريج: [إسناده صحيح] وهو في الموطإ (يحيى):٢/ ٨٤٢، والكبرٰى، ح:٥٢١٧ .

Chapter 49. Humiliation And Painful Torment That Allâh, The Mighty And Sublime, Has Prepared For The One Who Drinks Intoxicants

(المعجم ٤٩) - ذِكْرُ مَا أَعَدَّ اللهُ عَزَّ وَجَلَّ لِشَارِبِ الْمُسْكِرِ مِنَ الذُّلِّ وَالهَوَانِ وَأَلِيمِ العَذَابِ (التحفة ٤٩)

5712. It was narrated from Jâbir that a man from (the tribe of) Jaishân, who are from Yemen, came and asked the Messenger of Allâh ﷺ about a drink that they drank in his homeland that was made of corn and called *Al-Mizr* (beer). The Prophet ﷺ said to him: "Is it an intoxicant?" He said: "Yes." The Messenger of Allâh ﷺ said: "Every intoxicant is unlawful. Allâh, the Mighty and Sublime, has promised the one who drinks intoxicants that He will give him to drink from the mud of *Khibâl* ." They said: "O Messenger of Allâh, what is the mud of *Khibâl*?" He said: "The sweat of the people of Hell," or he said: "The juice of the people of Hell." (*Sahîh*)

٥٧١٢ - أَخْبَرَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا مِنْ جَيْشَانَ، وَجَيْشَانُ مِنَ الْيَمَنِ، قَدِمَ فَسَأَلَ رَسُولَ اللهِ ﷺ عَنْ شَرَابٍ يَشْرَبُونَهُ بِأَرْضِهِمْ مِنَ الذُّرَةِ يُقَالُ لَهُ الْمِزْرُ، فَقَالَ النَّبِيُّ ﷺ: «أَمُسْكِرٌ هُوَ؟» قَالَ: نَعَمْ، قَالَ رَسُولُ اللهِ ﷺ: «كُلُّ مُسْكِرٍ حَرَامٌ، إِنَّ اللهَ عَزَّ وَجَلَّ عَهِدَ لِمَنْ شَرِبَ الْمُسْكِرَ أَنْ يَسْقِيَهُ مِنْ طِينَةِ الْخَبَالِ». قَالُوا: يا رَسُولَ اللهِ! وَمَا طِينَةُ الْخَبَالِ؟ قَالَ: «عَرَقُ أَهْلِ النَّارِ» أَوْ قَالَ: «عُصَارَةُ أَهْلِ النَّارِ».

تخريج: أخرجه مسلم، الأشربة، باب بيان أن كل مسكر خمر وأن كل خمر حرام، ح:٢٠٠٢/ ٧٢ عن قتيبة به، وهو في الكبرٰى، ح:٥٢١٨ * عبدالعزيز هو ابن محمد الدراوردي.

Comments:

(For details, please see narration 5673.)

Chapter 50. Encouragement To Avoid Doubtful Matters

(المعجم ٥٠) - الْحَثُّ عَلَى تَرْكِ الشُّبُهَاتِ (التحفة ٥٠)

5713. It was narrated that An-Nu'mân bin Bashîr said: "I heard the Messenger of Allâh ﷺ say: 'That which is lawful is clear and that which is unlawful is clear, but between them there are matters

٥٧١٣ - أَخْبَرَنَا حُمَيْدُ بْنُ مَسْعَدَةَ عَنْ يَزِيدَ - وَهُوَ ابْنُ زُرَيْعٍ - عَنِ ابْنِ عَوْنٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّ الْحَلَالَ بَيِّنٌ وَإِنَّ

which are doubtful.''' And sometimes he said: "But between them are matters that are not as clear. I will describe the likeness of that for you. Allâh, the Mighty and Sublime, has a sanctuary and the sanctuary of Allâh is that which He has forbidden. Whoever grazes around the sanctuary will soon transgress into the sanctuary. And whoever approaches a matter that is unclear, he will soon wind up in the sanctuary." And sometimes he said: "He will soon transgress, and indeed whoever mixes in doubt, he will soon cross into it." (*Ṣaḥîḥ*)

الْحَرَامَ بَيِّنٌ، وَإِنَّ بَيْنَ ذٰلِكَ أُمُورًا مُشْتَبِهَاتٍ» وَرُبَّمَا قَالَ: «وإِنَّ بَيْنَ ذٰلِكَ أُمُورًا مُشْتَبِهَةً، وَسَأَضْرِبُ فِي ذٰلِكَ مَثَلًا، إِنَّ اللهَ عَزَّ وَجَلَّ حَمَى حِمًى وَإِنَّ حِمَى اللهِ مَا حَرَّمَ، وَإِنَّهُ مَنْ يَرْعَ حَوْلَ الْحِمَى يُوشِكُ أَنْ يُخَالِطَ الْحِمَى» وَرُبَّمَا قَالَ: «يُوشِكُ أَنْ يَرْتَعَ، وَإِنَّ مَنْ خَالَطَ الرِّيبَةَ يُوشِكُ أَنْ يَجْسُرَ».

تخريج: [صحيح] تقدم، ح:٤٤٥٨، وهو في الكبرى، ح:٥٢١٩.

Comments:

This narration has preceded. For details, see *Ḥadîth* 4458.

5714. It was narrated that Abû Al-Ḥawrâ' As-Sa'dî said: "I said to Al-Ḥasan bin 'Alî, may Allâh be pleased with him: 'What did you memorize from the Messenger of Allâh ﷺ?' He said: I memorized from him: 'Leave that which makes you doubt for that which does not make you doubt.''' (*Ṣaḥîḥ*)

٥٧١٤ - أَخْبَرَنَا مُحَمَّدُ بْنُ أَبَانَ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ إِدْرِيسَ قَالَ: أَخْبَرَنَا شُعْبَةُ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي الْحَوْرَاءِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللهُ عَنْهُ: مَا حَفِظْتَ مِنْ رَسُولِ اللهِ ﷺ؟ قَالَ: حَفِظْتُ مِنْهُ «دَعْ مَا يَرِيبُكَ إِلَى مَا لَا يَرِيبُكَ».

تخريج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب حديث اعقلها وتوكل ... إلخ، ح:٢٥١٨ من حديث عبدالله بن إدريس به، وهو في الكبرى، ح:٥٢٢٠، وقال الترمذي: "حسن صحيح".

Chapter 51. It Is Disliked To Sell Raisins To One Who Will Use Them To Make *Nabîdh*

(المعجم ٥١) - الْكَرَاهِيَةُ فِي بَيْعِ الزَّبِيبِ لِمَنْ يَتَّخِذُهُ نَبِيذًا (التحفة ٥١)

5715. It was narrated from Ibn Ṭâwûs, from his father, that he

٥٧١٥ - أَخْبَرَنَا الْجَارُودُ بْنُ مُعَاذٍ - وَهُوَ بَاوَرْدِيٌّ - قَالَ: حَدَّثَنَا أَبُو سُفْيَانَ مُحَمَّدُ بْنُ

disliked to sell raisins to one who would use them to make *Nabîdh*. (*Ṣaḥîḥ*)

حُمَيْدٍ عَنْ مَعْمَرٍ، عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَبِيعَ الزَّبِيبَ لِمَنْ يَتَّخِذُهُ نَبِيذًا.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٢١.

Chapter 52. It Is Disliked To Sell Juice

(المعجم ٥٢) - الْكَرَاهِيَةُ فِي بَيْعِ الْعَصِيرِ (التحفة ٥٢)

5716. It was narrated that Muṣ'ab bin Sa'd said: "Sa'd had many grapevines and he had someone looking after them for him. (The vines) bore many grapes, and that man wrote to him (saying): 'I am afraid that the grapes will be wasted; what do you think if I squeeze them to make juice?' Sa'd wrote to him (saying): 'When this letter of mine reaches you, leave my land, for by Allâh I cannot trust you with anything ever again.' So he made him leave his land." (*Ṣaḥîḥ*)

٥٧١٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ بْنِ دِينَارٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ قَالَ: كَانَ لِسَعْدٍ كُرُومٌ وَأَعْنَابٌ كَثِيرَةٌ، وَكَانَ لَهُ فِيهَا أَمِينٌ، فَحَمَلَتْ عِنَبًا كَثِيرًا فَكَتَبَ إِلَيْهِ: إِنِّي أَخَافُ عَلَى الْأَعْنَابِ الضَّيْعَةَ، فَإِنْ رَأَيْتَ أَنْ أَعْصُرَهُ عَصَرْتُهُ؟ فَكَتَبَ إِلَيْهِ سَعْدٌ إِذَا جَاءَكَ كِتَابِي هٰذَا فَاعْتَزِلْ ضَيْعَتِي، فَوَاللّٰهِ! لَا أَئْتَمِنُكَ عَلَى شَيْءٍ بَعْدَهُ أَبَدًا، فَعَزَلَهُ عَنْ ضَيْعَتِهِ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٢٢.

5717. It was narrated that Ibn Sîrîn said: "Sell it as juice to one who will make *Aṭ-Ṭilâ'* (thickened grape juice) with it, and not *Khamr* (wine) with it." (*Ṣaḥîḥ*)

٥٧١٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هارُونَ بْنِ إِبْرَاهِيمَ، عَنِ ابْنِ سِيرِينَ قَالَ: بِعْهُ عَصِيرًا مِمَّنْ يَتَّخِذُهُ طِلَاءً وَلَا يَتَّخِذُهُ خَمْرًا.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٢٣.

Chapter 53. What Kind Of Thickened Grape Juice Is Permissible To Drink And What Kind Is Not Permitted

(المعجم ٥٣) - ذِكْرُ مَا يَجُوزُ شُرْبُهُ مِنَ الطِّلَاءِ وَمَا لَا يَجُوزُ (التحفة ٥٣)

5718. It was narrated that Suwiad bin Ghafalah said: "Umar bin Al-Khattâb wrote to some of his workers saying: 'Give to the Muslims thickened grape juice when two thirds of it have gone and one-third is left.'" ***(Da'if)***

٥٧١٨ - أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ الأَعْلَى قَالَ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ مَنْصُورًا عَنْ إِبْرَاهِيمَ، عَنْ نُبَاتَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: كَتَبَ عُمَرُ بْنُ الْخَطَّابِ إِلَى بَعْضِ عُمَّالِهِ أَنِ ارْزُقِ الْمُسْلِمِينَ مِنَ الطِّلَاءِ مَا ذَهَبَ ثُلُثَاهُ وَبَقِيَ ثُلُثُهُ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢٢٤ * نباتة مستور، وفيه علة أخرى.

Comments:

When the grape-juice dries up to such an extent, generally the possibility of intoxication does not remain in it. Only sweetness remains. But if it also contains intoxication, then it would be unlawful.

5719. It was narrated that 'Âmir bin 'Abdullâh said: "I saw the letter of 'Umar bin Al-Khattâb to Abû Mûsâ (in which he said): 'A caravan came to me from *Ash-Shâm* carrying a thick black paint like the pitch that is daubed on camels. I asked them how long they cooked it, and they told me that they cooked it until it was reduced by two-third. So the bad two-third had gone, one-third to take away evil and one-third to take away the bad smell. So let those who are with you drink it." ***(Da'if)***

٥٧١٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللهِ أَنَّهُ قَالَ: قَرَأْتُ كِتَابَ عُمَرَ ابْنِ الْخَطَّابِ إِلَى أَبِي مُوسَى. أَمَّا بَعْدُ: فَإِنَّهَا قَدِمَتْ عَلَيَّ عِيرٌ مِنَ الشَّامِ تَحْمِلُ شَرَابًا غَلِيظًا أَسْوَدَ كَطِلَاءِ الْإِبِلِ، وَإِنِّي سَأَلْتُهُمْ عَلَى كَمْ يَطْبُخُونَهُ، فَأَخْبَرُونِي أَنَّهُمْ يَطْبُخُونَهُ عَلَى الثُّلُثَيْنِ، ذَهَبَ ثُلُثَاهُ الْأَخْبَثَانِ، ثُلُثٌ بِبَغْيِهِ وَثُلُثٌ بِرِيحِهِ، فَمُرْ مَنْ قِبَلَكَ يَشْرَبُونَهُ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢٢٦ * عامر بن عبدالله مجهول رأى كتاب عمر، وفيه علة أخرى.

5720. It was narrated that 'Abdullâh bin Yazîd Al-Khatmî said: "Umar bin Al-Khattâb, may

٥٧٢٠ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ أَنَّ عَبْدَ اللهِ

Allâh be pleased with him, wrote to us (saying): 'Cook your drinks until the share of the Shaiṭân is gone, for he has two (shares) and you have one.''' (*Ḍa'îf*)

بْنَ يَزِيدَ الْخَطْمِيَّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ: أَمَّا بَعْدُ فَاطْبُخُوا شَرَابَكُمْ حَتَّى يَذْهَبَ مِنْهُ نَصِيبُ الشَّيْطَانِ، فَإِنَّ لَهُ اثْنَيْنِ وَلَكُمْ وَاحِدٌ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢٢٧ * هشام بن حسان عنعن تقدم، ح:١٢٨٧.

5721. It was narrated that Ash-Sha'bî said: "Alî, may Allâh be pleased with him, used to give the people thickened grape juice into which flies would fall and not be able to get out again." (*Ḍa'îf*)

٥٧٢١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ قَالَ: كَانَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ يَرْزُقُ النَّاسَ الطِّلَاءَ يَقَعُ فِيهِ الذُّبَابُ وَلَا يَسْتَطِيعُ أَنْ يُخْرِجَ مِنْهُ.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢٢٨ * مغيرة عنعن.

Comments:

The purpose is that it used to be very thick. The thicker the more protected from intoxication. Anything that contains intoxication is unlawful.

5722. It was narrated that Dâwûd said: "I asked Sa'eed: 'What is the drink that 'Umar bin Al-Khaṭṭâb, may Allâh be pleased with him, regarded as permissible?' He said: 'That which has been cooked until two-third has gone and one-third is left.''' (*Ṣaḥîḥ*)

٥٧٢٢ - أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ دَاوُدَ قَالَ: سَأَلْتُ سَعِيدًا، مَا الشَّرَابُ الَّذِي أَحَلَّهُ عُمَرُ رَضِيَ اللهُ عَنْهُ؟ قَالَ: الَّذِي يُطْبَخُ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى ثُلُثُهُ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٢٥.

5723. It was narrated from Sa'eed bin Al-Musayyab that Abû Ad-Dardâ' used to drink that of which two-third had gone and one-third was left. (*Ṣaḥîḥ*)

٥٧٢٣ - أَخْبَرَنَا زَكَرِيَّا بْنُ يَحْيَى قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ دَاوُدَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّ أَبَا الدَّرْدَاءِ كَانَ يَشْرَبُ مَا ذَهَبَ ثُلُثَاهُ وَبَقِيَ ثُلُثُهُ.

تخريج: [إسناده صحيح] انفرد به النسائي.

5724. It was narrated from Abû Mûsâ Al-'Ash'arî that he used to drink thickened grape juice that of which two-third had gone and one-third was left. (*Ṣaḥîḥ*)

٥٧٢٤ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هُشَيْمٍ قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّهُ كَانَ يَشْرَبُ مِنَ الطِّلَاءِ مَا ذَهَبَ ثُلُثَاهُ وَبَقِيَ ثُلُثُهُ.

تخريج: [إسناده صحيح] وهو في الكبرى: ٥٢٣٧، وله شواهد.

5725. It was narrated that Ya'la bin 'Aṭâ' said: "I heard Sa'eed bin Al-Musayyab say, when a Bedouin asked him about a drink that had been cooked and reduced by half: 'No, not until two-third has gone and one-third is left.'" (*Ṣaḥîḥ*)

٥٧٢٥ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ يَعْلَى بْنِ عَطَاءٍ قَالَ: سَمِعْتُ سَعِيدَ بنَ الْمُسَيَّبِ وَسَأَلَهُ أَعْرَابِيٌّ عَنْ شَرَابٍ يُطْبَخُ عَلَى النِّصْفِ؟ فَقَالَ: لَا، حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى الثُّلُثُ.

تخريج: [صحيح] والحديث الآتي شاهد له.

5726. It was narrated that Sa'eed bin Al-Musayyab said: "When *Aṭ-Ṭilâ'* (thickened grape juice) has been cooked and reduced to one-third, then there is nothing wrong with it." (*Ṣaḥîḥ*)

٥٧٢٦ - أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ عَنْ مَعْنٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِذَا طُبِخَ الطِّلَاءُ عَلَى الثُّلُثِ فَلَا بَأْسَ بِهِ.

تخريج: [إسناده صحيح] انفرد به النسائي.

5727. Abû Rajâ' said: "I asked Al-Ḥasan about *Aṭ-Ṭilâ'* (thickened grape juice) that has been reduced to half. He said: 'Do not drink it.'" (*Ṣaḥîḥ*)

٥٧٢٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ يَزِيدَ بْنِ زُرَيْعٍ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: سَأَلْتُ الْحَسَنَ عَنِ الطِّلَاءِ الْمُنَصَّفِ؟ فَقَالَ: لَا تَشْرَبْهُ.

تخريج: [إسناده صحيح] انفرد به النسائي.

5728. It was narrated that Bushair bin Al-Muhâjir said: "I asked Al-Ḥasan about juice that has been cooked. He said: 'That which has been cooked until two-third of it

٥٧٢٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ بُشَيْرِ بْنِ الْمُهَاجِرِ قَالَ: سَأَلْتُ الْحَسَنَ عَمَّا يُطْبَخُ مِنَ الْعَصِيرِ؟

has gone and one-third is left.'" (*Ḥasan*)

قَالَ: مَا تَطْبُخُهُ حَتَّى يَذْهَبَ الثُّلُثَانِ وَيَبْقَى الثُّلُثُ.

تخريج: [إسناده حسن] انفرد به النسائي.

5729. It was narrated that Anas bin Sîrîn said: "I heard Anas bin Mâlik say: 'The *Shaiṭân* disputed with Nûḥ, peace be upon him, concerning the grapevine. One said: "This is for me," and the other said: "This is for me." Then they agreed that Nûḥ would have one-third and the Shaitân would have two-thirds.'" (*Ḥasan*)

٥٧٢٩ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا سَعْدُ بْنُ أَوْسٍ عَنْ أَنَسِ بْنِ سِيرِينَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: إِنَّ نُوحًا ﷺ نَازَعَهُ الشَّيْطَانُ فِي عُودِ الْكَرْمِ فَقَالَ: هٰذَا لِي، وَقَالَ: هٰذَا لِي، فَاصْطَلَحَا عَلَى أَنَّ لِنُوحٍ ثُلُثَهَا وَلِلشَّيْطَانِ ثُلُثَيْهَا.

تخريج: [إسناده حسن] انفرد به النسائي.

5730. It was narrated that 'Abdul-Mâlik bin Ṭufail Al-Jazarî said: "Umar bin 'Abdul-'Azîz wrote to us (saying): 'Do not drink *Aṭ-Ṭilâ'* (thickened grape juice) until two-third of it are gone and one-third remains, and every intoxicant is unlawful.'" (*Ḍa'îf*)

٥٧٣٠ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عَبْدِ الْمَلِكِ بْنِ طُفَيْلٍ الْجَزَرِيِّ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَنْ لَا تَشْرَبُوا مِنَ الطِّلَاءِ حَتَّى يَذْهَبَ ثُلُثَاهُ وَيَبْقَى ثُلُثُهُ، وَكُلُّ مُسْكِرٍ حَرَامٌ.

تخريج: [إسناده ضعيف] تقدم، ح:٥٦٠٣، وهو في الكبرى، ح:٥٢٣٤.

5731. It was narrated that Makhûl said: "Every intoxicant is unlawful." (*Ṣaḥîḥ*)

٥٧٣١ - **أَخْبَرَنَا** إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ بُرْدٍ، عَنْ مَكْحُولٍ قَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ».

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٣٥.

Chapter 54. What Kind Of Juices Are Permissible To Drink And What Kinds Are Not

(المعجم ٥٤) - مَا يَجُوزُ شُرْبُهُ مِنَ الْعَصِيرِ وَمَا لَا يَجُوزُ (التحفة ٥٤)

5732. It was narrated that Abû Thâbit Ath-Tha'labî said: "I was with Ibn 'Abbâs when a man came to him and asked him about juice.

٥٧٣٢ - **أَخْبَرَنَا** سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ أَبِي يَعْفُورٍ السَّلَمِيِّ، عَنْ أَبِي ثَابِتٍ

He said: 'Drink that which is fresh.' He said: 'I cooked a drink on the fire and I am not sure about it.' He said: 'Did you drink it before you cooked it?' He said: 'No.' He said: 'Fire does not make permissible something that is forbidden.''' (*Ṣaḥîḥ Mawqûf*)

الثَّعْلَبِيِّ قَالَ: كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ فَجَاءَهُ رَجُلٌ فَسَأَلَهُ عَنِ الْعَصِيرِ؟ فَقَالَ: اشْرَبْهُ مَا كَانَ طَرِيًّا، قَالَ: إِنِّي طَبَخْتُ شَرَابًا وَفِي نَفْسِي مِنْهُ، قَالَ: أَكُنْتَ شَارِبَهُ قَبْلَ أَنْ تَطْبُخَهُ؟ قَالَ: لَا، قَالَ: فَإِنَّ النَّارَ لَا تُحِلُّ شَيْئًا قَدْ حَرُمَ.

تخريج: [صحيح موقوف] وهو في الكبرى، ح:٥٢٣٨، والحديث الآتي شاهد له * أبو ثابت هو أيمن بن ثابت، وأبو يعفور هو وقدان.

Comments:

When the grape-juice is fresh, it is free from intoxication. It, therefore, could be drunk. But if it becomes old, then there is in it the possibility of intoxication.

5733. 'Aṭâ' said: "I heard Ibn 'Abbâs say: 'By Allâh, fire does not make anything permissible or forbidden.''' He said: "Then he explained what he meant by 'it does not make permissible' as referring to what they said about *Aṭ-Ṭilâ'* (thickened grape juice), and he explained what he said about 'it does not make forbidden' as referring to performing *Wuḍû'* after eating something that has been touched by fire." (*Ṣaḥîḥ*)

٥٧٣٣ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ جُرَيْجٍ قِرَاءَةً: أَخْبَرَنِي عَطَاءٌ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: وَاللّٰهِ! مَا تُحِلُّ النَّارُ شَيْئًا وَلَا تُحَرِّمُهُ، قَالَ: ثُمَّ فَسَّرَ لِي قَوْلَهُ لَا تُحِلُّ شَيْئًا لِقَوْلِهِمْ فِي الطِّلَاءِ وَلَا تُحَرِّمُهُ: الْوُضُوءُ مِمَّا مَسَّتِ النَّارُ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٣٩.

Comments:

(See Nos. 171-185.)

5734. It was narrated that Sa'eed bin Al-Musayyab said: "Drink juice so long as it does not have any foam." (*Ṣaḥîḥ*)

٥٧٣٤ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَيْوَةَ بْنِ شُرَيْحٍ قَالَ: أَخْبَرَنِي عُقَيْلٌ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: اشْرَبِ الْعَصِيرَ مَا لَمْ يُزْبِدْ.

تخريج: [صحيح] وهو في الكبرى، ح:٥٢٤٠ .

Comments:

Appearance of froth evidences change or alteration, and it is the sign of intoxication.

5735. It was narrated that Hishâm bin 'Â'idh Al-Asadî said: "I asked Ibrâhîm about juice and he said: 'Drink it, unless it bubbles, so long as it doesn't change.'" (*Hasan*)

٥٧٣٥ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ هِشَامِ بْنِ عَائِذٍ الْأَسَدِيِّ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الْعَصِيرِ؟ قَالَ: اشْرَبْهُ حَتَّى يَغْلِيَ مَا لَمْ يَتَغَيَّرْ.

تخريج: [إسناده حسن] وهو في الكبرٰى، ح:٥٢٤١.

Comments:

This ruling is not specific to grape-juice only; for every type of juice the same ruling is applied.

5736. It was narrated from 'Atâ' that he said, concerning juice: "Drink it unless it is bubbling." (*Hasan*)

٥٧٣٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الْعَصِيرِ قَالَ: اشْرَبْهُ حَتَّى يَغْلِيَ.

تخريج: [إسناده حسن] أخرجه أحمد في الأشربة:(٨٣) من حديث عبدالملك بن أبي سليمان به مطولاً، وهو في الكبرٰى، ح:٥٢٤٢.

5737. It was narrated that Ash-Sha'bî said: "Drink it for three days unless it bubbles." (*Sahîh*)

٥٧٣٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ قَالَ: اشْرَبْهُ ثَلَاثَةَ أَيَّامٍ إِلَّا أَنْ يَغْلِيَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٤٣.

Chapter 56. Kinds Of *Nabîdh* That Are Permissible To Drink And The Kinds That Are Not

(المعجم ٥٦) - ذِكْرُ مَا يَجُوزُ شُرْبُهُ مِنَ الْأَنْبِذَةِ وَمَا لَا يَجُوزُ (التحفة ٥٥)

5738. It was narrated from 'Abdullâh Ad-Dailamî that his father Fairûz said: "I came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we have grapevines and Allâh, the Mighty and Sublime, has revealed that *Khamr* (wine) is forbidden, so what

٥٧٣٨ - أَخْبَرَنَا عَمْرُو بْنُ عُثْمَانَ بْنِ سَعِيدِ بْنِ كَثِيرٍ قَالَ: حَدَّثَنَا بَقِيَّةُ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو، عَنْ عَبْدِ اللهِ الدَّيْلَمِيِّ، عَنْ أَبِيهِ فَيْرُوزَ قَالَ: قَدِمْتُ عَلَى رَسُولِ اللهِ ﷺ فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّا

should we do?' He said: 'Make raisins.' I said: 'What should we do with the raisins?' He said: 'Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.' I said: 'Can we leave it until it gets stronger?' He said: 'Do not put it in clay vessels, rather put it in skins, for if it stays there for a long time, it will turn into vinegar.'" (*Ṣaḥîḥ*)

أَصْحَابُ كَرْمٍ وَقَدْ أَنْزَلَ اللهُ عَزَّ وَجَلَّ تَحْرِيمَ الْخَمْرِ فَمَاذَا نَصْنَعُ؟ قَالَ: «تَتَّخِذُونَهُ زَبِيبًا» قُلْتُ: فَنَصْنَعُ بِالزَّبِيبِ مَاذَا؟ قَالَ: «تَنْقَعُونَهُ عَلَى غَدَائِكُمْ وَتَشْرَبُونَهُ عَلَى عَشَائِكُمْ، وَتَنْقَعُونَهُ عَلَى عَشَائِكُمْ وَتَشْرَبُونَهُ عَلَى غَدَائِكُمْ» قُلْتُ: أَفَلَا نُؤَخِّرُهُ حَتَّى يَشْتَدَّ؟ قَالَ: «لَا تَجْعَلُوهُ فِي الْقُلَلِ، وَاجْعَلُوهُ فِي الشِّنَانِ، فَإِنَّهُ إِنْ تَأَخَّرَ صَارَ خَلًّا».

تخريج: [إسناده صحيح] أخرجه أبو داود، الأشربة، باب: في صفة النبيذ، ح: ٣٧١٠ من حديث يحيى بن أبي عمر السيباني به، وهو في الكبرى، ح: ٥٢٤٤.

5739. It was narrated from Ibn Al-Dailamî that his father said: "We said: 'O Messenger of Allâh, we have grapevines; what should we do with them?' He said: 'Make raisins.' We said: 'What should we do with the raisins?' He said: 'Soak them in the morning and drink them in the evening, and soak them in the evening and drink them in the morning.' I said: 'Can we leave it until it gets stronger?' He said: 'Do not put it in clay vessels, rather put it in skins, for if it stays there for a long time, it will turn into vinegar.'" (*Ṣaḥîḥ*)

٥٧٣٩ - **أَخْبَرَنَا** عِيسَى بْنُ مُحَمَّدٍ أَبُو عُمَيْرِ بْنُ النَّحَّاسِ عَنْ ضَمْرَةَ، عَنِ [السَّيْبَانِيِّ] عَنِ ابْنِ الدَّيْلَمِيِّ، عَنْ أَبِيهِ قَالَ: قُلْنَا: يَا رَسُولَ اللهِ! إِنَّ لَنَا أَعْنَابًا فَمَاذَا نَصْنَعُ بِهَا؟ قَالَ: «زَبِّبُوهَا» قُلْنَا: فَمَا نَصْنَعُ بِالزَّبِيبِ؟ قَالَ: يَعْنِي «انْبِذُوهُ عَلَى غَدَائِكُمْ وَاشْرَبُوهُ عَلَى عَشَائِكُمْ، وَانْبِذُوهُ عَلَى عَشَائِكُمْ وَاشْرَبُوهُ عَلَى غَدَائِكُم، وَانْبِذُوهُ فِي الشِّنَانِ وَلَا تَنْبِذُوهُ فِي الْقِلَالِ، فَإِنَّهُ إِنْ تَأَخَّرَ صَارَ خَلًّا».

تخريج: [إسناده صحيح] انظر الحديث السابق، وهو في الكبرى، ح: ٥٢٤٥.

5740. It was narrated that Ibn 'Abbâs said: "*Nabîdh* would be made for the Messenger of Allâh ﷺ and he would drink it in the morning, and on the following

٥٧٤٠ - **أَخْبَرَنَا** أَبُو دَاوُدَ قَالَ: حَدَّثَنَا يَعْلَى الْحَرَّانِيُّ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا مُطِيعٌ عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ يُنْبَذُ لِرَسُولِ اللهِ ﷺ فَيَشْرَبُهُ

morning. Then on the evening before the third day, if there was anything left in the vessel, they would not drink it and it would be thrown away." (*Sahîh*)

مِنَ الْغَدِ وَمِنْ بَعْدِ الْغَدِ، فَإِذَا كَانَ مَسَاءُ الثَّالِثَةِ فَإِنْ بَقِيَ فِي الْإِنَاءِ شَيْءٌ لَمْ يَشْرَبُوهُ أُهْرِيقَ.

تخريج: [صحيح] وهو في الكبرٰى، ح:٥٢٤٦، صوابه: أخبرنا أبوداود الحراني قال: حدثنا يعلى بن عبيد قال: حدثنا مطيع (الغزالي) عن أبي عثمان به ... إلخ، والصواب عن أبي عمر بدل عن أبي عثمان، وهو يحيى بن عبيد البهراني، والحديث في صحيح مسلم كما سيأتي، ح:٥٧٤٢.

Comments:

In the narration of the Mother of the Believers, Ai'shah ﷺ, there is mention of one day and one night. It is possible that during summertime when there was the danger of the occurrence of intoxication, one day and one night was thought enough, and during the wintertime, etc., he ﷺ might have been drinking it until two or three days. Moreover, this *Nabîdh* was made in a leather water bag (as is elucidated in the report of Ai'shah ﷺ). There was, therefore, no danger of intoxication, even if it was kept for long. At the most it could turn sour. Hence, both the narrations are correct. The objective is protection against intoxication.

5741. It was narrated from Ibn 'Abbâs that raisins would be soaked for the Messenger of Allâh ﷺ and he would drink it that day, the following day, and the day after that. (*Sahîh*)

٥٧٤١ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ يَحْيَى بْنِ عُبَيْدٍ الْبَهْرَانِيِّ، عَنِ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللهِ ﷺ كَانَ يُنْقَعُ لَهُ الزَّبِيبُ فَيَشْرَبُهُ يَوْمَهُ وَالْغَدَ وَبَعْدَ الْغَدِ.

تخريج: [صحيح] انظر الحديث السابق، وهو في الكبرٰى، ح:٥٢٤٧.

Comments:

'(He) used to drink it' provided the danger of intoxication had not had occurred. When there was danger of intoxication, it was poured out.

5742. It was narrated that Ibn 'Abbâs said: "*Nabîdh* of raisins would be made for the Messenger of Allâh ﷺ at night, and he would put it in a water skin and drink it during the next day, the day after, and the day after that. At the end of the third day, he would give it to

٥٧٤٢ - أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى عَنِ ابْنِ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ [يَحيَى أَبِي عُمَرَ]، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ يُنْبَذُ لَهُ نَبِيذُ الزَّبِيبِ مِنَ اللَّيْلِ فَيَجْعَلُهُ فِي سِقَاءٍ فَيَشْرَبُهُ يَوْمَهُ ذٰلِكَ وَالْغَدَ وَبَعْدَ الغَدِ، فَإِذَا كَانَ مِنْ آخِرِ الثَّالِثَةِ سَقَاهُ أَوْ شَرِبَهُ، فَإِنْ

others to drink, or drink it himself, and if anything was left the following morning, he would pour it away." (*Ṣaḥîḥ*)

أَصْبَحَ مِنْهُ شَيْئًا أَهْرَاقَهُ.

تخريج: أخرجه مسلم، الأشربة، باب إباحة النبيذ الذي لم يشتد ولم يصر مسكرًا، ح:٢٠٠٤/٨٢ من حديث الأعمش به، وهو في الكبرٰى، ح:٥٢٤٨.

5743. It was narrated from Ibn 'Umar that *Nabîdh* of raisins would be made for him in a water skin in the morning, and he would drink it that night, and it would be made for him in the evening, and he would drink it in the morning. He would wash out the water skins and not leave any pieces or anything in them. Nâfi' said: "We used to drink it like honey." (*Ṣaḥîḥ*)

٥٧٤٣ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ عُبَيْدِ اللهِ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ يُنْبَذُ لَهُ فِي سِقَاءِ الزَّبِيبِ غُدْوَةً فَيَشْرَبُهُ مِنَ اللَّيْلِ، وَيُنْبَذُ لَهُ عَشِيَّةً فَيَشْرَبُهُ غُدْوَةً، وَكَانَ يَغْسِلُ الْأَسْقِيَةَ وَلَا يَجْعَلُ فِيهَا دُرْدِيًّا وَلَا شَيْئًا قَالَ نَافِعٌ: فَكُنَّا نَشْرَبُهُ مِثْلَ الْعَسَلِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٥٠.

Comments:

'Like honey' means it used to be pure sweet. It contained no sourness. It is obvious that in one night or one day, there is absolutely no possibility of it turning sour. Though, if there is no intoxication, absolute sourness does not render *Nabidh* unlawful. After all, vinegar also happens to be sour. And vinegar is lawful and permissible.

5744. It was narrated that Bassâm said: "I asked Abû Ja'far about *Nabîdh* and he said: " 'Alî bin Ḥusain, may Allâh be pleased with him, would have *Nabîdh* made for him at night, and he would drink it in the morning, and he would have *Nabîdh* made in the morning and he would drink it at night.''' (*Ṣaḥîḥ*)

٥٧٤٤ - أَخْبَرَنَا سوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عنْ بَسَّامٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَنِ النَّبِيذِ؟ قَالَ: كَانَ عَلِيُّ بْنُ حُسَيْنٍ رَضِيَ اللهُ عَنْهُ يُنْبَذُ لَهُ مِنَ اللَّيْلِ فَيَشْرَبُهُ غُدْوَةً، وَيُنْبَذُ لَهُ غُدْوَةً فَيَشْرَبُهُ مِنَ اللَّيْلِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٥١.

5745. 'Abdullâh said: "I heard Sufyân being asked about *Nabîdh*.

٥٧٤٥ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ قَالَ: سَمِعْتُ سُفْيَانَ سُئِلَ عَنِ النَّبِيذِ؟

He said: 'Make *Nabîdh* at night and drink it in the morning.''' (*Ṣaḥîḥ*)

قَالَ: انْتَبِذْ عَشِيًّا وَاشْرَبْهُ غُدْوَةً.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٥٢.

5746. It was narrated from Abû 'Uthmân, who was not Al-Hindî, that Umm Al-Faḍl sent word to Anas bin Mâlik, asking him about *Nabîdh* made in an earthenware jar. He told her about his son An-Naḍr, who used to make *Nabîdh* in an earthenware jar in the morning and drink it in the evening. (*Ḍa'îf*)

٥٧٤٦ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ وَلَيْسَ بِالنَّهْدِيِّ: أَنَّ أُمَّ الْفَضْلِ أَرْسَلَتْ إِلَى أَنَسِ بْنِ مَالِكٍ تَسْأَلُهُ عَنْ نَبِيذِ الْجَرِّ، فَحَدَّثَهَا عَنِ النَّضْرِ ابْنِهِ أَنَّهُ كَانَ يَنْبِذُ فِي جَرٍّ يَنْبِذُ غُدْوَةً وَيَشْرَبُهُ عَشِيَّةً.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح:٥٢٥٣ * أبو عثمان مجهول الحال.

Comments:

(Please turn to *Ḥadîth* 5655)

5747. It was narrated from Sa'eed bin Al-Musayyib that he disliked putting the dregs of *Nabîdh* into (new) *Nabîdh* lest it become strong because of the dregs. (*Ṣaḥîḥ*)

٥٧٤٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ كَانَ يَكْرَهُ أَنْ يَجْعَلَ نَطْلَ النَّبِيذِ فِي النَّبِيذِ لِيَشْتَدَّ بِالنَّطْلِ.

تخريج: [صحيح] وهو في الكبرى، ح:٥٢٥٤، وله شواهد.

Comments:

The details concerning this matter preceded above in the narration 5743.

5748. It was narrated that Sa'eed bin Al-Musayyab said concerning *Nabîdh*: "The dregs are what intoxicates." (*Ḥasan*)

٥٧٤٨ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ أَنَّهُ قَالَ فِي النَّبِيذِ: خَمْرُهُ دُرْدِيُّهُ.

تخريج: [حسن] وهو في الكبرى، ح:٥٢٥٥، وله شواهد.

Comments:

Meaning intoxication is produced in it and its ruling becomes that of wine. It becomes unlawful to drink it, because from the dimension of the Divine law, the ruling for intoxicating drink and wine is one and the same.

5749. It was narrated that Sa'eed bin Al-Musayyab said: "*Khamr* is so called because it is left until the good parts are gone and the dregs remain." And he disliked everything that was made by using dregs (by adding new materials to the dregs). (*Ṣaḥîḥ*)

٥٧٤٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: إِنَّمَا سُمِّيَتِ الْخَمْرُ لِأَنَّهَا تُرِكَتْ حَتَّى مَضَى صَفْوُهَا وَبَقِيَ كَدَرُهَا، وَكَانَ يَكْرَهُ كُلَّ شَيْءٍ يُنْبَذُ عَلَى عَكَرٍ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٥٦.

Chapter 57. Different Reports From Ibrâhîm Concerning *Nabîdh*

(المعجم ٥٧) - ذِكْرُ الاخْتِلَافِ عَلَى إِبْرَاهِيمَ فِي النَّبِيذِ (التحفة ٥٥)- ألف

5750. It was narrated that Ibrâhîm said: "They used to think that whoever drank something and became intoxicated from it, it was not befitting for him to go back and drink more of the same." (*Ṣaḥîḥ*)

٥٧٥٠ - أَخْبَرَنَا أَبُو بَكْرِ بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ قَالَ: حَدَّثَنَا حَسَنُ بْنُ عَمْرٍو عَنْ فُضَيْلِ بْنِ عَمْرٍو، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَرَوْنَ أَنَّ مَنْ شَرِبَ شَرَابًا فَسَكِرَ مِنْهُ، لَمْ يَصْلُحْ لَهُ أَنْ يَعُودَ فِيهِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٥٧.

Comments:

In other words, Ibrahim An-Nakhaii did not consider permissible any intoxicating drink. Neither a little nor a lot. And he has transmitted this course of action from the *Salaf* or the predecessors. *Salaf* signifies the Prophet's Companions and prominent followers.

5751. It was narrated that Ibrâhîm said: "There is nothing wrong with *Nabîdh Al-Bukhtuj*."[1] (*Ḍa'îf*)

٥٧٥١ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ مُغِيرَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَ: لَا بَأْسَ بِنَبِيذِ الْبُخْتُجِ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥٢٥٨ * سفيان الثوري وشيخه عنعنا، وأبو معشر لعله زياد بن كليب.

Comments:

Please see narrations 5718 through 5730.

[1] *Nabîdh* that is cooked.

5752. It was narrated that Abû Al-Miskîn said: "I asked Ibrâhîm: 'We take the dregs of *Khamr* or *Ṭilâ'* (thickened grape juice) and clean them, then we soak it with raisins for three days, then we strain it and leave it until it matures, then we drink it.' He said: 'That is *Makrûh*.'" ***(Ḍa'îf)***

٥٧٥٢ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي مِسْكِينٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ قُلْتُ: إِنَّا نَأْخُذُ دُرْدِيَّ الْخَمْرِ أَوِ الطِّلَاءَ فَنُنَظِّفُهُ، ثُمَّ نَنْقَعُ فِيهِ الزَّبِيبَ ثَلَاثًا، ثُمَّ نُصَفِّيهِ، ثُمَّ نَدَعُهُ حَتَّى يَبْلُغَ فَنَشْرَبُهُ قَالَ: يُكْرَهُ.

تخريج: [إسناده ضعيف] وهو في الكبرٰى، ح:٥٢٥٩ * أبو مسكين مستور الحال.

5753. It was narrated that Ibn Shubrumah said: "May Allâh have mercy on Ibrâhîm. Other scholars had strict views on *Nabîdh* but he was lenient." ***(Ṣaḥîḥ)***

٥٧٥٣ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ ابْنِ شُبْرُمَةَ قَالَ: رَحِمَ اللهُ إِبْرَاهِيمَ، شَدَّدَ النَّاسُ فِي النَّبِيذِ وَرَخَّصَ فِيهِ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦٠ * جرير هو ابن عبدالحميد.

5754. Ibn Al-Mubârak said: "I have never found any sound report, giving a concession on intoxicants, except the report narrated from Ibrâhîm." ***(Ṣaḥîḥ)***

٥٧٥٤ - حَدَّثَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ عَنْ أَبِي أُسَامَةَ قَالَ: سَمِعْتُ ابْنَ الْمُبَارَكِ يَقُولُ: مَا وَجَدْتُ الرُّخْصَةَ فِي الْمُسْكِرِ عَنْ أَحَدٍ صَحِيحًا إِلَّا عَنْ إِبْرَاهِيمَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦١.

Comments:

So to speak, Ibrahim An-Nakhaii is solitary or alone in this matter. All the Companions and the successors or the *Tâbi'in* consider an intoxicating beverage forbidden, while Ibrahîm An-Nakhaii has been reported to condone it in small quantity. Opposition of the consensus of the Prophet's Companions is not an ordinary matter.

5755. 'Ubaidullâh bin Sa'eed said: "I heard Abû Usâmah say: 'I never saw any man more assiduous in seeking knowledge than 'Abdullâh bin Al-Mubârak, not in Ash-Shâm, Egypt, Yemen or the Ḥijâz.'" ***(Ṣaḥîḥ)***

٥٧٥٥ - أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ سَعِيدٍ قَالَ: سَمِعْتُ أَبَا أُسَامَةَ يَقُولُ: مَا رَأَيْتُ رَجُلًا أَطْلَبَ لِلْعِلْمِ مِنْ عَبْدِ اللهِ بْنِ الْمُبَارَكِ، الشَّامَاتِ وَمِصْرَ وَالْيَمَنَ وَالْحِجَازَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦٢.

Chapter 58. Mentioning The Permissible Drinks

(المعجم ٥٨) - ذِكْرُ الأَشْرِبَةِ الْمُبَاحَةِ
(التحفة ٥٦)

5756. It was narrated that Anas said: Umm Sulaim had a wooden cup and she said: "I gave the Messenger of Allâh ﷺ all kinds of things to drink in it: Water, honey, milk and *Nabîdh*." (*Sahîh*)

٥٧٥٦ - أَخْبَرَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَسَدُ بْنُ مُوسَى قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ لِأُمِّ سُلَيْمٍ قَدَحٌ مِنْ عَيْدَانٍ فَقَالَتْ: سَقَيْتُ فِيهِ رَسُولَ اللهِ ﷺ كُلَّ الشَّرَابِ: الْمَاءَ وَالْعَسَلَ وَاللَّبَنَ وَالنَّبِيذَ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح: ٥٢٦٣.

Comments:

1. It has been described previously that Allâh's Messenger ﷺ often paid visits to the houses of Umm Sulaym and her sister Umm Harâm, on account of his having relationship with them. In this way, they used to get opportunities of serving and honoring the Messenger of Allâh ﷺ.
2. It should be borne in mind that here *Nabîdh* signifies fresh *Nabîdh*.

5757. It was narrated from Sa'eed bin 'Abdur-Rahmân bin Abza that his father said: "I asked Ubayy bin Ka'b about *Nabîdh*, and he said: 'Drink water, drink honey, drink *Sawîq* (barley gruel) and drink milk that you have been nourished with since childhood.' I repeated the question and he said: 'Is it wine you want? Is it wine you want?'" (*Da'îf*)

٥٧٥٧ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ ذَرِّ ابْنِ عَبْدِ اللهِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمٰنِ بْنِ أَبْزَى، عَنْ أَبِيهِ قَالَ: سَأَلْتُ أُبَيَّ بْنَ كَعْبٍ عَنِ النَّبِيذِ؟ فَقَالَ: اشْرَبِ الْمَاءَ وَاشْرَبِ الْعَسَلَ وَاشْرَبِ السَّوِيقَ وَاشْرَبِ اللَّبَنَ الَّذِي نُجِعْتَ بِهِ، فَعَاوَدْتُهُ فَقَالَ: الْخَمْرَ تُرِيدُ؟ الْخَمْرَ تُرِيدُ؟.

تخريج: [إسناده ضعيف] وهو في الكبرى، ح: ٥٢٦٤ * سفيان الثوري عنعن.

Comments:

The objective of Ubayy bin Ka'b was that the *Nabîdh* comes of all sorts; intoxicating as well as plain. If I tell you that you should drink *Nabîdh*, then I am afraid lest you end up drinking intoxicating *Nabîdh*, because slight intoxication is often not felt.

5758. It was narrated that Ibn Mas'ûd said: "The people have invented new drinks and I do not know what they are. I have not drunk anything for 20 years (or he said: 40 years) except water and *Sawîq* (barley gruel), and he did not mention *Nabîdh*." (*Ṣaḥîḥ*)

٥٧٥٨ - أَخْبَرَنَا أَحْمَدُ بْنُ عَلِيِّ بْنِ سَعِيدِ ابْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ عَنْ أَبِيهِ، عَنْ مُحَمَّدٍ، عَنْ عَبِيدَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: أَحْدَثَ النَّاسُ أَشْرِبَةً مَا أَدْرِي مَا هِيَ؟ فَمَا لِي شَرَابٌ مُنْذُ عِشْرِينَ سَنَةً، أَوْ قَالَ: أَرْبَعِينَ سَنَةً إِلَّا الْمَاءُ وَالسَّوِيقُ، غَيْرَ أَنَّهُ لَمْ يَذْكُرِ النَّبِيذَ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦٥.

5759. It was narrated that 'Abîdah said: "The people have invented drinks and I do not know what they are. I have not drunk anything for 20 years except water, milk and honey." (*Ṣaḥîḥ*)

٥٧٥٩ - أَخْبَرَنَا سُوَيْدٌ قَالَ: أَخْبَرَنَا عَبْدُ اللهِ عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ عَبِيدَةَ قَالَ: أَحْدَثَ النَّاسُ أَشْرِبَةً مَا أَدْرِي مَا هِيَ؟ وَمَا لِي شَرَابٌ مُنْذُ عِشْرِينَ سَنَةً إِلَّا الْمَاءُ وَاللَّبَنُ وَالْعَسَلُ.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦٦ * محمد هو ابن سيرين.

5760. It was narrated that Ibn Shubrumah said: "Ṭalḥah said to the people of Al-Kûfah concerning *Nabîdh*: 'It is a test whereby a young man may benefit but an old man may be harmed.' If there was a wedding among them, Ṭalḥah and Zubaid would offer milk and honey to drink. It was said to Ṭalḥah: 'Why don't you offer *Nabîdh*?' He said: 'I would not like a Muslim to become intoxicated because of me.'" (*Ṣaḥîḥ*)

٥٧٦٠ - أَخْبَرَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ ابْنِ شُبْرُمَةَ قَالَ: قَالَ طَلْحَةُ لِأَهْلِ الْكُوفَةِ فِي النَّبِيذِ: فِتْنَةٌ يَرْبُو فِيهَا الصَّغِيرُ وَيَهْرَمُ فِيهَا الْكَبِيرُ، قَالَ: وَكَانَ إِذَا كَانَ فِيهِمْ عُرْسٌ كَانَ طَلْحَةُ وَزُبَيْدٌ يَسْقِيَانِ اللَّبَنَ وَالْعَسَلَ، فَقِيلَ لِطَلْحَةَ: أَلَا تَسْقِيهِمُ النَّبِيذَ؟ قَالَ: إِنِّي أَكْرَهُ أَنْ يَسْكَرَ مُسْلِمٌ فِي سَبَبِي.

تخريج: [إسناده صحيح] وهو في الكبرٰى، ح:٥٢٦٧ .

Comments:

1. 'Is a trial or test': The purpose is that the people of Kûfah have a great

fixation on *Nabidh*. Everyone drinks it, the little ones, the young and the old alike.

2. 'Become intoxicated': This is because *Nabîdh* could cause intoxication. One might probably not come to realize about its being intoxicating prior to drinking. One might realize after drinking that intoxication had already occurred in it. In this way, one could end up drinking an intoxicating beverage unknowingly.

5761. Jarîr said: "Ibn Shubrumah would not drink anything except water and milk." (*Sahîh*)

٥٧٦١ - أَخْبَرَنَا إِسْحٰقُ بْنُ إِبْرَاهِيمَ قَالَ: أَخْبَرَنَا جَرِيرٌ قَالَ: كَانَ ابْنُ شُبْرُمَةَ لَا يَشْرَبُ إِلَّا الْمَاءَ وَاللَّبَنَ.

تخريج: [إسناده صحيح] وهو في الكبرى، ح:٥٢٦٨.

This is the end of *Kitâb Al-Mujtaba* of An-Nasâ'î. Praise be to Allâh, the Lord of the worlds. May Allâh send blessings and peace upon our master Muḥammad, the Seal of the Prophets, and upon his good and pure family. May Allâh be pleased with all the Companions, and those who follow them in truth until the Day of Judgment.

آخِرُ كِتَابِ الْأَشْرِبَةِ، وَهُوَ آخِرُ كِتَابِ الْمُجْتَبىٰ مِنَ النَّسَائِيِّ وَالْحَمْدُ للهِ رَبِّ الْعَالَمِينَ وَصَلَّى اللهُ عَلَى سَيِّدِنَا مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ وَعَلَى آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ وَرَضِيَ اللهُ عَنْ كُلِّ الصَّحَابَةِ أَجْمَعِينَ، وَعَنِ التَّابِعِينَ لَهُمْ بِإِحْسَانٍ إِلَى يَوْمِ الدِّينِ. تَمَّتْ



TRANSLITERATION

In transliterating Arabic words, the following system of symbols has been used :

1. Consonants

Arabic script	English symbol	English words having similar sounds
أ	A'*	——
ب	b	bless
ت	t	true
ث	th	think
ج	j	judge
ح	ḥ **	-
خ	kh	-
د	d	dear
ذ	dh	this
ر	r	road
ز	z	is
س	s	safe
ش	sh	show
ص	ṣ**	-
ض	ḍ**	-
ط	ṭ**	-
ظ	ẓ**	-
ع	'a***	-
غ	gh	-
ف	f	free
ق	q**	-
ك	k	care
ل	l	light
م	m	moon
ن	n	nice

Arabic script
English symbol
English words having similar sounds
هـ
h
health
ن
w
wealth
ي
y
youth

* This symbol represents a glottal stop (transliterated medially and finally and not represented in transliteration when initial).

** These sounds have no equivalent sounds in English.

Native speakers of English usually identify them with familiar English sounds in the following manner:

ح	h	ḥ
ص	s	ṣ
ض	d	ḍ
ط	t	ṭ
ظ	z	ẓ
ق	q	ḳ

*** The Arabic sounds represented by the symbols (' / ') and the ones mentioned in the previous note are to be learned by imitating the native speakers of Arabic, if one wants to be exact in their pronunciation.

2. Vowels

There are only six vowels in Arabic; three of them are short and the other three are long. They are symbolized in the following way:

- a approximately as in 'bad'
- i as in 'bid'
- u as in 'pull'
- ā as in 'father'
- ī as in 'bread'
- ū as in 'pool'

Glossary Of Islamic Terms

'Abd: (العبد) Literally meaning 'a male slave'. Also used as a prefix in many Muslim male names in conjunction with a Divine Attribute of Allāh, meaning servant or slave. Examples include Abdullah ('Abd-Allāh—servant of Allāh), Abdur-Rahmān ('Abd Ar-Rahmān—servant of the Most Merciful), and Abdul-Khāliq ('Abd Al-Khāliq—servant of the Creator).

'Ābid: (العابد) One who preoccupies himself with 'Ibādah (worship) and shows relatively less interest towards knowledge.

'Abîr: (العبير) A mixture of saffron with other perfumes.

Abtah or Bathā: (الأبطح أو البطحاء) (See Muhassab) Literally means earth of small pebbles. These are found usually on the course where water flows at times. Usually this word is used for the former valley between Safa and Marwah, and an open land between Makkah and Mina called Muhassab.

Abyār 'Alî: (أبيار علي) The name of a place where Shajarah Mosque is situated, 7 km outside of Al-Madînah.

'Ād: (عاد) An ancient tribe or nation that lived after the Prophet Noah . It was prosperous, but naughty and disobedient to Allāh, so Allāh destroyed it with violent destructive westerly wind.

Ad-Dabūr: (الدبور)Westerly wind.

Adāhî: (الأضاحي) Sacrifices.

Ādam: (آدم) The first human being created by Allāh and the first Prophet sent on earth to establish monotheism as the original religion for mankind.

Adhān: (الأذان)The call for the daily five obligatory prayers is called *Adhān*. The person who calls the *Adhān* is called a *Mu'adhdhin*. The *Adhān* consists of specific phrases, recited aloud in Arabic prior to each of the five daily worship times. These phrases are as follows: *Allāhu Akbar, Allāhu Akbar; Allāhu Akbar, Allāhu Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Hayya alas-Salāh, Hayyālas-Salāh; Hayya alal-Falāh, Hayya alal-Falāh; Allāhu Akbar, Allāhu Akbar; Lā ilāha illallāh*. Upon hearing the Adhān, Muslims discontinue all activity and assemble at a local mosque for congregational prayers.

'Adl: (العدل) Justice and equity. A fundamental value governing all social behavior, and forming the basis of all social dealings and legal framework in Islam.

Afdal: (الأفضل) The best.

'Adwā : (العدوى) Contagion. An influence that spreads rapidly.

Ahābish: (الأحابيش) The settlers in the Makkan outskirts.

Ahādîth: (الأحاديث) (sing. *Hadîth*) Sayings and doings of the Prophet Muhammad ﷺ.

'Ahd: (العهد) Literally means Covenanta solemn agreement between two or more persons or groups.

'Ahd Alastu: (عهد ألست) (Covenant of Alast) Before creating human beings, Allāh asked their souls: "Am I not (Alastu) your Lord?" And they all answered: "Yes! We testify!" At the Resurrection it will be determined whether each individual remained faithful to his original testimony. In other words, did his actions reflect his pre-creation acceptance of servanthood and Allāh's Lordship? Or did his actions demonstrate that he lived the life of a denier—one whose life was a denial of the Covenant of Alast? This Covenant is mentioned in Sūrat Ar-Ra'd (13:20) and Sūrat Yā-Sîn (36:60). The Old Testament tells of the covenant the Jews made with Allāh.

Ahkām: (الأحكام) (Orders) According to Islamic Law, there are five kinds of orders: 1. Compulsory or obligatory (*Wājib* الواجب), 2. Desirable or recommended, ordered without obligation (Mustahabb المستحب), 3. Lawful, legal, permissible, or allowed (*Halāl* الحلال), 4. Undesirable but lawful or legal, disliked but not forbidden (*Makrūh* المكروه), 5. Unlawful, forbidden, prohibited and punishable from the viewpoint of Islam. (*Muharram* or *Harām* المحرم أو الحرام).

Ahlāf: (sing. Hilf) (الأحلاف) Covenants and oaths.

Ahlul-Bayt: (أهل البيت) Literally means 'the people of the house', a polite form of addressing the members of the family, including husband and wife. The words occur in the Noble Qur'ān when angels came to give glad tidings of a son to Prophet Ibrahim at an old age. See Sūrat Hūd (11:73). Generally the term Ahl-Bayt refers to the household of the Prophet ﷺ.

Ahlul-Hadîth: (أهل الحديث) Refers to the group of scholars in Islam who specialize in the study of *Ahādîth* and its sciences, like Imām Bukhari, Imām Muslim, Imām Tirmidhi, Imām Abu Daud, Imām Albāni and others.

Ahlul-'Arūd: (أهل العروض) and ('Awāliyul-Madînah): وعوالي المدينة Outskirts

of Al-Madînah up to a distance of four or more miles. South-eastern part of Al-Madînah in the valleys of Mahzur.

Ahlul-Kitāb : (أهل الكتاب) Literally meaning 'People of the Scripture'. This term, found in the Qur'ān, describes adherents of divinely revealed religions that preceded Islam. Most commonly, the term refers to Jews and Christians, and confers upon these two groups a special status within Muslim society, owing to the monotheistic basis of their religions.

Ahlul-Kitāb was-Sunnah : (أهل الكتاب والسنة)
Literally means 'the People of the Book (the Noble Qur'ān) and the Sunnah, i.e., the sayings and deeds of the Prophet Muhammad ﷺ.

Ahludh-Dhimmah : (أهل الذمة) See Dhimmis.

Ahlul-Baqar : (أهل البقر) Those keeping cows.

Ahlul-Jabr : (أهل الجبر) See Jabriyyah.

Ahlul-Qadar : (أهل القدر) See Qadariyyah.

Ahlul-Qurā : (أهل القرى) The town-dwellers.

Ahlul-'Uqad : (أهل العقد) The chiefs.

Ahlur-Rā'y : (أهل الرأي) Literally means 'the people of opinion'. It refers to people highly learned in Islam that are consulted on Islamic matters.

Ahlus-Suffah : (أهل الصفة) People of the Platform. See Ashābus-Suffah.

Ahmad : (أحمد)Ahmad is another name of Muhammad ﷺ. See the Noble Qur'ān, Sūrat As-Saff (61:6). See Muhammad for more details.

'Alayhis-Salām : (عليه السلام) See (Peace be upon him).

Al-Ahzāb : (الأحزاب) (The Confederates) Ahzāb means parties. This term is used to describe the different tribes that united together to fight the Muslims in the battle of the Ditch at Al-Madînah in 627 CE (5 AH).

Ayyāmut-Tashrîq : (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamrāt.

Ayyim : (الأيم) A woman who already has a sexual experience, she may be a widow or a divorced.

'Ajj : (العج) Raising the voice with *Talbiyah* during *Hajj* and *'Umrah*.

Al-'Ajmā' : (العجماء) Grazing livestock such as sheep, goats, cattle, camels and others.

Ajnād : (أجناد) 'Ajnād stands for five regions of Syria—Palestine, Jordan,

Damascus, Hima and Qansarin. (Nawawi)

'Ajwah : (العجوة) Pressed soft dates, also a kind of high quality dates.

Al-Ākhirah : (الآخرة) This term refers to Afterlife, Hereafter, and the Next World and embraces the following ideas: That man is answerable to Allāh That the present order of existence will some day come to an end that when that happens, Allāh will bring another order into being in which He will resurrect all human beings, gather them together and examine their conduct, and reward them with justice and mercy, That those who are reckoned good will be sent to Paradise whereas the evil-doers will be consigned to Hell. That the real measure of success or failure of a person is not the extent of his prosperity in the present life, but his success in the Afterlife.

Akhyāf : (أخياف) Uterine brother or sister. Born of the same mother but by a different father.

Al-Hamdu Lillāh : (الحمد لله) This is a part of the beginning Verse of the first Sūrah of the Noble Qur'ān. The meaning of it is 'all praise is due to Allāh'. Other than being recited daily during prayers, a Muslim says this expression after almost every activity of his daily life to thank Allāh for His favors. A Muslim is grateful to Allāh for all His blessings, and it is a statement of thanks, appreciation, and gratitude from the creature to his Creator.

'Aynul-Yaqîn : (عين اليقين) Assured knowledge, assured sight, that which one sees with the eye.

'Alayhis-Salām : (عليه السلام) Peace be upon him (pbuh).

'Ālim : (العالم) (pl. 'Ulamā') A Muslim religious scholar who has attained a considerable amount of Islamic knowledge.

Allāh : (الله) It is an Arabic word of rich and varied meaning, used as the proper name for God. Derives from the word 'Ilāh which means 'the One deserving all worship'. Muslims view Allāh as the Creator and Sustainer of everything in the universe, He is the Merciful, the Beneficent, the Magnificent, the Protector, the Provider, the Loving, the Wise, the Mighty, the Exalted, the Lord, the All-Knowing, the All-Hearing, the All-Seeing, the First, the Last, and the Eternal. Who is Supreme and Incomparable, has no physical form, and has no associates who share in His Divinity. It is exactly the same word as, in Hebrew, the Jews use for God (Eloh), the word which Jesus Christ used in Aramaic when he prayed to God. Allāh has an identical name in Judaism, Christianity and Islam; Allāh is the same God worshipped by Muslims, Christians and Jews. In the Qur'ān, Allāh is described as having at least ninety-nine Divine Names, which describe His Perfect Attributes. Unlike other Divine Names, Allāh is the Name which is invested with the sum

of all the Divine Attributes. The name Allāh has no plural and no feminine form.

Allāhu Akbar: (الله أكبر) This phrase, known as the *Takbîr* (Magnification), means 'Allāh is the Most Great' and is said by Muslims at various times. Most often it is pronounced during the daily calls for prayers, during prayers, when they are happy, and wish to express their approval of what they hear, when they slaughter an animal, and when they want to praise a speaker, they also use it to express surprise thankfulness or fear, thereby reinforcing their belief that all things come from Allāh. Actually it is the most said expression in the world.

Amah: (الأمة) A female slave.

A'māl: (الأعمال) The acts of worship.

'Amālîq: (العماليق) A tribe from the progeny of Imlîq bin Laudh bin 'Iram bin Sām bin Nūh, between the period of Prophet Hûd and Ibrāhîm, having big bodies, strong and of arrogant type.

Al-Amānah: (الأمانة) The trust, moral responsibility or honesty, and all the duties which Allāh has ordained.

Amber: (عنبر) It has been called ambergris and then amber in later times, named after the whale as it is a product that it regurgitates. It is not the same as as the sap from trees that hardens and is called 'amber'.

Amîn: (الأمين) Custodian or guardian. Someone who is loyal or faithful.

Āmîn: (آمين) O Allāh, accept our invocation.

'Āmiluz-Zakāh: (عامل الزكاة) The *Zakāh* (obligatory charity) collector.

Amîr: (الأمير) Amîr is used in Islam to mean leader or commander.

Amîrul-Mu'minîn: (أمير المؤمنين) It means commander of the believers. This title was given to the caliphs after Prophet Muhammad ﷺ.

Amlah: (أملح) There is a difference over its description. Some say it is a black and white ram (male sheep),some say rams having more white color, some say it is pure white, while some say white and red, and some say black and red.

Amma Ba'd: (أما بعد) An expression used for separating an introductory from the main topics in a speech; the introductory being usually concerned with Allāh's praises and glorification. Literally it means 'whatever comes after' or 'then after'.

Anbijāniyyah: (الأنبجانية) A plain thick woolen sheet or garment with no

markings on it.

Ansār : (الأنصار) (sing. *Ansāri*) Literally meaning helpers or supporters, *Ansār* were the Companions of the Prophet ﷺ from the inhabitants of Al-Madînah, who embraced Islam and supported it, and who received and entertained the Muhājirîn (sing. Muhājir) who were the Muslim emigrants from Makkah and other places.

'Anazah : (العنزة) A spear-headed stick.

'Aqabah : (العقبة) A place just outside of Makkah, in Mina where the first Muslims from Yathrib (Al-Madînah) pledged allegiance to the Prophet ﷺ in the year 621 CE. A similar meeting took place the next year when more Muslims from Yathrib pledged their allegiance to the Prophet ﷺ.

'Aqd : (العقد) A contract.

'Aqd Sahîh : (العقد الصحيح) A legal contract.

'Aqîdah : (العقيدة) Literally means belief. In Islamic terms, it means the following six Articles of Faith: 1. Belief in Allāh, the One God. 2. Belief in Allāh's angels. 3. Belief in His revealed Books. 4. Belief in His Messengers. 5. Belief in the Day of Judgment. 6. Belief in Fate and the Divine Decree.

'Āqilah : (العاقلة) The near male relatives on the father's side who are obliged to pay the Diyah (blood money) on behalf of any of the clan's members who kills a person. (See also *'Asabah* and *Ashābul-Furūd*.)

Al-'Aqîq : (العقيق) A valley about seven kilometers west of Al-Madînah.

'Aqîqah : (العقيقة)It is the sacrificing of one or two sheep on the occasion of the birth of a child, as a token of gratitude to Allāh.

'Aqrā Halqā : (عقرى حلقى) Is just an exclamatory expression, the literal meaning of which is not meant always. It expresses disapproval.

'Arafah : (عرفة) The ninth day of the last Islamic month Dhul-Hijjah.

'Arafāt : (عرفات) 'Arafāt is a pilgrimage site, a plain about 25 kilometers southeast of Makkah Al-Mukaramah. Standing on 'Arafāt on the 9th of Dhul-Hijjah and staying there from mid-day to sunset is the essence of the Hajj (the Pilgrimage). It is on this plain that humanity will be raised on the Day of Resurrection for questioning and Judgment.

Arba'înîyāt : (الأربعينيات) Collections of the forty Ahādîth.

Al-Arba'ah : (الأربعة) The four compilers of *Ahādîth*: Abu Dāwud, Nasa'i, Tirmidhi, Ibn Mājah.

Arāk : (الأراك) A tree from which *Siwāk* (tooth stick) is made.

'Ariyyah : (العرية) (pl. 'Arāyā) A contract of barter in dates. When the fruits of a designated tree were given as a gift to another person, then the giver was troubled by the recipient's coming again and again to his garden to gather the dates, so he was permitted to buy the fresh dates in return for dried dates. (See *Bay'ul-'Ariyyah*)

Arkān : (الأركان) (sing. Rukn) The elements or essential ingredients of an act, without which the act is not legally valid.

Arkānul-Islam : (أركان الإسلام) A term referring to the Five Pillars of Islam that demonstrate a Muslim's commitment to Allāh in word and in deed. They are as follows: 1. To testify that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh. 2. To offer the prayers. 3. To observe fasts during the month of Ramadān.4. To pay the *Zakāt* (obligatory charity). 5. To perform *Hajj* (pilgrimage to Makkah).

Armageddon : (هَرْمجَدّون) The place where the final battle will be fought between the forces of good and evil (probably so called in reference to the battlefield of Megiddo). (Rev. 16:16)

Arsh : (الأرش) Compensation given in case of someone's injury caused by another person.

'Arsh : (العرش) The Throne of Allāh the Exalted.

'Asabah : (العصبة) All male relatives of a deceased person or a killer, from the father's side.

'Asabiyyah : (العصبية) Tribal loyalty, nationalism.

'Asb : (العصب) A very coarse type of Yemenite cloth of cotton threads, some of them are dyed by means of knots before spinning with others that are not.

As-hābul-A'rāf: (أصحاب الأعراف) These will be the people who are neither righteous enough to enter Paradise nor wicked enough to be cast into Hell.

As-hābul-Furūd : (أصحاب الفروض) These are the heirs who are the first responsibility holders to pay the Diyah or the blood money due towards a person. (These are said to be: Husband, wife, father, mother, grandfather.father's father, grandmother.father's mother, son's daughter.granddaughter, daughter, real sister, uterine brother, uterine sister, stepbrother. These are the near male relatives on the father's side like brother, nephew, father's brother etc. In the absence of them, the 'Asabah are the inheritors, in their absence the legacy or inheritance goes to Dhul-Arhām, meaning the relatives through mother's side like maternal uncle, mother's sister and mother's father etc.

As-hābush-Shajarah : (أصحاب الشجرة) Those Companions of the Prophet ﷺ

who took oath to defend the religion against Quraysh at Hudaibiyah.

As-hābus-Suffah: (أصحاب الصفة) Some Muslims who had migrated from Makkah, had no place to live and they were very poor people. The Prophet of Islam built a large platform Suffah of bricks and clay in the mosque for these people to rest at night. He also built a canopy to protect them from the heat of the sun during the day. The canopy was covered by date-palm leaves and branches. As the place was called Suffah, therefore the people who stayed there were called as As-hābus-Suffah or Ahlus-Suffah. They were about eighty men or more who used to stay and have religious teachings in the Prophet's mosque in Al-Madînah. Whosoever belonged among them is today recognized as an eminent personality of Islam. Suffah, a place that was once the refuge of the poor and the shelterless, became the centre of learning and excellence. It was there the first University of Islam came into being.

As-hābusSunan: (أصحاب السنن) The compilers of the Prophetic *Ahādîth* on Islamic jurisprudence.

Al-'Ashhurul-Hurum: (الأشهر الحرم) The sacred months. The months of Dhul-Qa'dah, Dhul-Hijjah, Muharram and Rajab.

Al-'Asharatul-Mubashsharah: (العشرة المبشرة) The ten Companions that were given the glad tiddings of assurance of entering Paradise. They were Abu Bakr, 'Umar, 'Uthman, 'Ali, 'Abdur-Rahmān bin 'Awf, Abu 'Ubaidah bin Jarrah, Talhah bin 'Ubaidullah, Zubair bin Awwām, Sa'd bin Abu Waqqās and Sa'eed bin Zaid.

Ash-Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

'Āshūrā': (العاشوراء) The 10th of the month of Muharram (the first month of the Islamic calendar).

Al-Asmā'ul-Husnā: (الأسماء الحسنى) The term *Al-Asmā'ul-Husnā*, literally meaning the 'most excellent names' is used to express Allāh's most Beautiful Names and His most Perfect Attributes. These are at least 99 in number.

Asmā'ur-Rijāl: (أسماء الرجال) The science of Biographies of Narrators.

'Asr: (العصر) It is the afternoon prayer, the third obligatory prayer of the day. It can be offered between mid afternoon and a little before sunset. It is also the name of Sūrah 103 of the Noble Qur'ān.

As-Salāmu 'Alaykum: (السلام عليكم) This is an expression Muslims say whenever they meet one another. It is a statement of greeting meaning 'peace be upon you'. The appropriate response is *Wa 'Alaykumus-Salām*, meaning 'and peace be upon you also'. The extended forms of it are As-Salā-

mu 'Alaykum wa Rahmatullāh meaning 'peace be upon you and mercy of Allāh' and *As-Salāmu 'Alaykum wa Rahmatullāhi wa Barakātuhu* meaning 'peace be upon you and mercy of Allāh and His blessings.' The response will also be changed accordingly.

Astaghfirullāh **:** (أستغفر الله) This is an expression used by a Muslim when he wants to ask Allāh's forgiveness. The meaning of it is 'I ask Allāh's forgiveness'.A Muslim says this phrase many times, when he is talking to another person, when he abstains from doing wrong, or even when he wants to prove that he is innocent of an incident. After every payer, a Muslim says this statement three times.

Al-Aswāf: (الأسواف) Name of the area of Al-Madînah that Allāh's Messenger ﷺ made sacred. *(An-Nihāyah)* Bayhaqi said it to be the wall around Al-Madînah. *(Sunan Al-Kubrā)*

Āthār **:** (الآثار) Sayings of the *Sahābah*, the Companions of the Prophet ﷺ.

'Atîrah **:** (العتيرة) A sacrifice offered during the month of Rajab (in *Jāhiliyyah* and it was canceled after Islam). It was also called Rajabiyyah.

'Atūd **:** (العتود) A young sheep that is old enough (of about one year) to fend for itself and no longer needs its mother.

A'ūdhu Billāhi minash-Shaytānir-Rajîm **:** (أعوذ بالله من الشيطان الرجيم) This is an expression and a statement that Muslims have to recite before reading the Qur'ān, before speaking, before doing any work, before a supplication, before doing ablution, before entering the washroom, and before doing many other daily activities. The meaning of this phrase is 'I seek refuge in Allāh from the outcast *Satan*'. *Satan* is the source of evil and he always tries to misguide and mislead people, so Muslims recite this expression to keep them safe from the whispering of Satan.

Awliyā' **:** (الأولياء) (pl. of Walî) Literally means friend. But in Islamic terminology it refers to the close friends of Allāh.

'Awrah **:** (العورة) Nakedness. Parts of the body that are not to be exposed to others. For men this is from the navel to the knee. For women it is all of her body except the hands, feet and face.

Al-'Awālî **:** (العوالي) Villages surrounding Al-Madînah.

'Awāliyul-Madînah **:** (عوالي المدينة) See *Ahlul-'Arūd*.

Al-'Awāmir **:** (العوامر) Snakes living in houses.

Awāq **:** (أواق) (sing. Ūqiyyah also called Waqiyyah) 5 Awāq = 22 Silver Riyals of Yemen or 200 Silver Dirhams (i.e., 640 grams approx.; 12 Ūqiyyah

is equal to 40 tolas). [Ūqiyyah is 40 dirhams, and 5 Awāq is 200 dirhams. It may be less or more according to different countries. (Sindi)] [An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams.]

Awqāf: (الأوقاف) Property voluntarily transferred to a charity or trust to be used for public benefits.

Awsāq or Awsuq: (أوساق أو أوسق) See Wasq.

Awwābîn: (الأوابين) This prayer's time is stated to be when the hooves of the young ones of camels begin to be scorched with the extremity of the heat. Obviously it is a little before the decline of the sun from its zenith.

Āyah: (الآية) (pl. *Āyāt*) *Āyah* means a proof, evidence, verse, lesson, sign, miracle, revelation, etc. The term is used to designate a Verse in the Qur'ān. There are over 6,600 Verses in the Qur'ān.

Ayyām Bîd: (أيام بيض) The bright days or the moonlit days. The 13th, 14th and 15th of every lunar month when the moon is at its full.

Ayyāmul-Jahiliyyah: (أيام الجاهلية) A term designating a state of ignorance and immorality. It is a combination of views, ideas, and practices that totally defy and reject the guidance sent down by God through His Prophets. This term is commonly used by Muslims to refer to the pre-Islamic era in Arabia. Ayyāmul-Jāhiliyyah, or 'the days of Ignorance' in the books of history, indicate the period before the prophethood of Muhammad when immorality, oppression, and evil were rampant.

Ayyāmut-Tashrîq: (أيام التشريق) 11th, 12th and 13th of Dhul-Hijjah. On these days the pilgrims throw pebbles on Jamarāt.

Āyatul-Kursî: (آية الكرسي) Verse No. 255 in Sūrat Al-Baqarah.

Azfār: (الأظفار) A type of incense.

'Azl: (العزل) Coitus Interruptus. Coitus in which the penis is withdrawn prior to ejaculation.

Azlām: (الأزلام) Literally means 'arrows'. Here it means arrows used to seek good luck or a decision, practiced by the Arabs of pre-Islamic period of Ignorance.

Bābur-Rayyān: (باب الريان) The name of one of the gates of *Jannah* (Paradise) through which the people who often observe fasting will enter on the Day of Judgment.

Bābus-Salām: (باب السلام) It is one of the famous gates of the Sacred Mosque in Makkah.

Badanah: (البدنة) (pl. Budn) A camel driven to be offered as a sacrifice by the pilgrims at the sanctuary of Makkah.

Bādhaq or Bādhiq: (الباذق) An alcoholic drink made from the juice of grapes by slowly boiling it down until two-thirds of it has gone.

Bādiyah: (البادية) (pl. Bawādi) A desert or semi-arid environment.

Badr: (بدر) A place about 150 kilometer to the south of Al-Madînah, where the first great battle in Islamic history took place between the early Muslims and the infidels of Quraysh in the second year of Hijrah (624 CE). The Muslim army consisted of 313 men and the Quraysh had a total of about 1,000 soldiers, archers and horsemen. Even though the Muslims were outnumbered, the final result was to their favor. [See Sūrat Al-Anfāl (8:5-19, 42-48) and Sūrat Āl-Imrān (3:13).]

Bahîmah: (البهيمة) (pl. Bahā'im) signifies every quadruped animal (of which the beasts of prey are excluded). Bahîmah thus refers to goats, sheep and cows.

Al-Bahîrah: (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.

Bay':(البيع) Literally means sale. It is also taken to mean exchanging a commodity for another commodity. Commonly used as a prefix in referring to different types of sales.

Bay'ul-'Înah: (بيع العينة) One form of it is that suppose a person asks someone to lend him a certain amount of money, he refuses the money in cash, instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e., equal to his required money. In this way, he makes him indebted for the difference.

Bay'ul-'Ariyyah: (بيع العرية) (pl. *'Ara Cyā)* It is a kind of sale by which the owner of an 'Ariyyah is allowed to sell the fresh dates while they are still over the palms by means of estimation, for dried plucked dates because of the irritation of again and again coming of him whom the gift was given, so they give him from their stock. 'Ariyyah is lawful for an amount of five Wasq while one Wasq is of sixty Sā'. (See Sahîh Al-Bukhārî, Vol.3, Ahādîth Nos. 389, 394 and 397).

Al-Bay'ul-Bātt: (البيع البات) Absolute sale.

Al-Bay'ul-Bātil: (البيع الباطل) Vain sale (that a Muslim sells unlawful things, e.g., wine, pigs).

Bay'ul-Gharar: (بيع الغرر) Uncertainty, hazard, chance or risk, ambiguity and

uncertainty in transactions. Technically, selling something which has not yet been obtained, for example, selling eggs which have not yet been hatched, or an event where assurance or non-assurance is subject to chance and thus not known to parties of a transaction. Can also mean uncertainty or a hazard that is likely to lead to a dispute in a contract. Al-Gharar is also said to be selling goods that appear sound but contain some hidden fault or concerning which something is unclear.

Bay'u Habalil-Habalah: (بيع حبل الحبلة) The sale of a pregnant animal. There were two forms of this trade, the example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.

Bay'ul-Hasāt: (بيع الحصاة) The sale of pebble. When the seller says to the buyer, "I sell you the goods that the pebble falls on with a certain sum of money." It is forbidden in Islam. It was observed in three ways: (i) the seller throws pebbles onto the goods and gives the buyer whatever the pebbles land on; (ii) the seller sells land then tells the purchaser that he will get the land as far as a pebble thrown by the seller reaches; (iii) the seller tells the purchaser that he has the option to change his mind until he (the seller) throws a pebble, at which point the transaction becomes binding.

Bay'ul-Istisnā': (بيع الاستصناع) This is a kind of sale, where a commodity is transacted before it comes into existence. It means to order a manufacturer to manufacture a specific commodity for the purchaser. If the manufacturer undertakes to manufacture the goods for him with material from the manufacturer, the transaction of Istisnā' comes into existence. But it is necessary for the validity of Istisnā' that the price is fixed with the consent of the parties and that necessary specification of the commodity (intended to be manufactured) is fully settled between them. This kind of sale, used as a mode of financing, is also called Parallel Istisnā'.

Bay'ul-Khiyār: (بيع الخيار) Optional sale.

Bay'ul-Malāqīh: (بيع الملاقيح) A kind of sale practiced in the pre-Islamic period of Ignorance. One would pay the price of a she-camel that was not yet born.

Bay'ul-Mu'āwamah: (بيع المعاومة) Selling the produce of a tree for many years ahead.

Bay'ul-Muhāqalah: (بيع المحاقلة) It is the estimate of wheat in the harvest (corn ears) and selling them for the same amount in weight.

Bay'ul-Mukhābarah: (بيع المخابرة) To lend the land or rent against a part of the produce like half or one third. It is forbidden because may be there no produce.

Bay'ul-Mukhādarah: (بيع المخاضرة) The sale of grain or vegetables before it is ripe and that they are free from diseases and blights, and their benefit is evident.

Bay'ul-Mulāmasah: (بيع الملامسة) A sale in which thedeal is completed if the buyer touches the item, without seeing or checking it properly. It is usually done in the night and two men trade garments with each other by feeling or touching the garments by hands.

Bay'ul-Munābadhah: (بيع المنابذة) A sale in which the deal is completed when the seller throws a thing to the buyer, giving him no opportunity to see, touch or check it. Usually two men trade garments with each other by throwing garments to another.

Bay'ul-Muqāyadah: (بيع المقايضة) Sale of things for things corresponding nearly with barter, but the 'thing' is here opposed to 'obligations', so it is properly an exchange of specific for specific things.

Bay'ul-Muzābanah: (بيع المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees. This term is mostly used for fruits.

Bay'ul-Muzayadah: (بيع المزايدة) Public sale.

Bay'un-Najsh: (بيع النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

Bay'un-Nājiz: (بيع الناجز) Final sale.

Bay'us-Salaf: (بيع السلف) A sale in which the price is paid at once for goods to be delivered later.

Bay'us-Salam (Bay'us-Salaf): (بيع السلم أو بيع السلف) It is also called Bay'us-Salaf. This term refers to the advance payment for goods which are delivered later. Normally, no sale can be effected unless the goods are in existence at the time of the bargain. But this type of sale is the exception to the general rule provided the goods are defined and the date of delivery is fixed. The objects of this type of sale are mainly tangible but exclude gold or silver as these are regarded as having monetary value. Barring these, Bay'us-Salam covers almost all things which are capable of being definitely described as to

quantity, quality and workmanship. One of the conditions of this type of contract is advance payment; the parties cannot reserve their option of rescinding it but the option of revoking it on account of a defect in the subject matter is allowed. It is also applied to a mode of financing adopted by Islamic banks. It is usually applied in the agricultural sector, where the bank advances money for various inputs to receive a share in the crop, which the bank sells in the market.

Bay'us-Sarf: (بيع الصرف) An exchange of obligations for obligations. The usual objects of this contract are dirhams and dinars, which being obligations; the definition is generally correct.

Bay'ut-Talji'ah: (بيع التلجئة) Simulated sale, protective sale.

Bay'ut-Tawliyah: (بيع التولية) Released at cost price.

Bay'uth-Thunyā or Bay'ul-Istithnā': (بيع الثنيا أو بيع الاستثناء) Selling a thing leaving a part of it. For example, selling his fruits but except a part of it.

Bay'ul-'Urbun: (بيع العربون) Earnest sale. The buyer pays some of the cost to the seller. If the buyer takes the goods, the paid money will be part of the price, but if the buyer rejected the goods, the paid money will be of the seller.

Bay'ul-Wadî'ah: (بيع الوضيعة) Resale at a loss.

Bay'ah: (البيعة) A pledge or an oath of allegiance given by the citizens etc., to their Imām (Muslim ruler or leader) to be obedient to him according to the Islamic religion.

Baydā': (البيداء) A place to the south of Al-Madînah on the way to Makkah.

Baytul-Māl: (بيت المال) An Islamic treasury intended for the benefit of the Muslims and the Islamic state and not for the leaders or the wealthy.

Al-Baytul-Ma'mūr: (البيت المعمور) Allāh's House over the seventh heaven.

Baytul-Maqdis: (بيت المقدس) It is popularly referred to as Baytul-Muqaddas. Also known as Aqsā Mosque, the famous mosque in Al-Quds (Jerusalem). It was the first Qiblah (prayer direction) of Islam. Then Allāh ordered Muslims to face the first House of Allāh, the Ka'bah, at Makkah (Saudi Arabia). Baytul-Maqdis is the third most sacred place in the Islamic world, the first being the Sacred Mosque (Masjidul-Harām) in Makkah, and the second being the Masjid Nabawî (the Mosque of the Prophet ﷺ). It is from the surroundings of Baytul Maqdis that Prophet Muhammad ﷺ ascended to heaven.

Baytul-Midrās: (بيت المدراس) A place in Al-Madînah (and it was a Jewish centre).

Bay'atur-Ridwān: (بيعة الرضوان) (Pledge of Contentment) The oath and pledge taken by the Companions at Hudaibiyah in the year 6 H to fight Quraysh in case they harmed 'Uthmān who had gone to negotiate with them and reported to have been taken captive.

Bakkah: (بكة) Another name for Makkah. (See the Noble Qur'ān, Al-Imrān 3:96)

Balām: (بالام) Means an ox.

Balāt: (البلاط) A place in Al-Madînah between the mosque and the marketplace.

Balah: (البلح) The date once it begins to ripen.

Bāligh: (البالغ) The one who has reached the age of maturity and is an adult.

Banî Labūn: (بني لبون) A two-year-old male camel.

Banî Makhād: (بني مخاض) One-year-old male camel.

Banū Asfar: (بنو الأصفر) The Byzantines (the Romans).

Banū Israel: (بنو إسرائيل) Literally means the Children of Israel. It refers to the progeny of Prophet Ya'qub .

Al-Baqî': (البقيع) Also called Baqî' Al-Gharqad or Jannatul-Baqî'. The cemetery of the people of Al-Madînah; many of the family members and Companions of the Prophet ﷺ are buried in it.

Barakah: (البركة) Literally means blessing or Divine grace.

Barîd: (البريد) See Burud.

Bārakallāh: (بارك الله) This is an expression meaning 'may the blessings of Allāh (be upon you)'.When a Muslim wants to thank another person, he uses different statements to express his thanks, appreciation, and gratitude. One of them is to say Bārakallāh.

Barrah: (البرَّة) Pious.

Barzakh: (البرزخ) Literally means partition or barrier. In Islamic terminology, it usually means the life in the grave, because the life in the grave is the interspace between the life on earth and the life in the Hereafter. Life in the Barzakh is real, but very different from the life we know. Its exact nature is known only to Allāh. It is during our life in the Barzakh that we will be asked about Allāh, our faith and the Prophet ﷺ. We will also be shown the Jannah (Paradise) and the Jahannum (Hell) there and which of these two places we will occupy after we are judged.

Basmalah : (البسملة) The recitation of *Bismillāh (Bismillāhir-Rahmānir-Rahîm.* In the Name of Allāh, the Most Gracious, the Most Merciful). It is said before any act or activity of importance, such as reciting the Qur'ān, traveling, eating a meal, rising from sleep, etc.

Bathā' : (البطحاء) See 'Abtah.

Bātil : (الباطل) Falsehood, null and void.

Batshah : (البطشة) Grasp.

Bawādî : (البوادي) See Bādiyah.

Bid'ah : (البدعة) Any heresy or innovated practice introduced in the religion of Allāh which have no basis in the Qur'ān or Sunnah and to regard these new things as acts of Ibādah. The Prophet ﷺ said that every Bid'ah is a deviation from the true path and every deviation leads to Hell-fire.

Bikr : (البكر) A virgin.

Bint Labūn : (بنت لبون) Two year old she-camel.

Bint Makhād : (بنت مخاض) One year old she-camel.

Bisāt : (البساط) Anything that can be spread on the ground, be a mat, a carpet or a piece of cloth.

Bismillāhir-Rahmānir-Rahîm : (بسم الله الرحمن الرحيم) In the Name of Allāh, the Most Gracious, the Most Merciful. This is the first Verse of Sūrat Al-Fātihah (Chapter 1) of the Noble Qur'ān. While reciting the Qur'ān, it is to be read immediately after one reads the phrase: *A'udhu Billāhi minash-Shaytānir-Rajîm* (I seek refuge in Allāh from the outcast *Satan*). It is also recited before doing any daily activity.

Bi'thah : (البعثة) The beginning of the Prophet's mission, his call to prophethood in 610 CE.

Bit' : (البتع) Mead. Intoxicating drink made from fermented honey or honeycombs, barlee sprouts and water.

Black Muslims : A term designating African-Americans who adhere to the teachings of the organization known as the Nation of Islam. So-called 'Black Muslims' are not to be confused with Muslims (followers of universal Islam) of African-American or African origin. Likewise, the Nation of Islam, a nationalistic organization, is not to be confused with the mainstream, universal world religion Islam.

Bu'āth : (بعاث) A place about two miles from Al-Madînah where a battle took place between the Ansār tribes of Aus and Khazraj before Islam.

Budn: (البدن) (sing. *Badanah*) Camels to be offered as sacrifice by the pilgrims at the sanctuary of Makkah.

Buhtān: (البهتان) A false accusation, calumny, slander.

Bulūgh: (البلوغ) Puberty

Burāq: (براق) A white animal having wings, bigger than a donkey and smaller than a horse, it carried the Prophet Muhammad ﷺ from Makkah to Jerusalem and from there to heavens during his miraculous Night Journey and Ascension (*Isrā'* and *Mi'rāj*) in 619 CE.

Burd or Burdah: (البرد أو البردة) A Yemeni cloth. A black squared narrow dress. Also a sheet with a woven border.

Burnus: (البرنس) (pl. Barānis) A type of hooded cloak called burnous.

Burqu': (البُرقع) A covering dress worn by women.

Burud: (pl. Barîd) The distance equal to sixteen Farsakhs.

Busr: (البسر) Partially ripe dates that have begun to take on a red or yellow color.

Busrā: (بصرى) is a city in Harran in the south of Damascus in Syria.

Buthān: (بطحان) A valley in Al-Madînah.

CE: Christian Era or Common Era. It is used instead of AD in Islamic text referring to the dates before the Hijrah (migration) of the Prophet Muhammad ﷺ from Makkah to Al-Madînah.

Dabb: (الضب) (Mastigure) A lizard that grows to be a foot or longer. They are not the same as the gecko for which there are orders, or encourangement to kill.

Dab'u: (الضبع) Hyena (Charkh or Lakkar Bhaggah).

AdDabūr: (الدبور) Westerly wind.

Daff: (الدف) Tambourine used in Arabia.

Daghābîs: (الضغابيس) (sing. *Daghabūs*) Snake cucumbers.

Dahn: (الدهن) Any thick oil applied to hair.

Dā'î: (الداعي) (pl. Du'āt) Muslim missionary involved in Da'wah (preaching).

Dayyān: (الديان) Allāh; the One Who judges people from their deeds after calling them to account.

Dajjāl: (الدجال) (Al-Masîh Ad-Dajjāl المسيح الدجال) Antichrist, False Christ

or Pseudo Messiah, also known as the one-eyed *Dajjāl*. He will be from among the Jews and will appear before *Qiyāmat* (Resurrection). He will cause a lot of corruption in the world and will eventually be killed by Prophet 'Eisa (Jesus) .

Damm: (الدم) An expiation for a missed or wrongly practiced obligatory religious act, usually in the form of sacrificing an animal (term specially used regarding expiation of missed or wrongly performed acts of Hajj and 'Umrah).

Dāniq: (دانق) A coin equal to one-sixth of a dirham.

Dārul-'Ahd: (دارالعهد) Country linked in a peace treaty.

Dārul-Bawār: (دارالبوار) The abode of perdition.

Dārul-Fanā': (دارالفناء) The abode which passes away (earth).

Dārul-Ghurūr: (دارالغرور) The abode of delusion.

Dārul-Harb: (دار الحرب) It means Domain of War, and refers to the territory under the control of disbelievers, which is on terms of active or potential conflict with the Domain of Islam, and presumably hostile to the Muslims living in its domain.

Dārul-Islām: (دار الإسلام) It means Domain of Islam, and refers to the territory under the control of the believers.

Dārul-Khilāfah: (دارالخلافة) The seat of *Imām* or *Khalīfah*.

Dārul-Kufr: (دار الكفر) It means Domain of Disbelief, and refers to the territory under the control of the disbelievers.

Dārul-Qarār: (دارالنعيم) The blessed abode (paradise).

Dārul-Qadā': (دارالقضاء) Justice House (court).

Dārul-Qarār: (دارالقرار) The abode that abides.

Dārus-Salām: (دار السلام) The abode of peace.

Dārush-Shuhadā': (دارالشهداء) The Home of Martyrs.

Da'wah: (الدعوة) The act of inviting others to Islam. Propagation of Islam through word and action, calling the people to follow the commandments of Allāh and His Messenger Muhammad ﷺ.

Dāwūd: (داود) Prophet David , a Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Dayn: (الدَّين) Loan or debt.

Deen: (الدِّين) The meaning of the word Deen is obedience. A term commonly used to mean 'religion', but actually referring to the totality of Muslim beliefs and practices. Thus, 'Islam is a Deen' means Islam is the complete way of life.

Dhabh: (الذبح) Slaughtering small animals by cutting their jugular vein only at the root of the neck, in comparison *Nahr* is slaughtering the camels by poking the jugular vein with a spear or sharp item.

Dhan-Nis'ah: (ذا النسعة) The one with the rope. (See *Ahādîth* 2690 and 2691, *Sunan Ibn Mājah*)

Dhāt 'Irq: (ذات عرق) *Mîqāt* for the pilgrims coming from Iraq.

Dhātun-Nitāqayn: (ذات النطاقين) It literally means a woman with two belts, and refers to Asma', the daughter of Abu Bakr (She was named so by the Prophet ﷺ.

DhāturRiqā': (ذات الرقاع) It is name of a Ghazwah and it may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes, when their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as DhāturRiqā'.

Dhîkh: (الذيخ) An animal-male hyena.

Dhikr: (الذكر) The Mention or Remembrance of Allāh through verbal or mental repetition of His Divine Attributes or various religious formulas such as *Subhān-Allāh* (Glorified is Allāh), *Al-Hamdu Lillāh* (praise is due to Allāh), Allāhu Akbar (Allāh is the Most Great), or the recitation of special invocations.

Dhimmî or Ahludh-Dhimmah: (الذمي أو أهل الذمة) A non-Muslim living under the protection of an Islamic government, and has been guaranteed protection of his rights . life, property and practice of their religion, etc. He is exempt from duties of Islam like military and *Zakah* but must instead pay a tax called Jizyah. Historically, Jews and Christians traditionally received this status due to their belief in One God, but others such as Zoroastrians, Buddhists and Hindus were also included. *Dhimmis* (protected) had full rights to practice their faith and implement their own religious laws within their communities.

Dhul-'Arhām or Dhur-Rahm: (ذو الأرحام أو ذو الرحم) Kindred of blood from mother's side, like mother's father (grandfather), sister's son, son of the daughter (grandson), maternal uncle, etc.

Dhul-Farā'id: (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ān are called Dhul-Farā'id, and the rest are *'Asabah*

(العصبة).

Dhul-Hijjah : (ذوالحجة) The twelfth month of the Islamic calendar. The month in which the great pilgrimage to Makkah takes place.

Dhul-Hulayfah : (ذو الحليفة) The Mîqāt of the people of Al-Madînah now called Abyār 'Ali.

Dhul-Khalasah : (ذو الخلصة) Al-Ka'bah Al-Yamāniyah, a house in Yemen where idols used to be worshipped. It belonged to the tribes of Khath'am and Bujaylah.

Dhul-Qa'dah : (ذو القعدة) The eleventh month of the Islamic calendar.

Dhul-Qarnayn : (ذو القرنين) A great ruler in the past who ruled all over the world and was a true believer. His story is mentioned in the Qur'ān (18:83).

Dhul-Qurbā : (ذو القربى) Relatives, kinsfolk.

Dhū Mahram : (ذو محرم) A male, whom a woman can never marry because of close relationship (e.g., a brother, a father, a son, a brother's son, a sister's son, an uncle from either side etc.). See *Mahram.*

Dhun-Nūn : (ذو النون) Jonah, Jonas. It is the nickname given to Prophet Yunus because of his story with the whale that swallowed him, and then threw him ashore.

Dhun-Nūrayn : (ذو النورين) It means 'Possessor of the Two Lights'. It is used to refer to 'Uthmān bin 'Affān (because he married two of the Prophet's daughters.

Dhî Tuwā : (ذي طوى) A well-known well in Makkah. In the lifetime of the Prophet ﷺ, Makkah was a small city and this well was outside its precincts. Now-a-days Makkah is a larger city and the well is within its boundaries.

Dîbāj : (الديباج) Pure silk cloth, silk brocade.

Dinār : (الدينار) Gold coinage; in the days of the Prophet ﷺ, one dinār was having the weight of 4.4 grams of gold.

Dhirā' : (الذراع) Cubit . any of various ancient units of length based on the length of the forearm from the elbow to the tip of the middle finger and usually equal to about 18 inches (45.7 centimeters).

Dirāyah : (الدراية) Cognizance, observation, note, remark.

Dirham : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. Name of a unit of currency, usually a silver coin used in the past in several Muslim countries and still used in some of them, such as Morocco and Uni-

ted Arab Emirates.

Diyah: (الدية) Blood money (for wounds, killing etc.), compensation paid by the killer to the relatives of the victim (in unintentional cases).

Du'ā': (الدعاء) Supplication, prayer, request, plea; invoking Allāh for whatever one desires. It is distinct from *Salāt* (formal worship or prayer). Personal *Du'ās* can be made in any language, whereas Salāt (prayer) is performed in Arabic. Muslims make Du'ās for many reasons and at various times, such as after Salat, before eating a meal, before retiring to sleep, or to commemorate an auspicious occasion such as the birth of a child.

Dubbā': (الدباء) Gourd, squash and pumpkin. Also a name of a pot made from gourd in which *Nabîdh* used to be prepared, and used to hold alcoholic drinks. Also called Qara' or Tounmba.

Duhā: (الضحى) Forenoon (prayer). Its time begins a little after the beginning of Ishrāq, i.e., sunrise, meaning when the sun gains considerable height and lasts until before noon.

Dunyā: (الدنيا) This world or life, as opposed to the Hereafer that is the next life.

'Eid: (العيد) An Arabic word to mean a festivity, a celebration, and a feast. Muslims celebrate two major religious celebrations known as *'Eidul-Fitr* (which takes place after Ramadān), and *'Eidul-Adhā* (which occurs at the time of the *Hajj*). A traditional greeting used by Muslims around the time of *'Eid* is *'Eid Mubārak*, meaning 'May your celebration be blessed'. A special congregational 'Eid prayer, giving charity to the needy persons, visiting the family members and friends, wearing new clothing, specially-prepared foods and sweets, and gifts for children characterize these events.

'Eidul-Adhā: (عيد الأضحى) Literally means 'the Feast of the Sacrifice'. A four-day celebration from tenth to the thirteenth day of Dhul-Hijjah that completes the rites of pilgrimage. The tenth is the day of *Nahr* (sacrifice) and eleventh to thirteenth are the days of Tashrîq.This event commemorates Prophet Ibrahim's obedience to Allāh by being prepared to sacrifice his only son Ismā'il (Ishmael).

'Eidul-Fitr: (عيد الفطر) Literally means 'the Feast of breaking the Fast'. A three-day celebration after fasting the month of Ramadān as a matter of thanks and gratitude to Almighty Allāh. It takes place on the first of Shawwal, the tenth month of the Islamic calendar.

'Eisā or 'Isā: (عيسى) Jesus, an eminent Prophet in Islam. Muslims believe that Maryam (Mary), the mother of Jesus, was a chaste and pious woman, and that God miraculously created Jesus in her womb. After his birth, he

began his mission as a sign to humankind and a Prophet of God, calling people to righteousness and worship of God alone. Muslims do not believe Jesus was crucified, but rather that God spared him such a fate and ascended him to Heaven.

Fadak : (فدك) (also Fidak) A town near Al-Madînah.

Fāhish : (الفاحش) One who talks evil.

Fajr : (الفجر) The dawn or early morning before sunrise, and denotes the prime time for prayer, also the name of the first obligatory Salāt (prayer) of the day to be offered at any time between the first light of dawn and just before sunrise. Sūrah 89 of the Noble Qur'ān has also this name.

Faqîh : (الفقيه) (pl. *Fuqahā'*) An Islamic scholar who is an expert on Islamic jurisprudence (Fiqh), and can give an authoritative legal opinion or judgment.

Faqîr : (الفقير) (pl. *Fuqarā'*) A poor person.

Fara' :(الفرع) In *Jāhiliyyah,* the firstborn of a she-camel or sheep was sacrificed for their deities, or when anyone became the owner of 100 camels' flock, or a meal given on the occasion of the birth of camels.

Farā'id : (الفرائض) See *Farîdah.*

Faraq : (الفرق) A bowl measuring about 16 *Ratls* or ounces, i.e., about 10 liters or 3 *Sā'.*

Fard : (الفرض) Obligatory. In Islam it refers to those acts and things which are compulsory on a Muslim. Abandoning or abstaining from a *Fard* act is a major sin. To reject a *Fard* act amounts to *Kufr* (disbelief). It is also used in reference to the obligatory part of *Salat* (prayers). Also obligatory share of inheritance.

Fard 'Ayn : (فرض عين) An action which is obligatory on every Muslim individually.

Fard Kifāyah : (فرض كفاية) Collective duty (a duty on the whole community). However, if the duty has been fulfilled by a part of that community then the rest are not obliged to fulfill it, but if no one carries it out all incur a collective guilt.

Farîdah : (الفريضة) (pl. *Farā'id*) An enjoined duty.

Farrūj : (الفروج) A Qabā' opened at the back.

Farsakh : (الفرسخ) (Parasang Persian unit of distance) A distance of three miles (approx.) or five and a half kilometers or (12000) twelve thousand

yards.

Fārūq: (الفاروق) It means 'One who distinguishes the truth from falsehood.' This name was given to 'Umar bin Khattab.

Fasl: (الفصل) Separation. After each Sūrah separation occurs through *Basmalah*, the recitation of *Bismillāhir-Rahmānir-Rahîm.*

Fāsiq: (الفاسق) Transgressor, evildoer, disobedient. A person of corrupt moral character who engages in various sins. The one who commits *Fisq.*

Fatāt: (الفتاة) A female slave or a young lady.

Al-Fātihah: (الفاتحة) Arabic word meaning 'the Opening', the first Sūrah (chapter) of the Noble Qur'ān.

Fatwā: (الفتوى) (pl. *Fatāwā*) A legal verdict given on a religious basis. The sources on which a *Fatwa* is based are the Noble Qur'ān, and the Sunnah of the Prophet ﷺ.

Fawāhish: (الفواحش) All those acts whose abominable character is self-evident. In the Qur'ān all extra-marital sexual relationships, sodomy, nudity, false accusation of unchastity, are specifically reckoned as shameful deeds.

Fay': (الفيء) War booty gained without fighting.

Fidyah: (الفدية) Compensation for a missed or wrongly practiced obligatory religious act, it is usually in the form of money, foodstuff, sacrifice of an animal or freeing of a slave (term specially used regarding the missed fasts of Ramadan or ransom for freeing slaves).

Fiqh: (الفقه) Islamic jurisprudence. The meaning of the word *Fiqh* is understanding, comprehension, knowledge and jurisprudence. A jurist is called a *Faqîh* who is an expert in matters of Islamic legal matters, he has to pass verdicts within the rules of the Islamic Law namely *Sharî'ah.*

Firdaws: (الفردوس) The middle and the highest part of Paradise.

Fî Sabîlillāh: (في سبيل الله) In the way of Allāh. A frequently used expression in the Qur'ān which emphasizes that good acts should be done exclusively to please Allāh. Generally the expression has been used in the Qur'ān in connection with striving or spending for charitable purposes.

Fisq: (الفسق) Transgression, immorality, evildoing, and disobedience to the Commands of Allāh.

Fitnah: (الفتنة) It means civil strife, war and riots. It also refers, firstly, to persecution, to a situation in which the believers are harassed and intimidated because of their religious convictions. Secondly, it refers to the

state of affairs wherein the object of obedience is other than the One True God.

Fitrah : (الفطرة) Natural disposition, nature. An Arabic term designating the innate, original spiritual orientation of every human being toward the Creator Allāh. Muslims believe that Allāh endowed everything in creation with a tendency toward goodness, piety and God-consciousness, and that one's environment, upbringing and circumstances serve to enhance or obscure this tendency. It is also the charity due on every Muslim on the occasion of *'Eidul-Fitr,* on the night after Ramadān.

Fuqahā' : (الفقهاء) See *Faqîh.*

Furqān : (الفرقان) The criterion that enables one to distinguish between truth and falsehood. This term is attributed to Qur'ān.

Ghābah : (الغابة) Literally means 'forest'. A well-known place near Al-Madînah.

Ghadā' : (الغداء) Meal taken in the beginning of the day. Breakfast or lunch.

Ghadîr : (الغدير) The name of a place near Makkah.

Ghadîr Khum : (غدير خم) (Lake of Khum) A place between Makkah and Al-Madînah where the Prophet ﷺ stopped to offer the congregational prayer and prayed about 'Ali: "Allāh, take as friends those who take him as a friend, and take as enemies those who take him as an enemy."

Ghayb : (الغيب) Literally means 'the Unseen'. In Islam it refers to all those things that are unseen by man and at the same time believing in them is essential. Examples of the Unseen are: Hell, Paradise, angels, etc. A Muslim has to believe that no one has the knowledge of the Unseen except Allāh.

Ghayr Mahram : (غير محرم) Refers to all those people with whom marriage is permissible. Based on this, it is also incumbent to observe veil with all *Ghayr Mahrams.*

Ghayy : (الغي) Meaning deception. The name of a pit in Hell-fire.

Ghamus : (الغموس) False oath to deceive one.

Al-Gharqad : (الغرقد) It is a thorny plant which is well known in the area of Palestine. Some say it to be boxthorn or matrimony vine.

Ghāzi : (الغازي) A Muslim soldier returning alive after participation in *Jihād.*

Ghazwah : (الغزوة) (pl. *Ghazawāt*) A military expedition in which Prophet Muhammad ﷺ himself took part leading the army.

Ghazwatul-Khandaq : (غزوة الخندق) The name of a battle between the early

Muslims and the infidels in which the Muslims dug a Khandaq (trench) round Al-Madînah to prevent any advance by the enemies.

Ghîbah **:** (الغيبة) Backbiting or talking evil about someone in his or her absence.

Ghîlah **:** (الغيلة) Intercourse with a breast-feeding woman.

Ghîrah **:** (الغيرة) This word covers a wide meaning, jealousy as regards women, and also it is a feeling of great fury and anger when one's honor and prestige is injured or challenged.

Ghulûl **:** (الغلول) Stealing from the war booty before its distribution. It refers to withholding goods captured among the spoils of war, and the meaning includes deceitfully taking what one has no right to.

Ghuraf **:** (الغرف) Special abodes.

Ghurrah **:** (الغرة) A slave or slave woman.

Ghurratush-Shahr **:** (غرة الشهر) The first three days of the month.

Al-Ghurrul-Muhajjalûn **:** (الغر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then.

Ghusl **:** (الغسل) Literally means bath or wash. In Islam it refers to the washing of the entire body from head to toe without leaving a single place dry. This is especially necessary for one who is *Junub* (in an impure state after sexual intercourse, menstruation, seminal discharge, etc.) and also on other occasions like before Friday and *'Eid* prayers.

Habalul-Habalah **:** (حبل الحبلة) See *Bay' Habalil-Habalah*.

Al-Habwah or Al-Ihtibâ' **:** (الحبوة أو الاحتباء) A sitting posture, putting the arms around the legs while sitting on the hips. It is to sit with one's thighs gathered up against the stomach, while wrapping arms or garment around them, or sitting in the same manner when the private area becomes exposed.

Hadath **:** (الحدث) That which invalidates the state of purification.

Hadath Akbar **:** (الحدث الأكبر) State of major impurity caused by sexual discharge, it needs *Ghusl* (bath) for purification.

Hadath Asghar **:** (الحدث الأصغر) State of minor impurity caused by passing wind or urine or answering the call of nature, it needs *Wudû'* (ablution) for purification.

Hadd **:** (الحد) Prescribed punishments, ordained punishments, legal laws for punishments.

Hady: (الهدي) A cow, sheep, goat or a camel that is offered as a sacrifice by a pilgrim during the *Hajj*.

Hadîth: (الحديث) (Plural: *Ahādîth* أحاديث) The word Hadîth literally means speech, narration or communication. In Islamic context it refers to any of the sayings, deeds and approvals accurately narrated from the Prophet Muhammad ﷺ through a chain of known intermediaries. According to some scholars, the word *Hadîth* also covers reports about the sayings and deeds, etc., of the Companions of the Prophet ﷺ that were performed in the presence of the Prophet ﷺ. There is also a subcategory of oral statements made by the Companions of the Prophet ﷺ.in addition to the Prophet himself. *Khabar* (الخبر) (report), *'Athar* (الأثر) (track, trace, sign, impression, tradition) and Sunnah (السنة) (practice, usage, etc) are the terms also to denote a Hadîth.The word *Hadîth* is generally translated as a Narration or Tradition. The main text of a *Hadîth* is called *Matn* (المتن) (main text), which is preceded by *Sanad* (السند) (chain of narrators).

There are two kinds of *Ahādîth*: *Ahādîth Nabawîyyah* (الأحاديث النبوية) and *Ahādîth Qudsîyyah*. (الأحاديث القدسية) *Ahādîth* are found in various collections compiled by Muslim scholars in the early centuries of the Muslim civilization. Six such collections are considered most authentic. Some famous collectors of *Ahādîth* are Imām Bukhārî, Imām Muslim, Imām Nasā'i, Imām Abū Dāwud, Imām Tirmidhi and Imām Ibn Mājah.

Hadîth Nabawî: (الحديث النبوي) (Prophetic Tradition) A saying of the Prophet ﷺ himself transmitted outside the Noble Qur'ān.

Hadîth Qudsî: (الحديث القدسي) (Sacred Tradition) A Statement of Allāh, generally outside the Noble Qur'ān, reported by the Prophet ﷺ in his sayings. The meaning of these *Ahādîth* were revealed to him and he put them in his own words, unlike the Qur'ān that is the Word of Almighty Allāh, and the Prophet ﷺ conveyed it exactly as it was revealed to him. The scholars of *Hadîth* say that *Ahādîth Qudsiyyah* are from Allāh only as far as the meaning of the text is concerned and they are from the Prophet of Allāh as to the actual wordings of these messages. It would be erroneous to attribute any of the *Qudsi Hadîth* to Allāh and claim, for example, "Allāh said..."

The basic kinds of *Ahādîth* are:

Qawlî (القولي) (Verbal): It records the utterances of the Prophet ﷺ.

Fi'lî (الفعلي) (Practical): It records the deeds of the Prophet ﷺ.

Taqrîrî (التقريري) (Tacit): It records the Prophet's silent approval of some action, behavior, etc.

Shamā'il (الشمائل) (physical characteristics): It records the physical

characteristics, appearance, habits or behavior of the Prophet ﷺ.

Below is the list of common classifications used by scholars to identify the various categories of the compiled narrations:

Āhād : (الآحاد) (Isolated)

'Azîz : (العزيز) (Precious)

Bātil : (الباطل) (False)

Da'îf : (الضعيف) (Weak)

Gharîb : (الغريب) (Unfamiliar)

Hasan : (الحسن) (Good)

Jayyid : (الجيد) (Perfect)

Majhūl : (المجهول) (Unknown)

Ma'lūl : (المعلول) (Defective)

Mansūkh : (المنسوخ) (Abrogated)

Maqbūl : (المقبول) (Acceptable)

Maqtū' : (المقطوع) (Intersected)

Mardūd : (المردود) (Rejected)

Marfū' (Traceable) (المرفوع)

Mash-hūr : (المشهور) (Well-known)

Matrūk : (المتروك) (Abandoned)

Mawdū' : (الموضوع) (Fabricated)

Mawqūf : (الموقوف) (Discontinued)

Mawsūl : (الموصول) (Complete)

Mawthūq : (الموثوق) (Trustworthy)

Mu'allaq : (المعلق) (Suspended)

Munqati' : (المنقطع) (Interrupted)

Musalsal : (المسلسل) (Uninterrupted)

Musnad : (المسند) (Traceable to Prophet)

Mutawātir : (المتواتر) (Continuous)

Muda'af : (المضعف) (Doubtful)

Mudallas : (المدلس) (Truncated)

Mudraj : (المدرج) (Interpolated)

Mudtarib : (المضطرب) (Confounding)

Munfarid : (المنفرد) (Unique)

Munkar : (المنكر) (Denounced)

Mursal : (المرسل) (Disconnected)

Muttasil : (المتصل) (Connected)

Muttafaq 'Alayh (المتفق عليه) (Agreed upon)

Qawî : (القوي) (Strong)

Sahîh : (الصحيح) (Sound)

Shādh : (الشاذ) (Contradictory)

Thābit : (الثابت) (Authentic)

Thiqah : (الثقة) (Trustworthy)

Hāfiz : (الحافظ) One who has memorized the entirety of the Qur'ān. Thousands of Muslim men and women throughout the world dedicate their time and energy to this tradition, which serves to maintain the Qur'ānic Scripture as it was revealed to Prophet Muhammad ﷺ over 1,400 years ago.

Hayd : (الحيض) Monthly periods or menstruation experienced by a woman.

Hays : (الحيس) A dish made of butter, dates and cheese.

Hajafah : (الجحفة) A kind of shield.

Hājar : (هاجر) (Hagar/Agar/Hājira) One of Ibrāhîm's wives who, along with her infant son Ismā'il (Ishmael), was settled in Arabia by Prophet Ibrāhîm (Abraham) ﷺ. She may be considered the founder of the city of Makkah, since it was a desolate valley prior to her arrival, and discovery of the sacred well known as Zamzam.

Hajar : (هجر) Places in Bahrain, Jāzan, Najrān.

Al-Hajarul-Aswad : (الحجر الأسود) (The Black Stone) A stone which is said to have fallen from heavens, set into one corner of the Ka'bah in Makkah by Prophet Ibrahim . The pilgrims kiss it following the practice of Prophet Muhammad ﷺ.

Hājj : (الحاج) A person who has performed the *Hajj*, or pilgrimage to Makkah.

Hajj: (الحج) (Major Pilgrimage) The Hajj is performed annually by over 20,000,000 people during Dhul-Hijjah, the twelfth month of the Islamic lunar calendar. It is one of the five pillars of Islam, a duty Muslims must perform at least once in their lives, provided their health permits and they are financially capable. There are rules and regulations and specific dress to be followed. The Hajj rites symbolically remind the trials and sacrifices of Prophet Ibrâhîm, his wife Hajar, and their son Ismâ'il over 4,000 years ago. In addition to Tawâf and Sa'y, there are a few other requirements but especially one's standing (i.e., stay) at 'Arafât during the daytime on ninth of Dhul-Hijjah, and the sacrifice of an animal. There are three types of Hajj: Ifrâd (الإفراد single), Qirân (القران combined), Tamattu' (التمتع interrupted).

Hajj Akbar: (الحج الأكبر) The day of *Nahr* (i.e., the 10th of Dhul-Hijjah).

Hajj Asghar: (الحج الأصغر) The minor pilgrimage (*'Umrah*).

Hajjul-Bayt: (حج البيت) Making a pilgrimage to the House of Allâh.

Hajj Ifrâd: (حج الإفراد) (Single *Hajj*) Performing *Hajj* without performing the 'Umrah. It is generally for the inhabitants of Makkah.

Hajj Mabrûr: (الحج المبرور) A Hajj that is free of sin and is accepted by Allâh because of its perfection in both inward intention and outward observation of the Sunnah of the Prophet Muhammad ﷺ and with legally earned money.

Hajj Qirân: (حج القران) (Combined *Hajj*) Performing the *'Umrah* followed by the *Hajj*, without taking off the *Ihrâm* in between.

Hajj Tamattu': (حج التمتع) (Interrupted Hajj) 'Umrah is followed by Hajj, but the Ihrâm is taken off in between these two stages.

Hajjatul-Wadâ': (حجة الوداع) The last *Hajj* of the Prophet ﷺ, the year before he died.

Hajjâm: (الحجام) One who performs cupping.

Hajr: (حجر) A place in the way to Basrah & Kufah from Yamâmah where the vessels were made, also the place of Banu Sulaim.

Halâl: (الحلال) That which is lawful or permissible in Islam.

Halâlah: (الحلالة) To marry a divorced woman temporarily with the intention of making her remarriage to her former husband lawful. This act is unlawful. Marriage based on intended divorce is unlawful, whether its period is prescribed or not.

Halif: (الحليف) A person who enjoys the protection of a tribe but does not

belong to it by blood.

Halq **:** (الحلق) To shave off the hair from the head (during *Hajj*).

Halqah **:** (الحلقة) A group of students involved in the study of Islam.

Hām **:** (الحام) A stallion camel freed from work for the sake of idols, after it had finished a number of copulations assigned for it.

Hāmah **:** (الهامة) There are different meanings of this pre-Islamic belief: It is a worm that comes out of a murdered person's head seeking vengeance; it refers to the owl that was considered a bad omen if seen in different circumstances; or it was a bird that came from the bones of a dead person that would fly away.

Hanafī **:** (حنفي) Islamic school of law founded by Imām Abū Hanîfah. Followers of this school are known as the Hanafis.

Hantāh **:** (هنتاه) An expression used when you don't want to call somebody by her name. (It is used for calling a female).

Hanbalī **:** (حنبلي) Islamic school of law founded by Imām Ahmad bin Hanbal. Followers of this school are known as the Hanbalis.

Hanîf **:** (الحنيف) People who during the time of *Jahiliyyah* (Ignorance) rejected the idolatry in their society and were in search for the true religion of Prophet Ibrahim (Abraham) ﷺ. Hanîf literally means 'one who is inclined', it is used in the Qur'ān at ten places. The term as such connotes sincerity, uprightness and single-mindedness in one's inclination, dedication and commitment to Allāh or to His faith, that is, monotheism (worshipping Allāh Alone and nothing else).

Hunafā' **:** (الحنفاء) The Makkans claimed descent from Abraham through Ishmael, and tradition stated that their temple, the Ka'bah, had been built by Abraham for the worship of the One God. It was still called the House of Allāh, but the chief objects of worship there were a number of idols which were called daughters of Allāh and intercessors. The few who felt disgust at this idolatry, which had prevailed for centuries, longed for the religion of Abraham and tried to find out what had been its teaching. Such seekers of the truth were known as *Hunafā'* (sing. *Hanîf*), a word originally meaning 'those who turn away' (from the existing idol-worship), but coming in the end to have the sense of 'upright' or 'by nature upright,' because such persons held the way of truth to be right conduct. These *Hunafā'* did not form a community. They were the agnostics of their day, each seeking truth by the light of his own inner consciousness. Muhammad son of 'Abdullāh became one of these.

Hantam or Hantamah : (الحنتم أو الحنتمة) A name of a pot in which alcoholic drinks used to be prepared, it was an earthenware container. Also called Jarrah.

Hanūt : (الحنوط) A kind of scent used for embalming the dead.

Haqq : (الحق) The Truth, also used for the legal right or claim to something.

Haram : (الحرم) Al-Haram is a sanctuary, a sacred territory. Makkah has been considered a Haram since the time of Prophet Ibrâhîm (Abraham) ﷺ. All things within the limit of the Haram are protected and considered inviolable. Al-Madînah was also declared a Haram by the Prophet ﷺ. Although the boundary of any Masjid (mosque) is also a sanctuary, but usually this term is used with regard to the Sacred Mosque (Masjid Harām) in Makkah and the Prophet's Mosque (Masjid Nabawî) in Al-Madînah. This is why they are referred to as 'Al-Haramayn Ash-Sharîfayn', the two Holy Mosques. (Al-Hill is the area outside the sacred precincts of Makkah.)

Harām : (الحرام) Unlawful, forbidden and punishable from the viewpoint of Islam.

Harawra' : (الحروراء) A town in Iraq.

Harbah : (الحربة) A small spear.

Harbî : (الحربي) Who is in the state of war.

Harîr : (الحرير) Silk.

Harj : (الهرج) Killing.

Harrah : (الحرة) A well-known rocky volcanic region in and around Al-Madînah covered with black stones.

Hārūn : (هارون) (Aaron) The brother of Prophet Mûsa (Moses) ﷺ and a Prophet of Allāh.

Al-Harūriyyah : (الحرورية) A special unorthodox religious sect of Khawārij. Nicknamed as such because they were stationed at the place known as Harūrā'.

Al-Hasba' : (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj* on twelfth of Dhul-Hijjah.

Hasanah : (الحسنة) (pl. Hasanāt) It means merit, virtue, reward, good deed, good point. The merit or reward recorded for one on doing a good thing or abstaining from something wrong or bad. It is the opposite of *Sayyi'ah* السيئة (demerit, sin, bad deed).

Al-Hashr : (الحشر) Another name for the Day of Judgment, *Yawmul-Hashr*

(يوم الحشر) (Day of the Gathering). Place or vast ground or Field of Gathering. It is also the name of Sūrah 59 of the Noble Qur'ān.

Hasîr **:** (الحصير) A mat that is made of leaves of date-palms and is fit for one man or more to stand up and pray upon. It may be used for other purposes also.

Hawd Kawthar **:** (حوض كوثر) The watering-place (Cistern/Basin/Tank/Fountain/River) of Prophet Muhammad ﷺ, whose pure drink will refresh the believers on the Day of Judgment.

Hawālah **:** (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.

Hawārî **:** (الحواري) Sincere supporter or disciple.

Hawāzin **:** (الهوازن) A tribe of Quraysh.

Hāwiyah **:** (الهاوية)The lowest pit of Hell.

Hawl **:** (الحول) The minimum period of time after which *Zakāt* becomes due upon property.

Hawwa **:** (حواء) Eve, the wife of Adam. The Qur'ān indicates that Hawwa was created as an equal mate for Adam, and that both Adam and Hawwa sinned equally when they disobeyed Allāh by eating fruit from the forbidden tree in the heaven. Upon turning to Allāh in repentance, both were likewise equally forgiven.

Hayā' **:** (الحياء) This term covers a large number of concepts. It may mean modesty, self-respect, bashfulness, honor, etc. *Hayā'* is of two kinds: good and bad; the good *Hayā'* is to be ashamed to commit a crime or a thing that Allāh عزوجل and His Messenger ﷺ has forbidden, and bad *Haya'* is to be ashamed to do a thing, which Allāh and His Messenger ﷺ ordered to do.

Henna **:** (الحناء) A kind of plant used for dyeing hair etc.

Hibah **:** (الهبة) present, gift.

Hibarah **:** (الحبرة) A sheet from Yemen with colored stripes of red or green. Some say it is of green color.

Al-Hidānah **:** (الحضانة) The nursing and caretaking of children.

Hifz **:** (الحفظ) It means to memorize. In the religious sense, Muslims try to memorize the whole Qur'ān. Any person who achieves this task is called Hāfiz. There are millions of Muslims who memorize the whole Qur'ān.

Hijāb **:** (الحجاب) Veil, partition, curtain, covering the body. Screening

between non-*Mahram* men and women. Any kind of veil, it could be a curtain or a facial veil, etc. A long dress prescribed for Muslim women to cover their whole body from head to feet.

Hijāz: (الحجاز) The region along the western seaboard of Arabia, in which Makkah, Al-Madînah, Jeddah, and Ta'if are situated.

Hijr: (حجر) The place of Thamūd before Tabūk between Al-Madînah and Shām. Also the unroofed portion of the Ka'bah called Hatîm, which at present is in the form of a compound towards the north of it.

Hijrah: (الهجرة) It signifies migration from a land where a Muslim is unable to live according to the precepts of his faith to a land where it is possible to do so. *Hijrah* can also mean to leave a bad way of life for a good or more righteous way. The *Hijrah* par excellence for Muslims is the *Hijrah* of the Prophet ﷺ that not only provided him and his followers refuge from persecution, but also an opportunity to build a society and state according to the ideals of Islam.

Hijrî: (الهجري) Name of the Islamic lunar calendar. It refers to the Prophet's migration from Makkah, because of the mounting hostility, there to Yathrib (200 miles north) whose people had invited him. This journey took place in the twelfth year of his mission. He arrived on the 20th of September 622 CE, and the city proudly changed its name to Madînatun-Nabî (the Prophet's city), commonly known as Al-Madînah. This is the beginning of the Islamic lunar calendar, often called the Hijri calendar, it is dated from this important event, which marks the beginning of an Islamic state (in Al-Madînah) in which the Sharî'ah (Islamic law) was implemented. The months of the Islamic calendar are: Muharram, Safar, Rabî'ul-Awwal, Rabî'uth-Thāni, Jumādal-Ūlā, Jumādath-Thāniyah, Rajab, Sha'bān, Ramadān, Shawwāl, Dhul-Qa'dah, Dhul-Hijjah.

Hilāb: (حلاب) A kind of scent.

Al-Hill: (الحل) The area outside the sacred precincts of Makkah.

Himā: (الحمى) A private pasture.

Hims: (حمص) A city in Shām (Syria, Lebanon, Palestine, Israel and Jordan) now it is in Syria.

Himyān: (حميان) A kind of belt, part of which serves as a purse to keep money in it.

Hiqqah: (الحقة) A three-year-old she-camel.

Hirā': (الحراء) The cave in a mountain named Jabalan-Nūr on the outskirts of Makkah where Muhammad ﷺ, at the age of forty, received the first

revelations of the Qur'ān, beginning with the word Iqra' that means 'read'. The cave was a favorite place of retreat for Muhammad ﷺ prior to his call to prophethood, where he could contemplate alone and seek Allāh free from the distractions of the city below.

Hubal: (هبل) Hubal, the chief of the minor deities, was an image of a man, and was said to have been originally brought to Arabia from Syria. It was one of the so many false gods of Arabs housed in the Ka'bah in the pre-Islamic period of Ignorance.

Hublā: (الحبلى) A kind of desert tree.

Hudā': (الحداء) Chanting of camel-drivers keeping pace of camel's walk.

Al-Hudaybiyah: (الحديبية) A well-known place ten miles (16 kms) from Makkah on the way to Jeddah.

Hudūd: (الحدود) (sing. *Hadd*) Allāh's set boundary limits for *Halāl* (lawful) and Harām (unlawful). Whoever transgresses these limits may be punished or forgiven by Allāh as He wills. Legal punishment for certain crimes like robbery (to cut the hands), adultery or fornication (stoning or lashes and exile for one year), apostasy (killing), etc.

Hujjāj: (الحجاج) Pilgrims. Persons who have been on the pilgrimage to Makkah during the *Hajj* season in the month of Dhul-Hijjah. (Singular: *Hājj* = الحاج a male pilgrim; *Hājjah* = الحاجة a female pilgrim)

Hujrah: (الحجرة) Courtyard of a dwelling place, or a room.

Hukm: (الحكم) Literally meaning verdict, judgment, decision (see Verse 6:57), sometimes gives the meaning of wisdom, discretion, knowledge and the power to see things in their true perspective (Verse 26:83).

Hukmiyyah: (الحكمية) One of the Khawārij sects. So named because they had rejected the verdict of the arbitrators appointed by 'Ali and Mu'āwiyah under the plea that judgment rests only with Allāh.

Hullah: (الحلة) A Najrāni garment or shroud or coffin consisting of two parts, two-piece garment, lower wrap and upper wrap. Two pieces of a garment made of the same material.

Humaz: (الهمز) Madness or evil suggestions.

Hums: (حمس) The tribe of Quraysh, their offspring and their allies were called Hums. Those who were either lived in Harām or born there or were in the area of Harām or were from the tribes of Kinānah and Jadīlah. This word implies enthusiasm and strictness. The Hums used to say: "We are the people of Allāh." They thought themselves superior to other people.

Hunayn : (الحنين) A valley between Makkah and Tā'if where the battle took place between the Prophet ﷺ and Quraysh pagans.

Huqūq : (الحقوق) (sing. *Haq*) Rights.

Hūr : (الحور) (Houris) Very fair females of Paradise wide-eyed with intense black irises and intense white scleras created by Allāh as such not from the offspring of Adam. (Hūr'în-wide-eyed houris)

Hūr'în : (حور عين) Wide-eyed houris.

Ibādah : (العبادة) Literally means worship, it refers to all those acts with which one renders worship and adoration, obedience and submission, service and subjection to Allāh (. Thus in Islam, visiting the sick, giving charity, hugging one's spouse, or any other good act is considered an act of worship.

Iblîs : (إبليس) The word literally means 'thoroughly disappointed, one in utter despair'. It is the personal name of *Shaytān* (Satan) or the cursed devil, as found in the Qur'ān. Iblîs is believed to be a prominent member of the jinn, a class of Allāh's creation. When Adam (the first human) was created, Allāh commanded Iblîs and all the other angels to prostrate themselves before Adam. He rebelled against Allāh out of vanity and refused the Command of Allāh to prostrate before Adam, and was cast out from heavens. Iblîs reasoned to himself that he was superior to Adam since he was made of fire while Adam was only made of clay. By this one act of defiance, Iblîs introduced the sins of pride, envy, and disobedience into the world. Hence, Allāh told him that he will dwell in Hell. Iblîs asked Allāh for a postponement until the Hereafter. He also asked Allāh to allow him to mislead and tempt humankind to error. This term was granted to him by Allāh whereafter he became the chief promoter of evil and prompted Adam and Eve to disobey Allāh's order. Allāh told him that only the misguided ones would follow him and that He would fill Hell with him and his followers. Iblîs swore that he would mislead and misguide all the people except those sincere and devoted worshippers of Allāh.Allāh warns human beings repeatedly in the Qur'ān that Iblîs is an avowed enemy of humankind, whose temptations must be resisted in order to stay on the Straight Path. He is possessed of a specific personality and is not just an abstract force.

Ibn : (الابن) (also used as bin) Arabic term meaning 'son of'. Many famous Muslim men in history are known by a shortened version of their names begining with Ibn. Examples include, Ibn Khaldūn (a historian), Ibn Sîna (a physician), Ibn Rushd (a judge and philosopher), and Ibn Batūtah (a world traveler).

Ibn Hajar : (ابن حجر) Allamah Hāfiz Ahmad bin Hajar 'Asqalānî.

Ibn Labūn : (ابن لبون) Two year old camel.

Ibrāhîm : (إبراهيم) Abraham, a Prophet and righteous person revered by Muslims, Jews, and Christians alike as the patriarch (father-figure) of monotheism. Muslims commemorate Ibrāhîm's devotion, struggles and sacrifices during the annual Hajj rites.

'Iddah : (العدة) The waiting period prescribed by Allāh that a woman is required to observe as a consequence of the nullification of her marriage with her husband or because of the husband's death, during which a woman may not remarry after being widowed or divorced.

Idhkhir : (الإذخر) A kind of grass well-known for its good smell, and is found in Hijaz, Saudi Arabia.

Idtibā' : (الاضطباع) In Ihrām, putting the upper wrap (*Ridā'*) under the right armpit leaving the right shoulder bare, and placing part of it over the left shoulder.

Ifādah : (الإفاضة) See *Tawāful-Ifādah.*

Iftār : (الإفطار) Breaking of the fast immediately after sunset at *Maghrib* as soon as the Call to Prayer (*Adhān*) is called.

Ihdād : (الإحداد) Mourning for a deceased husband.

Ihlāl : (الإهلال) Raising the voice while reciting the *Talbiyah* during *Hajj* or *'Umrah.*

Ihrām : (الإحرام) The state of consecration into which Muslims enter in order to perform the *Hajj* or *'Umrah* (lesser pilgrimage). In which one is prohibited to practice certain deeds that are lawful at other times. The ceremonies of *'Umrah* and *Hajj* are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing *Hajj* or *'Umrah.* Then *Talbiyah* — pilgrimage recitation (*Labbayk Allāhumma Labbayk...* Here I am, O Allāh, here I am) is recited, and two sheets of white unstitched seamless cloth are the only clothes men wear; the sheet wrapped below one's waist is called *Izār*, and the other wrapped round the upper part of the body is *Ridā'*. This dress worn by pilgrims serves to reinforce a sense of humility, purity, and human equality. In the state of *Ihrām* the pilgrim is required to observe many prohibitions, for example, he may not hunt, shave or trim his hair, shed blood, use perfume, or indulge in sexual gratification.

Ihsān : (الإحسان) Right action, goodness, sincerity. Doing something in a goodly manner. The highest level of deeds and worship with perfection, i.e., when you worship Allāh or do deeds, consider yourself as if you see Him;

and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you. In other words, Ihsān means to be patient in performing your duties to Allāh, totally for Allāh's sake and in accordance with the Sunnah (legal ways) of the Prophet ﷺ in a perfect manner.

***Ihtikār*:** (الاحتكار) It means a planned hoarding of something for future profit. Ihtikār is prohibited and unlawful as it creates artificial scarcity of essential foodstuff.

***Al-Ihtibā'*:** (الاحتباء) See Al-Habwah.

***Ibn Makhād*:** (ابن مخاض) One-year-old camel.

***Ijārah*:** (الإجارة) Literally means to give something on rent.

***Ijmā'*:**(الإجماع) Consensus of opinion among scholars and leaders. It is one of the means employed by Muslims for joint decision-making, and for interpreting the Sharī'ah. Ijmā' comes next to the Qur'ān and the Sunnah as a source of Islamic doctrines.

***Ijtihād*:** (الاجتهاد) Independent interpretive or discretionary reasoning. The intellectual effort of Muslim scholars to employ reason and analysis of the authoritative sources Qur'ān and Sunnah for the purpose of finding legal solutions to new and challenging situations or issues. It is also said to exercise personal judgment based on the Qur'ān and the Sunnah.

***Ilā' or Iylā'*:** (الإيلاء) A husband's oath to abstain from sexual relations with his wife. The maximum permissible limit for abstaining from sexual relations in wedlock under such a vow is four months, after which it would automatically mean repudiation of the marriage.

***Ilhām*:** (الإلهام) Literally means inspiration. Here it refers to those things or ideas that Allāh puts into the minds of His pious servants.

***Iliyā'*:** (إيلياء) Eilat seaport near Israel at the head of Gulf 'Aqabah.

***'Ilm*:** (العلم) Arabic term meaning knowledge. The Qur'ān and Hadīth encourage Muslims to constantly strive to increase their knowledge, of both religious and worldly matters.

***'Ilm Jafar*:** (علم الجفر) The science of numerical symbolism of letters. It is said to come down from 'Ali bin Abu Tālib. Some say it to be Numology, Number manipulation, and some name it to be the art of ciphering or deciphering.

***Imām*:** (الإمام) Generally, the term Imām refers to one who leads congregational worship. More broadly, the term also applies to religious leaders within the Muslim community, it is also used with reference to the foun-

ders of the different systems of theology and law in Islam, and in its highest form, refers to the head of the Islamic state.

'Imāmah : (العمامة) The turban or similar head covering.

Imām Mahdî : (الإمام مهدي) He will make his appearance when the Muslims will be at their weakest position. With his advent, the greater signs of Qiyāmah (Resurrection) will commence. He will be the leader of the Muslims, and after his death, Prophet 'Eisa (Jesus) ﷺ will take over the leadership.

Imān : (الإيمان) Literally means faith or belief. Here it refers to believing in Allāh (as the One and only God and believing that Muhammad ﷺ is His Messenger, and also having belief in other articles of faith.

Imlās : (الإملاص) An abortion caused by being beaten over one's (a pregnant wife's) abdomen.

Imsāk : (الإمساك) To abstain completely from foods, drinks, intimate intercourses and smoking, before the break of the dawn till sunset.

Inbijāniyah : (الإنبجانية) A woolen garment without marks.

Injîl : (الإنجيل) Arabic name for the Holy Scripture revealed to Prophet 'Eisa (Jesus) ﷺ during the last two or three years of his earthly life. The Injîl mentioned by the Qur'ān should, however, not be identified by the four Gospels of the New Testament that contain a great deal of records of the life of Jesus written by his closest contemporaries in addition to the inspired statements of Prophet Jesus ﷺ. It is significant, however, that the statements explicitly attributed to Jesus ﷺ in the Gospels contain substantively the same teachings as those of the Qur'ān.

Innā Lillāhi wa Innā Ilayhi Rāji'ūn : (إنا لله وإنا إليه راجعون) When a Muslim is struck with a calamity, when he loses one of his loved ones, or when he has gone bankrupt, he should be patient and say this statement meaning 'We are from Allāh and to Him we return'. Muslims believe that Allāh is the One Who gives and it is He Who takes away. He is testing us sometimes by giving something and sometimes by taking away. Hence, a Muslim submits himself to Allāh. He is grateful and thankful to Allāh for whatever he gets. On the other hand, he is patient and says this expression in times of turmoil and calamity.

In-shā'-Allāh : (إن شاء الله) The meaning of this Arabic phrase is 'If Allāh wills'. When a person wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, he says this phrase. Muslims are to strive hard and to put their trusts with Allāh. They leave the results in the Hands of Allāh.

Intiqās: (الانتقاص) Sprinkling water on private parts while performing *Wudū'*.

'Iqāl: (العقال) The rope by which the camel's foreleg is fettered.

Iqāmah: (الإقامة) It refers to the second call for the prayer that follows the first call (*Adhān*). *Iqāmah* means that the obligatory prayer in congregation is just to begin. It is to be recited in Arabic before every obligatory prayer. It is composed of specific words and phrases very closely related to the *Adhān*. The statements of the *Adhān* are recited reduced so that the statements that are expressed twice in the *Adhān* are recited once in Iqāmah except the last utterance of *Allāhu-Akbar*. The prayer is offered immediately after *Iqāmah* has been pronounced.

Iqāmatus-Salāt: (إقامة الصلاة) The offering of the prayers perfectly. This is not understood by many Muslims. It means: (A) Each and every Muslim, male or female, is obliged to offer his prayers regularly five times a day at the specified times; the male in the mosque in congregation and the female at home. As the Prophet ﷺ has said: "Order your children for prayer at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under his authority. (B) To offer the prayers in a way just as the Prophet Muhammad ﷺ offered it with all its rules and regulations, as he ﷺ said: "Offer your prayers the way you see me offering them." Please see *Sahîh Al-Bukhārî*, Vol. 1 for the Prophet's way of praying, in the book of characteristics of the prayer and that the prayer (*Salāt*) begins with *Takbîr* (*Allāhu-Akbar*) with the recitation of Sūrat Al-Fātihah etc., along with its various postures, standing, bowing, prostrations, sitting etc., and it ends with *Taslîm*.

Iqra': (اقرأ) It means 'read' or 'recite,' it was the first word of the Qur'ān revealed to Muhammad ﷺ during one of his retreats to the cave of Hirā' above Makkah. Muslims refer to this word to remind themselves of the importance of acquiring knowledge, 'from the cradle to the grave' as Prophet Muhammad ﷺ said.

Irfāh: (الإرفاه) To comb the hair everyday.

Isbāghul-Wudū': (إسباغ الوضوء) To perform ablution properly. It means either covering all required areas completely or washing them three times. (Likewise, *Ahsanal-Wudū'* means performing ablution well, and *Atammal-Wudū'* means performing ablution perfectly.)

Isbāl: (الإسبال) Making one's lower garment too long below the heels.

'Ishā': (العشاء) It is the commencement of darkness, and the beginning of the time of 'Isha' (night) prayer. The time for it starts about one hour and a half

after sunset, till the middle of night.

***Ish'ār*:** (الإشعار) Marking the *Budn*. This was done by grazing the skin of the camel's hump until some blood appeared, and then wiping that blood in such a way as to leave a mark. This mark then indicated that the camel was set aside for sacrifice.

***Ishrāq*:** (الإشراق) Sunrise.

***Ishtimālus-Sammā'*:** (اشتمال الصماء) The wearing of clothes in the following two ways: 1. To cover one shoulder with a garment and leave the other bare. 2. To wrap oneself (with hands enclosed) in a garment while sitting in such a way that nothing of that garment would cover one's private parts. (See Ihtibā')

***Ishtirāk*:** (الاشتراك) Equivocally; participation; partnership. While *Istidānah* means the raising or building up credit through credit purchases. It however does not apply to the raising of cash loans.

***Islam*:** (الإسلام) Its meaning encompasses the concepts of peace, greeting, salutation, surrender, obedience, loyalty, allegiance and commitment. Literally means 'submission to the will of Allāh,' and refers commonly to an individual's surrender and commitment to God the Creator through adherence to the religion by the same name.The most important and pivotal concept in Islam is the Oneness of God. See Allāh for more on the conept of God. Islam teaches that all faiths have, in essence, one common message: the existence of a Supreme Self, the one and only God, whose sovereignty is to be acknowledged in worship and in the pledge to obey His teachings and commandments, conveyed through His Messengers and Prophets who were sent at various times and in many places throughout history. Islam demands a commitment to submit and surrender to God so that one could live in peace; peace (*Salām*) is achieved through active obedience to the revealed commandments of God, for God is the Source of all peace. Commitment to Islam entails striving for peace through a struggle for justice, equality of opportunity, mutual caring and consideration for others' rights, and continuous research and acquisition of knowledge for the better protection and utilization of the resources of the universe.

The basic beliefs of Islam are: the Oneness of the only God who is Sovereign of the universe; the Revelation of the teaching and commandments of God through angels in heaven to Prophets on earth, and written in sacred writings that all have the same transcendent source; these contain the will of God marking the way of peace for the whole universe and all mankind; the Day of Judgment which inaugurates the Afterlife in which God rewards and punishes with respect to human obedience to His will.

Islam is the last and final religion to all mankind and to all generations irrespective of color, race, nationality, ethnic background, language, or social position. Islam teaches that human diversity is a sign of the richness of God's mercy, and that God wills human beings to compete with each other in goodness in order to test who is the finest in action; this is, according to Islam, the reason for the creation of the universe.

Islam was revealed to the Prophet ﷺ (Sūrah 3 Āl 'Imrān–The Family of Imrān, Verse 19) "Truly, the religion with Allāh is Islam," and again (Sūrah 5: Al-Mā'idah–The Table Spread, Verse 3) "This day I have perfected your religion for you, and have chosen for you Islam as your religion."A person who enters the fold of Islam is called a Muslim. The religion of Islam is not to be confused with Mohammedanism. The latter is misnomer to Islam. Muslims do not accept this name as it gives wrong information about Islam and Muslims.

Ismā'īl: (إسماعيل) (Ishmael) The elder son of Abraham, Prophet of Allāh and the father of the Arabs, born to his wife Hajar. When he was about thirteen years old, Ismā'il helped Abraham build the Ka'bah as a place for monotheists to worship the One God. He, along with his younger brother Ishāq (Isaac), are considered by Muslims to have been Prophets in their own right.

Isnād: (الإسناد) (sing. *Sanad* السند). The chain of narrators of a Prophetic Hadîth.

Isrā': (الإسراء) Another name for Sūrah Banî Israel (17) of the Noble Qur'ān.

Isrā' wa Mi'rāj: (الإسراء والمعراج) The miraculous 'Night Journey' and 'Ascension' of Prophet Muhammad ﷺ, respectively, from Makkah to Al-Aqsā Mosque in Jerusalem, which took place in 619/620 CE. This important event, which took place in the year of Muhammad's wife Khadijah's death, gave strength to him by reaffirming God's support for him. During this event, instructions for the formal Muslim prayer were revealed to Muhammad ﷺ, making them a cornerstone of Muslim faith and practice.

Istabraq: (إستبرق) Thick *Dîbāj* (pure silk brocade).

Istibrā': (الاستبراء) The elapse of one menstruation period in the case of a newly purchased slave-woman.

Istighfār: (الاستغفار) To seek Allāh's forgiveness. It is something that must be done continuously in a Muslims life.

Istihādah: (الاستحاضة) Bleeding from the womb of a woman in between her ordinary periods. (See *Sahîh Al-Bukhārî*, Vol. 1, *Hadîth* No. 303)

Istihsān : (الاستحسان) To give a verdict with a proof from one's heart with satisfaction, and one cannot express it [only Abū Hanifah and his pupils say so but the rest of the Muslim religious scholars of Sunnah (and they are the majority) do not agree to it].

Istijmār : (الاستجمار) Purification by stone.

Istikhārah : (الاستخارة) A prayer consisting of two *Rak'āt* in which the praying person appeals to Allāh to guide one to the right decision, regarding a certain deed, or a particular problem, or a situation with which one is confronted. (See *Sahîh Al-Bukhārî Hadîth* No. 263, Vol. 2; *Hadîth* No.391, Vol. 8; *Hadîth* No. 487, Vol. 9.)

Istinjā' : (الاستنجاء) Cleansing of one's private parts after having relieved oneself. A person can cleanse himself with water or clods of earth.

Al-Istinshāq : (الاستنشاق) Rinsing the nose.

Istisqā' : (الاستسقاء) A prayer consisting of two Rak'āt, invoking Allāh for rain in seasons of drought. (See *Sahîh Al-Bukhārî, Hadîth* 119, Vol. 2)

Ithm : (الإثم) Ithm denotes negligence, dereliction of duty and sin.

Ithmid : (الإثمد) Antimony that clears the vision and makes the eyelashes grow.

I'tikāf : (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allāh only. It refers to the religious practice of spending the last ten days of Ramadān (either wholly or partly) in a mosque so as to devote oneself exclusively to worship. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g., answering the call of nature or joining a funeral procession etc.

Izār : (الإزار) A sheet worn below the waist to cover the lower half of the body.

Jabriyyah : (الجبرية) The Jabriyyah sect has the belief that a person is free to do according to his will and he is responsible solely what deeds he performs, good or badas against the Qadariyyah sect whose belief is just the opposite.

Jad'ā' : (جدعاء) An animal with the cut nose, ear or lip. But it is more specific for the nose being most common cases.

Jadha'ah or Jadha' : (جذع ، جذعة) A four-year-old she-camel, or a sheep more than one year and less than two years, or cow of three years age, or a horse five years age. The criterion in goat, cow, ox and camel is having two teeth and in sheep who has reached the age of one year.

Jahālah : (الجهالة) Uncertainty in a contract that may lead to a later dispute; see *Gharar.*

Jahannam : (جهنم) Most commonly understood to mean Hell described as a place of torment, sorrow, and remorse. Islam teaches that God does not wish to send anyone to Hell, yet justice demands that righteous people be rewarded and those who insist on evil living without repentance and on denial of God be punished.. In fact, it is one of the levels of Hell. There are seven levels of Hell-fire: 1. *Jahîm*—the shallowest level of Hell. It is reserved for those who believed in Allāh and His Messenger ﷺ, but who ignored His commands. 2. *Jahannam*—a deeper level where the idol worshippers are to be sent on the Day of Judgment. 3. *Sa'îr*—is reserved for the worshippers of fire. 4. *Saqar*—this is where those who did not believe in Allāh will be sent on the Day of Judgment. 5. *Ladha*—will be the home of the Jews. 6. *Hāwiyah*—will be the abode of the Christians. 7. *Hutamah*—the deepest level of Hell-fire. This is where the religious hypocrites will spend eternity. The worst of Allāh's creation are the *Munāfiqîn* (hypocrites), whether they be of mankind or jinn, for they outwardly appear to accept, but inwardly reject Allāh and His Messenger ﷺ. A dweller of Hell is called a *Jahannamî.*

Jāhil : (الجاهل) Literally means 'an ignorant person.' Here it refers to one who is ignorant of the knowledge of Islam irrespective of whether it is general knowledge of Islam, or knowledge of the rules and regulations of Islam.

Jāhiliyyah : (الجاهلية) Literally 'ignorance' is a concise expression for the pagan practice of the days before the advent of the Prophet Muhammad ﷺ. Jāhiliyyah denotes all those world-views and ways of life that are based on rejection or disregard of heavenly guidance communicated to mankind through the Prophets and Messengers of God; the attitude of treating human life . either wholly or partly . as independent of the directives of God.

Jahîm : (الجحيم) See *Jahannam.*

Jahmiyyah : (الجهمية) Taken its name from its progenitor Jahm bin Safwān. This sect denies seeing Allāh in the Hereafter.

Jahrî Salāt : (الصلاة الجهرية) Prayer of audible recitation.

Jayshul-'Usrah : (جيش العسرة) Army of Hardship, meaning the campaign to Tabūk.

Jalîl : (الجليل) A kind of good smelling grass grown in Makkah.

Jāriyah : (الجارية) A young girl.

Jā'iz : (الجائز) see *Halāl.*

Jalab & Janab : (جلب وجنب) *Jalab* (bringing) and *Janab* (avoidance) meaning

the tax collector should not stop in one place and demand that people bring their goods and livestock to him for assessment of tax; and also the people should not go to remote areas away from where they are expected to be so that the tax collector has to travel far and face hardship in doing his job.

Jallālah : (الجلالة) The animal that eats dung or the dropping of other animals.

Jalsah : (جلسة) Sitting between the two prostrations.

Jam' : (الجمع) Muzdalifah, a well-known place near Makkah.

Jāmi' : (الجامع) Collection of *Ahādîth* on a list of topics like belief, laws, *Sunan*, purification, piety, manners, interpretation, history, etc.

Jamā'at : (الجماعة) It is a group or a congregation for communal worship.

Jamrah : (الجمرة) (pl. *Jimār*) White hot coal. A small stone-built pillar in a walled place. There are three Jimār situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jimār* on the four days of *'Eidul-Adhā at Mina*.

Jamratul-'Aqabah : (جمرة العقبة) One of the three stone pillars at Mina. The last and the greatest one. It is situated at the entrance of Mina from the direction of Makkah.One of the rites of *Hajj* is to throw pebbles at these stone pillars, which represent Satan.

Jamratul-Ūlā : (جمرة أولى) The first one.

Jamratul-Wusta : (جمرة وسطى) The middle one.

Janābah : (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream, whether intentional or otherwise. A person in such a state should perform *Ghusl* (i.e., have a bath) or do *Tayammum*, if a bath is not possible; otherwise the person may not perform *Salāh* (prayer) or recite or touch the Qur'ān.

Janāzah : (الجنازة) The Muslim funeral prayer, performed as a sign of respect and goodwill for a deceased Muslim, immediately prior to burial. The prayer reminds all Muslims of their ultimate mortality, thereby reinforcing an ethic of righteous and God-conscious living.

Janîb : (الجنيب) A good kind of date.

Jannah : (الجنة) Paradise, described as a place of happiness, contentment, and vitality. A reward for the righteous and God-conscious, who believe in the Oneness of Allāh and in all His Prophets and Messengers, and who follow the way of life of the Prophets. A created abode in the Hereafter as a blissful garden, where people live in eternal comfort and joy. Jannah has eight gates

around it and each of these eight gates has eleven doors. The names of the eight gates are:

1. Bābul-Imān (باب الإيمان). 2. Bābul-Jihād (باب الجهاد). 3. Bābul-Kazmînal-Ghayz (باب الكاظمين الغيظ). 4. Bābur-Rayyān (باب الريان). 5. Bābur-Rādîn (باب الراضين). 6. Bābus-Sadaqah(باب الصدقة). 7. Bābut-Tawbah (باب التوبة). 8. Bābus-Salāt (باب الصلاة). A dweller of Paradise is called a *Jannati.*

Al-Jarhu wat-Ta'dîl: (الجرح والتعديل) The Science of Validation of Ahādîth, validation or invalidation.

Jāriyah: (الجارية) Bondmaid, a female bond servant.

Jazākallāhu khayran: (جزاك الله خيرًا) This is a statement of thanks and appreciation to be said to the person who does a favor. Instead of saying thanks (*Shukran*), the Islamic statement of thanks is to say this phrase. Its meaning is: May Allāh reward you for the good. It is understood that human beings can't repay one another enough. Hence, it is better to request Almighty Allāh to reward the person who did a favor and to give him the best.

Ji'ah: (الجعة) Beer. A drink made from barley and wheat.

Jibrîl or Jibra'îl: (جبريل/جبرئيل) (Gabriel) Muslims believe that angels are among God's many creations. He is believed to be one of the most important angels, as he was reponsible for transmitting God's Divine revelations to all of the human Prophets, ending with Muhammad ﷺ. Due to his special role in bridging the divine and human realms, he is referred to in the Qur'ān as a Spirit (Rūh) from God.

Jibt: (الجبت) It signifies a thing devoid of any true basis and bereft of usefulness. In Islamic terminology the various forms of sorcery, divination and soothsaying, in short, all superstitions are called *Jibt.*

Jihād: (الجهاد) The word literally means 'to strive' or 'to exert to the utmost.' It is an Arabic word the root of which is *Jahada*, which means to strive for a better way of life. The nouns are *Juhd, Mujāhid, Jihād*, and *Ijtihād*. The other meanings are: struggle, endeavor, strain, exertion, effort, diligence, fighting to defend one's life, land, and religion. Usually understood in terms of personal betterment, *Jihād* remained a highly nuanced concept, it should not be confused with Holy War, a common misrepresentation, the latter does not exist in Islam nor will Islam allow its followers to be involved in a Holy War. The latter refers only to the Holy War of the Crusaders. *Jihād* is not a war to force the faith on others, as many people think of it. It should never be interpreted as a way of compulsion of the belief on others, since there is an explicit Verse in the Qur'ān that says: "There is no compulsion in religion."(Qur'ān: Al-Baqarah 2:256). Jihād is not a defensive war only, but a

war against any unjust regime, or any evil that is rampant in the society. If such a regime or a group exists that is spreading disinformation, and by that creating the chaos, a war is to be waged against the leaders, but not against the people to stop it. People should be freed from the unjust regimes and influences so that they can freely choose to believe in Allāh and worshipping Him. Not only in peace but also in war, Islam prohibits terrorism, kidnapping, and hijacking, when carried against civilians. Whoever commits such violations is considered a murderer in Islam, and is to be punished by the Islamic state. During defensive wars, Islam prohibits Muslim soldiers from harming civilians, women, children, elderly, and the religious men like priests and rabbis. It also prohibits cutting down trees and destroying civilian constructions. In short, any cruelty or unjust practice with the enemies is also prohibited in Islam, in fact introducing the highest human rights first time before the world.

Jilbāb : (الجلباب) (pl. *Jalābîb*) It is a long loose fitting garment worn by the Arabs as an overgarment or outer garment or outer covering.

Jimār : (الجمار) See *Jamrah.*

Jinn : (الجن) A creation, created by Allāh from fire, like human beings from mud, and angels from light. Like man, a Divine Message has also been addressed to them and they too have been endowed with the capacity, again like man, to choose between good and evil, between obedience and disobedience to God. See Sūrah 72 of the Noble Qur'ān. These are spiritual beings that inhabit the world and are required to follow the orders of Allāh and are accountable for their deeds. They can be good or bad, just like people. The word Jinn in Arabic means hidden, which indicates that they are invisible creatures. It is said that they take on different shapes and forms. Occasionally they involve themselves in the lives of human beings, causing confusion and fright, though not all jinns are believed to be malevolent.

Ji'rānah : (الجعرانة) A place, few miles from Makkah. The Prophet ﷺ distributed the war booty of the battle of Hunayn there, and from there he assumed the state of Ihrām to perform 'Umrah.

Jirār : (الجرار) (Also called Qullah - القلة) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (Qirbahs - القربة).

Jizyah : (الجزية) Head tax or poll tax. A uniform tax or surcharge imposed upon every person or every adult in a specific group, as on those entering or leaving a country or using a particular service or conveyance. Tax imposed by Islam on all non-Muslims living in an Islamic government in lieu of the guarantee of security and protection provided to them as the *Dhimmis* (Protected

People) of an Islamic state, and their exemption from military service and payment of *Zakāh* or other taxes imposed on Muslims, they should pay this tax to compensate. If the State cannot protect those who paid Jizyah, then the amount they paid is returned to them. *Jizyah* symbolizes the submission of the non-Muslims to the suzerainty of Islam. (See *Sahîh Al-Bukhārî*, Vol. 4, *Ahādîth* No. 384, 385 and 386)

Jubbah : (الجبة) A cloak, outer garment.

Al-Jubār : (الجبار) Bloodshed with impunity (exemption), i.e., without liability.

Juhfah : (الجحفة) The Mîqāt of the people of Shām.

Jumu'ah : (الجمعة) Friday, the Muslims' day of gathering, when all Muslim males must go to the mosque to hear the Friday Khutbah (sermon) and to offer the *Jumu'ah* congregational prayer, instead of *Zuhr* prayer. On this special day, Muslims make an extra effort to go to the main mosque of the vicinity with their fellow Muslim brothers. Also Sūrah 62 of the Noble Qur'ān.

Jumu'ah Masjid : (مسجد الجامع) Refers to the mosque in which *Jumu'ah* prayer is offered.. It is generally the main mosque in a town or city.

Junub : (الجنب) A person who is in a state of Janābah . means to be in a state of ceremonial impurity or defilement. A male becomes *Junub* on having sexual intercourse or simply on the emission of semen in sleep or otherwise. A female also becomes *Junub* as a result of sexual intercourse as well as when she is menstruating or having postnatal bleeding. These are the general causes of Janābah, which is also referred to in the books of jurisprudence as *Hadath Akbar*. A full bath is required for a *Junub* to receive purification or *Tahārah,* without which a man or woman is not allowed to touch or read the Qur'ān, enter the mosque or offer the prayers. In the absence of water, however, one is allowed to resort to *Tayammum* (dry ablution). It substitutes for both, a full bath (*Ghusl*) and ablution (*Wudū'*).

Juyūb : (الجيوب) Bosom or breast.

Juz' : (الجزء) Collection of *Ahādîth* handed over by a single individual, a Companion, a Successor or a succeeder

Ka'bah : (الكعبة) The first house of worship built for mankind as the first building dedicated to the worship of the One God. The Ka'bah is an empty cube-shaped stone building whose foundations were built by the angels and originally built by Adam and later on reconstructed by Prophet Abraham and his son, Prophet Ishmael ﷺ about 4,000 years ago. It was rebuilt with the help of Prophet Muhammad ﷺ, and is covered by a black and gold cloth embroidered with Verses from the Qur'ān. It is located within the court of the Sacred Mosque (Al-Masjidul-Harām) at Makkah, it is the most sacred

place in Islam and commonly referred to as the 'House of Allāh.' It is the focal point towards which Muslims all over the world face in their five daily prayers. Pilgrims at Makkah are supposed to circumambulate the Ka'bah. The Ka'bah contains the sacred Black Stone.

Al-Kabā'ir: (الكبائر) The biggest sins, such as polytheism, murder, illegal sex, usury, theft, etc.

Kabsh: (الكبش) Ram, a male sheep.

Kafan: (الكفن) The shroud for the dead.

Kafālah: (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment etc.

Kaffārah: (الكفارة) Expiation for any loss, injury, lack of services, etc., also an expiation or atonement for a missed or wrongly practiced obligatory religious act, it is usually in the form of money or foodstuff or a sacrifice of an animal to free oneself from the consequences of sin (term specially used regarding the non-fulfillment of a pledge).

Kafīl: (الكفيل) A person providing surety, or a guarantor.

Kāfir: (الكافر) It signifies one who denies or rejects the truth. A person who disbelieves in Allāh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the Qadar (Divine Preordainments). It also refers to one who does not believe in Muhammad ﷺ as the final Messenger of Allāh.

Kāfūr (الكافور)Literally means camphor. It is a special heavenly perfume that will be mixed with non-intoxicating, pure wine and be given to the righteous in the Hereafter. See the Holy Qur'ān, Al-Insan (76:5).

Kalālah: (الكلالة) One who leaves behind no heir. According to some scholars, it refers to those who die leaving neither any issue nor father nor grandfather. According to others, it refers to those who die without any issue (regardless of whether they are succeeded by father or grandfather).

Kalām: (الكلام) Talk or speech; has also been used through the ages to mean logic or philosophy.

Kalām Majīd: (كلام مجيد) Refers to the Noble Qur'ān, the Message of God.

Kalimah: (الكلمة) Refers to the basic tenet of Islam, i.e., bearing witness that none has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh.

Kalla: (الكل) Poor dependents and a debt.

Kanz **:** (الكنز) Hoarded up gold, silver and money, the *Zakāt* of which has not been paid. (See the Qur'ān 9:34).

Karāmāt **:** (الكرامات) (sing. *Karāmah*) Literally means a miracle. But in Islam it refers to miracles performed by saints and other pious slaves of Allāh. These miracles are performed only by the will of Allāh. Saints cannot perform any miracles of their own accord.

Kasafat **:** (كسفت) An Arabic verb meaning 'eclipsed', used for a solar eclipse: *Ash-Shamsu Kasafat* (the sun eclipsed).

Kashf **:** (الكشف) Literally means 'manifestation'.

Katam **:** (الكتم) A plant used for dyeing hair (*Wasmah*).

Al-Kawthar **:** (الكوثر) A sacred fountain in Jannah (Paradise). It is the source of all the four rivers of *Jannah*, and feeds the Hawd of Prophet Muhammad ﷺ, which is at the end of the *Sirātul-Mustaqîm*. It is a gift from Allāh to the Prophet ﷺ to quench the thirst of true believers. (See *Hawd Kawthar*). Also the name of Sūrah No. 108.

Khabāl **:** (الخبال) The (mire of) pus or sweat of the people of Hell.

Khabat **:** (الخبط) The leaves of a thorny desert tree.

Khadhf **:** (الخذف) The act of throwing small pebbles (like in *Ramy*).

Khadirah **:** (خضرة) A kind of vegetation.

Khaybar **:** (خيبر) A well-known town in the north of Al-Madînah on the road to Syria.

Khayf **:** (خيف) A valley.

Khalās **:** (الخلاص) A condition stipulating that the seller will deliver the product when it comes into his possession.

Khilfah **:** (الخلفة) Pregnant she-camels those are halfway through their pregnancy.

Khalîfah **:** (الخليفة) (Caliph) The Imām or the Muslim ruler.

Khalîfah **:** (الخليفة) An Arabic term meaning 'successor,' it refers to the rightful successor of Prophet Muhammad ﷺ as leader of the Ummah (worldwide Muslim community). The *Khalîfah* is not a Prophet; rather, he is charged with upholding the rights of all citizens within an Islamic state and ensuring application of the *Sharî'ah* (Islamic law). Another title for the Khalîfah (caliph) is *Amîrul-Mu'minîn* meaning 'the Leader of the Believers'. In the political history of Islam, *Khalîfah* became the title of the successors of the Prophet Muhammad ﷺ, notably the first four Rightly-Guided Caliphs

known as *Al-Khulafā'ur-Rāshidūn*. The immediate successors of Prophet Muhammad ﷺ, were Abū Bakr Siddiq, 'Umar bin Khattāb, 'Uthman bin 'Affān, and 'Ali bin Abu Tālib (11-35 AH, 632-655 CE). With the establishment of the Umayyad hereditary rule immediately after this, the institution of the Caliphate changed into monarchy. Yet the rulers called themselves Caliphs. Formally the institution of the Caliphate came to an end in 1924 CE when Kamal Ataturk of Turkey arbitrarily declared its abolition.

Khalîfah **:** (الخليفة) *Khalîfah* or vicegerent is one who exercises the authority delegated to him by his principal, and does so in the capacity of his deputy and agent. Another use for this word is for humanity in general. The human being is considered the *Khalîfah* (representative) of Allāh on earth according to Allāh.This term has been used in the Qur'ān with reference to man: "Just think when your Lord said to the angels: 'Lo! I am about to place a vicegerent on earth...'" (2:30). At certain places in the Qur'ān, *Khulafā'* (pl.) also means (a) people with power to mobilize all that is on earth (27:62); (b) successors or inheritors who will inherit the earth and succeed one after another (24:55; 38:26).

Khalîl **:** (الخليل) A close friend. The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet ﷺ had only one *Khalîl*, i.e., Allāh, but he had many friends.

Khalūq **:** (الخلوق) A kind of perfume and dye made from saffron.

Khamr **:** (الخمر) It literally means 'wine', and has been prohibited by Islam. This prohibition covers everything that acts as an agent of intoxication, and includes all kinds of alcoholic drinks. See Noble Qur'ān, Al-Baqarah (2:219), Al-Mā'idah (5:93).

AlKhamsah **:** (الخمسة) The five compilers of *Ahādîth*. Abu Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.

Khamîsah **:** (الخميصة) A black woolen square blanket with marks on it.

Khandaq **:** (الخندق) It means a ditch. Generally referred to the battle of Khandaq.

Kharāj **:** (الخراج) Tax imposed on the revenue from land taken from non-Muslims to ensure their equal rights under Islamic law.

Kharāj: (الخراج) Zakāt imposed on the yield of the land (1/10th or 1/20th).

Kharqā' **:** (الخرقاء) An animal with pierced ears.

Khasafa **:** (خسف) A word meaning 'eclipsed' used for lunar eclipse: *Al-Qamaru Khasafa* (the moon eclipsed).

Khatîb: (الخطيب) Orator, speaker.

Khawārij: (الخوارج) (Khārijites or the Seceders) The people who dissented from the religion and disagreed with the rest of the Muslims. According to their belief a sinner is out of the folds of Islam.

Khazîr or ***Khazîrah:*** (الخزير، الخزيرة) A special dish prepared from ground meat, white flour, fat, etc.

Khibr: (الخبر) The agreement to *Mukhābarah*, i.e., selling fruit before it ripens.

Khilābah: (الخلابة) Deception. See *Musarrah*:

Khilāfah: (الخلافة) The Muslim state or the office of the caliph.

Khilāl: This term is generally used in the act of Wudū' (ablution). It refers to the passing of fingers either through one's beard or passing of fingers of one hand through the fingers of the other hand, or even passing of the little finger through the toes.

Khimār: (الخمار)Headcloth, head and face veil, head cover, veil covering the face but leaving the eyes exposed. Any scarf like piece of cloth used to cover the whole head and neck and may also be used to cover the bosom of a woman.

Khuff: (الخف) (pl. *Khifāf*) Leather socks or slippers.

Khul': (الخلع) It signifies a woman's securing the annulment of her marriage through the payment of some compensation like returning back the Mahr to her husband which he gave her. See Qur'ān, Al-Baqarah (2:229).

Khumrah: (الخمرة) A small mat just sufficient for the face and the hands (on prostrating during prayers).

Khums: (الخمس) It literally one fifth. One fifth of the spoils of war is earmarked for the struggle to exalt the Word of Allāh and to help the orphans, the needy, the wayfarer and the Prophet's kinsmen. Since the Prophet ﷺ devoted all his time to the cause of Islam, he was not in a position to earn his own living. Hence a part of *Khums* was allocated for the maintenance of the Prophet ﷺ as well as for his family and the relatives dependent upon him for financial support. See Qur'ān, Al-Anfāl (8:41).

Khushū': (الخشوع) Submissiveness and attentiveness during the prayer with homage, humbleness and fear of Allāh.

Khutbah: (الخطبة) Sermon or religious talk. The weekly community address given by an *Imām* immediately prior to the Friday congregational prayer. The address serves as a venue for leaders to share with members of the congrega-

tion religious insights, to discuss Islamic viewpoints on important contemporary issues, and to reinforce teachings of Islam. The greatest sermon in the history of mankind is called Khutbatul-Wadā‘ (the Farewell address), given by the Prophet Muhammad ﷺ, during his last *Hajj* in 10 AH. There are various types of sermons:

1. Khutbatul-Jumu‘ah (the Friday sermon). This is given immediately before the Jumu‘ah (Friday) prayer. 2. *Khutbatul-‘Eid* (the *‘Eid* sermon). This is given immediately after the prayer of the two *‘Eids*. 3. *Khutbatun-Nikāh* (the marriage sermon). This is given during the marriage ceremony.

Khutbatun-Nikāh : (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.

Kifāyah : (كفاية) An obligatory Islamic rule. If one person performs the act, then it is not required for others to perform. For example, the burial of a deceased Muslim is obligatory on any one person to perform.

Kifl : (الكفل) Share or portion, a like part.

Ki‘āb : (الكعاب) *Ki‘āb* is plural of *Ka‘b* and refers to bones taken from the knees of sheep which were used in gambling similar to dice. Dice (for playing).

Kohl : (الكحل) Antimony eye powder.

Kūfah : (الكوفة) A city of Iraq.

Kuffār : (الكفار) Plural of *Kāfir* (see *Kāfir*).

Kūfi : (كوفي) An Arabic script. Angular writing style often used for early hand-written copies of the Qur’ān.

Kufr : (الكفر) The state of disbelief. Its original meaning is ‘to conceal’. This word has been variously used in the Qur’ān to denote: (1) state of absolute lack of faith; (2) rejection or denial of any of the essentials of Islam that constitute to believe in Allāh, His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e., Divine Preordainments whatever Allāh has ordained must come to pass); (3) attitude of ingratitude and thanklessness to Allāh; and (4) non-fulfillment of certain basic requirements of faith. In the accepted technical sense, *Kufr* consists of rejection of the Divine guidance communicated through the Prophets and Messengers of God. More specifically, ever since the advent of the last of the Prophets and Messengers, Muhammad ﷺ, rejection of his teaching constitutes *Kufr*. Killing a believer also constitutes disbelief.

Kufu’ : (الكفؤ) It means to be similar or resembling or peer. Similarity or equality in four things - religion, lineage, profession and freedom is regarded

reliable. Among these four, religion is agreed upon. Lineage is not proved from any true and authentic *Hadîth,* rest of the two, profession and freedom are admitted by all. To marry other than *Kufu'* is not prohibited, but it is better to marry in *Kufu'* for many reasons.

Kunyah : (الكنية) Surname. Calling a man, O 'father of so-and-so!' Or calling a woman, O'mother of so-and- so!' This is a custom of the Arabs.

Kursî : (الكرسي) Literally a footstool or chair, and sometimes wrongly translated as Throne. The Kursî mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V.7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad ﷺ said: "The Kursî compared to the *'Arsh* is nothing but like a ring thrown out upon open space of the desert." If the *Kursî* extends over the entire universe, then how much greater is the 'Arsh. Indeed Allāh, the Creator of both the *Kursî* and the 'Arsh, is the Most Great.

Ibn Taymiyyah said in the chapters: a) To believe in the *Kursî*, b) To believe in the 'Arsh (Throne):

It is narrated from Muhammad bin 'Abdullāh and from other religious scholars that the *Kursî* is in front of the *'Arsh* (Throne) and it is at the level of the Feet. (*Fatāwa Ibn Taymiyyah*, Vol. 5, Pages 54, 55)

Kusūf : (الكسوف) Solar eclipse. See *Kasafat.*

Labbayk: (لبيك) Literally means a response to the call.

Labbayka wa Sa'dayka : (لبيك وسعديك) I respond to Your call; I am obedient to Your orders.

Laghw : (اللغو) That which is not suitable-vain talks, useless discussion and playfulness.

Lā hawla wa lā quwwata illā billāh : (لا حول ولا قوة إلا بالله) The meaning of this expression is: 'There is no power and no strength except with Allāh the Almighty.' This expression is read by a Muslim when he is struck by a calamity, or is taken over by a situation beyond his control. A Muslim puts his trust in the Hands of Allāh, and submits himself to Allāh.

Lahd : (اللحد) Niche type of grave.

Lāhut : (اللاهوت) Divine.

Lā Ilāha illallāh : (لاإله إلا الله) This expression is the most important one in Islam. It is the creed that every person has to say to be considered a Muslim. It is part of the first pillar of Islam. The meaning of which is: 'None has the right to be worshipped but Allāh.' The second part of this first pillar is to

say: *'Muhammadun Rasūlullāh,'* which means: Muhammad is the Messenger of Allāh.

Lāt: (اللات) A chief goddess of the Thaqif tribe in Tā'if, and among the most famous idols in the religion of the pre-Islamic Arabia. See the Noble Qur'ān, An-Najm (53:19)..

Laylatul-Qadr: (ليلة القدر) 'The Night of Power,' concealed in one of the odd last ten nights of the month of fasting (i.e., Ramadān). The night on which the Qur'ān was first revealed by Jibra'il to the Prophet Muhammad ﷺ in 610 CE, during his retreat in the cave of Hirā' above Makkah. Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than worshipping Him for one thousand months (i.e., 83 years and four months). Muslims commemorate this night, believed to be the 27th of Ramadān (though unknown for certain), by offering additional prayers and supplications late into the night. [See the Qur'ān Sūrat 97 (V.97: 1-5)] (See *Sahîh Al-Bukhārî,* Vol. 3, *Hadîth* No. 231 and Chapter No.2)

Al-Latîf: (اللطيف) The Subtle One Who is All-Pervading. One of the ninety-nine Attributes of God. The exact meaning of this word is very difficult to fully understand. It includes all of the following meanings: 1. So fine that He is imperceptible to the human sight. 2. So pure that He is unimaginable to the human mind. 3. So kind that He is beyond human comprehension. 4. So gracious that He is beyond human grasp. 5. So near that He is closer to us than our jugular veins. See the Noble Qur'ān, Al-Hajj (22:63), Ash-Shūrā (42:19).

Al-Lawh Al-Mahfūz: (اللوح المحفوظ) A guarded Tablet in the Seventh Heaven. The Noble Qur'ān was first written on the *Lawh Mahfūz* in its entirety before it was sent down to the *Baytul-'Izzah* in the First Heaven.

Li'ān: (اللعان) Mutual cursing. Both the wife and the husband take an oath when he accuses her of committing illegal sexual intercourse and after it invoking the curse of Allāh upon the liar. (Sūrat An-Nūr, 24:6, 7, 8, 9)

Liwā': (اللواء) A standard, it is smaller than Rāyah (الراية flag).

Al-Lizām: (اللزام)The settlement of affairs, in the *Hadîth*, it refers to the battle of Badr, which was the means of settling affairs between the Muslims and the pagans.

Luqatah: (اللقطة)Any article or a thing (any document or a purse) found by somebody other than the owner who has lost it.

Ma'āfirî: (معافري) A Yemeni *Burd* (sheet).

***Madhhab*:** (المذهب) A term used in reference to a particular 'school of thought' in Islam. As Islam spread to new regions outside the Arabian peninsula and new social, economic and religious issues arose, many scholars studied the sources of Islam to find permissible and practical solutions that believers could employ to address these issues. Over time, the teachings and thoughts of five respected scholars gained prominence, and Muslims tend to adhere to any one or the other school of thought of these scholars. Each school's opinions, while differing to some degree with the others, are considered equally valid as a source of practical guidance for the 'lay' Muslim.

***Madhî*:** (المذي) Pre-coital fluid. A thin fluid generally released by the private parts of both men and women at the time of passion.

***Ma'dhūr*:** (المعذور) Literally means 'one who is excused.' In Islamic jurisprudence it refers to that person who has certain sickness due to which he is excused or exempted from certain acts.

***Al-Madînah*:** (المدينة) The well-known sacred city of Saudi Arabia, where the Prophet's Mosque is situated, it was the first city-state that came under the banner of Islam. *Madînah* means city, and *Madînatun-Nabî* (the city of the Prophet) was the name taken by the citizens of the city formerly named Yathrib, often called Madînah Munawarrah - the Illuminated, or the Enlightened City. Tābah and Taibah were also the former names for Al-Madînah. It became the center of the first Islamic community and political state after Prophet Muhammad ﷺ migrated there from Makkah in 622 CE. The people of Al-Madînah welcomed the persecuted Muslims of Makkah with open arms, establishing a sense of brotherhood and sisterhood viewed as a tangible ideal for Muslims today. Prophet Muhammad ﷺ died in Al-Madînah in 632 CE and was buried in his room adjacent to the city's central mosque, which he established.

***Al-Madmadah*:** (المضمضة) Rinsing the mouth.

***Maghāfir*:** (المغافير) A bad smelling gum.

***Maghāzî*:** (المغازي) Plural of *Maghza* or *Ghazwah* (i.e., holy battle). The military campaigns inwhich the Prophet ﷺ himself participated.

***Maghrib*:** (المغرب) Sunset, evening obligatory prayer, that is performed right after the sun sets over the horizon. It consists of three *Rak'ahs* and can be offered between just after sunset and before the stars appear in the sky.

***Mahr*:** (المهر) (*Sadāq* الصداق) Bridal-money given by the husband to the wife. It is part of the Muslim marriage contract. It can never be demanded back under any circumstances. *Mahr* signifies the amount of payment that is settled between the two spouses at the time of marriage, and which the hus-

band is required to make to his bride. *Mahr* seems to symbolize the financial responsbility that a husband assumes towards his wife by virtue of entering into the contract of marriage. (*Mahr Muwajjal*: Deferred dower or dowry; *Mahr Mu'ajjal*: Immediate dower or dowry)

Mahram : (المحرم) The person with whom marriage is not permissible and with whom strict *Hijāb* is not obligatory. A *Mahram* refers to the group of people who are forbidden for a woman to marry due to marital or blood relationships. These people include: Her permanant *Mahrams* due to blood relationship, and those seven are: her father, her son (who passed puberty), her brother, her uncle from her father's side, her brother's son, her sister's son, and her uncle from her mother's side. Her *Radā' Mahrams* due to sharing the nursing milk when she was an infant, and their status is similar to the permanent seven *Mahrams* (i.e., nothing can change their status). Her in-law *Mahrams* because of marriage and they are: her husband's father (father-in-law), her husband's son (stepson), her mother's husband (stepfather), and her daughter's husband. These categories of people, along with the woman's husband, form the group of allowable escorts for a Muslim woman when she travels.

Maytah : (الميتة) Dead meat (meat of a dead animal).

Maysir : (الميسر) Gambling. Literally means getting something too easily.

Al-Majîd : (المجيد) The Most Glorious. One of the ninety-nine Attributes of Allāh.

Majūs : (المجوس) (Magians) Fire worshippers. These people lived mainly in Persia and the eastern Arabian peninsula in the pre-Islamic period of Ignorance. See Noble Qur'ān, *Al-Hajj* (22:17).

Makkah : (مكة) An ancient city in Saudi Arabia where Abraham and Ishmael built the Ka'bah. Muhammad ﷺ, a member of the Quraysh tribe, which traced its lineage back to Abraham, was born in Makkah in 570 CE. After migrating to Al-Madînah to further the message of Islam, Muhammad ﷺ returned to Makkah in 629 CE with fellow Muslims to reinstitute the age-old monotheistic *Hajj*. In 630 CE, after the Quraysh violated a peace treaty, Muhammad ﷺ marched on Makkah and gained control of the city peacefully, thereafter clearing the Ka'bah of idols and reintegrating the city into the fold of Islam.

Makkūk : (المكوك) Weight equal to 6 *Mudd* or 3 kilo and 258 gram.

Makr : (المكر) It signifies a secret strategy of which the victim has no inkling until the decisive blow is struck. Until then, the victim is under the illusion that everything is in good order. See Noble Qur'ān, *Āl-Imrān* (3:54).

Makrūh: (المكروه) Lawful or legal but Undesirable or disliked but not prohibited such as growing fingernails or sleeping on the stomach. Not doing the *Makrūh* counts as a good deed and doing it does not count as a bad deed. *Makrūh* is of two types: *Makrūh Tahrîmî* and *Makrūh Tanzîhî. Makrūh Tahrîmî* is that which has been established by a proof which is not absolute. The one who rejects it is regarded as a *Fāsiq* (open sinner). A person who does something that falls under this category without any valid reason will be committing a sin and will deserve punishment. *Makrūh Tanzîhî* is that which if left out, will be worthy of reward and if carried out, will not entail any punishment.

Malā'ikah: (الملائكة) (sing. *Malak*) Angels, a class of God's creations. Angels inhabit the unseen world, and constitute a group of beings who do God's commands and who perpetually engage in His glorification. Muslims believe each human being is assigned two special angels as recorders - one records a person's good deeds while the other records a person's evil deeds. These records will be summoned on the Day of Judgment and each individual will be called to account for his or her deeds. A few angels are named in the Qur'ān, such as Jibra'il (angel of revelation), Mikā'il (angel of rain and plant), and Isrāfil (angel who sounds the horn on Judgment Day, calling all souls to account).

Al-Malā'ikah: (الملائكة) Another name for *Sūrat Fātir, Sūrah* 35 of the Noble Qur'ān.

Malhamah: (الملحمة) (pl. *Malāhim*) The Fierce Battles that will take place near the End Times before the coming of *Dajjāl.* (Antichrist or False Masih).

Māliki: (مالكي) Islamic school of law founded by Imām Mālik. Followers of this school are known as the Māliki.

Mamlūk: (المملوك) A male slave.

Manāt: (مناة) It was the chief idol worshipped by the Khuzā'ah and Hudhail tribes.

Manārah: (المنارة) A tower-like structure, more commonly called a minaret, from which the *Mu'adh-dhin* (caller to prayer) calls out the *Adhān* (call to prayer). The minaret is usually located adjacent to the mosque, though for architectural reasons they may be placed at various places on the mosque grounds for practical as well as decorative effect.

Manāsik: (المناسك) The acts of *Hajj* like *Ihrām, Tawāf* of the *Ka'bah* and *Sa'y* of Safā and Marwah, stay at 'Arafāt, Muzdalifah and Mina, *Ramy* of *Jamarāt*, slaughtering of *Hady* (animal) etc. For details, see The Book of *Hajj* and *'Umrah, Sahîh Al-Bukhārî*, Vol.2-3.

Manāsi':(المناصع) A vast plateau on the outskirts of Al-Madînah.

Mandūb: (مندوب) (Recommended) This category is recommended for the Muslim to do such as extra prayers after *Zuhr* and *Maghrib* prayers. Doing the *Mandūb* counts as a good deed and not doing it does not count as a bad deed or a sin.

Manî: (المني) Semen or sperm.

Manîhah: (المنيحة) (pl. *Manā'ih*) A sort of gift in the form of a she-camel or a sheep that is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.

Mann: (المن) The Divine food sent to Israelites from heaven. It was in the form of sweet grains. A small round thing, as small as the hoar frost on the ground. It usually rotted if left over till next day; it melted in the hot sun; they used to eat it according to their necessity. It is also said that the actual manna found to this day in the Senai region is a gummy saccharine secretion found on a species of Tamarisk. Some say it was truffles while some say mushrooms.

Mannān: (المنان) The one who reminds others of what he has given to them.

Manzil: (المنزل) (pl. *Manāzil*) Portion. There are seven *Manāzil* in Qurān to be recited over seven days. The last *Manzil* nicknamed as *Mufassal.* or *Hiz-bul-Mufassal.*

Maqām Ibrāhîm: (مقام إبراهيم) The Station of Ibrāhîm or the standing place of Ibrāhîm, a place near the Ka'bah, where there is a stone bearing the foot-print of Prophet Ibrāhîm ﷺ on which Abraham ﷺ stood while he and Ishmael ﷺ were building the *Ka'bah.*

Maqām Mahmūd: (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad ﷺ and none else.

Māriqah: (المارقة) (Passers through) One of the Khawārij sect, so named because they had strayed away from the true faith.

Ma'rūf: (المعروف) It refers to the conduct that is reckoned fair and equitable by the generality of disinterested people.

Marwah: (المروة) Granite, a sharp-edged stone. Ibn Hajar says in *Hadyus-Sārî* that *Marwah* is a sharp stone after which the mountain across from *Safā* was named.A mound near the Ka'bah that is referred to in the Qur'ān as one of the symbols of Allāh. It is in conjuction with *Safā*. Now it is a remnant of a mountain in Makkah.

Maryam: (مريم) Mary, the mother of Jesus. Maryam is considered by

Muslims to be the most favored of women to God, for her chastity, piety and dedication. Muslims believe she miraculously bore Prophet Jesus ﷺ in her womb and gave birth to him, while remaining a chaste virgin. The fact that an entire chapter of the Qur'ān is titled *Maryam* indicates that the lessons of her life are extremely important for Muslims.

Mas'alah: (المسألة) Literally means an issue, problem or question. In Islamic jurisprudence, it refers to a rule, or regulation. The plural of *Mas'alah* is *Masā'il.*

Mash: (المسح) The act of passing of wet hands over a particular part of the body.

Mā-shā'-Allāh: (ما شاء الله) An Arabic sentence meaning literally, 'What Allāh wishes,' and it indicates a good omen.

Mash'ar: (المشعر) Shrine. A place appointed for sacred rites.

Al-Mash'arul-Harām: (المشعر الحرام) The boundary of Al-Masjid Al-Harām in Makkah. It is prohibited to kill any game, to damage any plant or tree, or to act in any manner that will violate the sanctity of the Sacred Mosque.

Mashrubah: (المشربة) Attic room, something of a room or space just below the roof to be used for storage.

Al-Masîh Ad-Dajjāl: (المسيح الدجال) The lying christ. The anti-christ which Prophet Muhammad said would appear before the Day of Resurrection.

Masjid: (المسجد) (pl. *Masājid*) Mosque. A term meaning 'place of prostration,' *Masjid* designates a building where Muslims congregate for communal worship. The term comes from the same Arabic root as the word *Sujūd* (prostrations), designating the important worship position in which Muslims touch their forehead to the ground. Often, the French word mosque is used interchangeably with *Masjid*, though the latter term is preferred by Muslims. The *Masjid* also serves various social, educational, and religious purposes. There are three sacred *Masājid* in the world, which Muslims hope to visit and pray within

Masjid Aqsā: (المسجد الأقصى) The 'Furthest Mosque' built by the early Muslims in Al-Quds in Jerusalem, on or near where the Temple of Solomon once stood. It is the third sacred mosque of the Muslims. See *Baytul-Maqdis*.

Al-Masjidul-Harām: (المسجد الحرام) (The Inviolable Mosque). The Grand *Masjid* in Makkah. The Ka'bah (the *Qiblah* of the Muslims) is situated within it. It is the first sacred mosque of the Muslims.

Masjid Nabawî: (المسجد النبوي) Another name for the Masjidur-Rasūl in Al-Madînah. The body of the Prophet ﷺ is buried there. It is the second sacred

mosque of the Muslims.

Masjid Shajarah **:** (مسجد الشجرة) A mosque outside Al-Madînah, where most of the *Hājis* go for wearing *Ihrām*; a *Mîqāt*.

Matāf **:** (المطاف) Area of *Tawāf*.

Mathānî **:** (المثاني) The oft-repeated Verses of the Qur'ān, and that is *Sūrat Al-Fātihah*, recited repeatedly in the prayer.

Ma'thurah **:** (المأثرة) Custom.

Mawlā **:** (المولى) Literally means protector, and a person of slave origin who does not have tribal protection. Allāh describes Himself as the *Mawlā* or the Lord (Allāh) of the believers. *Mawlā* is a word with dual meaning, and can mean either master or slave. It may also be considered as friend, relative, cousin, son of paternal uncle, ally, supporter, etc. It is also the term used to describe a freed slave who remains as part of the family.

Mawlāya **:** (مولاي) My lord, my master (an expression used when a slave addresses his master (also used for freed slave). Also a form of address to a ruler implying protector.

Mawqūdhah **:** (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.

Mawālî **:** (الموالي) Non-Arabs and originally former slaves.

Mawāqît **:** (المواقيت) See *Mîqāt*.

Mayāthir **:** (المياثر) (pl. of *Mîtharah*) Red silk cushions stuffed with cotton that were placed under the rider on the saddle.

Mayyit **:** (ميت) A corpse, dead body of a human being

Mazhar **:** (المظهر) A symbol, apparently a finite thing that points toward something unbounded and indescribable. The knowledge conveyed by the symbol cannot be apprehended in any other way, nor can the symbol ever be explained once and for all. Its true meaning becomes known via visible manifestation of anything associated.

Mihjan **:** (المحجن) A walking stick with a bent handle.

Mihrāb **:** (المحراب) A niche in the wall of a mosque that indicates the place of standing of the *Imām*, and the *Qiblah*, the direction of Ka'bah, towards which all Muslims turn during the formal worship. Architecturally, the *Mihrāb* serves to amplify the voice of the *Imām* as he leads the worshippers in prayer.

Mijannah **:** (المجنّة) A place at Makkah.

Mîlād: (الميلاد) Literally means 'birth, birthday.' In this context it refers to the birthday celebrations held in respect for the Prophet ﷺ. In most cases these celebrations are innovations which are accompanied by many other evils.

Millah **:** (الملة) See *Ummah*.

Minā **:** (منى) A plain five miles from Makkah and approximately ten miles from 'Arafāt within the bounds of the *Harām* (sanctuary) of Makkah. During the *Hajj* the pilgrims pass the night between the eighth and ninth day, before proceeding to 'Arafāt on the ninth day. An essential place to visit during the *Hajj*.

Minbar **:** (المنبر) Steps with a pulpit on which the *Imām* stands to deliver the *Khutbah* (sermon or address).

Mîqāt **:** (الميقات) (pl. *Mawāqît*) The appointed places specified by the Prophet ﷺ for entering the state of *Ihrām* (consecration) before entering Makkah when intending to perform *'Umrah* or *Hajj*.

Mi'rād **:** (المعراض) A hunting instrument, part of which has a sharp-edged piece of wood, or a piece of wood with a sharp piece of iron attached to it. It is sometimes referred to as a hunting adze.

Mi'rāj **:** (المعراج) Literally means 'ascension'. In Islam it refers to the Night Journey of the Prophet ﷺ from Makkah to Jerusalem and then the Ascention through the realms of the seven heavens wherein he communicated with Allāh. (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, vol. 4 and *Ahādîth* No. 345, Vol. 1, 227, Vol. 5, *Sahîh Al-Bukhārî*) [Also see (V. 53:12, 17:1) the Qur'ān] See also *Isrā'* and *Mi'rāj*.

Mirbad **:** (المربد) A place where dates are dried, also said for a small enclosure for animals.

Mirt **:** (المرط) (pl. *Murūt*) A sheet of wool or silk to wrap around.

Miskîn **:** (المسكين) (pl. *Masākîn*) The word denotes helplessness, destitution. Thus *Masākîn* are those who are in greater distress than the ordinary poor people. Explaining this word the Prophet ﷺ declared that *Masākîn* are those who cannot make both ends meet, who face acute hardship and yet whose sense of self-respect prevents them from asking for aid from others and whose outward demeanor fails to create the impression that they are deserving of help.

Misr **:** (مصر) Egypt.

Miswāk **:** (المسواك) A thin stick or twig made of Arak-tree roots that is used to clean the teeth.

Mîtharah **:** (الميثرة) See *Mayāthir.*

Mithqāl **:** (المثقال) A special kind of weight (equals 4 2/7 grams approx., used for weighing gold). It may be less or more. (20 *Mithqāl* = 94 grams approx.)

Mizr **:** (المزر) Beer.

Mu'adh-dhin **:** (المؤذن) A call-maker who pronounces the *Adhān* (call to prayer) loudly from a minaret or other suitable location near a mosque prior to the five daily worship times calling people to come and perform the prayer. The *Mu'adhdhin* may also perform other duties, such as reciting the Qur'ān while worshippers assemble at the mosque and perform the *Wudū'* (ritual washing, ablution) a few minutes prior to commencement of congregational worship.

Mu'āhad **:** (المعاهد) Protected. A non-Muslim who has a treaty with the Muslims, or is living under Muslim protection. Technically, it refers to the People of the Scripture who have been promised protection by the Muslim state. It is similar to *Dhimmî.*

Mu'allafatul-Qulūb **:** (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet ﷺ to keep them firm in the fold of Islam.

Mu'arras **:** (المعرس) A place nearer to Mina than Ash-Shajarah.

Mu'āmalah **:** (المعاملة) (pl. *Mu'āmalāt*) A term used for a transaction, dealing or an agreement wherein some money or other type of wealth is involved.

Mu'an'an: (المعنعن) Those *Ahādîth* in which narrator relates the text using the preposition *'an.*

Mu'aqqadah **:** (المعقدة) It is an oath that a person swears to express his determination and definite intention to do something in future. The expiation becomes obligatory for breaking this oath. The expiation for this oath is to feed ten poor persons, or to clothe them or to set a slave free.

Mu'asfar **:** (المعصفر) Garments lightly died with safflower-almost orange color.

Mu'āsharah **:** (المعاشرة) Literally means society. In Islamic terminology, it refers to one's social relationships and social dealings.

Mu'attilah **:** (المعطلة) This sect does not believe in the primacy of Allāh's Attributes.

Mu'awwidhāt **:** (المعوذات) The last three *Sūrahs* of the Qur'ān.

Mu'awwidhatān or Mu'awwidhatayn: (المعوذتان أو المعوذتين) i.e., *Sūrat Al-Falaq* (113) and *Sūrat An-Nas* (114).

Mubāh **:** (المباح) Things or acts Permissible or allowed in Islamic law. This

category is left undecided for the person, such as eating apples or oranges. Doing or not doing the *Mubāh* does not count as a good or bad deed.

Mubashshirāt: (المبشرات) Heralds. Glad tidings. True dreams that are a part of prophethood. [See the F.N. of (V. 10:64), *Sahîh Al-Bukhārî*, Vol. 9, *Hadîth* No. 119].

Mūbiqāt: (الموبقات) Great destructive sins.

Mudābarah: (المدابرة) An animal with the sides of its ears cut off.

Mudabbar: (المدبر) A slave who is promised by his master to be manumitted after the latter's death.

Mudārabah: (المضاربة) (Sleeping partnership or limited partnership) An agreement between two or more persons whereby one or more of them provide finance, while the other(s) provide enterpreneurship and management to carry on any business venture whether trade, industry or service with the objective of earning profits. The profit is shared in an agreed proportion. The loss is borne by the financiers only in proportion to their share in the total capital.

Mudārib: (المضارب) The partner who provides entrepreneurship and management in a *Mudārabah* agreement, i.e., the one who contributed his labor to the partnership.

Mudd: (المد) A dry measure of two thirds of a kilogram (approx.). It may be less or more. *Sā'* equals 4 *Mudds* (3 kilograms approx.).

Mufaddamah: (المفدمة) Garments deeply dyed with safflower-almost red color.

Mufassal or ***Mufassalāt:*** (المفصل أو المفصلات) The shorter *Sūrahs* starting from *Qāf* to the end of the Noble Qur'ān (i.e., from No. 50 to the end of the Qur'ān 114).

Mufāttaqah: (المفتقة) A mixture of sugarcane, molasses, sesame and fenugreek.

Mufāwadah: (المفاوضة) A basic contract of partnership based on *Wakālah* and *Kafālah*. It requires full commitment from the partners. In order to achieve this purpose, the partners must try to maintain equality in the capital, labor, liability and the legal capacity and also declare each partner to be a surety for the other.

Muftî: (المفتي) One who issues verdicts.

Muhaddith: (المحدث) (pl. *Muhaddithîn*) An Islamic scholar of *Hadîth* (sayings and traditions of the Prophet Muhammad ﷺ).

Muhaffalah: (المحفلة) Animals that have not been milked. See *Musarrāt.*

Muhājir: (المهاجر) A person who does *Hijrah* (emigration). Anyone of the early Muslims who had migrated from any place to Al-Madînah in the lifetime of the Prophet ﷺ before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islam and also the one who quits all those things which Allāh has forbidden. According to a *Hadîth, Muhājir* is the one who forsakes mistakes and sins. (*Ibn Mājah:* 3934)

Muhallal lahū: (المحلل له) The first husband for whom another man marries his divorced wife in order to divorce her so that the first husband can marry her again.

Muhallil: (المحلل) The man who marries a woman in order to divorce her so that she can go back to her first husband.

Muhammad: (محمد) The one who is much praised, the last Messenger Muhammad ﷺ. The Prophet and righteous person believed by Muslims to be the final Messenger of God, whose predecessors are believed to include the Prophets Adam, Noah, Abraham, Moses, David, Jesus and others. Born in 570 CE, Muhammad ﷺ grew up to become a well-respected member of Makkan society. In 610 C.E., he received the first of many revelations that would eventually form the content of the Qur'ān. Soon after this initial event, he was conferred prophethood and began calling people to righteousness and belief in One God. Muhammad ﷺ died in 632 CE, after successfully (re)establishing the religion known as Islam and providing Muslims with a model for ideal human behavior.

Muhāqalah: (المحاقلة) Renting land in return for one third or one quarter of the produce. This term is mostly used concerning cultivation.

Muharram: (المحرم) An act that is strictly forbidden in Islam.

Muharram: (المحرم) The first month of the Islamic calendar. Also called the month of Allāh.

Muhassab: (المحصب) (See *Abtah*) A valley outside Makkah on way to Mina, sometimes called Khayf Banî Kinānah.

Muhassar: (مُحسّر) A place between Mina and Muzdalifah to make hurry while passing it. At this place the army of Abrahah was destroyed. It is said to be a place of satans.

Muhdath: (مُحدَث) Innovation.

Muhdith: (مُحدِث) An innovator of heresy.

Muhkam: (المحكم) Qur'ānic Verses the orders of which are not cancelled

(abrogated), non-allegorical and are clear.

Muhrim : (المحرم) One who enters into the consecration state of *Ihrām* for the purpose of performing the *Hajj* or *'Umrah.*

Muhrimah : (المحرمة) A female who assumes *Ihrām.*

Muhsan : (المحصن) One who is married.

Muhsanāt : (المحصنات) It means 'protected women'. It has been used in the Qur'ān in two different meanings. First, it has been used in the sense of 'married women', that is, those who enjoy the protection of their husbands. Second, it has been used in the sense of those who enjoy the protection of families as opposed to slave-girls.

Muhsar : (المحصر) A *Muhrim* who intends to perform the *Hajj* or *'Umrah* but cannot because of some obstacle.

Mujāhid : (المجاهد) (pl. *Mujāhidîn*) One who takes an active part in *Jihād* and fights for Islam. A Muslim fighter. The opposite of *Qā'idîn.* See *Jihād.*

Mujazziz : (المجزز) A *Qā'if*: a learned man who reads the foot and hand marks.

Mu'jizah : (المعجزة) Literally means a miracle. In Islam it refers to miracles performed by Prophets. Prophets do not perform miracles out of their own accord but through the direction and will of Allāh.

Mu'jam : (المعجم) Collection of *Ahādîth* alphabetically arranged by the names of the traditionist irrespective of subject matter

Mujtahid : (المجتهد) (pl. *Mujtahidūn*) Independent religious scholar, a specialist on the deduction of the Islamic rules who do not follow religious opinions except from four major sources: the Qur'ān, *Hadîth,* conscience of the community from all over the Muslim world, and reasoning.

Mukātab : (المكاتب) A slave (male or female) who binds himself (or herself) under a contract of manumission to pay a certain ransom for his (or her) freedom.

Mukhābarah : (المخابرة) Selling fruit before it ripens. Some say it is leasing the land for cultivation, while the owner will get whatever is produced from one area of it, and another area is for the cultivator. Ibn Hajar says *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator, while *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land.

Mukhādarah : (المخاضرة) The buying of a raw crop before it is ready to be reaped is *Mukhādarah.*

Mukhadram : (المخضرم) (pl. *Mukhadramūn*) A person who became a Muslim during the Prophet's lifetime but did not see him.

Mulā'anah : (الملاعنة) The act of performing *Li'ān*.

Mulabbadah : (الملبّدة) Cloak made from a thick patched sheet.

Mulāmasah : (الملامسة) *Mulāmasah* is a buy for prefixed price with closed eyes or in darkness just by the first touch of hand. For instance, a man goes to a cloth merchant and proposes him to buy a roll of cloth for a prefixed price on the condition that he will close his eyes and will go to touch the rolls, whatever the roll will come under his first touch, he will have it. This kind of trade is prohibited. It is also called *Limās.*

Mulhid : (الملحد) Atheist, one who denies the existence of God.

Mulhidūn : (الملحدون) Heretical, unorthodox, one relating to or characterized by departure from accepted beliefs or standards.

Multazam : (الملتزم) The area between the Black Stone and the door of the Ka'bah where it is recommended to make supplications.

Mu'min : (المؤمن) A person who has deep faith in Allāh and is a righteous and obedient slave of Allāh.

Munābadhah : (المنابذة) The sale by *Munābadhah* is like gambling: Two persons may agree to barter one thing for another without seeing or checking either of them. One may say to another, "I barter my garment for your garment," and the sale is achieved without either of them seeing the garment of the other. Or one may say, "I give you what I have and you give me what you have," and thus they buy from each other without knowing how much each has had.

Munāfiq : (المنافق) Hypocrite, a person who puts on a false appearance of virtue or religion. One whose external appearance is of a Muslim, people see him praying, fasting, etc., but whose inner reality conceals his *Kufr* (disbelief). (See *Al-Baqarah* 2:8-23). A *Munāfiq* is more dangerous and worse than a *Kāfir.*

Munkar wa Nakīr : (منكر ونكير) The names of the two angels who question the dead in the graves.

Muqābalah : (المقابلة) The animal whose ears have been severed.

Muqallid : (المقلد) A follower of a qualified specialist on religious matters.

Muqāradah: (المقارضة) Another name for *Mudārabah* used by the Mālikis. It has two explanations: a) To lend money or something to someone. b) To be a partner, i.e., one person invests money and the other does practical work and the profit is shared between the two according to the agreed percentage.

Muqarrabūn : (المقربون) Literally means, 'those who have been brought near.' On the Day of Resurrection, Allāh will sort out the good and the evil into three groups:

1. *Muqarrabūn* - the exalted class, those who will be nearest to Allāh. Also described as the *Sābiqūn*, meaning 'those who outstrip the rest.' 2. *Ashābul-Maymanah* - literally means, 'the Companions of the Right.' The righteous people destined to enter Paradise. 3. *Ashābul-Mash'amah* - literally, 'the Companions of the Left.' These will be the inheritors of Hell-fire. See *Al-Wāqi'ah* (56:11-56).

Al-Muqatta'āt : (المقطعات) The initial abbreviated letters prefixed to certain *Sūrahs* of the Qur'ān.

Muqayyar : (المقير) A name of a pot with a coating of tar or pitch in which alcoholic drinks used to be prepared.

Murābit : (المرابط) A person who is on the road spreading Islam.

Murji'ah : (المرجئة) (Also called the people of *Irjā'*.) The *Murji'ah* sect has the belief that *Imān* (faith) concerns with words only, it has no link as far as deeds are concerned.

Murtad : (المرتد) Apostate. One who commits apostasy, renunciation of a religious faith or the abandonment of the previous loyalty.

Mūsa : (موسى) Moses, an eminent Prophet in Islam mentioned in the Qur'ān and the Old Testament. The Qur'ān contains accounts similar to those in the Hebrew Bible regarding Moses' early life and upbringing. Muslims believe Moses was chosen as a Prophet by God, and his mission was to call Pharoah and the Egyptians to believe in One God and cease oppression of the Hebrew people. Muslims believe the Torah, a Divine scripture, was given to Moses as a guidance for those who heeded his leadership.

Mustad'afīn : (المستضعفين) Weak and oppressed persons.

Musaddiq : (المصدق) The person discharging voluntary charity.

Musallā : (المصلى) A praying place.

Musallī : (المصلي) One who is offering the prayer.

Musannaf : (المصنف) More comprehensive collection of *Ahādīth* divided into books and chapters.

Musāqāt : (المساقاة) Watering and doing watchman's job in the fields or gardens and sharing the produce or cultivating the land and sharing the produce with the owner is called *Musāqāt*. This is also called *Muzāra'ah* (المزارعة). The difference between *Musāqāt* and *Muzāra'ah* is that the first

mentioned is for grains and the last mentioned is for fruit trees.

Musarrat or *Muhaffalah* or *Khilābah*: (المصراة أو المحفلة أو الخلابة) Such she-camels and sheep whose udders are bind to avoid milking them for two or three days to sell them for a higher price as buyer thinks that they deliver great amount of milk.

Mushabbihah: (المشبهة) (Anthropomorphist) Those who ascribe human characteristics to Almighty Allāh.

Mushaf: (المصحف) A copy of the Qur'ān.

Mushāwarah: (المشاورة) It means consultation.

Mushrik: (المشرك) (pl. *Mushrikîn* or *Mushrikūn*) A polytheist, pagan or idolater. A person who ascribes partners to Allāh. Someone who offers his adoration to anything besides the one God. Hence, polytheists and idolators are associators. However, on a more subtle level, anyone who adores God with an impure love is an associator too.

Musinnah: (المسنة) A female three-year-old cattle, cow or ox (entered its third year). (Also *Thanîy* or *Thaniyyah*, those having two teeth.)

Muslim: (المسلم) A person who accepts Islam as his or her way of life. Literally (and in the broadest sense), the term means 'one who submits to God.' More commonly, the term describes any person who accepts the creed and the teachings of Islam. The word 'Muhammadan' is a pejorative and offensive misnomer, as it violates Muslims' most basic understanding of their creed-Muslims do not worship Muhammad, nor do they view him as the founder of the religion. The word 'Moslem' is also incorrect, since it is a corruption of the word 'Muslim.' Muslim is the one who believes in Allāh, His Prophets, His Books, the Day of Resurrection (*Qiyāmah*), recites the *Kalimah*, and accepts the commandments of Allāh and His Prophet ﷺ as the Truth.

Musnad: (المسند) Collection of *Ahādîth* with complete chains.

Musallā: (المصلى) The place where the *'Eid* prayer is performed.

Mustadrak: (المستدرك) Collection of *Ahādîth* a compiler collected according to the conditions of a former compiler but that were missed by him.

Mustahabb: (المستحب) An act in Islam that is Desirable, preferable or recommended, ordered without obligation. *Mustahabb* is something that is recommended and performed in desire for (Divine) love. Refers to those acts done by the Prophet ﷺ or the Companions very occasionally. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (*Adhān*).

Mustahādah : (المستحاضة) A woman who has bleeding from the womb in between her ordinary periods.

Mustakhraj : (المستخرج) Collection of *Ahādîth* in which a later compiler collects fresh and additional *Isnād* (chains) cited by the original compiler.

Mustawsilah : (المستوصلة) The women who has her hair extensions done.

Mut'ah : (المتعة) A temporary marriage. A custom that was common in Arabia. It was allowed in the early period of Islam when one was away from his home, but later on it was cancelled (abrogated) by the Prophet ﷺ at Khaibar, as is related by 'Ali bin Abu Tālib in *Sahîh Muslim* and *Sahîh Al-Bukhārî*.

Muta'awwilūn : (المتأولون) Those (ones) who form wrong opinions of *Kufr* about their Muslim brothers.

Mutafahhish : (المتفحش) A person who conveys evil talk.

Mutafallijāt : (المتفلجات) The women who have their teeth separated for the sake of beauty.

Mu'takif : (المعتكف) One who is in a state of *I'tikāf.*

Mu'tamir : (المعتمر) The person performing *'Umrah.*

Mutanammisah or ***Mutanammisāt :*** (المتنمصة أو المتنمصات) The women who have their eyebrows plucked, some say it includes the face.

Mutashābihāt : (المتشابهات) Allegorical. Qur'ānic Verses that are not clear and are difficult to understand.

Mu'tazilah : (المعتزلة) A member of a medieval theological sect that maintained that nothing but eternity could be asserted regarding Allāh, that the eternal nature of the Qur'ān was questionable, and that humans have free will.

Mustawshimāt : (المستوشمات) The women who get themselves marked with tattoos.

Mutras : (مترس) A Persian word meaning 'don't be afraid.'

Muttafaq 'Alayh : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahādîth* that are found in both the collections of *Ahādîth*: *Bukhāri* and *Muslim.*

Muttaqî : (المتقي) Derived from its noun *Taqwā* (piety and fear of Allāh), which signifies God-consciousness, a sense of responsibility and accountability, dedication and awe-the things that prompt one to fulfill his duty. *Taqwā* or heedfulness is the main criterion by which God values the deeds of a

Muslim (*Al-Hujurāt* 49:13).

Muttaqūn : (المتقون) Pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained).

Muwalladūn : (المولدون) The children of female slaves from other nations.

Muzābanah : (المزابنة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases, the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.

Muzaffat : (المزفت) A name of a pot in which alcoholic drinks used to be prepared, it is coated with pitch. Also called *Muqayyar.*

Muzāra'ah : (المزارعة) Sharecropping or farming partnership. An arrangement in which the owner of a land provides the land while another takes care of the farming, and they share the crops. Ibn Hajar says *Muzāra'ah* refers to sharecropping when the seeds are supplied by the owner of the land, while *Mukhābarah* refers to sharecropping when the seeds are supplied by the cultivator.

Muzdalifah : (المزدلفة) (Also called *Mash'ar*) A place between 'Arafāt and Mina, about 20 km from Makkah, where the pilgrims while returning from 'Arafāt, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and *'Ishā'* prayers (together) there.

Nār : (النار) The fire of Hell.

Nabî : (النبي) (pl. *Anbiyā'*) The meaning of the word *Nabî* is a Prophet. To be a Prophet, he should receive a revelation from Allāh that does not necessarily mean a revealed book. When a Prophet is instructed to deliver his message to a certain group of people, he is a Messenger. It is stated in the Qur'ān that there are no more Prophets and Messengers after Muhammad ﷺ the last of the Prophets and Messengers.

Nabîdh : (النبيذ) Water in which dates or grapes etc., are soaked and left overnight and is not yet fermented. It is lawful. But it begins to ferment as the time passes, effervescence and bubbling appear and it turns out to be intoxicating and becomes unlawful.

Nadhr : (النذر) is one of the three types of vows to Almighty Allāh.

Nādihah : (الناضحة) A camel used for agricultural purposes.

Nadiy : (النَّضِي) A part of an arrow.

Nafath : (النفث) Witchcraft.

Nafkh : (النفخ) Puffing of Satan.

Nāfilah : (النافلة) The recommended prayers after or before the daily obligatory prayer.

Nafl : (النفل) Literally means 'optional'. A voluntary act of supererogatory devotion such as *Nafl* prayer or *Nafl* fast. According to the jurists it has a similar ruling to that of *Mustahabb*.

Nafs : (النفس) In Arabo-Persian usage, *Nafs* (soul or self) is used both for the immortal soul of a human, which survives death, and also for the carnal, or lower, soul. Muslims believe that humans are ultimately spiritual beings, housed temporarily in a physical body. The *Nafs* represents that core of each individual which exhibits an innate orientation toward God, called *Fitrah*, and which passes into a different unknown realm upon a person's physical death in the present world.

Nahd : (النهد) Sharing the expenses of a journey or putting the journey food of the travelers together to be distributed among them in equal shares.

Nahyun 'anil-Munkar : (نهي عن المنكر) Forbidding evil.

Nahr : (النحر) (Literal: slaughtering of the camels only and is done by cutting carotid artery or by poking the jugular vein with a spear or sharp item at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrifices.

Najāsah : (النجاسة) Refers to impurity. It is of two types: *Najāsah Ghalîzah* (heavy impurity) and *Najāsah Khafîfah* (light impurity).

Najash : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.

An-Najāshî : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) - Negus.

Najd : (نجد) Lexically means 'the elevated land'. The expanse of land between Tihamah and Iraq.

Najis : (النجس) Something that is impure.

An-Najwā : (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means, a secret counsel or conference or consultation. [See the Qur'ān (V.58:7-13), and also see the footnote of (V.11:18)] (See *Sahîh Al-Bukhārî*, Vol.3, *Hadîth* No. 621)

Na'l : (النعل) Slipper or sandal.

Namîmah : (النميمة) (Calumnies) conveyance of disagreeable false information from one person to another to create hostility between them.

Namirah : (النمرة) (pl. *Nimār*) A thick sheet of woolen material with stripes like the skin of tiger or leopard. It is used to wrap around the waist.

Nāmisah : (النامصة) The woman who plucks the eyebrows of other women.

Naqdul-Hadîth : (نقد الحديث) The Methodology of Critical Evaluation of *Ahādîth*.

Naqîb : (النقيب) A person heading a group of six persons in an expedition (tribal chiefs).

Naqîr : (النقير) A name of a pot in which alcoholic drinks used to be prepared. It is the trunk of a date palm that is hollowed out or curved.

Nasab : (النسب) Lineage or genealogy.

Nasārā : (النصارى) The name given to the followers of the Christian faith both in the Qur'ān and *Hadîth*.

Nash : (النش) Half portion of anything. It is also said to be twenty Dirhams. Also a measure of weight equal to ½ *Uqiyyah* (60 grams approximately).

Nasî' : (النسيء) A practice in vogue among the pre-Islamic Arabs. They used to alter the duration of the four sacred months. Whenever they wished to start fighting or to loot and plunder - and they could not do so during the sacred months - they carried out their expedition in one of the sacred months and then later on compensated for this violation by treating one of the non-sacred months as a sacred month.

Nasîhah : (النصيحة) Sincere good advice.

Naskh : (النسخ) A style of curved writing often used for early hand-written copies of the Qur'ān.

Nasl : (النصل) A part of an arrow.

Nāsut : (الناسوت) Human, as opposed to Divine.

Nawāfil : (النوافل) (pl. of *Nāfilah*) Optional practice of worship in contrast to obligatory *(Farîdah)*. See *Nafl* and *Nāfilah*.

Nawāt : (النواة) Equal to the weight of 5 Dirhams. Some differ and say between three Dirhams to five.

Nifāq : (النفاق) Hypocrisy.

Nifās : (النفاس) Refers to the flowing of postnatal blood after childbirth.

Nihal: (النحل) Present. (*Hibah*: Gift; *'Umrā*: Lifelong gift; *Ruqbā*: Gift of house given for lifelong use).

Nikāh: (النكاح) Pronouncement of marriage or wedlock according to *Sharī'ah* (Islamic law).

Niqāb: (النقاب) Face veil with the exception of the eyes. Veil covering full face including the eyes.

Nisāb: (النصاب) A threshold of wealth of which any excess is subject to *Zakāh* (obligatory charity). So *Nisāb* is the minimum amount of wealth or property which makes one liable to pay *Zakāt*. Minimum amount of property liable to payment of the *Zakāt,* e.g., *Nisāb* of gold is twenty (20) *Mithqāl*, i.e., approx. 94 grams; *Nisāb* of silver is two hundred (200) Dirhams, i.e., approx. 640 grams; *Nisāb* of food grains and fruit is 5 *Awsuq*, i.e., 673.5 kgms; *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep; etc.

Niyyah: (النية) It is an intention to perform an activity.

Nubūwwah: (النبوة) Prophethood.

Nūh: (نوح) A Prophet of Allāh mentioned in the Qur'ān and the Old Testament.

Nūn: (نون) Fish.

Nūr: (نور) Light

An-Nūr: (النور) 'The Light.' One of the ninety-nine Attributes of Allāh, and the name of a *Sūrah*. See *An-Nūr* (24:35-36).

Nusk: (النسك) Religious act of worship.

Nusub: (النصب) (pl. *Ansāb*) *Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were slaughtered during fixed periods of occasions and seasons in the name of idols, jinns, angels, pious men, saints, etc., in order to honor them, or to expect some benefit from them. These signify all places consecrated for offerings to others than the One True God.

Nusuk: (النسك) A ritual sacrifice as well as other forms of devotion and worship.

Qabā': (القباء) (pl. *'Aqbiyah*) An outer garment with full-length sleeves.

Qabr: (القبر) Grave.

Qadā': (القضاء) A prayer said after due time. Literally means 'carrying out' or 'fulfilling'. In Islamic jurisprudence it refers to fulfilling or completing those duties such as prayers or fasting, that one may have missed due to some rea-

son or other.

Qadariyyah : (القدرية) (Also called the people of *Qadar/Ahlul-Qadar.*) The *Qadariyyah* sect has the belief that a person is bound to do what has been written for him, he is not free to do anything he wants as against the *Jabriyyah* sect whose belief is just the opposite.

Qadar : (القدر) Divine Preordainment or the Divine Decree.

Qadîd : (القديد) Jerked meat, cured meat. Meat cut into strips and dried.

Al-Qadr : (القدر) 'The Power.' The name of *Sūrah* 97 of the Qur'ān also.

Qādî : (القاضي) Judge.

Qā'idîn : (القاعدين) People who remain inactive and do not actively fight. The opposite of *Mujāhid.*

Qaylūlah : (القيلولة) Siesta, midday nap. Rest in the middle of the day even if one does not sleep.

Qalîb : (القليب) A well.

Qamîs : (القميص) meaning 'shirt'. However, due to constant usage, it refers to the long flowing robe worn by Muslim men and which has come to be regarded as an Islamic dress.

Qār : (القار) Tar or pitch.

Qaraz : (القرظ) The leaves of Mimosa Flava used for tanning.

Qard : (القرض) A loan given for a good cause in the Name of Allāh, in the hope of repayment or reward in the Hereafter.

Qard Hasanah : (قرض حسنة) A loan extended fixed for a definite period of time without interest or profit-sharing.

Qāri : (القارىء) (pl. *Qurrā'*) A reciter. Early Muslim religious scholars were called *Qurrā'*. These were teachers of the early Muslims. This word is now used mainly for a person who knows the Qur'ān by heart, and due to vocal beauty and skill, publicly recite Verses from the Qur'ān. Such recitations serve to inspire and comfort believers, and are often performed early in the morning or prior to the daily worship services, and also to solemnize important occasions and events.

Qārin : (القارن) One who performs *Hajj Qirān*.

Qarîn : (القرين) The Devil companion that is with everyone.

Qarnul-Manāzil : (قرن المنازل) The *Mîqāt* of the people of Najd, in Arabia (from the east). It is situated on the way to Makkah.

Qasab: (القصب) Pipes made of gold, pearls and other precious stones. Reference to Khadîjah's home in Paradise.

Qasāmah: (القسامه) The oath taken to clear him by 50 men of the tribe of a person who is being accused of killing somebody.

Qasr: (القصر) Literally means 'to shorten,' it is technically used to signify the Islamic rule that during one's journey it is permissible, and indeed preferable, to pray only two *Rak'āhs* in those obligatory prayers in which a person is required to pray four *Rak'āhs*.

Qaswā': (القصواء) The name of the Prophet's she-camel.

Qatîfah: (القطيفة) Thick soft cloth like velvet or plush material.

Qattāt: (القتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahîh Al-Bukhārî,* Vol. 8, *Hadîth* No. 82)

Qawmah: (القومه) Raising one's head in prayer from bowing and standing up straight.

Qawwām or ***Qayyim:*** (قوام أو قيم) A person responsible for administering or supervising the affairs of either an individual or an organization, for protecting and safeguarding them and taking care of their needs.

Qaza':(القزع) Shaving part of the head and leaving part.

Qiblah: (القبلة) The term used in reference to the direction Muslims face during prayers. The focal point of the *Qiblah* is the Ka'bah, the house of worship located in the city of Makkah. Depending upon where one is at any given time upon the earth, the *Qiblah* direction may vary. From North America, the direction is roughly northeast, and worship halls in local mosques are oriented accordingly.

Qîl wa Qāl: (قيل وقال) Sinful, useless talk (e.g., backbiting, lies, etc.).

Qintār: (القنطار) A weight-measure for food grains, etc., e.g., wheat, maize, oat, barley, etc., that is equal to 256.4 kilograms. It is also said that in matters of reward, a *Qintār* is equal to twelve thousand *Uqiyyah*, each *Uqiyyah* of which is better than heaven and earth.

Qirā'ah: (القراءة) The audible recitation during prayers.

Qirād: (القراض) Sleeping partnership (see *Mudārabah*).

Qirām: (القرام) A thin marked woolen curtain.

Qîrāt: (القيراط) A special weight; sometimes a very great weight like Uhud mountain. Otherwise usually a small weight that is equal to a gram or less

than it. 1 *Qirat* = 1/2 *Dāniq* & 1 *Dāniq* = 1/6 Dirham. In currency it is twentieth or twenty-fourth of a Dinar.

Qirbah : (القربة) A water skin.

Qirsh : (القرش) A unit of money.

Qisās : (القصاص) Retaliatory punishment, retaliation in kind (eye for an eye). In Islam though, retaliation should be forgone as an act of charity. See *Al-Mā'idah* (5: 48). Laws of equality when punishing a person for injuries intentionally inflicted on someone else. See *Al-Baqarah* (2:178-179).

Qassiy or ***Qassiyyah :*** (القسي أو القسية) A linen cloth containing silken lines prepared at Qass in Egypt.

Qithām : (القثام) A plant disease that causes fruit to fall before ripening.

Qiyām : (القيام) The standing during the prayer for recitation of *Sūrat Al-Fātihah* or *Sūrat Al-Hamd* and the second *Sūrah* that follows after it, while the standing after the *Ruku'* is *Qawmah*. And the voluntary prayers at night are also called *Qiyām* for night prayers.

Qiyāmah : (القيامة) The Day of Resurrection, or the Day of Judgment.

Qiyās : (القياس) In simple terms, the verdict given by a *Mujtahid* or *Faqîh* who considered the case similar in comparison with a case judged by the Prophet ﷺ. In complex issues, using analogies for the purpose of applying laws derived from the Qur'ān and *Sunnah* to situations not explicitly covered by these two sources. *Qiyās* is one of the most important tools for interpreting and implementing the *Sharî'ah* (Islamic law). Verdicts and judgments are given by the Islamic religious scholars, after due considerations on the following proofs respectively: (a) From the Qur'ān; (b) From the Prophet's *Sunnah*. (c) Conscience of the community from all over the Muslim world; (d) and *Qiyās*, i.e., reasoning. It is not to be practiced except if the judgment of the case is not found in the first three above mentioned proofs, (a), (b) and (c). According (the Muslim scholar Imām Shāfi'î), *Qiyās* is a method for reaching a legal decision on the basis of evidence (a precedent) in which a common reason, or an effective cause, is applicable.

Qadā' : (قضاء) Paying in a debt.

Qubā' (القباء) A place on the outskirts of Al-Madînah. The Prophet ﷺ established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah* prayer is regarded as a performance of *'Umrah* in reward according to the Prophet's saying.

Qubbah : (القبة) A small and round one-room tent.

***Qubbatus-Sakharah*:** (قبة الصخرة) (Dome of the Rock) The rock within the dome built around 691 CE by the Umayyad Caliph Abdul-Malik in the area of the famous mosque, Aqsā Mosque or Baytul-Maqdis, in Jerusalem. It is believed to be the point from where Prophet Muhammad ﷺ was miraculously ascended to heavens.

***Qudāt*:** (القضاة) Plural form of *Qādi*.

***Qudhadh*:** (القذذ) A part of an arrow.

***Al-Quds*:** (القدس) Literally, 'The Holy,' this is the name used by Muslims for Jerusalem. It is the third holiest city in Islam, following Makkah and Al-Madînah, because of its significance to Islamic history in the broadest sense

***Qullah*:** (القلة) (Also called *Jirār* - الجرار) A large drinking water container like a barrel whose size the scholars differ over, from five to fifty water skins (*Qirbahs*). Even some say them to be the size of two-and-a-half water skins. Scholars have described the quantity of two *Qullahs* as equivalent to 500 Ratls One Ratl weighs half a seer, i.e., forty tolas. Thus the total quantity of five water skins of water measures approximately 240 kilograms or, according to some scholars, about 227 kilograms.

***Qumqum*:** (قمقم) A narrow-headed vessel.

***Qunūt*:** (القنوت) Invocation in the prayer. The act of raising both palms in fornt of the face while praying in the second *Rak'ah* of prayer.

***Qunūt Nāzilah*:** (قنوت نازلة) Supplication in the event of a calamity.

***Quraysh*:** (قريش) One of the greatest and prominent tribes in all of Arabia in the Prophet's era. The Quraysh were the keepers of the Ka'bah and therefore the wealthiest and most powerful tribe. The Prophet Muhammad ﷺ belonged to this tribe, which had great powers spiritually and financially both before and after Islam came. When Prophet Muhammad ﷺ started to preach the true religion of Allāh and persisted in calling people to worship Allāh alone, most of the Quraysh disavowed him and attempted to thwart his efforts, the Quraysh violently persecuted him and his followers, the Quraysh continued to plot Muhammad's downfall, even going so far as to attempt killing him. They were badly defeated at the battle of Badr by the Muslims and their days of *Jāhiliyyah* were finally ended when the Muslims liberated Makkah and destroyed all the idols in the Ka'bah in the year 630 CE, after that they yielded and entered the fold of Islam.

Qurayshî or ***Qurashî*:** (قريشي أو قرشي) A person belonging to the Quraysh, the well-known tribe of Arabia. The Prophet Muhammad ﷺ belonged to this tribe, all his descendants are also called Qurayshî.

Qur'ān: (القرآن) Meaning 'the recitation,' or 'the reading.' Qur'ān is the Noble Book, the Living Miracle, the last revelation from Allāh to mankind and the jinn before the end of the world, revealed to Prophet Muhammad ﷺ, through the angel Jibra'il, over a period of 23 years, the first thirteen of which were spent in Makkah and the last ten of which were spent in Al-Madînah. There is only one Qur'ān in the whole world and it is in the Arabic language. The Qur'ān has one text, one language, and one dialect. It has been memorized by millions of Muslims in different parts of the world. The Qur'ān continues to be recited by Muslims throughout the world in the language of its revelation, Arabic, exactly as it was recited by Prophet Muhammad ﷺ nearly fourteen hundred years ago. It consists of 114 *Sūrahs* (chapters). It is to be read and recited with rules and regulations. When to be touched and to be recited, a Muslim is to be in a state of cleanliness and purity. The authenticity and the totality of the Qur'ān have been documented and recognized. The Qur'ān cannot be translated at all as the Qur'ān represents the exact Words of Allāh. Any translation is considered to be the explanation to the meaning of the Qur'ān. The Qur'ān is so rich and comprehensive in matter that it can easily guide men and women in all walks of their life. It is the ultimate source of guidance for people in all aspects of their spiritual and material lives. The Qur'ān is viewed as the authoritative guide for human beings, along with the *Sunnah* of Muhammad ﷺ. The Qur'ān amends, encompasses, expands, surpasses and abrogates all the earlier revelations revealed to the earlier Prophets. The names and attributes that are given to the Qur'ān in the Qur'ān speak for themselves. The Qur'ān is also described to be bounteous, glorious, mighty, honored, exalted, purified, wonderful, blessed, and confirming the truth of previous revelations. The Qur'ān has practically proved the truth and effectiveness of all of its names and epithets in the life of all true believers, who practiced its teachings sincerely and devoutly. The Qur'ān has a universal appeal, regardless of peoples' color, creed, nationality, and geographical divisions of the world.

Qurbān: (القربان) Literally means 'sacrifice'. In Islam it refers to the sacrificing of animals solely for the pleasure of Allāh on the day of *'Eidul-Adhā* and the two days following it.

Qust: (القسط) A type of incense.

Qu'ūd: (القعود) Sitting posture in prayer while *Tahiyyah* and *Tashah-hud* are recited.

Rabā'i: (الرباعي) A male camel whose quadricuspid teeth have appeared, usually about in the seventh year.

Rabā'iyah: (الرباعية) A female camel whose quadricuspid teeth have appeared, usually about the seventh year.

Rabb: (الرب) (Lord) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for the entire universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security, etc. *Rabb* is also one of the Names of Allāh. We have used the word 'Lord' as nearest to *Rabb.* All occurances of 'Lord' actually mean *Rabb* and should be understood as such. For example see Qur'ān 2:21.

Rabbuka: (ربك) Your Lord, Your Master.

Rabbul-'Ard: (رب الأرض) Owner of the land in *Musāqāt* and *Muzāra'ah* contracts.

Rabbul-Māl: (رب المال) A person who invests in *Mudārabah* or *Musharakah.* See *Sāhibul-Māl.*

Rabî'ul-Awwal: (ربيع الأول) The third month of the Islamic calendar.

Radiyallāh 'Anhu (رضي الله عنه) May Allāh be pleased with him (RAA) is said whenever the name of a Companion of the Prophet ﷺ is read or heard or written.

Radā'ah: (الرضاعة) The suckling of one's own or someone's child.

Rāhilah: (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).

Rahmān and ***Rahîm:*** (الرحمن والرحيم) These words are from the root *'rahm'* which denotes mercy. In the Qur'ān this attribute of Allāh has been mentioned side by side with the attribute *Rahmān* (literally 'merciful'). As such *Rahîm* signifies Allāh's mercy and beneficence towards His creatures. Moreover, according to several scholars, the word *Rahîm* signifies the dimension of permanence in Allāh's mercy, that the One Who is exceedingly merciful; the One Who is overflowing with mercy for all. See *Sūrah* 55 of the Qur'ān.

Rahn: (الرهن) Pledge or mortgage.

Rayhān: (الريحان) A sweet-smelling plant sweet basil and perfume made from it.

Rayyān: (الريّان) The name of one of the gates of Paradise through which the people who often observe fasting will enter.

Rajab: (رجب) It is the seventh month of the Islamic calendar.

Rajabiyyah: (الرجبية) See *'Atîrah.*

Rajaz: (الرجز) Name of poetic meter.

Raj'ah: (الرجعة) The bringing back of a wife by the husband after the first or second divorce.

Rajm: (الرجم) Means to stone to death those married persons who commit the crime of illegal sexual intercourse. In Islamic law the *Hadd* (prescribed) punishment of illegal sex is *Rajm*.

Rak'ah: (الركعة) (pl. *Raka'āt*) Literally, 'a bowing,' This term represents a unit of the prayer and consists of one standing, one bowing and two prostrations. Verses from the Qur'ān, special prayers and phrases are stated in these different positions. Each of the five formal worship times is comprised of varying numbers of such cycles.

Ramadān: (رمضان) The month of fasting. It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet ﷺ and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr. Thus, it is considered a blessed and holy month. Furthermore, Ramadān is the month in which Muslims fast daily from dawn to sunset to develop piety and self-restraint.

Ramal: (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka'bah, and is to be done by the men only and not by the women.

Ramy: (الرمي) The throwing of pebbles at the pillars (*Jimār*) at Mina.

Rāsul-Māl: (رأس المال) Capital invested in *Mudārabah* or *Musharakah*.

Rasūl: (الرسول) The meaning of the word *Rasūl* is a Messenger. Allāh sent many Prophets and Messengers to mankind. Amongst them, the names of twenty-five are mentioned in the Qur'ān. From within the list, the Qur'ān states the names of five Messengers who are the Mighty ones. These are: Nūh (Noah), Ibrāhîm (Abraham), Mūsa (Moses), 'Eisa (Jesus), and Muhammad ﷺ. See *Nabî*.

Ratl: (الرطل) Measurement equal to half a seer or a liter. See *Qullah*.

Rāwi: (الراوي) A narrator. In *Hadîth* literature, it means the narrator of *Ahādîth*.

Rāyah: (الراية) A flag, it is bigger than *Liwā'* (standard).

Ribā: (الربا) It literally means 'to grow; to increase, to expand.' Technically, *Ribā* denotes the amount that a lender receives from a borrower at a fixed rate in excess of the principal. It is of two kinds: 1. *Ribā Nasî'ah* (ربا النسيئة) - taking interest on loaned money. 2. *Ribā Fadl* (ربا الفضل) - taking something of superior quality in exchange for giving less of the same kind of thing of poorer quality. See *Al-Baqarah* (2:275-280), *Āl Imrān* (3:130).

Ribāt: (الرباط) Guarding Muslim frontier. Guarding the boundaries of

Muslim lands against possible attacks from the enemies. It is considered one of the highly praiseworthy forms of worship.

Ridā': (الرداء) A piece of cloth (sheet etc.) worn around the upper part of the body.

Rijz: (الرجز) Whispering, evil suggestions.

Rikāz: (ركاز) Buried wealth or treasure (from the pre-Islamic period) discovered in any land, whose ownership and burial period is not known. One-fifth of it goes to the public treasury and the rest to the founder or owner of the land.

Risālah: (الرسالة) Regarding *Hadîth* compilations: collection of *Ahādîth* dealing with a particular topic.

Riwāyah: (الرواية) Narration.

Riyā: (الرياء) A minor *Shirk* (polytheism). Carrying out a religious act for worldly gains and not for the pleasure of Allāh.

Riyādul-Jannah: (رياض الجنة) A part of the Masjid Nabawi that is said to be a part of Paradise.

Rūhullāh: (روح الله) According to the early religious scholars from among the Companions of the Prophet ﷺ and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction. (A) When one of the two nouns is Allāh, and the other is a person of a thing, e.g., (i) Allāh's House (*Baytullāh*), (ii) Allāh's Messenger; (iii) Allāh's slave (*'Abdullāh*); (iv) Allāh's spirit (*Rūhullāh*) etc. The rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honorable with Him, similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e., Jesus, and it was His Word: "Be!" - and he was created (like the creation of Adam). (B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge (*'Ilmullāh*); (ii) Allāh's Life (*Hayātullah*); (iii) Allāh's Statement (*Kalāmullāh*); (iv) Allāh's Self (*Dhātullāh*) etc.

Rūhul-Qudus: (روح القدس) 'The Holy Spirit.' Another name for the Angel Gabriel (Jibra'il) عليه السلام.

Rukn: (الركن) (pl. *Arkān*) Pillar, basic article.

Rukū': (الركوع) It means to bend the body to bow. This bowing is one of the acts required in Islamic prayer. Additionally, the same word denotes a certain unit in the Qur'ān. The whole Book, for the sake of the convenience of the reader is divided into thirty parts (*Ajzā'*, sing. *Juz'*), and each *Juz'* consists

usually of sixteen *Rukū'*.

Ruqbā : (رقبى) A kind of gift in the form of a house given to somebody to live in as long as he is alive.

Ruqyah : (الرقية) Incantation, amulet. Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e., to recite *Sūrat Al-Fātihah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Rushd : (الرشد) It means the right way (see 2:256). It also implies integrity and maturity in thought and action (see 21:51).

Rutab : (الرطب) Ripe dates, opposite of *Busr*.

Sā' : (الصاع) A volume measure that equals four *Mudds* (3 kg. approx) (also 2.172 kg.), one *Sā'* of Al-Madînah was equal to about two and a half kilograms

Sabā : (الصبا) Easterly wind.

As-Sab'ah : (السبعة) The seven compilers of *Ahādîth - Bukhārî, Muslim, Abū Dāwud, Nasā'i, Tirmidhi, Ibn Mājah, Ahmad.*

Saba' or ***Sheba :*** (سبأ) The queen who visited Solomon to test his wisdom. Biblical name of Saba. (See *Sābi'ūn* or Sabean)

As-Sab'ul-Mathānî : (السبع المثاني) The seven repeatedly recited Verses, i.e., *Sūrat Al-Fātihah.*

Sabāhāh : (صباحاه) An exclamation indicating an appeal for help.

As-Sabt : (السبت) It means Saturday, which was declared for the Israelites as the holy day of the week. God declared the Sabbath as a sign of the perpetual covenant between God and Israel. (Exodus 31:12-16.) The Israelites were required to strictly keep the Sabbath, which meant that they may not engage in any worldly activity; they may not cook, nor make their slaves or cattle serve them. Those who violated these rules were to be put to death. The Israelites, however, publicly violated these rules. For further details, see *Sūrah 7, Al-A'rāf.*

Sābi' : (الصابىء) (pl. Sābians) Those who change their religion.

Sābiqūn : (السابقون) See *Muqarrabūn.*

As-Sābiqūnal-Awwalūn : The first forerunners in the faith.

Sābirūn : (الصابرون) People who are patient and steadfast.

Sābi'ūn or ***Sabean :*** (الصابئون) Of or pertaining to Saba, an inhabitant of Saba

or Sheba, Biblical name, Sheba. an ancient kingdom in southwestern Arabia noted for its extensive trade, esp. in spices and gems.The Sabaeans played an important role in the history of early Arabia. They had a flourishing kingdom in the Yemen tract of South Arabia about 800-700 BC, though their origin may have in North Arabia. Probably the Queen of Sheba is connected with them. They succumbed to Abyssinia about 350 AD and to Persia about 579 AD. Their capital was near San'ā'. They had beautiful stone buildings in which the pointed arch was noticeable. It is said that this passed nation used to say *Lā Ilāha ill allāh* (none has the right to be worshipped but Allāh) and used to read *Zabūr* (The Psalms of the *Sābi'ūns*) and they were neither Jews nor Christians. (See note of Yusuf Ali, 76)

Sabr: (الصبر) Sabr is a comprehensive term having various shades of meaning. It implies (a) patience in the sense of being thorough, dedicated and devoted, (b) constancy, perseverance, steadfastness and firmness of purpose, (c) disciplined and planned effort with confidence and belief in the mission itself and (d) a cheerful attitude of acceptance and understanding under suffering and hardship and in times of strife and violance, and thankfulness to God in happiness, success and chievement.

Sa'dān : (السعدان) A thorny plant suitable for grazing animals. Some say it to be Neurada peocumbens.

Sadāq : (الصداق) This word has the same meaning as *Mahr*.

Sadaqah : (الصدقة) Literally, 'righteousness.' This terms refers to the voluntary giving of alms (charity). *Sadaqah* is distinct from *Zakāh*, which is a mandatory contribution paid yearly and calculated based on one's wealth or assets. *Sadaqah* can consist of any item of value, and can be provided to any needy person. The Qur'ān states that Allāh loves those who are charitable and promises great reward and forgiveness for those who give regularly to others in need.

Sadaqatul-Fitr : (صدقة الفطر) Refers to the charity that is given on or prior to the day of *'Eidul-Fitr*.

Sadūq : (الصدوق) Truthful.

As-Safā wal-Marwah : (الصفا والمروة) Two mountains at Makkah neighboring *Al-Masjidul-Harām* (the Great Sacred Mosque) to the east. One who performs *'Umrah* and *Hajj* should walk seven times between these two mountains and that is called *Sa'y*. These are referred to in the Qur'ān as one of the symbols of Allāh. See *Al-Baqarah* (2).

Safar : (الصفر) It is a disease that afflicts the abdomen, and it is not a contagious one.

Saghîrah : (الصغيرة) A child or minor girl underage.

Sahābah : (الصحابة) (sing. *Sahābî*)A term meaning 'companions,' commonly used in reference to those followers of Prophet Muhammad ﷺ who were closest to him in his lifetime, kept frequent company with him, and strove to emulate his sayings and doings. The *Sahābah's* piety, knowledge and love for the Prophet ﷺ were important factors in the perpetuation of his teachings and the painstakingly careful recording of his *Ahādîth* in the years following his death.

Sahbā': (صهباء) A place near Khaybar.

Sāhibul-Māl : (صاحب المال) (pl. *Ashābul-Māl*) (also, *Rabbul-Māl*) The financier in the *Mudārabah* form of partnership agreement. provides the finance while the *Mudārib* provides the entrepreneurship and management. There can be many *Ashābul-Māl* and *Mudāribs* in a given *Mudādrabah* agreement.

Sahîfah : (الصحيفة) A page or manuscript. Collection of *Ahādîth* by a Companion.

Sahîhayn : (الصحيحين) The Twins. The two most authentic books of *Ahādîth– Sahîh Al-Bukhārî* and *Sahîh Muslim.*

Sahîh Al-Bukhārî : A book of *Ahādîth* compiled by Imām Bukhārî.

Sahîh Muslim : A book of *Ahādîth* compiled by Imām Muslim.

Sahūr : (السحور) A light meal taken by Muslims before dawn prior to beginning the daily fast of Ramadān. Arising for this meal is an emulation of Prophet Muhammad ﷺ, since it was his practice to do so, and thus is part of his *Sunnah.*

Sahw : (السهو) Forgetting (here it means forgetting how many *Rak'āt* a person has prayed in which case he should perform two prostrations of *Sahw*).

Sā'imah : (السائمة) A flock of about one hundred grazing animals.

Sā'ibah : (السائبة) A she-camel used to be let loose for free pastures in the name of idols, gods, and false deities, and nothing was allowed to be carried on it. (See the Noble Qur'ān 5:103)

Sayhah : (الصيحة) Torment-awful cry.

Sayhān wa Jayhān : (سيحان وجيحان) Sayhān (Oxus or Amu Darya) and Jayhān (Jaxartes or Syr Darya) are two rivers in the country of Syria. These are different from *Sayhūn* and *Jayhūn* that are in the territory of Khurasan. (*Mu'jam Al-Buldān* of Baladharî, 2/227, 3/333). Some maintain that *Sayhūn* is in India and *Jayhūn* in *Khurasān*. Furāt (Euphrates) flows from Turkey

through Syria and Iraq and joins Tigris to form *Shati'ul-Arab*, and Nil (Nile) is the well-known river in Egypt.

Sayyi'ah: (السيئة) (pl. *Saiyy'āt*) Sins or demerits or bad deeds (opposite of *Hasanah*), often means what one earns by doing something wrong (committing a sin). According to a *Hadîth*, if one does one thing wrong, he will receive one demerit, but if he intends to do it and restrains himself, he will get a reward.

Sajdah: (السجدة) (pl. *Sujūd*) The act of prostration in the prayer, when seven portions of the body touch the earth: the forehead on pure ground, two palms, two knees, and the two big toes. The two prostrations together are called *Sajdatayn*.

As-Sajdah: (السجدة)

Sūrah 32 of the Qur'ān.

Sajdatus-Sahw: (سجدة السهو) Prostrations for forgetfulness. Remedial Prostrations to recompense forgetting a required act of prayer.

Sakînah: (السكينة) Tranquility, calmness, peace and reassurance etc.

Salab: (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.

Salaf: (السلف) A sale in which the price is paid at once for goods to be delivered later.

Salaf: (السلف) Predecessers, ancesters, forefathers, ascendants.

Salam: (السلم) Synonym of *Salaf.*

Salām: (السلام) Literally means 'peace'. It is a salutation or a way of greeting among Muslims. With the greetings of peace or with safety. In prayer it refers to the saying of '*As-Salāmu 'Alaykum wa Rahmatullāh*' which denotes the end of the prayer.

Salāt: (الصلاة) Prayers. *Salāt* is a spiritual relationship and communication between the creature and his Creator. *Salāt* refers to the prescribed form of worship in Islam, and is one of the 'five pillars' of Islam. Muslims perform the prayers five times throughout each day as a means of maintaining God-consciousness, to thank Him for His blessings and bounty, and to seek His help and support in one's daily life. These prayers and their time zones are: 1. *Fajr* (dawn or morning prayer), after dawn but before sunrise; 2. *Zuhr* (noon prayer), early afternoon till late afternoon; 3. *'Asr* (afternoon prayer) late afternoon prayer till sunset; 4. *Maghrib* (sunset prayer); just after sunset; 5. *'Ishā'* (night prayer); late evening till late at night. Consult a prayer man-

ual for full details. Each prayer consists of a fixed set of standings, bowings, prostrations and sittings in worship to Allāh. Prayers are to be performed with mental concentration, verbal communication, vocal recitation, and physical movements to attain the spiritual uplift, peace, harmony, and concord. To perform *Salāt*, a Muslim has to have ablution (*Wudū'*). He/she should make sure that cleanliness of body, clothing, and place are attained before performing *Salāt*.

Salāt: (الصلاة) (pl. *Salawāt*) We are told to send the blessings of Allah whenever the name of the Prophet Muhammad ﷺ is mentioned. There are great merits of sending the blessings through our supplication and invocation (*Du'ā*). So *Salāt* (the act of sending the blessings) is not to be confused with *Salāt* (prayer). The supplication of sending the blessings upon the Prophet ﷺ is: "O Allāh, send Your grace, honor and mercy upon Muhammad and upon the family of Muhammad, as You sent Your grace honor and mercy upon Ibrāhîm, You are indeed Praiseworthy, Most Glorious. O Allāh, send Your blessings upon Muhammad and upon the family of Muhammad, as You sent Your blessings upon Ibrāhîm, You are indeed Praiseworthy, Most Glorious." Muslims are informed that if they proclaim such a statement once, Allāh will reward them ten times.

Salātul-Awwābîn: (صلاة الأوابين) It is another name for *Salātud-Duhā*, that is prayer after sunrise.

Salātud-Duhā: (صلاة الضحى) That is optional prayer after sunrise.

Salātul-Hājah: (صلاة الحاجة) Prayer at times of need.

Salātul-Istikhārah: (صلاة الاستخارة) Prayer for (seeking) guidance. See *Istikhārah*.

Salātul-Istisqā': (صلاة الاستسقاء) Prayer for rain.

Salātul-Janāzah: (صلاة الجنازة) Funeral prayer *in absentia*. The prayer is done in standing position only and consist of four *Takbîrs*: 1. After the first *Takbîr*, recite *Al-Fātihah*. 2. After the second *Takbîr*, recite *Tashahhud* and *As-Salātul-Ibrāhîmiyyah*. 3. After the third *Takbîr*, pray for the deceased person, his or her relatives, and all Muslims in general. 4. After the fourth *Takbîr*, finish the prayer by uttering *As-Salāmu 'Alaykum* while turning to the right.

Salātul-Jam': (صلاة الجمع) Combined prayer.

Salātul-Jamā'ah: (صلاة الجماعة) Congregational prayer.

As-Salātul-Jāmi'ah: (الصلاة الجامعة) Prayer is about to begin.

Salātul-Jumu'ah: (صلاة الجمعة) Friday prayer. See *Jumu'ah*.

Salātul-Khawf: (صلاة الخوف) Prayer in the state of insecurity. For its procedure see *Sūrat An-Nisā'* 4:102.

Salātul-Kusūf wal-Khusūf: (صلاة الكسوف والخسوف) The prayer for the Eclipse of the moon and the Eclipse of the sun.

As-Salātul-Maktūbah: (الصلاة المكتوبة) Prescribed prayers/obligatory prayers.

Salātul-Qasr: (صلاة القصر) Shortened prayer.

Salātut-Tatawwu': (صلاة التطوع) A voluntary prayer.

Salātut-Tasbîh: (صلاة التسبيح) The prayer of glorification.

Sālih: (الصالح) The word means to reconcile, to put things in order, signifies behavior that is righteous, just and dignified. *'Amal Sālih*, honorable or righteous action, is often combined in the Qur'ān with *Imān* and made a condition for success in this world, as well as in the Hereafter. Also a Prophet of Islam, peace be on him.

Salwā: (السلوى) Quails. It is told that along with manna, quails were also sent to Israelites as a food. Quails in large flights are driven through winds in the Eastern Mediterranean in certain seasons of the year.

As-Samad: (الصمد) One of the ninety-nine Attributes of Allāh. It means Absolute, Eternal, and Everlasting. It refers to the One to Whom all created beings turn to for all their needs, and Who is not dependent on anything or anyone for any need. The Most Perfect in His Attributes.

Sami'allāhu Liman Hamidah: (سمع الله لمن حمده) Allāh heard him who sent his praises to Him. The phrase that is uttered in the prayer while one stands upright from the bowing position.

Samur: (السمر) A kind of tree.

Sanāh: (سناه) Means 'good' in the Ethiopian language.

Sannūt: (السنُّوت) Fennel or aniseed.

Saqîfah: (السقيفة) A shelter with a roof. The Companions of the Prophet ﷺ met in a *Saqîfah* in Al-Madînah to pledge their loyalty to Abu Bakr after the death of the Prophet ﷺ.

Sarf: (الصرف) Exchange. (Neither *Sarf* nor *'Adl* means neither exchange nor substitute, or no repentance nor ransom, or no obligatory or voluntary deed.)

Sarif: (سَرِف) A place six miles away from Makkah.

Sariyyah: (السرية) A small army sent by Prophet Muhammad ﷺ for *Jihād*, in which he did not personally take part.

Satr : (ستر) Means 'cover, shield'. And it refers to that area of the body that has to be covered. It is also referred to as the *'Awrah.*

Sawm : (الصوم) (pl. *Siyām*) Fasting. The daily fasts Muslims undertake during the month of Ramadān, and is one of the 'five pillars' of Islam. For Muslims, fasting means total abstinence from all food, drink, and marital sexual relations from dawn to sunset. Muslims fast for many reasons, including to build a sense of willpower against temptation, to feel compassion for less fortunate persons, and to re-evaluate their lives in spiritual terms. Fasting is also a training process to attain self-restraint, self-control, self-discipline, self-obedience, and self-education. Few people are excused from fasting during Ramadān. Some are required to make up later for the days they did not fast such as the travelers (over 50 miles by any means), sick, pregnant women, women nursing babies, and women during their periods. Other excused people are required to feed a poor person one meal for each day they do not fast if they can afford it, such as the elderly people and the ones who have permanent diseases like ulcers.

Sawād A'zam : (السواد الأعظم) The great majority.

Sawîq : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).

Sa'y : (السعي) The going for seven times between the mountains of Safā and Marwah in Makkah during the performance of *Hajj* and *'Umrah.* It is done to symbolize Hajar's search for water for her son Ismā'il.

Sā'î : (الساعي) The person responsible for collecting the *Zakāt* is sometimes called *Sā'î.*

Sayyid: (السيد) A descendant of the Noble Prophet ﷺ. See *Qurayshî.*

Sayyid : (السيد) Leader or chief.

Sayyidî : (سيدي) My master.

Sayyidul-Istighfār : (سيد الاستغفار) The Master Supplication for forgiveness.

Sha'ā'irullāh : (شعائر الله) These refer to all those rites which, in opposition to polytheism and outright disbelief and atheism, are the characteristic symbols of exclusive devotion to Allāh.

Sha'bān : (شعبان) The eighth month of the Islamic calendar.

Shāfi'î : (شافعي) Islamic school of law founded by Imām Shāfi'i. Followers of this school are known as the Shāfi'î.

Shahādah : (الشهادة) An Arabic word meaning 'witnessing'. The declaration of faith: *Lā ilāha illallāh Muhammadur-Rasūlullāh* (I testify that none has the

right to be worshipped but Allāh and I testify that Muhammad is the Messenger of Allāh). A person must recite the *Shahādah* to convert to Islam. The *Shahādah* constitutes the first of the 'five pillars' of Islam.

Shahîd: (الشهيد) (pl. *Shuhadā'*) A martyr. Someone who dies in the way of Allāh.

Shāhid: (الشاهد) A witness.

Shaikh: (الشيخ) A title or a nickname for an elderly person or a religious leader in a community. This title is also given to a wise person. The meaning of the word Shaykh has been distorted, misused, and abused by some mass media to reflect the wrong meanings. In the Sufi tradition, the term has a more specific application, referring to leaders within various *Tarîqahs* (spiritual orders or groups).

Shaitān: (الشيطان) (pl. *Shayātîn*) Satan, the enemy of mankind and the source of evil in the world. See *Iblîs*.

Ash-Shajarah: (الشجرة) A well-known place on the way from Al-Madînah to Makkah.

Shām: (الشام) The region comprising Syria, Palestine, Lebanon and Jordan.

Shamlah: (الشملة) Turban, head wrap, cloak, mantle.

Shaqq: (الشق) Ditch type of grave.

Sharî'ah: (الشريعة) These are the rules and regulations of Islam, the Divine law. *Sharî'ah* is the totality of of Allāh's Commandments relating to man's activities. It signifies the entire Islamic way of life, especially the Law of Islam. The *Sharî'ah* is based upon the Qur'ān and the *Sunnah* of the Prophet Muhammad ﷺ, and is interpreted by scholars in deliberating and deciding upon questions and issues of a legal nature.

Sharikah: (الشركة) The term is used for joint-stock companies and corporations as well, but is qualified with an adjective to indicate its nature. Thus, *Sharikah Musāhamah* (شركة مساهمة) for a public limited company or a corporation whose capital has been subscribed to by the general public.

Sharqā': (الشرقاء) An animal with split ears.

Shawwāl: (شوال) The tenth month of the Islamic calendar.

Shî'ah: (الشيعة) Literally, 'party' or 'partisans.' This term designates those Muslims who believe that the rightful successor to Prophet Muhammad should have been 'Ali bin Abu Tālib, rather than the first caliph Abu Bakr Siddiq. Moreover, *Shî'ahs* believe that 'Ali was granted a unique spiritual authority, which was passed on to certain of his descendants given the title of

Imām (leader). The largest group in Shi'ism believes that 'Ali was the first of twelve Imāms, and that the last one continues to exist, albeit miraculously and in a state of occultation (concealment from human view). The teachings of these spiritual leaders are an additional source of *Sharī'ah* (Islamic law), used by Shī'i religious scholars to derive legislation and issue religious opinions. So, a *Shī'ah* is a follower of the twelve Imāms. Shī'ah Muslims may be found in Iran, Iraq, Afghānistan, Lebanon, Syria, Pakistan, India, and some Gulf States. A branch of Islam comprising about 10% of the total Muslim population.

***Shi'b*:** (الشعب) A narrow pass.

***Shighār*:** (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.

***Shiqāq*:** (الشقاق) Difference between husband and wife.

***Shirāk*:** (الشراك) A leather strap.

***Shirk*:** (الشرك) Polytheism and it is to worship others along with Allāh. This term commonly used to mean association of something other than God with God. For Muslims, Allāh is Absolute, Complete, and Self-Sufficient. To set anything alongside or in place of God as reality is to commit the sin of association, which is the only sin that Allāh does not forgive, according to the Qur'ān. Thus, paganism, or even atheism, is viewed as expression of *Shirk*.

***Shirkah*:** (الشركة) Partnership between two or more persons, whereby unlike *Mudārabah*, all of them have a share in finance as well as entrepreneurship and management, though not necessarily equally.

***Shirkah 'Āmmah*:** (الشركة العامة) A partnership in which each partner is a general attorney for the other partner; a partnership that permits trading in all types of goods.

***Shirkatul-Amwāl*:** (شركة الأموال) A partnership in which participation is based on the contribution of wealth by all partners, but the partnership has to be of the type *'Inān* or *Mufāwadah*.

***Shirkatul-'Aqd*:** (شركة العقد) A partnership created through contract as opposed to co-ownership that may be the result of a joint purchase or agreement or it may result from inheritance or from some other legal situation.

***Shirkatul-'Inān*:** (شركة العنان) A basic contract of partnership based on agency in which participation may either be on the basis of wealth or labor or credit-worthiness, and in which, equality of contribution or legal capacity is not necessary.

***Shirkatul-Jabr*:** (شركة الجبر) Mandatory co-ownership created by an act of

law, like inheritance.

Shirkah khāssah: (الشركة الخاصة) Partnership for a single venture or for trading in a particular item; partnership in which each partner is a special attorney of the other partner.

Shirkat Mafālis: (شركة المفالس) A partnership between persons, whose assets have been reduced to copper coins and who have to buy on the basis of credit-worthiness; see *Shirkatul-Wujūh.*

Shirkah Mufāwadah: (الشركة المفاوضة) An unlimited partnership.

Shirkatul-Wujūh: (شركة الوجوه) Partnership based on credit-worthiness of the partners in which the ratio of profit and loss is based on the liability borne, but the partnership has to be of the type *'Inān* or *Mufāwadah.*

Shirkatuz-Zimām: (شركة الزمام) It is a term used by the Mālikis to indicate a situation, where two or more persons are buying goods on credit. It is different from the Hanafī *Shirkatul-Wujūh* insofar as it requires the physical presence of all the partners at the time of purchase.

Shuf'ah: (الشفعة) Pre-emption.

Shukūk: (الشكوك) (sing. *Shakk*) Check, certificate of debt, certificates of investment.

Shūrā: (الشورى) Consultation.

Shurāt: (الشراة) (Purchasers) One of the Khawārij sect. So called because they thought that they had sold their lives for the pleasure of Allāh.

Shurūt: (الشروط) Terms and conditions in Islamic law.

Sibtiyyah: (السبتية) (pair *Sibtiyyatayn*) A hairless sandal dyed with the leaves or pods of *Qaraz* which is a species of Mimosa tree, making a brown color.

Siddîq wa Siddîqūn: (الصديق والصديقون) The steadfast affirmers of truth. Those followers of the Prophets who were first and foremost to believe in them. (See the Qur'ān 4:69)

Siddîq: (الصديق) Abū Bakr, one of the closest Companions of Prophet Muhammad ﷺ, was given the appelation as-Sadîq, 'the Truthful.' Upon the death of the Prophet in 632 CE, Abū Bakr became the first caliph (successor) and served as leader of the Muslim community until his death in 634 CE.

Sidr: (السدر) Lote tree (or *Nabk* tree).

Sidratul-Muntahā: (سدرة المنتهى) 'The lote-tree of the furthest limit.' A *Nabk* tree over the seventh heaven near Paradise, the place where form ends and

beyond which no created being may pass. See *An-Najm* (53:14-18).

Siffîn: (صفين) A battle that took place between 'Ali's followers and Mu'awiyah's followers at the river of the Euphrates in Iraq.

Sihāh Sittah: (الصحاح الستة) The term *As-Sihāh us-Sittah* (The Sound Six authentic collections of *Ahādîth*), is used for the compilations done by Imāms and Scholars named, Bukhārî, Muslim, Tirmidhi, Nasa'i, Abu Dāwud and Ibn Mājah. Today, Muslim scholars have found the collections by the latter scholar (Ibn Mājah) to have defective narrations. The majority of the Shi'ah reports are of even later date than the early compilations. For the most part, they are from the *Buyid* period of around 454 Hijri.

Sihāq: (سحاق) Lesbian sex act. Sexual act between females. This is strongly condemned in Islam, and is considered a major sin.

Sijjîn: (السجين) It is a 'prison' where the records of the evildoers are kept. See *Al-Mutaffifîn* (83:7-9).

Sin-nul-Bulūgh: (سن البلوغ) This is the age of maturity and puberty. It is the age at which the Muslims are considered an adult and becomes accountable for his/her duties in Islam. There is no fixed age for that in terms of years, and it is decided by three signs: having a menstruation, period or pregnancy for girls, and being physically mature or having a wet dream for boys, growing pubic hair, or reaching the age of fifteen, whichever comes first.

Sin-nut-Tamîz: (سن التميز) This is the age of distinguishing. This age is used in *Fiqh* to decide the age before which the mother has the right to keep the child after divorce. It varies from one person to another. The age is reached when the child can take care of himself or herself and no longer needs an adult to help him eat, get dressed, and clean himself or herself. In the school of thought of Abu Hanîfah, it is seven years for the boy and nine years for the girl. The girl is given longer time so that she can learn more of the habits of women.

Siyarā': (السيراء) A sheet of pure or mixed silk having yellow stripes.

Sîrah: (السيرة) The writings of the Companions of the Prophet ﷺ about him, his personality, his life story, and his ways of handling different situations is called *Sîrah*. The famous collections of the *Sîrah* are At-Tabari, Ibn Ishaq, and Ibn Hisham. These days *Ar-Rahîq Al-Makhtūm* in many languages is very famous. The *Sîrah* is a source of reference that Muslims rely on in their daily life situations and problems.

Sirāt: (الصراط) The bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgment. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.

***As-Sirātul-Mustaqîm*:** (الصراط المستقيم) 'The straight path,' the path that the Prophet Muhammad ﷺ demonstrated to mankind by way of the Noble Qur'ān. The path that leads to Paradise.

***Sirri Salāt*:** (الصلاة السرية) Prayer of inaudible recitation. The congregational prayers of *Zuhr* and *'Asr*.

***Sirwāl*:** (السروال) (pl. *Sarāwîl*) Long under garment (pyjama) worn by the Arabs, and Muslims of Turkey, Bangladesh, India, and many countries of Africa and Near East.

***Siwāk*:** (السواك) A piece of a root of a tree called *Arāk*, used as a tooth stick. Also called a *Miswāk*.

***Subh Sādiq*:** (الصبح الصادق) Literally means 'true dawn.' It refers to the time when whiteness (brightness) can be noticed on the breadth of the horizon. It is at this time that the *Fajr* prayer commences.

***Subhānallāh*:** (سبحان الله) To esteem Allāh by saying 'Glorified is Allāh' and holding that He is free from all that (unsuitable evil things) that are ascribed to Him by the polytheists.

***Subhānahu wa Ta'ālā*:** (سبحانه وتعالى) 'He is Glorified and Exalted.' This is an expression that Muslims use whenever the Name of Allāh is pronounced or written. The meaning of this expression is:Allāh is pure of having partners and He is exalted from having a son. Muslims believe that Allāh is the only God, the Creator of the universe. He does not have partners or children. Sometimes Muslims use other expressions when the Name of Allāh is written or pronounced. Some of which are:*'Azza wa Jalla*: 'He is the Mighty and the Majestic'; *Jalla Jalāluhu*: 'He is the Exalted Majestic.'

***Suffah*:** (الصفة) A shaded verandah with raised platform attached to the Prophet's Mosque in Al-Madînah where poor Muslims, including some of the most exalted Companions, used to take shelter, seek knowledge and sleep during Prophet Muhammad's time. It was also used by the Prophet ﷺ as a welcoming point for newcomers or poor people. It was part of his mosque.

***Sūfi*:** (صوفي) One who endeavors to achieve direct inward knowledge of God through adherence to various spiritual doctrines and methods. These include repeatedly invoking the Divine Names and reciting other religious expressions, living an austere lifestyle, and participating in various spiritual gatherings usually formed around a spiritual master with the title Shaykh. Historically, sufis have been grouped into organizations known as *Tarîqahs*.

***Sufism*:** (الصوفية) A particular spiritual approach and lifestyle adopted by some Muslims (known as Sufis), rather than a distinct branch of Islam. Sufism holds that direct and intimate knowledge of God can be achieved

through spiritual discipline, exertion, and austerity. Essentially, Sufism is seen as an 'inward' path of communion with God, complementing the *Sharî'ah*, or 'outward' religious law.

***Sufrah*:** (السفرة) Dining sheets, eating cloth, when the meal is ready, food is served. A piece of cloth, sheet or skin spread out on the ground, and food is put over it, either in the form of heap or in a dish type utensil to eat it combinedly.

***Suhuf*:** (الصحف) pages or manuscripts.

***Suhūliyyah*:** (السحولية) A cotton cloth, its name is derived from the name of a village in Yemen called Suhul.

***Suhūr*:** (السحور) Predawn meal. A meal taken before *Fajr* in the month of Ramadān to begin fasting.

***Sujūd*:** (السجود) See *Sajdah.*

***Sunan*:** (السنن) Collection of *Ahādîth* only containing legal traditions (*Ahādîthul-Ahkām*).

***Sundus*:** (السندس) A kind of silk cloth.

***Sunnah*:** (السنة) Literally means legal ways, orders, acts of worship and statements etc., of the Prophet ﷺ. The *Ahādîth* are reports on the *Sunnah.* The two major legal sources of jurisprudence in Islam are the Qur'ān and the *Sunnah.* The *Sunnah* may confirm what is mentioned in Qur'ān, interpret and explain it, specify what is meant by some general Verses, limit and restrict the meaning of any Verse in it, or may explain something that has been revealed in Qur'ān.

***As-Sunnat-ut-Taqrîriyyah*:** (السنة التقريرية) The Prophet's remaining silent on any Companion's explanation of his action amounts to his approval, as we know, the Prophet's abstaining from disapproving anything said or done before him means his approval.

***Sunnah* or *Mustahabb*:** (السنة أو المستحب) means recommendable, desirable. The acts whose neglect is not punished, but whose performance is rewarded, e.g., the call for prayers (adhān). See *Mustahabb.*

***Sunnah*:** (السنة) That action which the Prophet ﷺ did or sanctioned. *Sunnat* prayers are of two types: *Sunnat Mu'akkadah* and *Sunnat Ghayr Mu'akkadah.*

***Sunnah Mu'akkadah*:** (السنة المؤكدة) Compulsory prayers. Those prayers the Prophet ﷺ continuously carried out. To leave out such a type of *Sunnat* is a sin and one is punished for this. However, there is no harm if one leaves it out because of some valid excuse.

Sunnah Ghayr Mu'akkadah : (السنة غير المؤكدة) Unascertained prayers. These prayers the Prophet ﷺ carried out, but also left out at times without any reason. To follow such a type of *Sunnat* entails reward and to leave it out does not necessitate any punishment. These types of optional prayers were much, but not always, practiced by the Prophet ﷺ.

Sunnî : (السنى) A term designating those Muslims who recognize the first four successors of Prophet Muhammad ﷺ as the 'Rightly-Guided Caliphs,' and who attribute no special religious or political function to the descendants of the Prophet's son-in-law 'Ali bin Abu Tālib. Sunnis hold that any pious, just, and qualified Muslim may be elected a caliph. Sunnis comprise the majority of Muslims, numbering about 90% of the total.

Sūrah : (السورة) A distinct chapter of the Qur'ān, designated by a title such as Abraham, The Pilgrimage, or The Table-Spread. An individual Verse within a *Sūrah* is called an *Āyah*. The Qur'ān is comprised of 114 *Sūrahs* of varying lengths. Each *Sūrah* in the Qur'ān is named from some subject or word that is particularly striking in that chapter..

Sutrah : (السترة) Screen. An object like a pillar, wall or stick, a spear etc., the height of which should not be less than a foot and must be in front of a praying person to act as a symbolical barrier or screen between him and the others.

Tābah : (الطابة) Madinatun-Nabî (City of the Prophet), Madînah Munawarrah (the Illuminated or the Enlightened City), Tābah, Taybah, Yathrib are the other names for Al-Madînah. See *Al-Madînah*.

Tabî' : (تبيع) A male two-year-old cattle, cow or ox (entered its second year).

Tabî'ah : (تبيعة) A female two-year-old cattle, cow or ox (entered its second year).

Tābi'ūn : (التابعون) (sing. *Tābi'ī*) Successors, are those who benefited and derived their knowledge from the Companions of the Prophet ﷺ.

Tabūk : (تبوك) A well-known town about 700 kilometers north of Al-Madînah.

Tadbîr : (التدبير) About freeing a slave.

Tadlîs : (التدليس) (Truncation) For some reasons, like explicit affirmation of a *Mudallis* (Truncated - immediate narrator not known) having directly heard from whom he is reporting, references from outside the Sound Six have also been given. See, for example, *Hadîth* no. 35, *Ibn Mājah*, collected by Ahmad from *Hadîth* of Muhammad bin Ishāq about whom it was affirmed that he had heard directly from him. See also *Introduction*.

Tafsîr: (التفسير) Any kind of explanation, but especially a commentary on the

Qur'ān. Translations of the Qur'ān from Arabic into other languages such as Spanish, Urdu, or English are considered interpretations of the Qur'ān, since only the original Arabic text actually constitutes the content of the Qur'ān.

Tāghūt: (الطاغوت) Literally it denotes the one who exceeds his legitimate limits. In Qur'ānic terminology it refers to the creature who exceeds the limits of his creatureliness and abrogates to himself godhead and lordship. In the negative scale of values, the first stage of man's error is *Fisq* (i.e., disobeying Allāh without necessarily denying that one should obey Him). The second stage is that of *Kufr* (i.e., rejection of the very idea that one has to to obey Allāh). The last stage is that man not only rebels against Allāh but also imposes his rebellious will on others. All those who reach this stage are said to be *Tāghuts*. So, the word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e., all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g., Jesus, Messengers of Allāh, who were falsely worshipped and taken as *Tāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped, and wrongly followed.

Tahajjud: (التهجد) The *Tahajjud* prayer is an optional or voluntary prayer that is supposed to be performed in the middle of the night. It is required that a person sleep a little before he gets up for the *Tahajjud* prayer. It may be performed anytime between *'Isha'* and *Fajr*.

Tahārah: (الطهارة) It is the state of being clean and not impure.

Tahiyyah: (التحية) (Blessed compliments) All compliments, prayers and good words are due to Allāh; peace be upon you, O Prophet, and the mercy of Allāh and His blessings; peace be upon us and upon the righteous slaves of Allāh.

Tahiyyatul-Masjid: (تحية المسجد) Two *Rak'at Sunnat* offered as greetings of the mosque on entering the mosque for prayer.

Tahiyyatul-Wudū': (تحية الوضوء) Two *Rak'at Sunnat* offered as greetings of the *Wudū'*.

Tahlîl: (التهليل) Assertion of the Oneness by saying *Lā ilāha illallāh* (None has the right to be worshipped but Allāh).

Tahlîl: (التحليل) Saying *As-Salāmu 'Alaykum* at the end of the prayer, after which all the actions prohibited because of prayer are legalized, loosened or permissible again.

Tahmîd: (التحميد) Praising Allāh by saying *Al-Hamdulillāh* (the praise is for Allāh).

nights of Ramadān. These may be performed individually or in congregation.

Taribat Yamînuka: (تربت يمينك) (May your right hand be in dust). It is an expression of exhortation, meaning, if you do not do what I tell you, you will lose great advantage and win nothing but dust.

Tarjî':(الترجيع) Repetition of recitation (especially in *Adhān*)

Tartîl: (الترتيل) Measured recitation of the Qur'ān taking extreme care with regard to the rules of slow reading, pausing and stopping at every indicated point. The Prophet ﷺ has recommended it saying: "Whoever does not chant the Qur'ān is not among us." (*Abū Dāwūd*).

Tasbîh: (التسبيح) Glorification, saying *Subhānallāh*, Praise, saying *Al-Hamdu Lillāh*, and magnification, saying *Allāhu Akbar*. A rosary that is used to glorify Allāh è is also called a *Tasbîh*.

Tashah-hud: (التشهد) Testimony. It is the declaration of the Muslim faith towards the end of the prayers, immediately after the recitation of *Tahiyyah*, while sitting with the first finger of the right hand extended as a witness to the oneness of God. It is to say: "I bear witness that none has the right to be worshipped but Allāh, and I bear witness that Muhammad is his slave and Messenger."

Tashbîh: (التشبيه) Ascription of human characteristics to Allāh.

Tashmît: (التشميت) To say *Yarhamukallāh* (may Allāh have mercy on you) when someone sneezes and says *Al-Hamdu Lillāh* (all praise is due to Allāh).

Taslîm: (التسليم) Salutations or greetings, saying of *Salām–As-Salāmu 'Alaykum*. On finishing the prayer, one turns one's face to the right and then to the left saying, *As-Salāmu 'Alaykum wa Rahmatullāh* (Peace and mercy of Allāh be upon you), and this action is called *Taslîm*.

Tasmiyyah: (التسمية) Giving a name, nomination. A title given to the Basmalah.

Ta'til: (التعطيل) Denying all attributes of Allāh.

Tathwîb: (التثويب) Saying of *As-Salātu khaîrum-minan-Nawm* (The prayer is better than sleep) in the *Adhān* for *Fajr* prayers.

Tawhîd: (التوحيد) It has three aspects; A, B and C: (A) Oneness of the Lordship of Allāh; *Tawhîdur-Rubūbiyyah*: (توحيد الربوبية) To believe that there is only one Lord for all the universe, its Creator, Organizer, Planner, Sustainer, and the Giver of Security, etc., and that is Allāh. (B) Oneness of the worship of Allāh; *Tawhîdul-Ulūhiyyah*: (توحيد الألوهية) To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from

the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.], but Allāh. (C) Oneness of the Names and the Qualities of Allāh; *Tawhîdul-Asmā' was-Sifāt*: (توحيد الأسماء والصفات) To believe that: (i) we must not name or qualify Allāh except with what He or His Messenger ﷺ has named or qualified Him; (ii) none can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karîm*; (iii) we must confirm Allāh's all qualifications which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad ﷺ) without changing them or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g., Allāh is present over His Throne as mentioned in the Qur'ān. (V. 20:5): "The Most Beneficent (i.e., Allāh) *Istawā* (rose over) the (Mighty) Throne" over the seventh heaven; and He only comes down over the first (nearest) heaven (to us) during the day of 'Arafāt (*Hajj*, i.e., 9th Dhul-Hijjah) and also during the last third part of the night, as mentioned by the Prophet ﷺ, but He is with us by His Knowledge only, not by His Personal Self (*Bi-Dhātihi*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ān, V. 42:11). This noble Verse confirms the quality of hearing and the quality of sight for Allāh without resemblance to others; and likewise He also said: "To one whom I have created with Both My Hands," (V. 38:75); and He also said: "The Hand of Allāh is over their hands.": (V. 48:10). This confirms two Hands for Allāh, but there is no similarity for them. This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Noah, Abraham, Moses and Christ till the last of the Prophets, Muhammad ﷺ. It is not like as some people think that Allāh is present everywhere, here, there and even inside the breasts of men. These three aspects of *Tawhîd* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh). It is also essential to follow Allāh's Messenger Muhammad ﷺ: *Wujūbul-Ittibā'* and it is a part of *Tawhîdul-Ulūhîyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ". [See the Qur'ān (V. 59:7) and (V. 3:31)].

Tawarruk: (التورك) Sitting in the prayer with the left foot brought forward so that the buttocks are in direct contact with the ground.

Tawbah: (التوبة) Repentence, turning to Allāh to seek forgiveness of sins or other wrong actions. Often it should be a component of the personal prayers.

Tawāf: (الطواف) The circling or circumambulation of the Holy Ka'bah. It is a part of the worship of *Hajj* and *'Umrah*. It is done in sets of seven circuits, after each of which it is necessary to pray two *Rak'at*, preferably at or near Maqām Ibrāhîm. It refers to the act of walking around the Ka'bah. It is not permissible to make *Tawāf* of any other place irrespective of how sacred it may be.

Tawāful-Ifādah : (طواف الإفاضة) The circumambulation of the *Ka'bah* by the pilgrims after they come from Mina to Makkah on the tenth day of Dhul-Hijjah. This *Tawāf* is one of the essential ceremonies (*Rukn*) of the *Hajj*. It is also called *Tawāfuz-Ziyārah.*

Tawāf ul-Qudūm : (طواف القدوم) The 'Arrival *Tawāf*', the *Tawāf* of the Ka'bah that the pilgrim must do on first entering the Sacred Mosque in Makkah. It is one of the essential rites of both the *Hajj* and *'Umrah.*

Tawāful-Wadā' :(طواف الوداع) The 'Farewell *Tawāf*'The *Tawāf* made before leaving Makkah, as the last activity there. It should be connected directly to the trip of departure, and whoever is delayed and stays on afterwards should do it again.

Tawāfuz-Ziyārah : (طواف الزيارة) See *Tawāful-Ifādah.*

Tawrāh : (التوراة) (Torah) Arabic name for the holy book revealed to Prophet Moses ﷺ thousands of years ago. It is the Jewish Holy Book. For Muslims, the Torah was a scriptural precursor to the Qur'ān, just as Moses was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Tā'wîl : (التأويل) A vision of reality in which everything seen takes on symbolic meanings.

Ta'wîdh : (التعويذ) An amulet that is generally suspended around the neck.

Tayālisah : (الطيالسة) (sing. *Taylasān*) A famous decorated cloth usually kept on shoulders, and they say it is black.

Tayammum : (التيمم) It literally means 'to intend to do a thing.' Dry ablution, sand ablution, dust ablution. The act of purifying oneself with pure sand in the absence of water. It means spiritual cleansing that is sometimes a substitute for *Wudū'* and *Ghusl.* As an Islamic legal term, it refers to wiping one's hands and face with clean earth as a substitution for ablution when water cannot be obtained. To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudū*)' and *Ghusl* (in case of *Janābah* etc.) See *Sahîh Al-Bukhārî,* Vol. 1, *Hadîth* No. 334 and 340.

Tayyibāt : (الطيبات) Literary good things and good deeds, also the monetary acts of worship, like *Zakāt*, alms, etc. (See *Salawāt* also)

Ta'zîr : (التعزير) Penalization, to inflict a penalty. Discretionary punishment.

Thaghāmah : (الثغامة) A type of grass having white color; or a white fruit from a type of plant.

Ath-Thalāthah : (الثلاثة) The three compilers of *Ahādîth* - Abū Dāwud, Nasā'i, Tirmidhi.

Thanî or Thaniyyah : (الثني أو الثنية) Those having two teeth. See *Musinnah.*

Thaniyyah : (الثنية) Mountain or valley pass or path.

Thaniyyatul-Wadā' : (ثنية الوداع) A place near Al-Madînah.

Thajj : (الثج) Performing the sacrifice on camels.

Tharîd : (الثريد) A kind of meal, prepared from meat and bread.

Thawb : (الثوب) Garment.

Thawr : (الثور) It is the cave wherein Prophet Muhammad ﷺ stayed before finally migrating to Al-Madînah.

Thawāb : (الثواب) Reward of a good deed is a Divine blessing.

Thayyib : (الثيب) A non-virgin married or previously married woman.

Thiqah : (الثقة) Trustworthy.

Thunyā : (الثنيا) is a kind of trade in which a person sells the fruit of his garden still on trees for a certain price but on condition that he will keep some of its fruit. This is unlawful because 'some' is not a fixed measure, and it is fraudulent.

Tijārah : (التجارة) Trade. Act of buying and selling.

Tilā' : (الطلاء) A kind of alcohalic drink prepared from grapes by thickening it through boiling, two third has gone and one third left.

Tiwalah : (التولة) Charms.

Tiyarah : (الطيرة) Drawing an evil omen from birds etc..

Tubbān : (تبان) Shorts that cover the knees (used by wrestlers).

Tulaqā' : (الطلقاء) Those persons who had embraced Islam on the day of the conquest of Makkah.

Tūr : (الطور) A mountain.

Turbah : (التربة) Earth, especially from the shrines of the Imāms, on which Shi'ahs place their heads during *Sajdah.*

Turs : (الترس) A kind of shield.

Udhiyah : (الأضحية) Sacrifice (on *'Eidul-Adhā*).

Uhud : (أحد) A well-known mountain in Al-Madînah. One of the great battles

in the Islamic history took place at its foot. This battle is called *Ghazwah Uhud*.

'Ulamā': (العلماء) See *'Ālim*.

Ūlul-Amr: (أولو الأمر) The term includes all those entrusted with directing Muslims in matters of common concern.

Uluwwah: (الألوة) They say it is a Persian word for *'Ud* (aloeswood).

Ummah: (الأمة) Community or nation. It is a special name given to Muslim brotherhood and unity (worldwide Muslim community whose population exceeds 1.2 billion). The Qur'ān refers to Muslims as the best *Ummah* or *Millat* raised for the benefit of all mankind (3:110). At another place (2:143), it calls them 'the middle nation' (*Ummah Wasat*) a unique characteristic of the Islamic community that has been asked to maintain equitable balance between extremes, pursue the path of moderation and establish the middle way. Such a community of Muslims will be a model for the whole world to emulate.

Ummî: (الأمي) It signifies the 'unlettered.' It is also used to refer to those who do not possess Divine revelation.

Ummul-Mu'minîn: (أم المؤمنين) It means 'Mother of the Believers.' This was the title of the Prophet's wives; *Sūrah* 33 *Āyah* 6 stipulated that they could not marry after the Prophet's death because all of the believers were their spiritual children.

Ummul-Walad: (أم الولد) (pl. *Ummahātul-Awlād*) A slave woman who begets a child for her master.

'Umrā: (العمرى) See *Nihal*.

'Umrah: (العمرة) (Minor Pilgrimage) It is an Islamic rite performed in ritual purity wearing the *Ihrām*, the seamless ceremonial garments consisting of a white sheet from the navel to the knees and a white sheet covering the left shoulder, back and breast, knotted on the right. Like *Hajj*, it consists of pilgrimage to the Ka'bah, with the essentialities of *Ihrām*, *Tawāf* (circumambulation) around the Ka'bah (seven times), and *Sa'y* (walking and running) between Safa and Marwah (seven times). It is called minor *Hajj* since it need not be performed at a particular time of the year and its performance requires fewer ceremonies than the *Hajj* proper. (See *Sahîh Al-Bukhārî*, Vol. 3, Page 1)

Umratul-Qadā': (عمرة القضاء) Making up for the missed *'Umrah*. The fulfilled *'Umrah*-the *'Umrah* that the Prophet ﷺ performed in the seventh year after *Hijrah*, which he intended to do in the sixth year but the Quraysh disbelievers

had not allowed him to complete.

Ūqiyyah : (أوقية) (pl. *Awāq*) An ounce; for silver 119.4 grams, for other substances 127/128 grams, modern use of ounce 28.349 grams. One *Ūqiyyah* is equal to 40 dirhams or 147 grams of silver. It may be less or more according to different countries. (See *Awāq*)

'Urbān : (العربان) *Urbān* means earnest money. If somebody settles the price of an animal and pays a certain amount as earnest money that if he did not buy this animal, the seller will keep the earnest money and in case the deal is accomplished, the buyer will deduct the earnest money from the price paid. It is prohibited.

'Urfut : (العرفط) The tree which produces *Maghāfir.*

'Usfur : (العصفر) Safflower.

'Ushr : (العشر) Ten percent (in some cases five percent) of the agricultural produce payable by a Muslim as part of his religious obligation, like *Zakāh*, mainly for the benefit of the poor and the needy. (See *Sahîh Al-Bukhārî,* Vol. 2, *Hadîth* No. 560)

Al-'Usrah : (العسرة) The battle of Tabūk, called so because of the poverty the Muslim were facing at that time.

Usūlud-Dîn : (أصول الدين) The principles of Islam.

'Uzzā : (العزى) A chief goddess identified with Venus, but it was worshipped under the form of an acacia tree, and was the deity of the Ghatafān tribe.in the religion of the pre-Islamic Arabs during the days of *Jāhiliyyah.*

Wa 'Alaykumus-Salām : (وعليكم السلام) 'And on you be peace.' The reply to the Muslim greeting of *'As-Salāmu 'Alaykum'* (peace be on you).

Wadî'ah : (الوديعة) This refers to deposits in trust, in which a person may hold property in trust for another, sometimes by implication of a contract.

Wafāt : (الوفاة) The death of a person.

Wahy : (الوحي) It refers to Revelation that consists of communicating God's Messages to a Prophet or Messenger of God. The highest form of revelation is the Qur'ān of which even the words are from God.

***Wahy Ghayr Matlū*:** (الوحي غير المتلو) Revelation unrecited.

***Wahy Matlū*:** (الوحي المتلو) Revelation recited.

Wayhaka : (ويحك) May Allāh be merciful to you.

Waylaka : (ويلك) 'Woe upon you!'

Wājib : (الواجب) (pl. *Wājibāt*) Compulsory or obligatory. An act that must be performed. In Islamic jurisprudence, it refers to that act which has not been established by an absolute proof. Leaving out a *Wājib* without any valid reason makes one a *Fāsiq* and entails punishment. Imām Abū Hanîfah makes *Wājib* a separate category between the *Fard* and the *Mubāh*.

Al-Wakālatul Mutlaqah : (الوكالة المطلقة) Resale of goods with a discount on the original stated cost.

Wakîl : (الوكيل) A person who is an authorized repesentative or proxy. Also can mean lawyer in Urdu.

Walā' : (الولاء) A kind of relationship, i.e., loyalty (between the master who freed a slave and the freed slave) about the right of inheritance.

Walî : (الولي) (pl. *Awliyā'*) legal guardian. A friend, protector, ruler, officer, supporter, caretaker, helper etc. Someone who is supposed to look out for your interest.

Walîmah : (الوليمة) A marriage banquet, wedding feast, or the reception after the wedding. A traditional dinner feast provided to wedding guests by the groom's family after a marriage is consummated. Providing a *Walîmah* was highly recommended by the Prophet ﷺ, whether it be a grand or humble affair. Friends, relatives, and neighbors are invited in it.

Waqf : (الوقف) Endowment.Term designating the giving of material property by will or by gift for pious works or for the public good. A charitable trust in the Name of Allāh, usually in perpetuity, and usually for the purposes of establishing the religion of Islam, teaching useful knowledge, feeding the poor or treating the sick. Properties with *Waqf* status, such as schools or hospitals, remain so perpetually, providing endless benefit to the community and endless heavenly blessings to the donor.

Wars : (الورس) A kind of perfume. It is said to be Memecyclon Tinctorium, a plant of Yemen used as a liniment and yellow dye.

Warsiyyah : (الورسية) A cloth dyed with *Wars*.

Wasāyā : (الوصايا) Wills or testaments.

Wāshimāt : (الواشمات) The women who do the job of tattoo marking.

Al-Wāsil : (الواصل) One who keeps good relations with his kith and kin.

Wāsilah : (الواصلة) The women who affixes hair extensions.

Wasîlah : (الوسيلة) A she-camel set free for idols because it had given birth to a she-camel at its first delivery and then again gave birth to a she-camel at its second delivery.

***Wasmah*:** (الوسمة) A plant used for dyeing hair (*Katam*).

***Wasq*:** (الوسق) (plural *Awsāq* or *Awsuq)* A volume measure equal to 60 *Sā's* = 135 kg. approx. It may be less or more. [One *Wasq* of Hijāz is equal to 180 kilos (Ibn Bāz) and 629.856 kilograms (Shaykh Fāruq Asghar Sāram Pakistani) and according to modern measures, one Iraqi *Wasq* is equal to 189 kilograms,]

***Wisāl*:** (الوصال) Fasting for more than one day continuously.

***Witr*:** (الوتر) Odd number. *Witr Rak'ahs* are odd number of *Rak'ahs* such as 1, 3, 5, etc. - usually 1 or 3 - that are offered after the last prayer at night.

***Wudū'*:** (الوضوء) Literally means 'purity or cleanliness.' It refers to the ablution made before performing the prescribed prayers. It requires washing (1) the face from the top of the forehead to the chin and as far as each ear; (2) the hands and arms up to the elbow; (3) wiping with wet hands a part of the head; and (4) washing the feet to the ankle. *Wudū'* serves as an act of physical cleansing as a well as a precursor to the mental and spiritual cleansing necessary when in the worship of God. If clean water is unavailable, a ritual purification known as *Tayyamum*, which involves symbolically touching clean earth, may be substituted.

***Yā'jūj wa Mā'jūj*:** (يأجوج ومأجوج) (Gog and Magog) Two evil empires. They are mentioned in the Qur'ān and *Ahādîth* when mentioning some of the scenes just before the Final Hour. According to Bible, Gog was a chief prince of Meshech and Tubal who came from Magog. While Magog a people descended from Japheth (son of Noah). Gog and Magog will be two nations led by Satan in a climactic battle at Armageddon against the kingdom of God. [See Qur'ān, *Al-Anbiyā'* (21:96), *Sahîh Muslim, Kitābul-Fitan wa Ashrāt us-Sā'ah*]

***Yakhsifān*:** (يخسفان) Eclipse.

***Yalamlam*:** (يلملم) The *Mîqāt* of the people of Yemen.

***Yamāmah*:** (اليمامة) A place in Saudi Arabia towards Najd.

***Yaqîn*:** (اليقين) Perfect absolute Faith.

***Ya'qūb*:** (يعقوب) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

***Yarmūk*:** (اليرموك) A place in Shām.

***Yathrib*:** (يثرب) See Al-Madînah.

***Yawmud-Dār*:** (يوم الدار) The Day of the House, this refers to the day when the rebels besieged 'Uthmān in his house and murdered him.

Yawmud-Dîn : (يوم الدين) Literally 'Day of Faith,' one of several Arabic terms for Judgment Day. See Day of Judgment.

Yawmul-Qiyāmah : (يوم القيامة) (Day of Judgment) Belief in the Day of Judgment is a basic article of faith in Islam. After God ends the present world and order of creation, a day will follow on which He will judge every person according to his or her intentions, deeds, and circumstances. Judgment by God is followed by punishment in Hell or eternal reward in Paradise.

Yawmun-Nafr : (يوم النفر) The day of *Nafr*. The 12th and 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina. See *Nafr.*

Yawmun-Nahr : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.

Yawmur-Ru'ūs: (يوم الرؤوس) Meaning 'day of heads'. It is the name of the day following the *'Eid* day (*'Eidul-Adhā*).

Yawmut-Tarwiyah : (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.

Yūsuf : (يوسف) A Prophet of Allāh, mentioned in the Qur'ān and the Old Testament.

Zabūr : (الزبور) Arabic name for the holy scripture revealed to Prophet David (Dāwud ﷺ) thousands of years ago. For Muslims, the Zabur, analogous to the Christian Psalms (the Old Testament), was a scriptural precursor to the Qur'ān, just as David was a predecessor of Muhammad ﷺ in the history of Divinely revealed monotheism.

Zahw : (الزهو) Unripe dates that have begun to ripen.

Zakariyyā: (زكرياء) (Zacharia) A Prophet of God and father of John the Baptist.

Zakāt : (الزكاة) One of the five pillars of Islam is *Zakāt*, which means purification and increment of one's wealth. A Muslim who has money beyond a certain quantity is to pay the *Zakāt*. It is also called the alms due or poor due. It is to be used in eight categories for welfare of the society that are mentioned in the Qur'ān, namely: the poor, the needy, the sympathizers, the captives, the debtors, the wayfarers, in the cause of Allāh, and for those who are to collect it. The *Zakāt* is compulsory on all Muslims who have saved (at least) the equivalent of 85g of 24 carat gold at the time when the annual *Zakāt* payment is due. The amount to be collected is 2.5%, 5%, or 10%, depending on the assets and the method used to produce it. For ex-

ample, it is 2.5% of the assets that have been owned over a year, 5% of the wheat when irrigated by the farmer, and 10% of the wheat that is irrigated by the rain. [See *Sahîh Al-Bukhârî*, Vol. 2, Book of *Zakât* (24)]

Zakâtul-Fitr: (زكاة الفطر) An obligatory *Sadaqah* to be given by Muslims before the prayer of *'Eidul-Fitr* (See *Sahîh Al-Bukhârî*, Vol. 2, The Book of *Zakâtul-Fitr*, Page No. 339).

Zakâtul-Hubûb: (زكاة الحبوب) *Zakât* of grain/corn.

Zakâtul-Ma'din: (زكاة المعدن) *Zakât* of minerals.

Zakâtur-Rikâz: (زكاة الركاز) *Zakât* of treasure or precious stones.

Zâlim: (الظالم) The wrongdoer, he who exceeds the limits of right, the unjust.

Zamzam: (زمزم) The sacred well inside Al-Masjid Al-Harâm near Ka'bah in Makkah. The water that comes out from this well is called Zamzam water.

Zanâdiqah: (الزنادقة) Atheists.

Zanjabîl: (الزنجبيل) A special mixture that will be in one of the drinks of the people of Paradise. See the Qur'ân, *Al-Insân* (76:17).

Zaqqûm: (الزقوم) An extremely bitter and thorny tree that grows at the bottom of the Hell-fire. See the Qur'ân, *Al-Isrâ'* (17:60), for example.

Zarnab: (زرنب) A kind of good smelling grass.

Zihâr: (الظهار) It is a condition similar to divorce that was common in pre-Islamic Arabia, but was made unlawful by Islam. It was a way when the husband wanted to divorce his wife he would selfishly say to her, "You are like my mother." This way she would have not conjugal rights, but at the same time, she would still be bound to him like a slave. See Qur'ân, *Al-Ahzâb* (33:4), *Al-Mujâdilah* (58:1-5).

Zina: (الزنا) Illegal sexual intercourse and embraces both fornication and adultery.

Zindîq: (الزنديق) One who goes so far into innovated and deviant beliefs and philosophizing, etc., without sticking to the truth found in the Qur'ân and the *Sunnah* to such an extreme extent that they actually leave Islam altogether.

Ziyârah: (الزيارة) To visit or to recite special salutations for the Prophet Muhammad ﷺ and his household.

Zuhr: (الظهر) The noon or the mid-day prayer, that is performed right after the sun moves away from it's zenith. The second obligatory prayer of the day.

Zulm : (الظلم) *Zulm* literally means placing a thing where it does not belong. Technically, it refers to exceeding the right and hence committing wrong or injustice.

